

SOME DOCUMENTS IN THE STATE PAPERS
RELATING TO BEACONSFIELD, ETC.

BY W. H. SUMMERS.

THE Domestic State Papers of the reign of Charles I. contain a large number of letters relating to affairs in Buckinghamshire, especially the southern part of the county. It is evident that John Hampden's district was regarded as one needing specially vigilant surveillance, and the reports sent in to the authorities from South Bucks are carefully preserved. Little use, however, seems to have been hitherto made of this store of information by our local historians.

The present article will deal with some letters mainly relating to the parish of Beaconsfield. The first is from the pen of Dr. John Andrewes, rector of that parish. Lipscomb says that this clergyman was presented to the living in 1631, and died in 1632—a manifest error, since this letter bears date June 5th, 1634, and we shall see that Dr. Andrewes was still alive in the following year. In the parish register of Beaconsfield, by the way, is an entry stating that, “by virtue of the statute of 5 Elizabeth,” this Dr. Andrewes had given license to some ladies of his congregation, all in more or less delicate health—“to eat all manner of flesh during the Lent season, Anno 1632, Veale and Beefe only excepted,” but only on this condition, “if their infirmities shall continue so as the end of the Lent season.” The ladies in question were “Mrs. Ann Waller, wife to Edmund Waller, Esq.” (the poet), “Mrs. Mary Waller” (of Gregories), “wife to the Right Worshipful Mr. Edmund Waller, one of the Lieutenants of Bucks”; “Mrs. Jane Waller, wife to Mr. Henry Waller, Gent.”; Mrs. Dorothy Andrewes (the rector's own wife); Mrs. Susan Gosnold, Mrs. Joan Whitfield, and Mrs. Westhall.

The letter now before us was addressed by Andrewes

to Dr. Farmery, Chancellor of the diocese of Lincoln, just at the time when Archbishop Laud had revived the long-disused claim to the right of metropolitan visitation:—

DR. J. ANDREWES TO CHANCELLOR FARMERY,
State Papers Dom. Chas. I. (269, 86).

SALUTEM IN D^{NO}.

May it please you (good Mr. Chancellor) I received a Letter, from the Vicar Gnall to my L. of Canterbury his Grace, wherein I am required to preach, at his Grace's Metropolitanall visitation: I am contented to shew myne obedience in the performing thereof; howbeit I know that any other Priest, in theyse partes, would bee better accepted, both of the Laity, & of the generality of the Clergye. And, the mayne reason is, because I am not of the New cutt, nor anywise inclining to Puritanisme, wherewth the Greatest Number (both of the Priests and people) in theyse parts, are (if not deeply infected yet) foully taunted. Inasmuch that hee is counted the most Godly, who can & will bee most disobedient to the Orders and Lawes of the Church. So that I could have wished, that any other, in this Deanery, might have been designed to that office, rather then my selfe. And (though I bee a mere stranger unto you) I beseech you (if by any possible means you can do it) that I may bee exonerated, & the Sermon putt upon some other, who loves to shewe his Giftes, & to heare himselfe talke in such assemblyes. For I preached at a visitation not full 2 years since (at Beaconsfield), & had small thanks for my Labour, of any; for, because I pressed them to obedience, & the sworne men to discharge their oaths conscionably & justly, All their mouths were open against me, & they exclaimed that I preached only to bring money to the (as they called it scornfully) Bawdy Court. When, God knowes, myne only aime was obedience to his Mat^{ys} Ecclicial Lawes, & the reforming of the prophane & irreligious Puritanicall neglect of Divine Service, & the beastly irreverence that is commonly used at it.

And verily (Honoured Sr.) unless Churchwardens & sworne men be severely proceeded against according to the Canon, for their wilfull, common, & execrable perjurie; neyther Canon
117, 118. you, nor all the Bishops in the Kingdom, shall ever see any tolerable Reformation of their prophanesse, & other misdemeanures, so long as you live. For, beere wth mee, I am sure. They present usually *Omnia bene*, whereas there is *nothing* almost in order.

1^o. We have no Terrier of lands or houses belonging to the Church or Rectorye; And therefore it is myne humble request unto y^r wor^{sh}, that you would be pleased, to send to y^r Register at Lincoln, for a copie of a *Terrier* belonging to this Parish of Beaconsfield; & also for all Compositions that have been made, concerning this Place. For I am strongly jealous that the Parishioners have swallowed up all the Glebe of the Rectory; and also do

pretend such unconscionable compositions (especially for woods) as were never made. And, the charges of engrossing & the Search for such Copies, shall bee satisfied by or churchwardens at the visitation : god willing.

2°. They use to keep brabblings and janglings in our church, about election of officers, & their accompts. ; & every base matter : yea, & to keepe Musters or (at the least) shewing of armes in our church-yard : contrary to the Cauons ; & yet *Omnia bene*.

3°. Divers use to gadd from or Service on Sundayes to hear puritanicall sermons in other parishes, contrary to the Lawes : and yet *Omnia bene*.

4°. Few, or none, come to Church any Holy day in all the yeare. Nay, the churchwardens themselves are seldom there, on those dayes, and yet *Omnia bene*.

5°. Many sitt at Divine Service wth their Hatts on ; & some lye along in their Pewes, their heades covered, even at the Letany and the Ten Com^{ts.}, and yet *Omnia bene*.

6°. Many do not kneel at prayers ; nor bow at the Glorious Name of our Lord Jesus, nor stand up at the Creeds, nor at Gloria Patri, & yet *Omnia bene*.

