

54, f. 156.

28. *A Letter of the discontented about the Economie to the Archpriest and the Archpr. his ansvere to them.*<sup>a</sup>

Dec. 13-22, 1602.

Literæ nostræ ad eum

Reverendissime p̄r ac Dñe

54, f. 156b.

Our duties beinge in most humble manner remembered. These are to request yo<sup>u</sup> in all equitie and indifferencie to respect vs and not to compell vs any way to admitt laymen to æqualitie of voyces and offices w<sup>h</sup> us. But rather wee beseeche yo<sup>u</sup> to exhorte those that deale for you not to vrge that w<sup>h</sup> so many dislike. ffor indeed we can not but think it a great indignitie offred vnto vs that they should by their [ghostlie support counsell or countenance . . . . .<sup>b</sup>] our liking any way ioyned w<sup>h</sup> us. But of all other this makes it in our conceyt m<sup>t</sup> vnfittinge that if yo<sup>r</sup> self or any of yo<sup>r</sup> reverend assistances should be apprehended (w<sup>h</sup> god forbid) and comitted to the charge of our keep, every baker or Brewer that were a Catholick and imprisoned amongst vs, for stewarding and treasuringe (vpon w<sup>h</sup> two offices all o<sup>r</sup> externall peace dependes and the ill husbandry thereof principallie presseth or rather oppresseth the poorer sort of our Company) must by this newe device be made equall w<sup>h</sup> yo<sup>u</sup>. What particler wronges wee have alredy susteyned about these matters in hand wee will not att this tyme trouble yo<sup>r</sup> reuerence w<sup>th</sup>all, vnlesse wee be further vrged, and are sory that necessitie driveth vs nowe so farre as in this generall sort to signifie o<sup>r</sup> greefes vnto you.

Wee vnderstand also that vnto laymen yo<sup>r</sup> authoritie reacheth not; what hope of redresse then can wee have if wee be iniured by them? Wherefore wee humblie desire yo<sup>u</sup> vt sacerdotibus sint salua sua iura, that whosoever is the other, m<sup>r</sup> Bramston may be alwaies one of o<sup>r</sup> Receyvors and treasurers of the common money: for otherwise we shalbe still oppressed w<sup>h</sup> multitude as wee are

<sup>a</sup> The copies are thus headed. The "discontented" here were anti-appellants.

<sup>b</sup> Very faint and uncertain.

alredy, that wee may manage o<sup>r</sup> owne affaires as wee thinke most convenient, that you will not impose a burthen vppon us w<sup>ch</sup> you cannott remove agayne. that these good men by yo<sup>r</sup> fatherlie advice may have more care of their poore brethren and lesse of their keep, that they may rather respect the commoditie and frugalitie of o<sup>r</sup> Comunitie then their owne private contentm<sup>t</sup> and proper will: fynallie that the lay sort may be willing to followe and not be p<sup>r</sup>ferred or goe before those that apperteyne vnto Gods owne lott and imediate portion.

Yet notw<sup>th</sup>standing all that wee have said to condescend to those that in these affaires are dealers for the laymen, for wee knowe that of themselves vnles they were sett on they would never be so ægerly bent nor so boldlie dare to deale in o<sup>r</sup> matters contrary to o<sup>r</sup> mynde, wee are willing that when so many priests as please to be stewards in o<sup>r</sup> commons have one after an other ended their seuerall quarters, the laymen, as many as will, may also take their quarterly turnes one after an other till, their courses being out, the lott fall vnto the priests agayne.

The laymen have æqual diuident w<sup>th</sup> vs, a thing not accustomed in other places, vnles, w<sup>ch</sup> is a rare matter and seldome fall[eth] out, some exhibition be sent vnto priests especiallie, of w<sup>ch</sup> wee thinke yt vnmeete that they should have any [parte or porcion?] notw<sup>th</sup>standinge our charges, as yo<sup>r</sup> reuerence cannott but [know], be diuerse waies ordinarily greater then theirs. 54, f. 157.

Thus presuminge that yo<sup>r</sup> reuerence will helpe to preserve o<sup>r</sup> peace w<sup>th</sup>out [prejudicing?] o<sup>r</sup> persons in all humble subiection wee take o<sup>r</sup> leave this 13 of December 1602

Yo<sup>rs</sup> in all obedience

My deare and verie reverend brethren in visceribus Dñi Jesu I humblie desire you to agree and not to thinke vppon any Innovations. Keepe yo<sup>r</sup> old customes and let the laymen have their voyces and offices as they have had hitherto. Yo<sup>r</sup> dissent about Kitchen matters will cause yo<sup>r</sup> Benefactors w<sup>ch</sup> are laymen to

think you are either idle or els careles to performe yo<sup>r</sup> priestlie and spirituall offices. Imbrace [?] not yo<sup>r</sup> selves to the stewardship, w<sup>h</sup> is to temporall and to vnworthie a callinge for yo<sup>r</sup> profession. I must tell you playnlie that o<sup>r</sup> unquiett people do reioyce in yo<sup>r</sup> dissent, and their devotion will be withdrawn from yo<sup>u</sup> if you leave not these Innovations and endeavour to live in vnitie. This strife against the laytie and yo<sup>r</sup> newe devise, depressions and oppressions of the laymen yo<sup>r</sup> fellow prisoners, will cause yo<sup>r</sup> lay benefactors w<sup>h</sup> are all and yo<sup>r</sup> only benefactors to contemne and forsake you. Good men will be unwilling to releve any w<sup>h</sup> are overcome w<sup>h</sup> any contentious humo<sup>r</sup>. Looze not an honor for an humo<sup>r</sup> and enter not into any evill conceyte of old Douze<sup>a</sup> whose discretion, knowledge, . . . conscience and circumspection is so well knowne here that to destayne [?] him is to discredit yo<sup>r</sup> selves. Pardon me: greef and care of yo<sup>r</sup> wellfares doe vrge me to write in that manner vnto you. Give no scandall to o<sup>r</sup> afflicted Church. peace and vnitie will . . . for y<sup>r</sup> preferm<sup>t</sup>. Certamini ergo quæ pacis sunt et pax dei exultet in Cordibus vestris. Commendo me vestris precibus. 22 December.

V<sup>r</sup> Servus G. B. A.

To the WW his very good ffrends M<sup>r</sup> Barloo M<sup>r</sup>  
Bramsston M<sup>r</sup> Hughes M<sup>r</sup> J. Grene, M<sup>r</sup>  
Alabaster and the rest.<sup>b</sup>

54. f. 155.

29. *An original letter from Blackwell.*

Feb. 3. 1602-3.

Gaudeo plurimùm, quòd Responsum mihi dedistis de Breui Apostolico vos velle facere in eo, sicut in cæteris omnibus, illud quod decet Catholicos Presbyteros. Et à me quoque hoc responsum

<sup>a</sup> Can this be "Dowce a froward intelligencer," who, the Bishop of London suggests to Cecil, should be transferred with other prisoners to Framlingham, July 6, 1602? (*Cal. S. P. Dom. Eliz.*)

<sup>b</sup> Barlow, Bramston and Grene were supporters of Father Weston, and the opponents of Bagshaw, in the Wisbech stirs.