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Volume 2 - Part 1

John Strype

Excerpt

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ANNALS

1

OF THE

REFORMATION OF RELIGION,

AND AFFAIRS OF THE CHURCH IN THIS KINGDOM
OF ENGLAND.FROM THE TWELFTH YEAR OF THE REIGN OF QUEEN
ELIZABETH TO THE TWENTY-THIRD.

CHAP. I.

A testimonial from some in the university of Cambridge concerning Cartwright's readings. His letters to sir William Cecil concerning himself. But is discharged the college and university. Richard Greenham. Dr. Geo. Downham: the odd tempers of several of Cartwright's followers; and their affected separation. Anthony Gilbie's letter to Coverdale, &c. Exiles. Dangers from papists. The archbishop of Cassil's discovery. Steukley comes to the king of Spain. The dangerous condition of Ireland from the Spaniard and French. Caution for the Low Countries.

AS in the conclusion of the former volume somewhat was Anno 1570. related concerning Cartwright, one of the public readers of divinity in the university of Cambridge, and of his deprivation for certain positions delivered in his lectures; so I shall begin this book with several other notices concerning him; being the head and most learned of that sect of dissenters then called *puritans*.

In this year, 1570, the heads of that university contended with the said Cartwright, B. D. and late lady Margaret professor, for his readings, wherein he vented his dislike of the

Animosities in Cambridge by reason of Cartwright's readings.

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CHAP. established discipline of the church of England, (as deviating from the primitive institution and practice,) and the habits enjoined to be worn by the ministers of it; and in effect, the whole constitution ecclesiastical. What his opinions and assertions were, have been specified in the first volume of the Annals of the Reformation of religion. He had indeed a great party in the university, and some of them men of learning, who stuck close to him, exceedingly admiring him; though some of them, better informed, fell off afterwards. Great differences and animosities by these means were bred among the scholars; which being past the power of the heads to allay, they complained thereof to sir William Cecil, secretary of state, their high chancellor, desiring him to interpose his authority; but chiefly informing him of the unsoundness of Cartwright's late lectures.

I.
Anno 1570.

2
Chap. lvii.

Nor were the favourers and hearers of Cartwright less forward to write their letters to the same; testifying in his behalf how sparing and tender he was in treating of those subjects, for avoiding offence; whose testimonial ran in this tenor:

Cartwright's favourers, their testimonial of him.
Pap. office.

Percrebuit tuæ præstantiæ mag. Cartwrightum hoc esse suspectum nomine, quod in theologiæ professionis munere quosdam discordiæ igniculos, qui post in incendium creverunt, sparserit, et in controversiis de ministerio et re vestitaria omnino se immodice jactaverit. Nos vero, quorum nomina subscripta sunt, et qui illis lectionibus interfuimus, ex quibus iste rumor fluxit, testamur nullas quas unquam audire potuimus, unde simultates aut discordias emersisse; de vestibus controversiam ne attigisse quidem: de ministerio proposuisse quædam, quorum ad amussim nostrum hoc formari cupiebat, sed ea et cautione et moderatione, quæ illum debebant, merito tueri, et ab ista quæ circumfertur calumnia vindicare.

Robertus Tower, Robertus Willan, Christoph. Kirkland, Rob. Soome, Johan. Swone, Thomas Barbar, Simon Bucke, Richard Chambers, Richard Howland, Laurentius Washington, Thomas Aldrich, Alan Par, Johan. Still, Wilhelm. Tubor, Johan. More.

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So that, if this testimony be to be relied upon, Cartwright's reading touched not the contest about the *garments*, but only about the *ministry*; taking occasion from some part of scripture which he read upon, to wish it reformed according to certain rules he then spake of.

