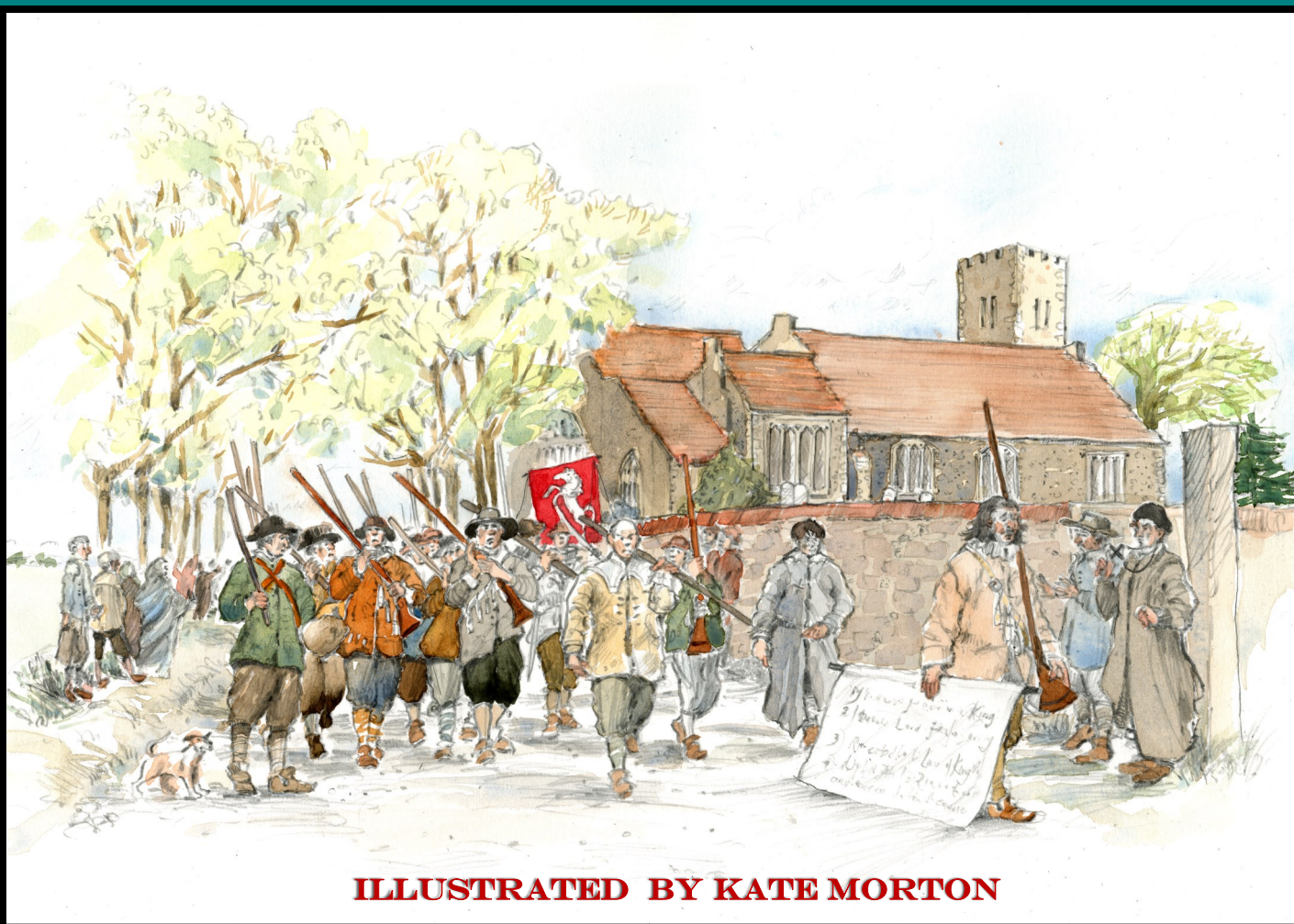


THE
VINDICATION
OF CHRISTMAS
*Trayford &
The Second Civil War*



ILLUSTRATED BY KATE MORTON



**Heritage
Fund**

WRITTEN BY
**PETER DANIEL &
CRAY VOLUNTEERS**



CRAY (Crayford Reminiscence and Youth) received a National Lottery Heritage Fund grant of £77,801 for their project- The Vindication of Christmas: The 375th Anniversary of Crayford and the Second Civil War. Working closely with Bexley Local Studies and Archives, the project aimed to mark key local anniversaries from the English Civil War between June 2022 and June 2023 and to bring the story to local schools (St Paulinus CE; Old Bexley CE; Holy Trinity CE and River Mill Primary schools).

One Crayford rector, Dr Thomas Vane, was Charles I's Chaplain Extraordinaire. Another, poet Edward May, took up arms for the King in the 2nd Civil War in 1648. A third, Puritan Thomas Thorowgood, was involved in Parliament's crack down on Christmas and was present at the trial of Charles I for treason in 1649. A fourth, David Clarkson sparked a mini Civil War in Crayford with deposed rector Edward May.

CRAY trained local young people, Ruby and Lotte Daniel; Ella-Marie and Jessie Dawson-Asaam; Sophia Mufti; Rachel Poku; Rakhmat Mustapha; Molly Eagle; Brianna Stelfox and Jess Springham to work on researching stories. You can see their film that includes a 3DVR recreation of Crayford in 1648 on our website: WWW.CRAYFORDHISTORY.ORG.UK



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Richard Baxter

Puritan Baxter believed he saw the seeds of the English Civil War in 1620. Crayford's experience reflected his view that:



*'The Warre was begun in our
streets before the King or Parliament
had any Armies.'*

The VINDICATION OF CHRISTMAS

25th December
1647



Christmas lockdown announcement on BBC 19th December 2020

An Ordinance of the Lords and Commons Assembled in Parliament for the better Observation of the Feast of the Nativity of Christ.

Die Jovis, 19 Decembris, 1644.

Whereas some Doubts have been raised, whether the next Fast shall be Celebrated, because it falleth on the Day which heretofore was usually called the Feast of the Nativity of our Saviour: The Lords and Commons in Parliament Assembled, do Order and Ordain, that publick Notice be given, that the Fast appointed to be kept the last Wednesday in every Month ought to be observed, until it be otherwise Ordered by both Houses of Parliament, and that this Day in particular, is to be kept with the more solemn Humiliation, because it may call to Remembrance our Sins, and the Sins of our Forefathers, who have turned this Feast, pretending the Memory of Christ into an extream Forgetfulness of him, by giving Liberty to carnal and sensual Delights, being contrary to the Life which Christ led here on Earth, and to the Spiritual Life of Christ in our Souls, for the Sanctifying and Saving whereof Christ was pleased both to take a Human Life: and to lay it down again.

Ordinance banning the celebrations of Christmas 1644

At Christmas 2020, the government was forced to announce to the nation that, **'Christmas cannot continue as planned.'** The Covid 19 epidemic had effectively cancelled Christmas. This was not the first time that Parliament had cancelled Christmas. In 1644, during the English Civil War, a decree was issued that banned the celebration of Christmas. By a strange twist of fate, this decree was issued on the same date as it was in 2020, 19th December. This inspired CRAY to take on this project.

John Taylor, a Thames waterman and self taught poet, knew how most people loved Christmas and therefore fought the ban that was imposed during the English Civil war. He felt that the order to close churches on Christmas Day and open shops had *'turned the world upside down.'* Taylor personified Christmas to argue his case. His 'Christmas' helped create our idea of Santa! Taylor's 1652 pamphlet, *'The Vindication of Christmas'* gave CRAY the title for our project that explores how a rebellion over Christmas dragged the people of our town into the Second Civil War.



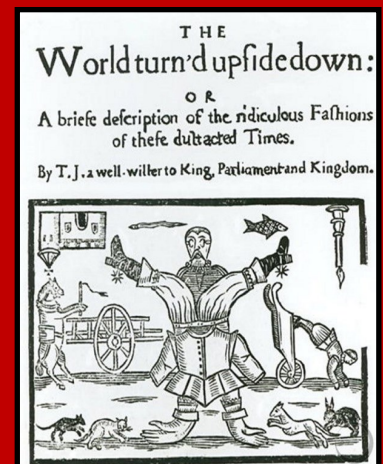
John Taylor portrait Waterman's Hall



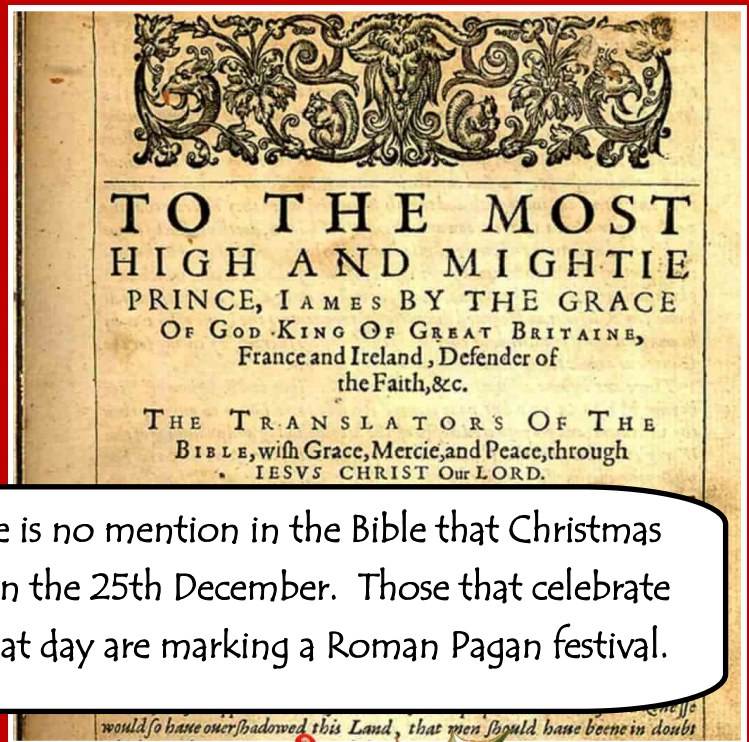
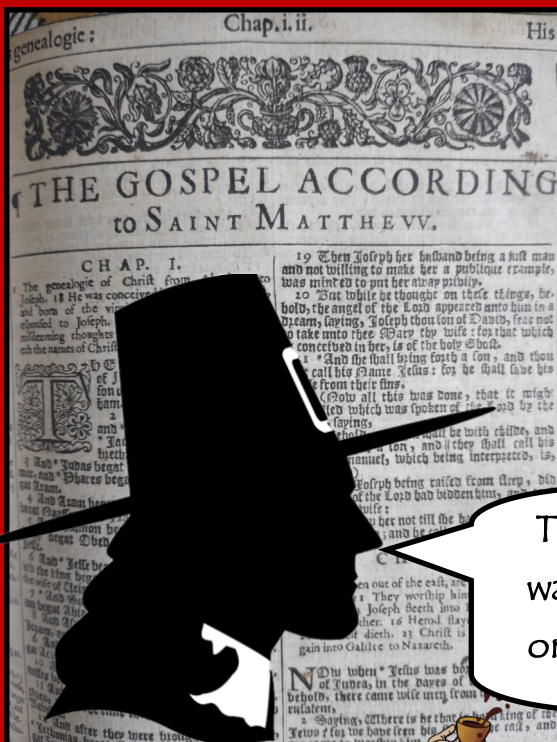
Can any Christian or Colchester man tell poor old Christmas Day where he is? Is this England or Turkey that I am in? Or is this London or Constantinople that gives me no better entertainment!



John Taylor's pamphlets *The Vindication of Christmas* (1652) and *'The World Turn'd Upside Down,'* (1647)



PURITANS V CHRISTMAS



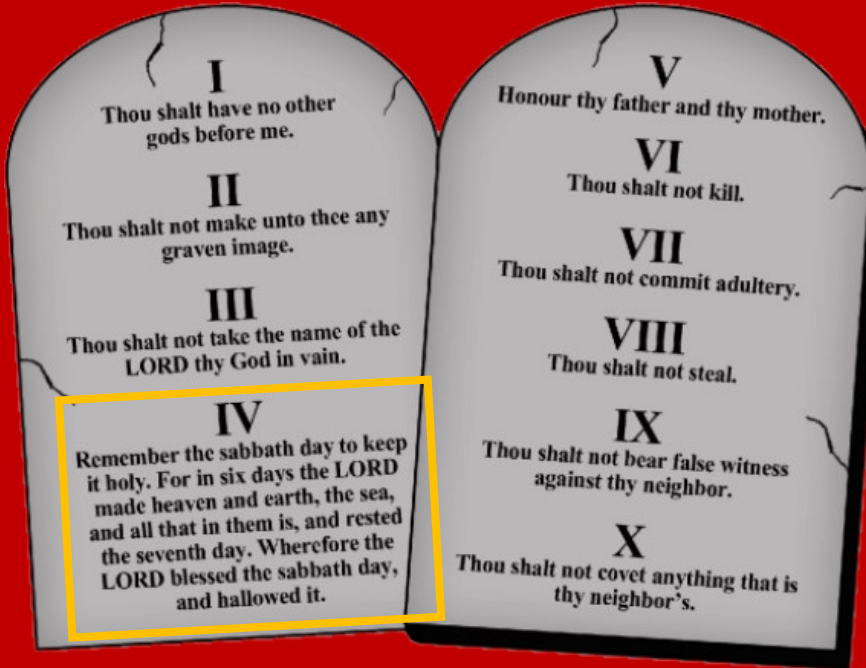
There is no mention in the Bible that Christmas was on the 25th December. Those that celebrate on that day are marking a Roman Pagan festival.



Before the Civil War, the publication of the King James Bible, in 1611, allowed a wider public to read and interpret the Bible for themselves. Puritans (strict Protestants) objected to Christmas because there was no mention of December 25th in the New Testament. They also believed the date of Christmas was Pagan in origin, and was linked to the Roman festivals of Sol Invictus and Saturnalia. These had taken place during the December Winter Solstice and their dates had been adopted by the early Christian church. The Puritans also disliked the name **CHRISTMAS**, (Christ's Mass) because of its obvious links to the Catholic mass or church service. Puritans believed the Catholic church had encouraged Christmas to become a drunken celebration of excess.

THE SABBATARIANS

Puritans believed that their faith must be based only on the words of the Bible.



THE TEN COMMANDMENTS EXODUS 20 3-17

We believe that nobody should work or play on Sundays.

The 10 Commandments were central to their beliefs. Commandment No. 4 became a battleground.



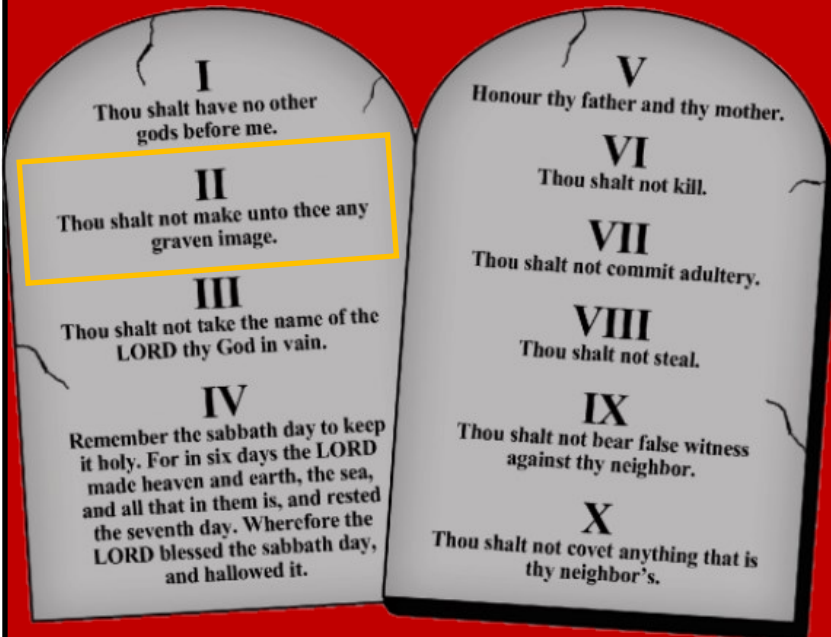
17TH CENTURY SPORTS FROM ORBIS SENSALUM PICTUS 1658

Football, archery, leaping, vaulting, morris dancing and drinking should not take place on a Sunday. Acting too is the work of the Devil and women who act are harlots!



THE ICONOCLASTS

Puritans believed that their faith must be based only on the words of the Bible.



THE TEN COMMANDMENTS EXODUS 20 3-17

They shalt not take false idols

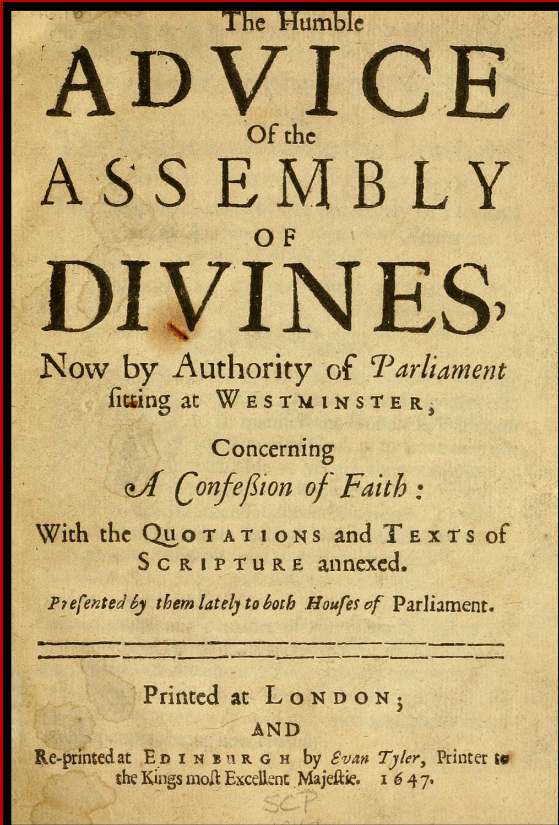
Commandment No. 2 also became a battleground. Puritans thought that stained glass windows, crucifixes and statues were 'Papist' idols and needed to be removed.



DESTRUCTION OF THE QUEEN'S CHAPEL, SOMERSET HOUSE 1643

Puritan iconoclasts destroyed church statues and stained glass windows. In Crayford, they battled with rector Dr Vane to have the altar rails removed at St Paulinus church.

THOMAS THOROWGOOD AND THE WESTMINSTER ASSEMBLY OF DIVINES



Westminster Assembly of Divines in 1647.



The Crayford rector board 'and those intruded by Parliament.'

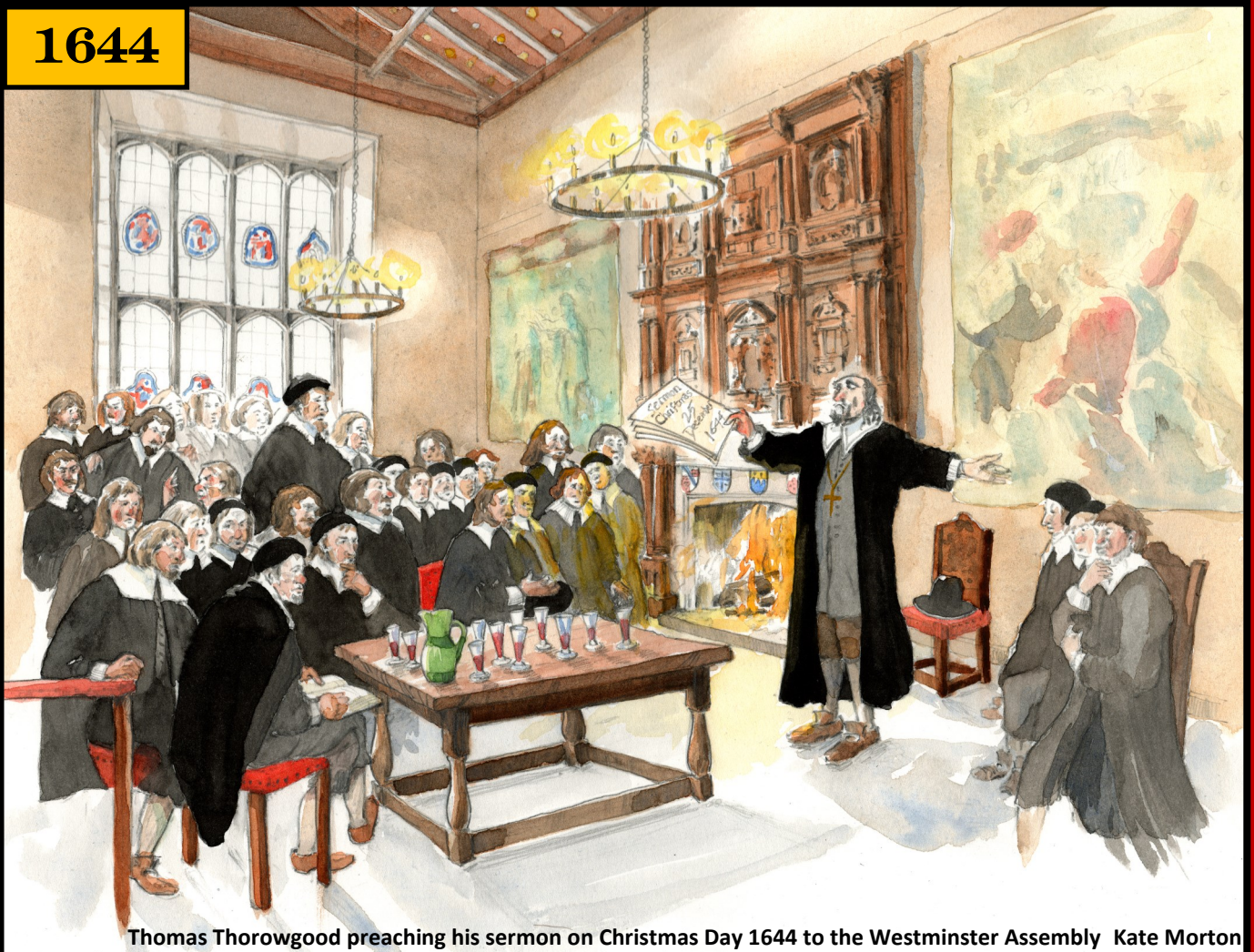
'I moved publickely that we might adjourne on Christmes day, some spoke against it but the adjournement then prevailed.'

REVEREND THOMAS THOROWGOOD

The rector board at St Paulinus church, Crayford, does not show the name of Thomas Thorowgood, who was rector from 1647 to at least 1649. His absence is explained with the words: '*And others intruded by Parliament.*' Puritan Thorowgood was a member of the Westminster Assembly of Divines. This was a council of divines (theologians) and members of the English Parliament appointed from 1643 to 1653 to restructure the Church of England. They drafted their own version of the Book of Common Prayer and played a decisive role in issuing the Parliamentary Ordinance of 1644, which advocated the banning of Christmas. In 1644, Thorowgood had been the Puritan rector of Grimston in Norfolk. In 1646, after Parliament's victory in the First Civil War, and anticipating that the Assembly would now be busier than ever, Thorowgood resigned from his post in Norfolk. He then used his influential position with the Divines to take up the position of rector of Crayford in 1647.

CHRISTMAS BAN 1644

1644

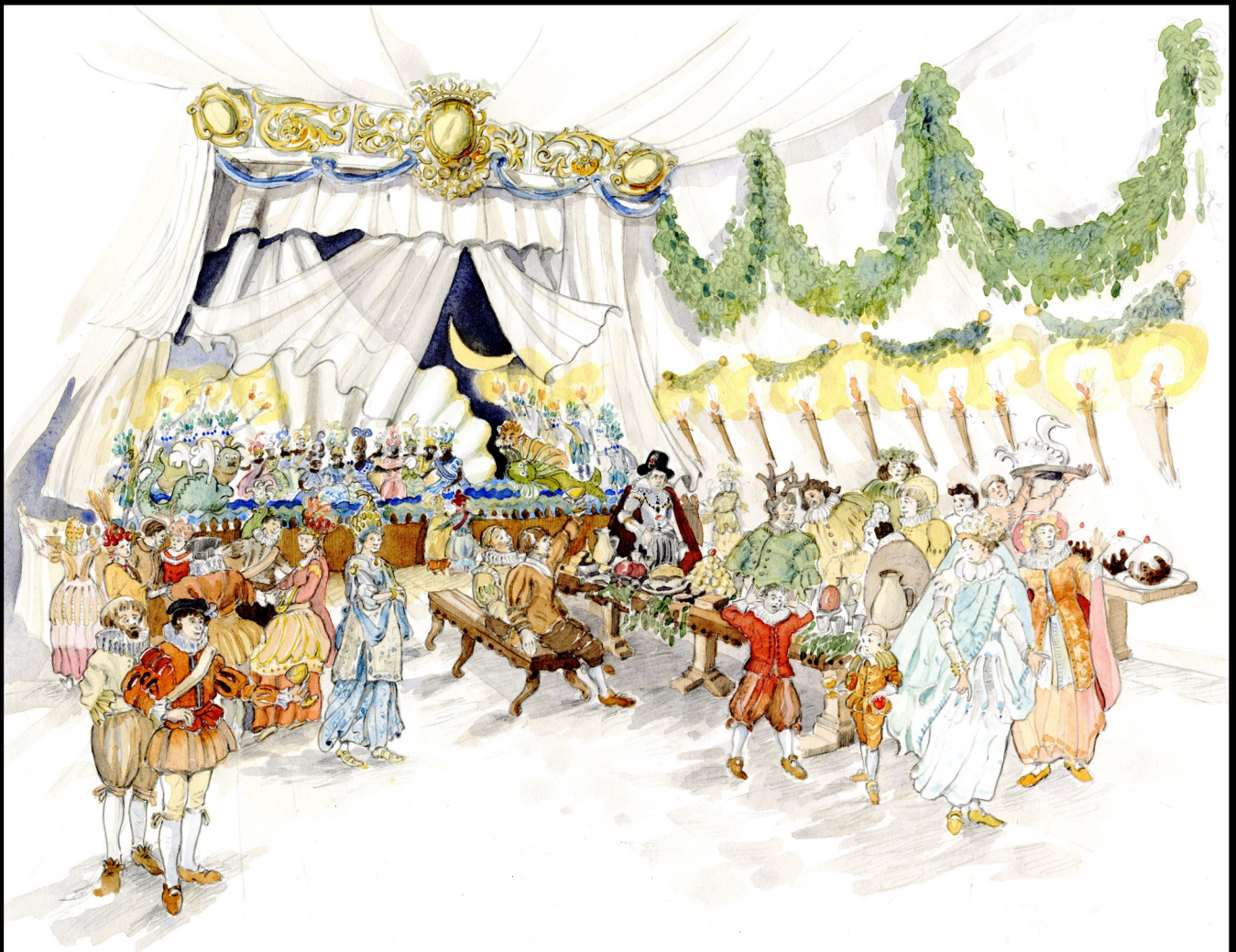


Thomas Thorowgood preaching his sermon on Christmas Day 1644 to the Westminster Assembly Kate Morton

ON CHRISTMAS DAY 1644, CRAYFORD'S FUTURE RECTOR, THOMAS THOROWGOOD ADDRESSED THE WESTMINSTER ASSEMBLY OF DIVINES Thomas Thorowgood stared around Westminster Abbey's Jerusalem Room at his fellow members of the Westminster Assembly of Divines. Amongst all of the clergy of England, the task of shaping a reformed Church of England had fallen to them. Before he began speaking, Thomas felt a surge of confidence flowing through him. He knew this was because he was one of the Godly, one of the select few chosen by God for salvation. Today was Christmas Day, 1644, and the honour of giving the sermon, on this of all days, had fallen to him. Five days before, on the 19th December, they had debated what to do about the celebration of Christmas Day, which this year had fallen on one of Parliament's designated fast days. Like most of those gathered in the room Thomas had argued that all churches must close and every shop in England open on the 25th December. There was no reference to this date in the Bible and many of the esteemed clergy clustered before him had argued that the 25th December was a remnant of a Pagan past, based on the Roman festival of Sol Invictus. Thomas knew that God was on the side of Parliament, as he had given them a great victory over the King at Marston Moor back in July. This had been achieved with the help of the Scots and now all of England must fall in line with the Scottish Kirk and ban the celebration of Christmas in gratitude for God's favour.

(By Lotte and Ruby Daniel-CRAY)

STUART 12TH NIGHT EXCESS



Queen Anne performs in, '*The Masque of Blackness*' at the Banqueting Hall, Whitehall, on 12th Night, 1605. Kate Morton.

Thorowgood's faith was solidly based on his interpretation of an English Bible. Nowhere in the New Testament was a date given for Christmas. This troubled Thorowgood and the other '*Divines*' who sought to understand why Christmas was celebrated in December. They were horrified to discover that the 25th December had Pagan roots.

STUART 12TH NIGHT CELEBRATIONS AT THE BANQUETING HALL

Puritan anger at Christmas excess became focussed on the Stuart Royal Family and the 12th Night (Epiphany) Christmas celebrations they held at the Banqueting Hall in Whitehall. These began in the reign of King James I with, '*The Masque of Blackness*,' staged on 6th January, 1605. Puritans raged against the drinking and dancing and the extravagant cost of this Christmas production by Ben Jonson and Inigo Jones. Puritans, who were already seeking to ban Christmas celebrations, were outraged to discover that King James' wife, Queen Anne of Denmark, had performed in the role of an African princess from Niger. They abhorred the theatre, but had a particular dislike of women performing on stage.

