

Sussex Arch Coll, Vol XII, pp 203-200

THE OXENBRIDGES

OF BREDE PLACE, SUSSEX, AND BOSTON, MASSACHUSETTS.

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WHEN I printed the Notices of the Family of Oxenbridge,¹ I had not been able to trace the connection between the Sussex and the Warwickshire branches, or to give any evidence that the celebrated ejected fellow of Eton, John Oxenbridge, was allied to our county family. A further reference to the wills, however, and the kind searches of the Hon. Judge (C. H.) Warren of Boston, U. S., show that the fellow of Eton and the minister of the first church in Boston, used the arms of the Sussex family and was clearly descended from the Surrey branch. The will with which he has supplied me is so curious, that its publication with a memoir of the maker, has been strongly suggested as a fit supplement to my former Article.

Adam Oxenbridge of Rye, who was one of the barons who bore the canopy at the coronation of Richard III., and was four times mayor of Rye,² was third son of Robert of Brede, and brother of Thomas, the serjeant-at-law; of Sir Goddard; and of John Oxenbridge, the canon of Windsor, the founder of the Chantry there, one of the principal tenants of the manor of Bray, holding lands at Cookham, New Windsor, and Wingfield, and who died 1522. Adam Oxenbridge owned the White Horse in Southwark, and property at Newington, Surrey, which he devised to his son Robert and his heirs, with remainder to his son John and his heirs.

The grandfather of the fellow of Eton, was JOHN OXENBRIDGE, a celebrated preacher among the Puritans in the midland counties, who took his degree of B.A. at Oxford,³ in 1572, and subsequently his degree of B.D. He was a member of the

¹ *Sussex Arch. Coll.*, Vol. VIII. p. 214.

² In the years 1484, 1487, 1489, and

1497, when he died.

³ Wood's *Fasti*, ed. Bliss, i. p. 189, n.

Surrey branch. John Ocksonbridge of Croydon, who owned the Surrey property left by Adam Oxenbridge, and was probably his grandson, by his will dated 15th Sept., and proved 14th Nov. 1575, appointed his brother John "the preacher," one of the overseers;¹ it being not unusual for brothers by different mothers to bear the same Christian name. At first John Oxenbridge was minister at Southam, Warwickshire.² Here he made himself very active with Paget; and in their attempt to bring in their new form of prayer³ they were a main cause of the disturbances which took place in Warwickshire in June, 1576, for which he was summoned before the High Commission.⁴ On 16th October, 1580, he appears to have been one of the prisoners in Wisbeach Castle, in reference to whom inquiry was made whether their servants were to have free access to them, and whether they should have their meals together.⁵ Imprisonment did not, however, abate his zeal, for three years afterwards he was again brought before the High Commission:⁶ and continuing in his course, he subscribed *temp.* Archbishop Whitgift, the book of discipline.⁷ He subsequently removed to Coventry; and in the Corporation Annals under the date of 7th Oct. 1609, it is stated, that "an order was made for a lecture at Bablake every Sunday afternoon during the pleasure of the mayor and his brethren, the preacher to be at their discretion and receive 5s. for every sermon. Mr. Oxenbridge then appointed during pleasure."⁸ He died in 1617, and on the 22nd September was buried in Trinity Church, Coventry; in the Register of his burial he is called "a grave and reverend preacher." His will, dated 18th

¹ He mentions his wife Clemence (who survived him), his son John (who was probably the London printer and stationer, 1595-1597), and his daughters Agnes, Dyonese, and Clemens; his brother, Robert Oxenbridge, and his cousin Sweeting of Canterbury. The family continued at Croydon, for in June, 1652, Robert Oxenbridge, second son of William of Husborne, and who married Diana, daughter of Sir John Tonstall of Edgecumbe (see *Pedigree*, Vol. VIII. p. 232), was curator of the younger children of Henry Tonstall of Croydon, and Catharine his wife, and administered to their grandmother, Lady Penelope Tonstall. Possibly Mrs. Catherine Tonstall was the

sister of this Robert Oxenbridge, and remarried a Cutts.

² No presentation is mentioned between Barth. Greene, 19 April, 1566, and *Fras. Hollisk*, 22 Feb. 1604, *Dugd. Warw.*, p. 339. Probably he was not beneficed.

³ Strype's *Grindal*, Book ii. c. 7, p. 320.

⁴ Brooks' *Lives of the Puritans*, vol. iii. p. 510.

⁵ MSS. Domestic, 1580, State Paper Office.

⁶ Brooks, iii. p. 510.

⁷ Neale's *Puritans*, vol. i. p. 387.

⁸ *Ex inf.* Rev. W. Drake, M.A., Vicar of Trinity, Coventry.

Sept. of that year, was proved on the 2nd June following. He left one son, Daniel; and one daughter, DORCAS, married at Southam, 2nd August, 1587, to *Edward Gillibrand*, B.D. of Magdalen College, Oxford, and minister of the English church at Middleburgh, Holland,¹ where he died in 1601, leaving her a widow.²

The only son, DANIEL OXENBRIDGE, M.D., was of Christ Church, Oxford. He first practised as a physician at Daventry, in Northamptonshire,³ having married *Katherine*, the daughter of Thomas *Harby* by *Katherine*, daughter of Clement Throgmorton of Hasley, third son of Sir George Throgmorton of Loughton (the family being patrons of Southam), and so descended from Edward III.⁴ At the age of fifty years he removed to London, and became a fellow of the College of Physicians, acquiring no small respect in the profession of which he was an ornament. Here he died 24th August, 1642, and Dr. Baldwin Hamey records an eulogy on him.⁵ His wife survived till 1651.⁶ They had issue three sons and four daughters. Of the eldest son John, I shall speak afterwards. The second son, DANIEL, was alive at his father's death, but died before 2nd Nov., 1643; he was probably the merchant at Leghorn who left a legacy of £1000. to the Parliament, on which an order was made on 7th March, 1643-4, that the amount should be paid by the executor to Mr. Spurstoe to be applied to the support of the garrison of Wembe, in Shropshire, and that a monument should be raised to his memory;⁷ and an ordinance was passed and carried to the Lords on August 7, 1644. The third son, CLEMENT, resided at Wimbledon, Surrey; and in 1652 was a commissioner for relief upon articles of war.⁸ He was still living as a married man with children, when his sister Mary made her will in 1686. Of the four daughters, DORCAS became the wife of Edmund *Hunt*; MARY, who was baptised at Southam, 16th August, 1602, married William *Langhorne*, of London, and of Putney,

¹ MSS. Coll. Arms, *Norfolk*, vi. f. 36.

