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**TRANSACTIONS**  
**OF THE**  
**CONGREGATIONAL**  
**HISTORICAL SOCIETY**

**VOL. XII.**

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**1933—1936.**

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**EDITED BY**  
**ALBERT PEEL, M.A., Litt.D.**

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## EDITORIAL.

THE Autumnal meeting of the Society was held during the Autumnal Meetings of the Congregational Union at Wolverhampton. The Rev. F. W. Newland, M.A., presided, and the Rev. A. G. Matthews, M.A., gave the Society the benefit of his intimate knowledge of the Nonconformity of the district in the paper on "Some Notes on Staffordshire Nonconformity" printed within.

The Annual meeting will be held in the Council Chamber in the Memorial Hall at 4.30 p.m. on Tuesday, May 9th, when Mr. Geoffrey F. Nuttall of Balliol College, Oxford, will speak on "Was Cromwell an Iconoclast?" Mr. Nuttall is in the true apostolic succession, his grandfathers being Dr. J. M. Hodgson, formerly Principal of Edinburgh Theological Hall (see the Letters within) and the Rev. J. K. Nuttall, best known as minister of Great George Street, Liverpool.

\* \* \* \*

A good deal of quiet work is being done in the writing of the history of local churches. The latest of these is the Rev. Harold Derbyshire's *History of the Congregational Church at Durham*.

\* \* \* \*

To the list of members of our Society the following are to be added :

Rev. G. Shaw Briggs (omitted from last issue).  
Mr. Stanley Griffin.  
Mr. T. Hartley.  
Mr. Stephen S. Slaughter.  
Unitarian Historical Society.

We should be glad to report the addition of at least a hundred in every number of the *Transactions*.

## Some Notes on Staffordshire Nonconformity.

**S**OME eight years ago I published, under the auspices of the Staffordshire Union, a history of the Congregational Churches in that county. It stands in need of many corrections and additions, some of which, relating to the 17th and early 18th centuries, I am glad to have this opportunity of making. Revision of this kind is necessarily piecemeal and I must ask your forbearance for not providing you with a more coherent narrative.

First let us direct our attention to Lichfield, where, in the years immediately following the Restoration of 1660, Nonconformity appears to have been relatively stronger than at any later date. This was chiefly due to the residence there of a stalwart Nonconformist layman in the person of Thomas Minors.<sup>1</sup> A mercer by trade, and a wealthy one, Minors had taken a prominent part in public life under Cromwell. He was M.P. for Lichfield three times during the Interregnum, and, as I have to add, also sat as member for the city in the Convention Parliament of 1660, not, however, without opposition, due no doubt to his previous political record. The *Journal of the House of Commons*<sup>2</sup> shows that another candidate was at first returned, but that Minors challenged his election, and that on 27 June, 1660, the House unseated his opponent, declared Minors duly elected, and ordered the Sheriff to be taken into custody for having conducted himself partially at the election.

Minors was buried at St. Mary's, Lichfield, 10 Sept., 1677. Two months earlier he had made his will ; it is dated 3 July, "written with my owne hand in five sheets of Paper" ; they must have been large ones and covered on both sides, for the copy in the register of the Prerogative Court of Canterbury, where probate was granted 12 Oct., 1677, occupies ten pages of that portly volume. It shows that he was the son of Robert, who was the son of Richard ; that he was then living in Sadler

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<sup>1</sup> *Congregational Churches of Staffordshire (C.C.S.)* 72.

<sup>2</sup> VIII., 76.

Street, Lichfield; that he had been twice married, his late wife being named Sarah, and his then wife Dorothy; and that he owned some considerable amount of land, most of it in Uttoxeter and the neighbourhood. Among his bequests was a tenement at Hadley, Shropshire, to "my well beloved friend John Barker, of Lichfield, mercer," a Nonconformist, whose house was licensed as a Presbyterian meeting-place under the Declaration of Indulgence in 1672; also £10 apiece to seven ejected ministers. These were Obadiah Grew, ejected at Coventry; George Wright, ejected at Congerstone, Leicestershire, afterwards resident at Moseley, Warwickshire; and, of the Staffordshire ejected, William Grace, Thomas Miles, Thomas Bakewell, Richard Swynfen, Richard Chantry, and Thomas Ford, who was not ejected but an active Nonconformist preacher in the county. He also remembered the widows left by two ejected ministers, Joseph Cooper, of Moseley, and the testator's close friend, John Butler, of Lichfield. On Butler's son Lilly, who did not follow his father's example, but conformed, and afterwards held a London living, he bestowed some land at Edial. Of his benefactions to the school at Lichfield something has already been said.<sup>1</sup>

Another name of Nonconformist interest in the will is that of Margaret Rixam, widow. Her husband presumably was James Rixam, buried at St. Mary's, Lichfield, 17 Aug., 1676, formerly the London carrier, "no way fit for that trust, being a transcendent schismatic," so wrote Bishop Hacket.<sup>2</sup> I had supposed that he was the James Rixam reported in 1669 as preaching at a conventicle held in Newborough chapel, but more probably this was his son, who was also James. Him we know as something of a theologian, for in Oct. 1661 he addressed a letter to Richard Baxter, then living in London, on a difficulty arising from the interpretation of the doctrine of justification which the great divine had put forth in his *Aphorismes* (1649). Writing to Baxter was in those days more or less the equivalent of writing to the editor of the correspondence column of the *Christian World*, or some such present day journal. We need not go into the theological puzzle which young Rixam had evolved. He had, he said, successfully posed many others with it, which, perhaps, was the aspect of the matter which most interested him. Though he wrote to Baxter:

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<sup>1</sup> *C.C.S.*, 72.

<sup>2</sup> *ib.*, 74, 90.



## Staffordshire Nonconformity

God hath made you even as an Angel of God for your dexterity both in practical and polemical Divinity,

he may have hoped that the problem would be too much for him also. More interesting to us is his postscript :

If you will condescend so far as to return any answers you may please to do it by my Father who lies at Blossomes Inn in St. Laurence Lane, and will come out of London the next Saturday. Hee is a Carrier and [goes] thither every fortnight.<sup>1</sup>

There is another link, an unfortunate one, between Baxter and Staffordshire, that should not be overlooked. In 1669 he was living at Acton, Middlesex, whose rector, Bruno Ryves, was also Dean of Wolverhampton and Windsor. John Reynolds had been minister at Wolverhampton during the Commonwealth and was turned out in 1660. With thus much of introduction the story is best told by Baxter himself.<sup>2</sup>

At this time our Parson Dean Rive got this following advantage against me (As I had it from his own mouth). At Wolverhampton in Staffordshire where he was Dean, were abundant of Papists and Violent Formalists : Among whom was one Brasgirdle<sup>3</sup> an Apothecary, who in Conference with Mr. Reignolds . . . by his bitter words tempted him into so much indiscretion as to say that [the Nonconformists were not so contemptible for Number and Quality as he made them, that most of the people were of their mind, that Cromwel tho an Usurper had kept up England against the Dutch, &c. And that he marvelled he could be so hot against private Meetings, when at Acton the Dean suffered them at the next door.] With this advantage Brasgirdle writeth all this greatly aggravated to the Dean. The Dean hastens away with it to the King as if it were the discovery of a Treason. Mr. Reignolds is questioned, but the Justices of the Country to whom it was referred, upon hearing of the business, found meer imprudence heightened to a Crime, and so released him : But before this could be done, the King exasperated by the name of Cromwell and other unadvised words, as the Dean told me, bid him go to the Bishop of London from him, and him so to the suppression of my Meeting.

<sup>1</sup> Dr. Williams's Library, Baxter Letters, Vol. III. f. 212.

<sup>2</sup> *Reliquiae*, III. 48.

<sup>3</sup> See further, *Wolverhampton Antiquary*, I. 394 ff.

The upshot of the matter was that Baxter was committed to a not very irksome imprisonment of some weeks in Clerkenwell gaol.

The remainder of the additional matter I have found concerns the riots of 1715. In passing, however, I may note that the reflections of John Sparry, minister of Uttoxeter, upon the Book of Common Prayer, brought him into more trouble than I had realized.<sup>1</sup> Hearne, the Oxford antiquary, notes,<sup>2</sup> 15 April, 1710, that the grand jury at Stafford Assizes had found a true bill against him for saying that :

The Liturgy of the Church of England has no more sense in it than there is in a Dog's Leg, and some other Words highly reflecting upon it.

Unfortunately the Assize record for that year has not been preserved, and what Sparry did really say we shall probably never know.

The life of meeting-houses, and at times that of their occupants, had always been precarious. In the Wolverhampton Constables' Accounts there is an entry under 18 Jan., 1688-9, of three shillings paid for ale "at the inquests upon the persons killed at the Chappell,"<sup>3</sup> which has the further interest of showing that there was a meeting-house in the town at an earlier date than has hitherto been supposed. Presumably the Wolverhampton mob celebrated the advent of William and Mary by an attack upon the building, a proceeding imitated in their own town by the rowdies of Newcastle-under-Lyme on the death of William in 1702.<sup>4</sup> These, however, were but small matters compared to the disorders which broke out on the accession of George I, ostensibly in protest against the Whig ministry, with whom the Nonconformists were identified, and their impeachment of the Tories responsible for concluding the Peace of Utrecht in 1713. A contemporary view of the situation is given in a letter written by Richard Ames, curate of Bilston, to William Ward, one of the members for the county, which was read before the House of Commons, 16 July, 1715.<sup>5</sup>

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<sup>1</sup> *C.C.S.*, 102.

<sup>2</sup> *Collections* (Oxford Hist. Soc.) I. 372.

<sup>3</sup> I am indebted for this information to Mr. Gerald P. Mander.

<sup>4</sup> *Calamy's Abridgement*, I. 620.

<sup>5</sup> *Commons' Journals*, XVIII. 227.

## Staffordshire Nonconformity

Undoubtedly you have heard of several Passages, that followed upon the Performance of the Wolverhampton Mob ; as, namely, the Demolishing of the Presbyterian Meeting-houses at Stafford and Walsall, and ( 'tis said) at Stone and Longdon : Yesterday a Parcel of the Wolverhampton Folks set forth in order to attack Bromwich Meeting-house : These People took Bilston, Darlaston and Wednesbury, in the Way ; so that they were a great Number : But the Dissenters having Notice of what was intended, came together in great Numbers, Horse and Foot, furnished with Guns, Swords, &c. and attackt the Rioters, and drove 'um off ; several of whom they have wounded : And the Mob has a Report among 'um this Day, that one of their Fraternity is killed ; and they seem resolved (as Fame Goes) to venture another Push for it. The Truth of it is, there is no such thing as appeasing 'um with good Words ; and, I think, to cure it by Force will be but an uncomfortable Matter. As far as I can learn, these poor Fellows have got a Notion, that the Ministry and Dissenters have ruined Trade, on purpose to make the Nation out of Love with the late Peace, and Peacemakers ; and, because the Ministry, and secret Committee, and their Friends, will not let the Country have Peace and Trade, they resolve (if they can hinder it) the Dissenters shall not have a quiet Toleration. Hunger, and Want of Sleep, perhaps, may tame 'um in a little while ; but, if Things don't mend in a little time, Parishes may be burthened with their Families.

They will not be persuaded, that there is any Argument against Experience ; and they say, that One Year's Peace was better to them, and the Kingdom, than all the glorious Campaigns the D—— of M—— has ever made in all his Life ; that those were the best Friends of the Government that made Peace ; and that their Impeachers ought much rather to be impeached than the last Ministry ; so that, in short, they look upon these Impeachments as nothing else but a Piece of Spight and Revenge in this military Ministry, because the Ratifications of Peace took some Bread off their Trenchers : And they reason, that 'tis the strangest thing in the World that the Actions and Negotiations of those worthy Patriots that made Peace, should be called High Treason, High Crimes and Misdemeanours, which have been approved by her Majesty's subsequent Ratifications ; for which her Majesty received the Thanks and Congratulations of the honourable House of Commons, and, indeed, of almost the whole Nation. 'Tis impossible to recount their odd Speculations that they run into upon these Occasions ; however, I was willing you should not be wholly a Stranger to these Passages.