(By Rachel Poku and Rakhmat Mustapha CRAY)

12TH NIGHT XMAS MASQUES

AT THE BANQUETING HALL, WHITEHALL

At 12th Night, 1605, Queen Anne was a Daughter of Niger in Ben Johnson's 'Masque of Blackness'

1605



THE
TORCHBEARER



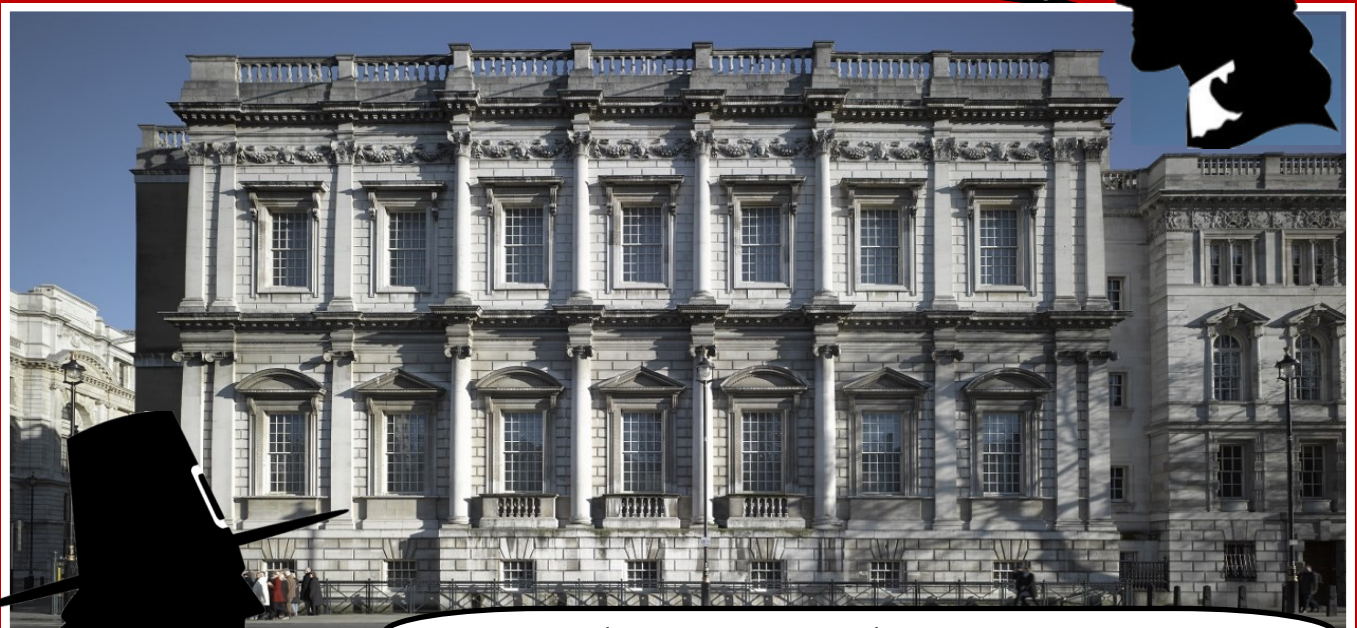
DAUGHTER
OF NIGER



OCEANIA
TORCHBEARER

Ben Johnson's Masque of Blackness at the Banqueting Hall, Whitehall 1605 had set and costumes designed by Inigo Jones.

We object to King James I and Queen Anne, and their 12th night masques at the Banqueting Hall. Christmas is a Pagan festival and their extravagance sets a bad example!



King James I, had Inigo Jones design the Banqueting House in 1622. King Charles I and Queen Henrietta-Maria, stage many 12th Night Christmas masques here. It is a symbol of everything we Puritans despise.

THE MASQUE OF BLACKNESS



*"For were the
world, with all his
wealth, a ring,
Britannia, whose
new name makes
all tongues sing,
Might be a
diamant worthy
to inchase it"*

AETHIOPIA

MASQUE OF
BLACKNESS

"Ruled by a sun, that to this height doth grace it."



Charles I & Henrietta Maria Departing for the Chase 1630 Daniel Myrtens

The Royal African Company (RAC) was an set up in 1660 by the Stuarts and was led by the Duke of York, brother of Charles II and later King James II



Gold Guineas bearing the Elephant and Castle were coins first issued by the RAC as part of the slave trade.



Playwright Ben Johnson sought to honour King James I with, *'The Masque of Blackness.'* The King is compared to the sun, shining brightly enough to bleach the skin of African goddesses, who are dismayed by their skin colour. Johnson's masque emphasised that the Stuart's power extended beyond these shores. James's grandsons, Charles II and James, Duke of York, would later set up the Royal African Company in 1660 to establish this power at the start of the Empire.

PART 1:
CHARLES I &
THE PURITANS
1625-1642

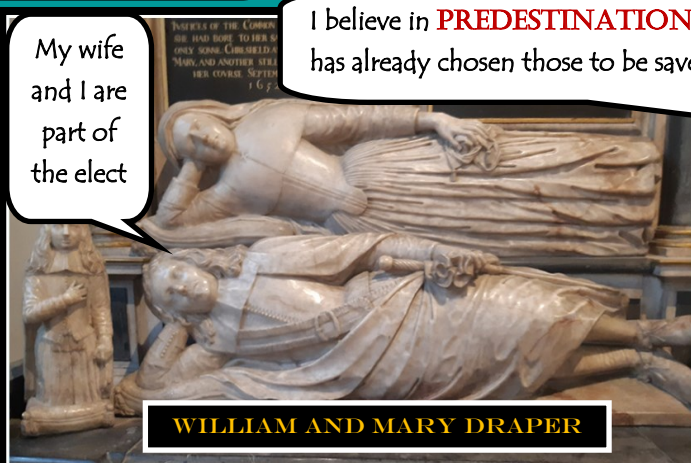


Of the Life, Reigne, and Death of William Laud, Archbishop of Canterbury. 1644 National Archives



In **1625** Charles I became **KING**. He believed in the **DIVINE RIGHT OF KINGS**, which was a belief that he ruled as God's chosen representative on earth.

1625 was also the year that Puritans **WILLIAM AND MARY DRAPER** inherited the manor of Crayford from William's father Robert. They lived at **MAY PLACE HOUSE**.



WILLIAM AND MARY DRAPER

Charles also married in 1625 to Queen **HENRIETTA MARIA**, a **FRENCH CATHOLIC**, which angered a parliament of **PURITAN** (Strict Protestants) MPs.



1625

I believe in **PREDESTINATION**. God has already chosen those to be saved.



William was a Merchant Tailor. His cloth trade linked him with Calvinist Holland.



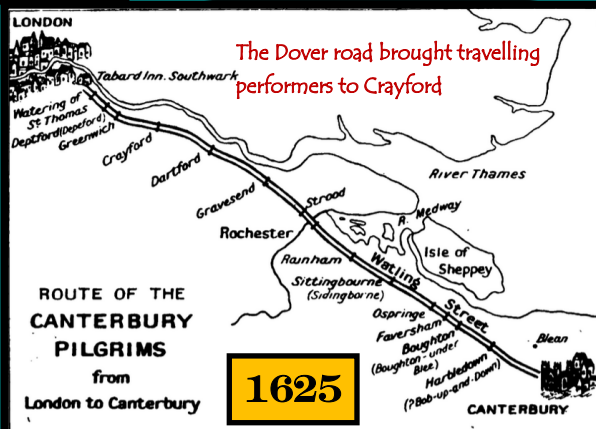
The Drapers brought linen bleaching to Crayford



William brought home the strict Protestant ideas of **JOHN CALVIN** from his visits to Europe. Whether by chance, or not, the Crayford Fayre, which had been held on the Catholic festival of the Virgin Mary (7 Sept) since 1397, (Richard II) ended in 1625 when he took over the manor.



ST GEORGE AND THE DRAGON



No more Crayford mummers, Maypoles and Morris men

MUMMERS AND MAY POLES



Mummers and Maypoles: The Crayford Fayre by Kate Morton

DR VANE: CRAYFORD'S HIGH CHURCH RECTOR

The story of Crayford during the English Civil War is the story of England in miniature. Crayford rector, Dr Thomas Vane, was a high church Anglican, who was part of the Vane/Fane family, an old, established, aristocratic, Kent family. It was through his relative, Sir Francis Fane, Earl of Westmoreland, that he was appointed as Rector of St Paulinus church, Crayford in 1627. Vane soon clashed with Puritan parishioners, like William and Mary Draper of May Place, Crayford. As cloth traders the Drapers had adopted a strict, Puritan, ideology due to their trade links with Calvinist Holland. After William's arrival in Crayford in 1625, the Crayford Fayre, which had been held on the Catholic festival of the Virgin Mary (7th Sept) since 1397, was halted and would not be revived until the 19th century.

CRAYFORD FAYRE 1397-1625

Crayford's fayre had taken place since the reign of Richard II in 1397. It took place on the Catholic festival of the **BIRTH OF THE VIRGIN MARY, ON SEPTEMBER 7TH**. It came to an end in 1625 and would not be restored until 1823. It could be that the plague outbreak in 1625 was the initial reason that the fayre ended, but that it was not resurrected, was probably due to the arrival of Puritan William Draper. Maypole dancing and the performance of traditional mummers' plays, like *St George and the Dragon* were not looked on favourably by Puritans. Traditionalist rector Dr Thomas Vane and his curate Edward May, would have approved of these old traditions.



Crayford was on the Dover road, so its fayre was very popular with touring actors known as **MUMMERS**. Puritans despised them.



In the 17th century many sports and leisure activities like acting took place on a Sunday, as it was the working man's day of rest. Calvinist Presbyterians, like the Drapers tried to stop these activities on the 'Lord's Day'. This was despite **JAMES I'S 'BOOK OF SPORTS (1618)'** which made it law that as long as anyone attended church on Sunday morning the rest of the day was theirs to enjoy.



DR THOMAS VANE RECTOR OF CRAYFORD & CHAPLAIN EXTRAORDINAIRE TO KING CHARLES I

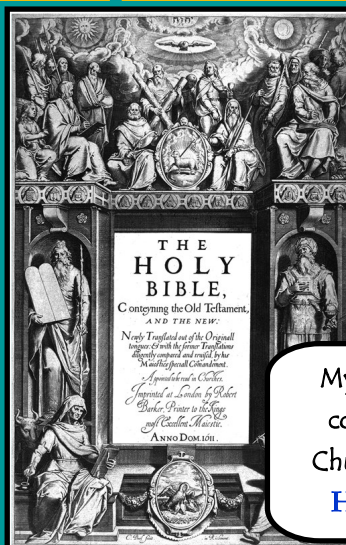


FRANCIS FANE EARL OF WESTMORELAND

In 1627, **DR THOMAS VANE**, a man with very different beliefs to William Draper, became rector of Crayford. Vane was Charles I's chaplain and an admirer of his Catholic queen.



Dr Vane was an **ARMINIAN** follower of Laud, who believed in a uniform English church, led by its bishops under the King.

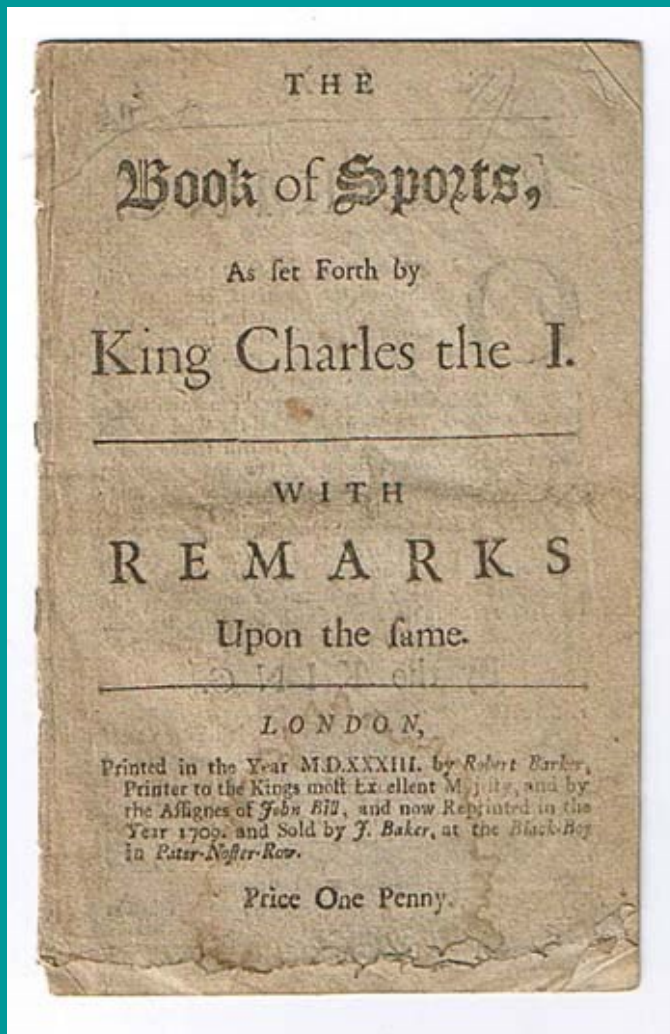


My place as King is confirmed by the Church of England's **HIERARCHY.**

Charles I agreed with Laud and would later make him Archbishop of Canterbury. He issued a **BOOK OF COMMON PRAYER** and enforced the use of the **KING JAMES BIBLE (1611)** to bring this about.

THE BOOK OF SPORTS

In 1633, King Charles I decided to make a stand against the Puritan attack on traditional sports and pastimes by reissuing his father's Book of Sports. Dr Thomas Vane read it to his parishioners in Crayford, informing them that, as long as they attended Sunday services, they were free to enjoy themselves. Elsewhere in Kent, the Puritan, Richard 'Blue Dick' Culmer took a stand against, 'The Book of Sports,' as he believed it went against the Ten Commandments and keeping the Sabbath.



(By Molly Eagle CRAY)



Richard 'Blue Dick' Culmer was arrested in 1635 for refusing to read Charles I Book of Sports. He clashed with his Kent parish too. Culmer was known as 'Blue Dick' because he always wore a blue cassock for services.

'And he being at liberty to preach, was presently called by D^r Robert Austin (now living) to be his Assistant at Harbledown, near Canterbury, where he preached divers years, and had very many Auditors from that famous City. But there also he was persecuted for his actings against drunkenness, and against prophaning the Sabbath by Trickit playing before his door, to spite him, which when he had reproved privately and publickly, they removed that sport to a field near the Woods, where they threw stones at his Donnes,'

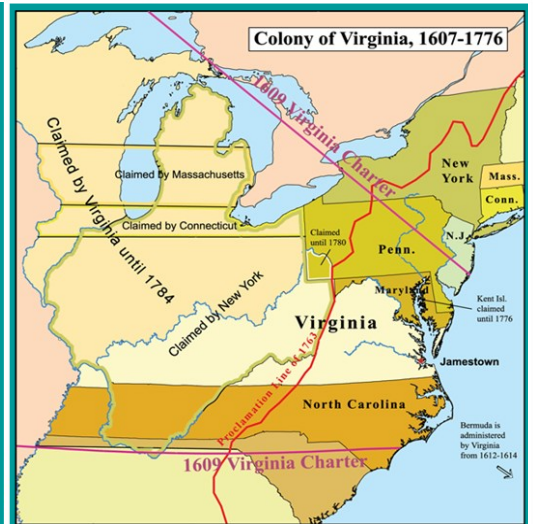
'A PARISH LOOKING-GLASSE FOR PERSECUTORS OF MINISTERS.' RICHARD CULMER JUNIOR

Some Puritans left for north America to find religious freedom. **CRAYFORD PURITAN, WILLIAM CLAIBORNE**, emigrated to Jamestown, Virginia in 1621 and founded a major trading port, Kent Island. He later governed Virginia and Maryland for Parliament.

1621



WILLIAM CLAIBORNE
1600-1677

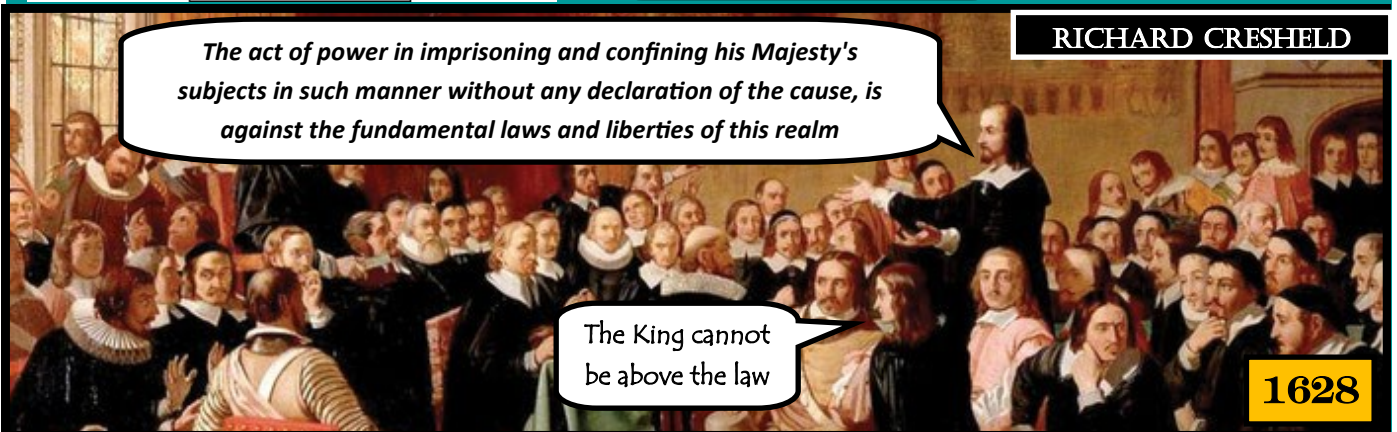


ELISABETH OF THE PALATINATE

To win over English Puritans, Charles I planned to help his sister Elisabeth's **PROTESTANT PALATINATE**, in its fight against **CATHOLIC SPAIN**. To fund this war, he raised money without Parliament through a **FORCED LOAN (1626)**, and imprisoned (without trial) those who refused to pay it.



Mary Draper's father **RICHARD CRESHELD MP** contested this with the **PETITION OF RIGHT (1628)**.



The act of power in imprisoning and confining his Majesty's subjects in such manner without any declaration of the cause, is against the fundamental laws and liberties of this realm

The King cannot be above the law

RICHARD CRESHELD

1628

CRESHELD spoke in a debate on the **FIVE KNIGHTS' CASE**, stating that to imprison men without trial was against the "fundamental laws and liberties" of England, set out in **MAGNA CARTA**.



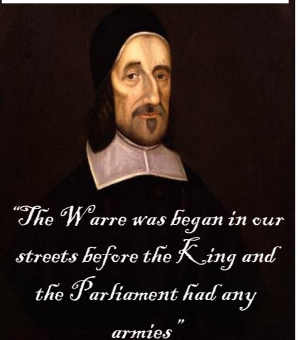
PARLIAMENT DISSOLVED
1629-1640

I cannot bare it any longer. Parliament is dissolved!

In 1629 Charles **DISSOLVED PARLIAMENT**.

The **DIVISIONS** between King and parliament began to be reflected in towns and villages across England. **PURITAN RICHARD BAXTER** believed it was in these years that the seeds of civil war were sown. Crayford's own divisions would prove Baxter's point.

RICHARD BAXTER



1628



On 23rd July, 1628, when most Crayfordians were in the harvest fields, St Paulinus church burnt down. Damage was put at £1000 (£180,000 in today's money). Between them, William Draper and Dr Vane had to decide how to rebuild the church. There were many disagreements on how to do this.

Charles I, as Head of the Church of England, imposed his ideas on how people should worship. Charles I believed in the "BEAUTY OF HOLINESS" Puritans rejected his views as the 'smells and bells' of 'Popery' – the devil's work, and opposed the King.



Communion tables must be railed in!

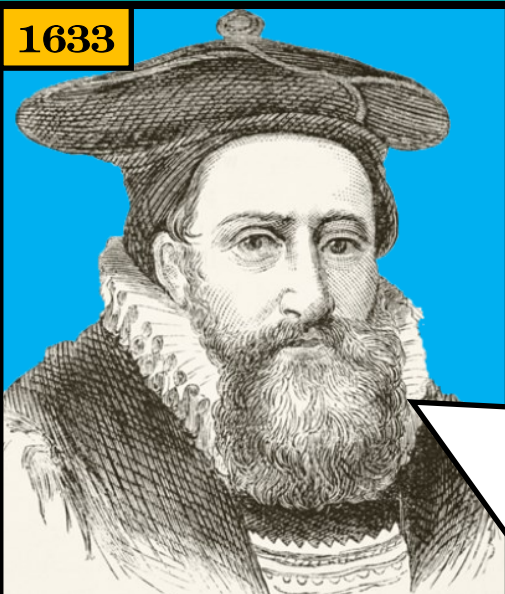


We reject the sorcery of the Catholic mass. The statues, windows and crucifixes are idols !

In Crayford, vicious arguments took place about where the communion table should be placed in the restored church.

The Archbishop of Canterbury, **GEORGE ABBOTT**, was called in to settle the argument between Dr Thomas Vane and some of his Puritan parishioners. He found in favour of Vane that people should kneel before a railed altar at communion. The Puritans couldn't accept this and swore revenge.

1633



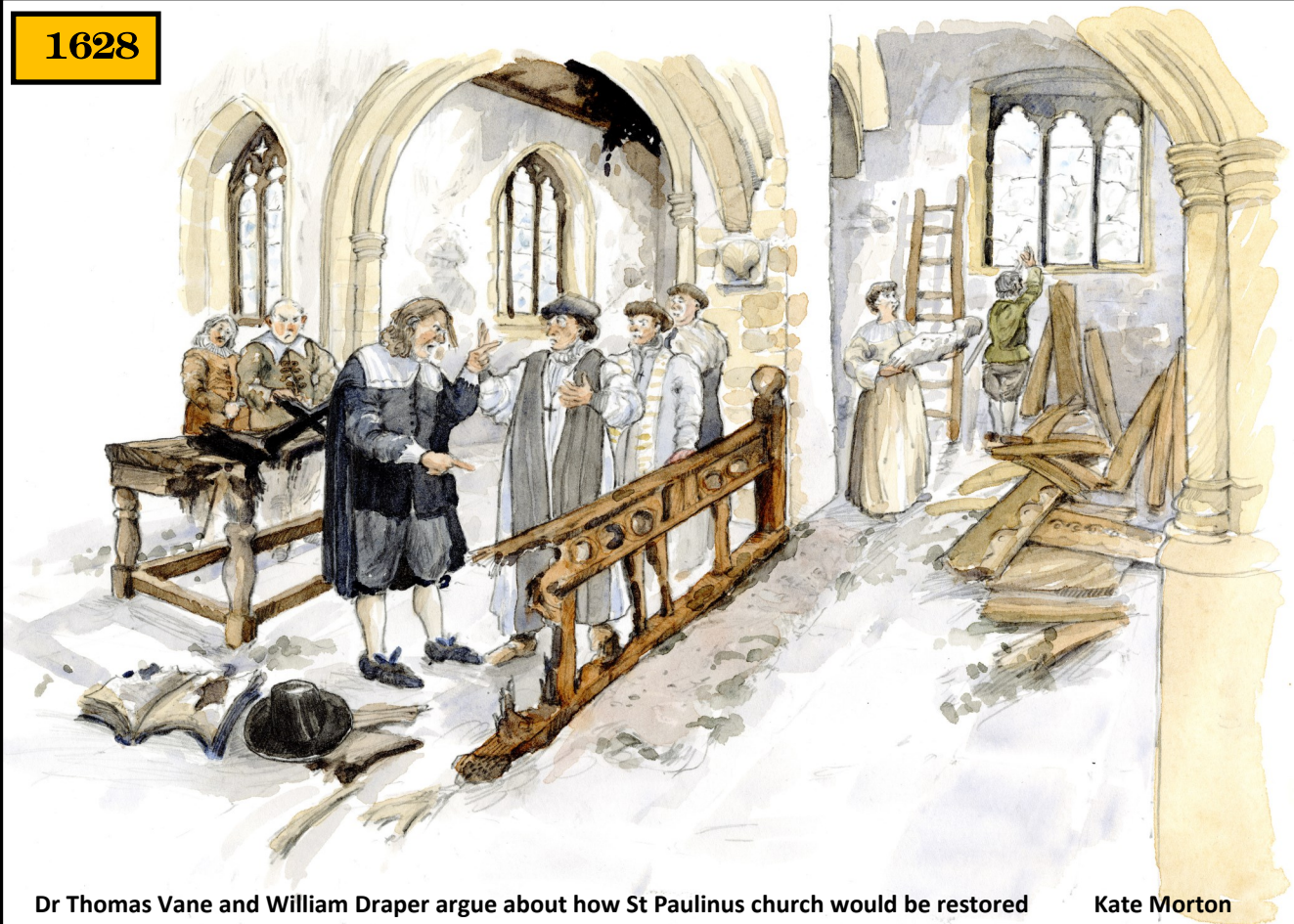
GEORGE ABBOTT
ARCHBISHOP OF CANTERBURY

Whereas upon some difference arising amongst you about the decent and reverend ministring and receaving of holy communion in the chancel of the said church of Crayford (the parishioners) shall in decent and reverend manner humbly kneeling upon their kneesreceive the holy communion and sacrament of the body and bloode of our lord and saviour Jesus Christ .

SAINT PAULINUS FIRE 1628

The Puritan 'Culture Wars' came to Crayford, when a devastating fire in 1628 led to arguments, as to how the church should be re-built, between Puritans like William Draper and traditionalist Dr Vane.

1628



Dr Thomas Vane and William Draper argue about how St Paulinus church would be restored

Kate Morton



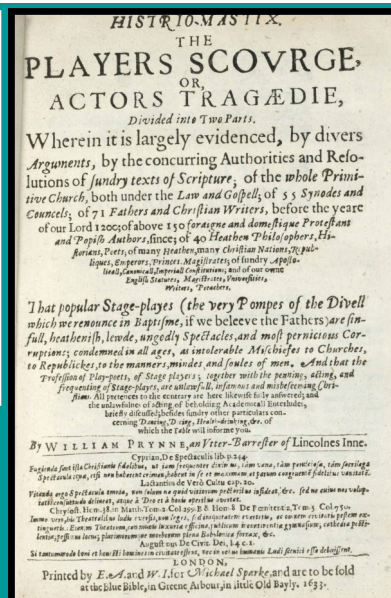
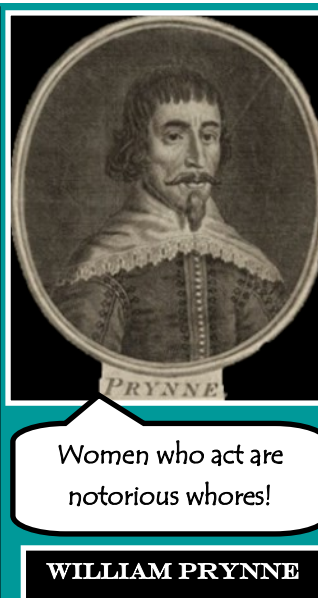
Blanche Marler's 1608 memorial was the only surviving church memorial of the 1628 fire.

THE AFTERMATH OF THE 1628 FIRE

A disastrous fire happened in 1628, which consumed the roof and robbed St Paulinus church of practically all of its ancient monuments, save that to Blanche Marler, who died in 1608. The fire came only a year after Dr Vane had become rector, and for the Puritans in the parish this must have seemed like a judgement from God on his traditional 'Catholic' views.

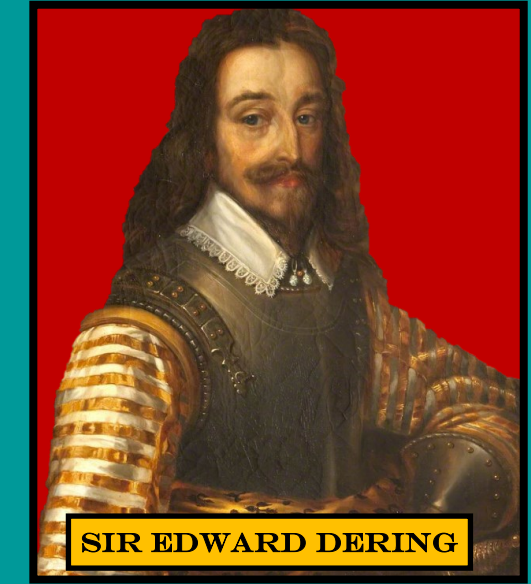
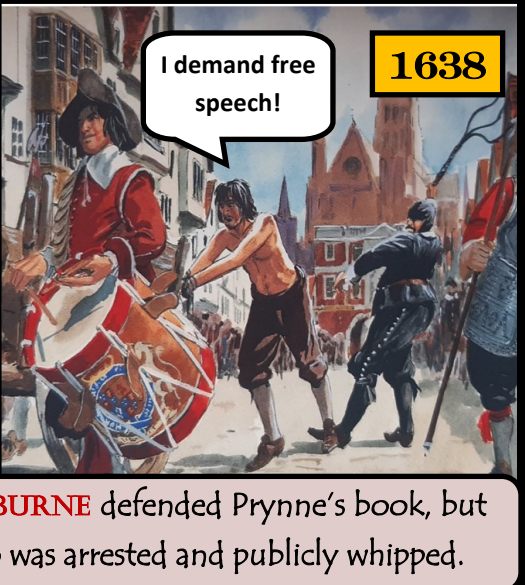
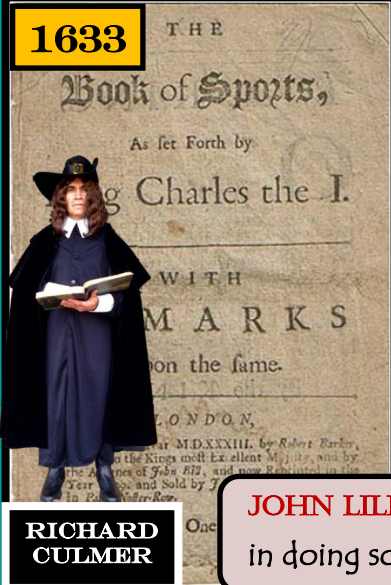
The fire spared the fifteenth - century tower and the early volumes of parish registers escaped too. The church had to be closed until new roofs were made for the naves and other repairs were completed. Inside the building, at the East End of the south nave, is a beam in the roof bearing the date 1630. This dates the roof and the new pulpit, that was created to replace the one that had been destroyed.

Terrible arguments occurred between Dr Vane and some of his Puritan parishioners, about how the church should be restored. This focussed on the use of altar rails and the positioning of the altar in the church. Vane wished to keep the traditional, Catholic, altar rail, where parishioners would kneel for communion. This was seen as 'Papist' or 'Catholic' by some. The dispute brought the Archbishop of Canterbury himself to Crayford, who settled in favour of Dr Vane.



In 1633, Puritan **WILLIAM PRYNNE** published **HISTRIO MASTIX** : The Player's Scourge or Actor's Tragedy. It was an attack on the theatre, Xmas and dancing and in particular Charles's Catholic queen, Henrietta –Maria. Prynne was arrested and had both of his ears cut off for sedition.

Charles retaliated to **HISTRIO MASTIX** by reissuing his father's **BOOK OF SPORTS**. Every church had to read it out. In 1633, Dr Vane read it from his Crayford pulpit to the anger of local Puritans. Elsewhere in Kent, fanatical Puritan, **RICHARD 'BLUE DICK' CULMER**, rector of Goodnestone, was put into prison for refusing to read it.



As a culture offensive spread across England over the Book of Sports, local Puritans turned their attention to Dr Thomas Vane. They petitioned **KENT MP SIR EDWARD DERING** to have Vane removed from his position as rector of Crayford. In their evidence they accused him, of "pernicious and popish doctrine." Vane was a target because he had the same 'high church' Arminian beliefs as William Laud, now the Archbishop of Canterbury. One local parish, who led the attack against Vane, was **HORTON KIRBY**. Their rector, Francis Cornwall, and his wife Ann were both fanatical Puritans.

