

## XIV.

THE VICAR OF GODALMING AND HIS  
PARISHIONERS IN 1640.By J. EVANS, Esq., F.S.A.

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THERE are certain portions of English history which, though they relate to occurrences that took place some scores or even hundreds of years ago, can hardly be discussed at the present time, without exciting almost the same bitterness of party spirit as any of the passing political events of the day. It is more especially with regard to the times of Charles I. that this remark holds good. There is hardly a single person who took any active part in the concerns of the State during that eventful period, but whose name will excite the opposite extremes of admiration and hatred in different minds, according to their natural bias, and habits of thought in politics and religion.

The advice given by an old writer not to follow too closely on the heels of current history, lest haply they kick out your teeth, seems equally applicable to some of the topics of the time of the Great Rebellion, as the fires of political and ecclesiastical discord, which, after long smouldering, then burst into flames, are never likely to be entirely quenched. There are as ardent admirers of Laud and Strafford, of Hampden and Pym, at the present day as there were 200 years ago; and that such should be the case becomes the less remarkable, when we consider how close a parallel may be drawn between some of the ecclesiastical disputes of



the last few years, and those of the days of Charles I. A quarrel between a parson and his parishioners at the present day would, however, be hardly a fitting subject to bring under the notice of this Society; and possibly, from the reasons already mentioned, a quarrel of that character, even though it took place more than two centuries ago, might also seem an objectionable subject, unless treated in a perfectly impartial and dispassionate manner, and without holding up either of the parties concerned to unqualified admiration or wholesale condemnation. The local interest attaching to the dispute to which I am about to call your attention will be some justification for introducing it; and in laying before you the Articles presented in Parliament by the parishioners of Godalming against their Vicar, the Rev. Dr. Nicholas Andrewes, I will endeavour to hold the balance even between them, and neither declaim against the unreasonableness exhibited on the one side, nor the want of discretion on the other, but confine myself as far as possible to the facts of the case. I must take you back to the time

“When civil dudgeon first grew high,  
And men fell out they knew not why;  
When hard words, jealousies, and fears  
Set folks together by the ears;”

“When tinkers bawled aloud to settle  
Church discipline for patching kettle,  
And oyster-women locked their fish up,  
And trudged away to cry ‘No Bishop!’”

A time when even the porters of London petitioned against Episcopacy, as a burden, says Fuller, “too heavy for their shoulders.”

In those days of Malignants and Roundheads, of prelatists and saints, one Nicholas Andrewes, M.A., and



afterwards D.D., of the University of Cambridge, was Rector of St. Nicholas, Guildford, and also Vicar of Godalming; and having what would now be termed a High Church tendency, and possibly some other principles which were not popular among those in whose breasts the new lights of the time had sprung up; some of the more zealous of his parishioners, instigated possibly by some godly minister who would not have objected to hold the doctor's living in his stead, presented the following Articles against him to the House of Commons, which had already, among other royal prerogatives, begun to assume to itself the office, if not the title, of the Supreme Head of the Church: —

Articles in Parliam<sup>t</sup> ag<sup>t</sup> Nicholas Andrewes,  
Vicar of Godalmynge, A<sup>o</sup> 1640.

To the Honorable Assemblie of the Knights, Citizens,  
and Burgesses of the Commons House of Parlia-  
ment.

The humble Petition of the Parishoners of the parishe of Godalmynge in the countie of Surry Humblie sheweth their manie grievances, wh they suffer under Nicholas Andrewes, Vicar of the said parishe, whose Pride, Idlenes, and affectacion of Poperie, his imperious manner of Cariage and demeanour, his discountenancinge, and suppressinge of good Preachinge and Teachinge, his denyinge them to have a Lecturer (and yet himself refusinge to preache), his superstitious observacon and peremptorie pressinge and urginge of Ceremonies and Innovations, his denyinge to Church women, and to administer the Sacrament of the Lords Supper, as formerly they have used to have the same administered unto them, w<sup>th</sup> manie other things of much vexacon and verie burthensome to the consciences of many of his



parishion<sup>rs</sup>, As may appear by the Articles hereunto annexed, doe all render him much undesired of his said parishion<sup>rs</sup> (beinge a verie greate congregation) whoe (for want of an able paynefull and industrious edifyinge Minister, w<sup>h</sup> they (before all things in the world) doe most cheifly desire) doe lyve in a verie disconsolate estate and condicon, like unto those that have almost loste their Religion. Most humblie therefore doe they praye the wisdom and Justice of this Honor<sup>ble</sup> house to take this their Petition and the said Articles, into your pious and religious consideracons, that the said Nicholas Andrewes may answere the same and that some speedie course may be taken, for the settlinge and establishinge of an able and constant conscionable and religious mynistr<sup>y</sup> in the said parishe, to the Honour and glorie of Almightye God and for the comfortable instruccon and Soules healthe of the people in the said parishe Inhabitinge, beinge a verie numerous congregation, and your Petition<sup>rs</sup> (accordinge to their bounden dueties) shall dayly praye for your happines and prosperities.

