

A Calendar of the Register of Miles Coverdale, Bishop of Exeter, 1551-53

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Contents

Introduction p. 1

Miles Coverdale's Register

Institutions sub-register	p. 17
Ordinations sub-register	p. 29
Common Acts sub-register	p. 31

Introduction¹

Veysey formally resigned as bishop of Exeter on 14 Aug 1551. He had earlier voiced concerns about his age and other unspecified matters to the earl of Bedford. This had prompted the privy council to order him to surrender his see. Veysey was allowed to keep the annuities that the recipients of episcopal lands had assigned to him as bishop together with arrears of rents and taxes. These last were potentially large: £896 of clerical tenths were owing for the diocese in the 12 months before his resignation.² This equates to over £375,000 in today's money.³

The details of Veysey's departure are recorded on the crown's patent rolls.⁴ They make clear the extent to which the wealth of his diocese had been plundered by courtiers in the mid and late 1540s. The *Valor Ecclesiasticus* of 1535 had set Exeter's annual worth at £1500.⁵ This had now shrunk to £500. Many of the choicest manors had been alienated whilst others were set on long-term leases. The government was forced to revalue the see.⁶ It also exempted Veysey's successor, Coverdale, from paying first fruits and tenths.⁷

Coverdale was appointed bishop on the same day that Veysey resigned.⁸ The Exeter dean and chapter were not required to hold an election because bishoprics were in the gift of the crown under Edward VI.⁹ Coverdale was consecrated on 30 August and enthroned on 11 September.¹⁰ He received the 'wasted and decayed' temporalities of his diocese on 31 August.¹¹

Coverdale's appointment was probably engineered by Bedford.¹² The two men were well-known to each other. Coverdale had served as preacher to the earl's forces during the suppression of the Prayer Book rebellion. Afterwards, he continued to preach the word of God in the south-west. Progressives saw him as a more credible figure than the aged and moribund Veysey and were eagerly anticipating his promotion more than 12 months before it actually happened.

Coverdale is best known as a bible translator but he was also an active reformer who brought continental protestant texts to the English public. His publications

¹ See Website Introduction for the sources and abbreviations used in this calendar.

² TNA, SP.11/1/2, analyzed in Mozley, *Coverdale*, p. 20.

³ According to the Bank of England's inflation calculator.

⁴ See Appendix 1.

⁵ *VE*, ii.

⁶ *CPR 1550-53*, p. 37.

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Fasti 3*, p. 1.

¹⁰ *Ibid.*; ECA, D&C.3003.

¹¹ *CPR 1550-53*, p. 77. The temporalities were granted on 14 Aug (ECA, D&C.2477).

¹² This and the following three paragraphs draw heavily on the ODNB article by David Daniell which in turn is substantially based on Mozley, *Coverdale*.

numbered nearly forty. Born in 1488 and ordained priest in 1514 Coverdale studied at Cambridge as a member of the local Augustinian friary. Coming under the influence of Robert Barnes, one of the proto-martyrs of the English Reformation, Coverdale graduated STB in the mid 1520s, met Thomas Cromwell and became a secular priest. In 1528 he preached against transubstantiation, images and confession and 'being very straitly pressed by the bishops' fled to the continent where he worked with William Tyndale translating scripture. He returned in 1535 and was employed by Cromwell to produce the Great (English) Bible of 1539.

When Cromwell fell from power the following year, Coverdale again went into exile. By now he was married to Elizabeth Macheson, a Scotswoman of noble ancestry. The couple went to Strasbourg where they remained for three years with Coverdale translating books from Latin and German, two of which were by the leading Swiss reformer, Henry Bullinger. Coverdale received the degree of STD from Tübingen University, visited Denmark and made an important friendship with Conrad Hubert, Martin Bucer's secretary. In 1543, on Hubert's recommendation, Coverdale was appointed assistant minister of Bergzabern, a town 40 miles north of Strasbourg, and headmaster of the town school, posts which he held for five years.

Coverdale returned to England in 1548 at the invitation of Edward VI's government. He resumed his preaching, became a royal chaplain and probably helped Archbishop Cranmer in the making of the first Book of Common Prayer. In 1551 prior to becoming bishop, Coverdale spent time with the exiled Italian reformer Peter Martyr at Magdalen College Oxford, preached funeral sermons in London and served on the commission dealing with Anabaptism and other heresies.

Coverdale was not a firebrand reformer. 'His style [was] charming and gentle, flowing limpidly along: it move[d] and instruct[ed] and delight[ed].'¹³ John Hooker, chamberlain and chronicler of Exeter and a committed protestant, reports that as bishop Coverdale 'preached continually upon every holy day, and did read most commonly twice in the week, in some one church or other within this city'.¹⁴ Hooker found Coverdale a very paragon of rectitude: 'void of pride, full of humility, abhorring covetousness, and enemy to all wickedness, and wicked men'.¹⁵ The bishop's wife was 'a most sober, chaste, and godly matron; his house and household, another church, in which was exercised all godliness and virtue'.¹⁶

But there was no great enthusiasm for the 'new-fangled' doctrine that Coverdale espoused. Hooker was forced to admit that the common people, 'whose old bottles would receive no new wine, could not brook, nor digest [him] for no other cause, but because he was a preacher of the gospel, an enemy to papistry and [a] married

¹³ *ODNB*.

¹⁴ Vage, 'Thesis', p. 41.

¹⁵ *Ibid*, p. 42.

¹⁶ *Ibid*.

man'.¹⁷ Coverdale's small band of supporters struggled to combat the entrenched conservatism of the cathedral prebendaries who were probably behind many of the 'false suggestions, open railings, false libels and secret backbitings' that the bishop had to endure throughout his rule.¹⁸

Coverdale had a particularly difficult time with Walter Hele, the vicar of Ipplepen who preached actively against the Edwardian Reformation in south Devon during 1552. Summoned before the privy council, Hele was forced to read a lengthy recantation of his views and behaviour from the pulpit in Exeter Cathedral.¹⁹ The vicar was especially rude towards Coverdale who had been given the job of bringing him to book. Hele continued in his rebellious ways the following year and was about to appear before the council again when Edward VI died and his regime collapsed.²⁰ Coverdale was quickly removed from office by Queen Mary and Veysey restored.²¹

It would be wrong to view Exeter's first protestant bishop as an irrelevancy. No less than his later medieval predecessors Coverdale desired that the business of diocesan rule 'be done in all uprightness, justice, and equity' and it is from his time that the post-Reformation restructuring of ecclesiastical government in the southwest can be dated.²² A key moment was the appointment of the first lay chancellor of the diocese. The roles of chancellor, vicar-general and official principal were combined and this ended the commissary system of church government in Devon and Cornwall that had prevailed for several centuries. Over time this would lead to a greater concentration of power upon Exeter but in the immediate prospect it reduced the running costs of the see and handed increased influence to the archdeacons of the diocese.

There were also important changes in the bishop's registry. The old, bulky, composite registers of the later middle ages were abandoned and replaced by a series of slim-line books for institutions, ordinations and common acts. The volumes that cover the episcopates of Coverdale, Veysey restored, James Turberville and William Alley – Devon Heritage Centre Chanter 16, 17, 18 and 19 – form a transitional stage in this process. They are analysed in Appendix 3 below.

Appendix 1²³

¹⁷ *Ibid*, p. 45.

¹⁸ *Ibid*, p. 46.

¹⁹ See Appendix 2.

²⁰ *APC 1552-54*, p. 268.

²¹ See Introduction to Veysey restored.

²² For the following see Thesis, pp. 42-44.

²³ *CPR 1550-53*, pp. 36-37. I have compared the calendar with the patent roll (TNA, C.66/835, m.9). For ease of reading, I have emboldened the totals of the see's temporalities and spiritualities, their combined value and their net value after deductions for fees. The arithmetic is opaque: on the evidence of the figures provided in the text, the

Whereas John bishop of Exeter, being required by the king's letters to resign his bishopric, (induced by his extreme old age and other considerations which he has declared to the earl of Bedford) has surrendered to the king the said bishopric of Exeter and signified that, upon letters of the king and council, he has granted in fee simple some of the episcopal lands to councillors, servants and other subject of the king²⁴ who in return have granted him annuities for life, and there remain other lands let to farm at rents²⁵ including £40 to be taken by him from the manors of Crediton and Morchard [Bishop] during his life²⁶, which cannot but be short since he is over 87 years old, and after his decease to his successors, and £13 from the rectory of Pinhoe and [vicarage of] Brampford Speke²⁷, £7 from the rents and perquisites pertaining to the palace of Exeter taxed in the king's records at the total yearly sum of £420 19s 11½d, namely for Tregear and Burneyre £67 1s 5d²⁸, for Cuttonbeak and St German's £64 2s 11½d²⁹, for Lawhitton £62 3s 4¾d³⁰, for Cargoll £60³¹, for Penryn Foreign £48 0s 9d³², for Penryn Borough £12 10s³³, for Bishop's Nympton £7 1s 5¼d³⁴ and from Peterhayes £10³⁵; he has signified also that there remain spiritualities taxed in the king's records for the king's tenth at £144 2s 8d, namely from procurations £40, from synodals £20 12s, from pensions £10 7s 8d, from fines of institutions £11 6s 8d, from fines of testament sand letters of administration £1 14s, from rural deans £3 2s, from the consistory [court] 7s, from the tenth of the coinage £16 12s 4d³⁶; in all from temporalities and spiritualties together £565 2s 7½d; from which in fees granted to the bishop's officers and others for life £79 13s 4d, namely to the chief steward £10³⁷, under-steward £4³⁸, surveyor £13 6s 8d, receiver £13 6s 8d³⁹, auditor 10s⁴⁰, attorney £2,

temporalities add up to £390 19s 11½d whilst the spiritualties total £103 14s 8d. Probably the courtiers' life annuities explain the shortfall in the temporalities which means that with the £40 from Crediton and Morchard Bishop manors Veysey received a pension of £70 (£30000 in today's terms).