After order had been restored, in response to a petition from the House of Commons, the King, 20 Sept., 1716, appointed commissioners—Sir John Chetwood, Thos. Birch, John Jarvis, Arch. Grosvenor, Nich. Minors,<sup>1</sup> John Egginton, Geo. Birchard, Thos. Jukes, jun., Henry Hatrell and Roger Walden, of Clent—to conduct an inquiry into the damages which any of His Majesty's Protestant subjects in the county had sustained between his accession and 1 Aug., 1715, in buildings or goods by reason of tumultuous and rebellious assemblies. The depositions made before the commissioners were in due time returned into the Exchequer in proper form, and the document is now to be found at the Public Record Office.<sup>2</sup>

To summarise the particulars given: Inquisition taken at Stapleford Bridge, 16 Nov., 1716. The jurors say that Henry Hatrell, of Newcastle, gent., and Wm. Lawton, of the same, mercer, were seised of a house there commonly called "Le Meetinghouse," which in July, 1715, was burnt down: damage assessed at £310. Damage to property of following: Hatrell, £100; Walter Bagnall, 40s.; Henry Bradshawe, of Uttoxeter, ironmonger, £37 11s.; Geo. Hatrell, of Stone, £8; Dorothy Pike, of Burton, widow, £45.<sup>3</sup>

Depositions taken at Stafford, 30 Oct., 1716. Roger Walker, of Walsall, chapman, aged 53, deposed that some time before 25 March, 1710, he treated with Eliz. Bound, of London, who agreed that her trustees should convey a barn and adjoining lands in Walsall, to deponent, Ric. Lowe, since deceased, John Godley,<sup>4</sup> John Smith, Fowler Walker, John Cooper and Abraham Norris. A meeting-house was built on the site which, on 7 July, 1715, and several days following was demolished by rioters. Thos. Small, of Walsall, mason, aged 45, deposed that he had viewed the ruins: it would cost £150 11s. to put the meeting-house in the same condition as before. John Livesay, of Walsall, carpenter, aged 42, deposed to the same effect.

Thos. Beech, of Meaford, Stone parish, yeoman, aged 37, deposed that Geo. Hatrell, of Stone, maltster, by deed of 8 Aug., 1705, conveyed land to John Bradbury and deponent, which, after the erection of a meeting-house thereon, by

<sup>1</sup> Thomas Minors in his will refers to Nicholas, son of his cosen Richard Minors, of Uttoxeter.

<sup>2</sup> E. 179.6908. *C.C.S.*, p. 128, where Oldbury, Shropshire, should be Oldbury, Worcestershire.

<sup>3</sup> Presumably widow of the late minister, Thos. Pyke.

<sup>4</sup> Minister at Walsall.

lease of 23 June, 1713, they assigned to John King,<sup>1</sup> of Darlaston<sup>2</sup>, clerk, Henry Hatrell, of Newcastle, Sam. Martin, of Seabridge, and Thos. Licett, of Stafford, yeoman. The building was demolished 8 July, 1715. A carpenter and a mason deposed that it would cost £135 7s. 6d. to restore it.

John Lowe, of West Bromwich, gent., aged 60, deposed that for several years before 1715, he, Josiah Turton and Ric. Brett, were seised of the meeting-house there. The title-deeds were sent to London for fear of late riots and could not be produced. The building was pulled down and burnt by a great number of rioters, 15 July, 1715. A bricklayer and a carpenter deposed that rebuilding would cost £209 10s. 4d., allowing for what old material is still useable. Wm. Parkes, of Dudley, baker, deposed that, 14 July, 1715, he lent John Lowe for his use in defending the meeting-house a horse, which was badly wounded, "ran into the breast" about half a yard; its cure cost 40s. Another deposition that a horse worth £8, lent to Geo. Abell by his brother Thomas Abell, of Birmingham, ironmonger, was killed by the rioters; another that a great number of rioters broke into the house of John Mayo, of West Bromwich, innholder, one of His Majesty's Protestant subjects, went into the cellar, drew the ale, pulled down the sign and did other damage, estimated in all at £8 19s. John Lowe, gent., deposed he had suffered damages to the amount of £6 12s. 6d. Thos. Brett, of West Bromwich, maltster, aged 31, deposed he had suffered loss to the extent of £5 8s. Jonathan Shepheard, of Dudley, weaver, aged 32, deposed that his warehouse at Bilston was broken into and yarn taken to the value of £8 2s. 6d. Moses Byrd, of West Bromwich, nailfactor, aged 64, deposed that on 14 July, 1715, the rioters took away his gun, valued at 15s. Job Simpcox, of same, husbandman, suffered damage to extent of £3.

Chris. Hooke, of Birmingham, aged 63, deposed that John Godley, of Walsall, clerk, by a deed of 14 Oct., 1707, gave to farm Pensnett meadow with the meeting-house erected thereon in Kingswinford parish, to John Spilsbury, clerk, John Warren, clerk, Josiah Turton, ironmonger, Henry Hunt, yeoman, Nich. Hancox,<sup>3</sup> Syth Smith, John Homer,<sup>3</sup> ironmonger, Sam. Forrest,<sup>3</sup> ironmonger, Wm. Deeley, carpenter, Wm. Perkes,

<sup>1</sup> Minister at Stone.

<sup>2</sup> ? Barlaston.

<sup>3</sup> Died before Oct. 1716.

yeoman, Jer. Bagg, glassworker, John Pearsall, yeoman, Wm. Parkes, of Pedmore, ironmonger, and John Coley, ironmonger. Spilsbury and the rest were seized 17 July, 1715. Deposition that the meeting-house was set on fire 17 July, 1715, and the next day pulled down. Depositions of two bricklayers and a carpenter that it would cost £119 13s. 6d. to rebuild.

Moses Whitehouse, of Sedgley, carpenter, aged 42, deposed that for some years past he had rented a house called Coseley meeting-house, from which goods to value of £7 were carried off and burnt by rioters, 18 July, 1715.

Josiah Hargreaves, of Westwood, Leek, parish clerk, deposed that for several years past the Dissenters had rented a meeting-house in Leek from Wm. Gravenor, of Leek, at a rent of 7 nobles a year. The premises were conveyed to deponent by deed of June, 1716, Gravenor covenanting that deponent should receive the compensation allowed by the King for damages done by rioters. A carpenter and a joiner deposed that it would cost £63 to repair the meeting-house.

Abr. Pearson, of Wolverhampton, ironmonger, age 60, deposed that 18 Sept., 1701, John Russell enfeoffed deponent, Joseph Turton and Thos. Sutton, who had both died since, and John Scott, of land whereon the late meeting-house at Wolverhampton was built. John Wylde, of Wolverhampton, carpenter, aged 44, deposed that on 29 June, 1715, and some days following rioters had pulled down and burnt the premises, and that it would cost £254 16s. 2d. to rebuild and refurnish them. Edw. Pagett, of same, mason, aged 31, deposed to same effect. Sam. Clemson, of same, currier, aged 33, deposed that on 11 July, 1715, a great number of rioters attacked his house, being his inheritance, broke the windows, fung great stones and pieces of timber into the house, threw down the pewter from the shelves, wounded and bruised deponent and his wife, and threatened his life so that he was forced to keep a number of armed men in the house for a fortnight. Damages estimated at £20.

Wm. Brookes, of Stafford, bodismaker, aged 26, deposed that he saw lease executed 25 July, 1715, whereby John Dancer granted the meeting-house in Stafford to Fra. Licett, Thos. Licett, Wm. Salt, Wm. Dix, John Stych and Wm. Bagnall. The premises were burnt down by rioters 7 July, 1715. Depositions by a joiner and bricklayer that it will cost £215 16s. to rebuild them.

## Staffordshire Nonconformity

Further additions and corrections to *Congregational Churches of Staffordshire*.

- p. 4. Ashe was vicar of Rugeley in 1627 (*Parish Register*).
- p. 8. For a further account of Lee, see *Wolverhampton Antiquary*, I. 305 ff.
- p. 14. Thos. Wood was of Checkley, not Stowe.
- p. 18. The first signatory of the *Testimony* was John Taylor. After G. Crosse add Wm. Brookes, his assistant. For Garvin Hamilton read Gawin.
- p. 24. Later Heming was probably rector of Lydd, Kent; ejected thence 1660: conformed and died in 1670 as vicar of Swineshead, Hunts.
- p. 27. Voluntary Associations of Cumberland and Worcestershire began 1653, not 1656.
- p. 63. The Conventicle Act forbade 5 or more persons over and above the household to assemble for worship.
- p. 68. The Betley incident was one of the grounds for the Commons' petition for the enforcement of the penal laws.
- p. 85. Rich. Astley, ejected from Stowe 1660, returned to his native Lancashire, and was afterwards minister at Hull (*Nonconformists' Memorial* (1775), II. 84, 571).
- p. 86. Noah Bryan was ordained deacon and priest by the Bishop of Exeter, 13 Feb., 1662-3, but nevertheless appears among Dublin Nonconformist ministers in 1669 (not 1667).
- p. 94. The story of the ministers belongs to the accession of George I, not that of William and Mary.
- p. 99. Sam. Doughty, the ejected, died 1679: the reference is to his son.
- p. 117. Mary Wilkes was no relation or connexion of the politician's.
- p. 152. For a further account of Barr, see *Wolverhampton Antiquary*.
- p. 154. Temple Street Chapel was built in 1783, not 1795.
- p. 216. There is still a Unitarian Chapel at Oldbury.
- p. 265. David Griffiths, previously minister at Bromyard, removed to Wednesbury, 1765, "in hopes of being more extensively useful, but to the great Grief and Loss of ye Bromyard People, and He had not much Comfort or Success at Wednesbury and died there in January, 1771. He was a man of bright Parts, a smart Disputant, an animated Preacher, and a solid evangelical Divine." (Dr. Williams's Library, Thompson MS).
- p. 268. John Stubbs, "Decenting Teacher," buried at St. Peter's, Wolverhampton, 10 March, 1738-9, age 66, m.i.

A. G. MATTHEWS.

## Extracts from Robert Browne's *Booke which sheweth, etc.*

*A Booke which sheweth the Life and Manners of all True Christians*<sup>1</sup> was one of the three tracts published by Robert Browne at Middelburg in 1582. The others were *A Treatise upon the 23. of Matthewe* and *A Treatise of Reformation without Tarying for anie*. The cost was borne, at least in part, by Robert Harrison, and it was for distributing the tracts at Bury St. Edmunds that John Copping and Elias Thacker were hanged in 1583. ♦

The *Treatise of Reformation*, edited by T. G. Crippen, was published by the Society in 1903, but the *Booke which sheweth* is not so available for the general reader. Dr. Williston Walker in his *Creeeds and Platforms of Congregationalism* (1893) rightly gives it pride of place, for it is the first definite exposition of the theory of Congregational Independency. Pending the long-awaited *Corpus* of our Congregational classics, it has been thought that many readers would be glad to have the salient passages of this particular writing, as selected by Dr. Walker, in handy form. The spelling has been modernized.

The book is a series of 185 questions "each with answer, counter-question, definition, and division." But it will suffice here to give the questions and answers. Questions 2 to 34 deal with the nature and attributes of God, Providence, the Fall, and the Atonement. The "happiness" referred to in question 35 is that purchased for man by Christ. Questions 64 to 81 refer to the Jewish dispensation; 82 to 111 to Christian graces and duties—two examples are given. Questions 112 to 185 are concerned with the duties of man to man, but only the first sixteen of them contain anything specifically Brownist.

A. J. GRIEVE.

1. Wherefore are we called the people of God and Christians?

Because that by a willing Covenant made with our God, we are under the government of God and Christ, and thereby do lead a godly and Christian life.

35. What is our calling and leading unto this happiness?

In the New Testament our calling is in plainer manner: as by the first planting and gathering of the church under one kind of government.

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<sup>1</sup> . . . And how unlike they are unto Turks and Papists and Heathen folk.



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Also by a further planting of the church according to that government.

But in the Old Testament, our calling was by shadows and ceremonies, as among the Jews.

36. How must the church be first planted and gathered under one kind of government ?

First, by a covenant and condition made on God's behalf.

Secondly, by a covenant and condition made on our behalf.

Thirdly, by using the sacrament of Baptism to seal those conditions and covenants.

37. What is the covenant or condition on God's behalf ?

His promise to be our God and Saviour, if we forsake not His government by disobedience.

Also His promise to be the God of our seed, "while we are His people.

Also the gift of His spirit to His children as an inward calling and furtherance of godliness.

38. What is the covenant or condition on our behalf ?

We must offer and give up ourselves to be of the church and people of God.

We must likewise offer and give up our children and others, being under age, if they be of our household and we have full power over them.

We must make profession that we are His people by submitting ourselves to His laws and government.

39. How must Baptism be used as a seal of this covenant ?

They must be duly presented and offered to God and the church which are to be baptized.

They must be duly received unto grace and fellowship.

40. How must they be presented and offered ?

The children of the faithful though they be infants are to be offered to God and the church that they may be baptized.

Also those infants or children which are of the household of the faithful and under their full power.

Also all of discretion which are not baptized if they hold the Christian profession and show forth the same.

41. How must they be received unto grace and fellowship ?

The word must be duly preached in a holy assembly.

