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978-1-108-01218-8 - Seconde Parte of a Register, Volume 1

Edited by Albert Peel

Excerpt

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INTRODUCTION

THE manuscripts here calendared form part of the Morrice collection of manuscripts in the Dr Williams's Library, Gordon Sq., London. Very little is known of Roger Morrice, who made the collection in the 17th century, and the few details which come from scanty references to him fail to give more than a very bare outline of his life.

Roger Morrice was born in 1628, and died on Jan. 17th, 1701/2¹. He was a graduate of St Catharine's College (then Hall), Cambridge², and afterwards he became chaplain in turn to Denzil, Lord Holles³, and Sir John Maynard⁴.

¹ The Inscription on his tombstone in Bunhill Fields [quoted in "Transcript," p. 5, and Calamy, *Contin. of the Account* (1727, I. 231)] reads:

"Here lyeth the Body of Mr Roger Morrice, M.A., and Chaplain to the late Honourable Denzil, Lord Hollis, who departed this life the 17th day of January, 1701, Aetat. 73."

See also *Bunhill Memorials* [ed. J. A. Jones, 1849, p. 177] and a recent investigation into the graveyard at Bunhill Fields, in *Trans. Cong. Hist. Soc.* (1910).

² Morrice MS. W is a life of Thomas Bentham, Bishop of Coventry and Lichfield (1560—79) by Morrice. On p. 26 is the endorsement, "Per Rogerum Morrice, St^{ae} Aulae Kath. Cant. Artium Mag^{rum} Maii 11, 1664."

The entry books of the Hall were carelessly kept at this time, and the record of entries is very meagre. The name Morrice occurs, but under the year 1654, too late for Roger. [I am indebted to the Bishop of Bristol and to the Tutor of St Catharine's (Rev. W. T. Southward), for information on this point.]

³ 1599—1680. See *D.N.B.*

⁴ 1602—90. See *D.N.B.* Calamy [*Account of the Ejected Ministers* (1713, II. 166—7)] thus refers to Morrice:

"Duffield. Mr Roger Morrice. Who was sometime Chaplain to my Lord Hollis and afterwards to Sir John Maynard. He dy'd at Hoxton Middlesex, Jan. 17, 1701. He hath left behind him a valuable Collection

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On Sept. 11th, 1658, he became vicar of Duffield in Derbyshire, "and there remained till Aug. 24th, 1662¹." His name occurs under Duffield in two manuscript lists of ejected ministers in his own collection², and also in Calamy's *Account*³.

It seems almost certain that, after his ejection (?chaplaincies), Morrice ceased ministerial work and became a merchant⁴ in London, retiring later in life to "Leek Firth, in the parish of Leek, Staffordshire⁵." During this part of his life, he seems to

of Manuscripts. Which cost him a great deal of Time, and Pains, and Money."

In the *Contin. of the Account*, Calamy adds Morrice's degree, the inscription on his grave, and a quotation from Strype. Walker [Bod. MSS. c. 7, f. 21 b] can "find no more than that his epitaph tells us, he was Master of Arts, and chaplain to the late Denzil, Lord Hollis, but at what time whether before or after the Restoration is not mentioned, but that he died 17 Jan. 1701, aetat. 73." It seems very probable that the chaplaincies were subsequent to the ejection in 1662.

¹ Duffield Parish Registers. See the Rev. J. C. Cox's *Churches of Derbyshire*, under Duffield.

² V. i. 21 and V. ii. 15, headed respectively :

"A list of names of all the Nonconformists in England ejected by Act of Parliament on the 24th of August 1662," and, "Ministers, publick preachers, and candidates made incapable of preaching since 24th Aug. 1662." Perhaps these lists are the two to which Calamy refers in the preface to the *Account*. He has obtained four lists of ejected ministers, he says,—"two I received from the laborious Mr Roger Morrice" (ed. 1713, ii. p. v).

³ Cf. p. 1, notes 1, 4.

⁴ Possibly he is thinking of his own case in the reference to men who leave the ministry in the codicil to his will (in italics in the quotation in note 2, p. 3 below).

