

BUCKINGHAMSHIRE DISSENT AND PARISH LIFE 1669–1712

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Edited by
JOHN BROAD

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EDITORIAL PRACTICE

In this edition original spelling has been kept, but capitalization and punctuation have been modernized. Dates have been translated, but not standardized, while all sums of money have been converted into Arabic numerals. Where possible, all abbreviated forms have been extended. In the appendices printed documents have been reproduced in their original form retaining spelling, abbreviations, capitalization and punctuation. Both manuscripts include a certain amount of Latin text. In many cases this is interspersed with English and used to a standard format, for instance when giving information about the Ordination, Induction, and Institution of clergy, and the licensing of schoolmasters and curates. In these cases, and where the odd Latin word or phrase has intruded into sentences, the Latin has been translated into English. Where the use of Latin is largely embellishment in the endings and headings of returns it has been left to give some flavour of the original. It has also been left untranslated in a number of longer instances where its use seemed integral to the text. Cancellations in the manuscript are printed within round brackets with an asterisk.

INTRODUCTION

The Restoration of Charles II could not restore England to its pre-civil war condition, and this was particularly true of religious matters. In the years that followed 1660, the dissenting congregations of Baptists and Quakers, and various smaller sects, which had gained a solid identity during the religious tolerance of the Interregnum sought to establish their continuing right to exist and meet freely without constant threat of persecution. There were also large numbers of Presbyterian ministers who had been installed in parish churches all over England, and who, unable to accept the terms of the 1660 religious settlement, were ejected from their livings. They often took the active members of their congregations with them and set up their own churches, which began the Presbyterian and Congregational tradition of dissent. Meanwhile the Crown, politicians, and the leaders of the Church of England were battling to decide whether Anglicanism should be restored to its pre-1640 state, or concentrate on establishing a new identity in a spiritually pluralist society. Although Charles II favoured some liberty of conscience, Parliament generally voted for measures which sought to persecute dissenters from the Church of England, and the Church under Archbishop Sheldon worked hard to restore its monopoly of religious authority. By the Revolution of 1688 religious perspectives had changed. In its aftermath the dissenters gained a measure of toleration, though their political rights were severely constrained, and the Roman Catholic threat became the prime focus of concern. The Church of England now sought ways of bringing dissenters back into the fold by persuasion in the belief that the fervour of the original non-conformist movement was waning away.

The inability of Parliament or the Church of England to crush non-conformity in the country at large after 1660 was largely a result of local tolerance of dissent. Whatever the politicians in London had to say about the future course of religion, they were constrained by the realities in the country at large. The enforcement of conformity amongst ordinary people who were unwilling to conform exclusively to the Church of England was particularly difficult if churchgoers respected their neighbours' right to practice religion according to their own beliefs. It was even more difficult if the country gentry who did the donkey work of law enforcement were uneasy about the social and political effects of its strict application, even where they did not

actively support dissent. Finally, if the clergy themselves were not vigilant in support of their Archbishop's policy, then policies of repression had no long term future. For this reason local studies of the interplay of Anglicanism and dissent in the period between 1660 and 1714 are particularly valuable.

Buckinghamshire is a good testing ground for many of the problems outlined above. Religious dissent in the county has ancient origins going back to the Lollards of the Chiltern hills, but was re-invigorated by the tolerance which was allowed free rein during the English Civil War and Interregnum.[1] The county's religious history after the Restoration has been well served by volumes in the Record Society's series. Its first volume was the *Minute Book of the Upperside Quaker Meeting*, and in 1947 an edition of the *1662 Episcopal Visitation Book* was published.[2]

The two documents edited in this volume are intended to add to our understanding of Buckinghamshire's part in the emergence and permanent establishment of non-conformist tradition in England. The first comprises the responses from parishes in the Archdeaconry of Buckingham to Archbishop Sheldon's 1669 questionnaire on the state of non-conformist congregations which have been preserved among the Lincoln Diocesan records, at Lincolnshire Archives Office.[3] Sheldon had designed his questionnaire to buttress his case for the reimposition of the Conventicle Act which had levied heavy penalties on those teaching in and attending dissenting meetings. Sheldon's original questions were amplified by William Fuller, the Bishop of Lincoln in whose diocese Buckinghamshire then stood. The parish responses tell us much about the various sects, their meetings, teachers, social origins, and attitudes to current political and religious problems. The returns were made by the parish clergy, and reflect their own attitudes to dissent, as well as what each felt his bishop and archbishop expected of him. It was part of a nationwide survey, the results of which were summarized in a manuscript which has survived in Lambeth Palace Library and was printed at the beginning of the century.[4] The Lincoln document is of more than local interest because

1 On the Lollards in Buckinghamshire see W. H. Summers, *The Lollards of the Chiltern Hills*, 1906. The continuity of non-conformity in Buckinghamshire from the fourteenth to the late seventeenth century is currently the subject of a research project by Dr Margaret Spufford, of Cambridge University, and her associate, Dr Nesta Evans. I am grateful to them both for their assistance.

2 Buckinghamshire Record Society, vols. i (1937) and vii (1947).

3 Lincolnshire Archives MS DISS 1A/6.

4 G. Lyon Turner, *Original Records of Early Nonconformity under Persecution and Indulgence*, 3 vols., 1911–14, ii, pp.77–84 from Lambeth Palace Library, Tenison MS 639.

it is one of very few surviving collections of the full returns from the parishes, and has much more detail than those from Northamptonshire and Leicestershire.[5]

Bishop Wake's episcopal returns are a summary record of the results of another series of questionnaires. Their political context is far less combative. Wake established for himself a reputation as a great pastoral bishop at Lincoln between 1705 and 1716 before becoming Archbishop of Canterbury. His triennial Visitation questions pioneered an improved technique of episcopal government which became common during the eighteenth century. His printed questionnaire in 1706, with spaces after each question, forcing exact responses, became a model for a new and widely copied style.[6] Though the original returns are preserved in Christ Church Library, Oxford, the contemporary summary made for Wake has been used for this edition.[7] It is extremely full, and juxtaposes responses to the successive, and different, questions in 1706, 1709 and 1712. This provides a parish by parish overview of a variety of subjects, as well as a sense of the changes that a village could go through in its clergy, schooling, and gentry presence, even in half a dozen years. The style of the summary occasionally lacks the striking turn of phrase of some individual responses, but eliminates much humdrum repetition. It is much more informative than the summaries made from the 1706 responses by Wake's successor, Bishop Gibson, for which the Lincolnshire returns were published many years ago.

Some later eighteenth-century Visitation returns are more narrowly

5 Returns for Leicestershire in similar form were published by R. H. Evans, 'Nonconformists in Leicestershire in 1669', *Transactions of the Leicestershire Archaeological Society*, xxv, 1949, pp.98–143. Slightly less full returns for parts of southern Northamptonshire have recently been analysed by D. L. Wykes, 'The Church and early Dissent: The 1669 Return of Nonconformist Conventicles for the Archdeaconry of Northampton', *Northamptonshire Past and Present*, viii, 3, 1991–2, pp.197–209.

6 Other Visitation returns have been published by H. A. Lloyd Jukes, ed., *Articles of Enquiry Addressed to the Clergy of the Diocese of Oxford at the Primary Visitation of Dr Thomas Secker, 1738, Oxfordshire*, Oxfordshire Record Society, xxxviii, 1957 and S. L. Ollard and P. C. Walker, *Archbishop Herring's Visitation Returns 1743*, Yorkshire Archaeological Society, Record Series lxxxi, 1928; Ollard and Walker note Wake's questions as a model for those used at York.

7 Christ Church, Oxford, Wake MS 324 provides the summary. The original returns from the parishes for 1709, 1712, and 1715 are to be found in MSS 275–6. Presumably the 1706 returns remained at Lincoln where Gibson used them to combine with his 1718 and 1723 questionnaire answers which form the basis of his summary, which was published (for Lincolnshire parishes only) in 1913. R. E. G. Cole, ed., *Speculum Dioeceseis Lincolniensis... 1705–23*, Lincolnshire Record Society, iv, 1913.

concerned with church rituals and observances. Wake's questions show a wider interest in parish society. He wanted to know about the population, about other religious denominations, both their numbers and meetings, about the local gentry and nobility, and their residences, even about antiquities and curiosities. As well as finding out about each minister's salary, residence, and what religious services he regularly provided, there is information about attitudes to church attendance, and to the taking of communion. He was not only concerned with the religious environment, but with the educational opportunities available, as well as the charitable funds which could be tapped by the poor and needy. Wake's questions appear to have been answered with reasonable openness and fullness by the Buckinghamshire clergy. There is none of the sense of a perfunctory routine that sometimes comes across in equivalent documents in other dioceses fifty years or more later. Yet perhaps even by 1712 Wake's clergy were beginning to suffer questionnaire fatigue. Responses to the Bishop's questions were as full as ever, but when the indefatigable historian and antiquarian, Browne Willis, attempted a similar exercise with a much more historical dimension to it in the same year, he received only 27 replies.[8] In 1715 Wake retained the questions he had posed in 1712. Perhaps he felt he had no new subjects to cover.

Both documents have a great deal of information about non-conformity, and the Wake manuscript says much about the fabric of parish life in early eighteenth-century England. The parish church was a centre of English community life in the seventeenth and eighteenth centuries, and its minister was at the centre of both religious and secular life. The parish had also become a secular instrument of national government, with responsibility for the registration of births, marriages and deaths, the implementation of the poor law, and the mending of roads, as well as for taxation. The clergyman provided spiritual guidance from the pulpit, but was also expected to read government proclamations. The rest of this introduction sets the immediate historical context of each document, and provides a preliminary analysis of how they illuminate many aspects of Buckinghamshire life between 1660 and 1712.

The 1669 Returns of Non-conformist Meetings

In the summer of 1669 the Bishop of Lincoln, William Fuller, sent out a letter to every archdeaconry and parish in his diocese asking for information about non-conformity, and in particular about

8 Bucks. R.O. D/X 579, Browne Willis to William Holman, 13 February, 1719/20, 'I had but 27 answers in all'. I should like to thank Hugh Hanley for providing this reference.

dissenting meetings and services. He was doing so in response to an instruction from the Archbishop of Canterbury, Gilbert Sheldon. Sheldon was in the midst of a campaign to renew the Conventicle Act, one of the major elements of the laws to prevent dissenting meetings and services, which had lapsed in May 1668. He was intent on preventing the government increasing toleration for both dissenters and Catholics. Similar instructions were sent to all the English and Welsh bishops with a list of specific questions to be answered. An earlier survey of ejected ministers had produced patchy and incomplete results in 1665, but the results of the 1669 survey survive for much of the country and its scope had been widened to include all dissenting meetings. When Sheldon received the replies he had a summary made, but it does little more than provide brief notes under specific headings: the parish and conventicles in it, with details of how often they meet.[9] The Lincoln document, covering the Buckingham Archdeaconry alone, takes the form of a compendium of the replies to Sheldon's questions. The questions had themselves been clarified and augmented by the Bishop of Lincoln and his Archdeacon. They were transcribed into a book which remains in the Lincoln Diocesan Records. The responses from each parish appear to have been copied out in full, together with the correspondence which set the survey in train.

These copies of the original responses provide much fuller and richer information about the dissenters themselves, their teachers, and the linkages between villages and meetings than Sheldon's summary. In addition, the brief replies from those parishes which declare no conventicles or meeting places have been included because the subtleties of their responses throw light on the way in which different local clergy and communities reacted. This will become more evident from a brief review of the religious politics of the sixteen sixties.

The Political Background

In 1660 Charles II was restored to the throne by the Presbyterian heirs to the Cromwellian regime. The Declaration of Breda had expressed Charles' preference for a religious settlement which included 'a liberty of tender consciences'. Nevertheless the traditional structures of the Church of England were restored in full by the Restoration parliaments and it is not surprising that returning Anglican clergy sought to recreate a unified religious order in England. The Church was led with renewed vigour after 1663 by the

9 See note 4 above.

new Archbishop of Canterbury, Gilbert Sheldon, who sought to prevent non-conformists from public exercise of their beliefs, and to bring them back into the Church of England. This was no easy task after nearly twenty years of Civil War and Interregnum in which new religious ideas had been freely and openly discussed, and puritan groups: Quakers, Independents, and many smaller sects, had seized the opportunity to develop a confident separatism. Just as important was the loss of ecclesiastical authority now the Church of England was no longer the lone religious voice. The Church courts were revived at the Restoration, but their authority had been damaged, and the penalties of penance and excommunication they exacted no longer held terror even within rural communities.

The Church found eager allies in its attempt to re-establish Anglican authority amongst the majority of the members of the Cavalier parliament. In the early years of the Restoration punitive laws against dissenters were enacted. The Act of Uniformity of 1662 set standards of prayer, rites and ceremonies to which non-conformists could not adhere, while the Five Mile Act of 1665 excluded non-conformist preachers from residence in towns, and the first Conventicle Act of 1664 imposed penalties on those teaching at, and attending non-conformist meetings. Throughout the sixties a majority in the House of Commons favoured measures against non-conformists and Papists alike. Their success was not simply a matter of religious bigotry. The sixteen sixties were a time when the restored regime seemed threatened from many directions. There were radical attempts to overthrow the regime, such as Venner's plot of 1661, and numerous rumours of insurrection among non-conformists. In Buckinghamshire that same year Sir Ralph Verney and many gentry rode in a posse to Haddenham to confront Fifth Monarchists who were believed to be on the verge of rebellion. Radical religious ideas remained in circulation long after the Restoration, and the year 1666 was a focus of attention amongst those Millenarians who believed that Christ's second coming was at hand because 666 was the 'Number of the Beast'. Tensions were heightened by the plague and Dutch invasion of the Medway in 1665, and the Great Fire of London of 1666, all of which were seen as possible signs of the second coming. It was the protestant non-conformists who were at the centre of gentry and Anglican fears, though old concerns about the resurgence of clandestine Catholicism were never far beneath the surface. Later in the reign these were to become more important when Charles' brother, the future James II, made his conversion to Catholicism public, and there were popular doubts about Charles II's own beliefs.

Charles II was not in sympathy with his Archbishop, or the House of Commons, and never gave up his attempts to allow greater freedom to those who did not conform. There is evidence from the 1660s and 1670s that his preferred strategy was to allow increased religious liberty for both Catholics and dissenters. To this end he attempted to create a political climate in which non-conformists of all kinds were no longer perceived as a threat to the political system, and were recognized to be sufficiently numerous to require some role in the body politic. When the Act of Uniformity was passed in 1662 he tried to neutralise it by suspending it for three months, and then granting individual exemptions. His minister, Clarendon, later sponsored a bill in the Lords to allow the King to dispense with penal laws in matters of religion.[10]

In 1667 Clarendon was succeeded by a group of ministers (the Cabal) which included two, the 2nd Duke of Buckingham, and Anthony Ashley-Cooper (later Lord Shaftesbury) who were particularly supportive of wider toleration and the lessening of penal sanctions. The Duke of Buckingham had estates in Buckinghamshire that made him the prime political influence in the county, and Ashley-Cooper was central to the Exclusion crisis twelve years later.[11] One of the first matters of religious importance that the new ministers had to attend to was what to do about the pressures to renew the Conventicle Act. It was due to expire after a fixed period but the complexities of the wording of the original Act meant that the Privy Council several times considered papers about when it ended, and historians have ascribed its end to dates ranging from May 1668 to March 1669.[12]

Both Buckingham, and the new Lord Keeper, Bridgeman, were involved in discussions with leading non-conformists, particularly Presbyterians, in an attempt to find a way of bringing them into the Church. A Bill for Comprehension was actually drafted but when Parliament reassembled in February 1668 the House of Commons quickly made known its opposition to any schemes of either toleration or comprehension. It successfully requested that Charles II issue a proclamation for the strict enforcement of all penal laws against Papists and non-conformists, defeated a proposal for a conference

10 R. A. Beddard, 'The Restoration Church' in J. R. Jones, *The Restored Monarchy 1660–88*, 1979, p.167.

11 On the Duke of Buckingham's Buckinghamshire estates see F. T. Melton, *Sir Robert Clayton and the origins of English deposit banking, 1658–85*, Cambridge, 1986, pp.200ff.

12 A. Fletcher, *Studies in Church History*, 1984, p.236. The most recent authority, J. Spurr, *The Restoration Church of England*, 1991, p.58 gives the date of the lapse as 1st March 1669.

with the dissenters, and passed a bill continuing the Conventicle Act and increasing its penalties. Charles avoided giving assent to that Bill by proroguing Parliament in May 1668 and it did not meet again until October 1669.[13]

The King trod a wary path between attempting to find a way of 'comprehending' the dissenters, and being seen to maintain the laws of England. His talks with leading dissenters in the autumn of 1668 in which he spoke of his inclination towards toleration, were well known amongst dissenting communities throughout the country, and emboldened congregations to act more publicly.[14] On the other hand, Charles could claim to have met the demands of Parliament and the Church of England by simultaneously instructing his military representatives in the counties, the Lords Lieutenants to enforce existing laws. In Buckinghamshire the Earl of Bridgewater wrote to his Deputy Lieutenants in October 1668 with orders to 'take care for the preventing and suppressing' of conventicles and 'to prevent and suppresse such unlawfull meetings thereby to abate the boldness and insolence of that unruly sort of people' and a picture of spasmodic localized royal action is evident elsewhere in 1668–9.[15]

Charles was well aware that the harsh penal laws of the early 1660s had demonstrably failed to eliminate the open display of protestant dissent. A major reason for this was that local enforcement was very patchy and in many counties was seriously attempted by only a small number of J.P.s.[16] Many Anglican gentry outside Parliament were not as dedicated to the elimination of dissent as their representatives, and turned a blind eye to local non-conformist activities where they were no obvious threat to law and order. Juries were rarely sympathetic to indictments under the various acts, and those conventiclers whose cases came before the Privy Council 'escaped with nothing worse than a reprimand'.[17]

However, Buckinghamshire saw some of the most drastic attempts at repression. In 1664 twelve Baptists in Aylesbury were arrested during a service and, at a summary trial by a local magistrate, refused to swear allegiance to the Church of England and and were sentenced

13 F. Bate, *The Declaration of Indulgence, 1672, a study in the rise of organized dissent*, Liverpool, 1908, pp.57–62.

14 *Ibid.*, p.63; *CSPD 1668–9*, p.96 [Yarmouth, Dec. 1668], p.151 [Bicester, Jan. 1669], p.354 [Chester, June 1669].

15 Bridgewater to Sir Ralph Verney, 10 Oct. 1668, Verney MSS reel 60; *cf. CSPD 1668–9*, pp.294, 655.

16 A. Fletcher, *Studies in Church History*, *ibid.*

17 F. Bate, *The Declaration of Indulgence*, p.65.

to death, only to be reprieved by Charles II after intercessions at Court. Thomas Ellwood, the well-connected Quaker whose relationships with the Penns, Peningtons and John Milton were recorded in his autobiography, was imprisoned for his beliefs in 1661. He observed how certain J.P.s, such as Ambrose Bennet, and later Sir Denis Hampson, were notorious for strictly enforcing the Conventicle Laws in the south of the county, but also that there were others who were much more sympathetic. In the north of the county Thomas Stafford of Tattenhoe had a harsh reputation, arresting the famous Benjamin Keach of Winslow amongst others.[18]

Sheldon and his supporters amongst the Bishops and clergy wanted to retain strict laws against the non-conformists, but were frustrated by local disregard for the law, and had few means of ensuring that Charles followed their line when Parliament was not sitting. They could put pressure on the King in Privy Council, and indeed in July 1669 Charles issued a Proclamation against Conventicles, calling for the enforcement of the law, especially the Five Mile Act of 1665. At the same time Sheldon and his supporters mounted a pamphlet campaign, and drew up and sent out his questionnaire to the clergy of England which he doubtless thought could add ammunition to the campaign to bring back the Conventicle Act.[19] The issue was high on Parliament's political agenda. A Bill was introduced at the beginning of the short Parliamentary session of October to December 1669, but its progress was halted by Charles' sudden closure of the session. When Parliament was next recalled in February 1670 one of its first acts was to pass the second Conventicle Act. Sheldon's prolonged campaign, for which the 1669 questionnaire to the clergy provided important ammunition about the renewed activity of the dissenters, had finally borne fruit.

The terms of the second Conventicle Act were considerably more severe than those of its predecessor, and its administrative provisions increased the chances of conviction. As John Spurr reminds us, they moved the poet Andrew Marvell to describe it as 'the quintessence of artibitrary malice'.[20] Those who attended non-conformist meetings could be fined ten shillings for each conviction, while preachers were liable to the drastic fine of twenty pounds for the first offence. A single justice could act against dissenters, and on his certificate the

18 C. G. Crump, ed., *The History of the Life of Thomas Ellwood* . . ., 1900, pp.100, 147; A. Taylor, *The History of the English General Baptists*, 1818, i, pp.225–9; Thomas Crosby, *The History of the English Baptists*, 1738–40, ii, pp.180–203.

19 Spurr, *op. cit.*, p.58.

20 *Ibid.*, pp.58–9.

constables, militia and army were available to act against meetings. They could enter houses to dissolve meetings, and any constables who did not inform the magistrates of meetings in their parishes were also liable to fines. The Act circumvented the problem of unwilling J.P.s by allowing a justice to enforce the law without the assistance of another colleague on the bench.

The reception of the second Conventicle Act amongst the Buckinghamshire gentry was mixed. Stafford continued his persecutions in the north, and Sir John Tash in the south. Thomas Ellwood thwarted an attempt by informers to infiltrate first Quaker, and later Baptist meetings, by persuading a grand jury to indict two men for wilful perjury. Other J.P.s were indignant. At least four Buckinghamshire justices sought to leave the Commission of the Peace because of the Conventicle Act. Sir John Busby was rumoured to be one, but by Sir Ralph Verney's account 'Sir John Busby will not put himselfe out of Comission, but I beelieve both hee, and his father in Law will bee but little at home to avoyd being troubled with the Commission'.[21]

The Questions asked

The 1669 survey went much further than its predecessor of 1665. It asked for information about all dissenting meetings and congregations, whereas in 1665 the continuing activities of those ministers ejected at the Restoration were the focus of attention. It was directed to the clergy, not churchwardens, and required details of the numbers of people attending and their social status, as well as of the teachers and preachers. The expansion of the questions which went out to Buckinghamshire clergy ensured that they took into account meetings held in barns or the open air, and were not legalistic in their response. It also asked for the names of any regular attenders who came from the middling and gentry sections of society.

Questions five and six were particularly relevant to the delicate political situation in 1669. The clergy were asked to report on what grounds the dissenters claimed the right to hold their meetings, an attempt to gauge how far the King's attitude and meetings with leading dissenters had been seen as a licence to resume activities. They were also asked (in question 8) to assess whether dissent could be suppressed if only the lay power (i.e. the J.P.s, possibly backed by militia or army) had the will to undertake strict enforcement. This highly political questionnaire went right to the heart of Sheldon's

21 William Denton to Sir Ralph Verney, 26 April 1670; Edmund Verney to Sir Ralph Verney, 23 May 1670; Sir Ralph Verney to Edmund Verney, 26 May 1670, Verney MSS reel 23; Crump, *op. cit.*, pp.170–80.

battle to enforce and extend conformity to the Church of England. The answers reveal much about the dissenters, their teachers and followers, but even more about the differing attitudes within the clergy to the problem as a whole.

Sheldon's questionnaire asked about dissenting meetings, parish by parish, yet it was well known (and is indeed apparent from the answers Buckinghamshire clergy gave) that teachers often changed their meeting places week by week, perhaps officiating at three or four in rotation. Meetings frequently attracted dissenters from far outside the parish. The numbers of those reported attending meetings may easily have exceeded the total of active dissenters, but the responses to the questionnaire could not give a true figure for the number of dissenters in the country. That figure was not estimated until 1676 when Sheldon asked the clergy of every parish for information about the numbers of communicants, dissenters and Roman Catholics in their parishes. This survey (known as the Compton census and much used by population historians) appeared to show that the number of dissenters was much lower than had previously been imagined.[22]

The Replies

The Lincoln document contains over 180 replies to Bishop Fuller's questions. A few parishes are either missing, or combined with others. There are no separate replies from Broughton, Colnbrook, Eton, Horsenden, Latimer, Little Linford, Little Missenden, Nettleden (Oxon.), Princes Risborough, King's Sutton (Northants.) and Weston Underwood all of which are included in the Wake manuscript. On the other hand some parishes and chapelries not covered in Wake's survey did reply, including Aston Abbotts, Beaconsfield, Boveney, Castlethorpe, Dinton, Dorton, and Eckney cum Petsoe. In neither survey is the Archdeaconry of Buckinghamshire exactly coterminous with the County, since the Bishop of London held jurisdiction over a number of parishes around Winslow which had been part of the estates of St. Albans Abbey in medieval times. It is unfortunate that we do not have the Winslow response in full, for the Lambeth Palace summary mentions the long-standing General Baptist meeting there, which had been led by Benjamin Keach, and was continued with some meetings taking place in Grandborough nearby.[23]

22 For the Compton Census see Ann Whiteman, ed., *The Compton Census of 1676: a Critical Edition*, Records of Social and Economic History, New Series, x, 1986, pp.365–71. The Buckinghamshire figures were earlier printed in *Records of Bucks.*, viii, 1899, pp.146–52.

23 G. Lyon Turner, *Original Records of Early Nonconformity*, 3 vols., 1911–14, i, p.244.

42 parishes reported that dissenting meetings were being held in them covering the three major types: Presbyterian (often conflated with Independent after 1660), Baptist (or Anabaptist), and Quaker. In all there were 26 Quaker meetings, 21 Anabaptist, and 9 Presbyterian. The Prebyterian meetings were all linked to clergy who had held (mainly local) parishes during the Civil War but were ejected at the Restoration. In the centre and south of the county a group of meetings in Amersham, Aylesbury, Bledlow, High Wycombe were serviced by George Swinnocke, the ejected minister from Great Kimble, and Mr Swinnoe, previously minister at St. Leonards, but by this time living near Amersham as well as others from further afield. The Haddenham meeting was run by the former ministers at Aston Clinton and Grendon Underwood (the latter also sometimes officiated in Aylesbury), while that at Whitchurch was conducted by the ex-parson of Waddesden, Robert Bennet, who was living with his family in the manor house under the protection of Henry Eeling. In the far south of the county, the Wraysbury meeting was conducted by ministers from Staines and Henley, as well as two former local ministers now resident in London, indicating something of how the parish looked to its communications routes along the Thames valley rather than to the county in the north for its links in religion as well as markets and trade. The Presbyterian position in the north is distorted by the fact that the well-established meeting in Buckingham was not reported on the grounds that it had just been suppressed by the Borough authorities. However there are grounds for believing that it shared preachers with Westbury. One ejected minister, Mr John Gibbs, who had been minister at Newport Pagnell, had always openly professed Anabaptist beliefs, and was found conducting Baptist conventicles in Newton Blossomville and Olney as well as in Newport.[24]

Some meetings were not labelled with any denomination, but there were two other named groups: Fifth Monarchy Men in Chalfont St. Giles and 'Jewes' in Amersham and Bledlow.[25] The latter were a dissenting Christian group who celebrated the Sabbath on Saturday, and not a community of Jews.[26] Not all the clergy who replied were

24 For details of the later careers of ejected ministers the standard work is A. G. Mathews, *Calamy Revised*, Oxford, 1934. Thirty were ejected from Buckinghamshire parishes, and were to be found in all parts of the country.

25 See B. S. Capp, *The Fifth Monarchy Men*, 1972. Henry Cock, of Chalfont St. Giles is noted as a 7th day Baptist leader by the 1690s.

26 On Sabbath observing sects see David S. Katz, *Sabbath and Sectarianism in seventeenth century England*, Leiden, 1988, which shows a scattering of rural groups in various parts of the country as well as the London centres in Mill Yard and its radical offshoot, Bell Lane. A number of leaders came from south-east Oxfordshire.

clear which sect their dissenting meetings identified with, but this was an age when the preacher was often as important as the message, and villagers might go to a variety of meetings in their neighbourhood. We cannot be sure whether they really ignored their erring parishioners, as they saw them, or were trying to ensure that the bishop and his officials did not imagine that they were fraternizing with dubious dissenting groups.

Nor can we really be sure whether the clergy gave honest and accurate reports in all cases, and Lyon Turner's researches show that there were a number of parishes which gave a nil return in 1669 which can be shown from other sources to have been meeting places in the same year – Long Crendon, Woughton on the Green, and Wolverton, to name but three. The highly charged political atmosphere encouraged this. Some of the negative returns suggest that neighbouring clergy in various parts of the county conferred about their replies. Virtually identical answers came from Ashendon, Boarstall, Brill, Cublington, Dorton, East Claydon, Fleet Marston, Grove, Linslade, Ludgershall, Middle Claydon, Oakley, Tattenhoe, Whaddon, and Worminghall, mainly in the north-western quarter of the county. A different collusive wording can be found in the south, with similar wordings from Datchet, Denham, Little Marlow, Radnage, Saunderton, and Stoke Poges.

One return deserves special mention because of its length and rather different content. John Ellis, the Rector of Waddesdon, had been an ardent parliamentarian and anti-episcopalian during the Civil War, publishing Fast Sermons and tracts asserting the rights of 'Particular Churches' i.e. separatist groups in the 1640s. A year before the Restoration, and already settled in the Waddesdon living, Ellis boldly retracted all his dissenting views in print. This move not only preserved his position as Rector of Waddesdon, but led to a further grant of the other two Waddesdon Rectories from the Crown after the Restoration, and an entry in the *D.N.B.* Ellis's response to the 1669 queries was itself a polemic, but in the answer to the final question, about the part that the lay powers should play in enforcing conformity he excelled himself, producing detailed theological arguments and a wide range of learned quotations from biblical, patristic, and classical sources. Some elucidation of the range of sources is provided in Appendix F below.[27]

27 I am most grateful to Hugh Hanley for the very considerable work he has done, assisted by his colleagues and others, to trace the quotations and sources in Ellis's letter. Appendix F below is almost entirely the result of his delvings.

Bishop Wake's parochial returns 1706–12

William Wake was born in 1657, a member of the ancient Wake family which has branches in Northamptonshire and Dorset. He belonged to the junior, Dorset, line of the family. Destined by his father for the Church, Wake much enjoyed Oxford life and was then sent as chaplain to the English ambassador to France in 1681. There he gained a reputation for his pastoral work in the British community, and as a persuasive propagandist for Anglicanism, crossing swords with Bossuet. He returned in the mid-eighties, and after the Glorious Revolution of 1688 was appointed a royal chaplain and minor canon of Christ Church, Oxford.[28]

Wake was a skilful advocate for the Revolution of 1688, and firmly entrenched on the Whig side of politics. His appointment as incumbent of St. James, Westminster in 1695 gave him opportunities to foster these talents without denting his reputation for his parish work, and as a preacher. John Evelyn described him as 'that young, most learned, pious and excellent preacher', and often went to hear him.[29] Wake began rigorous catechism in his parish, and increased the number of services on Sundays, and played an active part in founding three Charity Schools in the parish. His decisive intervention in the controversy over the powers of the lower house of Convocation further enhanced his reputation with the ecclesiastical authorities but he refused offers of bishoprics in 1689 and again in 1699 before accepting the post of Dean of Exeter in 1702, and eventually becoming Bishop of Lincoln in 1705.

Wake came to Lincoln with a reputation as a strong supporter of a pastoral ministry, of a latitudinarian Church of England (with a European-wide network of correspondents), and a staunch supporter of the 1689 Settlement. His strong support of the Whiggish line throughout the next twelve years, in which he played a central part in the controversy over the role of Convocation in the government of the Church, put him in a pre-eminent position when the Archbishopric of Canterbury fell vacant in 1717. His twelve years at Lincoln, the largest English diocese covering six counties stretching from the Humber to the Thames, were important years in the re-invigoration of ecclesiastical administration, and a considerable proportion of his manuscripts which he left in trust to Christ Church, Oxford, bear witness to his ceaseless activity.

At Lincoln Wake set about improving the quality of pastoral care at the parish level. He personally examined candidates for the

28 N. Sykes, *William Wake, Archbishop of Canterbury, 1657–1737*, Cambridge, 1957, i, pp.1–2.

29 *Ibid.*, p.53.

priesthood, excluding those with insufficient understanding even when under political pressure to cater for the younger sons of gentry and noble families. His concern for the health of the parish ministry involved him in attempts to ascertain and reduce the extent of pluralism, and the use of curates. He sought to improve the religious education of the laity, pressing for frequent catechizing, and undertaking large numbers of confirmations.[30] Wake's achievements at Lincoln were considerable, and deserve to be better highlighted than his later years at Canterbury, where he was eclipsed politically by Edmund Gibson, his successor at Lincoln. In his declining years, when his faculties weakened, Wake became the butt of criticisms of nepotism and inactivity which still dog his reputation.[31]

A most important instrument of his pastoral ministry was the Visitation which took place every three years. Wake's political role kept him in London throughout the Parliamentary session, and effectively meant that these journeys across the length and breadth of his diocese had to be squeezed into the summer months (when incidentally the roads were in their most passable state). In preparation for each of his first two Visitations in 1706 and 1709 he wrote a 'Charge to the Clergy' of his diocese which was delivered to the assembled clergy of the two or three deaneries during his journeys, and when printed ran to 50 pages or more. In 1706 his Visitation journey went to Newport Pagnell (for the deaneries of Buckingham and Newport Pagnell) on the 2nd of September, to Milton Keynes on the 3rd, to Aylesbury on the 4th (to meet the clergy from Mursley, Waddesdon and Wendover deaneries), and on to Wycombe on the 5th to cover Burnham and Wycombe deaneries. He undertook confirmations at all three meetings. In 1709 he also visited Buckinghamshire in September, holding his meetings at Buckingham, Aylesbury and Beaconsfield, while in 1712 he arrived in the county in May, with meetings at Amersham, Aylesbury and Stony Stratford, with additional confirmations at Stoke Hammond and just over the Bedfordshire border in Leighton Buzzard.[32]

In preparation for all four Visitations (1706, 1709, 1712 and 1715) Wake sent out a printed questionnaire, in modern style, with blank spaces to be filled in by the incumbent of each parish. The questionnaires covered similar ground, but there were differences in emphasis and some new requests for information in each of the first three.[33]

30 *Ibid.*, chapter 3.

31 *Cf.* P. Langford, *A Polite and Commercial people: England 1727–83*, Oxford, 1989, pp.42–3.

32 Sykes, *op. cit.*, appendix ii, pp.246–51.

33 See appendices B – E below for the text of the four Visitation questionnaires.

Almost all the returns for the whole diocese have survived in Wake's collection in Christ Church Library, and they contain a marvellous panoply of information, often enlivened by a revealing turn of phrase. However, no one year's returns can be regarded as giving a systematic overview of the parishes in the diocese, and there is an enormous amount of duplicated information across all four.

For this reason it has been decided to reproduce Wake's own abstract of the parochial returns which he made from the originals of 1706–12, with each parish covering one side of the page in a large folio volume. This is not the only abstract from the Returns. Wake's successor at Lincoln, Edmund Gibson, also used the 1706 documentation, together with information from his own questionnaires in 1718 and 1723 to compile an abstract, of which the Lincolnshire section was published in the early years of this century.[34] The information in it is far more tersely abbreviated, and details of dissenter numbers and sects are much less revealing than in Wake's own.

The Questions Asked

The form of Wake's summary follows that of the questions asked on each occasion, with abbreviated responses from each parish for the three years 1706, 1709 and 1712 which concentrate on relevant new information. The 1706 return contains basic information about the secular and ecclesiastical parish. There are estimates (in varying detail) of the size and population of the parish, the existence of endowed institutions such as Almshouses, Schools, Hospitals or Lectures. Wake also asked about the presence of gentry houses, and of particular interest, whether or not the family actually lived there during the year. The living's patron and current incumbent are named, as well as an estimate of its annual value. Finally, there is information on the state of dissent in the parish, with estimates of the numbers and type of non-conformists and Catholics, together with information on their preachers or leading members and the existence of any meeting houses.

The 1709 entries contain more detailed information about the incumbent (when and by whom ordained), about public charities, and about the extent to which parishioners are baptized, confirmed, and attend communion. There is also a further estimate of the population and the extent of non-conformity. In 1712 these figures on non-conformity are again updated, and there is further information as to whether the incumbent is permanently resident, how often services are held, when, and with what effect catechism is offered, together

34 R. E. G. Cole, ed., *Speculum Dioeceseis Lincolniensis . . . 1705–23*, *ibid.*

with further details on the communicants and a question about penances and commutations. These later entries also often contain more information about schooling (especially private and dame schools), about charities, and other parish matters. There is also information about changes in the officiating clergy, non-conformist meeting houses, and the arrival or departure of gentry.

Any one year of Bishop Wake's Visitation returns would have given a valuable snapshot of early eighteenth-century parish life, including information not just about its clergy and religious activities, but about significant aspects of lay community life and social structure. Many Visitation returns during the eighteenth century are more narrowly concentrated on matters ecclesiastical. The value to the historian of using three linked returns rather than just one set of responses is twofold. Wake's three surveys allow cross checking for transcription errors as well as amplifying and correcting the 1706 answers. Comparisons with the later returns also help give us a sense of the patterns of change in a parish community over as little as six years. The comings and goings of gentry and clergy, the setting up and shutting down of schools and non-conformist meeting houses, all remind us how few institutions in the village and town communities remained permanent while the parish church stood firm.

The returns also tell us a good deal about Wake's changing preoccupations and interests as bishop. His concern for the pastoral care in the parish comes through strongly. His questions about whether the incumbent is resident, how often services are performed, and the extent of attendance at Holy Communion, as well as the availability and take up of catechism, all underline his desire to see parish congregations actively educated to partake in church life on a regular basis. This reflects his views about the state of non-conformity in England, his wish to encourage dissenters to attend church and gradually return to the fold. These were the reasons why he opposed the repeal of the Schism and Occasional Conformity Acts in 1718, despite his established Whig credentials. He believed repeal would revive dying non-conformist zeal and prevent his dreams of unifying the churches which extended to the Gallican Church in France and many of the Reformed churches of northern Europe.[35]

The nature of the questions Wake asked, and the answers he received also tell us much about the changing religious climate. By Queen Anne's reign many of the issues about dissent which were apparent in 1669 had been resolved. Non-conformists had been solidly behind the political forces which had brought William and Mary to England to overturn James II, and were no longer considered

35 Sykes, *op. cit.*, ii, pp.125–7, 172.

a political threat. The widespread establishment fear during the 1660s that some of the dissenting groups (particularly Fifth Monarchists, and, for a short time, Quakers) were potential fomenters of armed rebellion, had long since receded. The major issue which concerned non-conformists was the continuing barriers to their participation in civil and political life. English Roman Catholics were now seen as potential allies to the Jacobite cause and a threat to stability. When William Wake wrote to his clergy in 1706, asking for information about life in his parish, he did not question the right of protestant dissenters to worship in their own houses and meeting places, and did not suggest that they were a social threat. The clergy replied in equally relaxed terms.

BUCKINGHAMSHIRE PARISH LIFE 1669–1712
SOME PRELIMINARY FINDINGS

Patterns of Dissent

Non-conformists were to be found widely throughout Buckinghamshire in the whole period between 1669 and 1712. In every part of the county except the north-west, marked by Waddesdon Deanery, more than three quarters of the parishes had resident dissenters in the first decade of the eighteenth century, and Table 1 shows how they were distributed.

Table 1 — Numbers of parishes with dissenters and meetings 1706–12

Deanery	Total	Number with Dissenters	%	Number with meetings	%
Buckingham	30	23	77	4	13
Burnham	25	22	88	7	28
Mursley	29	25	86	9	31
Newport	43	36	84	15	34
Waddesdon	25	12	48	4	16
Wendover	23	18	78	13	57
Wycombe	14	18	85	4	29

In Waddesdon Deanery less than half the parishes had dissenters, yet there were as many parishes with dissenting meeting houses as Buckingham and Wendover Deaneries. The general pattern for the county confirms the position found by the Compton census in 1676. Non-conformists were spread widely through the county and were an integral part of the communities in which they lived, not set apart from the rest of the parish. There are several instances given of families where some went to church, others to meetings, and where parents were dissenters, but their children brought up as churchgoers.

How far does the position in Buckinghamshire conform to the thesis put forward by Watts for the country as a whole, that by the early eighteenth century non-conformity was on the wane, gradually drawing back into its urban communities where the numbers were largest? Watts based this interpretation on the lists of dissenting congregations (with sizes of congregation) drawn up by Evans in the

early eighteenth century.[36] In general the Wake returns reject such a view. Certainly some Buckinghamshire clergy reported declining numbers of dissenters and abandoned meetings. As in 1669 the clergy often gave optimistic accounts of changing patterns across the generations which succoured the frequent view of the episcopate that dissenters could gradually be coaxed back into the Church of England.[37] Wingrave had seven dissenting families 'the masters and dames of which are Anabaptists, but most of the children and servants go to church', and there was a similar tale in Waddesdon. In Soulbury the meeting in 1709 was small, and by 1712 it had disappeared, as at Wingrave. Overall, there is a certain amount of evidence that meeting places for the Quakers, Presbyterians and Congregationalists were becoming more centralized, often in towns, but hardly declining on the scale that Evans' figures suggest. If we take Quaker meetings, there were substantially fewer (11) in 1705–12 than in 1669 (28), but most of the losses had taken place in the north-east of the county, and the high Chilterns remained the centre of Buckinghamshire Quakerism.

The pattern for both Presbyterian and Anabaptist meetings is quite different. In both cases there were more meetings in the early eighteenth century than there had been in 1669. The Presbyterians had meetings in only seven places, all in the centre and south of the county in 1669, but by 1706 there were 12 meetings, including four in the north and two in the far south. The position of the Anabaptists was even more pronounced. Twenty meetings in 1669 had grown to 41 in 1706, and here the geographical change was marked. In 1669 meetings were concentrated in the north-east of the county, with a scattering in the high Chilterns. By 1706 there were far more in the north, with a pronounced south-westward spread from the Bedfordshire border which probably reflected the dynamic activities of Baptists and other non-conformist groups in that county, including John Bunyan. Many of their new meetings were not in the towns, but in larger villages, and indicate a dynamic and evangelical mood rather than slow retrenchment.

The Wake papers also give details of the denominations of families in villages. As far as the presence of Anabaptist families in the community, by 1706 they were to be found widely throughout the county. Presbyterians, on the other hand, were concentrated in a thick band along the northern border, with a more thinly scattered

36 M. R. Watts, *The Dissenters*, Oxford, i, 1978, pp.263ff.

37 This was a familiar cry of Wake, as it had been of Bishop Fell in Oxfordshire; see Mary Clapinson, *Bishop Fell and Nonconformity: Visitation Documents from the Oxford Diocese 1682–3*, Oxfordshire Record Society, lii, 1980.

presence in the Chilterns. According to Wake's returns none were to be found in the Vale of Aylesbury, the area where Anabaptists had made most progress since 1669. The same pattern is apparent for the Quakers, except that rather more villages in the Vale continued to contain Quaker families.

Dissenters were found widely throughout Buckinghamshire, but in most places formed a small minority, rarely more than ten per cent of the population. There were a few places where their presence was much more substantial, and where their impact on the cultural and social life of the community must have been more marked. In Chalfont St. Giles in 1706 'the better halfe of the parish are dissenters, or of no religion at all', while three years later 40 out of 100 families were reckoned dissenters. Ivinghoe and Amersham were estimated at one third, Chesham and High Wycombe a quarter or more, and Olney and Newport Pagnell between one quarter and one sixth. Apart from Ivinghoe and Chalfont these were all market towns.

Wake's figures, based on parochial returns, tell a much more detailed and complex story than that provided by Evans's lists. But they also have some deficiencies. Like the 1669 returns they are based on the perceptions of the Church of England clergy, whose categories of dissent were limited. Apart from a number of unusual groups and sects who received special mention, nearly all dissenters were grouped as Presbyterians, Quakers, or Anabaptists. Amongst the Anabaptists no distinction was made between the different traditions of the General Baptist congregations, successors of the Lollard tradition in the Chilterns, and Particular Baptists who were successfully spreading into central Buckinghamshire from their Bedfordshire heartlands. The continuing General Baptist activity can be followed only by cross-referencing some of the names of their leaders with the 1669 and Wake texts. A continuing presence in Bierton and Aylesbury seems likely, while at Rowsham in Wingrave, where the Aylesbury preachers regularly took meetings in 1669, we can probably observe the final decline of a parish group. A small meeting was noted in 1706, but three years later it had ceased, the children and servants were going to church, and two adults had been baptized. In 1712 Wake noted '18 adults baptized since my last Visitation'.

Occasionally the term 'Independent' is used, but it is not always clear what it refers to. In the 1669 returns there was undoubtedly considerable terminological confusion on the part of the clergy. The word occurs only three times, once bracketed with Presbyterian, twice with Anabaptist. In the Wake manuscript the term Independent is more commonly used, but almost exclusively in the north of the

county and linked only to Presbyterianism. The word 'Congregational' is unknown, and almost certainly a number of other distinctions which would have been made by the non-conformist communities themselves at the time go un-remarked.

Relatively few groups of dissenters warranted special note in 1669. There were communities of 'Jews' — that is to say, groups who observed Saturday, the Jewish Sabbath, as their day of worship — in Bledlow and Amersham. In Chalfont St. Giles there was a meeting of Fifth Monarchy men, which survived from the Interregnum. By the early eighteenth century the Fifth Monarchists had disappeared, but families of 'Jews' were noted in Chalfont St. Giles and Ilmer, and observers of the Saturday Sabbath were also found in Hitchenden and Little Missenden. Other minority dissenting groups in south Buckinghamshire included a 'French prophet' in Chesham,[38] and 'Valentinians' — a group of Anabaptists — in Ellesborough.[39]

In north Buckinghamshire two non-conformist groups which stood outside the mainstream are mentioned in the Wake manuscript. One was a branch of the evangelizing congregational ministry of Richard Davis from Rothwell in Northamptonshire. Davis caused considerable consternation in the 1690s when he began to train ordinary lay believers of humble origins to spread his evangelical message. A vitriolic and anonymous pamphlet war ensued, which Davis (and internal evidence) indicated came from his fellow non-conformists. A 'Davisite' meeting was being held in Olney in the next

38 On the French Prophets see Hillel Shwartz, *The French Prophets — The History of a Millenarian Group in Eighteenth-Century England*, Berkeley, 1980. The decision of one of the English members of the group, Abraham Whitrow to set up a charitable foundation on an estate called Greencroft in Chesham, relieving the poor and setting up weaving enterprises and a Charity School, all financed by his patron Sir Richard Bulkeley, is detailed on pp.130–33. Their work began in 1708, but Schwartz supposes it was short-lived and that Whitrow and Bulkeley concentrated on an equivalent scheme in Dublin by 1709. Yet the Wake reference suggests continuing activities in Chesham in 1712.

39 The Valentinian heresy was an ancient one, based on platonic notions that Christ took nothing of his body from the Virgin, but passed through her 'as through a pipe', and revived in the Reformation principally by Melchior Hoffman. Precisely what its significance was to this group of seventeenth century English Baptists has not been traced, but Dr A. H. J. Baines has suggested that they may have been General Baptists who (as was more common in Sussex and Kent) followed the views of Matthew Caffyn. The opposition to Caffyn's position came primarily from Buckinghamshire General Baptists. See A. H. J. Baines, *The Signatories of the Orthodox Confession of 1679*, 1960. This controversy was revived in the 1690s with some congregations withdrawing from the annual meetings; see B. R. White, 'The Twilight of Puritanism in the years before and after 1688' in O. P. Grell, J. I. Israel, and N. Tyacke, *From Persecution to Toleration: The Glorious Revolution and Religion in England*, Oxford, 1991, p.321.

decade.[40] A more local phenomenon was that of the Revd. John Mason, the Vicar of Water Stratford, near Buckingham, whose mystical visions and prophecies during the 1680s brought crowds of sympathisers to his parish. Quite a number sold all their belongings and lived in a barn near the vicarage, spending their time chanting and dancing, all following Mason's prophecy that he had seen Christ, and that the second coming was nigh.[41] Mason was an acute embarrassment to the Church of England, and the activities surrounding him were far too reminiscent of some of the most radical of the Civil War sects. When he died, several pamphlets were published whose main purpose was to explain how these happenings could be reconciled with the doctrines and ritual of the established church. The evidence from the 1669 return (which incidentally includes Mason's return as Minister of Stantonbury) suggest that Water Stratford did not have a long dissenting tradition, while the Wake documents show no surviving traces of non-conformity there ten years on. Yet a few miles away in Adstock a group of non-conformists called Masonites were noted, though they had no meeting house.

One of the concerns of the established church was the extent to which non-conformity was rising or declining. Judged by the parochial returns in 1669 there were signs of both trends in the county. Conventicles had been abandoned in Buckingham and Mursley, in the former case through action by the borough council. But parsons claimed an increase in non-conformist activity in Amersham, Bradenham, Edlesborough, High Wycombe, Ivinghoe, Newport Pagnell, Turville, Westbury, and Wingrave. These statements should be treated cautiously, since the whole purpose of Sheldon's questionnaire was to provide evidence of the need to reinforce the laws against dissenting meetings. By 1700 the question of the changing strength of dissent was not as urgent, though Wake was doubtless happy to note evidence of those who returned to Anglican conformity. Apart from the case of Wingrave already mentioned, a return to church attendance, sometimes additional to dissenting

40 Davis's work is described in Matthias Maurice, *Monuments of Mercy, or Some of the distinguishing Favours of Christ to his Congregational Church at Rowel, as handed down in the Ministry of Mr John Beverley and Mr Thomas Browning remembered*, 1729; Churches linked to Davis at Rothwell also included a number in Cambridgeshire, see M. Spufford 'The Dissenting churches in Cambridgeshire from 1660 to 1750', *Proceedings of Cambridgeshire Antiquarian Society*, lxi, 1968, pp.79–80. Controversy over Davis was an important factor in the break up of the union between Congregational and Presbyterian churches in the 1690s according to B. R. White, 'The Twilight of Puritanism in the years before and after 1688' in O. P. Grell, J. I. Israel, and N. Tyacke, *op. cit.*, p.328.

41 A readable account of Mason is provided by Christopher Hill, *Puritanism and Revolution*, 1958, pp.328–36.

meetings, and particularly amongst the young, was noted at Astwood, Little Marlow, and Waddesdon. In Oving Wake noted that the parson was treating Anabaptists' children who came to church very delicately, 'prudentially passing over . . . the questions relating to baptism'. Adults were baptized in Princes Risborough and Wingrave, and dissenting meetings had ceased in a number of places, notably Soulbury and Great Marlow.

After careful statistical work it may be possible to make a genuine comparison of total dissenter numbers in Buckinghamshire in 1676 and 1706–9, but until that is done general statements of buoyancy and decline should be treated with caution. Apart from the increasingly institutionalised large meetings in towns, with resident ministers and congregations running into hundreds, there were always many smaller meetings, often led by very local preachers, working a circuit of a few villages, and flourishing over a decade or more. One such was John Hartnoll, a thatcher of North Marston, who held meetings there, and in Swanbourne and Oving in 1669. Meetings were often rotated fortnightly or monthly between villages, and followers would come some distance to hear their favourite preachers. This swelled any figures of non-conformists based on congregation size, for what was effectively the same meeting was seen and counted by parsons in several villages. The same can be said of the setting up of new meetings, and the ending of old. In many cases this represented a change in the pattern of meetings rather than the demise of a congregation, though the latter sometimes happened, as at Wingrave. The small, relatively un-institutionalised meetings were common amongst the Anabaptist and Congregational groups that spread into central Buckinghamshire between 1670 and 1706, and help explain the overall increase in meetings for the county.

Finally, there were small numbers of Roman Catholics in Buckinghamshire. They were mainly spread fairly thinly across the county. One or two advowsons were held by Catholics, but generally the right to presentation was sold to, or held in trust by, non-Catholics. The one considerable colony of Catholics was in Weston Underwood, where the Throckmorton family seat was situated. Not only were their household Catholics, but they also appear to have taken on co-religionists as tenants on their estates.

The state of the Church of England

Historical debate on the influence and importance of the Church of England after 1660 has focussed on a number of issues. As a major social institution it retained political and social power, although constrained by lay patronage and influence in many areas. The clergy formed a network extending into every parish, educated to a higher

level than most of their parishioners, performing both religious and lay functions in the community. Most political and intellectual debates were carried on within a religious framework. Several aspects of the documents illuminate the extent to which the Church of England's hold on its parishioners was being loosened, partly by the challenge of dissent, but also by the failure of its own discipline, the diversity of views amongst the clergy, and the collapse of its disciplinary authority over the average parishioner. In 1660 the Church courts were revived, but the Church's continuing authority over its congregations had been questioned in a number of spheres.

A major uncertainty surrounds the whole question of church attendance. All parishioners were supposed to attend each Sunday unless they could show good cause. Many historians have argued that this was widely breached, even though we can find seating plans for parish churches that allocated places for every family in the community. Many dissenters compromised either by attending Church of England services as well as their own meetings, or by occasionally going to church.

The evidence from our documents suggests that practice varied widely across Buckinghamshire, from those parishes where the parson claimed that everyone attended on Sunday (claims we should treat with a little caution, but not necessarily disbelief), to others in which a vast number were absentees. A few clergy stated openly that villagers were absent because they abstained from worship out of scepticism or lack of belief (atheism had that meaning in the seventeenth century), and not because they were attending dissenting meetings. In 1669 the principles of the absentees in Milton Keynes were described as 'leading rather to Athisme than faction', while in Chalfont St. Giles the parson described

> 'a sort of people whom I know not how to call by a fitter name than Practicall Athists, they have passed on through such variety of persuasions in matters of Religion that now at length they are come I feare to be of noe Religion at all. The Lords day is for the most part spent by them (not to speake of eating and drinkeing) betweixt the Bedd and the Chimney Corner and sauntering about the streets and feilds.'

Some of Wake's clergy sent a similar message. In Hedgerley only about one third of parishioners went to either Church or dissenting meeting and the rest were described as 'of no practical religion at all', and in Drayton Parslow several families were similarly described.

Other parishes were proud of a high attendance record at Church in both periods. In 1669 several reported that all their parishioners

came regularly to Church. More ambiguous was the statement from Padbury that 'neither have I any person in my parish that refuseth to come to Church at the tyme of Divine service'. Later, the parson of Great Horwood and Singleborough reported only five or six people who did not come to Church from a population of over 500. Between these two extremes were many statements about people coming both to church and dissenting meeting. In 1669 the vicar of Steeple Claydon had no evidence of dissenting meetings, but accounted for his low attendance at afternoon service by those who went elsewhere. The parson of Great Linford in 1709 was quite open about the eight people who went off to Newport Pagnell meetings in the afternoon.

Information about church attendance in general is a by-product of the questionnaires. However Bishop Wake's survey included specific questions about the frequency of services. Parishioners may have been expected to attend Church twice a day, but perhaps rather more did so only once. A number of responses to Wake make clear that only one Sunday service was held, usually because the incumbent was sick or infirm, or having to hold services in another Church. Many parsons also held services on Holy Days and Litany days, though a number suggested that they had great difficulty getting a congregation other than on Sunday and the chief Christian festivals. Much more information is available on the question of Communion services. Communion was not as central to early eighteenth-century religious observance as it is today. The overwhelming majority of parishes held Communion services only three or four times a year. Easter was, of course, the prime occasion, and the period between then and Whitsun very important. A number of parishes held all their communion services in this period, while Boarstall was very specific: 'Communions twice at Easter and once at Christmas and Whitsuntide'. There were a few, mainly larger or urban parishes such as Buckingham, Newport Pagnell, West Wycombe, Hambleden and Waddesdon, that held Communion services much more frequently, as much as once a month. Some of the smaller parishes such as Hawridge and Tattenhoe held them only once or twice a year.

Wake's returns provide detailed information not just about Communion services but about the numbers of people eligible to receive, and the numbers actually receiving. Comparisons between the total population and estimates of communicants give an indication of those who had reached the age of about 16 and were believed to be active church members, even if they had not gone through the ritual of confirmation. There was considerable laxity in the preparation of confirmation candidates in the later seventeenth

century, and it is doubtful whether the rule of giving communion only to those who had been confirmed was rigidly enforced. One of the substantial achievements of Wake's time in Lincoln was to resume large-scale confirmations, with claims of more than 10,000 confirmations across the whole diocese during his Visitations in 1709 and again in 1712. The numbers of those eligible for communion was, however, very different from the figures of actual communicants given in the returns. The figures of actual communicants can probably be equated with what might be described as the committed Anglicans in the parish, a group recently considered by Dr Donald Spaeth in Wiltshire.[42]

On that basis the proportion of the population, and of communicants who were actually attending, was often extremely low, and certainly very variable. There were parishes with high numbers attending communion. Middle Claydon had a population of 206 in 1709, and Easter communions of 100 in 1709 and a remarkable 150 in 1712 (the latter possible really only if the age structure of the population was particularly aged — not impossible — or if Lord Fermanagh and his guests and servants happened to have been resident on Easter Sunday). Wake not surprisingly records that 'but few if any neglect it'. Ickford, with 41 families, and a population probably underestimated at 115 souls, had 80 communicants, of which 69 had been present the previous Easter, and only five or six never received communion.

There were also large numbers of parishes that reported very small numbers ever attending communion. In Little Missenden in 1712 Wake recorded 'of near 200 communicants not above 17 receive'. Even in the tiny parish of Aston Sandford, with a population of 48, of whom 40 were estimated as communicants, 'not above two or three received, ten at Easter'. The same position was reported widely, with particularly low proportions of the population receiving communion in Bow Brickhill, Broughton, Chalfont St. Peter, Cheddington, Chenies ('Communicants not above seven; the rest seldom or never receive at all'), Datchet, Edlesborough, Emberton, Lavendon, Tingewick, Wing, and many others.

In those parishes where high percentages took communion there may have been a particularly dominant clergyman making great play of the importance of communion, and a generally compliant community. For much of the county, however, communion attendance was by no means strictly enforced, and it remains to be proved whether the ordinary Sunday services were regularly attended

42 On these matters see S. J. Wright, ed., *Parish Church and People: Local Studies in Lay Religion 1350–1750*, 1988, esp. pp.5, 8.

by even a majority of parishioners in many parishes. In these conditions it is not surprising that attitudes to traditional church sanctions were increasingly contemptuous. The Church Courts were restored in 1660, but over the next hundred years fell into increasing disuse when dealing with the disciplining of lay congregations. The 1662 Visitation book for the Archdeaconry of Buckingham does show presentments for absence from church, as well as for moral offences, but the available punishments of penance and excommunication no longer had the same impact in the community. By the time of Wake's survey they had almost fallen into disuse. Penances were noted in two parishes, Ivinghoe and Stewkley, and in Swanbourne communion was refused to some people, but only because they were considered too young.

Archbishop Sheldon's questionnaire produced some interesting responses to his question about whether the dissenters could be brought into conformity with the assistance of the civil power. None of those clergy who addressed the question imagined that traditional ecclesiastical remedies would have any effect. In Aylesbury excommunication was 'made light of by these stubborne or silly folke' and in West Wycombe 'they value not the thunder of excommunication'. In Haddenham the parson reported that there were several of his parishioners who had been excommunicated for a long time without effect. There were some who thought that repeated fines, such as those extracted from recusants, would solve many problems, but the clergy generally believed that the assistance of the civil power was essential. The Ivinghoe parson suggested making clergymen Justices (something that was to happen much more often in the eighteenth century), and most thought that if the clergy and magistracy worked in conjunction they could enforce the law. Several clergy gave examples of effective operations of the law by individual magistrates (e.g. at Addington and Simpson), but far more cited the connivance of J.P.s and a general public which openly tolerated the activities of dissenters.

There were even some in 1669 who thought that the dissenters could not be suppressed by the full force of law. The return from Moulsoe declared that 'they had beene hitherto found of invincible obstinacy against magistrates', and that from Simpson remained doubtful. Astwood believed that the civil power was unlikely to succeed where the Church failed, and there were certainly some who thought lay intervention essential, such as the parson of Bradenham with his alarmist sentiment that unless they acted soon 'the established religion and lawes are like to have few or none observers in these parts'. The return from Great Missenden took a loftier and more

detached view of the problem, claiming that 'by sound doctrine and by the holy and unblameable conversations of ministers they will be sooner and easier reduced than suppressed by force', and increasingly popular attitude.

The religious education of the laity had become central to the Church of England's work in the parish by Wake's time. His questions in 1709 and 1712 laid stress on ensuring that parishioners were baptized, and confirmed. It is evident from many of the returns that a greater regularity of catechism was one of Wake's crusades. Many clergy who in 1709 confessed to not holding catechism classes, or only intermittently, are found attesting to regular classes, most commonly held in Lent, or during the summer. In parishes with small congregations classes were sometimes held instead of afternoon service.

The Church of England's ability to undertake such work depended on a resident and competent clergy. Wake's returns showed a surprisingly positive response in this matter. He gives details of the qualifications and experience of clergy, and notes few cases of illness and infirmity. The Vicar of Steeple Claydon progressed from being distracted in 1709 to being a 'lunatick' in 1712. The parson of Weston Turville was melancholy and unwell, and trying to retire to Oxford for his health. His colleague in Westbury was unable to undertake catechism because he was deaf. In an age which had no formal notion of retirement, and certainly no retirement age, quite a number of clergy stayed in post until death. A comparison of names from 1669 with those in the Wake manuscript shows 28 who were probably still active 35–47 years on. The majority of them were clergymen.