The sign or Sacrament must be applied thereto.

42. How must the word be preached ?

The preacher being called and meet thereto must show the redemption of Christians by Christ and the promises received by faith as before.

Also they must show the right use of that redemption in suffering with Christ to die unto sin by repentance.

Also the raising and quickening again upon repentance.

43. How must the sign be applied thereto ?

The bodies of the parties baptized must be washed with water or sprinkled or dipped in the name of the Father and of the Son and of the Holy Ghost unto the forgiveness of sins, and dying thereto in one death and burial with Christ.

The preacher must pronounce them to be baptized into the body and government of Christ, to be taught and to profess His laws, that by His mediation and victory they might rise again with Him unto holiness and happiness for ever. The church must give thanks for the party baptized and pray for his further instruction and training unto salvation.

44. How must it (the church) be further builded according unto church government ?

First, by communion of the graces and offices in the head of the church, which is Christ.

Secondly, by communion of the graces and offices in the body, which is the church of Christ.

Thirdly, by using the Sacrament of the Lord's Supper, as a seal of this communion.

45. How hath the church the communion of those graces and offices which are in Christ ?

It hath the use of His priesthood : because He is the High Priest thereof.

Also of His prophecy : because He is the Prophet thereof.

Also of His kingdom and government : because He is the King and Lord thereof.

46. What use hath the church of His priesthood ?

Thereby He is our mediator, and we present and offer up our prayers in His name because by His entreaty our sins are forgiven.

Also He is our justification, because by His atonement we are justified.

Also He is our sanctification, because He partaketh unto us His holiness and spiritual graces.

47. What use hath the church of His prophecy ?

He Himself hath taught us and given us His laws.

He preacheth unto us by His word and message in the mouths of His messengers.

He appointeth to everyone their callings and duties.

48. What use hath the church of His kingly office ?

By that He executeth His laws : First, by overseeing and trying out wickedness.

Also by private or open rebuke of private or open offenders.

Also by separation of the wilful or more grievous offenders.

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49. What use hath the church of the graces and offices under Christ ?

It hath those which have office of teaching and guiding.

Also those which have office of cherishing and relieving the afflicted and poor.

Also it hath the graces of all the brethren and people to do good withal.

50. Who have the grace and office of teaching and guiding ?

Some have this charge and office together which cannot be sundered.

Some have their several charge over many churches.

Some have charge but in one church only.

51. How have some their charge and office together ?

There be Synods or meetings of sundry churches which are when the weaker churches seek help of the stronger, for deciding or redressing of matters ; or else the stronger look to them for redress.

There is also prophecy, or meetings for the use of every man's gift in thought or reasoning or exhortation and doctrine.

There is the Eldership, or meetings of the most forward and wise, for looking to matters.

52. Who have their several charge over many churches ?

Apostles had charge over many churches.

Likewise prophets which had their revelations or visions.

Likewise helpers unto these, as Evangelists, and companions of their journeys.

53. Who have their several charge in one church only, to teach and guide the same ?

The Pastor, or he which hath the gift of exhorting, and applying especially.

The Teacher, or he which hath the gift of teaching especially : and less gift of exhorting and applying.

They which help unto them both in overseeing and counselling, as the most forward or Elders.

54. Who have office of cherishing and relieving the afflicted and poor ?

The Relievers or Deacons, which are to gather and bestow the church liberality.

The Widows, which are to pray for the church, with attendance to the sick and afflicted thereof.

55. How hath the church the use of those graces which all the brethren and people have to do good withal ?

Because every one of the church is made a King, a Priest and a Prophet under Christ, to uphold and further the kingdom of God and to break and destroy the kingdom of Antichrist and Satan.

56. How are we made Kings ?

We must all watch one another and try out all wickedness.

We must privately and openly rebuke the private and open offenders. We must also separate the more wilful and grievous offenders and withdraw ourselves from them and gather the righteous together.

57. How are all Christians made Priests under Christ ?

They present and offer up prayers unto God for themselves and for others.

They turn others from iniquity so that atonement is made in Christ unto justification.

In them also and for them others are sanctified by partaking the graces of Christ unto them.

58. How are all Christians made prophets under Christ ?

They teach the laws of Christ and talk and reason for the maintenance of them.

They exhort, move, and stir up to the keeping of His laws.

They appoint, counsel, and tell one another their duties.

59. How must we use the Sacrament of the Lord's Supper as a seal of this communion ?

There must be a due preparation to receive the Lord's Supper. And a due ministration thereof.

60. What preparation must there be to receive the Lord's Supper ?

There must be a separation from those which are none of the church, or be unmeet to receive, that the worthy may be only received.

All open offences and faultings must be redressed.

All must prove and examine themselves, that their conscience be clear by faith and repentance, before they receive.

61. How is the Supper rightly ministered ?

The word must be duly preached.

And the sign or sacrament must be rightly applied thereto.

62. How must the word be duly preached ?

The death and torments of Christ, by breaking His body and shedding His blood for our sins, must be showed by the lawful preacher.

Also he must show the spiritual use of the body and blood of Christ Jesus, by a spiritual feeding thereon and growing into it by one Holy Communion.

Also our thankfulness and further profiting in godliness unto life everlasting.

63. How must the sign be applied thereto ?

The preacher must take bread and bless and give thanks, and then must he break it and pronounce it to be the body of Christ which was broken for them, that by faith they might feed thereon

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spiritually and grow into one spiritual body of Christ, and so he eating thereof himself must bid them take and eat it among them and feed on Christ in their consciences.

Likewise also must he take the cup and bless and give thanks, and so pronounce it to be the blood of Christ in the new Testament, which was shed for remission of sins, that by faith we might drink it spiritually and so be nourished in one spiritual body of Christ, all sin being cleansed away, and then he drinking thereof himself must bid them drink thereof likewise and divide it among them and feed on Christ in their consciences.

Then must they all give thanks praying for their further profiting in godliness and vowing their obedience.

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110. What special furtherance of the kingdom of God is there ?

In talk to edify one another by praising God and declaring His will by rebuke or exhortation.

In doubt and controversy to swear by His name on just occasions and to use lots.

Also to keep the meetings of the church and with our especial friends for spiritual exercises.

111. What special duties be there for the Sabbath ?

All the general duties of religion and holiness towards God, and all the special duties of worshipping God, and furthering His kingdom, must on the Sabbath be performed with ceasing from our callings and labour in worldly things. Yet such business as cannot be put off till the day after, nor done the day before, may then be done.

112. Which be the duties of righteousness concerning man ?

They be either more bounden, as the general duties in government between governors and inferiors :

Or they be more free, as the general duties of freedom.

Or else they be more special duties for each other's name, and for avoiding covetousness.

113. What be the duties of governors ?

They consist in the entrance of that calling.

And in the due execution thereof by ruling well.

114. How must superiors enter and take their calling ?

By assurance of their gift.

By special charge and commandment from God to put it in practice.

By agreement of men.

115. What gift must they have ?

All governors must have forwardness before others, in knowledge and godliness, as able to guide.

And some must have age and eldership.

Also some must have parentage and birth.

116. What charge or commandment of God must they have to use their gift ?

They have first the special commandment of furthering His kingdom, by edifying and helping of others, where there is occasion and persons be worthy.

Also some special prophecy and foretelling of their calling, or some general commandment for the same.

Also particular warnings from God unknown to the world, as in old time by vision, dream, and revelation, and now by a special working of God's spirit in our consciences.

117. What agreement must there be of men ?

For Church governors there must be an agreement of the church.

For Civil Magistrates there must be an agreement of the people or Commonwealth.

For Householders, there must be an agreement of the households. As Husbands, Parents, Masters, Teachers, or Schoolmasters, etc.

118. What agreement must there be of the church for the calling of church governors ?

They must try their gifts and godliness.

They must receive them by obedience as their guides and teachers, where they plant or establish the church.

They must receive them by choice where the church is planted.

The agreement also for the calling of civil magistrates should be like unto this, excepting their pomp and outward power, and orders established meet for the people.

119. What choice should there be ?

The prayers and humbling of all, with fasting and exhortation, that God may be chief in the choice.

The consent of the people must be gathered by the Elders or guides, and testified by voice, presenting, or naming of some, or other tokens, that they should approve them as meet for that calling.

The Elders or forwardest must ordain, and pronounce them, with prayer and imposition of hands, as called and authorised of God, and received of their charge to that calling.

Yet imposition of hands is no essential point of their calling, but it ought to be left, when it is turned into pomp or superstition.

120. What agreement must there be in the households for the government of them ?

There must be an agreement of Husband and Wife, of Parents and Children : also of Master and Servant, and likewise of Teachers and Scholars, etc.

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This agreement between parents and children is of natural desert and duty between them :

But in the other there must be trial and judgment of each other's meetness for their liking and calling, as is showed before.

Also there must be a due covenant between them.

121. How must Superiors execute their calling by ruling their inferiors ?

They must esteem right and due.

They must uphold the same :

By appointing to others their duties.

They must take accounts.

122. How must they esteem right and due ?

They must be zealous for equity and innocence.

They must love those and rejoice over them, which do their duties.

They must hate all vanity and wickedness and be angry and grieved thereat.

123. How must they appoint unto others their work and duty ?

They must teach them.

They must direct them by their guiding and help.

They must give them good example.

124. How must they teach them ?

They must teach them the grounds of religion and the meaning of the Scriptures.

They must exhort and dehort particularly for reformation of their lives.

They must require things again which are taught, by particular applying and trying their gift.

125. How must they direct them by their guiding and help ?

They must guide them in the worship of God, as in the Word, Prayer, Thanksgiving, etc.

They must gather their Voices, Doubts, and Questions, and determine controversies.

They must particularly command and tell them their duties.

126. How must they take accounts ?

They must continually watch them by visiting and looking to them themselves, and by others helping unto them.

They must try out and search their state and behaviour by accusations and chargings with witnesses.

They must reform or recompense by rebuke or separation the wicked and unruly.

127. What say you of the duties of submission to Superiors ?

They consist in esteeming them.

In honouring them.

In serving them.

## Cromwell's Toleration.

**I**N the light of Mr. Geoffrey F. Nuttall's article under this title in the last number of the *Transactions* (XI. 280) the following extracts from an anonymous pamphlet published in 1660 may be of interest. The writer is a Presbyterian who says that he was at Oxford "between forty and fifty years ago," and the pamphlet (B.M. E 1021 (3)) is entitled *A Serious admonition to those Members of Parliament that sate alone without the Secluded Members, with another to Those Souldiers yet living that Secluded the major part of the House of Commons, setting up the rest . . . Together with a Vindication of the Presbyterian . . .* by a Minister of the Gospel, London, 1660. [The Address to the Christian Reader is dated March 19, 1659-60.] It seems clear that the Protectorate would have had more friends if it had been less tolerant.

- p. 7. Some of you have suffered, if not followed all sorts of hideous Heresies and execrable Errors; witness your letting out of prison that Arch-Quaker and impudent Seducer *Nailer* and your general Toleration of, or at least connivance at all Religions.
- p. 8. What makes our once famous England like infamous Rotterdam suffering all sorts of Religions . . . how exceedingly you have failed in seeking Unity and Uniformity in Religion.
- p. 11. Have you voted anything against Heresies and Errors, Sects and Schismes?
- p. 11. . . Especially because the thing called Liberty of Conscience hath been in your time more upheld than ever, whereby men are encouraged to be of what Religion they will if they keep it to themselves. Papists or Atheists; Jews and Turks of any Religion or no Religion: witness the multitudes of all sorts of Recusants, besides the arrogant Ranters and Quakers, because there hath been no restraint, no command to the contrary, which is not liberty but licentiousness when everyone may do what is good in his own eyes. If you object that Popery and Prelacie have always been excepted against, I answer it is true, but this is only in word, not indeed<sup>1</sup>, seeing Papists increase and are not any way restrained or questioned, much less punished unless in purse.

W. J. PAYLING WRIGHT.

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<sup>1</sup> One word in original.



## Letters Written to J. M. Hodgson

**J**AMES MUSCUTT HODGSON, M.A., D.D., D.Sc., 1841–1923. Born at Cockermouth, the son of John and Sarah Hodgson, and grandson of the Rev. James Muscutt. Trained at Lancashire College; minister at Uttoxeter, 1866–75; Tutor, Lancashire College, 1875–94; Principal, Edinburgh Theological Hall, 1894–1916. These letters, which have been transcribed by Mr. Geoffrey F. Nuttall, Dr. Hodgson's grandson, need no annotation.<sup>1</sup> They were mostly written to him from Cockermouth during the years he was training for the ministry.