7°. The Churchwardens, though I have read the statute of Prim : Eliz : (w^{ch} commands them to take 12d. a piece of all such as absent themselves from Divine Service), & though I have publicly charged them to putt it in execution ; yet they neyther will nor dare to do it.

Many more abuses there bee, in my parish (where the Canons are readd, twice every yeare, at the least), and I dare say, there are as many (if not twice so many), where the Canons are never read, and where the Priests themselves do scarce know what any Canon sayth, nor what any one Rubrick in our Service booke prescribeth. Good Sr (for the Honour of God, & the love to Jesus Christ) I beseech you to doe y^r endeavour, that wee all (both Priests and People) may walk after one Rule, & not every Jack, to over-rule the church lawes, as they doe, & will doe (more & more) except some course bee speedily taken ; & I shall ever remayne

Your unworthy Beadesman,

JO : ANDREWES.

Beaconsfield, June 5, 1634.

To my much Honoured friend, the Right Wor^{ll} Mr. Dr. Farmary, at Layton [Leighton Buzzard], present These, with speede.

Andrewes' complaint of the negligence of the churchwardens recalls the denunciations of old Thomas Adams, in his sermon on "Lycanthropy, or the Wolf Worrying the Lambs," preached a few years before the date of this letter :—

Let them that are deputed supervisors of parishes—churchwardens—remember that nothing in the world is more spiritual,

tender, and delicate, than the conscience of a man, and nothing binds the conscience more strongly than an oath. Come ye not therefore with *Omne bene* when there are so many wolves among you. If you favour the wolves, you give shrewd suspicion that you are wolves yourselves. Is there nothing for you to present? God's house, God's day is neglected; the temples unrepaired, and unrepaired to; neither adorned, nor frequented. Adultery breaks forth into smoke, fame, infamy. Drunkenness cannot find the way to the church so readily as to the alehouse; and when it comes to the temple, takes a nap just the length of the sermon. And yet *Omnia bene* still. Let me say, security and partiality are often the churchwardens, connivance and wilful ignorance the sidesmen. You will say, I talk for the profit of the commissary. I answer, in the face and fear of God, I speak not to benefit his office, but to discharge my own office.*

Again, in a visitation sermon, Adams says:—

There is an *Omnia bene* that swallows all vanities. Drunkenness, uncleanness, swearing, profanation of the Sabbath, go abroad all the year; and when the visitation comes, they are locked up with an *Omnia bene*. This is not that charity that "covereth sin," but a miserable indulgence that cherisheth sin. In the creation there was an *Omnia bene*; God reviewed all His works, and they were "exceeding good." In our redemption there was an *Omnia bene*; He hath done all things well. He hath made the blind to see, and the lame to go; a just confession and applause. Here was an *Omnia bene* indeed, but there never was an *Omnia bene* since.†

Both of these sermons were preached while Adams was Vicar of Wingrave in this county, a living which he held, according to Lipscomb, from 1614 till 1636.

A few weeks after the receipt of this letter, Dr. Farmery writes to Laud, in a communication preserved among the State Papers, under date of July 14th, 1634:—

That sort of people who run from their own parishes after affected preachers are the most troublesome part of the ecclesiastical inquisition, especially in Buckingham and Bedford shires, where they find great abettors of this their disorder.‡

In the following month, Sir Nathanael Brent, the Archbishop's Vicar-General, commenced his visitation at

* *Adams's Works*, ii. 22.

† *Ibid.* ii. 272

‡ *State Papers*, Dom. Chas. I., cclxxi. 82.

Lincoln, and went through the diocese, unearthing doings of the strangest kind—alehouses, hounds, and swine kept in the churchyards; couples clandestinely married with masks and gloves on; cases of drunkenness among the clergy; and what were, perhaps, quite as distasteful to his master, sturdy Puritans who refused to comply with the regulations by which Laud was seeking to cast all the religious life of the country into one mould.* One of these, who appeared before him at Aylesbury, was Peter Bulkeley, rector of Odell in Bedfordshire, the uncle of Oliver St. John. Cited to appear before the High Commission, he fled to New England, where he became the founder of the town of Concord in Massachusetts, and a lineal ancestor of Concord's most famous citizen, Ralph Waldo Emerson.† Brent was at Bow Brickhill on September 2nd, and says:—

The people thereabouts, and, indeed, in all the south part of this diocese, are much addicted to leave their parish churches to go to hear affected preachers elsewhere. The country much complayneth of the Court at Leyton, and those of the Court of Puritanism. Much complayning, but no proving.

The next letter of Dr. Andrewes is one which I found, purely by accident, among the State Papers of James I. As will be seen, he has dated it 1624, which accounts for its present position; but this date seems to have been due to a momentary lapse of memory, like that by which the Doctor, in another letter, spells Beaconsfield without the "l." The fact that Andrewes was not Rector of Beaconsfield till 1631, the allusion to the Vicar-General's Visitation, and to the muster in the churchyard, all make it certain that 1634 is the real date. It will be seen that Dr. Andrewes had ideas of his own on the subject of punctuation:—

DR. ANDREWES TO CHANCELLOR FARMERY.

(State Papers, Jas. I., 173.4).

SAL^m. IN DOMINO.

May it please you (good Mr. Chancellour) when the Metropolitanall visitation was kept at Amersam, it pleased

* *State Papers*, Dom. Chas. I., cclxxiv. 12.

† *The Bulkeley Family, or the Descendants of the Rev. Peter Bulkeley*. By F. W. Chapman, Hartford, Conn.

