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**State Papers respecting Bishop Cheyney, and the Recusants of the  
Diocese of Gloucester**

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## BISHOP CHEYNEY, AND THE RECUSANTS OF THE DIOCESE OF GLOUCESTER.

Communicated by the Rev. R. H. CLUTTERBUCK.

IN addition to the importance, in an historical point of view, of such an authenticated series of names, an interest attaches to the list of recusants in the diocese of Gloucester, preserved among the Domestic Series of State Papers, from the light thrown by the correspondence concerning it, on the opinions of Bishop Cheney and the unenviable notice of him by both parties in the religious factions of his day.

The troubles of the earlier part of the reign of Queen Elizabeth, coming, as they did, close upon the overwhelming revolution in the ancient ecclesiastical institutions of the kingdom in her father's and brother's time, and the fierce reaction under the rule of her sister, have left an indelible mark in the history of many of our ancient families. Any information therefore we are able to collect as to the parts taken by private persons, has for that, as well as other reasons, considerable value.

A clear view of the way in which things presented themselves in those turbulent days to the country gentry, is given in Dr. Jessopp's valuable and exhaustive work, "One Generation of a Norfolk House," and to that intensely interesting volume I refer those who wish to examine further into the subject.<sup>1</sup>

A few words are requisite to explain who are meant by the term "Recusants."

In the first year of Elizabeth (1558) was passed the Act which ordered that "All and every Archbishop, Bishop, and all and every other ecclesiastical person or other ecclesiastical officer and minister . . . and all and every Temporal judge, justice, mayor, and other lay or temporal officer and minister, and every person having your Highnesses fee or wages, shall make take and receive a corporal oath upon the evangelist" in these words, "I A. B. do utterly testify and declare in my conscience that the Queens Highness is the only Supreme Governor in this Realm and of other her Majesties dominions and countries, as well in Spiritual or ecclesiastical things or causes as temporal."<sup>2</sup>

<sup>1</sup> "One Generation of a Norfolk House," a contribution to Elizabethan History, by Augustus Jessopp, D.D. London: Burns and Oates, 1879.

<sup>2</sup> Statutes at Large, Vol. II., p. 519.

“It is hardly too much to say,” to use Dr. Jessopp’s words,<sup>1</sup> “that on those two words, ‘spiritual things,’ the differences between the Catholic party and the Government in England turned. Sir Thomas Moore had calmly laid his head on the block rather than bind himself by an oath less explicit and precise, and at the accession of Elizabeth, there were not wanting many men of conscientious convictions who would have boldly faced the scaffold rather than acknowledge the *spiritual* supremacy of the sovereign”——“a very large proportion of the English gentry refused to swear allegiance in the terms prescribed, and by their refusal forfeited, at once, any office or preferment they might happen to hold, and debarred themselves for the future from all positions of emolument and all distinctions conferring any social status. These men were from this time known as *Recusants*, or refusers of the oath, and the stigma and inconvenience attaching to the term, began then first to be felt in its odious force.”

But the term *Recusant*, though invented, in the first instance, to describe the political offender, gradually came to have another meaning, derived from the fact that, in the majority of cases, the refusal to take the oath involved the refusal to take part in the Anglican worship.

For at least fifteen years after the accession of Elizabeth, there was a large section of Romish sympathisers who, though they refused the oath, did not refuse to go to church, but after the Jesuite mission (1580) and the death of Campion, 1581, it became the policy of the Jesuits to force the hands of these Conformists. And they were, from this time, always stigmatized as “Schismatics,” as distinguishing them from the “heretics,” who were the loyal sons of the Church of England. The result of this policy was to compel the Romanists to break off from all apparent conformity, it was intended as a *coup*, whereby the strength of the Roman party might be exhibited and the government scared, it produced exactly the contrary effect, and shewed how much that party had lost and how weak they really were.

But before this crisis, events had happened of which we trace the effects in the documents we have under consideration.

On the morning of 15th May, 1570, there was found nailed to the door of the Bishop of London’s palace, that disastrous bull of Pope Pius V., which declared the Queen of England excommunicate “deprived of all dominion dignity and privilege whatsoever,” and her subjects, not only absolved from all oaths of allegiance, but forbidden to render her any homage or obedience.

In a few weeks Parliament had passed an act which practically made every Romanist subject to the penalty of loss of<sup>2</sup> “lands and goods as in cases of high treason.” Then came, in 1572, the massacre in Paris, on St. Bartholomew’s Day. And four years after, the sack of Antwerp and the frightful atrocities of Spanish ruffians in Belgium.

In 1577 we begin to see the effects of the indignation thus produced, in the State Papers of the kingdom. On the 15th of October, the Council<sup>3</sup>

<sup>1</sup> Dr. Jessopp ut Sup. p 63.

<sup>2</sup> Statutes at large, vol. II., p. 581.

<sup>3</sup> State Papers, Domestic Series, Eliz., Vol. cxvi., 15.

wrote to the Bishop in every diocese, to certify the names of all persons that refuse to attend church to hear divine service, with the value of all their lands and goods.

