

ARCHAEOLOGIA:  
OR,  
MISCELLANEOUS TRACTS,  
&c.

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I.—*Parliamentary Proceedings in 1628. Communicated by EDWARD PEACOCK,  
Esq. F.S.A., Local Secretary for Lincolnshire.*

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Read December 19th, 1867.

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THE manuscript from which the accompanying extracts are made came into my possession by purchase about eleven years ago. I know nothing whatever of its history, except what is disclosed by a pencil note in a modern hand on the inside of the first board of the cover. This memorandum states that the book came "From Lord Somers' Library, having passed into his private Secretary's possession, & from him to his family." As this statement is unsigned, and as I have been unable to identify the hand-writing, I know not what amount of trust to place in it. The first page of the table of contents has upon it the signature of "W<sup>m</sup> Milbourne." It seems about a century old.

The title of the manuscript is:

A parliam<sup>t</sup> houlden att  
Westm<sup>o</sup> Anno Caroli  
Regis 3<sup>o</sup> Beginninge the xxvij<sup>th</sup> <sup>a</sup>  
day of March and ended the  
xxvj<sup>th</sup> June 1628.

The volume is a folio, consisting of 383 numbered leaves, and five others occu-

<sup>a</sup> A clerical error for xvij<sup>th</sup>.

pied by the title and table of contents. The hand-writing indicates that it is a contemporary record.

Of the general contents of the book much need not be said. It is simply a parliamentary journal of a kind that was very common before state papers, royal speeches, and parliamentary debates were printed. They were necessary books of reference to most persons engaged in political life, and as a consequence several volumes of such collections still exist in our public libraries. The greater part of the documents entered in this book have been printed at length or noticed in the *Parliamentary History*. The articles of complaint against Richard Burgess are for some reason not among the number. Their omission is perhaps owing to the manuscript from which the compilers of that useful book drew their information and the one before me having been the work of two different hands. This supposition is strengthened by the fact that there are many verbal differences between the records as printed in the *Parliamentary History* and the same documents as they stand in the pages of this manuscript.

It is somewhat surprising that the strange conduct of Richard Burgess has not attracted the grave attention of those historians who have written on our ecclesiastical history with a bias against the Laudian school of divines. His wild conduct shows that political and religious violence, profane handling of sacred things, and fierce personal acrimony were not confined to the Puritan party. I do not remember that any follower of Vicars, Prynne, or Lilburne is recorded to have conducted himself with more grotesque impropriety.

The only further particulars we possess are contained in the *Journals of the House of Commons*. On 28 April, 1628, Mr. Pym first brought Burgess's conduct under notice. He exhibited the certain articles, probably those here printed, and a petition—which we may suppose proceeded from the Puritan portion of the parish of Witney, but neither of the documents are printed in the *Journals*. His profaneness in catechising and preaching was exposed to the House by Mr. Pym reading aloud certain particulars concerning Mr. Burgess's exercise of those functions. In conclusion, it was determined that Burgess should "be presently sent for by the serjeant as a delinquent . . . . . to attend to the Committee for Religion." On May 9th Mr. Pym reported that the Committee of Religion had questioned Mr. Burgess as to his catechism and paraphrase, but that he absolutely refused to give them any answer; whereupon it was determined that he for this contempt should be committed to the Tower, there to remain during the pleasure of the House. The prisoner was accordingly brought to the bar by the serjeant-at-arms, and, kneeling, had the above sentence passed upon him.

On May 12th the prisoner forwarded a petition to the House of Commons. It was rejected—seemingly without being considered—because it had no signature. On the 19th another petition was presented, and on the 22nd Mr. Burgess was ordered to be released from custody, but to be enjoined to attend the Committee of the House “*de die in diem*” until his examination took place. Shortly after this the delinquent seems to have left London, for we find that, on June 23rd, the serjeant had orders “to bring Mr. Burgess to the House, to answer his contempt in going away without licence.” From this date we lose all trace of Burgess in the Journals, until February 13th of the following year (1628-9), when we find that another petition containing four new articles was presented against him. On the 21st of the same month, Sir William Boulstred (Bulstrode) informed the House that Burgess had fled from Witney and gone to Ipswich, and that there he had given out that he had lately been in “some company of the Parliament Hell-hounds and Puritans.” A warrant was at once issued for his apprehension. What was the result of this I have no means of knowing; his name does not occur again. Among the Domestic State Papers for 1628 is an unsigned warrant from the King to the Lieutenant of the Tower, bidding that official not to liberate some person, whose name has been left blank, but whose actions seem to tally with those of Richard Burgess, until he shall have had further warrant from his Majesty. John Bruce, Esq. F.S.A. the compiler of the calendar of these papers,<sup>a</sup> says that it has been suggested that this may refer to Burgess; and there cannot, I think, be any doubt that it does so, for no other person, at or about that time, had been committed to the Tower under similar circumstances.