Besides this testimonial, Cartwright himself pleaded his own innocency in an elegant Latin letter to Cecil, (accompanying the testimonial,) written in the month of July; complaining, "How he was slandered; troubled especially
Gives account of his readings to Cecil. Pap. office.
 " that these his slanders should reach as far as the court
 " and him. Then he declared and freely professed to him, 3
 " that none was so averse to sedition and the study of con-
 " tention: and that he had taught nothing which flowed
 " not naturally from the text which he treated of. And
 " that when an occasion offered itself of speaking concern-
 " ing the *habits*, he waved it. He denied not but that he
 " taught, that our ministry declined from the ministry of
 " the ancient and apostolical church, which he wished
 " might be framed and modelled according to the purity of
 " our reformation. But that he did this sedately, that none
 " could find fault with it, but some ignorant or malign
 " hearers, or such as caught at something to calumniate
 " him. That of these things he heard he was accused be-
 " fore him, their chancellor. But how false and unjust the
 " reports of his reading were, he offered the testimonial
 " of a great many sincere persons that were present: as-
 " serting further, that he had well nigh gotten the whole
 " university for the witness of his innocency; and had not
 " the vice-chancellor denied him a congregation, he doubted
 " not he had obtained it. That he had not room in his let-
 " ter to relate every little particular of that lecture that
 " raised the rumour; but promised the chancellor, that he
 " would deny nothing to him of those things he then pro-
 " posed, if he would require it. And as he refused not to
 " suffer, if any real guilt were discovered in him, so, as far
 " as his cause was just, he implored his patronage: praying
 " him, that he would not suffer him nor the truth to be over-
 " thrown by some men's hatred; who, while they privately

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CHAP. I. “hated him, had a mind to set themselves against the ho-
nourable and glorious name of *peace* and the *church*.”
Anno 1570. But it will give better satisfaction to read the whole letter,
as he penned it himself in his own behalf, which I have
Number I. therefore put into the Appendix. To which I have added
II. III. two letters more, written by several men of the university
to the same, in his behalf.

Another letter of his to Cecil. Cartwright wrote also another letter to Cecil, in the
month following, having been lately suspended from his
reading; which was in answer to the said Cecil, who had
humanely, in the midst of his weighty affairs, spared some
time to give some advice to him by his own hand. He
seemed to have signified to Cartwright, how his adversaries
had charged him with a factious innovating, and that he
brought into suspicion of novelty that most ancient cause
that sprung up with Christ and his apostles. But he an-
swered, “that he was no νεοτεροποιός, no such *stirrer of*
“*new things*; and yet that he would not be affrighted, by
“the envy of *novelty*, from the truth. That he hoped, that
“Cecil was not of that number, that charged that proverb,
“τὰ ἀκίνητα κινεῖν, [i. e. to move things that ought not to
“be moved,] upon whosoever innovated in any thing what-
“soever. And that he knew whose words those were;
“παλαιούς νόμους λίαν ἀπλοῦς καὶ βαρβαρικοῦς, [i. e. that old
“laws were very weak and rude.] But he added, that he
“needed not at all to plead in the defence of novelty, since
“the cause, being almost 1570 years old, was venerable
“enough for its antiquity.”

Appeals to him to judge his cause. And whereas the heads had denied him the liberty of his
public reading, he complained of them to Cecil, and accused
them of injustice, since upon some conditions, which he, the
4 chancellor, had propounded to them, he allowed him to
read, (which conditions, notwithstanding he was willing to
comply with,) yet they would not suffer him to read again.
This was dated Aug. 18. In this letter he was very earnest
with Cecil, to hear and judge of his cause, being very will-
ing to leave it to him. But lest that statesman might say,
that his abilities were not equal to judge in such a cause,

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nor yet his leisure did permit, he urged him with this re- CHAP.
 ply; "That if the cause were just, if it were necessary for I.
 "the church, if without it the commonwealth were dis- Anno 1570.
 "solved, and the parts in danger to fly asunder from one
 "another, (which without discipline must needs be,) the
 "cause was worthy for him to undertake; and wherein he
 "might bring forth that rare light of his own understand-
 "ing, and those divine endowments of his own mind. And
 "the cause would again, in recompence, embrace him, and
 "render him a person, however eminent before, still more
 "honourable, and however oppressed with infinite business,
 "he dared to promise, would revive and refresh him, and,
 "though ready to sink, would uphold him with strong and
 "mighty supports." These were the overweening conceits
 he had of his discipline.

