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## Editorial

TEN years have now passed since our Society commenced operations, and it is proper to glance over what has been actually accomplished. In one aspect the review is disappointing; with a membership which has never exceeded 200 it was impossible to do many things which were eminently desirable, e.g., to reprint treatises of any considerable bulk, or to pay for adequate clerical and other assistance in research. All that we have been able to do *as a Society* is to publish *Transactions*, of which the present is the 28th issue; to reprint Penry's *Aequitie* and (for the first time in England) Browne's *New Year's Gift* and the newly discovered remains of Barrow and Greenwood. The various papers in the *Transactions* embody a large amount of gratuitous research, not without important results. Especially is this the case with the labours of Messrs. Burrage and Cater, which enable us for the first time justly to estimate the protagonist of English Congregationalism.

But while our corporate action has been less fruitful than was hoped for, much has been done by individual members, to whom the Society has afforded a welcome stimulus. First and foremost must be named the monumental work of the Rev. G. L. Turner: *Original Records of Nonconformity under Persecution and Indulgence*; wherein the whole of the Conventicle Returns of 1669 and the documents relating to the Indulgence in 1672 are reproduced *literatim* from the originals and elaborately classified. Scarcely less noteworthy is the Rev. W. Pierce's carefully edited and annotated edition of *Martin Marprelate*; wherein the whole of these renowned satires are for the first time rendered accessible to the general reader. The Rev. B. Nightingale's work on *The Ejected of 1662 in Cumberland and Westmoreland* is far more comprehensive than its title would suggest. Other important works by members of our Society, produced within the decade, are the late Rev. B. Dale's *Yorkshire Puritanism and Early Nonconformity*; the late Rev. W. H. Summers's *Lollards of the Chiltern Hills and History of the Congregational Churches in Berks, South Oxon, and South Bucks*; the Rev. Dr. Powicke's *History of the Cheshire Union and Life of Robert Browne*; the Rev. E. E. Cleal's *History of Surrey Congregationalism*; the Rev. T. Gasquoine's *John Penry, and other Heroes of the Suffering Church*; the Rev. Dr. Brown's *Colonial Missions of*

*Congregationalism*, and several other brief historical treatises, in a popular style, but full of reliable information; the Rev. F. Bate's monograph on *The Declaration of Indulgence*; and local memoirs and concise biographies too numerous to specify. Nor must we omit the valuable service done by Sir Alfred W. Dale in editing his honoured father's *Congregational History*; in which, more than in most books of the kind, there is a constant endeavour to represent ecclesiastical facts in their due proportion, and in relation to the national history at large. It is not too much to say that more has been done by members of our Society within the last ten years towards elucidating the history of Nonconformity in general and Congregationalism in particular, than had been effected in all England in thirty years preceding.

We may also claim to have given an impetus to similar studies in other sections of the Church. The Friends' and Baptist Historical Societies have followed in our footsteps, and the former has in some respects surpassed us.

Several of our members are engaged in research or editorial work of which it would be discourteous to give premature indications. But there is still much land to be possessed. The Evans MS. in Williams's Library ought to be printed in its entirety; and there is much valuable matter among the Morrice, Jos. Thompson, and Walter Wilson MS. that needs to be brought to light. There is also among the records in the Registrar-General's department at Somerset House a huge store of information that needs to be sifted about the meeting-houses that were licensed between 1690 and 1740. Who will help in this laborious but needful work?

Another useful task awaits a capable and willing investigator—the classification of the “hard cases” recorded in Walker's *Sufferings of the Clergy*. There is every reason to believe that Dr. John Walker, though naturally biased in favour of his own communion, made honest use of the materials which he collected; albeit the material was not always trustworthy. But there is great need that his clerical sufferers should be grouped on some such lines as these:

1. Clergymen sequestered.
  - (a) for scandalous conduct.
  - (b) for ignorance and incompetence.
  - (c) for anti-protestant teaching.
  - (d) for “malignancy”; that is, *active* opposition to the popular cause.
2. Pluralists, who were deprived of one or more benefices, but allowed to retain others.
3. Those who voluntarily forsook their parishes during the Civil War, and were deprived in consequence.

4. Those who were victims of mob violence ; for it is notorious that, in times of civil disorder, hooligans eager for mischief or plunder will attach themselves to whatever party may be locally in the ascendant ; but no party can be held morally responsible for the ill deeds of such undesirable allies.

There should also be compiled, for each county, a list of all sequestrated or evicted incumbents who were restored to their benefices in 1660-61. Only thus can we know with certainty which of the Puritan clergy were ejected in 1660-1-2 absolutely for Nonconformity, and which merely for defect of legal title.

\*            \*

*Smith the Se-baptist and the Pilgrim Fathers ; Helwys and Baptist Origins*, is the clumsy title of a really valuable book by W. H. Burgess. Much of the contents, indeed, may be found substantially in R. Barclay's *Religious Societies of the Commonwealth* ; but this, always costly, is now out of print, and Mr. Burgess's book exhibits, besides, a good deal of original research. For example, he has ascertained that John Robinson was a native of Sturton-le-Steeple, about 5 miles S.S.W. of Gainsborough, that his father was a yeoman of the same name, and that his wife belonged to the same parish. Still more interesting is the evidence of gracious influence exercised on Smith by the Mennonites, whereby he was led to abandon several of his erratic notions ; which abandonment was declared by Helwys to be an unpardonable sin against the Holy Ghost ! But the most valuable part of the book is the reproduction of *Smith's Confession and Retraction* ; which indeed Barclay had reprinted from the unique copy in the library of York Minster, but which is now for the first time made easily accessible to the general reader. In this we see the difficulties and inevitable stumbling of a pathfinder ; we are brought face to face with a man of transparent sincerity, who dared to acknowledge his own mistakes ; and we are enabled to appreciate *the first advocate of unrestricted religious liberty*. Browne had asserted the right, and duty, of the Church to effect its own *Reformation without Tarrying for Anie* ; but only if the civil magistrate refused or neglected to reform it. But Smith wrote, only a few weeks before his death : "The magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force and compel men to this or that form of religion or doctrine ; but to leave Christian religion free to every man's conscience, and to handle only civil transgressions, injuries, and wrongs."

\*            \*

We understand there is some hope that the deacons of Guildhall Street church, Canterbury, may shortly arrange for the printing of

their ancient Church Book, commencing 1645. Very few documents of the same kind, of equal antiquity, are extant, and the publication would be cordially welcomed by all students of early Nonconformist history.

\* \* \*

We regret to hear of the recent decease of another of our old members, J. A. Clapham, Esq., of Bradford. His family have long been known as sturdy champions of Congregationalism; and nearly eighty years ago his father compiled a Sunday School Hymn Book which, in successive editions, continued in use fully fifty years. Mr. Clapham was secretary of the Bradford Historical and Antiquarian Society; and was deeply and practically interested in several religious and educational institutions.

## The Excommunication of Robert Browne and his Will

**B**IT by bit the true story of Robert Browne's life is steadily emerging from the welter of misrepresentation and misjudgement which submerged it for nearly three centuries. The latest (are they the last?) corrections to be made and facts established are given to us by the Rev. R. M. Serjeantson, M.A., F.S.A., rector of St. Peter's, Northampton. On New Year's Day he published a learned interesting volume intituled *A History of the Church of St. Giles, Northampton* (Mark, Northampton, 7/6), which reveals an amazing industry and patience of research. As Robert Browne was buried in St. Giles's, and his name appears in the first burial register of that church, Mr. Serjeantson devotes some fourteen pages (pp. 188-202) to him and gives a sketch of his life which is at once the best brief account and the completest yet printed. For Mr. Serjeantson has given us for the first time the story of the years 1631-1633, has solved the vexed question of Browne's excommunication, and found his last will and testament.

The point of interest is Browne's excommunication. Dr. Dexter had placed it in 1586, Mr. Champlin Burrage "about June 1616." The present writer denied it altogether (on the absence of evidence); while Dr. Powicke ably argued for placing it in 1633, and by Bishop Lindsell—very near to the now established date.

By searching the Instance Books at Peterborough Registry (unknown to and therefore unexamined by the present writer) Mr. Serjeantson is able to continue the story of Browne's appearances for nonconformity before the ecclesiastical courts (*The Later Years of Robert Browne*, Congregational Historical Society *Transactions*, vol. 3, pp, 308-312). That account ended abruptly with the entry dated February 17th, 1630/31. It appears, however, that Browne was again cited on October 17th, 1631, to appear and shew cause why he should not be deprived of his benefice, also on November 3rd, November 17th, and December 2nd. On December 15th the Instance Books state that "Robert Browne stands ex-communicated." He was still excommunicate on March 15th; and on April 5th, 1632, on the petition of Allen Greene and Robert Dust he was cited to appear "in the Lady Chapel of Peterborough Cathedral on May 29th next between 9 and 11 a. m., or 1 and 4 p. m., to be removed, deprived and inhibited from his Rectory of Achurch for nonconformity" (*propter ejus inconformitatem*).

Mr. Serjeantson's next paragraph is important because it throws light upon Browne's whereabouts at this time. "May 31st, 1632, Roger Mason an apparitor appeared before Mr. Anthony Wells, Surrogate, at Stoke Doyle, and proved that *he had personally cited Robert Browne at Achurch on May 26th, 1632*. Robert Browne was then called three times but did not appear. It was then suggested that he should be pronounced contumacious, but the bishop (Wm. Piers), who heard the case in person, decided that Browne should be again cited to appear at a court to be held in September.

The page on which the proceedings were to be entered is left blank in the Instance Book, but the living was evidently sequestrated and Wm. Durte,

Nicholas Blackwell and Wm. Fesant were appointed sequestrators. On December 7th Greene and Durte applied for their expenses incurred in the prosecution of Robert Browne, and they were duly paid on January 24th. At a court held on March 14th, 1633, the sequestrators produced their accounts. A fortnight later, on March 28th, R. Woodruffe and Thomas Saunders appeared before the court and stated that Mr. Browne, the sequestrated rector, had been suspended and excommunicated by the Rev. Father in God, Wm. (Piers), late Bishop of Peterborough, and that the fruits and tithes of the said rectory had been sequestrated by the same bishop into the hands of certain parishioners; also that the sequestration should continue while the force of this suspension and excommunication had effect.

At first Mr. Lewis, late curate of Achurch, and then Thomas Aspin, M.A., were appointed to serve the cure of souls and to perform other divine offices during the suspension and excommunication of Browne; and the sum of 40 marks a year was assigned to him as stipend to be paid out of the fruits and profits of Achurch rectory by the sequestrators. After the necessary expenses of managing the estate had been met, the residue was decreed to be given to Mr. Robert Browne for the sustentation of (a) himself, (b) his wife, (c) his children.

Evidently he had a number of friends in the parish who shewed their continued devotion to him by making things as awkward as possible for the sequestrators. In August, 1633, eight persons were excommunicated for violating the sequestration of the rectory; this they did by carrying away tithe hay, apparently on behalf of Browne. The eight were John Hartwell, Wm. Browne (Robert's second son), Marie Lovell, Eleanora

Conington, Hugh Treves, John Browne (Robert's youngest son), Robert Kinge of Pilton, and Mr. Bottomley of Pilton. Hartwell was charged that he "did carry away some tithe hay notwithstanding that he was formerly forbidden so to do by the said Sanders" (one of the sequestrators). Kinge confessed "that he did carry some halfe a dozen loades of hays," while Bottomley admitted "that he did pitch the cart one the behalfe of Mr. Browne and by that manner did violate his Lordship's sequestracon." Marie Lovell also pleaded guilty "to raking after the cart."

This valuable new material corrects the traditional account of Browne's excommunication given by Jeremy Collier, it consigns to limbo the much pondered theories of Dexter, Mr. Burrage, Dr. Powicke and the present writer, and enables us to reconstruct in some particulars the story of Browne's last two years.

He was excommunicated, but by Bishop Piers, not Lindsell, and while resident at Achurch, not Northampton, some time in 1631, and for nonconformity. Further he was contumacious and we cannot accept the statement that "he submitted himself to the Bishop, desired to be absolved, and being absolved accordingly and readmitted into the Church, never after left it." We are fairly safe in saying that Robert Browne died a nonconformist.

We must also revise our estimate as to the length of his residence at Northampton (in gaol or out) prior to his death. The above recorded violations of the sequestration were apparently undertaken by his friends and sons for his benefit: if so, that would indicate his residence in Achurch, or more probably Thorpe Waterville, up to and during hay harvest of July or August 1633. Greene his "ungracious godsonne" had been his prosecutor in

1632, and probably the incident of the blow which led to Browne's arrest took place after July, 1633. Fuller says: "To Northampton gaol he is sent, where *soon after* he sickened and died." As he was buried on October 8th, 1633, he probably was in Northampton for only a few weeks.

We are glad to know that his widow did not leave the poor old man to be buried without some of the usual observances. Doubtless the following item in the churchwardens' accounts for that year refer to the tolling of the bell at his funeral:

"1633 Received of Mrs. Browne of Ayechurch for ye great bell 0. 1. 0."

Browne's will would seem to indicate that he and his wife were reconciled in his last years; though his terms of reference to her are difficult to understand when we remember that in 1618 she was "presented" before Sir John Larner on a charge of adultery. True, the case was not proved, but Browne refused to live with her, and in 1623 she unsuccessfully sued him for a restoration of conjugal rights. The following is a copy of the nuncupative will which was exhibited and proved in April, 1634 (administration had been granted on October 19th, 1633, to Elizabeth Browne, widow of Robert Browne, clerk. . .).

"Memorandum that upon or about the First daie of October in the yeare of our Lord God one thousand sixe hundred and thirtie and three, Robert Browne, late of the Parish of Thorpe Atchurch in the County of Northton, clerke, deceased, haveing an intent to delare his will nuncupative whoe should have and enjoy those temporell goodes which God in Mercie had blest him withall, exprest his will therein in manner and forme followeing.

Vidlt I doe give and bequeath all my goodes, chattles and estate whatsoever unto my deare and

loveinge wiefe Elizabeth Browne, who hath ever bine a most faithfull and a good wiefe unto me. And I will, and my mind is, that none of my children shell have or enjoy any parte of my said estate, and to thet end I have securitie to shewe from some of them. But if anye person shell thinke or saie thet I have not delt like a Father with them I doe hereby lett such knowe that I have heretofore myself advanced, preferred and given unto each of them more then their due, and proportionable part of and out of all my said estate. These wordes or veye like in effecte were spoken by the said Robert Browne beinge in perfecte mind and memorie in the presence of us whose names are hereunder written. Signum Willelmi Brown, John Coles."

Mr. Serjeantson's account of Browne is illustrated with several plates including a good view of the parish church at Achurch. We take one more gleanings from this interesting volume. In a footnote to p. 194 there appears a quotation which confirms the theory that Browne resided in "the old chapel home" at Thorpe. Bishop White Kennett, whose historical collections were made about the year 1720, says: "The tradition goes, as reported by Dr. Sanderson, the present incumbent, that he (Browne) was 40 years parson of Achurch, and yet never . . . lived in the Parsonage house, but at Thorp Waterville, a village belonging to the parish, in a poor sort of cottage, run up without any flat roof, because as he pretended, he was not worthy to live under any roof. He kept only the Pidgeon House or Dove Cote at Achurch in his hands, which his heirs claimed as their property till recovered by Dr. Sanderson. Lansd. M.S., 1029 f. 43, dorso."

F. IVES CATER.

## A View of English Nonconformity in 1773

IT is generally known that in 1771 a few clergymen of doubtful orthodoxy made an unsuccessful effort to obtain release from their legal obligations to subscribe the Thirty-nine Articles. On the defeat of this project it was more reasonably urged that, while subscription was properly required from those who enjoyed the emoluments of the State Church, it was unjust to require it from avowed dissenters. Accordingly a bill was introduced into Parliament early in 1772 to relieve dissenting ministers from the modified subscription required by the Toleration Act. This was twice passed by the House of Commons and rejected by the Lords ; but at length, in 1779, a harmless declaration was substituted for the offensive subscription.

On the first introduction of the Relief Bill, in 1772, petitions in support were presented from a large majority of the dissenting ministers in England and Wales. There can be little doubt that it is to this movement we owe the valuable Survey of English Nonconformity in 1773, known as *Thompson's List*, which is among the MS. treasures of Williams's Library.

The MS. is a thin folio volume bound in vellum, with clasps. Its contents—arranged by counties—are threefold : (1) A list, as complete as laborious enquiry could make it, of the Dissenting Congregations then existing in each county of England and Wales ; (2) A number of brief statements as to the origin, history, and then present condition of various congregations, mostly Baptist ; (3) A list of those ministers in each county who signed or signified their concurrence with the petitions for relief in the matter of subscription.