²⁴ See Veysey 1791D, 1819C, 1821A, 1821E, 1822A, 1825L, 1825M, 1825N and 1825P.

²⁵ See below.

²⁶ See Veysey 1821A.

²⁷ See Thesis, p. 313.

²⁸ See Veysey 1821I.

²⁹ See Veysey 1806A.

³⁰ See Veysey 1791S.

³¹ See Veysey 1794A.

³² See Veysey 1791V.

³³ See Veysey 1787A (the lease sets the rent as £10).

³⁴ See Thesis, p. 314.

³⁵ See Thesis, p. 314.

³⁶ 'Coinage' was the removal of a corner of every ingot of tin mined in Cornwall as a tax due to the crown; bishops of Exeter received a tenth of this tax.

³⁷ The earl of Bedford (see Veysey 1790A).

³⁸ William Roupe received a life grant of the office in 1535 (see Veysey 1702A).

³⁹ William Strowbridge received a life grant of the office of receiver-general in 1548 (see Veysey 1821H).

⁴⁰ Matthew Coltehurste was granted this office in 1548 (see Veysey 1821C).

bailiff of the palace and keeper of the convicts £8, principal apparitor £3⁴¹, king's attorney £2, one Rudgewaye retained of counsel £2, William Strowbridge, the receiver aforesaid for collecting the tenth and subsidy of the clergy⁴² and paying it to the Court of First Fruits during the life of the said bishop £20; and so remains £485 9s 3½d.

Now the king, considering the said bishop's services to his father for twenty years and more, ordains that his successor shall take oath on admission to the bishopric of Exeter not to hinder the said bishop in the enjoyment of the aforesaid annuities and also all arrears due from the clergy of the diocese and the farms aforesaid at the time of the resignation; and also ordains that the said John may in all courts plead by the name of John Veysey alias Harmon, late bishop of Exeter, and may retain to serve him one chaplain who shall be exonerated from residence on his benefices.

Appendix 2⁴³

The Recantation or Confession of Walter Hele vicar of Ippleper⁴⁴ pronounced by himself out of the pulpit on Sunday viz the 27th day of November 1552 within the cathedral church of St Peter's of Exeter

It is not unknown unto you good people that I have now of late been sundry times examined before the right reverend father Miles bishop of Exeter my ordinary as well for things concerning doctrine and religion as for my great disobedience. And for my part I protest before you all I may be glad that ever I came at such a school for as it is most true that there is no man too good to be deceived or to be out of the right way. Even so of my own free will I confess and [ac]knowledge before God and you all that I have been foully deceived. I am evidently convicted, not only to have taught wicked doctrine, but also to have used myself in such sort of disobedience, that if the king's majesty would execute upon me the penalties due for the same I were not able to abide it. Wherefore considering the grievousness of my offence in that behalf, and that it were better for me to have a millstone tied about my neck and to be cast into the depth of the sea than still to continue an offender of those that believe in Christ I do so great cause to lament my faults. And therefore am I come to declare these unto you that is to say partly how evil doctrine I have taught the king's majesty's subjects and partly what evil examples of stubbornness and disobedience I have given you. And this recantation or confession I do gladly make with all my heart, because that as it is my most bounden duty to build up again what good thing so ever I have broken down either

⁴¹ John Bostocke was appointed principal apparitor or apparitor general for life in 1535 (see Veysey 1693A).

⁴² See Veysey 1821H.

⁴³ HH, CP.144, fos 53-60. Spelling and punctuation have been modernised and contractions expanded. There is no fo 54.

⁴⁴ For Hele's career, see CTRs Part 5 (Harford).

in doctrine or otherwise. Even so now my heart's desire is (and shall be ever from henceforth while I live) both in word and deed within the compass of my vocation to edify whomsoever I have offended beseeching you not only to hear me with patience, but also with faithful thankfulness to receive the truth now at my mouth, as some of you heretofore have been ready to harken unto me whom I preached vanity and lies.

And now to the first point concerning doctrine. In my sermon made at Ashburton upon Quinquagesima Sunday last past⁴⁵, among other things I preached on this wise. 'On Wednesday next you shall have the first day of Lent commonly called Ash Wednesday. In times past you were want to receive ashes upon that day which was a good schoolmaster to teach a man to die. Yea and if it would please the king and the council to have it frequented and used in the church in my judgement they should do well.' These or such like in effect were my words.

Which doctrine of mine I confess here before God and this congregation to be erroneous, injurious to the king's most excellent majesty and noisome unto mine audience and brethren in Christ. First to say that those ashes which were received on Ash Wednesday were a good schoolmaster to teach men to die, how erroneous a doctrine the same is it appeareth evidently specially for that it hath pleased the infinite wisdom of almighty God not by such vain ceremonies and superstitious traditions of men but by his holy word, by his holy sacraments, by the ordinary course, alteration and decay of his creatures, by the manifold infirmities, sicknesses and miseries of our own bodies, by the flexible and transitory state of this flitting world to teach us to call upon us and to declare unto us how mortal we are and that as soon as we are born we begin to die for what is else the most wholesome exercise of God's word, the worthy practising of his holy sacraments, the diligent beholding of his manifold creatures and the earnest consideration of ourselves what thing else (I say) is all this but even God's own school and the very house of his nurture wherein we are taught to know as well the mortality and great misery of ourselves as the excellent mercy, wisdom and power of the Lord our God. And to this effect, belongeth it that is written in the 12th chapter of Job, in the 19th, 23rd and 119th Psalms, in sundry chapters of Ecclesiastes, in the second epistle of Timothy and in many other places of the scriptures where mention is made how we are taught the foresaid worthy lessons by the creatures and word of God.

Secondly, by my said erroneous doctrine uttered in my said sermon at Ashburton I have hindered the king's majesty most godly preaching for that I commended so superstitious a rite and ceremony which his highness knew so worthy to be disallowed that he utterly hath abolished it and will not have it used in the christian congregation.

⁴⁵ 28 Feb 1552. Quinquagesima Sunday immediately precedes Ash Wednesday.

Thirdly, I may be ashamed for my part (and so I am) that ever I taught the said doctrine being so noisome to my brethren the king's subjects that heard me for by that means I gave the people occasion not only to continue still in the error and vain opinion that they had in frequenting the said superstitious ashes but also to grudge and to withdraw their love and obedience from their prince who had taken from them so holy and godly a thing as they (for lack of better teaching) have of late esteemed it to be.

Item in my sermon at Widecombe the second day in Lent last past⁴⁶ entreating of prayer I said these like words: 'Neighbours so it is that we must pray again for why when that religious houses did stand and prayer was used, then might you have all things at a price reasonable but since that prayer was left all things was out of reason for I myself being called of late before the council and examined of certain questions concerning the dearth confessed before them that I had so said that a lamb should come to the price of a hog, a hog to the price of a wether⁴⁷, a wether to the price of a young heifer⁴⁸, a heifer to the price of a steer⁴⁹, a steer to the price of an ox. And then a certain lord said unto me "Hele, how knowest thou that these things will come to pass?". Then I said "If it come not to pass let me be punished", I being in the same lord's house where seven persons were daily and where as in old time they were wont to have mass, before they went to breakfast. Now as soon as they are up there was nothing but "Good blood and heart when shall we go to breakfast?" These or such like in effect were my words in my said sermon at Widecombe whereby like as I praised the frequenting of such prayers as were used in religious houses. Even so I commended them to be of such worthiness that thereby I gave the people occasion to think not only in consideration of their almighty God holding his bountiful hand over this realm blessed us and filled us with plenty of all things, but also, that with the decay and lack of the said religious prayers men might think God to be so much offended, that he hath plagued us with penury and scarceness, and with unreasonable price of all things.

Which doctrine of mine I acknowledge and confess from the bottom of my heart, to be wicked, false and seditious. O how far was I ever sent to commend either such fantastical sects and false religions of monks, friars, canons and nuns or the vain hypocritical prayers of them so greatly mixed with lying legends, superstitious ceremonies and destestable idolatry. Doubtless by the worthy scriptures and testimonies of the Holy Ghost mentioned in the 15th and 18th chapters of the first book of Kings, the 25th chapter of the 2nd book, the 1st chapter of the 4th book, the 8th, 13th, 18th, 20th, 27th and 36th chapters of Job, the 30th chapter of the Proverbs, the 29th and 58th of Isaiah, the 2nd and 9th of Jeremiah, the 33rd of Ezechiel, the 1st

⁴⁶ Thursday 3 March 1552.

⁴⁷ A castrated male sheep.

⁴⁸ A young cow who has yet to bear calves.

