The Signatories of the Orthodox Confession of 1679

(*Concluded*)

36. George Catheral, a gentleman "of good estate," was lord of the manor of St. Margaret's, then in Ivinghoe (Bucks.) but now in Hertfordshire. The Catherall family acquired the reversion of the lease from Francis Keate and John Saunders, to whom Charles I had granted it in 1630.[57] The mansion had been the priory of St. Margaret de Bosco, or Mursley Priory. Thomas Monk, Messenger, and Nehemiah Neale of Frithsden were preaching there in 1669 to a branch of John Russell's church at Berkhamsted. In 1677 Neale broke away for a time (see No. 39) but Catherall adhered to Monk and Russell, and was one of the nine richer members who, being less likely to be fined themselves, agreed to pay the fines imposed on others. His house was registered for worship in 1689, and again in 1703 by his son John Catherall, who had a quiet year as chief constable of Cottesloe in 1709-10, but was subsequently involved in proceedings arising from the non-repair of the highways. His descendants still held the "manor of Mursleys" in 1788, and in 1802 the monastic buildings were almost entire,[58] but practically nothing remains today. Dr. Lipscomb, writing about 1844, called St. Margaret's "very extensive and populous," but by 1862 only one farm and two or three cottages remained.[59] This must be almost the last example of deliberate depopulation. Most of Neale's old hamlet of Frithsden was demolished about the same time, by the same landowner, who also enclosed the goose-common. Nevertheless the General Baptist meeting-house, built on Neale's land, "continued and bore its witness amid a dwindling population. Berkhamsted friends have always had an affection for Frithsden. For years, until quite recently, many went 'over the hill' to share in its life, specially in the work of the Sunday School."[60]

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37. Thomas Dell is unidentified. Contemporaries of this name included a leading Quaker at Hedgerley who was indicted in 1683 for riot and unlawful assembly, a yeoman of Uxbridge mentioned in a deed of 1691, a constable of Soulbury in 1684 and a constable of Bow Brickhill in 1698. The Soulbury man seems most probable (see No. 4) and the position of the name on the list suggests some connection with the Berkhamsted group.

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38. John Garret, gentleman, of Hudnall, then a detached part of the parish of Edlesborough in Bucks., but now in Herts., was among the nine members of the church at Berkhamsted who undertook to bear the burden of fines. He was constable of Hudnall in 1686 and chief constable of Cottesloe in 1690, and served as juror six times between 1679 and 1698. In 1669 John Garret and his father were worshipping at Richard Young's house in Edlesborough,[61] and were the only other important people there; the rest of the 42 adult dissenters reported in the parish in 1676 were humble folk. By 1690 Young had left Edlesborough but the meeting had continued at Hudnall, where it was being supplied by Cuddington. On 15th

July, 1694, the scribe noted: "Is Hudnall meeting to be taken care of by this Congregation?" but the answer is not given. John Garret's house was probably the meeting-place, though it was not registered for Baptist worship until 8th April, 1703. In that year Thomas Garrett represented Northamptonshire at the General Association and was invited to preach. Some years later one of the Garretts (either John or Thomas) was ordained Messenger; unfortunately the minutes of the orthodox General Assembly for this period are lost. One branch of the Garrett family as Chesham was associated with the Broadway General Baptist church until fairly recently.

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39. JOHN RUSSELL, elder of the church of Berkhamsted and Chesham, baptized two Baptist leaders: young Benjamin Keach of Stoke Hammond in 1655[62] and John Treacher of Chesham about 1700.[63] The former afterwards deviated into Calvinism and the latter inclined to Arian views, but neither quite lost touch with his early training. At the episcopal visitation in 1662 the parish officers of Wing presented John Russell, his wife and seven others for being present at a conventicle where William Nutkins preached ("in Nutkins his house" altered by the scribe to "John Russell's house"). Russell had three or four children unbaptized, Nutkins four, and the latter was also charged with burying a child in Wing churchyard contrary to the forms of the Church of England. Russell was excommunicated, not for his nonconformity, but for not paying 2s. 8d. to the parish clerk. He was also presented by the Edlesborough churchwardens for frequenting conventicles. In the 1669 returns Russell was reported from Redbourn, where Richard Young (No. 3) and Nehemiah Neale were leaders of a conventicle of sixty or eighty Baptists who met at the house of Richard Stringer, joiner, and were also visited by Thomas Monk, described as of Aldbury.