² Will dated Oct. 1598, proved 24 Oct. 1601.

³ Baker's *Northamptonshire*, vol. i. p. 333.

⁴ MSS. Coll. Arms, K. i. p. 150, and *Norfolk*, vi. fol. 36.

⁵ Sloane MSS. 2149, fol. 17. His will

dated 21 Dec. 1641, was proved 12 Sept. 1642.

⁶ Her will is dated 25th March, 1651, and proved 5th Nov. 1651.

⁷ *Commons Journ.* iii. pp. 420, 583.

⁸ Sir John Stawell's case; King's pamphlets.

merchant; and the other two married three husbands each, and men of celebrity: ELIZABETH's first husband was Caleb *Cockcroft*, of London, merchant, buried at St. Stephen's, Coleman Street, 7th March, 1644-5; her second was "Cromwell's dark Lanthorn," Oliver *St. John*, Sol.-General¹ to Charles I., and Chief Justice of the Common Pleas, from 1648 to 1660, who died 31st Dec., 1673; after which his widow took for her third husband Sir Humphrey *Sydenham* of Chilworthy, near Ilminster, Somerset; she died there 1st March, 1679-80, and was buried at Combe St. Nicholas; KATHERINE married first, George *Henley* of London; secondly, Mr. *Phillips*, by whom she had one daughter, Katherine, "who married her step-father's eldest son, the match being thereby made double." This is the lady,—the famed *Orinda*,—"who among her sex has distinguished herself by her celebrated poems and letters; she was bred in the school at Hackney, and it must be owned was a woman of the times, and loved poetry better than presbytery;"² and her third husband was the parliamentary general, Philip *Skippon*, whom she survived,³ and died 1678.

Thus descended, and thus connected, the mind of JOHN OXENBRIDGE would be naturally formed upon the views and tenets of the Puritans. He was born at Daventry on 30th January, 1608. Cotton Mather says that both "Cambridge and Oxford contributed unto his liberal education." On 8th April, 1626, he was admitted a pensioner of Emmanuel College, Cambridge, and matriculated in July of the same year,⁴ but transferring himself thence to Magdalen Hall, Oxon,⁵ of which Accepted Frewen was president, he took his degree of B.A. on 13 Nov., 1628, and M.A., 18th June, 1631.⁶ He became a tutor there, and framed an oath for the better government of the college,⁷ which according to Wood he persuaded his

¹ Foss's *Judges*, vi. 475. *Notes and Queries*, 2 ser. vol. ii. 381.

² Memoir of old Ambrose Barnes, 1716, in Library of Newcastle Philos. Soc. *ex. inf.* William Kell, Esq. F.S.A. See also Letters of John Wilmot, Earl of Rochester, 1697. She died of small pox, 22 June, 1664, *æt.* 31. The poems by the "incomparable Mrs. K. P.," were published without authority in that year, but an authorised edition, with a portrait by Faithorne, was published in 1669.

³ Admon. of her effects, 18 April, 1678.

⁴ Copy of *Admission Book*, *ex. inf.*, C. H. Cooper, Esq., F.S.A. Wood, in his *Athenæ Oxon.*, says that John Oxenbridge was admitted as a commoner of Lincoln Coll. Oxon. in 1623, *æt.* 18; but the person so admitted must have been a different man from this John who was three years younger.

⁵ Wood's *Fasti*, vol. i. p. 438.

⁶ *Ibid.*, pp. 438, 460.

⁷ A copy is in the Add. MSS. Cole. 5831, fol. 60b.

scholars to subscribe, and was, in consequence, distutored 27th May, 1634. Laud was chancellor: and his sentence distutoring Oxenbridge is printed in Wharton's *Remains of Laud* (Vol. II., p. 70). It recites that both by the testimony of witnesses upon oath, and by his own confession, the tutor had "been found guilty of a strange, singular, and superstitious way of dealing with his scholars, by persuading and causing some of them to subscribe as votaries to several articles framed by himself (as he pretends), for their better government; as if the statutes of the place he lives in, and the authorities of the present governors were not sufficient." The Vice Chancellor, Bryan Duppa, was thereupon informed that Oxenbridge should "no longer be trusted with the tuition of any scholars, or suffered to read to them publicly or privately, or to receive any stipend or salary in that behalf"; whilst the Principal was to dispose of the scholars to "such other tutors who, by their discreet and peaceable carriage shew themselves freest from faction; and not to suffer the same or any other to live under his charge, or him to receive any salary or stipend from them."¹

Oxenbridge left the Hall, and subsequently married his first wife Jane, daughter of Thos. Butler of Newcastle, merchant, by Elizabeth Clavering of Callaley, aunt to Sir John Clavering of Axwell.² He preached for some time in England, and then he and his wife, who "had an infirm body but was strong in faith," took two voyages to the Bermudas,³ where he exercised his ministry. In 1641, during the long parliament, he returned to England and preached "very enthusiastically in his travels to and fro;" among the places named in his will are

¹ The state of the Diocess of Chichester at this time, appears from Archbishop Laud's Reports of his Province to the King. In 1634, he says, "My Lord of Chichester (Montague) certifies all very well in his Diocess; save only in the East part which is far from him, he finds that some Puritan Justices of the Peace, have awed some of the Clergy into like opinions with themselves, which yet of late have not broken out into any public inconformity" (*Remains*, I., p. 534); and in his Report for 1639 (*ib.*, p. 564), he says that the new Bishop (B. Duppa) certifies that all is well, "saving that of late there hath hapned some little disorder in the East

parts of that Diocess about Lewis, which we are taking care to settle as well as we can. And for non-conformity he saith that the Diocese is not so much troubled with puritan ministers, as with puritan justices of the peace, of which latter there are store."