HORTON KIRBY WITCH TRIAL 1635



Ellen Tislington's trial at Maidstone Assizes Kate Morton

INDICTMENT OF ELLEN TISLINGTON

Wife of George Tislington of Horton Kirby, husbandman, for witchcraft. On 1 July, 1635, at Horton Kirby, being a common witch, *she bewitched Andrew Lewis, so that he languished and his body was wasted.* Endorsed Francis Cornewall, Anne Cornewall, Thomas Lewis, Rachel Lewis, Rachel Browne, George Weller, Denise Clerke, Margaret Johnson, Elisabeth Staple.
TRUE BILL (Enough evidence to go to court) NOT GUILTY

The Dartford area was a hotbed for Puritan belief. It had seen the burning of three Protestant martyrs in the reign of 'Bloody Mary,' in 1555, and was to host the radical preacher Vavasor Powell at Holy Trinity Church, Dartford during the Civil War. Dartford Puritans petitioned Parliament to have Dr Thomas Vane removed as Crayford's rector. Their petition was addressed to Sir Edward Dering, a Kentish M.P., who had been appointed as Chairman of the Sub-Committee of Religion, on November, 23, 1640. Amongst the most fanatical petitioners were the people of Horton Kirby.

THE PURITAN FANATICS OF HORTON KIRBY: A WITCH TRIAL

Horton Kirby was one of the most radically Puritan areas of north Kent. In 1635, five years before the Vane petition, the people of the village accused one of their fellow parishioners of **witchcraft**. A brief examination of this case can highlight the extremism of Puritans at this time. **Ellen Tislington** was the wife of a yeoman farmer from Horton Kirby. In 1635, her Puritan parish rector, Frances Cornewall and his wife Anne, were among a band of parishioners, who were convinced that Ellen had used witchcraft to target one of their elect, 'Godly,' band. According to the Maidstone Quarter Sessions indictment, Ellen had, "**bewitched Andrew Lewis so that he languished and his body was wasted.**" Ellen Tislington's trial was at Maidstone, where the West Kent Assizes took place, and she was found **NOT GUILTY**. Whilst researching the trial, CRAY discovered a link between Horton Kirby and Salem, site of the infamous witch trials. The Scudders, a prominent family of English Puritans, left Horton Kirby for Salem in 1637, two years after the Tislington trial!

PETITION AGAINST DR VANE

PETITION to the House of Commons against DOCTOR VANE, Minister of CRAYFORD, for unsound doctrine—from the parishioners of DARTFORD.

To the honourable House of Commons at this present assembled.

The humble Petition of divers of the Parishioners of the Parish of DARTFORD, in the County of Kent, and others whose names are hereunder written,

Humbly sheweth,

That THOMAS VANE, Doctor in Divinity, and Minister of the parish of CRAYFORD, in the said County of Kent, did preach at Dartford aforesayd, on the second daye of Aprill, anno domini 1637, and delivered these poynts following: viz., that it was necessary for every man to confesse his sinnes to the Preist, and shewed many reasons for it, amongst which one was, because the Preist had power to forgive him his sinnes, which he prooved by that place, “whose sinnes you remitte they are remitted, and whose sinnes you reteyne they are reteyned.” He did then alsoe preache against predestinacion, and for free will, to the great discomforte, trouble, and greife of many of the auditors.

That, about five yeare since, the sayd doctor did preach at Stone, in the sayd County of Kent, within two myles of Dartford aforesayd, at the baptisinge of one John Wares childe, and did deliver this for positive doctrine, that those children which dyed before they were baptised could not be saved, and therefore, in case of necessity, layemen or midwyfes might baptise, the minister or preist being absent.

That, about a yeare since, the sayd Doctor preached at Horton in the sayd County, within three myles of Dartford aforesayd, and in that sermon delivered these doctrines:—That almesdeeds were more acceptable sacrifices to God than prayers or prayses, because (sayd he) if I offer a sacrifice of prayer or prayse I offer that to God which cost me nothing: and that all sinnes were spotts that defile the soule, but some were greater, some lesser, and some like fethers or dust, that vanished and defiled not the soule.

PETITION AGAINST DR VANE

That, drincking with certeyne gentlemen at the Bull in Dartford, did confidently affirme and saye, he was perswaded that the first motion and inclination of the hart to any sinne without consent was not sinne.

And your Petitioners doe further complayne, that the sayd Doctor, after he had preached the sayd sermon at Dartford, went into the Chaunsell, and bowed himself towards the Coñunion table, and then went up to administer the sacrament; and, when he conse-

crateth the bread and wyne, he lifteth them up, and boweth three severall tymes; and, although it was none of his parish, yet he forced the people to come up to the Raile, which was the first tyme that they were brought to receive kneeling at the Raile.

May it therefore please this honourable assemblie to take these severall complaints into their serious consideration, and for redresse thereof, and to prevent the spreading and publishing of such like pernicious and popish doctrine, to doe herein as to your great wisdom and godlie disposition shall seeme most meet. And your petitioners shall ever pray, &c.

Thomas Rogers.

Ro. Heath.

Robert Watts.

Will^m Motley × his mark.

John Smith.

Raphe Gouldsmith.

Thomas Smarte.

Thomas Rownd.

Richard Saxbey × his mark.

William Baines.

Barnard Ellis.

John Phipps.

Thomas Andrews.

William Fellow × his mark.

William Lee × his mark.

John Lambe.

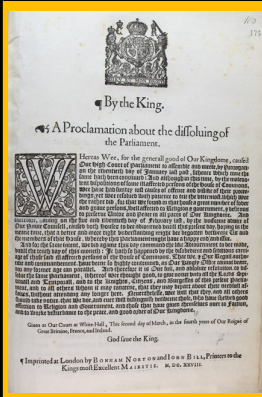
William Best.

[Endorsed by Sir Edward Dering, "1640, 9 Jan. Petition, Dartford v. Dr Vane.—Sc."]

Proceedings, Principally in the County of Kent, in Connection with the Parliaments
Called in 1640, and Especially with the Committee of Religion Appointed in that Year

TO SIR EDWARD DERING
ST MARTIN'S LANE 9TH JANUARY.1640

Meanwhile Charles I reign was in trouble...



1629



I cannot bare it any longer. I shall shut down my rebellious Parliament.

PARLIAMENT
DISSOLVED
1629-1640

Having no Parliament to provide him with money, Charles brought in taxes like **SHIP TAX**, that made people very angry.

1636



KEEP CALM AND BAN SHIP TAX

1636. The parishes of Dartford and Wilmington, assessed at the sum of £ 54 14s . 1 d . for Ship money, of which £37 18s , is collected in the former parish.
Dartford Parish Records

Kent was hard hit by Ship Tax, as its long coast faced traditional enemy France. People felt that the King had no right to tax them if Parliament was not sitting.

There was Religious division too.



The Life, Reigne, and Death of William Laud, Archbishop of Canterbury", 1644

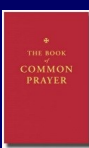
ARCHBISHOP OF CANTERBURY, LAUD, urged Charles to show he controlled the church. Puritans came to see Laud and his allies as 'Papists'-Catholics. To them he was the 'Anti-Christ.'

WILLIAM LAUD ARCHBISHOP OF CANTERBURY



The King must insist that the English and Scots worship in the same way.

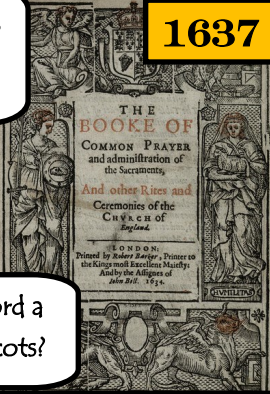
I want the Scots to follow my **BOOK OF COMMON PRAYER**. I'm in charge!



Nooooo! This means war!

How can I afford a war with the Scots?

1637



King Charles and Queen Henrietta-Maria both knew the Dutch King was very wealthy.....

1640



Let's marry our daughter Mary to the rich Prince of Orange to pay for the war.



I'm 15

But mum, I'm only nine!!!



I'm Orange!



I know.

PRINCE WILLEM OF NASAU was heir to the rich Dutch kingdom of the **HOUSE of ORANGE**. His family wealth could help pay for the Scot's war.

QUEEN HENRIETTA-MARIA

MARY STUART AND PRINCE WILLEM OF ORANGE

QUEEN HENRIETTA

-MARIA, was a **FRENCH CATHOLIC** and the most famous **ACTRESS** in England. She became a lightning rod for Puritan hatred. She quite literally made them red with anger!



Queen Henrietta Maria J Hoskins



Puritans did not want Henrietta-Maria as queen, as they thought she would make England a Catholic country again. Some even thought she had bewitched the King!

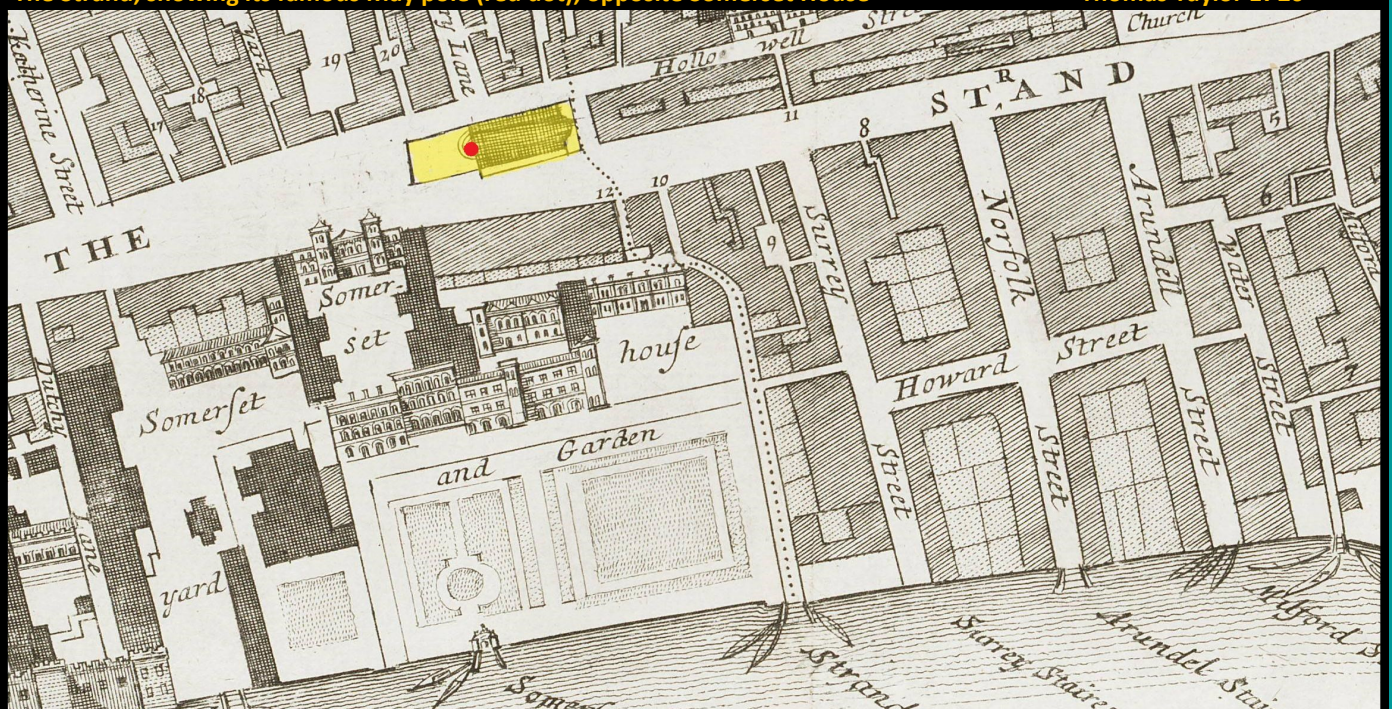
Somerset House. Strand, Westminster



HENRIETTA MARIA had a Catholic chapel built at **SOMERSET HOUSE** on the Strand. **PURITANS** hated the chapel and the May pole that stood outside. The Queen's chapel soon became a meeting place for London's Catholics. Puritans often gathered outside to protest, as tensions built.

The Strand, showing its famous May pole (red dot), opposite Somerset House

Thomas Taylor 1720



The Puritans were furious they could not persuade King Charles I to close the Queen's chapel.

CHRISTMAS AT SOMERSET HOUSE

In 1640, the King and Queen asked their 'Chaplain Extraordinaire,' **DR THOMAS VANE**, to meet their daughter Mary and Prince Willem at Somerset House to prepare them for their future marriage.

1640

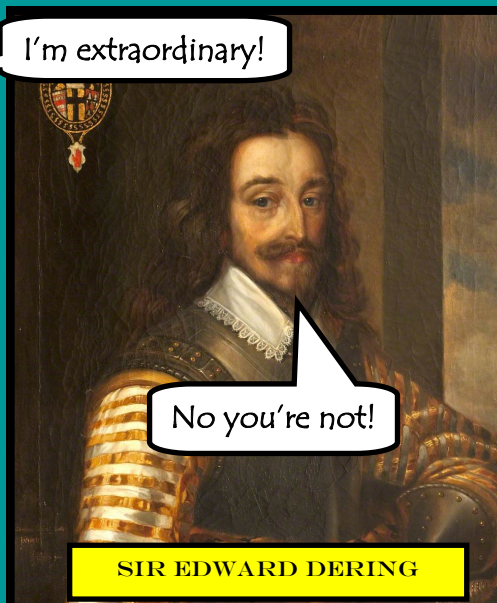


Crayford's Dr Vane presides over Mary Stuart and Prince William, at Somerset House Christmas, 1640, by Kate Morton

The Queen had a Catholic, Capuchin monk, **FATHER CYPRIEN**, who held mass in the Queen's chapel at Somerset house. He managed to convert Anglican **DR VANE** to Catholicism. Vane was called to Parliament to account for his change in religion by **M.P. SIR EDWARD DERING**. After the wedding of Mary to the Prince of Orange, Vane was found guilty by Dering of 'Popery'.



DR VANE



SIR EDWARD DERING



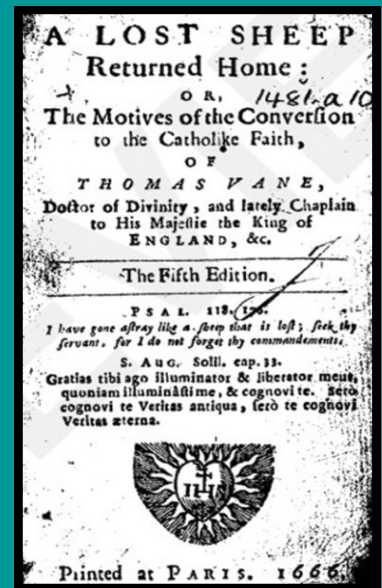
MARY BECAME THE DUTCH QUEEN AND MOTHER OF THE FUTURE KING WILLIAM III OF ORANGE

At Christmas 1640, Puritans tried to break into the Queen's Somerset House chapel to destroy it.

FATHER CYPRIEN & DR VANE



William Prince of Orange, and his Bride, Mary Stuart, Anthony van Dyck, 1641 Rijksmuseum



'Never did persecution against Catholiques in England rage as now it doth; where like Herod, who as soon as Christ was borne, sent forth men to destroy him; So they, as soon as one is made a Catholique, or known to be so, seek his destruction.'

Preface to: 'A Lost Sheep Returned Home' Dr Thomas Vane ,1666 University of Michigan

Prince William of Nassau, son of the Prince of Orange, having come to England to seek Mary Stuart, eldest daughter of King Charles I. in marriage, Dr. Vane, almoner, otherwise chaplain, to his Majesty, one of the ablest and most eminent of his divines, was appointed to preach before that young prince in a large apartment in Somerset House. The Queen's chapel was very near to it. Father Cyprien of Gamache was then preaching there, and saw the minister familiarly, manifested great friendship for him, conversed with him mildly on the diversity of religions, one of which only was the true one; proved, by strong reasons, that this true religion was that of the Catholic, Apostolic, and Romish Church. The minister admitted that one might certainly be saved in it, but that salvation was not excluded from the Protestant Church, which agreed with the Romish in all those fundamental points. He was told in reply that the sacraments are fundamental points, and particularly the Lord's Supper, in which the two religions are opposed: and, since it was admitted that certain points were fundamental and not others, all that

God has revealed and that is proposed by the Holy Church belongs alike to the faith, and must be alike believed by true believers. These reasons, and several others, threw the minister into great agitation; but worldly interests, the revenues of several benefices, which he must have lost on embracing the Catholic religion, induced him to continue in the Protestant.

A few months afterwards he fell so sick that he expected to die. All the conferences which had passed on the subject of religion then recurred to his mind. He made serious reflections upon them; weighed with great care the reasons adduced in favour of the Church of Rome; and, finally, being convinced that it was the only true one, he sent at night to beg Father Cyprien to come to see him. On his arrival, "Father," said he, "our conferences, with the grace of God, have enlightened my mind. I doubt no longer that the Catholic, Apostolic, and Roman Church is the true one. I am resolved to live and die in it. I believe all that it believes, and reject and condemn all that it condemns. I will make, if you please, the profession to you." After some instructions on so important a subject, he confessed with a strong feeling of grief, received absolution of his heresy and of his other sins; and the following night, according to his desire, the Holy Communion and extreme unction were administered to him.

Instead of dying in these holy dispositions, as it was wished, being so well prepared, he recovered his health, preached in his parish with the permission of his confessor, a thoroughly Catholic sermon, which deprived him of all his temporal goods, and banished him from England. His wife and his children, after several refusals, followed him in his conversion and banishment. They live with him in Paris, where he wrote an English book, intituled "The Stray Sheep Returned to the Fold," which has made a great number of Catholics in England. In order to subsist, theology being thenceforth useless to him, he applied with ardour to the study of medicine, took his doctor's degree, and, when he had begun to support himself by that profession, God pur-

FATHER CYPRIEN & DR VANE

336

THE COURT AND TIMES OF

posing, as we may believe, to bestow upon him a happier life, sent a fever which consigned him to the grave, after receiving all the sacraments of the Church, exhibiting many acts of contrition, rendering devout thanks to the Divine Majesty for having called him to the Catholic, Apostolic, and Roman religion. He left a disconsolate wife and several children, of whom Providence took such care that they are all well provided for: some in honourable offices in certain religious orders; others are employed in the court of England; and his wife is married again to a gentleman of piety and condition, to whom she shows equal respect and love, and by whom she is reciprocally so fondly loved; that their union may serve for a perfect model to married people.

The Court and Times of Charles the First; Illustrated by Authentic and Confidential Letters, From Various Public and Private Collections; including Memoirs of the Mission in England of the Capuchin Friars in the Service of Queen Henrietta Maria. Pages 334-336

By: GAMACHE, Father Cyprien de Gamache. Edited by Robert Folkestone Williams, 1848

THE CONVERSION OF DR VANE AT SOMERSET HOUSE

Details about the conversion of Crayford rector Dr Thomas Vane to Catholicism were preserved in a manuscript account, by one of Queen Henrietta Maria's French, Catholic, friars, Fr Cyprien de Gamache. It was written many years after the events of 1639-1640, in Cyprien's native French, and was not translated into English until 1848. A reference to the book was included in Leandra De Lisle's biography of Queen Henrietta Maria. It provided CRAY with details of how Dr Vane was persuaded to renounce his Anglican faith. It is perhaps not widely known that in 1630 twelve French Capuchins arrived from Paris to serve at the chapels of Henrietta Maria, wife of Charles I, and the French Ambassador. Father Cyprien got to know Dr Vane soon after Queen's new Catholic chapel was built at Somerset House, in 1636. Fr Cyprien records that the chapel, with its optical illusions, grand paintings and 40-foot-tall monstrance containing the Blessed Sacrament, attracted large crowds of Londoners, by 'satisfy the devotion of the Catholics and the curiosity of the Protestants'. It was in 1639, when Vane was asked to prepare the Princess Royal, Mary Stuart for marriage, that Vane first came under the influence of Father Cyprien:

'Prince William of Nassau, son of the Prince of Orange, having come to England to seek Mary Stuart, eldest daughter of King Charles I in marriage, Dr. Vane, almoner, otherwise chaplain, to his Majesty, one of the ablest and most eminent of his divines, was appointed to preach before that young prince in a large apartment in Somerset House.' (p334 The Court & Times of Charles the First-Father Cyprien)

PART 2:

THE BEGINNING OF

THE FIRST

CIVIL WAR

1642-1643



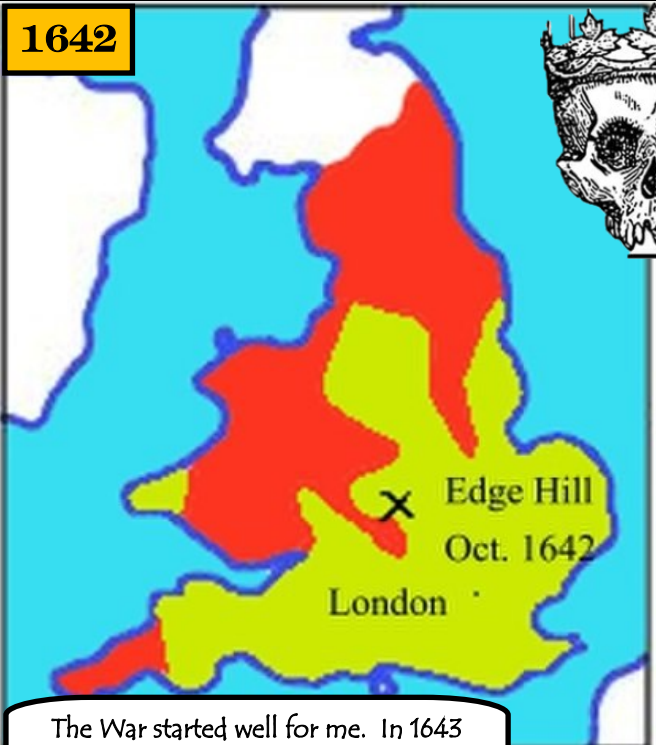
Crayford Blacksmith William Parry raids West Kent tax collector, Thomas Weller's home, 1643

Kate Morton

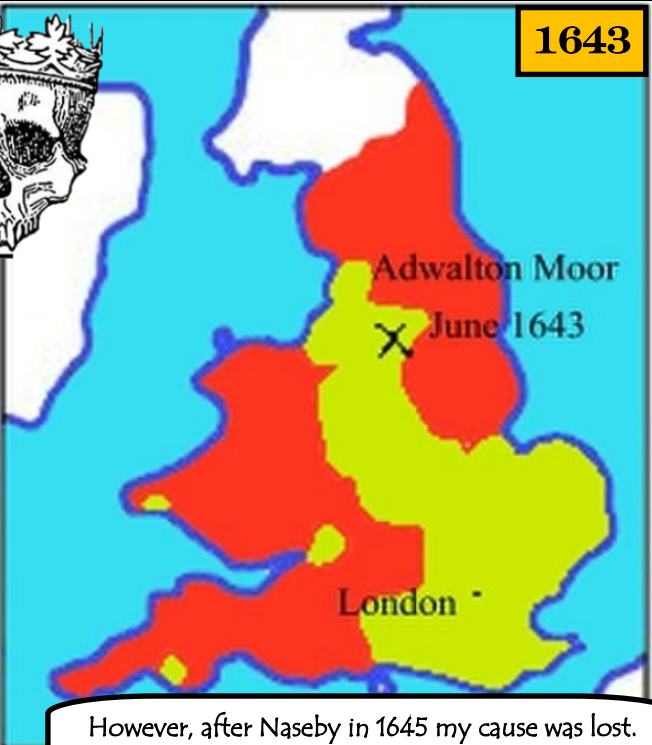
MAJOR BATTLES OF THE FIRST CIVIL WAR

The English Civil War was responsible for **250,000 DEATHS**. **THIS WAS 10% OF THE POPULATION** of England at the time, a bigger percentage than any other English War before, or since.

1642



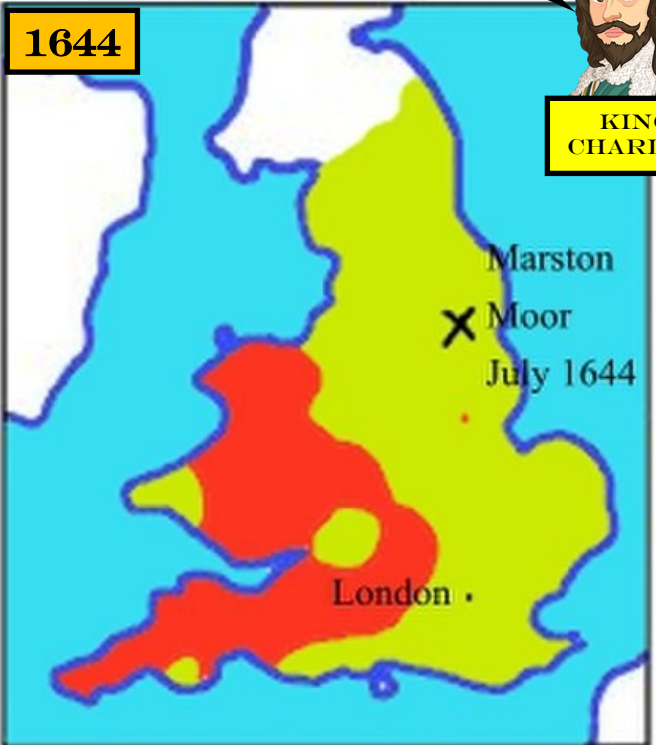
1643



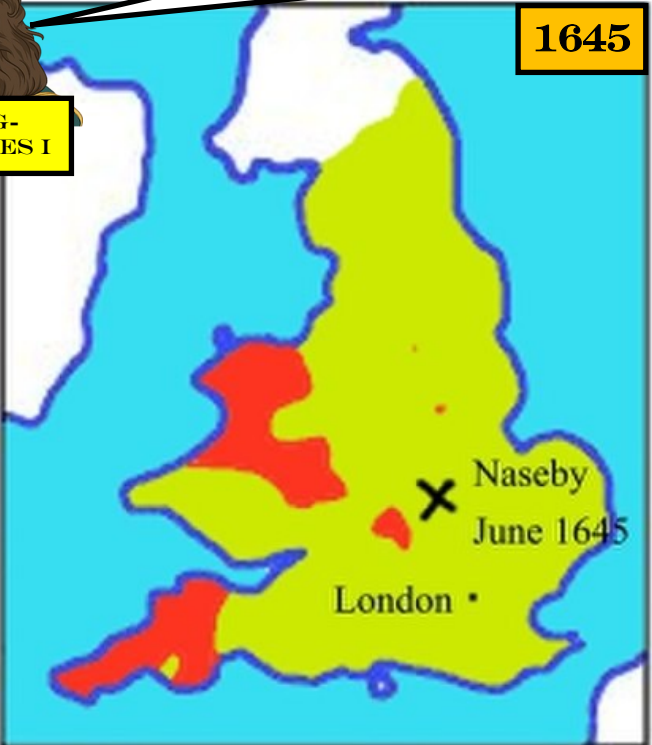
The War started well for me. In 1643 we even came close to winning!

However, after Naseby in 1645 my cause was lost. In 1646, I became a prisoner of Parliament.

1644



1645



KING-
CHARLES I

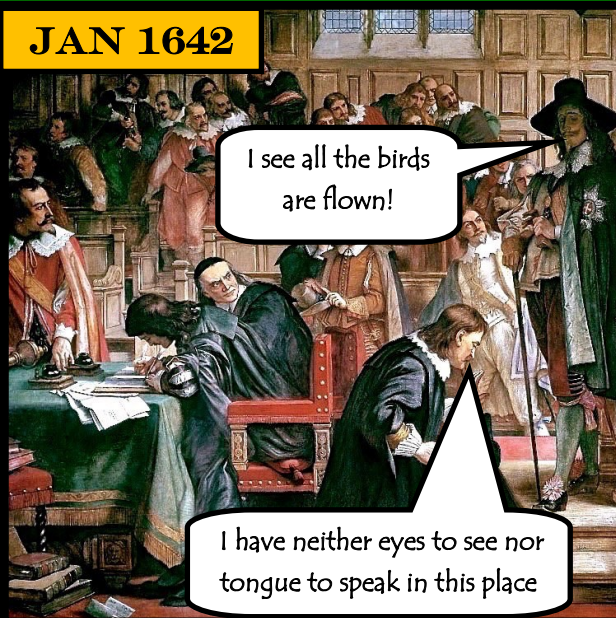


Royalists



Parliamentarians

JAN 1642



**JOHN
PYM**



**DENZIL
HOLLES**



**WILLIAM
STRODE**



**JOHN
HAMPDEN**



**ARTHUR
HESELRIG**



**EARL OF
MANCHESTER**

On **1 DEC 1641**, **JOHN PYM** presented the **GRAND REMONSTRANCE** (grievance list) to the King. On **4TH JAN 1642**, Charles burst into the Commons with 400 soldiers to arrest **5 MPS** and a peer, Edward Montagu, (the future **EARL OF MANCHESTER**) responsible for it for **TREASON**. **SPEAKER WILLIAM LENTHALL** refused to reveal that the six had escaped by boat to the City of London.

AUG 1642



On 22 Aug 1642, Charles I raised his standard at **NOTTINGHAM** and began mustering his army for a civil war that would last four years.

Meanwhile, Parliament moved to secure Kent.



COL EDWIN SANDYS had married Catherine Champneys of **HALL PLACE, BEXLEY**, in 1634. (Her great grandfather built Hall Place in 1537).



**23 AUG
ROCHESTER**



**26 AUG
CANTERBURY**

'they discharged against (Christ's statue) forty shot at the least, triumphing much, when they did hit it in the head, or face, as if they were resolved to crucifie him again.'
REVEREND PASKE CANTERBURY CATHEDRAL 30 AUGUST 1642



In **AUG 1642**, Sandys was directed by Parliament to seek out Kentish Royalists and collect arms and plate for the financing and arming of their army. Sandys was an **ICONOCLAST**, who destroyed the interiors of **ROCHESTER** and **CANTERBURY** cathedrals.

OGILBY MAP LONDON-DOVER 1675

Colonel Sandys was sent to secure Kent because of the importance of the Dover Road as a link to the continent and the navy base at Chatham.



A BLACK CIVIL WAR PRESENCE?

Another Roundhead running amok was Colonel Lamb, who stormed through Dartford in 1642.