Meanwhile another class of revolvers had arisen, with whom Bishop Cheyney would seem to have had serious misunderstandings. The Brownists, Familists, Traskites, &c., &c., &c., whom he classes as "commūie called puritās." These were almost exclusively of the lower orders, and very rarely numbered any gentry within their ranks. They set up their several conventicles in garrets, cellars, and other obscure places, but were "hunted out like rats from their hole," and when they refused to come to church, they were whipped and pilloried and sometimes slung into jail. But the end was that they were usually let out, being, as the Bishop observes, "worth nothing," and as nothing could therefore be made out of them, they were left at large.

This "third sorte" are often detailed in the presentment lists, but are not, until the time of James I., described by the same term as the Romanists; usually they are called "Sectaries," or Recusant Sectaries, or Recusant Brownists, Anabaptists, or as the case may be.<sup>1</sup> It will be seen that Bishop Cheyney classes them by themselves, though he does not give their names.

Richard Cheyney, B.D., of Pembroke Hall, Cambridge, Archdeacon of Hereford and Prebend. of Westminster, was consecrated Bishop of Gloucester, 19th April, 1562, and also held the See of Bristol in commendam. It will be seen by the document below, which bears his signature, that he took the oath in the prescribed form.<sup>2</sup>

"I, Richard Cheyney, Bachelor of Divinitie, now elect Busshop of Gloucester, do utterly testify and declare, in my conscience, that your Maiesty is the only supreme Gouernour of this Realme, and of all other your highnesses domynions and Contreys, aswell in all Spirituall or ecclesiasticall things or causes, as temporall. And that no forain Princee, parson, Prelate, State or potentate, hath, or ought, to have any Jurisdiction, power, superiority, preeminence or authoritie, ecclesiasticall or spirituall, within this realme. And therefore I do utterly renounce and forsake all forain Jurisdiction, powers, Superiorities, and authorities. And I do promesse that, from hensforth, I shall beare faith and true allegeance to your Matie, your heires, and lawful Successours; And to my power shall assist and defend all Jurisdictions, priveleges, preeminence, and authorities grawnted and belonging to your highness, your heires and successowres, or vnytid and aīxed to thimpiall crowne of their Realme. And further, I acknowledge and confesse to have and to hold the said Busshopricke of Gloucester, and the possessions of the same, entirely as well the spiritualtyes as Temporalties thereof, only of your Matie and Crowne Royall of this your Realme. And for the said Possessions I do myne homage presentlye vnto your highness, and to the same, and to your heires and lawfull Successours shalbe faithful and true, So helpe me god. And by the contents of this book."

Ric. Gloc.

Endorsed

The oth of Richard  
Cheyney, elect Bishop  
of Gloucester.

See *e.g.*, some lists printed in the East Anglian, Vol. II., p. 175.  
State Papers, Domestic, Eliz., Vol. 23., 2, 1562.

Anthony Wood<sup>1</sup> says that he "was originally a Roman Catholic, but in the beginning of queen Mary, a disputer against the mass and real presence in the convocation of the clergy then held, for which he absconded." Elsewhere, however, Wood mentions that<sup>2</sup> "One of his successors in the See of Gloucester, named Godfrey Goodman, doth wonder why his master, Will Cambden, should say that the said Rich : Cheyney was *Luthero addietissimus*, whereas it was certain that he was a Papist, and bred up his servants Papists, as he had been informed by one of them with whom he had spoken. He tells us also, that it doth appear upon record in the arches, that he was suspended for popery, and died so suspended, and never would make any recantation."<sup>3</sup> And Wood states that a letter from Edmund Campion (whom Bishop Cheyney had ordained) exists, dated from Rome, Calend : Novembris, 1571, in which "he presses him in a rude and dogmatical manner to embrace and profess openly the Catholic faith (insinuating that he was much inclined to it), and tells him that otherwise his hands which had given pretended orders to many young men, would be burnt in hell flames. In the same letter he frankly declares the bishop's great favour shewn to him at Gloucester, and reminds him of a sort of disputation they had in 1567, in the house of one Thomas Watton, at Sherbourne Watts."<sup>3</sup>

But I venture to submit the original documents printed herewith go far to shew that Strype gives a more accurate description of the actual state of the case.<sup>4</sup>

"Cheny, bishop of Gloucester, was this year (1576) in danger of falling under the same fate with Parkhurst, bishop of Norwich, in the year 1572, running behind with the queen for his clergy's tenths, his vice collector (whose name was Gifford) having brought him £500 in debt to her majesty, so that in the month of October, powers came down from Mr. Fanshaw and Mr. Godfrey, belonging to the exchequer to the sheriffs, to seize the bishop's lands and goods for payment. They accordingly called upon the Bishop for debt, who prayed them to forbear executing their office, and promised to save them harmless. And so speedily dispatched his letters, dated Oct. 5, to the Lord Treasurer, in his and their favour. The sum whereof was that he was ready to pay what was due after some forbearance. Money, he said, he had but little, spending all hitherto in housekeeping. And in fine he made two suits to that Lord, first that he might have convenient time to pay the debt, considering his tenths and subsidies came to £112 yearly, besides fees, servants' wages, liveries, housekeeping, &c., resolving that he would for the future keep fewer men, cut off his fare, be at less charges, that his debts might be the sooner discharged. His second request was, that the sheriffs might have no fine set on their heads for forbearing a little time with him. And so, in conclusion, humbly craving his lordship's favour fearing, the example (as he said) of the Bishop of Norwich."

