Working Notes and Chronology 1 1483 - 1654

.

Michael Woolley 1999

This Internet Edition last revised 18 September 2006

  .

*Number (column two) refers to documents in the associated hard copy (blue) files which are held by the Local Meeting Librarian*

|  |
| --- |
|  |
| |  |  |  |  | | --- | --- | --- | --- | | **Date** | **Number** | **Source** | **Content** | | 1483 |  | Oxford Companion to British History 1997 | Martin Luther 1483-1546. Disputed with Henry VIII in the 1620s | | 1509 |  | Reformation and Revolution p439 | Henry VIII 1509-1547 King 1509-47 (Oxford Companion) | | 1532 |  | Oxford Companion to British History 1997 | 1532-1536 The break with the papacy. | | 1533 |  | Oxford Companion to British History 1997 | Henry VIII excommunicated | | 1534 |  | Oxford Companion to British History 1997 Uniformity Acts | Doctrine and liturgy were a royal preserve. There were four prayer books in use at this time Sarum, York, Bangor and Lincoln. | | 1536 |  | Cathedral Journal 1998 | Bishop Richard Sampson 1536 - 1543, a traditionalist on 'Henry VIII's even handed episcopal bench' Briefly imprisoned by Thomas Cromwell | | 1543 |  | Cathedral Journal 1998 | Bishop George Day, a traditionalist 1543-1551 and 1553 - 1556 | | 1547 |  | Reformation and Revolution p74 p439 | Edward V1 1547-1553 Land of Marian bishops went to Protestants | | 1547 |  | Oxford Companion to British History 1997 | Edward's commissioners ruthlessly stripped churches | | 1549 |  | Oxford Companion to British History 1997 Uniformity Acts | Imposed a uniform prayer book on the CofE [Cranmer], broadly an abridged version of the Sarum rite, Catholic in tone. V significant in that it was parliament which authorised changes in doctrine and liturgy. | | 1549 |  | Cathedral Journal 1998 | Bishop Day voted against Cranmer's prayer-book, though later showed himself prepared to use it when it became the sole liturgy | | 1551 |  | Cathedral Journal 1998 | Bishop Day refused to 'pluck down' altars and replace them with tables, committed to the custody of the Bishop of Ely, deprived of his see | | 1552 |  | Uniformity Acts Oxford Companion to British History 1997 | 1552 Uniformity Act changed mass to communion, altars to tables and vestments to surplices. | | 1552 |  | Cathedral Journal 1998 | Bishop John Scory, an advanced reformer and protégé of Cranmer 1552-1553 | | 1552 |  | Oxford Companion to British History 1997 | The second Book of Common Prayer, probably little used as there was a return to the old Latin rite | | 1553 |  | Cathedral Journal 1998 Poullain, close to Cranmer | Funeral Edward VI - a Protestant funeral but with a sermon by the (Marion) Bishop of Chichester George Day | | 1553 |  | Reformation and Revolution p74 p439 | Mary 1553-1558 Marian bishops regained their land | | 1555 |  | Memorial plaque on Providence Chapel Sussex Martyrs by Edward Stoneham 23 | Thomas Iveson and Richard Hook of Chichester martyred for their faith. Iveson was a carpenter from Godstone, arrested in Brighton with two others reading the bible in English. Burnt in the cathedral precincts 24 July. Hook was from Alfriston and was condemned 15th October, his date of execution is unknown | | 1556 |  | Cathedral Journal 1998 | Cranmer burnt at the stake at Oxford | | 1558 |  | Reformation and Revolution p74ff p439 | Elizabeth 1 1558-1603 Land of Marian bishops largely passed into Protestant hands again. These new landowners not necessarily religious radicals, many actually opposed to the strong swing to Protestantism under Elizabeth, the episcopate she inherited from Mary was so conservative that it provoked this swing. p76 The return of Protestant exiles from the continent, filled with new enthusiasm, also contributed. Elizabeth wanted her church to be all things to almost all men viz her retention of clerical vestments and her retention of some of the theological ambiguities of the 1552 prayer book p 78 | | 1559 |  | Oxford Companion to British History 1997 | C of E established by statute. | | 1559 |  | Oxford Companion to British History 1997 Uniformity Acts | 1559 Uniformity Act decidedly comprehensive adding Catholic elements and returning to the vestments of 1548. Third Book of Common Prayer based on that of 1552 | | 1559 |  | Cathedral notice | Bishop William Barlow, consecrated in the Latin rite under Henry VIII, deprived of Bath and Wells by Mary, consecrated Archbishop Parker in 1559 | | 1559 |  | Reformation and Revolution p75 | The Supremacy Act