Most of the clergy were resident in their own parishes, and the number of jointly held benefices relatively few. One or two clergy combined a benefice with the job of schoolmaster, either in the parish, or occasionally at a considerable distance. Nearly all those who were not resident employed a resident curate. The stipends of the curates were low, generally around £20 a year (a figure that was to become a minimum under an Act of Parliament of 1714),[43] and rarely above £30, but their earnings were greater than those of schoolmasters, who often received a mere £10 or £15 a year. The Rectors and Vicars, on the other hand, had a much greater range of salaries. Few earned less than £40 a year, and Wake was particularly interested to learn of any with less than £80 a year in 1706, presumably because this was the upper limit for access to the topping up of clerical stipends under Queen Anne's Bounty. The average income of the 150 or so who did declare their stipends unambiguously was just over £78.

43 G. Holmes, *Augustan England*, 1982, p.106.

There were clergy whose stipends were four times that figure or more, and in places in the text Wake notes a higher figure than they originally declared. A comparison with the wealth of the Leicestershire clergy at the same period suggests that Buckinghamshire had fewer very poor clergy, but also significantly fewer clergy with incomes of between £100–140 per year, the reasonably well off.[44]

The effective salary depended both on the original endowment, and the extent to which ecclesiastical or lay impropriators took their top slice. The Wake returns give information about the Patrons of each parish and the pattern for the county is interesting. The most important Patron was the Crown, which held the right of presentation to 18 livings. New College, Oxford, held seven, and Lords Bridgewater and Caernarvon five each. The Bishop of Lincoln held four, as did Christ Church, Oxford. The rest were held in ones, twos, and threes by a wide variety of people. They were mainly ecclesiastical bodies such as the Dean and Canons of Windsor and The Dean and Chapter of Lincoln, Oxford and Cambridge colleges, and various members of the gentry and aristocracy. Compared with Leicestershire, the Crown influenced fewer appointments in Buckinghamshire, while the Universities held more, and there was no aristocrat with a predominant role.[45] In a number of places, such as Addington, Maids Moreton, Simpson and Shabbington, the Patron was also the incumbent. Many Patrons had local residences or connections, though there were one or two London merchants. Two or three places had rather different methods of selecting their clergy. The Patronage of Turville was vested in a whole group of local people, farmers and tradesmen. In Stony Stratford the clergyman was chosen by the townspeople, and in Colnbrook chapelry by trustees.

There were lay Patrons who did more than simply appoint the incumbent. They, and local landowners and residents, were the main source of additions and refurbishments to Buckinghamshire churches, of which there were a number around 1700. Richard Winwood completely rebuilt and endowed the chapel of ease at Ditton in Stoke Poges parish, which together with the well-endowed Hospital, of which the vicar was master, and which he used as a summer residence, made the parish of particular note. The Earl of

44 J. H. Pruett, *The Parish Clergy under the Later Stuarts: the Leicestershire Experience*, 1978, pp.84–5.

45 In some cases the names in the Wake MS may obscure the precise situation. Two of the parishes held by the Dean and Canons of Windsor were described as being held by women who were in fact the wives of Canons. I would like to thank Dr Eileen Scarff for this point and for additional material on the Windsor parishes. For Leicestershire comparisons see Pruett, *op. cit.*, pp.58–9.

Nottingham built a new aisle at Ravenstone, for his own monument over a large vault. Other interior refurbishments at Bletchley and Lathbury are of interest. Browne Willis paid for new black and white stone paving, oak panelling and screen, and a new communion table, rails and altar piece at Bletchley, where he was Patron, yet nothing was noted in his parish of residence, Whaddon. In Lathbury Sir Henry Andrews followed a similar fashion in panelling and paving the church, in memory of his daughter Margaret who died aged 14. Even more interesting were Dr Busby's activities in Willen, where he built an extension to the church to be used as a library, and filled it with appropriate books. He also endowed a series of 30 annual lectures, given in exposition of Holy Scripture, and as preparation for Easter communion. In contrast William Farrar, the Patron and owner of one of the two chancels at Newton Blossomville allowed his part of the church to decay into 'a nasty hole; the windows filled up with clay instead of glass'. However, in general there are few complaints of collapsing church fabrics in the Wake manuscript.

Wake's returns, and the complementary information gleaned from the answers to Sheldon's questionnaire, present a picture of the Church of England in a reasonably good state. Most parishes were adequately provided with clergy and services, and Wake's endeavours were effective in increasing the instruction of the laity and encouraging the baptism of those who moved away from non-conformity. His questionnaire produced responses which helped point clergy in new directions and improve the ministry. But they also indicate that the Church was working in communities which no longer regarded its truths as self-evident and unquestionable, and which had scant regard for the traditional ecclesiastical sanctions on immoral behaviour or lax, or heretical, observances.

Parishes as Communities

Bishop Wake's questionnaire went beyond matters of religious observance and asked for much information which, though relevant to the pastoral work of the clergy, had far wider social perspective. The questions refer primarily to village institutions and the presence of gentry, and are an important source for basic information about Buckinghamshire villages in the early eighteenth century. Their details of village populations are particularly useful in solving long standing discrepancies from other sources. Late seventeenth century population totals have been a matter of debate for many years and have either been derived from the Hearth Tax returns, which generally survive from the 1660s and 1670s, or the Compton census of

1676, which was primarily intended to assess the extent of non-conformity across England. Both have their limitations as sources. The Hearth Tax is not consistent in its totals of households for individual villages from year to year, often because of the way in which the exempt poor were described. The Compton census asked the clergy to give totals of communicants, non-conformists, and Papists, and they have survived for much of the country. However, it is not clear from the responses whether the totals are totals of adults, male adults, or total population figures. Although Dr Whiteman's definitive edition of the census made careful attempts to decide which figure was appropriate and likely for every parish, the lack of reliable alternative sources did not always make this easy.[46]

Wake's questionnaires asked the clergy to give population figures in each of the three surveys, and their responses are an important independent source for the period which can be used as a cross-check against Dr Whiteman's surmises. Since the period 1660–1730 was a period of relatively static population nationally, these population figures are particularly useful. Sometimes clergy gave figures in terms of families, but quite frequently they gave an overall population estimate, and in some cases what looks like an enumeration. Because there are three figures, which rarely look as if they have simply been copied from one return to the next, we also have useful cross-checks over the six year period 1706–12.

Detailed work on these figures will provide much useful information on Buckinghamshire population. At this stage it is worth noting how Chesham and Newport Pagnell were the largest towns in the county, both probably exceeding 3,000 inhabitants, High Wycombe, Aylesbury and Great Marlow stood at between 2,000 and 3,000 while Buckingham, Amersham, and Olney had only some 2,000 inhabitants. All the other market towns surveyed had between 1,000 and 2,000 inhabitants, and some large villages could be just as large, such as the combined parish of Hanslope and Castlethorpe whose population totalled 1,800 in 1709.

Incumbents were asked to report on the antiquities and curiosities in their parishes, and were surprisingly unforthcoming, some remarking on monuments in churches, others on the digging of fuller's earth, but few exemplifying the spirit of antiquarianism that was to become so powerful amongst the clergy in the eighteenth century. They also reported on the presence of the gentry in the parishes. Some of the information is most interesting, and accords well with that printed in Cox's *Magna Britannia* in 1720.[47] But their

46 See note 20 above.

47 J. Cox, *Magna Britannia*, 1720, i, pp.202–24.

additional information is particularly useful. A number of places are indicated in which the gentry and aristocracy had 'seats', which they apparently did not use or visit. The increasing tendency of the landed aristocracy to move between various residences in London or various other parts of the country was noted in a number of places. At Medmenham, Borlace Warren is reported to live sometimes there, sometimes at Little Marlow and sometimes on another estate in Nottingham. At Little Linford Mr Knapp's family divided their time between London and their country seat. The three-yearly returns also noted a number of people moving in and out, either having sold or rented out their houses. A number of merchants who had bought estates were highlighted, and several clergy emphasized the difference between 'persons of quality' and 'gentlemen of estate' in their returns.

The returns give full information about parish schooling in Buckinghamshire with details of their types and geographical spread in the county. Every part of Buckinghamshire was within reach of basic schooling in some formal or semi-formal setting. Wake's returns show that there was schooling in about 60 parishes in the county — between one in three and one in four parishes — in the period 1706–12. It took many forms, and certainly provided far fewer places than there were children. However, it was not as deficient as appears at first sight since many children spent only one or two years in school up to the age of eight or nine, and because of the geographical spread most children were within easy walking distance (in eighteenth-century terms) of a school.

There is an important additional interest in educational information in the returns because it throws light on the nature of the early Charity School movement, an issue debated by historians over the years. The Charity School movement was closely linked to the interests of the Society for the Promotion of Christian Knowledge, which was intent on reasserting Anglican values in the early eighteenth century. It sought the support of the gentry and aristocracy for subscriptions to employ teachers, or even to endow permanent schoolmasterships, and asserted its case in a stream of pamphlets during the first two decades of the century. Meetings of interested members of the gentry began in 1704, by which time it was already claimed that there were more than 70 schools in operation nationwide.[48]

The historical debate on the Charity Schools surrounds the question of whether there really was an organized movement to found

48 R. Willis, *A Sermon preached . . . At the first Meeting of the Gentlemen concern'd in Promoting the Charity Schools in and about the Cities of London and Westminster*, 1704, pp.38–45.

new schools, or whether it was simply a cause taken up by the S.P.C.K. in a general way to encourage education for the poor with a religious element. The current consensus suggests that the S.P.C.K. did little more than focus attention on schooling for the poor, that outside the big cities very few new schools were set up, and some of those which adopted the title Charity Schools were of much older origins.[49] Wake was an early subscriber to the S.P.C.K., and his questions indicate a personal interest in the progress of Charity Schools and would certainly have prompted incumbents to describe some of their existing parish schools as Charity Schools. In 1706 Wake simply asked about endowed schools, in effect lumping them with hospitals, almshouses and lectureships. By 1709 his concern has shifted to recently set up Charity Schools, asking whether they taught both boys and girls, and what religious content was included. In 1712 his question covered a still broader range, including public as well as Charity Schools, however funded, and asking for figures of the number of children taught. The shift in the questions over six years is a good indication of Wake's genuine interest in the wide nature of basic education available.

At the same time, letters in the S.P.C.K. archives show that it had a limited number of correspondents in Buckinghamshire who told it of new foundations and subscriptions in Bow Brickhill, Gerrards Cross, Hambleden, Iver, Stoke Hammond, Wendover, and Wing in the period from 1710 to 1714, as well as schemes for Buckingham, and at Aylesbury, where local politics delayed the operation of two schools projected in 1710–13 until 1720. Joseph Ollyffe, minister of Dunton was active in Aylesbury, using the Society's printed sermons on schools to urge 'this sort of Charity'.[50] There was little doubt in those correspondents' minds that the S.P.C.K. was actively promoting new Charity Schools, and in Buckingham in 1712 Dr Lea, a local physician, was described as 'a well dispos'd man who wants only directions from the Society to set up a school.

Wake's returns give information on a much wider range of education provision than would be available from the standard sources — information about endowed foundations, and the names of schoolmasters licensed by bishops. Although the questions posed in 1706 produced answers that interpreted them narrowly in terms of endowed provision, the answers in 1709 and 1712 are substantially fuller, not just about parish foundations, but dame schools, and even

49 See R. O'Day, *Education and Society 1500–1800*, 1982, pp.252–5.

50 S.P.C.K. Archives, Letter Books (CRI), vols. 2/2038; 2/2308; 2/2344; 2/2401; 3/2664; 2/2746; 3/3144; 3/3168; 4/3641; 4/3967; 5/3916; 5/4021; 11/6712.

individual men and women taking in pupils and teaching them reading, writing, and arithmetic. The patterns of provision they show can give a clearer view of the impact of the Charity School movement in Buckinghamshire, and the extent to which those schools given the label Charity were new foundations set up by great patrons, by the clergy themselves, or in some cases by individuals of moderate means in the parishes, or whether they were grafted on to existing structures.

The general position of the old foundations — the endowed grammar schools in Amersham, Aylesbury, Buckingham, and High Wycombe — was surprisingly weak. None was credited with more than 20 pupils in 1712. There were endowed village schools in a number of places which were in a variable state of health. Brill paid £23 p.a. for a master to teach 23 children. Quainton had a school paying £17 p.a. and the Rector decided which children should attend. Stony Stratford and Swanbourne had thriving schools, the former paid for by the rent from a pub given for the purpose. On the other hand, at Steeple Claydon the school founded during the Interregnum had fallen into disuse and its annual income could no longer be collected. A new school and almshouses were being built at Great Linford in 1706, and in 1709 its master, John Marriot (perhaps related to Matthew Marriot, the Olney-born advocate and organizer of parish workhouses in Northamptonshire and Buckinghamshire during the same period),[51] taught reading, writing and casting accounts to poor children. In 1712 it was described as a Charity School and again appears in the list printed by Cox in 1720.

Where such endowed schools were directed towards the needs of the poor, with a modern curriculum and proper religious instruction, it was not surprising that they were sometimes described as Charity Schools. However, there were a large number of new foundations, or re-foundations, far more than suggested in the S.P.C.K. correspondence, that clearly fit the bill. Eleven had the patronage of local aristocratic and upper gentry families. The most lavish was that endowed at Chalfont St. Giles by the Duke of Portland, intended for 35 scholars from three neighbouring parishes, and five members of his own household. Lord Haversham had his at Haversham, Sir Roger Hill at Wendover, Lord Cheyne at Chesham, Richard Hampden at Great Hampden, Lady Ann Pigott at Grendon Underwood, Lord Bridgewater at Ivinghoe, Lady Northampton at Moulsoe, and Lord Stanhope at Wing.

51 See T. V. Hitchcock, 'The English Workhouse: a study in Institutional Poor Relief in selected counties 1696–1750', Oxford University D. Phil. thesis, 1985, chapter 4, pp.96ff.

However, by no means all of these were promised a secure, long term future with permanent endowments. Sir Roger Hill had agreed to give £20 a year for ten years, but most of the others were giving annual subscriptions during pleasure. It would appear that the Charity school movement did indeed have considerable impact, but not necessarily in formalized ways, but where there were no endowments, risked sinking without trace when enthusiasm waned or interests were diverted elsewhere. In addition, there may have been other motives than charitable impulse. The first decade of the eighteenth century saw a record number of contested county elections in Buckinghamshire, and some of the prime subscribers were also deeply involved in electoral combat — Cheyne, Portland, Bridgewater and Hill in particular.[52]

The impulse to educate the poor was not confined to the county elite. It is particularly interesting to see how the clergy also became involved, either alone, or coordinating the efforts of other local gentry. At Bletchley the Rector and Lord of the Manor combined to finance schooling. In Hambleden the Rector paid for four children, the Curate for two, and the rest of the parish another four. Similar combinations paid for schooling in Beaconsfield, Hartwell and Weedon, Stoke Goldington, Waddesdon, and Wingrave, while in Dunton the vicar taught poor children himself. Many of these schools were probably taught in the teacher's house, and those teachers came from a variety of backgrounds. In some cases the poor children were sent to a local private school, or taught by the parish clerk. In Stoke Goldington Thomas Chapman, 'a broken farmer' taught 20, six of whom were paid by the Rector. Quite a number were taught by local women, but there is only one mention of a lace school, at Quainton, where knitting and lace-making were taught in addition to reading. Interestingly, at least one school is stated as being taught by a dissenter.

There were plenty of humble teachers who taught by the week. A poor man in Hanslope charged two pence a week, a poor woman taught reading in Datchet, and there were petty schools and Dame schools in Wotton Underwood, Great Brickhill, and Worminghall, amongst others. This is the kind of provision that Margaret Spufford's work has led us to expect, and it is good to be able to trace its availability right across a county over a six year period. There are even two examples of community self-help, similar to the scheme in Willingham, Cambridgeshire described by Dr Spufford.[53] In

52 On this see J. Broad, 'Sir John Verney and Buckinghamshire elections', *Bulletin of the Institute of Historical Research*, lvi, 1983, pp.195–204.

53 M. Spufford, *Contrasting Communities*, Cambridge, 1974, pp.192–205.

Mentmore the school was run at the charge of a society in the parish, while at Newport Pagnell the school built in the 1692, but not endowed, was kept going by the parish.

Educational provision in early eighteenth-century Buckinghamshire was widespread and varied. All the evidence suggests that the propaganda for Charity Schools by the S.P.C.K. had considerable impact, and that leading county landowners were sponsoring schools quite widely. The clergy played a major role in organizing charitable support for schooling the poor, and themselves gave direct aid in many cases. Of course, their responses to Wake's questions would tend to put the picture at its best, and much of that support was secured only for the immediate future, but as far as the poor of Buckinghamshire were concerned, more assisted places in schools were available than had probably been the case ten years earlier. And, as Geoffrey Holmes has shown, the first half of the eighteenth century was a surprisingly fruitful time for the endowment of schools nationwide, particularly new grammar schools, and Aylesbury Grammar school was one of the best examples.[54]

The Wake returns also have a good deal to say about provision for the poor. Rather like the initial questions about schooling, Wake's respondents tended to restrict their answers to charitable endowment. Some 53 parishes had charities (over a quarter), which appears a relatively low number. This was almost certainly because many charities had fallen into disuse. Very often their income derived from land at some distance from the parish which benefited, and if, after a generation, those due to pay refused to do so, it could cost more to force payment by legal action than the yearly income that might recovered. Wake did not amend his questions about the poor in 1709 and 1712, so additional information is less common than for schools.

Perhaps more surprising is the number of parishes with no regular charitable endowments at all, and the frequent reports of unendowed almshouses. 37 parishes had some kind of housing for the poor. 'Hospitals' were found in four places, but were intended far more for the aged than the sick. In 15 parishes there were what were called church, parish, or town houses, that is to say houses which were available for homeless local families. These were not purpose built, and rarely endowed. In the rest there were almshouses of the traditional variety. They usually housed old people, and it is interesting to see how a number of charities were directed to 'poor housekeepers', a recognition that women, particularly widows, were amongst the most vulnerable groups in any parish community.

54 G. Holmes, *ibid.*, chapter 3.

Wake's returns of 1706–12 provide three fascinating snapshots of Buckinghamshire parish life which go far beyond questions of religious concern. For many users this volume will be a source of information about their particular village, or perhaps their religious denomination. What Wake gave us is far more than a series of individual parish highlights. If they are used to look at the county as a whole, or even a part of it, they provide patterns of information about the social fabric of dissent, of schooling and poverty, and many other aspects that can reduce the danger of the single village and community being examined in isolation.

ANSWERS TO ARCHBISHOP SHELDON'S QUESTIONS TO THE CLERGY CONCERNING NON-CONFORMISTS, 1669

The severall certificates of the severall parishes returned to the abovesayd queryes hereafter follow.

Wendover

These are to certifie you that after a diligent enquiry I finde that at present there are noe conventicles held, either in the towne or parish of Wendover.

July 7th 1669 T. Jolly, Vicar

Buckland

I do certify unto you that I never heard of a conventicle in ani part of our towne or parish since I came thither. Neither shall there be any (by God's assistance) if I cann by any meanes hinder it, and soe I rest your loveing freind and servant.

July 1st 1669 Michael Crender, Curate of Buckland

(*page 2*)

Boarstall

Upon the perusal of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle unlawfull assembly or church meeting now is or hath been held in this towne or parish of Borstall in the County of Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this fourth day of July 1669.

James Wadding, Minister of Borstall

Ickford

Upon the perusal of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawfull assembly, or church meeting now, is or hath been, held in this towne or parish of Ickford in the County of Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this fifth day of July 1669.

John Worman, Rector of Ickford

Brill

Upon the perusal of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawfull assembly, or church meeting now is, or hath been, held in this towne or parish of Brill in the County of Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this fourth day of July 1669.

Nicholas Harward, Curat ibidem

(page 3)

Oakley (Okeley)

Upon the perusal of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawfull assembly, or church meeting now is, or hath been, held in this towne or parish of Okeley in the County of Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this fourth day of July 1669.

John Hunt, Vicar of Okeley

Worminghall (Worminall)

Upon the perusal of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawfull assembly, or church meeting now is, or hath been, held in this towne or parish of Worminall in the County of Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this fourth day of July 1669.

Francis Price, Vicar of Worminall

East Claydon

Upon the perusal of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawfull assembly or church meeting now is or hath been held in this towne or parish of East Claydon in the County of Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this second day of July anno domini 1669.

Hugh Hart, Vicar of East Claydon

(page 4)

Wraysbury (Wyrardsbury)

These are to certifye for the satisfaction of all whom it doth or shall concerne that:

1. In the markett towne of Colebrooke in the parish of Langley Marish in the County of Bucks there is a chappell of ease where is held a constant conventicle weekly upon the Wednesday, which meeting hath been soe six months or upwards. Likewise in the same parish at

the house of one widdow Style is held a meeting of friends as they call it, at uncertaine tymes, but most commonly upon the Lord's day every other weeke.

2. To the chappel-meeting at Colebrooke doe usually resort, as I could judge or as was told, no lesse then one or two hundred persons, and sometimes many more, and this hath not decreased from the beginning until now, neither is it likely to be lesse except harvest hindereth them. As for the Quakers' meeting, I suppose that they seldome exceed the number of thirty persons.

3. I could not learn that any persons of quality did goe with the Quakers besides the woman in whose house the meeting is kept, shee being the widdow of one James Style, a very sufficient yeoman. As to the meeting at Colebrooke, besides most, if not all the inhabitants of the town, thither doe resort many of all conditions from Windsor and Staines, Horton and other places.

4. The teachers in Colebrooke conventicle are thirteen in number who preach there by turnes as very formall lecturers. These goe under the name of Presbyterians. I know but three of them vizt: Mr James of Staines, whom I suppose a man in orders; Mr Brice, the father and sonne, the father was formerly minister of Henley; among these are allsoe one Carter, minister of Opton till his Majesties return into England, and one Vincent, sometimes preacher in the chappell of Langly. These two doe live at London, as I have been told, and come hither from thence to take their turnes; and good turnes they are, for I heare that they commonly have a collection of money as well as a gathering of people. I know not the names of the rest.

(page 5)

5. The inhabitants of Colebrooke doe pretend a propriety of the chappell, and a right to establish there a minister without the bishopp's consent or knowledge. Yea one of the towne, Woodnett by name, told me that they were a peculier, and that neither King nor preist had to doe with their chappell.

6. There hopes are grounded, as they say, upon his Majestie's leave and toleration which he particularly expressed to the Lord Mayor of London in these words: Lett them aloane, they are peaceable in the land.

7. It is very likely that most, if not all those, doe meete allsoe at other conventicles, and especially at Frogmore near Windsore. It is known enough that some doe.

8. That the civill magistrate might suppresse them I doubt not.

Given under my hand the day.

June 30th 1669 James Defillon, Vicar ibidem

Drayton Beauchamp

I doe not know of any usuall meetings in our parish. About six weekes since there was an assembly of Anabaptists mett at the house of Robert Clarke, att a places called Paynes end in our parish, where the speakers were Steven Dagnall of Aylesbury, William Emerton of Aubery, and Moncke of the same. Theire auditors were the ordinary sort of people from severall parts — theire number not considerable, theire authority I know not, nor other meetings, but without doubt by the assistance of the civill magistrate they may be suppressed, or else Vae nobis etc.

July 1st 1669 Robert Cheyne, Rector

(page 6)

Bledlow

According to the directions of his Grace of Canterbury etc., I, Brian Emott, Vicar of Bledlowe, doe certifye according to the best information:

1. Concerning the first enquiry that there are three severall conventicles held in the parish of Bledlowe aforesayd. The one at the house of John Coldham, Esquire, which hath been kept about a yeare. Another att the house of Edward Steevens of Pitch greene in the sayd parish, kept above five yeares. And a third att the house of Daniell Baldwyn, kept above five yeares.

2. Concerning the second enquiry, the number of the conventiclers att the house of Mr Coldham have been about forty, sometimes more and sometimes lesse; att the house of Edward Steevens, about twenty; att the house of Daniell Baldwyn, about tenn. They doe rather encrease then decrease.

3. Concerning the third, the people are of the inferior sort more women then men. The conventiclers at Mr Coldham's of the better quality are: John Coldham Esquire, Edward Bigg, late of Moncks Risborough, now of Princes Risborough; and of Bledlowe, John Eustace, butcher, Edward Bigg of the mill, yeoman, Richard Munday, yeoman, Edward Sanders, yeoman, William Costard, yeoman, Nathaniel Costard, yeoman, Thomas Gom, John Lacey, Edward Steevens, the laceman, John Sullins, head of the observers of the Saturday sabbath, Edward Steevens, father in law to Sullins.

4. To the fourth the teachers at Mr Coldham's house have been: Mr [blank] Morton, inhabiting in or about London; Mr Smallwood of Maple Durham, Oxon, I suppose ejected but out of what place I cannot learne; Mr George Swinnocke ejected out of Great Kimble, Bucks, all Presbyterians. The head of the conventiclers at the house of Edward Steevens of Pitch Greene is John Sullins, a maker of lace and

seller of small wares, a Constant Observer of the Jewish Sabbath, whose followers are Nathaniell Costard, yeoman, Edward Steevens, father in law to Sullins, (*page 7*) Rowland Sale, yeoman; the rest are very indigent people, most of the female sect, allsoe Edward Steevens, weaver. The head of the conventiclers at the house of Daniel Baldwynn is the sayd Daniel Baldwyn, a fuller of very meane estate, a Quaker. His followers for the most part sylly women and but one of my parish. Theire meetings are once in six weekes upon Sunday.

5, 6. To the fift and sixt I heare not of their pretending to authority, neither of theire hopes of impunity.

7. To the seaventh, The observers of the Jewish sabbath doe frequently resort to the conventicles of the Presbyterians.

8. To the eighth there is noe way to suppresse them (as I thinke) but by the assistance of the civill magistrates and that it is possible.

July 1st 1669 Brian Emott, Vicar de Bledlowe

Hawridge

In obedience to order concerning conventicles or unlawfull assemblyes I doe hereby certify that for the present I doe not know of any such meetings that are kept or held in our parish, but shall be very diligent in enquiring after and endeavour the preventing and suppressing of any such meeting or meeters that hereafter may appeare and that with due observance of those grave directions in the sayd order given and expressed. This is certifyed and attested by

July 1st 1669 Joseph Pretty, Minister of Hawridge

(*page 8*)

Dinton

For Mr Richard Claver, Official to the Archdeacon of Bucks. In obedience to your commands I have made what enquiry I was able concerning the directions you sent me the 26th of June last past and doe returne to each particuler thereof as followeth

1. That wee have a conventicle or unlawfull assembly held in our parish of Dinton once a fortnight upon the Lord's day, sometimes at the house, backside, orchard, or barne of William Bates, labourer, liveing at Upton in the aforesayd parish, sometimes att the house, barne, orchard, or backside of Francis Dorsett, weaver, liveing at Westlington in the aforesayd parish. Those unlawefull assemblyes have been continued in our parish these eleaven or twelve yeares.

2. The numbers that usually meete at the aforesayd places are (as I am informed) sometimes twenty, sometimes thirty, sometimes more, and for the present doe not much encrease as I cann learne.

3. These conventiclers are of the meaner sort of people such as carpenters, weavers, husbandmen, labourers etc.
4. Theire teachers are (as I am informed) Clement Hunt, liveing att Upton abovesaid, and William Bates beforenamed, by sect they are Anabaptists.
5, 6. I cannot learne that they pretend to any authority for their meetings, neither doe I know upon what hopes they looke for impunity.
7. The same persons doe meete at severall conventicles in other places as I am informed.
8. I doe thinke that by the assistance of the civil magistrate they may be supprest.

July 3rd 1669 Richard Strickland, Vicarius de Dinton

(*page 9*)

Bierton (Beirton)

The returne or certificate of Robert King, clerke, Vicar of Beirton to those quaeryes sent by Mr Richard Claver, Officiall to the Archdeacon of Bucks.

1. There is but one conventicle or unlawfull assembly held in our towne of Beirton which conventicle or unlawfull assembly is kept at the now house of Anthony Darvall, a maltster who is tenant to one Thomas Moncke, liveing in Albury. The meeting hath been kept for many yeares past, about once a month as I am informed.
2. The numbers that usually meete there are not above thirty or forty, nor doe I heare that theire numbers encrease.
3. The conventiclers are of the lower sort of people as sawyers, day labourers and theire wives, those who are of the better quality are theire teachers and theire wives.
4. Theire teachers are Thomas Moncke, Anthony Darvall, and Stephen Dagnall, who are all Anabaptists.
5, 6. What authority they pretend for theire meetings but only the liberty of theire consciences. And from whom and upon what hopes they looke for impunity I cannot tell.
7. The same persons meete sometimes at Rowsham, sometimes at Aylesbury and elsewhere, as well as at Beirton.
8. I beleive they might be easily suppress by the assistance of the civil magistrate.

In wittness hereof I have hereunto subscribed my name this 6th of July anno domini 1669.

Robert King, Vicar de Berton

(page 10)

Little Kimble (Kimble Parva)

To the worshipfull Richard Claver, Batchlor in Lawes, Official of the Archdeacon of Bucks.

In answer to the commands of his Grace of Canterbury, and of our Bishopp of Lincoln concerning enquiryes about conventicles etc., I Paul Griffyth, Rector of the church of Little Kimble of the Archdeaconry of Bucks doe humbly certifye that there are not any conventicles, unlawfull assemblyes, or church-meetings held or kept in our sayd parish of Kimble aforesayd. In testimony whereof I have hereto subscribed my name this third day of July 1669.

Paul Griffith, Rector ibidem

Hulcott (Hullcott)

Worthy Sir, In obedience to the commands by you received, and from you to me directed, from his Grace of Canterbury, and our Right Reverend father Bishopp of Lincoln, in order to the suppressing of conventicles, I doe humbly certifye: that I have noe conventicles in my parish, and none of my parishioners that resorts to, or frequents any conventicles elsewhere. And further I doe humbly conjecture and am really persuaded that if the rigour of the law (which is the life of the law) was diligently and duly executed by the assistance of the civil magistrates (especially against the speakers in those conventicles and the owners or possessors of those houses or barnes wherein they exercise) those conventicles would in a short tyme without danger to church or state be suppressed, for the effecting whereof prayes

July 5th 1669 Thomas Cookson, Rector de Hulcott

Stoke Mandeville (Stoke Mandevill)

These are to certifye that I have made diligently enquiry and noe conventicles are held in my parish, neither by ejected ministers, nor Anabaptists, nor any other sectaryes. Wittnes my hand.

July 2nd 1669 Moses Coole, Curate at Stoke Mandevill

(page 11)

Middle Claydon

Upon perusall of the quaeryes sent to me concerning conventicles, these are to certifye that noe conventicle or unlawfull assembly or church-meeting is, or has beene, held in this towne or parish of

Middle Claydon in County Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this second day of July anno domini 1669.

Edward Butterfeild, Rector de Middle Claydon

Ludgershall (Ludgarshall)

Upon perusal of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawful assembly, or churchmeeting now is, or hath been, held in this towne or parish of Ludgarshall in the county of Bucks since his Majestie's returne. In wittnesse whereof I have hereunto sett my hand this fourth day of July 1669.

Nicholas Harward, Rector of Ludgarshall

Fleet Marston (Fleetmarston)

Upon perusall of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle or unlawfull assembly or church-meeting is, or hath beene, held in this towne or parish of Fleetmarston in county Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this 3rd day of July anno domini 1669.

George Harrison, Rector de Fleetmarston

Linslade (Linchlade)

Upon perusall of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle or unlawfull assembly or church-meeting is held in this towne or parish of Linchlade in county Bucks since his Majestie's returne. In wittness whereof I have hereunto sett my hand this 29th day of June anno domini 1669.

Edward Hargrave, Curate de Linchlade

(page 12)

Chalfont St. Giles (Chalfont St. Gyles)

Sir, In obedience to the commands of my Lords Grace of Canterbury, and of our owne Diocesan, concerning certaine instructions, directed to me as I suppose, because left at my house (though without any mention either of my name or dwelling) under your hand, I doe here returne you my particuler answer according to each instruction, with this proviso: that what I write (though it be only that which I truly beleive and am very fully persuaded of) is mainly upon hearesay and the report of others.

You shall please, Sir, to understand then, that here in the parish of Chalfont St. Gyles is a weekely conventicle, and sometimes oftner, kept in an house called the Park, the habitation of the widdow Fleetwood. 'Tis reputed to be of that sort which is commonly called Presbyterian. The most constant preacher there is one Terry who dwells in the house, a nonconformist and sometimes possessor of the Rectory of Agmundesham; he is sometimes assisted by one who is called Dr Stanton, once the Reputed Praesident of Corpus Christ College in Oxford, and sometimes by Mr Samuell Cradocke, sonne in law to the sayd widdow Fleetwood, both of them nonconformists. Wee have likewise a weekely conventicle, and sometymes oftner, of Quakers, kept in the houses of one William Russell within our parish. The most frequent preacher amongst them is one Isaacke Penington, a meere lay man, but the exercises there are often performed by persons altogether strangers to the greatest part of the auditors. Wee have also now and then (and but seldome) a conventicle of a sort of people commonly called Fifth Monarchy men, kept in the house of one Henry Cocke within our parish. Theire preachers are for the most part strangers, both in the country, and to theire auditors. The Quakers and they change often as to each others principles, and are both of them often encreased out of the Presbyterian (*page 13*) meetings, but the Quakers most. Another sort of people wee have amongst us, noe fewere I think in number then all the conventiclers (if wee confine ourselves to our owne parish) I have yet spoken of, put together, a sort of people indeed whom I know not how to call by a fitter name than practicall athists. They have passed on through such variety of persuasions in matters of religion that now at length they are come I feare to be of noe religion at all. The Lord's day is for the most part spent by them (not to speake of eating and drinkeing) betweixt the bedd and the chimney corner and sauntering about in the streets and feilds. The Quakers are the most numerous of the 3 sorts of sectaries who, because they wander together from the neighbouring townes, make an appearance now and then of more then 100 persons. They are most of them of the poorer sort of people, and those of the other conventicles, soe farr as I understand, not much better; seldom any gentry to be seene amongst them, the nearest to such are mostly to be found amongst the Presbyterians which, because they are soe few, I thinke it needlesse to trouble you with naming any of them. Would the civill magistrate be concerned in the matter theyd all be suppressed with a wett finger, and I am persuaded that had the penalty of 2s. a Sunday upon every recusant beene duely administered from the tyme of his gracious Maiestye's happy restauration, to this day, of neare 40 familyes of sectaryes in our parish, there had not beene foure. All I shall add is only this that the aforesayd sectaryes never observe as to

their publique meetings either the 30th of January or the 29th of May, and indeed I never yet heard that they have att any tyme for this six yeares last past observed any (*page 14*) of his Majestie's proclamations for setting apart to more solemne devotion any particuler dayes either of humiliation or thanksgiveing. Upon what humane authority they either ground theire meetings, or hope for impunity, I have not heard. This is all from Chalfont St. Gyles.

Sir, your very loveing freind to serve you.

July 7th 1669 W[?] Rods

Farnham Royal (Farnham Royall)

I, John Bassett, Rector of Farnham Royall in the County of Bucks and diocesse of Lincoln, in obedience to my superiors' commande and direction touching the Quakers unlawfull meeting at their conventicles in the abovesayd parish, doe certifye to the quaryes propounded as followeth:

1. To the first quaery I certifye that the Quakers meete commonly at George Salter, his house, where they convene and exercise after their irregular manner.

2. To the second, they meett to the number of fifty or threescore, and in other places more numerous.

3. To the third, they consist of the vulgar sort of people; few of quality appeare amongst them;

4. To the 4th, they conceale the names of their teachers, governors, and ringleaders.

5, 6. To the fift and sixt, they pretend the authority of the spiritt from whom they presume for impunity.

7. To the seaventh, the same persons meett at conventicles in severall places.

(*page 15*)

8. To the 8th quaery I hope by the assistance of the active civil magistrate they may be supprest, provided the statute laws be putt in execution.

This I certifye, witnesse my hand, John Bassette

Cholesbury (Cholsbury)

Mr Officiall, In obedience to an order left by your apparitor at my house, I have taken the assistance of my churchwarden and made what enquiry I could after conventicles; and have here subjoyned an answer to the directions given by my Lord Bishopp.

1. That, as I am informed, there have some numbers of persons mett att the house of one Robert Jones, a Quaker.
2. As to the numbers, I am not able to give a particular accompt of them, neither cann I affirme anything of their encrease or decrease.
3. Neither doe I know any of their names, quality, or place of their aboades.
4. I cannot finde any particuler teachers they have had, but for the most part have held those they calld silent meetings. As for an ejected minister, I know not that any has preach'd in the parish since I came to it.
5, 6. I never had soe much conversation with any of them as to understand what pretences they make to any authority, or what presumptions they entertaine of impunity.

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7. Concerning their meeting in other places I know nothing.
8. To the last I answer affirmatively.

July 9th 1669 John Wood,
Curate of Cholsbury in the County of Bucks

Turville (Turfeild)

In answer to a late order concerning conventicles, these are to certifye unto each particular thereof as follows:

1. That there is but one conventicle in this parish of Turfeild, and it consists of Quakers, held at the house of the widdow West above these eight yeares.
2. That the numbers which ordinarily meetes there is about fifty or three score, and sometymes above a hundred, and they rather encrease then otherwise.
3. That theire meetings usually consists of a midle sort of people, as farmers and tradesmen etc; some of the cheife whereof are Thomas Curtis of Reading, William Waters of Henley upon Thames, and William Tovey of the same, John Gom, William Crooke, and Thomas Hardaway, of Pissell in the County of Oxon. As likewise John Raunce, of High Wiccombe in the County of Bucks.
4. Theire teachers are Thomas Curtis, Joseph Cole from Reading goal, [blank] Gilpin of Harborow in the County of Oxford, and John Raunce, practitioner of physicke in High Wiccombe aforesayd, all of them say to be Quakers.
5. The encouragement they have is sayd to be partly from the greatnesse of theire numbers in and about London, which they report to be such that they meett now without controll (*page 17*) because they cannot in regard of theire power be supprest, and partly because of

the King's indulgence, in whose eye, as some of themselves say, very great meetings are dayly kept without checke. And particularly William Rufin, merchant of London, a prime teacher of the Anabaptists, is sayd to have been sent for lately by his Majesty who should tell him that himselfe had hitherto stood in the gapp for them all (meaning the sectaryes in generall), but now soe great was the importunity of the Bishopps urgeing the lawes in force that he could shelter them noe longer, and that for his owne particular, if he would not desist from conventicling, his Majesty must send him to prison, who thereupon telling his Majesty he would transport his estate, and leave the kingdom, his Maiesty should wish him to stay, shewing him which way he might avoyd perill. The reason of his Majestye's soe great favour to them is (as they say) because he, poor man, is willing to be quiett, and hopes to have his necessityes supplyed by their contributing thereunto, his Majesty knowing that a multitude of nonconformists in London, and particularly of Quakers, are in a very wealthy and flourishing condition.

8. That this meeting of ours might easily be supprest by the assistance of the civil magistrate.

Richard Morgan, Minister of Turfeild

Stone

Worthy Sir, These are to certifye you that there be noe conventicles nor unlawfull assemblyes nor church meetings holden in my town or parish.

Your freind and servant,

July 10th 1669 Richard Woolhouse, Vicar of Stone

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Weston Turville (Weston Turvile)

The certificate of Henry Pintener Rector ibidem.

1. To the first, there is in the parish of West Turvile one John Browne, farmer, who for these dozen yeares, more or lesse, hath had a meeting of Quakers sometimes (as 'tis reported) at his house.

2. To the second, the number of them is not great, but rather small, theire meeting not frequent, especially of late; they decrease as I understand, and sometimes 'tis noe more then a dumbe meeting.

3. To the third, I cannot learne their names nor where they live, but I suppose within 7 miles and for the most part about the woods, theire quality but meane and inconsiderable.

4. To the fourth, there is nothing to be sayd of it in this place, there being noe ejected minister that offer to teach or preach as yet in this parish.

5, 6. To the fift and sixt, I know noe authority they have or pretend to have for theire meetings, neither doe they seeme much to regard impunity but rather glory in being punished, as will appeare by the answer to the next enquiry.

7. They have mett formerly at other places within 7 miles of this, and they have bin taken and imprisoned more then once.

8. To the eighth and last I think the civil magistrate to bee the most likely meanes to suppresse them, especially if a pecuniary mulct might be imposed at least upon the cheifest and ablest of them, and such as are ringleaders of the rest.

July 9th 1669

(*page 19*)

Chearsley (Chearsly)

There being noe settled minister in our parish, wee, the churchwardens of Chearsly in the County of Bucks, in most humble wise doe certifye to the worshipfull the Officiall of the Archdeaconry of Bucks, and to all others whom it may concerne, that there never was to this day within the tyme of our remembrance, nor have wee ever heard of any conventicle, unlawfull assembly or churchmeeting held in any place within our parish. Wittnesse our hands this tenth [sic] day of July anno domini 1669.

July 9th 1669

William Piggott
Richard Blake

Chenies (Istnamsted Chenys)

These are to certifye that, by diligent enquiry, I cannot heare that there is any conventicle or unlawfull assembly held in our parish of Istnamsted Chenys in the County of Bucks. Wittnes my hand.

William Burrough, Rector

Denham

Worthy Sir, I received your note in which you require mee by vertue of a command, as well from my Lords Grace of Canterbury as from the Bishopp of this Diocesse, to informe you whether any conventicles are kept in the parish of Denham; what is the number of them; of what condition and sort they are; who are theire ministeres; what authority they pretend for their meetings, together with other quaeryes. Sir, an answer to the first will give satisfaction to the rest, which is this, that in

the parish of Denham there is not one conventicle kept. The people is uniforme and obedient to commands. In testimony whereof I sett my hand.

June 29th 1669 William Hoard, Curate of Denham in Bucks

(*page 20*)

Fingest

Honoured Sir, to your directions for enquiry after conventicles and conventiclers, according to my Lords Grace of Canterbury and my Lord of Lincoln's command, I returne this (though not particular yet I hope both full and wellcome answer) that there is not in my parish any one person who is either a keeper or follower of such unlawful meetings, nor any house, outhouse, barne, or other place therein where any such are kept, but that all the inhabitants thereof doe resort unto the church in tyme of divine service, as they are by law bound. In testimony whereof I have hereto sett my hand.

July 3rd 1669 John Cademan, Rector of Fingest

Taplow

I doe certifye that there is noe conventicle in our parish of Taplowe, nor doe I know of any such persons as are that way addicted in the parish. In wittnes here of I have subscribed.

July 1st 1669 John Edmondes, Rector

Great Marlow (Great Marlowe)

Reverend Sir.

Wee received your note, where is required that by vertue of a command from my Lords Grace of Canterbury, signified to my Lord Bishopp of London, and from him to the Bishopp of this diocesse, to give information what conventicles are kept in our parish etc. Sir, wee answer to all the quaeryes mentioned that wee have had for two yeares and upwards noe conventicles in our parish and then you know the rest of the quaeryes doe clearly cease as wee conceive. In testimony whereof wee have here subscribed our hands.

July 3rd 1669 John Fourness, Vicar ibidem
Thomas Braughing, churchwarden
William Carter, churchwarden

(*page 21*)

Iver

I received your note in which you required me by vertue of a command, as well from my Lords Grace of Canterbury as from the right Reverend Bishopp of this diocesse, to acquaint you whether any conventicles are kept in the parish of Iver. To which enquiryes I returne this answer, that our parish is orthodox and conformable, free from conventicles soe far as hee knowes who subscribes himselfe your ready servant.

June 29th 1669 *John Tomkys, Minister of Iver*

Radnage

Worthy Sir, I received you note in which you required me by vertue of a command, as well from my Lords Grace of Canterbury as from the Bishopp of this diocesse, to informe you whether any conventicles are kept in parish of Radnage; what is the number of them; of what condition and sort they are; who are theire ministers; what authority they pretend for theire meetings, together with other queryes. Sir, an answer to the first will give satisfaction to the rest, which is this, that in the parish of Radnage there is not one conventicle kept, the people are uniforme and obedient unto commands. In testimony whereof I have sett my hand.

Philip Humfry, Curat

Wexham (Waxham)

In returne to the articles I received dated June 26th, I answer that wee have noe conventicles or unlawfull assemblyes holden in our parish, nor any unlawfull teachers, heads, or governors etc.

July 1st 1669 Thomas Dee, Rector of Waxham

(*page 22*)

Cublington

Upon perusall of the queryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawful assembly, or church meeting now is, or hath been, held in this towne or parish of Cublington in the county of Bucks since his Majesties returne. In wittnes whereof I have hereunto sett my hand this tenth day of July 1669.

Thomas Browne, Rector de Cublington

Whaddon

These are to certifye that no conventicle unlawful assembly or church meeting now is or hath been held in this town or parish of Whaddon in the county of Bucks since his Majestie's returne. In wittnes whereof I have sett my hand hereunto, this seaventh day of July 1669.

John Pincke, Vicar de Whaddon

Dunton

I doe hereby certifye that there is here noe conventicle held, nor any one person that resorts to any conventicle in any other place, or withdrawes from the publicke worshipp of God here duely solemnized. Wittness my hand this 6th of July 1669.

Thomas Willis, Rector ibidem

Ellesborough

These are humbly to certifye that upon enquiry I doe finde there are noe conventicles in the parish of Ellesborough.

Robert Wallis, Rector of Ellesborough

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Hedsor (Hedsore)

Worthy Sir, According to my Lords Grace of Canterburye's command, and our Right Reverend Diocesan, the Lord Bishopp of Lincoln's, injunction and in all obedience as you have required me, I have made a speedy and a diligent enquiry concerninge conventicles in the parish of Hedsore als Edysore, and I doe certifye, as I am informed by good sonnes of the church and honest neighbors as followeth:

1. That in the aforesaid parish there are noe conventicles, or unlawfull assemblyes, or church-meetings held or kept.

2. That Edward Mowr of the sayd parish, miller, with Dorothey his wife, doe resort unto other parishes to conventicles under the notion of Quakers. And when they are at home upon the Sunday they follow their ordinary vocation and worke as upon other dayes of the weeke, makeing no distinction at all, for upon Sunday last July 4th they carried in two acres of hay on purpose to defraude me of my tythe.

Sir, I am your very loveing kinsman and servant to waite your commands.

Francis Crawley, Rector de Hedsore

Medmenham

Worthy Sir, I received your note in which you require me, by vertue of a command, as well from my Lord Grace of Canterbury as from owne Reverend Diocesan, to informe of several particulers therein mentioned. In answer to all I humbly testifye that, in the parish of Medmenham, there neither is, nor hath beene, any conventicles since my comeing into the parish. Wittness my hand this second day of July 1669.

John Gilbert, Vicar de Medmenham

(*page 24*)

Little Marlow

Sir, Whereas a copy of articles were sent by you to mee from my Lord Bishopp of this diocesse, they being sent by the Grace the Lord Archbishopp of Canterbury, containing sundry quaeryes about conventicles and conventiclers, these are to certifye that there are noe conventicles kept in our parish of Little Marlowe by any persons of any sort or quality, but that the whole parish is in uniforme obedience. In wittnes whereof I subscribe my hand.

July 2nd 1669 Thomas Beesly, Vicar ibidem

Datchet (Datchett)

Worthy Sir, I received your note in which you required me by vertue of a command, as well from my Lords Grace of Canterbury as from the Bishopp of this diocesse, to informe you whether any conventicles are kept in the parish of Datchett, and what is the number of them, of what condition and sort they are, who are theire ministers, what authority for theire meetings, together with other quaeryes. For an answer to the first will give satisfaction to the rest, which is this in the parish of Datchett there is not any conventicles kept, the people are uniforme and obedient to commands. In testimony whereof I sett my hand.

Anthony Taylor, Minister de Datchett

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Burnham

Worthy Sir, I have perused your note in which you require me by vertue of a command, as well from my Lords Grace of Canterbury as from the Lord Bishopp of this Diocesse, to informe you whether any conventicles are kept in the parish of Burnham, what is the number of them, of what condition and sort they are, who are theire ministers, teachers, etc, what authority they pretend for their meetings, together

with other queryes. All which will be answered with and by the first, or satisfaction given to the first gives the like unto the rest. In the parish of Burnham, after diligent enquiry made, I doe not heare of one conventicle kept therein. In wittnes whereof I sett my hand.

July 1st 1669 Edward Hawtrey, Vicar of Burnham

Horton

Sir, Being importuned by your messenger to returne as speedy an answer as might be to your articles of enquiry, be pleased to know wee have two conventicles in our parish, one of Quakers, another of antipaedobaptists. These last meett at the house of John Lane, excommunicated. The number said to be about fifty. The Quakers are not soe many 10 or 20; they consist most of women and men excomunicated, at the house of one widdow Atler they meett. The teachers of the antipaedobaptists are Robert Hall, maltman and Edmund Board, shoemaker, both excommunicated. As for their suppression by the civill magistrate, they are inveterate, the antipaedobaptists of four and twenty yeares continuance, the other of two or three, and soe like to be of more obstinacy than force.

June 30th 1669 Yours, Robert Prade, Rector

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Saunderton

Worthy Sir, I have perused your note wherein you require me, by vertue of a command as well from my Lord Grace of Canterbury as from the Bishopp of this diocesse, to informe you whether any conventicles are kept in the parish of Saunderton; what is the number of them; of what condition and sort they are; who are theire ministers; what authority they pretend for their meetings, together with other quaryes. For answer whereunto, wee have noe conventicles in the parish of Saunderton, the people are uniforme obedient to command. In testimony whereof I have sett my hand.

July 5th 1669 Thomas Stevenson, Rector of Saunderton

Chalfont St. Peter

Whereas wee have received an order to give an accompt what conventicles or unlawfull assemblyes or church meetings are held in our towne and parish, att whose house or outhouse, barne, or other place. These are to certifye whom it doth or may concerne that wee

have noe conventicles or unlawfull assemblyes or churchmeetings are held in our towne or parish not a long tyme to our knowledge. And wee, the minister and churchwardens have hereunto subscribed our hands the day.

July 5th 1669

Thomas Fell, Minister
Thomas Saunders, churchwarden
Richard Whitchurch, churchwarden

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Bradenham (Bradnam)

Sir, in obedience to your command I make this returne unto your letter viz. that in my parish of Bradnam there are held noe conventicles at all. Wee have in the parish both Quakers and Anabaptists, who are extreamely ignorant and selfe willed. I suppose they have been returned from tyme to tyme at the Visitation, and I am sure they have been. They are none of the heads of the faction, they are poore, and therefore I suppose have not meetings at theire houses, but they have stomacke enough if they had ability. They meett in some other place, I suppose, at Great Wiccombe, and att other parishes in this country. They are thought to encrease some have of late turned to them in my parish. They endeavor much to seduce by crying up theire owne way, and encourageing each other. Fame is, that nowe there is a connivence. Doubtlesse the civill magistrate might easily suppresse them, but impunity makes them obstinate, thinkeing that they are approoved, soe telling each other, and this drawes on the wavering to them. In breife, if the civil magistrate doth not smartly interpose, the established religion and lawes are like to have few or none observers in these parts. Sir, I am, your humble servant,

July 5th 1669

William Lardner

Dorney

Mr Officiall, these are to certifye you that there is noe conventicle held or kept within the parish of Dorney in the County of Bucks. In wittnes whereof I have hereunto sett my hand.

[no date] 1669

Rowland Jones, Vicar

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Cheddington

Sir, To the queryes sent to me I cannot returne any particular answer because there have not been any such conventicles or unlawfull

assemblyes as are commanded to be inquired of (soe farr as I cann know or can learne) in the towne or parish of Cheddington, since my being there. But onely to the last I make bold to returne this answer, viz., that it is my opinion that such unlawfull meetings might be suppressed by the civill magistrates if the lawes against conventiclers and absenters from divine service were by them duely putt in execution. And this I humbly certify.

Reginald Burdyn, Rector de Cheddington

Ilmer

To Mr Richard Claver, Officiall.

In answer to your letter, by the commands of his Grace of Canterbury and our Bishopp of Lincoln in order to the suppressing of conventicles, I certifye by these presents (haveing considered there Lordshipps particular directions) that there is one Thomas Saunders, a person that renteth about £20 per annum in this parish of Ilmer, at whose house for these two or three yeares past there is each Wednesday in the weeke for the most part a conventicle of about twelve or foureteen persons that goe under the name of Anabaptist. Which are of other parishes and people of ordinary quality whose names I know not nor theire teachers. There numbers hath been observed not much to encrease or decrease and might be, as I suppose, easily suppressed by the assistance of the civill magistrate if the law were duely executed.

July 17th 1669 per me Thomas Lillingstone, Curate ibidem

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Aston Sandford

To Mr Richard Claver, Officiall.

In answer to your letter directed in particular to the clergy of each parish, by the commands of his Grace of Canterbury and of our Bishopp of Lincoln in order to the suppressing of conventicles, I certifye by these presents that there hath been in this parish or towne of Aston Sandford no conventicle nor unlawfull assembly or churchmeeting kept there since his Maiestye's happy returne nor any person that frequents or goes unto any conventicle or unlawfull assembly at any other place as I have heard of.

July 17th 1669 Ita testo[r] Thomas Lillingstone, Rector ibidem

Wotton Underwood (Wootton)

Mr Officiall, These are humbly to certifye you as to the Bishopp's articles or directions endorsed concerning conventicles, that I have made strict and diligent enquiry and cannot learne, at my best knowledge, of any such conventicles or unlawfull assemblyes within this parish of Wootton or the adjacent parts, as to particular places or persons of resort, and should I learne hencefourth of any, Sir, you may be sure I shall be the first and forwardest to informe against them. Sir, yours humbly to serve you.

W. Squire, Curate of Wootton

July 12th 1669
[next day after the receipt]

Wing

For answer to the late articles exhibited to the clergie by the ecclesiasticcall authority, I Ellanah Gladman, Vicar of Wing, doe hereby certifye, that noe conventicles or unlawfull assemblys or churchmeetings are, or have been, held in my towne and parish of Wing by any ejected minister. Neither doe I know or heare of any such unlawfull meetings lately holden in my sayd towne and parish of Wing by any sorts or sects of people. And therefore concerning the other particulers articulate I have nothing to certifye. Subscribed with my hand this sixteenth day of July 1669.

Ellanah Gladman, Vicar of Wing

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Hambleden

These are humbly to certify that for these eight yeares last past, in which I have bene Curate of Hambleden in the county of Bucks, there have never been any conventicles or unlawfull meetings in the sayd parish. Wittnesse my hand.

July 5th 1669 John Hill, Curate of Hambleden

Upton

Worthy Sir, These are to certifye whom it may concerne that wee have noe manner of conventicle in this parish of Upton in the county of Bucks. For our people, they frequent theire parish church every Lords day at the ordinary houres. This being all att the present, I take leave and remayne your loveing and constant freind to be commanded.

June 30th 1669 John Hampton, Minister of Upton

Grove

To Mr Richard Claver, Officiall.

Upon perusall of the quaeryes sent to me concerning conventicles, these are to certifye, that no conventicle, unlawfull assembly, or church-meeting now is, or hath beene, held in this towne or parish of Grove in the county of Bucks since his Majestyes returne. In wittness whereof I have hereunto sett my hand this 9th day of July 1669.

James Lung, Rector de Grove

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Ivinghoe

Whereas by vertue of a command from his Grace the Lord Archbishopp of Canterbury, as allso from the Right Reverend diocesan the Lord Bishopp of Lincoln, directe to the Archdeacon to inquire of and make particular returne unto severall quaeryes, I doe humbly certifye:

1. That wee have in our parish 3 or 4 conventicles and unlawfull assemblyes some of them Anabaptists, and some Quakers. Att the house of George Cotherall, a person of good estate in St. Margaretts, five miles distant from Ivinghoe towne, are usually great and grand meetings of Anabaptists. Theire teachers and leaders are Thomas Moncke, of Albury county Herts, and one Neale of Freesden, in the parish of Barkhamsted. The Quakers meett by night at the house of Richard Berrie of Quixall, and John Stratton of Wardescombe, and soe I cannot learne their names that are leaders. At Horton, at John Barber's house and Francis Knight, are conventicles held usually once a fortnight. I beleive Richard Sutton and Charles Tayler, the younger, of Tring, county Hertford, to be leaders there.
2. The numbers doe rather encrease then decrease.
3. The condition of the people is of the middle sort.
4. As to theire teachers I shewed before.
5, 6. They pretend liberty of conscience for their meetings.
7. The same persons as aforesayd doe meett at severall conventicles.
8. It is my opinion that these and the like unlawfull meetings might be suppressed by the civill magistrates, if some ministers might be made Justices of the Peace with gentlemen, and the lawes against conventiclers and absentees from divine service were duely putt in execution.

Francis Duncombe, Vicar de Ivinghoe

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Wingrave

Whereas by commands from my Lords Grace the Archbishopp of Canterbury and of the right Reverend the Lord Bishopp of Lincoln, I am required to give a certificate in answer to certaine articles of enquiry in order to the suppressing of conventicles, I doe therefore certify as followeth:

1. That there are two conventicles held in our parish, one of Anabaptists kept weekely at Rowsham, the other of Quakers held once a month at the house of John Lucas, yeoman, in Wingrave. The former of which meetings hath been continued for many yeares past, the other about an yeare and halfe.

2. What number of Anabaptists meett I cannot certainely learne, but that of Quakers is (as I am credibly informed) sometimes an hundred, sometimes many more, and their number is supposed dayly to encrease.

3. Their condition is of the middle and meaner sort of people, and of such there are twenty familyes in our parish.

4. Theire teachers are Stephen Dagnall and William Smart, Anabaptists of Aylesbury, and John Crooke, alias Croot, a Justice of Peace in the late usurper's tyme and now a cheife leader of the sect of Quakers.

5, 6. They make liberty of conscience their pretence to authorize theire unlawfull meetings, and that, if theire owne groweing numbers will not secure them from the penalty of law, yet they shall easily escape the same from the connivence of the magistrate.

7. The same persons meett (as I suppose) at severall conventicles.

8. By the vigilant care of our ecclesiasticall governors, assisted with that of the civill magistrate, those sects and sectaries may (as I conceive) be easily suppressed.

Roger Hitchcocke, Vicar of Wingrave

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Aston Abbotts (Abbotts Aston)

The answer returned by Robert Hitchcocke, minister of God's word in the parish of Abbotts Aston and county of Bucks, to the articles of enquiry, sent forth by command of the reverend prelates of our church, his Grace the Lord Archbishopp of Canterbury and the Reverend Lord Bishopp of Lincoln, in order to the suppressing of conventicles, is as followes; that in the parish of Abbotts Aston there neither are, nor ever have beene since my first comeing to it, any such

unlawfull meetings of any sort of sectaries either Quakers or Anabaptists or Presbyterian nonconformists, which I bless God for, as a singuler happynesse I have enjoyed above other of my brethren in other places. Nevertheless, because by common fame and report these unlawfull meetings doe dayly much increase, and that I looke upon them that are frequenters of them as very dangerous persons, and such as doe only waite for a faire opportunity to doe mischeife by advanceing theire severall sects, I cannot but highly approve of and commend the wisdome, piety, care, and conscience of my superiors in place of office and authority in seekeing to the uttermost of theire power a tymely suppression of them, and do heartily wish that this theire good worke begun, by theire inferior officers in the ecclesiastical courts and likewise by the civil magistrates, the Justices of the Peace in their severall countyes, may be vigorously prosecuted. This is the returne of theire poore brother and humble servant.

Robert Hitchcocke

Chesham Bois (Chesham Boys)

These are to certifye any whom it may any wayes concerne that after diligent enquiry made concerning conventicles according to command, there are noe such conventicles unlawfull assemblyes or church meetings held or kept in any house or outhouse whatsoever in the parish of Chesham Boys. This is certifyed by

Richard Chase, Rector there

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High Wycombe (Chipping Wiccombe)

Mr Claver, In obedience to the letters of command from his Grace the Lord Archbishopp of Canterbury, and from our Reverend Diocesan the Lord Bishopp of Lincoln, in order to the suppressing of conventicles, and according to their Lordshipps directions sent to me, I have diligently enquired and, according to my information and the best of my knowledge, have here returned an answer to every particular.

1. That there are three conventicles or unlawfull assemblyes held in the towne of Chipping Wiccombe; one of Presbyterians or Independants, another of Anabaptists, and the third of Quakers. That the Presbyterians or Independants doe meett at the house of Mr William Guy an Anabaptist (as 'tis reported) and in the tyme of rebellion a Justice of the Peace, and that there is a faire pulpit in his house made for the preachers. That the Anabaptists meett at the house of Richard Harding, a baker, and the Quakers at the house of

John Rance, practitioner in physicke, but how long these conventicles have been kept in the places aforesaid I know not.

2. That the numbers of those that meett there are very great, that they doe increase and are become soe insolent that I cannot passe the streets without affronts.

3. That most of these conventiclers are of the middle sort of people and some of the poorer, that the aforenamed Mr Guy is the most considerable man amongst them as farr as I know.

4. That the preachers in the Presbyterian or Independent conventicling house are ejected ministers for the most part, and that one Mr Swinocke, formerly Vicar of Kimbell (as I heare), preaches there, and one Mr Swinhow, lately minister of St. Leonards in the county of Bucks and now dwelling at a place called High house att Woodrow in the parish of Amersham; allsoe one Gregory, a gifted man (as they call him), very lately an inhabitant of Watlington in Oxfordshire, and severall others whose names I cannot learne; that in the other conventicles theire speakers are mechanicks, but what their names are, or where they live, whether in the parish or not, I am altogether ignorant.

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5, 6. That his Majestye's connivance is the authority they pretend and that thence they looke for impunity. And that they are much encouraged by every favour that is shared to any of them, and use as an argument for the goodnesse of their cause, that the release of Mr Baxter, lately out of prison much emboldenend them, and that upon it they raysed a report, that the Act of Parliament against conventicles was of noe force and by it they could not be punished. And those amongst them that beleive not the report encourage one another saying that God will not suffer the wicked (soe they call the reverend fathers of the church, the magistrates and all the Kings good and obedient subjects) to tread under their feett his own people (soe they call themselves). And that for their sakes God doth infatuate the counsell of their adversaryes and renders their power of none effect.