In 1676 the hundred or so members of Russell's church were sharply divided on the question whether elders as such had a right to maintenance. The majority supported Russell, and on 25th May, 1677 excluded Nehemiah Neale and 26 others, who formed a distinct church with Daniel Field as pastor.[64] Article 31 of the Orthodox Confession asserts that bishops and elders are entitled to "a sufficient and honourable maintenance of the people that chose them, answerable to the dignity of their places, and charge committed to them, without which they cannot discharge their duty, as they ought to do, in studying to divide the word of God aright, as St. *Paul* adviseth *Timothy*, and also to give themselves wholly to it; and this maintenance is to be given out of the labours, profits and estates of the people, by equality,[65] and proportionable to their ability, God having reserved a portion for all his labourers, out of all the members' worldly goods and possessions."

The 1682 agreement concerning fines has already been noticed (Nos. 3, 36). After the Revolution the church expanded rapidly, and by 1700 had 250 members and four elders—Russell at Berkhamsted, John Cook (later Messenger) at Chesham, Castledine at St. Albans and Thomas Basting at "Coney-street." In 1706 there were about 400 members in thirty towns, villages and hamlets.[66] The present churches at Berkhamsted, Chesham and High Street, Tring, as well as several village causes, are descended from this society; indeed, its endowment, consisting of land at Frithsden and elsewhere given by Joanna Neale in 1714, was not apportioned between the churches until 1877.[67]

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40. RICHARD BAMPTON of Buckland near Tring and his wife Maria were presented in 1662 for absence from divine service. Five other Buckland dissenters are named, of whom two were imprisoned. Bampton was found

not guilty in 1690 of putting a fence in the highway at Old Lands. The surname is known among the Lincolnshire Baptists.

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41. WILLIAM GLENISTER cannot be distinguished from William Glenester (No. 11) under whose name the references have been collected.

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42. HENRY GOSSE, junior, a carpenter of Westlington in the parish of Dinton, where he had property assessed at £7 in 1711, was an illiterate enthusiast who distracted the denomination for some years. In 1688, when the extant Ford records begin, he was preaching at Wendover, Long Crendon and Thame and collecting in the Vale of Aylesbury for "Charges in certaine Journeys about the affairs of the Church." It appears from a later minute that anyone sent by the church more than four miles from his home was allowed reasonable satisfaction for his journey. Gosse represented the village meetings in the Vale at the Assembly of the Five Churches at Bierton on 18th September, 1689 and 24th April, 1690. Later that year he was sent to declare the church's censure against Francis Greene for profaning the Sabbath and not obeying the church. Gosse was also concerned in negotiations with the Particular Baptist church at Haddenham, and was one of the three who regulated Clement Hunt's journeys. In 1691 he represented the church at the Bucks. Association meetings on Easter Wednesday, and next year both the Gosses were directed to admonish William Bate for excess in drinking "which for that was notorious and become a scandall." In 1693 Henry Gosse, no longer "junior," preached at Speen, Wycombe and Coombe. His son Roger was "borne and not baptized" on 28th January, 1698; the Dinton registers of this period record the births of Baptists' children with unusual care. Gosse is next mentioned in the Ford minutes on 7th December, 1698, when he and Headach were sent to admonish Edward Dover. On 19th February, 1699, Clement Hunt was still prepared to allow Gosse to deputise for him at Kingston Blount, but by the summer of 1701 Gosse had adopted extravagant views on Christian perfection: he scandalised the meeting at Cuddington by declaring that in *Romans* vii. 21 ("I find then a law that, when I would do good, evil is present with me") the Apostle "did not meane him selfe nor noe one conuarted." The church resolved "yt If Br Goss shall continve to Preach As sometime Past he hath Don . . . yt ye members of ye Congregation Do not hear ye sd Br Goss." Gosse, supported by Theophilus Delafield, at once appealed to the Bucks. Association, which confirmed the church's action in silencing him. Next June Gosse and Delafield appealed to the General Association in London, which advised them to submit and asked the local church to win them back by love. Instead of submitting, Gosse accused Hunt of heresy; the Bucks. Association refused to hear his charges, and in 1703 the General Association administered a dignified rebuke "as Fathers in Christ Jesus"; they required Gosse to apologise, and to undertake not to propagate his novel opinions and promised that if on such a submission the church would not restore him to communion the General Association would receive his appeal. As a result the Cuddington-Ford church, with representatives from Wycombe, Winslow and Berkhamsted, met at Upton near Dinton on 31st January, 1704 to debate the issues involved. It was agreed to be the sense of both sides that as mankind broke the law of God and is therefore condemned, so the Lord Jesus Christ has made satisfaction to law and justice by His active and passive obedience, and has thereby obtained a covenant of grace, that on condition of sincere obedience we shall be made partakers of all the benefits of His holy life and death, and so be justified and saved by and through Him. The church appointed "next ffourth day come seanight" as a day of fasting and prayer with praise to God for the restoration of unity.