followed by the Act of Uniformity. Supremacy gave to parliament the ultimate power to determine heresy | | 1563 |  | Reformation and Revolution p165 | 39 Articles | | 1564 |  | Oxford Companion to British History 1997 | Shakespeare 1564-1616 | | 1570 |  | Oxford Companion to British History 1997 | Elizabeth I finally excommunicated | | 1570 |  | Reformation and Revolution p156 | Thomas Cartwright's Cambridge lectures arguing for an equality of ministry could mark the start of the Presbyterian ideal of church government without an episcopacy. Presbyterians were Calvinist predestinationists (Oxford) | | 1576 |  | Reformation and Revolution p160 | In Elizabeth's view 'three or four preachers might suffice for a county ... and the reading of homilies [prefabricated published sermons to be read from the pulpit] to the people was enough | | 1602 |  | Cathedral memorial | William Cawley born | | 1603 |  | Reformation and Revolution p439 | James I 1603-1625 | | 1604 |  | Reformation and Revolution p212 | Hampton Court conference: Puritans met with and called on the King for a programme of moderate reform, but maintaining the episcopacy. Not well received? Or sabotaged later by the bishops? The King James Bible resulted from this conference | | 1605 |  | Reformation and Revolution p218 | Gunpowder plot...the product of frustration and disappointment at the failure of the accession of the son of the Catholic Mary Stuart to bring any alleviation of their [Catholic] position. | | 1606 |  | Reformation and Revolution p218 | Oath of allegiance required from all but noble Catholics | | 1610 |  | Reformation and Revolution p216 | Archbishop Bancroft speaks in the House of Lords about his administrative reforms. Highlighted financial problems of the church leading to low stipends, shared parishes, non-resident clergy. | | 1614 |  | Margaret Fell and the Rise of Quakerism | Margaret Askew (Fell Fox) 1614 - 1702 | | 1616 |  | Oxford Companion to British History 1997 | Shakespeare 1564-1616 | | 1619 |  | Cathedral plaque Ref and Rev p278 | Bishop George Carleton, a Calvinist | | 1620 |  | Reformation and Revolution p372 | Pilgrim Fathers arrived in Plymouth Massachusetts, 102 emigrants at least 32 radical separatist congregational Puritans. NOT the first but revered as such as they were responsible family people not feckless young male adventurers. Little further emigration for ten years | | 1621 |  | Cathedral memorial | John Cawley died, thrice Mayor of Chichester | | 1624 |  | The Story of Quakerism 15 | Geo Fox born Fenny Drayton Leicestershire | | 1624 |  | Reformation and Revolution p370 | Virginia Company dissolved, following scandal. Crown colony established pop 2500, all N America 3200 | | 1625 |  | Reformation and Revolution p 439 | Charles I 1625-1649 | | 1626 |  | Cathedral memorial | St Bartholemew's almshouses built by W Cawley | | 1628 |  | Cathedral plaque Ref and Rev p 278 | Bishop Richard Montegue, a ritualist 1628 - 1638 | | 1630 |  | Reformation and Revolution p372 | 15000 settlers went to New England from 1628-1640 | | 1630 |  | Reformation and Revolution p162ff | Subscription lectures made up for clerical insufficiency in preaching, and sometimes were in bitter competition. Lay patronage further advanced the Puritan cause where the advowperson was a sympathiser (Cawley?). Ministers appointed in this way modified the service by (eg) omitting objectionable passages from the prayer book | | 1633 |  | Oxford Companion to British History 1997 | Samuel Pepys 1633-1703 Diary 1660-1670(?) | | 1633 |  | Reformation and Revolution p371 | Maryland set up as a colony by the Catholic Lord Baltimore pop 1000 | | 1633 |  | Reformation and Revolution p280ff | Archbishop Laud to Canterbury - Arminian ascendancy, disguised papists whose goal was to create Protestant disunity. The logic of Laudianism was the logic of polarization and the squeezing of the moderate ecclesiastical centre by the extreme wings. Interestingly he took a hard line against Catholics, perhaps to disguise his own secret tendencies. | | 1633 |  | Margaret Fell and the Rise of Quakerism | circa 1633 Margaret Fell Junior 1633 - | | 1635 |  | Margaret Fell and the Rise of Quakerism | circa 1635 Bridget Fell -1663 | | 1637 |  | Margaret Fell and the Rise of Quakerism | circa 1637 Isabel Fell - | | 1638 |  | Margaret Fell and the Rise of Quakerism | circa 1638 George Fell 1638-1670 | | 1638 |  | Cathedral plaque | Bishop Brian Duppa | | 1640 |  | Reformation and