7. That the same persons do meett at severall conventicles. And that I have great reason to beleive that should there happen any insurrection or rebellion (or any one appear to head them, which God for his mercy avert) they would all unite against the present government.

8. But yet at present I hope they may be suppressed by the assistance of the civill magistrate.

July 15th 1669 Vincent Owen, Vicar ibidem

Stoke Poges

Worthy Sir, I received you note in which you require me, by vertue of a command, as well from my Lords Grace of Canterbury as from the Bishopp of the Diocesse, to informe you whether any conventicles are kept in the parish of Stoke. What is the number of them, of what condition and sort they are, who are their ministers, what authority they pretend for their meetings together with other quaeryes. Sir, an answer for the first will give satisfaction to the rest which is this: in the parish of Stoke there is not one conventicle kept, the people are uniforme and obedient to the discipline of the Church of England. In testimony whereof I have hereto sett my hand.

July 5th 1669 Rowland Gawen, Vicar of Stoke

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Boveney

Worthy Sir, According to the command from my Lords Grace of Canterbury, and allsoe from the Lord Bishopp of this Diocesse, to informe you whether any conventicles are kept in the liberty of Boveney chappellry; what is the number of them, of what quality and sort they are, who are ministers, what authority they pretend for their meetings with other qaeryes etc. I doe make this returne in way of answer, which I hope will give satisfaction to every particuler, that there are noe conventicles or illegal meetings in the chappelry of Boveney in the county of Bucks, none I say as I cann heare of. And soe with my respects I rest, your loveing freind

July 15th 1669 Edward Hawtrey

Penn

Worthy Sir, I received your note in which you required me by vertue of a command, as well from my Lords Grace of Canterbury as from the Bishopp of our diocesse, to informe you whether any conventicles are kept in the parish of Penn; what is the number of them; of what quality and sort they are who are theire ministers; what authority they pretend for theire meetinges with other quaeryes. Sir, I answer which I presume will stand for all, that there are held noe conventicles or unlawfull assemblyes in our parish of Penn as I either know or can heare of. Not else but yours to serve you and obey your just command.

July 12th 1669 Thomas Freeman

Hedgerley (Hedgerly)

Worthy Sir, As touching Hedgerly, there is Quakers, but none which to my knowledge meett in the parish, but out of the said parish. But what the numbers are and what quality I know not. This is all from, your humble servant,

July 15th 1669 Francis Butterfeild,
in the behalfe of Henry Squib alias Vicar, Rector ibidem

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Fulmer

Worthy Sir, I received your note in which you required me by vertue of a command, as well from my Lords Grace of Canterbury as from the Bishopp of our diocesse, to informe you whether any conventicles are kept in the parish aforesaid; what is the number of them; and quality and sort they are who are the ministers; and what authority they pretend for theire meetings. Sir, I answer which will serve for all, that there is noe conventicles held in the parish of Fulmer. Wittness my hand this 15th day of July 1669.

per me Francis Butterfeild, in the behalfe of Edmund Slater,
Rector ibidem

Pitstone (Pittlesthorne)

For Mr Claver, Official to Dr Thorne, Archdeacon of Bucks.

These are to certifye that there have been noe conventicles or unlawfull assemblyes or church meetings in the parish of Pittlesthorne in the county of Bucks for these three yeares last past during which tyme I have been minister there. In testimony wherof I have hereunto sett my hand this seaventeenth of July 1669.

Matthew Bird, Curate of Pittlesthorne

Hardwick with Weedon

To the Worsshippful Richard Claver, Batchelor of Lawe, Official of the sayd Archdeaconry of Bucks, and to all other whom it may concerne. I doe certifye that during the space of seaven yeares last past there hath not been, nor att this present is there, any conventicle, unlawfull assembly, or other church meeting held within the sayd parish soe farr as I know or can be informed. In testimony whereof I have sett to my hand this 19th day of July anno domini 1669.

Thomas Harrison, Curate

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Aylesbury

The certificate of John Dalton, Vicar of Aylesbury with Walton in Bucks, upon enquiry by command after conventicles etc in this parish:

1. It's reported that there be five; att John Mill's and John Dell's, theire houses in Aylesbury; att Mr John Dunston's, Mrs Babham's, widdow and Thomas Mill's, theire houses in Walton. These conventicles are sayd to be sett upp about Christmas last past, and soe on, one after an other.

2. Theire number is att some houses more, att some less, at most computed to be between 20 and 30. And as the houses encreased, themselves be held to doe.

3. Theire condition is mixt, but the cheife be Mr Thomas Hill, Richard Read, Daniel Mun, with many more church absentees who are supposed to be of the gang.

4. Theire sect is mostly Presbyterian and theire teachers (as I am informed) Mr Clarke, ejected from the Rectory of Grendon, Mr Swinnocke from the Vicaridge of Kimble Magna, and Mr Marriot, late Rector of Halton, all in Bucks.

5, 6. They pretend not authority, and soe venture for what may follow.

7. Some of the same persons (wee cannot say all) meett at the severall conventicles.

8. They might, as I humbly conceive, be best suppressed by the civill magistrate, stirring in the Sunday mulct, one shilling forfeiture workeing more strongly then excommunication it selfe, which is made light of by these stubborne or silly folke.

July 19th 1669 Ita testor Johannes Dalton, Vicar praedictus

Kingsey

In obedience to the commands of the most Reverend father in God, Gilbert, Lord Archbishopp of Canterbury his Grace, and of the Right Reverend William, Lord Bishopp of Lincoln, our Diocesan, these are to certifye whom it may concerne there be noe conventicles or unlawfull meetings held in the towne or parish of Kingsey. In wittness whereof I have sett my hand and to these presents the day and yeare above written [no date given].

Francis Barry, Vicar ibidem

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Fawley

These may certifye all whom it doth or may concerne, that I never heard of any conventicles or unlawfull meetings to have been held in the parish of Fawley in the county of Bucks, nor that any of the sayd parish have frequented or do frequent such meetings elsewhere. In wittnes whereof I have hereunto sett my hand.

July 17th 1669 Nathaniel Basnett, Rector of Fawley

West Wycombe (West Wicombe)

In obedience to his Grace the Lord Archbishopp of Canterbury, and to my Right Reverend Diocesan the Lord Bishopp of Lincoln, I returne to the following quaeryes these following answers:

1. and 2. To the 1st and 2nd: how many conventicles or unlawfull assemblyes are held in my parish of West Wicombe, and what are the numbers that usually meett at them, and whether they encrease or decrease etc. I answer that there are some who are thought to be of Independent or Anabaptist principles and doe absent themselves from the church, but I doe not know of any meetings they hold att any house, outhouse, or barne in my parish. Nay, I can say there are noe conventicles held therein, for I have now and at all tymes vigilantly enquired and strictly watched them, and I can further say that the number of such dissonants are decreased. I haveing baptized some of their children. And severall that were known not to frequent the church before have, since my comeing to the parish, been present att divine service and sermon, and have behaved themselves, but they have not yett come to the blessed sacrament; and for those that (*page 40*) doe yett absent themselves, they behave themselves (whatever they thinke) peaceably and quietly.

3, 4. And this I suppose allso answers the 3rd and 4th quaeryes (viz.) of what condition and sort of people doe they consist etc., and who are theire teachers and governors etc. For there being not conventicles, there can be noe teachers, nor indeed (what ever their Graces may be which they soe much pretend to) are there any soe well qualifyed with gifts, they being but plaine farmers. Whether any of them may goe to High Wicombe, which is within two miles of me, to heare either ejected ministers (who as I am credibly informed, though it be a mayor towne, doe frequently preach there) or blew apron men, I know not.

5, 6. To the 5th and 6th (viz.) what authority they pretend to etc. I really know not, and upon what hopes they look for impunity I cannot guesse, unlesse it be that they are secure of a party of freinds, even

among us ministers, which party is dissembling conformist, who are rather watermen then conscientioyus ministers, for they looke one way and rowe another. They know, too, that ministers are but poorely provided for, and may be forced to favour them for lacke of maintenance etc.

To the last, whether they might not be easily supprest by the civill magistrate etc., I answer that there being noe conventicles in my parish, the sword of the civill magistrate may rest in the scabbard, and what need there may be of it in other parishes I determine not, being, as appeares by the quaeryes sent to me, limitted within my owne parish. But sure I am that conventicles (*page 41*) where they are, must either be supprest by the civill magistrate or noe way, for no fanaticke regards our Canons and like men careing neither for Jove nor his thunder, they have soe long taken the liberty of contemning God and religion that they value not the thunder of excommunication.

Michael Ogilby, Vicar de Westwicomb

Tattenhoe (Tottenhoe)

Upon perusall of the quaeryes sent to me concerning conventicles. These are to certifye that noe conventicle, unlawfull assembly, or churchmeeting now is or hath been held in the parish of Tottenhoe in the county of Bucks since the King's Majestie's returne. In wittness whereof I have hereunto sett my hand the nynth day of July 1669.

Phillipp Attlesey, Rector

Chesham

Mr Claver, I stayd the longer before my returne, hopeing to have enabled myselfe by a diligent enquiry for a fuller information. But after some paynes on my owne part, and patience on yours, you must be content with the followeing accompt from your servant.

July 19th 1669 Charles Dalmistey

1. To the first direction I informe: There are some Anabaptists and Quakers dwelling in our parish and have been soe for above 8 yeares last past to my certaine knowledge. But where they keep their conventicles I am utterly ignorant.

(*page 42*)

2. The numbers of these are not very great and at the present, and for some tyme last past, they have decreased.

3. They are for the major part of the meaner sort, and much better knowne unto me by their affected behaviours in the open streets, then either by name or place of abode.

4. Who are their teachers I cannot certainly affirme, but that noe ejected minister preacheth in this parish I am very confident.

5, 6. What authority they pretend and upon what grounds they hope for impunity, I have not familiarity enough with them to informe my selfe.

7. As to the seaventh, I can say nothing.

8. As to the last, as I heartily wish, soe I verily beleive the suppression of all these factions might be easily effected in this our parish by the civill magistrate.

Long Crendon

1. This is to certifye all such as are concerned first there is as hath been for severall yeares (not frequently) an unlawfull meeting in our parish of Long Crendon in county Bucks att the dwelling house of William Wyatt.

2. That the number of these conventiclers is small, I suppose therefore it hath decreased of late.

3. That they are of the meaner sort.

4. That their teachers are of other parishes, supposed Anabaptistes, I cannot learne their names.

5, 6. That the ground of their pretence is liberty, and I humbly conceive they agree in this, that there ought (*page 43*) not to be any lawes made or executed upon them in this case, therefore they conclude they ought to goe free.

7. That two or three viz. Richard, sonne of John Bennom most substantiall, Elizabeth Twiner etc. doe meett else where.

8. That I suppose this slender meeting in our parish may be easily supprest. Wittnesse my hand, this 20th day of July 1669.

Edward Good, Minister resident of Long Crendon

Chilton

This is allso to certifye all such as are concerned that there is noe conventicle in the parish of Chilton, adjacent to Long Crendon, to which I am licensed. Neither is it now at all supplyed by me, or any other, first because those sacred utensills, bible, prayer booke, together with surplesse, pulpit, cloath, cusheon, carpett, have been peremptorily withheld from church and churchwardens by Mr Robert Hawkins allmost the space of two yeares. Secondly because that small allowance of tenn pounds per annum is detained from me now after I had supplyed the space of a yeare and upwards at Lady day last. Wittnesse my hand, this 20th day of July 1669.

Edward Goode

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Slapton

These are to certifye that I, Emor Firth, minister of the parish of Slapton have perused all the particulers of all the queryes concerning conventicles, and that I have noe cause to complayne, neither have I any thing to charge upon my parish in that endeavour.

July 25th 1669 Emor Firth, Rector

Marsh Gibbon

These are to certifye to all whom it may concerne that there are noe conventicles or unlawfull assemblies kept within the parish aforesaid, neither to my knowledge are there any within the sayd parish that frequent such meetinges.

July 11th 1669 James Andros, Curate

Water Stratford

These are to certifye whom it may concerne that there are noe conventicles or unlawfull assemblyes kept within the parish aforesayd.

July 13th 1669 John Price, Rector

Preston Bissett (Preston)

Daniel Whitbie, Rector of Preston Bissett in the county of Bucks certifyeth that there is noe conventicle, nor hath been since my comeing to the place (God be thanked for it). Some from us frequent those meetings I suspect and heare, but that is not enquired in the lettere. I can prove nothing of theire haunt but by rumour. This methode will finde them out.

July 9th 1669

Lillingstone Dayrell and Lillingstone Lovell (Lillingstone)

Worthy Sir, I am heartily glad that God hath put it into the hearts of our governors to take notice of that overspreading evill (which, if not tymely prevented) may once more involve us in blood and confusion. I wish I could be any wayes instrumentall for the cure of this overgrowing malady, but (thanks be to God) my small flocke and parish is soe pure and free from this contagious leprosy that there never yet did to my knowledge (*page 45*) appeare soe much as the least face of a conventicle in it. And I hope there never shall. This is a just

and faithfull accompt of the state of my parish in answer to your letter. Thus wishing you much prosperity and happynesse in the Lord and subscribe my selfe, Sir, your loveing freind and servant.

July 9th 1669 Anthony Dayrell, Rector of Lillingstone

Edgcott

These are to certfye those whom it may concerne that there are noe conventicles kept within this parish aforesayd, neither to my knowledge are there any that frequent such meetings.

July 12th 1669 Robert Rogers, Rector ibidem

Beachampton

To his much honourable friend, Mr Richard Claver Officiall for the county of Bucks.

Sir, In answer to the commands of the Reverend father in God the said Bishopp of Lincoln to certifye concerning conventicles. These are to certifye that there hath not been any conventicle or conventicles in the church, towne or parish of Beachampton since I came to the Rectorie there, which is for the space of eight yeares past. This is all that can be certifyed from your servant.

July 6th 1669 Ezechiel Couchman

Akeley (Akely)

Mr Officiall, In answer to my Lord of Lincoln's quaeryes. This is to certifye his Lordshipp and yourselfe that to our knowledge there hath been noe conventicle holden within our parish since the happy returne of our Lord King Charles the 2nd. Ita Testamentum:

July 10th 1669 George Stokes
John Davy, churchwarden
Thomas Bennett, churchwarden

(*page 46*)

Turweston

There are noe conventicles nor vagabond teachers that ever came to the towne of Turweston to poison the people of the parish who are governed by their Minister in all good order, and this is assured by

July 7th 1669 Thomas Philpott, Rector

Foscott (Foxcott)

These are to certifye that since I have been Rector of this little parish there have been noe conventicles therein or unlawfull meetings under a pretence of God's worship. I presume likewise to affirme that all the people of this parish are well affected to the present government of a monarchy and episcopacy.

by me, William Wart, Rector

Stowe (Stow cum membris)

These, according to the command that I have received, are to certifye that for these six last yeares (the tyme that, I, Benjamin Austin have been Vicar of Stowe) there hath been noe conventicle or unlawfull assembly or churchmeeting, either of Quakers, Anabaptists, Presbyterians, or of any other sect or sort or other kinde whatsoever held that I have knowne or heard of, in any house, barne, stable, feild, wood, or in any place whatsoever in our parish of Stow. In wittnesse whereof I have subscribed my name.

July 10th 1669 Benjamin Austin, Vicar of Stow

Radclive cum Chackmore (Radcliffe cum Chackmore)

To all whom it may concerne. These are most humbly to certifye that in the hamlett of Chackmore one Mary Arnatt, a single person that goes under the name of a Quaker, a poore simple wench, had this last spring sometimes meetinges of a few inconsiderable people of her own sect in the house shee inhabitts alone. But of late I do not heare of any such unlawfull meeting shee hath, being warned to the contrary, nor doe I know any one of theire names that did formerly frequent there. And the whole parish (except that ignorant wench) do duely and reverently come to church both to common prayer and to sermon. This with all humility is attested by me.

July 10th 1669 Robert Towneshend,
Rector de Radcliffe praedictu

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Adstock (Adstocke)

Sir, In order to the commands of our superiors and governors and in answer to the 8 articles you sent unto me, I doe certifye and assure both them and you, that there is not at this present held or kept in the towne or parish of Adstocke any conventicle, unlawfull church meeting, or assembly, neither hath there binn any such held or kept

there since the late unhappy civill warr to my knowledge. Nor have I ever heard that there hath binne any such there, or that any person of that parish doth resort to any such meeting. In testimony of the truth thereof I doe hereunto subscribe my hand, July the 15th 1669.

Robert Sharrocke, Rector of Adstocke

Maids Moreton (Maydsmorton)

These are to certifye that in this parish there never have been yet, and I hope never will be hereafter, any conventicles or unlawfull meetings under a pretence of God's worshipp. All the people of this place resorting duely to and behaveing themselves devoutly at the publicke congregation. My experience in such matters is but small, but I have seen some and heard more good effects as to the suppressing of such conventicles where the civill magistrate is pleased to interpose his power, which is more prevalent by much then our perswasions.

Matthew Bate, Curate

Tingewick (Tingswicke)

We whose names are here underwritten, being the minister and churchwardens of Tingswicke in the county of Bucks, doe humbly certifye unto our Lords Grace of Canterbury and our Lord Bishopp of Lincoln and all other persons whom it may concerne, that there are noe conventicles, nor conventiclers, nor house preaching in our parish since I have taken the function of a minister and wee the office of churchwardens to our knowledge, and for the truth hereof wee have hereunto sett our hands the 10 of July 1669.

Thomas Edmonds, Rector
John King, churchwarden
Henry Markham, churchwarden

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Westbury

These are to certifye whom it may concerne that having diligently enquired concerning conventicles, according to the particulars sent unto me, that I find:

1. There hath been conventicles five or 6 in this parish at the house of one John Wallecoate, a husbandman in this towne, and they have been kept there almost a yeare.
2. The numbers (as some thinke, for I never saw them) were about forty or fifty and they rather increase then decrease.

3. The people that meet are of the middle sort of people and none as I can understand of any quality.
4. The ministers are ejected ministers, Mr Bagshaw, late student of Christ Church in Oxford, Mr Cane who lived in Yorkshire, but the name of the place I cannot learne, and Mr Wells, late of Banbury.
5, 6. What authority they pretend for their practice I know not, nor cann learne.
7. The same persons doe meett at other conventicles as I heare.
8. They might (as I thinke) be easily suppressed by the civill magistrate, if they were discountenanced by them, or did put the lawes in execution.

July 13th 1669 John Price, Vicar

Buckingham

These are to certifye that about twelve weekes since there were two conventicles upon two Sundayes immediatly succeeding each other att an house which was formerly the signe of the Bell. I am informed that they were about twenty inconsiderable persons at each meeting. But since that tyme that they were forbidden by our Bailiffe I am confident that there have been noe such unlawfull meetings. And I hope there will not be any such for the future. This certificate I hope will be a satisfactory answer to the article sent to us by our Reverend Official by me

July 20th 1669 William Warters

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Addington (Adington)

These are to certifye whom it may concerne that in the parish of Adington abovesayd there are noe conventicles or unlawfull assemblyes or churchmeetings held. As for the 8th article enquired upon, it is answered as followeth, that by the assistance of the civill magistrate the unlawfull assemblies may be suppressed, as instance might be given, both of the magistrates and place where it was soe, in a place not farr from me neere Buckingham. But it is humbly conceived that every Justice of Peace hath neither will nor skill prudently to effect soe necessary and commendable a service, as I could easily make appeare upon my owne experience.

July 13th 1669 Ita Testor William Retchford,
Rector de Adington praedictu

Padbury

Worthy Sir, I have seene his Grace of Canterbury, his letter to the other Bishopps, and, in obedience to them and in answer to the articles you sent unto me, I doe certifye both them and you that there is not at the present held or kept in the towne or parish of Padbury any conventicle, unlawfull churchmeeting or assembly, neither hath there been any since I came to officiate there, neither have I any person in my parish that refuseth to come to church at the tyme of divine service. In testimony of the truth hereof I doe hereunto subscribe my [?hand.]

July 20th 1669 Roger Griffyth, Vicarius de Padbury praedictu

Barton Hartshorn and Chetwode (Barton and Chetwood)

Sir, In order to the commands of our superiors and governors and in answer to the 8th article you sent unto me I doe certifye and assure both them and you that there is not at this present held or kept in the townes of Barton and Chetwood any conventicle, unlawfull churchmeeting, or assembly, neither hath there been such held or kept. In testimony of the truth thereof I doe hereunto subscribe my hand.

July 10th 1669 Thomas Horn,
Curate of Barton and Chetwood

(*page 50*)

Steeple Claydon

Sir, I know not of any conventicles in the parish of Steepleclaydon, except the almost generall separation or descontinuance from the church in the afternoone on Lord's dayes, which may be soe termed, or one Anabaptists familyes schisme, and allsoe can certifye you that the holy dayes are scarce at all observed by any. There is allsoe a want of a terriarr of gleabe, and the doores are decayed, the common table rotten, the mounds are not rayled, nor payled, according to your Canon, the church gate is not suiteable, and other things. The last yeare and persons I had thought to have more particularly signifyed, which if need require shall be ('tis like) signifyed by me.

July 19th 1669 Edmund Fleetwood

Thornton

In answer to the enquiryes sent to me by order of our right Reverend Diocesan, this is to certifye that there neither is, nor hath been, for this 8 yeares last past any unlawfull conventicle under pretence of divine worshipp within this parish of Thornton.

July 22nd 1669 Ita Testor Carolus Almond, Rector ibidem

Horley and Hornton, Oxfordshire

Sir, It hath pleased the Bishopp of Oxford to send his letteres to Mr Crofts, Curate of Horley, requireing him to give in his answer concerning the articles against conventicles, which he hath accordingly done. Therefore I thinke it not necessary to trouble you with the same. Lett this satisfye you herein from him who is your humble servant.

Stephen Goodwyn, Vicar, Horly and Hornton

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Edlesborough

The returne of George Burhope, Vicar of Edlesborough to the articles of enquiry concerning conventicles etc. Whereas by vertue of the commands of his Grace, the most Reverend father in God, the Archbishopp of Canterbury, and of the right Reverend the Bishopp of Lincoln, directed to the Archdeacon of Bucks, I am required to returne my certificate and answer to certaine Articles of enquiry tending to the suppression of conventicles. I doe therefore certifye as followeth:

1. Although, by the obedience to my superiors, my order, and the aversenesse of my nature, I am estranged from the places as well as the persons and opinions of the factions and scismaticall, yet I am informed by divers creditable persons that there be two conventicles or private meetings kept commonly in our parish: the one of Anabaptists at the house of Richard Young of Hudnall, the other of Quakers held sometimes at the house of John Russell of Edlesborough, att other tymes at the houses of Thomas Kidgell and Samuel Branch of Northall, in our sayd parish.

2. 'Tis supposed that theire numbers doe increase.

3. The names of those conventiclers that dwell in our parish are Richard Young, John Garrett Senior and John Garret Junior of Hudnall, Henry Seare, Francis Seare, Francis Humphryes of Dagnall, Thomas Finch of Edlesborough, John Russell, Samuel Branch, William Ashby Junior, and Thomas Kidgell of Northall, whereof the 3 first are men of considerable estates, the rest not, and therefore the

more dangerous because for the most part men of desperate resolutions as well as fortunes.

4. The aforesayd Richard Young is reported to preach to the Anabaptists often. Who the other teachers are, both of them and the Quakers, I am not informed.

5, 6. Liberty of conscience, God's word and spiritt is their pretended authority and theire hopes are for a toleration established by law or at least connivence from the civill magistrate.

7. The same persons doe meett at divers conventicles held by those of their own judgmentts and opinions.

8. Were those lawes already established righteously and justly put in execution, or did the civil magistrate willingly and conscientiously assist the ecclesistical I am confident, not without very good reason, that they might be easily and suddenly supprest etc.

George Burhope, Vicar Ecclesiae de Edlesbor

(page 52)

Amersham

Sir, I have received your command from my Lords Grace of Canterbury, as alsoe from our owne Bishopp, in order to the suppressing of conventicles. Whereby you require mee to returne you an accompt of the number of them and the preachers or speakers in them in our parish of Amersham. All that I can returne to it is by information, and not upon my owne certaine knowledge, for I never saw anie of them, neither can I bringe to officiate my selfe att the same time att church on Sundayes. I am credibly informed, and it hath bine all alonge constantly reported amonge us, and I doe veryly believe is, that wee have foure sorts of conventicles or meetings in our towne and parish:

1. For Presbyterians, to whom one Mr Swinnoe preacheth. It is att his owne house at Woodroe, he was formerly minister of St. Leonards in this county. Theire number is, as I am informed, about an hundred att a time. They meet every Sunday morning and afternoone at the same time I am att the church, and have done for this twelve month or above. Theire names who meet I know not.

2. For Anabaptists, of theise wee have a meetinge at Woodside, in David Symson's house. One Robert Turner, a maultster in the towne is often theire preacher, and some time Edward Ednepp, a blacksmith, and sometimes others out of other parishes. Theire numbers att a time I know not, theise have soe mett about theise two yeares, which is soe longe as I have bin in the towne, and how longe before I know not.

3. Quakers, theise meet mostly att an house called the Berry, it is Isaac Pennington's house, who is commonly theire speaker. Theise have soe mett ever since I came to this place, which is two yeares since. There are of them as I heard sometimes allmost two hundred att a time, but most of the poorer sort.

4. Jewes, soe called because they observe Satterday sabbath. They meet att one Sarah Grimsell's house, a widdow at Woodside in this parish. One Nicholas Babb of this towne and a weaver by trade is often theire preacher, and somtimes they meet at Babb's owne house in the towne. Theise Jews have had theire meetings ever since I came hither to this place.

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I suppose the number of the Presbyterian meeting do rather increase then decrease. The people that frequent it, and the rest of the conventicles, are not of the better quality. They generally pretend his Majestie's pleasure not to have our laws put in execution against them. And questionlesse the civil magistrate might doe much towards the suppressinge of them. Thus I have given you my answer as far as my information will goe and so take leave to subscribe my selfe your humble servant.

July 7th 1669 John Stoning, Curate ibidem

Great Missenden (Missenden)

1. We have not frequent but rarely and sometimes conventicles kept in or parish at two widdowe's houses vizt. Widdow Paynes and Widdow Peirces.

2. The numbers are not many, and I suppose doe not much either increase or decrease.

3. They are of the meaner sort, for the most parte women, and younge fellowes, all Anabaptists or Independents.

4. Theire teachers are noe ejected ministers, but such as themselves make, one of them (whose name I could not gett), told mee hee was a diacon, ordayned by the elders.

5, 6. They pretend the King's authoritie, the person before mentioned told mee his Majestie had licenced them to doe what they did, and thereupon hope impunitie.

7. The same persons goe to severall meetings, and theire teachers from one countie to another.

8. I belive they might easily bee suppresssed, by the unanimous assistance of the civil magistrate.

July 8th 1669 William Finch, Minister

(*page 54*)

Wooburn (Wooborne)

1. Att Wooborne I heare att present of noe conventicles except Quakers.
2. The name of him that is most suspected is Jonathan Kingham. Hee hath none of the better sorte of people.
3. There is noe ejected minister that preacheth there, that wee know of.
4. The authority they pretend for theire meetings is, they suppose, his Majesttie's connivance.
5. The greatest number that are herabouts assembled exceeds not 100, and that in other parishes.
6. The same persons doe meet in divers places.
7. Wee doubt not of the magistrates' power, but if the clergy and magistrate concurre wee suppose the worke will bee facilitated the better. The magistrate will have less trouble, and the opposite parties the greater conviction.

July 13th 1669 J. V. Ley

Mursley

The certificate of John Gardner, parson of Mursley, to the instructions of inquiry concerninge conventicles sent to mee by Mr Richard Claver, Officiall of Bucks.

Upon due consideration of the particulers of the said inquiries, I certify that att the house of Richard Gurney in Mursley there hath bin formerly certaine meetings of Quakers, of about 20 in number, and as I conceive of the meaner sort of people. But within this yeare or two last past, there hath been noe conventicles in our parish, as I believe or have heard of. And I believe by the helpe of the civill magistrate conventicles might bee suppressed. And further I cannot certify.

July 8th 1669 John Gardner, Parson of Mursley

(*page 55*)

Aston Clinton

According to the commands of his Grace of Canterbury, and the Lord Bishopp of Lincoln. These are to certifie you, that upon diligent enquirie made I cannot bee informed of anie conventicle, unlawfull assemblies. I doe thinke they may easily bee suppresst by the assistance of the civill magistrate. This is all I am able, upon sufficient evidence, to returne in answere to the quaeries directed from you by mee, who am your obliged servant.

July 4th 1669 John Dunton, Minister of Aston Clinton

Whitchurch

The certificate of mee, Christopher Coells, Vicar of Whitchurch in the countie of Bucks, to the enquiries which were sent to mee concerninge conventicles.

I certifie that there is a conventicle held in the towne of Whitchurch aforesaid in the manor house there, wherein one Henry Eelinge and his wife, and Mr Robert Bennett and his wife and family now dwell. That it hath beene there held at times ever since about June 1668 that the numbers meetinge there (being mixt of men and women) are about 30 or 40 and that they are but of ordinary quality. And that Mr Robert Bennett above named is their teacher and preacheth to that company And that the said Mr Bennett formerly was parson of Waddesden and did there officiate. And further I cannot certifie. In witness whereof I have set to my hande, the 28th day of June 1669.

Christopher Coells, Vicar of Whitchurch

(*page 56*)

Marsworth (Masworth)

Whereas by vertue of a command from his Grace the Lord Archbishopp of Canterbury, as alsoe from our Right Reverend Diocasan, the Lord Bishopp of Lincoln, directed to the Archdeacon of Bucks. I am required by the Officiall of the said Archdeacon to enquire of, and make a particuler returne to your above written quaeries. I doe humbly certifie:

That as to the seaven first (haveing noe such persons or places of meetinge within my parish) I cannot say any thinge. But as to the eight and last I thinke and am fully perswaded, that if the civill magistrates would but vigourously and unanimously joyne in the putting in execution the lawes made against theise and the like persones theire numbers might easily bee lessned if not quite supprest.

July 2nd 1669 John Hooker, Vicar

Hughenden (Hitchenden)

In obedience to your command sent to mee concerning conventicles or unlawfull assemblies, or church-meetings, from the Worshipfull Mr Richard Claver Officiall of the Archdeaconry of Bucks. I humbly certifie that there is noe such conventicles or unlawfull assemblies to my knowledge held or kept in our parish of Hitchenden, but that there are some as I am informed which keepe not the church, but resort to meetings of Anabaptists in other parishes. In testimony whereof I have hereunto subscribed my hand.

July 13th 1669 James Phillips, Vicar ibidem

Hitcham

Sir, Whereas the 11th present I received yours dated the 26th of June, wherein you mention the Lord Archbishopp of Canterbury and our owne Bishopp the Bishopp of Lincoln's commands to you to desire and require mee to enquire diligently and forthwith sende my hande faithfully to returne to each particuler there specified concerning conventicles and, if there bee noe conventicles holden in my parish, to certifie accordingly. I doe certifie that there been noe conventicles held (according to the best information I can gett) in the parish of Hitcham in the county of Bucks. Witnesse my hand the day and yeare.

July 11th 1669 George Evans

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Haddenham

A returne of mee James Stopes Vicar of Haddenham cum Cuddington in the Countie of Bucks, unto the articles sent mee by our Officiall.

For Haddenham my answer is to the:

1. Article, that there are constant conventicles, and have been for many yeares att Haddenham at the house of Widdow Rose, midwife, and att the house of Phillip Wilmot, shoemaker.

2. The number that usually meet att them, are (upon report) sometimes more, sometimes fewer, whether they increase or decrease I cannot tell.

3. The persons who frequent these unlawfull meetings are some poorer, some richer, these latter of Haddenham are John Rose or Congutter and his wife and family, all whose children are not baptized; Edward Rose and his wife and some of theire children, who alsoe are not baptized; the wife of John Plater and theire children unbaptized; Richard Greenwood (the sonne of John Greenwood, deceased) and the family; widdow Rose aforesaid, the midwife; the wife and children of Stephen Belson, who are Quakers; of the poorer sort, several others of Haddenham.

4. Edward Cox, a glover and Phillip Wilmot, a shoomaker are there teachers and somtimes others, as Mr Mariot of Aston Clinton, and Mr Parke of Grendon Underwood, ejected ministers, and one Robert Cox, a glover, who comes from Thame in Oxfordshire.

5, 6. I can say nothing to them.

7. I suppose the same persons doe meet at severall conventicles.

8. My opinion is that if the lawes were duly executed by the civill magistrate and viz. that of paying 1 shilling per Sunday for absenting

themselves from divine service, it would much coole their heats. But for church-business viz. execommunication etc. they value it not, for severall of them in our towne stand execommunicated now a long time.

James Stopes, Vicar

Cuddington

For Cuddington my answer is to you:

1. There have beene for many yeares, and still are conventicles at Cuddington, sometimes at John Verey his house, somtimes at Widdow Symon's, sometimes at Robert Clark's.
2. Many times severall ride thither on horsback with theire wives, but from whence they come I know not. I canot say whether they increase or decrease.
3. John Vey and his family, and Robert Hoare are passable for state; the others of Cuddington but meane persons.

(*page 58*)

4. Who are theire teachers, I cannot tell, but they say John Verey and Robert Clarke doe somtimes that office amonge them.
5, 6. I can say nothing to.
7. I suppose the same persons doe meet at severall conventicles.
8. I suppose that most sectaries might bee reclaimed by a vigorous execution of the civill magistrates authority.

James Stopes, Vicar

Hartwell with Little Hampden (Hartwell cum Hampden parva)

Worthy Sir, These are to certifie you that in my parish there are not anie conventicles or unlawfull assemblies holden or kept, and that I am of opinion, that wheresoevr they are, they may easily bee suppressed by the assistance of the civill magistrates.

Samual Harrison, Rector de
Hartwell cum Hampden parva

Hillesden (Hilsden)

The certificate of Samuell Dix, Curate there, to the enquiries sent by Mr Officiall concerning conventicles.

There are not att present, nor have been for the space of three yeares last past, any conventicles or unlawfull assemblies held within our parish of Hilsdon.

July 8th 1669 Ita testor Samuel Dix

Pitchcott

By vertue of an order for the suppressing of conventicles and unlawful assemblies, these are to certifie that in our parish of Pitchcott wee have noe conventicles nor places of meetings or unlawfull assemblies.

July 23rd 1669 Ita testor Nathaniel Netmaker, Rector

Beaconsfield (Beconsfield)

Reverend Sir, In obedience unto my Lord Archbishopp of Canterbury, and alsoe our much honoured diocesan and yourselfe as in duty bound, I doe truly certifie that upon diligent enquiry in our parish of Beconsfield wee have noe conventicles, unlawfull assemblies, or churchmeetings, but all our parish doe unanimously (*page 59*) come on Sunday unto our parish church to heare divine service and preachinge, except two or three Quakers (enclined att the least that way) but whether they goe unto anie other private meetings I know not, nor can heare by anie in our parish, and thus, haveing given you a just accompt, I rest, Sir, your humble servant,

July 24th 1669 Samuel Gardner

Hoggeston

Sir, Your injunction dated June 26th '69 was delivered unto mee July 12th '69. To which I blesse God that I can with truth and without trouble returne this answer:

These are to certifie those whom it doth concerne, that (as far I have knowne or hearde) no conventicle, or unlawfull assemblie under pretence of religion and the service of God, or churchmeeting besides the congregation according to the lawes of the kingdome, hath beene held att anie time for nine yeares last past att the least, in anie place within the towne or parish of Hogeston. Neither does the parishoners hereof, who are all (except one familie of popish recusants) professed members of the Church of England and communicants, wander unto conventicles else where, which (as I heare) are frequent and frequented in many neerly adjacent parishes.

Charles Gataker, Rector of Hoggeston

Loughton

Honoured Sir, In obedience to your commands, and persuance of my owne duty, I humble certifie, that wee have not in the parish of Loughton, neither have wee had (since my residence here) anie

factions, conventicles, or schismaticall assemblies in anie house or elsewhere as I know of, nor are wee in anie feare or danger of them. But I humbly conceive that where they most abound they may easily be supprest by the assistane of the civill magistrate, which is the hearty prayer and desire of, Sir, your most faithfull and humble servant,

July 15th 1669 James Norman, Rector

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Shenley

The certificate of mee, George Cressy, Rector of Shenley in the Countie and Archdeaconry of Bucks and diocesse of Lincoln.

To the Articles sent to mee by Mr Richard Claver, Oficiall of the said Archdeaconry. To the first I answere that there hath beene severall conventicles or unlawfull assemblies held in the parish of Shenley in the dwellinge house of William Dudley and John Parrett, and have beene there held both before and ever since the King's returne.

To the second article, I certifie that there meet usually about 40, and that the numbers do decrease.

To the third, I certifie that William Dudley, yeoman, and John Parrett are of the better qualitye.

As to the fourth, who are theire teachers, heads or governoures I cannot tell.

To the 5th and 6th, I certifie they pretend conscience for what they doe.

To the 7th, that the same persons doe meet at severall conventicles.

As to the eighth, I thinke and am fully perswaded, that by the assistance of the civill magistrate they might easily bee supprest.

George Cressy, Rector, Shenley

Wavenden

Sir, Accordinge to your order I have made what enquiry I could concerning meetings of those sectaries that are in our parish, and to the severall articles have returned answer, soe far as I could gett information; which answer you have here. Your servant,

Adam Booker.

1. There are no sect of sectaries in our parish but a few Quakers, and they have somtimes meetings att the house of Thomas Harvy, a Quaker.

2. The numbers of those that meete are not great, nor doe they att all increase by theire gaineing new proselytes.

3. Those that doe meet are generally of the meaner sort of people, there being noe persons of note amonge them so far as I can understand.
4. Speakers, or teachers they have none that I heare of, but content themselves with silent meetings.

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5, 6. The authoritie they pretend is, I suppose, the same they alleage for all theire doings (viz) the light within them and there hopes of impunities are (I presume) founded upon theire seeing other sectaries keepe theire respective meetings in other places and and goe unpunished.
7. There are alsoe meetings of the Quakers in other parishes to which others alsoe doe upon such occasions resort.
8. There is (me thinkes) no doubt but they might bee suppresst and in a while wholly extinguisht by the severitie of the civill magistrate.

Adam Booker, Rector of Wavendon

Stony Stratford, St. Giles

A returne to each particuler to bee enquired of concerning conventicles:

1. There is one onely conventicle kept there vizt. at the house of one Thomas Burgess in the parish of St. Giles on the west side the said towne, which hath continued for the space of many years with some small intermissions.
2. The numbers are very small, and I conceive doe rather decrease then increase.
3. The people are called by the name of Quakers, a people very meane and inconsiderable, theire particuler names wee cannot finde out, because they assemble from remote parts.
4. Theire teachers are very uncertaine as the false spirit moves them.
5, 6. All theire authoritie they pretend to bee from God's word and I suppose the hopes they have of impunity proceeds from connivance.
7. Wee can certifie nothinge, because there is noe other meetings kept in our towne.
8. Wee conceive the civill magistrate may suppress them.

There is noe conventicle on the east side of i.e. St. Magdalen.

Edward Bourne, Minister

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Wolverton (Woolverton)

A returne to the quaeries touchinge conventicles. There is noe conventicle of anie sort of people kept att the said towne at anie time whatsoever.

Edward Bourne, Curate

Moulsoe (Moulshoe)

In answer to your particulers of enquiry concerning conventicles, these are to certifie in order as followeth:

1. That wee have in or parish onely one conventicle frequent, and att the house of Nicholas Steele has thus been weekly on Wednesdayes for aboute 3 yeares.
2. About 10 frequent it; more encline to them but not yet of them.
3. They are a meane sort of mechanicall people but very subtill inhabitants in our parish.
4. They have noe speakers resident here unlesse a woman seldome anie at their weekly conventicles which are as they call them silent meetings. Quakers.
5. Authority they pretend none, unlesse a supposed conscience.
6. Impunity they regard as little as punishment, which they are hardned to an obstinate contempt of.
7. They wander abroade to meetings of theire owne sect.
8. They have beene hitherto found of invincible obstinacy against magistrates.

July 17th 1669 George Goodman, Rector of Moulshoe

Newton Longville (Newton Longvile)

These are humblie to certifie that there are not any conventicles, or unlawfull meetings, or assemblies in our parish, nor hath there beene anie these ten yeares last past; and hereunto I have subscribed this 14th of July 1669.

Henry Winington, Rector de Newtonlongvile

Bradwell

In order to the commands and request above written, I doe here certifie that there bee noe conventicles in the parish of Bradwell, neither anie factious or dissenting persons there inhabiting. In testimony whereof I subscribe my hand.

John Barnes, Minister

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Milton Keynes

There are noe conventicles or unlawfull church meetings now held in the towne or parish of Milton alias Middleton Keynes Bucks, nor have I heard of anie formerly kept there; some few absent themselves from divine service which I hope would, by the powers of the magistrate, bee easily reduced, theire principles leading rather to Athisme, then faction.

July 10th 1669 Lewis Atterbury, Rector of Milton Keynes

Simpson (Sympson)

In answer to the commands of his Grace of Canterbury, and our Bishopp of Lincoln in order to the suppressinge of conventicles, I doe certifie that wee have in our parish of Sympson a conventicle or unlawfull meeting, at the house of Thomas Howes, who himselfe is a teacher for the time of theire meeting,. I heare long time it has beene, your presentments will better certifie you, then I can. As to the 2nd article, the names of those which meete are unknowne to mee, yet some I doe, as there is William Woolhead and his wife, Guy Harris and his wife, whereof Guy Harris is a speaker amongst them, John Barnes, the widdow Perry, and Thomas Cherrye; the rest are as far as I know out of the towne of Sympson. As for the condition of these men, it is very meane to some, others are of an indifferent estate as Woolhead, Harris, and widdow Perry, they are none soe far learned as to bee in ecclesiasticall orders, much lesse to have had a place to preach anie where heretofore. As for theire authority, I can say nothing att all to it. They doe now and then meet at Shenley, as I understand, and as for theire suppression by a civill magistrate, I am ambiguous. For they have beene troubled heretofore by Mr Duncombe, our Justice of the Peace, and others, but they doe yet continue theire meetings. Thus I have answered to every particular as far as I know, and to this have set my hand.

July 16th 1669 per me John Stannard, Rector of Sympson

Woughton on the Green (Woughton ap viride)

In answer to the commands of his Grace of Canterbury and of our Bishopp of Lincoln in order to the suppressing of conventicles. These are to certifie to whom it may concerne, that there neither is, nor ever

was as far as ever I could learne or understand (since I became incumbent), anie conventicle holden or kept within our towne or parish of Woughton upon the Greene in the Countie of Bucks. Attested by
July 17th 1669 William Nicholls, Rector

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Stoke Hammond (Stokehammond)

Reverend Sir, These are to certifie you, and whom it may concerne, that according to the significative of your desire, and prescript, in prosecution of the precepts of his Grace of Canterbury and our Bishopp of Lincoln, in order to the suppressinge of conventicles, I have diligently enquired according to theire Lordshipps' eight directions, and do forthwith under my hand returne to each particuler:
Imprimis, that wee have not, soe far as I know or can learne, anie conventicle, unlawfull assemblie, or church-meeting held within the precincts of our towne or parish, and soe consequently you have alsoe to the other seaven directions of enquiry the true answer of your very observant and loving friend, Qui ita testatur, et Juratus testabitur.
July 17th 1669 Thomas Disney, Rector de Stokehammond

Castlethorpe (Castlethropp)

Wee, the minister and churchwardens of the parish of Castlethrop in the Countie of Bucks, in answer to there Lordshipps' wills and commands, his Grace of Canterbury and our Bishopp of Lincoln, doe hereby certifie that wee know not of anie conventicles or unlawfull assemblies in our parish that are, or have bin for many yeares past and in witnesse hereunto wee subscribe our names, this 9th day of July 1669.

William Barton, Minister
the mark of Thomas Ritley, churchwarden
the mark of William Wall, churchwarden

Hanslope (Hanslopp)

Wee, the minister and churchwardens of the parish of Hanslop in the Countie of Bucks, in answer to theire Lordshipps' desires, his Grace of Canterbury and our Bishopp of Lincoln, doe hereby certifie that wee neither know of, nor upon enquiry doe finde out, that there are any

conventicles or unlawfull assemblies in our said parish, nor have bin for many yeares past; and in witnesse hereunto wee subscribed our names, this eight day of July 1669.

William Barton, Minister
Christopher Panter
Christopher Ellis

(*page 65*)
Emberton

These are humblie to certifie, that there is noe conventicle or unlawfull assemblie upon pretence of religion held in this parish.

July 5th 1669 Ita testor William Aspin, Quo ibidem

Newport Pagnell (Newport)

Mr Official, In obedience to the commands of our Bishopp of Lincoln in order to the suppressing of conventicles, I returne you this certificate. In answer to your first intergatory

1. There are some conventicles, unlawfull assemblies, or churchmeetings (as they call them) in our towne or parish of Newport Pagnell commonly every Sunday or Lord's day, and sometime on the weekeday, att the houses of Mr John Gibbs, William Breedon, and John Child, and have bene soe kept for the space of foure or five yeares past, ever since my coming into the towne, though some time with some intermission, being interrupted by the punishment of our civill magistrates inflicted on them, which made them one while more close and cantelous.

2. As to the 2nd, I cannot bee informed of the certaine number of the persons that are at such meetings, but I am certified that theire number begin now of late to increase, and that they take more liberty then formerly.

3. To your 3rd, they are, for the most part, of an inferior condition the names of the cheiefe of them here follow:

John Fulfer and his wife, Thomas Rider and his wife, Thomas Warren and his wife, Williamm White and his wife, Thomas Cooper and his wife, John Batison and his wife, John Davis and his wife; most of them of inferior trades.

These are all Anabaptists.

Henry Hall and his wife, Richard Bawne and his wife, Cornelius Harvy and his wife, William Glidewell and his wife, Henry Coney and his wife; these alsoe inferior people.

These are all Quakers.

But it is supposed somewhere out of our towne, I cannot learne where, they are growne more wary since they were punished by our magistrats.

William Barton goeth every Sunday to heare mass att Gotus, a papist. I know noe other sectaries in our parish who frequent conventicles.

4. To the 4th, the teachers and governours of the sect of Anabaptists are John Childe, William Breedon, and John Gibbs, which last, though a professed annabaptist, in Oliver's time did supply the (*page 66*) place of the publique minister att Newport, and did there formerly officiate, but since his Majestie's restauration, was ejected upon his refusing to conforme.

5, 6. To the 5th and 6th viz. what authoritie they pretend for theire meetings from whom, and upon what hopes they looke for impunitie, I cannot say.

7. To the 7th, doubtlesse the same persons doe meete att severall conventicles, notwithstandinge all, or most of the persons forenamed, are under the sentence of excommunication, which how little they value it is generally knowne.

8. Therefore to your 8th I answer, notwithstanding theire obstinacy and wilfullness, yet as to theire number, they may easily bee suppressed by the civill magistrate, which is the opinion of

July 9th 1669 Thomas Aspin, Vicar of Newport

Walton

Sir, In answer to those interrogatories which you sent to mee from the Most Reverend his Grace of Canterbury, and our Right Reverend diocesan, I doe hereby certifie that wee have had noe conventicle held in our parish of Walton in the countie of Bucks, and that wee have not (nor ever had) anie conventicler in our said towne since my comeing to the said Rectory.

July 17th 1669 Ita testor Hugh Chibnall, Rector of Walton

Chicheley (Chichley)

In obedience to the commands of my Lord Archbishopp of Canterbury, his Grace, and the Lord Bishopp of Lincoln, signified to mee by an order from our Officiall. These are to certifie humbly, that wee have noe conventicles in our towne of Chichley in the county of Bucks, but I humblie concieve that where they are, they may easily bee supprest by the civill magistrate.

July 9th 1669 George Downing, Vicar ibidem

Willen

In obedience to the command of my Lord Archbishopp of Canterbury, his Grace, and of my Lord Bishopp of Lincoln, these are humblie to certifie, that theire neither have beene for many yeares past, nor are held anie conventicles or unlawfull assemblies or churchmeetings in the above named parish.

July 13th 1669 Ita testatur John Stevenson, Vicar ibidem

Hardmead

For Mr Richard Claver, the Officiall.

These are to certifie that there are noe conventicles held in the parish or towne of Hardmeade, neither are there any conventiclers in this parish, soe certifieth

July 17th 1669 John Pateman, Rector ibidem

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Great Linford (Linford Magna)

Honoured Sir, In obedience to the commands of my Lords Grace of Canterbury and of the right Reverend Father in God the Bishopp of Lincoln, I doe certify that wee have noe conventicles, or unlawfull assemblies in our towne or parish, only some few now and then stray abroade to unlawfull meetings in the neighbouring parishes, which are not above foure in number, and they are of very little esteeme, which with the care and assistance of the civill magistrate would easily bee prevented.

Ita Testor Johan Fountaine, Rector ibidem

Stantonbury (Stauntonbury)

These are to certifie whom it may concerne that there are noe conventicles or unlawfull assemblies held within the parish of Staunton or Stoughtonbury in the Countie of Bucks. This is wytnessed by mee

July 16th 1669 John Mason, Vicar of Staunton

Ravenstone (Ravenston)

These are to certifie all those whom it doth, or may concerne, that I have diligently enquired within or parish of Ravenston in the county of Bucks concerning conventicles, and the like seditious meetings (for I take them to be noe Better). And upon a strict enquiry I do finde there is noe such thinge in my parish.

July 9th 1669 Ita testor Nicolas Trench, Vicar ibidem

Haversham

These are to certifie to whom it may concerne that there are not anie conventicles or unlawfull assemblies nor anie churchmeetings held in the parish of Haversham.

July 10th 1669 Daniel Rogers, Rector de Haversham

Lathbury

In obedience to the commands of the Lord Archbishopp of Canterbury, his Grace, and the Lord Bishopp of Lincoln, signified to mee by an order from our Official, these are humbly to certifie that wee have noe conventicle in or parish of Lathbury in the Countie of Bucks, but I humbly conceive that where they are, they may easily bee supprest by the assistance of the civill magistrate.

July 9th 1669 Ita testor Isaiah Davies, Vicar ibidem

Calverton

These are to certifie anie whom it may concerne, that there neither is, nor has beene for many yeares past, anie conventicle in this parish of Calverton, only some few of the inhabitants doe now and then stragle to unlawfull meetings in the neighbouring parishes, which the care and assistance of the civill magistrate I make noe question would easily prevent.

William Carpender, Rector.

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Olney

A certificate from Olney. To the commands of his Grace of Canterbury, and of our Bishopp of Lincoln in order to the suppressing of conventicles, according to my information I returne this answer July 9th 1669:

To the 1st that there are two sorts of unlawfull churchmeetings in our towne, the one called the Anabaptist, the other the Quakers. The first is comonly kept in a malt house of widdow Tear's, which they hire for 40 shillings by the yeare; the other in the dwelling house of James Bryerly. And that both these meetings were kept in the towne long before the returne of his Majesty.

To the 2nd that the number of those that meet at the Anabaptists is commonly said to bee above two hundred. And that meet at the Quakers to bee aboute forty. And the number att both is thought to decrease.

To the 3rd that the people that meet at either are of the lower and poor ranke, most of them women and mayds that gett theire livinge by

making of bonelace. The men that frequent them are but a few and they likewise but of little esteeme and name in the towne.

To the 4th that the cheife preachers att the Anabaptists are Mr Gibs, that did formerly officiate att Newport Pagnell, Mr Breedon, lacebuyer of the same towne, one Fenn, a seller of hatts in Bedford, James Rogers, a lacebuyer, and some others that are said to bee shepheards and mechanicks whose names I could not as yet learne, nor from whence they come. And at the Quakers, the wife of James Bryerly and some others, who are soe little taken notice of that scarce any of the towne besides theire owne society can tell theire names, or the place of theire aboade.

To the 5th and 6th that the authoritie they pretend for theire meetings is conscience, and theire hopes of impunitie are grounded on the hopes of a toleration and liberty of conscience to bee granted by the Parliament.

To the 7th that the same persons are thought to be present att severall conventicles of theire owne perswasion, because it is observed that many of other townes come to the meetings in ours and that many of our towne goe to theires.

To the 8th that I thinke they maybee supprest by the assistance of the civill magistrate, but not very easily.

Samuel Freeman, Vicar of Olney

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Gayhurst (Gothurst *alias* Gayhurst)

These are to certifie that as touchinge the articles inquired of, we have not in our parish anie conventicle, unlawfull assemblie or churchmeeting, neither doe anie of our parish frequent or goe to anie such conventicle, unlawfull assembly, or church-meeting else where. In witnesse whereof wee, the minister and churchwardens of Gothurst alias Gayhurst aforesaid, have hereunto sett to our hands, this tenth day of July 1669.

William Wright, Minister
William Fountaine, churchwarden
John Carter, churchwarden

Bletchley (Bletchly)

Sir, Accordinge to the directions sent, I have made diligent enquiry and cannot finde that for some yeares past there hath beene anie conventicle holden within the parish of Bletchley. One Anabaptist and some few Quakers there are, all of them inconsiderable persons, but when, and with whome they meete elsewhere, I know not. Sir, this

is all that I have to present you with concerning the present businesse, togeather with the respects of him who is, sir, Yours in all due observance,

July 15th 1669 Edward Tayler

Great Brickhill (Brickhill Magna)

Sir, There hath beene noe conventicle in our parish (that I have heard of) a great while, the 3 women you long since excommunicated doe, as I have heard, goe to such meetings sometimes. I wish I may have noe worse hereafter to certifie this. I hope is as much at present as is expected from your humble servant,

Robert Hocknell, Rector of Brickhill magna

Little Brickhill (Little Brickill)

Reverend Sir, These are to certify you, and whom it may concerne, that according to the significative of your desire, and prescript, in prosecution of the precepts of his Grace of Canterbury, and of our Bishopp of Lincoln, in order to the suppressing of conventicles, I have diligently enquired according to theire Lordshipps' right directions and doe forthwith under my hand returne to each particular.

Imprimis that wee have not, soe far as I know or can learne, any conventicle, unlawfull assemblie, or churchmeetinge, held within the precincts of our towne or parish; And soe, consequently, you have alsoe the other seaven directions of enquiry. The true answer of your very observant and lovinge friend, Qui ita testatur et juratus testabitur,

July 16th 1669 John Smith, Vicar de Brickhill parva
George Newell, churchwarden
Robert Gale, churchwarden

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Bow Brickhill

A true certificate under the hands of the minister and churchwardens of Bow Brickell, July the 17th 1669, in answere to the articles sent to us by Mr Claver.

1. There is a conventicle or meeting kept in our parish monthly, which hath beene kept for severall yeares past at the house of Thomas Cooke, the elder.

2. For the numbers of them, wee cannot give a true accompt, for they are sometimes a great company, and some times but very few.

3. For the condition of those people that meete, they are people of meane quality, and live in severall parts, and some in our owne parish.
4. For the sects, they are both Anabaptist and Quakers, and for theire teachers, wee know of none but Edmund White of Tudington.
5, 6. For theire authoritie, wee know not what authoritie they pretend to have.
7, 8. Wee suppose that they doe meet att other places, and for theire being supprest by the magistrate, it is best knowne to them that have the power in theire hands.

Oliver Thurgood, Curate ibidem
Thomas Brice, churchwarden
Thomas Helder, churchwarden

Astwood

Sir, My answer to the 7 first queries is that there are noe conventicles, nor straglers or haunters of conventicles within the parish of Astwood, howsoever hapily some of them may be decoyed and told there is Christ, and theire is Christ, as yet they neither believe it, goe out to see, or heare.

Touchinge the last queries, what I think whether conventicles m[a]y not bee suppress by the assistance of the civil magistrate. I will say will [with?] Bishopp Ridley, hee that will not bee ruled by the gospell must be tamed by the law, our paper pelletts shott through the gun of an earthen vessell will not penetrate. I am afraid that these sectarists are growne to that height of impudence and stubbornesse of heart, that as they will not bee ruled by the one, soe neither tamed by the other, however fiat justitia. Your very lovinge friend and servant,

Francis Kins

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Tyringham with Filgrave (Tyringham cum Fillgrove)

In order to a paper sent by the commands of his Grace of Canterbury, and of the Bishopp of Lincoln. These are to certifie that, haveing dilligently searcht and inquired in the parish of Tyringham and Fillgrove concerning conventicles, and such as doe resort to conventicles, that there never have beene anie kept there, nor is there anie in the parish that does goe unto them, or suffer anie others to come thither, but all (thanks bee to God) comes to church duly and daily.

July 16th 1669 Benjamin Taylor

Clifton Reynes

To Mr Richard Claver, Official.

These are to certifie that noe conventicles are holden in the towne or parish of Clifton Reynes in the Countie of Bucks. And where they are I thinke they may bee supprest by the civill magistrate.

July 10th 1669 Samuel Pepys, Rector ibidem

Swanbourne (Swanborne)

In order to the suppressinge of conventicles, theise are to certifie:

1. That a conventicle, or unlawfull assembly is holden at Swanborne in the Archdeaconry of Bucks, monthly or thereabout, att the reputed dwelling house of George Deverell, yeoman; and that the said church assembly hath beene kept there from (and before) my coming to this place 1660.

2. That the number meeting here is but small, not exceeding the number of 20 persons.

3. That the people there assembling togeather are but of meane condition, husbandmen, shopkeepers, labourers, with other of their family relations.

4. That the chiefe speakers are sayd to bee William Gyles, a shopkeeper at Winslow, one [John] Hartnoll of Northmarston, thatcher.

5, 6. That theire pretended authority for theire said meetings is from the word, and upon that mistake they build theire hopes for impunity.

7. That the said persons doe hold theire church-assembly weekly att severall towns adjacent by course.

8. That the due execution of the statute of 12 pence a day may bee thought to bee the rediest way to reforme them.

Subscribed the 21st day of this instant July, by mee,

Thomas Hancocks, Vicar

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Quainton (Quaynton)

Upon perusall of the quaeries sent to mee concerninge conventicles, and upon enquirie made, these are to certifie that there is noe conventicle, or unlawfull assembly, or meetinge, held in the towne or parish of Quaynton in the Countie of Bucks. In witnesse whereof I have sett to my hand this 27th day of June anno domini 1669.

Patrick Symer, Rector of Quaynton

Mentmore

Upon perusall of the quaeries sent to mee concerning conventicles. These are to certify that noe conventicle, unlawfull assembly, or church-meeting now is, or hath beene, held in this towne or parish of Mentmore in the Countie of Bucks since his Majestie's returne. In witnesse whereof I have hereunto sett my hand this third day of July 1669.

Thomas Stratford, Vicar de Mentmore

Grendon Underwood

Upon perusall of the quaeries, concerning conventicles. These are to certifie, that there is noe conventicle, unlawfull assembly, or church meeting held in the towne or parish of Grendon Underwood in the county of Bucks. In witness whereof I have sett to my hand this eight day of July 69.

Ralph Paitfield, Rector

Ashendon

Upon perusall of the quaeries sent to mee concerning conventicles. These are to certifie, that noe conventicle, unlawfull assembly, or church-meeting now is, or hath beene, held in this towne or parish of Ashendon cum Pollicott in the county of Bucks since his Majestie's returne. In witnesse whereof I have hereunto sett my hand, this 14th day of July 1669.

John Law, Curate de Ashendon

Dorton

Upon perusall of the quaeries sent to mee concerning conventicles, these are to certifie, that noe conventicle, unlawfull assembly, or church-meeting now is, or hath beene, held in this towne or parish of Dorton in the county of Bucks since his Majestie's returne. In witnesse whereof I have hereunto sett my hand this 14th day of July 1669.

John Law, Curate de Dorton

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Oving (Ovinge)

The certificate of Hannibal Barnes, Rector of the church of Ovinge in the Archdeaconry of Bucks, 29 June anno domini 1669.

That there is one conventicle, or unlawfull assembly, held in the said parish of Ovinge, once a month or thereabouts, att the house of William Howse of the said parish yeoman.

And he the said William Howse, together with one John Hartnoll, a thatcher of the parish of Northmarston adjacent, are reputed to be the preachers, heads and governours of that assembly.

The number of people usually resorting to that assembly is (as it is thought) twenty or thereabouts, all or most of them being of very meane ranke and qualitie. And theire place of abode being some in the said parish of Oving. and some in neighbouring townes about us.

As for sect, they goe under the notion of Anabaptists. What authoritie they pretend for theire meetings, or from whom and upon what hopes they looke for impunity I know not. Neither doe I know whether they meet at anie other conventicles. Suppresst I suppose they may bee by the due and true assistance of the civill magistrates.

Hannibal Barnes, Rector Ecclesiac de Ovinge

Upper Winchendon

Upon the perusal of the quaeries sent to the minister of the parish of Upper Winchendon concerning conventicle etc.

Wee the inhabitants and churchwardens of Upper Winchendon aforesayd (haveing noe setled minister), doe certifye that noe con venticle, unlawfull assembly, or churchmeeting now is, or hath been, held in this towne or parish of Upper Winchendon in the county of Bucks since his Majestie's returne. Wittnesse our hands the 17th day of July 1669.

the marks of John Townesend, churchwarden
and John Young, churchwarden

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St. Leonards

Sir, In answer to your desires I send you this accompt of St. Leonards; that there has not been any conventicle or private meeting held there since I came to it, neither by an ejected minister or any other. This from your humble servant,

July 23rd 1669 John Wood

Stewkley (Stewkly)

1. First as to the quaery of how many conventicles or unlawfull assemblyes are in the parish, and at whose house they are kept, and how long they have been kept. Answer: There are such conventicles and unlawfull assemblies and meetings every Lord's day, and have been for the most part these eight yeares last past, which they usually

have at theire owne houses, sometimes at one, and sometimes at another, usually at Thomas White's.