### 1. From John Hodgson (his Father). 25 Nov., 1861.

Mr. Hall has accepted the Call & will commence his work either the 2<sup>d</sup> or 3<sup>d</sup> Sunday in Dec<sup>r</sup>—they have taken the House next to John Banks, that one in which D<sup>r</sup> Stewart lived, for M<sup>r</sup> H. at £20. It used to be £28.

I enclose you some Insurance papers and a Bonus circular. I think M<sup>r</sup> Brown ought to insure by all means & as for M<sup>r</sup> Miller I suppose he will want to lay by his spare cash & I am sure he cannot invest it better than by effecting an Insurance on his life. There are many ups & downs in life so that no one can tell what he may require.

Many of the Aristocracy are insured, even Lord Palmerston is, and the late Sir Rob<sup>t</sup> Peel was. . . .

What do you think now about New College or Rotherham? I suppose Uncle Muscutt will have stated much the same in that matter to you as to me.

He says he suggested New College not so much on its own  $\frac{a}{c}$  as that you could avail yourself of other advantages in London, but he would not advise us to that if he thought Rotherham would suit you better. He seems to draw in a little with respect to New College. I quite think that you ought not to have less than 3 years preaching & sermonising before having to enter fully upon the work. However we have time to think & pray over the matter yet. Be sure to seek by earnest believing and frequent prayer for Divine guidance & then all will be ordered aright. Seek daily to live in the Secret of the Most High. Prayer is the best, & happiest preparation for any work, especially for God's work. I would sooner be anything than a Minister who did not possess a devotional habit of mind. The best and most useful ministers are those most concerned to cultivate

<sup>1</sup> In three or four places obvious words omitted can easily be supplied.

this devotional communion. It gives a power & energy & influence which tells upon all around. Without it the most splendid talents are but like "sounding brass."

Even in preparing for the work same is true of prayer. If you would be really happy & useful, Live near to God & spend as much time as possible in devotion.

### 2. From John Hodgson. 7 Jan., 1862.

I was glad to hear that you had conducted, for the first time, a religious service, & would advise you to do so as often as convenient—if you could get to other localities where you could go over the same ground as to subject it would be of great benefit as your mind would be more at liberty & you would be able to speak with greater freedom of style & manner, at least I find it so in my ministerial experience. Yesterday I conducted two Meetings in the Kirkgate & spoke for a short time on both occasions with scarcely any preparation as I did not know I was to take the services until after I came from Chapel in the Morning—the oftener I try the easier it becomes.

Always let your chief aim be to do good—to win souls to Christ.

When there is an earnest desire for that it is very much easier to speak & what is spoken has far more weight & through God's blessing more likely to be useful.

I told Mr Hall you had broken the ice & had adopted his plan.

He would like to see your outline. We took tea with Mr & Mrs Hall at Mr Beswick's last Thursday. He is a very nice person & a first rate Minister. I like him more & more.

### 3. From John Hodgson. 16 Sept., 1862.

I hope however you may succede [in winning a Scholarship]—but what is still more important I hope you will have great success in your preparation for the all important work to which you have given yourself. Let your great & constant endeavour be to attain all those mental & spiritual qualifications which will eminently fit for labouring in Christs vineyard—so that you may be wise to "win souls to Christ." Strive to live near to God—to enjoy His smile & favor & in order to this be much in prayer. I firmly believe this is the great reason why some Ministers are so much more successful than others because they live by faith & by prayer. May God be with & bless you.

### 4. From John Hodgson. 21 Oct., 1862.

Last week we had our Missionary Meeting Mr Pritchard was the deputation his address was one of the most interesting I ever heard, of course he had long been in the most interesting part of

the Missionary field "Tahita" & "Savage Island." When the French took possession of Tahita he was sent away & then went to "Savage" Island. He had a great many Diagrams amongst which was the Portrait of a Chief who once ate his own Cousin because he had offended him. He first cut off an Arm & ate it before the poor fellow's eyes & then another limb & thus devoured him alive bit by bit—this took place after Pritchard went to Tahita & before he was driven off the same Chief was a local preacher. Many such striking & interesting incidents he related.

5. From John Hodgson. 1 Apr., 1863.

I am glad your preaching lists are improving & hope they may continue to do so. I am also glad to hear that you feel happy in your work, when called out, as very much depends upon a preacher delighting in his work, & I am sure if the heart be right & influenced by the love of Christ & the work viewed, by faith, in the light of eternity it must be one not only of solemn importance, but of interest & delight. Next to having a personal knowledge of the Saviour & a good hope of Heaven there can be no greater happiness on earth, than to tell of that Saviour & to seek to inspire that hope in others. Let this be your great aim in all your efforts & may God abundantly bless all your endeavours.

6. From John Hodgson. 10 June, 1863.

I have recently been very much pleased & encouraged in the case of one of our Sen<sup>r</sup> Sunday school scholars.

She & another of Miss Banks scholars I had noticed attending the prayer meeting & from their appearance I thought they were under serious impressions, so one night when returning from a union meeting I took the opportunity of speaking to them as to their state of mind & I found that one of them had decided & found peace, the other was under concern, so I took several opportunities of talking to her & she became exceedingly anxious but it was some time before she could obtain peace, at length when I was explaining to her the text, "He hath made him to be sin for us &c" she was led to see salvation in Christ's work & at once found peace & is now very decided & very happy. Mr Hall has conversed with both of them & will no doubt be proposing them shortly as candidates for membership.

7. From John Hodgson. 30 Oct., 1863.

I think you ought to devote as much time as possible to sermonising, as that seems to me the all important work, your preparing season will soon flit away & I think it must be a great matter to be prepared with a stock of sermons when entering upon the work.

May you be aided & guided by Divine Wisdom.

8. From John Hodgson. 15 Apr., 1864.

On Tuesday & Wednesday I attended the meetings of the County Association in Carlisle—they were the most interesting I have been at & I hope will result in great good. Sa<sup>1</sup> Morely<sup>1</sup> & the Sec<sup>t</sup> of the Home Missionary Society were present. Also Rogers & Armitage as a deputation from the Lancashire County Union.

From a statistical account read at the meeting it appears that our denomination has been retrograding in Cumberland during late years. M<sup>r</sup> Morely said he was appalled to find what was the real state of things in the County. He had thought that what we needed was financial help—but he was now satisfied that something more important & vital was wanting—a Baptism of the Spirit.

The Deputation thought that for one thing there ought to be a few Evangelists employed to penetrate the masses who attend no place of worship & a system of lay preaching established.

M<sup>r</sup> Morely promised to give £50 per annum provided the churches will raise £200. The Home Mission Society through the Lancashire Union will help to the extent of £300 per annum.

It was agreed to affiliate this Association with the Lancashire Union. Cumberland churches will still hold their own conferences & appoint Delegates to attend the Lan. Association Meetings.

A deputation was appointed to meet a deputation from Lancashire to consider & arrange plans to which meeting Sir John Crossley is to be invited in the interests of Westmoreland. . . .

Morely made a first rate little Teetotal speech after dinner on Wednesday & Wilson pitched into smoking. He affirmed that there was no great[er] barrier to all that is good than drink & that there is no means by which the working class can be so benefitted as by Teetotalism.

9. From John Hodgson. 10 Dec., 1864.

You will likely be getting anxious now respecting your future lot & sphere. I hope you are making it a subject of earnest daily prayer for divine guidance. It is a very important concern & I hope you may be guided by Divine Wisdom. This you undoubtedly will if you commit your way unto the Lord & pray unceasingly in faith & in submission to the Divine Will.

10. From John Hodgson. 27 Jan., 1865.

I suppose you will begin to feel some anxiety respecting your future position.

Remember the gracious exhortation “commit thy way unto the Lord.” Act upon this, cease not to seek his interposition and guidance, watch the indications of his unerring hand, leave the

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<sup>1</sup> Samuel Morley.

matter in His hands & rest assured he will perform his promise "he shall direct thy goings."

11. From John Hodgson. 2 Mar., 1865.

I am glad to hear that your preaching lists are still so good. "Pray without ceasing" that God may open up a plain path before you & guide you to the right place, when he sees fit you should settle in a sphere of labour, also that he would thoroughly fit you by his Spirit for successful labour.

A month ago it was proposed to elect 2 more Deacons, last night J Rothery & I were chosen, I had previously told Mr Hall & others, when wanting to know if I would stand if chosen, that I would not, unless they took away the drunkards cup from the Lords Table so that I scarcely thought I would be chosen. It seems however that I was at the top of the list & so was first called upon to say if I would accept the office. In doing so I said I was ready to admit that it was my duty to do all in my power (as a member of the church) to promote its welfare but as most of them would remember that some time ago I had refused to stand as Deacon & so felt it my duty to do again, unless the church was prepared to remove intoxicating Wine from the Ordinance. As I could not conscientiously take it neither could I consistently give it to others, because I could not possibly believe that an article productive of so much sin & misery—that was such a great curse both to the church & the world, could be a fit or proper emblem to represent the pure life giving blood of Christ—that such an idea was to my mind a gross absurdity. I did not however wish to force my views upon others, but I claimed the right of acting upon my own convictions of *right & duty* & that I was determined never to countenance the use of intoxicating drink in any place & especially in a religious ordinance. If the church was willing to meet my views & the views of several of the members by removing this and using the pure fruit of the Vine, which I firmly believe was the Wine used by the Saviour when he established the Ordinance—then I was willing to serve the church as Deacon or in any way I could. If not I must decline. Mr Hall then said that it was simply a ques<sup>t</sup> for the church to settle, but before proceeding with that he would call upon Mr R. to say if he would accept. John said his position was precisely the same as mine & he did not think he could have expressed his own mind so clearly as I had done.

Mr Hall enquired what was our custom, whether it was usual to decide a proposal the same night or defer it to another Church Meeting. Mr Brown was not present. He is in Liverpool. Jno Banks thought it might as well be settled at once. Had it been put to the meeting I have no doubt but it would have been unanimously voted to make the change. It was put to the meeting whether to

decide at once or at the next meeting the latter was carried. I have long been waiting for a favourable opportunity to broach the ques<sup>t</sup> but never expected such a grand chance as this.

I am confident the decision will be favourable. If not Mr Brown & Mr Banks will get all the Diaconate to themselves—for no one will join them.

12. From John Hodgson. 13 May, 1865.

I like the ground you have taken as to the Christian duty in reference to Teetotalism.

It is the ground upon which I once gave to Mr Wilson who was our minister a regular nailing.

In a sermon on Sabbath observance he had argued that Christians ought not to take a walk on Sunday even for the good of their health—altho' in itself quite right—if they thereby encouraged or countenanced others in their pleasure seeking on that day. So I took his argument & applied to the other subject & he was fairly fixed. . . .

Have you seen Dr Halley's & Newman Hall's speeches at the Union Meetings upon American affairs ?

13. From John Hodgson. No date.

I was glad to hear that you are not over anxious about a settlement & that you feel such confidence in divine guidance, which I am sure will be quite right, trust to that & never yield to doubt or fear. As to a church with Brewers for its leading men, I would sooner that you never had one at all than one of that sort, for my part I would sooner have a room in the centre of St Giles's.

Such men as Brewers &c must be a great curse to a church however liberal they may be. Such a church might do for men like Mr Raby who do not care to wear Christs Livery take the church's pay and do the Devils work. He has been getting 500 pamphlets printed & circulated against Teetotalism.

14. From John Hodgson. No date.

At the Church Meeting on Wednesday last the Wine Question was decided. Every hand was held up in favour of the change. 14 members were present.

15. From John Hodgson. 24 Mar., 1866.

I saw John Pearson last Monday, he said the Deacons & some of the Aristocrats of the Whitehaven church were very anxious to get up a call for Mr Gordon, but many of the commonality are against him.

Mr Muncaster asked Mr P. if he w<sup>d</sup> vote for to which he replied

no. M<sup>r</sup> M said it was a pity & asked his reason. M<sup>r</sup> P told him he would vote for a man whom the common people could hear gladly, which was not the case with respect to M<sup>r</sup> G. for they often could not understand him, M<sup>r</sup> M thought there could be no difficulty in their understanding him, M<sup>r</sup> P then quoted one of Gordon's sentences "God brought cosmos out of chaos" & asked how many w<sup>d</sup> understand that. Pearson thinks they will not be able to get up a call.

16. From John Hodgson. 5 Apr., 1866.

I feel that your present position with reference to Uttoxeter is one which requires much prayerful thought & I trust that you will be guided by unerring Wisdom.

Judging from what you have stated respecting the place—and providing the Call should be perfectly unanimous & especially if you have reason to think that the desire for you to settle there is strong—I should be inclined to think that to respond to their invitation would be the path of duty, although the place may not be exactly what inclination would have chosen.