Revolution p303 | Parliament met November (after 11 years) to make the world safe for Protestantism parliament and local liberties, effectively dismantling the apparatus, punishing the personnel and discountenancing the measures of royal absolutism. Archbishop Laud languished in the Tower | | 1640 |  | Reformation and Revolution p372 | A reverse flow of immigrants began on hopes of better times in England | | 1642 |  | The Story of Quakerism 17 | Geo Fox left home to 'search for faith' Travelled three or four years | | 1642 |  | Reformation and Revolution p310 | 22nd August First Civil War 1642-1644 | | 1642 |  | Cathedral plaque | Bishop Henry King 1642-1670 | | 1642 |  | Cathedral memorial | Chichester captured for parliament by forces led by W Cawley, MP for Chichester and Midhurst | | 1642 |  | Margaret Fell and the Rise of Quakerism | Sarah Fell 1642 - | | 1644 |  | William Penn (booklet) p7 | William Penn 1644 - 1718 | | 1645 |  | Then and Now : Baptists in Chichester2 | James Sicklemore, 1604-1656, Rector of Singleton, converted to the Baptists | | 1645 |  | Reformation and Revolution p323ff | Peace groupers came to form the nucleus of what became known as the Presbyterian party, Presbyterians looked with the utmost disfavour on the Independent emphasis on a loosely organized decentralized church. A small minority of Independents favoured, as their Elizabethan predecessors had done, the complete autonomy of individual congregations. | | 1645 |  | Reformation and Revolution p303 | Laud executed. | | 1646 |  | The Story of Quakerism 25 | Oliver Cromwell wrote: 'to be a Seeker is to be the next best sect to a Finder, and such shall every faithful humble Seeker be at the end' | | 1647 |  | Margaret Fell and the Rise of Quakerism | Mary Fell 1647 - | | 1648 |  | Then and Now : Baptists in Chichester1 | First recorded Baptist meetings in Chichester were in a house in South Street | | 1648 |  | Story of Quakerism126 | Robert Barclay 1648-90 | | 1648 |  | The Story of Quakerism 19 | Geo Fox formulates his ideas: 'the light within' | | 1648 |  | Cathedral memorial | W Cawley a member of the High Court which tried King Charles and signed the warrant for his execution | | 1649 |  | The Story of Quakerism 22 | Fox a recognized leader of the Nottinghamshire 'Children of Light' | | 1649 |  | William Penn (booklet) p7 | Charles 1 beheaded | | 1650 |  | The Story of Quakerism 23 | Questioned on blasphemy charges Fox enjoined the magistrates to 'tremble at the word of the Lord' and was thus dubbed a 'Quaker'  Whilst imprisoned he was offered a captaincy which he rejected. | | 1650 |  | Margaret Fell and the Rise of Quakerism | Susanah Fell 1650 - | | 1651 |  | Reformation and Revolution p392 | A parliamentary committee suggests that the cathedrals be demolished and the stone sold to raise money for the poor. | | 1651 | 21 | Notes, author unknown 1998 | John Smith wrote early register of births marriages and deaths [also recorded on a Millington file card] | | 1652 |  | Chichester A Documentary Record | The houses newly built on the north side of St Pancras were sold. All previous building here and in Eastgate Square was destroyed in the Civil War | | 1652 |  | The Story of Quakerism 23 | 'Friends in the Truth' the term in use - formal titles were rejected as the movement was regarded as universal rather than a sect | | 1652 |  | The Story of Quakerism 31 | Geo Fox, the travelling preacher meets Margaret Fell, mistress of Swarthmore | | 1653 |  | The Story of Quakerism 42 | Geo Fox imprisoned at Carlisle | | 1653 |  | Margaret Fell and the Rise of Quakerism | Rachel Fell 1653 - | | 1653 |  | Reformation and Revolution p406 | Under Cromwell as Protector there was broad religious toleration, even Catholics and Episcopalians were de facto tolerated provided they steered clear of sedition. | | 1653 | 174 | Lawmaking and Legislators in Pennsylvania | William Clayton was married 7th November to Prudence Langkford in St Pancras (sic - actually demolished at the time - Rumboldswhyke was a joint benefice and Clayton was from Whyke) MW) | | 1654 |  | The Story of Quakerism 44 | Cromwell gave a hearing to the Quakers John Camm and Francis Howgill. Offered them money or anything they needed. OC spoke of Margaret Fell with respect | | 1654 |  | The Story of Quakerism 45 | 1654 or 1655 Missionary campaign set out from Swarthmoor 'seventy ministers' known as the Valiant Sixty' to be precise 66 - 54 men and 12 women | |

|  |
| --- |
| . |