1 *Fasti Oxonienses*, Anthony a Wood. Edt. Philip Bliss, London, 1813, col. 170.

2 *Ath. Ox.*, Vol. 1., col. 791.

3 *Ath. Ox.*, vol. i., col. 476. "*Litteræ ad Rich. Chænum Episc. Glouct. The beginning of which is 'non me nunc ut olim,' etc.* This is a single letter, and is printed at p. 125 of *Canisii Antiquæ Lectiones*, tom 1., Bodl, 4to, c. 5, Art Seld."

4 *Annals of the Reformation*, by John Strype (Oxford, 1824), vol. ii., part 2, p. 51.

Anthony Wood also mentions the circumstance enlarged on in the Bishop's letters. Speaking of James Calhill :<sup>1</sup>

"It is reported that he preached two sermons in Bristol Cathedral to confute Dr. Cheney, who was then Bishop of Gloucester, and held the See of Bristol in commendam. Cheney had been accused of speaking irreverently of Calvin and Luther, on account of their notions of free-will, &c., and of preferring much the ancient fathers to them. Dr. Calhill, therefore, who was very orthodox, and a great admirer of all Calvin's opinions, was employed to confute him in his own Cathedral, and used in his sermons the new-coined phrase of 'free-willers.' The bishop desired to confer with him, but Calhill would never wait on him, which does not redound much to his credit."

I have only to add that for the sake of completeness I have here given the whole of the documents in the "Domestic Series" which have to do with Bishop Cheney and the Recusants in the Diocese of Gloucester.

The few names mentioned in the Recusant Rolls are added at the end.

State Papers Domestic, Eliz., Vol. 41-51—1566.

Greeting in y<sup>e</sup> Lord,

Right honourable, I am verye sorye y<sup>t</sup> you are so sick, god make you whole, as it is my desyer & prayer, I wold have seen you or this according to my ductye & good will, but when I sent to knowe whether I might see you, it was, when answered, y<sup>t</sup> you were not to be spoken with. I suppose you have heard how y<sup>e</sup> bisshop of Glocester found him selue greeced with y<sup>e</sup> playnge of this adverbe onely in this article, The bodye of Christ is gyven, taken, & eaten in ye supper after an heavenly aud spual manner onely, Bycause it did take awaye ye presence of Christ's bodye in ye sacrament, & privately noted me to take his part herein, and yeasterdaye in myne absneece, more playncly, pushed me for y<sup>e</sup> same whereas ; between him & me, I told him plaunclye, that this word onelye, in y<sup>e</sup> foresaid article, did not exclude y<sup>e</sup> presence of Christes body fro the sacrament, but onely ye grosse-ness and sensibleness in y<sup>e</sup> receavinge thereof : ffor I said vnto him, though he tooke Christis bodye in his hand, receaved it with his mouth, and that corporally, naturally, really, substantially, & carnally, as y<sup>e</sup> doct<sup>rs</sup> doo write, yet he did not, for all that, see it, feale it, smelle it, nor tast it, And therefore I told him I wold speake against him herein, & y<sup>e</sup> rather bycause y<sup>e</sup> article was of myn owne pennyng. And yet I wolde not, for all that, denye thereby any thing that I had spoken for y<sup>e</sup> presence. And this was y<sup>e</sup> some of our talke. And this that I said is so true by all sortes of men, that even D. hardinge writeth ye same as it appeareth most evidently by his words reported in y<sup>e</sup> busshope of Salusburies booke, pagina 325, which be thus : 'Then we maye saye y<sup>t</sup> in ye sacrament his very body is present, yea, really, that is to say in deede, substantially, that is in substance, and corporally, carnally, & naturally, by ye welch wordes is ment that his verye bodye his there not after corporall, carnall, or naturall wise, but invisibly unspeakably supernaturally spually divinely, & by waye unto him onely

<sup>1</sup> Ath. Ox, vol. 1., col. 379.

known." This I thought good to write to your honour for myne owne purgation. The almighty god in Christ restore you to your old health & long kepe you in ye same, with encrease of vertue & honour.

Yours whole to his poore pour,  
Edm. Roffea.

Endorsed

22 xbr. 1566.

B. of Rochester to my mr

To y<sup>e</sup> right honourable  
& his singler good  
freind, Sir Wilt<sup>m</sup>  
Cecill Knight prin  
cipall secretarie  
to y<sup>e</sup> Queenes  
Matie.

State Papers, Domestic Series, Elizabeth, Vol. 48-11.—1568.