Mr. Vicar Generall (by his Mat^s and my Lords Grace—his
 1 Authority) to enioine the Churchwardens of every parish to
 see that the *pewes* in churches were eyther *taken away* or else
 made *lower*; that people might not lye *along in their pewes*
 (as some in my parish doe, during the Litany and Ten
 com^{ts}) nor otherwise, carry themselves irreverently in the
 house of God. And, at the same tyme, by the same Au-
 2 thority, he commanded that *no doores* should *open into the*
 3 *Churchyard*; but that they should bee *stopped up*. And
 that noe man should sitt wth his *hatt on his head* in the
 church, during eyther *Service, or Sermon, or Sacraments*;
 because, at those tymes, eyther *wee*, did speake to God; or
 els, *God*, did speake to us. This last was observed, even by
 the dreadfull grandees of or parish, for *one day* or two;
 1 but since Sr Nathanael turned his back upon this
once bow at the Name of or Lord Jesus.

2 Nor are the doores w^{ch} *open into our churchyard* (whereof
 there are 4, or 5; besydes the door of the parsonage-house,
 w^{ch} hath beene ever there) made up, according to his
 Mat^{ys} & his Grace's command by Mr. Vicar Generall.

3 Nor do they (yett) goe about to remove the *pewes*, or to
 make them *lower*. Nay, I fear wee shall sooner have other
pewes newly erected (wth in a whyle) rather than see any *old*
pewes taken away, or taken lower, nor is there any *pewe*
 in Amersam Church *made lower* or *taken away*; for I was
 there at the *Archdeacon's visitation*, upon Fryday last (Sept. 26),
 and then I saw the *pewes* standing, just as they were before;
 & Many people wth their *Hatts* on at Sermon; notwth-
 standing y^t Sr Nathanael had expressly given order to the
 contrary.

Moreover, whereas Sr Nathanael gave charge to the
 Churchwardens of or parish, that (according to theyr oaths)
 they shoulde present the persons w^{ch} kept the *Muster*, in
 or churchyard, this last *Somer*; They have performed his
 command upon Fryday last; but some of the Deputy lieu-
 tenants do storme like so many Termagants; &, if they could
 but learne, *who it was*, that did give notice of any *Muster*, unto
 the Court, Hee shoulde want no mischiefe nor displeasure,
 that they could possibly helpe him unto. Wherefore, I hope,
 you will bee favourably carefull, that hee may not bee
 discovered.

Furthermore, my humble suite unto you is [that, whereas
 (commonly) there is a clause in *one* of the Articles (given in
 charge at Visitations) to enquire *whether any do keepe their*
Children unbaptized longer, then is Convenient] you would be
 pleased, in y^r next Articles, to expound that word [con-
 venient]; as it is sett downe in the Rubrick before *private*
Baptisme in the Booke of common Prayer; viz., *That they*
deffer not the Baptism of Infants any longer then the next
Sunday, or other holyday, after the Childe is borne, Etc.

For, they have beene so mistaught hereabouts, that they thinke any tyme wthin a month, or 6 weekes, or more, is Tyme convenient enough; & (but for *Face-clothes*, & *banquets*, & *bidden & matching of Gossips*) they thinke there is scarce *any necessity* of the Sacrament of Baptisme at all. But, if they were tyed to observe That forenamed Rubrick, it woulde bring them, in tyme, to thinke somewhat more highly of that Sacrament, then now they doe, and woulde, by little and little, devest them of that dangerous opinion of the Non-necessity of Baptisme.

Much more I had to write unto you, if my leasure would have permitted me, and that I thought I should not bee overtroublesome unto you; but since I cannot now stand to scribble any further, I referr theis forenamed things to yr godly consideration & discretion, not desiring the *punishment* of any man, but only that the *disorders* (named in the former page) may be *reformed* as the King, and my Lord's Grace of Cant: his pleasure and desire is. In the meane tyme, rendring you many thanks for yr kind acceptance of my former Letters, I commend you to God's gracious protection, and am

yours & the Churches faythfull servant,

JO: ANDREWES.

Beaconsfield,
October 2^o,
1624.

I beseech yo^r wor^{sh} to present my best respects to worthy Mr. Roane.

To the Right wor^{sh} my much honoured Friende, Mr. Dr. Farmery, Chancill^r to the L. Bishop of Lincoln, at Layton-Buzzard, present Theyse.

Or in his absence, to Mr. Roane, Surrogate there.

The allusions in these two letters to "musters" in the churchyard are explained by the following document, from which it would seem that the principal person offending was no other than John Hampden, not yet famed for his resistance to the Ship-money:—

SIR NATHANAEI BRENT TO CHANCELLOR FARMERY.

(276. 35.)

MR. DR. FFARMERIE,

Mr. Hamden of Hamden hath beene with me, whoe was p^resented in the Metropolitall Visitation for holding a Muster in the Churchyard of Beaconsfield, and for going sometymes from his owne p^rish church. He hath given soe much satisfaction for that w^{ch} is past, and soe much assurance of his willing obedience unto the lawes of the Church hereafter, that I desire

noe presentm^t against him in that Visitation shall be called upon, without my special direction for it.

NA : BRENT.

October 27, 1634.

It may have been as the result of the letter written by Dr. Andrewes in June, that, as it appears by another document in the State Papers, dated Feb. 24th, 1635, he was appointed one of the Vicar-General's deputies. This will account for the tone of the next letter :—

DR. J. ANDREWES TO SIR JOHN LAMBE.

(286. 86.)

HONOURED SE,

May it please you to take notice of these following abuses concerning Churches and matters pertainyng to Ecclicall cognisance wthin y^r jurisdiction, & to see them reformed, as your wisdom and judgement shall direct you.