At first all went well; Hunt and Gosse collaborated in resisting the inroads of Calvinism, and Gosse preached at Kimblewick, Loosley Row, Cuddington and Coombe: but he soon relapsed into Pelagianism, and in June the General Association ruled that he had departed from the Upton conclusions. In spite of this, he again commenced proceedings against Hunt as "a prophane person." The church referred the case to the Bucks. Association, and meanwhile allowed Gosse to continue preaching. At the hearing on 3rd October at Aylesbury, Theophilus Delafield again supported him and told the Association that they were as bad as the church of Rome; in fact, his own view that good works deserve grace and concur to justification was more Popish than theirs. On 23rd April, 1705, Hunt accused the aged Richard Pursel of "following his son[68] Henry Gosse." Gosse sent Hunt two abusive letters, and Hunt's reply was endorsed by the Bucks. Association at Aylesbury on 2nd October, 1706. Finally on 12th March, 1707, after proceedings lasting nearly six years, Gosse, Pursel and Delafield were excommunicated for maintaining the heresy that infants are born as clean from any defilement of nature as the heavens or the holy angels are in the sight of God, and as pure from any sin as Adam was before he fell. This opinion would not perhaps have seemed strange to John Smyth, but the churches which had inherited an older English tradition regarded it as on unscriptural innovation, untrue to experience. Gosse explained away *Romans* vii. 14-25, denied *Psalm* li. 3 ("David doath not meane as he saieth") and strongly attacked Article 24 of the Orthodox Confession, which was to him "as falls as God is true" and as idolatrous as Jeroboam's setting up the golden calves at Bethel and Dan. That Article, which Gosse had signed and had been ordained to maintain, defined six necessary causes of man's justification: God's free grace is the efficient cause, the blood of Christ the meritorious cause, Christ's active obedience the material cause, the imputation of Christ's obedience the formal cause, faith the instrumental cause, God's glory and man's salvation the final cause. The medieval scholastics made baptism rather than faith the instrumental cause and allowed man's own righteousness to concur with Christ's as the formal cause; in this Gosse agreed with them, and said that his own righteousness should be imputed to him. He went further and denied satisfaction by Christ's obedience in our stead to the law of God the Father (the material cause of our justification) and the necessity of faith in order to apply Christ's righteousness to ourselves (the instrumental cause).