My dutie w<sup>th</sup> humble submission p<sup>r</sup>mitted to y. h., I have bene at Bristoll of late, where I p<sup>r</sup>ched iij. Sermons, w<sup>ch</sup> manye well liked, as I heard; yet some there were (quibus nihil placet nisi novū & nūmū as Philonius saythe) were greeved & have kept agreat stirre in the pulpit, & other where against me, namelic one who is more earnest then skilful, his name is norbrooke, whome I gentelye vsed, often times calling him to my table & talking w<sup>th</sup> him p<sup>r</sup>ivatelye, & that I spake to him p<sup>r</sup>ilye he uttered to. D. Cawfeld, who twyse in my hearyng confuted that was brought to him a great deal more then needed as a nūbre of his friends thought vsing this tearme (that I have not heard before; freewillians, I coulde have better liked Mr. Doctour's p<sup>r</sup>ching yf he had first conferred w<sup>th</sup> me. I dealt not ungentelye w<sup>th</sup> him, but at his first coming, I offered him to take suche as I had everye meale, so longe as he should tarrye in the citie. I offered him conference also after his first sermon. I bade him to supper after his seconde, but I could not have his cōpanie. If he had come he might, padventure, have heard somewhat out of the olde churche, & consentynge orthodoxe writers that he would not moche haue misliked. Thei prone by the scriptures, that he, by other scriptures not vnknown to them confuted. That he confuted was thought to them to be dogma eeclicie & veritatis, & so it is termed of some. Thei sawe great causes whi thei so wrote, as men of this tyme want not theires v<sup>tr</sup>is magis credendū, vt dubitent alij ego certe non dubito. what articles my vnquiet & vneharitable adversaries have gathered against me, & have offered unto the Q. most honourable cōcell. as it is saide, I knowe not but my conscience is cleere, & that poore learnyng I have vttered, beyng indifferentlie heard & considered, I trust will not be moche misliked yf I were psuaded that I had p<sup>r</sup>ched any thinge against scripture against the holie catholique churche against orthodoxe writers consenting, against the best generall councells it should be the first deed that I wold doo, to ryde to Bristoll. (althouge at this p<sup>r</sup>sent I am not well hable to ryde) & there I wold humblye acknowledge mine errour. But yf I, by norbrook & his adherents shall be either falslie accused, or be hable to prove that I have

said by such learning as is before rehersed: Norbrooke shall pceyue he hath not doone well; god willing. he hath lost alreadie a nūbre of his frends, through his late misbehaiour, he hath no neede to leese mo. This is well pceyued & more & more it is spoken that yonge and rashe prechers doo more hinder the free course of the gospel then further it, more is the pitie. I am counseled, by some well scene in lawes of the realme, to comence an action agaynste norbrooke & his adherentes, for theire to badd, abusyng me in the pulpit & other places: but I will ende as I have begoon. Thaccusinge of any man hath not hitherto cost me ij<sup>d</sup> in the lawe. I loue neither to sue nor to be sued. Although I have in my tyme mett w<sup>th</sup> many crooked apostles. If I shall proue my rashe aduersaries to growe in malice, I will trouble my frendes, w<sup>ch</sup> are many in nūbre, I thanke god of his goodness, as I have also many enemies I knowe, and thei say that I am an vtter enemy to the gospel of Christe, but thei spende theire wynde in vaine that so saye: I wold they should thinke, that as they fauour the gospel, so doo I when they haue all said, when such as Norbrooke heare any thinge that they cannot like: they streyght way shake at their aduersaries the terrible name of the high cōmissioners. If suche busie bodies be not punished, thei will marre all. In the meane season thei hinder, and that very moche, the gospel, w<sup>ch</sup> thei wold be thought to fauour; Thus I am bold to trouble y. h. w<sup>th</sup> my long tre, trusting to haue the continuance of yor accustomed goodness towards me in the waye of right. I am threatened to leese whatsoeur I haue at Bristol, yf mine aduersaries may haue their will, other saye lustelie that I shall be put frome all the liuinge I haue, fiat voluntas Dñi, to whose tuition I comitt y. h., wysshing to the same encrease of grace and vertue. from my house at Gloucestre, the 7. of Octobre, 1568: y. h. at cōmaundement.

Ric. Glouc.

There are twoo in my diocēse that haue ministered the cōion, christened, married, &c., and yet thei ne<sup>r</sup> tooke ordres. the one counterfeted my seale, thother is piured. I wold be glad to knowe y. h. pleasure in this; what is best to be doone w<sup>th</sup> them. I haue wrytē to my l. g. of cātorburye touchyng this matter.

Endorsed

To the right honourable  
syr wyilyā Cecile Knight,  
chiefe secretarie to the

Q. matie at y<sup>o</sup> courte.

vij. of october, 1568.  
B. of Gloucr. to my m<sup>r</sup>.  
1568.

State Papers, Domestic, Elizabeth, Vol. 48, 16.

Right honourable I was bolde of late to trouble you w<sup>th</sup> my pasyng long tre, moued so to doo by the wylfull attempts of myne aduersaries w<sup>t</sup>out cause for any thynge that I knowe. free wyll & theucharist are their great causes as I heare, not that I haue gyuē any occasion in pulpit for they to styre in this matter, more then at y<sup>o</sup> length in my thirde sermō at Bristol after twoo s<sup>m</sup>ōs, or rayther inuectives of D. Caufeld I saide I coulde letter like the iudgment of Eras<sup>m</sup>us then luther in the cot<sup>g</sup> sic of free wyll. And wtall that I dissented not fro the fathers of this realme in y<sup>t</sup> article when y<sup>t</sup> was offered me to be subscribed in latine. At my return to Glouc' one