Touching the parish of Burneham.

1°. In the churchyard of Burneham parish (as well as in myne at Beaconsfield),* there are 2, 3, or 4 doors opening into the dwelling-houses of divers inhabitants, so that the churchyard (being *Consecrated* Ground) is prophaned by being made a common Through-fare to Laymen's houses, both for Ingresse and Egresse.

2°. I saw a chimney smoking in a little house annexed to the Chancell of Burneham Church, and enquiring what *that house* might bee, I was informed that (formerly) it had been a *Vestrie* (and so it appeares, it had beene, for there is a doore out of the chancell of the sayd church into it): but belike the Inhabitants have usurped upon the church, & now turned it into a dwelling-house for 2 Almeswomen (saving your Reverence) * * * * * We^{ch} is a strange prophanation. And whereas they (the Inhabitants and Churchwardens) ptend, that *that house* is the parishes and not the *churches*: This cannot bee. For it stands upon the consecrated ground of the church-yard, and joynes to the very chancell-wall, and out of the wall in the chancell, there is a doore leading into y^e sayd house, etc.

3°. The *Church-yard wall* of the sayd parish was (not long since) broken down so low, that swyne and other beasts came into the yeard. The Churchwardens were negligent in causing it to be mended & made up: whereupon the vicar (my worthy Neighbour, *Mr. Wright*) willed some Bricklayer to make it up, & mended it; w^{ch} being done, the churchwardens & others do refuse to pay the workeman for it, but say *Hee that sett them on worke, lett him pay the workeman*. It is *no part* of the vicar's fence. May you therefore bee pleased, to order, who is to pay for the Mending of it.

* I understand this was still the case at Beaconsfield within living memory.

Touching other parishes.

1°. The *King's Booke*, concerning Lawfull recreations upon Sundayes, after evening prayer (for ought I can heare) hath not bene openly read w^{thin} these 3 deanryes of Burneham, Wicombe & Wendover, except it bee of very fewe Incumbents; And they, for their *obedience* are sclanderred as *Tyme-servers*; whereas others who have *not read it* in their churches openly, for their *dis-obedience* are cryed up.

2°. His Maty (ab'out 4 or 5 yeares agone) Sett forth *certayne Injunctions* w^{ch} all church-men were commanded to use & practise. I have bene in theyse parts (now) 3 yeares; & I never could heare nor see those Injunctions; nor (for ought that I can learne) are they practized by any church-men (excepting some very few) in theyse quarters.

3°. Catechizing, in the most churches of theyse Deanryes, is not used ordinarily; & if (perhaps, some 3 or 4 Sundayes in a yeare there bee any catechizing, yet (as I am tould by some neighbour priests) the youth & ignorant are instructed in *Mr. Perkins's six principles*, & not in the Catechisme of ye Church, sett downe in the Service booke.

4°. Churchwardens are bound to take 12^d a piece of such as absent themselves wilfully from Divine Service, eyther at Morning or Evening prayers, upon Sundayes or other Holy-dayes; I dare assure you, that if you examine all the churchwardens in these 3 deanryes, you shall not find that any *one* of them hath taken so much as one 12^d of any man. Nor *will* they, lett the *law* say what it will. For when I read that branch of the Statute openly in my church (some 3 yeares agone) & urged the churchwardens to do their office therein, they snuff'd when they were gone home, & sayd they would not incurr the hatred of the *Gentlemen & Neighbours* for any priest's sayings whatsoever. Nay; the most churchwardens (themselves) do not come to Divine Service scarce upon any holyday in the yeare except Sundayes; nor do they ever *marke* or present who do absent themselves. So that except some *severe course* bee taken wth theyse perjured churchwardens, theyse abuses will never bee reformed.

5°. About passion sunday last I mett upon the way a *justice of the peace of this county*, and as we ridd together, hee asked me in sober sadnes, wither those Orders (w^{ch} St. Nathaniel Brent enjoyned to bee observed at the *Metropolitall visitation* by authority both from his sacred Maty and also from my L^s Grace of Cant:) were *seriously* intended that they should bee *duly & punctually & Generally* kept or no? I tould him they were *seriously* intended. Truly Sr (sayd Hee) then there is great abuse committed. For I dare assure you neyther *Clergiemen* nor *Laymen* (if they bee gentlemen, or men of any wealth) do keepe them; but laugh and jeere at them. I am sure (sayd Hee) or *priest* doth not hold it *lawfull* to bowe at the Name of the *Lord Jesus*; & our *people* use it not, nor doe any gentlemen (nor but *few* others) sitt *uncovered* in tyme of Divine Service, nor *kneele* at all collect & prayers, nor at the Litany (w^{ch} is seldome used on Sundayes). It is a fowle shame, to see how sawcily & prophanely both Ministers and laymen do carrie themselves in God's house & in his service &

presence. I wonder (sayd hee) how churchwardens can dispense wth their oaths, in wilfull connivance at *theyse* and all other *disorders*; or (yf they have *no dispensation*) I wonder they are not *severely* censured for their odious, hideous & abominable perjury & breach of fayth.

I could not deny, but confessed it to bee too True. But yet I am sure it was sore against the mynd and desire of his Grace, & others too.