I do not think that what you state respecting your own feelings or future prospect should deter you—if the way is plainly & providentially open before you. It is quite proper (I think) to aspire to a high & important position in the Church of Christ, but we must not forget that "God's ways are not our ways." He can raise & often has raised, at the best time, his servants from the greatest obscurity to the highest eminence in his service. "He that is faithful in that which is least is faithful also in much" & "To him that hath shall be given." My advice is not to trouble yourself about the future, but endeavour to ascertain what is the Divine will regarding the present, & leave the future to Him who sees the end from the beginning.

It is better to begin low & work up, than the reverse which is often the case, Better too to be in a small place happy & useful than in a larger sphere with disunion & unpleasantness which might harrass the mind & unfit it for study or for successful effort.

From what you say of the people at U. should their invitation be very cordial I think you might be comfortable amongst them & do as much good for a few years, as in a larger sphere. If they are tolerably intelligent I see no reason why you should not exert all your energies in endeavouring to build up & extend the cause, "Doing all heartily as unto the Lord" & then instead of such a quiet place injuring you or preventing you from attaining a more influential position in the future—the results might be just the opposite. Suppose you could fill the Chapel & be instrumental in leading a number of souls into the fold of Christ—you might thus gain a

reputation & an influence which would open a way for you to a more important office. I would have you take a sufficient time to consider before replying. . . .

I think you take a wrong view when you say the quest comes very much to this either to take U. or give up the Ministry. I see no need for such an alternative. It is still true whatever appearances may say to the contrary—"Commit thy way unto the Lord & he will direct thy steps."

Write soon & I will write from Carlisle.

17. From John Hodgson. 16 April, 1866.

With respect to the call to Uttoxeter I certainly think that the path of duty appears plain, everything seems to point you thither & unless providence should within a few days by some means indicate otherwise, you ought to accept the call, "Gathering assuredly that the Lord hath called you to preach the gospel there."

I quite agree with those who recommend you not to undertake to give an address every Sunday afternoon, not by any means. Monthly is quite often enough to address children, much as Mr Hall was adapted for the work I sometimes thought that was fully often for him. Children like change. Besides it is better to address them less frequent & be able to interest them which it is more likely will be the case than when addressed so often.

It will be most satisfactory to have an understanding with them on this matter. I would write to them at once before deciding as to the call, & I would also test them as to changing the Wine, it will perhaps be the best time to gain the point, you will now possess an advantage similar to what we had when we got ours changed.

I should not exactly like to object to go to a place simply on the ground that intoxicating Wine was used at the ordinance but if when I had assured them that I had a conscientious objection to it, they should refuse to remove it, I think that it would make me hesitate & very likely deter me from going. You must however use your own discretion on these matters.

18. From John Hodgson. 18 May, 1866.

We were glad to hear of your safe arrival & comfortable settlement at your sphere of labour & most earnestly do we hope & pray that God may smile upon you & all your efforts in His Vineyard.

May He grant you all needed wisdom grace & strength for the great work to which you are called. May you ever go forth in His strength making mention of His Righteousness even His only & feel that you can 'do all things through Christ which strengtheneth you' & be very happy & successful in His service.



19. From John Hodgson. 6 June, 1866.

How did you get on at your reopening services? I was sorry you could not obtain a stranger to preach as it would have been some relief to you. I am afraid you will find it hard work getting sermons ready, you had such a poor stock to begin with. Have you any idea when your ordination will take place? . . .

I am glad to hear that your folks seem to be turning out satisfactorily & I pray that you may have Gods richest blessing & be very happy & useful amongst them.

I believe there is nothing like visiting & looking after both members of Church & Congregation, judicious visiting promotes a kindly feeling & excites a greater interest & upon this a Ministers success very much depends. May you be divinely guided in all things.

20. From John Hodgson. 7 July, 1866.

You will probably have heard by this that Lord Naas having accepted the office of Sec<sup>t</sup> for Ireland under the new Government, has consequently to be reelected for Cockermonth & the liberals thinking this a favourable opportunity have brought for<sup>d</sup> Mr Lawson & it is expected there will be a hard contest.

If we can only get Lawson in, the old Burough will redeem its long lost noble character. It is likely Mr Hall will have to come to vote.

Should we succeed in ousting the *Great Lord* we shall be like to run wild with joy. Thursday was the day when it was decided to contest the election, in the evening Lawson addressed a very large & enthusiastic meeting. I think there is no fear of a majority for him in the town the fear is respecting the villages.

If a liberal cannot be returned now the old Burough may just as well go to sleep for half a century, but I have good hope of success.

21. From John Hodgson. 8 Nov., 1866.

What is Mr Gregory? I dont remember him at all. It is trying when people leave a place for another in the same town but you must not be cast down by such circumstances. Cast all your care upon him who careth for you. Whatever difficulties or discouragements may cross your path, altho' there should seem to be mountains on each side & the red sea before, still, "Go forward" relying not upon human aid but upon a divine arm. "It is better to trust in the Lord than to put confidence in Man." Perseveringly go forth in divine strength in the faithful discharge of duty depending firmly upon the promised blessing & that blessing is certain. I believe the assurance given to Joshua is applicable to all who are faithfully labouring in God's service—"Be strong & of a good courage, be not afraid neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest."

22. From John Hodgson. 10 Sept., 1867.

When you get your visiting society formed let me know particulars as I think of speaking to Mr Lewis about starting something of the sort here. Except those who attend cottage meetings, our members are absolutely doing nothing to promote the cause of Christ & get people to hear the gospel & it seems great folly for a Minister to keep spouting away to the same handfull of folks week after week who know all that can be told them & who receive the Word just as a duck receives water on its back. I dont see how we can expect prosperity while those who profess to feel the value of spiritual things & the preciousness of souls, sit still as if utterly indifferent about eternal realities.

23. From Ann Muscutt (his Grandmother). 1857 ?

I have heard Mr Smith but three times but O dear what a difference between Mr Morrison and him I can make nothing of him they said Mr M would draw no fresh ones to come but this man will drive many away that did come the place is thin very thin what is to come of us I do not know for there is no pleasure in going and how long he is going to stay I know not but till after New years day has [*sic*] he is to be one at the tea party also Mr Hindes and Mr Sanders what such a meeting it will be time will show O how I do wish we had a good minister arise o Lord and plead thine own cause let not the eneme pravel against us

My dear J neglect not reeding your Bible and pray to the Lord for grace to understand it where withall shall a young man cleanse his way by taking heed thereto according to thy word I doubt not you will have good example set by Mr W be civil and kind to all with whom you have to do.

24. From Sarah Hodgson (his Mother). 14 April [1866].

I am very glad that you seem more inclined to go to Uttoxeter for I think that you may be quite as happy at a small place as at a much larger one and if as I hope may be the case you are the means with the blessing of God in raising and enlarging the interest it will be so much more to your credit.

25. From Polly Hodgson (his Sister). No date.

This week there is a converted clown giving lectures on Total Abstinence in our Sunday School on Monday night it was on Englands curse and its victims on Tuesday The Snake in the Grass to night The young Man's story (his own) and tomorrow night there is to be a tea drinking and then a lecture on The prodigal's return (his own).

## Letters to J. M. Hodgson

26. From Sarah Ann Hodgson (his Sister). 20 Dec., 1861.

The gas went out the first Sunday night Mr Hall preached just in the middle of his sermon, there was not a light left in I think it was from want of water. The Chapel has to be hung in black on Sunday because Prince Albert is dead. Mr Hall is going to preach a sermon on Sunday night on the melancholy death of Prince Albert.

27. From Sarah Ann Hodgson. 9 July, 1866.

We sang the Tedium yesterday it is the second time for it, once while I was away, it was very well liked generally.

28. From John William Hodgson (his Brother). 7 March, 1867.

Miss Irwin had to be taken out of the Chaple last Sunday night but one in a fit just as she had got the Te Deum finished.

29. From John William Hodgson. 14 Nov., 1864.

We have got a fire brigade in the town it is comical to see them running through the town all the men pulling with all their might and maine at the fire-engine, they wear short frocks and a belt round them, in the belt they have axeses stuck for breaking windows to let the flames out.

30. The Call to Uttoxeter.

The Independent Church, Uttoxeter, to Mr James M. Hodgson M.A.

Having at a church meeting unanimously agreed to invite you to become our Pastor, it was resolved as a further token of unanimity, and of the earnestness of the Church, that each member's name should be affixed to its call.

We now cordially invite you to come and labour amongst us in holy things; should you be led to do so, you may rely upon our sympathy and our prayerful help. We are persuaded that there is a larger field for usefulness than the size of the town itself would seem to indicate, and we believe that your ministry would be the means, with the blessing of God, of largely increasing the Church, and promoting His glory, We pray that in your decision you may be guided by the Head of the Church with whom we leave the result. April 2<sup>nd</sup> 1866.

[47 signatures follow.]

## The Dutch Church in Norwich

**D**URING the religious persecutions in the Low Countries by the Spanish in the sixteenth century there was a considerable movement of refugees to various English towns. As the refugees were industrious, law-abiding people, many trading and manufacturing centres were glad to welcome them as settlers. Norwich was one of these. Through the solicitation of the Queen in the City's behalf by the Duke of Norfolk<sup>1</sup> a small number of Dutch and Walloon families arrived in Norwich in 1566. While the number of Strangers was small at first, being about three hundred,<sup>2</sup> others soon followed, and as they prospered in their new home their number rapidly increased. In 1583 there were 4,679,<sup>3</sup> certainly a sizable number considering the fact that the City contained no more than thirteen thousand inhabitants at that time.<sup>4</sup> The Strangers paid the customary taxes and formed a most useful part of the City's population. Undoubtedly their religious beliefs became well known throughout the City and some of the citizens must have been influenced by them. Robert Browne "harde saie" that the people in Norfolk were very forward in religion<sup>5</sup> and it may have been the presence of these Strangers that induced him to come to

<sup>1</sup> W. J. C. Moens, *The Walloons and their Church at Norwich, 1565-1832*. Huguenot Society of London, 1888. Volume I of its publications. This book gives a fairly complete account of the settlement of the Strangers in Norwich, and the subsequent history of the Walloon Congregation.

J. S. Burn, *The History of the French, Walloon, Dutch, and Other Foreign Protestant Refugees Settled in England . . .* 1846, is interesting, but with regard to Norwich, at least, it is not always accurate.

<sup>2</sup> Book of Orders for Strangers, 1564-1643, fo. 27 [p. 37, Johnson's Transcription]. This book, now in the Muniment Room of the Castle in Norwich (Case 17, Shelf d) contains the laws the City passed for the governance of the Strangers, an account of the difficulties which developed between the Strangers and the City magistrates, and some of the regulations the Strangers drew up for themselves. Moens calls it the Dutch and Walloon Book. It is in very poor condition and the transcription by Frederic Johnson, late City Archivist, was made use of by the writer.

<sup>3</sup> Mayor's Court Book, Norwich, 1582-1587, 9 Nov., 25 Eliz.

<sup>4</sup> This is the estimate given by John C. Tingey in Hudson-Tingey, *Records of the City of Norwich*, II, cxxiv, cxxvii-cxxviii. Moens followed Blomefield, *Essay towards a Topographical History of the County of Norfolk*, 2nd ed., 1805-1810, III, p. 93, in saying Norwich had a population of 70,000 in the fourteenth century. Tingey shows this estimate is entirely too high.

<sup>5</sup> *A True and Short Declaration*. Printed in the *Congregationalist*, London, 1882.

Norwich to teach. Some of them were reputed to hold Anabaptist views<sup>1</sup> and Browne may have taken some of his more radical ideas from them.

Be that as it may, the influence of the Strangers on religious beliefs in Norwich must have been considerable, and through Robert Browne and his Norwich followers Congregationalism may owe more to these Strangers than it is aware of.

The following articles, taken from the Book of Orders for Strangers in Norwich, should be of interest to the student of the Dutch Church in England, as well as to the Congregationalist. They show the government of the Norwich Congregation to be more democratic than the one advocated by the Dutch Church in London in 1560,<sup>2</sup> but quite similar to the government finally adopted in 1641, and published in 1645,<sup>3</sup> by the London ministers, as the guide to all Dutch Churches in England.<sup>4</sup>

The emphasis put on the enforcement of moral laws and the tendency to mix civil and ecclesiastical matters resembles some of the practices which developed in certain of the New England colonies.

The following excerpts are taken from the Book of Orders. The folio number is that of the original MS. as given in the margin of Johnson's MS. The page number is that of Johnson's copy of the Strangers' Book.<sup>5</sup>

STEPHEN S. SLAUGHTER.