COBHAM HALL

"There met at Moor-Ditch (in London) some parliamentary troopers, every man furnished with armour and carbines, and some three hundred or thereabouts of dragoons all under the command of **COLONEL LAMB**; these marched all night and Saturday morning and rested not until they came to **DARTFORD**; when they waited for two or three hours; and after that time were called together by sound of trumpet, and then advanced to **COBHAM HALL**, the seat of the Duke of Richmond, when it was reported that there was a store of ammunition. Upon their reaching the Hall the lady through fear, sent out word the magazine should be given up, and the party thus getting easy possession loaded five waggons with the spoil which they sent to London; **they also seized three Barbary horses valued at £200 each,**" **FRIDAY 19TH AUGUST 1642 (FROM JOHN DUNKIN'S HISTORY OF DARTFORD)**

Did the Barbary (North African) horses that Col Lamb stole have an African groom?



CROMWELL NASEBY 1645

A COOPER CROMWELL MUSEUM



JOHN BYRON (D.1652), 1ST LORD BYRON

WILLIAM DOBSON TABLEY HOUSE

HISTORIAN SOPHIE MERRIX believes that African grooms were common during the Civil War.

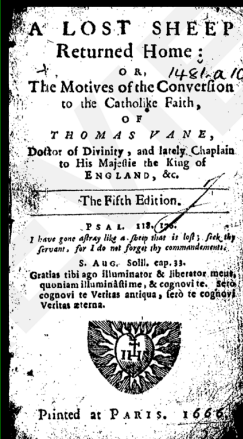
DR VANE FLEES TO PARIS AS THE CIVIL WAR BREAKS OUT

After Sir Edward Dering found in favour of the Dartford petitioners, Dr Vane was forced to give up his position as Rector of Crayford.* However, the Puritans were disappointed that Vanes' cousin, the Earl of Westmoreland, chose traditionalist curate and poet, **EDWARD MAY**, as his replacement. Vane fled England to become a physician in Paris and converted to Catholicism. He wrote a book, **"A LOST SHEEP RETURNED HOME,"** and dedicated it to the King's Catholic Queen, Henrietta-Maria. When he returned to England he was fined £100 by Parliament (later reduced to £10).

*According to Professor Everitt 233 benefices were removed from office in Kent between 1642-1660



1643



VANE FLEES TO PARIS



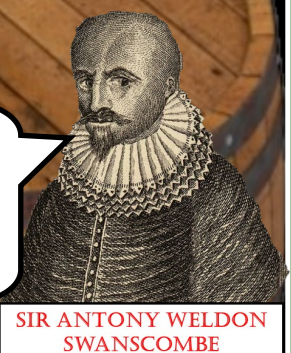
10 Nov. 1643. DR. THOS. VANE, Crayford, Kent.
Assessed at 100l. 68 87
4 Dec. 1643. The 15l. deposited by him, with 10l. lent, to discharge 75 138
his assessment, being his proportion.

Crayford's proximity to London meant it was always going to come under Parliament's control. When the Queen's Chapel in Somerset House was destroyed in May 1643, Dr Vane knew he and his family had to flee for their lives.

1643 Holy Trinity Dartford

1643.	£ s. d.
Item. Received of the Countryer's mony for fitting up a Rome for the powdir magazine in the churche ...	2 19 0
Cr.	£ s. d.
Paid for two days' work for a bricklayer to fit the work in the chamber to lay the powder in, and covering the graves ...	5 0
Paid for four deal boards, and making the windows in the powdir roome and other workes in the churche ...	10 8
Paid for timbre to lay the powdir on, and workmen to set it up ...	18 0
Paid for two deal boards to mend the chamber, and for two deales to set between the walles and the powder ...	10 0
Paid to Thomas Round for bringing the powdir from London ...	5 0

I was made Chair of the Roundhead Kent Committee. I made sure we had our powder ready.



Dartford's churchwardens accounts date from 1642. Holy Trinity church was used as an Roundhead ammunition depot.

EDWARD MAY

ROYALIST REBEL RECTOR

EDWARD MAY graduated with a B.A. from Trinity College, Oxford, in 1610 and followed this up with his M.A. in 1613. At some point between Dr Vane's arrival in Crayford in 1627 and May's appointment as Crayford's rector in 1643, he had taken the post as curate at St Paulinus. May became rector in the year that Dr Thomas Vane fled to Paris, after his conversion to Catholicism. As Vane's longstanding curate, May's outlook on religion and politics must have been very similar. Evidence for this, and his later advocacy of the Royalist cause in the Second Civil War, comes from his poetry book, '*EPIGRAMS, DIVINE AND MORALL*,' which was published in 1633.

One of the epigrams, '*ON A TOAD*' (1633), gives a great insight into how May viewed the World. He believed that humans had been created in God's image, and this led him to feel contempt for creatures below us, in what was known as the **GREAT CHAIN OF BEING**. This was a belief in a hierarchical structure of all life, a concept, which had been entrenched in medieval, Catholic, Christianity. The chain begins with God and descends through angels, the monarchy, humans, animals and plants to minerals. Hence, for Edward May, to defy the King was to defy nature and God himself. Thus, May was convinced that you could not question the '*Divine Right of King's*' to rule, or that the church should be based around the episcopacy-an ordered hierarchy of bishops.



Look and Learn History Archive A012032

May's obvious contempt for the ugliness of the toad was because he thought it obvious that it sat beneath human beings in the Great Chain of Being.

ON A TOAD

(1633)

*One that was walking in a sunshine day,
Seeing an ugly Toad lie in the way,
Fell passionately aweping; his friend by
Inquired the cause, he sadly made reply:
How that the sight of that loathsome thing
Did to his conscience bring
Of his gratitude to God; that he
Had never given thanks for the excellency
Of his creation, being made and framed
Like his own image, by his breath enflamed
When being in the potter's hands as clay
Within his power inscrutable it lay
To fashion and bestow on him the feature
Of that same Toad, e'en the most
deformedst creature
Thus basest things heav'n makes instrument
To humble those willing to repent.*

EDWARD MAY

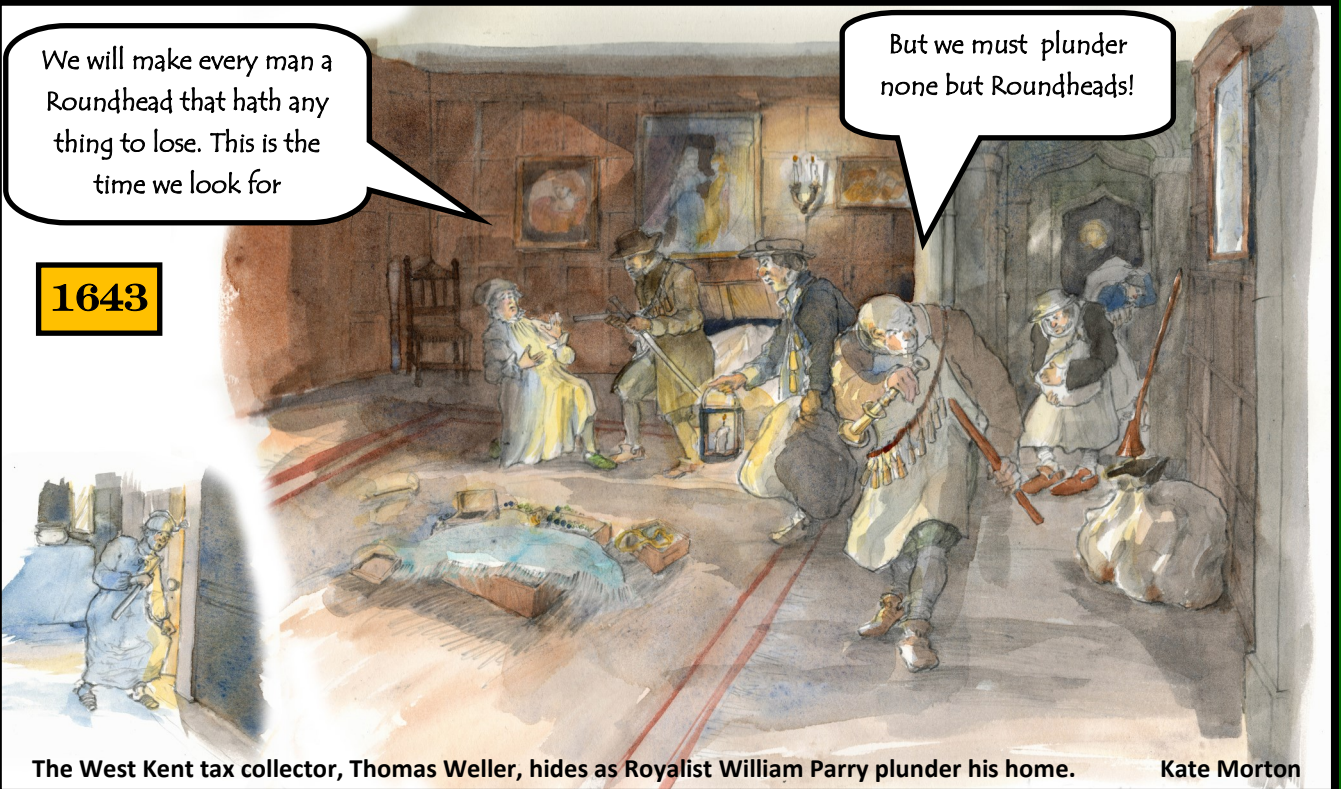
CRAYFORD'S REBEL BLACKSMITH

The first Kent Royalist rebellion against Parliamentary control came later in 1643. Anger had arisen from the high taxes, that people were being forced to pay to finance the war against the King and an attempt to force people to sign the **SCOTTISH PRESBYTERIAN COVENANT**. Crayford blacksmith **WILLIAM PARRY** raided tax collector Thomas Weller's Tonbridge home. Nominally a Royalist, Parry was motivated by plunder and the chance to take revenge on the man, who had been zealous in exacting taxes from the people of west Kent. Roundhead Colonel, Richard Browne, put down the rebellion, but we know that Parry escaped capture. Weller's diary outlines Parry's rebel deeds.

We will make every man a Roundhead that hath any thing to lose. This is the time we look for

1643

But we must plunder none but Roundheads!



The West Kent tax collector, Thomas Weller, hides as Royalist William Parry plunder his home.

Kate Morton

SAT 22ND JULY, 1643: TONBRIDGE KENT

'Upon Saturday morning early, being in my study, the doore locked to me, suddenly about twenty persons, wherof Parry a smith of Crayford, one other smith of Earith and one Smale were chiefs with their pistols ready cocked, their swords drawn, matches cocked in their musketts, entered my house swearing many oaths they would have me alive or dead; and immediately they fell to plundering my house, breaking open chests and trunks and presses, takeing away the greatest part of my linen, all my cloathes, the apparell of myself and wife, she being then lame a-bed of a broken leg, and thrust my linnen and other things into sacks which they brought with them, and laid them upon horses, and rode away with them. I, keeping myself in my study, heard [one say to another] "We have sped well here. Let us go to Hadlow and Peckham, and plunder there, for they are rich rogues, and so we will go away into the woods;" to whom [the other] replied, "But we must plunder none but Roundheads." Parry replied with a great oath, "We will make every man a Roundhead that hath any thing to lose. This is the time we look for."

THOMAS WELLER OF TONBRIDGE,

PART 3:

PURITAN POWELL & THE PLAGUE

1644-1646



PURITAN POWELL & THE PLAGUE

VAVASOR POWELL was a fiery puritan, who was born in Radnorshire, Wales, in 1617. He began preaching in 1640 and was arrested many times because of his nonconformist views. He came to Holy Trinity church, Dartford in 1644, to replace its former rector, John Denne, who like Dr Thomas Vane at Crayford, had been removed by Parliament. Powell arrived in Dartford during an outbreak of the **PLAGUE**. In a matter of months, in the summer of 1644, he conducted 62 burials—many being entire families. As soon as plague arrived in London in 1644, it would have been only a matter of days before cases would crop up in Crayford and Dartford. Locals would try to avoid contact with strangers, but it was impossible to stop travellers moving through Crayford along the Dover road from London. **THOMAS DEKKER'S ILLUSTRATION** gives some kind of an idea of the fear that would have gripped people who lived in Crayford in 1644. Triumphant Death chases Londoners from their city, but country folk, fearful of disease, drive them back.



A Rod for Run-aways, by Thomas Dekker, 1625

'When he (Vavasor Powell) had resided at Dartford about two years and a half, the plague broke out violently in the town, many houses were shut up, and the dead bodies carried out by his chamber wall and windows, yet he did not discontinue his labours, but preached constantly three times a week; and though some of them that had the sickness upon them came publicly to hear, yet both he and his family were preserved from the contagion!'

THE HISTORIES AND ANTIQUITIES OF DARTFORD JOHN DUNKIN

PURITAN POWELL & THE PLAGUE

Parish records show how **VAVASOR POWELL** gallantly stuck with the parish in 1644. As the numbers of victims grew, he realised that many paupers could not afford a coffin and were being sewn up and buried in canvas bags, known as 'socking.' 'Powell, who was a Leveller committed to equality, organised a **REUSABLE PUBLIC COFFIN** to carry Dartford's paupers to the grave and allow them a little respect.

'A seriousness pervades the whole town, and there is daily service in the church and many persons having the sickness upon them attend...yet amidst this danger, and while many of the bodies dying of infection are carried by the vicar's window, he is mercifully preserved.'

HOLY TRINITY, DARTFORD CHURCH WARDENS AC COUNTS 1644



We are all equal before God.
The poor of Dartford deserve some
respect in death!



VAVASOR POWELL

'Pade to John the giner (joiner), for a coffin to stand bye, to carye poure people to the grave 55. od.'

DARTFORD CHURCH WARDENS ACCOUNTS 1644

The following sums were expended through this affliction.

									s.	d.
Item	Paid for sev'ral thinges for the wisited houses (with the plague,) which John Darker had at sev'al times ...	...	...	...	...	...	...	...	2	0
Item	Paid to William Dankes for thinges that goodman Blades had when he was wisited with the plague ...	...	...	...	...	...	...	...	8	0
Item	Gave to the serchers, and laid out at other times for the wisited houses ...	...	...	...	...	...	...	...	3	4
Item	Paid to Mr. Stapell, for 9 gallons of beer, at a penny per gallon, and 4s. beer, when the Spittal house was wisited ...	...	...	...	...	...	...	...	4	9
Item	Paid to John Shott for mending of his carte, and the youse of his carte to carrie them that dide of the plague to the grave...	...	...	...	...	...	...	...	6	0

By Ella-Marie Dawson-Asaam CRAY

CHRISTMAS CRACKDOWN

A week before Christmas in 1644, with the plague only just beginning to subside, Parliament passed laws that effectively **BANNED THE CELEBRATION OF CHRISTMAS**. At St Paulinus, Crayford, the new rector, Edward May, and his parishioners rebelled against this decision. In Dartford, Vavasor Powell was happy to comply. Christmas Day in 1644 fell on one of Parliament's monthly days of prayer and fasting to bring about an end to the war. Powell refused to open his church for what he believed was a Roman Catholic/Pagan celebration (**SOL INVICTUS –THE ROMAN WINTER SOLSTICE ON 25 DECEMBER**). Powell and his fellow Puritans sought to ensure that mince pies, plum pudding and decking the halls with holly and ivy were banned that Christmas.



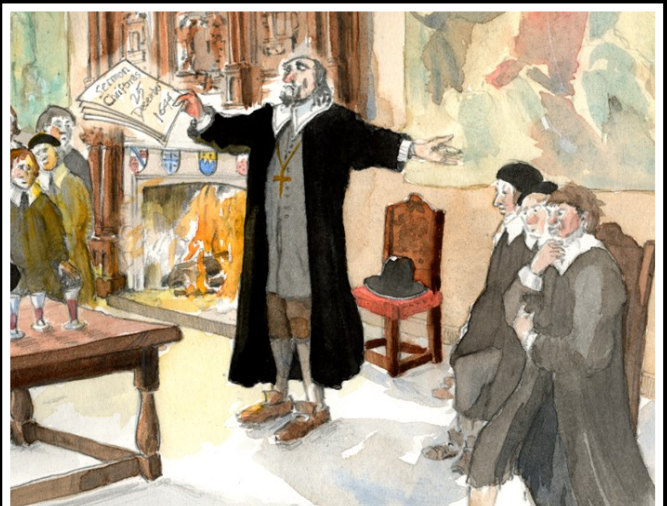
Look and Learn History Archive A006184

Many traditionalists, like Crayford rector Edward May, were determined to celebrate Christmas, despite the Puritan crackdown instigated by Parliament's 1644 Ordinance.

An Ordinance of the Lords and Commons Assembled in Parliament for the better Observation of the Feast of the Nativity of Christ.

Die Jovis, 19 Decembris, 1644.

Whereas some Doubts have been raised, whether the next Fast shall be Celebrated, because it falleth on the Day which heretofore was usually called the Feast of the Nativity of our Saviour: The Lords and Commons in Parliament Assembled, do Order and Ordain, that publick Notice be given, that the Fast appointed to be kept the last Wednesday in every Month ought to be observed, until it be otherwise Ordered by both Houses of Parliament, and that this Day in particular, is to be kept with the more solemn Humiliation, because it may call to Remembrance our Sins, and the Sins of our Forefathers, who have turned this Feast, pretending the Memory of Christ into an extream Forgetfulness of him, by giving Liberty to carnal and sensual Delights, being contrary to the Life which Christ led here on Earth, and to the Spiritual Life of Christ in our Souls, for the Sanctifying and Saving whereof Christ was pleased both to take a Human Life and to lay it down again.



The 1644 Ordinance banning Xmas was instigated by the Westminster Assembly of Divines, which included future Crayford Rector Thomas Thorowgood.

ROYALIST DEFEAT AT NASEBY 1645

The King would not surrender, so Parliament formed the **NEW MODEL ARMY** to bring victory under **SIR THOMAS FAIRFAX AND OLIVER CROMWELL**. Parliament's New Model Army was unusual for its time. Its commanders were excluded from political power and promoted on the basis of ability, not blood. It challenged the Royalists, both physically on the battlefield, and mentally, through its threat to their hierarchical view of the World. **THE BATTLE OF NASEBY** was fought on 14 June, 1645. Fairfax and Cromwell led the New Model Army to victory over King Charles I. Charles escaped to Oxford, leaving behind his baggage train that included embarrassing letters detailing his negotiations with Catholic France. The King's ultimate defeat was now simply a question of time.



Cromwell and Fairfax read Charles personal correspondence on the battlefield at Naseby Charles Landseer 1851



SIR THOMAS
FAIRFAX



OLIVER
CROMWELL

*'I had rather have a plaine,
russet-coated Captain, that
knows what he fights for,
and loves what he knows,
than that which you call a
Gentle-man and
is nothing else'.*

Oliver Cromwell

Sir Thomas Fairfax had overall command of the army at Naseby, which consisted of 12,000 men. Around half were on horseback, under the command of Lieutenant-General **Oliver Cromwell**.

FOUR HORSES OF THE APOCALYPSE

For many, including Vavasor Powell, it seemed that they were living through apocalyptic times. Powell firmly believed in the prophecies included within the Bible's, 'BOOK OF REVELATIONS'. He would later identify with an extreme Puritan sect, THE FIFTH MONARCHISTS, who believed that the world was coming to an end. Certainly, Parliament's victory at Naseby, in 1645, ushered in the four horses of the Apocalypse. WAR, DISEASE, FAMINE and DEATH stalked Kent. BEXLEY RECTOR NICHOLAS FRANKWELL was forced into such poverty, that he secretly sold (stole) his parish silver. Frankwell had been rector since 1610 and was forced into such desperate measure, by a fall in tithe income. Parliament's victory at Naseby in 1645, was greeted with delight in Crayford by a confident William Draper, whose wife Mary gave birth to a son, 'CRESHELD' in November, 1645. His son was named after his grandfather Richard Cresheld, who had challenged the King with the 'Petition of Right' in 1628. With the cause of Parliament in the ascendancy, Puritans sought to impose their beliefs. In Crayford, we know William Draper would soon begin to crack down on drinking at local 'TIPLING HOUSES.'

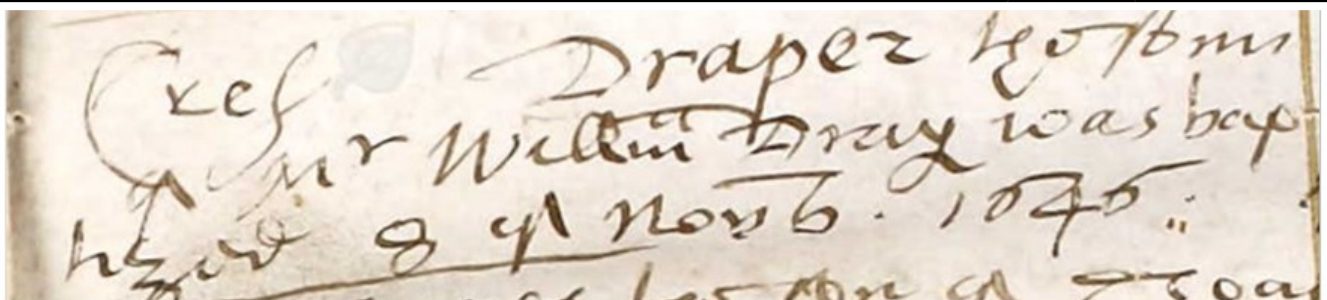
1645



Soldiers caught drinking at a tavern, 1645 (National Army Museum 8983)



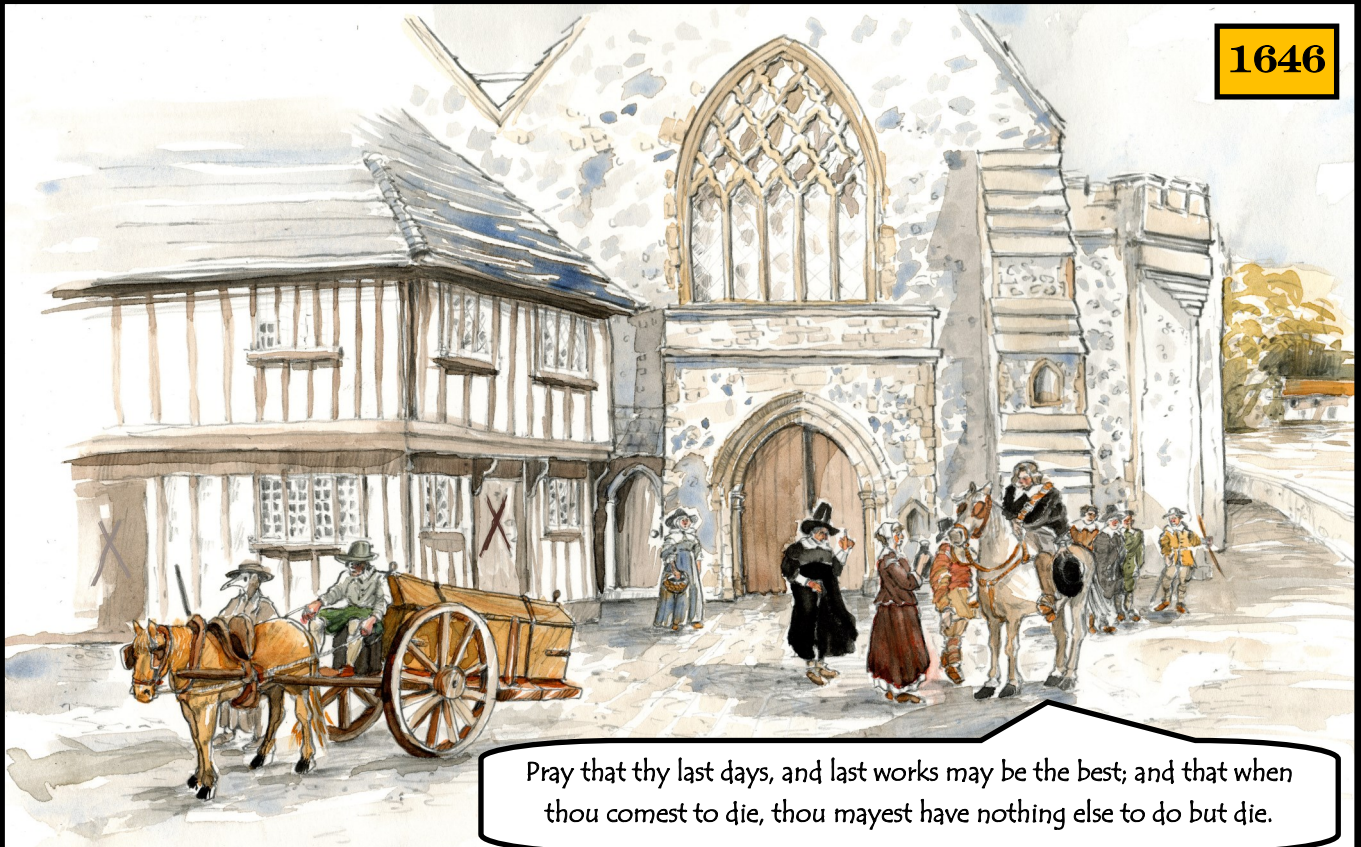
Was Bexley rector Nicholas Frankwell a thief?



Cresheld Draper's baptism at Stg Paulinus church 1646 Bexley Local Studies and Archives

POWELL SEEKS TO CATCH A KING

Vavasor Powell resigned as Rector of Dartford, on 7th January, 1646. He did this, so he could join the **NEW MODEL ARMY**, who were **BESIEGING THE KING AT OXFORD**. He believed the capture of the King would bring an end to the Civil War and would, *'Turn the World Upside Down,'* or bring about a new, more equal order of society. Holy Trinity's records show their struggle to find his replacement:



Vavasor Powell leaves Holy Trinity church, Dartford to fight the King at Oxford, 1646, Kate Morton

"pad [paid] for a horse two [to] John Shoute for to fetch a Minister from London and two carrye him two London two preach . . . when Mr. Powell was goon [gone] to the sege [siege] of Ockford [Oxford]."

DARTFORD CHURCH WARDEN'S
ACCOUNT BOOK JANUARY 1646

MILLENNARIANS like Powell believed they were living through the end of days. The defeat of the King would bring this about and hasten the end of time, which would bring about Christ's second coming.

THE KING IS CAPTURED 1646

To the frustration of Vavasor Powell, **CHARLES I ESCAPED** Oxford disguised as a servant in April, 1646. Charles hoped to do a deal with the Scottish, Presbyterian, army besieging Newark, but they instead imprisoned him in Newcastle-upon-Tyne. The **SCOTS RANSOMED** him to the English Parliament for **£400,000**, in January 1647. Nobody was sure what would happen next.



Parliament held Charles at **HOLDENBY HOUSE**, Northants, until Cornet **GEORGE JOYCE** took him by force on 3 June, 1646, in the name of the New Model Army. Charles pressed Joyce to show him the commission, which gave him his arrest orders. Joyce simply pointed to the 500 armed horsemen behind him. By this time, mutual suspicion had developed between Parliament, which favoured army disbandment and Presbyterianism, and the **NEW MODEL ARMY**, which was primarily officers, who wanted greater political and religious freedom. Charles was eager to exploit the widening divisions, and when he was transferred to **HAMPTON COURT**, began secret negotiations with both sides, including the Scots.

PART 4:
KENT'S CHRISTMAS
REBELLION:
THE PLUM PUDDING
RIOTS 1647



The Plum Pudding Riots, Canterbury Christmas Day 1647 Kate Morton

THE PUTNEY DEBATES 1647

After seizing London from their Presbyterian opponents, in August, 1647, the New Model Army made its HQ at Putney, as it was close to where the King was imprisoned at Hampton Court. Earlier that summer, **CROMWELL**, Henry **IRETON** (Cromwell's son-in-law) and other "Grandees", tried to make a deal with the King. Their **HEADS OF PROPOSALS** would seek to keep the King and the House of Lords. Due to the anger this caused, Cromwell agreed to debate it at St Mary's Church, **PUTNEY**.

OCT 1647



Illustrations by Clare Melinsky,



IRETON

Only men
owning property
should vote.

RAINSBOROUGH

All men of the age of
one and twenty years
and upwards shall
have their voices...

Colonel Thomas Rainsborough put the case for the Levellers at the Putney debates. They wanted a fairer, more equal society. Rainsborough argued with Ireton about who should be allowed to vote.



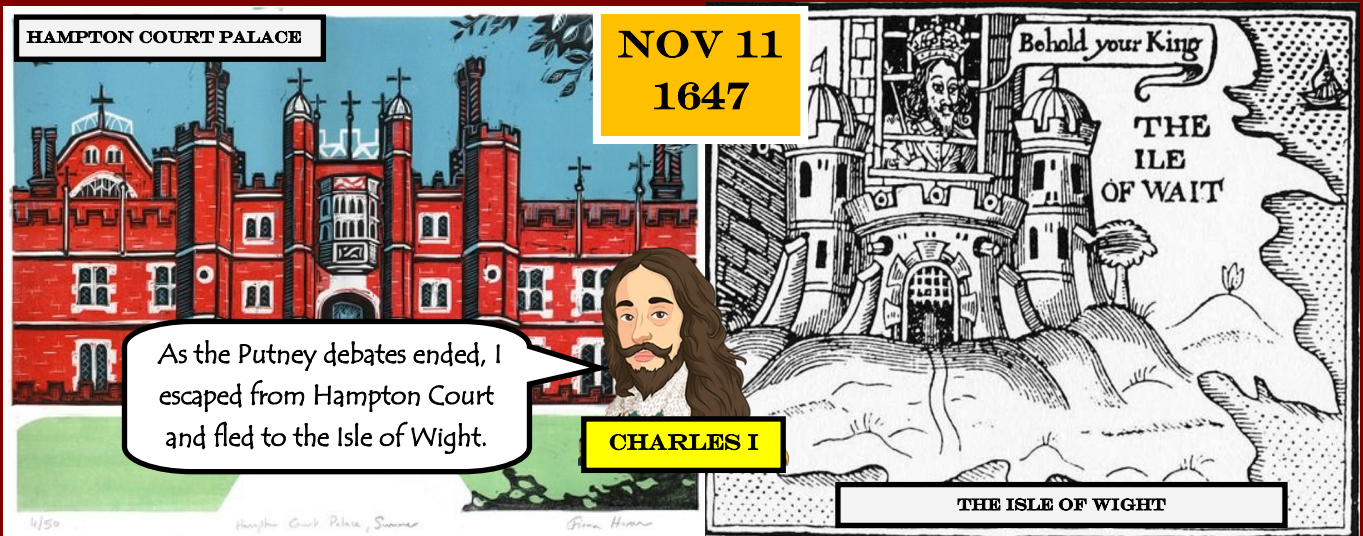
**COLONEL THOMAS
RAINSBOROUGH**

The poorest he that is in England hath a life to live as the greatest he ... I think it's clear, that every man that is to live under a government ought first by his own consent to put himself under that government; and I do think that the poorest man in England is not at all bound in a strict sense to that government that he hath not had a voice to put himself under.