I do not find any thing more done with Cartwright in the But is
 university, being discharged of his lecture, outed the col- wholly dis-
 lege, stopped of his degree of doctor, and silenced from charged the
 preaching in or near the university. university. But we shall hear of
 him hereafter in his writings and attempts of setting up the
 discipline in certain places in the land, which brought him
 into further trouble, and restraint of his liberty, from the
 ecclesiastical commission; which could not but take notice
 of him, making himself the chief preacher and head of the
 new form of church government. Only I must give a hint
 concerning some of his zealous and well meaning followers in
 Cambridge, who upon more mature deliberation afterwards
 fell off from him. Two whereof I will mention among others.

One was Rich. Greenham, of Christ's college, Cambridge, Some fall
 a pious and good man; whose name we see subscribed to off from
 the earnest letters that were sent to Cecil in his commenda- him, as
 tion and the high character given him. Rich. The young men in Greenham.
 the university were diverted by Cartwright's readings from
 the more necessary study of the grounds and principles of
 divinity, and the substantial doctrines of Christianity, as
 rescued from popery, to controversies of the right way and
 manner of governing the church. This was afterwards
 justly disliked by the said Greenham, who thought fit to

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CHAP. I. reprove it in the pulpit; blaming the young divines, who, before they had studied the grounds of theology, would overbusy themselves in matters of discipline: “and (as he said) before they had laid the foundation of their studies, would be setting up, as it were, the roof.” This passage Dr. George Downham, of the same college, tells us, he heard himself, when he was a young student in Cambridge: who himself consorted among the youth there of that faction that disliked the habits, and other established ceremonies of the church, and was a hearer of Cartwright’s lectures, in his consideration about this church of England and the differences in it. Who tells us of himself what course he took; “That at first, seeing things grew so hot, he thought it the best course for himself and the rest to be no meddlers on either side. But afterwards I considered with myself, said he, that this church of England, wherein I was called to be a minister, did hold and profess all substantial points of divinity, as sound as any church in the world, none excepted, neither in this age, nor in the primitive times of the church. And, secondly, that it had the testimony of all other true churches. And, thirdly, that in it the means of salvation are ordinarily and plentifully to be had. And therefore to make a separation from it, I took to be schismatical, and damnable presumption.”

This Greenham was alive many years after, a godly preacher, living in London. For I find a letter of his dated anno 1591, from Warwick-lane, London. And when in the year 1599 his works were published by H. Holland, in his epistle he gives this character of the pious and peaceable spirit that was in him, (shewing, that though his judgment in some points differed from the church established, yet he was no separatist.) “That in his ministry he was ever careful to avoid all occasion of offence; desiring in all things to approve himself as the minister of Christ. He much rejoiced and praised God for the happy government of our most gracious queen Elizabeth, and for this blessed calm and peace of God’s church and people under it.

Some account of Greenham, from H. Holland.

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“ And spake often of it, both publicly and privately, as he CHAP. I.
 “ was occasioned; and stirred up the hearts of all men, _____
 “ what he could, to pray and praise God with him for it Anno 1570.
 “ continually: yea, this matter so affected him, that the
 “ day before his departure out of this life, his thoughts
 “ were much troubled, for that men were so unthankful for
 “ that strange and most happy deliverance of our most gra-
 “ cious queen from the dangerous conspiracies and practices
 “ of that time.”

The writer saith further of him, “ that he was the special D. Lopez.
 “ instrument and hand of God in bringing many, both
 “ godly and learned, to the holy service of Christ in the
 “ ministry; and to restrain and reduce not a few from
 “ schism and error; striving always to retain such in obe-
 “ dience of laws: and thereby to esteem and regard the
 “ peace of the church and people of God.”