Wherefore (Noble Sr John) give mee leave to tell you what in this case such a foole as I could wish (yf it might stand with your wisdom) to bee done. True it is, That churchwardens generally are wilfully resolved to be forsworn, rather then they will present any Justice, or Gentlemen, or Rich neighbour (bee they never so faulty). It is true also that if the *parson or vicar complayne*, all the other cuntry (Gentlemen and others) cry out upon him, & watch to doe him some shrewd displeasure. And this I speake upon myne *owne particular* experience. (For since I caused notice to bee given into his Grace's court at Layton that *Musters* had been kept in my church-yard, albee I named not any *particular person*; all the Gentry of the County hath a spleen at mee.) It is true also that if complaint were made by any against any *gentleman in place or wealth*, These *inferiour* officers in Ecclial courts dare not censure them, but *slubber* over the matter, and derive the Hatred of the Cuntry upon the party w^{ch} complaynes. In consideration whereof, because churchwardens *will* not, & the 7 or 8 priests (w^{ch} wish well both to the Doctrine and Government of the Church) being men of small meanes and countenance in the world are not able to bear off the envy & malice of the puritaniz'd Gentry & others hereabouts (if they should complayne) nor dare *inferiour courts* lay any censure upon wealthy delinquents; I could wish (but wth due submission to yr wisdom and judgement) that in the next short *vacation* you would cause Mr. Crosse or Mr. Wragg, or some one or two of the Messengers of the high-commission, to come into theyse parts, & upon Whitsunday & those Holydayes to marke those gentlemen and others (who sitt like unconverted infidels in the church) & to informe that court of them. That so some of them being censured there (& the *Odium* taken off from the *well-affected Clergy* heere) the rest may feare. And also I could wish some 3 or 4 *churchwardens* of severall parishes hereabouts might bee called into that court for *wilfull* perjury in sparing to present delinquents in this kind, that others might (by their censure) bee frighted into a greater conscience of their oath & dutye.

More matters I had to trouble you wth all; but I fear theyse are too many to be redressed on a sodeyne; and therefore craving pardon for my boldnesse (being for the Honour of God and true zeale to the Church) I kisse your hands & rest.

Your faithfull servant

J. A :

April 14, 1635.

To the R. wor^{ll}: my truly honoured friend, Sr John Lambe, official to the Archdeacon of Buckingham & Deane of the Arches, etc.

The letter is endorsed with a memorandum of the following names :—

“ Mr. Wilkinson de Osborne.
Mr. Dobson de Wicombe.
Mr. Valentine de Chalfont.”

These were evidently marked men, as the leaders of the Puritan party in the district. Gabriel Wilkinson had been vicar of Wooburn ever since 1614. Gerard Dobson, vicar of High Wycombe, was presented, in 1629, by “ten citizens of London,” the famous Puritan feoffees. Thomas Valentine, rector of Chalfont St. Giles, had held his living since 1623 or 1624. He was at this time under suspension for not reading the “Book of Sports.”

A week later Andrewes writes again as follows, giving us a curious side-light on the manners of the times :—

DR. J. ANDREWES TO SIR JOHN LAMBE.
(287. 31.)

SALUTEM IN D^{no}.

HONOURED S^r,

Upon the receipt of yr Letter (April 21) I spake to Mr. Foster touching the Arrest in Fulmer Church, and charged him wth what was suggested unto you by the petitioner, w^{ch} thing hee is absolutely free & cleare from ; as may appear by the Scrowle enclosed. The next day (being this present 22 of April) I spake with all the rest, who were any wayes interested in the businesse. And I find that *George Cudry (the Creditour)* gave not any direction at All, for the Serving of the writt upon his Debtor, at such tyme, or place.

2. I find also that *Caleb Randall* (who is nominated in the petition for one of the *Special Baylives*) had no hand in the serving of it, there, or elsewhere.

3. *Gervase Goodman* (the petitioner) is the party only, that is faulty : & yet, Hee sayth & sweareth (of his owne accord) that Hee did not arrest him eyther in the Church or Church-yard, or in the Tyme of Divine Service ; but onely, that he whispered him in the Eare, and carried him to *Gerards Crosse* (a myle from the Church) & (there) did arrest him.

4. But William Allein (the party arrested) protesteth that the sayd *Gervase Good* did arrest him w^{thin} the Church, & when Hee was purposed to have received the B. Sacrament, & whyle yet the best part of God's Service was in doing (viz., the Celebration of the H. Eucharist). And, that Hee shoved & thrust him forward to gett him out of the Church.

5. Mr. Briggs (the Rector of the Parish of Fulmer, where this was done) doth attest wth William Allen, that (being ready to

consecrate the Sacram^{nt}) Hee did heare Divers of the parish say, that Good had arrested Allen in the Church at that tyme, as Hee (the Parson) was going up to the High Aultar, and that divers sayd, Good did thrust Allen out of the church.

6. For better confirmation of the probability hereof, Mr. Briggs drew to Record one *Richard Disborow*, who witnessed, that Hee hath heard, that the sayd Good hath formerly arrested men in the church.

7. But Mr. *Bradshaw*, Vicar of Chafen S. Peter's (in whose Parish Good doth inhabite) sayth that hee cannot believe that Hee (the sayd Good) would arrest any man in the Church, because he is a wel-wisher to the *Church & Church-Orders*, and hath been a Meanes that *Holydays* have been (of late) better observed in his parish than they have been of many years heretofore. And that hee is maligned by many, only because he is used as a Speciall Baylive.