⁴⁹ A castrated bovine.

chapter of the book of Wisdom⁵⁰, the 1st, the 19th and the 32nd chapter of Ecclesiasticus⁵¹, the 2nd, the 6th, the 7th, 15th, 16th, 22nd, 23rd and 24th of St Matthew's gospel. By these (I say) and many other evident places of holy scripture, as well of the New Testament as of the Old, I might full well, not only have perceived myself how heinous a thing hypocrisy is but also have warned others thereof according to my duty. And as for the prayer of hypocrites, dissemblers and such as have chosen themselves a several holiness without God's holy word, how vain they be, how little regarded yea how sore abhorred of the almighty God. The scriptures be plain as testifieth the prophet Isaiah in the 1st chapter, Jeremiah in the 2nd, 7th, 11th, 14th and 15th chapters, in the 6th, 7th, 15th and 23rd of the gospel of St Matthew and in many other places.

Wherefore as I confess and acknowledge my said doctrine uttered in my said preaching at Widecombe to be false and against the plain scriptures. Even so I confess before God and this congregation that it was spoken of me both wickedly and seditiously partly for that it was a defacing of the king's majesty's most godly proceedings (who by act of parliament hath utterly overthrown these imps of superstition) and partly for that the same my doctrine tended to the disturbance of the king's majesty's subjects, because that thereby I gave the occasion to think that his highness had done evil in suppressing the said religious houses and in abolishing of their chosen holiness.

Moreover at Ashburton on Quinquagesima Sunday last past⁵², I said these words: 'I am none of these new-fangled doctors and preachers, that have been at the school but five or six years, but I had my learning of the High School and have given myself to the study thereof by the space of 30 years'.

Item in my sermon at Diptford the 24th day of March last past, I said that there be some preachers within this diocese which in their sermons teach contrary doctrine, some saying 'bread, bread, bread', some others 'body, body, body' in the sacrament but they are all out of the way. Likewise, at Ipplepen in the pulpit the 4th of September I said these words: 'Good people I have been shut up of late being in trouble. I do protest that if there be any parish within Devonshire that can accuse me for any doctrine which I have preached (one parish excepted) and prove it by three men within any parish which have been set to the king's majesty £10⁵³ or by three men within any parish that have paid 12d yearly to the minister for their privy tithes⁵⁴, I will them come to that place and recant but for to say I will be taught of them that have gone to school two days or two years I will not be taught of them for they shall labour and study the scriptures and wax bold with study as I

⁵⁰ A book of the Apocrypha.

⁵¹ Another book of the Apocrypha.

⁵² 28 Feb 1552.

⁵³ ie men assessed as being worth £10 a year for the purposes of parliamentary taxation.

⁵⁴ ie personal tithes paid by wage and salary earners and tradespeople.

am before I will be taught of them', which my words spoken in the said three places I acknowledge and confess to be very foul, foolish, ungodly and uncharitable for that I meant no less thereby than utterly to discredit such ministers as were lawfully authorised and sent to preach God's word.

And as this my perverse doctrine expresseth a notable disobedience unto God and my prince so much more in my life and manners I have withstood and disobeyed the king's majesty's godly injunctions and laws giving a foul example of disobedience in my preaching, but much more in my living, for whereas (for unity and concord to avoid sowers of sedition among the people), the king's majesty as well by his proclamations as injunctions hath straightly charged and commanded that no man shall preach without lawful authority, I have not only without any such licence presumed to preach at Ashburton, at Holne, at Widecombe, at Diptford, at Ilsington, at Bickington⁵⁵ and in divers other places, but also knowing that by the Book of Common Prayer confirmed by act of parliament, it was ordered that every man should receive the sacrament first into his hand yet that notwithstanding I have taught against the same order, namely at Ipplepen the 19th of June last past against the mind of the high court of parliament. And that to the great perturbation and scruple of conscience of the simple and rude people by reason that the same old manner of receiving and so much of me commended is altered and changed and this true manner established and put in practice.

Here my conscience moveth me now a little to stay and for a while to break my communication of my stubborn behaviour till I have somewhat comforted and confirmed the conscience of such as I have frayed by my doctrine from this right true and most orderly receiving of the sacrament in the hand set out and commanded by act of parliament.

In all our ways we must have respect to our Saviour Christ the only lantern and light of all true religion of all true believing, working and living, so that we be sure of his commandment to build upon in all our deeds, sure also of his promise that keeping ourselves within the compass of his work we shall please him and finally sure that we have the worthy example of himself and of his primitive church. Now for this matter in especially like as to receive the bread of this high sacrament into our hands we have a sufficient discharge and warrant of the lord himself (for he said 'take and eat' and never gave commandment to the contrary). Even so have we not only his gracious promise that he will bless as when we obey his order, but also we have before us the acts and practices of the apostles, ministers and disciples of the lord that were in the first church who altogether received the bread of the holy sacrament into their hands, being truly persuaded by the word of God that it was not Christ himself really flesh, blood and bone which they there received (for he is ascended up into heaven already) but that it was Christ's holy sacrament that they received with their hands.

⁵⁵ Dependent chapelry of Ashburton.

Now to return to my former communication where I left. Thus then I have declared myself that in the things which I was forbid by the king's majesty's laws I have busied myself too much. And contrariwise in that I have been commanded and bound to do by the precept of almighty God and my prince, I have been as slack and negligent for whereas almighty God in his high scripture most earnestly chargeth every pastor busily to preach and feed his flock and the food of God's word and the king's majesty commandeth the same quarterly at the least to be used, yet have not I preached in mine own cures the prescribed number of sermons. Thus I have been busy in other men's cures and too slack in mine own, quick and ready to disobey the king's majesty's proclamations and injunctions, but remiss and slack to follow them.

And as I have disobeyed my prince in his laws, even so have I done in his officers appointed by his majesty for the maintenace of true religious and keeping the people in godly order and peace. For whereas my lord of Exeter upon just complaint of my wicked and seditious doctrine forbade me to preach any more, yet notwithstanding at Ipplepen, the 4th of September and else beside at Woodland I preached against this commandment.

Again, after that this bishop by depositions of honest men was come to the further and true knowledge as well of perilous and evil preaching as also of my stubborn disobedience, he called me unto him and straightly charged me (by virtue of the commission of the peace) that I should not depart the city of Exeter till he had advertised the king's majesty's most honourable council of my doctrine and manners and known their pleasure what order should be taken with me therein. Yet I, little passing upon that his commandment, soon after departed the city and gate me home again. Not long after that I understood that the bishop of Exeter had received letters from the council to examine me and according to my faults to administer punishment unto me which said letters after the bishop had read unto me and thereupon proceeded to my examination he charged me with the articles of my evil doctrine afore rehearsed and also for that I inveighed against the preachers sent by lawful authority to preach God's word, which all as they were most true I acknowledged and confessed submitting myself to his fatherly correction in all points and offering myself willing and ready to receive and retract or interpret that my said perverse doctrine in such order and form as his lord should think most meet for the reforming of the judgement of the people whom I had mistaught before. Where withall the bishop joying in that my conformity declivered unto me the articles of my evil doctrine and a form of recantation withall willing, exhorting and commanding me to read and pronounce that same out of the pulpit at Ashburton the 11th of September, blotting and putting out such words as I should think odious, hard or extreme which his gentle order I promised to observe and follow.

Yet soon after, namely the 4th of September, against that my promise and the bishop's commandment, I said openly in the pulpit of my cure of Ipplepen that I would not recant, except it were by the way of interpretation, of which foolish and stubborn words when my lord of Exeter was advertised he sent for me to Totnes and there in the presence of the mayor and his brethren and four persons more proceeded to my examination where I behaved myself so stubbornly and shamefully against his lord sitting there upon me by commission from the council, that it grieveth my heart sore now to remember it. It maketh me much abashed and ashamed of myself when I speak or hear of it for I then and there with a loud voice most impudently and stoutly belied, taunted and falsely accused my lord as that he was not my competent judge. And yet I heard and saw there the council's letters read directed unto my bishop to sit upon me. And when my lord bishop willed me according to his order and mine own promise to recant my evil doctrine at the day and place appointed I stiffly denied that I had received at his hand any form of recantation or any articles to recant but certain only to make answer unto. And therefore to condemn me before he had called me to my defence and heard my answer was not the part of a just judge. I also with a stout, bold and high voice (that all the company might hear my worthy talk) said that Sir James Hales knight⁵⁶ had rebuked my lord for meddling so much against me and that I had my lord's own letters to show for his rebuke which my talk was as false as contumacious unto my lord. I said further that my bishop's palace was no safe place for me to appear in as though my lord or his [servants] would have lain violent hands upon me. And yet I had never 7 stripes at the bishop's hands than I have afore declared. And finally I waxed so 'wood and wroth' then and there at Totnes that after this taunting, lying and contumacious words I stoutly said that I would neither appear, neither yet recant at his commandment. Whereupon when the bishop had most justly excommunicated me I said I would never seek my state at the bishop's hand and so I departed.

Thus good people, with my naughty doctrine I have grievously offended almighty God, my liege and sovereign lord the king, seduced and deceived you my dear brethren in Christ and through my stubbornness have contemned and oft broken the king's majesty's most godly injunctions and proclamations, set at nought his officers and the superior power their authority and honest commandments. I therefore here acknowledge and before you all my brethren from the bottom of my heart, bewail and lament these my manifold and grievous offences entirely, beseeching almighty God, the king's most excellent clemency and you my brethren whom I have offended, of mercy and forgiveness. And you most tenderly I exhort and desire to embrace and credit this mine not so new as true doctrine: to fly and beware of disobedience as a pestilence which consumeth all public weals I have been hitherto an evil example of stubbornness and disobedience among you.