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39 66 The manner and order of certayne articles, made by the mynister of the Duche church, to kepe ther companye in good order ffollowinge the delyberacon, Conclusion or agreemente of the fflower and twentieth daye of februaryi 1 5 6 9 concerninge certayne meanes to be propounded to the Congregacion, wherbye (accordinge to the worde of god) to mayntayne the church here, in chrystian peace and tranquylite. The brethren of the Concistorye, with the deacons and men, do geve the bretherne of the congregacion to understande, That they (accordinge to their uttermoste indeavoure) can none other wayes perceyve, but that these

<sup>1</sup> Book of Orders for Strangers, fo. 81d-82. Johnson's Transcription, pp. 183-185.

<sup>2</sup> John H. Hessels, *Ecclesiae Londino-Batauae Archivum*, II, No. 282.

<sup>3</sup> *Corpus Disciplinæ: or the Discipline, Together with the Form of all Ecclesiastical Administrations used in the Dutch Churches Within this Kingdom*. . . . Published by the Ministers and Elders of the Dutch Congregation in London . . . 1645.

<sup>4</sup> *East Anglian, or Notes and Queries*, New Srs., xiii, pp. 177-178.

<sup>5</sup> || indicates beginning of new page in Johnson transcript; occasionally, as 45d. and 48d., the transcript fails to give the folio number; . . . =MS. torn or indecipherable.

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articles followenge, (yf they do please the Congregation) shall most beste serve to the peace and unite of the Church, so longe as the congregation shall thynk good.

1. Fyrste inasmuche as here in this congregation or in anye other, no ordenaunces or articles to the Governemente of the Church, owght to be accepted : Or (yf it were accepted) owght to be kepte, but those whiche do accorde withe the worde of god, or (at the leaste) to the quyetenes of the Church. Not contendinge agaynste the same : Consyderinge also thatt followenge the same, no inconvenience (whiche nowe or hereafter might be thought to growe in tyme to come in this congregation) owght to be accepted : bycause they maye be used in other Churches : unlesse yt canne be shewed (by reasons of scripture) that suche inconvenienses do take their fowndacion (not in cawses goenge before other churches,) but in godes worde. Or ellis that theye be shewed to contende agaynste the same.

67 2. So it is that the bretherne do fynde yt good, to counsell that everye eyght or fortene dayes, accordinge as tyme and parson wyll sarve : The tewsdaye at two of the clocke at after none, that whiche maye be called to the acknowledginge of godes worde, shall declare in the Conciistorye, a certayne place of the holye scripture, orderlye ; bycause that they so exercisinge || themselfes (the one takinge yt ther the other leaveth yt, may (at tymes convenyentes) exercize themselves to speake openlye.

3. Itm bycawse that no man shall have Cawse to complayne, that ther shulde anye thinge be tawght wherof we wyll not, or cann not geve an accoumpte. So yt is, that the same tewsdaye at tyme aforeseyde (namelye everye eight or fortene dayes) there shalbe censor holden of the sermons of the preachers, aswel of those whiche preache openlye, as of those whiche shall have propounded in the concistorye, the whiche shalbe done, by the preachers propoundes and the bretherne of the concistorye, whiche shall knowe howe to geve an accoumpte of their sensure, whear as the moste reasons and voyces shall take place. And those whyche wyll repungne ageynste the same, shall (by lawefull meanis) be corrected. The whiche sensure shall contynue so longe as yt shalbe fownde meeete and convenyente to the stablyshement of the Church. And yf that anye dysquyete shall aryse therby we shall not leave of to use lawefull meanes agaynst yt.

39d 4. Itm̄ in asmuche as all the membres of the churche owght to chuse all their parsons as be nedefull for the governemente of the Churche, So yt is, that the eleccion of the elders shalbe done everye yere as yt hath bene hether to. And bycawse that the Congregation often tymes do not knowe who meete to serve, and that they by their ignoraunce shulde not be disceyved; Therfor shall the preachers and Elders whiche have served that yere, and have beste experyence of the congregation, preferre xxiiii<sup>ti</sup> men more unto themsealves befor the congregation, that owte of the xxxvi ther maye be chosen by moste voyces of the congregation, Twelve, to be Elders. Herebye, nottwithstondinge not inhibitynge the bretherne of their libertye, but yf so be that they accordinge to the wittnes of their conscience do knowe anye other meete for that servis (withoute the nombre of the foresyde xxxvi) that they maye freelye electe the same. ||

68 5. Itm̄ that the Elders (accordinge to their power) shall have a dilygente regarde unto the congregation as their offyce dothe requyre, that as sone as is possyble they do unyte and styll all stryfe and contencion, avoyde all uncomelynes, have a regarde to the fawltes of the congregation, further or cause that dronkerdes maye be expelled oute of the tiplin howses, Often to visyte the healthefull and (Especiallye) the sycke everye one in his quarter, further to declare unto the concistorye that whiche they cannot styll themselves that ther maye be foresight therin, And to geve the preachers to understande of the sycke, that they bothe (aswel Elders as preachers) maye faythefullye sarve in their offyce.

6. Itm̄ that no man maye have cause to complayne that he (through the service of the congregacion) doth suffre hynderaunce eyther in governinge or maynteyninge of his howsse, Everyone that hath served one yere shall declare the cause wherfor he desyreth to be discharged. The whiche beinge consydered of by the bretherne of the concistorye (so farr as the excuse be fownde worthy) shalbe accepted. And after that followenge all reason and necessite of the Churche, shalbe handled and done withe the moste reasons and voyces of the Churche.

7. Itm̄ that the Elders shall sometymes, upon the Sondayes and holye dayes (as yt is needefull) walke dilygentlye (by turnes) in all streetes, to cause those people whiche often in the tyme of Sermons, do use muche lyght conversacion, the whiche is the cause of the most offence,

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- to come to the Sermons. An yf that anye man be fownde, Twoo or three tymes to be dysobedyente to suche good orders he shalbe ponnysshed accordinglye.
8. Itm̄ that the Elders whiche reade upon the Sondayes before the Sermons, after that they have ceased from readinge in the Byble, shall (before the Sermon) reade the  
69 tenne Comandementes || and the beleve : wherbye that they whiche can them not, maye learne them by the often contynuaunce of hearinge them.
9. Itm̄ the deacons shall be chosen (yerelye) and that in this wise, The preachers, Elders and Deacons, shall preferre unto the congregacion xxiii men more unto the twelve whiche have served that yere, that owte of the xxxvi ther maye be twelve chosen (as yt is sayd of the Elders) unto the mynisteracion of the poore, withe suche fredom as befor is sayde of the Elders.
- 40 10. Itm̄ that the Deacons shall dyligentlye gather in, and feythfullye dystribute the awlmes lyke as they have done hether to So that they shall mynister unto the poore. Of whome the mynisters shall geve them to understande accordinge to the weight of ther offyce in suche wise as the most voyces of the mynisters and deacons shall conclude. Also the deacons in suche cases shall not reiecte the reasons of the mynisters. And that this maye the more convenientlye be done : The deacons shall (yf they require it, whiche do serve in ther monethe) come into the Conclistorye for to shewe suche cawses as they have, and (for the more unite) to communicate therof together.
11. Itm̄ that it shalbe handeled in the goenge of or discharginge of the deacons, in the exceptynge or refusinge of their excuses, lyke as above is sayde of the Elders.
12. Itm̄ that the eleccion of the Eight men, shalbe done (yerelye) in this wise.<sup>1</sup> That unto theis eight whiche

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<sup>1</sup> The tyme of Mr. Thomas Parker Maior. [1568] an ordenaunce made for the Alyans straungers.

Itm̄ that owte of yor whoale companye, ye shall electe & name to the Maior for the tyme beinge, Eight parsons for the Dutche congregation, and fower for the wallownes, that shalbe governoures to the whoale companye : And shall take upon them the chardge and awnsweringe, for suche as shalbe fownde remysse and neclygente in parfourminge the articles afore (for straungers) specified, or anye article or order hereafter thought meete and necessarye to be kepte and observed. And those eight and fower parsons shall yeerelye be presented to the Maior for the tyme beinge, within seaven dayes after the Maior shall have taken his chardge. And yf anye of the eighte and fower shall fortune to departe eyther owte of this Citye, or ellis shall dye : That then within seaven dayes after his or their departure of this Citye, or their deathe : the reasydewe of the eight and fower shall (in the name of the whoale companye) present unto the Mayor, the name & names of hym or them so elected & chosen anewe (fo. 19d, pp. 11-12 Johnson Transcription).



have served the yere before, Syxtene more shalbe preferred unto the congregacion by the preachers, Elders, deacons, and the eight men withe the governours, whearbye, that owte of theise xxxiiii<sup>t</sup> eight maye be chosen and instituted to the service of the congregacion. ||

70 13. Itm̄ that the Eight men and Governours shall endeouvre themselves to mayntayne the ordenaunces appartayninge to the draperye and cangeauntrye: And therin neither to renue, adde to, ne plucke from, withoute the Comon voyces of the drapers and Cangeantiers. And all those politicall matters, whiche shall come befor them, shalbe united uprightelye by them. And not to suffre anye obstynate questions or inconveniences, but to suppress them accordinge to their discretions, that they maye not be troubled withe smalle matters, whiche ar nothings elles but trifles.

14. Itm̄ that the seyde eight men, whearas they knowe or ar geven to understaunde of anye fighters, dronckardes, whooremongers, streete walkers by nighte, contencious or rebellious parsons, whether they be of the Congregacion or nor [not ?] they shall cawse them to be ponnyshed accordinge to the faulte, that all evell maye be rooted owte from emongeste us, lyke as theye are therunto ordeyned by the maistrates.

15. Itm̄ that yt shalbe handeled in the goenge of, or discharginge of the eight men (in the exceptinge or reiectinge of their excuse) lyke as above it sayde of the elders.

40d 16. Itm̄ ther shalbe chosen owte of the congregacion, fower bretherne whiche shall have a regarde to the wyddowes and fatherles, as thei . . . te oversears, lyke as it is used in all reformed Churches and Cityes: whiche shalbe preferred unto the Congregacion in suche wise as before is sayde, namelye twelve: owte of the whiche, fower shalbe chosen unto the seyde offyce. Referringe all ways their excuse as is above sayde. Whiche sayde oversears shall consulte together withe the concistorye and the eight men, what maye be fownde needefull to thestablyshinge of their offyce. ||

71 17. Itm̄ that the seyde fower men, shall receyve all deptes appartayninge to the service of the Church, and paye the same unto those to whome yt shall belonge. And that they maye the better accomplys the same, everye membre of the congregacion (whiche can not do anye contribucion to the service of the Church) accord-

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inge to his habilite shall declare, what he shall owe to paye everye quarter : And he that shall unreasonablye withedrawe hymselfe from it, shalbe accompted unworthye of the ministracion and this harborowghe so graciouslye geven to us.

18. Itm̄ that all impenitente and obstinate rebelles, whiche are disobediente to the governemente of the Church, and wyll not (after their tyme admonished) repente and leave of their wickednes and synne, shall be presented to the congregation to be excommunicated, withoute callinge together of the particuler bretherne : But to use in that behalfe the governemente of the Church (namelye) the Elders, Deacons and eight men. Notwithstandinge yf anye particuler brother do knowe anye reason to the contrarye, they shall or maye geve yt to be understood to the aforeseyd governors of the Church whiche (accordinge unto the power of the most voices of the Churches shalbe excepted in all thinges meete and reasonable.

19. Itm̄ that also to the helpe of the Elders, ther shalbe appointed by the mynisters and Elders in everye quarter, certayne particuler bretherne, to have a more regarde to the conversacon of the bretherne. And yf ther be anye unrewlynes perceyved in them by the same (after twoo or three tymes beinge admonished) they shall declare them to the Elders, and therin remedye to be sought as aboveseyde.

20. Itm̄ that everye quarter, the sowpper of the Lorde shalbe mynistred beginninge the fyrst sondaye in auguste : and consequentelye ffollowenge everye fyrst sondaye of the fourthe monethe. ||

72 21. Itm̄ that they whiche desyre to ioyne themselves to the congregation shall have their names redd from the pullpitte unto the congregacion fourtene dayes before the Comunion : Bycause that yf anye man do knowe anye thyng to be sayde agaynste them, he maye declare yt in tyme.

22. Itm̄ than nowe from henceforthe, all those whiche shall desyre to ioyne themselves to gether in the state of matrymonie, shall have their names publyshed, three severall dayes.

23. Itm̄ that they whiche shall be preferred to the congregacion, aswell Elders as Deacons, eight men and oversears, shalbe chosen by bylles, lyke as it hath bene hetherto used in this congregacion : And the same to be presented

unto the congregacion (gevinge them eight dayes respite) bycause, that yf anye man knowe enye lawefull cause in anye of those elected, whearbye he might be unmeete for the ministerye, he might declare yt, and geve yt to be understaunded.