The compiler of the MS., the Rev. Josiah Thompson, was a retired Baptist minister in London ; which accounts for the prominence given in the MS. to matters relating to Baptists. In the first or general list is shewn, opposite the name of each town or village where nonconformity was represented, first the whole number of local dissenting congregations and ministers of all denominations, exclusive of Quakers, and then the number of those which are Baptists. In a few cases the number of attendants is stated ; in a few others the letters G and P distinguish "General," *i.e.*, Arminian,

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from "Particular," *i.e.*, Calvinistic, Baptists; very seldom are Presbyterian and Independent congregations distinguished from each other.

Summaries are given for England and Wales respectively. But unfortunately the county numbers for England in the summary differ from those in the local lists in the proportion of about one case out of six; while the totals of both differ from the totals stated in the MS. These totals range between 1,063 and 1,092 congregations, and between 1,011 and 1,057 ministers. Possibly the discrepancies may be due in part to cases where one minister served two churches, or one meeting-house served for two villages, these being sometimes counted as one and sometimes as two. Another cause of discrepancy may probably be found in the numerous unexplained cancellations. In the lists of petitioning ministers a name sometimes appears as resident in a place where no minister is located in the general county list. These are in all likelihood either retired ministers or pastors living at some distance from their meeting-houses.

The summary was quoted, not quite correctly, in Bogue's *History of Dissenters*, but the MS. has never been printed. We therefore reproduce in this present and following issues (1) The general list of dissenting churches in each county, and (2) the list of ministers who in 1772 joined or concurred in the application to Parliament for relief in the matter of subscription. A few of the notes are added, some of them in a condensed form; but only such as throw light on the actual state of the churches in 1772-3. Many of the historical memoranda are interesting; but most of them relate to Baptist congregations.

Apart from selection and condensation of notes the only editorial liberty that has been taken in the county lists is to insert an intermediate column (in a different type) shewing the number of Paedobaptist, *i.e.*, Presbyterian and Congregational, churches and ministers. These, added to the Baptist figures, are of course equal to the totals. But the General Summary has been thoroughly revised, so as to agree with the county lists; the numbers of petitioning ministers are indicated; and for the purpose of comparison the number of churches in 1716 is given from Evans's list. For this the editor is alone responsible.

BEDFORDSHIRE.				Chur.	Min.	P.	B.
1	Bedford (800)	...	...	2	1	1	1 1
2	Blonham (350)	...	...	1	1		1 1
3	Biggleswade (200)	...	...	1	1		1 1
4	[Cotton End] ( <i>cancelled</i> )	...	...	1	1		1 1
5	Carlton (600)	...	...	1	1		1 1
6	[Charleywood & ]	(names					
7	Chippenfield]	<i>cancelled</i> )		1			1

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				Chur.	Min.	P.	B.
8	Cranfield (50) ... ..	...	...	I	I		I I
9	[Eversol and Ridgmont] (160) (names cancelled)	...	...	I	I		I I
10	Keysoe (200) ... ..	...	...	I	I		I I
11	Luton (500) ... ..	...	...	I	I		I I
12	Leighton and Dunstable (80)	...	...	I	I		I I
13	Malden (180) ... ..	...	...	I	I		I I
14	Market Street (40) ... ..	...	...	I	I		I I
15	Stevington (300) ... ..	...	...	I	I		I I
16	Sharnbrook (120) ... ..	...	...	I	I		I I
17	Southall (100) ... ..	...	...	I	I	1 1	I I
18	[Sutton and Gamlingay] (cancelled: "in Cambridgeshire")	...	...				
19	Thorn (80) ... ..	...	...	I	I		I I
20	Storton (400) Mr. Emery ...	...	...	I	I		I I
				19	17	2 1	17 16

(Added) Cardington (60)

*Ministers who joined in the application to Parliament for relief from an obligation to subscribe the Thirty-nine Articles (1772).*

H. Field, Southhill	Thos. Marshall, Cardington
Wm. Coles, Malden	Wm. Pike, Ridgmont
W. Butterfield, Thorn	Thos. Pelley, Luton
David Evans, Biggleswade	Thos. Thomason, Blonham
Ebenezer Keach, Cranfield	Will Woster, Dunstable

	BERKSHIRE.			Church	Min.	P.	B.
1	Abingdon ... ..	...	...	2	2	1 1	I I
2	Aston ... ..	...	...	I		1	
3	Farringdon ... ..	...	...	I			I
4	Maidenhead (very small)	...	...	I		1	
5	Newbury ... ..	...	...	3	3	2 2	I I
6	Oakingham ... ..	...	...	I	I	1 1	
7	Reading ... ..	...	...	3	3	2 2	I I
8	Tadley ... ..	...	...	I	I	1 1	
9	Wantage ... ..	...	...	I	I		I I
				14	11	9 7	5 4

1 *Abingdon.* The Baptist congregation is tolerably large, the presbyterian small.

2 *Aston.* A very considerable congregation, but at present no settled minister.

3 *Farringdon.* No settled minister, but occasional preaching in y<sup>e</sup> Evening by the minister of Coat or Wantage. The numbers that assemble are considerable at present, being a new thing.

6 *Oakingham.* The interest here was sunk very low, but has revived considerably under their present minister, who has been about 4 or 5 years among them.

9 *Wantage.* The Paedobaptists have a meeting-house, but are not a distinct congregation. They meet with the Baptists for public worship, tho' not at the Lord's Table.

## Petitioning Ministers

John Moor, Abingdon	James Briggs, Wantage
Danl. Turner, do	Edward Armstrong, Reading
Francis Lewis, Newberry	Thos. Noon, Reading
David James, do.	Richd. Davis, Oakingham.
James Merchant, do.	

BUCKINGHAMSHIRE		Church	Min	P.	B.	
1	Ailsbury ...	...	2	2	1 1	I I
2	Agmondesham Green	...	1	1		I I
3	Buckingham ...	...	1	1	1 1	
4	Beaconsfield ...	...	1	1	1 1	
						G P
5	Chesham ...	...	3	3	1 1	2 2
6	Chalfont St. Peters	...	1	1	1 1	
7	Colnbrook ...	...	1	1		I I
8	Cheney ...	...	1	1		I I
						G
9	Ford near Ailesbury	...	1	1		I I
10	Great Marlow	...	1	1	1 1	
11	High Wicomb ...	...	2	1	1 1	I
12	Newport Pagnel ...	...	2	2	1 1	I I
13	Oulney ...	...	2	1	1 1	I
14	Princes Risborough	..	2	2	1 1	I I
						G
15	Stoney Stratford ...	...	1	1		I I
16	Winslow ...	...	1	1		I I
17	Woodrow near Wicomb	...	1	1		I I
						G
18	Wendover ...	...	1			I
			25	22	10 10	15 12

5 *Chesham*. The first pastor of the now Independent church at Chesham was Mr. Robinson, a Presbyterian. It is not certain that he was one of the ejected ministers. His immediate successor was the late Dr. King, who removed to London. He was succeeded by Mr. Sims, and he by Mr. Spooner.

## Petitioning Ministers

Wm. Silk, Ailsbury	John Whiting, Chesham
Fran. Sleep, Princes Risborough	— Spooner, do.
Jos. Rees, do.	— Smithson, High Wickham
Ab <sup>m</sup> . Derby, Beaconsfield	Thos. Crumwell, Cheney
Rees Price, Chalfont	John Drake, Olney
Sam Sleep, Chesham	Wm. Broughton, Buckingham
Thos. Sexton, do.	Wm. Bull, Newport Pagnell
Caleb Cook, do.	John Newson, do.

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CAMBRIDGESHIRE				Church	Min.	P.	B.
1	Burwell	...	...	1	1	1 1	
2	Cambridge	...	...	3	3	2 2	I I
3	Cottenham	...	...	1	1	1 1	
4	Catledge	...	...	1	1	1 1	
5	Eversden and Barrington	...	...	1	1	1 1	
6	Fenny Stanton	...	...	1	1		I I
7	Gamlingay	...	...	1	1		I I
8	Gransden	...	...	1			I
9	Linton	...	...	1	1	1 1	
10	Isleham	...	...	1	1	1 1	
11	March	...	...	1	1		I I
12	Milbourn & Fulbourne	...	...	2	1	1 1	I
13	Soham and Fordham	...	...	1	1		I I
14	Willingham	...	...	1	1	1 1	
15	Wisbich	...	...	2	2	1 1	I I
				19	17	11 11	8 6

### Petitioning Ministers

— Saunders, Cambridge	Jos. Maulden, Burvelle <sup>o</sup>
R. Robinson, do.	Wm. Adams, Soham
J. Robinson, do.	Wm. Bond, Barrington
— Budger, Whillingham	Ben. Morgan, Gamlingay
— Emery, Over <sup>o</sup>	

CHESHIRE				Church	Min.	P.	B.
1	Allstock	...	...	1		1	
<i>(Suppl. from Northwich)</i>							
2	Bollington	...	...	1	1		I I
3	Bressie Green	...	...	1			I
4	Chester	...	...	2	2	2 2	
5	Congleton	...	...	1	1	1 1	
6	Deein Row	...	...	1	1	1 1	
7	Duckingfield	...	...	1	1	1 1	
8	Hale	...	...	1	1	1 1	
9	Hyde	...	...	1	1	1 1	
10	Hatherlow	...	...	1	1	1 1	
11	Hill Cliff	...	...	1	1		I I
12	Kingsley	...	...	1	1	1 1	
13	Knutsford	...	...	1	1	1 1	
14	Lymm	...	...	1	1	1 1	
15	Macclesfield	...	...	1	1	1 1	
16	Nantwich	...	...	1	1	1 1	
17	Northwich	...	...	1	1	1 1	
18	Partington	...	...	1	1	1 1	
19	Cross Street	...	...	1		1	

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20	Stockport	...	...	2	2	2	2
21	Tingtwissel on Tinsel	...	...	1	1	1	1
22	Whillock	...	...	1	1	1	1
	[Altrincham] ( <i>cancelled</i> )	...	...	0			
				24	21	21	19
						3	2

"The Revd. Mr. Chidaw writes, July 24th, 1773, that y<sup>e</sup> Dissenting interest in this county in general is in a very declining languishing state, & some of y<sup>e</sup> Congregations likely to drop very soon. Congleton and Wheelock are at this time without a minister, and likely to be so, as there are very few to minister to."

The meeting-house at Nantwich was originally Baptist, but the society became extinct. In 1773 Mr. Radcliff, minister of "Whillock," preached there on alternate Lord's days, and at Leek in Staffordshire.

### Petitioning Ministers

John Chidlaw, Chester	James Green, Northwich
Wm. Brocklehurst, Dean Row	Geo. Booth, Tintwistle
Jos. Booth, Stockport	John Parmer, Macclesfield
John Boulton, Congleton	R. Hodgson, Nantwich
R. Lord, Knutsford	W. Buckley, Duckinfield
Geo. Checkley, Hyde	James Burgess, Hatherlow
Robert Harrop, Hale	

CORNWALL				Church	Min.	P.	B.
1	Chase Water	...	...	1			1
2	Falmouth	...	...	2	1	1	1
3	Loe	...	...	1	1		1 1
4	Lescard	...	...	1	1	1	1
5	Truro	...	...	2	2	2	2
6	Penzance	...	...	1	1	1	1
				8	6	5 5	3 1

### Petitioning Ministers.

Tho. Morgan, Lescard	Thos. Howel, Falmouth
Peter Kells, Truro	John Pearce, Penzance
Peter Sampson, Truro	

CUMBERLAND				Church	Min.	P.	B.
1	Alston Moor	...	...	1	1	1	
2	Branston	...	...	1	1	1	
3	Blennerhasset	...	...	1		1	
4	Carlisle	...	...	1	1	1	1
5	Cockermouth	...	...	2	2	2	2
6	Great Broughton	...	...	1	1		1 1

7	[Haltwistle] ... .. I	I	1	1		
	<i>cancelled</i> : "Northumb."					
8	Hudlecough ... .. I	I	1	1		
9	Reswick ( <i>sic</i> ) <i>i.e.</i> , Keswick	I	I	1	1	
10	Penrith ... .. I	I	1	1		
11	Penruddock ... .. I	I	1	1		
12	Workington ... .. I	I	1	1		
13	Wottonridge and Oulton ...	I	I			I I
14	Whitehaven ( <i>one a seceder</i> )	2	2	2	2	
		16	15	14	13	2 2

"I have not added to this list *Plimton* (*sic, i.e. Plumpton*) and *Great Salkeld*; as these 2 Places are now almost deserted having only occasional service."

Petitioning Ministers

Tho. Lowthion, Cockermouth	James Bigger, Keswick <sup>s</sup>
Is. Dickson, Blennerhasset	Rob. Potts, Brampton
Wm. Thompson, Workington	Rob. Milne
Jon. Honeyman, Penrith	Timothy Nelson, Alston Moor
A. Dean, Huddlescough	

DERBYSHIRE		Church	Min.	P.	B
1	Ashford in y <sup>o</sup> Peak, occ. sup.	I		1	
2	Alfreton... ..	I	1	1	1
3	Ashbourn ... ..	I	I	1	1
4	Buxton ... ..	I	I	1	1
5	Belper ... ..	I	I	1	1
6	Charlesworth ... ..	I		1	
7	Chapel-le-frith ... ..	I	I	1	1
8	Chesterfield ... ..	I	I	1	1
9	Chelmerton ... ..	I	I	1	1
10	Derby ... ..	I	2	1	2
11	Duffield } (supplied by y <sup>o</sup>	I		1	
12	Findern } Minister of Derby)	I		1	
13	Heague (once a month) ...	I		1	
14	Hartington in y <sup>o</sup> Peak, do.				
15	Hucklow and Broad Peak ...	I	1	1	1
16	Ilkeston ... ..	2	I	1	1
17	Loscoe near Honnor ... ..	I	I	1	1
18	Lea near Matlock ... ..	I	I	1	1
19	Milborough ... ..	I	I	1	1
20	<i>Melbourn</i> once a fortnight ...	2	2	1	
21	Norton near Sheffield ... ..	I	I	1	1
22	Pentridge ... ..	I	I	1	1

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	Church	Min.	P.	B.
23 Ripley ... ..	... I	I	1 1	
24 Stoney Middleton ...	... I	I	1 1	
25 Warksworte ... ..	... I	I	1 1	
26 [Packington] ( <i>cancelled</i> ) "Leicestershire"				
27 <i>Little Allum near Ilkeston</i> ...	... I			I
	27	21	24 19	3 2

"Mr. Williams the presbyterian minister at Nottingham preaches there and at Ilkeston alternately once a fortnight."  
(Derbyshire in MS. comes after Durham)

### Petitioning Ministers

J. Malkin, Alfreton	R. Kelsill, Hucklow and Bd. Peak
T. White, Derby	Wm. Harrison, Chapel-le-Frith
J. Wilding, do.	Jos. Orrel, Belper
W. Hawkins, Ashborn	Francis Smith, Melbourn
G. Buxton, Buxton	Thos. Perkins, Do.
D. Lowe, Norton	Danl. Taylor, Melbourn

DEVONSHIRE		Church	Min.	P.	B.
1	Appledore ... ..	... I	I	1 1	
2	Ashburton ... ..	... I	I	1 1	
3	Axminster ... ..	... I	I	1 1	
4	Bovey Tracey ... ..	... I			I
5	<i>Bampton</i> ... ..	... I	I		I I
6	Beer ... ..	... I		1	
7	Budleigh ... ..	... I	I	1 1	
8	Bideford ... ..	... I	1	1 1	
9	<i>Barnstaple</i> ... ..	... I	I	1 1	
10	Branton ... ..	... I		1	
11	Carffwood ... ..	... I			I
12	<i>Collumpton</i> ... ..	... 2	2	1 1	I I
13	Collyton ... ..	... I	I	1 1	
14	Chulingley ( <i>i.e.</i> Chulmley)...	I	I	1 1	
15	Crediton ... ..	... I	I	1 1	
16	Chudleigh ... ..	... I	I	1 1	
17	Dartmouth ... ..	... I	I	1 1	
18	<i>Exeter</i> ... ..	... 4	6	3 4	I 2
19	Ford or Stokenham ...	... I	I	1 1	
20	<i>Honiton</i> ... ..	... 2	I	1 1	I
21	Hatherleigh & Oakhampton	I	I	1 1	
22	Ilfracombe ... ..	... I	I	1 1	
23	Kingsbridge ... ..	... I	I		I I
24	Kingskerswell ... ..	... I		1	

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		Church	Min.	P.	B.
25	Lympston (300) ...	... 1	1	1 1	
26	Luppit ...	... 1		1	
27	Longhood ...	... 1	1		1 1
28	Moreton Hamstead ...	... 2	2	1 1	1 1
29	Modbury ...	... 1	1		1 1
30	Newton Bushel ...	... 1	1	1 1	
31	[Oakhampton] ... (name cancelled)	... 1		1	
32	Ottery St. Mary ...	... 1	1	1 1	
33	Plymouth ...	... 3	3	2 2	1 1
34	Plymouth Dock ...	... 1		1	
35	Prescot ...	... 1	1		1 1
36	Puddington ...	... 1	1	1 1	
37	Sidbury ...	... 1	1	1 1	
38	Sidmouth ...	... 1	1	1 1	
39	South Moulton ...	... 1	1	1 1	
40	Topsham ...	... 1	1	1 1	
41	Thorviton ...	... 1	1	1 1	
42	Torrington ...	... 1	1	1 1	
43	Tavistock ...	... 1	1	1 1	
44	Totness .. ...	... 1	1	1 1	
45	Tiverton ...	... 3	3	2 2	1 1
46	Uffculm ...	... 2	2	1 1	1 1
47	Upottery ...	... 1	1		1 1
		58	51	43 38	15 13

4 *Bovey Tracey*: a Baptist Meeting supplied in turns on Lords Day Evening by Mr. Orchard and Mr. Fabian.