⁵⁶ c1500-54d; justice of the court of Common Pleas who supported the religious changes of Edward VI's reign and who killed himself after being pressured by the Marian authorities to convert to catholicism.

Now I beseech you all, you first that have followed my lewd example of stubbornesss now hereafter to follow this my unfeigned submission, and this mine example of true repentance and amendment and you that have hitherto conformed your wills and life to the laws and ordinance of God and of the king's majesty living in due reverence and obedience of his officers, to stand steadfast and continue in the same to the glory of God, the king's majesty's honour and to the edifying of all other his loving subjects.

God save the king.⁵⁷

Appendix 3

Analysis of Chanter 16, 17, 18 and 19

The inventory of episcopal muniments of 1641 describes these volumes as parchment books with 'black fardells'.⁵⁸ 'Fardell' (or fardel) is an obscure word but I have taken it to mean coverings. The books were probably refurbished by Prebendary Chanter in the 1920s, but unlike many of the later medieval registers they were not rebound.⁵⁹ Instead endpapers were added to reinforce the covers allowing the books to keep their original appearance.

The obvious difference between the books and their later medieval predecessors is their size. Not only are they thinner – their combined folios barely exceed the total folios of Chanter 14, Veysey's institutions and ordinations register – but they are also smaller in terms of length and width, averaging 11" by 8½" against 14" x 10½".

Chanter 16 and 17 contain Coverdale and Veysey's registers. The former has the bishops' institutions and ordinations and the latter their common acts (licences, correspondence and mandates). Chanter 18 and 19 contain Turberville and Alley's registers. There are no common acts for Alley. Instead his institutions and ordinations are split between the two volumes.

Chanter 16, 18 and 19 were foliated with arabic numerals before the 1641 inventory was compiled, probably in the later sixteenth century. The foliation covers the first 43, 93 and 33 leaves of the respective volumes.⁶⁰ The foliation in Chanter 19 has been extended in modern times: it now goes up to folio 37r and then becomes pagination. Chanter 17 has not been foliated or paginated. For

⁵⁷ Coverdale has written underneath: 'this is the true copy of the original subscribed with the said Walter Hele's own hand which I have myself [subscribed]'.

⁵⁸ DHC, Chanter 1694.

⁵⁹ See Neville, p. 11.

⁶⁰ DHC, Chanter 1694.

convenience I have added a foliation in my calendars of Coverdale and Veysey's registers and in the table below.

It seems likely that the bishop's acts were copied on to ready-made parchment gatherings which then became books. This was different to the later middle ages where gatherings were created during copying.⁶¹ Under the mid-sixteenth century system, scribes had to judge the space needed for institutions, ordinations and common acts which in turn determined which gatherings they would use. They were able to do this because they were working retrospectively after the episcopates had ended in contrast to their later medieval predecessors who registered *acta* whilst their diocesans were still in office.

Coverdale and Veysey's registers were probably produced shortly after Veysey's death. The scribes entered the bishops' institutions and ordinations in one book (Chanter 16) and used another intended for subscriptions to the 42 articles (Chanter 17) to record the bishops' common acts. Turberville's register was probably produced in late 1559 or 1560. This would explain the gap between the institutions and ordinations sections in Chanter 18. A space was needed to enter the *sede vacante* proceedings following Turberville's deprivation. In the event there was also room to record some of Alley's institutions. When that space ran out the institutions were continued in Chanter 19, as were the bishop's ordinations.

The year 1564 is the cut off point for entries in Chanter 18, including the caveats that have taken the place of Alley's common acts.⁶² The remainder of the caveats are recorded in Chanter 17 rather than Chanter 19. This is because Thomas Germyn, who became principal registrar in 1568⁶³ and who probably oversaw the writing up of Alley's register, decided to turn Chanter 17 into a book of caveats. The heading at the front of the volume is in his hand. Later on a number of caveats were added for the mid Elizabethan period. This used up the remaining space and so another book, Chanter 40, was brought into service. It contains caveats for the later Elizabethan and early Stuart periods.

Germyn also designated Chanter 19 as Alley's institution register and began a book to record common acts which I have incorporated in my calendar below. Sadly, the common acts for the first eight years of Alley's rule are lost, presumably because they were never properly registered. Finally, Germyn was probably responsible for the creation of a separate book of ordinations in 1572.⁶⁴ Both this and the common acts book are the first in series which later registrars added to and which stretch into modern times.

⁶¹ See Neville, p. 11

⁶² For caveats, see *ibid*, pp. 16, 28.

⁶³ See Alley 355.

⁶⁴ See Ordinations Register, p. 1.

Germyn succeeded his father, John, who obtained a life grant of the principal registrarship from Bishop Veysey in 1538.⁶⁵ Germyn senior was a long-serving proctor in the Exeter consistory who also worked as a clerk in the court of Chancery.⁶⁶ He was an ambitious man and soon fell out with Veysey when he attempted to add the consistory registrarship to his portfolio of employments.⁶⁷ The bishop retaliated by appointing William Bourne, an experienced canon and civil lawyer, to serve as principal registrar following the death of John Croft, the current registrar, in 1546 or 1547.⁶⁸ It was not until 1549 that matters were resolved when Bourne became consistory registrar and Germyn was allowed to take possession of the principal registrarship.⁶⁹

Germyn served as registrar under Coverdale but abandoned the office soon after the latter's departure.⁷⁰ He was replaced by Thomas Bordfield until the arrival of Turberville led to a recall.⁷¹ These comings and goings must have been unsettling for the registry staff and the mid-century registers are doubtless a reflection of this uncertainty. Thomas Germyn also had his problems. Bishop Bradbridge sacked him in 1572 for failing to keep 'a perfect register' and for his 'lewd and evil behaviour'.⁷² But after 18 months he was allowed back and continued in post until his death in 1576 when his relative, William Germyn, succeeded him.⁷³

Chanter 16

[fo i]	pasted to new endpaper; verso has scribal doodles
[fo ii]	recto has scribal doodles; verso has brief, modern list of contents
fos 1r-11v	Coverdale's institutions Sep 1551-Sep 1553
fo 12r	blank
fos 12v-13r	Coverdale's ordinations Dec 1551-May 1553
fo 13v	blank
fos 14r-31v	Veysey's institutions Nov 1553-Oct 1554
fos 32r-33r	Veysey's ordinations Feb-Sep 1554
fo 33v	blank
fo 34r-v	entry belonging to Veysey's common register
fo 35r	blank
fos 35v-[44r]	caveats Apr 1553-Oct 1558
[fo 44v]	blank; pasted to new endpaper

⁶⁵ ECA, D&C.3551, fo 128r.

⁶⁶ DHC, Chanter 775; TNA, C.1/998/4, 9.

⁶⁷ *Ibid.*

⁶⁸ See Veysey 88, 1090 and 1091.

⁶⁹ See Veysey 1825K.

⁷⁰ See Caveats,

⁷¹ See Coverdale 47, Veysey restored 132 and Turberville 275.

⁷² Vage, 'Thesis', p. 86.

⁷³ See Bradbridge and Woolton 65.

[fo 45]	pasted to rear cover; recto has an entry belonging to Veysey's common register
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Chanter 17

[fo i]	original endpaper now detached; the recto has a brief, modern list of contents; the verso is blank
fo 1r	heading: Alley's register of caveats
fo 1v	heading: Coverdale's common register
fos 2v-12r	42 articles of religion
fos 12v-14v	caveats Jul 1569-Jun 1570
fos 15r-18v	Coverdale's common register Sep 1551-Jun 1552
fos 18v-19r	caveats Nov 1586-Mar 1588
fos 19v-22r	caveats Jan 1571-Oct 1574
fos 22r-23r	caveats Apr-Oct 1587
fos 23v-24r	entries belonging to Coverdale's common register
fo 24v	caveats Jun-Aug 1587
fos 25v-31r	Veysey's common register Nov 1553-Apr 1554
fo 31v	brief index
fo 32	pasted to new endpaper; recto is blank apart from two names written across the top of the page

Chanter 18

[fo i]	original endpaper now pasted to new endpaper; notes temp Alley on verso ⁷⁴
[fo ii]	brief, modern list of contents on recto and verso; proceedings in an office promoted case on verso ⁷⁵
fos 1r-46v	Turberville's institutions Oct 1555-May 1559
fo 47	blank
fos 48r-51v	entry belonging to Turberville's common register
fos 52r-53v	blank
fos 54r-61r	<i>sede vacante</i> register Jan-Jun 1560
fos 61v-85v	Alley's election and institutions May 1560-Aug 1564

⁷⁴ '7 Jan 1561 admitted Mr John [Smyth] to vicarage of Staverton; 21 Jan [1561] collated Robert Williams alias Goldsmith to vicarage of Pinhoe' (these admissions are recorded in Alley's institution register: see Alley 81 and 82).

'Saturday 22 Sep [1560] Bishop [Alley] in the choir of the cathedral ordained Richard Richardson, John Spynne and John Mounse as deacons and William Jones from Llandaff diocese as priest; Jones had letters dimissory from his diocesan' (with the exception of Jones, these ordinations are entered in Alley's ordination register: see Alley 401).

'I sent to the parson Mr Rolles of Milton Damerel to be here on my lord's visitation in chapter by one Glandfield of Tavistock'; a pointing finger is set to the left and a number 18 in a modern hand is written below (William Rolles was rector of Milton Damerel from 1536 to his death in 1579: see CTRs Part 5 [Yarnscombe]).