Gosse's original adherents included his wife, Richard Pursel, sister Nickolls and four Delafields—Theophilus, John, William and Joseph, whose wife was a Calvinist. In 1711 several members sought a reconciliation with Henry Gosse, who had recently lost his son of the same name, and there were further discussions concerning "the matters depending between the Church and him." At Upton on 27th December, however, Gosse persisted in complaining that the church had not done him justice; the meeting "found no cause to giue him any easse" and left him to appeal to the Buckinghamshire Association next Easter. Whether he did so is not clear; but a year later he made another approach, which was considered by twelve members and gave such satisfaction that they sent his letter to the church at Chesham to facilitate his restoration to communion there. William Delafield then declared that Gosse had deceived him, and also sought restoration to church fellowship; but he would not admit any error in joining with Gosse, and on 1st April, 1713, a church meeting found his words "to hard to Abare[69] to Take for true repentance." Joseph Delafield sought admission to the church at Wycombe shortly before his death in 1716. A small group of seceders held aloof for ten years longer, when the Bucks. Association asked the church at Ford to re-admit them.

The Gosse family remained staunchly Baptist. The Dinton parish

register records the burials of "a nameless Child of John Gosse" (1731) and "an unbaptized Infant of Edmund Goss" (1728). John Gosse was a leading member of the church at Ford from 1730 onwards, Edmund Goss from 1730 to 1788, and another John Goss 1824-38. It was the hereditary attachment of such families—Brittain, Sexton, Treacher, Hobbs, Garrett, Veary, Gosse—which preserved many General Baptist churches during the century of their weakness and decay.

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43. JOHN DELAFIELD belonged to a family well known in the Vale of Aylesbury since before 1374. One of them, a Parliamentarian soldier, was parish clerk of Waddesdon, and is said to have defied his superior officer in order to retain custody of the parish register; in the ensuing fight, blood was splashed on the open page. John Delafield of Waddesdon appears in a list of assessments for Fairfax's army in 1646, but he died in 1662 and the 1679 signatory seems to be either John Delafield of Dinton (1626-1717) who married Susan Very of Westlington,[70] or their son John Delafield of Dinton and Aylesbury (1657-1738), who married Mary, daughter of Thomas Headach. The genealogy illustrates the strict endogamy of the General Baptists. It was appropriate, therefore, that one of the Johns should have been chosen to admonish sister Allen on 6th June, 1694, for the sin of mixed marriage. It appears impracticable to disentangle references to the father and the son. One of them was a blacksmith, constable of Bishopstone in 1688 and 1696, who took the oaths and registered his house there for worship as soon as Toleration was granted. One John Delafield was a blacksmith at West Wycombe in 1702, and in 1709 another (or the same) was at Aylesbury. References in the Ford minutes are few. John Delafield subscribed to help widow Dancer (see No. 16), visited erring members and took part in the Upton debate (see No. 42). His wife was admonished for misbehaviour in 1703, and four years later he and Joseph Delafield were excluded for abetting Henry Gosse in his errors. In 1912 Brigadier-General John Ross Delafield's interest in his ancestors called attention to the invaluable church book of Ford and aided its publication by the Baptist Historical Society. Later he generously assisted the Rev. C. Oscar Moreton to publish his *History of Waddesdon and Over Winchendon.*

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44. TIMOTHY RANSOME of Princes Risborough, currier, registered his house for worship in 1689, made the statutory declarations and thereby broke a church agreement; Clement Hunt suspended him from communion, and the church held that this was "not done amiss." It is not clear how or when he was restored; unlike Jony and Headach, he made no submission, and did not sign the Bierton resolutions, but by 4th June, 1690, he was in good standing, for the church sent him to admonish Jony. The trouble seems to have arisen from a fast on 21st May, yet a later minute indicates that Ransome supported Jony and that they submitted together: at the same meeting Ransome was "friendly Reconciled" to John Lawley. Two years later Jony was again contumacious and Ransome was sent to warn him to "walk more orderly." At the same meeting Ransome, Jony and others were appointed to assist widow Dancer with her financial affairs. In 1693 the uphill part of Princes Risborough parish was entrusted to Ransome, who was to "take care of the supply of the meetings there constantly." These outstations were at Speen, where he preached himself, Loosley Row, Darvill's Hill and Lacey Green. They did not flourish, and in 1696 were united into one to be held every First Day at Joseph Parish's house. During the next few years Ransome preached mainly at Kingston and Coombe, but he still collected money in the Chilterns "to be Disposed off according to ye agreemt at ye Asosiation meeting" (10th April, 1700) and we find him