Articles offered to be proved against Nicholas Andrewes, Vicar of Godalmynge in the Countie of Surry, and Chapleyne to the Bishopp of Ely.

1. That the said vicar Nicholas Andrewes being a double beneficed man (videl<sup>t</sup> havinge the vicarage of Godalmynge, worthe about £180 per annum, and the Parsonage of St. Nicholas in Guldeford worth £140 per annum, and a Prebend of Salisburie worth £60 p. anum, and haveinge neere £100 p. anum in Temporall meanes) is a man much affected to his ease and pleasure, an

John Randall  
John Smith

Joshua Perior  
John Purchis



enemy to Preachinge, denyinge unto his parishion<sup>rs</sup> Sermons w<sup>h</sup> were gyven by will, and alsoe denyinge Sermons at the buriall of the deade, and at the christeninge of Children, and sometymes at the administracon of the Sacrament of the Lords Supper And havinge beene by his parishioners requested to admyt of a Lecture in the said parishe to be performed by a conformable man, he himself preachinge but seldom, and then alsoe but in a verie fruytlesse and unprofitable mann<sup>r</sup> as others likewise doe w<sup>h</sup> preache there at his appoyntmente, he utterly denyed their said requeste affirminge that Lectures were good for nothinge but for women to meete to make gossippinge matches.

Sir William  
Elyott, Knight

Joshua Perior

2. That the said vicar, when his parishion<sup>rs</sup> have gone to any of the neighebouringe and adjoynyng<sup>e</sup> parishes, on the Sabaoth dayes to heare the word of God there preached when neyther he himself, nor any for him did preache, he hath threatened to presente them, and hath said that there were but 4 conformable mynisters in the County of Surry, whereof doctor Leifeild and himself are twoe, and he hath said that he would not leave out the readinge of any one collect for the best sermon that ever was preached.

Caleb Smith  
John Westbrooke  
John Morland  
Phillipp Mellershe  
W<sup>m</sup> Moseran, Gent  
Sr William Elyott



3. That the said vicar (himself) and others by him broughte in have preached false and strange doctrines he himself sayinge ffye uppon that doctrine that saithe that the greatest parte of the worlde shalbe damned as yf soe be, that God should be so uniust as to bandie men's soules upp and downe sometymes over the Lyne and sometimes under the Lyne not caring into what hazard he stroake them.

Samuell Buckley  
John Juxon, Gent  
John Westbrooke

4. That the said vicar is a Haunter, and frequenter of tiplinge in Innes, and tavernes, and useth gameinge both at cards and Tables as well uppon the Lords dayes as others, contrarie both to the Canon, and articles.

Samuell Buckley  
John Monger

5. That the said vicar when he hath beene desired by some of his parishions, to church their wyves, at their houses, by reason of their weakenes, and impotencie, he hath refused it, and that at twoe severall tymes, he denyed to church one M<sup>rs</sup> Buckley (his parishioner), when she came to church and sate there all the tyme of dyvine service, because she was not attyred w<sup>th</sup> an hanginge kerchief, and soe returned her back deprived of publique thankesgyveing unto this daye.

Nicholas Edwards  
John Westbrooke

John Randall  
Samuell Buckley  
Josias Elyott  
Joshua Badger

6. That the said vicar, notwithstandinge the greate number of communicants in the parishe, w<sup>h</sup> maketh it (in a mann<sup>r</sup>) impossible for all to come



upp to the Rayle, at the tyme of the administraction of the Sacrament of the Lords Supper without greate disturbance to men's devotions, he hath refused to administer the same to such as come not upp, althoughe he hath beene much desired thereunto, by dyverse, whose Seates are adjoynynge to the Chauncell, and (by reason of weakenes) cannott well endure to sitt soe longe out of their seates in cold weather, and althoughe the same hath been formerly accustomed to be administred unto them in the Seates neere adioynynge to the Chauncell.

Joshua Perior

Sr William Elyott

7. That the said vicar is a greatesse presser and superstitious observer of innovated ceremonies (gyveing thereby unto the consciences of dyverse of his parishioners, much offence) as (namely) by his lowe and frequent cringeinge unto the Font and Comunyon Table, his preachinge of damnacon unto such as were covered in the Sermon tyme, and personating them in the Pulpett; and by preachinge in surplices and readinge of service parte before Sermon and parte after Sermon; and by Bowinge to the Communyon Table, in the tyme of the administraction of the Sacrament, as often as he goeth by, or taketh eyther Breade or Wyne from the same.