⁵ So his will at Somerset House describes his residence. In the will he makes these bequests among others :

- (i) £100 to be expended in the purchase of land, the annual income of which is to be paid, half to the master of Marbrook School for the instruction of eight poor children, half for the purchase of Bibles for the poor of that parish. If there should be no schoolmaster at Marbrook, the first moiety is to be used for the purchase of Bibles for the poor of Leek and Leek Firth.

The present church at Marbrook (Meerbrook) has a board with the following inscription, copied from older tablets which are still remembered by older inhabitants :

"Mr Roger Morris, of London, *Merchant*, gave the sum of £100 to

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have given much attention to the training of students for the ministry. Nor did his care for their interests cease with his life, for his will directs that many of his books should be given to them¹, and that the residue of his estate should be used for the maintenance of young and promising scholars².

be laid out in land, the one moiety thereof to the schoolmaster, the other moiety to buy Bibles for the poor of Leekfrith or Leek parish.”

Confirmation of this may be seen in the Parliamentary *Further Report of the Commission for Inquiring concerning Charities, Stafford* [Vol. XXXI. (1815–39), p. 394]. Bibles, with the letters R. M. stamped on the covers, are still given away every year at Meerbrook on the Tuesday before Christmas.

- (ii) £20 to Josiah Hargrave, minister of Westwood, (or his successor), provided he shall have continued to preach at Westwood or in the surrounding moorlands for two years after the testator's decease.

Westwood is in the neighbourhood of Leek, where Josiah Hargreaves became the first Congregational minister before 1695.

¹ Cf. with his will, the present writer's article in *Trans. Cong. Hist. Soc.* (1912).

² Part of the codicil reads :

“I, having for more than twenty years dilligently enquired after and chosen out young students of pregnant naturall parts and strength of reason, of pious dispositions, well principled in matters of religion, and throughly instructed in Gramar [*sic*] learning, phylogoly, and the languages, especially in Greek and Hebrew, and also that have made a laudable entrance into the study of phylosophy and the knowledge of the arts and sciences most necessary for a divine, and also given hopefull indicacon that [they] will apply themselves to sever[e] study in order to the dispensation of the Gospel of Jesus Christ, severall scores of these (to speak modestly) by the generous and liberall assistance of my private friends I have maintained wholly or for the greatest part four or five years in the pursuit of the learning before menconed. And God hath been graciously pleased to bless my endeavours very signally, for of this number some of them are eminent ministers in the church of God, and close students, and others of them very affectionate, lively, prudent preachers.

Not any three of them have left of [f] his profession and calling and betaken themselves to any other (which yet I conceive in severall cases may be done without sin), nor deserted their principles or denominacon (which may lawfully and ought to be done if, after they have throughly and impartially studyed the controversies, and by fervent prayers sought Gods direction, they become fully perswaded in their judgment and conscience that that is most pleasing to God). Nor (which is inexpressibly

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These facts constitute our entire knowledge of Morrice's life. Possibly further details are to be found in three volumes left by him¹, catalogued as

“R.M.'s Entry Books or Historical Collections relating to his own time, things which he had to do with &c., much written by himself in shorthand for the sake of privacy,”

but so far an examination of these has revealed nothing of a personal nature.

Morrice's importance, however, lies not in his person, but in the “valuable collection of Manuscripts, which cost him...Time, and Pains, and Money².”

Probably his position as chaplain to Lord Holles gave him

of far more regard and consideracon) appostatised [*sic*] from the profession and practice of Evangelicall Christianity, nor blemished by any open immorality that I have heard of upon a just (not to say a strict) enquiry.

Item, for the residue of my estate, if any remain, my will and appointment is that my executors do carefully find out four or more young students qualified as abovesaid, who have for four or five, or at le[a]st for three years past, been instructed in the said arts and sciences and other learning so necessary for a workman that needeth not be ashamed under some learned and pious tutor or tutors, and made considerable progress therein, and after the said three, four, or five years are expired, and before they are ordained or have taken any charge of any congregacon, and that my executors do give and pay to each of them twenty pounds a year a piece for two years to suport [*sic*] and maintain them under some learned and pious tutor or instructor [*sic*] in pursuance of such studies as are proper and necessary (by the blessing of God) to make them learned and able ministers of his Gospel.