labouring to reform Thomas Wilson of Lee Common and visiting the Chiltern members to warn them not to break bread with Edward Hoare or Thomas Norris or sit under their ministry (30th July, 1701). Although Ransome's relation to his meetings was almost pastoral, he was never ordained but remained a "gifted disciple." William Allen, first mentioned in 1699 when Ransome was sent to admonish him, registered Coombe House for worship on 8th April, 1703, and Ransome constantly preached there for two years.

Abraham Ransome, whom Dr. Whitley unavoidably confounded with Timothy, is first mentioned in 1703, when he was commended to the churches in London: he returned and is unfavourably noticed in 1709-11 and 1718-19. One of the Ransomes was suspended on 25th February, 1708 for the sin of lying; he said that he and John Begent had met in Brother Wade's[71] malthouse at West Wycombe and arranged for Clement Hunt to go to Wycombe to baptize two candidates; Hunt and others went accordingly, but no candidates appeared, and sister Pullfoure affirmed that Ransome's story was false. The scribe left a blank for Ransome's Christian name; in view of Timothy's excellent record and Abraham's subsequent misbehaviour we may attribute this reprehensible practical joke to the latter.

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45. JOHN DARVEL, yeoman of Loosley Row, registered his house for worship in 1689 but did not take the oaths or subscribe the Articles. He was chief constable of the Three Hundreds of Aylesbury in 1695, and during his term of office was presented by the parish constables for not keeping watch locally when called upon. He served in 1701 as juror for the body of the county and for special cases. He seems not to have preached, but in 1690 he was chosen deacon (elect) for the uphill meetings of the Cuddington-Ford church "by ye majority of voices." He was often directed to collect money in the Chiltern parts, e.g. for travelling expenses (1688), for charitable uses (1690), "Br Partridge's money (? for the County Association: 1701), "moneys for our Br: Monck" (1703). The Chiltern members often gathered at Darvel's farm to break bread, and met there to give thanks for the Upton agreement (see No. 42). He represented them at the Buckingshire Association in 1689, 1690, when he signed the Bierton agreement, 1703 and 1704, and signed the declaration of 6th March, 1700, against Calvinist errors (see No. 29). Among those whom he enquired after were Robert and John Wade, who did not appear when cited (1693), "such members as left their own meeting and went to hear John Barnes last first day"[72] (1696), four members who adhered to Edward Hoare (1703) and John Darvell, junior, on unspecified charges (1703). This John, Darvel's nephew, was prominent from 1710 onwards; he collected subscriptions, represented the church at the Bucks. Association and the General Assembly at Stony Stratford, and was chosen deacon, but after several admonitions to appear was excluded in 1720. The brother Darvall who was recommended to the church at Hook Norton in 1718 was probably Richard Darvall of Thame. Another John Darvel, a General Baptist minister at Brentford,[73] has been identified, probably wrongly, with our subject.

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46. WILLIAM GOODCHILD, of the church at Cuddington, died in 1686, according to Dr. Whitley's index to its early records. He may be William Goodchilde of Cutmill in Monks Risborough, yeoman, who in 1683 sold land at Whiteleaf to Richard Baldwin (cf. No. 10). A conveyance of 1659 mentions William Goodchild, a husbandman of "Ascott." Another William Goodchild served as juror in 1708 and is mentioned in the Ford minutes from 1711 onwards. The surname was not uncommon around Ford, Longwick, the Kimbles and the Risboroughs, and has survived at Naphill until

our own time in the person of that fine craftsman, Edward Harold Goodchild.