9 *Barnstaple*: two Meeting-houses, tho' but one congregation. Mr. Badcock preaches at one in y<sup>e</sup> morning and the other in y<sup>e</sup> evening, owing to some endowments settled upon each.

11 *Carffwood*; a Baptist Meeting of y<sup>e</sup> Methodist Cast.

26 *Luppit* was served by the late Dr. Harris the Historian; but since his death the few people who were left attend at Honiton.

31 *Oakhampton*. Supplied once a month by Mr. Castle of Hatherleigh.

### Petitioning Ministers

Stephen Towgood, Exeter	Thos. Clark, Lympson
Mic. Towgood, do.	Thos. Jarvis, do.
Ab. Tozer, do.	J. Finimore, Thorverton
Josep <sup>b</sup> Britland, do.	Geo. Heath, Honiton
Henry Mugg, do.	Jos. Cornish, Colyton
Tho <sup>a</sup> . Twinning, do.	Hen. Moor, Modbury
Josep <sup>b</sup> Twinning, do.	John Pool, Chulmleigh
Thos. Lewis, do.	John Reynel, Plymouth
Rob. Bartlett, Sidbury	John Parr, Moreton hampstead
John Reynell, Totness	John Collier, do.

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### Petitioning Ministers *continued*

John Kiddle, Tiverton	Joel Orchard, Chudleigh
John Follett, do.	Hen. Baynham, South-Moulton
John Berry, Crediton	Peter Fabian, Newton-Abbot
Geo. Waters, Ashburton	Wil. Watkins, Puddington
Geo. Castle, Hatherleigh	Sam. Leat, Budleigh
John Hogg, Sidmouth	Jos. Boller, Barnstaple
S. Morgan, Collumpton	J. Short, do.
J. Perry Bartlett, Topsham	Sam Badcock, do.
Thos. Edwards, Tavistock	Jos. Follet, Ilfracomb
Wm. Lamport, Uffculm	Wm. Evans, Kingsbridge
Chris. Mends, Plymouth	Josh. Wood, Prescott
Sam. Lavington, Bideford	John Adams, Dartmouth
Sam. Buncomb, Ottery	Wm. Edmunds, Modbury
Richard Evans, Appledore	W. Wykes, Kingsbridge
Francis G. Stevens, Axminster	Henry Baynhone, Totness
John Rippon, Tiverton	Michael Hook, Branton
Don. Sprague, do.	(via Northam)

DORSET			Church	Min.	P.	B.
1	Beaminster	...	...	1	1	1 1
2	Bere Regis	...	...	1	1	1 1
3	Black Down	...	...	1	1	1 1
4	Blandford	...	...	1	1	1 1
5	Bridport	...	...	2	2	2 2
6	Cerne	...	...	1	1	1 1
7	Dorchester	...	...	1	1	1 1
8	Charmouth	...	...	1	1	1 1
9	Lyme Regis	...	...	2	2	1 1
10	[Nether Compton]	...	..	1	1	1 1
	( <i>cancelled</i> )					
11	Over Compton	...	...	1	1	1 1
12	Pool	...	...	2	2	2 2
13	Shaftesbury	...	...	1	1	1 1
14	Sherburn	...	...	2	2	2 2
15	Stalbridge	...	...	1	1	1 1
16	Sandwich [ <i>i.e.</i> , Swanage]	...	...	1	1	1 1
17	Wareham	...	...	1	1	1 1
18	Weightown or Netherbury	...	...	1	1	1 1
19	Weighmouth or Melcombe	...	...	1	1	1 1
20	Winburne	...	...	1	1	1 1
21	Loughwood near Axminster	...	...	1	1	1 1
			25	25	23 23	2 2

5 *Bridport*. The two congregations were formerly one; that which is called y<sup>e</sup> independent separated from y<sup>e</sup> presbyterian; the latter continues at y<sup>e</sup> original place.

10 *Nether Compton*, upon enquiry, will be found not deserving of a place in y<sup>e</sup> list of our Congregations. The fact is Mr. Young, an old man whimsically inclined, having taken it into his head that none of y<sup>e</sup> dissenting churches are right either in point of doctrine or discipline, preaches to any he can get to hear him in his own house, which he has licensed for that purpose. At the other Compton is a new built house, and well attended, where Mr. Giffard preaches. It still retains y<sup>e</sup> name of Compton, as the meeting was formerly in that village; but it has been newly erected at some distance from it, in y<sup>e</sup> road between Sherburn and Yeovil.

15 *Stalbridge*. The present minister, Mr. Grey, also preaches at Temple Combe in Somersetshire.

Petitioning Ministers

James Rooker, Bridport	Peter Gifford, Compton
Mic. Pearson, Lyme Regis	Wm. Evans, Sherbourn
John Lewis, Sherburn	John Morrison, Sandwich
Thos. Henderson, Charmouth	Hen. Field, Blanford
Rowl <sup>d</sup> . Col. Marven, Weymouth	John Howell, Pool
John Bryant, Beaminster	David Jones, Beer Regis
Abel Edwards, Dorchester	Nat Phillips, Shaftsbury
John Prettyjohn, Bridport	Wm. Miller, Pool
Mat Anstis, Weyton	S. Reader, Wareham
Geo. Waters, Bridport	Mich. Hook,* Branscombe
Jos. Wilkins, Weymouth	James Pyne, Lyme
Wm. Grey, Stalbridge	Joseph Paul, Blackdown

\*"Barnston" is written as a correction above "Branscombe." Query, is this the same Mr. Hook as appears in Devon.

DURHAM	Church	Min.	P.	B.
1 Cotherston [? Yorkshire] ...	1	1	1 1	
2 Durham ...	1	1	1 1	
3 Darlington ...	1	1	1 1	
4 Hamsterley ...	2	2		2 2
5 Noreham (Antiburgher Sec.)	1	1	1 1	
6 Spittle near Berwick ...	1	1	1 1	
7 South Shields ...	1	1	1 1	
8 Sunderland ...	4	4	3 3	1 1
(one cong. is Burgher Sec.)				
9 Stockton ...	1	1	1 1	
10 Swallwel ...	1	1	1 1	
11 Weardale ...	1	1	1 1	
	15	15	12 12	3 3

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Petitioning Ministers

Andrew Blackie, Stockton                      James Vaugh, Sunderland  
 John Somerville, Sunderland                James Kidd, Spittle  
 Wil. Young,                                        do.

ESSEX			Church	Min.	P.		B.	
1	Brentwood	...	...	2	2	2	2	
2	Billericay	...	...	1	1	1	1	
3	Baddow	...	...	1	1	1	1	
4	Burnham	...	...	1	1			I I
5	Braintree	...	...	2	2	1	1	I I
6	Colchester	...	...	3	3	2	2	I I
7	Chelmsford	...	...	2	2	2	2	
8	Coggeshall	...	...	2	2	1	1	I I
9	Clavering	...	...	2	2	1	1	I I
10	Dedham	...	...	1	1	1	1	
11	Dunmow	...	...	1	1	1	1	
12	Eppin(g)	...	...	1	1	1	1	
13	Hatfield Heath or Broad Oak			1	1	1	1	
14	Heddingham	...	...	1	1	1	1	
15	Halstead	...	...	2	2	1	1	I I
16	Harlow ...	...	...	1	1			I I
17	Langham	...	...	1	1			I I
18	Malden ...	...	...	2	2	2	2	
19	Rumford and Havering	...	...	1	1	1	1	
20	Rookwood hall	...	...	1	1	1	1	
21	Ridgewell	...	...	1	1	1	1	
22	Rochford	...	...	1	1	1	1	
23	Ongar	...	...	1	1	1	1	
24	Stratford	...	...	1	1	1	1	
25	Stanburn	...	...	1	1	1	1	
26	Stebbing	...	...	1	1	1	1	
27	Stanstead	...	...	1	1	1	1	
28	Tarling ...	...	...	2	2	1	1	I I
29	Thaxtead	...	...	1	1	1	1	
30	Walthamstow	...	...	1	2	1	2	
31	Weathersfield	...	...	1	1	1	1	
32	Walden ...	...	...	2	1	1		I I
33	Waltham Abbey	...	...	1	1			I I
34	Wenden	...	...	1	1	1	1	
35	Crouch Green Castle							G
	Heddingham			1	1			I I
	Haveril [Mr. Milway	...	...	1	1	1	1	
	Witham [Mr. Case]	...	...	1	1	1	1	
	Potters Street [Nottage]	...	...	1	1			I I
	Isle of Mersey	...	...	1	1			I I
				50	50	36	36	14 14

Petitioning Ministers

John Somerset, Ongar	Isaac Henly, Hatfield Broad Oak
W. H. Hallam, Stambourn	Charles Parman, Crouch Green
Milway, Haveril	John Slaughter, Braintree
Jones, Baddow	David Wilkin, Halstead
James Kemp, Brentwood	Wm. Hallowbread, do.
Wm. Ford, Castle Hedingham	Rob. French, Coggeshall

GLOUCESTERSHIRE			Church	Min.	P.	B.
1	Bristol ... ..	...	6	11	3 5	3 6
2	Burton on the Water	...	1	1		1 1
3	Blakeney in y <sup>e</sup> Forest of Dean		1		1	
4	Cirencester ... ..	...	2	2	1 1	1 1
5	Cheltenham ... ..	...	1	1		1 1
6	Cam ... ..	...	1	1		1 1
7	Chalford ... ..	...	2	2	1 1	1 1
8	Fish Ponds ... ..	...	1			1
9	Fairford ... ..	...	2	2	1 1	1 1
10	Forest Green or Nailsworth		1	1	1 1	
11	French Hay ... ..	...	1	1	1 1	
12	Grittleton ... ..	...	1	1		1 1
13	Gloucester ... ..	...	2	2	2 2	
14	Hanham ... ..	...	1			1
15	Hilsley ... ..	...	1	1		1 1
16	Horsly ... ..	...	1	1		1 1
17	Hampton ... ..	...	1	1		1 1
18	Kingstanly ... ..	...	1	1		1 1
19	Kingswood ... ..	...	1	1		1 1
20	Mitchel Dean ... ..	...	1		1	
21	Matchfield ... ..	...	1	1	1 1	
22	Natton (Seventh Day Bapt.)		1	1		1 1
23	Newport ... ..	...	1	1	1 1	
24	Nailsworth ... ..	...	1	1	1 1	
25	Painswick ... ..	...	2	2	1 1	1 1
26	Rangery [ <i>i.e.</i> , Rangeworthy]		1	1	1 1	
27	Sodbury ... ..	...	1	1		1 1
28	Stow supplied from Burton		1			1
29	Stroud ... ..	...	2	2	1 1	1 1
30	Tetbury ... ..	...	2	2	1 1	1 1
31	Tewxbury ... ..	...	2	2	1 1	1 1
32	Thornbury ... ..	...	2	2	1 1	1 1
33	Wotton under Hedge		2	2	1 1	1 1
34	Westmancote ... ..	...	1	1		1 1
			49	49	23 23	26 26

## Petitioning Ministers

Josh. Dikenson, Gloucester	Richd. Harrison, Tewkesbury
Josh. Parry, Cirencester	Wm. Hitchman, Hilsley
Joseph Stennet, Cirencester	Llewelin Peters, Newport
John Davis, Fairford	Saml. Thomas, French-hay
Thos. Davis, do.	David Evans, Marshfield
Ric <sup>d</sup> . Piercy, Chalford	Wm. Richards, Bristol
J. Morley, Painswick	Thos. Wright, do.
J. M. Moffatt, Nailsworth	Wm. Estling, do.
James Davies, Wooton under hedg	Peter Jillard, do.
Ric <sup>d</sup> . Tippin, do. do.	Hugh Evans, do.
Thos. Jenkins, Tedbury	Caleb Evans, do.
Joseph Burchell, Tedbury	John Tommas, do.
Wm. Billingsley, Cam	James Newton, do.
Benj. Francis, Horseley	John Needham, do.
Saml. Dunscomb, Cheltenham	Wm. Foot, do.
John Haydon, Tewkesbury	Sayer Walker, do.
Thos. Hiller, do.	Geo. Powell, Rangery

HAMPSHIRE				Church	Min.	P.	B.
1	Alton	...	...	1		1	
2	Andover	...	...	1	1	1 1	
3	Basingstoke	...	...	1	1	1 1	
4	Broughton	...	...	1	1		1 1
5	Christchurch	...	...	1	1	1 1	
6	Fareham	...	...	1	1	1 1	
7	Fordingbridge	...	...	1	1	1 1	
8	Gosport	...	...	2	1	2 1	
9	Havant	...	...	1	1	1 1	
10	Limington	...	...	2	2	1 1	1 1
11	Lockerly	...	...	1			1
12	Newport I. of W.	...	...	2	2	1 1	1 1
13	Portsmouth	...	...	2	2	1 1	1 1
14	Portsmouth Common	...	...	2	2	1 1	1 1
15	Ringwood	...	...	2	1	2 1	
16	Southampton	...	...	1	1	1 1	
17	Tadley	...	...	1	1	1 1	
18	Rumsey	...	...	2	2	1 1	1 1
19	Winchester	...	...	1	1	1 1	
20	Whitchurch	...	...	2	2	1 1	1 1
				28	24	20 17	8 7

Note 15. Ringwood. The two Societies are now united under Mr. Crisp, who is removed from Colchester and succeeds Mr. Wright.

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### Petitioning Ministers

John Cumming, Andover	Elias Atkins, Newport, I. of W.
John Morgan	John Sturch, do.
Thos. Wren, Portsmouth	James Walker, do.
Rob. Rice, Limington	John Mills
Wm. Kingsbury, Southampton	Ben Axford
James Watson, Gosport	John Lacey, Portsmouth
Thos. Porter, Rumsey	Dan Borman, Winchester
Peter Good, do.	Nat. Rawlins
Isaac Stradling, Lymington	E. Holden
Wm. Johnston, Christchurch	Thos. William, Fordingbridge
Joseph Woolmer, Ringwood	Israel Llewelin, Ringwood
Wm. Gregory, Rumsey	

### HEREFORDSHIRE

			Church	Min.	P.	B.	
1 Bromyard ...	...	I	I	1	1		
2 Hereford ...	...	I	I	1	1		
3 Ledbury ...	...	I	I	1	1		
4 Leominster ...	...	2	2	1	1	1 1	
5 Long Town ...	...	I				I	
(suppl. from Abergavenny)							
6 Ross ...	...	2	2	1	1	1 1	
7 Weston under Penyard ...	...	I	I			1 1	
				9	8	5 5	4 3

### Petitioning Ministers

Joseph Gummer, Hereford	Lewis Hopkins, Bromyard
John Stokes, Ledbury	

### HERTFORDSHIRE

			Church	Min.	P.	B.
1 St. Albans ...	...	2	2	1	1	1 1
2 Box Lane ...	...	1	1	1	1	
3 Bishop Stortford ...	...	1	1	1	1	
4 Cheshunt ...	...	1	1	1	1	
5 Hartford ...	...	1	1	1	1	
6 Hitchin ...	...	2	2	1	1	1 1
7 Hempstead ...	...	1	1			1 1
8 Bendish ...	...	1				1
9 King's North ...	...	1	1	1	1	
10 Market Street ...	...	1	1			1 1

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11	New Mile near Tring	...	I	I			I	I
12	Royston	...	I	I	1	1		
13	Redhill and Braughing	...	I	I	1	1		
14	[Sawbridgeworth] ( <i>cancelled</i> )							
15	Ware	...	I	I	1	1		
16	Watford	...	I					I
17	Barkhamstead	...	I					I
			18	15	10	10	8	5

[Notes explain that there was a division at *Hertford*, but reunion probable if a minister should remove; also that *Sawbridgeworth* was discontinued.]

*Bendish* is supplied from Luton once a month; as is *Redhill and Braughing* by Mr. Coppethwaite every other Sabbath.