cōmy'g (as yt thought thither for ye nones I heard hym not) brake, as yt ware, the isc, & an other folowed hym whose stope & chiefe marke was yt there is no freewill. Thei bothe, and also one Norbrooke, a p̄cher at Bristol, and other may seeme not to have waded in theolde wryters that consēt in ye cōtrie doctrine, Thei folow moche (yf not too moche) ye learned of this tyme not cōndery'g what hath ben thought & determined in theolde tyme as y L. of Sarisburie and other beeyng great learned men & well traded in antiquitie well knowe what hath bene thought of this matter in the primitiue churchē w<sup>t</sup> great cōsent. Their iudgment I can better like thā thipugnars of thei in this tyme. If yong & whote heads shalbe suffered to saye & p̄che what thei lust in matters of great weight (as no doubt certayne of thei doe verie rashlie to thex'edyng great hyndrance of the gosple) there must needs c̄sue a Babylonicall confusion. I heare that ye right honourable my L. of Bedford is laboured by d. hūfrey & mo to bry'g this & other matters before the Q. moste honourable councell. If yt be so I trust the truthe wyll by this occasion be better knowē. If I were either strōg i bodie or in purse (as doubtles I am not) yt should be ye first deed yt i wolde do to confere w<sup>t</sup> ye learned in this poynt of freewyll, Now not being well hable to iourney I wolde be verie lothe to be drawē to Londō, namelie at suche mens sute and cōplaint as myne adv'saries be, If I be not deceyved their chief marke that they shute at is not free wyll & such like, but rather nolums hūc regnare sup nos. whiche yf thei shall bring to passe thei will lustelie t'umphe. God speede thei in their well doyns, as my selfe. And where I receaued y honours tre by Mr. Tyndall on ye behalf of your coosyn m<sup>r</sup>. Cecil for a larger estate by me to hym to be made in the farme of maismore which req<sup>'st</sup> as I may by no means denie, so I am right sorie that yt ys not bountifull ynough toxpresse my rediness to gratifie you, to whome vnder ye Q. matie I am most beholdy'g & bounde. And, therefore, whatso<sup>∞</sup> is to be doone by me, for his better & larger assurance, I am and wyll be verie readie & wyllung to doo ye same. Thus takyng my leaue & wissing vnto you thēcrease of graco & all vertue fro my house at Glouce. ye 15 of this Octobre, your honours to cōmande.

Ric. Glouc.

Endorsed :

To the right honourable  
Syr Wylliam Cecil Knight  
principall secretarie to the  
Q. most excellent matie  
at the courte.

xv<sup>th</sup> of October, 1568,  
B. of Gloucester to my m<sup>r</sup>.  
1568.

State Papers, Domestic, Elizabeth, vol. 48 (1568) 22.

Certen of the Citisens of Bristowe do wyshe to y<sup>r</sup> honors  
Grace and peace w<sup>th</sup> longe prosperitie & healthc from  
God the father through his only soune Jesus Christ.

Consideringe that yor honors greatest endeours & travells are earnestly prest to put in vse & execution all good & holsome lawes made for the cōmon tranquillitie of this Realme, but especiallie suche as do establyshe and set forth the glorie & true worship of God, we of or partes thought we colde not well discharge our duties either before God or to the Queene's matie vnles we sholde revele to yor honors, put in speciall authoritie vnder the

Queenes hyghnes howe the same in some parte hath ben of late impugned by the Byshop of Glocester's publicke & open predications ffor this last sondy the sayde B. vttered in his s̄mons at the cathedral churche of Bristowe very strange, pilous & corrupt doctrines, as well to the defacinge of Christes syncere gospell and God's vndefiled religion, as to the no small hassardinge of the cōmon tranquillitie, wherein as we have hitherto obedientlic and quietlie lyved vnder our Queenes matie. Even so we earnestlie desire and humbly craue of yoꝝ honors that the same may be styll continued & mayntayned among vs. And because your honors shall the better vnderstand and iudge of the matter itselfe we have annexed to these letters some speciall notes or articles of the B. s̄mons, and copie whereof wth a letter lykewyse we have send to the Queenes hyghness Cōmissiōns for matters ecclesiasticall, trusting that yr honours, togeather wth the sayde cōmissiōns vp̄o deliberat viewe & consideration had hereof what disturbance of common tranquillitie may through sufferance encrease amongst vs, especiallie in so dangerfull a tyme of troubles in other contryes, wyll more spedely seke suche remedie as to yoꝝ honourable wysdomes shall seem most convenient & requisite to the glorie of God and ēsfort of his elurelch. Thus not doubting of some reformation herein to be had at your honors hands, we cōmende yoꝝ honors to the Almighty Spirit of God, who nowe and for ever defende and preserve yoꝝ honors.

ffrom vs your honors humble orators,  
the 21 daye of October, anno dñi, 1568,

Robert Saxoi, Alderman.	Roger Joneys, Alderman.	Thomas Kelke, George hyggyns.
Thomas Kyrkland, shereffe.	John Browne.	
Robert Smythe, sheryffe.		Jhon. Wod.
Thomas Aldworth.		Wy pill.
Jhon Whyte	Robert pressly	Robert .....
John Carr		Halton Chambleyn
Thomas Yonge		Tho : Roberts
Thomas Symons	Rafe Dole	John Boydell
Thomas deconson	Thomas Turnar	Randdull Hassall
Richard Carye	Schoolemaster	Watar Sanfast
Richard Cole		By me Philip Scapulis
Robert Allatt		Wm. tiler
Philippe Janekyns		Wm. Cowpper
John Alkin		Thomas Warren
Wyllin Yate		Edmond Smythe
Thomas pytt		William gyttyns
John Busshe		
Thomas Bebyne		

Endorsed.