This is all that I can learn; whereby it appears to me, that Good is faulty: but not so haynously faulty as you were informed. I should be very Angrie against him; but that, I am persuaded that 2 Circumstances (wch aggravate his fact, considered in themselves) do extenuate his fault, *Quoad Hominem*. 1° All these Quarters hereabouts (till wthin theyse 3 yeares that I came hither) have been mistaught, in this; viz. that neyther *Church* nor *Churchyard* are places of greater *Holiness* or respect than *Stables* or *Barnes*. And therefore (it may bee) Hee thought it was as lawfull, to arrest in a Church as in any other common and Ordinary Place. 2° The People (generally hereabouts) do believe (as they have been mis-lead & mis-taught) that all *Dayes* (excepting the *Sabbath*; as they are falsely taught to nick-name it) are alike, and none more holy than other; and Christmasse day no more Holy, than any day in the weeke, or yeare. The *Contrary* (hereabouts) hath been held flatt popery. And therefore, I am persuaded that Gervase Good did think, hee might as well arrest upon Christmas day as any day in the yeare. Theyse 2 considerations may somewhat extenuate his fault. Especially yf wee add hereunto, that Hee (as the most hereabouts) did take the *Sermon* to bee the only *Service of God*; and neyther the Administration of the Sacram^{nt} nor any other part of or Liturgie. Therefore Hee not doing anything agaynst him in the *Sermon-tyme*, thought hee did not arrest him in tyme of God's Service. But I write not this eyther to excuse or accuse him; but submit to y^r wisdome whether it be fitt to censure him sharply, or mildly.

But (in the meane tyme) I returne you his petition, & the short answers of some examimates, rudely scribbled: and I pray you give mee leave to tell you that yourselfe (but causelessly, god be thanked) are bann'd & curst to the pitt of Hell, for suspending Mr. Valentine of St. Gyles Chalfont, & Mr. Gladman of Chesham. Oh! how severely God will exact at your hands the blood of so many hundreth soules, wch must necessarily (notwithstanding Mr. Calvin's Predestination) be damned, for want of theyse bible-babble sermons. But they (Goodmen!) do suffer persecution for righteousnes sake; they will not read such prophane bookes, & so sinn against God & against conscience. The King (Good man!)

is abused in it. Hee allows no such booke. But theyse Priests & Bps they sett them out to vex the Godly. Would to God Dr. Andrewes had never come into this Cuntry; for before, they could keep all the Ministers in awe, & there is Sr John Lambe who is the very Divell in Hell for the Orders of the Church: and now (of late) they have brought in unto them Mr. Askew & Mr. Langley & Mr. Foster & Mr. Wright; & if these stay long they will bring the whole cuntry to the papist orders of the Canons & such fopperyes. Thus the women talke (as I heare) upp & downe all theyse parts. But the men putt in their Hornes, and their Tongues, too. Thus wth my best service to y^r selfe, and my prayers for your long lyfe for the Churches good, I rest,

Devoted to you,

JO: ANDREWES.

Beaconsfield, *April 22, 1635.*

With regard to the clergymen mentioned in this letter it appears from Lipscomb's lists that John Briggs was at this time rector of Fulmer; the date of his presentation is uncertain. Elkanah Gladman, rector of Chesham-Woburn, was presented 1626. James Bradshaw had been vicar of Chalfont St. Peter's, since 1617, and seems also to have held the adjoining living of Hedgerley; we shall hear of him again. John Wright became vicar of Burnham in 1623. "Mr. Langley" was possibly Adam Langley, who held the living of Radnage. "Mr. Askew" and "Mr. Foster" I cannot trace, but in another letter to Lambe, which I have not thought it necessary to copy,* Andrewes recommends Mr. Foster to him for preferment, saying, "He is a True Sonne of the Church of England, and has not many fellowes in that respect in theyse quarters."

The next letter, addressed to Archbishop Laud himself, is in many respects the most interesting of the series:—

DR. J. ANDREWES TO ARCHBP. LAUD.

(326. 18.)

To the most reverend Father in God, the most illustrious Lord Archbishop of Canterburie his Grace,

The most humble Advertisment of Jo: Andrewes, D.D., Rector of Beaconsfield in the Archdeaconry of Buckingham,

Most humbly showeth unto your excellent Grace, that (upon

* *State Papers*, Dom. Chas. I., cccxi. 87.

