CLASS #3

PURITAN PEDIGREES

The Deep Roots of the Great Migration to New England

New England Historic Genealogical Society
AmericanAncestors.org
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Meet the instructor

Robert Charles Anderson, FASG
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OVERVIEW

• **Presentation** (90 mins.)
  • Lecture 7: The Vestiarian Controversy (1560–1566)
  • Lecture 8: Prophesying (1566–1580)
  • Lecture 9: The Classis Movement (1581–1588)

• **Q&A** (30 mins.)
  *Click to expand your user panel*
Lecture 7:
The Vestiarian Controversy
The Issues

• Act of Supremacy
• Act of Uniformity
• Third Book of Common Prayer
  – Mostly restored 1552 book
  – Some conservative amendments
  – Ambivalent on real presence
  – “Ornaments rubric”

Book of Common Prayer, 1559
Norton Pedigree

Thomas Cranmer == Agnes Hatfield
   Aslackton, Notts   d. after 1501
   d. 1501

Thomas Cranmer == Margaret
   1489–1556
   Archbishop of Canterbury
   d. c. 1575

Edmund Cranmer == Alice Sandes
   1491–1557
   Archdeacon of Canterbury

Margaret Cranmer == Thomas Norton == Alice Cranmer
   d. by 1568
   1532–1584
   Parliament man
   d. after 1602

Walter Norton
   c. 1580–1633
   soldier
Thomas Norton: I

- Born about 1532
- Father purchased estates in 1530s and 1540s
- Tutor to children of Duke of Somerset, about 1550
- Married Margaret Cranmer, daughter of Thomas, about 1556
- Aide to William Cecil in 1560s and 1570s
Thomas Norton: II

- First performance of *Gorboduc*, January 1562
- Married Alice Cranmer, daughter of Edmund, in mid-1560s
- Published an English translation of Nowells’ Latin *Catechism*, 1570
- Archicarnifex [Rackmaster General]
- 1584: *A Discoverie of Treasons*
Geneva Bible

- Inspired by Theodore Beza and prepared by a committee headed by William Whittingham
- Largely derived from Tyndale’s translation
- Heavily annotated and illustrated
- Published in Geneva in 1560
- Bible of preference for most Puritans, especially Separatists

Geneva Bible, 1560
John Foxe: I

- Born about 1517 in Boston, Lincolnshire
- Roommate of Alexander Nowell at Brasenose
- Tutor to children of Earl of Surrey by 1548
- 1551 pamphlet on new code of canon law, dedicated to Cranmer
John Foxe: II

• Marian exile, 1554–1559

• Inspired by Edmund Grindal, began collecting material on English martyrs, in Latin

• In England, continued work on *Acts and Monuments*, published 20 March 1563

• In 1571, working with Thomas Norton, edited and published Cranmer’s *Reformatio Legum Ecclesiasticarum*
Potential Areas of Conflict

• Predestinarianism [Calvinism]
• Preaching [educated ministers]
• Presentation [adiaphora (things indifferent)]
  Presbyterianism [ecclesiology]
Vestiarian Controversy: I

- Many ministers refused to wear the surplice in the early 1560s
- In December 1564, Archbishop Parker summoned Lawrence Humphrey and Thomas Sampson
- On 25 January 1565, Elizabeth wrote to Archbishop Parker to end nonconformity
Vestiarian Controversy: II

• On 20 March 1565, Humphrey, Sampson, Foxe, Nowell and sixteen others petitioned for toleration in the matter of vestments.

• On 26 March 1566, about a hundred nonconforming ministers were summoned to Lambeth and required to submit to the royal policy.

• 61 subscribed and 37 refused.

• Earliest use of term “Puritan”
“For it was in the vestments controversy of 1563-7 that ‘puritanism,’ name if not thing, was born, and thereafter it remained in fairly constant currency. After this episode the English Church and English protestants could never again pretend to be entirely at peace.”

—Patrick Collinson, *The Elizabethan Puritan Movement*, 60-61
QUESTIONS?
Lecture 8: Prophesying
Vestiarian Aftermath

“The events of 1566 for ever dissociated the beneficed parish clergy of London from the clerical leadership of the puritan movement.”

“When the puritans spoke of ‘the church in London’ they meant … a group of unbeneficed stipendiary curates and preachers, some of them lecturers in the parish churches or the inns of court.”

—Patrick Collinson, *The Elizabethan Puritan Movement*, 84–85
“It was in the radical nexus of preachers and hearers who gathered in the Minories, amongst other places, that a new and more extreme puritanism was nourished. It is hardly worth discussing whether its character was or was not ‘separatist’ or even ‘congregationalist,’ although these are problems to which the historians of congregationalism, Dexter, Burrage, Peel and others, have devoted much attention.”