⁷⁵ The case was brought by Richard Wenlocke of Heanton Punchardon against Joan Morry of the same parish for disseminating defamatory verses against him.

fos 86r-87v	Turberville's ordinations Mar 1557-Sep 1558
fos 88r-93r	Alley's ordinations Oct 1560-Dec 1564
fos 93v-101v	caveats Feb 1558-Mar 1564
[fo 102]	pasted to new endpaper; various jottings on recto including brief index

Chapter 19

[fo i]	pasted to new endpaper; various jottings and scribal doodles ⁷⁶ and a modern, brief list of contents
[fos ii-iii]	paper bifolio bound into register containing an alphabetical index to Alley's institutions which dates from the 17 th century; verso of fo iii is blank
[fo iv]	heading: Alley's institutions register; verso is blank
fos 1r-7v	Turberville's common register Nov 1555-Feb 1556
fos 8r-33r	Alley's institutions Aug 1564-Mar 1570
fos 33v-36v	caveats Dec 1584-Apr 1587
fo 37r-p54	Alley's ordinations Sep 1565-Mar 1570
[p54]	brief index
[p55]	pasted to new endpaper; various jottings

⁷⁶ These include the names of 12 men who were ordained by Alley in early 1567 (David Spiller, John Quesnall, John Trikene, Thomas Elliott, John Hancock, Thomas Dennys, Thomas Wright, Walter Mounse, John Trevilian, Thomas Richards, John More and Nicholas Cooke: see Alley 477 and 478) and the granting of a licence to John Skerne and Margaret Borne widow to solemnize their marriage.

fo 1r

Register of Miles [Coverdale] bishop of Exeter begun [on] 12 Sep 1551 in the first year of his consecration
fos 1r-2v

1. 16 Sep 1551: Commission of president of consistory court⁷⁷

Coverdale in his palace at Exeter commissions Thomas Herle MA⁷⁸ to serve as president of the consistory court during his pleasure. Herle is to take cognisance of, proceed in and adjudicate upon all ecclesiastical causes whether by mere office, promoted office or instance of parties.⁷⁹ He is also to inquire into crimes and excesses and reform them with penalties and penances. He will impose and relax sequestrations of benefices, admit and induct clergy into livings and assign pensions to incumbents who have resigned their livings. He will inquire into rights of patronage, assign coadjutors to clerics who are no longer able to administer their benefices and grant probate of the wills of the clergy of the diocese and others of the episcopal robe as well as all others fully within the episcopal jurisdiction. He will conduct visitations of the clergy and populace of the diocese. Finally he will have the power to appoint substitutes to carry out his duties.

fo 2v

2. 14 Sep 1551: Totnes Vicarage

John Okeforde priest⁸⁰ is instituted by Coverdale in his palace at Exeter on the resignation of Christopher Cannon clerk.⁸¹ He is presented by the king. The mandate to induct is issued to [M] William Cholwill theologian⁸² because the bishop's visitation is proceeding.⁸³

3. 21 Sep 1551: Thorncombe Vicarage

[M] John Chubbe clerk⁸⁴ is instituted by Coverdale in his palace on the death of [William Freyke].⁸⁵ He is presented by the king. The mandate to induct is issued to the curate because the bishop's visitation is proceeding.

⁷⁷ Marginal heading which does not do justice to the range of Herle's duties (see Vage, 'Thesis', p. 42).

⁷⁸ See CTRs Part 5 (Clovelly).

⁷⁹ The three procedures by which church court cases were heard.

⁸⁰ See Veysey restored 55.

⁸¹ See Veysey 766.

⁸² See 9 and CTRs Part 5 (Week St Mary).

⁸³ Normally the mandate would have been sent to the archdeacon but his jurisdiction was inhibited.

⁸⁴ See Veysey restored 4, Woolton 105 and Parker Certificate.

⁸⁵ See Veysey 996.

fos 2v-3r

4. 18 Oct 1551: Egloshayle Vicarage

Thomas Topley clerk⁸⁶ is collated by Coverdale at Egloshayle on the death of [M] Walter Burgayne clerk.⁸⁷

4A. 9 Nov 1551⁸⁸: Harberton Vicarage

[M] George Chidley⁸⁹ presented by the crown on the death of [M] Richard Cryspyn.⁹⁰

fo 3r

5. 16 Nov 1551: Harpford Vicarage

[M] George Arthurs clerk⁹¹ is instituted by Coverdale in his palace on the death of [M] John Turnor.⁹² He is presented by Richard Duke armig. The mandate to induct is issued to the curate because the bishop's visitation is proceeding.

6. 17 Nov 1551: Combe Martin Rectory

Richard Gyll MA⁹³ is instituted by Coverdale in his palace on the death of [Richard Maior].⁹⁴ He is presented for this turn by Philip Gyll by grant of Sir John Pollard. The mandate to induct is issued to the curate because the bishop's visitation is proceeding.

7. 7 Dec 1551: East Allington Rectory⁹⁵

[M] William Rondell clerk⁹⁶ is instituted by Coverdale in his palace on the resignation of [M] George Carew clerk.⁹⁷ He is presented by John Pridiaxe of Orcheton⁹⁸ armig.

fo 3v

⁸⁶ See Veysey restored 16.

⁸⁷ See Veysey 746.

⁸⁸ *CPR 1550-53*, p. 196.

⁸⁹ See Veysey restored 1 and CTRs Part 5 (Lanreath); Chidley probably gained possession of Harberton and held it until Mary's accession when he lost his other preferments and went abroad.

⁹⁰ See Veysey 461.

⁹¹ See Woolton 233 and Parker Certificate.

⁹² See Veysey 812.

⁹³ See 39 and Parker Certificate (Offwell).

⁹⁴ See Veysey 667.

⁹⁵ 'Or North Allington'.

⁹⁶ See Bradbridge 158 and CTRs Part 5 (Blackawton).

⁹⁷ See Veysey 720.

⁹⁸ Near Modbury.

8. 31 Dec 1551: Stoke Rivers Rectory

[M] William More clerk⁹⁹ is instituted by Coverdale in his palace on the death of James Thorne clerk.¹⁰⁰ He is presented by John Chichester armig.

9. 30 Dec 1551: South Hill Rectory

[M] William Chollwill theologian¹⁰¹ is instituted by Coverdale in his palace on the death of [Bartholomew Michell].¹⁰² He is presented for this turn by Joan the widow of Sir John Chamond and Richard Chamond executors of Sir John Chamond by grant of Lord Robert Willoughby [de] Broke.

fos 3v-4r

10. 16 Jan 1552: St Minver Vicarage

John Powell clerk¹⁰³ is instituted by Herle commissary of Coverdale in the bishop's palace at Exeter on the death of Thomas Hocker clerk.¹⁰⁴ He is presented for this turn by John Tregunwell DCL¹⁰⁵ by grant of Bodmin priory.

11. 16 Feb 1552: St Gennys Vicarage

John Arscott MA¹⁰⁶ is instituted by Herle in the bishop's palace on the death of [M William Lawes].¹⁰⁷ He is presented by the king.

12. 2 Mar 1552: Woodleigh Rectory

[M] Richard Holland clerk¹⁰⁸ is instituted by Herle in the bishop's palace on the death of [M] Richard Crispyn.¹⁰⁹ He is presented by Edmund Sture armig.

fo 4r-v

13. 20 Apr 1552: Philleigh Rectory

⁹⁹ See Veysey 1039 and Woolton 104.

¹⁰⁰ See Veysey 1057.

¹⁰¹ See 2 and Turberville 17.

¹⁰² See Veysey 997.

¹⁰³ See Turberville 101 and 166.

¹⁰⁴ See Veysey 279.

¹⁰⁵ See Veysey 23.

¹⁰⁶ See Veysey restored 30 and Turberville 85; MA Oxford 1542 (*BRUO 1501-40*, p. 14); also prebendary of Salisbury Cathedral 1550-54dep (*Fasti Salisbury*, p. 62) and rector of Fladbury (Worcs) ?-1557d (*BRUO 1501-40*, p. 14); probably occ archpriest of St Michael's Mount 1537-48 and dispensed to hold a cure worth no more than £8 1537 (Orme, *VCH*, pp. 234, 239; see Turberville 276); Arscott was deprived from his prebend for not being in orders.

¹⁰⁷ See Veysey 1153.

¹⁰⁸ See Veysey restored 110 and Parker Certificate (Poltimore).

¹⁰⁹ See Veysey 338.

[M] Thomas Vyvian [jnr] clerk¹¹⁰ is instituted by Herle in the bishop's palace on the death of [Otho Gwyn].¹¹¹ He is presented by Sir John Arundell.

13A.¹¹² 3 May 1552: Archdeaconry of Cornwall

Rowland Taylor DCL¹¹³ is presented for this turn by the king.

14. 27 May 1552: Stoke Climsland Rectory

Thomas Palmer MA¹¹⁴ is instituted by Coverdale in the house of William Chester merchant London on the vacancy of [Francis/John Portynary].¹¹⁵ He is presented for this turn by Sir William Petre by grant of Anthony Bellaris DCL¹¹⁶ and William Roper armig executors of M John Chamber clerk¹¹⁷ late of Westminster deceased to whom the right of presentation was given by Henry VIII.