2. As for the numbers increase or decrease, I know not.

3. As touching theire condition, some are husbandmen, some shopkeepers, and others day labourers. There is one Knight who sometimes comes amongst them, but where he liveth I certainly know not.

4. As touching theire ministers and teachers or governors, they are strangers, and whence they come I cannot learne. Noe ejected minister hath been with them for any thing that ever I heard.

5, 6. For theire authority, I presume theire wills stands for theire lawes, and for punishment I conceive they little value it.

7. They meett from house to house duly, but for severall conventiclers I know not of any but that they all meett together at the place appoynted amongst themselves.

8. For theire suppression I conceive if the civill magistrate would but execute his power and make use of his authority, by way of continuall mulcts, the greatest part of them would soone crumble to nothing.

August 9th 1669 John Pilkington, Minister

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Shabbington (Shabington)

Mr Claver, Haveing received the orders sent by theire Lordshipps, the Archbishopp of Canterbury and the Bishopp of Lincoln, our diocesan, I have been somewhat more then ordinary diligent in inquiring into the temper and humor of my parish according to the tenets of the 8 articles of inquiry, which being noe way concerned in the first of them, I looke upon it as superfluous to give in particuler certificats concerning the other; all of them (soe farr as I conceive) signifying nothing being cleare of the first. Wee have noe conventicles, or unlawfull assemblyes, or churchmeetings, nor teachers, nor frequenters of conventicles in our parish, soe 'tis certifyed by your loving freind and servant,

July 7th 1669 William Jameson

Drayton Parslow (Drayton Parsloe)

To Mr Richard Claver, Officiall of the Archdeacon of Bucks.

These are to certifye, in answer to your enquiryes sent unto mee, that there are noe conventicles, or unlawwfull assemblyes or churchmeetings held or kept in the parish of Drayton Parsloe. In testimony whereof I have subscribed my name the 14th of August 1669.

John Price, Rector Ecclesiae de Drayton Parsloe

Lower Winchendon (Neither Winchendon)

A returne of the answer of the churchwardens of Neither Winchendon concerning conventicles.

As for conventicles wee have none in our parish. As for house meetings we have none in our parish.

As for the rest of the articles, wee have nothing to present at this tyme.

Wee have noe setled minister in our parish.

August 14th 1669 John Poxon, churchwarden
Thomas Denbery, churchwarden

(page 76)

North Marston

Honoured Sir, In order to the commands of my Lords Grace, the Archbishopp of Canterbury, and of the Right Reverend Diocesan, the Lord Bishopp of Lincoln, in order to the suppressing of conventicles, I doe most humbly certifye:

1. That wee have a meeting in our parish of Northmarston in this county of Bucks which doth consist of about 30 or 40 in number, commonly once a month at John Hartnoll's house.
2. Theire teachers are John Hartnoll of our said parish, John Mountague of Waddesdon, and William House of Oving, and some others whose names I know not.
3. The names of those that absent themselves from our church and congregation are these, John Hartnoll and his wife, one Bampton and his wife, Alexander Druce and his wife, Ralph Steevens Junior and his wife, James Lucas and his wife, Joane Francklyn, Joane Ingram widdows.
4. These meett at severall conventicles in other places.
5. I know not upon what grounds they looke for impunity. I beleive they may be suppressed by the assistance of the civill magistrate. Your most humble servant,

John Virgin

Great Missenden

These are to certifye all whom it may concerne, that in obedience to the late commands and directions of his Grace of Canterbury, and the Lord Bishopp of Lincolne, our diocesan, I have made diligent enquiry what conventicles or unlawful meetings are held or kept with in the parish of Great Missenden. And upon enquiry doe certifye that I find none there. And I humbly conceive that by sound doctrine and by the holy and unblameable conversations of ministers they will be sooner and easier reduced then suppressed by force.

Ita testor Benjamin Lovell, Vicar ibidem

(*page 77*)

Lee

These are to certifye all whom it may concerne that in obedience to the late commands and directions of his Grace of Canterbury and the Bishopp of Lincoln, I have made diligent enquiry what conventicles or unlawfull meetings are held or kept within the hamlet of Lee, and upon enquiry finde and certifye that I heare of none.

Ita testor Benjamin Lovell, Curate ibidem

Great Hampden

To Mr Claver Officiall of the archdeaconery of Bucks.

These are to certifye you that in answer to your enquiryes, there are noe conventicles, or unlawfull assemblyes, or church meetings in the parish of Great Hampden. In wittnesse whereof I sett my hand this 14th of August 1669.

John Yate, Rector Ecclesia Hampden

Soulbury

Sir, From the Apparit I received a copy of a letter from you, with some directions endorsed, according to which I have made what enquiry I could by the help of the churchwardens and others, and now returne you the best information that I am able to give.

1. I cannot finde that any oftner then upon the sabbath day theres any meetings, and usually beginning about 2 clocke as it is supposed, sometimes meeting in houses, or in the open feilds as it has been knowne, but no constant places which I can heare of. Formerly the most remarkeable has been at a place called Stapleford mill, the person inhabitinge (*page 78*) called Henry Keetch, and where now I suppose they meett sometimes, but not constantly, and this has been a place of greatest resort this 3 yeares.

2. It has been judged the number of them sometime to have been above a 100, though not above 30 of our owne parish, and as farr as wee conceive theire number rather encreaseth.

3. These conventiclers (of whom I speake) are called or goe under the name of Anabaptists, not one in all the parish of note or quality, the best but a husbandman not very rich, and the rest poore day labouring men or servants.

4. Theire teachers (as I am informed) are Joseph Keetch, by calling a bricklayer, Thomas Mead, by calling a blacksmith, John Hall the sonne of a husbandman.

5. For authority I can heare of none alleadged, besides theire owne boldnesse and presumption.

6. I thinke they doe meett at severall places which makes their meetings the more numerous goeing from one parish to another, and meetting sometimes in one, sometimes in another.

7. And I verily thinke and hope they may be supprest by the power and assistance of the Magistrate.

Robert Whitehead, Curate ibidem

Great Horwood

These are to certifye whom it may concerne that I, Edmund Sharrocke, Rector of Great Horwood in the county of Bucks, have made diligent enquiry of the churchwardens and other inhabitants of our parish, whether there are any conventicles, or unlawfull assemblyes, or churchmeetings in this our parish, or whether there be any that refuse to come to our parish church to heare divine service of common prayer, as 'tis appoynted to be read in the church; and after such enquiry I finde that there are none that are peccant in the premisses, but they are all conformable to the liturgy of the Church of England, and frequent the publicke place of divine worshipp at such tymes and places as is appoynted by the ordinary. In testimony whereof I have hereunto sett my hand and seale.

August 12th 1669 Edmund Sharrocke

(*page 79*)

Sherington (Sherrington)

To the first: wee have one conventicle of Quakers. They meett at the house of Richard Hunt and have soe done these 7 yeares.

To the second: theire number is 20 or 30, and of late have increased.

To the third: they are of mean condition, the names of the cheife are Richard Hunt, ploughwright, Thomas Harman, baker, Thomas Hootton, John Fensham, and Stephen Marshall.

To the fourth: wee suppose they teach one another.

To 5, 6: we know noe authority they pretend.

To 7: the same persons doe meett at severall conventicles.

To 8: wee doubt not but they might easily be suppressed by the help of the civill magistrate.

Ignatius Fuller, Rector ibidem

North Crawley

Wee have noe conventicles kept in our parish, nor hath not been to my knowledge this quarter of the yeare, but there is a sort of people,

whether Quakers or Anabaptists I know not, doe meett, as I am informed, sometimes at a house in Bedfordshire about a mile from us, and the most of them come from Newport.

August 14th 1669 Henry Tight, churchwarden

Lavendon (Lavenden)

Sir, According to your order I have inquired and doe certifye that wee have noe manner of conventicles holden in any house or other place within our parish of Lavenden.

Ephraim Pippin, Vicar ibidem

(page 80)

Wolverton (Woolverton)

These are to certifye the Court or any other whom it may concerne, that conventicles, or knowne places of publicke meeting in that kinde, there have bin none, neither are, in this parish. And therefore I conceive it needlesse to give in a particuler answer to each of the severall articles of inquiry, being all to one and the same effect. But in full to the first, and in that to all the rest, our answer (as before) is in the negative, that (soe far as wee have ever heard or knowne) such places of concourse there are none, and accordingly I have sett my hand to this account thereof.

June 29th 1669 Robert Duncombe, Vicarius

Great Woolstone (Woolston magna)

These are to certifye whom it may concerne that there never was any conventicle or unlawfull assemblyes held or kept in the parish of Great Woolston in the county of Bucks for the space of thirty five yeares and upwards. This can be asserted by him who desires to be, your truly loveing freind,

Edward Puttnam, Rector

Little Woolstone (Woolston parva)

These are to certifye whom it may concerne that there never was any conventicle or unlawfull assemblyes held or kept in the parish of Little Woolston in the county of Bucks for many yeares together. This can be asserted by him who desires to be your truly loveing freind,

Edward Puttnam, Rector

Little Linford (Linford parva)

These to whom it may concerne, wee, the churchwardens of Little Linford (haveing noe minister) doe certifye that wee have not any conventicles nor any such meetings in our towne of Little Linford in the county of Bucks. Wittnes our hands 22nd of July 1669.

the marke of Edward Roberts
the marke of Francis Kitely

(page 81)

Stoke Goldington

The certificate of John Hillersdon, Rector of Stokegoldington.

1. There noe conventicles or unlawfull assemblyes held in our parish.
2. I doe beleive that unlawfull asemblies may easily be supprest by the assistance of the civill magistrate.

July 30th 1669

John Hillerdon
Rector of Stokegoldington

Newton Blossomville (Newton blossomvile)

Answers to the articles concerning conventicles.

To the first: there never was any conventicle held in the parish of Newton Blossomvile all the tyme of the warrs, or att any tyme in the dayes of Oliver's usurpation, but of late wee have had one or two in a private house.

To the second: the number that met at that conventicle might be some 50 or 60 of my owne and other neighbouring parishes.

To the third: the people that met consisted cheifely of mechanicks, with some husbandmen amongst them, noe persons of quality being there.

To the fourth: theire teacher was one Gibbes, an Anabaptist, formerly preacher at Newport Pagnell.

To the fifth: what authority they pretend for their meetings I know not, but I suppose they pretend a divine authority.

To the sixt: upon what hopes they looke for impunity I know not, but some of them hath been soe gratefull to his Maiesty for his clemency as to say they value it not a pin.

To the seaventh: whether the same persons meett at severall conventicles I cannot tell.

To the eight: I thinke they might be easily supprest by the civill magistrate, if too many of them did not connive at them.

John Bodington, Rector of Newton blossomvile

(*page 82*)

Petsoe (Eckney cum Petsoe)

To Mr Richard Claver, Officiall.

These are to certifye that there are not any conventicles held in the parish of Eckney cum Petsoe to my knowledge, And where there are any held, I suppose they may be suppressed by the civill magistrate.

August 12th 1669 — Samuel Pepys, Rector ibidem

Twyford (Twyford cum membris)

Wee, the minister and churchwardens of Twyford aforesaid, whose names are hereto subscribed, doe certifye that wee have noe conventicles, nor unlawfull assemblyes, or any such like meetings in our parish, nor any (wee know of) of our townes that absent themselves from our church, or frequent any of those meetings. Wittnes our hands the day and yeare below.

July 17th 1669

Thomas Berry Curate
Nicholas Curtis
Edward Amburrowe
Benjamin Hardinge
Robert Hitchcocke

Leckhampstead

In answer to his Lordship's articles of enquiry concerninge conventicles, sent us by Mr Officiall wee returne as followeth:

That there have been noe conventicles or unlawfull meetings kept within our parish of Leckhampsted for these severall yeares. In wittnesse whereof wee have sett so our hands this tenth day of August, anno domini 1669.

Samuel Dix, Curate
Thomas Missenden, churchwarden
Robert North, churchwarden

Thornborough

These are humbly to certifye that inquiry hath been made according to the articles for the suppressing of conventicles. And wee doe not finde that at present there is, nor hath beene, any private meetings, conventicles, or unlawfull assemblyes as wee know of, or can heare of, in our parish of Thornborough aforesaid. In wittnesse whereof wee doe subscribe our hands.

August 9th 1669

J. Newell, Curate ibidem
Robert Corbett, churchwarden
Ralph Pollard, churchwarden

(*page 83*)

Shalstone (Shaulston)

Sir, These are to certifye you that there are noe conventicles, unlawful assemblyes, nor churchmeetings held in our parish of Shaulston in the county of Bucks. In testimony whereof I have hereunto sett my hand, the 9th day of July 1669.

Henry Hoy, Minister ibidem

Biddlesden

These are to certifye those whom it may concerne that there is noe conventicles nor unlawfull assembly held or kept within the parish of Biddlesden in the county of Bucks. Wittnes my hand, this 31th of July 1669.

John Maddocks, Minister ibidem

(*page 84*)

Waddesdon

Sir, In obedience to your direction and command from our superior concerning answer unto certain interrogatoryes touching conventicles, I returne the sequele, craveing first, that the emperor's Apophthegme may bee (for my delay) admitted as excuse, *sat cito, si sat bene.*

1. To the first (which hath 4 branches): that wee have two conventicles in our parish. The one in the towne, held formely in the house of one John Mountague, Junior, but of late in the house of one William Alley, the place is in the face of the towne and opposite (and in opposition) to the church. Both which persons (Mountague and Alley) are coppyhold tenants to the minister (in right of his place) and the houses wherein they meett, coppyhold tenements to him, whereby the unfaithfullnesse, ingratitude and contumely of those persons and meetings are farther aggravated. These meetings have been kept divers yeares. There is another in the parish at a place called Woodham, which commenced later then the former.

2. To the second: the numbers are too many, how few soever. But whether numerous or noe, or whether they augment or decrease, I cannot affirme because that the quality of the persons, their relations, interests, and abettors, are such that few will, and others dare not, give information, especially for feare of an evill aspect from a neighbour's planett; soe that it is the very worke of God that there is not a greater apostacy in this place, there yett continueing to the publicke a convenient and conforming congregation.

3. To the third: the condition and quality of the persons meeting, (so farr as I have observed with us) are not of the middle, but of the meaner ranke, and allsoe of the inferior sex, and some of them (if fame say true) not soe spotlesse formerly as to affect a separation from the publicanes and sinners.

4. To the fourth: the ordinary teacher of the conventicle in this towne is John Mountague, Junior, above mentioned. He is by his religious profession an Anabaptist (and hath one child growen unbaptists, as likewise have several others here), by his civill profession a husbandman. His condition a yeoman, his moralls not reproveable, which is allsoe the character of Robert Goodson the preacher to the other conventicle at Ham aforesaid. (*page 85*) But theire boldnesse in contemning of the publick lawes and worshipp is intollerable, because they can be present at the liturgy when they list, as when some of theire interests or relations are interred, they sometimes are soe that theire separation is an effect of theire meere pride, scorne, and petulancy, or seemeth soe at least.

5, 6. To the fifth and sixth: theire pretensions of authority are from scripture, as his was, who thence disputed with our Saviour, and claymed title to the 5th Monarchy (Luke 4:6). Their hopes of impunity is perhaps from theire disloyall opinion of the soveraigne power whom, I hope, God will long preserve the defender of his own just title of a tutor to the fayth. But theire authority reall that of those in the prophet which is as strong as steel (*viz*) "pestilent pasquill soe entitled" "might and right well mett". (Ezekiel 33:26)

7. To the seaventh: I beleive the same persons meett at severall conventicles because they are such hearers, as another prophet speak of (scilicet).

(Jeremiah 14:10) Those that love to wander and can not refrayne theire feett, true peripateticks in divinity, itching eares which one hand must not allwayes scratch; Athenians in religion, allwayes hearkening after some new thing.

(Proverbs 7:11) Those spirituall harlotts of the wise man, whose feett abide not in the house. Luxuriants in piety, all whose pleasure is in variety and change, whereas in St. Paul's opinion, (Philippians 3:1) true edification is for him to write or preach, for us to read or heare the same things.

(Seneca Epistola 2) *Certis Ingeniis immorari et innutriri oportet, si velis aliquid trahere, quod animo fideliter sedeat:* But categorically to affirme their constancy or mutation of place I cannot, farther then that 'tis certain.

(Proverbs 2) Shee that forsakes the guide of her youth, and forgetteth the covenant of her God, will bee long satisfied with noe man.

8. To the last: the word (might) may have a legall or a military sense. In the first, if it be permitted to philosophize as a schoollman, I must say that because noe agent is operative beyond the sphere or the activity, the civill magistrate, *qua talis*, unlesse the conventicles be desturbant to the civill peace, may by force, but cannot by right, meddle with them, because religion belongs to another (and that a superior) jurisdiction. But because all magistracy (especially supreame) is an entire trust of universall government, and authority from God (*page 86*) for the service of him, and the good of men in all theire interests, therefore is there noe magistrate simply and soleley civill or secular, but he is persona mixta, whereof the soule and spiritt is his power for the cheife good of man, which is religious and spirituall, soe in scripture (1 Reg. 2:27) in our Articles (Art. 37), in our Cannons (Can. 36), and amongst the heathen themselves, Melchisedeck a Canaanite (Gen. 14:18), Artaxexes a Chaldean, (Esr. 7:26) and Rex Anius *Rex idem hominum phoebique Sacerdos: and wee know the pontifices maximi.* (Aeneid 3) *Ad quem loc ita Servius sane Maiorum haec erat consuetudo ut Rex esset etiam sacerdos vel pontifex unde hodique Imperatores dicimus pontifices* And *Reges sacrorum* among the Romans of whom Pompon[ius] Laet[ius] de Magistrat[ibus] Roman[orum] *Fit de pontificio*: And though all Kings have not that prerogative to be formally both Kings and preists as theise were, and as some have been since because wee give not, as sayth our article (Art. 37), to our princes the ministering either of God's word or of the sacraments, yett have they all the priviledge to be as Constantine was, Episcopi (Eusebius *de vitae Constantini* liber 4 c:24), though not *intra* yet *extra* et *circa ecclesiam* from all which I may safely inferr (takeing the word (might) in the interrogatory for 'liceat), that though the civill (which under favor, I take to be only regnant in Eutopia and to be an end meerely rationall) may not yet the religious and Christian magistrate may, and ought to suppresse among us these private conventicles. And that for the interest of God, of the state, and of the magistrate himselfe, the interest of God is that his people in the unity of the faith with one minde and with one mouth glorifye him. Now if the Separation (2 Corinthians 11:4) did preach another ghospell, another Jesus, another fayth, another way (for substance) to salvation, they might be for a while borne with, till well examined; but seeing they professe noe other God, noe other mediator betwixt him and man, noe other sacraments nor for substance, any other worshipp, yea and the best of them have (Robins[on] Apologia [Justa et Necessaria 1619] Cap: 12) acknowledged they expect noe other grace or spiritt then what they have received in our assemblyes; as they have, upon these grounds, noe reason to doe, soe noe conscience in the magistrate to suffer them.

Next the civill interest: experience hath proved that there is a secrett sympathy and antipathy betwixt religion and state, and that they are such *relata*, that they doe *ponere* and *auferre* one another, soe true (Conference [at] Hampton Court: page 36) was that apophthegme, noe Bishopp noe Kings, when these that are now *mente*, shall be *dente* allsoe *potentes*, and who are now *animo* shall be *manu prompti*. Lastly the magistrate's owne interest (*page 87*) for the throne is established by righteousnesse; but that can not be, if right be not done to God, by whom Kings reigne, when every man runns to his owne house and the Lord's is neglected and the government thereof, by those who should seeke the kingdom of God first and the settlement of it, then they encurre the danger of those calamityes mentioned and denounced by the Holy Ghost in the (Job 36:7–10) mouth of Elihu. But because the word (easily) in the article or interrogatory implyes, that (might) is meant not in a legall but military sense, lett the former discourse passe for a parenthesis or a parergon or (if you will) a play with words. And then I answer directly that, though the numbers and sorte of conventiclers were more then they are, yet, as one true man will fright sometymes a whole packe of theives, much more, when it is the sword of the Lord and of Gideon, he shall breake them with a rodd of iron and (Esau 41:15) dash them like a potter's vessell; or thrash them (as the prophet hath) though they swell like mountaynes and exalt themselves like towering hills. And now, Sir, after the discharge of duty I am disposed to be familiar with you. The odium of these informations falling wholly on the inferior ministry, must needes render them more obnoxious to theire and theire masters' enemyes, for they are indeed (though not perhaps intended), (Bibliam de Ratio descendi Hebri ab initio) θεοστυγειζ *sic enim D: Paulus hoc genus impiorum vocatur, quod excellentia optimi dei munera* (such as are the doctrine, worshipp, sacraments and public societyes of this church) *pro exosis habet ac Theonino — dente arrodit*, seeing as I sayd, it will enflame the already kindled, *vide paratus sis ad patrocinium* he sayd) against the seperateing and circumcellian spiritt (*nam priusquam leges istae venissent in Africam insidia in itineribus, nostris episcopis tetenderunt. conclericis nostros plagis immanissimis quassaverunt; laicis quoque et plagas gravissimas inflexerun; et intulerun eorum aedificiis incendia &c Augustinus Episcopus 68 de Inanitate circumcellanorum*). And not that only, but allso, because 'tis noe policy to provoke and not depresse an adversary, therefore unlesse the teeth of these lyons be broken, they, who with that (Gregor 70: Chronic carion 1:4) man of sin, theire predecessor in such paricides, have kickt crownes from the head of princes and (*page 88*) impiously rent that from the body allsoe (which was more then he did) will not spare the poore preist; one that abhores idolls may adhere

to sacriledge, soe that the information from the minister, if not prosecuted with effectual remedyes, will prove an exposing of them as sheep to the slaughter, and an injury which theire open enemy could not have done them; but wee must not count our lives deare unto our selves, soe that wee may finish our course with joy and the ministry which wee have received of the Lord Jesus to testifye the ghospall of the grace of God, yet I hope that hee from whom all holy desires, all good counsell, and all just workes do proceed, and who hath putt into the heart of his sacred maiestye to require an account, will allsoe confirme the godly purpose and strengthen his hand, and cover his head on the day of battell for (as of late) to that it may come, but the feare of man is a snare, and nettles, if gently handled will sting, if crusht they become both harmelesse, and, in many maladyes, very helpfull. I neede not here reminde you of St. Jude's distinction of some make a difference, and to discerne betwixt sheep astray and goates that butt the shephard and that doe *frenum in cornum gerere*. But as there is noe counsell against the Lord, soe none neither without him. To him therefore commend wee this and his cause, and in it your selfe, the vote of him is, Sir,

Your humble freind and obliged servant,

John Ellis

Waddesdon August 14th 1669

BISHOP WAKE'S SUMMARY OF THE RESPONSES TO HIS VISITATION QUESTIONNAIRES FROM BUCKINGHAM ARCHDEACONRY, 1706–12

Buckingham Deanery

(page 213)

Addington

(a) Mr Thomas Busby Rector and Patron.

(b) It contains 20 families. Among these but 2 dissenters; no meeting house in this parish; no papists or reputed papists. The value of the Rectory is about £100 per annum.

(c) There is no lecture, school, almeshouse, or hospital in it. No seat for any gentleman, but the mannor house, which belongs to the Rector, No monuments of note in the church or antiquities in the parish.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination John Oxford 4 March 1693.
Institution 9 March Induction 4 April 1694.

(b) Families 14: Souls about 70; no papists nore dissenters.

(c) No public or charity schole. No other benefaction, save a little peice of land called the church-land lying in the common fields, which 2 years in 3 lets for 20 shillings a year, and has been every year upon Rogation Munday immemorially given to the new churchwardens towards the repair of the church the year ensuing. None unbaptized, severall not confirmed.

Communicants about 30 in the parish, of which 20 received at Easter last. There are none who wholly neglect this Holy Sacrament.

Visitation AD 1712

Families 18. Rector resides not in his parsonage house but in one of his own adjoyning to the church yard.

None un-baptized come to church. Many not confirmed. Divine Service twice every Lord's Day.

Communion 3 times a year; out of 40 communicants about 24 received at Easter last. Notice duly given.

Catechizing all the time of Lent. The children of the parish are generally well instructed in the church catechism.

No pennances, nor commutations, since my Visitation.

(*page 214*)
Adstock

(a) Mr Thomas Egerton, Rector.
Robert Sharrocke of London, Esquire, Patron.
(b) It's about 4 miles in extent, and has about 40 families in it. Among these some dissenters (Masonites) but no meeting house in the parish. No papists nor reputed papists.
The Rectory, taxes and charges paid about £80 per annum.
(c) No lecture school, almeshouse, or hospital endowed in this parish. There is no person of quality or gentleman of estate in it. No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Joseph Peterborough 18 June 1671.
Institution 11 Induction 24 December 1671.
(b) Families 40: souls 150. No papists nor dissenters.
(c) No public charity or benefaction of any kind, save some lands valuation £1 10s. a year, which the church have time out of mind received for the use of the church. None un-baptized, but few confirmed.
Communicants at Easter last about 50; some seldome communicate at all.
Memorandum:
The Bishop of Lincoln Patron.
Mr Sharrock dying about January 1707 by will left the advowson of this church to the Bishops of Lincoln for ever.

Visitation AD 1712

The Rector resides personally upon his cure.
None un-baptized come to church. Many not confirmed.
Divine Service twice every Lord's Day.
Catechizing most part of the year; would be constant but for the neglect of the parishioners in sending their children and servants to be catechized.
Communion 3 times a year; of 100 communicants about 50 received at Easter last. Notice duly given.
No pennances, nor commutations since my last visitation.

(*page 215*)
Akeley

(a) Mr Richard Fiennes Rector.
The Patronage is in New College Oxford.
(b) It contains 44 families.
Among these only one Presbyterian, one family of Quakers and one Quaker; no meeting house; no papist or reputed papist in this parish.
The Rectory is under £80 per annum.
(c) There is no school, lecture almeshouse, or hospital in this parish.
Sir Thomas Smith hath a seat in it.
No monuments of note in the church, nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 4 June 1699.
Induction 6 May 1703.
(b) Families 41: souls about 240; of these 1 a Quaker and one other a Presbyterian.
(c) No public charity, gift or benefaction of any kind either to church or poor.
None come to church unbaptized; severall not confirmed.
Communicants about 30 at Easter last; some very seldome or never receive at all.

Visitation AD 1712
The interest of £100 left to the poor by Sir William Smyth to be disposed of by the Warden and Scholars of New College Oxford.
The Rector resides in his parsonage house.
None un-baptized, nor any of a competent age not confirmed.
Divine Service twice every Lord's Day, also on Holy-days, Wednedays and Frydays in Lent.
Catechizing every Sunday from Lent to Michaelmas.
Communions four times a year; about 20 usually at a time, at Easter 30. Notice duly given.
No pennances, nor commutations since my Visitation.

(page 216)

Beachampton

(a) Mr John Jones, Rector. The advowson lies betwixt the Countesse of Salisbury and John Bennet, Esquire, in right of his wife, her sister.

(b) It is about 5 miles in extent, and contains in it near 30 families.

Among which are neither any papists, or reputed papists, or other dissenters from the Church of England.

The value of the Rectory is about £80 per annum.

(c) There is in this parish a school endowed with about £30 per annum founded by William Elmer, sometime of this parish, yeoman.

There is also a seat, belonging to the Countesse of Salisbury and Mrs Bennet.

In the chancel of the church is erected a fair marble monument in memory of Simon Bennet, Esquire, father of the 2 ladys.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Herbert Hereford 11 March 1687. Induction 17 March 1686.

Mr Herbert Pritchard, scholemaster.

(b) Families 32: souls 154; 1 dissenter, an Anabaptist.

(c) No public gifts or benefactions of any kind, either to church or poor; see [below].

Some un-baptized; more not confirmed.

Communicants at Easter last about 60. Not many come to years of discretion but what sometimes receive.

A sc[h]edule of the public benefactions to this parish.

1. Sir Symon Bennet left to six poor men, 40 shillings per annum.
2. To mend the highways of this parish, 30 nobles. These to be payd out of Bou[r]ton tithes by Mr Minchall.
3. William Elmer more to 3 poor men 40 shillings a year apeice.
4. To 3 poor widows, 20 shillings a year apeice.
5. To the poor at large more, thirty shillings a year.
6. For the repair of a bridge 16 shillings a year. To be paid out of land in the hands of six trustees.
7. Simon Bennet, Esquire, the interest of £50 to be distributed to the poor of the parish by the minister and town officers.

Visitation AD 1712
The Rector resides in his parsonage house.
The scholemaster is assistant to him and has £20 per annum stipend.
None come to church unbaptized; some not confirmed.
Divine service twice every Lord's Day, also on Holydays, Wednesdays and Frydays in Lent.
Catechizing all the Lent.
Communion 4 times a year; about 50 received at Easter. Notice duly given. No pennances nor Commutations since my last Visitation.

(page 217)
Buckingham
(a) Mr Oliver Pashler, (Vicar)* Curate. Sir Edmund Denton, Baronet, Patron.
(b) There are 3 hamlets in the parish of Buckingham, Bourton, Lenbourough, and Gawcot. There are in the parish about 800 families.
Some few dissenters, who are Presbyterians and have a meeting house within the parish.
There are four reputed papists: 3 of no account; the fourth Richard Minshul, Esquire, whose abode is at Bourton. He has an estate of about £800 per annum.
The usual value of the living is about £60 per annum.
There is no lecture in this parish.
There is a free school, the endowment whereof is £10 per annum.
Mr Samuel Foster, master, above 20 scholars.
There is one almes house endowed with £5 per annum.
And one hospital, the endowment of which is £10 per annum.
There are 2 gentlemen who have estates and houses within this parish: one lives constantly in it, vizt [blank]; the other [blank] but a month or two in the year.
There are 3 monuments in the parish church. No antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Lincoln 24 September 1671.
Licensed Dean and Chapter of Lincoln 2 August 1672.
(b) Families 540: souls 2,800; among these, 8 papists, and about 30 Presbyterians. These have a conventicle, where John Ironmonger teaches; they meet every Sunday number 200.

(c) Besides the charities before mentioned, Sir Symon Bennet gave to the poor of Buckingham £20 a year, Sir Richard Temple £12 a year, Mr Higgins £17 a year, Mr Dayrell £5, Lady Osborn £15, Lady Baggot £5, Mr Hart £9, Mr Grove 50 shillings and Mr Adkins £2 8s. 0d. a year. The bayliffe and burgesses of the Corporation, John Rogers, Esquire and Edward Pursell, gentleman, with the Vicar, have the disposall of these charities.
Communicants about 1,300; of these 200 received at Easter last. But too many do seldom, or never communicate at all.

Visitation AD 1712
Families 550: of which 10 of Presbyterians.
The Vicar resides upon his cure.
None un-baptized come to church, severall not confirmed.
Divine Service twice every Lord's Day; Litanie and Holy days.
Catechizing all the Lent and sometimes out of it.
Communions 10 or 12 times in the year. About 40 or 50 receive at a time; at Easter 200. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 218)
Caversfield
(a) Mr William Hodson, Vicar.
Mr William Vaux, Patron.
(b) It is a small place and contains but 4 families.
There are no dissenters, no papists, or reputed papists, in it.
The value of the Vicarege is but £18 per annum.
(c) There is no lecture, school, almeshouse, or hospital, in this parish.
No gentleman, besides the Patron, who lives there.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 30 May 1697. Institution 27 December 1704 Induction 29 same month.
Lives at Bicester in Oxfordshire.
(b) Families 9: souls 30; no papists nor dissenters.
(c) No public charity or benefaction either to church or poor.
None unbaptized; not many un-confirmed.
Communicants about 20, of which 12 received at Easter last. There are few, if any, who never communicate at all.

Visitation AD 1712
Four Families: no dissenters.
The vicar resides at Biciter [Bicester], having no vicarege house.
None un-baptized, or un-confirmed.
He officiates but once a Sunday. The other time at Stratton Audley.
The parishes almost contiguous.
Catechizing in the spring.
Communions 3 times a year; about 20 communicants, of these 12 or 14 usually receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 219)
Edgcott (Edgcot)
(a) Mr Thomas Mason, Rector. See Ludgarshall in Waddesden.
John Dormer, Esquire, Patron.
(b) It is not halfe a mile in extent, and contains in it but 12 families.
Among these, no dissenter of any kind; no papist or reputed papist.
The value of the Rectory is £60 per annum.
(c) There is neither lecture, school, almes house, nor hospital in this parish.
No person of qualitie, or gentleman of estate, lives, or has any seat in it.
There are no monuments in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry Oxford 12 December 1675. Institution 24 June 1685.
(b) Families 20: souls about 80; no dissenters.
(c) No public gift or benefaction of any kind to church or poor.
Severall baptized but not confirmed.
Communicants about 30 at Easter last. There are severall of age who seldom, or never receive at all.

Visitation AD 1712
Families 15, of which none dissent.
The Rector lives at his other cure of Ludgarshall and supplies this himselfe.
None un-baptized; few, if any, not confirmed.

Divine Service once in each church every Lord's Day. Also here on Holy-days and Litany days, when scarce 3 were at church. Catechizing has been omitted, but shall be resumed this year. Communions 4 times a year. Of 40 communicants 30 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 220)
Foscott (Foscot *alias* Foxcot)
(a) Mr Richard Major, Rector.
Richard Grenvile, Esquire, Patron.
(b) It is about 3 or 4 miles in extent and contains 12 families.
There is no constant dissenter, no papist nor reputed papist, no meeting house in this parish.
The value of the Rectory is between £30 and £40 per annum.
(c) There is no lecture, school, almes house, or hospital in this parish.
No person of quality, or gentleman of estate lives in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 23 May 1703. Institution 24 May 1703.
(b) Families 12, near 60 souls; no papist nor dissenter.
(c) No public charity or benefaction of any kind to church or poor.
None un-baptized, some not confirmed.
Communicants about 30 of whom 18 received at Easter last. There are 3 or 4, who seldome come to the table.

Visitation AD 1712
The Rector lives at Maids-Morton within a quarter of a mile of his parish, being a single person.
None un-baptized, some not confirmed.
Divine Service twice every Lord's Day.
Catechizing [blank]
Communions 4 times a year; 23 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 221)

Marsh Gibbon

(a) Dr Thomas Dunster, Warden of Wadham College Oxford, Rector.
The Patronage is in the Crown.
(b) It contains about 100 families in it.
Among these but 2 dissenters; no papist or reputed papist; no meeting house in the parish.
The value of the Rectory £200 per annum.
(c) There is no lecture, school, almes-house or hospital in this parish.
No person of qualitie, or gentleman of estate lives in it.
No monuments in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford [blank] 1683.
Induction [blank] 1698.
Mr Nicholas Braman, Curate.
Ordination John Oxford 4 June 1699.
Licensed Curate [blank].
(b) Families 56: souls 300; of which 1 man and a woman dissenters.
(c) No public gift or benefaction, save £100 lodged in the hands of the minister, and overseers of the poor, by Mr Trist lately deceased; the interest to bind out poor children apprentice. But few confirmed in this parish.
Communicants at Easter last 120.

Visitation AD 1712
The Rector lives in his college in Oxford. His Curate resides in his parsonage house.
None come to church un-baptized, many not confirmed.
Divine Service twice every Lord's Day.
Catechizing omitted.
Communion [blank] times a year; about 150 communicants. Notice duly given.
No pennance, nor commutations since my last Visitation.

(*page 222*)
Haversham *page 414*
Mr Thomas Gregory, Rector.
Lord Haversham, Patron.
It contains [blank] families; among these [blank].

Lee
vide infra 483
Ordination [blank].
Patron [blank].
About 20 families; of which 2 are of Quakers; no other dissenters in the parish.
No lecture, charity schole, almes-house, or hospital in the parish.
No lands or tenements given for the repair of the church no any charitable endowment whatsoever.
The Curacy of its self, not worth above £5 a year.
What is more is made up by the inhabitants.
The Curate resides personally within the parish.
None come to church un-baptized.
Divine Service is performed twice every Lord's Day.
Catechizing all the Lent. The parishioners send their children and servants to be instructed.
The Communion is administred 3 times every year; the last Easter 11 received, the usuall number 5 or 6.
Notice duly given before hand.
No pennances nor commutations since my last Visitation.
Exhibit in Visitation AD 1712

(*page 223*)
Hillesden (Hilsdone)
It is only a Curacy (a) Mr Stephen Townsend Curate.
The impropriation belongs to Christ Church College, Oxford.
Of them Sir Edmund Denton holds it, so he has the nomination of the Curate, the Dean and Chapter the appropriation.
(b) The parish is 4 or 5 miles in extent, and has 36 families in it.
Among which there is no papist, nor reputed papists; but 3 dissenters; no meeting house in the parish.
Sir Edmund Denton pays £30 per annum to the curate.

(c) There is no lecture, school, almeshouse, nor hospital endowed in this parish.
The whole belongs to Sir Edmund Denton, who lives in it.
In the chancell are some monuments belonging to Sir Edmund's family. The oldest is that of Thomas Denton, Esquire, and his Lady, set up anno 1559.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 22 May 1692. Licensed Curate Thomas Lincoln 23 June 1692.
(b) Families 38: souls 200; of these 1 family Presbyterians.
(c) No public gift or benefaction of any kind, to church or poor.
Communicants about 30 at Easter last.

Visitation AD 1712
Also one widow woman an Anabaptist.
Divine service twice every Lord's Day.
Catechizing [blank].
Communions 3 times a year; of 60 communicants about 40 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

vide Preston *page 229*

(*page 224*)
Horley cum Hornton, Oxfordshire (Horly cum Thornton)
(a) Mr Stephen Goodwin, Vicar.
The patronage is in the Crown.
(b) It is an appendant to the prebend of Buckingham, Kings Sutton, and Horl[e]y and Thornton, formerly belonging to the church of Lincoln, but alienated by the attainder of Somerset who had a lease of it, and about IV Edward 17th was swallowed up by an un-printed Act of Parliament. So it is now called a lay fee, visited yearly by Dr Bourchier. It contains about 100 families.
Out of these there are two or three Quakers and more Anabaptists, but not so many as formerly, who have a meeting house which they use once a month, going elsewhere the other days.
The Vicarage is somewhat better than £60 per annum with a church and chappel belonging to it, where the Vicar officiates 3 times every Sunday.

(c) There is no lecture, hospital, or almes-house endowed. There is a free-school to teach poor children, endowed with £10 per annum. There live in this parish two or three gentlemen and attorneys who have about £1,000 per annum here; what they have elsewhere is not knowne.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 4 January 1668.
Families 150: souls 400; of these some few Anabaptists, and 4 or 5 Quakers. The former have a monthly meeting here, in a small number; one Coleman teaches.
(c) The schole is endowed with a quarter of a yard of land; one Nicholson teaches it. No other charitable benefaction to church or poor.
None un-baptized come to church; many of the oldest parishioners never confirmed.
Communicants at Easter last 30; many of years of discretion seldome or never receive at all.

Visitation AD 1712
Families: 50 of which 10 of dissenters, Anabaptist and Presbyterians.
The number of scholars small; all (except the children of dissenters) instructed in the religion of the Church of England.
Some grasse sold yearly for the repair of the church. The Vicar resides in his Vicarege house.
None come to church un-baptized, many not confirmed.
Divine Service twice every Lord's Day, sometimes on the week-days.
Catechizing of late intermitted.
Communions 3 times a year. Of 80 communicants, about 40 regularly receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 225*)
Leckhampstead (Lechamstead)
(a) Mr Edward Carleton, Rector.
Mrs West, Sir Edmond Pye's daughter, Patron.
(b) It is about 8 miles in extent, and contains 57 families in it.

Among these, there is one of Quakers, and one of Independents, and severall that go to no place of worship. No papist or reputed papist; no meeting house in this parish.
The value of the Rectory is above £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Norwich 1 February 1691.
Institution 29 February 1707.
He lives in London, one of the Curates of Stepney parish.
Mr John Thistlethwait, Curate.
Ordination George [?William] Carlisle 29 February 1707.
Licensed Curate 1 March 1707.
He lives in the Rectory; and has £30 a year and surplesse fees.
(b) Families 45: souls 200; among these 1 Anabaptist family, 1 Quaker.
(c) No public charity or benefaction either to church or poor.
None unbaptized, few not confirmed.
Communicants about 80 of which near one halfe received at Easter last.

Visitation AD 1712
Families 50; two dissenters Quakers, one Presbyterian, one Anabaptist.
The (Rector)* Curate resides in his parsonage house. None unbaptized, severall not confirmed.
Divine Service twice every Lord's-day; all Holy-days and (Christmas)*.
Catechizing constant in Lent; children and servants duly sent to be instructed.
Communions 4 times a year. 60 communicants, of these more than 30 received at Easter last. Notice duly given.
No pennances, nor commutations since my last Visitation.

(page 226)
Lillingstone Dayrell (Lilingstoun-Dayrell)
(a) Mr William Lea, Rector.
Peter Dayrell, Esquire, Patron.

(b) It is of a small extent, and contains 20 families. There is but one dissenter, a poor widow in this parish.
The value of the Rectory is about £70 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
There are 2 gentlemen's seats in it, one of which lives here.
There are in the chancell four or five monuments belonging to the family of Dayrell, none of them very ancient.
Exhibit in Visitation AD 1706

August 27 1708 (aa) Mr Edward Hinton instituted to it. He owned to me that it was worth £100 per annum.

Visitation AD 1709
(a) Ordination [blank]. Institution 27 August 1708.
He lives in Westminster and is lecturer at the new chappell of St. Margaret's.
Mr Robert Crosley, Curate. Ordination William Oxford 19 September 1708.
Licensed Curate 3 September 1709.
(b) Families 17: souls near 100; no papist, nor dissenter.
(c) No charitie or benefaction of any kind to church or poor.
None un-baptized.
Communicants at Easter last about 20.
Peter Dayrell, Esquire, and John Mingay, Esquire, both come into the parish since the last visitation, and dwell there. Sir Marmaduke Dayrell hath a seat within the same.

Visitation AD 1712
The Rector non-resident, the Curate lives in the parsonage house; and hath £35 per annum stipend.
None un-baptized; but few not confirmed.
Catechizing all the Lent.
Communions 3 times a year; about 20 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 227)
Maids Morton
(a) Mr Matthew Bate, Rector and Patron.
(b) It is about 2 miles in extent and has 41 families in it.
There are no dissenters in the parish. Two or three women who come to church in the morning go the conventicle in the afternoon.

There is no meeting house in this parish.
The Rectory is worth £120 per annum.
(c) There is neither lecture, school, almes-house, nor hospital endowed in this parish.
Edward Bate, Esquire, has a pleasant seat here, and lives in it.
There is but one monument, of Frances, daughter of Thomas Atterbury, who died Anno 1685.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 4 June 1699.
Institution 5 June Induction 20 [June] 1699.
(b) Families 38: souls 126; of which 2 are Presbyterian dissenters.
(c) No public charity or benefaction, save a summe of £38 the interest of which is every Christmas distributed to the poor.
None un-baptized, nor any not confirmed who are capable of it.
Communicants 89; of these received on Easter day 44, besides about 30 which received the Sunday before. There are none who neglect wholly to communicate.

Visitation AD 1712
Families: 40; two dissenters.
The Rector resides in his parsonage house.
None un-baptized, severall not confirmed.
Divine Service every Lord's Day, Holy-days, and their vigils.
Catechizing constant; children and servants sent duly to it.
Communion 5 times a year; of 112 communicants, more than 80 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 228)
Padbury
(a) Mr William White, Vicar.
The Patronage is in the Crown.
(b) It is a small village, has about 72 families in it.
Among these no dissenter except one woman who is a papist. No meeting-house in the parish.
The Vicarege is not worth above £30 per annum.
(c) There is no lecture, school, almes-house, nor hospital indowed in this place.

A gentleman's house there is, who when he comes to age will have about £120 per annum.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln. Induction April 29 1697.
(b) Families: 60, souls 150, of which one papist, one Quaker.
(c) No public charity or benefaction of any kind to church or poor.
None un-baptized, nor not confirmed, who are of years for it. Communicants at Easter last about 80. All who are fit generally receive 4 times a year.

Visitation AD 1712
Families 83, of which one papist, one Quaker.
There being no vicarege house the Vicar does not reside.
Divine service twice every Lord's Day.
Catechizing all the Lent, and frequently at other times.
Communions 4 times a year; about 60 at a time receive. Notice duly given.
No pennances, nor commutations since my last Visitation.

(page 229)
Preston Bissett (Preston Bissit cum Cowly)
(a) Dr. Robert Townsend, Rector.
Sir Edmond Denton, Baronet, Patron.
(b) It is between 2 and 3 miles in extent, and has between 40 and 50 families in it.
Among these there is no papist, nor reputed papist; nor any other dissenter from the Church of England.
The value of the rectory is above £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any house in it, besides Peter Nourse D.D.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 24 October Induction 31 [October] 1706.
Families 47: souls 208; no papists nor dissenters.
(c) No public charity or benefaction either to church or poor.
Communicants about 80. There are not many of age who neglect to receive.

Visitation AD1712. See Hil[le]sden *page 223*.
The Rector resides in his parsonage house.
None come to church un-baptized; severall not confirmed.
Divine Service twice every Lord's Day.
Catechizing all the Lent, and a good while after.
Communions 5 times in the year. Out of 100 communicants but 70 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 230*)
Radclive (Radcliffe cum Chackmoore)
(a) Dr Robert Townsend, Rector.
The patronage belongs to New College Oxford.
(b) It is between 2 and 3 miles in extent, and has between 30 and 40 families in it.
There is no papist nor reputed papist, nor any other dissenter from the Church of England, except one Quaker, who has sometimes a meeting held in his house.
The value of the Rectory is above £80 per annum.
(c) There is no lecture, school, almes-house, nor hospital endowed within this parish.
No person of qualitie, or gentleman of estate lives, or has any house in this place, except Mrs Woodfine, widow.
No monuments of note in the church nor antiquities in the parish.
(d) Mr John Norborne, Rector.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 20 December 1691.
Institution 22 November 1706.
(b) Families 29: souls 120; of which 1 person a Quaker, and 1 Presbyterian. The Quaker has a meeting in his house once a fortnight, their number from 10 to 20 are from abroad. Thomas Spines speaker.

(c) No public gift or benefaction of any kind to church or poor.
There is a house and close of 17 acres of land given to the inhabitants of Radcliffe; the deeds of feoffment (at least those of later years) are for the use and benefit of the inhabitants; upon which the cheif inhabitants divide the lands, and have let the house drop down.
One not yet baptized, and negro; few confirmed.
Communicants 76; 43 received at Easter last. Some have not received since the present incumbent came.

Visitation AD 1712
The Rector resides upon his cure, in his parsonage house.
One negro servant comes to church un-baptized; few besides servants not confirmed.
Divine service twice every Lord's Day; once every Holy-day and Litanie day.
Catechizing every Sunday from the beginning of Lent to Michaelmas.
Communions 4 times a year; of 77 communicants 54 received at Easter. Notice duly given.
No pennances nor commutations since my last visitation.

(page 231)
Steeple Claydon (Steeple Cleydon)
(a) Mr Edmund Fleetwood, Vicar.
Lord Viscount Fermannah, Patron.
(b) It contains above 70 families in it.
Of these 2 are of dissenters from the Church of England, both Anabaptists.
The value of the Vicarege is about £60 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
A schoolhouse there is, formerly endowed with £12 per annum, but that salary hath been discontinued many years.
No person of quality, or gentleman of estate, lives, or has any seat here.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) He is distracted.
Mr William Challoner, Rector of Drayton, Curate: see in Mursley.
(b) Families 80: souls about 200; of which 1 Anabaptist.

(c) Ten pounds per annum belonging to the schole. No other gifts or charity either to church or poor.
Communicants about 100 at Easter last. All who are of age generally receive 4 times a year.

Visitation AD 1712
Samuel Meare, Curate. Resident. The Vicar a lunatic.
Divine Service twice every Lord's Day. Catechizing 1 quarter of the year. Communions 4 times a year; about 150 communicants. No Pennances, nor commutations.

(page 232)
Stowe (Stow)
(a) Mr Henry Smith, Vicar.
Sir Richard Temple, Patron.
(b) It contains 41 families in it.
Among these there is but one dissenter, a Quaker; no meeting house in the parish.
The value of the Vicarege is about £80 per annum.
(c) There is no lecture, school, almes-house, or hospital in the parish.
There are 2 gentlemen's seats, one belonging to Sir Richard Temple, the other to Mr Dorrell.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) In the Queen's Service; chaplain to Sir Richard Temple.
Ordination [blank].
Institution 22 February 1705.
Mr Conoway Rand, Curate. Ordained Deacon Richard Peterborough 21 February 1702.
Ordination Richard Peterborough 9 March 1706.
(b) Families 32; souls 180; of which one family of Quakers.
(c) No public gift or benefaction of any kind to church or poor.
Communicants about 20 at Easter last. Most who are of age communicate some times.
(d) Mr Conway Rand, Vicar 26 February 1710.

Visitation AD 1712
Families 30: one dissenter.
The Vicar resides in his Vicarege house.

None come to church un-baptized, some not confirmed.
Divine Service twice every Lord's Day, once every Holy-day.
Catechizing every Sunday in Lent.
Communions 4 times a year; about 20 at a time receive, at Easter 30.
Notice is duly given.
No pennances nor commutations since my last Visitation.

(*page 233*)
Shalstone (Shalston *alias* Shaldeston)
(a) Mr Richard Townsend, Rector.
Mrs Elizabeth Purefoy, Patron.
(b) It contains about 22 families in it.
Among them there are no dissenters from the Church of England.
The value of the Rectory is under £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of qualitie, or gentleman of estate, besides the Patron, lives, or has any house in it.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Richard Peterborough 3 June 1705.
Institution see vacant September. Induction 7 September 1705.
(b) Families 22: souls 118; no papists nor dissenters.
(c) No public gift or benefaction save halfe an acre of ground calld church mead, lying in a part of Great Slade feild, sold yearly by auction and the money applied towards the repair of the church. Also 13 shillings 4 pence payd by the inhabitants of Biddlesden in lieu of common, applied to the same use.
None un-baptized, several not confirmed.
Communicants 50; not above 20 received at Easter last.

(*page 234*)
Thornborough
(a) Mr Thomas Cheslin, Vicar.
The Patronage is in the Crown.
(b) It contains about 80 families in it. Among these there are no dissenters from the Church of England.
The value of the Vicarege is about £20 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of qualitie, or gentleman of estate, except the Earle of Sussex, lives, or has any house in this place.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 15 June 1690.
Institution 22 May 1691.
(b) Families 40: souls about 160; no papist nor dissenter.
(c) No public gift or benefaction of any kind to church or poor.
None un-baptized, one confirmed.
Received about 40 at Easter last; most who are of years do communicate.

(page 235)
Thornton (Thorneton)
(a) Mr Charles Almond, Rector.
Sir Harry Tyrell, Baronet, Patron.
(b) It is about 8 miles in compass, and has 13 families in it.
There are no dissenters from the Church of England, nor any meeting-house in the parish.
The usual value of the Rectory is £70 per annum.
(c) There is neither lecture, school, almes-house, nor hospital in this parish.
Sir Harry Tyrell has a seat, and lives in it.
There are in the chancell 2 monuments of stone, inlaid with brasse; one of the Ingletons, the other of the Tyrrells.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank]. Induction [blank].
(b) Families 11: souls about 50; no dissenters.
(c) No public gift or benefaction of any kind to church or poor.
None un-baptized; severall, especially servants, not confirmed.
Communicants about 35; the meaner sort negligent in this particular.
Since Sir Harry Tyrrell's death, the family has left the place.
Mr Thomas Allen, Rector.
Ordination [blank]. Institution 3 September 1709.
Mr Leonard Sedgwick, Rector; Institution July 13 1710.
Thomas Hinton Deacon A.B. Licensed 26 February 1710.

Visitation AD 1712
Families 15: no dissenters.
The Rector resides at Stony Stratford; the Deacon lives in the parish, and has a salary of £30 a year.
None unbaptized, nor any of age but what are now to be confirmed.
Divine Service twice every Lord's Day. Catechizing all the Lent.
Communions 4 times a year; about 40 receive, but not all at once.
Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 236*)
Tingewick (Tingwicke)
(a) Mr Thomas Oldys, Rector. Resident.
The Patronage belongs to New College, Oxford.
(b) There are about 63 families, besides poor who receive almes of the parish.
There are among those some dissenters both Presbyterians and Anabaptists. They have no setled meeting house but assemble sometimes in private houses. No papists, or reputed papists have any concern here.
The value of the Rectory above £120 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of qualitie, or gentleman of estate lives, or has any house in this place. The best house is that which belongs to the principal farm called the College.
No monuments of note in the church or antiquities, save one brasse plate engraven set up on the north-side of the communion table, for Erasmus Williams, Rector of the place about 90 years since, and one of black marble erected by the present Rector.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank]. Induction [blank].
(b) Families 100: souls about 400; of these 10 families of dissenters. The Baptists have a meeting here, one Grove of the parish, their teacher; sometimes Giles of Winslow. The Presbyterians generally go to Ironmonger at Buckingham.
(c) No public gift or benefaction save £140 bestowed in a plot of ground free land in Barton Hartshorne, Bucks, £130 of it given by

Charles Longland AD 1688. It lets for £5 a year, and is distributed to the poor by the minister and churchwardens.
One adult, of Anabaptist parents, baptized since my last Visitation.
It is probable some may come to church who have never been baptized; many who were never confirmed.
Communicants not above 20 at Easter last; the generality seldome or never receive at all.

Visitation AD 1712
Divine Service twice every Lord's Day.
Catechizing as often as any come to be instructed.
Communions 4 times a year, about 25 or 30 received at Easter last.
Notice duly given. No pennances nor commutations since my last Visitation.

(page 237)
Turweston
(a) Mr James Sartre, Rector.
The Patronage is in the Dean and Chapter of Westminster.
(b) It contains 900 acres of land, and has 30 families in it.
Among these no papist or reputed papist, nor any other dissenter from the Church of England; No meeting house.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Only one seat belonging to Joseph Haynes, Esquire.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) [blank].
He resides at Westminster.
John Maximilian de l'Angle, Curate.
Ordination 18 April 1692. Licensed Curate 3 September 1709.
(b) Families 30: 180 souls; of these one a Quaker, three Anabaptists.
The Vicarage worth £100 a year.
(c) No public gift or benefaction of any kind to church or poor.
None come to church unbaptized; many not confirmed.
Communicants 32 at Easter last; above 100 of age, the most of which never receive at all.
(d) Joseph Haynes, Esquire, has a considerable estate, and a pleasant seat, and lives constantly in the parish.

(page 238)
Twyford

(a) The Rector of Lincoln College pro tempore, Rector; without any presentation, Institution, or Induction.

(b) There is but one dissenter in it, an Anabaptist. No meeting house in the parish.

(c) There is no lecture, school, almes-house, or hospital in the parish.

No person of qualitie, or gentleman of estate, besides the young Lord Wenman, lives, or has any in it.

There are severall monuments of note in the church belonging to that family.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) [blank].

(page 239)
Water Stratford

(a) Mr Isaac Rushworth, Rector.

The Patron lately dead, Mr Merwin of Winslow supposed to be the present Patron.

(b) It contains about 1,000 acres, and has 24 families in it.

Among these there are no dissenters but one Quaker. The Rectory is valued at £90 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.

No person of qualitie, or gentleman of estate lives, or has any seat in it.

No monuments of note in the church or antiquities in the parish.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination [blank].

Institution 14 December 1694.

(b) Families 25: souls 103; of which one woman a Quaker, and one Anabaptist.

(c) No charitable gift or establishment of any kind to church or poor.

Two of this parish confirmed.

Communicants but 12 at Easter last. Mr Mason the last incumbent here publickly taught the people that he had been Christ; that he had

begun his personal reign; that sacraments were to continue but till Christ's coming.

Visitation AD 1712
The Rector resides upon his cure and in his parsonage house.
None come to church unbaptized; severall not confirmed.
Divine Service twice every Lord's Day, and upon Holy-days.
Catechizing diligently performed.
Communions 3 times a year; the parishioners negligent in receiving.
Notice duly given.
No pennances nor commutations since my last Visitation.

(page 240)
Westbury
(a) Mr Isaiah Knib, Vicar.
Thomas Price, gentleman, Patron.
(b) It is about 4 miles in extent, and has about 40 families in it. Of these 2 are dissenters, and frequent the Presbyterian meetings. There is one Quaker, no papist. No meeting house in this parish.
The value of the Vicarege is about £50 per annum, but it is worth more when any of the tithable copses are cut.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No gentleman besides the Patron lives, or has any seat in it.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Lichfield and Coventry 11 June 1682.
Institution 14 June 1694.
(b) Families 40: souls 120 adults, and 65 children; of all these, one Quaker, and 7 or 8 Presbyterians.
(c) No public charity, or benefaction save some lands lying in the common feild, value £1 12s. 0d. a year; besides 13 shillings 4 pence payd yearly by the parish of Biddlesden; towards the repair of the church, and duly applied thereunto.
None un-baptized come to church; many not confirmed.
Communicants scarce 40 at Easter last.

Visitation AD 1712
Families 36: 3 of Presbyterians, 1 of Quakers.
The Vicar constantly resides in his Vicarege house.

None come to church unbaptized, many not confirmed.
Divine Service twice every Lord's Day. No catechizing through the Vicar's losse of hearing.
Communions 3 times a year. About 80 sometimes receive, not above 30 at a time. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 241)
King's Sutton Northamptonshire (Sutton Regis)
(a) Mr William Bradley Vicar.
It is a peculiar: Coll ffawligh [unknown - possibly Col. or Carey Rawleigh] Patron.
(b) There are 130 families in it.
Among these are 3 papists and one Anabaptist; no meeting house in the parish.
The value of the Vicarege is £20 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
George Kenwick, Esquire, has an estate, and house in it. Lord Guilford an estate, but no house.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) [blank].

(page 242)
Barton Hartshorn with Chetwode (Barton cum Chetwood)
(a) Mr John Wells, Curate.
In Barton about 20 families; of which one of Quakers. In Chetwood 15 families; one of Quakers. No meeting in either.
The value of both [blank].
No school, almes-house, or hospital; no lands or tenements for the repair of the church; no public gift, or benefaction of any kind, in either.
Communicants at Easter last: in Barton about 20, in Chetwode about 6. Many seldom or never receive at all.
Visitation AD 1709

(page 243)
Biddlesden
Mr Thomas Lucas [blank].

Burnham Deanery

(page 244)

Amersham (Agmondesham *alias* Amersham)

(a) Mr Humphrey Drake, Rector.
Mountagu Garrard Drake, Esquire, Patron.

(b) It is of a large extent, and has about 200 families in it.
There are many dissenters, especially Anabaptist, and Quakers, who have each of them a meeting house in it. No papist, or reputed papists in this parish.
The Rectory is worth above (£80)* £300 per annum.

(c) There are 2 free scholes, a Grammar, and a writing schole, each endowed with £20 per annum; also an almes-house for six widows, who have 2 shillings a week each, besides cloathes and fewel.
The Patron, and Mr Proby have each of them a seat here.
There are 2 or 3 monuments in the church.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination John Oxford 21 September 1684.
Institution 2 December 1702.
Mr Benjamin Robertshaw, scholemaster. Licensed Bishop of Lincoln 20 September 1703.
See Chalfont St. Giles.
Families 400: souls 2,000; dissenters of all kinds, cheifly Anabaptists and Quakers; these meet every Sunday; in number the former of 70, the latter of 90. About one third part of the parish are dissenters.

(c) The Grammar schole £25, Mr Robertshaw, master. The other £20 Joseph Bat, master. No other charity or benefaction either to church or poor.
Two adults baptized, of Anabaptist parents.
Communicants about 70; of these 60 received at Easter last. There are many of age who never communicate at all.

Visitation AD 1712

The Quakers have 2 meeting houses, the Anabaptists one. They assemble every Sunday, and sometimes on week-days.
Three almes-houses, one of them endowed. Also a gift of £10 10 shillings a year to four religious men or women. The Rector resides in his parsonage house. He has also a Curate to whom he allows £30 a year.
Divine Service twice every Lord's Day; and upon all Litanie and Holy days. Catechizing only in Lent.

Catechizing [blank].
Communions 4 times a year: about 80 generally receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 245*)
Beaconsfield (Beaconsfeild)
(a) Mr Christopher Newel, Rector and Patron.
(b) It is about 13 miles in circumferance, and has 162 families in it.
Here is a Presbyterian meeting house, but few or no dissenters, except a Quaker or two. No papist or reputed papist.
The Rectory is valued at £160 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
There are 3 gentlemen's seats in it; one called Halburne, belonging to Dr Stephen Waller; another called Gregories, belonging to Edmond Waller, Esquire; the third called Wiltons, belonging to Martin Basil, Esquire.
Here are 2 burying places, being the 2 wings of the chancell; one belonging to Mr Waller of Gregories; the other to Mr Baldwin's family, late of Wiltons. There is a handsome monument in the church-yard belonging to Dr Waller.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Chichester 17 June 1705.
Institution 19, Induction 21 June 1705.
Mr George Cave, Curate. Lives in the Rectory; has £30 a year and the surplice fees. Ordination John Oxford 20 December 1702.
Licensed Curate 7 September 1706.
Families 146: souls 550; of these, 2 families Quakers, and 5 of Presbyterians. These meet every Lord's Day, about 100 in number (many from the neighbour parishes) Samuel Clarke teacher.
(c) The Rector pays for 5 boys to be taught to read, write and say their catechism; and gives £5 to bind out one of them apprentice every year, during pleasure.
Two charity gifts: one, £12 a year of Henry Clowberry, Esquire; another of Anne Lady Hide, being 5 houses in London, which at present pay only £10 a year, to be disposed of by the church-wardens, and overseers.
No other or benefaction to church or poor.
One adult, of Quaker parents, baptized since my Visitation.