### Petitioning Ministers

Jon. Angas, Bishop Storford	Job. Hyrons, St. Albans
Jon. French, Ware	J. Gill, do.
Wm. Lister, do.	Saml. James, Hitchin
Robert Wells, Royston	James Young, Tring
John Griffiths, Hitchin	— Cock, Berkhamstead

HUNTINGDONSHIRE		Church	Min.	P.	B.
1	Fen Stanton	...	I	I	1 1
2	Great Gransden	...	2	2	1 1 I I
3	Hail Weston	...	2	2	1 1 I I
4	St. Ives	...	I	I	1 1
5	Kimbolton	...	1	1	1 1
6	Needingworth	...	2	2	1 1 I I
7	Ramsey	...	2	1	1 1 I
8	Spaldwick	...	2	2	1 1 I I
	(The minister a Baptist, y <sup>e</sup> Congregation Independent).				
9	[St. Neots] ( <i>cancelled</i> )				
			13	12	8 8 5 4

*Fen Stanton* has no regular settled Church. A Baptist minister has been preaching there about a year; the few people that at present meet are a mixed multitude.

### Petitioning Ministers

— Panting, St. Ives	— Ward, Spaldwick
— Ladson, Needingworth	

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KENT		Church	Min.	P.	B.	
1	Ashford	...	2	1 1	I I	
2	Bessels Green	...	2		2 3	
3	Chatham	...	2		2 2	
4	Cranbrook	...	2	1 1	I 2	
5	Canterbury	...	2	1 1	I 2	
6	Deal and Sandwich	...	3	2 1	I 2	
7	Dover	...	1		I 2	
8	Debtford ( <i>sic</i> )	...	2	1 1	I I	
9	Eythorn	...	1		I I	
10	Folkestone	...	1		I I	
11	Biddenden	...	1		I I	
12	Headcorn	...	1		I I	
13	Gravesend	...	1	1 1		
14	Hythe ...	...	1		I 2	
15	Margate	...	1		I I	
16	Maidstone	...	3	2 2	I I	
17	Rochester	...	1	1 1		
18	Ramsgate	...	2	1 1		
19	Rolvenden	...	1		I I	
20	Sandhurst	...	1		I I	
21	Sevenoaks	...	1		I I	
22	Smarden	...	2		2 3	
23	Sydenham	...	1	1 1		
24	[Sandwich] ( <i>cancelled</i> )					
25	Staplehurst	...	2	1 1	I 2	
26	Stelling	...	1		I I	
27	Tenterden	...	1	1 2		
28	Woolwich	...	1		I I	
29	Wingham	...	1		I I	
30	Tunbridge Wells	...	3	2 2	I 2	
31	Yerlden	...	1		I I	
32	Atham Mr. Knott	...	1		I I	
	Greenwich : mixed	...	?	? ?	? ?	
			46	55	16 16	30 39

*Deal and Sandwich* should have been joined together, as they both make one and y<sup>e</sup> same church. The people are so situated as to make it necessary for Mr. Fenn, their minister, to preach in the Afternoon at Deal and in y<sup>e</sup> Evening at Sandwich, 5 miles distant; they have no morning service.

Petitioning Ministers

Cornelius Hancock, Tenterden	Jon. Murrel, Staplehurst
Lawrence Holden, do.	Dan. Austen, do.
T. Gillibrand, Ashford	Edw <sup>d</sup> . Love, Headcorn
J. Sheldon, Canterbury	Jon. Boorman. do.
T. Oldfield, do.	Joseph Heaton, Smarden

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Phil. Chapman, do.  
 Samps. Kingsford, Canterbury  
 Rob. Noyce, Cranbrook  
 James Fenn, Deal  
 Steph. Gowland, Sandwich  
 Wm. Ashdown, Dover  
 Jonath. Clark, Hythe  
 James Hosmer, do.  
 Rob. Pyall, Frittenden  
 John Austen, do.  
 J. Week, Maidstone  
 Wm. Huzlett, Maidstone  
 Thos. Meremoth, Rochester  
 S. Neal, Chatham  
 Sam. Wilcocke, Gravesend  
 Jacob Chapman, Staplehurst

Josiah Lewis, do.  
 Dan<sup>l</sup>. Dobel, Cranbrook  
 Ben. Dobel, do.  
 Ed. Merrell, Loose  
 Geo. Emerson, Deal  
 James Milnes, Sandwich  
 Wm. Johnston, Tunbridge Wells  
 — Sale, Sevenoaks  
 — Saunders, Sevenoaks  
 Joseph Haynes, Tunbridge Wells  
 Henry Arnold, do.  
 John Igglesden, Bessels Green  
 John Stanyer, do.  
 James Saunders, do.  
 Steph. Philpot, Stelling

[*To be continued*]

## Martin Marprelate

THERE is a proverb that "All things come at length to him who can wait." The bold Elizabethan satirist known to the world by his assumed name of *Martin Marprelate* has waited long for a capable and appreciative editor; and after 330 years of waiting the need is at last supplied. To most ears the name of Marprelate suggests merely a witty but coarse pamphleteer; who assailed the contemporary bishops, and the episcopal system in general, in terms more vigorous than polite; and who was closely connected, if not identical, with the Welsh patriot John Penry. As to the justification, or lack of justification, there was for his hard words and often spiteful gibes, men are apt to judge very much as their own predilections are in favour of episcopacy or against it. There was so much of the heroic in the spacious days of great Elizabeth as to cast a kind of glamour over the mind of the average Englishman; who, thinking only of national triumph over Pope and Spaniard, ignores the fact that the despotism of Gloriana, if less cruel, was little less absolute than that of Paul IV. or Philip II. The fact is that, in spite of some constitutional forms, the rule of the Tudor sovereigns was despotic alike in things civil and ecclesiastical.

The English Reformers were of two schools: the Protestantism of the more conservative amounted to little more in principle than renouncing the Pope and denying Transubstantiation; while the

more progressive desired to reconstruct the Church, as nearly as possible, on the New Testament model. Both parties were represented among the martyrs, both among the refugees, in the days of Philip and Mary; and both hailed the accession of Elizabeth with rapturous loyalty. Several of the earlier Elizabethan bishops were of the progressive party, with leanings to what later was called "Puritanism"; and they accepted the imposition of vestments, ceremonies, etc., reluctantly, in the hope that these things merely represented a transition stage of reformation. But it soon became evident that Elizabeth was otherwise minded; and either coward fear of her wrath, or (as we would prefer to think) superstitious dread of the "divinity that doth hedge a king," made even liberal minded prelates like Parker and Grindal the submissive tools of her autocracy. Not till it became evident that queen and bishops would effectively block all further reformation did Puritanism assume a combative attitude. But in 1572 Field, Welcox, and Cartwright assailed the whole prelatie system, and—with their followers—claimed exclusive Scripture sanction for Presbytery; and ten years later Browne ventured to assert the right of Congregational independence. Both were alike intolerable to Elizabeth, who discerned even in the most strictly guarded Presbyterianism a democratic element more irreconcilable with despotic monarchy than even the pretensions of the Pope. She therefore took good heed that thenceforth her bishops should be not merely submissive tools, but eager allies in the work of stamping out Puritanism. Yet such was her craft that, to the last, the Puritans very generally believed that the bishops were the persecutors, and that the queen, if only she knew the facts, would grant them relief!

Between 1564 and 1587 at least fifty publications, large and small, were issued in advocacy or defence of more or less advanced Puritan principles. To these in the year last named John Bridges, D.D., Dean of Salisbury, offered a general reply in a ponderous tome of above 1,400 pages, entitled *A Defence of the Government established in the Church of England*. It was this which evoked the caustic satire of *Martin Marprelate*. Argument, Supplication, Remonstrance, all had failed; Martin would try Ridicule. It is only when these facts are borne in mind that we can justly appreciate the barbarous jokes, the unsparing personalities, and the violent denunciations of the *Epistle* and the *Epitome*.

Of the seven tracts no library possesses a complete set. Of the *Minerals* indeed the Lambeth copy is the only one known; and this, with the *Theses*, the *Just Censure*, and the *Protestation*, have never until now been reprinted. A heavy debt of gratitude is therefore due to the Rev. W. Pierce for the complete and convenient edition now before us; to which (with the historical *Introduction* published two years ago) he has devoted the leisure of about nine years. To each tract he has prefixed a brief introduction, every title page is given in facsimile; and there are copious notes which explain—with scarcely an exception—every personal allusion in the satires, and amply justify many of the most startling assertions. As to the authorship, Mr. Pierce maintains his belief that for the most part Martin is Job Throckmorton; but that the *Theses* may be in great part the work of Penry. He still recognizes, however, the possibility that Throckmorton *may* have acted as a mask for an author as yet unknown and unsuspected. In one respect Mr. Pierce's work will evoke criticism. He has

not only corrected the punctuation, but modernized the spelling. As a matter of sentiment we should be inclined to sympathize with the purists: but in view of practical utility we think he has exercised a sound discretion. We think he has also done wisely in excluding the spurious *Dialogue* printed (it is supposed) at Rochelle in 1589, which has the name of Martin on the title page. To this he has only one casual allusion—in a note on pp. 185-6. The *Dialogue* is certainly by a different author, and though sufficiently pungent shews neither the literary ability nor the racy humour of the genuine tracts, from which it is largely borrowed. Yet we wish Mr. Pierce had given the *Dialogue* in an appendix. As he has not done so we hope before very long to embody it in our *Transactions*.

There are a few misprints, but of no great importance; none of them affect the sense. The publishers have done their part well; and the result is a handsome volume which will scarcely be supplanted, even if at some future time the originals should be reproduced in facsimile.

## Early Nonconformity in Nottinghamshire

TWO records belonging to Commonwealth times are interesting as shewing to what extent Puritanism had established itself in the parishes of Nottinghamshire, during the years of the great Protector. One of these, though it bears no date, must be referred to 1654 or 1655. It is the earliest document existing in the records relative to the High Pavement chapel in Nottingham, and was evidently framed in response to the attempt to establish Presbyterianism in England. The document bears 32 signatures, among them Samuel Kendall, ejected from the parish of Widmerpool in 1662, but who afterwards conformed, John Whitlock and Wm. Reynolds, the ministers of St. Mary's, John Barrett, minister of St. Peter's, and four ruling elders, Richard Hawkins, Arthur Stevens, Stephen Garner and Samuel Gillingham.

The preamble of the document is as follows :

“ Forasmuch as we judge it is the will of Christ there should be a communion of churches (as well as of particular saints) for the furtherance of the Gospel ; for the more pure, due and orderly administration of all gospel ordinances ; for the mutual help and strengthening of one another in the Lord's work ; and for the full discharge and exercise of that power and trust which Christ hath put into our hands : We, therefore, whose names are here subscribed, do associate and are agreed upon the points following, viz., . . . .” And then follow four rules to the effect that the ministers and elders should advise one another in cases considered difficult ; that they meet once a month to consult about matters of rule and government ; that nothing be determined as to government except in the presence of three ministers at least, and as many

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ruling elders as possible, provided that at least one elder be present, and that anyone in the congregations represented shall have liberty to appeal to the Association.

This association met regularly until the Restoration; minutes of its meetings are preserved in the High Pavement chapel records, the last date being May 4th, 1660. In these minutes many ordinations are described, and many of the ministers afterwards ejected are mentioned either as being ordained or as ordaining others.

Another interesting record is in the registers of the parish church at Selston. It is as follows:

"Ye church of Christ, ye officers, members thereof that continue breaking of bread and walking in ye apostles' doctrine, associated and retained into church fellowship within ye prescints of Selston, which are the persons hereafter written—

Charles Jackson, pastor of ye church at Selston.

Lancelot Coats, }  
Will Cowl, } ruling elders.  
Francis Brunt, }

Charles Shephered, }  
Will Fellow, } Deacons.  
George Flint, }  
Christopher Clark, }  
Thomas Rawson, junr. }

and the names of twenty others, members."

Records of the Boards of Triers are found in several of the parishes. Among them is Mansfield. A parliamentary enquiry held at the shire hall, Nottingham, in 1650, reported that the living of Mansfield was vacant. The benefice was supposed to be worth £175 per annum, and of that sum Sir Thomas Blackwell, Kt., received £105, Rowland Rand, £20, and Mrs. Annie Wagstaffe, £50, thus absorbing the whole of the living. However, £30 was set aside for the vicar, and in 1654 the Board of Triers inducted the Rev. John Firth, M.A. The order for the presentation to the living is dated Whitehall, May 9th, 1654, and was attested by ten

persons. It sets forth the presentation of John Firth, Master of Arts, to the vicarage of Mansfield, made to him by his Highness Oliver, Lord Protector of the Commonwealth of England, together with a testimony on behalf of the said John Firth, of his holy and good conversation.

Although he was appointed under such circumstances, Mr. Firth was not one of the 2,000 ejected ministers. The present vicar has written that Firth found himself far too comfortable at Mansfield to run the risk of ejection on Black Bartholomew. In those days Mansfield, not being a corporate town, became a resort for ejected ministers, as many as forty of them living there at the same time. Mr. Firth seems to have been charitably disposed towards them. The late pastor of the Old Meeting-House has placed in the chapel a brass plate, in memory of the conscientious sacrifices and Christian labours of these ejected ministers, who found in Mansfield "a little Zoar, a shelter and sanctuary."

There are several more such references to Puritan government in Nottinghamshire parishes. But despite such facts it does not seem that Puritanism had laid any firm hold upon the country. It is true that Mansfield offered an asylum for the ejected ministers, that Kneesall is spoken of as a place noted for Puritans, and that during the Civil War that sturdy Independent Colonel Hutchinson had held the castle in Nottingham against the king. But it is to be noted that the great majority of the inhabitants of Nottingham, and particularly the more wealthy among them, were on the royalist side. Perhaps this fact, coupled with the remembrance that the population of the county at that time was very small, and that many of the places to be mentioned were but the merest villages, may account for so small a proportion of

the ejectments being followed in after years by Nonconformist causes strong enough to endure. The population of the city of Nottingham itself at the time of the Restoration did not exceed 6,000. Puritanism in the city resulted in the establishment of two Nonconformist meetings: the Presbyterian at the High Pavement, now a Unitarian church, and our own church at Castlegate.

Black Bartholomew in 1662 saw the ejectment of 41 ministers in the county of Nottingham. Of these eleven afterwards conformed. Of the eleven we may make special note of two: Samuel Kendall, of Widmerpool, who was one of the readiest in Commonwealth times to embrace Presbyterianism, whose name appears as one of the Nottingham association, and who had signed many of the records of its meetings as "*Moderator pro tem.*"; and Charles Jackson, of Selston, already mentioned. Jackson seems to have been a man who kept his eye on the main chance. In the Selston register, dated 1641, is an entry to the effect that Wansley Hall and Selston Hall are to pay, besides all other small dues, tythe calf in kind, besides hemp, flax, bees, hops, apples, pears, plums, cherries, all kinds of fruit in orchards, and pigs, chickens, turkeys, geese, eggs—two for every hen: Witness, Henry Denham, vicar. It was ten years later that Jackson came to the living. He then overhauled the entry, and added a line—hemp, flax, hops, ducks—and signed it himself. He evidently resented opposition in his parish, for when Elizabeth Hooton, of Skegby, the first woman preacher of the Friends, was passing along, "he abused her, beat her with many blows, knocked her down, and afterwards put her into the water." This was in 1660. In 1654, in entering the baptism of his son in his register, he wrote: "Samuel Jackson, ye son of Charles Jackson, a sinner and preacher of the word of God."

A fairly full account is given in Calamy of most of the ejected ministers. Besides those who afterwards conformed thirty ministers were ejected from twenty-eight parishes. The list is as follows :

From—

Eakring	Matthew Thompson	Rector
Arnold	John Crompton, M.A.	Vicar
Beeston	William Cross	Vicar
Bleasby	John Jackson	Vicar
Blodworth	Thomas Rose (or Ross)	Vicar
Bridgford (West)	Samuel Coates, M.A.	Rector
Calverton	John Allot	Vicar
Claworth	John Cromwell, B.A.	Rector
Collingham (South)	John Pindar	Rector
Cotgrave	John Clark, M.A.	Rector
Cromwell	Joseph Truman, B.D.	Rector
Flintham and Sutton	John James	Vicar
Greasley	Robert Smalley	Vicar
Hawton	Mr. Turner	Vicar
Kirton	William Herborn	Vicar
Kneesall	Turner	Vicar
	also Bosworth	Vicar
Linby	John Leighton	Rector
Mattersey	William Aspinwall, B.A.	Vicar
Nottingham (St. Mary's)	John Whitlock, M.A. and	Vicar
	Wm. Reynolds, M.A.	Lecturer
(St. Peter's)	John Barrett, M.A.	Rector
Radcliff	John Penn	Vicar
Rolleston	Thomas Ogle	Vicar
Saundby	Joseph Rock	Rector
Sibthorp	George Cook	
(or Flintham)		
Southwell	Thomas Mowbray, B.D.	Vicar
Sutton in Ashfield	Lemuel Tuke	Chaplain
Thorp	Henry Featly	Rector
Thrumpton	Ferdinando Pool	Chaplain
	also John Woodhouse, Chaplain to Lady Grantham.	