To which I may add, that this party of men that thus
 divided and distinguished themselves by this schism, were
 observed also to divide from the rest in their behaviour, in The man-
 ner of the
 behaviour
 of these
 followers of
 Cartwright.
 their tempers and qualities, and in their strangeness and
 aversion from their Christian brethren who adhered to the
 established church. For this is their character, that Dr.
 Whitgift gave of them about this time; comparing them
 unto the pharisees: “ That when they walked in the streets,
 “ they hung down their heads, looked austerely; and in
 “ company sighed much, and seldom or never laughed:
 “ their temper was, that they sought the commendation of Brief an-
 swer to the
 Admoni-
 tion in
 quarto, the
 latter end.
 “ the people: they thought it an heinous offence to wear a
 “ cap or surplice; but they slandered and backbit their
 “ brethren, railed on them by libels, contemned superiors,
 “ discredited such as were in authority; in short, disquieted 6
 “ the church and state. And as for their religion, they se-
 “ parated themselves from the congregation, and would not
 “ communicate with those that went to church, neither in
 “ prayer, hearing the word, nor sacraments: they despised
 “ all those that were not of their own sect, as polluted, and
 “ not worthy to be saluted, nor kept company with. And
 “ therefore some of them meeting their old acquaintance,

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CHAP. 1. “being godly preachers, had not only refused to salute
 “them, but spit in their faces; wishing the plague of God
 Anno 1570. “to light upon them; and saying, they were damned, and
 “that God had taken his Spirit from them.” And all this,
 because they did wear a cap; which strange unchristian
 speech and behaviour, T. C. in his reply did not deny, but
 that they neither defended nor allowed of any such beha-
 viour: and that the fault of one should not be imputed to
 so many. No; but it was brought to shew what ill effects
 and prejudices Cartwright’s doctrines against the present
 constitution of this church had occasioned in many.

A. Gilby’s
 letter to
 divers mi-
 nisters
 against the
 habits.
 Part of a
 register.

This year (if it were not before) did a brother of this
 party, Mr. A. G. [Anthony Gilby, I suppose,] write a very
 hot and bitter letter to several reverend divines, that had
 been exiles for the gospel, and returned upon queen Eliza-
 beth’s access to the crown; exciting them with all their
 might against the bishops, for imposing the habits to be
 worn by ministers in their ministration; and rather to lay
 down their ministry than comply. It was directed, *To his
 reverend fathers and brethren in Christ, Mr. Coverdale,
 Mr. Turner, Mr. Whittingham, Mr. Sampson, Mr. D.
 Humfrey, Mr. Leaver, Mr. Crowley, and others, that la-
 bour to root out the weeds of popery; grace and peace.*
 Where in one place he thus expresseth himself: “I wot
 “not by what devilish cup they [the bishops] do make
 “such a diversity between Christ’s word and his sacra-
 “ments; that they cannot think the word of God to be
 “safely enough preached and honourably enough handled,
 “without cap, cope, or surplice; but that the sacraments,
 “the marrying, the burying, the churching of women, and
 “other church service, as they call it, must needs be de-
 “clared with crossing, with coping, with surplicing, with
 “kneeling, with pretty wafer-cakes, and other knacks of
 “popery.—Well, by God’s power, we have fought with
 “the wolves, for these and such like popish chaff, and God
 “hath given [us] the victory: we have now to do with the
 “foxes, [i. e. the bishops.] Let us not fear.”