None of age un-confirmed, but such as intend to be confirmed this Visitation.
Communicants about 50 at Easter last; about the same number generally receive.

Visitation AD 1712
The Rector resides in his parsonage house.
Divine Service twice every Lord's Day.
Catechizing during Lent.
Communions 4 times a year: 60 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 246)
Burnham
(a) Mr William Glover, Vicar.
Mr John Hauthrey, Vicar of Maple-Durham, Berks, Patron.
(b) It is about 5 miles in extent, and contains about 200 families in it.
Of these, 3 are of Anabaptists, 3 of Quakers, one of Presbyterians. No papist, or reputed papist; no meeting house in the parish. The value of the Vicarege is about £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Four gentleman have seats in it; vizt Thomas Eyres, John Allen, Anthony Collins, and (Edmund)* Edward Reeves Esquire. There are but few monuments of note; the best are, one of Eyre's family in 1581, another of Hastings of Huntingdon in 1656, and a third of Mr Evelyn's in 1661.
Exhibit in Visitation AD 1706
(a) Mr Matthew Tate, Vicar. Institution 3 October 1707 Induction 4 October seq.

Visitation AD 1709
(a) Ordination Peter Winchester 25 September 1687. Families above 200: souls [blank]; of these 2 or 3 families Quakers, one of Presbyterians. Two or three single persons Anabaptists.
(c) No public, or charity schole. Two public charities to the poor of about £3 a year a-peice; one of the gift of Mrs Margaret Hawtrey, wife of Mr Edward Hawtry some time Vicar of this place; the other of the Widow Ayleworth, formerly inhabitant of the parish.

Lands and tenements to the value of £7 a year, given towards the repair of the church.
Communicants about 200 at Easter last; the communions generally full.
Besides the gentleman above mentioned, here are Thomas Eyre, Junior, and John Lidgold of Cippenham, gentleman, who have seats there.

Visitation AD 1712
Families about 200: vizt. in Burnham, East Burnham, Cippenham, etc. 174; Dorney and the chappell of ease, 25. Of these 5 are Quakers, 3 of Presbyterians and Anabaptists.
Ten or 12 children are taught at the charge of an old gentlewoman of the parish.
The Vicar resides in his Vicarege house.
None come to church un-baptized; many not confirmed.
Divine Service in the church or chappell twice every Lord's Day. Once a month and every sacrament day, once in the latter.
Catechizing from Easter, till after Michaelmas.
Communions 3 times in the year in the church and as often in the chappell; communicants numerous. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 247)
Chalfont St. Giles
(a) Dr John Hammond, Rector.
The Bishop of Lincoln, Patron.
There are severall dissenters in this parish. The Quakers have one meeting house, and the other dissenters another. No papist, or reputed papist.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution [blank].
Mr Benjamin Robertshaw, Curate. See Agmondesham.
Ordination James Lincoln 10 December 1704.
Licensed Bishop of Lincoln 11 December 1704.

Families 100: souls [blank]; the better halfe of the parish are dissenters or of no religion at all.
There are 4 licensed meeting houses: one of Quakers built by William Penn, and much frequented. Another of Presbyterians, but followed by dissenters of all kinds. Two more of lesser consequence in the outskirts of the parish.
(c) There are 6 parish houses for the poor, but no endowment.
Communicants about 16 or 18.

Visitation AD 1712
Dissenters about 40 families, 28 of which Presbyterians, 10 Quakers, 1 Anabaptists, 1 of Jews. The Presbyterians and Quakers meet every Sunday.
The Rector lives in his College, Oxford; his Curate resides.
Has £30 per annum and perquisites.
Some not baptized, more not confirmed.
Divine Service twice every Lord's Day.
Catechizing all the Lent.
Communions 3 times in the year; about 18 received at Easter last.
Notice duly given.
No pennances nor commutations since my last Visitation.

Matthew Hawes Curate Licensed.

(page 248)
Chalfont St. Peter
(a) Mr Thomas Smart, Vicar.
St. John Baptist College Oxford, Patron.
(b) It is about 4 miles in length, and 14 in circuit, and about 100 families in it.
Of these 2 are of Quakers. No papist or reputed papist. No meeting house in this parish.
The value of the vicarege is about £40 per annum.
(c) There are 3 very mean almeshouses in this parish, and they are each of them endowed with 3 shillings 4 pence per quarter.
Two gentlemen of estates live in it; and one gentleman's house called the Grange is un-inhabited.
In the north isle [sic] of the church are 2 monuments of the family of the Drurys, erected above 150 years ago; but greatly defaced in the civill wars.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 21 May 1676.
Institution 23 Induction 24 February 1679.
Families 120: souls 480; of these 2 families of Quakers.
(c) A charity schole, and house, for a master and mistress lately erected by the Earl of Portland for 40 boys and girles; 35 of them out of the parishes of Chalfont St. Peter, Hedgerley, and Fulmer; and 5 from his lordship's own house; The salary £30 yearly salary. They instruct them in the church catechism. Query £40 per annum return 1712. Besides the 3 little houses endowed, there are 2 not endowed for poor people to live in.
The church is beaten down by the fall of the tower, the bells being taken down the day before, are preserved.
The sacrament of the Lord's Supper administred 4 times a year; not above 10 receive.

Visitation AD 1712
The Vicar resides.
None un-baptized. Divine service twice every Lord's Day; also upon Sundays and Holy-days.
Catechizing almost every Sunday.
Communions 4 times in the year; about 9 or 10 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 249*)
Chesham *alias* Chesham magna - Leister
(a) Mr William Hay, Vicar.
Lord Russell, and Sir Paul Whitchcot, Patrons.
(b) It is a Vicarege of a large extent, having 400 familes in each.
There are many dissenters, cheifly Anabaptist and Quakers who have each a meeting house.
No papist, or reputed papist in this parish, but one Mr Doutty who lives in London, has £300 per annum in this parish, and is a papist.
(c) The 2 Vicareges do not exceed £40 per annum.
No person of quality or gentleman of estate lives here, but the Duke of Devonshire has a very good seat in this parish.
There is but one monument in the church.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Alexander Edinburgh 30 June 1675.
Institution Chesham Leister 3 January 1676.
Institution Woburn 16 September 1676.
Families 800: souls about 3,000; dissenters.
Four public meetings: two of Anabaptist, one of Quakers, one of Presbyterians, one Evans teacher.
(c) A charity schole set up not long since by my Lord Cheyney: for the whole parish. A private schole taught by Thomas Edwards, who has between 20 and 30 scholars.
One almes-house for 4 persons, who have each 2 shillings a week. Thomas Hall and John Tuckfield the only remaining trustees till more be chosen. - more now chosen, 11 in all 1712.
No lands or tenements for the repair of the church.
Communicants at Easter last about 140. There are not many of age who neglect to receive.

Mr John Ball: Licensed Deacon 26 September 1709 same as Vicar. Institution 4 September 1711.

Visitation AD 1712
Families: Town 280; of these 10 Presbyterians, 48 Anabaptists, 17 Quakers; Parish 172 of which 7 Presbyterians, 28 Anabaptists, 6 Quakers.
One French prophet Abraham Whitro.
The dissenters generally decrease in this parish.
Mr John Gaudry has given £3 a year to 12 poor widows living in Waterside in this parish, managed by 2 trustees.
Mrs Carter has £20 a year to be given in bread, this also managed by 2 trustees.
Another gift to Chartridge in this parish of £8 a year.
Mrs Butterfeild has left £100 to be layd out in land for 2 sermons to be preached by the minister, one on the day of her birth, the other of her death: 7 feoffees.

The Vicar resides upon his Cure.
One un-baptized comes to Church; 4 adults baptized since my Visitation; many not confirmed.
Divine Service twice every Lord's Day and on Holydays.
Catechizing all the Lent.
Communions 4 times a year; 50 or 60 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 250*)
Chesham Bois

(a) Mr William Jones, Curate.

(b) It is a free chappel or donative of the Lord Cheyne's who is sole proprietor of it, and in the year 1705 expended above £200 in repairing and beautifying this chappell.

The parish is about 2 miles in length, one in breadth; and contains 13 families.

Out of these there are but 2 dissenters, one Quaker, and one Anabaptist. There is no meeting house in the parish.

The value of the Rectory is £50 per annum.

(c) There is no lecture, school, almes-house, or hospital in this parish.

The Lord Cheyne lives in it.

There are severall monuments q.v.

Exhibit in Visitation AD 1706

(*page 251*)
Colnbrook (Colebrook)

(a) Mr John Alcock Curate: see Iver.

Sir William Bowyer is the only surviving trustee who puts in, or nominates a Curate.

(b) There are in the town 140 families.

It lies in several parishes: vizt. Horton and Langley.

The Presbyterians have a meeting house in that part which belongs to Horton; the Anabaptists in that which belongs to Langley.

There is one, or two, familys of Quakers. No papists, nor reputed papists, in this place.

The profits belonging to the chappel are £26 per annum in rent of houses lying in Cradle Alley, near Drury Lane, London, given by one Mr. Townsend deceased. But by that time all charges are deducted, the income scarce reaches in £20 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this town.

No person of quality or gentleman of estate lives in it.

There is no monument of note in the chappell, nor any place of buryall in the town, but the bodys are carried to their severall parish churches to which they belong.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Henry London 7 June 1696.

Licensed William Foster 27 October 1696.

(page 252)

Datchet

(a) Mr Thomas Jenkinson, Curate.
Dean and Chapter of Windsor, Patron.
(b) It is of small extent, but contains about 50 families.
Among these there is no papist, nor reputed papist no dissenter of any kind, nor any meeting house in this parish.
The Rectory and Vicarege of Datchet were given to the Dean and Chapter of Winsor by the Bishop of Lincoln in Edward III's time, reserving to the Vicar for his maintenance £11 per annum. At the restauration of King Charles II this was augmented to £20, Since which Mr John Rosewell, Canon of Windsor left £200 to the Dean and Chapter to augment 2 of their small Vicareges, so they added £5 per annum. The Dean and Chapter pay synodals, procurations, and tenths, and in kindness to the present Curate, keep the vicarege house in repair.
(c) There is no lecture, nor hospital endowed. There is a poor woman that teaches children to read; and a small almes-house of 7 rooms, into which they put such of their poor inhabitants as cannot pay rent; and the parishioners keep it in repair.
No person of quality or of estate lives in it. Mrs Sarah Ware, a widow and Lady of the Mannour, lives in it, and in July last gave a silver flagon and plate to be used at the communion. Mr Benjamin Lane lives in the parish. The rest are all of a mean condition.
There are severall monuments in the church and chancell.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Nathaniel Oxford 20 September 1674.
Licensed to preach by Thomas Exeter in Metropolitan Visitation 2 June 1686.
Families 50: souls 200; of which but 1 of dissenters, Presbyterians.
(c) No public or charity schole. An old woman teaches children to read and say their catechism. No other gift or benefaction of any kind, to church or poor.
None come to church un-baptized, many not confirmed.
The Holy Sacrament of the Lord's Supper administred 4 times in the year.
Communicants about 130; of which not above 12 do receive. Many have never received in their lives.

Visitation AD 1712
The Curate resides in the Vicarege house.

None un-baptized; some not confirmed.
Divine Service every Sunday and Holy-day in the morning the afternoon the Curate officiates at Wirardsbury. The people go thither or to Ditton.
Catechizing every Sunday morning.
Communions 4 times in the year; of 200 seldome above 20 receive.
Notice duly given.
No pennances nor commutations since my Visitation.

(*page 253*)
Denham

(a) Mr Thomas Boyer, Rector.
Captain St. Eloy has the next presentation, after which Sir Roger Hill has the perpetuall advowson.
(b) It is about 2 mile in length, 3 in breadth; and contains 97 families in it.
Of these, 3 are Presbyterians; no papists, or reputed papists; no meeting house in this parish.
The value of the Rectory is £253 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Gentleman living in it are, Sir William Bowyer, Baronet, Sir Roger Hill Knight, Thomas Carter, gentleman, who all have seats in it.
There are severall monuments in the parish church.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Worcester 13 September1675.
Institution 18 September 1675.
Mr Samuell Spence, Curate. Lives in the parish, has £40 a year, and the surpless fees.
Ordination James Lincoln 19 June 1698.
Licensed Curate 20 June 1698.
Families 97: souls 500; of which there are 4 Presbyterians.
(c) No charity but what is accounted for in the 38 Visitation articles.
One adult baptized since my last Visitation.
Communicants about 80; about 30 of these received at Easter last.
Many never communicate at all.

Visitation AD 1712
Four children taught at the expence of a private family.

No due care to instruct them in the principles of the Church of England, nor are they brought to church as the Canon requires.
Six pound per annum left to the poor in the management of 13 trustees.
The Rector being much indisposed, lives in London for the benefit of his health and physicians. His Curate resides and has a salary of £40 a year and perquisites.
None un-baptized, some not confirmed.
Divine Service twice every Lord's Day.
Catechizing in Lent, and some times out of it.
Communions 4 times a year. About 40 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 254)
Eton (Eaton)
Four papists; all poor - AD 1706.

(page 255)
Dorney
(a) Mr William Dod, Vicar.
Charles Palmer, Esquire, Patron.
(b) It is of a small extent, and contains 22 families.
Among these there are no papists, nor reputed papists, and but 2 dissenters, one Quaker, and one Presbyterian. There is no meeting-house in this parish.
The value of the Vicarege is but £20 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No gentleman of estate lives in it. There is an ancient house called Dorney Court, belonging to the Patron.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry London 5 March 1698.
Induction 30 September 1699.
Families 25: souls 90; no papist, unlesse the Patron be still so (who has taken the oathes); one family of Quakers, and one of Presbyterians.
One single person, Goodchild, goes to severall sorts of meetings.

(c) No charitable gift or benefaction, of any kind, to church or poor.
None come to church un-baptized, severall not confirmed.
Communicants about 40, of which 10 only received at Easter last. The rest seldome, or never, communicate at all.

Visitation AD 1712
One family of dissenters, Quakers.
One acre of land given for the repair of the church.
The Vicar resides in his Vicarege house.
None come to church un-baptized, some not confirmed.
Divine Service twice upon Sundays and Holydays, as often as a congregation can be gotten.
Catechizing all the summer season.
Communions 3 times in the year; 10 or 12 receive. Part of this parish being 4 miles from the church go to other places. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 256*)
Farnham Royal (Farnham Royall)
(a) Mr Nathan Wright, Rector.
The Patronage is in Eaton College.
(b) It is about 8 miles in length reaching from Agmondesham to the river Thames near Eaton. It contains 150 families all copy holders under Mr Coke of Norfolk, or farmers.
Among these there are a few Quakers, and two or three Presbyterians.
No papists, nor reputed papists. The value of the Rectory is about £120 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 18 July 1703.
Institution 4 August 1703.
Families 80: souls about 250; of which 1 Independent and 2 or 3 Quakers.

(c) No public or charity schole; Thomas Perryman of London gentleman charged his estate in Dorney and Eaton, to pay every Michaelmas day £2 12s. 0d. to be distributed by 12 pence a Sunday in bread to the poor of this parish.
David Salter of Farnham, charged his estate with 17 shillings to pay the church-wardens for bread and herrings, every Lent Sunday for 2 poor men, and 4 poor women.
Given by the widow Freind £10 to the use of so many poor widows, as receive no almes. Lost.
One house paying about £3 a year, and 13 acres and halfe of land, worth about £10 a year, given towards the repair of the church.
Here are none un-baptized, some not confirmed.
Communicants 30 that constantly receive; some others, being sick, have lately received at home, and promise to do it at church. There are not many of age who neglect to receive.

Visitation AD 1712
Families are 60, of which 3 are of Quakers; one single person an Independent.
The Rector resides in his parsonage house.
None come to church un-baptized. All of a competent age confirmed.
Divine service twice every Lord's Day.
Catechizing from Michaelmas to Easter.
Communions 3 times in the year; communicants about 20; at Easter last 50. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 257)
Fulmer (Fullmer)
(a) Mr Robert Litler, Rector.
The Dean and Chapter of Windsor, Patrons.
(b) It contains about 30 families.
Among these there are some few dissenters, and about 2 or 3 Quakers. There is no meeting house in this parish. The value of this Rectory is about £40 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish. Sir Marmaduke Darrel left about £20 per annum for the releife of sixe poor of this parish and for repairing and adorning the church.

One only gentleman of about £100 per annum, Mr Longville Moredell, lives in it. He is a reputed papist.
There is in the chancell one monument of note, the tombe of Sir Marmaduke Darrell, and his Lady.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank]. Institution 28 July 1674.
Families 30: souls about 120; one a reputed papist, though he has taken all the oathes; and served in all kind of offices; one family of Presbyterians, and one other in which the master and dame are Quakers.
(c) No public charity of any kind save that before mentioned. The Dean and Senior Canon of Windsor are appointed Visitors of it and severall lands near Iver and Langley are tied for the payment of it.
None unbaptized, some not confirmed.
Communicants about 40, of whom 5 only received at Easter last. Many of age seldom, or never communicate. Mr John Morris, Rector.
Institution March 10 1709.
Ordination James Lincoln 22 December 1700.

Visitation AD 1712
Two families dissenters, 1 of papists, 1 of Quakers.
The Rector resides upon his other living in Barkshire about 7 miles off, is often here, and keeps a residing Curate. He lives in the parsonage house and has £30 a year and surpless fees.
None come to church un-baptized; severall not confirmed.
Divine Service twice every Lord's Day.
Catechizing in Lent, and at other times whenever any come to be examined, in which they are very backward.
Communions 3 times a year; of 40 communicants seldome more than 3 or 4 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 258*)
Hedgerley (Hedgerly)
(a) Mr John Ollyffe, Junior, Rector.
Sir Roger Hill, Patron.

(b) It is about two miles in length and one in breadth; and contains 13 families in it.
Of these 3 are of dissenters, one Presbyterian, and 2 Quakers. They have neither of them any meeting house in this parish. No papist or reputed papist in it.
The value of the Rectory is above £50 per annum.
(c) There is no lecture, school, almes-house, or hospital within this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 24 December 1699.
Institution 26 December Induction 20 December 1699.
Families 15: near 70 souls; of these 3 families at least the heads of them, dissenters: 2 of the Quaker, 1 of the Presbyterian way.
There are others of no practicall religion at all.
(c) No public charity or benefaction, of any kind, to church or poor.
Three or four come to church who are not yet baptized. Two confirmed being bred up for the most part without any capacitie to write or read. The Earl of Portland's charitie schole, at Chalfont, will in time remedy this.
Communicants about 6; scarce one third part of the parish either come to church or to any other place of divine worship.

Visitation AD 1712
Families 12. No schole; but one very near this parish endowed by the Earle of Portland, where some children of this place are taught.
The Rector resides upon his parsonage house.
Divine service twice every Lord's Day. The Rector would read it on other days, could he perswade enough to come to make a congregation.
Catechizing as often as any can be got to it. Exposition in the afternoon, at which time few of the grown persons ever come to church.
Communions 3 times in the year; about 4 or 5 receive. Notice duly given.
No pennances nor commutations 'nce the last Visitation.

(page 259)

Hitcham

(a) Mr Richard Sleech, Rector.

Mrs Evans, widow of Dr Evans, late Canon of Windsor, Patron.

(b) It is about 4 miles in length, and 1 in breadth; and contains 14 families.

There is one family of Quakers, no other dissenters, no papists or reputed papist, no meeting house in the parish.

The value of the Rectory is about £60 per annum.

(c) There is no lecture, school, almes-house, or hospital in this parish.

Only one gentleman has a seat in it, vizt. Stephen Weston, Esquire, who lately bought the seat and manour of Edward Nicholas, Esquire.

There are in the church some monuments of the Clarks and Ramseys.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Simon Ely 5 July 1702.

Institution 6 July 1702. Induction 18 July [1702].

Families 15; of which one is the manor house belonging to the Reverend Mr Stephen Weston. The rest, 3 farms, the Rectory, and 19 cottages. About 40 souls; one family of Quakers.

(c) No public charity or benefaction of any kind, either to church or poor.

Communicants above 20, of which about 12 receive. The rest seldom, or never communicate at all.

Visitation AD 1712

No charity except £5 in money left to the poor by Mr Nicholas, deceased.

The Rector lives in Eaton College but does his own duty and has a family living in the Parsonage house.

Divine Service twice every Lord's Day.

No catechizing because there are no children who can say their Catechism.

Communions 3 times in the year; communicants 20. 18 received at Easter last. Notice duly given.

No pennances nor commutations.

(page 260)

Horton

(a) Mr William Nanney, Rector.
Sir William Scawen, Knight, Patron.

(b) It is about a mile in length, not so much in breadth. It contains 96 families, part of Colebrook lying within it.
Of these 8 are of dissenters, vizt. 1 Quaker, 7 Presbyterian, who have lately hired a barn in Colebrook for a meeting house.
The Rectory is worth about £110 per annum.

(c) There is no lecture, school, almes-house, or hospital in this parish, but only 4 very small parish houses, for the use of such as are become chargeable to the parish.
No person of quality or gentleman of estate lives in it. Sir William Scawen has an ancient seat and mannour house, which is now let.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Humfrey Bangor 21 September 1690.
Institution 9 December 1695.
Families about 50, and in Colebrook 40. In the former about 180 souls, of which 4 or 5 dissenters. In the latter 100 souls, of which about 20 dissenters: one family of Quakers; the Presbyterians meet at Colebrook, as before.

(c) No public charity or benefaction either to church or poor.
None un-baptized; none that are fit not confirmed.
Communicants besides those at Colebrook, scarce 30.

Visitation AD 1712

Families about 80, of which 12 of dissenters, Presbyterians, Anabaptists and Quakers. A gift of 30 shillings a year by Edmond Hearne to the poor disposed of by his executors every St. Thomas day.
The Rector resides upon his Cure. None come to church un-baptized.
Many not confirmed.
Divine Service twice every Lord's Day.
Catechizing [blank] Lord's Day.
Communions 3 times a year; about 20 receive. Notice duly given.
No pennances nor commutations since the last Visitation.

(*page 261*)
Iver

(a) Mr John Alcock, Curate. See Colebrook.
Edward Leigh, Esquire, Patron.

(b) It is at least seven miles in length and two in breadth, and contains 180 families.
Of these there are 5 or 6 Presbyterians, the cheife of which is Henry Gould, Esquire, a gentleman and Justice of Peace. There is about the same number of Quakers, of whom one Michael Biddle is the leader and cheife speaker. No papists, or reputed papists, no meeting house in this parish.
The Vicarege is endowed with 20 marks a year only, the tithes being all impropriated and dis-incombred. The greatest part in the hands of the patron, the remainder in Henry Gould, Esquire.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish. Mr Bowyer, late of this parish, now of St. Giles in the Feilds, London, allows a person £20 per annum during pleasure to teach a certain number of poor children to read and write.
Severall gentleman. of estates live within this parish: Robert Tash, Esquire, Christopher Tower, Esquire, Edward Leigh, Esquire, Henry Gould, Esquire, and [blank] Apsley, Esquire, a minor. Some other gentleman are tenants in the parish, and live some part of the year in it, as Sir Edward Irby, Christopher Mountague, Esquire, and Allen Bathurst, Esquire.
There are some monuments, of note, in the church, q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Henry London 7 June 1696.
Licensed Bishop of Lincoln June 8 1700.
Families 180: souls above 700; of these there are 4 or 5 families of Quakers, and as many of Presbyterians.

(c) Mr Bowyer, of St. Giles's London, who formerly lived here, has lately given £460, the interest thereof to pay a master to teach 24 poor children to read, write, and say their church catechism. The rent of an acre of land, and another small charity both together not exceeding 50 shillings a year distributed by the church-wardens to the poor of this parish.
None come to church un-baptized, but many not confirmed.
About 40 received at Easter last. Many who are come to years of discretion seldom or never communicate at all.
Sir Edward Irby has left this parish since my last Visitation and Mr Apsley is dead.

Visitation AD 1712
An old house, with 5 apartments, and 2 or 3 cottages, in which the poor live rent-free.
The Curate resides in a little house formerly given by the family of the Pagets for the use of the minister.
None come to church un-baptized; severall not confirmed.
Divine Service twice every Lord's Day.
Communions 6 times in the year; about 40 receive. Notice duly given.
One pennance performed since my last Visitation; no commutations performed.

(*page 262*)
Chenies (Ismanstead Cheney)
(a) Mr William Burrough, Rector.
The Duke of Bedford, Patron.
(b) It runs about 2 miles in length and 1 in breadth, and contains betweeen 20 and 30 families.
There are out of these about 20 or 30 dissenters, cheifly Anabaptist and Presbyterians. There is one meeting house. No papists, or reputed papists within this parish.
The value of the Rectory is under £80 per annum.
(c) There is no lecture or school in it. An almes-house there is endowed with £50 per annum for 10 poor people to be above 50 years old. Six to be of this parish, 2 of Wooton-undridge [Wotton under Edge, Gloucs.] , and 2 of North-hall [Northall, Herts.].
No person of quality or gentleman of estate lives in this parish.
The Duke of Bedford has a seat in it.
There is a very large vault and severall monuments of the Bedford family from Queen Elizabeth's time in the parish church, q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 24 September 1704.
Institution 28 November. 1704.
Families 32: souls 173; between 20 and 30 dissenters, the greatest part Anabaptists, but 1 Quaker. The former have a monthly meeting, one Charesley of Amersham teacher, number about 12.
(c) The almes-house was founded anno 1603 by Anne Countesse of Warwick. The present trustees are the Duke of Bedford, the Lords Edward and James Russell.
Communicants not above 7; the rest seldom or never receive at all.

Visitation AD 1712
The Rector resides in his parsonage house.
None come to church un-baptized, severall not confirmed.
Divine Service twice every Lord's Day; and upon the more solemn fasts and festivalls.
No catechizing yet, but the children are now instructing in order to it.
Communions 3 times in the year; not above 7 or 8 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 263)
Latimer (Istnamstead Latimers) [blank]

(page 264)
Wraysbury with Langley (Wirardesbury cum Langley)
(a) Mr John Conrade Werndley, Vicar.
The Dean and Chapter of Windsor, Patron.
(b) There are in Wirardesbury 50 families, 3 of the Presbyterians persuasions, but no meeting house. It is 3 miles in extent.
Langley is about 4 miles in extent; contains about 100 families of which 12 are of Presbyterians, and 4 of Anabaptists; in Colebrook there is a meeting house for the Quakers once a month.
No papists, or reputed papists, in either.
Wirardsbury is worth about £155, Langley about £150 per annum.
(c) No lecture, school, almes-house, or hospital endowed in Wirardsbury. In Langley there is an almes-house erected for 4 decayed persons, and endowed by Sir John Kederminster, anno 1625, and another for 4 persons likewise endowed by Henry Seymour, Esquire. The provision for each person is about £5 per annum.
Mr Leigh of Ankerwick lives in the parish of Wirardsbury, Sir Henry Seymour and Dutton Hubert Esquire, in Langley.
There are no monuments of note in Langley, but in a place called Ankerwick was a nunnery founded by Mont Fichet of Langley.
In Langley, are severall monuments, q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank]. Institution [blank].
In Langley, about 100 families.
In Wirardsbury 60 families.

The Anabaptists have a meeting; about 30 in number, one Biddle their teacher.
(c) The disposall of the 2 almeshouses is, one in Sir Harry Seymour, the other in Sir John Parsons.
No other gift, or benefaction of any kind, to church or poor.
Communicants of age 200, of which about 30 received at Langley, 20 at Wirardsbury; and some at the chappell of Colebrook.
Mr John Willis Curate; Ordination Henry London 23 May 1703.
Licensed Curate 30 November 1709.
Mr Willis removed to London.
Mr Samuel Urlwyn Curate; Ordination Henry London Trinity Sunday 1708.
Licensed Curate 30 November 1709.
I am informed that there is a setled lecture at Wirardsbury, preached at this time by Mr Jenkinson of Datchet.

Visitation AD 1712
Families in both places 170; of these 10 are of Anabaptists, 9 of Presbyterians, 1 of Quakers.
Two houses given for charitie, the use of which is partly for Langley with this. Besides the 2 almeshouses before mentioned there are 2 acres of land, one for charity, the other for a sermon every Good Fryday in the chappell at Colebrook.
The Vicar never resides; the Curate lives in the Vicarege.
None un-baptized come to church nor many but what are confirmed.
Divine Service twice every Lord's Day in the 2 churches.
Catechizing all the Lent.
Communions 3 times a year. Due notice given.
No pennances nor commutations since my Visitation.

(page 265)
Penn
(a) Mr John Bennet, Vicar.
Roger Penn, Esquire, Patron.
(b) It is 3 miles in extent, and contains about 100 families.
Of these there are but few dissenters. No papist or reputed papist; no meeting house; about 4 professed Presbyterians and Anabaptists, and about 6 Quakers.
The value of the Vicarege about £50 per annum.

(c) There is no lecture, school, almes-house, or hospital within this parish.
Roger Penn, and Daniel Baker, Esquires, live in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 22 September 1700.
Institution 23 September 1700.
Families 109: souls about 480; of these, one family of Presbyterians, 3 or 4 Anabaptists, and 4 or 5 Quakers.
(c) No public charity or benefaction either to church or poor.
None come to church un-baptized, many are not confirmed.
Communicants at the 4 yearly sacraments between 50 and 60.
There are many come to years of discretion who seldom or never communicate at all.

Visitation AD 1712
The Vicar lives in his Vicarege house.
Divine service twice every Lord's Day.
Catechizing from the beginning of Lent, most part of the summer.
Communions 4 times a year; about 70 receive, 67 at Easter last. Notice duly given.
No pennances nor commutations since my Visitation.

(page 266)
Stoke Poges
(a) Mr Richard Redding, Vicar.
Mr Robert, second son to Sir Walter Clarges, Patron and Impropriator.
(b) It is about 10 miles in circuit, and has about 60 families besides cottagers, in it.
To this parish belongs a small hamlet called Ditton, where was formerly a chappell of ease, which had been discontinued ever since the dissolution of monasteries, till about 20 years ago the chappell was purchased by Richard Windwood Esquire, then proprietor of Ditton-parke, and by him repaired and endowed with £50 per annum issuing out of the rents of the New-River water, at London, and likewise with a convenient house for a chaplain, who is to read prayers, preach, etc in the said chappell. The chaplain to be nominated from time to time by the said Windwood and his wife, and the longer liver of them, his heirs

etc., and in default there-of, by the owner and proprietors of the said capital or mansion house called Ditton parke, for the time being.
This church of Stoke was granted to the Austin canons of St. Mary Overies in Southwark, tempore Bishop William Winchester. And that some time after it was endowed vizt. tempore Hugh of Wells Bishop of Lincoln, qui capit praesse Ecclesiae Cathedrali ibidem AD 1209. Vide Registere Lincoln.
There is but one dissenter, a Quaker; no papist, or reputed papist in this parish.
The value of the Vicarege is but £30 per annum of which above £5 per annum goes away in taxes and charges. These profits arise cheifly from the small tithes, which are very uncertain, and ill-payd.
There is no Vicarege house. The ancient house was pulled down by Sir Robert Gayer about 40 years ago; who in lieu thereof set up a small cottage but halfe finished upon the Vicarege glebe, finished by the present Vicar.

(c) In this parish there is one hospital founded by Edward Lord Hastings, sometime Baron of Loughborrow, Lord Chamberlain of the household to Queen Mary the Ist, and Knight of the Garter. It consists of one Master (who is always to be a priest), four poor men called the Brethren, and 2 poor women called the Sisters of the hospital. It was incorporated by Act of Parliament 4 and 5 Philip and Mary; the Earle of Huntingdon, Patron and Visitor. The ordinary Visiters are the Dean of Windsor, and Provost of Eaton. It is endowed with £50 per annum arising out of the high rents of the mannor of Michael Creech, County Somerset, besides some other lands in Stoke, and the herbage of six cows there. There is no lecture, school, or other almes-house in this place.
But a charity left to poor housekeepers by the Lady Elizabeth Hatton (widow and relict of Sir Edward Coke, Chief Justice) being £100 by her will vested in trustees to purchase lands for the uses mentioned in the said will. Accordingly such lands were purchased in the parish of Wexham, but the writings being lost, and the trustees dead or removed, the charity is in danger of being quite lost.

In this parish is the mannor house built by Henry Hastings, Earle of Huntingdon in Queen Mary the 1st's time. It is now in the possession of Robert Gayer, Knight of the Bath.
Secondly, Ditton parke in the hamlet of Ditton, late in the possession of Richard Windwood, Esquire, deceased, now the Duke of Mountagu's, or his son's.
The Dean of Windsor, and Patrick Lamb, Esquire, her Majestie's Master Cook, have also each of them a house here.

No monuments of note in the church. The principall are some of the family of Molins, formerly lord of the mannor. In the chancell lie buried Sir Thomas, and his son Sir Walter Clarges.
In the hospital chappell is buryd Edward Lord Hastings, founder of it, with some others of that noble family.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry London 23 May 1683.
Institution 31 December Induction 14 January 1687.
About 60 families, cottagers included: 200 souls.
In Ditton about 10 families who resort to the chappell, being four or five miles from the church: see the terrar.
Only one dissenter, Richard Moor, whose children are all baptized.
(c) No public or charitie schole.
The present Vicar master of the hospital.
An acre of land, lying in Stoke feild, value 8 shillings per annum given for the repair of a certain pew in the church.
One adult, of Quaker parents, baptized since the last Visitation; many not confirmed.
Communicants about 120 (besides those of Ditton) of those 60 received at Easter last. Many neglect to communicate at all.
Sir Stafford Fairborn lives in the parsonage house.
William Lamb, Esquire, succeeds his father in his house and estate.
Mrs Haccard lives on in her husband's house.

Visitation AD 1712
The Vicar resides in the hospitall in this parish the greatest part of the summer; the rest of the year at Windsor, where he is a petit Canon, but constantly supplies his Cure himselfe, twice every Lord's Day, and on weekdays in the hospital chappel, while he resides there.
Catechizing all the Lent. Communions 3 times a year. Notice duly given. No pennances nor commutations.

(*page 267*) [blank]

(*page 268*) **Taplow**
(a) Mr Nathan Wright, Rector. See Farnham Royall.
The Patronage is in the Crown.

It contains about 30 families, among which there are no papists or reputed papists. No dissenters of any kind.
The Rectory is valued at £100 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
There are 2 fine seats in it, one called Taplow Court, late belonging to Sir Denys Hamson, the other built by the late Duke of Bucks called Cliffden, now in possession of the Lord Orkney who is finishing of it.
In the church lies Robert Manfeild, Esquire, a great courtier in the reign of Henry V and tutor to King Henry VIth.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Institution 18 July 1683.
Families 30: souls 150; no dissenters of any kind.
(c) No public gift or benefaction to church or poor, save halfe an acre of ground lying nigh the church, the rent of which being 11 shillings a year is employed towards the repair of it, and 3 tenements.
None un-baptized nor any un-confirmed that are fit for it. Communicants about 20 at Easter last.
Mr John Blithe Curate, B.A. Licensed 20 December 1708.

Visitation AD 1712
The Rector lives at his other Cure of Farnham Royall; distance 2 miles.
The Curate Mr Joseph Loveday lives in the parish, stipend £26 a year, is hereafter to have more.
Divine service but once every Lord's Day for want of a congregation.
Catechizing every week on Saturdays in the afternoon.
Communions 4 times a year; about 25 received at Easter last. Notice is duly given.
No pennances, nor commutations since my last Visitation.

(page 269)
Wexham
(a) Dr. William Fleetwood, Rector.
The patronage is in the Crown.
(b) It is of a mile's extent, and contains 26 families.
Among these there are no dissenters from the Church of England.
The value of this Rectory is about £60 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There is no monument of note in the church nor are there any antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr Thomas Dawson, Vicar of Windsor.
Ordination Peter Winchester 22 September 1700.
Institution 12 November 1708.
Mr John Pile, Curate.
Families 22: souls 100; no dissenter.
(c) No public or charity schole. No other gift or benefaction, of any kind whatsoever, to church or poor.
None un-baptized; severall not confirmed. Communicants about 14 at Easter last. Many but seldome or never receive at all.

(page 270)
Upton
(a) One Mr William Bannester presented to it.
The patronage of it is in the Crown.
(b) Its extent is not above a mile any way; there are 55 families in it.
There are no dissenters, besides one family of Quakers; no papists, or reputed papists. No meeting house in this parish.
The value of the Vicarege not above £30 per annum.
(c) No lecture, school, almes-house, or hospital endowed in this parish.
The Earl of Portland has a seat called Bulstrode house in it.
No monuments of note, but some tomb-stones belonging to the Bulstrode family.
Exhibit in Visitation Archdeaconry Bucks October 21 AD 1706

Visitation AD 1709
(a) Mr William Freind, Curate.
Seqr[?]. and Licensed 5 August 1709.
(b) Families 90: souls about 500; no diss nters save one woman Quaker.

(c) No public charity or benefaction either to church or poor.
None un-baptized; most of the parish not confirmed.
Communicants not above 14, Easter 1710 but 13.

December 1709 Mr Michael White LL.B. Vicar.
Institution [blank].
Ordination William Lincoln December 18 1709.
(b) Families 78: souls 400; – Mr White.

Visitation AD 1712
Families 88: part of one family Quakers, 2 or 3 women occasionall conformists.
One little house called the church house, fallen down.
The Vicar resides in his Vicarege house.
None un-baptized come to church; severall not confirmed.
Divine Service twice every Lord's Day.
Catechizing in Lent and sometimes out of it. Communions 3 times in the year; about 24 received at Easter. Notice duly given.
No pennances since my last Visitation.

Tempore Domini Hugonis Wells Episcopus Lincolniensis qui capit praeesse eidem Ecclesies AD 1209.
Vicaria in Ecclesia de Upton quae est Prioris et Conventus de Merton ex dudum Ordinatione consistit in omnibus Obventionibus Altaris, cum Omnibus minuti Decimis totius parochiae, exceptis minutis decimis de Curia Dominica Canonicorum; et in dimidia Virgata terrae, cum quodam messuagio ad Mansionem Capellani idoneo; Et in Omnibus Decimis Garbarum de Leguminibus ede Ortis totius Parochiae provenienticum, exceptis Ortis Dominicis Canonicorum.
Vicarius autem Solvet Synodalia, Canonici vera hospitium Archidiaconi procurabunt.

[The vicarage in the church of Upton which belongs to the prior and convent of Merton by former ordinance consists in all obventions of the altar, with all lesser tithes, excepting lesser tithes of the manor house of the canons; and in a half virgate of land with a certain messuage suitable for the residence of a chaplain; and in all tithes of sheaves arising from pulses and from barley of the whole parish, excepting demesne barley of the canons.
The vicar, however, shall pay synodal fees; the canons shall provide lodging for the archdeacon.]

Mursley Deanery

(page 271)

Cheddington (Chedington)

(a) Mr Edmund Nuboult, Rector.
Lord Bridgwater, Patron.

(b) It is a small Rectory of about 4 miles in compasse, and contains 31 families.
Of which 3 are of dissenters, 2 being Anabaptists, one Quaker. There is no papist, or reputed papist. No meeting house in this parish.
The value of the Rectory is about £80 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Thomas Lincoln 15 March 1684.
Institution 16 Induction 21 March 1684.
Families 33: souls 190; 1 families of Quakers, 2 of Anabaptists.

(c) No public gift or charity save £5 per annum to be disposed of by feoffees either to church or poor, as they think fit, and another benefaction of 18 shillings per annum to the poor.
None come to church un-baptized. Many not confirmed.
Communicants about 120; of these but 10 received at Easter last.
There are some who seldom, or never communicate at all.

Visitation AD 1712

A private schole for reading and writing.
The Rector resides in his parsonage house.
None un-baptized come to church; some that are not confirmed.
Divine service once, but not always twice, on the Lord's Day by reason of the age of the Rector, and the distance of the church from the town, that few come, if any, in the afternoon.
No certain catechizing, but at such times as children come to be instructed.
Communions 3 times in the year; of 70 communicants not above 12 received at Easter last. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 272*)
Cholesbury (Choulsbury)
(a) Mr Nathaniel Anderson, Curate.
It is a donative in the gift of Mr Neale, Patron.
(b) The parish small and has but 30 families in it.
Among these there are no papists, nor any other dissenters of any kind.
The value of it is £15 per annum.
(c) No lecture, school, almes-house, or hospital endowed in this parish.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706
(a) Mr Peter Hill Curate: see Hawridge.

Visitation AD 1709
(a) Ordination John Norwich 25 February 1699.
Licensed Curate William Lincoln 25 April 1706.
Families 21: souls 90; of which only 1 dissenter, an Anabaptist.
(c) No public charity or benefaction save a quarter of an acre of land and a small tenement given for the repair of the church. They lie next the glebe, and are worth 20 shillings a year. The churchwarden receives the rent.
None un-baptized; scarce any confirmed.
Communicants 6, the rest never receive at all.

Visitation AD 1712
Families about 18. No dissenters.
The Curate resides within the parish.
None come to church un-baptized; some not confirmed.
Divine Service generally twice every Lord's Day.
Catechizing most Sundays in the afternoon.
Communions only at Easter; only 8 receive. Due notice given.
No pennances nor commutations since my last Visitation.

(*page 273*)
Cublington
(a) Mr Thomas Wagstaffe, Rector.
Bernard Turney, Esquire, Patron.
(b) It contains about 50 families.

Among these 2 are of Anabaptists. No other dissenters; no papists, nor reputed papists; no meeting house in the parish.
The value of the Rectory is about £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No gentleman of estate, besides the Patron, lives in it.
Two monuments of note in the church etc., q.v.
In the chancell there is a brasse plate set up in memory of the first Rector of this church interred there anno 1410.
There is a small peice of ground enclosed, lying in the midst of a large pasture ground of the Patrons called the old church-yard. It contains about halfe an acre, and belongs to the Rector, who has also £4 per annum paid for tithes of certain lands lying in Cheddington common feilds, about four miles off.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Joseph Peterborough 26 December 1676.
Institution 4 Induction 18 May 1688.
Families 50: Near 300 souls; of which 2 or 3 Anabaptists.
(c) No public gift or benefaction of any kind to church or poor.
None un-baptized; severall not confirmed.
Communicants at Easter last [blank]. Many never receive at all.

Visitation AD 1712
Families 46; two of them Anabaptists.
The Rector resides in his parsonage house.
One adult lately baptized, severall not confirmed.
Divine Service [blank].
Catechizing in Lent, and after for about 3 months.
Communions 4 times in the year; of 100 communicants about 30 received. Notice duly given.
No pennances nor commutations since my Visitation 1709.

(page 274)
Drayton Parslow
(a) Mr Samuel Heart, Rector.
Sir John Fortescue of Salden, in the parish of Mursley, Baronet, Patron. He is a papist, but being a lunatick, it is made over in trust, together with the lordship to the Duke of Rutland.

(b) It is a Rectory of 2 or 3 miles in circuit, and contains about 40 houses.
There are in this parish 3 papists, and 5 Anabaptists, who have a licensed meeting house.
The Rectory is between £80 and £100 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No gentleman of estate lives, or has any seat here.
There are no monuments in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr Henry Hardacre Rector: see Milbrook, Bedfordshire.
Ordination James Lincoln 28 February 1698.
Institution 10 December 1708.
Families 40: souls 150; of these one papist, 2 families of Anabaptists.
Severall absentees, who never go to any place of public worship at all.
(c) No public or charity schole; a church house for the poor, the overseers have the disposall of it.
Also 2 acres and halfe of Lea ground, value about 12 shillings given to the repair of the church.
None un-baptized; many not confirmed.
Communicants 14 at Easter last; many never receive at all.
Mr Benjamin Heart, Curate.
Mr James Armistead, Curate. Stipend £30 per annum.

Visitation AD 1712
Families: 50; among which thereabout 8 Anabaptists.
The Rector resides at Milbrook, Bedfordshire. The Curate lives in the parsonage house.
None come to church un-baptized; some not confirmed.
Divine Service generally twice a day.
Catechizing [blank].
Communions 4 times a year; about 25 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 275*)
Drayton Beauchamp

(a) Mr John Porter, Rector.
Lord Cheyne, Patron.
(b) It contains 33 families.
Of which 4 families are all Anabaptists, in 2 others there are two dissenters; no papist, or reputed papist, no meeting house in this parish.
The Rectory is worth above £100 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
The Lord Cheyne has a house in it.
There have been in the church many monuments of the Cheyne family, but they are all out of sight except three, which are flat marble stones, and only one of them has any inscription. See the return, and Lord Cheyne's account of them.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr William Chaloner, Rector.
Ordination William Lincoln 19 September 1708.
Institution 20 Induction 22 same month.
Families about 20: souls 80; four families, 12 persons, Anabaptists.
(c) No public or charity schole; no charity, save 5 acres of land for 30 shillings a year, disposed of by the churchwardens to the poor. Also 40 shillings a year payd by the Lord Cheyne, to the same use. None come to church un-baptized.
Communicants betwixt 30 and 40; of these about 20 received at Easter last. Most who are of age communicate some time or other, in the year.

Visitation AD 1712
Families 22: of which 4 are of Anabaptists.
The Rector resides in his parsonage house.
None come to church un-baptized, some not confirmed.
Divine Service twice every Lord's Day.
Catechizing from the beginning of Lent to May day.
Communions 3 times in the year; communicants between 30 and 40; about 20 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 376) [This page follows 275 and numbering continues from 376]

Dunton

(a) Mr John Ollyffe, Senior, Rector.
Richard Hampden, Esquire, Patron.

(b) It is a small Rectory consisting of but 12 families.
One of these families consisting of 2 sisters, is of Anabaptists: no other dissenters; no papist, or reputed papist, no meeting house in this parish.
The value of the Rectory exceeds £80 per annum.

(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it.
On the north wall of the chancell is a table (see the return) hung up for Mr Clutterbuck sometime Rector of this parish. No other monuments in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Nathaniel Oxford 13 October 1672.
Institution 1 November: Induction 3 1693.
Families 12: souls about 84; one woman Anabaptist and one other who goes sometimes to their meetings. No papists nor dissenters.

(c) No public charity or benefaction either to church or poor.
One un-baptized comes to church who it is hoped will suddainly be baptized. Some yet un-confirmed.
Communicants of age, 54; of which 34 received at Easter last.

Visitation AD 1712

The Rector resides in his parsonage house.
One comes sometimes to church un-baptized; some not confirmed.
Divine Service duly performed twice every Lord's Day.
Catechizing at church frequent while there were children to be instructed. At present there being but 2 or 3, the Rector duly instructs them at home.
Communions 5 times in the year; 34 received at Easter last. Notice duly given. One person for the present, refused, by reason of his ignorance, not for any immorality.
No pennances nor commutations since my last Visitation.

(page 377)

Edlesborough

(a) Mr William Coleman, Vicar.
Lord Bridgwater, Patron.
(b) It is above 16 miles in circumferance, and has 164 families in it.
Of these 23 are of Anabaptist, 6 are of Quakers; they have four or five meeting houses between them. There is no papist, nor reputed papist in this parish.
The value of the Vicarege about £50 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate has any considerable seat in it.
John de Swinsted the last Rector of this parish lies buried in the chancell, above 330 years ago.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Symon Ely 1 March 1701.
Institution 20 March 1701 Induction 16 July 1702.
Families about 200: souls about 800; of these about 20 families of Anabaptists; 5 of Quakers. The former have 3 meeting houses.
(c) No public charity or benefaction of any kind to church or poor.
None come to church un-baptized; few or none confirmed.
Communicants about 500; of these not above 20 constant receivers.

Visitation AD 1712
Families about 180; of which 25 are of Anabaptists and Quakers.
A small estate was formerly given and disposed of by the church-wardens, besides a late benefaction to the Vicar of £2 a year to preach upon Good Fryday; and 6 shillings 8 pence to be distributed the same day to the poor communicants; left by Mr Burghope, sometime vicar of this parish.
The Vicar resides in his Vicarege house.
None come to church un-baptized, severall not confirmed.
Divine Service once every Lord's Day, except in times of catechizing.
In the afternoon the Vicar is at Slapton.
Catechizing [blank].
Communions six times in the year: about 40 receive, 20 at a time.
Notice duly given.
No pennances nor commutations since my last Visitation.

(page 378)
Grove

(a) Mr John Dichfield, Rector. See Wing.
Earl of Carnarvan, Patron.
(b) It contains but 4 families in it.
Among these there are no papists nor other dissenters of any kind.
The value of the Rectory is £12 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it.
No monuments in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Robert Oxford 2 July 1660.
Institution [blank].
Induction 28 May 1687.
Families 4: souls 33; no dissenter.
(c) No charitable gift or benefaction either to church or poor.
All baptized; none confirmed.
Communicants about 6 or 7 who usually receive.

(page 379)
Hardwick cum Weedon.

(a) Dr Thomas Wood, Rector.
The Warden and Fellows of New College Oxford, Patron.
(b) It is about 13 miles in length and 2 in breadth; and contains about 86 families.
Among these there are 6 dissenters; of which 4 papists, 2 Anabaptists.
No meeting house. The papists are, the Lady Lindsey, Mrs Hilliard, Mr Chapman, and a maid servant.
The Rectory is valued at £260 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
The Lady Lindsey lives at her seat called Lillies.
No monuments of note in the church. Four small ones there are in the chancell, q.v. No antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Peter Winchester 19 September 1703.
Institution by Master John Cook, Knight 17 March 1704 Induction 31 March 1705.

Families 80: souls about 400; of these 2 papists, 2 Anabaptists. No meeting, but one Mr Chapman privately says masse to the Countess of Lindsey, the rest of whose family all come to church.

(c) No public or charity schole, only 2 scholes to teach English. About 20 are taught, ten of which at the Rector's cost. These are all instructed in the church catechism, and examined by the minister on Sundays and Holy-days.

There is at Weedon a town house with lands value 50 shillings a year; also £20 given by Dr Barker, the late Rector to the poor of Hardwick. Also 40 shillings a year issuing out of lands in the parish of Whitchurch, to 4 poor housekeepers of the parish; given by John Dummer late Rector in trust on the Warden and Scholars of New College Oxford. All these to be disposed of yearly by the Rector, churchwardens and overseers.

None come constantly (one occasionaly) to church un-baptized.

Those who are not confirmed promise to be so this Visitation.

Communicants about 200, of which 100 received at Easter last. There are many who neglect to receive at all.

Visitation AD 1712

One woman an Anabaptist, and will not suffer her children to be baptized.

One schole kept at Hardwick by the parish clerk, the other at Weedon by a young woman.

The Rector resides in his parsonage house.

None un-baptized; but few but what will now be confirmed.

Divine Service twice every Lord's Day.

Catechizing constant every Sunday and Holyday; often upon Wednesdays and Frydays when prayers also are read.

Communions 5 times a year; of 160 communicants about 100 receive: 60 or 70 at a time. Notice duly given.

No pennances nor commutations since my last Visitation.

(page 380)

Fleet Marston

(a) Mr Edward Hargrave, Rector.

The Earl of Lichfield, Patron.

(b) Of a very small extent. No dissenters, no papists, nor any meeting house in the parish.

It is under £60 per annum value.

(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentlemen of estate lives in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Lincoln 22 December 1667.
Institution 1 September Induction 3 September 1696.
Mr John Rice Curate Ordination William Oxford 19 June 1709.
Licensed Curate 6 September 1709.
Families 6: souls 30; no papists nor dissenters.
(c) No public charity or benefaction either to church or poor.
Communicants about 16 at Easter last.
(a) Mr William White, Rector February 16 1710.
Ordained Deacon Thomas Lincoln 20 September 1685 Ordination by same 20 February 1686 [at] Buckden.

Visitation AD 1712
Families 4. No dissenters.
The Rector resides at Waddesden, where he is Curate to the 3rd portion.
None un-baptized.
Divine Service once every Lord's Day.
No Catechizing: there being no children qualified to be examined.
Communions 3 times a year; about 14 received at Easter last. Notice is duly given.
No pennances nor commutations since my last Visitation.

(page 381)
Linslade
(a) Mr Edward Hargrave, Curate.
A donative. * The Advowson in dispute between Richard Corbet Esquire, and John Kynaston, Esquire.
(b) No dissenters, no papists, no meeting house in the parish.
The value of it is £14 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Lincoln 22 December 1667.
Institution 1 September Induction [blank].
* Sir Vincent Corbett, Patron.
Families 19: souls 101; of these 1 Anabaptist, John Gurney, a farmer.
(c) No public charity or benefaction to church or poor.
None un-baptized; not many un-confirmed.
Communicants at Easter last 9.

(*page 382*)
Hawridge
(a) Mr Nathaniel Anderson, Rector.
Mr Richard Sear of Missenden, Patron.
(b) The parish is of a small extent, and contains but 20 families. Among these there are no papists, nor reputed papists; and but 2 dissenting families. There is no meeting house in this parish.
The value of the Rectory is but £46 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No gentleman lives, or has a seat here, except the Patron, who has an ancient seat commonly called Hawridge Court.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry London 29 May 1681.
Institution 29 September Induction 8 October 1692.
Mr Hill of Choulsbury supplies it. Mr Anderson supplies Princes Risborough, *page 485*.
Families 20: souls; of which 2 are of Anabaptists.
(c) No public charity or benefaction of any to church or poor.
On adult baptized of Anabaptist parents.
Communicants about 10 or 12 at Easter last. Many too negligent in this particular.

Visitation AD 1712
Six families of dissenters, 3 Presbyterians, 3 Anabaptists.
No charity schole: one English schole for pay.
The Rector does not reside, but lives at Princes Risborough where he is Curate. This duty supplied once every Lord's Day by the Rector himselfe, or by Mr Nillis, a near neighbour to it.

None come to church un-baptized; many not confirmed.
Divine Service twice every Lord's Day.
Communions twice in a year; 8 or 10 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 383*)
Hoggeston (Hoggesdon)
(a) Mr Benjamin Reynolds, Rector.
Lord Carnarvan, Patron.
(b) It is about 5 miles in extent, and contains 28 families.
Among these there is no papist, nor reputed papist; no dissenter of any kind; nor any meeting house in the parish.
The Rectory is worth full £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in it.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 31 May 1702.
Institution 1 June Induction 4 June 1702.
Families 30: souls 160. No dissenters.
(c) No public gift or benefaction save a small close adjoyning to the gleab, value 40 shillings a year, the timber of which goes to the repair of the church, the rest to the clarke.
None un-baptized; severall not confirmed.
Communicants 70; of these 20 received at Easter last. Too many seldom, or never communicate at all.
The whole parish is the Lord Canarvan's, yet one tenant has a considerable estate in other parishes.

Visitation AD 1712
The Rector resides in his parsonage house.
None un-baptized; severall not confirmed.
Divine service twice every Lord's Day, also on Holy days and Litanie days when a congregation can be gotten.
Catechizing Sundays, Wednesdays and Frydays, if children will come.
Communions 5 times a year; communicants 80, of which the most part receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 384*)
Great Horwood (Great Harwood)
(a) Dr William Holloway, Rector.
The Warden and Fellows of New College Oxford, Patron.
(b) It is about 5 miles in extent and has 100 families in it.
The tithes of Singleburrow do also belong to the Rector of Harwood, being held of the College by lease. There are in this hamlet about 20 families.
Among all these not above 5 or 6 persons who do not go to church.
The value of the Rectory exceeds £80 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
There is but one gentleman of the parish, Mr Richard Barker, and he does not at present reside in it.
There is in the chancell of the church a monument of Mr Robert Barker, sometime a commissary in this diocese.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 9 July 1698.
Institution 7 July Induction 11 1702.
There are about 120 families in the whole parish: 500 souls; no dissenters.
(c) No public charity or benefaction either to church or poor.
None un-baptized; severall not confirmed.
Communicants above 200; of which about 50 received at Easter last.
Severall of age neglect to communicate altogether.

Visitation AD 1712
Families; above 100 in Harwood and Singleborough; about 13 that dissent and go sometimes to the Anabaptists. They have a licensed house in the parish, where they meet once in 3 weeks.
No charity schole, but one that teaches the children to read and write.
No charity of any kind, save 8 shillings issuing out of William Bradbury's farm in Singleborough paid yearly to the poore of the parish according to Dr Swanton's will, who was formerly Rector of this place.
The Rector lives in his parsonage house.
None come to church un-baptized; many not confirmed.
Divine Service twice every Lord's Day.

Catechizing every Sunday. No servants come to be instructed.
Communions 5 times a year; out of 100 communicants about 60 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 385*)
Ivinghoe

(a) Mr John Cleeve, Vicar.
Lord Bridgwater, Patron.
(b) It contains about [blank] families; of which near a third part are dissenters. No papists, no meeting house in this parish.
The value of the Vicarege is between £30 and £40 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it.
There is in the church wall the statue of some person lying all along, and an ancient nunnery at St. Margaret's in this parish.
Exhibit in Visitation AD 1706
(a) Mr William Earbury Vicar. See Pittleshorn.

Visitation AD 1709
(a) Ordination William Lincoln 21 September 1707.
Institution 22 September 1707.
Families 210: souls 840; in the town no dissenters, but in the out parts of it (it being above 9 miles in length) are about 10 or 11 families of dissenters, 3 of Quakers, the rest of Anabaptists; and of those severall come to church.
At St. Margaret's, five miles distance from the church the Anabaptists have of late set up a meeting, but it is said to be removing.
(c) No schole but what the Vicar teaches. But severall small parcells of land given to the poor, the rents whereof amount to about £8 a year; they are halfe yearly paid, according to the direction of the donors, and upon Good Fryday and St. Thomas day yearly distributed to the poor, immediately after divine service, by the minister and five or six of the most substantial parishioners.
Near the market place is a house said to have been formerly the town hall or sessions house, part of which with some land belonging thereunto value £10 per annum, has time out of mind been payd to the churchwardens and by them been generally laid out upon the repair of the church.
No adults beyond the age of 7 or 8 baptized; severall about and under that age.

Some known to come to church un-baptized; many not confirmed.
Communicants not above 30: and even that small number is more than there formerly used to be.
Gentlemen in this parish: Mr William Duncomb of Barley End, Mr Francis Neale, Attorney, and Clark of the Peace, Mr William Johnson, of Aston, a hamlet in this parish, and Mr John Wells of St. Margaret's, another hamlet belonging to it.

Visitation AD 1712
Families: 13 of Anabaptists and 3 Quakers. No meeting house here for 3 years past.
Ten poor children taught by the Vicar at the Lord Bridgewater's charge. The Vicar lives in his parish, but not in the Vicarege house.
None come to church un-baptized; many not confirmed. One adult baptized since the last Visitation.
Divine Service twice every Lord's Day, once every Litanie day.
Catechizing every Sunday during the summer season.
Communions 3 times a year, not above 30 at a time receive. Notice duly given beforehand.
Two pennances since my Visitation. No commutations.

(*page 386*)
Marsworth (Masswood)
(a) Mr John Theed, Vicar.
The Patronage is in Trinity College, Cambridge.
(b) It is of a small extent; containing 44 messuages and cottages.
There are but 5 dissenters; 3 Anabaptists, and 2 Quakers. No papists or reputed papists, no meeting house in this parish.
The value of the Vicarege is £50 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives in it. There is a seat which for many years was inhabited by the family of the Wests, now extinct. It is at present in the occupation of John Paynter, Esquire, of Hillshall, County Hertford.
There are in the church severall inscriptions relating to the family of the Wests, now extinct, the oldest in 1585, the last in 1700.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 19 September 1686.
Institution 30 July Induction 1 August 1692.
Families 85: souls 140; six dissenters, namely 5 Anabaptists and one Quaker.
(c) No public charity or benefaction save one acre of land let for 7 shillings a year, of which the church-wardens receive the rent, towards the repair of the church.
One comes to church un-baptized; many not confirmed.
Communicants about 30 who receive sometime or other in the year.
The rest generally neglect this part of their duty.
Mr Thomas Bateman, Curate. Licensed 23 December 1706.
Mr Evan Price, Curate. Licensed 26 September 1709.

Visitation AD 1712
Families 42: 3 dissenters vizt. 2 Anabaptists, 1 Quaker.
The Vicar lives at Barkhamsted, where he teaches the free schole, but serves his cure himselfe.
None come to church un-baptized; severall not confirmed.
Divine Service twice every Lord's Day.
Catechizing only in Lent. Communions 4 times a year; not above 12 receive at a time. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 387*)
Mentmore
(a) Mr Edward Hall, Curate.
Thomas Ligoe, Esquire, Patron.
(b) It is a Vicarege of about 5 or 6 miles in circumferance, and contains about 50 families.
Among these there are no papists, nor reputed papists; but two other dissenters, Anabaptists; no meeting house in this parish.
The value of the Vicarege is scarce £40 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
The Patron has a house and and estate in it. There are living in the parish Richard Rose, Esquire, and John Theed, gentleman.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706
(a) Mr William Mason, Vicar.

Visitation AD 1709
(a) Ordination 22 December 1706.
Institution 23 December 1706.
Families 49: souls 220; of these about 6 dissenters, Anabaptists.
(c) No public charity or benefaction save £3 a year given by Mr Prat, of which Mr Theads of this parish have the disposall.
None un-baptized; many not confirmed.
Communicants 20; about 16 received at Easter last.

Visitation AD 1712
Families 50, of which 2 or 3 antipaedo-baptists.
The poor children are put to schole at the charge of a societie in this parish.
The Vicar resides in his Vicarege house.
None come to church un-baptized; severall not confirmed.
Catechizing most part of the summer.
Communions 3 times a year; about 18 receive at a time. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 388)
Mursley
(a) Mr John Armitsteade, Rector.
The Duke of Rutland, Patron; in trust for Sir John Fortescue, Baronet, a lunatic.
(b) The parish contains about 60 families.
Among these but one dissenter, an Anabaptist. No meeting house; six papists.
The value of the Rectory is under £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Sir John Fortescue lives in his seat at Salden, a noble seat built by Sir John Fortescue, Knight, Privy Councellor to Queen Elizabeth and King James, Chancellor of the Exchequer, and of the Duchy of Lancastr, and Master of the Wardrobe.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Carlisle 22 May 1687.