The majority of these men left the county after their ejection. Their movements are described in Calamy's *Nonconformist Memorial*, and many interesting notes are added as to their character and attainments. Time will not permit of such detailed notice in this paper, but some of the facts are of such interest as to warrant a brief mention.

The present vicar of Arnold tells me that John Crompton, who had been appointed vicar in 1659, left the vicarage in 1662, but continued for some time to preach in the parish church when no one could be obtained. He subsequently removed to Mapperley (in Derbyshire), and died there in 1669. He was buried at West Hallam. Mapperley and West Hallam are only just across the border in Derbyshire, being both less than ten miles distant from the city of Nottingham, so that in all probability Crompton kept in touch with his old parish until his death. Two Independent conventicles were reported in Arnold in 1669, and a licence was granted for the house of Thomas Fillingham in Arnold in 1672, but Evans's list does not include Arnold. The present Congregational church in that place is of comparatively recent date.

John Jackson was ejected from Bleasby. I take the following note from a lecture delivered by the late vicar of Bleasby in 1897 :

“John Jackson was the son of a well known and holy man of Puritan sympathies, who had, however, conformed to the services of the Church of England. John Jackson, good man as he was, had not conformed, and was intruded into the office of vicar without episcopal ordination, and no doubt did not use the services of the Church of England. It is curious to notice that within a few days of the restoration of Charles II., whilst the air must have been full of rumours of change, and he must have been expecting the time to come when the services of the prayer book would be restored and the unordained ministers ejected, a child was born at the vicarage, and the following entry made in the register: ‘Wait Still, the son of John Jackson and his wife, was born the 1st day of June, 1660.’ It meant that though he discerned the cloud of coming danger, he would wait still upon God.”

Jackson retired to Morton, where he taught school. There is record of a licence granted him there for his own house. He afterwards moved to Kneesall, where Calamy tells us he preached when he was allowed. The list of conventicles of 1669 includes Kneesall, the house of James Jackson,

preacher, the said James Jackson. Jackson died in 1696.

Buckland's *History of Woodborough* gives some very interesting information concerning John Allot, who relinquished the living in 1662. The Woodborough registers were very ill kept between 1640 and 1660, but it seems that the parliamentary survey had ordered that the parishes of Woodborough and Calverton should be served by one minister. In 1654 Thomas Ogle, of St. John's College, Cambridge, offered himself and was approved. His approval is told by a certificate dated from Whitehall, June 7th, 1654. But this certificate did not secure him a salary, and he went next year to Rolleston, whence he was ejected in 1662. Henry Walker was vicar from 1655 to 1659; and then the two livings being again vacant John Allot offered himself. Another aspirant was that same John Jackson who, we have seen, settled at Bleasby. Unfortunately, while the parish of Culverton favoured Allot, Woodborough wanted Jackson. Trial sermons were ordered, and both men preached in each parish. The result was the election of Allot. Allot was described as a laborious and useful preacher, who after his ejection moved to London, where he exercised his ministry among a few private friends. He was only young when he died.

John Pindar was ejected from Collingham, and according to Calamy removed to London. There is a Baptist church at South Collingham which claims to date from 1670, but the church is not mentioned in Evans's list. In the list of conventicles in 1669 the house of Matthew Shepherdson is reported as a Presbyterian meeting-place; the same house was licensed May 29th, 1672, as a Congregational meeting-place, and the house of William Hart as a Baptist meeting-place. Whatever may

have been the case as regards Matthew Shepherdson's house, there seems no reason to connect the congregation meeting at William Hart's house with any following of John Pindar's from the parish church. Mr. Nichols Moore, of Harpenden, whose family has been long connected with Collingham chapel, writes me that "the church was a relic of the times of persecution in the seventeenth century, and was built in consequence of the passing of the Five Mile Act by adherents of Nonconformity at Newark, Newark being a little over five miles from Collingham." The William Hart mentioned above bequeathed some land at Collingham to provide an income for the education of a certain number of poor children. The trust, known as the Collingham Charity, is still administered by Baptist trustees. By the courtesy of Sir Joseph Bright, of Nottingham, one of the present trustees, I have been able to see the original trust deed. The deed, however, throws no light at all on the beginnings of the church at Collingham.

There is no record in the Linby registers of the John Leighton who was ejected in 1662. The Linby registers, however, are very incomplete, though other records help to amplify them. In the original MS. of the parliamentary enquiry in 1650—MS. now in Lambeth Palace—there is this note :

"Linby. Worth £40 per annum. Richard Walker, clerke, present incumbent, receives proffites to his own use, being preachinge minister, but he is a drunkard and a common swearer."

Richard Walker is not mentioned in the registers. We know that Leighton was preaching at Basford in 1669, that he was licensed for Nottingham, and that his house at Newthorpe was licensed in 1672.

Thomas Ogle was ejected from Rolleston. He is the same man who we have previously seen was vicar of Colverton and Woodborough, 1654-1655.

Yorkshire

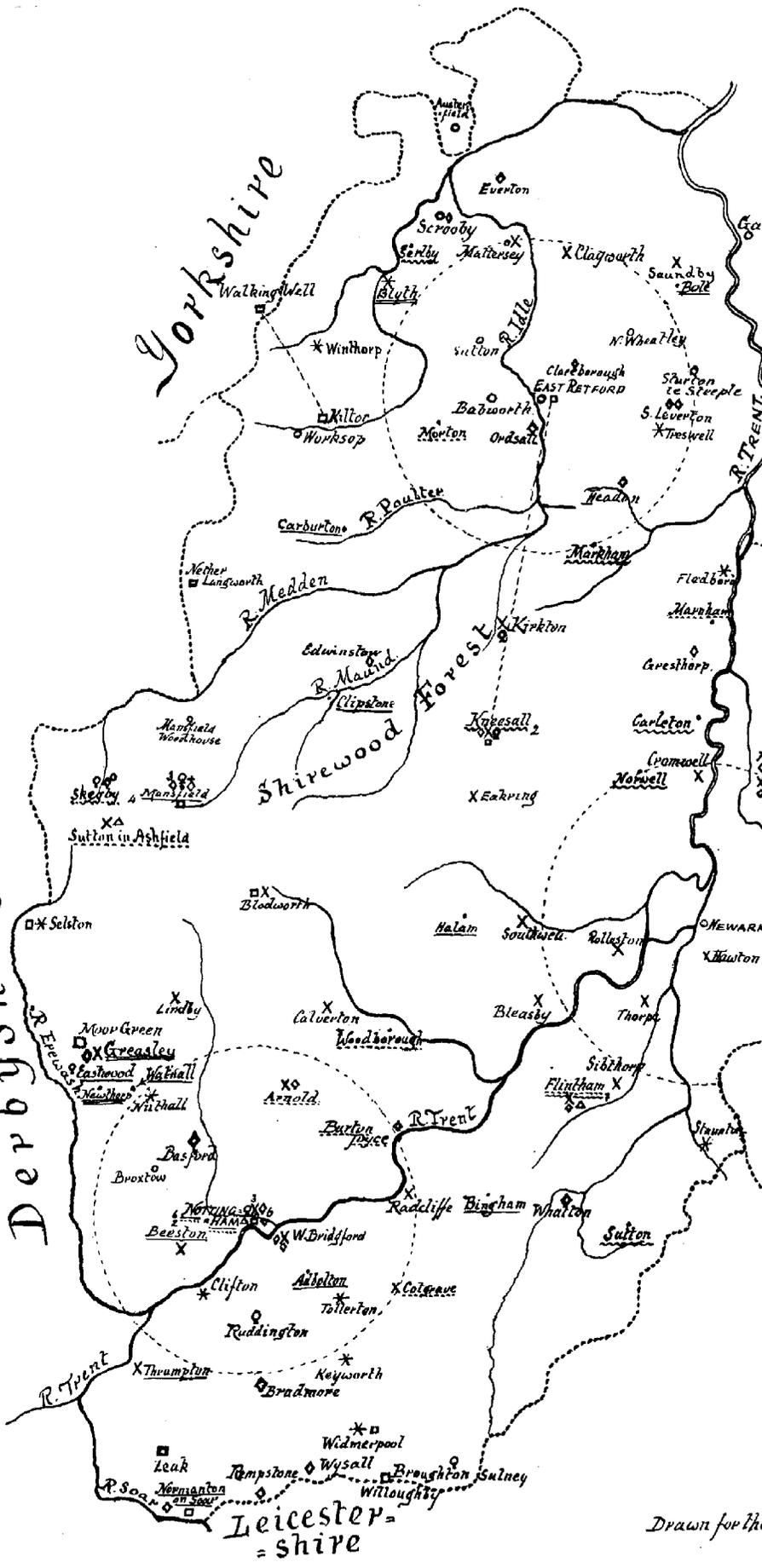
Map to Illustrate  
EARLY NONCONFORMITY  
IN  
NOTTINGHAMSHIRE

Abodes of the Gainsborough  
and Scrooby Separatists, 1606

Lincolnshire

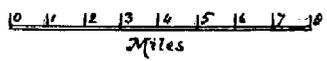
S. V. Parington

Derbyshire



References

- Places from which Ministers were ejected in 1660 and 1662 x
- Do do who afterwards conformed o
- Areas defined by the Five Mile Act - - - - -
- Conventicles 1669 { Roman Cath. †  
Quaker... †  
Others..... †
- Meetings Licensed 1672 { Presbyterian  
Congregational  
Baptist
- Churches, 1717 { Presbyterian □  
Congregational △  
Baptist ▽



Drawn for the Congregational Historical Society  
by T. G. Crippen

His name is not included in the list of vicars in the Rolleston register, the name of Mr. Dan Harding appearing as vicar from 1648 to 1676 ; but the present vicar tells me that at Morton, a mile or so away from Rolleston, is a tombstone with lettering very much obliterated, but certain words are plain. The name is erased, but following the place where it was are the words : " He . . . minister of God. Buried 1st April, 1689." The vicar tells me that the tomb is supposed to be that of the minister who was put in during the Commonwealth period.

Mr. Tuke, ejected from Sutton-in-Ashfield, is described as " an ancient blind man, Congregational in his judgment." He seems not to have left Sutton after he relinquished the living. An entry in the church register tells us that he was buried June 19th, 1670. Evidently then the Mr. Tuke, licensed in Norwich in 1672, was another man of the same name. There was no conventicle reported in Sutton in 1669, nor was any licence granted under the Indulgence of 1672, yet the Congregational church there dates from 1651. The Rev. J. Stephenson, in his *Story of Independency at Sutton-in-Ashfield*, says that :

" Mr. John James, who had been lecturer at Newark until the Restoration rented a farm at Flintham, preached in his own house, and occupied the pastoral office from 13 to 15 years. For some years he was pastor of the three congregations of Sutton, Flintham, and Nottingham, and a house in Bridlesmith Gate, in Nottingham, was licensed for him in 1672. Many walked from Nottingham to Flintham, a distance of 12 miles, to hear him preach, and on his rare visits to the town people would assemble for worship in a rock cellar at 2 or 3 o'clock in the morning."

In a report made by the vicar of Flintham to the archdeacon of Nottingham, Mr. James was described as " a dangerous seducer from the Church of England." The vicar wrote : " The pride of a schismaticke I find impenetrable, nor will any of

them promise me to forbear their meetings." The Castlegate church book described Mr. James as :

"A person of great holiness and ministerial abilities, who did press and promote holiness from gospel principles, with real clearness and efficacy. He was persecuted and often imprisoned, but still he kept on his work when at liberty ; and when under restraint he manifested his care and faithfulness to Christ and the Church, as appears by the many letters he wrote to establish and encourage them in the ways of God, notwithstanding the sufferings they did and were like to meet withal."

There is no reason to suppose that these two accounts are inconsistent. After two imprisonments, one of six years' duration in Newark gaol, Mr. James continued preaching, and further information being laid against him, his goods were seized under warrant. This was so cruelly done that his children were severely frightened, and one of them died a night or two after. Mr. James was a broken man, and to the great grief of his people retired to London, where he ministered to the church at Wapping.

The Castlegate church at Nottingham was gathered, according to the church book, about 1655. There had been Independents in town before that date ; among them may be mentioned Colonel Hutchinson, Hooper the castle engineer, and Laurence Collin the master gunner at the castle. A descendant of this Laurence Collin, Abel Collin, endowed the Collin's almshouses that now stand in Carrington Street. There is no evidence that these Independents formed themselves into a church earlier than 1655. The Presbyterians were by far the stronger body, and they, equally with the Episcopalians, insisted on conformity. At the coming of Charles II. the little church was scattered, and their pastor driven from them. It is conjectured that this pastor was Mr. Thomas Palmer, who had been a minister in the town as

early as 1643, but at that date took service in a troop of horse raised for the Commonwealth. If by 1659 he was back in the pastoral charge in Nottingham, he may have been the minister referred to. The account of him given in Colonel Hutchinson's memoirs presents a very unflattering picture. He is described as a wrangler, a man who must have been a considerable trouble to the cause he championed. He is not mentioned as a minister in the town after his return from military service, though in the book he published in 1659—*A Little View of this Old World*—he described himself as "pastor of a Church of Christ at Nottingham." He may have been the minister driven away at the Restoration, but it is not certain.

What is certain is that for a time the little congregation was scattered. As has been related above, they joined themselves to the ministry of Mr. James, minister of Flintham and Sutton; but it was only the young and strong who could tramp out the twelve miles to Flintham. When the foundations for the present Sunday school buildings were being dug, caves with their roof eleven feet below the street level were found. It is possible that in these caves the meetings of the church were held during the years of persecution.

John Gibbs became minister in 1678. He was a man of holy life and beautiful spirit, but his ministry was closed by death after four years. These four years were years of peace, but afterwards persecution broke out afresh, and the little church was sorely tried. Better times, however, came with 1688, and Mr. John Ryther became minister. And now the first meeting-house was built. It was a plain, unpretentious building, and its total cost was £322 10s. 10d. Mr. Ryther remained pastor until his death in 1704. He lived on terms of great friendliness with his Presbyterian

brethren, and very pleasant testimonies remain of the cordiality with which the two congregations and their ministers laboured together. Mr. Richard Bateson succeeded him and held the pastorate for thirty-four years. Mr. Bateson's ministry was exercised during the years of the High Church revival. The State made tremendous efforts to compel conformity, and to heap insult on the dissenter. The Independent congregation in Nottingham must have experienced, along with other Nonconformists, all the difficulties of this period, and yet we find that during Mr. Bateson's ministry the chapel had twice to be enlarged, once at a cost of £87, and again at a cost of £193.

Before turning away from this notice of the early days of Castlegate, it will be interesting to recall the name of Dr. Philip Doddridge. Mr. Bateson was advanced in years and in declining health, and the question of an assistant for him was being considered. Doddridge was then minister at Kibworth, a little village in Leicestershire. The Castlegate book contains the following, under date Nov. 20th, 1728 :

"At the call and desire of the congregation, he, the said Mr. Doddridge, did come and preach amongst us, with general approbation, and gave encouragement that he would come to us. But at the same time he did design and endeavour to get himself fixed into the High Pavement meeting, which when it came to light, he left the town in some confusion."

Another extract, a year afterwards, tells us that a second effort was made to secure Mr. Doddridge for Castlegate. The second is :

"At his return he came again over to Nottingham and preached with us, and gave us all the encouragement we could expect, that he designed to come and settle with us as an assistant to Mr. Bateson, but declined giving a full and final answer till he had been with his friends again at Harborough and Kibworth, and then would send his final answer and determination in a post or two, which accordingly he did, and therein was contained a positive denial of our repeated

invitations, and his determination not to come to us, which was indeed very surprising."

The historian of the High Pavement church says that the people there were anxious to secure Mr. Doddridge as assistant to Mr. Whitlock, who was then in a very precarious state of health. The society there was in a very unsettled condition. A number of gentlemen had preached as candidates, and as a consequence opinions were much divided. Among the favourite candidates was a Mr. Hughes, who was Doddridge's intimate friend. A fear lest they should become rivals and their friendship be interrupted determined Mr. Doddridge to withdraw his name, and to decline any further efforts on his behalf. Doddridge, in a letter to the Rev. Samuel Clark, Jan. 21st, 1728, wrote :

"I had a proposal privately offered me of a settlement with Mr. Hughes and Mr. Whitlock at the Great Meeting [*i.e.* High Pavement], on terms which, I thought, would have been a means of uniting the breaches among them, which are now grown wider than ever. In these circumstances I declined the invitation from Mr. Bateson's church, which I should not indeed have accepted had no such proposal been made from the others; but the thing now rests in an entire silence, and it is strongly suspected by some who are my very good friends, that the overture from the other congregation was made with a politic design of preventing my fixing with Mr. Bateson, which would have drawn off some considerable persons from them."