15. 10 Jun 1552: Phillack Rectory¹¹⁸

Benedict Lathon clerk¹¹⁹ is instituted by Coverdale in his palace at Exeter on the death of [M] Otho Gwyn.¹²⁰ He is presented by Sir John Arundell.

fos 4v-5r

16. 16 May 1552: St Veep Vicarage¹²¹

¹¹⁰ See Veysey 1142 and Turberville 185.

¹¹¹ See Oldham 674.

¹¹² CPR 1550-53, p. 320 by which Taylor was granted the archdeaconry for life 'now vacant and at the king's disposition for this turn'. The grant included 'the archdeacon's house of Cornwall' presently occupied by John Pollard archdeacon of Barnstaple together with a stall in the choir of Exeter Cathedral. Taylor was also to receive the pensions lately granted to the archdeaconry in the court of Augmentations in recompense for a prebend in the dissolved Glasney College and also certain synodals and procurations from the late monasteries of Tywardreath, Bodmin and Launceston. He was pardoned all the first fruits and tenths from the archdeaconry. There is no record of Taylor's institution or installation but if instituted he was presumably deprived early in 1554 when he lost his prebends in Rochester and Hereford Cathedrals (*Fasti 3*, p. 27). He was initially succeeded by John Rixman who soon made way for George Harvye (see Veysey restored 103 and Turberville 12).

¹¹³ Born Northumberland, ord acolyte 1528, DCL Cambridge 1533/34, chaplain to Archbishop Cranmer, advocate of Arches, prebendary of Rochester Cathedral 1547-54dep, chancellor of London diocese 1551-53, burnt as a heretic 1555 (AC, iv. 209; *Pole Correspondence*, iv. 522-23).

¹¹⁴ See Bradbridge 216 and Parker Certificate.

¹¹⁵ See CTRs Part 4.

¹¹⁶ Or Bellasis; see Veysey 874.

¹¹⁷ See CTRs Part 5 (cathedral precentor).

¹¹⁸ Entered as Philleigh in register.

¹¹⁹ See Woolton 183 and CTRs Part 6.

¹²⁰ See Veysey 1034. Gwyn held both Phillack and Philleigh rectories, the patrons of which were the Arundells of Lanherne.

¹²¹ See Veysey 1206.

Richard Keyser¹²² priest (in the person of Michael Browne¹²³) is instituted by Herle commissary-general at Exeter on the death of Richard Benet clerk.¹²⁴ He is presented by Dorothy Courtnay widow.¹²⁵

fo 5r

17. 8 Apr 1552: Landcross Rectory

John Leversage clerk¹²⁶ is collated by Herle at Exeter by lapse on the death of [Walter Burgyn].¹²⁷

18. 14 Jun 1552: Dunchideock Rectory

[M] William Marwood clerk¹²⁸ is instituted by Coverdale at Exeter on the resignation of [M] William Randell clerk.¹²⁹ He is presented by Roger Buttsyde armig.

19. 15 Jun 1552: Zeal Monachorum Rectory

[M] Richard Edon clerk¹³⁰ is instituted by Coverdale at Exeter on the death of [M] John Hunt clerk.¹³¹ He is presented for this turn by John Southcote by grant of Gabriel Donne abbot of Buckfast.¹³²

fo 5v

20. 4 Jul 1552: Morchard Bishop Rectory

John Harman clerk¹³³ is instituted by Coverdale at Exeter on the death of [M] Anthony Barker].¹³⁴ He is presented for this turn by Thomas Gybbons¹³⁵ by grant of Bishop Veysey.¹³⁶

21. 12 Jul 1552: Overhey Prebend Chulmleigh¹³⁷

¹²² See Veysey restored 39.

¹²³ See Veysey 586.

¹²⁴ See Veysey 496.

¹²⁵ A note in the margin indicates that this entry should have followed 13.

¹²⁶ See Turberville 1A.

¹²⁷ See Veysey 1009.

¹²⁸ See Woolton 170 and Parker Certificate (cathedral chapter).

¹²⁹ See Veysey 1144.

¹³⁰ See Turberville 24; perhaps *AC*, ii. 84.

¹³¹ See Veysey 107.

¹³² See Veysey 1189.

¹³³ See Veysey restored 5; probably a relative of Bishop Veysey whose original surname was Harman.

¹³⁴ See Veysey 739.

¹³⁵ Very likely a relative of the bishop.

¹³⁶ See Veysey 1791A where Harman is called William.

¹³⁷ See 34.

M Brian Wootton clerk¹³⁸ (in the person of [D] Roger Slade¹³⁹) is instituted by Coverdale at Exeter on the death of [John Wythallby].¹⁴⁰ He is presented by the king.

fos 5v-6v

22. 19 Jul 1552: Kingsteignton and Yealmpton Prebend Salisbury Cathedral
[M] Leonard Bilson clerk¹⁴¹ (in the person of John Battye clerk) is instituted by Coverdale at Exeter on the death of M John Olyver DCL.¹⁴² Bilson has been collated by John Salcot bishop of Salisbury.¹⁴³ Coverdale writes to Bilson informing him that he has been admitted to the prebend and orders the vicar of Kingsteignton to induct Bilson into the prebend. Both the letter and mandate are given in full.

fo 6v

23. 21 May 1552: Prebend Exeter Cathedral
[M] Richard Herford¹⁴⁴ is instituted by Coverdale at London on the death of [M] Richard Cryspyn clerk.¹⁴⁵ He is presented for this turn by George Owen MD and Thomas Reynolds DCL¹⁴⁶ by grant of Bishop Veysey.

Change of year of consecration viz 2

24. 10 Aug 1552: Rousdon Rectory
William Strangways clerk MA¹⁴⁷ is instituted by Coverdale at Exeter on the death of blank.¹⁴⁸ He is presented by the king.

25. 16 Jul 1552: St Leonard's Rectory Exeter¹⁴⁹

¹³⁸ See Alley 153; or Wotton, born St Albans', fellow New College Oxford 1551, BCL 1558, died 12 Jan 1561 (*AO*, iv. 1682).

¹³⁹ See CTRs Part 5 (Ottery St Mary College).

¹⁴⁰ See 780.

¹⁴¹ See Bradridge 232; ord priest 1537, headmaster Reading school 1546, MA Oxford 1548, beneficed Hampshire, imprisoned in Tower 1562 having been deprived of best of his livings, removed to Marshalsea 1571 when still prebendary (*BRUO 1501-40*, p. 93).

¹⁴² See Veysey 535.

¹⁴³ Or Capon 1537-57d (*Handbook 1*, p. 271); see Neville 149.

¹⁴⁴ Or Harford; see Turberville 147; fellow Merton College Oxford 1545, BA 1545, prebendary of Hereford 1545, archdeacon of St David's ?-1557r (*AO*, ii. 650).

¹⁴⁵ See Veysey 911.

¹⁴⁶ See CTRs Part 5 (Cheriton Fitzpaine).

¹⁴⁷ See Veysey restored 31; BA Christ's College Cambridge 1538-39 (*AC*, iv. 173).

¹⁴⁸ Either William Symont or Thomas Stobridge (see CTRs Part 5).

¹⁴⁹ This entry is compressed at the foot of the page.

Alexander Englyshe clerk¹⁵⁰ is instituted by Coverdale at Exeter on the death of [Charles Pytford].¹⁵¹ He is presented by the king.

fo 7r

September

26. 22 Sep 1552: Modbury Vicarage

Augustus Crosse clerk¹⁵² (in the person of John Fleett lit) is instituted by Coverdale at Exeter on the death of [M] John Hunt clerk.¹⁵³ He is presented by Sir Thomas Smyth provost of Eton College.

October

27. 24 Oct 1552: St Michael Penkevil Rectory

Nicholas Danyell clerk¹⁵⁴ is instituted by Coverdale at Exeter on the resignation of Nicholas Bawth.¹⁵⁵ He is presented by John Carmynow armig.

28. 24 Oct 1552: Silvertown Rectory

M Walter Wryght DCL¹⁵⁶ (in the person of [M] John Wryght clerk¹⁵⁷) is instituted by Coverdale at Exeter on the death of William Wyllyams.¹⁵⁸ He is presented by John Wadham armig.

fo 7v

November

29. 4 Nov 1552: Broadwoodwidger Vicarage

Roger Leveton clerk¹⁵⁹ is collated by Coverdale at Exeter by lapse on the death of [John Bowdon].¹⁶⁰

29A.¹⁶¹ 14 Dec 1552: Denbury Rectory

¹⁵⁰ See Veysey restored 100.

¹⁵¹ See Veysey 622.

¹⁵² See Veysey restored 111 and Turberville 262.

¹⁵³ See Veysey 205.

¹⁵⁴ See 35A and Veysey restored 66.

¹⁵⁵ See Veysey 1061.

¹⁵⁶ See Veysey 1349 and Alley 100B.

¹⁵⁷ See Parker Certificate (Clyst Hydon).

¹⁵⁸ See Veysey 1195.

¹⁵⁹ See Woolton 394.

¹⁶⁰ See Oldham 583.

¹⁶¹ TNA, E.334/4, fo 109r.

William Herne¹⁶² compounds for the first fruits of the living.