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47. NICHOLAS GAFFIELD of Wingrave, gentleman, was chief constable of the Three Hunreds of Cottesloe in 1680, and served five times as juror between 1683 and 1704. William Gafield or Gawfield of Rowsham, gentleman, was chief constable of Cottesloe in 1698 and registered his home as a Baptist meeting-house on 8th April, 1703; this meeting was no doubt a branch of the church at Wing, one of the Five Churches around Aylesbury and the only one which has not survived. In spite of the support of several of the local gentry, it decayed quite early in the eighteenth century, and Dissent in the district has since flowed in Independent rather than Baptist channels. A copy of Grantham's *Christianismus Primitivus* used by this church has recently come to light in Aylesbury.

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48. DANIEL LUCAS and his wife, with six other Lucases, were among 39 dissenters in Wingrave in 1662; seven of them, including John and Richard Lucas, were in prison. In 1676 there were 42 adult nonconformists in the parish. Daniel Lucas registered his house for worship in 1689 but did not take the oaths. There were apparently two Wingrave men of the same name. One served as juror in 1682, was fined 26s. 8d. in 1685 for not attending when summoned, and was nominated but not sworn county treasurer for the Queen's Bench and Marshalsea in 1710. The other was a labourer, indicted in 1711 for enclosing part of the common. The General Baptist polity was so truly democratic that one cannot be sure whether the Daniel Lucas who signed the Orthodox Confession may not have been the labourer. The following two records might refer to either. In 1687 Daniel Lucas and Alice (née Deverell), wife of William King of Swanbourne, were indicted for assaulting Richard Forster, gentleman, and Alice was fined £2. In 1691 Thomas Palmer of Wingrave, yeoman, stood surety in the sum of £30 for his wife Eleanor to keep the peace towards Daniel Lucas.

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49. JOSEPH ETHERIDGE of Rowsham and his wife, with widow Etheridge and her daughter Mary, were also among the nonconformists in Wingrave parish in 1662. He took the oaths and registered his house for worship at the Midsummer Sessions in 1689, signed the Bierton agreement in 1690 and served as juror in 1695 and 1698. George Etheridge accommodated the Quaker meeting at Simpson, but himself took the oaths as constable. Sir James Etheridge of Great Marlow was a county magistrate.

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50. ROBERT GOODSON, elder of the church of Winslow, has been attractively identified bv Dr. Whitley with a naval officer who served under Blake against Van Tromp and is mentioned in a pamphlet of 1653. Baptist influence in the Navy was then strong. Goodson was preaching in 1669 to "the meaner sort" at Woodham near Waddesdon. He took the oaths and registered his house at Winslow for worship in 1689, signed the Bierton and Upton agreements and the declaration of 1700 against Calvinism, and represented his church at the General Assembly in 1692 and at the General Association from 1697 until 1701, when William Giles succeeded him. He took the abjuration required by 1 Anne c. 22 in 1702, and is last mentioned in 1703.

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51. WILLIAM NORMAN of Steeple Claydon, a grocer with a Lollard surname, was excommunicated in 1662 for absence from his parish church. There is a mysterious note against his name in the Visitation Book: "apparitor petit

favorem/emitte ex." Norman was presented at Quarter Sessions for absence from church in 1682 and again in January, 1687, when the persecution was almost at an end. He took the oaths in 1689, abjured the Pretender in 1702 and next year witnessed a sacrament certificate, an act which many Baptists would certainly have condemned. Norman is not mentioned in a list of Steeple Claydon ratepayers dated 1st November, 1710, but his name occurs in a curious minute in the church book of Cuddington or Ford, dated 10th October, 1711, but referring to previous events. "Whereas Bro Beguent had in time past told Br Cripes that Bro: Gyles & Bro Norman had each of them proffered him a years board, If he would Come to Winslow which was ffalse & when Bro Crips tould Bro: Beguent of it he denyed that ever he told him soe: and stood to it possitively many times & affter at another Church meetting did allow that he did tell Bro Crips soe, which thing we take to be a Great Lye if not many included in it." It was irregular for an elder to migrate to another church, but Begent was apparently not ordained.