The minister of the High Pavement church, the Rev. J. M. Lloyd Thomas, informs me that there is an autograph letter of Doddridge's still extant, which says that while his own personal desire was to accept the invitation to the High Pavement, he heard that to do so would disappoint Castlegate, and so he declined the Great Meeting rather than give another congregation offence.

In all this it does not appear that Doddridge was formally invited to the High Pavement church, but the many references are so conflicting that it seems impossible to get at the bare facts.

Almost immediately after this incident the good feeling between the two Nottingham churches was disturbed by the Arian controversy. The High Pavement church and the church at Mansfield too identified themselves with Unitarian doctrine.

But although these connections between Castle-gate and the High Pavement churches have been noted, the story of the origin of the High Pavement church remains to be told. In 1662 John Whitlock was vicar of St. Mary's, Nottingham, and Wm. Reynolds was lecturer in the same church. These two men, bosom friends from youth, together at college, together in early ministry, lived together in beautiful friendship for 50 years. John Barrett was rector of St. Peter's. All three were Presbyterians, and as we have seen earlier formed the centre of an attempt to introduce Presbyterian government into the churches of the neighbourhood. Turned from their livings they were harried by persecution from one place to another. They lived at Colwick Hall, outside Nottingham, at Derby and at Mansfield, keeping in touch all the time with their afflicted congregations. At Mansfield in 1672 the house of John Whitlock was licensed, also those of John Billingsley, ejected from Chesterfield, John Cromwell, ejected from Claworth, Notts., and Robert Porter, ejected from Pentridge in Derbyshire. These men had much intercourse together, and strengthened each other in their difficulties. In 1672 also Whitlock took out a licence for the house of Thomas Lupton in Nottingham, and Wm. Reynolds for the houses of Joseph James and John Walker, Robert Barrett for the house of Margery Derry, and Robert Porter for the house of Robert Vincent. It was in 1687 that Whitlock, Barrett, and Reynolds returned again to live at Nottingham. Their flock had been meeting in a dark and secret place on Drury Hill, but now

they came, after persecution had gone, to St. Mary's Gate, near the old parish church, and in 1690 or 1691 was built the first High Pavement chapel. Our previous note has told us how these three men worked happily with brother Ryther at Castlegate.

There is not space within the limits of this paper to give a full account of all the men who suffered in these terrible days. But to conclude, I may quote the following figures: 41 ejections in 1662, 11 afterwards conformed. In 1669, 45 conventicles reported in 29 towns or villages, viz: 17 Presbyterian, 7 Congregational, 7 Baptist, 12 Quakers, 2 Roman Catholic; and in 1672, 47 licensed meetings in 32 towns and villages, viz: 27 Presbyterian, 13 Congregational, and 7 Baptist. Two or three Presbyterian ministers had general licences, and 5 licences for public buildings were refused.\*

Four Congregational churches in Nottinghamshire date from the middle of the seventeenth century: Sutton-in-Ashfield, 1651, Castlegate, 1655, Moor Green, 1662, and Selston, 1670.

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\* These were the Town Hall, "King's Hall commonly called the County Hall," the Free School, and the "Spice Chamber," in Nottingham; and apparently the School House at Blyth.—ED.

## Williamson's Spy Book

DR. BROWN, in his *Life of Bunyan* (p. 221), refers to a "Spy Book," arranged alphabetically. When I saw the reference I thought the book would be of great value as casting light on the ministry and movements of active Non-conformists; but on searching the calendars and appealing to the officials at the Record Office, I could find no trace of it. I therefore enquired of Dr. Brown, who told me that he found the book in a bundle, that it was not calendared, and that it was mentioned in Dr. Stoughton's *Church of the Restoration* (see vol. iii., p. 310, note). But it was still to no purpose that, reinforced with this fuller information, I renewed my search. This was four years ago.

Subsequently, when making transcripts of all the State papers which refer to Nonconformity in the early years of Charles II.'s reign, I came upon a series of informers' reports, 22 in number. One of these, S. P. Dom. Car. II., 88-73, arrested my attention, as its concluding paragraph corresponded substantially (though not formally) with Dr. Brown's citations from the Spy Book concerning Holcroft, Oddy, and Lock. It seemed probable that the informer's paper was the original whence the compiler of the Spy Book derived the notes appended to the three names above mentioned; and that if the book could be recovered, similar information of equal value might be found therein.

This idea was confirmed by an allusion in

Edward Rogers's *Life and Opinions of a Fifth Monarchy Man* (Lon. 1867), wherein the biographer of John Rogers writes (p. 330): "In 1663 his existence is attested to only by an entry in Secretary Williamson's Spy Book—a list of disaffected and dangerous persons who were watched by the secretary's spies." At the end of the volume is a list of authorities, of which the second of the MSS. is an "Alphabet Book, names of persons in England, what they are, their religion, politics, etc.; or a kind of Spy Book, 1663: in the Public Record Office."

There could be little doubt that the references were to the same MS. Still, no news of it reached me, until one day the superintendent directed my attention to certain bundles which he thought might be of interest to me, not listed in the printed calendar, but enumerated in a MS. catalogue of miscellaneous papers. I applied for bundle 26, and in it found what I at once recognized as the long lost Spy Book. It is a book about six inches square, one inch thick, indented in index form, and evidently intended for extensive use. It has no title corresponding to the names given to it of "Spy Book," "Alphabet Book," or "Informers' Note Book"; it has simply five short lines on the back: "Names—1010—Miscellaneous—26—No 43."

In one respect it far exceeded my expectations; it contains a good deal more than Dr. Brown had led me to hope for. Still, it is far from complete; much contained in the informers' reports for 1663-1665 is not entered up. But what it does contain is a rich historical treasure. 112 names are entered under their several initials, and notes are appended to each, which are at once interesting and illuminating. Of these 112, exactly 50 are accounted for in the one paper [88-73] already referred to as containing the names of Holcroft, Oddy, and Lock;

which contains also the reference to John Rogers, cited by his biographer. I have traced extracts from only seven other papers of the 22 which are preserved ; but there are several names and notes which must have been derived from information which has not been preserved among the State papers. One fact about the names which are here annotated should be of special interest to us as members of the C.H.S., *viz.*, that by far the largest number of them are Independents or Congregationalists: a fact, which, I submit, is an unconscious compliment to our denomination. Out of 61 ministers whose names and connections I have traced, 40 were Congregationalists, *i.e.*, just two-thirds of the whole. The other third is made up of 8 Presbyterians, 7 Baptists, and 6 Fifth Monarchy men. About two of the Presbyterians indeed, Matthew Mead and Richard Laurence, it is open to question whether they should not be reckoned as Congregationalists. And all the Fifth Monarchy men are certainly Congregational in their polity ; no finer exposition of Independency could be formulated than that of John Rogers in his *Bethshemesh*, though none of us would endorse the wild politics of those noble men. The six mentioned in the Spy Book are Rogers, Strange, Skinner, Glasse, Powell, and Helmes. The Baptists informed against are, of course, "violent Anabaptists" of the extremer sort. There is also a group of ten "Scots Ministers" and "Sectaries," who evidently found a home more or less permanent, of whom we should like to know more. They are David Anderson, Caitnesse or Dundas, Macquair, Andrew Robinson, Simson, John Levinson, Robert Trail, John Knave, John Browne, and Garner.

With regard to the geographical distribution of their places of abode, several are mentioned as having found refuge for a time in various places in Holland, though their English connections are

also noted. But naturally all detailed information concerns those who are still living in England, though most are "lurking" in as complete secrecy and obscurity as they can achieve. Comparatively few are living in "the countries"—"the provinces" as we should say; and these are all within easy distance of London. The most distant are not more than 60 or 70 miles from the metropolis.

[To be continued]

### The Spy Book (S.P. Dom. Miscell. 26)

On Back—

NAMES		MISCELLANEOUS		26
1010				No 43

**A**

ANDERSON<sup>1</sup>, a Scots minister. Keeps a private meeting w<sup>th</sup> a people at Branford. Gilberts<sup>2</sup> was Pastor to them heretofore—dwells at Walton upon Thames, where he was last minister [67. 50].

ALDEN<sup>2a</sup>, a Lawy<sup>r</sup> in Irel<sup>d</sup>, & formerly Advoc<sup>t</sup> Gratt in Ludlowe's time there. a familiar of Ludlowe's, & now entertained by y<sup>e</sup> L<sup>d</sup> Lieuten<sup>t</sup> at a yearly pencon.

ALEXANDER<sup>3</sup> meets w<sup>th</sup> many at Rochester [88. 73].

AUDEY<sup>4</sup> (an assistant to Houlcroft), lives 3 Miles from Royston at Mildred, where are convencons of many hundreds both Independ<sup>ts</sup> & Baptists [88. 73].

(over page)

AUDEY<sup>4</sup>. An Assistant to <sup>5</sup>Houle Croft & <sup>6</sup>Lock who rides by turne w<sup>th</sup> y<sup>e</sup> sd Lock into Harfordshire, Cambridgeshire & Bedfordshire to gather concorse of people to their meetings [88.73].

1. Anderson, David; ej. from Walton-on-Thames, see Cal. iii., 307. "Branford" is evidently Brentford.
2. Gilberts; i.e. Thomas Gilbert, ej. from Ealing, see Cal. ii., 446-7.
- 2a. Alden, Philip; in a letter to Arlington, written two or three years later, the Earl of Orrery says: "At Liverpool the fanatics of Ireland were represented by Lieut. Col. William Moore, and one Mr. Blood, and Mr Alden"; and the Duke of Ormond's son called Blood and Alden "two most notorious villains of this country."
3. Alexander, Edward, M.A., ej. from E. Wickham, Kent, see Cal. ii., 358. Licensed in St. Martin's Organs, 1672.
4. Audey, elsewhere spelled Audes; i.e. Joseph Oddy, M.A., ej. fellow of Trin. Col., Cambridge, see Cal. i., 275-6. Licensed at Cambridge and Cottenham, 1673.
5. Houlcroft; i.e. Francis Houlcroft, M.A., ej. fellow of Clare Hall, Cambridge, see Cal. i., 259-63. Licensed at Cambridge 1673.
6. Lock, Thomas; ej. scholar of Trin. Col., Camb. Licensed at Meldrett, 1672.

1]

**B**  
**BILLINES** (Coronett) dwells at Milbanke Westm<sup>r</sup>. a dangerous, active Quaker.

**CAPT. BROWNE**<sup>7</sup> at y<sup>e</sup> Flower de lys in Lumbard Street at a Silke man's house, towards y<sup>e</sup> upper end neere Gráce church Street. a very dangerous person ed Potter<sup>a</sup>.

**BRENT** of Greenwich (Kent) a Majo<sup>r</sup> und<sup>r</sup> y<sup>e</sup> Comitte<sup>e</sup> of safety, a violent anabaptist, a plowman, great w<sup>th</sup> Welden of that Country.

**BARKER**<sup>9</sup>, Pastor, dwells neer y<sup>e</sup> Bridge & meets at Soper Lane, and some times at Mr. Willetts<sup>21a</sup> house in St. Laurence Lane near Gild hall [88.73].

**BRAGG**<sup>10</sup>, (Pastor) meets at Mr. Cobbs<sup>11</sup>, and sometimes at Mr. Bermonts<sup>12</sup> who dwell in Southwarke [88.73].

**BERMONT**<sup>12</sup>, (Pastor) meets at Cobbs, & has meetings at his owne house in Southwarke [88.73].

**BROKES**<sup>13</sup> (Pastor) meets at Mr. Shavers, Saile maker in Tower Wharfe, sometimes at one <sup>14</sup>Palmer's, <sup>15</sup>Wise & <sup>16</sup>Holmes's who dwell all in y<sup>e</sup> Fields on y<sup>e</sup> left hand neer Moregate where y<sup>e</sup> Quart<sup>rs</sup> hang, where there is suspected some persons of note lye Dormant, viz, Coll. Danvers<sup>17</sup>, Coll. Gladman, Mr. Wollaston. The field is named Phinesberry [88.73].

**BARTLETT** (Pastor) often meets w<sup>th</sup> multitudes at Gravesend [88.73].

**BOURNE**, at Arnheim [Sir J. Williamson's hand]. [85.71].

**BRIDGES**<sup>18</sup> hath a Church at Yarmouth & corresponds w<sup>th</sup> Burton an excepted person.

7. Browne, Capt.; of the ship, "Rosebush," see Pepys' Diary 31st July, 1662.

8. "Ed Potter" must mean that information about Browne was given by him. He was an "Intelligencer," i.e. Spy, living in Garden Lane, Westminster.

9. Barker, Matthew, M.A.; ej. from St. Leonards, Eastcheap; see Cal. i., 144-6. Licensed in St. Clements, Eastcheap 1672.

10. Bragg, Robert; ej. from All Hallows the Great. See Cal. i., 83, and Walt. Wilson i., 208.

11. Cobb; ? if ejected from St. Thomas, Southwark. See Cal. i., 191.

12. Bermont; probably Win. Berman, Bearman, or Bereman; ej. Lecturer at St. Thomas, Southwark. See Cal. i., 191.

13. Brokes; i.e. Thomas Brooks; ej. from St. Margarets, Fish Street. See Cal. i., 150-3. Licensed in Lime Street, 1672.

14. Palmer; probably Anthony Palmer; ej. from Bourton-on-the-Water. See Cal. ii., 231-2. and S.P. 67-54. Licensed 1672.

15. Wise, Laurence; ej. from Chatham Dock, Kent. See Cal. ii., 325. A Baptist.

16. Holmes, Nathaniel, D.D. (otherwise Homes); ej. St. Mary Staining; see Cal. i., 149, Licensed in Horse Shoe Alley, Bunhill Row, 1672 (Or query Camshaw Helmes, see note 42 *infr.*).

17. Danvers; Colonel in Cromwell's army; see S.P. 74-58, S.P. 81-33, and Pepys' Diary, 5th August, 1655.

18. Bridge, Welham, M.A.; ej. from Yarmouth. See Cal. iii., 19.

r]

C

CAITNESSE, a Scotchman, intimately acquainted w<sup>th</sup> Lawrye y<sup>e</sup> Merchant (his old maid knowes much of him. he dwells a little beyond Ratcliffe church, hard by Gun Alley next doore to a shoemakers. Broth<sup>r</sup> in law to Mr. Roe<sup>19</sup> (formerly Minister) a Schoole master in Christ Church within y<sup>e</sup> Cloisters can tell of Caitnesse. Severall of y<sup>e</sup> Ld. Generalls old Souldiers know Caitnesse. He knowes Lieut<sup>t</sup> Coll. Desborough<sup>24</sup> & Ellison<sup>32</sup>.

CHAFFEY, a new England Preacher lives and meets in Wapping [88.73].

CARALL<sup>20</sup> Pastor dwells neer y<sup>e</sup> Bridge & joynes w<sup>th</sup> y<sup>e</sup> Independ<sup>t</sup> Church, & meets frequently at Soper Lane<sup>21</sup>, & sometimes at Mr. Willetts<sup>21a</sup> in St. Laurence Lane near Guildhall  
<sup>'Carrell'</sup>  
[88.73].

1]

CALVERT (Giles) at y<sup>e</sup> West end of Pauls a Booksell<sup>r</sup> sold many of y<sup>e</sup> 5 mens Speeches (Johnson's Papers) [67.120]. He must have died in 1662-3, for in Oct. 1663, his widow Mrs. Elizabeth Calvert widow, has succeeded to him in the business at the Black Spread Eagle, west end of St. Pauls. [81. 73r].

COCKAINE<sup>21</sup>, Pastor. Lives in Soper Laine, & has a meeting sometimes at Mr. Willetts house in St. Laurence Laine near Guild Hall [88.73].

COBB<sup>11</sup>, (Pastor) dwells in Southwarke & has meetings at his owne house, & att Mr. Berm<sup>ts</sup><sup>12</sup> who dwells in Southwarke [88.73].

CAUSON<sup>75</sup> meets at Deale w<sup>th</sup> one Nicholls<sup>22</sup>.

CRESSETT<sup>23</sup> hath frequent meetings at Tyballs<sup>24</sup> [88.73].

COLE, very high in Holland, w<sup>th</sup> Kelsey & at Rotterdam <sup>(79.92)</sup>  
(85.71)  
(Separate paper).

COLE of Southampton & Prescot y<sup>e</sup> Master of y<sup>e</sup> Shipp Peter Stoke. Shipped 1000 armes, pretending to consigne them to a Captaine of y<sup>e</sup> Tower for his Ma<sup>ties</sup> service dev. em as wodd now they lye in Hill in Rotterdam.

19. Roe; query if John Rowe, M.A., ej. from Westminster Abbey; see Cal. i., 150.

20. Carall; i.e., Joseph Caryll, A.M., ej. from St. Magnus by London Bridge; see Cal. i., 146-8. Licensed in Leadenhall Street 1672.

21. Cockaine or Cockayn, George; ej. from St. Pancras, Soper Lane; see Cal. i. Several conventicles were held in Soper Lane.

21a. Willetts; query if the same as described in S.P. Dom. Car. II., 81.44.