Richard Burgess, M.A. was presented to the living of Witney, December 24th, 1610, by John Drury, by substitution of John Snow, M.A. He died some day between 1st of September and 29th of November, 1632. His will is on several accounts an interesting document, as tending to illustrate the household manners of the seventeenth century. It contains none of the fanaticism which we occasionally find in similar documents. It begins with the bequest, usual in those days, of the soul into the hands of God. This is followed by several legacies to the poor. The more strictly business part of the document shews that twenty pounds *per annum* was considered, in 1632, a sufficient income for a student at Oxford.

It is not unlikely that Richard Burgess was a Suffolk man. When he fled from the terrors of the Parliamentary Committee he went to Ipswich, and he mentions in his will a “great truncke” and some “siluer spoones” that “came out of Suffolke.”

<sup>a</sup> Bruce, Cal. Stat. Pap. Dom. 1628, x. p. 142.

I possess another MS. Journal of the Parliament of 1628, similar in almost all respects to the one above described, except that it contains, at the end, certain documents that do not properly belong to a Parliamentary Journal. This volume is also a contemporary manuscript. It is written in a much better hand than the one from which the following transcripts are taken, but is on the whole not so good a text. It has however furnished one or two corrections. This latter book was once the property of Narcissus Luttrell.

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*Articles of Complaint agt Mr. Richard Burgesse, Vicar of Witney, in the County of Oxon.*

Imprimis that he the said M<sup>r</sup> Richard Burgesse is not only a Comon Usurer, but likewise a man of turbulent conversation and a bitter enemy to all such as Make anie shewe or p<sup>f</sup>ession of Religion, and is all waies Railinge and inveigheinge ag<sup>t</sup> divers of his p<sup>i</sup>shioners that are religious stylinge them Puritans and Puritan knaves though they are everie way conformable to the doctrine and discipline of the Church of England.

2. Item hee hath publicly in the Church in sundrie of his Catechismes and Sermons said that puritans (meaninge such as make anie shewe or p<sup>f</sup>ession of Religion yet are conformable to the discipline of our Church) rebell ag<sup>t</sup> the kinge, despise govern<sup>m</sup>t, enterprise Innova<sup>ç</sup>on of lawes and that they haue enterprised yt in Manie Bills in the plia<sup>m</sup>t house.

3. That Puritans are absolute Traytors, bellowes of sedition; firebrand<sup>e</sup> of conten<sup>ç</sup>on in faction as Samsons foxes that they should bee Marked w<sup>th</sup> a blacke cole for ever w<sup>th</sup> the Marke of Malefactors, and that as the Israelites were to make warre with the Amalekit<sup>e</sup> continuallie so wee must continue warr with Puritanes, for their peace stand<sup>e</sup> not with truthe and holines.

4. That the Puritans sitt in the seate of the scornefull, and when they are there, as Augustus Cesar taxed the whole world, soe neither kinge, People, nor Mynister can escape their Censure, That they are blacke Mouthed doggs that barke ag<sup>t</sup> the kings govern<sup>m</sup>t of the Church, and that hee observed in his Englishe Travells, that in every Citty, in every Towne yea almost in every p<sup>i</sup>she, there bee some doggs that will shortly overspread our Land like the froggs of Egipt, and cause yt to stincke v<sup>l</sup>es there bee p<sup>s</sup>ent order taken ag<sup>t</sup> them.

5. That Puritans agree w<sup>th</sup> the old Catherists, and Puritans in the primitive Church, That they agree w<sup>th</sup> Anabaptist<sup>e</sup> in above fowerscore point<sup>e</sup>; and w<sup>th</sup> the Brownists in all points, but in sepacon of Place, they agree as too pieces of Cloathe of the same woll, of the same colour, of the same thridd.

6. That puritans are noe members of the Church, that they are scabs and boyles of the Church; and that they are a bastard brood and could not bee content to goe to Sermons themselves but drawe their Children and servants w<sup>th</sup> them, whence hee doth oft tymes charge the suertyes of

Children after Baptisme to call on their Children to heare Sermons, but wth all he addē att home and [not<sup>a</sup>] abroad, though they seldome haue anie Semons att home, for they that goe away from their owne pische [to heare Sermons<sup>b</sup>] are Straglers.

7. Item hee deliued in his Catechisme that Calvin and Beza and all the Mynisters of the reformed Churches both in ffrance and Scotland were Traytors, and he hath abused Mr. Calvin with much derision and in <sup>e</sup>[m]any reprochfull woordē.

8. Item in a Catechisme of his wch some members of this Hobte House haue seene and the Petiton<sup>s</sup> haue heere readie to pduce, hee hath in a most scurrulous pphane and blasphemous Manner expounded and applied all the 10 comandm<sup>ts</sup> in shewing howe the Puritans doe breake them, to the great grieffe and horror of Many that heard yt att the first, and others who haue read yt since, vnto the encouragem<sup>t</sup> and ill example of all pphane persons and scoffers of Religion.