To the right honorable  
Lordes & others of the  
Queenes matie moste  
honourable privie counsell  
Be thes delivered  
} wth speede.

20 Sbr, 1568.  
Certen of the Citizens of Bristowe,  
to the Counsell  
against ye B. of Glouc.,  
1568. 4.

These Articles were openly vttered and  
 Publyshed in Bristoll by the byshoppe of Glouc.  
 In three s'fall sermons vidzt. the 22 & 29 dayes of  
 August, and the ffyft of September last past  
 Anno dñi, 1568.

1.—I am come, good people, not to recant or call backe anythinge that I have heretofore said, ffor I am of that mynde now as I was then, as concernyng matters of controuersye, and willbe to thende. If I had one foote in the grave and another upon the grounde I wolld saye then as I do nowe, and therefor good people I geve you that counsell that I follow myselff. Wherefor be not so swyft or hastie to credyt the newe wryters, ffor they are not yet thoroughlye tryed and approuyd as the catholycke ffathers are.

2.—Thes newe wryters in matters of controuersie as Mr. Calvyn and others, agree not together, but are at dyssentyon amonge them sellues, and are together by the cares, therefore take heede of them, yet reade them, for in openyng the text they do passe many of the old ffathers, And they are excellentlye well learned in the tonges. But in matters nowe in controuersye follow them not, But followe the old ffathers and doctours, although Mr. Calvyn denyeth some of them. As for your newe Doctours are good to picke a Sallytt out of them now and then.

3.—Scriptures, scriptures, do you crye, be not to hastie for so the heretick allwayes cryed And had the scriptures. I wolde aske this question, I have to do with an heretycke, I bringe Scripture agaynst hym, And he will confesse yt to be scripture, But he will denye the sence that I bringe yt ffor, How now, how shall thys be tryed, marye by consent of ffathers onlie and not by others.

4.—In readyng scripture be you lyeke the snaile, whiche ys agoodlie sygne ffor when he feelythe an harde thinge against his hornes, he pullythe them in agayne. So do you : reade scriptures a god's name, But when you come to matters of controversyes, goe backe agayn, pull in yor hornes.

5.—I never brought ffreewyll into the pullytt, And I wolld to God yt had never been brought into that place. Luther wrott A verrye evill booke against freewyll, wherein he did veye moche hurte, But Erasmus answered hym very learnydlye, so that I am not of Luther's opynion therein, but of Mr. Erasmus mynd.

6.—They wch of Longe tyme have been exercysed in prayer and studye, and are aged, cannot be so easelye ignoraunt or erre or be deceyued, or be without grace, Nor these yonge men whiche are of a Lower vayne, havinge not the use of Longe prayer and studie, be so pfect as they seme, nor haue suche grace.

7.—These matters nowe in controversie are as yt were in an equal paire of ballances And maye weygh the whiche waye they shall as yet.

8.—Let them not saie as here of late was preached that the ffathers had their ffalltes, whicho they had indede, But let them all bringe me the consent of ffathers in these matters nowe in controversie, or otherwise I shall not nor wyll yeld to them nor be of their judgment.

9.—A question maye be asked touchinge the yonge maide and Naaman, whether that a godlic man maye be at ydoll seruyce with his bodie, his harte being with god, without offence or synne, I saie you may without offence or synne, And because you shall not think that I am of this opinyon onlic, I will bring you Peter Martyr, a learnyd man, and as famous as ever was in our tyme, being their own doctoure, who saithle a mau maic be present without offence, whose verye wordes I will reade unto you, which are these: Non enim simpliciter et omnibus modis Interdictum est iis hominibus ne in fanis presentes adsint dum profani et execrandi ritus exercentur.

10.—Some amonge you find greate fault wth me and are offendid as I pceyue with my preachinge and you do murmure, I must out of Dought call backe something that I have preached, Indede I saied here that Naaman gave to Gehasic tenne thousand suyte of apparell where yt was but two suyte, that I call backe agayne. And other ys that I saied in this place yf anie were offendyd or greuyed withe anie thinge I shold preach, he shold come ffriendlic to me And I wolld reason withe hym, Amonge all a poore man of late came to me being offendid with my preachinge to reason wth me and I refusyd yt, And that I call backe, but for anye other thinge that I have preached I saie now as I did then, And so will I do to the end.

11.—Good people I must now dept shortlic, kepe, therefor, this lesson withe you. Beleyue not, neyther follow this cyttic, nor yet 2, 3, 4, 5, 6, 7, but folowe you the Catholike and vniuersal consent, ffor yf you will goe but to the ryuer of Reane in Germany And beholld the Cytties how they dyffer and are at contentyon among them sellues you will wonder. At Heluctia ys one religion, at Wertinberdge another, at Stronghboroughe another, and at Geneva ys another, so that there were never so manie religions and diuors in anye mans tyme as nowe amonge them.