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52. THOMAS FRENCH may have been an Iver man, twice presented in 1683-84 for absence from church, or a farmer of Lillingstone Dayrell near Buckingham, who was indicted in 1681 for forcibly entering and detaining land belonging to the Dayrell family, but refused to plead. Harriots French of the neighbouring village of Leckhamstead was presented or indicted for absence from church at practically every Sessions from Midsummer 1682 to Easter 1686. There were a few Baptists and Presbyterians in the district at least until 1750-55.[74]

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53. JOHN GLENISTER of Winslow was presented on 11th January, 1683, for absence from church. John Glenister, a yeoman of Northchurch in Hertfordshire, stood surety in 1692 with Samuel Ware of Chesham (a Baptist name) for two other yeomen to keep the peace. At the same Sessions he and others were charged with rioting in the woods of Mary Lovett of Cholesbury and carrying away timber. If the two Johns are different, the Winslow man may be preferred.

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54. JAMES LUCAS, who "scrupled the baptizing of infants" when he took the oaths in 1689, was constable of Cublington in 1695 and 1699, chief constable of Cottesloe, an office often held by a General Baptist, in 1700, and took the abjuration in 1702. The identification is not certain, as contemporaries of the same name lived at North Marston, Sherrington, Waddesdon and Nether Winchendon.

NOTES

[57] *Vict. C.H. Bucks.* (1925), iii. 383, citing Add. MS. 5840, p. 141.

[58] D. and S. Lysons, *Magna Britannia*, I, iii. (1813), p. 588.

[59] J. J. Sheahan, *Hist. and Topog. of Buckinghamshire*, p. 700.

[60] H. H. Thompson, in *Frithsden Baptist Chapel* (Berkhamsted, 1935).

[61] The association between Richard Young and John Garret senior went back to 1647, when they had joined in promoting a petition of "divers freeholders and other freemen of the county of Hertford, with the parts adjacent" (see No. 3).

[62] Crosby, iv. 269.

[63] Sir W. J. Collins, *Trans. Bapt. Hist. Soc.* (1911), ii. 218, citing Samuel Fry, *The Christian Consolation and Hope* (1756), p. 30. See Urwick, *op. cit.*, p. 378; Wilson, *Diss. Churches*, iv. 182.

[64] Taylor, i. 230. Daniel Field, yeoman of Tring, is mentioned in a charter of feoffment dated 1st April, 1636. Taylor (i. 328) suggests that the division at Tring lasted until after 1700.

[65] Cf. Cholesbury Vestry Book, 1832: "It is agreed that a new equality be forthwith made . . . and that the assessments in future be made by the new equality."

[66] Taylor, i. 328; ii. 440.

[67] *Vict. C.H. Herts.*, ii. 178.

[68] Presumably son-in-law. For this usage, cf. *Quaker Minute Book for the Upperside of Bucks.*, p. 162, note 38.

[69] This usage does not seem to be mentioned in the standard works on Bucks. dialect; but the expression "I can't abear it" can still be heard in Aylesbury.

[70] Dr. Whitley's index to the church book of Ford gives her dates as 1653-1738, but the date 1657 for John's birth has been verified in the Dinton parish register.

[71] Wade has been identified, I think wrongly, with John Wade, sawyer, who accommodated the meeting at Darvill's Hill, was censured in 1690, repeatedly admonished by Ransome and suspended in 1693.

[72] It was an offence to leave one's own place to hear another minister. "The walls of Jerusalem would not have been so speedily built, had not each built over against his own house."

[73] The only Baptist mentioned in Evans' list (1715) for Middlesex outside the bills of mortality.

[74] *Leckhamstead Parish Register*, ed. R. Ussher (1912), pp. 30, 31.

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