Institution while see vacant by Samuel Fuller, Commissary of the Dean and Chapter 22 February Induction 26 February 1694.
Families 66: souls about 258; of these reputed papists, 10, one Anabaptist.
(c) No public charity or benefaction save some lands, and one small tenement called by the name of the church-house, wherein the poor of the parish at present inhabit; value £6 10 shillings a year.
None un-baptized; few or none confirmed.
Communicants at Easter about 60; not many of years of discretion who wholly neglect to communicate.

Visitation AD 1712
Families about 60; two of which are of popish dissenters.
One house, and a little parcell of land given towards the repair of the church.
The Rector resides in his parsonage house.
None come to church un-baptized; few confirmed.
Divine Service twice every Lord's, once every Holy day, Wednesday and Fryday.
Catechizing every Sunday sometimes on Holy-days.
Communions 4 times a year; 92 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 389)
Pitstone (Pittlesthorn)
(a) Mr John Cleeve, Curate: see Ivinghoe.
Lord Bridgwater, Patron.
(b) It contains about 50 families, among which there are some few dissenters. No papists.
It is a Curacy of £20 per annum payd by the Lord Bridgwater.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Part of my Lord Bridgwater's house is in this parish.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr William Earbury, Curate. License given 8 January 1707.

Families 52: souls 220; of these about 7 or 8, out of 3 families, Quakers. No other dissenters.
Nettleden, a hamlet of this parish not included in this account.
(c) Severall small parcells of land, given (as it is said) for the repairing of the highways, or any other extraordinary charge that should fall upon the parish. What is not expended upon those is commonly applied to the repair of the church.
Two children of Quaker parents lately baptized.
None come to church un-baptized; many not confirmed.
Communicants about 12; the rest neglect this duty.

Visitation AD 1712
Families about 50, of which one of Quakers, 2 of Anabaptists.
No house for a minister. They have for many years been supplied by the Vicar of Ivingho.
None un-baptized come to church; severall not confirmed.
Four adults in one family baptized since my Visitation.
Divine Service once every Lord's Day.
Catechizing every Sunday all the summer months.
Communions 3 times a year; about 10 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 390*)
Nettleden
(a) Mr Whitehead, Curate. See Great Gaddesden.
Lord Bridgwater, Patron; a peculiar.
(b) It is part of the parish of Pittlesthorn but the inhabitants are separated from it in all rates and assessments, and their chappell is distinct from the church. Great Gaddesden lies very near to it.
Here are severall families of Anabaptists who keep a meeting among themselves.

(*page 391*)
Slapton
(a) Dr Thomas Bayly, Rector.
William Theed, Patron.
(b) It is about 5 miles in compasse, and contains about 35 families in it.
Among these there are no papists, nor reputed papists, nor any other dissenters from the Church of England.
The value of the Rectory is above £80 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr Edward Butterfield, Rector.
Ordination James Lincoln 22 September 1700.
Institution 17 April Induction 21 April 1709.
Families 36: souls 160; of these 2 families of Anabaptists.
(c) No public charity or benefaction save one of £24 10 shillings a year in the disposall of feoffee's for the use of the poor. There is another of 3 nobles a year, for any use the parish pleases; and a third of 2 nobles, for the use of the poor.
None come to church un-baptized; severall are not confirmed.
Communicants 86; of which about 30 received at Easter last.

Visitation AD 1712
The Rector non-resident. He is now repairing of the Rectory. Order thereunto. The Curate non-resident £30 a year.
None come to church un-baptized; some not confirmed.
Divine Service twice every Lord's Day.
Catechizing about 6 months in the year. Communions always 4, mostly 6 times a year. Notice duly given.
No pennances nor commutations since my Visitation.
Mr Newbolt (see Wingrave) Curate licensed Thomas Lincoln 21 September 1691.

(page 392)
Soulbury
(a) Mr John Sambee, Curate.
The Patronage is in the Crown.
It is a Vicarege, yet has been served by a Curate time immemorial.
The endowment being £8 per annum paid by the officers of the Crown some time after Michaelmas to the Curate then being.
In the year 1642 Sir Robertt Lovet gave by will £40 per annum to the Curate, or Vicar, of Soulbury, provided the heirs of his family might have the nomination of him, else the said summe to be otherwise

disposed of. Ever since his death, the heirs of his family have had the nomination and constantly paid the summe of £40 per annum to the Curate.

(b) The parish is of a large extent, consisting of 4 small hamlets besides the town. In all which there are 103 families.

Of these 4 are of Anabaptists, and have a meeting-house in one of the hamlets. No papists, or reputed papists, in this parish.

(c) There is no lecture, school, almes-house, or hospital in it.

No person of quality or gentleman of estate lives here. The Lord of the Mannour has a seat in it.

In the chancell of the parish church are 2 monuments.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Humfrey London 22 September 1672.

Families 96: souls 440; of which 16 are Anabaptists. They have a monthly meeting, one Gyles of Winslow their cheif teacher. Their number not great.

(c) No charitable gift or benefaction of any kind to church or poor.

Three un-baptized come sometimes to church; very few confirmed.

Communicants 241; of these about 60 received at Easter last. Too many but seldom communicate.

Visitation AD 1712

Families 104. No meetings. A poor man teaches the children to read.

The Curate resides, but has no house belonging to his Cure.

Two adults not yet baptized come to church.

Divine Service twice every Lord's Day.

Catechizing from the beginning of February to mid-May.

Communions 5 times a year; of 300 communicants but 60 received at Easter last. Notice duly given.

No pennances nor commutations since my last Visitation.

(page 393)

Stewkley (Stewkly)

(a) Mr William Alport, Vicar.

The Bishop of Oxford, Patron.

(b) It is about 3 miles in length and 2 in breadth, and contains 128 families.

Among these there are no papists, nor reputed papists; about 24 Anabaptist, above 16 years of age, who have a meeting house here.
The value of the Vicarage rated at £54 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Only one gentleman lives in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Nathaniel Oxford 21 December 1673.
Institution 13 March Induction 17 1673.
Families 115: souls 510; of these 27 Anabaptists, no other dissenters.
They meet once a fortnight.
(c) A charitable gift of 18 shillings a year paid to the church-wardens, and by them distributed to the poor.
Ten shillings a year due out of Mr Duncomb's pasture called Oat-close, towards the repair of the church.
Two adults, Anabaptists, baptized since the last Visitation.
Communicants at Easter last about 100; many of years of discretion seldome or never receive at all.

Visitation AD 1712
Families near 120; of these 5 or 6 or Anabaptists, not above 20 persons in all.
Three arable lands, and about a rood of meadow, enjoyed by the sexton.
Three shillings and 4 pence a year paid by William Tomkins out of his two closes, towards the repair of the church.
The Vicar resides in his Vicarege house.
Seven adults baptized since my last Visitation. Some not baptized, more not confirmed, come still to church.
Divine Service twice every Lord's Day.
Catechizing always in Lent, and at other times when children are sent.
Communions 4 times in the year: 120 received at Easter last. Notice duly given.
One public pennance performed. No commutations since my last Visitation.

(*page 394*)
Swanbourne (Swanbourn)
(a) Mr John Pilkington, Vicar.
The Patronage is in the Crown.
(b) It contains 90 families.
Among these there are no papists, nor reputed papists, and but 3 dissenters, who are Anabaptists. No meeting house in this parish. The value of the Vicarege about £35 per annum.
(c) There is no lecture, almes-house, or hospital in the parish.
There is a gift of £5 per annum of William Goodwin late of this place, yeoman, for the education of poor children, to commence the 5th of April 1707.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 22 May 1687.
Institution 23 May 1687.
Mr John Anthony, scholemaster.
Families 78: souls 350; of which but 3 dissenters, Anabaptists.
(c) A charitie schole has been lately set up enowed with £17 a year for the teaching of 8 poor boys in order to fit them for trades; they are instructed in the principles of religion according to the church catechism.
About 3 acres and halfe of land value about 10 shillings a year, left towards the repair of the church. – other lands. The whole 50 shillings or £3 at the most.
But one un-baptized comes to church; many not confirmed.
Communicants but 60 at Easter last; too many neglect altogether that Holy ordinance.

Visitation AD 1712
The Vicar resides in his Vicarege house.
One adult, the son of an Anabaptist teacher, baptized since my last Visitation. None un-baptized, many not confirmed, come to church.
Divine Service every 3rd Sunday but once, the Vicar then assisting a neighbouring minister.
Catechizing Wednesdays and Frydays.

Communions at least 3 times a year; about 100 received at Easter last. Notice duly given. The sacrament refused to some young persons, as not of a fitting age to receive it.
No pennances nor commutations since my Visitation.

(page 395)
Whaddon

(a) Mr Thomas Shephard, Vicar.
The Warden and Fellows of New College, Oxford, Patron.
(b) It is 6 miles in extent, and contains 170 families.
Among these there is no papist, or reputed papist; no dissenters of any kind, except one man and his wife, who go to the Anabaptists. No meeting-house in this parish.
The Vicarege is at present under £50 per annum. The reason of it this; about 5 years ago Serjeant Selby purchased the Lordship of Whaddon, and contrary to the common usage of tithing here pretended to a modus of 5 marks per annum for all his tythable lands in this parish; which the Vicar refusing to accept of, he prefered a bill in Chancery against him, about 4 years ago, which has depended ever since, and is not yet come to an issue.
(c) There is no lecture, school, nor almes-house in the parish; only an old church-house (that is the name it has gone in time out of mind) which is ready to fall; by reason whereof the Lord of the mannor, though obliged to it, will neither repair nor rebuild it.
Only Mr Brown Willis lives here. He has part of a very large house, neatly repaired, belonging first to the Pygots, then to the Greys of Wilton, afterwards to the Duke of Buckingham, and now to the sayd Mr Willis.
Severall monuments of note in the church, q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry Oxford 30 May 1675.
Institution 17 Induction. 19 October 1681.
Families 160: souls about 500; dissenters 5.
(c) No public gift or charity save £83 formerly given to the use of the poor; the interest of which is duly distributed to them upon St. Thomas day.
None un-baptized; many not confirmed.
Communicants about 250; of which 120 receìved at Easter last. Many of age seldome or never communicate at all.

Visitation AD 1712
Families 144 of which 4 of Anabaptists.
The Vicar constantly resides.
None come to church un-baptized, but many un-confirmed.
Divine service twice every Lord's Day.
Catechizing in Lent, and at other convenient times.
Communions 3 times a year; of 400 communicants about 100 receive.
Notice duly given.
No pennances nor commutations since my last Visitation.
Mr George Prince LL.B. Vicar Institution 8 January 1712.

(*page 396*)
Tattenhoe (Tottenho)
(a) Mr William Barnwell, Rector.
Mr Serjeant Selby, Patron.
(b) It contains but 4 families, among which there are no dissenters.
The value of it is but £8 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments in the church.
Exhibit in Visitation AD 1706

Visitation AD 1712
(a) Ordination [blank].
Institution 7 November 1679.
Mr Francis Green, Curate.
Two families. No dissenters.
No Parsonage house; none residing upon the Cure.
None un-baptized, nor any confirmed.
Divine Service once every other Sunday. No Catechizing, nor any children. Communions once every year at Easter. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 397*)
Whitchurch
(a) Mr John Roe, Vicar.
The Patronage is in the Crown.

(b) It is about 2 miles in extent, and contains 90 families, besides such as receive alms of the parish.
There is but one dissenter among all these, an Anabaptist. No meeting house in this parish.
The value of the Vicarege is but £30 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish. There are 7 houses which are called church houses in which such of the poor live as receive alms.
There is no person of quality or gentleman of estate in this parish.
No monuments of note in the church, but there may be seen to this day in the parish the remains of Bull-Beck's castle, reported to have been the first baron in England.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry London 19 December 1703.
Institution 20 Induction 23 December 1703.
Families 90, besides those that live in the church house: souls above 400; only one dissenter, an Anabaptist.
(c) No schole but what the clerk teaches, to read, write, and say their catechism. No other charitable benefaction besides 8 church houses, in which such of the parish live as receive almes from it.
Two come to church yet un-baptized; not many un-confirmed.
Communicants near 300; of which not above 30 received at Easter last.

Visitation AD 1712
The Vicar at present lives at Leighton, where he is scholemaster and reads prayers to Mrs Leigh.
None come to church un-baptized, nor any but what are confirmed or will now be confirmed.
Divine service once every Lord's Day.
Catechizing in Lent and Advent. Communions 8 times in the year; of 200 communicants about 100 usually do receive. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 398*)
Wing
(a) Mr John Dichfeild. See Grove.
The Earle of Carnarvan, Patron.

(b) It contains 121 families.
Among which there are no papists, nor reputed papists, but some Anabaptists, who sometimes meet at their own houses.
The Vicarege is valued at £100 per annum.
(c) There is in the parish a schole and an hospital, the endowmentt of which is about £32 per annum.
The Earle of Carnarvan, and Thomas Ligo, Esquire, live in it.
There are some monuments in the parish church but of no great note or antiquity.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Robert Oxford 2 July 1660.
Institution 26 June Induction 8 July 1678.
Mr James Pilkington, master.
Families 124: souls about 660; of which 21 are Anabaptists. They have a monthly meeting in small numbers.
(c) A charity schole for 20 boys; they are instructed in the catechism of the Church of England, endowed by the Lord Stanhope, £10 a year.
Also an hospital endowed as above.
Few or none confirmed in this parish.
Communicants but 40 at Easter last.

Visitation AD 1712
Families: near 160; of which 6 are Anabaptists; who meet once a fortnight.
One hospitall, for 8 persons, who have £4 a year besides other advantages.
The Vicar resides upon his Cure. He has 2 assistants.
None come to church un-baptized; some not confirmed.
Divine Service twice every Lord's Day.
Catechizing Sundays, Wednesdays and Frydays in Lent.
Communions 3 times a year; between 40 and 50 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 399)
Wingrave
(a) Mr William Newboult, Vicar.
The Earle of Bridgwater, Patron.

(b) It is about 8 miles in compasse and contains 100 families in it.
Of which about 12 are of dissenters, 8 of Anabaptists, 4 of Quakers. There is no papist, nor reputed papist in this parish. The Anabaptists meet once a month in a dwelling house, in an inn-ship called Rousham in this parish.
The value of the Vicarege is about £40 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Chichester 23 September 1705.
Institution while see vacant by Samuel Fuller, commissary of the Dean and Chapter 23 September Induction 11 October 1705.
Families 100: souls 630; of these 7 families, the masters and dames of which are Anabaptists, but most of the children and servants go to church, their monthly meeting left off.
(c) The charitable benefactions to this parish are: one of 28 shillings a year; a second of £3 14s. 4d. a year; a third of 14 shillings a year. These at the disposall of feoffees for the use of the poor. A 4th of 30 shillings a year, and a 5th of 10 shillings a year, at the disposall of the parish officers, for the same use.
Two adults, Anabaptist, baptized since my last visit.
Some few come to church who are yet un-baptized; many that were never confirmed.
Communicants 250; of which 34 received at Easter last. There are many who seldome, or never, communicate at all.

Visitation AD 1712
A private schole in which 8 children are taught upon charity at the charge of the impropriator and Vicar.
There is one family of Quakers.
The Vicar lives often with his father, at 2 miles distance but serves the Cure himselfe.
18 adults baptized since my last Visitation; some few still come to church un-baptized, as some others not confirmed.

Divine service twice one Sunday and once another; also upon severall Holy days.
Catechizing every other Sunday throughout the year.
Communions 4 times in the year; of 250 communicants about 40 receive. Notice is duly given.
No pennances nor commutations since my last Visitation.

Newport Deanery

(*page 400*)

Astwood

No Vicar.

(a) Mr Robert Neville, Vicar. See Newton Blossomville.

The Patronage is in the Crown.

(b) It contains 32 families.

Of these 2 are of Anabaptists; no other dissenters.

The usual value of the Vicarege is £65 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.

Henry Chester, Esquire, lives in it, and Mr Francis Brace, Senior, of Bedford, Attorney at Law, has a house here.

Exhibit in Visitation AD 1706 per Robert Woodward nuper huius ecclesiae vicarium.

Visitation AD 1709

(a) Ordination Thomas Lincoln 24 September 1693.

Institution 23 December Induction 6 January 1706.

Families 31: souls about 165; of which 4 dissenters, Independents.

The number of dissenters is lessened, many of them coming frequently, and some constantly to church.

(c) No schole, but what a poor man teaches. A church baulk let two years in three at 2 shillings 6 pence a year for the repair of the church.

None un-baptized; some un-confirmed.

Communicants about 20; too many neglect their duty in this particular.

Visitation AD 1712

Families 5 of dissenters; of 4 of which severall come sometimes to church; but two meetings, and those upon the account of funeralls, these six years.

One of North Crawley teaches a private schole here.

(c) The 2 shillings 6 pence given to the clerk for looking after the town clock.

The Vicar resides in his Vicarege house, and serves both his Cures.

The parishes are contiguous.

Some adults come to church un-baptized; too many not confirmed.

Divine Service at Astwood once every Lord's Day, also Holy-days, Wednesdays, and Frydays.

Catechizing every other Sunday, and on Wednesdays and Frydays when there are prayers.
Communions 3 times a year; about 60 communicants, of which one halfe receive; at Easter last 20. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 401*)
Bletchley (Blechely)
(a) Mr Matthew Disney, Rector.
Brown Willis, Esquire, Patron.
(b) It contains in it, East and West Blechley, the village of Water Eaton, and that part of Fenny-Stratford that lies on the west side of London Road, and has about 200 families.
Among these there are 5 or 6 families of Anabaptists who hold a monthly meeting in a private house; one family and 2 or 3 in other families of Quakers; one woman of no note a papist.
The Rectory is worth £200 per annum, but has but 3 acres of gleab, the yard and gardens included.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No gentleman of estate lives, or has any seat in it. The Lord Greys of Wilton had about 300 years ago a noble seat called Water Hall, but upon their removal to Whaddon it was neglected and is now quite destroyed.
The church is well built, and by the Patron very much beautified. The chancell, which is already finished being paved with black and white stone, wainscoted round with Dantzick oak, and adorned wth a beautifull altar peice, communion table, and rails of the same. It is also separated from the church by a noble skreen of the same wood.
There are some monuments q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 18 December 1681.
Institution 19 July Induction 22 July 1693.
Families 180: souls about 900; of which 1 papist; one family and 3 single persons Quakers; 3 families and 3 single persons Anabaptists. These last have a monthly meeting in a private house of about 30 in number; no fixed teacher.
(c) No charity schole, but about 20 poor children taught to read and write at the charge of the Rector, and Lord of the Mannor.

Two houses in Fenny Stratford, within the parish of Blechley setled upon trustees, of which the Rector is one, for the benefit of the poor.
Some come to church un-baptized for awe of their parents.
Severall not confirmed.
Communicants at Easter last about 60; those who neglect their duties are the elderly persons. The younger seem to have a much better sense of religion.

Visitation AD 1712
Families 200: of which dissenters, 4 of Anabaptists, 1 of Quakers.
Three adults baptized since my last Visitation.
Divine Service twice every Lord's Day.
Catechizing performed: about 80 instructed in the church.
Communions 6 times a year; about 30 at a time receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 402)
Bradwell

(a) Mr William Norman, Vicar.
The Patronage is in the Crown.
(b) It is of a small extent, and contains 37 families.
Among these one family of Anabaptists, and one widow of the same sect; two Presbyterians, or Independents. No papists, nor reputed papists. No meeting house in this parish.
The value of the Vicarege is £66 per annum. It pays a reserved rent to the Crown of £3 per annum, and 9 shillings to New College.
(c) There is no lecture, school, almes-house, or hospital endowed within this parish.
No person of quality or gentleman of estate lives in it, but very near it at Bradwell Abbey, reputed a distinct parish and paying nothing to Bradwell upon any account, lives Sir Joseph Alston, Baronet.
There are no monuments of note in the parish church nor antiquities in the parish.

Exhibit in Visitation AD 1706
Visitation AD 1709
(a) Ordination Thomas Lincoln 19 September 1686.
Institution 23 August 1693.
Families 35: souls about 150; of which one whole family (numbering 7) Anabaptist, one other Anabaptist, 3 Presbyterians, all women.

(c) No public charity or benefaction of any kind, to church or poor.
None un-baptized; some not confirmed.
Communicants about 30 at Easter last; some there are who seldome or never receive at all.

Visitation AD 1712
Families 44: of which one of Anabaptists.
Only a gift of 20 shillings a year left to the poor.
The Vicar resides in his own house.
None come to church un-baptized; few of age but what will now be confirmed.
Divine Service twice every Lord's Day.
Catechizing not yet settled.
Communions 4 times a year; communicants that receive, about 12 at a time. Notice duly given.
No pennances, nor commutations, since my last Visitation.

(page 403)
Little Brickhill
(a) Mr John Harrison, Curate.
It belongs to the Archbishopp of Canterbury.
(b) It is of no great extent, yet has 70 families in it.
Of these 2 or 3 are Quakers, about as many Anabaptists. No papist, nor reputed papist, nor any other dissenters.
The value of the Curacie is scarce £30 per annum, of which the archbishopp's tenant pays £14 in money.
(c) There is no lecture, school, almeshouse, or hospital in this parish, but one Robert Seling gave by will anno 1694 £5 per annum for ever for a schole, which has accordingly been paid to a master ever since.
No person of quality or gentleman of estate has any seat here.
No monuments of note in the church nor antiquities in the parisn.
Exhibit in Visitation AD 1706

It is within the Archbishop's immediate jurisdiction. The chancell repaired; the church gone almost to ruin.

(page 404)
Great Brickhill
(a) Mr Samuel Barton, Rector.
The 3 daughters of Mr John Duncombe, Patron.

(b) It is about 4 miles in circumference and contains 80 families. Among these not above 10 or 12 dissenters, Anabaptists and Quakers. No papists, nor reputed papists. There was a meeting in one of their houses but it is gone.
The living valued at £150 per annum, but it is not worth so much.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality nor gentleman of estate, except the relict and daughters of Mr Duncomb, lives in it.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Benjamin Ely 3 March 1671.
Institution 8 January Induction 9 [January] 1679.
Families 80: between 450 and 500 souls; of these about 30 Anabaptists and Quakers. One Sturk, an Anabaptist set up a meeting here the last summer. They have met but thrice, and most of them from the neighbouring villages.
(c) No public, or charity schole. No gift towards the repair of the church. The poor of the parish have an annual rent from Redburn in the County of Hertford, and some lands and tenements here, under the direction and disposall of feoffess in trust, of whom the Rector is one, to the value of about £13 per annum.
What abuses had been committed in these charities, have been lately examined by the Commissioners for Charitable Uses, and redressed, and some new regulations made concerning them.
Some constantly, and more occasionally, come to church who are unbaptized, and some may probably be still not confirmed.
Communicants at Easter about 60; there are many who seldome or never receive.

Visitation AD 1712
About 4 families of dissenters, Quakers, and Anabaptists. The meeting fallen.
No charity schole, but the children generally taught to read and say their catechism by schole-dames, at the charge of some of the parish.
The Rector resides in his parsonage house.
None, or but one, comes to church un-baptized; scarce any but what will now be confirmed.
Divine Service twice every Lord's Day.

Catechizing from the beginning of Lent till after Michaelmas. The parishioners send their children and servants duly to be instructed.

Communions 4 times a year; about 60 or 70 usually receive. Notice duly given.

No pennances nor commutations since my last Visitation.

(page 405)

Bow Brickhill

(a) Mr Philip Davies, Rector. See Bradenham *page 489*.
Sir William Buck, Patron.

(b) It is between 4 and 5 miles in compasse, and contains 60 families in it.

Of which 5 are of dissenters; 3 Quakers, 2 Anabaptists. No other dissenters, nor any meeting house in the parish. No papists, or reputed papists.

The Rectory is somewhat better than £100 per annum.

(c) There is £16 per annum left to poor superannuated housekeepers, £5 of which is deducted for a master to teach poor children to read.

No person of quality or gentleman of estate lives, or has any seat here.

There are no monuments of note in the church nor antiquities in the parish.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Herbert Hereford 20 February 1675.
Institution 8 December 1687.
Mr Martin Hall Curate. Ordained Deacon Richard Peterborough 12 March Licensed Curate by Commissary 2 May 1705.
Ordained William Lincoln.
Licensed Curate by him.

Families 60: souls about 300; of these about 30 dissenters vizt. Anabaptists 12; the rest Quakers. Many absenters.

(c) No schole but that before mentioned left by Mr Parrot. Besides the £5 to the master, there is 20 shillings a year given to the minister for 2 sermons: the rest is distributed to aged housekeepers, according to the will.

None un-baptized; many yet un-confirmed.

Communicants 12 at Easter last; scarce 20 receive in all. The rest utterly negligent in this particular.

Visitation AD 1712
Families circa 70; of which 3 of Baptists, 4 of Quakers.
About 12 children taught upon the charity above. Two pounds five shillings left to the repair of the church.
The Rector lives at his other Cure of Bradenham, 20 miles distance. The Curate not resident but near at hand. He has £28 a year and the benefit of 2 charity sermons, and perquisites. The whole about £30 a year.
None un-baptized come to church; few not confirmed.
Divine Service twice every Lord's Day, on the greater feasts and fasts.
No congregation to be got at other times.
Catechizing [blank].
Communions 3 times a year from Easter to Whitsuntide in the morning; seldome more than 20 receive. Notice duly given: one refused the communion.
No pennances nor commutations since my last Visitation.

(*page 406*)
Broughton
(a) Mr Adam Booker, Rector.
Francis Duncomb, Esquire, Patron.
(b) It is about 6 miles in compasse, and contains 22 families.
There is neither papist, nor dissenter in the parish.
The value of the Rectory is £85 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate besides Mr Duncombe lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Ralph Exeter May 14 1659.
Institution 7 February Induction 25 1678.
Families 23: souls 150; no papist nor dissenter.
(c) No public charity or benefaction of any kind, to church or poor.
None un-baptized.
Communicants about 30 at Easter last; too many seldome, or never receive at all.

(page 407)

Calverton

(a) Mr William Carpender, Rector.

The Patronage lies between the Countesse Dowager of Salisbury, and John Bennet, Esquire.

(b) It is of no large extent. Contains about 50 families.

Among these there is no papist, nor reputed papist; and but one other dissenter, an Anabaptist, and 3 or 4 poor people perverted by him. No meeting-house in the parish.

The Rectory is worth £100 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.

No person of quality or gentleman of estate lives in it.

No monuments of note in the church nor antiquities in the parish.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Henry Chichester 31 May 1660.

Institution 15 September 1661.

Families 50: about 250 souls; of which about 6 Anabaptist.

(c) No charity or benefaction to church or poor, save a legacy of Sir Simon Bennet's to cloath 6 poor men in blue every year; and another small gift left by William Elmer, for one poor man, and one poor woman.

None un-baptized, some not confirmed.

Communicants at Easter not above 10, besides the Rector's family.

Too many will not be prevailed with, though often admonished, to receive at all.

Visitation AD 1712

Mr John Taylour, Rector. Instituted 18 February 1711.

Families 46: of which 2 of Anabaptists.

There are 10 almes houses with 6 acres of land, and trustees chosen by the parish to manage it for the poor.

The Rector lives in London, his Curate in the parsonage house. He has 30 guineas a year salary.

None un-baptized come to church; most confirmed.

Divine Service twice every Lord's Day.

Catechizing all the Lent.

Communions five times in the year; not above 9 at a time receive.

Notice duly given.

No pennances nor commutations since my last Visitation.

(*page 408*)
Chicheley (Chichley)
(a) Mr William Barbour, Vicar. See Farndish, Archdeaconry Bedford in Clopham.
Sir John Chester, Baronet, Patron.
(b) It contains 38 families.
Among which there are no dissenters of any kind.
The value of the Vicarage is not much above £60 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Sir John Chester has a considerable estate, and a good ancient seat in it, though he does not, at present, live here.
There are some monuments of considerable note in the parish church.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Chester 15 September 1670.
Institution 4 May 1685. Resides here.
Families 27: souls 151; of which no papists nor other dissenters.
(c) No charitable gift or benefaction, save £2 12s. 0d. left as a public legacy to the poor.
None un-baptized; severall that were never confirmed.
Communicants at Easter last, 12; 18 there are that seldome, or never receive at all.

(*page 409*)
Clifton Reynes
(a) Mr William Underwood, Rector.
Sir Henry Hobart, Patron.
(b) It contains 40 families.
Among which there are but 2 dissenters who are Independents; no papists nor meeting house in the parish.
The value of the Rectory is about £70 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monument of note in the church or chappel.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 22 December 1689.
Institution 6 Induction 8 December 1704.
Families 40: souls 200; of which but 2 dissenters.
(c) No charitable gift or benefaction of any kind to church or poor.
Communicants 21 at Easter last; there are few at years of discretion who have not sometimes received.

Visitation AD 1712
Families above 50; of which 2 of Independents.
The Rector resides in his parsonage house.
None un-baptized; too many not confirmed.
Divine Service twice every Lord's Day.
Catechizing Communions 3 times a year; about 40 usually receive.
Notice duly given.
No pennances nor commutations since my last Visitation.

(page 410)
Emberton
(a) Dr William Aspin, Rector.
Mr Coppin of Market-street, County Hartford, Patron.
(b) It is of a pretty large extent and contains 100 families.
Of these there is one of Quakers, and one of Independents. There is no papist, nor reputed papist; nor any meeting house within the parish.
The Rectory is taxed at £100 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Galloway 20 April 1661.
Institution 30 October 1661. Induction 12 November following.
Families 100: souls 400; of which 1 family of Quakers, and 1 of Anabaptists.

(c) No public charity or benefaction of any kind, to church or poor.
One adult, of Anabaptist parents, baptized since my last Visitation.
Communicants at Easter about 25; the most part seldome, or never receive.
One Leapidge, a farmer's son, and citizen, has purchased an estate here to the value of £7,000, and built a new house upon it.

Visitation AD 1712
A cottage of about £7 a year which is employed to the use of putting forth children apprentices.
The Rector lives in his parsonage house.
One adult baptized since my last Visitation.
Divine Service once every Lord's Day. It is done by one at the Rector's charge. No catechizing.
Communions 4 times a year; about 25 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 411*)
Gayhurst (Gothurst)
(a) Mr Thomas Mellor, Rector.
George Wright, Esquire, Patron.
(b) It contains about 20 families.
Among which there are no dissenters, save 3 papists; or no quality, or estate.
The value of the Rectory is £32 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
The patron has a Mannour house, at which he usually lives about one quarter in the year.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 21 December 1684.
Institution in Visitation Metropolitan by Thomas Exeter 25 June 1686.
Families 19: souls 60; of which 2 popish families consisting of 10 persons.

(c) No charitable gift or benefaction to church or poor.
None un-baptized, nor any of age un-confirmed.
Communicants about 30, of which 20 receive 3 times a year.

Visitation AD 1712
Families 20 of which 2 are of papists.
The Rector lives in his parsonage house.
None un-baptized, scarce any of age not confirmed.
Divine service twice every Lord's Day.
Catechizing as often as any come to be examined.
Communions 3 times a year; not above 12 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 412*)
Hanslope with Castlethorpe (Hanslope cum Castlethorpe)
(a) Mr William Ward, Rector.
The Patronage is in the Mayor and Corporation of Lincoln who have the impropriations worth £400 a year.
(b) It is by computation 20 miles in compasse, has a large parish church with a parochial chappell and 300 families in it.
Among these there is no papist, nor reputed papist. Two families of Quakers, five or six of Anabaptists. No meeting house in the parish.
The value of the Vicarage is £50 per annum during the present lease of the impropriation. There are no tithes belonging to it, but it depends wholly on the Citty of Lincoln's allowance for its value.
(c) There is no lecture, school, almes-house, or hospital in this parish.
Two persons of quality have houses in it; vizt. the Lord Herbert of Cherbury, and the Lord Perrepont, and 2 or 3 gentlemen of estates.
There are no monuments of note, nor other antiquities; only in the chancell of the chappell there is a monument erected for Sir Thomas Tyrrell, late one of the Justices of the Common Pleas, and his Lady.
Exhibit in Visitation AD 1706
Sir Peter Tyrrell has the lease of the impropriation and about 6 years to come in it. Anno 1707.

Visitation AD 1709
(a) Ordination Joseph Peterborough 24 September 1676.
Institution 8 Induction 16 February 1677.

Families near 400: souls about 1,800; no dissenters save one family of Quakers, and four or five of Anabaptists at Castle-thorpe; where is the parochial chappell belonging to Hanslope.
(c) No schole but what a young man teaches at 2d. a week. No gift to the poor save 12 or 14 shillings (vizt. 1712 16 shillings) given time out of mind, to be distributed at midsummer, and St. Thomas days. There is also 16 shillings given towards the repair of the church, and other charitable uses mentioned in the deed of gift, which for some years past has been employed towards the charge of the church-wardens yearly. Query – whether this matter be yet ended as it ought to be.
None un-baptized; many not confirmed. Communicants about 800; of which about 140 received at Easter last. There are many who seldom or never communicate at all.

Visitation AD 1712
The Vicar resides upon his Cure.
Divine Service twice every Lord's Day at the church and chappell. Also on Holy-days and Frydays.
Catechizing omitted.
Communions 4 times a year; of near 6 or 700 communicants about 140 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

1705 – The present tenant to the Rectory is Sir Peter Tyrrill who has about 8 years of his lease to come.

(page 413)
Hardmead
(a) Mr John Pateman, Rector.
Sir John Hubord, Patron.
(b) It contains somewhat above 20 families.
Among these are but 2 dissenters, Independents; no papists, nor reputed papists. No meeting house in this parish.
The value of the Rectory is about £70 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church or chappel.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Benjamin Lincoln 21 May 1665.
Institution 5 August 1668.
Families 20: souls 70; of which 2 Independents.
(c) No public charity or benefaction to church or poor.
None un-baptized come to church; some not confirmed.
Communicants about 16 at Easter last; some never receive at all.

Visitation AD 1712
The Rector resides upon his Cure.
None un-baptized come to church.
Divine Service twice every Lord's Day.
Catechizing [blank].
Communions 3 times a year; not above 6 or 7 at a time receive. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 414*)
Haversham
(a) The Rectory void; Mr Thomas Gregory, Rector.
The Lord Haversham, Patron.
(b) It contains about 50 families.
Among which there are no papists, nor reputed papists.
The value of the Rectory is £80 per annum.
No antiquities of note in the parish.
Exhibit in Visitation AD 1706 per Thomas Offley Curate durante Vacatione.

Visitation AD 1709
(a) Ordination Humfrey London 19 November 1694.
Institution 18 Induction 23 September 1706.
Curate [blank].
Families 52: souls about 200; no totall dissenters; about 12 or 15 occasionall conformists.
(c) A public schole for poor children maintained by my Lord Haversham, the salary £4 a year; one Marriott teaches it. About 12 or 15 taught. They learn the church catechism only. No other charity or benefaction to church or poor.
None un-baptized; some not confirmed.
Communicants about 20 when most; usually ten or twelve.
Arthur Annesley, Esquire, lives at present in the Lord Haversham's house.

Visitation AD 1712
Families about 60. A benefaction of 13 shillings 4 pence given towards the repair of the church.
The Rector resides upon his other Cure at Tuddington.
Mr Ralphe Clayton resides (cum stipend £30 per annum).
None un-baptized come to church; many not confirmed.
Divine Service twice every Lord's Day.
Catechizing as often as children can be got to instruct.
Communions 4 times a year; 20 received at Easter. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 415*)
Lavendon with Brayfield (Lavendon cum Brayfeild)
(a) Mr Noel Lawson, Vicar.
The Earle of Gainsburgh, Patron.
(b) It is about seven miles in compasse and contains about 100 families.
Of these 5 are of dissenters, Anabaptists; no meeting house in this parish.
The Patron hath of late annexed the Rectory to the Vicarege; which is held by the present Vicar by way of lease for the term of his being incumbent. The Vicarege is commonly let for £20 per annum, the impropriation for £14. Besides which there are some small tythes arising from Brayfeild, to the value of £4 or £5 a year.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in Lavenden. There is a seat called Lavenden Grange formerly an abbey, now but an indifferent house, belonging to Thomas Newton, Esquire, of Yardley in Northampton-shire, and at present in the tenure of William Cooper, farmer. At Brayfeild there now lives William Jarrey, Esquire, Justice of Peace for the Countys of Bucks and Bedfordshire, Sollicitor to the late Queen Mary, and Councill to King William.
No monuments of note nor other antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 21 September 1701.
Institution 22 Induction 24 September 1701.
Families 118: souls 522; of these 40 dissenters vizt. four Quakers: the rest Anabaptists.

(c) Some land given for the repair of the church, to the value of £4. It has been let for £5.
But one un-baptized comes to church. There are not above 7 or 8 confirmed in the whole parish.
Communicants 200; of which above 40 received at Easter last.
Severall of years of discretion have not for many years once communicated at all.

Visitation AD 1712
Families 120; of which 7 of Presbyterians, 1 of Quakers.
The former have a licensed house, not used these 10 years more than once for a funerall sermon not long ago.
One teaches a private school; the children duly instructed in the principles of religion.
Fourty pound left by one Mr Throckmorton for the benefit of the Vicar who has the use of it and is to pay it to the next succeeding Vicar.
The Vicar lives in his Vicarege house.
One not baptized comes to church; severall not confirmed.
Divine Service twice in the 2 churches every Lord's Day; also on Litanie and Holy days.
Communions 3 times a year in each parish; communicants in Lavenden 240, of which 36 usually receive: in Brayfeild about 30 of which 12 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 416*)
Great Linford (Linford Magna)
(a) Mr John Coles, Rector.
Richard Uthwat, Esquire, Patron.
(b) There are in it 46 houses besides the Rectory; 6 almeshouses, and a schole house; but not all inhabited, and some only by single people.
Among these there are 6 or 7 Presbyterians; no meeting house in the parish; no papists.
The value of the Rectory is £95 per annum.
(c) There is a schole, and six almes-houses founded by the late Sir William Pritchard, Knight; they are not yet quite finished.
Richard Uthwat, Esquire, has a seat here, in which he sometimes lives.
No monument in the parish: but one intended to be erected for Sir William Pritchard, late alderman of London.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Llandaff 17 March 1694.
Institution 4 February Induction 22 1699.
Mr John Marriot, master with stipend £10 per annum.
Families 47: beside 6 almeshouses, with but one person in each; souls about 193; of which about 15 go to the Presbyterian, or Independent, meeting at Newport Pagnell; 8 others go to church in the morning, and to the meeting in the afternoon. These besides little children.
(c) The schole before mentioned teaches the poor children to read, write and cast account. They are taught the church catechism, and an abridgment of Bishopp Williams.
Other charities there are vizt.
1. £8 a year left many years ago for the use of the poor, and duly disposed of by the officers of the parish.
2. Six almes-houses of Sir William Pritchard, before mentioned, endowed with £23 8s. 0d. a year for the poor almes-people, at 18d. a week for each. The schole is disposed of by the minister and churchwardens with the consent of the Lord of the Mannor; the almeshouses without it.
None un-baptized; 8 persons not yet confirmed.
Communicants 81; about 26 in all received at Whitsuntide. There are many that seldome or never communicate at all.
Mr Uthwat had the estate from his uncle Sir William Pritchard AD 1704.

Visitation AD 1712
Three families wholly dissenters; some in others; about 14 persons in all.
The number of charity scholars uncertain from 10 to 20; they are well instructed in the principles of religion.
The Rector resides upon his Cure.
None un-baptized; few if any un-confirmed.
Divine Service twice every Lord's Day; also every Holyday and Litany days in summer, when a congregation is to be had.
Catechizing every Sunday from Michaelmas till May.
Communions 3 times a year, besides 2 Sundays after Easter. About 80 communicants; about 18 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 417)
Little Linford (Linford Parva)
(a) Mr Robert Woodward, Curate.
A donative: Mr John Knap, Patron.

(b) It is about 5 miles in compasse and has 16 families in it.
Among which there are no dissenters from the Church of England.
The allowance to the Curate is £10 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Mr John Knap has a seat there.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr Robert Creed, Curate. See Lathbury.
Families 13: souls [blank]. No dissenters.
(c) No public charitie or benefaction of any kind, to church or poor.
Communicants at Easter last, 20.
Mr Knapp's family is sometimes here, and sometimes at London.

Visitation AD 1712
Families 11. No dissenters.
No house nor tithes for the Curate.
Divine service twice every Lord's Day.
None come to church un-baptized: some not confirmed.
Catechizing all the Lent.
Communions 3 times a year; nine received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 418)
Loughton
(a) Mr George Modd, Rector.
The Patronage is in Trinity College, Cambridge.
(b) It is of small extent, and contains 47 families.
Of these there is one of Quakers; no other dissenters; no papists or reputed papists in this parish.
The value of the Rectory is £110 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality lives in it. Mr Charles Holt the most considerable gentleman in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination [blank]. Institution [blank].

Mr Anthony Norman, Curate, lives in the Rectory, stipend £40 and surplisse fees. Ordination James Lincoln 26 May Licensed Curate 27 May 1700.

Families 58: souls about 220; of these 1 family of Quakers. No other dissenters.

(c) No public charitie or benefaction, save 20 acres of arable land, value £7 a year, given, and employed towards the repair of the church.

None un-baptized; some not confirmed.

Communicated about 30 at Easter last; some seldome or never receive at all.

Visitation AD 1712

Families 40; of which 2 are dissenters: one Quaker, one Anabaptist.

The Rector is Senior Fellow of Trinity College in Cambridge; and lives there. His Curate has £40 a year stipend, and resides upon his cure.

None un-baptized come to church; some not confirmed.

Divine service twice every Lord's Day.

Catechizing all the time of Lent.

Communion 4 times a year. About 50 communicants; 20 received at Easter last. Notice duly given.

No pennances nor commutations since my last Visitation.

(page 419)

Lathbury

(a) Mr Robert Creed, Curate. See Linford Parva.

It is a peculiar belonging to the Dean and Canons of Christ Church, Oxford.

(b) It contains 23 houses, but small families.

Among these there are but 2 dissenters, Independents; no papist, nor reputed papist in this parish.

The Curacy is worth [blank].

(c) There is no lecture, school, almes-house, or hospital in this parish.

Henry Andrews, Esquire, has his estate and house here. Sir Henry Andrews, Baronett, at the request of his daughter Margaret, a young lady of extraordinary pietie, and who dyed before she was 14 years of age, beautified the chancell with wainscots, a pavement of black and

white marble. He railed in the communion table, and furnished it with a velvet carpet, cushion, damask linnen, and plate.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Families 23: souls 100; no papist, 10 dissenters.
(c) No public or charity schole; no other benefaction save some parcells of land called Cobbs, value £6 a year, employed in repairing the church and bridge.
None un-baptized; severall now to be confirmed. Communicants 50; of which about 14 received at Easter last.

Visitation AD 1712
Families 22: one of which and 4 single women are Anabaptists.
The Curate personally resides upon his Cure.
None un-baptized; all of competent age ready to be confirmed.
Divine service twice every Lord's Day, once every Holy day, and Litanie days in Lent.
Catechizing great part of the spring and summer season.
Communions 3 times a year. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 420*)
Milton Keynes (Middleton Keynes)
(a) Mr William Wotton B.D. Rector.
Earl of Nottingham, Patron.
(b) It is a Rectory 8 or 10 miles in circuit, and contains about 30 families.
Among these there are no papists, nor reputed papists; but one man a dissenter, a Presbyterian. No meeting house in this parish.
The value of the Rectory is about £180 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality, or gentleman of estate lives in it.
But one ancient monument, that is legible, in an aisle adjoyning to the chancell, which has been used as a school house ever since 1585. There are many gravestones which once had brasse inscriptions now lost. No other antiquities in the parish.
Exhibit in Visitation AD 1706
Mr Wootton has built a good new Rectory house, at his own charge.

Visitation AD 1709
(a) Ordination Gilbert Salisbury 22 December 1689.
Institution 14 December Induction 20 January 1693.
Families 31: souls about 170; of which 1 only dissenter, an Independent.
(c) No public or charity schole; no other benefaction to church or poor.
None un-baptized; few un-confirmed.
Communicants yearly about 50. They never receive all at Easter.

(page 421)
Moulsoe (Moulso)
(a) Mr Joshuah Hotchkis, Rector.
The Countesse Dowager of Northampton, Patron.
(b) It is about 2 miles in extent and has 50 families in it.
Among these there are dissenters of severall kinds who have 2 houses licensed wherein they have meetings sometimes upon the weekdays.
No papists, nor reputed papists in this parish. The value of the Rectory is about £120 per annum.
(c) There is a school for teaching to read and write, to which the Lady Northampton pays £6 per annum to have all the poor children taught.
No lecture, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Lincoln 27 July 1674.
Institution 2 June Induction 4 [June] 1696.
See Kingsey in Waddesden: *page 455*.
Families 67: souls 270; of these 30 Presbyterians; no Quakers. Two public meetings.
(c) No public charity or benefaction save land in Moulso feild, value 20 shillings a year, given and employed towards the repair of the church.
Some few un-baptized come to church; many not confirmed.
Communicants 30; about 12 received at Easter. Many seldom, or never communicate at all.

Visitation AD 1712
Families about 60: the Quakers and Presbyterians have each a meeting.
The Rector lives at his other Cure of Kingsey.
The Curate resides: stipend [blank].
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day.
Catechizing [blank].
Communions 4 times a year; not above 20 received at Easter last.
Notice duly given.
No pennances nor commutations since my last Visitation.

(page 422)
Newport Pagnell
(a) Dr Thomas Banks, Vicar.
The Patronage is in the Crown.
(b) It is a mile in extent and has betwixt 500 and 600 families in it. The dissenters are about the fifth part of the parish. They consist of Presbyterians, Independents, and Anabaptists; but yet joined in one meeting house, till of late a difference about their preacher occasioned another. There are not above six families of Quakers; nor is there one known papist in the parish.
The setled value of the Vicarege is £15 per annum; ten payd by the impropriator, and £5 in some scattered parcells of glebe.
(c) There is no lecture, or free-schole in the parish. There is one hospital endowed called Queen Anne's hospital, the rents of which are betwixt £60 and £70 per annum. It is for the support of a master, and six poor persons, 3 men, and 3 women. The Vicar for the time being is the master. There are 4 governours who have an honorary trust; and the Bishopp of Lincoln for the time being is the prime Visitor.
There is no gentleman's seat in this parish besides one in Caldecot, a branch of this parish, belonging to Captain Thomas Chapman.
No monuments of note in the church or antiquities in the parish.
There are some remembrances of benefactions to the town, which together with the names of the benefactors, are set up in the church.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Samuel Tuam 4 August 1663.
Institution 2 May 1688.

Families between 6 and 700: Between 3 and 4,000 souls; of these the 6th part dissenters, most Presbyterians and Anabaptists, but a few Quakers, no papists. In the Presbyterian meeting Mr John Hunt teaches, in the Anabaptist Robert Hanvill, a stocking-weaver. They meet twice a week, the Quakers once a month.

(c) Two scholes taught, one Latin by Mr Woodward; one English by Mr Lettin; but both these for pay.

There is also a charity schole built about 17 years ago by Samuell Christy, Esquire; but not yet endowed. However the parish pay a master to teach the poor children to read, write, and say their catechism, and are brought to church in a body every Sunday.

Some lands and tenements were anciently given, to the value of £60 a year; for the repair of the church, bridges, and high-ways.

None un-baptized come to church but many never confirmed.

Communicants about 200; many never receive at all.

Visitation AD 1712

The Vicar resides personally upon his Cure.

Divine service twice every Lord's Day; also all Litanie, and Holy days.

Catechizing every Sunday in Lent. Communions 10 times a year; between 2 and 300 communicants.

Most of them received at Easter last. Notice duly given.

No pennances nor commutations since my last Visitation.

(*page 423*)

Newton Longville (Newnton Longvill)

(a) Mr Joseph Lavington, Rector.

The Patronage is in the Warden and Fellows of New College in Oxford.

(b) It is about a mile and halfe every way, and contains about 80 families in it.

In these there is one papist and 5 or 6 Anabaptists who used to meet once of a month, afterwards once in 2 months. Whether they now meet at all is not certain.

The Rectory is better worth than £80 a year.

(c) There is no lecture, school, almes-house, or hospital in the parish, unlesse it be a church house for poor people, without any endowment belonging to it.

No person of quality or gentleman of estate lives, or has any seat here.

No monuments of note in the church nor antiquities in the parish.

Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 1 December 1680.
Mr John Lydiat, M.A.
Ordination Gilbert Salisbury 7 June 1696.
Institution 22 December 1709.

Visitation AD 1712
Families more than 60; of which 1 of Anabaptists.
The Rector resides in his parsonage house.
None un-baptized, nor un-confirmed.
Divine service twice every Lord's Day, once every Holy-day and Litanie day.
Catechizing every Sunday from February to November.
Communions 3 times a year; of 200 communicants but 43 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.
Mr Richard Ridge M.A., Rector.
Ordination [blank]. Institution [blank].

(*page 424*)
Newton Blossomville (Newton Blossomvile)
(a) Mr Robert Neville, Rector. See Astwood *supra page 400*.
William Farrer, Senior, Esquire, Patron.
(b) It is about a mile in extent every way, and has 50 families in it.
There is but one professed dissenter in the parish, an Independent.
No meeting house in it. Two women papists; one has £80 a year for life.
The value of the Rectory is £70 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 24 September 1693.
Institution [blank]. Induction 26 July 1694.
Families 51: souls 229; of which 2 dissenters, Independents. No papists.

(c) A poor woman teaches children to read.
Four acres and halfe of land, and a little patch of meadow, one acre of which and the patch the clerk has; the 3 acres and halfe let at £1 12s. 6d. a year, besides 3 baulks let at 2 shillings a year; all for the repairs of the church. These lands have usually been ploughed and sowed by the churchwardens, and the crop sold to the highest bidder; the money commonly spent at the selling of the grain. Care should be taken to prevent this.
None un-baptized; some not confirmed.
Communicants at Easter 25; not above 50 in the whole parish.
Many too much neglect this Holy Sacrament.
In the church are 2 chancells: one belongs to the Rector wants tiling but care will be taken about it; the other to the patron, William Farrer, Esquire, of Cold Brayfeild which is a nasty hole; the windows filled up with clay, instead of glasse.

Visitation AD 1712
Two poor women teach children to read and say their catechism.
The money of the lands above mostly spent at the town meetings.
The Rector lives on his vicarege at Astwood.
None come to church un-baptized; severall not confirmed.
Divine service once every Lord's Day.
Catechizing every other Sunday in the afternoon.
Communions 3 times a year; of 100 communicants about 50 receive.
Notice duly given.
No pennances or commutations since my last Visitation.

(page 425)
North Crawley
(a) Mr Thomas Dewbery, Rector.
Nicholls Hackett, Esquire, Patron.
(b) It contains about 150 families.
Of which six are of Quakers, and three of Anabaptists, who have a meeting house here. There are no papists, nor reputed papists in this parish.
The value of the Rectory is £155 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in it.
The Patron has a mansion house in this parish in which he dwells.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 19 September 1686.
Institution 9 October 1686.
Families 145: souls 750; of which 4 Anabaptists: 8 Quakers.
(c) No public charity or benefaction of any kind to church or poor.
None come to church un-baptized; what not confirmed unknown.
Communicants at Easter last 65; some of years have not yet received.
It is hoped they will.

(*page 426*)
Olney
(a) Mr Henry Elliot, Vicar.
William Johnson, Esquire, Patron.
(b) It consists of the town of Olney, and hamlet of Warrington. It is about 2 miles every way in extent, and contains near 500 families.
Among these there are many dissenters from the Church of England; Presbyterians, Anabaptists, Davisites, and Quakers.
There are several meeting houses; for the Anabaptists, one; for the Davisites one; for the Quakers one; for the Presbyterians or Independents, the fewest of all, one. Two papists, a man and his wife, of little condition.
The value of the Vicarege is £60 per annum, paid in equall proportions by the Patron at Lady day and Michaelmas.
(c) There is no lecture, school, almes-house, or hospital endowed within this parish.
Two gentlemen's seats in it: one, the Patron's in Olney; John Throckmorton, Esquire, in Warrington.
No monuments of note in the church or antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas York 22 September 1689.
Institution 1 August 1701.
Families near 500: about 2,000 souls; of these 2 or 3 papists; and a sixth part dissenters. In the Anabaptist meeting Joseph Palmer, a woollen-draper, teaches; in the Davisites, Mr Bere, an apothecary, assisted by John Chater, a butcher.
(c) No public charity or benefaction either to church or poor.
One adult, of Anabaptist parents, baptized since the last Visitation.

None un-baptized come to church but occasionally; many not confirmed.
Communicants about 100 at Easter; too many neglect this Holy office.
No gentleman besides the 2 before mentioned.

Visitation AD 1712
Families: above 400; of which near a 4th part dissenters: Anabaptists, Independents, Quakers. 3 licensed houses: Joseph Palmer teaches in the Anabaptists, Mr Morrice in the Independents. These meet every Sunday and sometimes on week-days. The Quakers once in 3 weeks.
Some small rents belonging to the poor, and well applied.
The Vicar resides in his Vicarege house.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day. Also on Litanie and Holy days.
Catechizing every Sunday in the afternoon during the summer season.
Communions 3 times a year; about 150 receive at a time. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 427*)
Ravenstone
(a) Mr Robert Eskrigg, Vicar.
The Earl of Nottingham, Patron.
(b) The parish is about a mile in extent, and has 50 families in it. Among these there are 5 Quakers. No papists, nor reputed papists; no meeting house in it.
The value of the vicarege is £100 per annum which commenced upon the death of the late Queen Dowager. The late Lord Chancellour Nottingham having given by will £84 per annum for ever out of the fee farm rents which he purchased in King Charles 2nd's time to augment the Vicarege to £100 per annum.
(c) There is an almes-house in this parish for 6 men, and 6 women endowed by the same honourable person, each of which hath at present 3 shillings 6 pence per week, and a new gown every year. No school, nor lecture, in this parish.
No person of quality or gentleman of estate lives in it; nor is there here a seat for any such.

Here is the monument of the late Chancellor Nottingham placed in a new isle [sic] on the south side of the chancell, over a large vault.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Peterborough 18 December 1680.
Institution 20 December 1680.
Families 45: souls about 200; of which 5 Quakers.
(c) No public or charity schole.
Ten pounds per annum left by the same Lord Nottingham for repairing and beautifying the church.
None come to church un-baptized; some not confirmed.
Communicants about 100; about 90 received at Easter last. But very few neglect altogether to communicate.

Visitation AD 1712
Families 50; of which one of Quakers.
Lord Nottingham and his brothers trustees to the almeshouse.
The Vicar resides in his Vicarege house.
None come to church un-baptized; severall not confirmed.
Divine service twice every Lord's Day, also on Litanie and Holy days.
Catechizing every Lord's Day in the summer. On one of the Litanie days weekly all the winter season.
Communions 3 times a year; of 100 communicants about 80 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 428*)
Shenley
(a) Mr John Barbour, Rector January 21 1706.
Mr John Knap, merchant of London, Patron.
(b) It is about 8 miles in extent, and contains 96 families.
Of these 6 are of Anabaptists, who meet once a month; no papist, nor reputed papist in this parish.
The value of the Rectory is above £80 per annum.
(c) Here is an almes-house founded by Thomas Stafford, Esquire, for six persons, 4 men and 2 women. The allowance to the men is 7 shillings a month, and a mark a peice to every one a year, for cloaths; and 4 shillings 8 pence a month to the women.

Mr Stafford was buryed anno 1607. There is in the church a monument for him; and another for Sir Edmund Ashfeild, and his lady.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 25 September 1692.
Institution 21 January Induction 2 February 1701.
Mr Matthew Knap, Rector.
Ordination William Lincoln 25 September 1709.
Institution 30 September 1709.
(b) Families 60: souls 250.
(c) The hospital for 3 men and 3 women; the men 1 shilling 8 pence a week: The women 1 shilling 2 pence given by Serjeant Selby.
Communicants at Easter last about 60.

Visitation AD 1712
Families 85 besides those in the almes-house; of which 5 of Anabaptists.
The almes-house was built AD 1612: for 4 old men, and 2 women. It is now under the direction of Serjeant Selby. The men's pay 7 shillings a month, the women's 4 shillings 8 pence.
None un-baptized come to church nor any of age not confirmed.
Divine service twice every Lord's Day.
Catechizing for the most part every Sunday.
Communions 3 times a year. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 429)
Sherington
(a) Mr Ignatius Fuller, Rector.
The Bishop of Lincoln, Patron.
(b) It is a large place, and has about 120 families.
Here are a great many Presbyterians, and Quakers, which last have a meeting house in the parish.
The Rectory is worth £150 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.

No monuments of note in the church, but a legacie of £50 is left by Mr Edward Fuller who lies buryed here, for a monument to be erected in the chancell who has also left £5 for ever to be payd annually for an anniversary sermon upon the 27th of March.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 10 March 1661.

Visitation AD 1712
Mr John Barton, Rector.
Institution December 20 1711.
Families 110, of which 31 dissenters.
Independents and Anabaptists besides 17 of Quakers.
The last have not only a meeting house, but a burying place here. They meet every other Sunday and on the first Wednesday of the month, from all parts round about.
Lands given to the repair of the church to the value of 13 shillings 4 pence a year.
To the poor £5 a year by Mr Edward Fuller. Vizt.
For a sermon March 27 to the Rector, 20 shillings.
To the churchwardens for a dinner, 10 shillings.
To the clerk 5 shillings.
To the poor 26 halfe crowns, for such only as come to church.
This is duly payd, but the Executors refuse to settle it according to the will.
Also 12 penny loaves distributed to the poor every Sunday, the person giving it now living in the parish.
Some come to church un-baptized; many not confirmed.
Two Anabaptists' children lately baptized.
Divine service twice every Lord's Day. Also Holy-days and Litany days.
Catechizing every Wednesday and Fryday.
Communions 4 times a year: but 12 received at Easter last. Notice duly given.
No pennances nor commutations since my Visitation.

(page 430)
Stoke Hammond (Stoke Hamond)
(a) Mr William Wake, Rector.
The Bishop of Lincoln, Patron.

(b) It contains 40 families.
Of these 3 are of Anabaptists, who hold a conventicle here once a month. No papist, or reputed papist.
The value of the Rectory is about £150 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality lives, or has any seat in it. The Lord Scudamore, Sir Miles Hickes, and Mr Smith, have estates here.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr David Trimnell, Rector.
Ordination [blank].
Institution 6 February 1707.

Visitation AD 1712
Families 40, of which Anabaptists: a man, his wife, and 2 children; his house is licensed for a meeting. They meet once a month, about 20 in number.
A schole for writing and reading English, endowed with £10 per annum; of which £5 the gift of Mr John Hilenden of the said parish.
Twenty poor children are taught in it; Thomas Hurndal, master.
An acre value 10 shillings a year applied to the repair of the church.
The Rector resides in his parsonage house, fitted up at a great expence by him.
None un-baptized, nor un-confirmed; two adults baptized since my last Visitation.
Divine service twice every Lord's Day, once every other day of the week.
Catechizing every Sunday.
Communions four times a year; communicants 126, of which 30 or 40 usually receive; 86 at Easter last. Notice duly given.
No pennances or commutations since my last Visitation.

(page 431)
Stoke Goldington
(a) Mr Thomas Remington, Rector.
George Wright, Esquire, Patron.
(b) It is about 2 miles in extent, and contains 100 families.

Among these there is one of Quakers, five of Independents; no meeting house. Six papists, but not of any condition, in this place. The value of the Rectory £100 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John York 27 October 1692.
Institution 15 Induction 19 May 1702.
Families 79: about 317 souls; of these 6 papists, 4 Quakers, and about 12 other dissenters.
(c) No schole but a private one taught by Thomas Chapman, a broken farmer.
It is said that there has been a public charity, but what, Mr Remington does not yet know.
None un-baptized; many not confirmed.
Communicants near 200; of which not above 80 usually do receive.

Visitation AD 1712
Families 105: 450 souls; of these 6 papists, 4 Quakers, and about 20 other dissenters.
The Rector puts 6 poor children to schole; heere are about 20 taught to read and write, and say their catechism.
Archdeacon Hillersdon gave one house to the poor. The rent to be distributed equally to six poor persons upon Easter day. He also gave another house, for the repairing of the church way. Also a cottage divided into severall tenements, wherein 9 poor families live rent free.
The Rector divides his residence between this and his other Cure of Easton Maudit in Northamptonshire. When he is absent his Curate resides in his parsonage house, who has £30 a year stipend, perquisites, diet, lodging, and horse-keeping when he is at Stoke.
None come to church un-baptized; severall not confirmed.
Divine service twice every Lord's Day.
Catechizing all the summer season.
Communions 3 times a year; about 40 received at Easter last. Notice duly given.
No pennances nor commutations since my Visitation.

(page 432)

Stony Stratford

(a) Mr Leonard Sidgwick, Curate.

Here are 2 parishes, one St. Giles, the other St. Mary Magdalene.

(b) They have neither of them any Patron, nor is either a Rectory, or Vicarege. They seem to have been originally chappelries - dependant one on Calverton, the other on Woolverton. But for 40 years last past it has been usuall for the parishioners to choose their minister, to whom the Bishop grants a license to serve the Cure.

(b) In St. Giles's there are about 200 families, in the other 103.

(b) In the former there are 9 families, and some few persons of the Anabaptist perswasion, who have a meeting house in the parish; 3 families of Presbyterians and two or three single persons; 2 families of Quakers, and 2 persons.

In the latter, there is one Presbyterian family, and one person; one Anabaptist family, and one person; one Quaker family.

In each parish there is one papist.