December

30. 19 Dec 1552: Maker Vicarage

[M] Richard Havell¹⁶³ is instituted by M Robert Weston BCL¹⁶⁴ vicar-general at Exeter on the death of William Williams.¹⁶⁵ He is presented by the king.

fos 7v-8r

31. 28 Dec 1552: Prebend Exeter Cathedral

[M] John Blaxton clerk¹⁶⁶ (in the person of Oliver Maynwarynge¹⁶⁷) is instituted by Weston at Exeter on the death of [M] Simon Heynes clerk.¹⁶⁸ He is presented for this turn by [M] Thomas Sotherne¹⁶⁹ and [M] John Rixman¹⁷⁰ clerks by grant of Bishop Veysey.¹⁷¹

fo 8r

32. 31 Dec 1552: Prebend Exeter Cathedral

James Haddon STP¹⁷² (in the person of [M] Thomas Sotherne clerk¹⁷³) is collated by Coverdale at Exeter on the death of Anthony Belassis DCL.¹⁷⁴

fo 8r-v

33. 31 Dec 1552: North Tawton Rectory

¹⁶² See Turberville 208; Herne's predecessor was probably Walter or Nicholas Michell (see CTRs Part 4).

¹⁶³ See Woolton 555 and Parker Certificate.

¹⁶⁴ BRUO 1501-40, p. 618 and Vage, 'Thesis', p. 42; a leading civil lawyer, Weston was the first lay chancellor of the diocese; his appointment was a major coup for Coverdale: see Introduction.

¹⁶⁵ See Veysey 972.

¹⁶⁶ See Veysey 805 and Alley 90.

¹⁶⁷ See Veysey 55.

¹⁶⁸ See Veysey 779.

¹⁶⁹ See Oldham 583.

¹⁷⁰ See Veysey 482.

¹⁷¹ See Veysey 1806C.

¹⁷² See Turberville 71 and 77; from Buckinghamshire, MA Cambridge 1544, fellow of Trinity 1546, tutor to Lady Jane Grey, chaplain to Henry Grey duke of Suffolk, prebendary of Westminster 1552, dean of Exeter 1553-54dep, Marian exile 1554, died Strasbourg c1556 (AC, ii. 280; Vage, 'Thesis', pp. 47-50).

¹⁷³ See 31.

¹⁷⁴ See Veysey 874.

Robert Raw clerk¹⁷⁵ is instituted by Weston at Exeter on the resignation of [M] John Pollard clerk.¹⁷⁶ He is presented by John Coffyn armig and his wife Lady Anne the widow of Sir George Sentleger.

fo 8v

January

34. 15 Jan 1553: Overhey Prebend Chulmleigh¹⁷⁷

M Brian Wotton clerk (in the person of [D] Roger Slade clerk) is instituted by Weston at Exeter on the death of *blank*. He is presented by John [Russell] earl of Bedford.

February

35. 5 Feb 1553: Brixham Vicarage

John Whiteheare clerk¹⁷⁸ is instituted by Weston at Exeter on the resignation of [M] George Carew clerk.¹⁷⁹ He is presented for this turn by William [Herbert] earl of Pembroke by grant of Edward VI.

35A.¹⁸⁰ 10 Feb 1553: St Teath Vicarage

Nicholas Danyell¹⁸¹ compounds for the first fruits of the vicarage.

fo 9r

February

36. 20 Feb 1553: Christow Vicarage

Robert Hearne clerk¹⁸² is instituted by Weston at Exeter on the death of John More clerk.¹⁸³ He is presented for this turn by John West gen by grant of John [Russell] earl of Bedford.

37. 24 Feb 1553: St Breock Rectory

¹⁷⁵ Turberville 194.

¹⁷⁶ See Veysey 881.

¹⁷⁷ This entry probably replaces 21.

¹⁷⁸ See Veysey restored 104.

¹⁷⁹ See Veysey 397.

¹⁸⁰ TNA, E.334/4, fo 112v.

¹⁸¹ Danyell was rector of St Michael Penkevil and may not have gained possession of St Teath (see 28 and Veysey restored 110A); Danyell's predecessor was John Batyn (see Veysey 399).

¹⁸² See 41A, Woolton 368 and CTRs Part 6 (St John Arches Exeter).

¹⁸³ See Veysey 819.

M Walter Wryght DCL¹⁸⁴ is instituted by Weston at Exeter on the death of [M John Wylbor].¹⁸⁵ He is presented for this turn by [M] William Leveson clerk¹⁸⁶ and [M] John Wryght clerk¹⁸⁷ by grant of Bishop Veysey.

fo 9r-v

March

38. 19 Mar 1553: Exbourne Rectory

Henry Reding clerk¹⁸⁸ is instituted by Coverdale at London on the death of [M John Honte].¹⁸⁹ He is presented by Richard Chydleghe armig. The letters of institution¹⁹⁰ are given in full.

fo 9v

April

39. 19 Apr 1553: Combe Martin Rectory

[M] Nicholas Herper clerk¹⁹¹ is instituted by Weston at Exeter on the resignation of [M] Richard Gyll clerk.¹⁹² He is presented by Sir John Pollard.

40. 19 Jan 1553: Newton Ferrers Rectory

[M] John Pollard clerk¹⁹³ is instituted by Weston at Exeter on the death of [M] Simon Heynes.¹⁹⁴ He is presented for this turn by the king by grant of Katherine Copleston.¹⁹⁵

fo 10r

May

41. 12 May 1553: Creed Rectory

¹⁸⁴ See **28** and Turberville **129**.

¹⁸⁵ See Veysey **672**.

¹⁸⁶ See CTRs Part 5 (Exminster).

¹⁸⁷ See **28**.

¹⁸⁸ See Veysey restored **10**.

¹⁸⁹ See Veysey **304**.

¹⁹⁰ These were given to the presentee as evidence of his admission (see Neville, p. 17).

¹⁹¹ See Alley **367** and Parker Certificate.

¹⁹² See **6**.

¹⁹³ See Veysey **26** and Veysey restored **114**.

¹⁹⁴ See Veysey **846**.

¹⁹⁵ At the foot of the page in the margin is 'Institution to St Erme: see sign on following page' (see **43**).

John Grose clerk¹⁹⁶ is instituted by Coverdale at Exeter on the death of Humphrey Victor clerk.¹⁹⁷ He is presented by Nicholas Randall armig.

June July

41A.¹⁹⁸ 22 Jun 1553: St Thomas the Apostle Vicarage Exeter
Edward Helmer¹⁹⁹ compounds for the first fruits of the living.

42. 7 Jul 1553: Stockleigh English Rectory

Thomas Lubbone clerk²⁰⁰ is instituted by Coverdale at Exeter on the resignation of [M] John Whetcombe clerk.²⁰¹ He is presented by Henry [Grey] duke of Suffolk.

43. 8 May 1553: St Erme Rectory²⁰²

Thomas Herle MA²⁰³ is instituted by Coverdale at Exeter on the death of John Taylor clerk.²⁰⁴ He is presented for this turn by Robert Trencrike gen by grant of Lady Elizabeth the widow of Sir Anthony Wynkfilld and the elder daughter of Sir George Vere deceased.

fo 10v

44. 12 Jul 1553: Holne Vicarage

William Averye priest²⁰⁵ is instituted by Coverdale at Exeter on the death of John Porter clerk.²⁰⁶ He is presented for this turn by Philip Phrear clerk²⁰⁷ by grant of Richard Harrys prior of the Hospital of St John the Baptist Exeter.²⁰⁸

45. 12 Jul 1553: Sancreed Vicarage

¹⁹⁶ John Peryn occ rector 1561 (see Parker Certificate). Grose was from Bristol diocese and was [re]ordained deacon and priest on 3 Jun 1554 by Bishop Bonner of London (see Veysey restored 128; LMA, 9535/1, fo 34v); presumably this was required by the Marian authorities to enable him to continue as rector.

¹⁹⁷ See Veysey 792.

¹⁹⁸ TNA, E.334/4, fo 122v; probably in succession to Robert Herne (see 36 and Veysey 1190).

¹⁹⁹ See Woolton 123.

²⁰⁰ See Bradbridge 314 and Parker Certificate.

²⁰¹ See Veysey 1200.

²⁰² Marked with a sign to show that the entry was out of sequence (see 40).

²⁰³ See 1 and Veysey restored 73.

²⁰⁴ See Veysey 748.

²⁰⁵ See Veysey restored 40.

²⁰⁶ See Veysey 623.

²⁰⁷ See Veysey 677.

²⁰⁸ See Veysey 892.

Reginald Danyell priest [BA]²⁰⁹ is instituted by Coverdale at Exeter on the death of [James John alias Naventer].²¹⁰ He is presented by the Exeter Dean & Chapter.

46. 12 Jul 1553: Lanlivery Vicarage

Thomas Lauerens priest²¹¹ is instituted by Coverdale at Exeter on the resignation of Robert Best.²¹² He is presented by Nicholas Kendall armig.

fo 11r

47. 6 Sep 1553: Stephen Lyons clerk²¹³ exhibits letters of presentation to Burrington vicarage from John [Russell] earl of Bedford dated 26 Jul 1553 in the presence of Thomas Bordfilld np keeper of the registers of Coverdale.²¹⁴ A copy of the presentation follows.

fo 11v

48. 15 Sep 1553: Burrington Vicarage

Stephen Lyons priest²¹⁵ is instituted by Coverdale at London on the death of [Edward Arrosmith].²¹⁶ He is presented by John [Russell] earl of Bedford.²¹⁷

fo 12r

blank

²⁰⁹ See Cotton **91** and Parker Certificate.

²¹⁰ See Veysey **703**.

²¹¹ See CTRs Part 5.