22. Nicholls; i.e., Charles Nicols, sometime of Adisham, Kent; see Cal. ii., 318. Licensed at Adisham, 1672.

23. Cressett, Capt. John; acted as Licence Agent in 1572.

24. Tyballs; i.e., Theobalds, between Waltham and Cheshunt.

**D**

DESBOROUGH<sup>24</sup> in Holland dwells neare Rotterdam [85.31], [85.71 'at Arnheim'].

DUCKENFIELD, they are 3 Broth<sup>rs</sup> all offic<sup>rs</sup> in y<sup>e</sup> Army.

*Coll. Jo. Duckenfield* a stout Fellow, now in Ireland 1663 married an Exchange woman, commanded y<sup>e</sup> Foot at Winnington Bridge<sup>25</sup> 1659 [81.75].

*Maj<sup>r</sup> W<sup>m</sup>. Duckenfield* in Ireland, 1663, married Franklins<sup>26</sup> daughter ov<sup>r</sup> ag<sup>t</sup> Salesbury House an Exchange man [81.75].

*Coll. Rob. Duckenfield*, married Fleetwoods<sup>27</sup> sister & hath an Estate at Duckenfield hall in Cheshire [81.75].

All 3 dangerous Fellowes.

DURANT<sup>28</sup> meets w<sup>th</sup> one Ventris<sup>29</sup> in & about y<sup>e</sup> City of Canterbury —members to their Church are &c. vid Lrē v (Ventris) [88.73].

DAVID<sup>30</sup> (Pastor) at Dover (? Mr. Davis [88.73]).

COLL. DANVERS<sup>17</sup> at Newington in Harfordshire & meets at y<sup>e</sup> Lady Hartups<sup>31</sup> there [88.73].

DIER<sup>32</sup>, a preacher in Engl<sup>d</sup> a high phanaticke. Mr. Daniel a hatter upon y<sup>e</sup> Bridge knowes of him.

24<sup>a</sup>. Desborough, Col. John; brother-in-law of Oliver Cromwell.

25. Winnington Bridge, about a mile from Northwich in Cheshire. But query, is not 1659 an error for 1648?

26. Franklin; query, is this Robert Franklyn, ej. from Westhall, Suffolk; see Cal. iii., 291-4.

27. Fleetwood, Charles; son-in-law of Oliver Cromwell.

28. Durant, John; ej. from Canterbury Cathedral; see Cal. ii., 321.

29. Ventris, Thomas, M.A., ej. from St. Margaret's, Canterbury; see Cal. ii., 321-3. Licensed at Canterbury 1672.

30. David; doubtless John Davis, ej. from St. James's, Dover; see Cal. ii., 326.

31. Lady Hartopp; i.e., Elizabeth, daughter of Charles Fleetwood and Bridget Ireton, *née* Cromwell; wife of Sir John Hartopp, of Freathley (? Freeby), Leicestershire. [There is no Newington in Hertfordshire; Stoke Newington, Middlesex, is intended.]

32. Dier; i.e., Samuel Dyer, M.A., ej. from All Hallows on the Wall; see Cal. i., 86.

**E**

ELLISON Lieut<sup>t</sup> Coll. dwells in Holland neare Rotterdam. frequently w<sup>th</sup> Desborough 1662.--

**F**

FORBES<sup>33</sup> formerly a Minister in Gloucester, a Scottishman. Caitnes Rawden his wifes mother lives neare Henley upon Thames in Bucks

w<sup>th</sup>in towne lodges behind Abchurch going into Sherburne lane for Cannon Street upon y<sup>e</sup> right hand beyond y<sup>e</sup> Church. his Landlord keepes a Shop in Popes head alley. enquire of Henley Coach where it stands for M<sup>r</sup> Forbes.

His sister is an Apothecaries & wife ov<sup>r</sup> ag<sup>t</sup> Warwicke house in Holborne & at M<sup>r</sup> Johnstons in Gr. Inne lane &c.

FITZ<sup>34</sup> Coll<sup>l</sup> is at Roterdam w<sup>th</sup> Kelsey &c. [85.71]

33. Forbes, James, M.A., ej. from Gloucester Cathedral; see Cal. ii., 249-51. Licensed at Gloucester and Stinchcombe, 1672.  
34. Fitz; probably Col. Thomas Fitz, commandant at the Tower in 1659.

GOODWIN<sup>35</sup> (Dr.) dwells about Bunhill [88.73]

Mr. GODARSSON<sup>36</sup> dwells usually at Egerton hall w<sup>th</sup>in 6 miles of Canterbury, lodges in Hansdon house neare D<sup>r</sup>s Commons. direct y<sup>o</sup> Lett<sup>r</sup> to be left at y<sup>o</sup> 3 Kings at Whetstone in Canterbury. [? 69.38]

GREENHILL<sup>37</sup>, Pastor of y<sup>o</sup> Independ<sup>t</sup> Church & meetes w<sup>th</sup> Meade<sup>38</sup> in Ratcliffe & Stepney twice a weeke [88.73]

GRIFFETH<sup>39</sup>, Pastor. Lives in Broad Street, & meets at Mr. Wittells in S<sup>t</sup> Lawrence Lane near Guild Hall. [88.73]. Also mentioned by R. Th. [67.120].

GLIDE, a Layman, an Elder to Samuell Bradleys Church, who broke from him by Straying, & meets w<sup>th</sup> Minse<sup>40</sup> at Redriffe & Horsley downe (Southwarke) [88.73].

THO : GOODWINE<sup>35</sup> (Pastor) dwells in y<sup>e</sup> fields on y<sup>e</sup> left hand neere Mor<sup>o</sup>gate, where y<sup>e</sup> Quart<sup>rs</sup> stand, & meetes often w<sup>th</sup> D<sup>r</sup>. Owen vid. (O) [88.73]

GLASSE<sup>41</sup> (Pastor) a Layman meetes often near y<sup>e</sup> Beare Garden called Maiden Lane [71.48]

GLADMAN meets frequently at Tyballs [88.73]

GROMES, CAPT. at Rotterdam [79.99] [85.71].

35. Goodwin, Thos. D.D.; sometime President of Magdalen College, Oxford; see Cal. i., 235-41.  
36. Godarson; i.e., Daniel Gotherson. Letters of his are in S.P. Dom. Car. ii., 79-101 and 81-77.  
37. Greenhill, William; ej. from Stepney Rectory; see Cal. ii., 468-70.  
38. Meade, Matthew; ej. from Shadwell Chapelry; see Cal. ii., 461-7, and C.H.S. Trans., v., 116-21.  
39. Griffith; i.e. George Griffith, A.M., ej. from St. Bartholomew's Exchange; see Cal. i., 107-9. Licensed in Adle Street, 1672.  
40. Minse; probably Francis Mence; see Cal. iii., 515.  
41. Glasse; a Fifth Monarchy man, closely associated with Vernon, Strange, Skinner, and Danvers; see S.P. Dom. Car. ii., 449-33.

HELMES<sup>42</sup>, a violent projecting Comonwealth's man. acquainted intimately w<sup>th</sup> Forbes<sup>33</sup> & Palmer<sup>14</sup>. hath a great influence upon y<sup>e</sup> gathered Churches.

HORWOOD<sup>43</sup> (vid. K)

HEBRON (Major<sup>r</sup>) an old Army man. dwells at Waltham upon Thames [67.120]

PAUL HOBSON, lodges at one Washburnes a Salter in B<sup>m</sup>gate street, neare y<sup>e</sup> Cath. wheele Inne 1663.

HELMES<sup>42</sup> meets at his house, one Shawes a Sailemaker in Tower Wharfe at one Wise<sup>45</sup> and Palms<sup>44</sup>, who dwell in y<sup>e</sup> feilds on y<sup>e</sup> lefthand near Moregate, vide Lre B (Brookes) <sup>'Pastor'</sup> [88.73] [67.54]

HAMON dwells in or neare Arthersden [? Bettersden [88.73]

HARTUP. The Lady Hartup<sup>31</sup> lives at Newington in Hartfordshire [88.78]

HAILES<sup>63</sup>, lives at Brikendenbury<sup>44</sup> near Harford [88.73]

CAPT. HEATH. A Mile & ½ from Hartford [88.73]

HOULCRAFT<sup>5</sup> lyes at Widdow Haukes att Barly<sup>45</sup> in Harfordshire who hath meetings of 300 at a time. The sd Houldcraft meets w<sup>th</sup> many hundreds at Cambridge [88.73]

HAUKS<sup>45</sup>. Widdow Haukes dwells at Barly in Harfordshire. [88.73]

Mrs. HOMES,

Mrs. Homes att y<sup>e</sup> red Lyon a Grocers Shop in S<sup>t</sup> Laurence Lane. is y<sup>e</sup> great Patronesse of y<sup>e</sup> worst of People now in London & Ewell in pticular.

Mrs. Holond Corn<sup>45a</sup> his wife & Mr. Sheldon Prisoner in y<sup>e</sup> Tower who married Hollands<sup>45a</sup> Daughter.

Mrs. Homes now or lately paid & discharged y<sup>e</sup> Rent for y<sup>e</sup> house w<sup>ch</sup> Thomas Goodwin lives in, att Bone Hill beyond y<sup>e</sup> Artillery Ground near Cherry Tree Alley. She has a greate Estate & spends it among those y<sup>e</sup> lie in waite to disturbe y<sup>e</sup> Peace of y<sup>e</sup> Kingdome. She is a frequent visitor of y<sup>e</sup> Prisons, & encourages & confirms those that are in greatest opposicōn to y<sup>e</sup> Government. Her chiefe Serv<sup>t</sup> is called Browne who 'tis thought was one of y<sup>e</sup> Rump Parliam<sup>t</sup>. Her Cash Keeper confessed in six months after her Husband died she gave away 800<sup>l</sup>—tis no wonder, for she gaines w<sup>th</sup> her money severall from y<sup>e</sup> Church dayly, & under p<sup>t</sup>ence of Charity corrupts many & wanting people.

42. Helmes; probably Camshaw Helmes, ej. from Winchcombe, Glos.; see Cal. ii., 256.

43. Horwood; really Harwood, a merchant at Mile End. By mistake the account is inserted under letter K.

44. Brickendenbury is usually spelled Brickenden Bury. Brickenden or Brickendene is a township in the parish of All Saints, Hertford.

45. The Hawkes were a considerable family of yeomen, of whom Stephen Hawke, as patron, presented the eminent Puritan, Andrew Willet, to the benefice of Reed in 1613. Barley is at the N.E. corner of Herts. Query, was "Widow Hawkes" Catharine widow of James Hawkes, whose daughter Grace married John Day, of Barley, about 1631. See Friends H.S. Tr. viii., 109.

45a. Holond, Corn. is evidently Cornelius Holland, M.P. for Wendover in the Long Parliament. One of the king's judges, attainted as a regicide 1660, escaped abroad, and "died peaceably in his bed." See Rogers's *Life and Opinions of a Fifth Monarchy Man*.

## J

JOHNSON<sup>46</sup>, a late Chaplain of y<sup>e</sup> Usurpers. dwells 1662 at y<sup>e</sup> further end of Grayes Inne lane upon y<sup>e</sup> right hand in a rowe of New buildings y<sup>e</sup> second doore, a great acquaintance of Mr. Sprigs, & knowes where he lives. vid—Johnstons Exam.

JESSEY<sup>47</sup> meets often at one Tho. Goodwines & D<sup>r</sup> Owens in y<sup>e</sup> fields neer to Moore Gate where y<sup>e</sup> Quart<sup>r</sup>s hang (Pastor) [88.73].  
The sd Jessey meets also at y<sup>e</sup> Lady Hartups<sup>31</sup> at Newington. [88.73] Harfordshire dead 1663 <sup>(80.101)</sup><sub>(88.78)</sub> [died Sep 4, 1663].

JOICE<sup>48</sup>, who tooke y<sup>e</sup> K. frō y<sup>e</sup> Isle of Wight, is in Holland [85.71]

46. Johnson, Francis (N.B. not Johnston); ej. from the mastership of University College, Oxford; see Cal. i., 257. Licensed in Gray's Inn Lane, 1672.

47. Jessey, Henry, M.A., ej. from St. George's, Southwark; see Cal. i., 129-135, and B. Dale, *Yorkshire Puritanism*, 227-30.

48. Joice; no doubt Cornet Joyce, who escorted the king from Holmby to Newmarket; so the note in the text is incorrect.

## K

HARWOOD. Jo. a merch<sup>t</sup> at Mile end Green, a factious and dangerous Independ<sup>t</sup> & y<sup>e</sup> comōn Facto<sup>r</sup> for all y<sup>e</sup> Merch<sup>ts</sup> trading, especialy to N. Engl<sup>d</sup> who uses constantly to cov<sup>r</sup> & disguise y<sup>e</sup> Shipp's Goods & persons of those of y<sup>t</sup> opinion, in their voyages & passages, so as y<sup>e</sup> Offic<sup>rs</sup> of y<sup>e</sup> Customes &c at Gravesend & oth<sup>r</sup> places are by his interest & mony corrupted to slipp y<sup>e</sup> Oaths, w<sup>ch</sup> otherwise ought to be tendered to all persons going out &c

Mr. Scott.

KNOWLES<sup>49</sup>, an Anabaptist Minister, a good Scholl<sup>r</sup>, & a trading man, now in Amsterdā maintained by y<sup>e</sup> Churches, & one Thibalds (his Elder) in Tow<sup>r</sup> street correspondeing w<sup>th</sup> him (to him Mr. Riggs was recomēded by Theobalds) Knowles dwells in Wapping <sup>(85.71)</sup><sub>(Peter Crabbe, Aug. 28, 1663.</sub>

KENTISH<sup>50</sup> Pastor of y<sup>e</sup> Independant Church dwelling in Wapping, & meets often there [88.73]

KELSEY in Holland w<sup>th</sup> Desborough &c 1663 at Rotterdam [85.71] [79.99]

N.B.—In 68.78 we have also Mr. Kiffen, pastor

49. Knowles: i.e. Hanserd Knollys, the eminent Baptist confessor; see Neal, *History of the Puritans* iii., 382-5.

50. Kentish, Richard; ej. from St. Katharine's in the Tower; see Cal. i., 135 and iii., 512. Licensed in Wapping, 1672.

L

- LAWRYE, Merch<sup>t</sup> in Sherbourne lane, intimately acquainted w<sup>th</sup> Caitnesse (Dundasse) corresponds w<sup>th</sup> Dundasse from Rouen & w<sup>th</sup> y<sup>e</sup> L<sup>a</sup> Warriston<sup>50a</sup> when abroad <sup>(67.54)</sup> <sub>Rob. Th.</sub>
- LIGHT<sup>51</sup> An assistant to y<sup>e</sup> Independ<sup>t</sup> Church converses w<sup>th</sup> Slater<sup>52</sup> & Kentish<sup>50</sup>, meets in Wapping, & dwells in Thames Street, right ag<sup>t</sup> Beare Key. [88.73]
- LAURENCE<sup>53</sup>, heretofore President of y<sup>e</sup> Usurpers Counsell who hath frequent meetings in Chason<sup>54</sup> [? Cheshunt] at y<sup>e</sup> Nonnery<sup>54</sup> [88.73].
- LOCK<sup>6</sup>. Assistant to Audes<sup>t</sup> who take turnes to ride into Harfordshire, Cambridgeshire at Hitchkin & Pauls Walden, and at Bedford, at Shefford, & Romney & at Bedford at Shefford, & Romsey [88.73]
- LIVESEY at Arnheim [85.71] ('Sir Mich. Livesey' 'in Arnam' [80.17]).
- LAWRENCE<sup>55</sup> a Minister. is employed by y<sup>e</sup> Congregated Church at Yarmouth, frequently into Holland [85.71].

- 50a. Sir Archibald Johnstone, Lord of Session by the title of Lord Waristown, was a zealous Covenanter, a Scottish Commissioner at the Westminster Assembly, resolute against Erastianism, Lord Clerk Register of Scotland under Cromwell, and a member of Cromwell's House of Lords. Charles II. seems to have hated him with exceptional malignity. It seems likely that the information here summarized led to his arrest and execution; see Wodrow's *Sufferings of the Church of Scotland*, bk. I, sect. 4.
51. Light, John; ej. from some unspecified place in Dorset; see Cal. ii., 175. See also *Original Records*. The text fills an important gap in his history. Licensed in Thames Street. 1672.
52. Slater, Samuel; ej. from St. Katharines in the Tower; see Cal i., 137-8. Licensed at Walthamstow, and "in any licensed place," 1672.
53. Laurence; query if Edward Lawrence, ej. from Baschurch, Salop; see Cal. iii., 139-40. Licensed 1672 as a "General" Presbyterian teacher.
54. "Chason" must be Cheshunt. "The Nunnery" was beside the western loop of the river Lea.
55. Lawrence; evidently a different person from 53; probably Richard Lawrence, ej. from Trunch, Norfolk; see Cal. iii., 15.