the 12th of this June in the Evening) there came unto mee one Mr. Bradshaw (Vicar of St. Peter's, Chalfont; my next neighbour) to ask mine advice; viz., whether Hee might give way to an Afternoon Lecture upon Sundayes in his Parish Church? I told him—No; by no meanes. For it was both against the Articles sent forth by your Grace at your Metropolitanall Visitation, & also, contrary to his Sacred Majesty's most gracious *Instructions* to the Clergie. Hee sayd, Hee was most violently importuned thereunto by some newcomers to his parish; & namely by one *Mr. Pennington*, a Cittizen; who, when Mr. Bradshaw had made (at the first motion) some difficulty in yielding to their request fell into most insolent, sawcy, scandalous, and unreverent speeches against your Grace, saying, *Since This same Pragmaticall Bishop kept his Visitation there is a great gapp opened for the encreasing of Popery & spreading of Arminianisme.* For (may it please your Grace) in this Cuntry, where Government, both Ecclicall & civill, is so slackly lookt unto, men of some little pretty worldly Fortunes are perswaded that they may say, or doe, anything both against Government and Governours (whether Ecclesiastick or Laick) without check or controulment. In so much, as not the *very Gardiner of the sayd Pennington* (whose name I know not, but he dwells at Chalfont) but durst aske the sayd Mr. Bradshaw, *what reason the Governours of the Church had to enjoyne the people to bow at the name of Jesus? And, might not the Governours prescribe Orders contrary to God's law? & were it not better then to obey God than man?* but this Hee meant of *two Sermons* every Sunday (or Sabbath as they use to nickname it). Nay, Hee went so farr, that Hee charged the *Common-prayer-booke* wth false Doctrine: because it is sayd in the Catechisme, *I believe in God the Sonne, who hath redeemed mee and all mankind.* This (may it please your Grace) Hee (Mr. Bradshaw) told mee twice over on Saturday last. I told Him that the Gardiner's speeches were *Archiepiscopall cases*, & directly against the 4th & 6th *Canons*, and for *Mr. Pennington's* owne words, they (as I thought) were Scandalum Magnatum: wherefore I thought it was his duty to complaine of them. But, though I take him to be a wel-meaning man; yet Hee is (as all the Rest of the Clergie in theyse parts are, because they are over-awed by the Justices & lay-gentry) wonderful Timorous. Wherefore, my patience being vexed beyond sufferance by hearing the like heretofore (though not from so good a hand) I thought myselfe bounde in duty & conscience to give your Sacred Grace notice thereof ut Liberarem animam Meam, referring it to your Grace's wisdomes to deal with the Parties, as your Grace thinks fitt. And whereas his Maty's *Instructions* embouldens mee thereunto, I am further encouraged to acquaynt your Grace that neither y^r *Grace's Articles* nor those *pious Instructions* of my dread Sovereign are (any whitt almost) observed by the Clergy in theyse parts. For, I have not beene heare 4 years & a halfe as yett, & yett I heard of one *Mr. Dobson*, Vicar of Wicombe, who preached point blank agaynst some of his *Majesty's instructions* at a Visitation at Amersam in the spring 1632. Taking his text out of Coloss. 4. 17, *Dicite Archippo, etc.*, wherein Hee made Archbishop Archippus & all inferiour ministers not to discharge

their *Dutyes* towards God nor *full-ful their Ministry* except they made 2 Sermons a day. And the then Commissary heard him, but instead of taxing, Hee commended him for it.

Yea, in October *last*, at a visitation at Wicombe (where, I think, he gott himself put up to *undooe* that weh had been *doone* in five or six visitations before), out of Acts 20. 28, he fell (with much bitterness and many Sarcasmes) upon the same point, agaynst both the *Instructions* and the *Metropolitcal Articles*: affirming them to be Lasie, unconscionable, ambitious ministers (for heere are no priests) who did not bounce up into the pulpit, *twise a Sabbath*, but turned the afternoone Sermons into catechising by way of question & answer, as Authority *enjoyneeth them*. I was sick at that time, but my neighbour priests (conformable men) who were present, brought me word of it, & thought myself particularly girded at, because I was the man who, about 4 years & a half since, brought catechising on Sundayes & Holydayes into practice in these parts. The Commissarie was present at this Sermon, & could not bee ignorant both of his Maty's Instructions & yr Grace's Articles, and yet hee applauded the Sermon (as my neighbours tould mee); at the least he did not censure nor rebuke him for it. For, Such Visitations have wee kept (heere) Ordinarily that one may break every Canon & preach against every Article of the Church and yet escape wth commendation for it. Only once, it pleased Sr John Lambe to keepe visitation at Amersam, where hee reformed divers abuses, and suspended Mr. Gladman & Mr. Valentine for not Reading his Majestye's Book touching Lawfull sports on Holydayes after Divine Service: but Mr. Valentine gott himselfe absolved (by whom I know not)*, & since that tyme there is such Io Peans and Io Triumphes sung upp and downe by *that faction*; That some of them do not only forbear to reade it, but not long since have preached more *then once* or twice agaynst some parts of the *contents* of the sayd booke. And one of those who so preached was Mr. Dobson of Wicomb. Divers there bee (I know not how many) who have not readd it; yea, since Mr. Valentine came off so bravely, they say they will not reade it; but I have not heard of many that have directly preached agaynst it, but *Hee*. Indeede some there bee, who (in their Cartwrightian uncanonicall prayers before Sermons) do pasquill & libell a little *agaynst it*, & the restraying of afternoone-Sermons; saying, *Wee beseech thee (Good Lord) stand up & defend thy Sa-ba-oths from prophanation, & vindicate thy Holy word from Contempt*. As if his Maty did eyther desire God's Holy dayes should bee prophaned, or his Blessed word contemned.

I beseech your Grace (yf I have presumed too farr upon yr Grace's favourable patience, in giving notice of these abuses) to pardon myne error. I have ever wished all things right and straight in the Church; But except it bee by your *Grace's owne* means (whom I beseech the God of all grace long to blesse & prosper over this Church) I am out of hope of ever seeing a Reformation of them; and therefore I made bould (at this tyme) to

* Apparently it was by Bishop Williams, of Lincoln.

acquaynt your Grace with a few of many ; Intending, when your Grace (in the vacation) shall have some little breathing time from the mighty throng of Businesse, to attend yr Grace at Croydon (or elsewhere) with many more Irregularities, & some Corruptions of Doctrine, taught up & downe this Cuntrye. In the meane tyme, your Grace hath the most hearty & uncourterfeyte zeal & prayers, of

Your Grace's most humble subject

&

faythfull Beadesman,

JO: ANDREWES.