THE PUTNEY DEBATES proved to be one of the greatest intellectual encounters in western political thought. They pioneered the liberal, democratic settlement we enjoy today: **A WRITTEN CONSTITUTION, UNIVERSAL SUFFRAGE, FREEDOM OF CONSCIENCE & EQUALITY BEFORE THE LAW.**

CHARLES I ESCAPES 1647

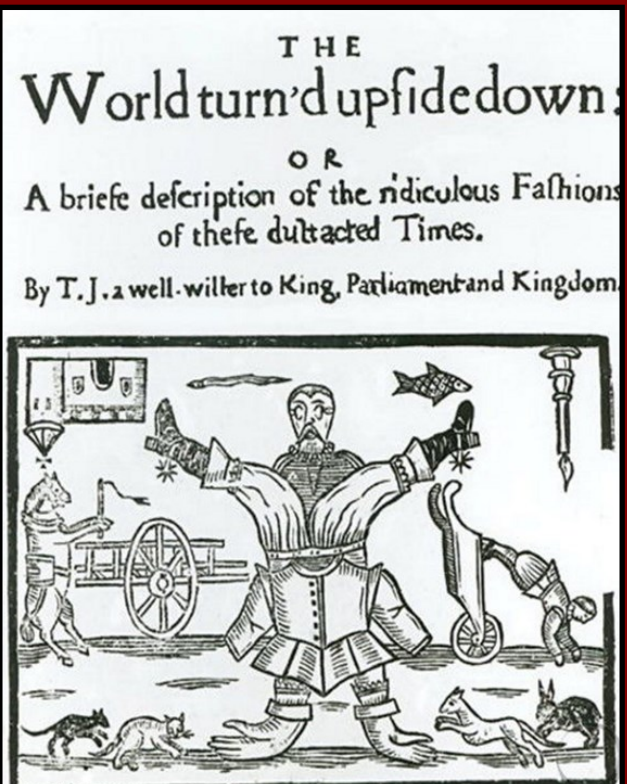
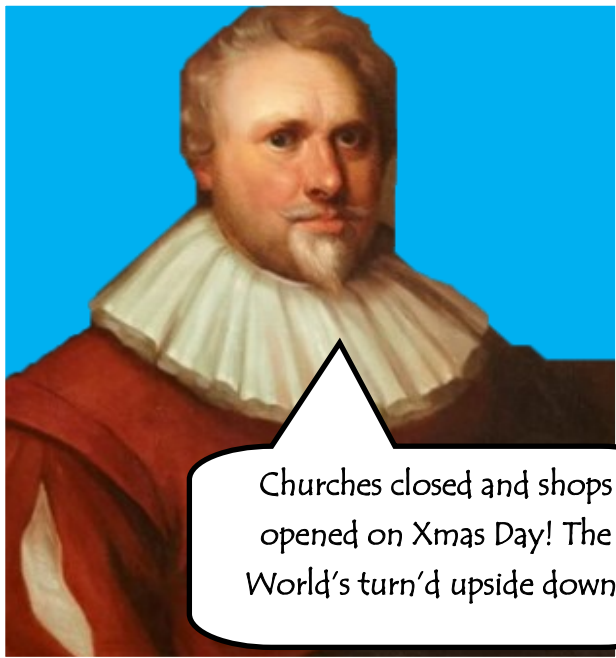
On **November 11th 1647**, **CHARLES I** gave his guards the slip and **ESCAPED FROM HAMPTON COURT**, through the New Forest towards the coast. In the dark of night, his cunning plan ended in calamity, as he and his companions rode round and round the forest hopelessly losing their way. Charles ended up on the **ISLE OF WIGHT**. And there he was taken into captivity at **CARISBROOKE CASTLE** by the Parliamentary Governor of the island, Robert Hammond. It was a strategic disaster. No one could save him now. Yet it didn't stop him **PLOTTING WITH THE SCOTS**. The King tried to escape again, but got his head trapped between in the window bars, as he tried to flee the castle!



Meanwhile in Crayford, **EDWARD MAY**, who had held the position of Rector of Crayford since 1643, was pushed aside by Parliament, who imposed Puritan, **THOMAS THOROWGOOD** as parish rector.

XMAS 1647 IS CANCELLED!

The Roundheads were now in total control and started imposing their beliefs in 1647 on everybody. In Crayford, Thomas Thorowgood made sure that everybody followed the Christmas Ordinance of 1644.



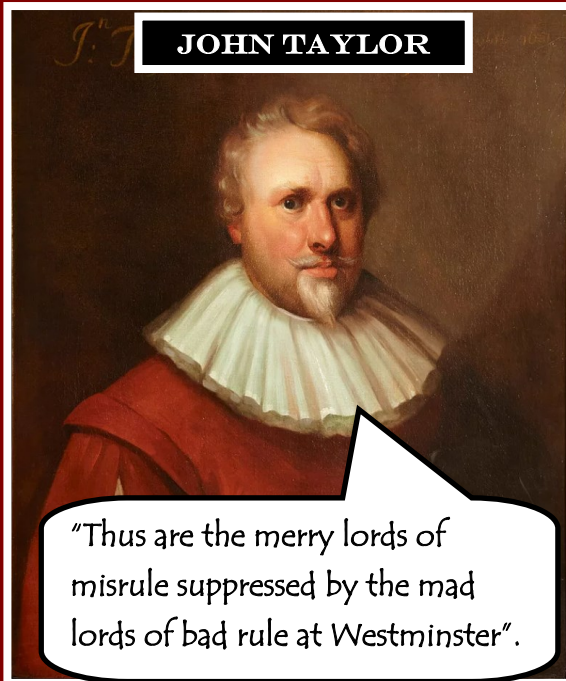
The World Turn'd Upside Down, John Taylor (T.J.-reversed initials) was the author of the pamphlet in 1647

FATHER CHRISTMAS

JOHN TAYLOR realised that the majority of English people wanted to celebrate Christmas. He used Father Christmas himself, to defend the right of ordinary people to celebrate the festive season. He highlighted the hypocrisy of the Puritans, who had taken up arms against the King in defence of religious liberty, but were now imposing their own will on everybody else, now that they held power.

THE KING'S WATER POET

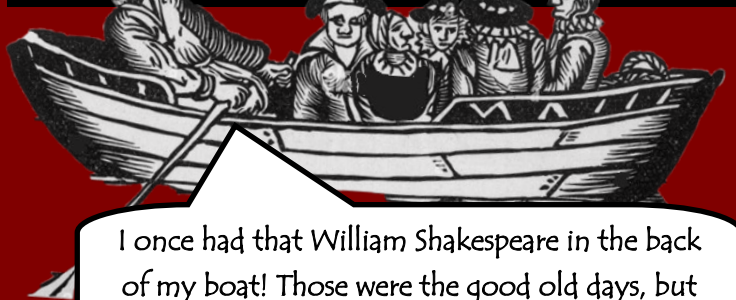
John Taylor's writing reflected the reality of the national mood. He, like most people in England, had not given up believing in the idea of Christmas. He published pro-Christmas works such as **'THE COMPLAINT OF CHRISTMAS,'** which imagines a real life Father Christmas visiting England and being somewhat disappointed. In a similar work, **'THE VINDICATION OF CHRISTMAS,'** Taylor imagines a relieved Father Christmas finding Devonshire farmers still celebrating Christmas Day.



THE VINDICATION OF CHRISTMAS 1652

JOHN TAYLOR

'THE WATER POET' was born in Gloucester in 1578 and in his teens became a Thames waterman, the equivalent of a modern taxi driver. He fought at sea against the Spaniards and rose to become the organiser of pageants for special occasions. He was one of the characters of Elizabethan/Jacobean London. On 25 July 1622, he rowed down the Thames from London to the Isle of Sheppey in a paper boat, using oars made of two fish tied to canes. With his links to the theatre (watermen ferried people to the playhouses on the south bank of the Thames), and his interest in poetry, it's impossible that he didn't know Shakespeare. John Taylor's immortality was ensured by making use of the power of the printing press. In fact, as far as we know, Taylor was much more concerned to keep his name alive for all time than Shakespeare ever was. When the English Civil Wars began Taylor moved to Oxford, where he wrote Royalist pamphlets. After the city surrendered (1645), he returned to London and kept a public house, "The Crown" (later "The Poet's Head"), until his death in 1653. He was buried at St Martin-in-the-Fields, Church, in Westminster, London.



I once had that William Shakespeare in the back of my boat! Those were the good old days, but the country's gone to the dogs now!

(By Jessie Dawson-Assam CRAY)

THE STILLBORN NATIVITIE

REV. NICHOLAS BERNARD was rector of St Margaret's church, Westminster. As the church closest to Parliament, he was expected to follow the Puritan, Christmas Ordinance of June, 1644.

St Margaret's Westminster, Xmas 1647 by Kate Morton

1647

I do not know what State arguments there may be to prove that holly & ivy are superstitions. But I know when these items are burnt on the fires to keep men of greed and excess warm, others like you and I will be forced to be cold both in need and want.

NICHOLAS BERNARD

Rev Bernard step down from your pulpit and hand me your sermon!

Pull down the holly and ivy and burn it!

ROUND HEADS

THE STILLBORN NATIVITIE,

OR
A Copy of an Incarnation Sermon, that should have been delivered at St. Margarets-Westminster, on Saturday December the five and twenty, 1647. in the afternoon, by N. B.

BUT
Prevented by the Committee for Plunder'd Ministers who sent and seized the Preacher, carried him from the Vestry of the said Church, and Committed him to the Fleet, for his undertaking to Preach without the Licence of Parliament.

NOW
Published by the Authoritie of that Scripture which saith, *Preach the Word, be instant, in season, out of season.* 2. Tim. 4. 2.

Isaiah 37. 3.
This is a day of trouble, and of rebuke, and of Blasphemy: for the Children are come to the birth, and there is not strength to bring forth.

LONDON Printed for their sakes who love our Lord Jesus and his Birth day: Anno Dom. 1648.

Bernard's 'Still-born Nativitie' 1647

All shops and markets had to stay open and many churches were locked to prevent them holding a Christmas service. However, on Christmas Day, 1647, **REV NICHOLAS BERNARD** of **ST MARGARET'S** Church, Westminster, decked his church in holly to defy parliament, and was arrested as he was about to preach his sermon: '**THE STILL BORN NATIVITIE**.' He was dragged from the church, tried and then sent to the Fleet Prison. From prison he defied Parliament by publishing his Christmas sermon.

THE PLUM PUDDING RIOTS

People all over England came out onto the streets to save Christmas. The biggest protest took place in Canterbury, Kent, where **RICHARD 'BLUE DICK' CULMER**, worked with the Puritan Mayor, **WILLIAM BRIDGE**, to insist that every church closed on Christmas Day, but every shop opened.

1647



Plum Pudding Riots Xmas 1647 by Kate Morton

CANTERBURY XMAS DAY 1647

RICHARD 'BLUE DICK' CULMER and **MAYOR WILLIAM BRIDGE** threatened shop keepers with the stocks, if they disobeyed the order to open on Christmas Day. This led to a crowd pushing Bridge into a muddy gutter. Bridge then ordered the crowd to disperse. However, someone inflated two pig bladders and a huge game of **FOOTBALL** broke out involving almost the entire town. The players shouted, "Conquest!" and they were watched by townsfolk, who put up holly above their doors to show their support. For the rest of the day, Canterbury folk danced and sang carols, as they had in the years before the war. Mayor Bridge and the raging 'Blue Dick' Culmer swore revenge and called in Puritan, **SIR ANTONY WELDON**, to punish the rebels. Weldon was leader of Parliament's Kent Committee.



(By Sophia Mufti CRAY)

THE CANTERBURY DECLARATION

THE DECLARATION Of many thousands of the City of CANTERBURY, or County of KENT.

Concerning the late Tumult in the City of *Canterbury*,
provokt by the Mayors violent proceedings against those who
desired to continue the celebration of the Feast of
Christs Nativity, 1500 years and upwards
maintained in the Church.

Together with their Resolutions for the resti-
tution of His Majestie to his Crown and dignity,
whereby Religion may be restored to its an-
cient splendour, and the known Laws
of this Kingdom maintained.

AS ALSO,
Their desires to all His Majesties loyall Subjects with-
in his Dominions, for their concurrence and assistance
in this so good and pious a work.

Jan: 5: LONDON:
Printed in the Year 1647.

'The Declaration of Many Thousands of the City of Canterbury.' British Library (ESTC R204766).

The Plum Pudding Riots in Canterbury led to the publication of, '*The Declaration of Many Thousands of the City of Canterbury*.' It laid the blame for the Canterbury disorders squarely on the two Houses of Parliament: '*the remedy of these pretenders to reformation is worse than the disease*'.

This pamphlet asked for the reversal of the ban on the celebration of Christmas Day and for the restitution of the monarchy and Church of England and inspired the **KENT PETITION** of May 1648.

STRAND TIP CAT RIOTS

SUNDAY, 9TH APRIL, 1648

The Plum Pudding Riots led to a Puritan crackdown after Christmas. The Lord Mayor of London, **JOHN BARKSTEAD**, sent soldiers to stop children playing in the street on the Sabbath. A crowd overpowered the soldiers and 3,000 marched along the Strand calling for the return of the King, but were stopped by **CROMWELL** and his cavalry before they could reach Whitehall.

1648



JOHN BARKSTEAD



John Barkstead was a New Model Army colonel, who tried to stop children playing '**TIP CAT**,' (an early rounders game). Londoners fought back and rioted along the Strand in January, 1648. In June, 1648, Barkstead fought under Fairfax at Colchester. He was one of the Regicides, who signed the death warrant of the King in 1649. For this act, Charles II had him hanged, drawn and quartered for treason in 1662.

PART 5:

A WORLD TURNED

UPSIDE DOWN 1648

Foundations of Freedom;
OR AN
A G R E E M E N T
OF THE
P E O P L E:

Proposed as a Rule for future
Government in the Establishment of
a firm and lasting P E A C E.

Drawn up by severall wel-affected Persons, and
tendered to the confideration of the

Generall Councill of the ARMY.

And now offered to the Confideration of all Persons who are at
liberty by Printing or otherwise, to give their Reasons,
for, or against it.

Unto which is annexed severall Grievances by
some Persons, offered to be inferted in the said Agreement, but
adjudged only necessary to be inferted on, as fit to be
removed by the next

REPRESENTATIVES.

Publisk'd for the honest Interests.

London, Printed by W. Hurst, 1648.

An Agreement of
the People 1648



JOHN TAYLOR

Thus having overpast this soule disaster,
I went to see my suffring Sovereigne Master:
Which sight to me was all my Earthly blisse,
He gave me straight his Royall hand to kisse,
Which grac'd me much in all the publique sights
Of Commons, Gentles, and brave Lords and Knights.

Taylor's travels from London to the Isle of Wight, with his returne, and occasion of his Journey, 1648

PRISONERS

THE LIBERTY of THE FREEBORNE
ENGLISH-MAN, Conferred on him by the
house of lords. June 1646



JOHN
LILBURNE
THE
TOWER
1648



CHARLES I
ISLE OF
WIGHT
1648

LILBURNE & WILDMAN

The **NEW MODEL ARMY** was now the most powerful force in the country. However, even it was split. Many of its men wanted a say in the peace negotiations, as a reward for the blood that had been shed fighting the King. They put forward their representatives, known as **AGITATORS**. These men had taken up the ideas of John Lilburne and the **LEVELLERS**, who advocated greater equality. Lilburne and radical lawyer John Wildman, came to Dartford in January, 1648, seeking to gain support for allowing every man the opportunity to vote for their representatives in Parliament.

Sun 23 Jan 1648 The Levellers in Dartford



1648



JOHN LILBURNE

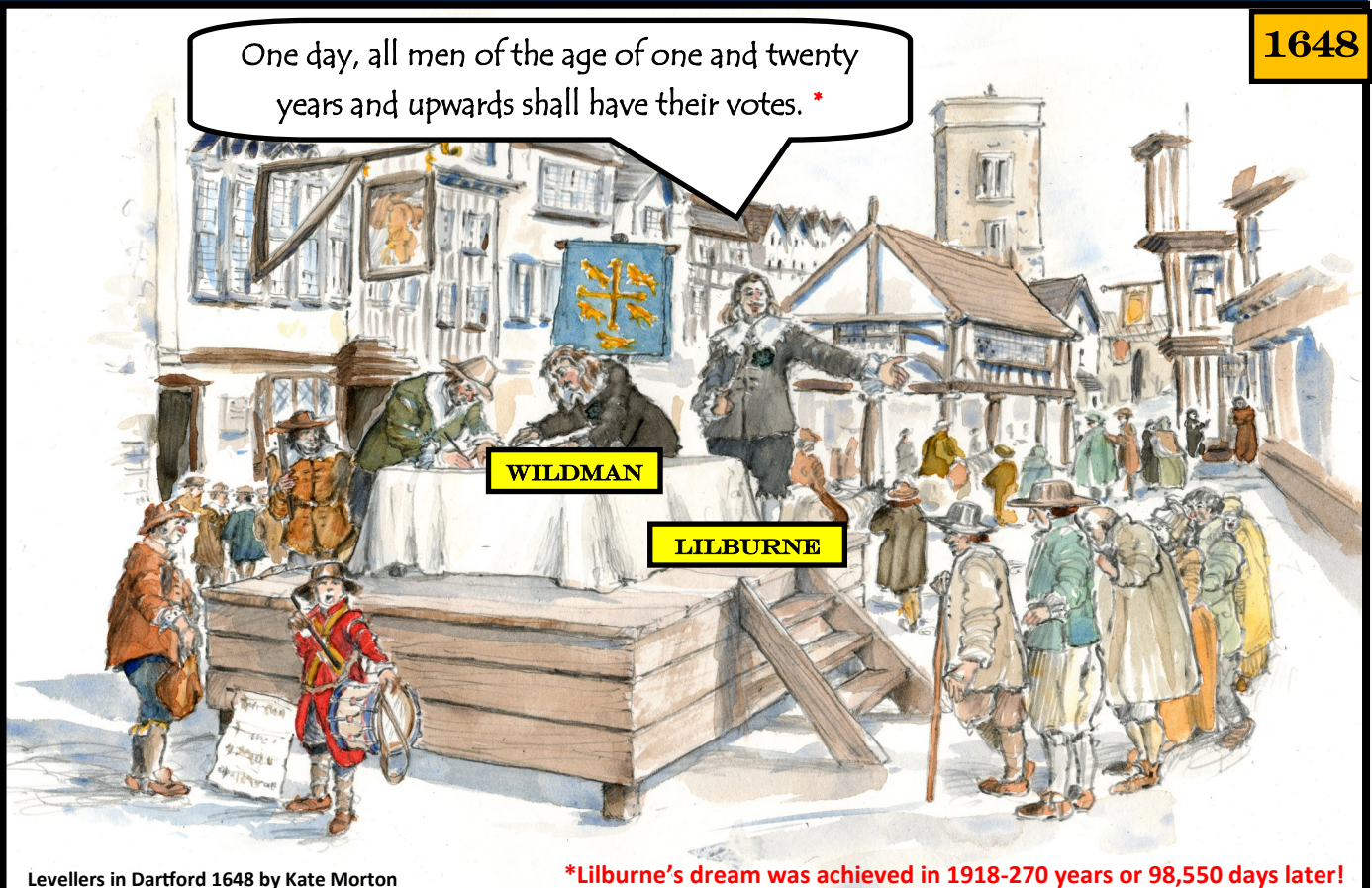
In 1638, **'FREEBORN JOHN' LILBURNE** had been flogged and imprisoned for defending William Prynne's right to free speech. In 1642, he had fought at the Battle of Edgehill for Parliament, but was later captured at the Battle of Brentford, after trying to escape Prince Rupert's men by jumping in the Thames. He was taken as a prisoner to Oxford and faced execution for high treason. His wife famously rode to her husband's rescue with a letter offering to exchange Lilburne for a Royalist prisoner. Lilburne reached the rank of Colonel and fought at Marston Moor in 1644. He fell out with his aristocratic commander the Earl of Manchester who disapproved of his political views as a **LEVELLER**. Lilburne believed that the blood spilt by ordinary men in the war had to bring about a fairer more equal society, where everybody would have a say in how their country was run. He coined the term **"FREEBORN RIGHTS"**, defining them as rights with which every human being is born, as opposed to rights given by government or law.

JOHN WILDMAN

Wildman was born to a poor Norfolk butcher and had to work as a servant to pay his way to study law at Cambridge, receiving an MA in 1644. In December 1647 Wildman accused Oliver Cromwell and Henry Ireton of betraying the New Model Army with their plan to keep the King in their **HEADS OF PROPOSALS**. He argued the Army's case for greater democracy at the **PUTNEY DEBATES** between 28 October and 11 November, 1647. The soldiers, explained Wildman, *"desired me to be their mouth"*, and he argued on their behalf that the engagements entered into with the King should be cancelled, monarchy and the House of Lords abolished, and manhood suffrage established. He also demanded that the officers should accept, **'AN AGREEMENT OF THE PEOPLE'** just put forth by the five regiments, a document that some modern historians consider he had the principal hand in drafting. This was the document he brought to Dartford in January, 1648, seeking support of the people of Kent for Parliament to implement it.

THE LEVELLERS AT DARTFORD

Levellers **'FREEBORN JOHN' LILBURNE** and **JOHN WILDMAN** arrived in Dartford, on Sunday, 23rd January, 1648, seeking support for their **'AN AGREEMENT OF THE PEOPLE.'** Lilburne had been a Roundhead colonel, who wanted to see the sacrifice of his fellow soldiers rewarded with **EVERY MAN ALLOWED TO VOTE** in elections, now that the King had lost the First Civil War. Shortly after the Dartford meeting, Lilburne and Wildman were arrested, and sent to the Tower. They were then asked to defend their views before M.Ps in the House of Commons. (see *Journal of House of Commons* p61)



Levellers in Dartford 1648 by Kate Morton

***Lilburne's dream was achieved in 1918-270 years or 98,550 days later!**

AN AGREEMENT OF THE PEOPLE 1648

- The right to vote for all men over the age of 21 (excepting servants, beggars and Royalists).
- Annual elections to Parliament with MPs serving one term only.
- No army officer, treasurer or lawyer could be an MP (to prevent conflict of interest).
- Equality of all persons before the law.
- Trials should be heard before 12 jurymen, freely chosen by their community.
- The law should proceed in English and cases should not extend longer than six months.
- No-one could be punished for refusing to testify against themselves in criminal cases.
- The death penalty to be applied only in cases of murder.
- Abolition of imprisonment for debt.

LILBURNE'S DARTFORD LETTER

To all the peaceable and wel-minded people in Kent, who desire present Peace, Freedome, Justice, and common Right, and good of all men, is, as followeth, the Originall whereof is ready to be produced when occasion is.

John Lilburn

John Wildman

John Davies

Richard Woodward-

9. of Jan. 1648, Dartford

Worthy Gentlemen, and dear Friends,

Our bowels are troubled, and our hearts pained within us, to behold the Divisions, Distractions, heart-burnings, and contentions which abound in this distressed Nation, and we are confounded in our selves upon the foresight of the confusion and desolation, which will be the certain consequence of such divisions, if they should be but for a little time longer continued; there are now clouds of bloud over our heads again, and the very rumors and fears of Warre hath so wasted Trading, and enhaunsed the price of all food and cloathing, that Famine is even entring into your gates; and doubtlesse, neither pen nor tongue can expresse the misery, which will ensue immediately upon the beginning of another Warre; Why therefore O our Country men, should we not every man say each to other, as Abraham to Lot, or Moses the two Israelites, Why should we contend each with other, seeing we are brethren?

O that our advice might be acceptable to you, that you would every man expostulate each with other, and now while you have an opportunity, consider together, wherefore the contention hath been these six or seven years! Hath it not been for freedome and justice? O then propound each to other the chief principles of your freedome, and the foundation of justice, and common Right, and questionlesse, when you shall understand the desires each of other, you will unite together inviolably to pursue them.

Now truely in our apprehensions, this work is prepared to your hands in the Petition, which we herewith send to you; certainly, if you shall all joyne together to follow resolutely, and unweariedly, after the things contained in that Petition, the bloud and confusion which now threaten us may be prevented, and the sweet streames of justice will run into your besomes freely without obstruction; O that the Lord may be so propitious to this tottering Nation, as to give you to understand these things which belong to your Peace and welfare!

LILBURNE'S DARTFORD LETTER

Many honest people are resolved already to unite together in that Petition, & to prosecute the obtaining it with all their strength; they are determined, that now after seven years waiting for Justice, Peace, and Freedome, they will receive no deniall in these requests which are so essentiall to their Peace and Freedome; and for the more effectuall proceedings in this businesse, there is a Method and Order settled in all the Wards in London, and the out Parishes and Suburbs; they have appointed severall active men in every Ward and Division, to be a Committee, to take the speciall care of the businesse, and to appoint active men in every Parish, to read the Petition at set meetings for that purpose, and to take Subscriptions, and to move as many as can possibly, to goe in person when the day of delivering it shall be appointed; and they intend to give notice of that time to all the adjacent Counties, that as many of them as possibly can, may also joyne with them the same day; and the like orderly way of proceeding is commended to severall Counties, to whom the Petition is sent, as to Hartfordshier, Buckingham, Oxford, Cambridge, Rutlandshier, &c. And we cannot but propound to you the same Method, as the best expedient for your union, in pursuing after a speedy settlement of your Peace and Freedome, therefore in brief we desire,

1. That you would appoint meetings in every Division of your County, and there to select faithfull men of publick spirits, to take care that the Petition be sent to the hands of the most active men in every Town, to unite the Town in those desires of common right, and to take their subscriptions.
2. That you would appoint as many as can with convenience, to meet at Dartford, the 23. of this present January, being Lords day, and we shall conferre with you about the Matters that concerne your Peace, and common good and Freedome.

Wee shall at present adde no more but this, that to serve you, and our whole countrey in whatsoever concerns its common peace and wellfare, is, and alwayes shall be, the desire and joy of
Your most Faithfull Friends and Servants which came from London from many other friends upon this Service.

Freeborn John Lilburne

Dartford this 9. of Jan. 1647.

John Lilburn. John Wildman. John Davies. Richard Woodward. Well minded People,

Liberty to Lieutenant-Colonel *Lilburne* to attend his Occasions, and to return to the *Tower* at Nights: That Yesterday he received an Order for repealing the said former Order; and another Order requiring him to bring him to this House this Morning at Nine of Clock: He desired this House to consider, That if they intended he should take him with him to the *Tower*, that they would take some Course that might enforce him, in case of Refusal; in regard he had said, both to his Keeper, and himself, That he would not go, but by Force: That there were many of his Friends here with him; and that He was here alone.

Mr. *Masterfon* and Mr. *Wildeman* were called in: And Mr. *Masterfon* repeated some Part of his former Narrative, which related to Mr. *Wildeman*.

Mr. *Wildman*, having Liberty to speak, began with a Salvo of his Right as an *Englishman*.

Whereupon, being required to withdraw; the House gave Order to Mr. Speaker, To let Mr. *Wildeman* know, That he had Liberty to give his Answer to the Matters charged against him: And, for the Manner of it, they left it to himself.

Mr. *Wildeman* and Mr. *Masterfon* were again called in: And Mr. Speaker acquainted Mr. *Wildeman* with the Directions of the House.

And then Mr. *Wildeman* used many Words to this Purpose; That, out of his Respects to this House, not in way of Answer to what that other Gentleman had said, he would make an ingenuous and true Narrative of what passed at That Meeting: And made a long Discourse thereof.

The House being informed, That Lieutenant-Colonel *John Lilburne* desired to say something more to this House;

He was called in; and did exprefs to the House, That he understood, that this House had Yesterday revoked that Order they formerly granted, whereby he enjoyed some Liberty, out of Prison, to follow his Occasions; that his Sufferings had been long time very great; that He and His lay under great Necessities; that he could not submit to that Authority that committed him; that, rather than return, he would chuse to have his Head cleft by one of the Halberdeers; and did earnestly desire, that he might continue in the same Condition of their Favour as formerly he did.

Resolved, &c. That Power be given to the General, to give Warrant to such Commanders and Officers, as he shall think fit, to transport such of the Supernumeraries, now to be disbanded, as shall desire to go with them, into the Parts beyond the Seas: And that he take such Security as he shall think fitting, that they will act nothing to the Prejudice of the Parliament: And that the General take Order, That the Persons transported by his Warrant may be infilted; and that one Copy of those Lists be sent to the Ports whence they shall be transported; and another Copy of the said Lists sent to the Committee of this House for Prisoners.

Two printed Papers; the one intituled, "The mournful Cries of many Thousand poor Tradesmen, who are ready to famish through Decay of Trade;" the other, sent in by Lieutenant-Colonel *Lilburne*, upon a Demand of a Copy thereof by the House, intituled, "The earnest Petition of many freeborn People of this Nation;" and directed, "To the supreme Authority of England, the Commons, in Parliament assembled;" were read.

Resolved, &c. That this Business concerning Lieutenant-Colonel *John Lilburne* and Mr. *John Wildeman* be referred to a Tryal at Law in the King's-Bench.

Ordered, That the Care of bringing this Business to Tryal at the King's-Bench, be referred to Mr. Solicitor, and the Members of this House that are of the Long Robe, that are joined this Day with Mr. Solicitor, to take care of bringing other Persons named in that Order to Tryal: And that Mr. *Beck* be likewise appointed to solicit the Prosecution of this Business: With the like Power to con-

sult the Judges in this Business as in the other, may have Occasion.

Ordered, That, on Saturday Morning next, the Order concerning Lieutenant-Colonel *John Lilburne* be read.

Resolved, &c. That the Word "treasonable" be inserted, in the Question touching the Commitment of Lieutenant-Colonel *Lilburne*.

Resolved, &c. That Lieutenant-Colonel *John Lilburne* be committed to the *Tower*, in order to his Tryal, according to Law, for treasonable and seditious Practices against the State.

Resolved, &c. That Mr. *John Wildeman* be committed to the *Fleet*, in order to his Tryal, according to Law, for treasonable and seditious Practices against the State.

Die Jovis, 20^o Januarii, 1647.

PRAYERS.

Ordered, That the same Order for the Grand Committee to sit upon the Ordinance for the Assessments for *Ireland*, that was appointed for this Day, be appointed for To-morrow; to meet the first Business after Prayers.

Ordered, That it be referred to the Committee at *Derby-House*, to take care, that some Declaration may be published to the People, of the Proceedings that have been in the Prosecution of the Petition, intituled, "The earnest Petition of many freeborn People of England," carried on by Lieutenant-Colonel *Lilburne*, one Mr. *Wildman*, and others; to undeceive the People, and satisfy them with the Dangers and Inconveniences that will ensue thereupon; and to take Course for the speedy divulging and dispersing the said Declaration; and to take some Course to prevent any Assemblings or Actings upon the said Petition.