Domestic Series, Elizabeth, vol. 117-12. 1577.

My dutie most hūblic reūbred: I have receyued your honours tre of hir maties pleasure cōcernīg suche as refuse to come to the churche, dated the 15th of October, ye 20th of the same: vpō sight wherof I have caused diligent searche to be made amōg my records: of such as were p<sup>r</sup>sented vpon othes of the churche wardens, of e<sup>r</sup>ic parishe, whiche p<sup>r</sup>sented the same in sc<sup>r</sup>val inquisitious, whose names I have sent you here inserted. I have also, according to the tenour of the sayde tre cōferred wth Mr. Matthew Poyntz, Syr John Tracie, beyng then occupied in her maties affayrs as in muster, concerning the estimate of their landes & goods, wch by reason of the ffortunes of the date of retourne of answere to ye sayde tres was 7 days after the receipt wee coulde not learne nor cōceyue any certayn estimate of their lands & goods, neyther can in longer presse of tyme, learne fullie the same but by cōman reporte & publique fame: praying y. h. not onelic to graunt me longer tyme for searche of the sayde estimate, but also to joyne wth me some iustices of peace in e<sup>r</sup>ic quarter of the shier, who better knowe the state of suche psons in this schedule inserted. Dooyng your h., further understande that the psons in this schedule inserted vpon examinati on of the cause of their refusall by me, my chanecler & other officers, some (supposed to savour of papistric) alledged sicknes, some other alledged debt &

therefore refused fearyng pcesse. The third sorte cōmunlic called puritās wilfullie refuse to come to churchie, as not likyng ye surplās, ceremonies & other seruice now vsed in the churchie, Whcreupon thei have been arained & indited in dyfse & seuerall sessions, vpōn the statute, & now remayne in in p'son vpon the same. Thus hūblic I cōmit your honours to the tuitiō of God frō my house ye 24 of Octore, 1577.

Ric : Glouc.

To the Quenes maiesties  
most honourable council  
at the courte

Endorsed :

24 Octobris, 1577.

The B. of Glocester concerning  
the Recusants to come vnto the  
Churche.

State Papers, Domestic Series. Elizabeth, Vol. 118, 24, 1577.

xv.° die Novembris, Anno, 1577.

In the  
Colledge }  
of Glouc. }

Iīm, we p'sente william myercdith, whom we suspecte to be an horrible papiste, and one that hath not receued the cōmūnion at any time to our knowledges : also the cōmōn fame goethe that he is a maintainer of papists beyonde the seas, and that of late he hathe byn there to haue conference w<sup>th</sup> them : also he beinge offered to take the othe of ye supremaeie ministered by the ordinarie, he utterly refused the same : we esteme him to be worth fiftie pounds.

Richard Jones, Clarke. Lo. ward, cleark.  
francis Pravso cle.

David walker, clark.  
William fortley.

Domestic Series. Elizabeth, Vol. 118 (32), 1577.

My dutie moste humble remembered to youre honours, I have enquired with all dilligence, of all suche persons that refuse at this present to come to the churche accordinge to your honours advertisment in yo<sup>r</sup> lres. Dated the xv<sup>th</sup> of October. And have founde by cōmōn fame these persons herein inserted w<sup>th</sup> the valuaçōn of there landes and gooddes accordinge to the saide Cōman fame and beleef of neighbors adioynanntes to the vttermost valewe thereof. Thus I cōmitt yo<sup>r</sup> hono<sup>rs</sup> to the tuiçōn of the Almightye, ffrom my house this xx<sup>th</sup> of November, 1577. youre hono<sup>rs</sup> to commande.

Ric' Glouc,

Endorsed.

20 Novembris, 1577.

B. of Gloucester with the  
certificat of the Recusants.

To the honorable Lords  
of the Quenes moste excellent  
maj<sup>s</sup>. priuie concl. at the  
courte.

Hereafter ensue the names and surnames of all suche wthin the dioeces of Glouc. as are presented by sworne men in every prishe vnder writton for not cominge to church.

The parishes.	Their names.	Their substance.
St. John's, in Glouc.	William Teylow, worthe in goods	iiiji vis viijd
	John Barnard, worthe in goods	xxs
	Richard Waterman, worthe in goods	xxs
	Thomas Evans, worthe in goods	vis viijd
	Georg Hatton & his wief, gent.	
St Marie's, in Glouc.	Thomas Twydall, worth in goods	vis viijd
	William Wyldinge, worth in goods	iijs iiijd
	John Cooke als Puddinge, worthe	nothinge
	Anthony Burrett, worth	nothing
St Katherine's, in Glouc.	Joan Drewett, the wyffe of	
	William Drewett, prisoner in ye castle	
Trinitic, in Glouc.	Thomas Awlfeld, worth	nothing
	Lewys Vaughan, worth in goods	cti
	Thomas Jarreck	
Harscombe and } Pitchcombe }	George ffeltoe and his familie, worthe - - - -	} nothinge
	Robert Lewys, prisoner in the Castle - - - -	} nothinge
	Ralphe Mizey	
Ranwicke	William Chapman and his wyffe, worth - - - -	} nothinge
Cheltenham	Henry Hathwey & his wyfe, worth, in goods - - - -	} iiiji
Weston { Subedge {	Mrs. Elizabeth hodgs, the wyffe of Mr. William Hodgs, esquior	}
Morton valance	John Pridyc	
Eastclache	George Simmonds, gent.	
Todnam	Mr. John Palmer, esquior, worth, in goods and lands, by yeare	} ijcti
Alderton	Olde Mrs. Tracie	
Pebworth	Mr. Thomas Buchell, gent., worth in lands and goods - - -	} vcti
fforthampton	Margerie Blunte, widow, worth	xiiiij vis viii
Hardwicke	James Burrowe, in lands and goods - - - -	} ijcti