- 41 24. Itm̄ that these orders shall not be altered, nor anye other newe orders browght in or publyshed, but by the consente of the congregacion. Nottwithstandynge we wyll nott herebye exclude necessarye governemente and ministerye in the Churche.

Itm̄ that these artycles before recited shalbe redd fower tymes a yere (openlye) to the congregacion: that no man maye complaine that he hath not well understood them. And bycause we will not defrawde the congregacion of the<sup>r</sup> libertye, therfor they shall, on thursdaye nexte comynge (after the sermon) geve up ther bylles with their names, and therupon sett these woordes, I consente or I consente not. And they whiche sett, I consente, shall geve to understande, that they do approve this [*sic*] articles, and reiecte the former. And theye whiche shall sett, I consente not, shall geve to understande, that theye reiecte

- 73 these and || approve the former articles of the churche, which are no lenger ordeyned, then yt shall please the congregacion. And then, looke whiche is fownde by the moste voyces of the bretherne, eyther to be consented unto, or not consented unto—Therbie. Therbye desyre the concistorye, eight men, and deacons to rwle themselves lyke as it becomethe everye membre of the Churche not otherwise to do. Herewithe also yt is to be understanded, that those whiche be bretherne of the churche and here presente, and do not geve up their bylles on thursdaye nexte comynge as is aforeseyde, shalbe holden to have accepted and consented unto these articles, or ells to have reiected them accordinge to the nombre of the voyces.

These articles declared unto the congregacion the seaventhe daye of Maye 1570 accordinge to the good advice and pleasure of the whoale congregacion: whiche, whether they shall please them or no, that shall appeare on thursdaye nexte comynge, eyther by the consentinge or reiectynge of the same by the congregacion. But bycause that the bretherne maye the better conswite with themselves upon the premisses, yt shalbe prolonged untill wyttsondaye after the sermon at afternone.

Upon occasions of these articles, grewe great contentions

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by reason they were permytted to putt the articles in execution, and dyverse with their mynisters, were comanded and appeared befor Master Maior and his bretherne wheare Johannis Pawlus, (a man learned,) had gathered to hym a xxii parsons, whiche parsons the xiii<sup>th</sup>. daye of June, in the presentes of M<sup>r</sup>. Clere and M<sup>r</sup>. Drewrye, with M<sup>r</sup>. Maior and his bretherne afore upon good cawses proved agaynste Johannis Pawlus and Peter Obrii was an order decreed and sett downe, as in these woordes hereafter ensewethe.

41d      The Decree agaynste Contenders.

74      Wheras Johannes Pawlus and Peter Obrii, The one elected || of late senior, and the other one of the eight men for the governemente of the Duche congregacion in Norwiche, for that by troublesome dealynges and nawghtye behaviours, they have geven cawse of greate dyssencion and dysequyetenes in that churche to the offence of the mynisters therof, and godes people and the peryll of their owne sowles. We do decree and determyne that the seyde Johannes Pawlus, and Peter Obrii, Shall openlye in their foreseyde Churche (at some sermon, or at some solempne meetyng ther of the multytwde) confesse and acknowledge their faultes and so reconcile themselves unto the congregation offended, and that within seaven dayes nexte ensewenge after this ower order decreed : Or elles we do pronounce the seyde John and Peter to be unfytte men for those offyces, and wyll them utterlye to surcease to administer enye funccion. And charginge the seyde congregation that those men Peter and John, beinge thus from ther offyce (for their owne desartes and fawlte) by ower Decree removed, and suche as maye supplye ther romethe, as ar therto lawefullye elected, to procede to suche eleccion apparteyninge.

Itm that whear as the seyde Johannes Pawlus and Peter Obrii, upon complaynte in suche order as lawe requyrethe, and do stonde bownde to be of good behavioure, are no longer here to be suffred then they shall so lyve in order, yf they shall nott within one senete resolve themselves accordyng to y<sup>e</sup> order in the former artycle appoynted, that then they shall not enioye enye privilegedge for their abidinge here. And yet further stande charged and awnswerable to all matters as they maye be burdened iwstelye wythe for the breache of that bonde, and for dysobeyng anye other good order by us to them prescrybed. ||

Itm̄ we do determyne, that all the artycles here befor propounded or sett forthe in y<sup>t</sup> churche whiche be eyther contrarye, dysagreinge, or repugnaunte in anye poynte to the artycles of late alowed by my Lorde byshoppe of Norwiche, or to theise orders nowe by us decreed, shalbe voyde and of no force.

After these thynges was an order decreed for the goodes of suche as departe havinge no chyldren, which was sett downe as here after ensewethe, *viz*—

Itm̄ that the goodes of suche as departe this lyffe withoute anye wyll havinge chyldren not of ripe yeris, shall remayne in the custody and dyspocion of the nexte of kynne, beinge of full age : And layenge in suffyciente bonde to the concistorye or senate of the seyde churche to the use and behoofe (notwithstandinge) of the chyldren of the parties so departed or their nexte kynsefolke, untill the seyde chyldren or kynsefolke, come to the full yeris of dyscretion : At what tyme the seyde parties to whome suche goodes were (as aforeseyde) comytted, shall forthewithe restore the same, and make therof full and lawefull accoumpte, to be alowed by the senate aforeseyde.

This order was also referred to the order of my Lorde the byshoppe as the rest were, and thus was thought that all contention had an ende, but yt otherwise fell owte : for by reason of a newe grudge conceyved emonges the Duche mynisters, who had gathered unto them of the congregaon of bothe parties, by reason dyverse of the Colledge (in puplyque preachinge) were detected for receyvinge & harbrowenge dyverse Ireligiouse persons, which under the pretence of sauffe conduycte of the prince of orange to take his enemies by sea, dyd come on londe, and became robbers and spoylers of the Comon wealthe : and in this place wher the ghospell is protested, the same people to be fostered, is directlye agaynste the ghospell of god, and therfor all suche supporters to be culpable of their robberies, which doctryne || was protested by Isibrandus Balke the heade mynister ; agaynste whome stode up the towched persons, and with them the other two mynisters *viz*—Theophilus Rickaert, and Anthonius algoode, who in veyenge on the contrarye parte agaynst hym, with the reste, fell to suche partes, as the whoale people were on a broyle. Wher upon, the Maior hearinge, and also remembringe his tyme was shorte, and he verve carefull in his ende to leave them in peace, cawsed

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to be warned befor hym at his howsse wheare was  
presente the parties named, viz—

M <sup>r</sup> John Aldriche	M <sup>r</sup> Henrye Bryde	M <sup>r</sup> Thomas
Maior	M <sup>r</sup> Symon Bowde,	Beamond, Ald <sup>r</sup>
M <sup>r</sup> Robert Suck- lynge, Ald <sup>r</sup>	Ald. <sup>r</sup>	and others.

Before whome dyd appeare aswell M<sup>r</sup> Isebrandus with  
his adhearentes, as Theophilus Rickewarte and Anthonye  
Algood preachers with their adhearentes. Wheare was  
debated at the full, the cawse and procedinge of all the  
contravercies on eyther parte, and after the full fyne  
therof was sett downe in wrightinge this order to be  
observed, viz—

The xth daye of June 1571.

Upon occasion of greate contentions late happened  
betwene the Duche mynisters and dyverse of the Duche  
nation, for and concernynge dyverse contraversies  
arisinge, wherin they of their concistorye have aswel for-  
bidden M<sup>r</sup> Isibrandus to preache, as also to administer the  
sacraments, whiche they have done of their owne auctorite  
withoute eyther complayeninge to the bysshoppe of the  
diocesse, or to the Maior of the Citey. Wherupon aswel to  
pacifye the contraverce, as to reduce the great enormitie  
to peace and quyete. At an assemblie of M<sup>r</sup> Aldriche  
Maior, Master Henrye Byrde reader of the Devnite [*sic*]  
Lector, Master Thomas Beamonde, Master Robert  
Suckelynge, Master Symon Bowde and others, before  
whome aswel the seyde Isebrande with his adhearentes,  
as Theophilus Rickewarte and Anthonye Algood, Preachers  
unto the Duche nation dyd appeare, and after great  
consultacion and deliberacion (the Cawses of || bothe  
parties beinge harde) with the assente of bothe partes  
therunto agreenge, The precepte hereafter followenge  
to be sente unto the concistorye: And to the reste of the  
Duche congregation to be openlye publysshed red and  
declared: And to be observed, to all intentes and purposes.

42d

77

Forasmuche as great contencions are rysen in your  
congregacions by mystakinge of wordes contrarye to the  
meaninge. And therupon hath bene forbidden Master  
Isebrandus Balke the administracion of the Lordes  
sowpper and ministerye (to my understandynge) withoute  
iuste cawse. For the appeasenge and quietinge of all  
contravercies emonge you: and to redwce and brynge  
agayne to you, Christian love and charite, I do require and  
streightlye chardge, that no further dysputacion, argw-  
mente, qwarell, or partes takynge, be had, moved, or

steryd, towchinge anye thyng heretofore, passed betweene anye parties, But that the mynisters in their vocation, maye exercise their dewetye and offyce (quyetelye) accordinge to Godes worde, withoute dysturbaunce of anye manner of parson, to the dysquyetinge of the congregacion, as they will awnswere hereafter upon ther perilles.

Geven the xiii<sup>th</sup> daye of June 1571, the xiii<sup>th</sup> yere of the Quenis Majestie's reigne that nowe is, etc :

Note that this precepte they lyttle regarded, and sente to the byshopp to dyspence therwithe, so that by this meanes grewe greater contencion rather then lesse, and all bycause they wolde not be infrynged of anye their procedinges, which they iustefyed to be iuste and righte : and by no meanes wolde yelde. Yett bycause Master Maior (nowe to go of) wolde verie gladelye have browght them to peace dyd the verye night befor his goenge of, sende for them and moved them to great quyete, and prayed them accorde, so as at his goinge offe he might leave them in peace as he fownde them, but they wolde notte seace ther || procedinges. So he referringe the redresse to the nexte maior endyd his yere, whose place was supplied by . . . Thomas Grene.

43

In the begynninge of this Gentleman's tyme, cam presente complayntes of dyverse of the beste of the Duche congregacion, that bothe Theophilus and Anthonius the Duche mynisters procedid ageynst M<sup>r</sup> Isebrandus contrayre to the late exortacon and admonishementes geven them bothe by the byshopp, M<sup>r</sup>. Maior and his bretherne. Wherupon M<sup>r</sup>. Maior with advice of some of his bretherne addressed ther lettre unto the byshoppe : upon whose awnswer the xii<sup>th</sup> of Julye 1571 awthorisinge M<sup>r</sup>. Maior, M<sup>r</sup>. Aldriche, M<sup>r</sup>. Docter, Master Chauncelor, M<sup>r</sup>. Henrye Byrde, M<sup>r</sup>. Robert Sucklynge, M<sup>r</sup>. Thomas Beamonde and M<sup>r</sup>. Symon Bowde aldermen or to fower of them, to the observacon of the articles after ffollowenge.

Fyrste that the former late decree in M<sup>r</sup>. Aldriches tyme be putt in execution, and they or fowre of them to reforme it yf they see cawse.

Also to examyne the manner of their eleccion of Segniours Governours and Elders complayned of, and to reforme it, as to them seemethe beste.

Also to trye oute the matter betwene Isebrandus and the reste, with those that refuse to obeye the Maistrate, and to reforme by punishinge the parties, withe banysshementes or otherwise, as to them or fower of them shall seeme.

Also that Johannes Pawlus, auctor of the trowbles

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and contencions, (whome the seide byshoppe comaunded to avoyde the Citye, the xiiii<sup>th</sup> of Febrwarii laste paste) be removed withowte delaye, for that it is lyke to be a meane to qwyete the contravercies.

Upon this (beinge warned to apeare) came Isebrandus withe fyve of the best of that parte: but Theophilus and Anthonius withe their parte dyd not apeare. In the defawlte wherof after the matter was fullye debated of.

79 A Decree beinge drawne by Mr. || Chauncelor then presente was dyirected in manner followinge.

To the Mynisters, Elders, Deacons, and other the Governours of the Duche Churche and congregation in Norwiche.