Resolved, &c. That the Serjeant at Arms do forthwith execute the Warrant upon Lieutenant-Colonel *Lilburne* and Mr. *Wildman*, for their Commitment: And that the Captains and Officers that command the Guards, that attend the House, be hereby required to give Assistance to the Serjeant, and his Deputies, in the Execution of these Warrants, as Occasion shall be.

Ordered, That the Committee of *Kent* be required to take speedy and effectual Course to suppress and prevent any Meetings or Actings, upon the Petition, intituled, "The earnest Petition of many freeborn People of England;" and to prevent the Inconveniences that may happen by any Proceedings upon the said Petition; more particularly the Meeting that this House is informed is to be on the next Lord's Day, at *Dartford*, or any-where else in *Kent*, where they shall be informed any such Meetings are, or shall be.

Ordered, That the respective Committees of the Militia of *London*, the Hamlets, the Borough of *Southwark*, and *Westminster*, do take speedy and effectual Course, in their several Jurisdictions, to suppress and prevent all Meetings and Actings upon the Petition, intituled, "The earnest Petition of many freeborn People of England;" and to prevent the Inconveniences that may happen by any Proceedings or Actings upon the said Petition.

Ordered, That the General be desired, in all Places where any Part of his Forces comes, to give Order, That effectual Course be taken to suppress and prevent all Meetings and Actings upon the Petition of many freeborn People of England; and to prevent any Inconveniences that may happen by any Proceedings or Actings upon the said Petition.

Ordered, That the Committee at *Derby-House* do meet this Afternoon: And that it be referred to That Committee, to examine and consider, Whether Mr. *Higland*, Captain *Taylor*, or any others, that are of any of the Committees of Militia of *London*, Hamlets, Borough of *Southwark*, or *Westminster*, have been Actors or Abettors in carrying on the Petition, intituled, "The earnest Petition of many freeborn People of England."

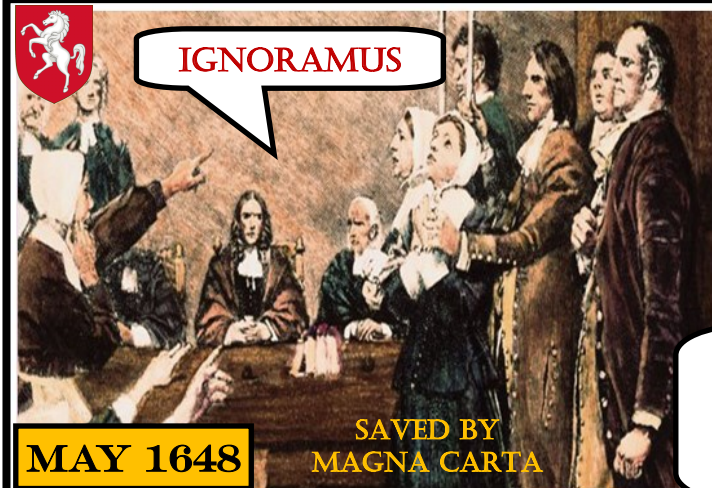
PART 6:
THE KENT
REBELLION
THE SECOND CIVIL WAR 1648



The Battle of Stonebridge, Northfleet, Kent, 1st June, 1648

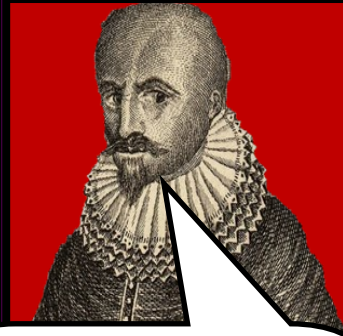
Kate Morton

PLUM PUDDING RIOTERS' TRIAL



MAY 1648

**SAVED BY
MAGNA CARTA**

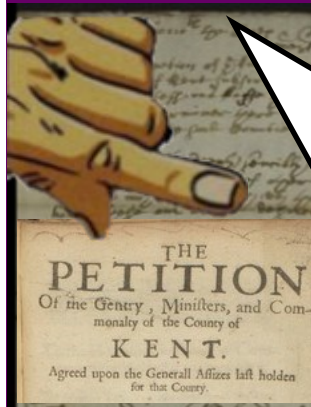


We need to make an example of these delinquents. Hang them!

**SIR ANTONY
WELDON
SWANSCOMBE**

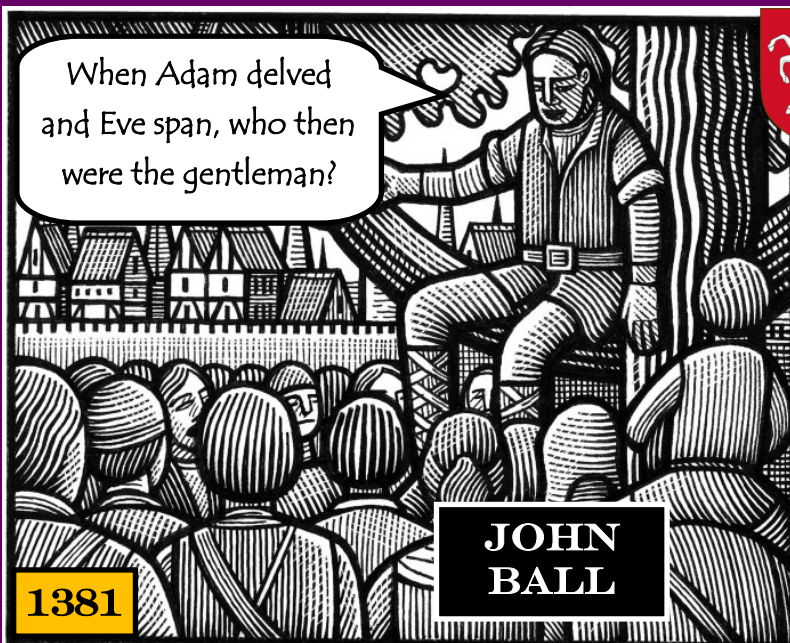
Kent Committee Chair, Sir Antony Weldon, wanted the accused hanged. However, the jury refused and judge Richard Cresheld gave the verdict **IGNORAMUS**- (We do not know). Weldon was livid.

In Canterbury those arrested for breaking the Xmas ban were tried by judge **RICHARD CRESHELD**.



I would not walk across the street of Rochester to save one soul from ruin that subscribed the petition.

Anger led to a Kent petition. The Kentish rebels wanted the King and Parliament to make peace, the army to be disbanded and for an end to unfair taxation. They met at Rochester, to the anger of Sir Antony Weldon, and then planned to follow in the footsteps of the great Kent rebellions, **WAT TYLER'S PEASANT REVOLT (1381)** & **JACK CADE'S REVOLT (1450)** to **BLACKHEATH**.



1381

**JOHN
BALL**



1450

In 1381, **WAT TYLER** led the peasants of Kent from Dartford to Blackheath along the Dover Road. Rebel priest **JOHN BALL** gave his famous speech about equality, before they marched on London.

THE KENT PETITION 1648

THE PETITION OF KENT, 1648.

The Humble Petition of the Knights, Gentry, Clergy, and Commonalty of the County of Kent, subscribed by the Grand Jury, on Thursday, 11th May, 1648, at a Sessions of the Judges upon a Special Commission of *Oyer and Terminer*, held at the Castle of Canterbury, in the said County,

Sheweth,—

That the deep sense of our own miseries, and a fellow feeling of the discontents of other counties exposed to the like sufferings, prevaieth with us thus humbly to present to your honours these our ardent desires.

(1.) That our most gracious Sovereign Lord King Charles may, with all speed, be admitted in safety and honour, to treat with his two Houses of Parliament for the perfect settling of the peace, both of Church and Commonwealth, as also of his own just rights, together with those of the Parliament.

(2.) That for prevention and removal of the manifold inconveniences occasioned by the continuance of the present army, under the command of the Lord Fairfax, their arrears may be forthwith audited, and they disbanded.

(3.) That according to the fundamental Constitution of this Commonwealth we may, for the future, be governed and judged by the English subjects' undoubted birth-right, the known and established laws of the kingdom, and not otherwise.

(4.) That according to the Petition of Right, our property may not be invaded by any taxes or impositions whatsoever; and particularly the heavy burthen of the Excise* may no longer be continued or hereafter imposed upon us.

All which our earnest desires we humbly recommend to your most serious considerations, not doubting of that speedy satisfaction therein which the case requires, and we humbly expect. Whereby we may hope to see (what otherwise we cannot but despair of) a speedy and happy end to those pressures and distempers, whose continuance will inevitably ruin both ourselves and posterities. Your timely prevention whereof, by a mutual agreement of what we here propose in order thereunto, will oblige us ever to pray.*

THE MARCH TO BLACKHEATH

On the 29th of May, 1648, nearly 10,000 Kent petitioners marched to **BLACKHEATH** via Crayford on the Dover Road. They found **GENERAL FAIRFAX** waiting for them with 7000 horse and foot. The Royalist leaders asked for a pass for ten of them, to present their **PETITION TO PARLIAMENT** in Westminster, and that the main body would meantime stay at a distance.

Famine in 1647 Sparked Anger in Kent

ENGROSSING

1647 saw widespread famine in Crayford. **RICHARD HOLLAMORE** was prosecuted for engrossing. The statute of Edward VI. (1552); stated any one who bought a crop just to sell it again was made liable to two months' imprisonment with forfeit of the goods. A second offence was punished by six months' imprisonment and forfeit of double the value of the goods, and a third by the pillory and utter ruin.

2626 INFORMATION OF RICHARD HOLLAMORE AGAINST John Barefoote of Crayford, husbandman, for engrossing 2,000 bushels of apples (£200) and 1,000 bushels of pears (£100) at Crayford between 27 March 1647 and 7 March 1648 (subscribed) Sworn in court.
(m138)

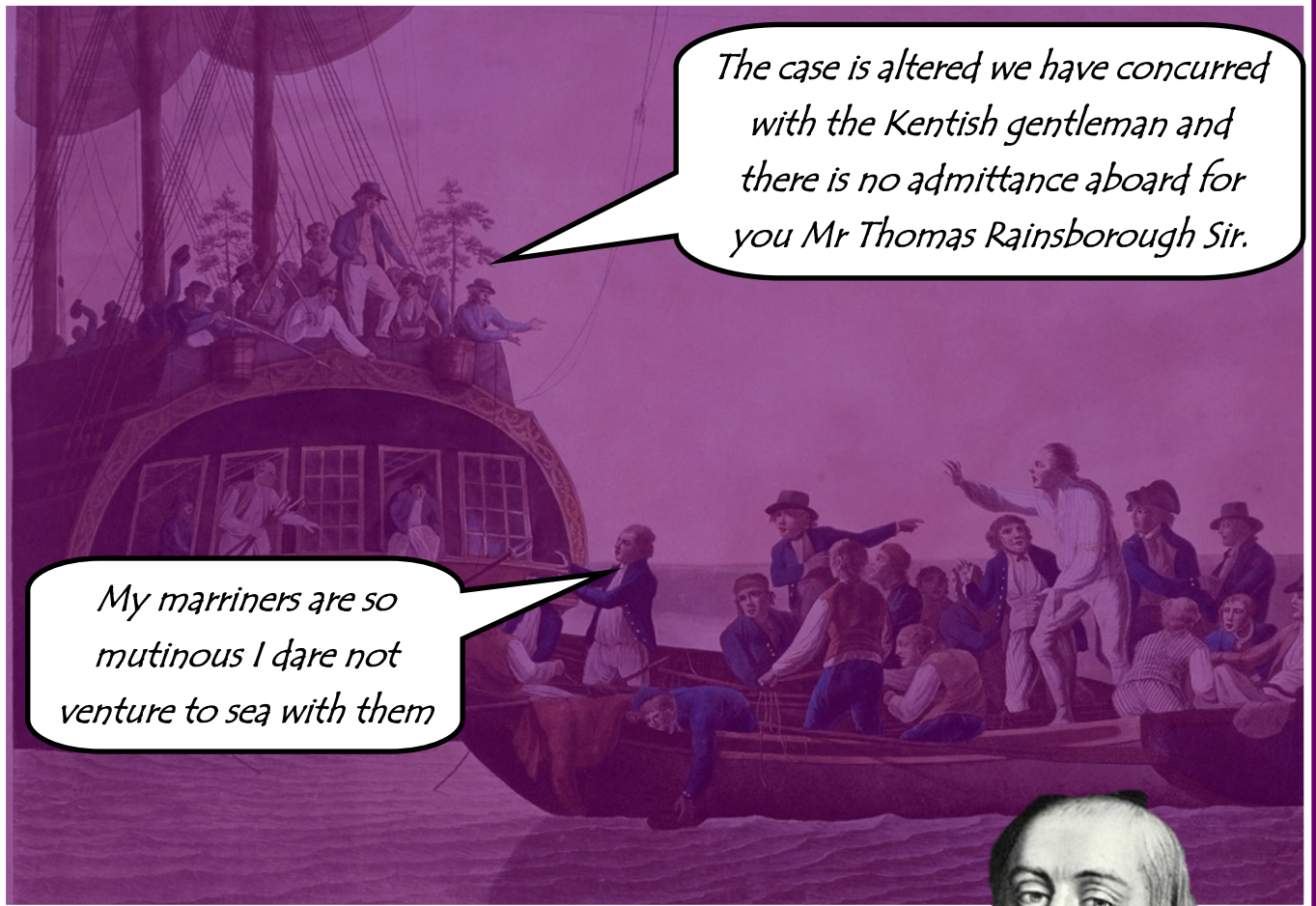
2627 INFORMATION OF RICHARD HOLLAMORE AGAINST John Barefoote of Crayford, husbandman, for exercising the trade of fruiterer at Crayford between 1 April 1647 and 7 March 1648, without having served the 7 years apprenticeship stipulated by statute (Subscribed) Sworn in court.
(m139)



Calendar of Assize Records Charles I
National Archives

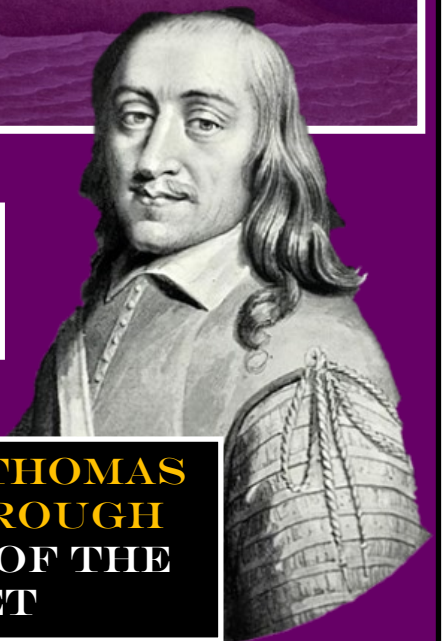
We know the names of many Crayford Kentish rebels: Deposed rector **EDWARD MAY**, parish clerk **THOMAS ANDREWS**, blacksmith **WILLIAM PARRY**, bricklayer **DAN ESTERSON**, and hop dresser **GEORGE BINNY**. It's likely some of them were among the Kent rebels at Blackheath. The petition urged King and Parliament to find a way to make peace. Crayfordians were fed up with a war that had taken the lives of many local men and impoverished the town through crippling taxes imposed on them to maintain the New Model Army. For five years, Crayford people had had to deal with war, plague and famine. The Parliamentary Christmas ban had been the last straw.

ROYALIST KENT NAVAL MUTINY



**MAY
1648**

**COLONEL THOMAS
RAINSBOROUGH
ADMIRAL OF THE
FLEET**



There were others, who believed the answer to the county's problems was the **LEVELLERS' 'AN AGREEMENT OF THE PEOPLE.'** This spoke of a '**NEW JERUSALEM**' a fairer, more equal society, where everyone would have a voice. This is what '**FREEBORN JOHN**' **LILBURNE** had promoted in **DARTFORD MARKET SQUARE** in January, 1648. However, when Colonel Thomas Rainsborough, another leading Leveller, arrived in Kent, he realised that most people had had enough of radical change. They wanted a return to the status quo. To them change meant war, famine and misery. Rainsborough had been given command of the Parliamentary fleet at Chatham following the Putney Debates and sensed local hostility to Parliament. When he went ashore in Deal the crew of his flag ship '**CONSTANT REFORMATION**' mutinied and refused to allow him to return

KENT REBELS TURNED BACK

LORD FAIRFAX was ordered to block the Kent rebels progress to London. He received a message from the rebel leaders **SIR THOMAS PEYTON** and **SIR EDWARD HALES** asking to allow them to take their petition to Parliament after they had gathered at Blackheath. However, Fairfax refused to accept their request and ordered the feared **NEW MODEL ARMY** to stop them.

30TH MAY 1648

'We have taken up arms to defend ourselves; we invade not your right, but stand firm to secure our own.'

PEYTON AND HALES AT BLACKHEATH



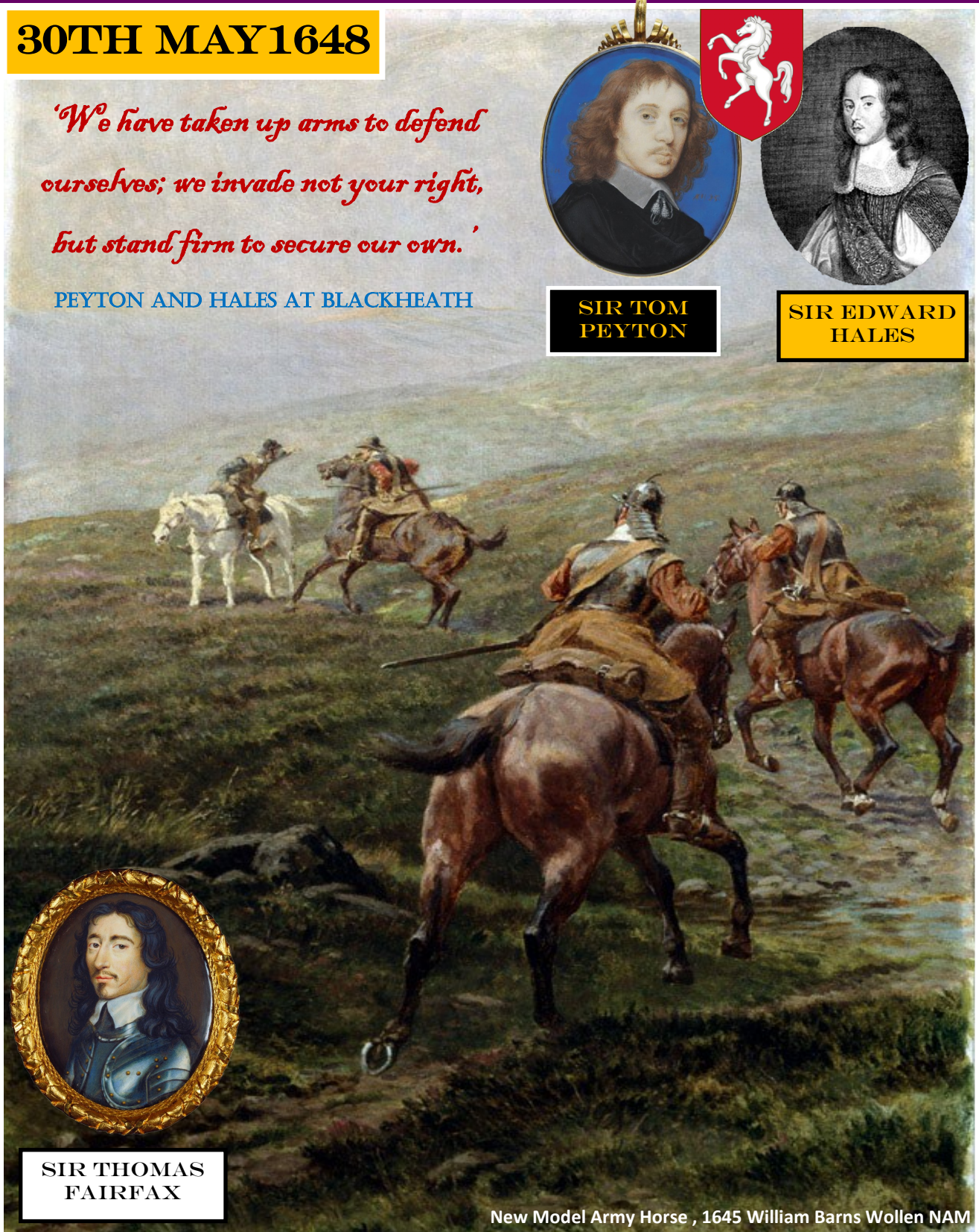
SIR TOM
PEYTON



SIR EDWARD
HALES



SIR THOMAS
FAIRFAX



New Model Army Horse , 1645 William Barns Wollen NAM

KENT REBELS TURNED BACK

The Kentish rebels were forced to retreat over **SHOOTERS HILL TO BEXLEY HEATH**. Among them were two Crayford men, Richards, Wiles and Willcocks. They were seen with swords drawn and muskets primed as the first shots were exchanged with the New Model Army scouts, forcing the Royalists to fall back through Crayford to muster their forces at Dartford. Meanwhile, the New Model Army, under the command of Lord Fairfax, camped for the night at **ELTHAM**.



The Kent Petitioners retreat through Crayford May 30th 1648 Kate Morton

MAY 9th, 1891.

Notes.

Kentish Cavaliers and Roundheads.

III.

CRAYFORD.—In this little village partizanship was rife. On 10th Nov., 1643, Dr. Thomas Vane was assessed at £100, but, having deposited £10, being his proportion, and having previously lent £10 on the 4th December, his assessment was discharged.

The informers were particularly busy. Thomas Laurence aided the King's party by sending horses, men, and arms to Lord Goring. Thomas Andrews was in the rising at Bexley Heath, at which place Richard Wiles bore sword and musket, and William Willcocks was in arms under Lord Goring and Squire Hales at Bexley Heath, when many of the well-affected were plundered.



For centuries Kentish people have taken inspiration from the county motto INVICTA-'Unconquered.'

NEW MODEL ARMY MUSTER

At dawn, on **31 MAY 1648**, the New Model Army arrived on heathland close to William Draper's home at **MAY PLACE**. They had in their possession eight abandoned rebel guns. This area, then called **CRAYFORD HEATH**, was where Fairfax had decided to launch his attack on the Royalist rebels. Fairfax had chosen Crayford as a rallying point, as it stood on high ground overlooking the Dover Road to Dartford. Draper must have been relieved to see the New Model Army arrive, as he had found himself outnumbered locally by Royalist rebels that opposed his Puritan views.

31ST MAY 1648



'Fairfax, with four regiments of horse and three of foot, with some other troops marched to Eltham, where they lay in the fields all night. Next day they mustered on Crayford Heath, and one wing marched through Dartford to attack the Royalist, under Major Child, who had fortified the Bridge at Northfleet, and was prepared to defend it.'

THE ROYALIST RISING IN KENT (COLUMB) ARCHEOLOGICA CANTIANA VOL 9 CCCU

Political and religious differences had damaged the moral of the **NEW MODEL ARMY**. However, the Kent rising restored their **UNITY**. It was one thing they could all agree on. **THE 'MAN OF BLOOD,' KING CHARLES**, must be finally defeated and brought to justice. He had to pay the price for making war on the people. The first step in bringing this about was to destroy the Kentish rebels, who had been reported to be at Holy Trinity, Dartford, where they had seized its gunpowder store.

ROUNDHEADS AT MAY PLACE



The New Model Army Horse arriving at the Draper's May Place House, 31st May, 1648 Kate Morton



Exterior of May Place House recreated in 3DVR by RH Viz



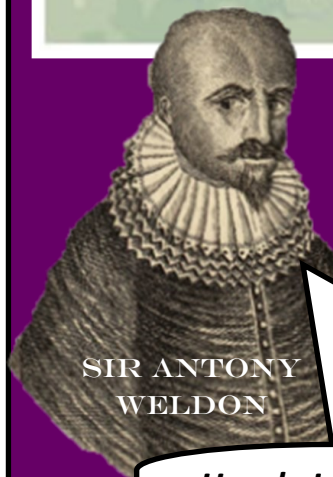
May Place interior RH Viz

May Place lay to the north of St Paulinus Church, Crayford, on the site of the Barnehurst Golf Club. It was a Jacobean mansion, which was damaged in World War 2 and demolished in 1961. During the English Civil War, **MAY PLACE** was the home of **WILLIAM AND MARY DRAPER**. Draper's father Robert, a London Merchant Taylor, bought most of Crayford in 1623. William served on three Kent committees (1648-1650). His wife Mary was the daughter of **RICHARD CRESHELD**, an M.P who helped draft the Petition of Right in 1628, which sought to re-assert Magna Carta and curtail the power of the King. Cresheld also presided over the trial of the Plum Pudding rioters in Canterbury in 1648, which helped to provoke the Kentish Royalist rebellion and Second Civil War.

WELDON REFUSES TO SURRENDER

The Royalist rebels had fallen back from Dartford to Northfleet, so they could build their defence at the point where the Dover Road crossed the River Ebbsfleet. Before the battle, on 1 June, 1648, Puritan **SIR ANTONY WELDON**, the Chair of Parliament's Kent Committee, had prepared to meet his end. Weldon was in his sixties and waited in his manor house at Swanscombe for the Royalists to arrest or kill him. He was determined to defend his home and die if necessary for his cause.

1ST JUNE 1648



SIR ANTONY
WELDON



SWANSCOMBE MANOR HOUSE

A plough harrow concealed under water was deadly with its sharp spikes



Hourly I waited to be seized, which must cost the seizers, or some of them, their lives, for I shall not be their prisoner to be led in triumph.

Meanwhile **CRAYFORD ROYALIST THOMAS LAURENCE** had gathered stolen horses to take to **LORD GORING** the leader of the Royalist rebels at Rochester. The Royalists also raided **COBHAM HALL** for weapons to defend themselves from the impending New Model Army attack. **MAJOR CHILDS**, the Royalist leader at Northfleet, ordered his six hundred rebels to prepare a defensive position by the bridge at Northfleet. Childs had organised one particularly nasty trap. He had ordered his men to conceal razor sharp plough harrows in the muddy River Ebbsfleet to tear apart any Roundhead Cavalry trying to outflank the Royalist rebels.

The BATTLE OF STONE BRIDGE, NORTHFLEET *1st June* 1648



The Battle of Stonebridge, Northfleet 1st June, 1648

Kate Morton

THE BATTLE OF STONEBRIDGE

At Crayford, Fairfax ordered **MAJOR HUSBAND** with three hundred horse and a hundred infantry to attack **MAJOR CHILD'S** six hundred Royalist rebels at Stonebridge, Northfleet. When Major Husband tried to outflank the Royalist defenders, by wading the **RIVER EBBSFLEET** further along the river, the hidden plough harrows tore the body of his horse open. A similar fate met the rest of the New Model horse. Husband then ordered the Roundheads to charge straight at the rebel's barricade on the bridge. However, the bulk of the Royalist's managed to retreat to **GRAVESEND**. By the time Husband's men arrived, the town was deserted as the rebels had left via Malling for **MAIDSTONE**. One survivor was **SIR ANTONY WELDON**. He lived to see Parliamentary order restored, before he died and was buried at Swanscombe, on 27th, October, 1648.



London to Dover map, 1675 by John Ogilby

The BATTLE OF MAIDSTONE

1st June 1648

What followed the action at Northfleet, was **THE BATTLE OF MAIDSTONE** later that same day. It was fought in a raging **SUMMER THUNDERSTORM**, a metaphor for the chaos that was unleashed on that bloody, summer's evening. The battle involved intense street to street fighting in heavy rain, with each Royalist barricade ferociously defended. The Kent rebels battled bravely against the battle-hardened troops of the New Model Army, but stood no chance against Fairfax's professional soldiers. They finally accepted **DEFEAT AT MIDNIGHT**, at the height of a wild electric storm.

1ST JUNE 1648

Midnight assault on Maidstone Bob Moulder



LORD GORING EARL OF NORWICH

SIR THOMAS FAIRFAX

The BATTLE OF MAIDSTONE

1st June 1648

PARLIAMENTARIAN GEORGE THOMPSON recounted the assault on Maidstone in a letter written on 2nd, June, 1648. It was discovered in Kingston-upon-Hull archive in Yorkshire by historian Robert Temple and reproduced by him in [ARCHAEOLOGIA CANTIANA VOLUME XCVII 1981](#):

John Speed's Map of Kent 1627 showing Maidstone



'The fight began at 7 at night, about a mile from Maidstone and before we could beat them from hedge to hedge and get at the barricades it was past 9 o'clock. After we entered the town we disputed every street and the enemy had 8 pieces of ordinance which they discharged about 20 times when our men came into the streets. And by God's mighty help and assistance we overcame them between 12 and 1, being every minute of the time firing upon them and they upon us. There were in all 200 slain in and about the town. Captain Prize, a gallant and honest man, and Colonel Hewson's Captain Lft was also slain of ours and about 30 men most of them fell at the cannons mouth with case shot.'

[ARCHAEOLOGIA CANTIANA VOLUME XCVII 1981](#)

DEFEAT OF THE KENTISH REBELS

The experience of General Fairfax won the day, against the incompetence of the Royalist commander, **LORD GORING, EARL OF NORWICH**. Fairfax was able to outflank the Royalists in Maidstone, by crossing an undefended bridge further along the Medway at **EAST FARLEIGH**.



The Kent Royalist rebels surrender at All Saints church to General Fairfax 2nd June, 1648 Kate Morton



Musket shot fired during the Battle of Maidstone in 1648 are still visible on the door of All Saints.



ALL SAINTS SURRENDER

The lads who had joined the rebellion from Crayford were almost certainly amongst the Royalist rebels, who surrendered that storm lashed night. Three hundred rebels were killed and a thousand were taken prisoner and held captive in **ALL SAINTS CHURCH**. Having acquitted themselves well in a bloody defence against the professionals of the New Model Army, Fairfax showed them mercy, After being disarmed they were **ALLOWED BY FAIRFAX TO RETURN TO HOME**.

PARLIAMENT'S VICTORY

As a result of this Parliamentary victory, the still sizeable Royalist force of around 6,000 men dispersed from **BURHAM HEATH**, with the bulk retreating northwards under the **EARL OF NORWICH**. with a view to regrouping and taking London itself. When they found the city gates were closed, the remnant of the Royalist force moved on into Essex with Fairfax in hot pursuit. The retreating Royalists decided to make their defence from the Earl of Norwich's home town of **COLCHESTER** on 13 June, 1648. The Royalist rebels were **BESIEGED** and finally surrendered in late August after some ten weeks of deprivation and famine. Unlike at Maidstone, Fairfax showed no mercy to the defeated Royalist commanders, Sir Charles Lucas and George Lisle. They were shot.