If [I] have not nominated and appointed the first four young students in this my last will, or by other writing under my hand, then I desire my executors without delay after my decease to find out four such young students, and pay unto them the said sumes of twenty pounds a piece as aforesaid.”

¹ Morrice MSS. Vols. P, Q, R. A fourth volume, S, is an index to P, Q, R. These volumes relate to the years 1677–91, and are probably referred to in the clause of Morrice's will which directs that all his manuscripts “in character”—which he has not been able to transcribe, and which are generally unintelligible—should be burned, unless he shall have previously so destroyed them.

² Calamy (cf. p. 1, note 4).

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exceptional opportunities¹ for the acquisition and transcription of documents, but, be that as it may, he became well known in the historical world for his knowledge of ecclesiastical history².

John Strype himself—of whom Neal said³ that he had “searched into the records of the English reformation more than any man of his age”—owed not a little to Morrice, and often acknowledged his indebtedness⁴.

In the preface to his *Ecclesiastical Memorials* (1721), he mentioned “Mr Roger Morrice, a minister, deceased,” among those who had given him assistance by the communication of “choice papers.” Four years later⁵, in the *Annals*, he wrote :

“I have been assured so from a very careful Enquirer (Mr Roger Morrice) after such matters, who told me that he had read it in a very Authentick Paper, carrying so much evidence with it that he did not in the least misdoubt it.”

The most valuable reference of all, however, is contained in his edition⁶ of Stow’s *Survey of the Cities of London and Westminster*, where he thus described Morrice :

“This gentleman was a very diligent collector of ecclesiastical MSS. relating to the later history of the English Church, whereof he left vast heaps behind him, and who favoured me with his correspondence.”

¹ Compare the case of William Taylor, mentioned by Calamy on the same page as that author refers to the lists he received from Morrice [*Account*, II. p. v].

“One (list) was Collected with great Industry and Application by the Rev. William Taylor, late of Newbery, who *while Chaplain to the late Lord Wharton*, had a Correspondence in most parts of England, in pursuit of this design...”

² The names in the concluding paragraph of Morrice’s will give some indication of his position. He desires to be buried in Bunhill Fields, and that the following ministers be requested to act as pall-bearers: Vincent Alsop, Mr Griffith, Mr Hammond, Mr How, John Spateman, and Daniel Williams. If any of these should be deceased, their places should be filled from a second six, viz. E. Calamy, Mr Oldfield, Timothy Rogers, John Shower, Matthew Sylvester, and Mr Stancliff.

³ Preface to the 1st ed. of the *History of the Puritans* [ed. 1822, p. xv].

⁴ Cf. the codicil to Morrice’s will, which makes a contingent bequest “to Mr John Strype and Mrs [] Strype, his wife, and their two children.”

⁵ Fol. ed. of 1725, I. 251.

⁶ II. 57.

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From such a source¹ this testimony is very striking, but the “vast heaps” of manuscripts still remain to show that it was very well deserved.

In addition to the volumes dealt with in this Calendar are the following, to mention some of the most important²:

Remarks on History, 1546—1640, with a continuation to 1678.

Chronology of Eminent Persons, 1534–95.

R.M.’s First Sketch of His Political Ecclesiastical History of England.

List of Monasteries, 1534.

List of the English exiles at Frankfort and other cities abroad, with notes of their worship and discipline.

Proceedings under the Act of Uniformity, 1559.

Proceedings against Cartwright, &c., 1590.

Letters of Sir Francis Walsingham.

Lists of Ejected Ministers, 1662.

List of Ministers settled in New England, 1630–70.

*Bishop Hooper’s Visitation*³ of Gloucester in 1551.

*Surveys of the Clergy of Cornwall and Staffordshire*⁴.

Catalogue of Richard Baxter’s books.

*Three catalogues of Morrice’s own library*⁵ (the third, dated July 2nd, 1698, compiled by an amanuensis, and corrected by Morrice).

¹ Cf. Preface to *Annals*, Jan. 1724/5 [ed. 1824, p. xii]. Speaking of documents used by him, he says: “They are authentic, having been transcribed from the originals (extant in the library of that church, i.e. Zurich) divers years ago by Daillé, a French refugee, and communicated to me by Mr Roger Morrice, who had employed the said learned man to write them out....”

[Daillé’s colophon has the date Mar. 1st, 1689/90.]