Samuell Buckley  
James Hill  
Josias ElyottHenry Bowler  
Sir William Elyott

8. That the said vicar, being requested by his Curat that then was to admytt



of a sermon to be preached at the buriall of his childe, he denyed it, and said unto him that he knew well enoughe that he (the said vicar) loved not preachinge, and that he hoped to lyve to see that tyme, when there should be noe other Lawes in our Kingdome but theires (videl<sup>t</sup>) the Ecclesiasticall Lawes.

Hugh Butler

9. That the said vicar (beinge moved by his Curat that nowe is, to suffer him to catechise, uppon the Sabbaothe dayes in the afternoones (the neglect whereof the parishion<sup>rs</sup> had formerly complayned of) he answeared he should not, to w<sup>h</sup> the Curat replied eyther you or I must doe it, whereunto the vicar answeared that then he would reade Prayers himselfe Bidinge him to use noe more words to that purpose for yf he did he would ruyne him.

John Mann  
John Monger  
Jonathan  
Sachiverell

10. That the said vicar is of a verie proude presumptuous, imperious and tyrannicall caryage and disposition, encrochinge uppon the rights and pryviledgs of the parishioners, and takeinge uppon him to alter and change dyverse of their good and orderly customes and usages, and other things of and in their church, and endeavouringe to have and doe and order all things therein accordinge to the oblique Rule of his own will to the greate charge, disturbance, vexacon, oppression, and grievance of the said parishioners.

Richard Woodier  
Susan White



11. That the said Vicar is popishly affected and keepeth in his house at the vicarage in Godalmynge aforesaid, dyverse crucifixes (whereof some are of greate price) one hanginge in his Bedd-chamber and another curious one is kepte in a Boxe w<sup>th</sup> foldinge windowes, in his Studie, and dyverse Romishe pictures w<sup>h</sup> he keepeth secretly behinde the hangings in his said house.

John Mann  
John Monger  
Jonathan  
Sachiverell

12. That the said vicar and M<sup>r</sup> Wayferar, Parson of Compton, in the said Countie of Surry, roade to Southampton, to eate Fishe and to make merrie togeather, and there (dyverse tymes) drank healthes to the Pope calling him that honest olde man.

John Tichborne  
John Monger

13. That upon conference betweene some of the parishion<sup>rs</sup> of Godalmynge aforesaid and the nowe Curat of the same parishe concernynge some jelousies that might arise, whether the said vicar (for his owne excuse) myght not shifte off from himself, unto the said Curat, some of the matters charged uppon him the said Vicar, concernynge the neglect of catechisinge and some other things, the said Curat answeared, that if he should doe so, he knew soe much by the said Vicar, that had he 20 Bishoppricks and as many other lyvinges in commendam upon his disclosinge what he knew of him he would be eicted out of them all.

John Monger

John Mann  
Jonathan  
Sachiverell

Jonathan  
Sachiverell



14. That one M<sup>r</sup> Monger of Godalmyng aforesaid heareinge that the said vicar had a certaine Popish Booke called a Marie's Psalter (als) Our Ladies Psalter he desired the said vicar to lend him the said booke; whereunto the vicar answered that (althoughe he made greate accompte of the saide Booke the same being of a Geneva print) yet he would lend it unto him, and that after the Borrowinge of the said Maries Psalter (as aforesaid) the said vicar tooke occasion to tell the said M<sup>r</sup> Monger that he liked a man that would chuse his religion before it came. For this (said he) is our Religion (meanyng the Religion that is contayned in the said Marie's Psalter (als) our Ladies Psalter — and that the said Religion was then cominge.

John Markwick  
John Deane  
Thomas Burges  
Edward Pri

Such were the articles of complaint against Dr. Andrewes; and most of the alleged grievances are such that their character can readily be recognized at the present day. There are, however, some among them about which a few words of explanation may be desirable. One of the complaints is that the vicar refused to admit a godly lecturer into his pulpit at Godalming; and when we consider what was the usual character of the lecturers of those times, and the objects for which they were appointed, we cannot think a reluctance to admit one into his parish was by any means unreasonable on the part of any incumbent. They were usually appointed by the Parliament, mainly with a view of crying up



their authority and for the promulgation of anti-monarchical principles, but also partly as a means of worrying the regular ministers out of their livings. It would hardly be in place here to adduce specimens from some of their lectures with a view of showing the style of their discourses; I will only say that the utter profanity of some passages is almost beyond belief. But what was to be expected from over-zealous and at the same time ignorant men, when those in authority committed unfortunate clergy to Newgate for singing malignant psalms, and others because, as their "mittimus" words it, they daily read most malignant chapters?