Neither parish has any setled maintenance of £20 a year for the Curate.

(c) There is no lecture, school, almes-house, or hospital in the town.

No person of quality or gentleman of estate lives in it.

No monuments of note in the churches nor antiquities in the parishes.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Humfrey London 19 December 1697.

Licensed Curate Bishop of Lincoln 2 October 1703.

Families about 300; of which near 200 in the parish of St. Giles; and above 100 in the other. Souls about 1,200; of these 3 reputed papists; ten families and 9 persons Anabaptists; 3 families and 2 persons Quakers; 3 families and 3 persons Presbyterians, yet often come to church.

The Anabaptists have a meeting, Abell Langford teacher.

(c) A public schole lately set up by one Michael Hipwell. The Rose and Crown Inn bequeathed to the maintenance of it, the rents of it at present not above £17 a year. He teaches 6 or 8 poor boys for it; besides some others at pay. Mr Husband, master.

Severall charities given to this town: £70 a year for placing out of apprentices; £20 a year for clothing 10 poor men; £10 a year to the poor. Very large gifts for the repair of the bridge and high-ways etc., besides some other charities of lesser account. These are disposed of

by their respective trustees. Severall houses given by the same Mr Hipwell for charitable uses, after a term of 99 years now expired. Some land to the schole; these not yet setled, need to be looked after.
A peice of ground in Calverton feild value 8 shillings a year, given towards the repair of St. Giles's church.
Two un-baptized, as yet, come to church; many not confirmed.
Communicants at age about 700; of which not above 130 do usually receive.

Visitation AD 1712
Of Anabaptists 9 families. Quakers 2, Presbyterians 3, who occasionally come to church.
The Anabaptists meet 3 Sundays in a month, John Brittain teacher.
The Curate resides upon his Cure. Two or three come to church not yet baptized; many not confirmed.
Divine service once every day; twice every Lord's Day.
Catechizing in the church every Sunday in summer. In the winter the Curate does it in his own house.
Communions 4 times a year in each church; about 60 at a time receive. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 433*)
Simpson (Simpson *alias* Snigstone)
(a) Mr John Stannard, Rector and Patron.
To it belongs the north-side of Fenny Stratford.
(b) The extent of the parish is about 2 miles, and it has 60 families in it.
There are in Symson parish 4 families of Anabaptists, who have a monthly meeting, and 2 masters of families are Quakers, but the rest conformists.
In Fenny Stratford side, 2 families of papists in this parish: the one an inn-keeper and free-holder worth about £10 per annum; the other a sojourner and black-smith, poor.
The value of the Rectory is £80 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Benjamin Lincoln 11 March 1665.
Institution and Induction 15 January 1668.
Families within both places 61: souls about 320; of these in Fenny-Stratford 1 Popish family, in Sympson 2 families of Anabaptist and 2 of Quakers; of these last only the masters Quakers, the rest often come to church.
(c) No public charity or benefaction save one of Thomas Pigot of Dodershall in this county, Esquire, who by 2 deeds of gift bequeathed to the use of the poor severall tenements value £22 14s. 6d. a year, which are faithfully employed by 2 trustees to the uses designed; whose accounts are yearly stated every Easter Munday.
One comes to church un-baptized; many not confirmed.
Communicants about 16 at Easter last; many too much neglect to receive at all.

Visitation AD 1712
About 80 families in both parishes; of Quakers 2, of Anabaptists 2. Yet some of both come to church.
The Rector resides in his parsonage house.
None come to church un-baptized; severall not confirmed.
Divine service twice every Lord's Day.
Catechizing in the church all the Lent; in private every week the whole year.
Communions [blank].
Notice duly given.
No pennances nor commutations since my last Visitation.

(page 434)
Tyringham cum Filgrave
(a) Mr Robert Styles, Rector.
Tyringham Backwell, Esquire, Patron.
(b) It is 3 miles in compasse, and has 20 families in it.
Among these but one dissenter, an Independent. No papists, or reputed papists, no meeting house in this parish.
The value of the Rectory is about (£100)* £130 per annum.
(c) There is no lecture, school, almes-house, or hospital in this place.
The Patron lives in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 24 September 1699.
Institution 25 Induction 30 same month.
He is master of the free-schole in Northampton.
Mr Robert Woodward, Curate, with stipend £30 per annum.
Licensed Curate.
Families 25: souls about 100; of which 1 family of dissenters.
(c) No public charity or benefaction of any kind to church or poor.
Communicants about 50.

Visitation AD 1712
The Rector is master of the free-schole at Northampton. The Curate lives near it, at Newport Pagnell.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day.
Catechizing all the Lent. Communions 3 times a year. Not above 10 at a time receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 435)
Walton
(a) Mr William Sawle, Rector.
An alternate Patronage between the Crown and Dr Pinfold.
(b) The parish contains about 20 families.
Among these there is no papist, no dissenter, nor any meeting house in the parish.
The value of the Rectory exceeds £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives here.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 18 March 1684.
Mr John Harrison, of Little Brickhill, Curate.
Ordination Thomas Lincoln 21 September 1690.
Families 20: souls 78; no dissenters.

(c) No public charity save a little close lying in the parish of Milton, value about 50 shillings a year, given to the repair of the church and steeple and so employed.
None un-baptized; some not confirmed.
Communicants about 20 at Easter last.

Visitation AD 1712
Families 16, no dissenter.
The Rector non-resident, officiates himselfe.
None come to church un-baptized.
Divine service twice every Lord's Day.
Catechizing every Lent.
Communions 3 times a year, about 12 receive. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 434*) [*duplicate*]
Wavendon
(a) Mr William Cawne, Rector.
Mr Serjeant Selby, Patron.
(b) It is of about 8 miles extent and contains 100 families.
Among these there are 10 Quakers, and one Anabaptist; no other dissenters. The Quakers have a meeting house in the utmost bounds of the parish, bordering upon Bedfordshire. No papist, nor reputed papist.
The value of the Rectory is above £160 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality lives, or has any seat in it.
There are no monuments of note in the church nor curiosities in the parish. They dig fuller's earth here in great abondance.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln September 21 1701.
Institution and Induction July 29 1702.
Families 90: souls about 370; of which 13 Quakers (men, women and children) and 1 woman an Anabaptist. The Quakers meet every first day, sometimes oftner.
(c) No public charity or benefaction save about £7 a year settled on certain feoffees, and employed formerly for the use of the church, but within 3 or 4 years last past, not so duly employed as it ought to be, though the church needs it.

It appears by the old town books, that it was always wont to be received and accounted for by the church-wardens.
One un-baptized comes to church; scarce any confirmed.
Communicants about 30; many never receive at all.
Mr Robert Woodward, Curate. Licensed 26 September 1709.

Visitation AD 1712
One family of Quakers, 1 man the same; 1 woman a Baptist.
The Quakers meet also on Wednesdays, about 50 in number.
The Rector resides in his parsonage house.
None come to church un-baptized; many not confirmed. One adult baptized since my last Visitation.
Divine service twice every Lord's Day, also on Holydays, and Litany days.
Catechizing every Lord's Day in winter, Litany days in summer.
Communions 3 times a year: about 25 usually receive. Due notice is given.
No pennances nor commutations since my last Visitation.

(*page 435*) [*duplicate*]
Weston Underwood
(a) Mr James Hope, Curate.
Sir John Chester, the right of nomination.
(b) It is neither Rectory nor Vicarege, but a curacy only; and contains 50 families.
Among these there is but one protestant dissenter, a Presbyterian. But the popish recusants are many, encouraged by Sir Robert Throckmorton who has £250 a year here. The next to him is one Robert Rook, a grasier of about £30 a year. Their whole number is about 31, besides children.
Sir Robert Throckmorton has the impropriation, and receives all the great and small tythes. He allows the Curate but £30 per annum.
(c) There is no almes-house, school, hospital or lecture in this parish.
Sir Robert Throckmorton lives in it, and has lately set up a monument for some of his ancestors here.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Ja. [John] Oxford, 20 September 1685.
February 9 1692 licensed by Bishop of Lincoln to preach in the church of Weston Underwood, and throughout the Archdeaconry of Bucks.

Families 46: souls 240; papists about 40 besides children. 2 Presbyterians.
(c) No public gift either to church or poor, save one of £7 15s. 0d. distributed to the poor by 6 feoffees upon Ascension, and St. Thomas days.
None un-baptized; some not confirmed.
Communicants about 80; of which 60 received at Easter last.

Visitation AD 1712
Dissenters about 30, papists and Presbyterians.
The Curate resides in the parish.
Many not confirmed.
Divine service twice every Lord's Day.
Catechizing every other Sunday.
Communions 7 times a year; communicants about 80; of which 79 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 436*)
Willen
(a) Mr John Stevenson, Vicar.
The executors of Dr Busby are Patron, and directed by his will to present a student of Christ Church Oxford to it; and that one who came away by election from Westminster.
(b) It is of small extent, and contains but 10 families.
Among which there are no dissenters of any kind from the Church of England.
The value of the Vicarege is about £80 per annum.
Besides which Dr Busby has left by will £20 a year for the Vicar to read 30 lectures in the year, of which 22 are to be expositions of the principles of the Christian religion as contained in the church catechism: the other 8 are to be read between Christmas and Easter, especially in Lent, to prepare the people for receiving the Holy Sacrament the Easter following.
Having take down the old church he built a new one, and a room for a library adjoining to the body of the church which is furnished with a considerable number of books given by him. He has also given 4 peices of gilt plate for the Holy Communion.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives in it.

There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Durham 22 August 1659.
Institution 17 December 1663.
Families 10: souls 56; no papists, nor dissenters.
(c) No public gift or charity of any kind, to church or poor.
None un-baptized; severall not confirmed.
Communicants 18; of which 16 received at Easter last.
Mr John Bedford M.A. Vicar. Institution 20 January 1712.

(page 437)
Great Woolstone (Woolston-magna)
(a) Mr Henry Lucas, Rector.
Mr Thomas King, Patron.
(b) It is but a small Rectory containing 12 families.
Among which there is no papist, nor reputed papist; 4 Anabaptists; and no meeting house within the parish.
The value of the Rectory is between £40 and £50 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank]. Institution [blank].

Visitation AD 1712
Families 10, one of which is of Presbyterians.
The Rector is scholemaster at Stony-Stratford, distance [blank].
None come to church un-baptized.
Divine service every Sunday in the afternoon, except sacrament days.
They go to the other Woolston in the morning; the church within a furlong of the parish.
Catechizing every Sunday in Lent.
Communions 4 times in the year; of near 40 communicants not above 7 receive. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 438*)
Little Woolstone (Woolston parva)

(a) Mr John Tomkins, Rector. See Stanton-bury *page 440* [*441*].
The Patronage is in the Crown.

(b) It contains about 19 families; among which there is no dissenter of any kind, no papist, or reputed papist, nor any meeting house in the parish.
The value of the Rectory is between £30 and £40 per annum.

(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Thomas Lincoln 15 June 1690.
Institution and Induction 16 January 1690.
Families 18: souls 80; no dissenters.

(c) No public charity or benefaction of any kind to church or poor.
None un-baptized, some not confirmed.
Communicants about 12; many neglect this Holy Sacrament.

Visitation AD 1712

The Rector resides upon his parsonage house.
None come to church un-baptized; some not confirmed.
Divine service once every Lord's Day, the other time at Stanton-bury 2 miles distance; also on most Holy-days.
Catechizing [blank].
Communions 3 times a year: about 30 communicants; of which 15 received at at Easter last. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 439*)
Wolverton (Woolverton)

(a) Mr Thomas Evans, Vicar.
Sir Thomas Hales, Baronet, of Beakesborn in Kent, Patron.

(b) It contains about 50 families, of which 3 are of Anabaptists. There are also 3 papists, Sir Edward Longueville, Baronet, and 2 of no estate.
The value of the Vicarege is £30 per annum.

(c) There is no lecture, school, almes-house, or hospital in this parish.
No gentleman besides Sir Edward Longueville lives in it, to whose family there is one monument of note standing in the church. No other antiquities.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank] Lincoln.
Institution 22 December Induction 14 January 1702.
Families 30: souls 160; of which 2 papists and 4 families of Anabaptists.
(c) No public charity or benefaction of any kind to church or poor.
None un-baptized; severall not confirmed.
Communicants few; but 10 at Easter last.

Visitation AD 1712
Families 20: 3 dissenters, one papist, and two Anabaptists.
The Vicar non-resident, being in the Queen's service.
The schoolmaster of Beachampton, Curate.
Divine service once every Lord's Day, sometimes twice.
Catechizing a quarter of the year beginning in Lent.
Communions 3 times a year; of about 40 communicants about 14 received at Easter last. Notice duly given.
No pennances nor commutations.

(*page 440*)
Woughton on the Green (Woughton *alias* Woughton super Viridi)
(a) Mr William Nicholls, Rector.
Sir Edward Longfeild, and Mr Roger Nicholls, Patron. The former is a reputed papist and hath one turn in three.
(b) It contains about 50 families.
Among which there are no dissenters, nor is there any meeting house in the parish.
The value of the Rectory is about £100 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives in it.

There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 10 December 1704.
Institution 12 Induction 14 same month.
Families 50: souls 243; no papists nor dissenter.
(c) No public gift or benefaction of any kind; save £4 10s. 0d. divided at present betwixt the church and poor.
None un-baptized; many not confirmed.
Communicants about 14; many too seldome communicate.

Visitation AD 1712
The Rector resides in his parsonage house.
None un-baptized; many not confirmed.
Divine service twice every Lord's Day. Catechizing the most part of the summer season. The parishioners send their children duly to it.
Communions 4 times a year; not above 12 received at Easter last.
Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 441*)
Stantonbury
(a) Mr John Tompkins, Vicar. See Woolston Parva *page 438*.
Ordination Thomas Lincoln 15 January 1690.
Institution 12 March Induction 5 April 1707.
[blank] Patron.
(b) It is contains but 3 families; about 20 souls.
Among these are 3 dissenters, Presbyterians; no meeting in the parish.
The value of the Vicarege [blank].
(c) No public, nor charitie schole, no almes-house, or hospital endowed in this parish.
No lands or tenements given for the repair of the church.
None come to church un-baptized; the most part are confirmed.
Communicants about six in the parish.
Sir John Whitwronge, Baronet, has his seat in this parish.
Exhibit in Visitation AD 1709

Visitation AD 1712
Families 3: no dissenters.
The Vicar lives upon his cure at Woolston, distance 3 small miles.
None come to church un-baptized; some not confirmed.
Divine service every Lord's Day post meridiem, at Woolston in the morning.
The parishioners readily send their children to be catechized.
Communions 3 times a year; of 9 communicants 6 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

Wendover Deanery

(*page 442*)
Cuddington (*infra page 476*)

(a) Mr Francis Corton, Vicar.
Simon Mayne, Esquire, Patron.
(b) It is a chapell of ease to Haddenham.
There are no papists, nor reputed papists in it, and but 2 families of Anabaptists, no other dissenters.
It is worth between £20 and £30 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Thomas Somner, Esquire, no other gentleman lives in it.
No monuments of note in the chappell.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) See below *page 476*.
Families 40: souls about 280; of which 3 or 4 families Anabaptists.
(c) No public charity or benefaction of any kind to church or poor.
Communicants [blank].

Waddesdon Deanery

(*page 443*)
Ashendon and Dorton (Ashendon et Doreton)
(a) Mr (Thomas)* Timothy Markham, Curate.
A peculiar belonging to Christ Church College, Oxon.
No papists, or reputed papists, in either of these places.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) [blank].
Families 29; of which one, and part of another, dissenters; Anabaptists.
(c) No public charity or benefaction of any kind to church or poor.
In Doreton [blank].
Families 11; of which one is of Anabaptists.
No public charity or benefaction either to church or poor.

Visitation AD 1712
Families in Ashendon 27; of which 2 of Anabaptists.
The Curate resides within 2 miles of this place.
None un-baptized; some not confirmed.
Divine service once every Lord's Day.
Catechizing [blank].
Communions [blank].
No pennances nor commutations since my last Visitation.

(*page 444*)
Aston Sandford
(a) Mr John Porter, Rector.
John Fletwode of Great Missenden, Esquire, Patron.
(b) It contains 10 families, of which 4 are cottage[r]s. Among which there is not one dissenter of any kind, nor any papist.
The value of the Rectory is somewhat under £80 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality lives, or has any seat in it.
There is no monument in the church unlesse a small kind of basin may be accounted so, which is wrought in a stone in the wall just

within the greater door. 'Tis in mezzo relievo, and the hollow of it about 6 inches diameter: it is about 3 foot and halfe from the floor.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr Thomas Pin, Rector.
Ordination James Lincoln 13 April 1701.
Induction 28 July 1709.
Families 11: souls 48; no dissenter.
(c) No public charity or benefaction of any kind, either to church or poor.
None un-baptized, nor any fit persons not confirmed.
Communicants 7; many seldom, or never communicate at all.

Visitation AD 1712
A schole set up by subscription to teach the children of the parish.
The Rector resides in his parsonage house.
None come to church un-baptized; severall not confirmed.
Divine service twice every Lord's Day.
No children qualified for catechizing.
Communions only at Christmas and Easter; of 40 communicants not above 2 or 3 at a time receive, at Easter 10. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 445*)
Boarstall
(a) Mr Gervas Widdowes, Curate.
It is a donative, belonging to William Aubrey, Esquire, and the Lady Kemish his wife.
(b) It contains about 30 families: among which there are no dissenters; neither is there any meeting house in the parish.
The patron pays the Curate £30 per annum for Boarstall and Brill.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish. No papists, nor reputed papists.
William Aubrey, Esquire, lives in it, and has £1,000 per annum.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordained Deacon Isaac St. Asaph 23 February 1672, in Henry VII's chapel, Westminster.
Ordination Thomas Lincoln 24 December 1676, in the chapel of Queen's College, Oxford.
Licensed Curate Thomas Lincoln Anno 1683.
Families 22: souls 100; no papists nor dissenters.
(c) Twenty pounds given to the poor by my Lady Denham, and Edward Lewis, Esquire, for binding out poor children apprentice, till corn comes to be 6 shillings a bushell.
Communicants about 20 at Easter last.
Upon a hearing in the Queen's Bench, between the Lady Kemish and the late Bishop of Lincoln it was declared by the Court that Boarstall and Brill were exempt from all, both Archiepiscopal and Episcopall Visitation.

Visitation AD 1712

Families 30: No dissenters.
The Curate lives at Brill, and supplies Boarstall once a Sunday.
None un-baptized; severall not confirmed.
Catechizing all the summer season.
Communions twice at Easter, and once at Christmas and Whitsontide; about 30 receive. Notice duly given.
No pennances nor commutations since my last Visitation.
Upon a hearing in the Queen's Bench it was declared that Boarstal was exempt both from Archiepiscopall and Episcopall jurisdiction: see Dr Kennet's Glossary pages 52, 285, 319.

(*page 446*)
Brill

(a) Mr Gervase Widdowes, Curate.
It is a donative belonging to the same Patrons as Boarstall.
(b) It contains about 80 families, among which are no papists. No dissenters, nor any meeting house in the parish.
The Curate has £30 per annum for this and Boarstall, and £6 per annum from the Crown out of the fee farm rent for Brill.
(c) There is here a free schole endowed with £10 per annum, and an almes-house endowed with £10 per annum.
Edward Hart, Esquire, a gentleman of about £300 per annum estate lives here.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) [blank].
Families about 120.
(c) The schole is endowed with about £20 a year: the curate teaches it.
One gift of £5 10s. 0d. a year to the poor at the disposall of the minister and churchwardens for the time being.
Severall baptized, but not confirmed.
Between 40 and 50 communicants.

Visitation AD 1712
Families about 80: no dissenters.
The schole is £23 a year for 23 poor boys.
The Curate resides at Brill, and serves Boarstall within distance one and a half miles.
Divine service once a day every Lord's Day, Holyday and Litany days.
Catechizing in the summer season.
Communions 4 times a year; between 50 and 60 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 447*)
Chearsley (Charsley; Chesly)
(a) Mr Francis Frere, Curate.
A donative in the gift of John Dormer, Esquire.
(b) It contains about 50 families of which there are no dissenters; no papists, nor reputed papists.
The value of the Curacy is £6 13s. 4d. per annum.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr John Churchley, Curate.
Ordained Deacon 19 June 1709.
Families 38: souls 170, no dissenter.
(c) No charitable gift or benefaction of any kind to church or poor.
None unbaptized; nor any of age not confirmed.
Communicants about 30 at Easter last; many neglect to receive at all.

Visitation AD 1712
The Curate teaches a small schole at Dinton.
None unbaptized; few but will now be confirmed.
Divine service once every Lord's Day.
Catechizing in the summer season.
Communions 3 times a year; 25 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 448)
East Claydon
(a) Mr Francis Green, Vicar.
The advowson was in one Mr Hovenden; who being dead, the right of patronage fell to his 2 daughters. One of these marryed an Italian Count Fiescho, and is a reputed papist. The other sister being also dead, her right is fallen to one or more minors, whose guardian is Johnshall Crosse, Esquire.
(b) It is about 2 miles in length and one in breadth, and contains 80 families.
Among all these there is but one dissenter, an Anabaptist; nor is there any meeting house in the parish.
The Vicarege is valued at £40 per annum, but it has not made above £35 for these seven years last past.
(c) There is no lecture, school, almes-house, or hospital in this parish.
Only one gentleman William Abel, Esquire, lives in it, but here are 2 other gentlemen's seats, vizt. John Duncomb's, Esquire, and that of the late Patron.
There are no monuments of note in the church but 2 inscriptions upon 2 grave stones in the chancell q.v.
Exhibit in Visitation AD 1706

Visitation AD1709
(a) Ordination William Lincoln 20 September 1674.
Institution 14 Induction 18 September 1680.
Families 80: souls about 350; of all which only 1 dissenter, an Anabaptist.
(c) No public charity or benefaction, save lands in the common feilds, value 30 shillings a year, called church-house-lands; the rent of which is paid to the churchwardens, and by them applied towards the repair of the church.

None un-baptized; many not confirmed.
Communicants about 86, and more than that number who seldome, or never, receive at all.

Visitation AD 1712
The Vicar resides in his Vicarege house.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day: and once on Holydays.
Catechizing from Whitsuntide till after Michaelmas.
Communions six times a year. Of 300 communicants about 100 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 449)
Middle Claydon
(a) Mr William Butterfeild, Rector.
The Lord Viscount Fermanagh, Patron.
(b) It is about 3 miles in length and 1 in breadth, and contains between 40 and 50 families.
Among all these there is no dissenter of any kind.
The value of the Rectory is about £90 per annum of which £40 is glebe.
A supposed rate of 20 marks for the woods and old inclosure on the south end of the parish next Grendon, and for the 2nd inclosure on the north end next to Addington, and the 3rd inclosure made during the civill wars, the allowance is a composition for tithe made between the patron, or Lord of the Mannor and the incumbent for the time being.
(c) There is an almes-house in the parish containing six distinct rooms or tenements, but no endowment belonging to it.
No lecture, schole, nor hospital in this parish.
The Patron has an ancient seat in it.
There are severall monuments in the church q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 16 March 1678.
Institution 12 April 1679.
Families 40: souls 206; no dissenter of any kind.
(c) There are in the almeshouse at present 3 women each of which receives 1 shilling a week from the patron; but whether of bounty, or by endowment, not known.

None un-baptized; many not confirmed.
Communicants about 100 who did actually receive at Easter last. But few, if any, neglect it.

Visitation AD 1712
The Rector resides in his parsonage house.
None un-baptized; some not confirmed.
Divine service twice every Lord's Day; as also on Holy-days and Litany days throughout the year.
Catechizing from the beginning of Lent to November.
Communions 5 times a year; about 150 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 450)
Long Crendon
(a) Mr William Clerke, Curate.
It is a donative, in the gift of the Earl of Abingdon.
(b) The town is a mile in length, and contains 80 families.
Among these there are no papists, or reputed papists; very few dissenters; once a month there is a small meeting of Anabaptists.
The Earl of Abingdon pays the Curate £40 per annum.
(c) There is neither lecture, schole, almes-house, nor hospital within this parish.
No person of quality nor gentleman of estate lives, or has any seat in it.
There is in the church a monument erected for Sir John Dormer, Baronet, AD 1605, and in the parish an old ruined abbey called Nutley alias Notely Abbey, built and endowed by Walter Gifford, Earl of Buckingham about 500 years since, now in the possession of the Honourable Henry Bertie of Chesterton, County Oxon, Esquire.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) [blank].

(page 451)
Fleet Marston
(a) Mr Edward Hargrave Rector.
Vide supra page 380.

(*page 452*)
Grendon Underwood

(a) Mr Ralphe Paitfield, Rector.
Mr [blank] Pigot, Patron.
(b) It contains about 50 families. Among those but 2 dissenters, Anabaptists. No meeting house in this parish. No papists, nor reputed papists.
The usual value of the Rectory is £80 per annum.
(c) There is no lecture, schole, almes-house, nor hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Galloway 6 April 1661.
Institution 12 January 1662.
Families 60: more than 200 souls. No dissenters of any sort.
(c) A schole for teaching 6 poor children to read, established by the late Lady Anne Pigot; they learn the church catechism, with my exposition of it.
None un-baptized; severall not confirmed.
Most of age received the Holy Sacrament at Easter last.

(*page 453*)
Ickford (Hickford *alias* Ickford)

(a) Mr Richard Piddington, Rector.
Sir Thomas Tipping of Whitfeild, County Oxford, Patron.
(b) It contains about 35 families, besides 2 more in a small tithing called Dracot, County Oxford.
Among these there are 2 reputed papists; no other dissenters, nor any meeting house in this parish.
The value of this Rectory is about £80 per annum.
(c) There is no lecture, almes-house, or hospital in this parish.
There is a private schole kept by the clerk of the parish.
No person of quality or gentleman of estate lives in it.
There are 2 monuments, one in the chancell, the other in the church; that in the chancell is of Thomas Tipping, Esquire, late of Dracot; that in the church of Mr Thomas Philips and Mary his wife erected Anno 1704.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry Oxford 28 February 1674.
Institution 11 Induction 15 March 1674.
Families 41: souls 115; of which 3 reputed papists, no dissenters.
(c) A public charity of £10 a year to buy cloaths for 6 poor people yearly; the Rector with 5 other trustees have the disposall of it.
None un-baptized, but many not confirmed.
Communicants about 80, of which 69 received at Easter last. There be 5 or 6, who seldome or never communicate at all.

Visitation AD 1712
Families 37: among these 2 popish recusants.
The Rector resides in his parsonage house.
None un-baptized; severall not confirmed.
Divine service twice every Lord's Day, once every Litanie.
Catechizing almost every Sunday of the year; some children sent but no servants.
Communions 4 times a year; about 80 received at Easter last. Notice duly given. No pennances nor commutations since my last Visitation.

(*page 454*)
Ilmer
(a) Mr Charles Cornish, Vicar.
Earle of Carnarvan, Patron.
(b) It contains 15 families; of which 2 are non-comformists; one being a Jew, the other a Quaker. No meeting house in the parish.
The value of the Vicarege is above £23 per annum.
(c) There is neither lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Gilbert Bristol 29 December 1689.
Institution 2 Induction 4 January 1704.
Families 13: souls 82; of which 3 dissenters: a Jew and 2 Quakers.
(c) No public gift or benefaction, save a parcell of land, value 17 shillings 6 pence given towards the repair of the church.
Grosse abuse with relation to the glebe land, to be enquired into.
Communicants but 10 at Easter last.

Visitation AD 1712
Families 15: one Quaker: one Jew.
The Vicar resides in his Vicarege house.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day.
Catechizing uncertain; when children come to be examined.
Communions 4 times a year; about 7 or 8 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 455*)
Kingsey
See Moulso in Newport.
(a) Mr Joshua Hotchkis, Vicar.
Mr Herbert, Patron, during his lease of the Rectory from the Dean and Chapter in Rochester.
(b) It is about a mile and halfe in extent, and contains 30 families in it.
There are no dissenters from the Church of England of any kind whatsoever.
The value of the vicarege depends much upon Mr Herbert's pleasure; it is assessed at £40 per annum.
(c) There is no lecture, schole, almes-house, or hospital endowed in this parish.
The Right Honourable the Lady Catharine Herbert lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Lincoln 27 July 1674.
Institution 29 April Induction 9 May 1696.
Mr Robert Fish, Curate. Licensed by Bishop of Lincoln 20 June 1698.
Families 29: souls about 100; no papists nor dissenters.
(c) No public charity or benefaction of any kind to church or poor.
None un-confirmed; severall not baptized; communicants at Easter last not full 50; some of age never receive at all.

Visitation AD 1712
The Vicar resides sometimes here, and sometimes at Moulso.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day.
Catechizing in Lent; few come to it.
Communions 4 or 5 times a year; about 10 or 12 commonly receive, at Easter twice as many. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 457) [recte 456]
Ludgershall (Ludgarshall)
(a) Mr Thomas Mason, Rector.
Borlace Warren, Esquire, Patron.
(b) It is above a mile in extent, and contains 35 families.
There is but one dissenter from the Church of England, and he joyns not in publick worship with any sect whatsoever. No papist, nor reputed papist in this parish.
The Rectory is worth £100 per annum.
(c) There is no lecture, schole, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry Oxford 12 December 1675.
Institution 19 July 1683.
Families 50: souls about 200; no dissenter; no meeting.
(c) No charitable gift or benefaction of any kind to church or poor.
None un-baptized; severall not confirmed.
Communicants about 80 at Easter last; some of age seldome or never receive this Holy Sacrament.

Visitation AD 1712
Families about 40; one dissenter only.
The Rector resides in his parsonage house.
None un-baptized come to church.

Divine service twice every Lord's Day.
Catechizing from Lent to Midsummer.
Communions 4 times a year: of 60 communicants not above 16 receive. Notice duly given.
No pennances nor commutations since my Visitation.

(page 457)
North Marston

(a) Mr Richard Purchas, Curate. See Waddesdon.
Both the parsonage and Vicarege are appropriated to the Chapter of Windsor. By them let to the Rector, Mr Waddington of Hackney, who by the terms of his lease nominates the Curate.
(b) It contains about 70 families; among which are 3 Anabaptists; no other dissenters, no meeting house in the parish.
The value of the Curacy is £32 per annum vizt. by the privy tithes £20, which the tenant is obliged by his lease to let the Curate enjoy, or £20 in money in lieu of them. Six pounds a year the Chapter of Windsor has given to augment his stipend, which is paid out of the Rectory. And Dr Chamberlain, heretofore Prebendary of Windsor, at his death left six pounds per annum for ever to this, as he did to some other Cures. Small tythes are paid by composition at the rate of 8 shillings per yard land.
(c) There is no lecture, school, almes-house, or hospital in this parish.
Mr Richard Saunders, Lord of the Mannour, has a seat in it.
Some monuments there are in the church belonging to this family.
No antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 25 September 1698.
Licensed by Bishop of Lincoln 26 September 1698.
He lives in the vicarege house, has £30 per annum (and surplesse fees) paid by the tenant of the Chapter of Windsor.
Institution [blank].
Families 70: souls 350; of which 3 Anabaptists. These have 3rd Day meeting every 3rd Sunday; one Leonard Wilkinson of Lee, in Quainton parish, teacher; their congregation is from the neighbour villages.

(c) Some lands to the value of £4 a year, within this parish, given towards the repair of the church. No other benefaction of any kind.
None un-baptized; few, if any, confirmed.
Communicants near 200 of age; of which scarce halfe do receive.

Visitation AD 1712
Onely 2 persons dissent; they are Anabaptists.
The Curate resides in the house anciently called the Vicar's house.
The Chapter of Windsor have both Rectory and Vicarege. They allow the Curate £26 per annum and Dr Chamberlayne's charity is £4 a year more.
None un-baptized; many not confirmed.
Divine service twice every Lord's Day; once every Holyday and Litany days.
Catechizing every Sunday.
Communions 3 times a year; about 50 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 458)
Oakley (Okely)
(a) Mr William Floyer, Vicar.
Mr Awbry of Bostall, Patron in right of his Lady.
(b) Two chappells did formerly belong to it, which are now separated from it; it contains 48 families.
No papist, or reputed papist in this parish.
It is worth £36 per annum, taxes included.
(c) There is no lecture, school, almes-house, or hospital endowed in it.
James Tyrrell, Esquire, has a house in this place, and about £400 per annum estate.
There is no monument of note in the church nor any antiquities in the parish.
Exhibit in Visitation AD 1706
(a) Mr Thomas Hart Vicar B.D. 24 May 1707.

Visitation AD 1709
(a) Mr Edward Hughes M.A. Vicar.
Ordained Deacon George St. David's 25 February 1707 Ordination 30 October 1709.
Institution 1 December 1709.

Visitation AD 1712
Families 48. No dissenter of any sort.
About £5 a year left towards the repair of the church.
The Rector lives in his College, being Fellow of Jesus College, distance [blank] miles.
None in the parish un-baptized; some not confirmed.
Divine service twice every Lord's Day.
Catechizing in Lent.
Communions 4 times a year; about 20 usually receive, at Easter 40 or 50. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 459)
Oving
(a) Mr Samuel Harrison, Rector. See Waddesdon.
The Patronage is in the Crown.
(b) It contains between 30 and 40 families of which 4 are of dissenters, all Anabaptists; but there is no meeting house in the parish.
The value of the Rectory is about £80 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Chester 14 March 1671.
Institution 20 June 1672.
Families betwixt 30 and 40: souls about 150; of these 5 families of Anabaptists, 4 of them large.
(c) No public charity or benefaction, save one land lying in North Marston feild let at 2 shillings 4 pence or thereabouts, the rent of which the churchwardens receive for the use of the church.
Severall of the Anabaptists' children come to church and answer their catechism, except the questions relating to baptism; which the minister prudentially passes over with them, for fear of driving them away. Some not confirmed.
Communicants about 50; some are too negligent in their duty as to this matter.
Mr Henry Harison Rector Ordination [blank] Institution [blank].

Visitation AD 1712
Two whole families Anabaptists; part of 2 others.
The Rector lives at Oxford. His father resides for him.
Some un-baptized come to church; few, if any, not confirmed.
Divine service duly performed in the church twice every Lord's Day.
Catechism constantly on the Lord's Days.
Communions 5 or 6 times a year; communicants more than 40; the most of them some time or other receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 460*)
Pitchcott (Pitchcot)
(a) Mr Henry Atkinson, Rector.
There are 2 persons who present alternately to it: Thomas Saunders of New-lands, Esquire, in the parish of St. Peter's County Bucks, and Thomas Saunders of Hadnam, Esquire, same county.
(b) It is about a mile and halfe in extent, and contains but 4 houses.
Among these there are no dissenters; no papist, nor reputed papist; no meeting house in the parish.
The Rectory is worth £100 per annum (lets for £72).
(c) There is no lecture, school, almes-house, or hospital in it.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of any note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Lincoln 5 March 1673.
Institution 27 Induction 29 October 1685.
Families 3: ten souls; no dissenter. No children either boys or girles.
(c) No public charity or benefaction of any kind, either to church or poor.
None un-baptized, nor any of age un-confirmed.
Communicants 6 who commonly receive 3 times a year.

(page 461)

Quainton

(a) Mr Benjamin Archer B.D., Rector.
Lord Mountagu, Patron.

(b) It is about 18 miles in extent, and contains 70 families. Among which there are no dissenters besides 4 families of Anabaptists. No papists, nor reputed papists.
The value of the Rectory is [blank].

(c) There is near the church an almes-house for six poor people erected, and endowed with above £50 per annum by Richard Winwode, Esquire, son and heir of Sir Ralphe Winwood, Knight, Principall Secretary of State to King James the 1st.
In this parish are 3 ancient seats: Denham belonging to the Duke of Mountagu; Lee Grange to Sir William Dormer; and Doddershall to Mrs Pigott, relict of Thomas Pigott, Esquire, lately deceased.
There are severall monuments of note in the church q.v.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

By pretence of an ancient composition Mr Justice Dormer greatly diminishes the value of this Rectory. The matter is now under consideration, and the noble patron having espoused the interest of the church it is hoped he will bring it to a good conclusion.

Visitation AD 1709

(a) Ordination John Oxford 27 February 1680.
Institution 5 March Induction 14 March 1691.

(b) Near 120 families: between 400 and 500 souls; of which some few dissenters, Anabaptists. No fixed meeting. They sometimes occasionally assemble.

(c) There is a schole endowed with £17 a year to teach the poor children to read English, boys and girles. The clark teaches them, and the Rector appoints their number and time of going to schole. They are all brought to be publickly catechized in the church. Besides this, some charitable persons voluntarily pay for teaching poor girles to read, knit, and make lace.
The endowment of the almes-house £60 a year. It has 17 governors, of which the Rector must always be one.
Church lands dispersed in the common feilds, value 50 shillings a year, applied to the repair of the church.

Two adults, of Anabaptist parents, baptized since my last Visitation.
None un-baptized come to church; many not confirmed.
Communicants about 200; of these about 80 received at Easter last.

Visitation AD 1712
20 poor children taught in the charity schole.
The Rector resides in his parsonage house.
None come to church un-baptized; many not confirmed.
Divine service twice every Lord's Day, once every Holyday, and on Litany days every week.
Catechizing, instead of the afternoon sermon, all the winter.
Communions 5 times a year; about 70 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.
Part of this parish belongs to the Minories, London, which Mr Justice Dormer now has. He has lately enclosed a great common, and is still enclosing more.

(*page 462*)
Shabbington (Sobington, *alias* Shobingston, *alias* Shabington)
(a) Mr William Musson B.D., Vicar.
Mr John Tipping, Rector of Weston Turvile near Aylesbury, Patron.
(b) It is of small extent, containing not above 20 families in the village, besides 4 that are at some distance from it.
No dissenters, no papists; no meeting house in the parish.
The Vicarege is hardly worth £80 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it, though the whole belongs to Sir John Clerke, Baronet, Lord of the Mannor.
There is in the church one plain monument, erected for Sir William Clerke, Baronet AD 1678.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Nathaniel Oxford 21 December 1673.
Institution 9 June Induction 5 September 1688.
Families 24: souls 114; no papists nor dissenters.

(c) Ten pounds in money, the interest whereof goes towards the repair of the church. No other gift or benefaction to church or poor.
None un-baptized; but few confirmed.
Communicants about 60; of which about one halfe received at Easter last. There are some, cheifly of the poorer sort, who seldom or never communicate at all.

Visitation AD 1712
Two charitable endowments out of this parish: one to an almeshouse at Wornhall [Worminghall], the other to a schole at Akenchurch in Oxfordshire.
The Vicar resides in his Vicarege house.
None come to church un-baptized; severall not confirmed.
Divine service twice every Lord's Day; also on Holy-days and Litany days if there be a congregation.
Catechizing from Lent to Michaelmas.
Communions 3 times a year; of 60 communicants about 30 received at Easter last. The younger sort either come to the Vicar, or send their names. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 463)
Waddesdon
(a) There are 3 Rectors, or 3 severall portions in it:
(a) Mr Robert Parsons.
(aa) Mr Laurence Kingford and Mr Samuel Harrison.
(aaa) [blank].
The Lord Wharton, Patron.
(b) It contains 196 families; of which there are but 2 of dissenters, Anabaptists; their children come to church. No papists, nor reputed papists in this parish.
The 3 portions are valued at £100 per annum each.
(c) There is an almes-house of 6 poor women, with an allowance of £5 per annum to each of them.
No person of quality lives in the town, but the Lord Carnarvan hath a seat in the parish called Ethrup.
There [are] severall monuments in the church q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 20 April 1682.

(aa) Ordination [blank].
Institution 25 January 1705.
(aaa) Ordination John Chester 14 March 1671. See Oving.
Institution 4 April 1682.
Mr Richard Purchas, Curate to (a) £20 per annum. See North Marston.
Mr Roe preaches for (aa).
Mr John Rice, Curate to (aaa). See Nether-Winchenden and Fleet-Marston. Licensed 6 September 1709.
Families 180: souls almost 800; of all these only 2 families of dissenters, Anabaptists. The children of which generally come to church. They have sometimes a meeting in an endship about 2 miles from the town; their number inconsiderable.
(c) The almes-house was founded by Sir Francis Goodwyn. Lord Wharton has the disposall of it, and pays the poor.
The Rectors, and some other charitable persons, have by voluntary contributions provided mistresses to teach the poor children of the parish to read and say their catechism.
Many of the Anabaptists' children come to church, are catechized, and will in time be baptized. No parish more generally confirmed.
Communions large and frequent: 300 at Easter commonly. Above 200 the last Easter. Few of age who neglect their duty in this particular.

Visitation AD 1712
Families about 160; of which 4 or 5 of Anabaptists.
The Rector of the 1st portion non-resident, lives at Oddington, Gloucestershire.
The Rector of the 2nd resides his week here.
The Rector of the 3rd eats every 3rd Sunday at his own house.
The first and last keep 2 Curats who reside constantly in the parish.
They allow them £20 a peice.
One adult baptized since the last Visitation. Some Anabaptists come to church not baptized; most confirmed or will now be confirmed.
Divine service twice every Lord's Day, every Holy-day, Wednesday and Fryday.
Catechizing constant. Communions 9 or 10 times a year; about 2 or 300 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.
Mr White of Fleet Marston Curate to the 3rd portion.

(*page 464*)
Upper Winchendon

(a) Mr Laurence Kingford, Curate.
Lord Wharton, Patron.

(b) It contains 14 families: among which there is no papist nor reputed papist, nor any dissenter.
The value of it is £20 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No gentleman or person of quality besides the Lord Wharton lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination [blank].
Licensed Curate 5 September 1706.

Visitation AD 1712

The Curate resides neer to his parish.
None come to church un-baptized; the most part confirmed.
Divine service once a day two weeks in three.
Catechizing shall hereafter be observed.
Communions 3 times a year; about 6 at a time receive. Notice is duly given.
No pennances nor commutations since my last Visitation.

(*page 465*)
Lower Winchendon (Nether Winchendon)

(a) Mr Francis Frere, Curate.
Francis Tyringham, Esquire, Patron.

(b) It contains 40 families; of which there is only one person a dissenter, an Anabaptist. No papists.
It is a donative, £5 6s. 8d. per annum value.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Mr John Rice, Curate. See Waddesdon.
Families 30: souls 130; one dissenter, an Anabaptist.

(c) No public charity or benefaction of any kind; save 40 shillings a year given towards the repair of the church.
Communicants at Easter last [blank].
The patron has his seat in the parish, and lives there.

(*page 466*)
Worminghall (Wornall *alias* Wormenhall)

(a) Mr James Oldisworth, Vicar.
Mr Burton, merchant in London, Patron.
(b) It is 2 miles in length and one in breadth, and contains 36 families.
Among which there are no dissenters of any kind.
The value of the Vicarege is £26 per annum.
(c) There is no lecture or schole in the parish. There is an almes-house endowed with £50 per annum which is equally divided between 6 poor men, and 4 women.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank] Institution [blank].
Mr Thomas Wilkes, Trinity College Oxford, Curate.
Ordination William Worcester 28 November 1703. Licensed Curate 6 September 1709.
Families 45: souls 250; no dissenters, nor papists.
(c) The almeshouse founded by John King, Esquire, is endowed with £58 a year. The poor men and women have every month 8 shillings 4 pence a peice; the remainder for gowns, and repairs. The trustees for this charity are Sir Thomas Tipping, James Tyrrell, Esquire, Captain Crook, William Harvey, Esquire, Mr Hart, and Mr Ashurst.
A small spot of ground in the common feild, called the church-acre, let for 4 shillings a year, received by the church wardens towards the repair of the church.
None un-baptized; severall not confirmed.
Communicants about 50, halfe of which received at Easter last.
There are some that seldom or never communicate at all.

Visitation AD 1712
There is a petty schole taught, in which some children are instructed upon charity.
The Vicar non-resident. The Curate has all the profit for serving the cure and lives upon his Fellowship, 6 miles distant in Oxford.
None come to church un-baptized, some not confirmed.
Divine service twice every Lord's Day.

Catechizing [blank].
Communions 4 times a year; of 100 communicants about 50 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 467)
Wotton Underwood

(a) Mr James Gibson, Curate.
It is a Curacy belonging to the Archbishop of Canterbury. All the tithes belonging to his Grace, except a small portion which go to New College in Oxford.
(b) It contains 46 families, among which no protestant dissenters. One family, a baker, his wife, and son, papists; one only person is looked upon to be an Anabaptist. No meeting in this parish.
The Archbishop pays the Curate £40 per annum.
(c) There is no lecture, almes-house, or hospital in this parish. There are 2 pettit scholes.
Richard Grenville, Esquire, an ancient gentleman of an ancient family in the parish has a new seat of his own building in it.
No monuments of note, only some grave-stones with inscriptions belonging to the Grenville family. No antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) [blank].
Families 57: souls 270 or more; of these 2 papists, a man and his wife, and one Baptist.
(c) No public charity or benefaction of any kind, to church or poor.
None un-baptized, nor any confirmed.
Communicants about 170; of these 100 generally do receive.
Some but seldom, if ever, communicate at all.

Visitation AD 1712
One papist, 2 Anabaptists, and 1 Quaker.
The Curate resides in his house upon his cure.
One adult baptized since my last Visitation; few confirmed.
Divine service twice every Lord's Day, and upon some Holydays.
Catechizing in Lent, and some few Sundays after.
Communions 4 or 5 times a year; about 100 received at Easter last.
Notice duly given.
No pennances nor commutations since my Visitation.

Wendover Deanery

(page 468)

Aylesbury (Ailesbury cum Walton)

(a) Mr Isaac Lodington, Vicar. The Prebendary of Aylesbury in Cathedral at Lincoln, Patron.

(b) It is about 7 miles in extent, and contains 500 families.
Among which there is no papist, nor reputed papist; but severall Presbyterians, Anabaptists, and Quakers; each of whom have a meeting-house in this parish.
The Vicarage does not amount to £50 per annum.

(c) There is no lecture in this town; but a Grammar school endowed with £10 per annum. There are also some almes-houses not endowed.
Here is also an estate called Bedford's gift, appointed by the donor, Mr Bedford, part for maintaining the poor and part for mending the highways.
There are in this town some gentlemen who live upon their own estates.
There is in the church an ancient monument belonging to the Lord Paget.
Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Thomas Lincoln 3 June 1683.
Institution 16 August Induction 20 [August] 1683.
Mr Ralph Gladman, scholemaster. See Stoke Mandeville.
Licensed William Foster, 8 March 1692.
Families 500 in Ailesbury and Walton; of which 60 receive almes of the parish. Souls 2,000. No papists but Quakers, Presbyterians, and Anabaptists, many. Mr Wood teaches in the Presbyterian meeting.

(c) The scholemaster has also a house; about 20 scholars.
Of Bedford's gift, for which an Act of Parliament passed [blank] Elizabeth; the Bishop of Lincoln is the comptroller, and all their accounts are to be allowed by him. The last 3 year's accounts were signed by me at my Visitation.
One adult, of Quaker parents, baptized.
None come to church un-baptized; severall not confirmed.
Communicants at Easter last about 120. The sacrament is administered here 7 times a year.
Dr Charles Palmer, M.D. has left this parish. Mr Newell is come into it, since the last visitation.

Visitation AD 1712
The Vicar resides in his Vicarege house.
Divine service twice every Lord's Day; also on Holy-days and Litanie days and fasts, thanksgiving days etc.
Catechizing duly performed. Communions 7 times a year: about 150 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 469)
Aston Clinton
(a) Mr Thomas Walker, Rector.
Sir Cheek Gerard, Patron.
(b) The parish contains about 100 families.
Among which three or four are of Anabaptists and other dissenters; no meeting-house. No papist, or reputed papist in this parish.
The value of the Rectory is £140 per annum.
(c) There is no lecture, school, almes-house, or hospital within this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 24 September 1682.
Institution 17 July 1706.
The chappell of St. Leonard, within this parish, is served by Mr Joseph Willis. See Horsendon.
The trustees pretend an exemption from the episcopall jurisdiction.
With St. Leonard's 100 families: souls [blank]: the Anabaptists sometimes meet here, but in no great numbers.
(c) Here is a house for poor people but no endowment.
The Rector pays for some poor children to be taught to read and say their catechism.
There are lands to the value of £4 a year, employed towards the payment of the church-rate.
None un-baptized come to church; severall not confirmed.
Communicants about 12; a great many seldome or never receive at all.

Visitation AD 1712
Seven or eight families of Anabaptists; one Quaker.
One private schole taught in the parish.
1 house 40 shillings a year; lands £1 7s. left to the repair of the church.
The Rector resides.
Divine service twice every Lord's Day; also most Holydays.
Catechizing from Easter all the summer.
Communions 3 times a year; about 16 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 470)
Bledlow
(a) Mr William Steevenson, Vicar.
John Sall Crosse, Esquire, Patron.
(b) It is about 4 miles in length and has 142 families.
Among which there are but 9 dissenters; vizt. 3 Quakers, 4 Anabaptists, and 2 Presbyterians. No papists, nor reputed papists.
The value of the Vicarege is £14 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality and but one gentleman lives in it, vizt. the Patron.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Nathaniel Oxford 16 March 1673.
Institution 1 May 1678.
Families 142: souls about 620; of these 16 dissenters; vizt. 3 Quakers, 2 Presbyterians, 11 Anabaptists. These last sometimes hold a meeting.
(c) No public charity or benefaction of any kind to church or poor.
Some few not confirmed.
Communicants at Easter last about 70; there are some who seldome or never receive at all.

Visitation AD 1712
Families 140; dissenters 8: 2 Presbyterians, 3 Quakers, 3 Anabaptists.
Severall gifts to the poor, distributed according to the will of the donors.
The Vicar resides in his Vicarege house.
None come to church un-baptized; severall not confirmed.
Catechizing most part of the summer season.
Communions 4 times a year; about 70 or 80 received at Easter. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 471*)
Bierton (Bierton Cum Membris: *vizt.* Buckland and Stoke Mandeville)
(a) Mr John Sambee, Vicar.
Dean and Chapter of Lincoln, Patron.
(b) It is six miles in compasse, and contains 80 families.
Of these 2 are of papists, 9 in one Mr Finch's house, and 6 in the others. Five are of Anabaptists who hold a meeting once a month at Thomas Monck's house.
The usuall value of the Vicarege is £60 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate besides Mr Howse, whose estate is £140 per annum, lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 25 March 1684.
Mr Rice Evan, Curate. See Hulcot *page 480*.
Families 94: souls 494; of which about 28 Anabaptists, 8 Presbyterians, 14 papists. The Anabaptist meeting as before; John Sturch, a shepherd, teacher. Their number between 50 and 60. No papists nor dissenters.
(c) No public charity or benefaction save a house and land to the value of £7 10s. a year, given to the poor, and towards the bells and appurtenances.
Communicants about 30; of which 20 received at Easter last. A great many never communicate at all.

Visitation AD 1712
Families about 80; of which 5 of Anabaptists; one of Independents, two of papists.
The Curate resides in the Vicarege house; stipend £20 per annum.
Divine service twice every Lord's Day.
Catechizing all the Lent. The parishioners backward in sending their children and servants to be instructed.
Communions 3 times a year; about 40 communicants. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 472)
Buckland

(a) Mr Edward Sculthorpe, Curate. See Puttenham, Hertfordshire. It is a peculiar of Bierton before named and in the nomination of the Dean and Chapter of Lincoln.
(b) It is about 5 miles in extent, and contains 46 families.
Of these 5 are of dissenters from the Church of England, vizt. Anabaptist. There are no papists, nor reputed papists; neither is there any meeting-house in this place.
The Dean and Chapter allow their Curate £20 per annum out of the impropriate tythes.
(c) There is no lecture, schole, almes-house, or hospital endowed in this place.
No person of quality or gentleman of estate lives, or has any seat here.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 10 August 1676. Licensed Curate [blank].
Families 42: souls 196; no papists; 7 Anabaptists. These meet once in 2 months between 50 and 60 in number.
(c) There is a town-house, maintained by the parish, for the use of the poor. No other benefaction of any kind whatsoever.
None un-baptized; some not confirmed.
Communicants 100; of these about 12 received at Easter last.
There are many who never communicate at all.

Visitation AD 1712
The Curate lives a mile off, and only supplies the Cure.
None come to church un-baptized; some not confirmed.
Divine service is duly performed once every Lord's Day.
Catechizing all the spring season.
Communions twice in the year; about ten or twelve received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 473*)
Stoke Mandeville
(a) Mr Philologiu Emmot, Curate.
It is the other member of Bierton, in the nomination of the Dean and Chapter of Lincoln.
(a) Mr Rodolphe Gledman, Curate.

Visitation AD 1709
(a) Ordination Thomas Lincoln 7 June 1691.
Licensed 6 January 1706.
Families 60: souls about 200; of which 20 Presbyterians, 3 Anabaptists. No meeting. Value £15 per annum.
(c) No public or charity schole. No almeshouse or hospital. No lands or tenements given towards the repair of the church.
None come to church un-baptized; many not confirmed.
Communicants about 100; of which only 8 received at Easter last.
There be many who never communicate at all.
One monument of Edmund Bruitnell.

(*page 474*)
Dinton (Dinton *alias* Donnington)
(a) Mr Benjamin Gatton, Vicar.
The Patronage is in the Crown.
(b) It is 16 miles in extent, and contains 110 families.
Of these seven or eight are of dissenters, one of Quakers, the rest of Anabaptists. They have no fixed place of meeting, but assemble sometimes in one house, and sometimes in another. There are no papists, nor reputed papists in this parish.
The value of the Vicarege exceeds £80 per annum.

(c) There is no lecture, schole, almes-house, or hospital endowed in this parish.
Severall gentlemen of estates live in it: vizt. Simon Mayne, Esquire, Winwood Serjeant, Esquire, and Richard Beak, Esquire, all of Dinton, and Thomas Ingoldsby of Waldridge, Esquire, a minor.
There are severall monuments q.v.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 20 December 1702.
Institution 18 January 1705.
Families 110: souls 600; of which there [are] 11 families of dissenters; one of Quakers, the rest Anabaptists. They meet as above.
(c) The Vicar teaches schole, but there is no endowment.
Nor any other public benefaction to church or poor.
Communicants at Easter last about 60.

Visitation AD 1712
The Anabaptists have 2 houses and meet usually once a fortnight.
No charity schole. The Curate of Chersley teaches a small Grammar schole and instructs the children as the Canon directs.
The Vicar resides in his Vicarege house.
One person sometimes comes to church who is not baptized. Scarce any are confirmed.
Divine service twice every Lord's Day; frequently upon Holy-days when any will come to church.
Catechizing all the Lent.
Communions 5 times in the year; above 60 communicants of which about 50 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 475*)
Ellesborough (Ellesborough *alias* Ellsborough *alias* Esselburgh)
(a) Mr Cartwright Wilmer, Rector.
Mr Robert Wallis, Patron.
It is a Rectory, but one moiety did belong to the priory of Sandwell. Since the dissolution by Henry VIII it was granted by him, and continues impropriate in lay hands. Also the tythe of certain portions of land did belong to a little religious house in Wendover, and is now in severall hands.

(b) The parish is betwixt 3 and 4 miles long, scarce a whole mile broad any where. It contains 58 families and about 200 souls.
Among these there are 11 Anabaptists, of which some are Valentinians in judgment. They have no set meeting house, but once a fortnight hold their assemblies here, with some others from the neighbouring town, in a private house. No papists, nor reputed papists in this parish.
The value of the Rectory to the minister is £84 per annum.
(c) There are 3 parish houses, supported at the parish charge, and 4 church-houses, kept in repair by the church-wardens, but no endowment to either of them, except the monthly collections from the parish.
Three gentleman live in it: vizt. Serjeant Thurbarn, and 2 others, all Justices of the Peace. The first has an ancient seat called Chequers, descending from Johannes de Scacchariis, to the Hawtrys. From them to a younger branch of Judge Croke's family; now Serjeant Thurbarn's in right of his wife, one of the daughters and co-heirs of Sir Robert Croke.
There are severall monuments of note in the church belonging to the families of Hawtry and Croke.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 29 May 1681.
Institution 5 October Induction 8 [October] 1686.
Families 55: souls 270; of which 16 Anabaptists; no other dissenters.
They meet once a month, in number about 50.
(c) No charity or benefaction but what is before expressed.
None un-baptized: some not confirmed.
Communicants at Easter last, about 60; too many seldom, if ever communicate at all.

Visitation AD 1712
The Rector resides upon his Cure.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day, and on some Holy-days.
Catechizing 4 or 5 of the summer months.
Communions 3 times a year; about 50 communicants of which 46 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 476*)
Haddenham (Haddenham cum Cuddington. *Vide supra 442*)
(a) Mr Francis Corton, Vicar.
Simon Main, Esquire, Patron.
(b) It contains 108 families.
Among these there are about 40 or 50 dissenters, Anabaptists and Quakers, who have a meeting place. No papists, nor reputed papists in this parish.
The value of the Vicarege is about £80 per annum.
(c) There is no lecture, schole, almes-house, or hospital endowed in this parish.
No person of quality nor gentleman of estate lives in.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry London 29 May 1681.
Institution 8 June Induction 20 [June] 1689.
Families 120: souls 500; of these 10 or 12 families (near 50 souls) Anabaptists. John Hoar their cheif teacher.
(c) No public charity or benefaction of any kind to church or poor.
Some not confirmed.
Communicants [blank].

Visitation AD 1712
Families 160; of which 12 or 15 of Anabaptists.
The Vicar resides in his Vicarege house.
Whether some do not come to church un-baptized not certainly known; severall not confirmed.
Divine service twice every Lord's Day.
Catechizing all the Lent.
Communions 4 times a year; about 100 received at Easter last. Notice is duly given.
No pennances nor commutations since my last Visitation.

(*page 477*)
Great Hampden
(a) Mr John Yates, Rector.
Richard Hampden, Esquire, Patron.
(b) It is about 7 or 8 miles in compasse, and yet does not contain above 30 families.

Among these there is no dissenter of any kind. No papist, nor reputed papist; no meeting house in the parish.
The value of the Rectory is about £80 per annum.
(c) There is no lecture, schole, almes-house, or hospital in this parish.
The Patron is the only gentleman of estate that has any seat in it.
There are severall monuments in the church belonging to the Hampdens, none of them above 300 years old, though 'tis certain they have lived here from before the Conquest.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Robert Oxford 16 July 1660.
Institution 3 July Induction 24 July 1683.
Mr John Yate, Curate. Ordination [blank].
Licensed Curate 22 December 1707. Families 30: souls about 130; no papists nor dissenters.
(c) A charity schole for 6 children, who are taught to read and instructed in the church. Catechism at the Patron's charge.
No other charitable benefaction either to church or poor.
None un-baptized; many not confirmed.
Communicants between 50 and 60 in the parish; of these halfe received at Easter last.

Visitation AD 1712
The Rector resides in his parsonage house.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day.
Catechizing every Sunday from spring till autumn.
Communions 4 times a year. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 478)
Hartwell (Hartwell cum Hampden parva)
(a) Mr Alexander Croke, Rector.
Sir Thomas Lee, Baronet, Patron.
(b) It is about 2 or 3 miles in compasse, and has 16 families in it.
Among these there are no dissenters of any kind from the Church of England. No papists, nor reputed papists. No meeting house in this parish.
The Rectory is worth £100 per annum.

(c) There is no lecture, school, almes-house, or hospital in this parish.
Only the Patron lives in the parish; no other person of qualitie, or gentleman of estate.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Gilbert Bristol 22 December 1689.
Institution 4 April Induction 22 June 1694.
Families 16: souls about 60; of these 1 family Anabaptists newly come into the parish. N.B. in a 2nd paper he says, 10 families, 40 souls.
(c) No public charity or benefaction of any kind either to church or poor.
None come to church un-baptized; severall not confirmed.
Communicants about 20; of which 14 received at Easter last.

Visitation AD 1712
In Hartwell families 12, no dissenters.
In Little Hampden families 10; no dissenters.
The Rector resides in his parsonage house.
None come to church un-baptized; some few not confirmed.
Divine service in the church twice every Lord's Day.
Once a month Mr Davis of Little Missenden officiates in Little Hampden.
Catechizing as often as children or servants are sent.
Communions 3 times a year in the parish church; of about 20 communicants 16 received at last Easter. In Hampden 8 communicants. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 479)
Horsenden
(a) Mr Joseph Willis, Rector. See Aston Clinton.
John Grubb, Esquire, Patron.
(b) It has no house but the Patron's, and Rectory.
No dissenter papists, nor meeting house in this parish.
The value of the Rectory is between £40 and £50 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
The Patron has a very good seat in it.

No monument of note in the church. Mr Grubb's house was formerly Sir John Denham's, and garrisoned in the Civill Wars, having a large moat round it.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 23 September 1688.
Institution 23 June 1697.
Families 3: souls 12; no dissenter.
(c) No public gift or benefaction of any kind whatsoever.
Communicants 6; of which 3 received at Easter last.

Visitation AD 1712
Families 2. The Rector resides upon the endowed chappell of St. Leonard, in the neighbourhood and supplies the Cure of this. Vide Aston Clinton *supra page 469*.
None un-baptized, nor of a competent age un-confirmed.
Divine service every Lord's Day in the morning.
No children to be catechized. Communions every Easter. Two received. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 480*)
Hulcott (Hulcot)
(a) Mr Rice Evans, Rector. See Bierton *page 471*.
Henry Neale, Esquire, Patron.
(b) It contains about 18 families, 3 of which dwell in the midst of the parish of Bierton.
Among these three are Anabaptists, who meet once a month at a private house in the parish. No papists, nor reputed papists in it.
The value of the Rectory is £72 per annum.
(c) There is no lecture, schole, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives in it. The Patron has a mannour house.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination James Lincoln 24 September 1699.
Institution 25 September Induction 5 October 1699.