² In 1858 Mr W. H. Black, the Librarian of Dr Williams’s Library, prepared a catalogue of the Morrice MSS. in the Library, and this facilitates reference somewhat. See also *Hist. MSS. Comm. Rep.* III. 365–8.

³ Printed in the *Eng. Hist. Rev.* Jan. 1904, with introduction and notes by Dr J. Gairdner.

⁴ Printed in the *Eng. Hist. Rev.* Apl 1911, with introduction and notes by the present writer.

⁵ A glance through these catalogues shows what a thorough student Morrice was, for a large portion of the controversial literature of Elizabeth’s reign found a place on his shelves. It would be interesting to learn the fate of these volumes. Perhaps they found their way into the Dr Williams’s Library in company with the manuscripts, for the Library is especially rich in Puritan literature. See also below, pp. 19–20.

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Evidently Morrice's intention was to write a history of the Reformation in England, but apparently he never got beyond the foundations, foundations on which Strype, Neal, and others were to build imposing structures.

The manuscripts here calendared are contained in three volumes (A, B, and C of the collection). Failure to realise the nature of the contents of these volumes has led many students astray, and resulted, not only in striking conjectures as to the existence of originals, but also in a terminology of reference to the manuscripts as involved as it is misleading.

The three volumes may be described¹ as follows:

1. *The original "Seconde Parte of a Register"* (B in the Morrice collection).

This is a very thick parchment bound volume, containing about 570 leaves, 1140 pages. It really consists of two volumes bound together, the first being numbered in pages (632), the second in leaves only (245). Inserted between the two volumes is a contents list referring to both parts, and also the fragment of another contents list (apparently of the second part only)³.

At the end of the volume is a shorthand note which has not yet been deciphered, but bearing the date "Sept. 1691." Prefixed to the whole volume is a fairly accurate and complete list of contents, with references to Neal's *History*—and therefore made subsequent to 1732.

The articles (91) in the first part are in the same 16th century handwriting, and are very easy to read. Some attempt at arrangement seems to have been made, articles written by the same person, or concerning the same individual, county, or diocese, being placed together. In the second part the items (80) are in many different 16th century hands—some of them

¹ See Lorimer, *John Knox and the Church of England* [1875, 245–50] for the only attempt that has been made—a very good one—to describe the volumes.

² The use of this name should be reserved for this volume only. Some writers have employed it to describe the "Transcript" volume (No. 3 below), and this has led to much confusion.

³ These lists are valuable in that they refer to missing articles, and help to identify some articles which appear without name, title, or heading.

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difficult—and it is probable that a few of them are originals. They are more miscellaneous than those in the first part, and there seems to have been no effort to place them in order—chronological or otherwise—the only trace of arrangement being the fact that many *personal* items are contiguous.

Morrice left two descriptions of this volume. In the first¹ he describes it as:

“A very large thick folio of choice collections, ecclesiastical and political, in Queen Elizabeth’s reign, and also of many originals, manuscripts, and letters during the said reign, by a most faithful, understanding, and observing gentleman who died about the end of it.”

The second account² of the manuscripts in the volume reads:

“They treat of transactions in the Queen’s reign, and were writ therein. They’re very fair and free from any interlineations. They’re in my possession. They contain the copies of divers bills which were presented, debated or passed in divers Parliaments, and of others drawn up to be presented; and of divers original letters, and of the proceedings against divers persons, written by themselves or persons that were earwitnesses thereof, while they were fresh in their memory, or taken out of the Registers of the said Courts; and of many other considerable matters not in print. They seem to be as worthy of credit as anything we have relating to that reign. I have in many instances compared them with the best and truest accounts we have of ecclesiastical matters in that Queen’s time, and find them exactly agreeing with, and sometimes perfecting those.”

The “*Seconde Parte of a Register*,” then, is a collection of manuscripts, some of them being originals, but the majority copies made towards the end of Elizabeth’s reign³.

2. *The “Loose Papers” volume* (A in the Morrice collection).

A volume of folio size, having about 650 pages⁴, bound together under the title, “*The Puritan Controversy*.”

¹ “*Transcript*,” p. 9, quoted from “*The Brief Specimen of the Designed History*” (MS.) a single sheet (now missing).