Beaconsfield, *June 13, 1636.*

The "Mr. Pennington" who so greatly troubled the peace of mind of the Vicar of Chalfont St. Peter, was that Alderman Isaac Penington who, ten years afterwards, became Lord Mayor of London (which dignity he held at the outbreak of the Civil War), and one of the regicide members of the High Court of Justice. Bradshaw speaks of him as a new comer to the parish, so that it appears he had only lately come to live at the Grange, but his family had held land at Chalfont since 1559. So frequent were Penington's visits to Chalfont Grange, that in 1638, when he was High Sheriff of London, he writes to his kinsman, Sir John Penington, and mentions, as though it were quite an exceptional occurrence, that he had not been down to his country house for a fortnight.* The old Alderman died in the Tower, in 1661. His son, of the same name, but strangely unlike his father in almost every respect, was the gentle Quaker mystic, whose life at the Grange is so charmingly pictured in the autobiography of Thomas Ellwood. The Grange having been forfeited on account of his father's treason, the younger Penington removed to Amersham, and it was there that his stepdaughter, Gulielma Maria Springett, was wooed and won by William Penn, who married her at a quaint old farmhouse, still standing, near Chorley Wood, and known as King's Farm.

This article may fittingly conclude with another letter, written about five years later :—

* *State Papers*, Dom. Chas. I. cccxcii. 58.

NATHANAEL TOMKYNs TO SIR J. LAMBE.

(488. 72.)

MAY IT PLEASE YOU,

I writt the last weeke unto you upon a sudden opportunity of safe conueying my letter by one Mr. Cloberry, a Merchant of London (who marryed a kinswoman of my wife's) and though he promised to deliuer my Letter the same day being Monday was sennight) I have since understood that it was not delivered untill wensday: on Wensday I sent my seruant with direction to waite on you hither, but in regard you were out of Towne, he returned without speaking or waiting on you; yesterday we expected you here, as conceiving that the visitation would haue held this day, not knowing till this morning that it was diswarned. My Mother had a Lodging ready for you, and my bro: expected you (being now here with us) unto both whom you would haue been heartily wellcome, they and wee being very sensible of your late unexpected fauour and obligation, which our endeauour must be to acknowledge. About this day sennight, I suppose we shall all retorne to London, my bro: hauing giuen order by this carryer to haue our house prepared agaynst that tyme, which I hope will be soone enough for my attendance on you, in respect of any business concerning the Queene, but if any be knowne to you which may require my waiting on you before, upon notice thereof left at our howse I will imediately repaire unto you.

Heere is too morrow a meeting in this Town of the Justices & of the trayn'd Bands (with their supplies) from severall Hundreds in these Chilterne parts, by order from the 2 Houses of Parlam^t; w^{ch} is not only readily obeyed, but officiously, though it be the first (j thinke) that hath so come in many Ages, not issuing from his Matie nor his Priue Counsell. That both Houses should thus agree in these new wayes I cannot but maruell, & do conceiue one reason thereof to be the late preferring of one member of ye Lords House (w^{ch} might alienate 20) & 2 members of the Commons House (w^{ch} might alienate 40 y^t hold their merits nothing inferiour, but found their hopes cutt off when the places were filled;) the Plotters & Negotiators as much valuing their Deserts as the Speaking-men. My Brother often aduised upon that & other grounds y^t they would not confer any office (sitting the parlam^t) save what should be extremely necessarie, w^{ch} is now remembered in Vain. Of the Authors of that & some other un-successful Counsell and their wrong grounds I haue heard something which j shall acquaint you with when j wait on you. We heare y^t the House of Comons hath lately voted y^t they intende nothing but the Honor & Safetie of both their Maties, & yet y^t in their ensuing votes they declare y^t the Accesse & interest w^{ch} some of the Popish Partie haue in the Queene and her Maties interest in the King hath been a great occasion of this present evil, w^{ch} being a Generall (in quo versetur Dolus) they giue no p'ticular instance, & yet they demand of his Matie y^t the p'ticulars of the charge against the 5 gentⁿ shalbe brought in by Thursday next, or else to be concluded y^t they are innocent. They haue

likewise (as we heare) much busied themselues & are likely to be more busied about the militia of the Kingdome to bring it within the jurisdiction of the Houses of Parlam^t & yet they pretende no lessening or dishonor to the King. Out of these and such like materialls (we also heare y^t) they are framing a Declaracon or Remonstrance ad faciendu⁷ populum. Mr. Atturney-generall is said to be much in their disfaouour and likely to suffer confinement if not deprivation of his plais. Euerie countrieman's mouth almost is full of the Breach of ye priuilege of parlam^t, & if these passages had bin done in a legall manner & forme (we^{ch} might haue better sorted to his maties ende) yet might another Staffe haue bin found: but 'tis pitie such Ansa should be giuen as might in appearance giue just cause of raging to ye Sea & madnesse to the people. But j haue held you longer than j purposed & shall therefore cease yo^r trouble till j wait on you ; wishing you health & happinesse & humbly remayingning

Yo^{rs} euer to be comanded,

NA: TOMKYNs.

Beaconsfield,

Tuesday, 18 Januar 1641. [1642. N.S.]

The Nathanael Tomkyns who wrote this letter was apparently the husband of Cecilia, the sister of Edmund Waller. The inscription on the tomb of his daughter, Lady Ann Hyde, in Beaconsfield churchyard, says of him, "He lost his life for his loyalty." The allusion is to his condemnation for a share in his brother-in-law's plot against the Parliament in 1643, when he was hanged in front of his house.

The references in the letter are to the excitement consequent upon the attempted arrest of the five members on January 4th, and the famous ride to London of the "Buckinghamshire Petitioners" on the 8th. It is interesting to find that one of the very earliest steps in the momentous movement which followed took place in our little town: the assemblage of the train-bands of John Hampden's country on or near the spot where, perhaps in the premonition of the coming struggle, he had mustered them eight years before.