² Note by Jos. Hunter, Esq., F.S.A., to Bliss' ed. of Wood's *Ath. Oxon.* iii. p. 1028. Mrs. Oxenbridge's sister Mary, married Ambrose Barnes. Mrs. Clavering's niece Jane married William Durand or Durant, of Devon and Newcastle, a non-conformist minister of some note.

³ Cotton Mather, *Book*, iii. p. 221, and will.

Great Yarmouth, Beverley, Berwick, and Bristol,¹ and according to the memoir in London and Winchester. In January, 1644, he resided in Great Yarmouth, when he offered to preach every Sunday morning before the ordinary time of service. The corporation, who at that time had the sole direction of spiritual affairs, permitted him to do so provided he made his "exercise" by half-past eight o'clock in the morning. He thus preached for months without fee or reward; but at his departure, the corporation presented him with £15.²

In the "Assembly Books" of the Corporation of Great Yarmouth³ are the following entries:—

164 $\frac{2}{4}$, Jan. 25. "A Petition having been drawn and carried about the town for signatures to be presented to Parliament for admitting congregational assemblies in a churchway not yet established by Parliament—Ordered—that such Petition be called in and not suffered to go abroad without the approbation of this House.

"A request being made by some private persons for Mr. Oxenbridge, a minister in town, to preach every Sunday morning before the ordinary time of Service. Agreed; That he shall have such liberty, ending his exercise by 8 $\frac{1}{2}$ A.M., so long as the House shall think fit; and no public exercise of religion in private houses, contrary to law, nor erecting particular churches in Town, to be permitted, but the bailiff and justices to suppress the same." On 3rd September, on the close of his ministry, it is further recorded:—

"Mr. Oxenbridge having voluntarily preached in the church every Sabbath before the ordinary service began, and not received any reward, and being called from hence to another place, £15. ordered to be paid him as a gratuity."

The call was to Beverley⁴ as the perpetual curacy of the Minster in the patronage of the Corporation. He is in the list compiled by Mr. Oliver,⁵ under the date of 1646: two years

¹ A search made at Berwick by R. Home, Esq., town clerk, and another at Bristol, by Mr. George Pryce, of the City Library, have failed to find any date or notice of John Oxenbridge's preaching at those towns.

² *Ex. inf.* C. J. Palmer, Esq., F.S.A. Major-Gen. Skippon had some property at Folsam, in Norfolk, and represented Lynn

in one of Cromwell's parliaments.

³ A full account of the disputes about church patronage between the Corporation and the Dean and Chapter of Norwich, is given in Mr. C. J. Palmer's *History of Great Yarmouth*, 1856, being a continuation of Manship.

⁴ Cotton Mather, Book iii. p. 221.

⁵ Oliver's *Beverley*, p. 368.

afterwards he was nominated by the committee of plundered ministers as joint preacher with Mr. Wilson at St. Mary's : and here again he showed his disinterestedness in money matters : the following notice appearing in the corporation books.¹

"1648. Forge Maior. Sermon preached at St. Mary's upon Thursday afternoon the 20th of March, 1648-9, by Mr. Oxenbridge, nominated by the Committee of plundered ministers. £40 ordered to Mr. Oxenbridge and Mr. Wilson, out of Nafferton and Shipsey, by the committee of plundered ministers, to be payd for the use of the corporation ; Mr. Wilson having had satisfaction by the parishioners for his part, and Mr. Oxenbridge requiring nothing."

Wood says that his wife preached in the house "among her gossips and others ;" and her husband, says the memoir, "a grave divine, and of great ministerial skill," "loved commonly to have her opinion upon a text before he preached it," "she being a scholar beyond what is usual in her sex, and of a masculine judgment in the profound points of theology." From Beverley he went to Berwick-upon-Tweed, where a week-day lectureship in the gift of the Mercers' Company, London, had been founded by Mr. Fishborne in 1625, and a new church, commenced in 1648, was finished in 1652 by the exertions of Col. George Fenwick, the Governor.² In the will of his mother in 1651, he is described as of Berwick ; and in April, 1652, he was with another congregational minister in Scotland. On 25th of October, 1652, after the death of John Symonds, fellow of Eton, John Oxenbridge was made fellow.³

During the troublesome times of Charles I. Beverley and Hull had been closely allied ; before his removal to Eton, Oxenbridge had formed a friendship with Andrew Marvell, and we have among the MSS. of the Society of Antiquaries, a letter from Marvell to Cromwell, dated from Windsor, 28th July, 1653, bearing this high testimony to the worth of Mr. and Mrs. Oxenbridge.

Speaking of his pupil, Mr. Dutton, and himself, Marvell says :⁴—"I have taken care to examine him severall times in the presence of Mr. Oxenbridge, as those who weigh and tell

¹ Poulson's *Beverley*, p. 368.

² There had been no church in the town since the time of Mary ; Dr. Fuller's *Hist. of Berwick*, p. 183, where a view of the

new church without tower, spire, or steeple, is given.

³ Cole's MSS. Add. 5848, fol. 421.