—Patrick Collinson, *The Elizabethan Puritan Movement*, 87
Plumbers’ Hall Congregation

• Committed puritans met at various private locations around London

• In June 1567, about a hundred who had been meeting at Plumbers Hall were arrested

• Further arrests of many of the same individuals in following years

• Continued to meet in private houses
Presbyterianism

- Parity of pastors and congregations
- Hierarchy of congregation, classis and synod
- Rotating office of moderator
- Discipline (including excommunications) at level of congregation

- In June 1572, John Field and Thomas Wilcox published *An Admonition to the Parliament*
Edmund Grindal

- Born about 1519 at St. Bees, Cumberland
- Attended Pembroke Hall, Cambridge
- Marian exile, mostly at Strasbourg
- Inspired John Foxe
- Bishop of London, 21 December 1559
- Archbishop of Canterbury, 20 February 1576
Prophesying: Definition

“3. Christian Church. To interpret or expound the Bible; to speak out on scriptural or other religious matters, as an expression of divine inspiration. [Used especially with reference to the Puritans of the 16th and 17th centuries, and (more recently) some Pentecostal churches.]”

– OED
Prophesying in Action

• Gatherings of ministers to expound scripture and continue training young ministers

• Separate from Sunday service

• Attended by laity

• Dominated by reformers

• Activity grew in 1560s and reached a peak by mid-1570s
Prophesying Repressed

• Elizabeth saw prophesying as a threat to uniformity and to civil order

• In 1574 and 1575 she ordered them dissolved in a few dioceses

• In late 1576 Elizabeth ordered Grindal to suppress all prophesying, but in December he refused

• On 7 May 1577, the Privy Council carried out Elizabeth’s order
QUESTIONS?
Lecture 9:
The Classis Movement
Aftermath of Prophesying

• Archbishop Grindal sidelined for the rest of his life
• Power shifted briefly to Bishop Aylmer of London, then to Bishop Whitgift of Worcester
• New generation of moderate bishops replacing returned exiles
• Rise of Brownists

Portrait of Bishop Aylmer
Classis Movement

- Similarities with prophesying
  - Expounding scripture
  - Resolving doctrinal differences
- Limited to clergy; no lay participation
- Permanent moderator
- Also served as placement system for ministers just out of college
Dedham Classis

- Formed by ministers who had left Norwich
- Drew ministers from Stour River valley
- Only classis whose records have survived
- First meeting in October 1582
- Last meeting on 2 June 1589
Nowell Pedigree

John Nowell = ______

Thomas Whitaker = Elizabeth Nowell
~1580
Susan Culverwell = William Whitaker
~1560–1584+
1547–1595

Lawrence Nowell = Elizabeth Joyes
~1525–1569

~1589

Alexander Nowell = Sarah Smyth
1628

Increase Nowell = Parnell (Gray) Parker
1593–1655
~1602–1687

William Deane = Maud Nowell
(1)
1604

John Deane = Anne Drury
~1625
~1633

(2)
1618

John Winthrop = Margaret Tyndal
1588–1649

Alexander Nowell
1517–1602

~1616

~1647
Changing Balance of Power

• Execution of Mary Queen of Scots, 8 February 1587
• Defeat of Spanish Armada, July–August 1588
• Death of Robert Dudley, Earl of Leicester, 4 September 1588
• Death of Walter Mildmay, 31 May 1589

Execution of Mary Queen of Scots by an unknown Dutch artist in 1613
Brownists

- Robert Browne born about 1550
- With followers, becomes separatist in 1581
- Congregation removes to Middelburg in Netherlands in mid-1582
- Browne returns to Scotland in 1583 and to England in 1584
- Signs submission in 1585
- Settles as minister at Thorpe Achurch, Northamptonshire, in 1591
Familists I

• The Family of Love was a mystic religious community which had originated on the continent in the 1500s

• Antitrinitarian and antipaedobaptist

• Rejected all other religions

• Peak of activity in England in 1570s and 1580s
Familists II

- John Knewstub, minister at Cockfield, Suffolk, preached against the Familists in 1576 and in 1579 published *A Confutation of monstrous and horrible heresies taught by H.N. and embraced of a number, who call themselves the Familie of Love*

- Knewstub was a friend of the Winthrops, who went to hear his sermons
**Familists III**

- On occasions Knewstub visited Groton and dined with the Winthrops: “Mr. Knewstub and Mr. Egerton did lie at Groton,” 16 September 1614 [WP 160].

- John Winthrop annotated a 6 July 1631 journal entry regarding the Plough Company, saying that “Most of them proved familists and vanished away” [WJ 1:69].
Three Articles

• In 1584 Archbishop Whitgift propounded three articles to which all ministers would have to subscribe

• The Three Articles:
  – The Queen as Supreme Governor of the church
  – The Book of Common Prayer to be used
  – The Thirty-Nine Articles are agreeable to the word of God
Archbishop Whitgift

“Conversely, the narrow insistence on uniformity which was the mark of Whitgift’s government would drive the puritans back into their own gathered brotherhoods from which the unlearned were excluded.”

—Patrick Collinson, The Elizabethan Puritan Movement, 184
QUESTIONS?
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Puritan Pedigrees: The Deep Roots of the Great Migration to New England

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Welcome!

Thank you for registering for the online course, Puritan Pedigrees!

The sketches published in the Great Migration volumes have generally not probed too deeply into the backgrounds of the seventeenth-century immigrants. They may identify where each immigrant lived at the time of migration, but not why they chose to leave England. It may be surprising to learn that the motivations of many of these early immigrants can be traced back a number of generations, to the early days of the English Reformation.
THANK YOU!

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