SIEGE OF COLCHESTER 12 JUNE-28 AUGUST 1648



Execution of Sir Charles Lucas and George Lisle by firing squad in 1648 at Colchester castle. Duncan 1890



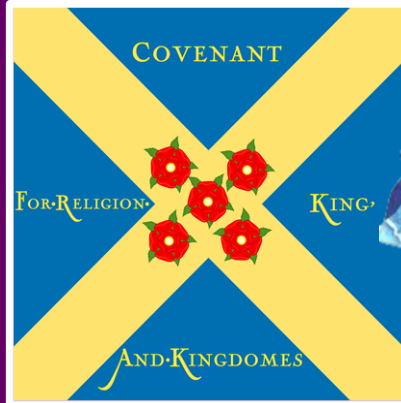
SIR THOMAS FAIRFAX

*I had the
Royalist
commanders,
Lisle and Lucas
shot for
refusing to
surrender
Colchester.*

PARLIAMENT'S VICTORY

All hope was lost for the rebels at Colchester, when **CROMWELL** defeated a Royalist Scots army, commanded by the **DUKE OF HAMILTON**, at the **BATTLE OF PRESTON**. The Scottish army had hoped to restore Charles I to the throne and create a unified, **PRESBYTERIAN** church for England and Scotland. However, defeat dashed Royalist hopes of victory and ended the Second Civil War.

THE BATTLE OF PRESTON 17-19 AUG 1648



In 1638, thousands of Scots signed the National Covenant, pledging to resist changes imposed by Charles I on their church. In 1643 this brought them into the First English Civil War on the side of Parliament, but they switched sides to back the King in the Second Civil War as they felt threatened by Cromwell's belief in free Protestant worship.

IF THE SCOTTISH ARMY HAD CO-ORDINATED THEIR ATTACKS WITH REBELS IN KENT, ESSEX AND WALES THEY COULD HAVE DEFEATED THE PARLIAMENTARY FORCES. HOWEVER CROMWELL AND FAIRFAX WERE ABLE TO DEAL WITH EACH THREAT INDIVIDUALLY AND OVERWHELM THEM WITH THE POWER OF THE NEW MODEL ARMY



'Battle of Preston and Walton', Charles Cattermole 1877 Harris Museum

PART 7:
THE AFTERMATH OF
THE SECOND
CIVIL WAR
1648-1655



The Execution of Charles I of England Jan Wessop

Scottish National Gallery

DRAPER'S PURITAN CRACKDOWN

In the very month that the rebellion in Kent broke out, May 1648, **WILLIAM DRAPER** had been appointed to the **COMMISSIONERS FOR ASSESSMENTS** in the County of Kent. This position adjudicated fines for those thought to have assisted the Royalist cause during the war.

Die Martis, 2^o Maii, 1648.

Resolved, &c. That this Houle doth nominate and approve of Sir Edward Gilbourne, Mr. George Duke, Mr. George Hall, Mr. Edward Stale, Mr. Samuel Short, Mr. William Boyes of Hawkberst, Mr. John Osborne, Mr. Michael Belke, Mr. Richard Tilden, Captain John Seyliard, Mr. John Polbill of Otford, Mr. William Draper of Crayford, to be added to the Commissioners for Assessments in the County of Kent.

Journals of the House of Lords - Volume 10 - Page 240

PASSING JUDGEMENT ON THE KENT REBELLION 1648



121 INDICTMENT OF OLIVER BLANN

of Crayford, victualler, for keeping a common tippling house at Crayford on 1 March 1649 and other occasions
(Endorsed) **TRUE BILL (m142)**

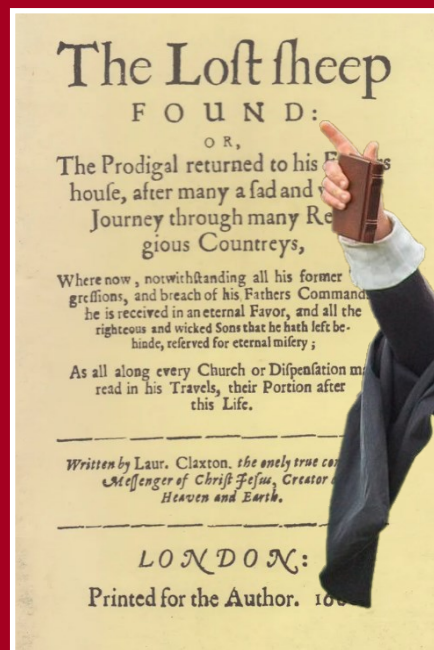
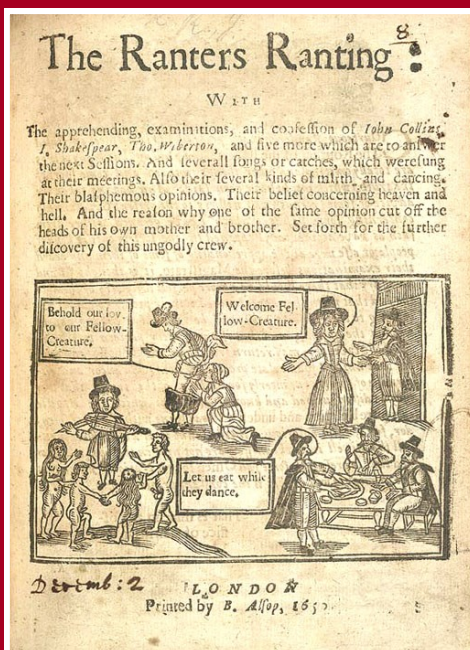
122 INDICTMENT OF JOHN FINCH

of Crayford, victualler, for keeping a common tippling house at Crayford on 1 March 1649 and other occasions
(Endorsed) **TRUE BILL (m143)**

It's likely that **WILLIAM DRAPER** would have played a role in determining the fines, that were handed out to the surviving Kentish rebels. We know that Crayford rector, Edward May, was involved in the rebellion, and had the parish taken from him as well as being ordered to keep ten miles away from his church. Other Crayfordians fined for their part in the rebellion included parish clerk **THOMAS ANDREWS**; **RICHARD WILES** and **WILLIAM WILLCOCKS** for plundering homes in Bexleyheath and **THOMAS LAURENCE** for procuring horses and guns for the Royalists. After the King's execution, Draper also cracked down on what were known as Crayford's 'Tippling Houses.'

A RANTER IN DARTFORD 1648

Dartford, during the Civil War, proved itself to be a hotbed of idealists. Radicals, Vavasor Powell and Leveller John Lilburne had all found an audience in the town. After the failed Royalist uprising of 1648, the New Model Army garrisoned Colonel Nathaniel Rich's regiment of horse in the town. Many of Rich's men gathered in the market square to listen to the famous preacher **LAURENCE CLARKSON**, who was part of a radical group of Protestants known as the **RANTERS**. Clarkson was invited to speak in **DARTFORD** by **CORNET NICHOLAS LOCKYER** and what he said was hugely controversial. Clarkson claimed that the idea of sin had been, "*invented by the ruling class to keep the poor in order,*" and that the only commandment he felt worthwhile was "*Thou shalt not kill.*" He admitted that most of the others he had broken often, particularly adultery. Clarkson saw nothing wrong with it, and this gained for him a reputation for sexual promiscuity. Clarkson also supported the 'proto-communist' ideas of **GERRARD WINSTANLEY** and his **DIGGERS**, or **TRUE LEVELLERS**, who set up a commune on common ground at **ST GEORGE'S HILL**, Surrey in 1649.' Clarkson's advocacy of free love/communal living are reminiscent of the 1960s Hippy movement.



**RANTER
LAURENCE
CLARKSON**



I have had a great desire to see you, with some soldiers and others, so for the present he left me, and informed Cornet Lockier and the rest, that I was in town, who forthwith came to me, and kindly received me, and made way for me to preach in the Blackhorse; so affecting my doctrine, they quartered me in the Officers lodging, and two days after they carried me to Dartford, where there I preached; so against the next Lords-day came for Gravesend, and there preached in the Market-place, which was such a wonder to the town and country, that some for love, and others for envy; came to hear, that the Priest of the town had almost none to hear him, that if the Magistrate durst, he would have apprehended me, for I boldly,

THOROWGOOD ACCUSED

After the Royalist defeat at Maidstone, we know that many Crayford men were fined for their part in the rebellion. One of these men was **EDWARD MAY**, who was not allowed to come within ten miles of Crayford. It was probably the popular May's banishment that led to local anger. An ambiguous line in Crayford rector, **THOMAS THOROWGOOD'S DIARY** mentions that two men had brought about his problems and hurt him financially. Could one of these men he refers to be the man Parliament deposed in his favour, former rector and Royalist poet Edward May?

*'My great losses in Kent are certified by 2 men of Crayford
who I have but never had any recompence.'*

THOMAS THOROWGOOD'S DIARY 1648

CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925



Crayford's Puritan rector Thorowgood was ostracised by his parishioners. Cassell's Illustrated History of England

These lines in Thorowgood's diary seem to indicate he had been accused of betraying local Crayford men, possibly including Edward May, to Kent's Parliamentary Committee. This was an accusation that **THOROWGOOD STRONGLY DENIED** in his diary. It was also the accusation that years later probably lead to **THOROWGOOD BEING EXCLUDED FROM THE ST PAULINUS RECTOR BOARD**.

*'No man can say I was at any time instrumental to the molestation or
sequestring of any one, neither did I ever directly or indirectly goe about
to invade or possess the Title or Interest of any.'*

THOMAS THOROWGOOD'S DIARY 1648

CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925

THOROWGOOD: CAVALIER ROGUE

Thorowgood found himself with enemies on both sides of the Cavalier/Roundhead divide. Whilst Crayfordians saw him as a Parliament stooge, the **NEW MODEL ARMY MEN GARRISONED IN CRAYFORD** at the rectory accused him of being a closet Royalist, '*A CAVALIER ROGUE.*'

*The Parlant Army say sore y-upon me, 20 or 30 at a time &
in conclusion calling me Cavallier Rogue they tooke away
my Horse and whatever els they found. '*

THOMAS THOROWGOOD'S DIARY 1648

CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925



Parliament sent New Model Army soldiers to bolster the Roundhead garrison in Kent following the 1648 rebellion
Roundheads garrisoned in a church John Frederick Herring I Towneley Hall Art Gallery & Museum

THE BATTLE TO SAVE THE KING

The anger with parliament was widespread in 1648. Thorowgood was forced to avoid making himself a target of popular protest by stepping back from his leading position amongst the Assembly of Divines. He was among '**DISSENTING MINISTERS**,' who argued against the King being executed and argued for King Charles I to be restored to the throne, as head of a reformed Presbyterian church.

I came no more to ye Assembly, but repaired to an eminent Gentleman in ye Temple & told him what ye Divines had done desiring him to sollicite ye men of his profession to do the like:

THOMAS THOROWGOOD'S DIARY 1648

CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925

The Dissenting-Ministers, Vindication of themselves, from the horrid and detestable Murder of King Charles the First, of glorious Memory. With their Names subscribed, about the Twentieth of January, 1648.

'For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth.' ISAIAH lxii. 1.

'My Son, fear thou the Lord and the King, and meddle not with them that are given to Change.

'For their Calamity shall rise suddenly, and who knoweth the Ruin of them both?' PROVERBS xxiv. 21, 22.

London, printed in the Year MDCXLVIII.

Yea, we hold ourselves bound in duty to God, Religion, the King, Parliament, and Kingdom, to profess before God, Angels, and Men; that we verily believe that which is so much feared to be now in agitation, 'the taking away the life of the King,' in the present way of trial, is not only not agreeable to any word of God, the principles of the Protestant religion (never yet stained with the least drop of the blood of a king), or the fundamental constitution and government of this kingdom; but contrary to them, as also to the oath of allegiance, the protestation of May 5, 1641, and the 'solemn league and covenant; from all or any of which engagements, we know not any power on earth able to absolve us or others.'

C. Burges, D. D. preacher of the word, in Paul's, London.

Will. Gouge, D. D. pastor of Black-friers.

Edmund Stanton, D. D. pastor of Kingston.

Thomas Temple, D. D. pastor of Battersey.

George Walker, pastor of John Evangelist.

Edmund Calamy, pastor of Aldermanbury.

Jeremiah Whitaker, pastor of Magdalen's, Bermondsey.

Daniel Cawdrey, minister of Martin's in the Fields.

William Spurstow, minister of Hackney.

La. Seaman, pastor of Allhallow's, Bread-street.

Simeon Ashe, minister of Michael's, Basing-shaw.

Thomas Case, minister of Magdalen's, Milk-street.

Nicholas Proffet, minister at Fosters.

Thomas Thorowgood, minister at Crayford.

~~Edward Corbet, minister of Croyden.~~

Henry Robourough, pastor of Leonard's, Eastcheap.

ANTI AGREEMENT OF THE PEOPLE

THOMAS THOROWGOOD also put his name to a pamphlet that warned against the spread of 'subversive' ideas of equality, laid out in the Leveller's, 'AN AGREEMENT OF THE PEOPLE.'

King
Charles I.
1648.

Clergy published another paper, entitled, " A Vindication
" of the London Ministers from the unjust Aspersions cast
" upon their former Actions for the Parliament, as if they
" had promoted the bringing the King to capital Punish-
" ment." It was addressed to the people, and after they
declared over again their Dislike of the Proceedings at
Westminster against the King, they conclude in Words to
this purpose, " Therefore according to our Covenant we
" do, in the name of the great God, warn and exhort all
" that belong to our respective charges, or to whom we
" have administer'd the said Covenant, to abide by their
" Vow, and not suffer themselves to be perswaded to sub-
" scribe the Agreement of the People, which is subver-
" sive of the present Constitution, and makes way for the
" Toleration of all Heresies and Blaspheemies, and will
" effectually divide the two Kingdoms of England and
" Scotland. We earnestly beseech them to mourn for
" the Sins of the Parliament and City, and for the Mis-
" carriages of the King himself in his Government,
" which have cast him down from his Excellency into
" an horrid pit of misery almost beyond example; and to
" pray, that God would give him effectual Repentance,
" and sanctify the bitter Cup of Divine displeasure which
" Divine Providence has put into his hands; and that God
" would restrain the violence of Men, that they may not
" dare to draw upon themselves and the Kingdom the Blood
" of their Sovereign."

This was signed by fifty seven Ministers, among whom
were the following nineteen, whose Names were not to the
above-mentioned Representation.

Corn. Burges, D. D. at St. Paul's,	Laz. Seaman Bread-street,
Will. Gouge, D. D. Blackfriars,	Simeon Ash Bassishaw,
Edm. Stanton, D. D. Kingston,	<u>Tho. Thoroughgood of Cray-</u>
Tho. Temple, D. D. Battersea,	<u>ford,</u>
Edm. Calamy, B. D. Alder- dermanbury,	Ed. Corbet Croydon,
Jer. Whitaker St. Mary Magd. Bermondsey,	John Viner Aldgate,
Dan. Cawdry St. Martin in the Fields,	John Crosse Friday-street,
William Spurston, D. D. Hackney,	Peter Witham St. Alban Wood-street,
	John Stileman Rotherhithe,
	Josias Ball North Grey,
	Jonathan Devereux, late of St. Andrew Holborn,
	Paul Russel Hackney.

PRIDE'S PURGE & THE RUMP

On 6 December 1648, **COLONEL THOMAS PRIDE** and his soldiers stood outside St Stephen's Chapel and, as the Commons convened that morning, arrested 45 Members and excluded a further 186 whom the Army thought were unlikely to support its goal of punishing the King. This was **PRIDE'S PURGE**. It set up the '**RUMP PARLIAMENT**' that was able to force through an 'Act' on 6th January, 1649, to ignore the Lords and to set up a court to **TRY CHARLES I FOR HIGH TREASON**. Crayford Rector, Thomas Thorowgood, was appalled by this turn of events. Together with the other Westminster Divines, he had supported Parliament's plan to put King Charles I back on the throne, at the head of a reformed Presbyterian, Church of England. Thorowgood described in his diary how this virtual, 'military coup' by officers loyal to Cromwell, left him, 'filled with feare.'

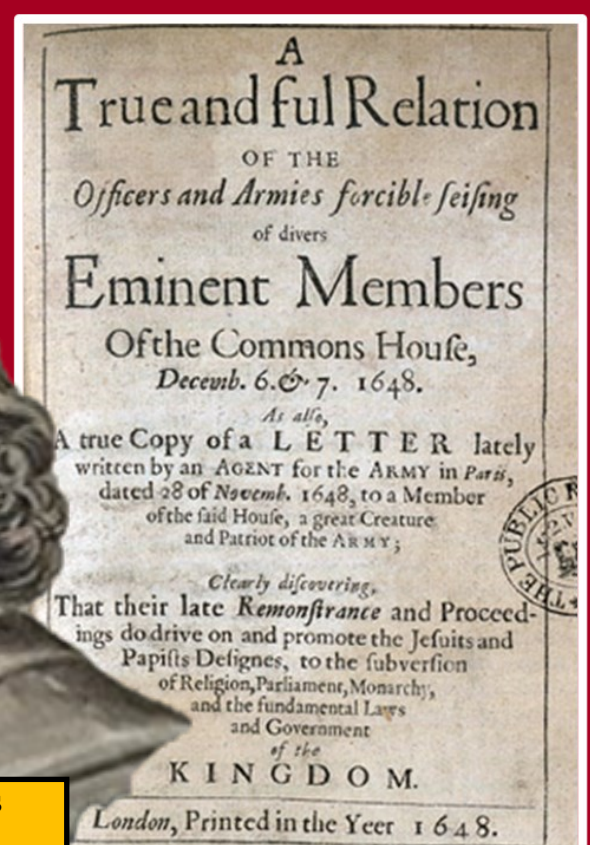
'When ye wildnes of the Army was more visible & encreased, I was with others filled with feare & astonishment not yet suspecting such horrid abominations, but hoping and believing they dare not infringe the covenant & when his Majesty's concessions at the Isle of Wight.'

THOMAS THOROWGOOD'S DIARY 1648
CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925

6TH DECEMBER 1648

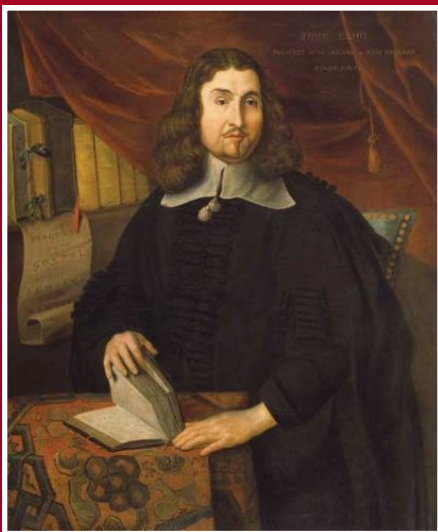


COLONEL THOMAS
PRIDE

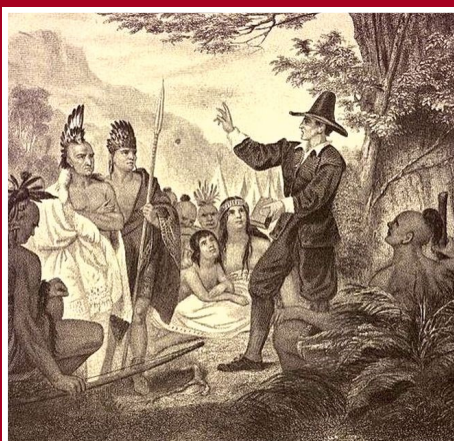


ENABLING THE JEWS RETURN

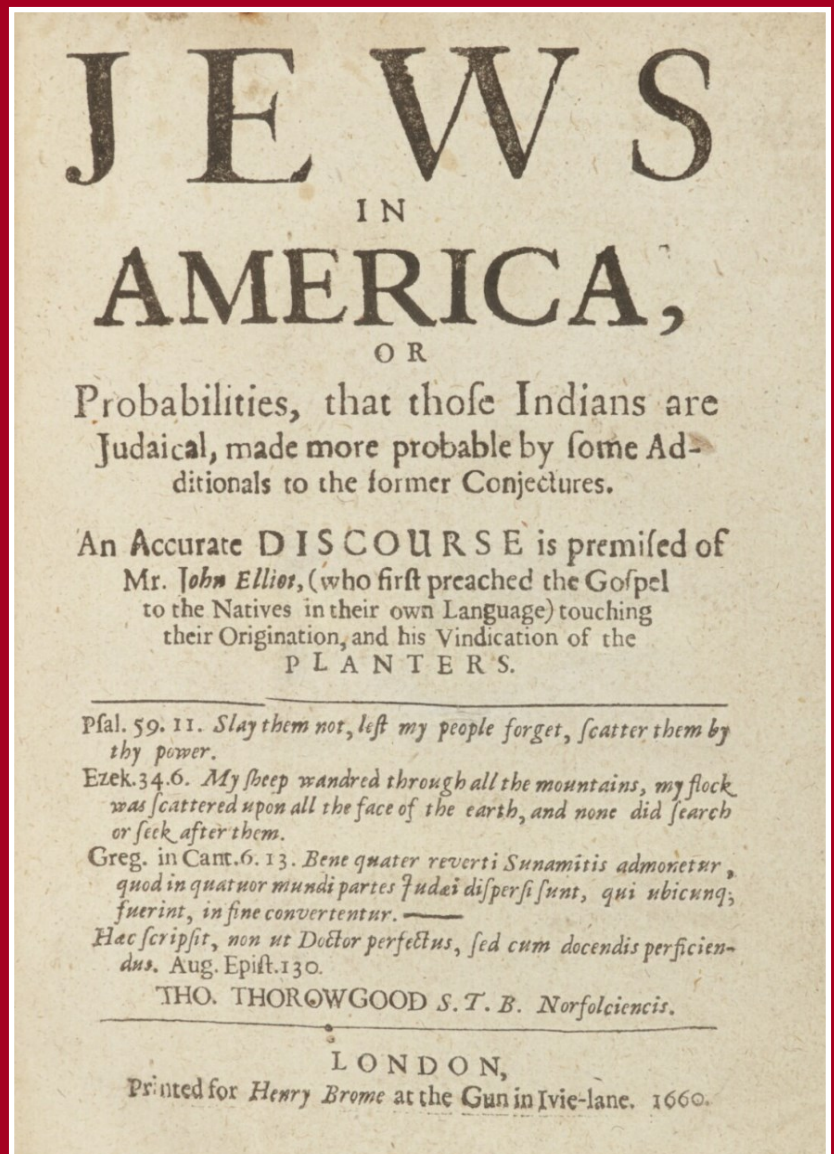
Whilst he was in Crayford, Thorowgood began writing, '*JEWS IN AMERICA, or Probabilities that those Indians are Judaical.*' This book is considered to have been one of those that influenced **CROMWELL TO ALLOW JEWS TO RETURN TO ENGLAND IN THE 1650s.** (They were expelled by Edward I in 1290). Thorowgood argued that the indigenous Americans were descended from Jews, who had migrated there in biblical times. In support of this idea, Thorowgood cited similarities he saw between the Jewish religion, as described in the Bible, and beliefs or practices of indigenous Americans, as reported by **JOHN ELIOT**, a Puritan missionary. Thorowgood believed that Eliot's conversion of the indigenous Americans to Christianity was the '*conversion of the Jews*' prophesied in the New Testament (*Romans*). This fulfilment of the prophecy would mark the return of Christ. Could Thorowgood's apocalyptic beliefs be linked to his unhappy spell as Crayford's rector?



Protestant missionary John Eliot



John Eliot depicted in
'Missionary explorers among the
American Indians'



'Jews in America,' (1660) by Crayford rector Thomas Throwgood'

Thorowgood's *Jews in America*, was first published a year after he left Crayford in 1650. It was one of the first proponents of the "Jewish Indian" theory, which had a strong influence on **persuading Cromwell to allow the return of the Jews to England in the 1650s.** This 1660 edition (above) has a slightly modified title: '*Jews in America, or Probabilities that those Indians are Judaical, made more probable by some Additionals to the former Conjectures.*'

TRIAL OF KING CHARLES I 1649

The trial of Charles I began on **20 JANUARY, 1649** in **WESTMINSTER HALL**, with Crayford Rector Thomas Thorowgood in attendance. He witnessed the drama of the opening of the trial, when the King clashed with **SOLICITOR GENERAL JOHN COOK**. Charles had refused to accept the right of Cook to try him for high treason because treason was an act against the King. When Cook ignored Charles's attempts to address the court, Charles struck him across his shoulder with a cane and its ornate silver tip broke off and clattered onto the floor between them. With nobody willing to pick it up for him, Charles was forced to stoop down to retrieve it himself. It was a highly symbolic moment showing how power had shifted. Thorowgood outlines in his diary that he tried to stop **JUDGE JOHN BRADSHAW** condemning the King to death, but to no avail. The Westminster Hall court found Charles guilty of high treason and **SENTENCED THE KING TO BE BEHEADED**.



Trial of King Charles I in Westminster Hall 1684

MERCURIUS Num. 1 39
PRAGMATICVS.
 Communicating Intelligence from all
 parts, touching all Affaires, Designes, Hu-
 mours, and Conditions, throughout
 the Kingdome.
 Especially from *Westminster*, and the *Head-Quarters*.
 From Tuesday, *Septem. 14.* to Tuesday, *Septem. 21.*

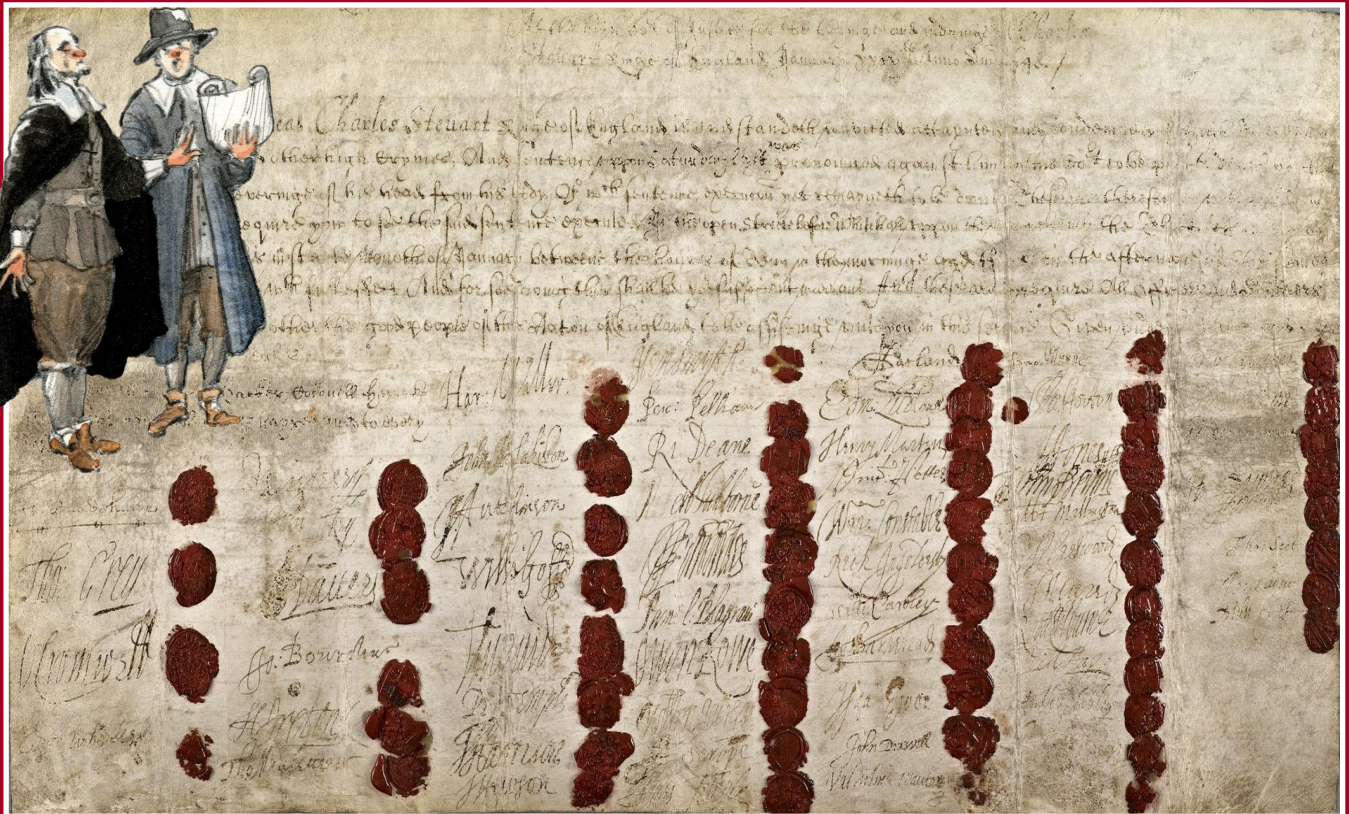
Thomas Thorowgood's arguments with the regicides made the news in Marchamont Nedham's Mercurius Pragmaticus

'I mett one of those Judges as he was going to that fatall bench & used words & arguments to divert him. When that calamaticus day approached I did solemnly fast and pray with the little company in my family. Two or 3 dayes after one of that bloudy crew would needs know of me walking in Westminster Hall why I subscribed that wicked Vindication. I presently answered It was my desire somewhat might remaine upon record how much I did abhor that Jesuitical doctrine & practice of king-killing.'

**THOMAS THOROWGOOD'S DIARY 1648
 CONGREGATIONAL CHURCH HISTORICAL
 SOCIETY IN 1925**

REFUSING TO BE A REGICIDE

The King was declared guilty on Saturday, 27 January, 1649 and sentenced to death, 'by the severing of his head from his body.' During the rest of that day, signatures were collected for his **DEATH WARRANT**. This was eventually signed by **59 OF THE COMMISSIONERS**. As a leading member of the Westminster Assembly of Divines, Crayford rector Thomas Thorowgood was asked to add his name to the death warrant. His diary recounts how one of Cromwell's men offered him bribes for his signature. Fortunately for Thorowgood, he opted not to become a **REGICIDE**, as on the Restoration of King Charles II, many signatories that were still alive were executed.