Harfield	Mr. John Paunsefoote and his wyffe, worthe, in lands	} xxi and in goods, cti
Southropp	John Parfett, worth	- vii
Northlache	Mres Sibill lymbrick, hath three tenements in northleche	} - }
Circester	Thomas Bradford & his wyffe, he hath two tenements in Circester, and a copie hold by severne syde, and is worthe, in goods	} xti - }
	Henry Pratt, worth nothing	
	Mrs. Strange, the wyffe of Tho. Strange, of Chesterton, gent.	
	Elizabeth Whiting, the wyffe of William Whitinge	} - }
	Agnes Longe, worth in goods	xxs
	John Cox and his wyffe, worth	xli
Stretton	Thomas Hancox, worth in goods	- xti
	Garrett witts, worth	- - - xxs
Hathropp	William Marlowe, worth, in goods	xli
Sherborn	John Hall, worth nothing	
Horsley	William Byrde, worthe nothinge	
fframpton upon Severne	ffrances Grange, worthe in goods	viti xiiis iiijd
Nybley	Thomas Dowre, worth	- - vs
Wickwarre	Robert Collwey, worth in lands, p. ann.	} xxvis viiij.
Cowley	John Champe, worth nothinge	
Cam	Richard Turner, worth	- - - xti
Wooton	good wyffe Knight, the wyffe of John Knight	} - - - }
Barkeley	Richard Everod, worth	- - xts
Slymbridge	Thomas Myllard, worth	- - xlti
	John Home, worthe	- - - xs
	Robart Byford, worth	- - - vti
Newent	James Collwall, worth	- - - xxviii
	William Dobbins, worth	- - - xxti
	William Wall, worth	- - - xliijti
	Roger Huntley, worth	- - - vs
	Philipp Ebbes' wyffe	- - -
	Elizabeth ffawkener, worth nothing	
	Clement Cooke, worth nothing	
Newland	John Morgan, worth	- - - xti

Qeynton	Elizabeth hooke, the wyffe of John hooke
Tudenham	John Vaughan, worthe - - - nothinge
Lydney	Richard Dryve, worth- - - vii Richard Hanley, worth - - - xxs
Kempley	Thomas ffrewen, worth - - - nothing John Bradley, worth - - - vis viiid
Oxnall	James Coming, worth - - - viti xiiis iiijd John Bache, worth - - - nothing
Eorst (?)	William Bradstock, worth, in } vijti. lands, yearly - - -
Bybury	Mrs. Cyp John How William Cambridg

The following names, or variations, occur in the list enclosed in the Bishop's letter, vol. 117-12.

The second list sent is the one here printed, on account of its greater fulness.

Byburie	Michæll Piper
Trinitie in Glouc.	Thomas Jarrett
Hassefield	Mr. John Paunsefoote } esquire & his wyfe }
Barnewood	Thomas Burcher
Stroude	John Clark
Winchcombe	William Pardie } Margaret Pardie }
Brownsbarrow	John Bromedge, gent.
Chesterton	Mress. Strange
Leckhampton Glouc.	Mr. William Norwood William Dudnell and } his wyfe }

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Names occurring in the Recusant Rolls, 34, 35, 36; Eliz.

Franciscus Thynne, gen.

Hugo Cuffe, gen.

Thomas Sandeforde, nup de Cyrencester, yeoman.

Thomas Keyes, unus coquor ordinar Regine.

Thomas Bradforde, nup de Cirencestyr, yeom.

Robertus Bradstone, nup de Winfborne, gene.

Henricus Bytlett de Seuthe, gen.

- Robertus Horwoode de Mikleton, gen.  
Henricus Collett, nup de parach de little Compton, yom.  
Henricus Wade, de paroch de Mickleton, yom.  
Wil'muss Owen, de esting, yom.  
Marge Hatt uxor Will Hatt de Newland, in parochie de Newland, gen.  
Jane Griffyth, uxor Ambrosii Gryffythe de lidney, gen.  
Elanor Robe de Dumbleton, Spinster.  
Anna Horwood, ux Robt. Horwood de Mickleton pdic., gen.  
Elinor Porter, ux Egidii nuper de Eadem, gen.  
Alicia Horwood, de Eadem, spinster.  
Anna Dennys, nup de Eadem, spinster.  
Alicia Hibberd, nup de Eadem, spinster.  
franciscus Ligon, ux Thomas ligon, nup de Elkinton, gen.  
Jacobus Butler, nuper de Cirencester.  
Richus lynche de paroch de Tethington.