

Rogers, Thomas, d. 1616.

[A point-by-point reply to accusations made against him by ten Puritan ministers of Bury St. Edmunds, Suffolk, and sent by them to Edmund Scambler (1510?-1594), bishop of Norwich.]

Bound with various unrelated, miscellaneous materials under the binder's title Miscellanea ecclesiastica 1595-1610 MS.

BR50.M55. MS 109.

England (in English and Latin).

1590-(1675?).

A codex of exceptional interest because of its rare and valuable contents and because of its associations. Of the six separate items arbitrarily bound in this volume, the first is the most extensive and the most precious. It contains 21 leaves, probably in the hand of Thomas Rogers, has no title but was obviously addressed to John Knewstub, Reginald Whitfield, and eight other ministers belonging to the secret and subversive Presbyterian "classis" of Bury St. Edmunds. It was obviously written in 1590. Since information about the underground Puritan movement within the Church of England during the 1580's and 1590's is very hard to find, and authentic documents deriving from so secret an activity extremely scarce, this MS is of exceptional value and interest. Rogers, who was the rector of Horningsheath (or Horringer), Suffolk, two miles southwest of Bury St. Edmunds, and later chaplain to the archbishop of Canterbury Richard Bancroft (1544-1610), got into difficulties with his fellow ministers because of his support of the episcopal church government established in the Anglican "settlement" by queen Elizabeth I. The Puritans of the Bury "classis," who favored a Presbyterian form of church government, expelled Rogers from their company and lodged an itemized list of complaints against him with bishop Scambler of Norwich. Although these complaints were confidential, Rogers learned of them and penned this almost crushing, point-by-point reply.

It is possible that Rogers may have been acting as, or may have thought of himself as, an agent of the ecclesiastical hierarchy, defending the lawfully

established order in church and state, and trying to win round the dissident clergy of Bury St. Edmunds. Much of the argument in this tract revolved around the interpretation of some verses in the 12th chapter of the Epistle to the Romans. Rogers attacked a sermon by Laurence Chaderton, A fruitful sermon upon the 3, 4, 5, 6, 7, and 8 verses of the 12 ch. of the Ep. to the Romanes (London, 1584; reprinted 1586, 1589, and 1618) and issued his own sermon entitled A sermon upon the 6, 7, and 8 verses of the 12 chapter of St. Paul's Epistle unto the Romans made to the confutation of so much of another sermon entitled "A fruitful sermon" (London, 1590). It was Rogers' reading of his sermon before the classis that provoked his expulsion.

A complete transcription of Rogers' tract, with a discussion of it, can be found in Mary Klein, The Godly conspirators: Elizabethan Puritanism and the Classis at Bury St. Edmunds (M.A. thesis, University of Chicago, 1958).

The remaining items in the codex are the following:

Historia de Articulis Lambethanis, fols. 22-7, in Latin, a brief version of the Lambeth Articles - see Articuli Lambethani: Articulorum Lambethae exhibitorum historia (London, 1631) and The Lambeth Articles, containing a history of the Articles (London, 1700);

William Barlow, lord bishop of Lincoln: The manner of his consecrating the church and churchyard of Fulmer in the county of Buckingham, 1 November 1610, fols. 41-8, in English - a document of a certain liturgical interest because there is no prescribed manner, in the Church of England, for such consecrations. Cf. the printed version, John Wickham Legg (ed.), The form of the consecration of the church and churchyard of Fulmer in 1610, as used by William Barlow, Bishop of Lincoln ("Transactions of the St. Paul's Ecclesiological Society, Vol. VI"; London, 1907);

A sermon preached in Rome upon an Ash Wednesday upon this text: "When you fast, bee not sad like hipocrites: Matt. 6, fols. 28-40, in English with extensive

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quotations in Latin, dating from ca. 1590 - an anonymous Catholic sermon, probably not in print, preached before the English Catholic community of Rome; Sir Hamon L'Estrange, De papa Johanna, fols. 52-66, in English with Latin citations - an unpublished contribution, in the author's own hand, to the dreary controversy about "Pope Joan"; and Henry Jenkes, Rationale theologicum, fols. 67-78, in Latin, written about 1675, probably in the author's own hand - essentially a bibliographical guide to theological literature, with some very curious quotations and citations in Arabic. Jenkes, who died in 1697, was a fellow of Caius College, Cambridge, and the author of The Christian tutor (London, 1683). At his death he left in MS a work, Rationale Biblicum, which may have been a companion work to the Chicago MS - see the British Museum, Add. MSS. 5873, fol. 22.

4°, 21 x 16 cm.

78 leaves.

Bound in boards ca. 1840.

Six miscellaneous items, in six hands, mostly fair copies, as described above. The codex is fully foliated in light pencil at the foot of each leaf. The first item has been numbered twice according to different schemes (at the head of the pages), once it was foliated as ff. 263-83, and once paginated as pp. 1-41; the fifth item has also been foliated twice, and seems to have been bound, at one time, in another volume with item one. No index. A table of contents has been supplied and signed by "F. Palgrave, Dec. 1842" - this was probably Sir Francis Palgrave (1788-1861), the historian and antiquary, deputy-keeper of Her Majesty's records. The inside front cover contains the printed bookplate of the Suffolk antiquary Charles Golding, with the motto "SPARSA COELI" and the date 1865.

In addition to Palgrave and Golding, Sir Henry Spelman (1564?-1641) the historian and antiquary owned a part of the codex early in the 17th century, and Dawson Turner (1775-1858), the botanist and antiquary, also owned the MSS (during the late 1830's) and had them bound in the present binding. See De Ricci, Census, I, 565-6.

Purchased in 1925 from Lange.

T. B. Duncan
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