²¹² See Veysey **1120**.

²¹³ See **48**.

²¹⁴ See Veysey **1828**.

²¹⁵ See Alley **271** and Parker Certificate.

²¹⁶ See Veysey **549**.

²¹⁷ The remainder of the page is blank.

[fo 12v]

Register of Orders of Miles [Coverdale] bishop of Exeter celebrated in the diocese of Exeter on the days and in the places more fully contained below²¹⁸

49. 20 Dec 1551: General orders celebrated by Coverdale in the chapel of his palace at Exeter

Deacons

Anthony Randall

Robert Awman

David Notherell

Thomas Champnys

50. 26 Dec 1551: General orders celebrated by Coverdale in the chapel of his palace

Priests

Robert Awman

David Notherell

51. 1 Jan 1552: General orders celebrated by Coverdale in the chapel of his palace

Deacons and priests

John Grose

52. 3 Jul 1552: General orders celebrated by Coverdale in Exeter Cathedral

Deacons

John Harman

William Brydges

[fos 12v-13r]

53. 24 Jul 1552: General orders celebrated by Coverdale in Exeter Cathedral

[fo 13r]

²¹⁸ I have continued the foliation of the institution register; the ordinations are arranged in double columns; unless otherwise stated the ceremonies were held on Saturdays.

Deacons

John Tyllye

54. Mon 22 May 1553: General orders celebrated by Coverdale in Exeter Cathedral

Deacons

Thomas Richard

Priests

Thomas Richard
Henry Reding²¹⁹

[fo 13v]

blank

²¹⁹ The remainder of the page is blank.

[fo 1v]

Common Register of Miles [Coverdale] bishop of Exeter begun [on] 10 September AD 1551²²⁰

[fos 2r-12r]

55. The 42 articles of religion²²¹

- Of faith in the Holy Trinity
- That the Word or Son of God was made a very man
- Of the going down of Christ into Hell
- The resurrection of Christ
- The doctrine of holy scripture is sufficient to salvation
- The old testament is not to be refused
- The three Creeds
- Of original or birth sin
- Of free will
- Of grace
- Of the justification of man
- Works before justification
- Works of supererogation
- No man is without sin but Christ alone
- Of sin against the Holy Ghost
- Blasphemy against the Holy Ghost
- Of predestination and election
- We must trust to obtain eternal salvation only by the name of Christ
- All men are bound to keep the moral commandments of the law
- Of the Church
- Of the authority of the Church
- Of the authority of general councils
- Of purgatory
- No man may minister in the congregation except he be called
- Men must speak in the congregation in such tongue as the people understandeth

²²⁰ The remainder of the page is blank.

²²¹ These were published by the government on 19 Jun 1553 and moved anglican doctrine in a Calvinist direction. The Latin text produced by Cranmer the previous year is copied into Coverdale's register. I have transcribed the headings using the English version that appeared in 1553 (Cardwell, *Synodalia*, i. 1-33; Dickens, *English Reformation*, pp. 345-49). A list of subscribers was intended to begin at folio 12r but only Coverdale's name appears. This was no doubt because Edward VI's death the following month brought the protestant experiment to a close.

- Of the sacraments
- The wickedness of the ministers doeth not take away the effectual operation of God's ordinances
- Of baptism
- Of the Lord's Supper
- Of the perfect oblation of Christ made upon the cross
- The state of single life is commanded to no man by the word of God
- Excommunicate persons are to be avoided
- Traditions of the Church
- Homilies
- Of the book of prayers and ceremonies of the Church of England
- Of civil magistrates
- Christian men's goods are not common
- Christian men may take an oath
- The resurrection of the dead is not yet brought to pass
- The souls of them that depart this life do neither die with the bodies nor sleep idly
- Heretics called millenarians
- All men shall not be saved at the length

[fo 15r]

Common Register of Miles [Coverdale] bishop of Exeter begun [on] 10 September 1551 in the first year of his consecration

[fos 15r-16r]

57. 17 Sep 1551: Mandate for visitation of Exeter Cathedral²²²

Coverdale notifies [M] Simon Heynes dean of Exeter²²³ that he intends to make a visitation of the cathedral on 8 Oct 1551. All canons, prebendaries, vicars choral and ministers are to appear before the bishop or his vicar-general in the chapter house and show their titles to dignities, their letters of ordination and their dispensations for pluralism. Defamatory behaviour and acts of incontinence are to be reported for correction. The cathedral clergy are specially monished to ensure that they have paid the final instalment of the clerical subsidy to the bishop's collectors by the time of the visitation. The jurisdiction of the dean and chapter is inhibited during the period of the visitation.

[fos 16r-17v]

58. 17 Sep 1551: Mandate for visitation of Archdeaconry of Exeter²²⁴

²²² Marginal heading.

²²³ See Veysey 779.

²²⁴ Marginal heading.

Coverdale notifies Adam Traves archdeacon of Exeter²²⁵ that he intends to visit the archdeaconry and inhibits the archdeacon's jurisdiction. All rectors, vicars, chaplains, curates and other ministers and priests celebrating in churches and oratories in the archdeaconry are to attend together with sidesmen and churchwardens. Clerics are to show their titles to benefices, letters of ordination and dispensations for pluralism whilst the sidesmen and churchwardens are to make their presentments of wrong-doing for correction by the visitors. The clergy of the archdeaconry are monished to ensure that they have paid the final instalment of the clerical subsidy to the bishop's collectors by the time of the visitation. A note at the end indicates that similar mandates have been sent to the archdeacons of Totnes, Cornwall and Barnstaple.

[fo 17v]

59. 17 Sep 1551: Similar mandates are issued to the archdeacons of Totnes, Cornwall and Barnstaple.

60. 30 Oct 1551: Richard Sergiant a convicted clerk late of Lamerton purges himself of the felony that he was found guilty of by the royal justices. Thomas Hellyar curate of South Huish and David Henley rector of Kenn²²⁶ certify to the consistory court that they have proclaimed the intended purgation in their churches where the felony was said to have occurred on three Sundays and because no one has appeared to challenge Sergiant, he successfully purges himself by the hands of 12 men who are named: John Plymmouth, Richard Lawret, Warnard Haydon, John Pomery, Richard Egborow, John Sowthaye, William Fryswell, William Humfrey, Robert Lowgys, John Ley, Martin Bicham and Thomas Baker. Sergiant is released from the bishop's custody.

[fos 17v-18r]

61. 1 Dec 1551: Thomas Thorland alias Jones late of Matlock a convicted clerk purges himself of the felony that he was found guilty of by the royal justices. Thomas Tuckaye curate of St Sidwell²²⁷ certifies to the consistory court that he has proclaimed the intended purgation in his church where the felony was said to have occurred for three Sundays and because no one has appeared to challenge Thorland, he successfully purges himself by the hands of 12 men who are named: Martin Bickam, Roger Parker, Thomas Hooper, John Pomery, Robert Poore, Warnard Hydon, Thomas Boyll, Thomas Baker, William Crybben, William Frycewel, Ralph Maynerd and Robert Davye. Thorland is released from the bishop's custody.

[fo 18r]

²²⁵ See CTRs Part 4.

²²⁶ See Veysey 590.

²²⁷ See Veysey 1765.

62. 1 Dec 1551: Coverdale in his palace at Exeter licenses Lady Philippa Arrundell widow of Withiel to celebrate the sacraments in her house using suitable priests during the bishop's pleasure. The licence is given in full.

[fo 18r-v]

63. 22 Dec 1551: Coverdale in his palace at Exeter licenses Anthony Randall lit to preach in Latin and the vulgar tongue in churches and other places within the diocese. Randall has been commended to the bishop for his knowledge, upright life, morals and other virtues.²²⁸ The licence is given in full.

[fo 18v]

64. 27 Jun 1552: William Tyrryll of Modbury a convicted clerk purges himself of the felony that he was found guilty of by the royal justices. The curate of Modbury certifies to the consistory court that he has proclaimed the intended purgation in his church where the felony was said to have occurred for three Sundays and because no one appeared to challenge Tyrryll, he successfully purges himself by the hands of 12 men.²²⁹ He is released from the bishop's custody.

[fo 23v]

67. 17 Jan 1553: Coverdale receives royal letters dated at Westminster 5 Jan 1553 telling him that a parliament has been summoned for 1 Mar 1553. The dean of Exeter and the four archdeacons of the diocese are to attend in person whilst the Exeter chapter and the clergy of the diocese are to send one and two proxies respectively. The letters are given in full.

[fos 23v-24r]

68. 30 Jan 1553: Coverdale orders the dean and chapter and the four archdeacons to attend the forthcoming parliament. The dean and archdeacons are to attend in person whilst proxies are to be chosen for the Exeter chapter and the clergy of the diocese. A copy of the royal letters of 5 Jan is enclosed.

[fo 24r]

²²⁸ In the 1570s Randall became the leader of a religious sect called the Family of Love (Vage, 'Thesis', pp. 101-02).

²²⁹ Not named.

69. 4 Feb 1553: Coverdale orders Thomas Bordfilld np²³⁰ and episcopal vice apparitor²³¹ to cite the dean and archdeacons personally and the Exeter chapter and the clergy of the diocese through their proxies to attend the Convocation that the archbishop of Canterbury has summoned for 2 Mar. Bordfilld is to certify that he has done this by 22 Feb.

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²³⁰ See 47.

²³¹ Presumably another name for principal apparitor.