With regard to the charge of haunting and frequenting of tipping in inns, I will quote the words of Walker in his "Sufferings of the Clergy," who says that the charge of tavern-haunting and common swearing was one of those most commonly made in accusations such as that now before us, the first of which was very often plainly no other than the innocent freedom of taking a glass of wine in a public-house; and very frequently the other, the using in discourse the asseveration, "By my faith!" With reference to the complaint of Dr. Andrewes not administering the sacrament to those who sat in their pews, I may mention that the practice of kneeling to receive it was by the Puritan party considered Popish and superstitious; attempting to make the clergy carry the bread and wine to the pews, seems to have been a test to which they were put to try their opinions. "I have known some sectaries in London," says the writer of the *Persecutio Undecima*, "command their servants to go to the Sacrament, and to sit in the lower places of the Church to try whether the minister would bring the Sacrament to them in their seats, that so they might have an Action of Law against the



minister, or else complain against him to the Parliament." With regard to the "hanging kerchief," which Mrs. Buckley would not wear, it certainly appears as if Dr. Andrewes were attempting to revive the old practice of wearing a white veil on the occasion of thanksgiving, though the rubric only prescribed that she should be decently apparelled. Mrs. Buckley was, however, more fortunate than another woman in the diocese of Norwich, in the reign of James I., who, for refusing to wear such a veil, was excommunicated for contempt.

But I must not enter into further particulars, and will now give you a summary of the offences of poor Dr. Andrewes and their result, in the words of White's "First Century of Scandalous and Malignant Ministers": —

"The Benefices of Nicholas Andrewes, D.D., Rector of the Parish Churches and Vicar of Godalmine in the county of Surrey, are sequestered, for that he is not only negligent in preaching himselfe, but hath also expressed himself to be an enemy to frequent preaching, inveighing in his sermons against long Sermons, saying that Peters sword cut off but one eare, but long Sermons like long swords cut off both at once, and that the Surfeit of the Word is of all most dangerous, and that the silliest creatures have longest eares, and that preaching was the worst part of Gods worship, and that if he left out anything he would leave out that; and refused to give the Parishioners leave to have a Lecturer to preach unto them, and hath presented his Parishioners that went to heare sermons at other Churches, when they had no preaching at home; and caused the Churchwardens and Sidesmen to be presented for not presenting such unto the Ecclesiastical Court; and in delivering the bread in the



Sacrament, he elevateth it, lookes upon it, and bowes low unto it, and useth other frequent bowing in administering the Sacrament, and in his Sermons greatly exclaims against that Doctrin which teacheth, that the greatest part of the world should be damned; and frequenteth Tavernes, and consumes his time in sitting and tipling there: And hath refused to publish the Order of Parliament concerning the removall of superstitious and Idolatrous pictures and Images, and hath substituted to officiate for him in the said cure very scandalous and malignant curates, viz. Bucock, Leverland, Pasterloe, Heath, and one Blane, who is in the army raised against the Parliament; and when his people have propounded honest and orthodox men to be his curates, he hath refused them."

Such is the Puritan account of Dr. Andrewes. Let us now see the High Church version, which unfortunately contains a most melancholy sequel, and is to be found in Walker's "Sufferings of the Clergy," and elsewhere. According to this account, he was zealously attached to the Established Church; "for which, as well as for refusing to admit a factious lecturer into his church, and for preaching against certain Calvinistical doctrines then much in fashion, his Livings were sequestered by the Committee for Religion, in 1643. At length, having been hurried from Jayl to Jayl, and for some time also imprisoned on shipboard, he died under this barbarous treatment and confinement, being, in a word, a zealous man for the Church of England and a Great Loyalist."

Poor Mr. Wayferer, Rector of Compton, who, it will be remembered, rode down to Southampton with Dr. Andrewes, to eat fish and make merry together, and while so doing, drank the health of "that honest old man" the pope, nearly met with a similar fate. He



was, in December, 1640, called to account for speaking scandalous words of the Lords who petitioned the King in the North, for which he was sequestered from his living of Upham, Hants, and probably Compton also, to which, having in some manner made his peace with the powers that were, he was again presented in 1642.

I have only to add that the original copy of these articles is preserved in the extensive and curious collection of family papers belonging to Mr. More Molyneux, of Losely, who has kindly placed it in my hands, and that without any knowledge whatever of local politics, I am sure I may congratulate the present vicar and parishioners of Godalming on their lot having fallen in times more peaceful than those of their predecessors two centuries ago.

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