Danger
 from pa-

As for the papists, the other adverse party to the legally

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established church, and to the queen, the supreme governor thereof on earth, the great apprehensions of them were not yet blown over; though the rebellion in the north was now quieted. Cox, bishop of Ely, was an old experienced court-divine, and that by long observation knew what a dangerous sort of men they were, and what a mortal hatred they bore to the gospel, and all those about the queen that sincerely professed it. He was therefore, in this juncture, very solicitous for secretary Cecil, the queen's faithful and able counsellor, who, for his wisdom and stability to religion, was hated by them: and in this dangerous and rebellious time, I find him in one of his letters making this prayer for him: "I heartily wish you from our heavenly Father and his dear son Christ, the full strength of his holy Spirit, to the confusion of the enemies of God and of the queen's majesty, and of us all, God's true servants, and her grace's true subjects." But let me open some light into the practices of papists at this time.

CHAP.
I.Anno 1570.
pists. Bi-
shop Cox
very sensi-
ble thereof.

And in order to that, I shall begin with an embassy the queen despatched into France to the king in the month of August, by Francis Walsingham, esq. sir Henry Norris, knt. then her resident there. The chief and main of his business was for the sake of the reformed religion, and for an accord between that king and the protestant princes, viz. the prince of Navarre, the prince of Condé, and the admiral, with the rest being the king's subjects. That it might be made as favourable, for the reasonable contentation and surety of the said princes and their party, as might possibly be: to the maintenance and continuance of them in the liberty of their consciences: there being no small labour made by some directly to impeach this accord, and by others (though not openly) to withstand it, yet by double dealing in the granting of their requests to ruin the said princes and their party in the end. "Therefore," as it ran in the queen's instructions to the said ambassadors, "she found it the more necessary to use all good means to countervail such contrary labours, and to procure not only a good accord, but therewith a continuance thereof; as in a mat-

An embassy
from the
queen for
the French
protestants.Her in-
structions
to her am-
bassadors.

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CHAP. I. “ter which in her conscience and honour she thought good
“ both for the king and his whole estate.”

Anno 1570. Those protestants' petitions and demands, The petitions and demands those protestant princes made, were, first, that they might be restored to his grace and favour as humble and faithful subjects; and consequently, to serve him with their lives, lands, and goods. Next, that they might be permitted to serve Almighty God by the exercise of Christian religion, according to their profession and to the quietness of their consciences. And lastly, that they might have assurance thereof in some better sort than by former experience they had: which petitions the queen had herself considered. And the first she esteemed a thing most meet for a king to grant both readily and bountifully. The second was, she said, to a king most profitable to embrace and accept. And the third, a thing in the sight of God most commendable and needful of all Christian subjects. And the last, a matter of the most moment to be regarded, for a full perfection of all the rest. But this peace and accord between the king and his said subjects was finished before Walsingham came. So that when he came, he congratulated the king on the said good accord; and offered on the queen's part all her endeavours to further the good continuance thereof. And he gave the admiral and his party to understand the queen's good intentions in sending of him at that time; and to make it appear how careful she was of their well doings.

The archbishop of Cassils in Ireland, a papist, was an exile in Spain; and (whether it were to reconcile himself to the queen, or upon some personal pique) comes in January this year 1570 into France; where, at Paris, resided Walsingham, the queen's ambassador: to whom in March following he made a visit. When Walsingham in discourse asked him concerning the report that went abroad of the king of Spain's intent of invading Ireland, the archbishop then brake, and said, that about September last, the last year, viz. 1569, one Steukley arrived in Spain with a design to address to that king for an army to reduce Ireland to his obedience: who (as Camden writes) took upon him

8 The archbishop of Cassils in Ireland, a papist, was an exile in Spain; and (whether it were to reconcile himself to the queen, or upon some personal pique) comes in January this year 1570 into France; where, at Paris, resided Walsingham, the queen's ambassador: to whom in March following he made a visit. When Walsingham in discourse asked him concerning the report that went abroad of the king of Spain's intent of invading Ireland, the archbishop then brake, and said, that about September last, the last year, viz. 1569, one Steukley arrived in Spain with a design to address to that king for an army to reduce Ireland to his obedience: who (as Camden writes) took upon him

Camd. Eliz. p. 153 and 180.