⁴ MSS. Soc. Ant. 138, fol. 66.

over money before some witsse ere they take charge of it. * * * But above all I shall labour to make him sensible of his duty to God. For then we begin to serve faithfully when we consider that He is our master. And in this both he and I ow infinitely to your lordship, for having placed us in so godly a family as that of Mr. Oxenbridge, whose doctrine and example are like a book and a map, not only interesting the eare, but demonstrating to the ey, which way we ought to travell. And Mrs. Oxenbridge hath a great tenderneese over him also in all other things. She has looked so well to him that he hath already much mended his complexion. And now she is busy ordering his chamber, that he may delight to be in it as often as his studyes require." Oxenbridge was not, however, long to enjoy this happiness, for his wife was soon seized with dropsy; after nearly five years of suffering, she died, on 25th April, 1658, at the age of 37, and was buried at Eton, on the 28th April. In the chapel there a "black marble slab near Lupton's chapel, under the arch against the wall over the second ascent to the altar,"¹ once recorded her worth in an inscription styled "canting" by Wood, but written by Andrew Marvell.²

Juxta hoc marmor, breve mortalitatis speculum, exuviæ jacent JANÆ OXENBRIGIÆ, Quæ nobili, si id dixisse attinet, paterno *Butleriorum*, materno *Claveringiorum* genere orta, Joanni Oxenbrigio collegii hujus socio, nupsit. Prosperorum deinceps et adversorum ei consors fidelissima. Quem, religionis causâ oberrantem, usque ad incertam Bermudæ³ Insulam secuta: nec mare vastum, nec tempestates horridas exhorruit; sed, delicato corpore, quos non lobores exantlavit? Quæ, non obivit, itinera? Tantum Mariti potuit amor, sed magis Dei. Tandem cum (redeunte conscientiarum libertate) in patriam redux, magnam partem Angliæ cum marito prevagata est; qui lætus undequaque de novo disseminabat Evangelium. Ipsa maximum ministerii sui decus, et antiquâ modestiâ eandem animarum capturam domi, quam ille foris exercens, hic tandem divino nutu cum illo consedit; ubi pietatis erga Deum, conjugalis et materni affectûs, erga proximos charitatis, omnium denique virtutum Christianarum exemplum degebat inimitabile; donec quinque annorum hydrope laborans, per lenta incrementa ultra humani corporis modum intumuit Anima interim spei plena, fidei ingens, stagnanti humo-

¹ Cole's MSS. Addl. 5831, fol. 61.

² *Registers of Eton*. In Marvell's works the date of the death is correctly printed 1658. Le Neve, printing from Woodward MSS. gives the wrong date of 1653; and Lipscombe, in his *Bucks*, follows that error, and another, by making Mrs. Oxenbridge's age 77 instead of 37. There are other errors in Le Neve's copy, and so I

reprint the inscription.

³ From Marvell's own description of the Bermudas he seems to have been there, and may have accompanied Oxenbridge and his wife away from "Bishop's rage."

"And on these rocks for us did frame
A temple where to sound His name."

rum diluvio tranquillè vehebatur. Et tandem post 37 peregrinationis annos, 23 Apr. Anno 1658, evolavit ad cœlos, tanquam columba ex arcâ corporis; cujus semper dulci, semper amaræ memoriæ, mœrens maritus posuit. Flentibus juxta quatuor liberis, *Daniele, Bathshua, Elizabetha, Maria.*

Her only son, Daniel Oxenbridge, M.D., is described in Barnes's Memoir as having died young and unmarried "of rare accomplishments as a christian, a phisician, and a scholar;" the daughter, Bathshua, became the wife of Richard Scott of Jamaica, a gentleman of great estate; she died an old woman there a few years before the date of the Barnes MS. (1716); according to the monumental inscription, there were two other daughters Elizabeth and Mary; as they are not named in the memoir they probably died young.¹

Oxenbridge offended Wood by marrying "before he had been a widower an year" a "religious virgin named Frances the only daughter of Hezekiah Woodward, the schismatical vicar of Bray, near Windsor,"² but the tie was soon broken by the death of the wife in childbed in the first year of her marriage, and the twenty-fifth of her age.³ The child, a daughter, named Theodora, born 25th July, 1659,⁴ was saved: she married on 21st November, 1677, the Rev. Peter Thatcher,⁵ afterwards of Milton, (Massachusetts), and died in 1697.

¹ At Surinam, in 1666? See *post*, p. 212.

² He was born in Worcestershire, and was of Balliol Col. Oxon., 1608; B.A. 15 Feb. 1611. He was presented to Bray in 1649, in the room of Mr. Brice who went to Henley. He retired to Uxbridge in 1660 where he died, *æt.* 87, and was buried on 29th March, 1675, with his wife, in the church-yard at Eton. *Eton Register.*

³ M.I., formerly at Eton, printed in Lipscombe's *Bucks*, vol. iv. p. 487.

⁴ I have procured the correct dates by an inspection of the *Eton Register*. Mrs. Frances Oxenbridge's burial does not appear; the register of burials is defective from 3rd June, 1659, to 26th February, 1659-60.

⁵ The descendants of Peter and Theodora Thatcher have been very numerous, and the family has always been held in high esteem in Massachusetts. Among them have been many eminent divines, lawyers, and merchants. The name of Oxenbridge has been retained as a Christian name. The grandfather of Peter Thatcher was a minister at Salisbury

(Sarum), and called himself in a letter to his bishop, dated 13th June, 1637, "the unworthiest of God's servants." In a diary of Peter Thatcher of Milton, he speaks of "mother Oxenbridge" *i.e.* his wife's step-mother, and of her promise "to give the baby a silver wissel." There was an earlier family connection between the Thatchers' and the Oxenbridges' by the marriage *temp.* Henry VIII. of John Thatcher of Presthaves, Sussex, with Margaret, eldest daughter of Sir Goddard Oxenbridge, of Brede place, (who died in Feb. 1531) by his second wife, Anna, daughter of Thos. Fiennes, second son of Richard, Lord Dacre (*see Vol. VIII. p. 230*), and I have reason to think that the Thatchers of Massachusetts, who renewed the Oxenbridge connection, are a branch of the Presthaves family. In Anthony Copley's account in 1596, (*Strype, Annals*, iv. p. 386), of the persons with Cardinal Allen at Rome, is John Thatcher, whose mother was Mary, daughter of Sir Edward Gage, "a Sussex youth, well conditioned, of civil behavior; discovered to bear the state of England great good will."