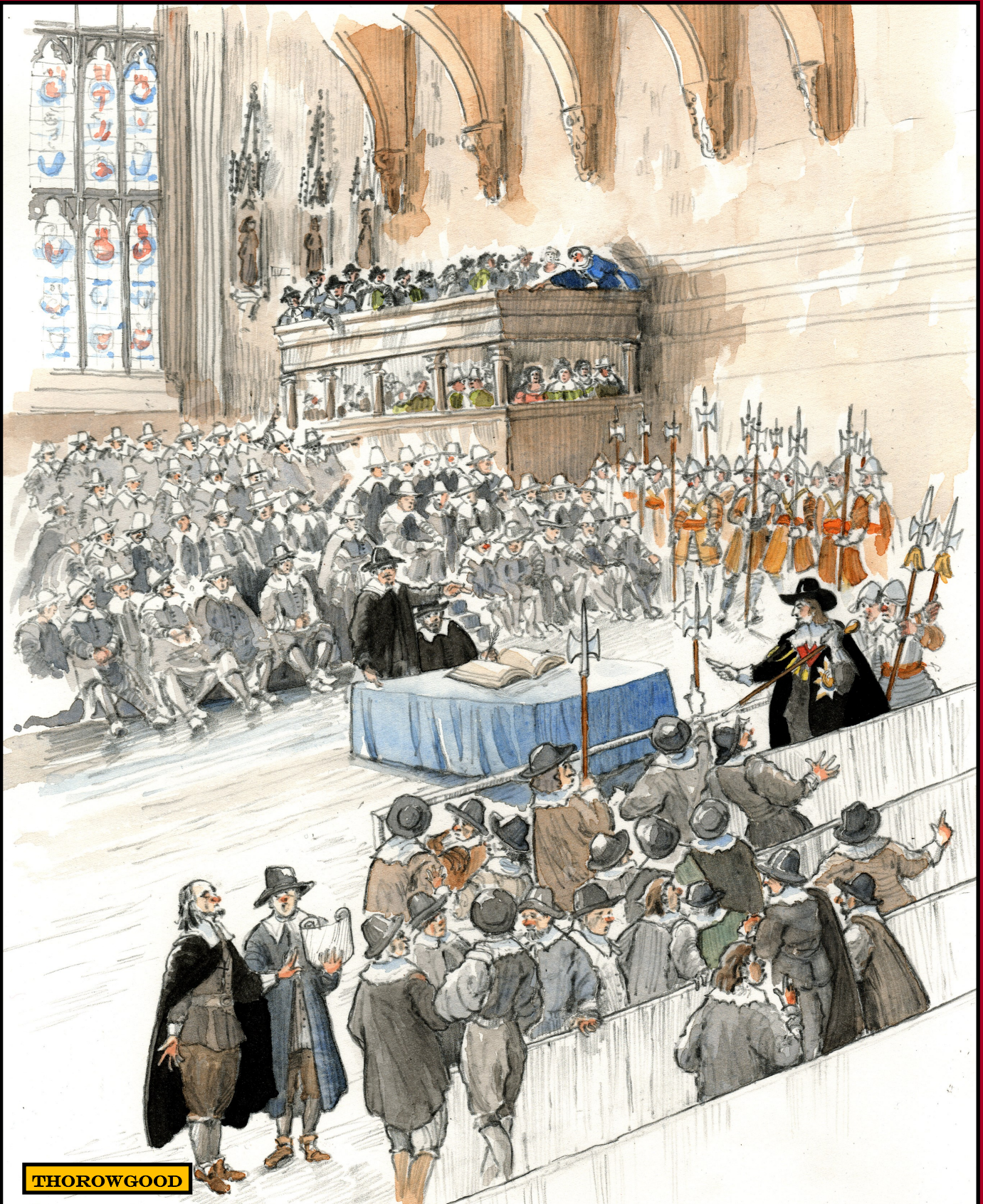


Death warrant of Charles I showing the signatures of the Regicides Parliamentary Archives, HL/PO/JO/10/1/297A

The cursed Engagement (which in due time I trust shall have its due) followed soone after, which I did ever refuse to take, notwithstanding all persuasions & threats & that cost me deare in more places & wayes than one. It was no meane man but one of Olivers knights that offred me no meane preferment if I would subscribe, but, blessed be God, though I was tempted, they overcame me not.

THOMAS THOROWGOOD'S DIARY 1649 CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925

Crayford Rector Thomas Thorowgood & **THE TRIAL OF CHARLES I**



THOROWGOOD

At the end of King Charles I's trial, on Saturday 27th January, 1649, Crayford's Puritan rector, Thomas Thorowgood, refused an approach from one of Cromwell's men to sign the Regicide document condemning the King to death.

Picture by Kate Morton

'THE BARBAROUS' BRADSHAW

After declaring Charles I guilty as a "Tyrant, Traitor, Murderer, and a public enemy," President of the High Court of Justice, **JOHN BRADSHAW** did not allow the king any final words. Under English law, a condemned prisoner was no longer alive and therefore did not have the right to speak, and Bradshaw followed this tradition strictly. Thorowgood's diary condemns Bradshaw as '**BARBAROUS**.'



Charles I (1600-1649) at his Trial by Charles Bower Royal Collection Trust



JOHN BRADSHAW JUDGE

Charles I is a tyrant, murderer and public enemy to the good of this nation. He out of wicked design to uphold his own power, tried to overthrow the rights and liberties of the people of England. He shall therefore be put to death by severing of his head from his body.

*'I met a good friend in Westminster Abby going with a great booke to **Barbarous Bradshaw**, & whose wayes I know he abhorred as much as my selfe ; when he saw me amazed, you remember not, he said, the Spanish proverbe, A wise man will have a friend in Hell as well as in Heaven.'*

THOMAS THOROWGOOD'S DIARY 1649 CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925

THE EXECUTION OF CHARLES I

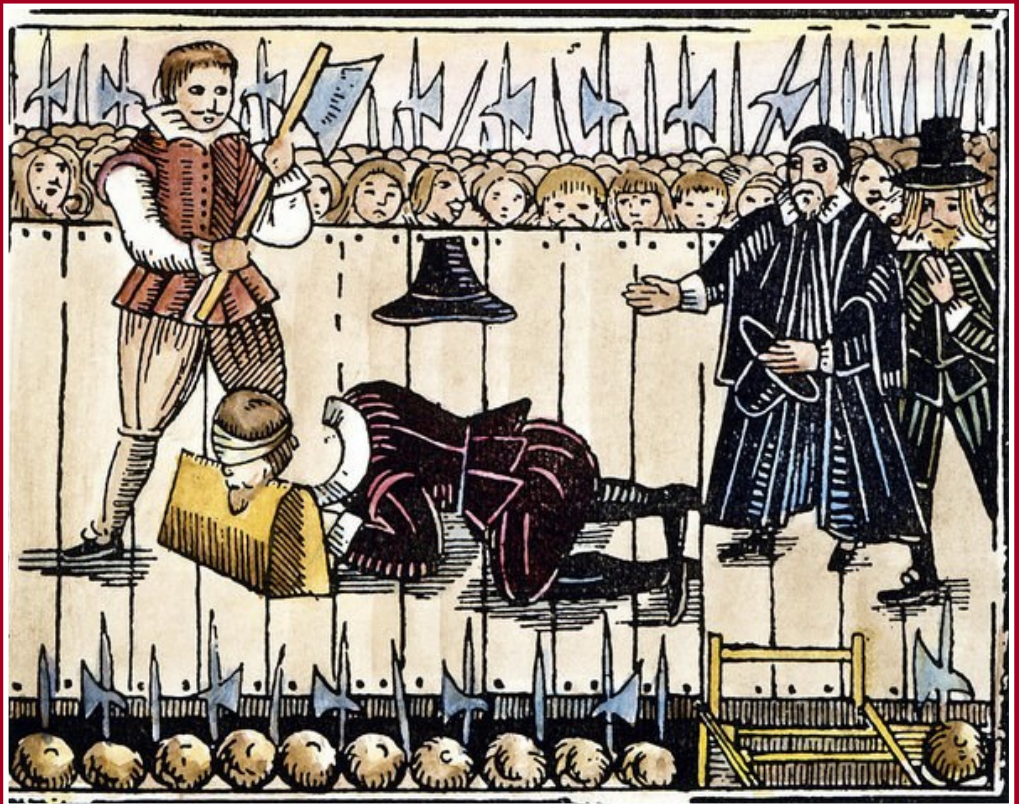
On **TUESDAY 30 JANUARY**, 1649, the King had risen early and dressed for the icy weather. He wore two shirts, so that he wouldn't shiver, and make people think he was frightened. The place of execution was a black draped scaffold outside the **BANQUETING HALL**, the site of so many Stuart Christmas revels. A huge crowd had gathered in the bitter weather, but we can assume Thomas Thorowgood was not amongst them, as there is no mention of him witnessing the execution in his diary. The King wearing a white nightcap, took off his cloak and laid down. After a little pause, the King stretched out his hand, and his executioner, severed his head with one clean blow. **ENGLAND HAD KILLED ITS KING!** Thorowgood's diary shows that he later got into more trouble by offering up prayers for the executed King, who after the Restoration became seen as an Anglican martyr.

JAN 30 1649



I GO FROM A
CORRUPTIBLE TO AN
INCORRUPTIBLE CROWN;
WHERE NO DISTURBANCE
CAN BE, NO
DISTURBANCE IN
THE WORLD.

CHARLES I



The Execution of Charles I 1649 from a contemporary ballad sheet

*'I did every Lords day in such a manner pray for the King & the
Royall family that the said noble Earle, then under a cloud also, gave
me thanks & encouraged me, but an Army officer, sitting right
against me in the Church threw downe his hatt in a rage & said he
would putt me out of ye pulpitt.'*

THOMAS THOROWGOOD'S DIARY 1649 CONGREGATIONAL CHURCH HISTORICAL SOCIETY IN 1925

FORCED OUT OF CRAYFORD

THOMAS THOROWGOOD left Crayford in 1649, to take the post of assistant rector at Kingston-upon-Thames. This loss of status (he only took a position as **assistant** rector) shows the desperation he felt to leave a parish that had totally **REJECTED HIM**. Despite his diary denials, parishioners blamed him for the punishments handed out to local men after the Kentish Royalist rebellion of 1648. Indeed, evidence from the West Kent Assizes (1649) shows the lack of respect for the church in Crayford at this time, with John and May Martin of Crayford guilty of stealing from the church.

1649



St Paulinus church, Crayford pulpit

INDICTMENT OF JOHN MARTIN AND MARY MARTIN (crossed out)

his wife of Crayford, for burglary. On 10 Oct 1649 they burgled the parish church of Crayford and stole a velvet pulpit cloth (£10) and velvet cushion for the pulpit, (endorsed) William Smith, Thomas King. True Bill for Martin; ignoramus for his wife. At large

Calendar of West Kent Assize Records Charles I National Archives

'While I was thus & by this means without employment, the Honourable Earle of Kent & some other persons of quality invited me to Kingston.'

THOMAS THOROWGOOD'S DIARY 1649 CGHS 1925



Robert Saxton's Map of Southeast England in 1575 showing Thorowgood's new parish, All Saints church, Kingston.

DEATH OF WILLIAM DRAPER 1650

The majority of Crayford people had supported the Kent rebellion in 1648, so it wasn't only Thomas Thorowgood, who faced being ostracised by the parish. William Draper shared his Puritan, Calvinist, values and must have felt increasingly isolated when the Puritan rector was forced to leave Saint Paulinus. This came to a head in 1650, when two of his estate workers, **JOHN EUSTACE** and **RICHARD DUMMOWLE** were tried at Maidstone for embezzling from him, but the juries found both men not guilty. That same year, William Draper was elected as Sheriff of Kent for his services to Parliament, but it was an honour that he was destined never to enjoy. The aftermath of the Second Civil War had taken its toll on him, and he died on New Year's Day 1650 before taking up the post.

1650



WILLIAM AND MARY DRAPER'S
MEMORIAL AT ST PAULINUS CHURCH
CRAYFORD
WILLIAM DIED IN 1650 AND MARY
FOLLOWED IN 1652

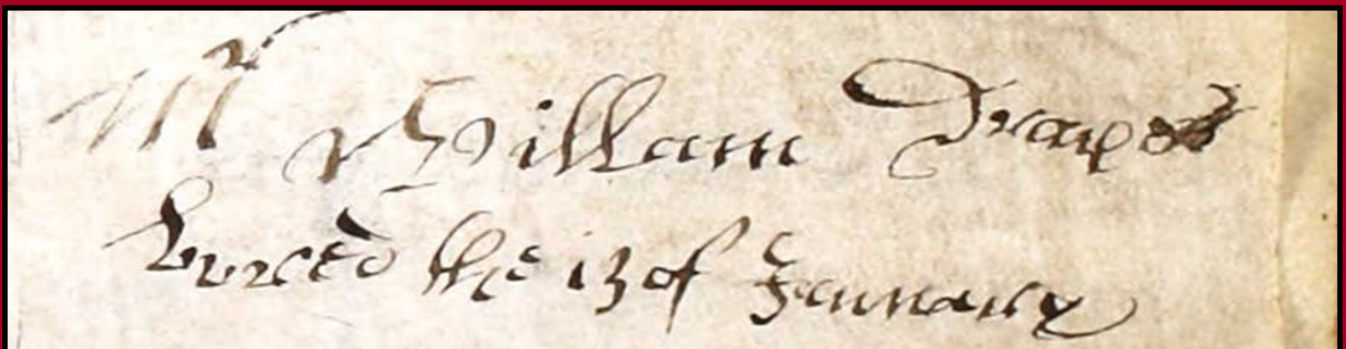
333 INDICTMENT OF JOHN EUSTACE

of Crayford, labourer for embezzlement. On 27 Apr 1650 at Crayford he embezzled a fowling piece (32), 6 bushels of wheat (£2), 2 bushels of Barley (8s), a bushel of malt (4s), a bushel of wheat (5s), 100 bavins (fascies) **bound twigs** and 3 planks (10s) belonging to **William Draper esq his master** Cf. no.334 (endorsed) William Draper, Henry Luson, William Fowler, William Lethell, John Barler.
Ignoramus (m. 76)

333 INDICTMENT OF RICHARD DUNMOWLE

of Crayford, labourer for grand larceny. On 27 Apr 1650 at Crayford he stole 2 bushels of Barley (8s), a bushel of malt (4s), a bushel of wheat (5s), 100 bavins (7s) **bound twigs** and 3 planks (10s) and 3 bars (9s) from **William Draper** Cf. no.333 (endorsed) William Draper, Henry Lewson, William Fowler, William Lethell, John Barler.
Ignoramus (m'77)

Calendar of West Kent Assize Records Charles I
National Archives



Death of William Draper from St Paulinus Parish records, 1650 Bexley Local Studies and Archives

VANE V CHISENHALL 1653

DR THOMAS VANE survived the war and was still living in Paris in 1652, during the Inter Regnum as it was too dangerous for him to return home, once he had converted to Catholicism. His book, 'A LOST SHEEP RETURNED HOME: OR THE MOTIVES OF THE CONVERSION OF THOMAS VANE, (1652)' had been dedicated to Charles's Catholic queen, Henrietta Maria. It was credited by the Queen's Catholic chaplain, Father Cyprien, with converting many Englishman to the Catholic faith. Consequently, it met with a response from Puritan presses. Dr Vane was denounced by EDWARD CHISENHALL, in his CATHOLIC HISTORY' (1653), as an apostate who had betrayed his country.

1653



Dedication page for Chisenhall's "Catholic History" showed Vane living with the Pope in the House of Vanitas (Vanity).

MAY V CLARKSON 1655

In October 1650, a year after the departure of Thomas Thorowgood, another **PURITAN, DAVID CLARKSON**, was 'imposed by Parliament' on the parish of Crayford. The bitterness of the Royalist defeat in the Second Civil War had not disappeared. Edward May, who had been Catholic convert Dr Thomas Vane's curate and then his successor as rector in 1643, challenged Clarkson's right to take the parish and took his complaint to Protector Cromwell himself with a **PETITION IN 1655**.

1655.

VOL. C.

Aug. 7.

5. Petition of Edw. May, minister at Crayford, Kent, to the Protector. David Clarkson, by order of the Committee for Plundered Ministers, held the rectory for some time, as sequestered for delinquency of Dr. Vane. I was presented by the undoubted patron, and sued Clarkson, who detained it without colour of title. Clarkson complained to the Indemnity Committee, who declared he had no title, and referred me to law to recover my right. I was never sequestered nor adjudged delinquent, nor am I concerned in the late proclamation concerning ministers. I beg to be dismissed. [$\frac{3}{4}$ page.] *Annexing,*

5. I. *Note that May was presented by the Earl of Westmoreland, 28 Oct. 1643, but that the Earl was sequestered Sept. 1643, compounded, and was discharged of sequestration, Sept. 14, 1644.*

That from Jan. 1643-4 to May 1645, ministers were placed by Parliament, and that Cols. Blunt and Twistleton can testify thereon. [$\frac{1}{2}$ page.]

5. II. *Case of Edw. May. I was instituted in Oct. 1643 on resignation of Dr. Vane, and though my right was several times questioned on the ground of his delinquency, it was made good. In Oct. 1650, Clarkson obtained the rectory from the Committee for Plundered Ministers, and at length the case was referred to law, and a verdict was given for me. He claimed allowance for taxes and for dressing hop grounds, &c., and I granted him 26l., on which he released all interest in the rectory.*

I was never sequestered, nor do I come within the late proclamation. In October 1652, my wife, being in extreme want through Clarkson's cruelty, petitioned the Committee for Plundered Ministers for her $\frac{1}{2}$, but was dismissed, Clarkson declaring that I was not sequestered nor ejected.

The Earl of Westmoreland has full right to present to all rectories in his gift, and could so have done, even if Crayford had been void by Vane's death. [1 sheet.]



THE PROTECTOR
OLIVER
CROMWELL

MAY V CLARKSON 1655

EDWARD MAY'S PETITION to Cromwell was supported by the people of Crayford (A), who sent in their own 'character reference' petition to the Lord Protector. However, COLONEL BLUNT (B), who was a colonel in the Parliamentary Army and Kent's MP in the 'Barebones Parliament,' pointed out that May's had taken part in the Royalist rebellion and been ordered to remain 10 miles from Crayford. Facing defeat, May played for time (C), by asking to submit a written response from his lawyer to the Lord Protector Cromwell.

1655.

VOL. C.

Aug. 7. The petitions of Clarkson and of May, who has appeared on summons, referred by Council to Mulgrave, Skippon, Rous, and Lisle, to report. [*I. 76, p. 222.*]

[Aug. 7.] 6. Petition of the parishioners of Crayford, Kent, to the Protector, that Edw. May, their minister, who is laborious in word and doctrine, may remain with them. Much regret his malicious prosecution, as he preaches twice every Sabbath, is pious, sober, and quiet, and teaches obedience to governors; he is appointed according to law, and cannot be within the intent of the late proclamation concerning ministers. [1 sheet. 43 signatures, 13 being by mark.]

A

[Aug. 7.]

11. Order—on report from the Committee on the case of Dav. Clarkson and Edw. May [see 17 Aug. 1655], and on certificate of Col. Blunt that May was in actual rebellion in Kent, and on the defeating of that rebellion, was banished as a dangerous person 10 miles from Crayford—that Clarkson officiate in the rectory, and enjoy the profits without disturbance from May, and that May conform thereto at his peril. Approved 5 Oct.

B

12. Order that May, who is committed to the Serjeant-at-arms on Clarkson's prosecution, be released.

Aug. ?

48. Petition of Edw. May, minister at Crayford, to the Committee of Council on the case. On complaint of David Clarkson, I was ordered to attend to answer this charge [see 24 July 1655] and have attended ever since. Last Wednesday I was called before you, and matters were objected against me on a certificate from Col. Blunt, to which I answered as well as I could, being unprepared for defence. You then appointed me to attend the next Tuesday, but I cannot answer without a copy of the information. I beg this copy, time for my defence, and leave to be heard by my counsel, and to present my answer in writing; also consideration of my former petition, and of one from the inhabitants of Crayford.

C

MAY V CLARKSON 1655

Once COLONEL BLUNT had informed the Protector that EDWARD MAY' was a convicted rebel, DAVID CLARKSON'S appointment in 1650, as rector of Crayford by the Committee of Plundered Ministers, was confirmed. However, the decision prompted a mini rebellion in Crayford (D). On the 25th August, 1655, the townsfolk sneaked into Clarkson's tithe field and stole £80 worth of hops. This led to the Lord Protector ordering the arrest of May and his accomplices HOP DRESSER GEORGE BINNY AND BRICKLAYER DAN ESTERSON.



David Clarkson (1622–1686) NPG



1655

Hop fields were often the source of tithe payments in Kent

Aug. 28. **D** 47. Petition of David Clarkson, minister, to the Protector and Council. The case between me and Edw. May being heard and reported, Council ordered on 17 Aug. that I should be permitted to receive the tithes, &c., of Crayford rectory till further order. But, though this order was duly published, May, with a great number of people, cut up and carried away all the hops, value 80*l.*, being the chiefest part of the rectory profits, animated the parishioners to refuse the tithes, and assaulted my servant, whereby your authority is highly contemned. This I beg you to vindicate against May and his accomplices. [$\frac{3}{4}$ page.] *Annexing,*

47. 1. *Depositions by Hen. Fearne and Randolph Pycroft, before Col. John Twistleton, that the said notice was duly served and published, but that May, with Geo. Binny, hop-dresser, Dan. Esterson, bricklayer, and others, 80 in number, cut down the hops; also that Pycroft was assaulted and beaten whilst tithing. 25 Aug. 1655. [2 pages.]*

Aug. 28. Order thereon in Council that May, Binny, and Esterson be sent for in custody. [*I.* 76, p. 251.]

CLARKSON'S PYRRHIC VICTORY

CLARKSON'S victory over Edward MAY was a PYRRHIC VICTORY. His position as rector of Crayford was untenable without the support of local people, who had overwhelmingly shown that they wanted May returned to the pulpit. By 1656, Clarkson had departed for Mortlake. However, unlike Thomas Thorowgood, whose name does not appear on the parish rector board, Clarkson's name is on the list beside a reminder of the bitterness of those Civil War years, 'AND OTHERS INTRUDED BY PARLIAMENT.'



Crayford's Tithe Hop rebellion 25th August, 1655 Kate Morton

1655

The humble petition of David Clarkson, minister of the gospel—

"Sheweth,—That the cause betwixt Mr. May and your petitioner, concerning the Rectory of Crayford in Kent, being heard and reported, the honourable Council, on Friday the 17th of August, inst., ordered that your petitioner should be permitted peaceably and quietly to receive the tithe and profits of the said rectory until further order: and that the said order was duly served and published; which, notwithstanding, May did on Wednesday following, insolently and in affront of the order of your Highness's Council, *cut up and carry away the hops* (being the most considerable profit belonging to the said rectory) to the value of above £80: and likewise *animate the parishioners to violate the said order in denying to pay the tithes to your petitioner, and barbarously assaulting his servant whilst he was setting them out.* Whereby the said order is rendered wholly ineffectual to your petitioner, and your authority highly condemned. May it therefore please your Highness and honourable Council to take such order with the said May and those of his complices that are responsible, as may vindicate your authority and repair the losses of your petitioner. And your petitioner shall ever pray, etc. DAVID CLARKSON."*



DAVID CLARKSON

PART 8:

THE

RESTORATION

1660-1661



King Charles II by John Michael Wright (1617-94) Royal Collection Trust

DARTFORD'S RESTORATION BELLS

In 1660 Charles II was restored to the throne by a nation tired of the harshness of Cromwell's Protectorate. On May 9th, 1660 the news of the King's impending return reached **DARTFORD**, giving **HOLY TRINITY CHURCH** time to arrange for bells to be rung to greet him. After leaving Dover, Charles progressed along the Dover Road heading for London. He stopped near Gravesend on the 28th May to spend the night at **COBHAM HALL**, before making his way towards Dartford the following day. The bell ringers who were kept busy all day received a very handsome gratuity of thirty shillings (£1.50), a considerable sum in 1660.

'May 9th. News arrived in Dartford that the king, Charles II, is proclaimed in London.'

'Tuesday, May 29th. King Charles's restoration, -general rejoicing, —the king passes through the town from Cobham where he had slept; the bells rung nearly the whole day, and the ringers receive

HOLY TRINITY, DARTFORD CHURCH WARDENS ACCOUNTS 1660 QUOTED BY JOHN DUNKIN



Bellringers in a 17th-century woodcut from the book: Old Parish Life: A Guide for the Curious

DARTFORD HEATH WELCOME

Charles was then met on **DARTFORD HEATH** on Tuesday, May 29th by the New Model Horse under the command of **GENERAL GEORGE MONCK**. This was the very same Horse that had mustered on Crayford Heath, and then went on to crush the Royalist rebellion in Kent at Maidstone twelve years before. On Dartford Heath, Monck read out an address, which was referred to in the Parish records and is quoted below:

'Tuesday May 29th. Several regiments of horse are stationed on Dartford - heath under General Monk to await the king's coming, when they present an address to his majesty thus commencing "With such joys as flow from reverence and love, we present ourselves before your sacred majesty." This address was most favourably received, and the troops permitted to accompany the king to London.'

HOLY TRINITY, DARTFORD CHURCH WARDENS ACCOUNTS 1660



General Monck kneels before King Charles II on his triumphant return to England 29th May, 1660

Cassells History of England 1880

MONK'S DARTFORD LETTER

*His Most Excellent Maiestie King Charles The Second,
our Most Gracious Sovereign*

*The humble Address of the Officers of the severall Regiments of Horse under the Command of his
Excellency the Lord General MONCK, as it was pre-sented by them to His Majestie
at Dartford Heath in Kent this present Tuesday, May 29. 1660.*

*To His Most Excellent Majestie King Charles The Second, Our Most Gracious Sovereign.
The humble Address of the Officers of the severall Regiments, &c.*

WITH such a Joy as flows from Reverence and Love, We hum-bly present our selves before your Sacred Majestie: Besides our reflection on the Common good, w^{ch} in this happy Change relates to our parti-cular, intends this joy, and renders it sin-cere; For we can now please our selves in our selves, while we are really perform-ing that Duty for which we were first raised. And with all Thankfulnesse we acknow-ledge that Care your Majestie in your late Letter and Declaration hath expressed of our Necessary intent.

We blesse God to see that day when the serenity of every mans Countenance disco-vers the tranquility of his minde, for this shewes your Majestie to be the true Soul of the People, since during your absence the whole Nation was cast into such Distracti-ous, as we have no pleasure to remember, but had rather turn our Thoughts and gratefull Acknowledgements to the happy Conduct of our Noble Generall, who hath thus farre lead us in our Duty to your Royall Person. Yet as we cannot attri-bute too much to his Merits, so neither can we deprive our selves of that Honour and Comfort which we finde in the accomplish-ment of his just designe.

Therefore in plain and Souldier like (though humble) Termes, we say your Majestie hath made us and the Nation hap-py in your Return to this your Native Kingdome; which doubtlesse will, nay we may say, hath produced a settlement upon the foundation of our Ancient Laws; By the due Excution of which, together with your Majesties pious Inclinations, we trust Libertisme and Prophaneness wholly suppressed, the Protestant Cause and true professors of it encouraged, to the com-fort of all your Religious and Good Peo-ple.

Your Majestie will now have your Great Council about you, who have al-ready given proof of their Loyalty and Wisdome both to your Majestie and them. We Professe and Declare, That as we have not been altogether uselesse in the Resto-ration as well of your Sacred Majestie to your Crownes and Kingdomes, as your People to their just Rights, so we shall in the future cheerfully sacrifice our Lives, or whatsoever can be more dear to us in the Service of your Majestie against all Oppositions whatsoever, and by a ready Obedience to your Majesties Commands, Expresse our selves,

Your Majestie smost Loyall Subjects, and obedient Servants.

Oxford Text Archive of Monck's Dartford letter originally printed in a pamphlet by S. Griffin, for John Playford at his Shop in the Temple, 1660.

PROCESSION THROUGH CRAYFORD

GENERAL MONCK then escorted King Charles II in triumph to London. ‘*Water Poet*’ **JOHN TAYLOR**, who had died at Christmas 1653, would have rejoiced to see the return of Christmas in 1660, but it was more than just a return of Christmas. On 6th April, 1644 Parliament had outlawed May poles, after pulling down the most famous one in the Strand, in 1643. Samuel Pepys wrote in his diary, how the people of Kent celebrated the Restoration, by dancing around their **MAY POLES**. It was a symbolic backlash against Puritanism, which Charles II took note of, as he insisted that the Maypole should be danced again in the Strand, for his coronation on St George’s Day, 1661.



Charles II triumphant return to London along the Dover Road took him past St Paulinus Church, Crayford

Kate Morton



The Strand May pole, which had stood in front of Henrietta-Maria's palace, was restored in time for Charles II coronation on St George's Day 1661.

ACT OF OBLIVION 1660

Charles II could not forgive the **REGICIDES**, who had condemned his father. Thomas Thorowgood must have been grateful, he was not amongst them, as many of them were hanged drawn and quartered for treason, even the deceased Cromwell! He had died on September 3, 1658, but was dug up from his grave in Westminster Abbey and executed on January 30, 1661—more than two years after his natural death. This makes **OLIVER CROMWELL** one of very few people who has been **EXECUTED POSTHUMOUSLY**. **CHARLES I** became the **MARTYR KING** and his reissued Book of Common Prayer was once again read from the pulpit at St Paulinus Church, Crayford.

(By Brianna Stelfox CRAY)



OLIVER CROMWELL

THE INDEMNITY AND OBLIVION ACT 1660 was a general pardon for everyone who had committed crimes during the English Civil War, but exempted those involved in the regicide of Charles I. On 30th January 1661, the 12th death anniversary of King Charles I's death, Cromwell's body was exhumed from Westminster Abbey, and his disinterred body was hanged in chains at Tyburn. In the afternoon, the body was taken down and beheaded. Cromwell's head was then placed on a 20-foot-tall wooden spike and raised above Westminster Hall where it remained for nearly twenty five years. For the next two centuries, the dismembered head rolled through the possession of many, until it was given a dignified burial in a secret place at Sidney Sussex College, Cambridge, in 1960.

an EMBLEM of the ROYAL MARTYR KING CHARLES ¹_{st} in his SUFFERINGS



*Though Clogg'd with Weights of Miseries,
Palm-like deprest I higher rise.
And as th' unmoved Rock outbraves
The boisterous Winds and raging Waves.*

*So Triumph I And shine more bright
In sad Afflictions darksome Night.
That Splendid but yet tuffsome Crown
Regardlesly I Trample down.*

*With joy I take this Crown of Thorne,
Though Sharp, yet easie to be borne.
That heav'nly Crown already mine,
I view with eyes of faith divine.*

*I slight vaine things, & doe embrace
Glory, the just reward of Grace.
His sufferings & his Death with truth Proclaim
For he got glory But this Nation Shame.*

Printed for & sold by Tho. Baskett Next to Fleet Tavern in Fleet Street.

The myth of Charles I, King and Martyr, was created by his final testament, 'Eikon Basilike.' This is its frontispiece William Marshall British Museum



CRAYFORD REMINISCENCE AND YOUTH

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www.crayfordhistory.co.uk

crayfordreminiscenceandyouth@gmail.com



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