Families 18: souls 93; of which 14 Anabaptists. They meet once a month in the house of William Bishop, number between 30 and 40; John Sturch, a shepherd, teacher.
(c) There is a town stock of £3 in the hands of the overseers of the poor.
Communicants 6 or 7; many come to years of discretion seldome or never receive at all.

Visitation AD 1712
3 Families are of Anabaptists. They meet once in 3 weeks.
The Rector does not reside in his parsonage house, but in the vicarege house at Bierton, which Cure he supplies also.
None come to church un-baptized; severall not confirmed.
Divine service once a day, the other time at Bierton.
No catechizing for want of children to be instructed.
Communions 3 times a year; about 6 received at Easter last. Notice is duly given.
No pennances nor commutations since my last Visitation.

(*page 481*)
Great Kimble (Great Kimbell)
(a) Mr Richard Mayo, Vicar.
Richard Hampden, Esquire, Patron.
(b) It is 4 miles in length,besides a little town of the same name it contains 2 small innships one called Kimbell-wick, the other, Marsh. It has 43 houses in it.
Among these there is one family in which there are six papists. Three Anabaptist men, together with the wife, children, and maid-servant of one, and son of another. They have no meeting house in the parish, thoough privately they have met sometimes in the house of one of them.
The setled value of the vicarege but £25 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706
(a) Mr George Ollyffe, Vicar.

Visitation AD 1709
(a) Ordination William Lincoln 21 September 1707.
Institution 7 October Induction 10 October 1707.
Families 39: souls 200; of which 8 Anabaptists. They meet once a month in 2 families.
(c) No public charity or benefaction of any kind, to church or poor; only a small church house where some poor live free.
Two or three, not yet baptized, come to church; severall not confirmed.
Communicants about 20; of which 16 received at Easter last. A great many never communicate at all.

Visitation AD 1712
The Rector lives a quarter of a mile out his parish with the Patron.
One comes to church un-baptized; few not confirmed.
Divine service twice every Lord's Day. One the vicar at present supplying Wendover in Mr Hort's absence, serves this for that time but once a day.
Catechizing all the 3 last summers. At present the old catechumens are gone off, and no new ones ready for instruction.
Communions 3 times a year; of 25 communicants about 16 usually receive; 19 at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 482)
Little Kimble (Little-Kimbell)
(a) Mr Thomas Chapman, Rector and Patron.
It contains 25 families.
(b) Among these there is but one family of Anabaptists; no meeting house; no papist, or reputed papist; no other dissenters in the parish.
The value of the Rectory is about £50 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Onely one gentleman, Mr Gibson lives in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry Oxford 12 December 1675.
Institution 26 April 1688 Induction 1 May 1689.
Families 22: souls 80; of which 1 family of Anabaptists.
(c) No public charity or benefaction, save a peice of ground in the meadow called the Church-plot, value 2 shillings 4 pence a year, employed towards the repair of the church.
None un-baptized come to church; some not confirmed.
Communicants about 30 at Easter last.

Visitation AD 1712
The Rector resides in his parsonage house.
None come to church un-baptized.
Divine service twice every Lord's Day.
Catechizing all Lent, and if persons come to be instructed a good part of the summer season.
Communions 3 times a year, sometimes more; between 20 and 30 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 483*)
Great Missenden (Great Missenden cum Lee, *see page 222*)
(a) Mr Thomas Pen, Vicar, and Curate.
John Fleetwood, Esquire, Patron.
(b) Missenden is a parish of above 20 miles compasse and contains 224 families. Lee is small and has but 30 families in it.
In Missenden there are 12 families of dissenters from the Church of England: 5 Anabaptists; 5 Quakers; 2 papists, one Mr Robert Dormer younger brother and tenant to Charles Dormer, Esquire, of Hampshire.
In Lee there are 2 families of Quakers; no meeting house in either parish.
The Vicarege of Missenden is scarce worth £50 per annum.
The Curacy of Lee is but £5 a year.
(c) There is no lecture, schole, almes-house, or hospital endowed in either parish.
No person of quality or gentleman of estate lives in Missenden besides the patron; in Lee besides Mr Dormer.
No monuments of note in the church nor antiquities in the parish except some remains of the ancient and famous abbey, now the seat of Mr Fleetwood.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr John North, Vicar A.B.
Ordination William Lincoln December 18 [1709].
Institution December 19 1709.
Families 300: souls 1,000; of these 3 families of papists, 3 of Anabaptists, 3 of Quakers.
(c) No schole but a private one; no other charity or benefaction of any kind, to church or poor.
None un-baptized; many not confirmed.
Communicants about 40; many but seldom or never receive at all.
(a) By Mr North's account to me since his institution, above 400 families and 1,600 souls; of which 4 families of papists, 5 of Anabaptists.
Charities are: £100 given by Lady Jane Boys, with the interest of which a boy is to be bound out apprentice. The substantial inhabitants are trustees for this charity. Also a charity £10 out of the use (I suppose of which) 10 shillings a year is distributed to poor house-keepers.
Communicants 70 this last Christmas.
Mr Seer, a gentleman of a small estate lives in the parish.

Visitation AD 1712
Between 3 and 400 families; 3 of papists, 5 or 6 of antipaedo-baptists.
A private schole; no charity.
£5 a year left for putting out poor children apprentice and £10 10s. to be distributed yearly to poor housekeepers.
The Vicar resides in his Vicarege house.
Two adults baptized since my last Visitation. None come to church un-baptized; many not confirmed.
Divine service twice every Lord's Day, once every Holy-day; Wednesdays and Frydays in Lent.
Catechizing only in Lent, Sundays, Wednesdays, and Frydays.
Communions 3 times a year; about 30 usually receive; at Easter last 80. Notice duly given.
No pennances nor commutations, since my last Visitation.

(page 484)
Little Missenden
(a) Mr James Davies, Vicar.
Roger Penn of Penn, Esquire, Patron.
(b) It is above 12 miles in compasse, and has in it near 100 families.

Among these there are 2 papists, a carpenter and a cobler; 2 Presbyterians; 4 Anabaptists, one of which is also a Sabbatarian; 2 Quakers; but no meeting house within this parish.
The clear value of the Vicarege is not above £40 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives in it; though there is a house belonging to the Earle of Sterling.
Some monuments there are in the church. No antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination William Oxford 16 March 1700.
Institution 17 December Induction 20 [December] 1703.
Families 98: souls 360; of which 12 dissenters, 4 papists, 4 Presbyterians, 3 Anabaptists, 1 Quaker.
(c) It is said that there is now in the custody of Loftus Brightwell, Esquire, of Padworth in Berkshire, an originall deed bearing date the 3rd of King James 1st by which a rent charge of £1 a year was granted to certain trustees by William Pen, Esquire, towards the repair of the church, but by negligence of the trustees, not payd for above 60 years last past.
None un-baptized; severall not confirmed.
Communicants about 40 who receive within the year; 17 received at Easter last; many seldom or never communicate at all.
Mr Lamb of London, merchant, has lately purchased the estate of Henry Harris, gentleman, and is come to live here.

Visitation AD 1712
Families 2 of Presbyterians, 2 of Anabaptists, 1 of Quakers, 1 papists.
The Vicar resides in his Vicarege house.
None come to church un-baptized; few not confirmed.
Divine service twice every Lord's Day, save once in a month, when the Vicar goes to Little Hambden.
Catechizing all Lent, and at other times when any come to be examined.
Communions 3 times a year; of near 200 communicants not above 17 at a time receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 485*)

Princes Risborough

(a) Mr Thomas Webb, Curate.

Henry Penton, Esquire, of Lincoln's Inn, Patron.

(b) It is a Curacy, and the impropriator names the Curate. The parish is of a large extent, and contains 242 families.

Among these there are many dissenters, both Presbyterians and Anabaptists. The former have one, the latter severall, meeting houses in it. There is no papist, nor reputed papist here, but Charles Dormer, Esquire, reputed papist, has an estate in this parish.

The Curacy was wont to be clear £40 per annum but by the taxes is reduced to £34.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.

No person of quality or gentleman of estate lives, or has any house here, except the impropriator.

No monuments of note in the church nor antiquities in the parish.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Mr Nathaniel Anderson, Curate. See Hawridge, Mursley, *page 382*.

Licensed Curate 6 September 1709.

Families 450: souls 1,200; of which 100 dissenters, cheifly Presbyterians and Anabaptists. These have each their meeting house: Mr Brice teaches in the former; Edward Hoare, a barber, in the latter.

(c) No public charity or benefaction of any kind to church or poor.

About 12 or 14 adults, Anabaptists, baptized since my last Visitation.

Many persons not confirmed.

Communicants 100 at Easter last.

Visitation AD 1712

Families near 500: 2 severall English scholes, in which the church catechism is taught.

The Curate lives in the parsonage house belonging to Mr Penton who allows £40 a year for serving the Cure and deducts £6 for taxes.

None come to church un-baptized; many not confirmed.

Divine service twice every Lord's Day: and on Litany days in Lent.
Catechizing all the Lent; the Curate ready at other times, but the people will not send their children.
Communions 3 or 4 times a year; about 80 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 486)
Stone

(a) Mr John Seymour, Vicar.
Sir Thomas Lee, Baronet, Patron.
(b) It is about 10 miles in compasse, and contains 63 families in it. Among these there are no dissenters of any kind; nor any meeting house within the parish.
The value of the Vicarege is about £50 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any house in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Lincoln 22 May 1687.
Institution 7 June Induction 27 [June] 1706.
Families 63: souls 250; of which 1 family, lately come into the parish, Presbyterians.
(c) No public charity or benefaction, of any kind, to church or poor.
None come to church un-baptized; many not confirmed.
Communicants about 60; 35 received at Easter last, and 23 the Sunday following.

Visitation AD 1712
The Vicar resides in his Vicarege house.
None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day.
Catechizing as often as any children are sent.
Communions 5 times a year; of about 60 communicants 40 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 487)
Wendover

(a) Mr Josiah Hort, Vicar.
The Patronage is in the Crown.
(b) It is a parish of large extent and contains 250 families.
Among these there are no papists, nor reputed papists, but four or five other dissenting families.
The value of the Vicarege is £48 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish. Sir Roger Hill allows £20 a year to a master (1709 – Mr Henry Harding) to teach the poor children of the parish to read and write.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination [blank].
Institution 19 July 1706.
Mr Henry Harding, master.
Families 300: souls 1,100; yet but 3 dissenters, Anabaptists; no meeting.
(c) The charity schole given for 10 years: seven now expired. No other charitable benefactions to church or poor.
Three adults baptized since my last Visitation.
Communicants about 700.

Visitation AD 1712
About 6 families of Anabaptists. No particular meeting house, yet they sometimes assemble, in severall places.
The charity schole still continued.
The Vicar at present absent upon businesse in Ireland.
One adult baptized since my Visitation. None come to church unbaptized; some not confirmed.
Divine service twice every Lord's Day, upon some of the greater Holydays.
Catechizing, in the absence of the Vicar, omitted.
Communions 3 times a year; about 70 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 488)
Weston Turville (Weston Tourvile)
(a) Mr John Tipping, Rector.
The Advowson is in All-Soule's College, Oxford.
(b) It is six or seven miles in compasse, and contains between 70 and 80 families.
Among these there is one family of Anabaptists, and two or three of Quakers, who have a meeting house in this papist [?parish]. No papist, or reputed papist here.
The value of the Rectory is £180 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church with legible inscriptions, nor other antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 1676.
Institution 21 November Induction 23 [November] 1678.
He desires to retire to Oxford for the recovery of his health; he is melancholly and needs it.
Mr Samuel Chapman, Curate. Ordination William Oxford 30 November 1707.
Families 91: souls 430; of which 8 Quakers, 4 Anabaptists; the Quakers continue their meeting monthly.
(c) No public charity or benefaction, of any kind, to church or poor.
None un-baptized; some not confirmed.
Communicants, 100; of which 50 received at Easter last.

Visitation AD 1712
Families about 86; of which 3 of dissenters, 2 of Quakers, 1 of Anabaptists.
The Rector resides in his parsonage house.
None come to church un-baptized; some not confirmed.
Divine service twice every Sunday, once on Holy-days.
Catechizing in Lent, and at other times in the year.
Communions 4 or 5 times a year; of 240 communicants about 60 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

Wycombe Deanery

(*page 489*)

Bradenham

(a) Mr Philip Davis, Rector. See Bow Brickhill *page 405*.
Sir Henry Johnson, Knight, Patron.
(b) It is about a mile and quarter in length and 3 miles in compasse, and contains in it 24 families.
Among these there is no papist, nor reputed papist; no other dissenter, nor any meeting house, in the parish.
The usual value of the Rectory is £50 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
The Patron has a good seat in it, where he sometimes resides.
There is one monument of note in the church erected by Mrs West, second daughter of Sir Edmond Pye, Baronet anno 1685 in memory of her husband, the Honourable Mr West, eldest son of the late Lord de la Ware.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry [?Herbert] Hereford 20 February 1675.
Institution 15 January Induction 16 [January] 1684.
Families 26: souls 120; no papists nor dissenters.
(c) No public charity or benefaction either to church or poor.
One comes to church yet unbaptized; many not confirmed.
Communicants at Easter last, 26; there are about 50 more of age, who yet never receive at all.

Visitation AD 1712
Two Quakers lately come into the parish.
The Rector resides upon his living.
One comes to church un-baptized; one of age but what will now be confirmed.
Divine service twice every Lord's Day, and once every Holy-day.
Catechizing for the beginning of Lent to Michaelmas.
Communions 4 times a year; about 27 or 28 usually receive. Notice duly given.
No pennances nor commutations since my Visitation.

(*page 490*)
Fawley

(a) Mr John Franklin, Rector.
William Freeman, Esquire, Patron.
(b) It is about 8 miles in compasse, and contains 27 families.
Among these there are no dissenters from the Church of England, nor any meeting house in this parish.
The Rectory is worth £80 per annum, and more when corn bears a better price than it does at present.
(c) There is no lecture, school, almes-house, or hospital in this parish.
The Patron is the only gentleman that lives in the parish. His house is called Fawley Court, and is of the bignesse one of the stateliest seats in all the country.
There are severall monuments of note in the church q.v.
Exhibit in Visitation AD 1706

Memorandum: Robert Rooks, Esquire, was Lord of the Manor, and Patron of the Rectory.
Henry Alford, Esquire, marryed his only daughter and heyre, and so the manner descended to him.
By some of this family it was sold to Judge Whitlock; whose grandson, James Whitlock, Esquire, presented the present incumbent, and in 3 or 4 years after sold it to William Freeman, Esquire, the present possessor.

Visitation AD 1709
(a) John Chester 28 February 1670. Resident.
Institution 24 October Induction 25 [October] 1678.
Families 27: souls 129; no papists nor dissenters.
(c) No public gift, or benefaction of any kind, to church or poor.
None un-baptized, nor any confirmed save the Rector's family.
Communicants 24; of whom 13 received at Easter last. Severall of years will not be prevailed with to communicate at all.
William Freeman, Esquire, dead since the last Visitation; John Cook, Esquire, his nephew, is his heir.

Visitation AD 1712
Families 29; two papists, one Thomas House, a poor man lately seduced; and Frances lately married to Thomas Commyn, the present church-warden.
The Rector resides in his parsonage house.

None come to church un-baptized; some not confirmed.
Divine service twice every Lord's Day and Holy-days.
Catechizing all Lent, and sometimes out of it.
Communion 4 times a year. Last year every month except harvest.
Last Easter 59 received. Notice duly given.
No pennances nor commutations since my last Visitation 1709.

(page 491)
Fingest (Fingest *alias* Finghurst)
(a) Mr John Cadman, Rector.
The Patronage belongs to one of the Prebendaries of the Chapter of Wells: of Dutlingcombe vel Dulting *alias* Thinghurst vel Tringhurst.
(b) It is about a mile and halfe in extent, and contains 56 families in it.
Among these there are no dissenters, no papists, nor reputed papists, nor any meeting house in the parish.
The Rectory is valued at £50 per annum.
Two gentlemen live in this parish: Mr John Ferrers' Senior and Junior.
(c) There is no lecture, school, almes-house, or hospital endowed in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Thomas Ardfert 6 June 1660.
Institution 11 November Induction 15 [November] 1667.
Families 60: souls [blank]; one reputed papist, no dissenters.
(c) No charitable gift or benefaction, save some lands to the value of £17 a year, lying in Cadmore inn, given for the repair of the church.
Communicants about 20 at Easter last.

Visitation AD 1712
The Rector resides in his parsonage house. He has a Curate duly qualified to assist him: salary £18 a year.
Divine service once every Lord's Day. The Rector not able to do it and the Curate employed elsewhere in the afternoon.
No catechizing by reason of the Curate's absence.
Communions 3 times a year; about 30 receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 492*)
Hambleden

(a) Dr Francis Gregory, Rector.
Sir Robert Clayton, Patron: the next Advowson granted by him to Mr John Wallis, gentleman.
(b) The compasse of it is about 16 miles, and it contains 150 families. Among these there are but very few dissenters, no meeting house; one poor fellow a reputed papist.
The Rectory is worth £320 per annum.
(c) There is no lecture, school, or hospital in this parish. One almes-house, but without any endowment.
No person of quality or gentleman of estate lives in it. Sir Robert Clayton has a house here.
There is in the church one monument of note, erected for Sir Cope D'Oyley q.v.
Exhibit in Visitation AD 1706
(a) Dr Arthur Charlett Rector, STP [Professor of Sacred Theology].

Visitation AD 1709
(a) Ordination John Oxford 12 March 1681.
Institution 28 June 1707. Induction June 30 seq.
Mr David James Curate. Licensed 23 September 1706.
Ordination William Lincoln 22 September 1706.
The steeple is fallen down, and ought to be re-built.
Families 127: souls [blank]; of those one of dissenters.
(c) Four pounds per annum left to the poor by the Lady Pyriam, who formerly dwelt at Greenland, an ancient, but decayed seat, in this parish. No other charity or benefaction.
One comes to church yet unbaptized, of Quaker parents. He is now instructing in order to his baptism.
Communicants 100; at the monthly communions there are generally 30. Many but seldom if ever communicate at all.

Visitation AD 1712
Families 140: No dissenters of any sort.
Ten poor children taught upon charity: 4 by the Rector's, 2 by the Curate's; and 4 by others' bounty of the parish.
The Rector lives in his College at Oxford. The Curate lives in the parish, and has £50 a year salary.
One not baptized (but resolving to be speedily baptized) comes to church. Many not confirmed.
Divine service twice every Lord's Day, once every Holy-Day, Wednesdays and Frydays in Lent.

Catechizing from Michaelmas to Easter.
Sacraments monthly; about 20 constantly receive; at Easter above 60.
Notice duly given.
No pennances nor commutations since my last Visitation.

(page 493)
Hughenden (Hitchenden)
(a) Mr John Jenkins, Vicar.
The Earl of Carnarvon, Patron.
(b) It is about 12 miles in compasse, contains 110 houses, and above 500 inhabitants.
Among these there are 12 papists, all poor. Some other dissenters, Presbyterians and Anabaptists; one family that keeps the Saturday sabbath; one or two Quakers, but no meeting-house in this parish.
The value of the Vicarege is £40 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
(Richard)* William? Widmer, of Hitchenden house, gentleman, lives in it.
Severall of the family of Montfords (who changed their name to Wellesbourn) lie buryed in the aisle belonging to Mr Widmer. There is one Knight Templar in the north wall of the isle, whose head lies east, and feet west, and one monk with his cowle, between the isle, and my Lord Carnarvon's chancell.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Seth Salisbury 20 September 1674.
Institution 16 November Induction 24 [November] 1687.
Families 100 or more: souls 500; of these 3 families mostly papists; one of Sabbatarians; 5 or 6 of Presbyterians and Independents; 3 Quaker women. The Sabbatarians meet sometimes on Saturday, and a few Anabaptists joyn with them.
(c) There is a church house given by the Lord Carnarvon ancestors for the use of the poor, but without any endowment. It is kept in repair by the church-wardens. No other benefactions.
Some not adults, yet of some age, from 3 years to 6 months old, baptized.
Some yet unbaptized come to church; severall not confirmed.
Communicants at Easter last about 50. Many continue too negligent of their duty in this particular.

Visitation AD 1712

Families near 120 (12 of which are out parishioners, come in by certificats). Among these there are about 32 dissenters: besides children; Presbyterians 6, papists 5, Quakers 3, Sabbatarians 8, Anabaptists 10.

Severall poor houses without any allowance, besides 40 shillings a year left by Thomas Gregory of Peterly in the parish of Great Missenden for which some land in this parish is tyed, in the disposall of the Vicar and church wardens. The Vicar resides in his Vicarege house.

Two or three come to church un-baptized; severall not confirmed: 5 adults baptized since my last Visitation.

Catechizing in Lent, and at other times when children can be got.

Communions 4 times a year; out of 250 persons of age to receive not above 80 do come to the sacrament. Notice duly given.

No pennances nor commutations since my last Visitation.

(*page 494*)

Hedsor (Headsor)

(a) Mr Nathaniel Smallby, Curate. See Woburn *page 503*.

Mrs Chilcott, widow, Patron.

(b) It contains 15 families, among which there are no dissenters; no papists, nor reputed papists.

There is a parsonage house and glebe, which together let for £2 a year, the tythes for £13.

The Vicar of Wooburn preaches here once in 3 weeks; the 2 churches are but a mile a-sunder.

(c) There is no school, lecture, etc. in this parish.

The Patroness who is widow of William Chilcot, Esquire, deceased has an old seat by the church.

There are no monuments of any note in the church.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) Ordination Thomas Lincoln 28 September 1684 Licensed Curate 29 October 1694.

Families 16: souls [blank]; no dissenters.

(c) No charitable gift or benefaction of any kind, to church or poor.

One comes to church un-baptized; most of the parish not confirmed.

Communicants about 10 at Easter last; there are severall who never communicate at all.

Mrs Chilcot is come to reside in the parish.

Visitation AD 1712
The Curate lives within halfe a mile of the parsonage house.
One not baptized comes to church.
Divine service once in 3 weeks; this and Woburn make one and the same congregation.
No catechizing; communions 4 times a year. They come pretty well to it; 20 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 495)
Great Marlow (Marlow magna)
(a) Mr William Harvey, Vicar.
The Dean and Chapter of Gloucester, Patron.
(b) It is 3 miles in length 9 or 10 in compasse, and contains 300 families.
The dissenters are generally Presbyterians; some few Anabaptists, and one or two Quakers. There is one meeting house in this parish.
Besides these there are divers papists: John Brinkhurst, Esquire, of £500 per annum estate; Thomas, his brother; Thomas Crompton, Esquire, his uncle; John Abington, Esquire, has £100 a year within this parish, though he be of Worcestershire; wife and 5 children of Mr John Brinkhurst; six of their servants; and 3 others.
The Vicarege is worth £80 per annum.
(c) Here is a lecture of £20 per annum. A schole endowed with £12 a year at present, but with an estate that will encrease in value. An almeshouse with £16 per annum endowment.
Gentlemen living in this parish are: Sir James Etheredg, Knight, John Brinkhurst, Esquire, John Abingdon at a seat called Seymours, and (John)* Thomas Crompton, Esquire.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr Richard Millechamp, Vicar.
Ordination Gilbert Hereford 7 June 1696.
Institution 5 August Induction 19 October 1708.
Mr Thomas Beesly, scholemaster.
Licensed William Foster Official 31 December 1696.
Families above 400: about 2,400 souls; of these one papist family, and some few Anabaptists, of no account. The meeting house disused for some time past.

(c) The schole was founded by one of the Borlaces. 20 blue-coat boys are taught in it.
The almeshouse was founded by one of the Bringkhursts. It has 4 tenements for 4 poor persons who have 20 shillings a peice a quarter.
An estate of £25 a year left by William and Thomas Drew, to the use of the church, the writings of which are lost. This is not well employed.
None come to church un-baptized; many not confirmed.
Communicants at least 1,000; of which 200 received at Easter last; many of age neglect this duty altogether.

Visitation AD 1712
Families above 500: some occasionall conformists. They often meet in a barn; one Edward Pain, a youth, speaker.
The children not well instructed in the principles of religion.
The Vicar personally resides.
One adult, a Quaker, baptized since my last Visitation.
Divine service twice every Lord's Day.
The youth frequently catechized.
Communions 4 times a year; about 200 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 496)
Little Marlow (Marlow parva)
(a) Mr William Wightwick, Vicar.
Borlase Warren, Esquire, Patron.
(b) It is about a mile and halfe in length, and contains 100 families in it.
Among these there are no papists, nor reputed papists; some there are who go to the Presbyterian meetings in the afternoon, but come to church in the morning. There is no meeting house within this parish.
The value of the Vicarege is £40 per annum.
(c) There is no lecture, schole, almes-house, or hospital endowed within this parish.
There are 2 gentlemen's seats in it: one the Patron's; the other James Chase's, Esquire.
There are no monuments in the church. In the parish there are the remains of a decayed abbey.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Mr Thomas Jackson, Vicar.
Ordination Henry London 29 February 1707.
Institution 6 April Induction 5 May 1709.
Families 120: souls 450; scarce any totall dissenters; about 20 occasionall conformists.
(c) No public charity or benefaction of any kind to church or poor.
Communicants but 6 at Easter last.

Visitation AD 1712
The vicar resides not upon his living. He had leave of absence for 1 year while he built his Vicarege house. Note.
None come to church un-baptized; many not confirmed.
Divine service twice every Lord's Day.
Catechizing hitherto only in Lent: hereafter all the summer, both on Lord's Days, and at other times as there shall be occasion.
Communions 3 times a year; of about 200 communicants only 17 received at Easter last. Notice duly given.
No pennances nor commutations since my last Visitation.

(page 497)
Medmenham
(a) Mr David Dicconson, Vicar.
Francis Duffeild, Esquire, Patron.
(b) It contains 43 families. There are 6 more houses which stand empty, the land being joyned to other farms, or the tenants living in a neighbouring parish.
Among these there are no papists, nor reputed papists; no dissenters of any other kind, nor any meeting-house in the parish.
The Vicarege is worth £40 per annum.
(c) There is no lecture, schole, almes-house, or hospital in this parish. But it has a right to send 3 boys to the Free-school at Great Marlow, where they are taught to read, write, and cast account, have a gown and cap given them and when they are fit for a trade are allowed 40 shillings to help to bind them out. This was a gift of William Boralase Esquire, and belongeth joyntly to the 2 Marloes, and to this parish.
The Patron lives at the abbey in this parish.
Borlase Warren, Esquire, a gentleman of between £3,000 and £4,000 per annum has a seat in this parish called Bockmore, about a mile

from the church, late the seat of Sir John Borlase. The said Mr Warren lives sometimes here, and sometimes at Little Marloe; but generally at his family estate at Stapleford near Nottingham.
No monuments of note either in the church or abbey.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Oxford 29 July 1690.
Institution and Induction 31 July 1690.
Families about 50: souls 250; no dissenters.
(c) No charity schole, but some children taught to read and write by charitable contributions. They are instructed in the church catechism, and Bishop William's exposition.
A house and acre of land for hops and grasse value 40 shillings a year, adjoining to the west end of the church yard, appointed for the repair of the church. Also the first crop of an acre of mead lying in the Great Mead, and let for 16 shillings a year, applied to the same use. It is worth more.
One adult, of Quaker parents, baptized the last year.
None un-baptized.
Communicants between 40 and 50 at Easter last.

Visitation AD 1712
The Vicar resides upon his Cure.
One adult baptized since my last Visitation.
Divine service twice every Lord's Day and upon Litany, and Holy-days generally when there is a congregation.
Catechizing every Sunday in the afternoon.
Communions 4 or 5 times a year; of 150 communicants not above 40 received at Easter last. Notice duly given.
No pennances nor commutations, since my last Visitation.

(page 498)
Radnage
(a) Mr John Woodeson, Rector.
The Patronage of it is in the Crown.
(b) It is 2 miles in length, scarce one in breadth, and contains near 40 families.
Among these no dissenters but one poor woman, a reputed papist.
No meeting house in this parish.
The value of the Rectory is £60 per annum.

(c) There is no lecture, schole, or hospital endowed here. There is one almes-house with about £12 or £14 per annum belonging to the church and poor.
No person of quality nor gentleman of estate lives, or has any seat in this parish.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Henry Chichester 24 September 1669.
Institution 13 July 1674.
Families near 40: souls [blank]; one reputed papist.
(c) For the charities of this parish see the terrar.
None come to church un-baptized; severall not confirmed.
Communicants between 20 and 30 at Easter last.

(page 499)
Saunderton St Mary
(a) Mr John Davies, Rector, M.A.
The Patron is Charles Dormer, Esquire, a reputed papist who has about £230 a year in this parish, but lives at Yeedsworth in Hampshire.
The next advowson was about 12 years since disposed of to Dr Bigg of High-Wycombe.
(b) It is about 5 miles in length but very narrow, and contains 27 families.
Among these there are 2 reputed papists, poor men; no other dissenters. No meeting house in the parish.
The usual value of the Rectory is £76 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Nathaniel Oxford 22 September 1672.
Institution 27 June 1692.
Families 27: souls, about 80; of these 2 papists, no dissenters. They were both at church July 24 1709.

(c) No public charity or benefaction either to church or poor.
None un-baptized: some not confirmed.
Communicants at Easter last about 40; some few of age do seldom, or never, receive.

(page 500)
Turville (Turfeild)

(a) Mr Richard Morgan, Curate. He was never instituted to it.
It is a Vicarege that has many Patrons: vizt. Richard Pocock and Richard Styles, gentlemen; Nathaniel Carter and Henry Rowles, yeomen and parishioners; Peter Torvy, and William Tooley, yeomen, who have estates in the parish, but live out of it. They are all protestants.
(b) It contains 60 families. Among which there are but 13 dissenters, whereof 12 are Quakers and have a meeting house here, and the other a papist.
The Vicarege does not amount to £23 per annum.
(c) There is no lecture, school, almes-house, or hospital endowed in this parish.
Two gentleman have estates and houses in it, but seldom live here: the one being a steward to Mr Dunch of Oxfordshire; and the other a merchant.
Thomas Stonor, Esquire, a papist, has also some estate here.
There are no monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Robert Oxford 31 March 1661.
Families between 50 and 60: souls [blank]; of these 2 papists, about 12 Quakers. They meet every first day.
(c) No public charity or benefaction of any kind for church or poor.
None come to church un-baptized; many not confirmed.
Communicants 130; of which some 20 received at Easter last. Yet but few or none but what do communicate some time or other.

Visitation AD 1712
Families 60: of these 2 of Quakers; one person a papist.
One benefaction disposed of by the church-wardens, for bell-ropes.

The Curate lives at Ibston in Oxfordshire, within a mile of his parish.
None come to church un-baptized; some not confirmed; two adults lately baptized.
Divine service duly performed, as appointed both upon Sundays and Holy-days.
Catechizing when any come to be instructed.
Communions twice on every one of the 3 great festivals; about 120 communicants, scarce one quarter receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 501*)
High Wycombe (Wicombe *alias* High- *alias* Cheping-Wicombe)
(a) Mr Thomas Cordell, Vicar.
Lord Shelburne, Patron.
(b) It is about 9 or 10 miles in compasse, and has 300 families in it.
Among these there are many dissenters of all sorts; 3 papists, ordinary persons. The Presbyterians have one meeting house here. The Quakers and Anabaptists 2 apeice.
The value of the Vicarege is about £50 per annum.
The Vicarege is much decayed by passing of some lands into other hands; the parsonage which payd the vicar £2 a year being mortgaged now pays nothing. The mannor house of Bassets-bury, which used to pay £4 a year, and was given by Allen Basset to the Chapter of Windsor, being gone to decay and in mean hands, pays now but 10 shillings. The estate of the Archdales, of £500 per annum being sold, where the minister always received £4 a year for an orchard of six acres, he now scarce gets 2 halfe-crowns. The Quakers, who are numerous, will not pay any thing but upon compulsion.
(c) There is no lecture in the parish; the Vicar reads prayers every day in the week, and preaches twice on Sundays. There is a hospital, which Queen Elizabeth gave to the Mayor and Aldermen, to maintain one Grammar school, and some poor almes-people. The master out of this has about £30 per annum.
The cheife gentleman of the town is their Recorder, and burgesse, Fleetwood Dormer, Esquire.
The church is a large and fair building; there are severall monuments and grave-stones in the chancell, but the brasse of these last being pulled off, 'tis hard to know to whom they belong.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination Humfrey London 29 May 1670.
Institution 3 August 1681.
Mr Samuel Guise, scholemaster licensed by Commissary October 16, 1701.
Praelector Licensed by Bishop of Lincoln 7 September 1709.
Families about 300: souls [blank]: no papists, but Presbyterians, Anabaptists, and Quakers. 5 meeting houses, as above, the Presbyterians the most numerous; John Pounell their teacher.
(c) Boys at present taught in the schole but 16.
Some church houses, near the Free-schole, where poor people dwell but no endowment.
None come to church un-baptized.
Communicants above 60 at Easter last; there are many that seldome, or never communicate at all.

Memorandum: Mr Guise ordained Deacon William Oxford May 31 1702.
Ordained John Norwich December 22 1706.
Institution 1711 Vicar.

Visitation AD 1712
Families 545. In these 144 dissenters vizt. Presbyterians 58, Anabaptists 32, Quakers 34.
Meeting houses 4: Presbyterians and Anabaptists 1 a piece, the Quakers 2.
There is an estate of about £120 a year for maintaining the schole and 4 houses for widows.
The Vicar resides in his Vicarege house.
Divine service twice every day in the year.
Catechizing every other Sunday in the afternoon.
Communions monthly; about 40 then receive. At Easter above 120.
Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 502*)
West Wycombe (Hanning Down *alias* West Wycombe)
(a) Mr St John Davis, Vicar.
It is in the gift of the Crown.
(b) The parish is about 8 miles in compasse, and contains 103 families.

Among these there are 106 dissenters from the Church of England, Presbyterians, and Anabaptists, yet no meeting house with the parish.
Mrs Loggings a reputed papist has an estate in it.
The usuall value of the Vicarege is (£28)* £45 per annum.
(c) There is no lecture, school, almes-house, or hospital in this parish.
No person of quality or gentleman of estate lives, or has any seat in it.
No monuments of note in the church nor antiquities in the parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Ordination John Chichester Festival St. Luke 18 October 1701.
Institution 3 August 1704.
Families 203: souls about 1,000; of these, Presbyterians 60, Anabaptists 50, 1 Quaker (or 3 Presbyterian families, 9 Anabaptists).
(c) No public charity or benefaction either to church or poor.
One adult baptized, since my last Visitation.
Communicants about 400; of which 50 received at Easter last. There are many who never communicate at all.
Sir Francis Dashwood, Baronet, is come into the parish since the last Visitation.

Visitation AD 1712
The Rector lives at Saunderton, next to it with his father.
Some few come to church un-baptized; some not confirmed.
Three adults (one whole family) baptized since my last Visitation.
Divine service twice every Lord's Day.
Catechizing all the summer season.
Communions the 1st Sunday of every month; of 400 communicants above 40 usually receive. Notice duly given.
No pennances nor commutations since my last Visitation.

(*page 503*)
Wooburn
(a) Mr Nathaniel Smalky, Vicar. See Headsore.
Lord Wharton, Patron.
(b) It contains about 200 families. Among which there are 4 reputed papists, none of note or estate. Two families of Quakers; two or three families of Presbyterians. A great many occasionalists, who go to the church or conventicle as it happens.

There is no meeting house in this parish.
The value of the Vicarege is above £40 per annum.
The Vicar preaches twice every Sunday, except once in 3 weeks when he preaches at Hedsore.
The Lord Wharton has a seat in this parish.
Exhibit in Visitation AD 1706

Visitation AD 1709
(a) Institution 29 September 1684. See Headsore.
Families near 200: souls [blank]; of which 2 or 3 families Presbyterians: 2 or 3 of Quakers, 2 or 3 of Baptists of no account. Many occasionall conformists, or dissenters.
No constant meeting in the parish.
(c) No public or charity schole. The executors of the late Lord Wharton have for some years past sent a certain number of bibles, and of the assemblie's catechisms hither: but it is sayd that this is but during pleasure.
About 8 acres of land given towards the repair of the church. They let at 10 shillings an acre. See the terrar.
There is halfe an acre of this mining, and 4 pence a year.
None un-baptized; most not confirmed.
Communicants at Easter last about 18; many there are who seldome, or never, receive at all.

Visitation AD 1712
Families 200; of which 3 or 4 Quakers, 3 or 4 Presbyterians, and 2 Baptists. Besides severall occasionall conformists.
A dissenter lately come into the parish to teach schole.
The Vicar resides in his Vicarege house.
None come to church un-baptized; many not confirmed.
Divine service twice every Lord's Day except once in 3 weeks when it is once in the chappell at Headsor.
Catechizing neglected by want of persons to be instructed.
Communions 4 times a year: 26 received at Easter. Notice duly given.
No pennances nor commutations since my last Visitation.

Wendover Deanery

(*page 504*)
Lee

This has usually gone with Missenden Magna *page 483*: see *page 222*.
Families 24: souls about 100; of these families, 3 are of Quakers.
No public meeting.
No public or charitie schole in this parish.
No lecture almes-house, hospitall, or other charitie either to church or poor.
One unbaptized, comes sometime to church; many not confirmed.
Communicants about 10; many come to years of discretion, seldome or never communicate at all.
No persons of quality, or gentleman of estate, in this place.
Visitation AD 1709

(*page 505*)
Chilton

It contains 48 families: about 280 souls.
Among these 2 Anabaptists; no other dissenters of any kind. No meeting house.
The value of the [blank].
No public or charity schole; no almes-house or hospitall.
One acre in a close called Whitsome close, and one land in Eadington feild both in this parish. The former value 6 shillings 8 pence, the latter 2 shillings a year, employed towards the repair of the church.
None unbaptized in the parish; most not confirmed.
Not above 30 communicants at Easter last.
Visitation AD 1709

APPENDIX A

Letters explaining the 1669 questions and their origins

[These form the preamble to the returns in the Lincoln document]

> To the Right Reverend father in God, William by divine permission Lord Bishopp of Lincoln, Giles Thorne, Doctor of Divinity, Archdeacon of Buckingham and Diocese of Lincoln, and Richard Claver, Batchelor of Lawe, his Officiall there, all due reverence and obedience.

Whereas we have received your Lordshipps letteres together with copies of two letteres, the one from the most Reverend father in God, Gilbert, Lord Archbishopp of Canterbury, his Grace, and the other from the right Reverend father in God Humfry, Lord Bishopp of London, with certaine enquiryes therein mentioned concerning Conventicles and unlawfull assemblyes or churchmeetings (the copies of which letteres and instructions are herewith transmitted). And by your Lordshipp are commanded to make speedy enquiry, and returne a certificate to your Lordshipp from every parish in my jurisdiction in answer to the sayd enquiryes. These are therefore to certifye unto your Lordshipp that I have made an enquiry concerning your Lordshipps commands in the premisses and doe humbly certifye as followeth, vizt. that I, the sayd Officiall, haveing first sent my lettere (a copy whereof is here allsoe within written) to every particuler parson, vicar, and curate, within the sayd Archdeaconry and places in your Lordshipps (*page ii*) letteres mentioned, have by them made a diligent enquiry into the premisses commanded by your Lordshipp and, haveing received from them under 0theire hands, there severall certificates remayneing in our Registry concerninge the same, doe humbly returne and transmitt unto your Lordshipp true copyes of the certificates from each particular parish and place abovesaid in manner followeing:

(*page iii*)

Right Reverend very good Lord - after my hearty commendations etc., your Lordshipp, I presume as well as I, is on all hands alarmed and by continuall reports of the frequency of open conventicles and unlawfull meetings of those who, under a pretence of religion and the worshipp of God, seperate from the unity and uniformity of Gods service, to the great offence of all, and feare of many his Majesties most faithfull subjects, who love and truly endeavour the peace and prosperity of the Church and State. Your Lordshipp, if I mistake not, was present when his Majestie, speaking much against those desorderly meetings and expressing an indignation against all

reports of him, as if he either favoured or connived at them, was pleased (after he had layd some blame upon the bishopps for want of care in this affaire) to declare that henceforward they should not want the assistance of the civill magistrate to suppresse them, informeth that if hereafter any bishopp shall complaine to any justice and require his help, if such justice doe not his duty therein, then lett the bishopp certifye that his Majestie may know who they are that neglect his service. Now my Lord, that you and I and the rest of our brethren may display ourselves in our duty I have though fitt to desire and require of you and them (what I intend to doe in my owne particuler Diocesse that by the assistance of the Deanes (especially such as have Jurisdiction), Archdeacons, and Chancellours, Officialls and all and every your parochiall ministers, parsons, vicars, and curates, and by all persons and meanes you best cann, you will make speedy enquiry within your respective Diocesses, as well in peculiers (*page iv*) of my jurisdiction, or any other bishopps and all places exempt as those of your proper charge and jurisdiction.

1. What and how many conventicles or unlawfull assemblyes or churchemeetings are held in every towne and parish.

2. What are the numbers that usually meete at them.

3. Of what condition or sort of people they consist.

4. Who are theire ministers, teachers, heads, or governours.

5, 6. What authority they pretend for theire meetings, and from whom and upon what hopes they looke for impunity.

When you finde any such Conventicles if you cannot by your owne power and authority hinder them, you and your officers are to repayre to the next justice or justices and, if they fayle to assist you, it will be your part to testifie theire neglect. Which, if att any tyme there shall be cause to doe, bee sure your certificates be upon good and true grounds, such as may all evidently be proved, that there may be nothing fayling when wee expect redresses. And now, my Lord, what I have given you in instructions as for your selfe in this matter, I desire that after the usuall manner by your letteres in my stead (which I hereby require your lordshipp to issue forth) you will give the same instructions to all the rest of my brethren the Bishopps of my Province (together with a copy of this lettere to each Bishopp for theire better direction), willing and requiring them to make theire enquiryes diligently and with all speed to returne them faithfully to your Lordshipp. That from your Lordshipps hande I may receive them altogether and wee may then advise what is further to be done in the case. And soe I bid your Lordshipp heartily farewell and rest, my Lord,

Your Lordshipps very affectionate freind and Brother,

Gilbert Canterbury

My Lord,

To the enquiryes about conventicles (in the body of this letter sett downe) I thinke fitt that those two followeing bee added and I desire that together with he rest they may be (*page v*) enquired into, vizt. whether the same persons

doe not meete at severall conventicles which may make them seeme more numerous then indeed they are, and whether you doe not thinke they might be easily supprest by the assistance of the civil magistrate the greatest part of them, as I heare, being women and children and inconsiderable persons.

To the Right Reverend father in God the Lord Bishopp of London.

Right Reverend and my very good Lord, This enclosed is a copy of the lettere which his Grace the Lord Archbishopp of Canterbury diverted unto me, wherein I receive instructions for the discovery and suppressing of conventicles and unlawfull assemblies under pretences of religion and worshipp of God within my diocesse. And I am putt in minde what care and diligence is expected from me in the discharge of this duty. And what is required of mee is in the same manner required of your Lordshipp in your diocesse. And this enclosed gives your Lordshipp the same directions by which I am to governe my selfe. The peculier order given to me is to transmitt these instructions to your Lordshipp as allsoe to the rest of our brethren within the Province of Canterbury. I further pray your Lordshipp immediately upon the receipt of this my lettere to give me notice that it came to your hands. And your Lordshipp must not fayle, after you have made your enquiries, to returne them faithfully unto me that I may give an accompt thereof to his Grace. I commend your Lordshipp to the favour and good providence of God and rest,

Your Lordshipps very affectionate brother and servant,

Humfrey London

Fulham, June 10th 1669

To the Right Reverend father in God the Lord Bishopp of Lincoln att Lincoln, these presents.

(page vi)

Mr Archdeacon, I have herewith sent you the copyes of two letteres, the one from my Lords Grace of Canterbury to my Lord Bishopp of London,the other from my Lord of London to my selfe, which you see I am to communicate to you, to the intent, that both I and you, followeing the directions therein mentioned, may (with Gods blessing) effectually performe the duty Incumbent upon us, to the benefitt both of the Church and Kingdomes. I hope I shall not neede to speake any thing to encourage or enjoyne you to bee sedulous just and expedite in this matter of soe great concernment, for you have both the Kings and my Lords Graces commands for it. And truly if I finde any of your officers in the lest negligent, I shall judge and represent him or them as favouringe the offenders and contemners of his Majesties gracioyus commands. In pursuance therefore of the end whereunto these commands doe tend I thinke it fitt:

1. When you enquire what and how many conventicles or unlawfull assemblyes or churche meetings are held in every towne and parish, that you require every minister in your jurisdicton to give you an accompt allsoe att whose house, or outhouse, barne, or other place such conventicles are kept, and how long they have bin soe kept.

2. When you enquire what are the numbers that usually meete at those conventicles, be informed whether those numbers doe at present either increase or decrease.

3. When you enquire of what condition or sort of people those unlawfull meetings doe consist, you allsoe enquire the names of those conventiclers who are of the better quality with the place of theire abode.

4. When you enquire who are theire ministers, teachers, heads, or governors, require besides the names of theire preachers, of what sort they are, and if he be an ejected minister the name of the towne or parish where hee (*page vii*) formerly did officiate if it can be found out.

5, 6. As for 5 and 6 enquiryes they are soe clere needes noe further explanation or direction.

I have noe more to desire or require of you but that you presse each minister for as speedy an accompt as they can make, and that the Accompt which you shall receive from them you transmitt to me; upon the receipt whereof I shall (by the Grace of God) doe that which belongs to my duty and place, thus committing you to the protection of Almighty God and Christ.

Your very affectionate freind and brother,

Inis [?William] Lincoln

June 14th 1669

For the Reverend Dr Thorne, Archdeacon of Buckingham.

A copie of the lettere and of the instructions therewith sent by the sayd Official unto the several clergiemen of the sayd Archdeaconry of Buckingham followeth.

By the commands of his Grace of Canterbury to our Bishopp of Lincoln in order to the suppressing of Conventicles, I am to desire and require you (and soe I now doe) that, according to their Lordshipp instructions hereafter written, you diligently enquire and forthwith, under your hand, returne to each particular thereof your certificate fairly written; and if there be noe conventicles holden in your towne or parish to certifye accordingly unto me.

Your very loveing freind,

Richard Claver

June 26th 1669

1. What and how many conventicles, unlawful assemblyes, or church-meetings are held in your towne or parish. At whose house, outhouse, barne or other place are such conventicles kept, and how long have they been soe kept.

(*page ix*)

2. What are the numbers that usually meett at them. Whether that number doe at present encrease or decrease.

3. Of what condition or sort of people they consist. What be the names of those conventiclers who are of the better quality and where is the place of theire aboade.

4. Who are theire ministers, teachers, heads or governors of what sort are they; whether an ejected minister (and if soe) where did he formerly officiate.

5, 6. What authority they pretend for theire meetinge and from whom and upon what hopes they looke for impunity.

7. Whether the same persons doe not meet at several conventicles.

8. Whether they might not (as you thinke) be easily supprest by the assistance of the civill magistrate.

APPENDIX B

Text of Wake's questions to the parishes 1706

Reverend Brethren,

Having discharged what I was commanded to do, I take this opportunity to desire you when you come to the Visitation, to bring with you in writing the best account you can of your several parishes in the following particulars:

I. What is the name of your Parish, and in what Deanery doth it ly?

II. Who is the Patron of it? Is it a Rectory or Vicarage? Of what extent? How many familys are there reputed to be in it?

III. What Dissenters have you from the Church of England? Of what kinds are they? Have they any Meeting-house within your parish?

IV. Is your Living under £80 p. ann.? And what is the usual value of it?

V. Is there any Lecture, School, Alms-house, or Hospital endowed within your Parish? And what is the Endowment of it?

VI. Doth any Person of Quality or any Gentleman of Estate live, or hath any Seat or house within your Parish?

VII. Are there any Monuments of Note in your Parish Church or Chappell? Or what other Antiquities do you know of within your Parish?

The more fully and particularly you answer to these Querys, or any other Matters that may serve to give me a full knowledge of the state of my Diocese, the more you will oblige, My Reverend Brethren,

Your faithfull Friend and Brother,

W. Lincoln

APPENDIX C

Text of Wake's questions to the parishes 1709

Good Brother,

Having reduced my last Visitation Articles, which did in effect contain a compleat Summary of the Establish'd Orders and Discipline of the Church of England, to such of them as I esteem most proper for my present Enquiry, I cannot but take this Opportunity to recommend it to you, to assist and excite your Churchwardens, to make such a full and impartial Return to them, and Presentment upon them, as both their Oath requires, and in Duty they ought to do. But because even among these Articles some there are, which being particularly answer'd, would give me a great Insight into the true state of my Diocese, which it is my earnest Desire to be thoroughly acquainted withal: I have here digested the chief of them into proper Questions; and do pray you to bring in to me (distinct from your Church-Wardens) the fullest, and most satisfactory Answers, that you shall be able, with your best Diligence, to give to them.

I hope I need not assure you that I have no other View in this, but to be hereby enabled the better to do my own Duty; and to have the Comfort to find that you have taken all possible Care, within your several Parishes, to do yours. To the Grace of that God whom we all serve in the Gospel of his Son, and the Assistance of his Holy Spirit, I most Humbly commend both your Self, and your Labours in the Church of Christ, committed to your Care, and remain with a very sincere Affection,

Good Brother,

Your faithful Friend and Brother,

W. Lincoln

May 16th 1709

I. What number of Families have you in your Parish? About what number of Souls? Of these, How many are Papists, or other Dissenters? And of what Sort?

Answer

II. Are there any public Meetings in your Parish? How many? Of what Sort? Who chiefly teaches in them? How often do they meet? In about what Numbers?

Answer

III. Is there any publick Schole in your Parish? How is it endow'd or otherwise maintained? Who teaches it? What numbers of Children are taught in it ?

Answer

IV. Has any Charity Schole been lately set up in your Parish? For what Number of Children? Boys or Girls? What care is taken to Instruct them in the Principles of Religion? What Catechism do they Use?

Answer

V. Is there any Alms-House, Hospital, or other Publick Charity founded in your Parish? What is the Endowment? Who has the direction or disposal of it?

Answer

VI. Have any Lands or Tenements been given for the repair of the your Church? Where do they lie? Of what yearly Value are they? How are they employ'd pursuant to that End?

Answer

VII. Do you know yourself, or have been credibly inform'd by others, of any Abuses, or Frauds, committed in relation to any of these Establishments?

Answer

VIII. Have you Baptiz'd any Adults since the last Visitation? What are their Names? How came they not to have been before Baptiz'd?

Answer

IX. Do you know of any who come to Church, that are still Unbaptiz'd? Or Baptiz'd, but not Confirm'd?

Answer

X. What number of Communicants have you in your Parish? Particularly, about what number did receive the Holy Sacrament of the Lord's Supper at Easter last? Have you many who being come to Years of Discretion, do yet seldom, or never, Communicate at all?

Answer

XI. Have you any Persons of Quality, or Gentlemen of Estates, come into your Parish, or left it, since the last Visitation?

Answer

Those who did not give an Account then, of Persons of Quality, or Gentlemen of Estates, who have their Seats, or Abode, within their Parishes, are desired to do it now.

APPENDIX D

Text of Wake's letter and questionnaire 1712

Good Brother,

You have lately received from your Archdeacon her Majesty's Letter, with such Direcions as I thought my self obliged to give Him with relation thereunto: I have therefore little more to add, at the present, than to desire you to make a full, and clear Answer to the Questions here subjoined, pursuant to the same Letter; in which I have no other Aim, but to get thereby the Satisfaction of knowing, either that you have carefully pursued what Her Majesty requires, in your Parish, or at least are resolved here after to do. For other Matters, I shall leave it to your Church-Wardens to make a faithful Presentment of them upon my Visitation-Articles: And that they may be sure to do it truly and uprightly, as both the Nature of their Office, and their oath require; I earnestly recommend it to you, to press these Considerations Home upon their Consciences, and to give them your utmost Assistance in drawing up their Return after such sort as the 119th canon particularly appoints. I would willingly hope, that after the Care which was taken in my Last visitation, to oblige your Church-Wardens to provide all such Things as the Service of God, and the canons of the Church require; there is nothing wanting in your Church, or Parish, with relation to either: If any Thing be still lacking, I desire you to let know it, that I may take effectual care for the Supply of it. If you have any other Complaints to make, or Matters to propose, I shall be very ready to hear them, and do all that in me lies, to reform what is amiss. But because, thro' the Multitude of Business I cannot well hope to do this in the Course of my Visitation; I must desire you to deliver these Things to me in Writing, together with your Answers to this Paper; that so they may not be forgotten, and by that Means be neglected.

I am, reverend Sir,

Your very affectionate Friend and Brother,

W. Lincoln

May 12th 1712

I. What Number of Families have you in your Parish? Of these, How many are Dissenters? And of what sort are they?

Answer

II. Have you any Licens'd , or other Meeting-House in your Parish? How many? Of what Sort? How often do they Assemble? In what Numbers? Who Teaches in them?

Answer

III. Is there any publick or Charity school, endowed, or otherwise maintain'd in your Parish? What Number of children are taught in it? And what care is taken to instruct them in the Principles of the Christian religion, according to the Doctrine of the Church of England; and to bring them duly to Church, as the Canon requires?

Answer

IV. Is there, in your Parish, any Alms- House, Hospital, or other Charitable Endowment? Have any Lands or tenements been left for the Repair of your Church; or to any other pious Use? Who has the Direction of such Benefactions? How are they managed? Do you know, or have you heard of any Abuses or frauds Committed in the Management of them?

Answer

V. Do you reside personally upon your cure, and in your Parsonage-House? If not, Where do you reside? And what is the Reason of your Non-Residence?

Answer

VI. Have you a Residing Curate? Is he duly qualified, according to the Canons in that Behalf? Do's he live in your Parsonage-House? What Allowance do you make Him?

Answer

VII. Do you know of any, who come to Church in your Parish, that are not Baptiz'd? Or that, being baptiz'd, and of a competent Age, are not Confirm'd? Have you baptiz'd any Adults since my last visitation? Have you herewith deliver'd in a particular Account and List of them?

Answer

VIII. How often is the Publick Service read in your church? Is it duly performed Twice every Lord's-Day? If not, How often and at what Times is it performed? And how comes it not to be Twice done, as the Act of Uniformity, and Canons of the Church require?

Answer

IX. How often, and at what Times do you catechize in your church? Do your Parishioners duly send their Children and Servants, who have not learnt their catechism, to be instructed by You? Do they learn any other Catechism, for their better Understanding of that of the Church? What Catechism do they learn for that Purpose?

Answer

X. How often is the Sacrament of the Lords Supper administered in your Church? What Number of Communicants have You in your Parish? How many of them usually Receive? Particularly, How many did communicate at Easter last ?

Answer

XI. Do you give open and timely Warning of the Sacrament before it is administer'd? Do your Parishioners send in their Names to you, as required? Have you refus'd the Sacrament to any One? For what Reason? And how has the Person so refused, behav'd himself since that Time?

Answer

XII. Have any Public Penances been performed in your church since my last visitation? Do you know of any Commutations of penance made by any of your Parish within the same Time? By whom was it done? For what Money? How has that Money been imploy'd?

Answer

If you have met with any particular difficulties in the Discharge of your Duty; If you have observ'd any particular defects in the present canons or Discipline of the Church; If you have discover'd any Abuses, or Corruptions in any Ecclesiastical Officers, or others concern'd in the execution of the same; If you have any Advices to give, or Proposals to make, by which the Glory of God, and the Honour and interest of the church may be promoted; or the Government of this diocese be better ordered; I desire you freely to commmunicate your Thoughts to me, and be assured, that a proper Use shall be made of your Suggestions, to the Attainment of the Ends proposed by them.

APPENDIX E

Letter accompanying Wake's questions 1715

Good Brother,

It having pleased Almighty God to give me the Opportunity this fourth time of visiting my large Diocese in person, I shall be glad to do it to the best purpose that is possible. In order hereunto, as I hope you will continue your wonted care to prepare as many of your Parish for Confirmation as are of an Age fit to receive it; and exhort them earnestly to meet the place appointed for that purpose: So I must desire you to write down your Answers as fully, and plainly, as you are able to the following Questions; this being the best, if not only Means, I have to be informed of the true State of my Diocese. The Questions are the same that I sent to you at my last visitation; but several of them may not admit of the same Answers now, that were made to them then. Some things, may, since that time, have been alter'd in your Parish; and even where they continue in the same state, yet is it nevertheless both an Information and a Satisfaction to me, to know that They Do so. I need not desire you to give your Churchwardens all the Assistance you can in drawing up their Presentments upon the Book of Articles, which I have here with sent to them. I am sure you will be ready of your own accord to Do this; and will withal convince Them of the great obligation that lies upon Them to deal truly, and faithfully, with me in their answers to my several Articles; as both their duty requires, and by their Oath they are sworn to Do. I am,

Good Brother,

Your very Affectionate Friend and Brother,

W. LINCOLN

June 1st 1715

[Parish name & Deanery]

APPENDIX F

Notes on the references in John Ellis's reply to the 1669 questions

See the return for Waddesdon on page 68 above. These notes are almost entirely the result of Hugh Hanley's work (aided by his colleagues) for which the editor is most grateful.

John Ellis (?1606–81), Rector of Waddesdon in 1669, had a tempestuous career as a pamphleteer and cleric, and is included in the *Dictionary of National Biography*. During the Civil War he sided with parliament, preached sermons to the House of Commons in 1643, and wrote upholding the reorganization of the Church along Presbyterian lines. This was published as *The Sole Path to a Sound Peace* . . . in 1643, and was followed by *Vindiciae Catholicae, or the Rights of Particular Churches rescued* . . . in 1647. He became Rector of Waddesdon but in 1659 publicly changed his views and denounced his previous position in a book called *The Pastor and the Clerk*. He retained his portion of the Rectory of Waddesdon at the Restoration, and was rewarded with the other two Rectories in 1661. His letter certainly carries the tone of a debater and pamphleteer. His defence of Ecclesiastical authority and the use of royal power may also have been influenced by the fact that his son, John Ellis, was a prominent civil servant and diplomat under the Stuarts and William of Orange, rising to the post of Under-Secretary of State. His grandson achieved a peerage under the Hanoverians.

(*page 84*) *sat cito, si sat bene* – quick enough if well enough.

(*page 85*) *A Pestilent Pasquil* [=lampoon] *& Might and right well met* – see John Goodwin, *Right and Might well met, a brief and unpartial enquiry into the late proceedings of the Army under the command of* . . . *the Lord of Fairfax*, London, 1648 – a tract which supported the army purges of Parliament.

Ezekial 33 is about the duties of a watchman, seeing 'the sword come upon the land'. v.26, 'Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?'

Seneca – the reference is to the *Epistolae*, and a modern free translation is 'you should be extending your stay among writers whose genius is unquestionable, deriving constant nourishment from them if you wish to gain anything from your reading that will find a lasting place in your kind'.

qua talis – as such.

(page 86) *persona mixta* – mixed personality.

1 Reg. 2:27 – 1st Book of Kings 'So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord'.

Article 37 of the 39 Articles concerns the power of the Civil Magistrates – 'They shall rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.'

Canon 36 of Church of England is concerned with the oath sworn by the clergy on taking office that they will uphold the Royal Supremacy 'as well in all Spirituall or Ecclesiastical things or causes, as temporall', and also the 39 Articles and Book of Common Prayer.

Rex Anius – Aeneas.

Aeneid 3 line 80 translates 'The same man is king of men and priest of Apollo'.

Ad quem Servius translates – 'At which place Servius [comments] thus: for this was the custom of our ancestors that the king should also be a priest or pontiff, whence today we call the emperor pontiffs'. Servius was a fourth century grammarian and commentator on Vergil whose work was first published in 1600.

Pomponius Laetius (1425–1497) – Italian scholar, author of *De Romanorum Magistratibus* published in *Pomponia Laeti Varia*, Mainz, 1521.

Eusebius of Caesarea (*c.* AD 260–340) was the author of a life of the Emperor Constantine.

'The Separation' almost certainly means the Dissenters in this context.

Robinson, John (1576?–1625) was a Puritan pastor who advocated congregational type of church government [see *D.N.B*].

Conference [at] Hampton Court – At the Hampton Court Conference of 1604 James I, newly arrived from presbyterian Scotland, rejected the demands of the Puritan wing of the Church of England and reasserted traditional episcopal church government. The reference is to William Barlow, *The Summe and Substance of the Conference . . . at Hampton Court*, London 1604.

mente . . . dente . . . potentes . . . animo . . . manu prompti – 'they who are able (potentes) in the mind shall be also in the tooth, those who are ready (prompte) in the soul shall also be in the hand'.

(page 87) θεοστυγεις can mean either hated by God or hating God (with thanks to Mr D. N. Jervis).

D Paulus, *Bibliam de Ratio descendi Hebri ab initio* an untraced book whose subject appears to be the learning of Hebrew from the beginning.

sic enim . . . – 'for thus D Paulus calls this kind of impious people because it holds the excellent gifts of the best God . . . as hateful and it graws with Theon's tooth' [Theon's tooth, used in Horace seems to be a synonym for calumny. Theon was a satirical poem.]

paratus sis ad patrocinium – 'be ready for the defence'.

Circumcellian – an adjective used to describe a fanatical (Donatist) heretic.

nam priusquam leges – This quote from St Augustine is indented in the manuscript and intended as a gloss on the main text implying the need to restrain disorder by force: 'for before those laws came into Africa they laid ambushes for our bishops on their journeys and unsettled our fellow clergymen with enormous blows. They inflicted very severe blows on the laity also and set fire to their houses.' St Augustine of Hippo (AD 356–420) wrote many tracts against the Donatists.

Gregorius. 70 Chronicarion – It has not proved possible to trace this.

'That man of sin' presumably refers to Cromwell.

(*page 88*) *frenum in cornum gerere* – 'wear a bridle on the horn'.

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