Oxenbridge still remained at Eton, and on the 25th of January, 1658-9, preached there the funeral sermon on the Hon. Francis Lord Rouse, one of Cromwell's Lords, who died Provost of Eton.

On the restoration in 1660, Oxenbridge was ejected from his fellowship, and David Stokes, who had been removed, was restored. The inscription for Jane (Butler) on the monument was wilfully defaced. It has since been wholly removed.

Upon being ejected from the fellowship, Oxenbridge returned to Berwick-upon-Tweed, and there preached till he was silenced by the act of conformity in 1662. Again he "tumbled about the world in unsettled times," and "in the general shipwreck that befel nonconformists, we find him swimming away to Surinam" in the West Indies,¹ "an English colony first settled by the Lord Willoughby of Parham." Those parts were seized by the Dutch, and retaken by Sir John Herman for the English. With him Oxenbridge came to Barbadoes in 1667, and thence to New England in 1669, where he succeeded the Rev. John Davenport, B.D., "as the colleague of the Rev. James Allen in the ministry of the first church in Boston, and continued till his last remove which was to the City of God."²

In November, 1666, he complains of his solitary condition, and of being "bereft of such relations, a precious wife and two such children." His third marriage took place after this, and most probably at Barbadoes; it was with Susanna, widow

¹ He seems to have carried out in practice his own proposal for planting christian colonies in the continent of Guaina:—1, Because of the promises: 2, Because by those promises there was a service to be done in propagating the gospel: 3, Because the time of fulfilling these promises was such as might lead to this work: and, 4, Because these promises were grounds for the endeavour. The latter point he very ably enforced. "The promises for propagating the gospel and the blessings of Christ to all nations, are a ground for our endeavours this way—and Christ's commands of this endeavour are yet in force, extending in the promise and purport of them far beyond that present age of the apostles. And as God's promises and commands, by our own prayers (if sincere) will call in our endeavours to this work. We cannot expect the nations to

be brought in by angels from heaven, but by the servants of Christ on earth, exciting and provoking those nations. And how shall we be in a condition of doing this, but by a christian colony? so going out to the heathen for Christ's name sake. Wherefore the planting in Europe, or in any of the islands of Columba destitute of, and remote from the Indians (as Barbados, Antigua, Jamaica) hath no immediate tendency to this service. Yet if in all our West India plantations, and in Virginia, some faithful reall preachers protected and strengthened by sober magistrates, did heartily give themselves up to the work of the Lord, they might finde a better harvest than at home, where they are refused, and prepare this people to great service in that part of the world."

² Cotton Mather, Book iii, p. 221.

of Mr. Abbit, and was with the advice of "her chiefest friend, Mr. Thomas Parris."¹

It is owing to the kind and diligent searches of Judge Warren, that I am enabled to give to my readers in Old and New England alike some interesting accounts of the late fellow, who, as Mr. Emerson, the pastor of the same church in 1812 says, "is reckoned by the Historians of Boston among the most elegant writers, as well as most eloquent preachers of his time. Like his great and good predecessors" the four famous Johns of Cotton Mather² "he was sincerely attached to the congregational interest; and the piety which he cherished at heart exhibited itself in his habitual conversation."

On the 20th of January, 1669-70, John Oxenbridge and his wife were admitted members of the church, the invitation to him to become minister³ was unanimous, he was instituted 10th April, 1670, and it is stated that "Mr. Davenport's loss would have been more deeply laid to heart, if it had not been made up by the seasonable supply of another reverend pastor, Mr. John Oxenbridge; who, not without the direction of a special providence, was brought to the place not long before the removal of the other; by whose pious and prudent endeavours the former breach was in a likely way of healing; at least, things tended very much that way all the time of his shining in the golden candlestick of that church."⁴ He was admitted to his freedom at Boston 11th May, 1670.⁵ Of his early popularity in his new ministry we have the best evidence, for the records of the church under the date of 17th December, 1671, say that a proposition was made "by the deputy for some gratuity to be given unto Mr. Oxenbridge, our pastor. The church unanimously and cheerfully voted £50. out of the church stock, to be presented by the deacons in the name of the church, and desired the deputy that he

¹ I have not been able to find her maiden name, but she received an annuity from Old England. There is no record in Boston of the will of any person of the name of Abbit. Her will is dated 6th June, 1695, and a codicil, 30th Dec. 1695. She speaks of her kinsman, Isaac Taylor, her kinswoman, Mary Taylor, and her kinswoman, Mary Gent. The inventory of her estate, amounting to £132. 18s. 2d.

was returned to the Probate Office, (Boston, U.S.) 9th April 1694.

² Wilson, Cotton, Norton, and Davenport.

³ *Church Records*, 1st church, Boston, Massachusetts.

⁴ Hubbard's *History of New England*, p. 603.

⁵ *Records of Massachusetts*, 1661-1674, vol. iv. pt. 2. p. 504.

would please to signify so much unto our pastor, that it was a small token of the church, their respect, love, and thankfulness unto him." On the 15th of May, 1672, a day of fast and humiliation was appointed for 13th June, and it was ordered that the whole general court should keep a day of humiliation together on 23rd June, and Mr. John Oxenbridge, Mr. Increase Mather, Mr. Vicar Oakes, (afterwards president of Harvard College), with four others, were appointed to carry on the work of that day by prayer and preaching.¹ It has also been the Massachusetts custom from the earliest time, and is still continued, that at the annual organization of the government, a sermon should be preached before the executive and legislative departments by some eminent divine. The selection of a person for that duty is full proof of his high standing in the community. In 1672, Oxenbridge was chosen to preach this "Election Sermon," his text² was *Hosea* viii. v. 4; and he warns his hearers "not to backslide and fashion themselves to the flaunting mode of England, in worship, or walking."