M

- MACQUAIR<sup>55a</sup> a Scotsminister banished dwells at Leyden in Holland.
- MEADE<sup>58</sup>, Pastor of y<sup>e</sup> Independ<sup>t</sup> Church, meets twice a Weeke w<sup>th</sup> Greenhill at Ratcliffe & Stepney. [88.73]
- MINZE a Layman & Elder to Sam. Bradleys Church who broke from him by reason of Strange, & meets w<sup>th</sup> Glide at Redriffe & Horsley Downe [88.73]
- CORNETT MEDLICOTE<sup>56</sup> dwells in y<sup>e</sup> fields neere Moorgate where y<sup>e</sup> Quarters hang 

}	Nunnery
	Cheshunt Herts
	66.78
- MASTERS<sup>57</sup> meets at Theobalds. [88.73]

56. This is evidently a misreading or misunderstanding of the passage in S.P. 68.73. Medlicote dwelt at the Nunnery, Cheshunt, where Helmes, Palmer, etc. met. They, not he, dwelt near Moorgate.
57. Masters; probably Joseph M., who in 1672 had a general licence as a Baptist teacher.

## N

NEEDHAM<sup>58</sup> (Mantenout) practizēs Physicke in St. Thomas Aples, holds no great caball w<sup>th</sup> y<sup>e</sup> disaffected, tho' much courted to it, is not very zealous, but only despaires of grace frō y<sup>e</sup> K.

NICHOLLS<sup>22</sup> (Pastor) who hath multitudes y<sup>t</sup> meet w<sup>th</sup> him at severall times & places in Adsham, Deale, Dover, Sandwich, Wingham, Nonnington [88.73]

(*'Maunsfield in ye Minorities'* (85.74))

58. Needham; Marchmont Needham, M.D.: a pamphleteer renowned for his politica versatility.

## O

D<sup>R</sup>. OWEN<sup>59</sup> (Pastor) dwells in y<sup>e</sup> Fields on y<sup>e</sup> left hand neer Moregate where y<sup>e</sup> Quarters hang, & meets often w<sup>th</sup> Goodwine [88.73]

59. Owen, John, D.D.; see Orme's *Life*: The informer did well to link his name with that of Goodwin; they were the twin stars of Congregationalism.

## P

ED. POTTER<sup>8</sup> in Garden lane, in Westmin<sup>r</sup>, in Petty France, (Intellig.)

PALMER<sup>14</sup> (Pastor) meets often at one Shawes Sailemaker in Tower Wharfe, and likewise at Palmers<sup>14</sup>, Wise<sup>15</sup>, & Mr. Helmes<sup>42</sup> who all dwell in y<sup>e</sup> fields on y<sup>e</sup> left hand neer Moregate where y<sup>e</sup> Quarters stand where there are severall noted persons supposed to lurke vide Literam B. (Brokes) [88.73 which mentions also & first on this part of the list 'Mr. Perkins']

POWELL an Elder to Vanisser Powell<sup>60</sup> meet often together at Darford in Kent [88.73]

POLTER meetes at Deale w<sup>th</sup> one Nicholls<sup>22</sup>. [? Potter [88.73]]

60. Powell; query if Thomas Powell, ej. from St. Sidwell's, Exeter; see Cal. ii., 35. He was described in 1669 as preaching in Cherry Tree Alley, Bunhill, and as "a very factious man."

## R

RAWDEN formerly employed in y<sup>e</sup> Posthouse for y<sup>e</sup> Island letters, dwells in Devonshire about Exeter, knowes Forbes & Caitnes, of great intelligence both in Citty & Country, a favourite of Desborough

Johnston's  
Exam. &  
Papers.

ROBINSON<sup>61</sup> (Andrew) a Scotts Quaker, dangerous young fellow. carryes lres between London & Edinb. comes frequently to Mr. Lawryes [67.120]

RIGGS<sup>62</sup> Mr. (A Minister, &c) his wife dwells on y<sup>e</sup> backside of y<sup>e</sup> Falcon on y<sup>e</sup> bankeside but in all searches for him Wee must not search there but elsewhere in Holland now [?i.q. Edw. Riggs alias Rich. Smith [74.99] at Rotterdam Aug. 28, 1663]

[slip of paper, stuck to left hand page]

Mr. H (or N)arson<sup>63</sup>

Mr. Toll

Mr. Cox<sup>64</sup>

pastors

} joyne together<sup>r</sup>

Hars meetes att his owne house & in Bunhill feilds.

Cox in thames streete soper-brig

Mr Toll chepeside. seaven starres.

ROGERS (Pastor) of a Church, dwells in St. Mary Mad'ens Parish, practiseth Physicke. & meetes often at his owne house [88.73]

RIFFEN<sup>65</sup> (Pastor) meetes often at Coale Harbour in Thamestreet [88.73 Kiffen]

D<sup>r</sup>. RICHARDSON<sup>66</sup> engaged in y<sup>e</sup> disturbance of Yorkshere 1663  
In<sup>a</sup> Custor in temestreete Merch<sup>t</sup> is his Broth<sup>r</sup>

61. Robinson, Andrew; probably the A. R. of Edinburgh mentioned in Fox's Journal, who finally emigrated to New Jersey.

62. Riggs, Edward; sometime chaplain to Admiral Blake; silenced at St. Margaret's, Thanet; see Cal., Cont. 547, and Palmer, N. M. ii, 340.

63. Harson or Narson; query if Thomas Harrison, licensed as a Baptist in Petty France, Bishopsgate, 1672.

64. Cox; query if Benjamin Cox, Baptist; see Neal, *History of Puritans*, iii., 411-2.

65. Riffen must be an error for Kiffen, the eminent Baptist captain, merchant and pastor.

66. Richardson, Dr.; probably Edward Richardson, D.D., ej. from Ripon; see Cal. iii., 445-6.

r]

**S**

SPRIG, a Minister & great creature of y<sup>e</sup> late Usurpers. Mr. Johnson knowes him intimately  
Sprig was a great acquaintance of S<sup>r</sup> Hen. Vanes, & Ludlowes (Vid. Johuson)

SIMSON<sup>77</sup> a Scottish Minister banished, dwells at Leyden in Holland [67.54 1]

SABERTON (Cap<sup>t</sup>) an active discontented old Souldier now Steward I] to y<sup>e</sup> Ea. of Pembroke [67.120]

SLATER<sup>52</sup> Pastor of y<sup>e</sup> Independant Church, dwelling in Wappin, & meetes often there [88.73]

SPRIGGE dwells w<sup>th</sup> the Lady Say at Crawford w<sup>th</sup>in 2 Miles of Darford in Kent, & persons of quality meete at her house & (Mr. Strainge)

STRAINGE<sup>67</sup> meetes at y<sup>e</sup> Lady Hartups<sup>31</sup> at Newington in Harfordshire [88.73]

CAP<sup>t</sup> SPENCER hath frequent meetings at Tyballs [88.73]

CAP<sup>t</sup> SKINNER<sup>63</sup> an Assistant to Strainge<sup>67</sup> meetes at Brickendenberry<sup>44</sup>, at Goodwine, Hailes<sup>69</sup>, on Sunday &

meets 2 or 300 at a time, & y<sup>e</sup> other Sunday meets at Mr. Youngs house at Rush green or at Cap<sup>t</sup> Heaths a mile  $\frac{1}{2}$  this side Harford [88.73]

STEELE is att Rotterdam—63 [85.71] In London 71.48

67. **Strainge:** Fifth Monarchy man; closely associated with Vernon and Glasse; see note 41.  
 68. **Skinner,** Captain; also a Fifth Monarchy man.  
 69. **Halles,** Goodwin. S.P. Dom. Car. II., 99.7 reports a Baptist conventicle of 500 persons at the house of Heales at Brickington Bury. In 1694 a licence was sought for the house of Joshua Halles, in the liberty of Brickenden; see Urwick, *Notic. in Hertsh.*, p. 539.

CAP<sup>T</sup> TAVERNER<sup>70</sup> meets at Deale w<sup>th</sup> one Nicholls<sup>22</sup> [88.73] T

THEOBALDS an Elder in Tow<sup>r</sup> street, corresponds w<sup>th</sup> Knowles

TILER [85.71] <sup>hath within 6 weekes last brought armes into England from Holland &c</sup> ]

THORNE<sup>71</sup> once Minister at Weymouth. frequently employed by those at Rotterdam. Tiler &c [85.71]

70. **Taverner,** Capt.: evidently Samuel T., reported in 1669 as teacher in a Baptist conventicle at Dover. His house was licensed in 1672, with Richard Hobs, Baptist, as teacher.  
 71. **Thorne,** George; see Cal. II.; 161-4. Being outed from Weymouth in 1660, he was presented to Radpole, and ejected thence in 1662. Licensed at Weymouth in 1672.

r] V  
 VENNING<sup>72</sup> (Pastor) meets at Cobbs & Bermants house in Southwarke [88.73]

VENTRIS<sup>23</sup> (Pastor) meets frequently in & about Canterbury w<sup>th</sup> one Durant<sup>28</sup> (Major Broadnax, Capt Munnings, Cap<sup>t</sup> Mascall, Cap<sup>t</sup> Lee Hatter, M<sup>r</sup> Scot Esq<sup>r</sup><sup>73</sup>) are members to their Church [88.73].

72. **Venning,** Ralph, M.A., ej. from St. Olave's, Southwark; see Cal. I., 174-5. Licensed 1672 in St. Clement's, Eastcheap.  
 73. All these are reported in 1669 as "abettors" of an Independent conventicle at Canterbury. The last four, though laymen, were licensed as "general" teachers in 1672.

W  
 WILLIAMS (Luke. Cap<sup>t</sup>) a furious Comonwealths man dwelt formerly in White chappell, now in Southwarke [67.120 R.T.]

WELDEN Ralph of Kent, an implacable enemy to his Ma<sup>ty</sup>s Governm<sup>t</sup> a Comonwealth's man cunning, industrious, sober &c.

WISE<sup>15</sup> Meets often at his owne house & at one Wises<sup>15</sup> & Helmes's<sup>42</sup> in Morefields and at one Shawes at Tower Wharfe [88.73].  
 vide Lerr B. Brookes

WOLLASTON meets frequently w<sup>th</sup> great Company at Tyballs. [88.73]

WHITE Coll. at Rotterdam in Holland 63 [85.71]

N.B.—In 88.78 'Mr. Ward' is mentd. c' Coll Danvers &c. as meetg. at Lady Hartup's.

## Scotts Sectaryes

In Holland 1664 att Rotterdam

M <sup>r</sup> JO. LEVINSTON <sup>80</sup>	}	ejected themselves & malicious sectaryes
ROB. TRAIL <sup>81</sup>		
JO. KNAVE <sup>79</sup>		
JO. BROWNE <sup>82</sup>		
— GARNER <sup>83</sup>		
JAMES SMESON <sup>77</sup>	}	at Utrecht ejected themselves
ROB. MACKWAIR <sup>78</sup>		

## Disaffected persons in Holland

JO. LEVENGSTON <sup>80</sup>	}	Scots Menesters in Rotterdam
ROB. TRAIL <sup>81</sup>		
JNO. KNAVE <sup>79</sup>		
JO. BROWNE <sup>82</sup>		
— GARNER <sup>83</sup>		

79. "Knave" is John Neve, also called Nevey and Nevay, etc.; banished in December, 1662, for refusing to abjure the Covenant; see Wodrow, *Sufferings, etc.*, as above.
80. "Levinston" and "Jo. Levengstion" doubtless stand for John Livingston, "the mightiest evangelist Scotland ever saw"; banished in April, 1663; died at Rotterdam 1672.
81. Rob. Trail, the elder; chaplain to the first Duke of Argyll; banished December, 1662, for refusing the oath of supremacy, but permitted to return; died at Edinburgh, 1678.
82. Jo. Browne must be John Brown of Wamfray; banished in December, 1663, and died at Rotterdam.
83. Garner is probably James Gardiner, minister of Saddle, who with the other banished ministers settled at Rotterdam.

JAMES SIMPSON <sup>77</sup>	}	in Utrecht ejected Scots Ministers
ROB. MACWAIR <sup>78</sup>		
MAJO <sup>R</sup> BOURTON		head of y <sup>e</sup> Brownists church at Roterdam

77. Simson is James Simpson, minister of Airth in Stirlingshire. Arrested, imprisoned, and banished in 1660, settled at Utrecht, and died in exile in Holland. See Wodrow's *Sufferings of the Church of Scotland*.
78. Macquair is Robert McWard, first editor of Rutherford's letters; one of those who ordained Richard Cameron—whose violent death he is said to have foretold in detail. Died at Rotterdam 1681; see Wodrow's *Sufferings of the Church of Scotland*, i., 207-8, 213-14.

YOUNG lies at Rushgreene neare Harford

[on slip of paper]  
 fitz world  
 Waltham — Maxey

GODARSON<sup>36</sup> in Towne

RIGGS in Holland  
in Cumberland

ALDEN <sup>is in ye</sup><sub>name of</sub> Philipps

### Meeting places

MOORFIELDS. Between little Moorfields & Moorlane at a house in ye middle of a Garden belonging to one Samson, a Hamborough Merch<sup>t</sup> is a meeting. one way goes out of Tenter alley, & anothe<sup>r</sup> way goes to Otway Garden

### London ]

M <sup>R</sup> SLATER <sup>52</sup>	HELMES <sup>16</sup>	NICHOLLS <sup>22</sup>
M <sup>R</sup> KENTISH <sup>60</sup>	DANVERS <sup>17</sup>	TAVERNER <sup>71</sup>
LIGHT <sup>51</sup>	GLADMAN	CAWSON <sup>75</sup>
CHAFFEY	WOLLASTON	POTTER
CARALL <sup>20</sup>	GOODWINE <sup>36</sup>	DAVIS <sup>30</sup>
BARKER <sup>9</sup>	D <sup>R</sup> OWEN <sup>20</sup>	DANVERS <sup>17</sup>
COCKAYNE <sup>21</sup>	JESSEY <sup>47</sup>	LADY HARTUP
GREFETH <sup>39</sup>	GLASSE <sup>41</sup>	CORNETT MEDLICOTT <sup>56</sup>
BRAGG <sup>10</sup>	POWELL <sup>60</sup>	HELMES <sup>42</sup>
COBE <sup>52</sup>	SPRIGGE	PALMER <sup>14</sup>
BERMONT <sup>18</sup>	BARTLETT	LAWRENCE <sup>53</sup>
VENINGS <sup>76</sup>	ALEXANDER <sup>3</sup>	COLL. GLADMAN
GLIDE <sup>74</sup>	HAMON	CRESSETT <sup>23</sup>
MINZE <sup>40</sup>	DURANT <sup>28</sup>	WOLLASTON
ROGERS	VENTRES <sup>29</sup>	SPENCER
BROOKES <sup>13</sup>	MUNNINGS <sup>78</sup>	SKINNER <sup>68</sup>
PALMER <sup>14</sup>	MASCALL <sup>73</sup>	HAILES <sup>69</sup>
WISE <sup>15</sup>	LEE <sup>73</sup>	YOUNG
	SCOTT <sup>73</sup>	HEATH

<sup>5</sup>HOULCRAFT

74. "Glide" must be Calamy's "Mr. Glyde" (iii., 309), ej. from some unspecified place in Surrey.

75. CAWSON, Thomas; either T. C. senior, ej. from St. Bartholomew Exchange (Cal. i, 250-3); or T. C. junior, son of the former, licensed in Westminster 1672, died 1677.

HOULCRAFT<sup>5</sup>

WIDDOW HAUKE<sup>44</sup>

AUDEY<sup>4</sup>

AUDEY<sup>4</sup> }  
LOCK<sup>6</sup> }

## Congregationall Ministers &amp; Teachers

DR GOODWIN<sup>35</sup>  
 DR OWEN<sup>59</sup>  
 MR JOHNSON<sup>16</sup>  
     PALMER<sup>14</sup>  
     BROOKES<sup>13</sup>

} ministers

KIFFIN<sup>65</sup>COCKAIN<sup>21</sup>ANDERSON<sup>2</sup> a Scotts minist<sup>r</sup>GRIFFITH<sup>50</sup> preacher at y<sup>e</sup> Charterhouse

GUTTER feignes himself &   ted by allowance of y<sup>e</sup> King  
 M<sup>r</sup> Proyes July 3 66) & is frequent Edm<sup>d</sup> Squibb &c

GEO. PHILIPPS & so calls himselfe is our friend, & to be heard of  
 at y<sup>e</sup> little Red lyon in Fetter lane or at Roger  
 Houldsworths at Rickmansworth neare Roore\* parke

PIERRE certain als S<sup>r</sup> A. Doecharus 66Inside cover at end

Meeting places Z  
 London Sectaryes Z  
 Scotts in Holland X  
 Disaffected in Holland X

\* Query if error for Moor Park.