Whereas we have receyved commysion from my Lorde the bysshoppe of Norwiche, to heare & determyne a contravercye raysed and sometyme contynued in your church. And examyninge the cawse indifferentlye, fynde some wante of inclynacion to qwietenes in bothe partes: The one mystakinge some matter (trewelye interpreted) and tendinge but to good purpose: The other not so readye to geve (for concord sake) of his owne right, as was to be wysshed, thynkynge hymselfe fawlteles, and so yt seemythe, unto us. We therfor do requyre and straightelye charge all and everye one of you to move the congregation to unities. And that neyther in pryvate nor puplyque dealynge, you geve enye occasion of contynuance of this ungodlye and dangerous contendinge. And further that from henceforthe, ye exercise no kynde of procedinges to the ponnysshement or removinge of enye parson for anye matter or circumstance towchinge this late contravercye. And fwrther that youe that be the mynisters, do puplyshe openlye this ower precepte unto your whoale congregacion (this daye) in the pullpyte at everye of your three sermons: And whosoever shalbe (shewinge hymselfe a breaker of this ower finall order) shall not onelye procvre suche grevous ponnysshementes for that his facte, as shalbe iudged conveniente: But this offence (dewelye proved) shalbe bannysshed bothe their congregacion and this ower Citye. Geven under ower haundes the xv<sup>th</sup>. daye of Jwlye 1571 and in the thyrtenthe yere of the Quenis Majestie's reigne that nowe is, etc.:

43d

Thomas Grene Maior.

{ George Gardener Theologia pro- fessorem	{ Henry Byrde, reader. of the Thursdaye Lector	{ John Aldriche Robert Sucklinge Thomas Beamonde. Symon Bowde aldermen.
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80 Note that by reason the parte of Theophilus neyther appeared nor wolde assente to this decree, but gatte the bysshopes consente rather to maynteyne ther proceedinges contrarye to his former order and commaundemente, (wheareupon Mr. Docter Master Chauncellor refwسد to sett to his hande to the decree as the reste do). Yett the parsons aboveseyde (havinge no suche intendemente from the bysshopee) directed ther decree to Theophilus to be publyshed at the fyrste Sermon, which he refwسد it beinge ageynste the order of their consistorye as he seyde and agaynste the worde of God, and therfor cowlde nott do yt, but rather chused to go to preson, for whose contempte he was comytted to preson, together withe Anthonius the other mynister: who more contemptously procedid agenst Isebrandus contrarie to the decre aforesyd, wherof the bysshopp beinge (by lettre) certified, dyd verye well alowe therof. Yet the partyes after called and admissshed & wolde not relente, remayned in preson tyll ther parte had complaynt to the Lorde of Canturburye who called all the matters before hym . . . ell of the doeinges of the one parte as the other, as also of the bysshopp & his proceedinges, as of the Maior and the reste appoynted by hym who were called up before hym, Especiallye upon the complaynte of Theophilus and the reste, whose complaynte was agaynst the Maior and bretherne, in fower poyntes as after appeareth.

44

The complaynte of Theophilus & his parte agaynste the Maior and his bretherne.

Fyrste that the Maior and his bretherne so dyd malyce them bycause they had complaynt to the counsell, that Mr. John Aldriche, Mr. Robert Sucklinge, Mr. Thomas Laior and Mr. Symon Bowde, (under the pretence of a lycence to buye wolle) wente abowght to take awaye the comoditye of all their woorkes here made: for whiche complaynte they had no iustyce, but rather were iniwried and wronged.

81 Also that the Maior and the seide aldermen tooke upon them (of their owne awthorite) to deale in spirituall matters, wherin they decreed asewl agaynste the mynisters as their consistorye, contrarye to the Lawes of the realme, and therfor hath broken the Citye lyberties; And that (witheowte cawse) they enpresoned the seyd mynisters, and moste crewellye putte them emonges traytors and theeves moste shamefullye, as never anye mynisters (in anye place) susteyned the lyke.

Also that wheare (for the iniwries offred, theye dyd appeale to the highe comissioners for reformation and

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that the seyde Maior and aldermen wolde not parmytte them: whearin they have done againste the Lawes of this realme. Also that the Maior and the seyde aldermen, dyd mayntayne Isebrandus their mynister (who was a sectwarye and full of inovacions, and cawse of all their contravercies). And that they the Maior and aldermen were suche innovators, as they favowred sectes, more then trewe religion.

Note that the Maior and alder [sic] hearynge of the premisses sente up to Mr. Aldriche and Master Beamonde (then beinge at London) to conferr with the seyde Archebysshoppe of the premisses, and sente up the recordes to them, of their orderly procedinges: Who havinge not tyme ther, to terrye the comminge up of the straungers, for whiche cawse the recordes lefte with the offyicer to be viewed by the seyde Archebysshoppe: who at leisure viewenge the same, appoynted a daye of hearinge, at whiche daye, the seyde Archbysshoppe accompanied with the Doctor Horne Bysshoppe of Wynchester, and Doctor Hamonde chauncelor of London, havinge bothe parties with their complices before them, Theophilus in the fyrst parte complayned as befor and furdre that Isebrandus presente for his offence might be corrected, and he putt in place, from whiche he was uniuertelye || dysolved.

- 82 Unto whiche playnte agaynste the Maior and Aldermen, Nicholas Sotherton called to awnswere for them: sayde, that the Maior and aldermen had done nothings but by warrent from the bysshopp, and in his name, neyther mente to wronge them. But havinge the Quenis Majesties auctorite, and seinge the seyde preachers contempne both the auctorite of the bysshoppe and the lawe, dyd therfor comytte them, wherin theye often called to conforme themselves accordinge to good and godlye order, refused so to do, and therfor as dysobedientes worthelye punnyshed. And for the contention, the recordes ther presente declared (bothe by the sprightwal and temporall governemente, that the whoale cawse therof was in the seyde complaynantes, and not in the defendantes at all. To this the Bysshope of Winchestre replied that the matter coule not be decided, excepte the Maior and aldermen were presente to awnswere ther cause: To which the seyd Sotherton dyd desyre one to come for the Maior for that he was the Quenis lye fetennaunte, and might not be from the service of the Prince: Wherupon was directed that twoo aldermen shulde come up within xiiii dayes, who was presented the laste of Awguste 1571 Mr. Robert Suckelynge, Mr. Symon Bowde, Mr. Thomas Beamonde

Aldermen, by auctorite of the comissioners lettre in manner hereafter enswenge, viz—

To ower lovinge frende, the Maior of y<sup>e</sup> Citye of Norwiche. Whearas in the entrye of ower examination of this contravercy late begonne in the Church of the straungers, we sawe greate causes not withstandinge the diligente informacion of your feythfull Servaunte Nycholas Sotherton. To have some fwrther information concerninge the cause dependinge we require and charge  
83 you Master Maior in || the Quenis Majesties name, to sende up unto us, Twoo of your Aldermen whiche were comonlye presente at the subscription of those orders, viz—Master Suckelynge or Master Bowde. Or in the place of the seyde Mr. Bowde some one other of those your Aldermen subscribinge, wherbye we maye procede accordinglye. Prayenge you hereof not to fayle. And thus we bydde you well to doe: from Lambhithe the last daye of August 15. . . .

Your Lovinge ffrerndes

Robert Winton.

Matthue Cantuar'

John . . . onde.

46

From the fyrste of Septembre 1571 to the fyvetenthe of the same (by comaundemente of the archebyshoppe leste the Cownsell called to hym therfor) the sayde Nicholas Sotherton wrotte owte for hym the whole order of the straungers matter in recorde as yt was sette downe. And the xiiii<sup>th</sup> of Septembre 1571 cam up Mr. Robert Suckelynge, Mr. Thomas Beamonde, and Mr. Symon Bowde aldermen, who brougth a lettre from the Maior to the archebishops, etc. :

To the right honorable and my verie good Lordes The Archebisshoppee of Canterburies grace and the bysshop of Wynchester, be theise delyvered.

My humble duetye remembered to your honors: havinge received your lettre of the laste daye of Auguste, wherbye I am comaunded in the Quenis Majesties name to sende twoo of ower aldermen, viz—Master Robert Suckelynge and Master Bowde, or in the steade of Master Bowde, some one other of ower aldermen subscribinge. It maye lyke your good Lordeshipes, that for the accomplyshement of the same, I have appointed Master John Aldriche and Master Robert Suckelynge for the twoo, at your honorable comandementes. And I have also comaunded Master Beamonde and Master Bowde to be ther to testifye a trewth, whiche were also presente at the subscription of the orders. And, I || truste upon examyninge the

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84 cawses from the beginninge, your Lordshipes shall not fynde, neither of my parte nor of their parte, to have dealte anye otherwise then appertayned to my dewetye (beinge the Quenis Majesties Liefetennaunte) for the preservacion of comon peace, within this her Majesties Citye of Norwiche, (whiche was verie likelye to have bene broken in the Duche congregation, by partes takinge emonges themselves) yf diligente foresight had not bene. And thus humblye desyringe your honors to heare them withe favoure, bye whome you shall receyve nothinge but the trewth from the beginninge: I do take my leave of your honors, from Norwiche this tenthe daye of Septembre A° Dni 1571.

Your Honnors to commaunde.

Thomas Grene Maior.

The seide lettre delyverde by the seid Aldermen and Nicholas Sotherton, Comaundemente was geven them to appeare the Satterdaye after: wher was delyverde them a certayne escripte directed from the seyde comissioners to the seyde aldermen to sett their handes therto: in these inglyshe wordes hereafter ensewinge.

Be it knowen unto all men by this presence that wheare ther hathe bene muche trouble and dysquiete in the Citye of Norwiche, by the particuler doenges of certeyne mynisters of the Duche churche ther, as also by the faccions partakinge amonge themselves by occasion of the seyde contencion. In the debatinge of whiche their cawses, aswel fyrste before the bysshoppe of the diosses, and Maior, and of the Aldermen of the seide Citye, withe the assystence called unto them: And also upon further appeale of the seide straungers to the Quenis Majesties comyssoners in cawses ecclesiasticall: who havinge all the parties befor them, and partelye by their awnswers in  
85 wrightinge: And by || their owne confession of Norwiche have made dyverse informations, whiche upon dewe examination have bene considered. And nowe of late, dyverse of us, beinge sente unto the seide comissioners by Master Thomas Grene Maior of the Citye of Norwiche, Robert Suckelinge Thomas Beamonde, and Symon Bowde Aldermen, in the Cawses aforeseyde, do proteste and saye as hereafter followethe. viz —:

Wheare ther hathe bene enformation made to us the seide comyssoners, that partelye the Maior and certayne Aldermen of that Citye, have taken upon them to use and challenge to themselves, all suche spirituall iwrisdiccion as belongethe not unto them. And that therupon they

have imprisoned certayne of the seyde mynisters contrarye to lawe and equite. We therfor the seyde Comysioners, upon dewe prouffe and examination of the same, have fownde the seyde informacion untrewre. And do also by these presentes testifye of the orderlye protestacion made, by Robert Sukelin Thomas Beamonde and Symon Bowde aldermen, and in the name of the Maior and his bretherne ther sente up by hym for that purpose, as by their handes subscriptions maye appeare. viz—:

They do proteste that they meane not at anye tyme contrarye to the lawes of the realme, and contrarye to the lybertyes of their Citye, to entermeddle with anye spirit-wall iurisdiction, meereleye pretendinge to the offycer ecclesiasticall in the ordninge of the strangers.

And further they proteste that neyther they, nor anye other to their knoweledge, have mente to abbwse the seyde straungers (as hathe bene complayned) by anye private order or boocke to preiwdice the libertie of the seyde straungers, eyther by engrossinge into their owne handes their Bayes wroughit by them to their private use: or yet to engrosse up the woolle used of the seyde straungers to be onelye bowght at the handes of anye of the seyde aldermen or commoners of the same, otherwise then the lawes of the realme do permytte, or as they maye do by the grawnte of the Quenis Majestie. ||

- 86 Itm̄ they do proteste, that they take it not for anye greyfe or dyspleasure, that the seyde Mynisters shulde be (as afore ordered) taken from their seyde citye: Or that they be offended to have the seyde straungers to be well and quyetye governed aswel in their manner of lyvinge ecclesiasticall as in the manner of their lyvinges civillye amongst them.

- 46 And do also proteste, that the seyde straungers accord . . . Quenis Majestie's charter and letters of tolle . . . her Majesties pryve counsell in that behalfe graunted maye lyve frackelye and freelye emongest them yf they wyll (so that they breake not nor dysolve the quyete governemente in their seide Citye) as before their comminge hathe bene used, accordeinge to the lawes and liberties graunted aforetyme. In wittnes wherof we have hereunto geven ower handes and Seales, the ffyvetenthe daye of Septembre, in the thirteenth yere of the reigne of ower Sovereigne Ladye: Elizabethe by the grace of God, of Englaunde, Fraunce, and Irelande Quene, deffendor of the feythe, etc.

Robert Suckelinge.

Thomas Beamonde. Symon Bowde.

[To be continued.]