The censorship and office of licenser of the press, has always been regarded as a most dignified office in Boston; no publication could be made in the colony without the permission of two, at least, of this board, and on the death of the then President of Harvard College, Mr. John Oxenbridge and Mr. Vicar Oakes, were on the 15th of May, 1672, added to Mr. Shearman, and Mr. Shepheard as licensers.³

In the following year (7th May 1673), he was one of the committee of ten, to report whether there was any negative vote in the general court, and if so, and it were an obstruction, what was the best expedient for an issue, whether by lot or otherwise,⁴ and in the same year, he with his then colleague, the Rev. James Allen, (who succeeded him in the censorship), and Anthony Stoddard, were the executors of the will of Governor Bellingham.⁵ He survived only till the next year and died somewhat suddenly, on the 28th December, 1674.

¹ *Ibid.* p. 508.

² Judge Warren has a copy of the sermon, the only one probably in existence. On 11th Oct. 1672, liberty was granted to print it.

³ *Records of Massachusetts*, vol. iv. pt. 2. p. 509.

⁴ *Ibid.* p. 559.

⁵ *Ibid.* p. 569, and vol. v. p. 6.

Thomas à Wood maligns him when he says of him, "This person was a strange hodg-podg of opinions, not easily to be described, was of a roving and rambling head, spent much, and I think died but in a mean condition." His chief work was *A Double Watchword*; and *the Duty of Watching, and Watching to Duty*; both echoed from *Revel.* xvi. v. 5, and *Jere.* l. v. 4,5. London 1661. He also sent from Surinam, and published in England *A seasonable proposition of propagating the Gospel by Christian colonies in the continent of Guianai, being some gleanings of a larger discourse, drawn, but not published*, pp. 12, 4to, Lond., no date, but about 1663, in which he calls himself "a silly worme, too inconsiderable for so great a work, and therefore needs and desires acceptance and assistance from above;" and at Boston, was printed his sermon about the *Seasonable seeking of God*. Cotton Mather more justly sums up his character. "The abilities and inclinations of this worthy man are discovered in several of his published composures. * * * The piety which breathed in these composures was but what he maintained in his daily talk, and sometimes he formed the desire to articulate the breathings of it in writing. We read concerning Balaam *The Lord put a word in his mouth*: and it should seem that his heart was not holily affected; but the word was in the heart as well as the mouth of our Oxenbridge, and his pen also sometimes described his heart. * * When the Lord of this faithful servant came to call for him, he was found in his Master's work. Towards the close of a sermon which he was preaching at Boston Lecture, he was taken with a degree of an apoplexy * * * which in two or three days ended his pilgrimage, *Oportet concionatorem, aut precantem aut predicantem, mori.*"

His Will was dated Boston, in New England, the 12th day of the first month, 1673-4.

In the name, feare, and to the praise of God, blesed for ever, Amen. I, John Oxenbridge, a sorryman, lesse then the least of all the mercys and servants of Christ, the most weake and worthless creature, yet have I bene, by the Lords hand (even a strong hand upon me), separated, to stand before his face in the ministry of the gospel; and in several places, as Bermudas, Greate Yarmouth, Beverly, Barwick, Bristoll, Eton, and Windsor, have I bene led forth in that worke, and, in some measure, my Lord hath owned me graciously in all those places, after which have I had my portion with other of more weight and worth (who had prophecied in sackcloath) to be laid aside

from this honorable work in England; wherefore I went forth as far as Sirronam, in desire and hope of serving Christ there, and there I was assaying soe to doe from 62, at my owne great charge in many hazzards of my own life, and with the losse of every deare relation after those parts were seized by the Dutch, and for a while reseized for the English by Sir John Herman, with him I went thence to Barbadoe, and after fruitlesse assayes there also (as to publick worke), I went in 69 to New England, where now being comfortably fixed by pointing Providence in the first church of Boston, as pastor thereof, and so in present appearances a period being put to my wasting and weary wandrings, and in free mercy receiveing an allowance for them, I judge it seasonable to set my soule and house in order; therefore, being, through divine favor, at this time in perfect remembrance and use of that understanding which God hath ordinarily given me, I doe make and ordaine this my present testament, contayneing therein, my last Will in manner and form following:—

Imprimis. I resign my spirit into the hands of my dear and glorious Lord Jesus, who hath, by his preventing grace, drawne my heart after him to receive, as well as thirst after him in the gracious tenders of the gospell; and the good word which he hath often stayed me with in my course, was, and is, his saving me by grace and not works, and I now waite on him for the performance thereof, in his receiveing and sattisfying this poore thirsty soule of mine, which he hath raised to trust in him, who is the faithfull and the Amen.

Item. I leave my corruptable body to be buried where, and as my executrix and overseer shall see suitable to the season and my wasted estate. And as to my temporall estate that God hath given me and reserved me, God hath given, and the same hand hath taken away, as he hath pleased specially since my comeing from England untill my sitting down in New England, and for the disposing of that remaynes, I constitute my endeared daughter, Barthshua Scott, for my executrix; and this I doe in the sence I have of her naturall affection to me, flourishing now at the last (she shewing more kindness in the latter end then in the beginning), and likewise in confidence of her fidelity to her sister Theodora, and in all other betrustments; and I appoint for my overseers, the honourable John Loverett, Esq., the Reverend James Allin, and Mr. Humphry David, for the better assistance of my executrix aforesaid.