² “*Transcript*,” p. 4, from Morrice’s “largest parchment covered fol. p. 126, 1561,” which does not appear to be in the Library at present. Lorimer prints this quotation (p. 248), but with several mistakes.

³ Cf. the opinions of authorities consulted by Lorimer (p. 250). For the purpose for which the collection was made, see below, pp. 10–18.

⁴ Pagination very awkward, differing at top and bottom, and with many erasures.

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This volume is also in two parts, known as the “Old Loose Papers” and the “New Loose Papers” respectively.

The “Old Loose Papers” (53 items, 207 leaves) are in different Elizabethan hands of varying legibility, and no doubt some of them are originals. They are of the same nature as the manuscripts in No. 1, but there is no pretence of arrangement.

The “New Loose Papers” (39 items, 236 pages) consist, in the main, of late 17th century copies of the “Old Loose Papers,” somewhat carelessly made, but there are one or two new items¹, and several pages of extracts from the “Old Loose Papers.” Again several lists of contents² are inserted, and in these several articles are given which do not appear in the volume.

3. *The “Transcript” volume* (C in the Morrice collection).

A very thick volume, larger than folio, containing 970 pages (the last 72 of which are blank), and 238 items. This is the volume used³ by Neal and Brook and practically all other writers who have referred to these manuscripts, and often quoted as the “MS Register” or “The *Seconde Parte of a Register*.” At the beginning it has this title and description :

“A Copy of...The Second Parte of a Register.

Transcribed from 1. An Old Book Bound in Parchment...in 2 vol. which is the original Second Part of a Register.

2. MSS. Loose Papers⁵, viz.

Old Ones, viz. with pages marked at bottom.
New Ones, or several of the old Transcribed
Fair, but not Bound, containing 227
pages.

3. Private MSS.⁶, from pp. 873–95.

N.B. Besides which there are some law cases from Dyer’s Reports⁷, &c. 867–71.”

¹ Especially valuable are those on pp. 118–22, which are transcripts from missing pages (143–51) of the “Old Loose Papers.”

² Two of them give : (i) Papers in “Old Loose Papers,” not transcribed in “New Loose Papers.” (ii) Papers in “Old Loose Papers” not transcribed in “New Loose Papers,” but printed in “A parte of a register” [below, pp. 12, 30–3].

³ Below, pp. 20–4.

⁴ In the present work, it is always called the “Transcript.”

⁵ Now bound together, No. 2 above.

⁶ A list of these copies of letters is given on a loose sheet in the “Transcript.” See below, Nos. 11–22, 24, 26, 27.

⁷ Below. Nos. 250–7.

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This volume, therefore, consists of transcripts of most of the manuscripts in Nos. 1 and 2 and of certain private letters. The transcripts were made late in the 17th century, probably by Roger Morrice's amanuensis. They are easy to read, but they are not very accurate, and all careful workers will turn to Nos. 1 and 2. Prefixed to the actual transcripts, in addition to the quotations given above, are the following :

1. A copy of the inscription on Morrice's tombstone.
2. A list of the references made to the volume by Neal (78 in number).
3. A number of references to words and phrases within the volume, which some student (probably Neal) had been unable to read.

Most of the mystery which has surrounded the volumes disappears when their respective contents are understood. It is because writers have known the "Transcript" only, or have tried to weave theories round faulty statements made by Neal, that difficulty has arisen.

It now remains to examine the history of the volumes whose contents have just been described. In the first place we must attempt to answer the question, "Who gathered together the documents in the 'Seconde Parte of a Register,' and for what purpose?"

The reply is evident to students of early Puritanism, and the very name is suggestive—"second" implies a "first." The strict censorship of the press established after the publication of the *Admonition to the Parliament* in 1572, and more rigorously executed after the flood of Puritan literature in the years 1583-6, made it increasingly difficult for the Puritans to place their cause before the country.

Foiled, however, in Convocation, in the "prophesyings," and in Parliament alike, the supporters of "the discipline and true reformation" had only the press and personal influence to fall back upon for the dissemination of their views, and that secret printing was not altogether impossible was constantly being proved from the time of John Strowd¹ to that of Martin Marprelate and his lusty sons.

¹ Below. Nos. 66-7.