Item. I give to my wife, Susannah, in lieu of all thirds or dowry which she, or any for her, may make clame unto, fifty pounds in New England coyne, to be payd in two payments quarterly, after my decease; and in case that then her annuity be not paid her at the end of three quarters of a year, then I appoint my executrix to lend her twenty-five pounds in the aforesaid coyne, for her present supply; likewise, I give to my wife, in leu of all dowery as aforesaid, one bed and bedstead with curtains, and such linnen apurtenances as my executrix shall judge fitt, also what plate and household stuff doth remayne of what she had in her former widowhood. Also what gold rings she hath of mine not otherwise disposed of; also, one silver poringer, one sugar, one silver taster with a funnell, one sweet meat spoone; likewise, I give to my wife (besides the books she had in her former widdowhood), *Rogers on Judges*,¹ and his *seaven Treatises*,² also, *Thom. Goodwin his Child of Light*;³ and this

¹ Rogers, Richard, of Wetherfield Essex. *A Commentary on the whole books of Judges.* Lond. 1615.

² *Seaven Treatises*, containing di-

rections out of the Holy Scriptures leading to true happiness. Fol. Lond. 1610.

³ Goodwin, Thomas, S.T.B. *A Childe of Light walking in Darknes*; or a trea-

small portion of my ruined estate I desire and hope she will accept with love and satisfaction, as being more than she had from her former husband, Mr. Abbit, and more then, before marriage with me, was expected or promised, for then she did say she had enough for us both, when, by sore losses, my estate was much impaired, and I would thincke in equity she will consider that her annuity of one hundred a year will be more then I can leave to my children, and more then she was willing to leave them or me in case of my surviving, for she was not willing to follow the advice of her chifest friend, Mr. Tho. Parris, who made the mach betwene her and me,¹ and he as others did advise to sell her anuity, and purchase in New England, which if she had done, and lost her estate into mine, it had bene a reasonable thing for her to expect, and have the thirds of mine, but she refusing this, I had not, in case of surviving, bene one penny the better for her estate by anything left to me or mine. Howsoever, she hath in ordinary providence (under which we must sitt downe) she hath sufficientt and abundant provision for her, if it be better managed then in her former widdowhood; and that it may be so, I give her in love this faithful advice: till my son Scott's arrival, to make Mr. Humphrey David her attorney, for the procureing her anuity, and to receave Mrs. Kingsmill to her faithful and friendly care, as being more experienced and prudent to order affairs and write letters and accounts for her; and as to Mrs. Kingsmill, I give £3. out of my charity bag, the rest in that bag to be disposed to the most necessitous brethren and sisters of the church, by the deacons thereof.

Item. I give to my daughter, Bathshua Scott, my executrix aforesaid, my now dwelling house in Boston, as it is put into my power by will to doe by deed of August 22, 1673; nevertheless, the intent of this bequest to my daughter Bathshua, is, that she allow to her sister Theodora, five pounds yearly, during the life of my [daughter] Bathshua, and in case Bathshua dye without ishue, surviving her, then the reversion to be to Theodora, she paying fifty pound as a legacy to the first church of Boston, and in case Theodora should decease without ishue aforesaid, then the inheritance of this house to be to the first church of Boston for the use of the pastor or teacher for the time being.

Item. I give to my daughter Barshua, my seal ring, my sugar box with my arms, a fruite dish markt with my own and her mothers name, also one beaker and twelve spoones so marked, one dish marked D. O.,² one large tankard marked with my armes, one small tankard marked M. O.,³ one silver porringer, one large saltsellar, one wine cup, one child's spoon which was mine in my infancy, one silver pensill with seale lyon, one locket, one carnelian ring, one ring besett with blew specks.

Item. I give to my daughter, Theodora, all those my tenements in White's Ally in Coleman Street, London, the writings whereof were left by me with Mr. Kemp of Lombard Street, which houses did formerly yeild £35. But the last lease since the fire doth agree to £18., and this in Mr. John Loder's hand in London, and I desire my executrix, with the help of my brother

tise shewing why God leaves his children to distress of conscience; with directions how to come forth of such a condition. Lond. 1636.

¹ In Mrs. Oxenbridge's will she does

not name this Thomas Parris, but gives a legacy to Samuel Parris.

² His father's initials.

³ The initials of his grandmother.

Loder,¹ that Theodora, upon the death of her grandfather, may have her right of the land in Kent about £10. ye yeare, the writing whereof was left by Mr. Joseph Caryll with my brother Loder, as also, her right in a debt from Mr. Killingworth, which was originally £400., and what other goods and estate which fall to her from her grandfather. Also I give to my daughter Theodora, what goods remayne of them she brought from England, and also the vallue of a fourth part of my estate remayneing after debts and legaces paid; onely if that my estate in Sirranam arise to anything, that she have a young negro or two as my executrix shall thinck fitt, and the fourth part aforesaid to be judged by my overseers.

Item. To Theodora I give my guilte watch, my gold thimble and whistle, my gold ring with her name in it, my green or emerauld ringe with diamond spark, a wrought cup with its covering marked with my owne and her mother's name, and one lockett, one silver inckhorn marked F. W.,² one wrought plate with my own and her mother's arms, also one caudle cup and cover, one large tanckard, one silver porringer, all marked with H., one spoon marked M. H., one forked spoone, pair of sizers with silver, one carnelian ringe, one carnelian bracelett, one christall peice.

Item. I give to Mr. Daniel Hinchman and his eldest daughter, each of them a ringe.

Item. To my son, Richard Scott, I give a diamond ring, one of them in Mr. Humphrey David his hand.

Item. I give to each of my surviving sisters³ twenty shillings in gold, to buy a ring with my name in it, and to my sister Ingoldsby, I forgive two thirds of what is due to me by bond, and the like I doe to my brother Clement Oxenbridge,⁴ in a bond of £50., and I give him a ring as to my sisters.

Item. I give to my brother Loder and his wife, each of them a gold ring, and to him also, I give *Augustin's Epittame*, and the *platts* were left with Mr. Shirley, at the Pelican in Little Britton.

Item. To Mr. George Perier, a gold ringe.

Item. I leave to each of my overseers aforesaid, a gold ringe, to John Leeveret my French History, to Mr. James Allen, *Revenellain* two vollumes, to Mr. Humphry David *Purchases Pilgrim*,⁵ and to his wife my white amethyst ringe.

Item. To the elders and decons of the first church of Boston, I give twenty pounds for the use of the church, to be paid within a month after my decease, and to continue for their service at the Lord's table.

Item. To my negro maid servant, Mary, I give fifty shillings, to be laid out as my executrix shall so mete for the good of the said Mary; and to my negro boy ten shillings as she sees meet.

Item. To the public library in Boston or else where, as my executrix and overseers Judge best, *Augustin's Works* in six volumns, the *Conturies* in eight vollumes, the *Catalogue of Oxford library*, *Trithemius' Catalogue* of Ecclesiastick writers,⁶ also *Pauen's works* in two vollumnes, *Pineda on Job*, in

¹ Possibly his third wife's brother.

² His second wife's initials.

³ Mrs. Langhorne, Lady Sydendam, and Mrs. Skippon.

⁴ See *ante* p. 205.

⁵ Purchas, Samuel, B.D., *His Pilgrim-*

age, in four parts, fol. Lond. 1625.

⁶ Trithemius, Johannes, Ord. Bened. Abbas Spanheimensis, *Liber de Scripturis Ecclesiasticis cum duabus Appendicibus*, 4to, Colon. 1536.

two vollums,¹ *Euclid's Geometry, Willet on Leviticus,*² *Davenant on the Colossias,*³ *Pemile's works.*⁴

Item. I leave my manuscripts to be disposed of by my executrix, with the advise of my overseers, and in particular the plea for the dumb Indian, and Colony to Mr. Eliott, or any other they shall so meet.

Now in testimony I have made this my last Will and Testament. I have hereto sett my hand and seal the day and year above written.

JOHN OXENBRIDGE (*a seal with the Arms of Oxenbridge.*)

Sealed and Delivered by the Testator to be his last Will, in presens of Juljnes Herring, Jta. : Attest p. Robert Howard, not publ. Proved, 9 Jan., 1674-5.

The Inventory of his estate cannot be found, but the will itself, and the facts here stated will not bear out Wood's statement that he "died in a mean condition." His third wife survived him for twenty-one years, and died early in 1696, having evidently followed out her husband's desire that she should live in New England.

As our Society is anxious to preserve the views of our old family mansions, I give an engraving of Forde, or Brede Place as it exists, from a photograph by Mr. Taylor; and by the kindness of Thos. Frewen, Esq., the present owner, the elevation, with the windows and other parts restored. It is a semi-fortified medieval residence, such as Ightham, in Kent, of an earlier period, or West Wickham of a later time.

Parker, in his *Domestic Architecture*, (iii. p. 314), calls this "a tolerably good house of the time of Hen. VIII. with alterations and additions of the time of Elizabeth." It was of the latter part of Henry VII. reign, for Thomas Oxenbridge died in Nov., 1497, or the early part of the reign of Henry VIII., Sir Goddard dying in Feb. 1531. "The old part is of stone, with good foliated windows, and two fine chimnies, one at each end, corbelled out, and with octagonal shafts battlemented. The Elizabethian part is of brick, with stone dressings; the

¹ Pineda, Juan de, a learned Spanish Jesuit, b. at Seville, ob. 1637. *Commen-tariorum in librum Job, adjuncta singulis capitibus sua paraphrasi*, 2 vols, folio, *Madrid*, 1597-1601. Another edition, *Venice*, 1604-8, is in the British Museum, *ex. inf.* J. Winter Jones, Esq., F.S.A., and there were other editions, all in Latin.

Willet, Andrew, M.A. Christ Ch. Camb., *Hexapla in Leveticum*; that is a six-fold commentarie upon the third booke

of Moses called Leveticus; penned and finished by Dr. Peter Smith, fol. *Lond.* 1631.

² Davenant, John, S.T.P., Bishop of Salisbury, *Expositio Epistolæ Pauli ad Colossenses*, fol. *Cantab.* 1627.

³ Pemel, Robert, *Help for the Poor*, 8vo, *Lond.* 1650. *A Treatise of the Nature and Qualities of Simples most frequently used in Medicines*, 4to, *Lond.* 1652.—*Second Part*, 4to, *Lond.* 1653.

whole is very picturesque, and the front is good, with three projections over the porch, with a room over it; another one of the original wings square with good gable, and in the centre an Elizabethan half-octagon. There is no hall, and the windows seem to show there never was one." The house front differs much from the farm-house depicted in Grose's *Antiquities*, (vi. p. 130), from a drawing by Grimm in 1774. A description of the house is given in Miss Howard's *Hastings Past and Present*, (p. 199). The porch leads into the great room 40 feet by 28 feet, and 38 feet high. This room which had windows on the east and west sides, completely divides the house into two parts. On the north side was the kitchen and other offices. Immediately south of the large room is an apartment of 28 feet by 18 feet, more elaborately finished than any other part of the house; the entire east end is occupied by a window of eight lights, with a pier in the centre; the west end by a window of six lights. The fire-place consists of a wide and flat gothic arch of Caen stone with moulded jambs; the spandrills having the double rose and *fleur de lys*. In the corner of this apartment the door opens into the chapel, shown to the right of the elevation, and mentioned in the wills of Serjeant Oxenbridge, and his brother, Sir Goddard; it is a room of moderate size divided by an oaken screen; the ante-chapel is only one story high; but the part beyond the screen was increased and had two windows, one above the other, giving it on the outside the unusual appearance of two stories; it had an oak ceiling, divided into square pannels by ribs, and the walls bear traces of paintings. The window of two lights, having unique foiled arches, in the ante-chapel, contained the arms of Oxenbridge in stained glass, but these have been removed to the window over the Brickwall pew in Northiam Church.