9. Item hee hath made a most pphane scurrilous and blasphemous paraphraze in the open Church on Phillipe<sup>s</sup> 2d verse of the 3d chap. wherein hee shewed that there were 6 [sorts of<sup>d</sup>] Phariscaill Puritans scoffinge att sundrie preachers, and traducinge others, a copy of wch paraphrase the Petitioners haue ready to pduce.

10. Item hee doth ordinarilie irreverently bury the dead, readinge the Lordē prayer and the rest of his prayers wth his Hatt on his head.

11. Item the 23th of September Last past he comanded one Mr. Aylmes <sup>e</sup> (an auncient mynister to whome himselfe had given leave to preach) after hee had concluded his prayer, and read his text, to come forth of the pulpitt in a very scornefull mann<sup>o</sup>, or els hee said hee would putt him out, and all because hee concluded not his prayer with the Lordē prayer, wch hee alwaies reserved till the conclusion of his Latter prayer after his sermon, soe that hee was inforced to come downe, to the great grife, and disturbance of the pishioners who went away wthout anye Sermon att all.

#### MR. BURGESSE CATECHISME.

*Minister.* Are you a Puritane Sirra tell me art thou a puritan ?

*Boy.* Noe.

*M.* Come then lett mee heare what thou canst say. What is thy name ?

*B.* Robert.

<sup>a</sup> Omitted in orig. The passage is given as follows in the Luttrell copy : But wth all hee adds not abroade, but at home.

<sup>b</sup> MS. Lutt.

<sup>c</sup> MS. Lutt.

<sup>d</sup> Lutt. MS.

<sup>e</sup> The Lutt. MS. has Holmes. I have not much doubt that this is the correct reading. There was at that period a noted Puritan divine named Nathaniel Holmes or Homes, a sketch of whose career may be seen in Wood's *Athenæ Oxon. sub nom.* He cannot have been the person whom Mr. Burgess ejected from the pulpit, for, far from being an aged man, he was at this time but twenty-nine years of age. It is possible that it may have been his father, George Holmes, minister of Kingswood, co. Gloucester, who suffered this affront.

*M.* Who gaue that Name &c. As in the Comon Catechisme of the booke of common prayer. You said that yoŕ Godfathers did promise for you, that you should keepe Godŕ Comandmentŕ tell me how many there bee ?

*B.* Tenn.

*M.* Wch bee they ?

*B.* The same wch God spake in the 20 Chap. of Exod. saying I am the Lord thy God wch brought thee out of the Land of Egipt, out of the house of bondage. Thou shalt &c.

*M.* Stay there, The first coñmandeñt is Thou shalt haue &c. Let mee see how the Puritan keepe this coñmandeñt. God saith thou shalt haue noe other Godŕ butt me but the Puritans gett to them selues Teachers fittinge to their owne humõrs and then they Make a God of him, And as you see the Children of Israell daunsed aboute their goulden Calfe, soe doe they about him, although hee bee but a foole &c. Thus you see hou the Puritan breakes this coñmandeñt. Well goe on What is the second coñmandeñt ?

*B.* Thou shalt not make to thy selfe anie graven Jmage &c.

*M.* How doth the Puritan keepe this Coñmandeñt. God saith thou shalt not make to thy selfe any Graven Image &c. Now hee doth not onlie breake this Coñmandñt that makes an Image and falls down and Worshippys yt but hee that makes an Idoll of anye thinge els, Now doe you see, the Puritan makes an Idol of his owne opinion, What opinion soever hee is of hee will not bee altered from, not all the Learned men in the World can reclayme him, I never knew a Puritan in all my life alter his opinion and the Cause is, they will harken to noe Admonicon, I reade of one John of Leaden a German Heri[t]ique who when the Preacher was speakeinge aĝt the Anabaptists would all waies goe out of the Church. There are John a Leadens amongst vs, one John a Leaden to day, another on Whitsonday, two John a Leadens, who when I was speakeinge aĝt Puritans went out of the Church, and is yt possible that such John a Leadens as theis, should bee reclaimed, when they will not hearken to admonition, Thus yow see how the Puritans break this Coñmandeñt also. Well go on what is the 3d Coñmandeñt ?

*B.* Thou shalt not take the name of the Lord thy God in Vayne.

*M.* How doth the Puritan keepe this Coñmandeñt. the name of God is not only taken in Vayne, when men sweare, forswear and blaspheme, but a man may take Godŕ name in Vayne in his life and Conversacon, when he makes a shewe of that w<sup>h</sup> hee is not, Thus the puritan would make men beleewe that none is so holy as hee, none must goe to Heaven but the Puritan, but his holines is only in shew ; for none haue more wicked and pphane heartŕ then they &c. Thus you see the Puritan breakŕ this Coñmandeñt also. Well go forward what is the fourth Coñmandeñt ?

*B.* Remembŕ that thou keepe holy the Saboth days six dayes shalt thou Labor and doe all that thou has to doe, but the seaventh &c. in yt thou shalt doe no Manner of Woorke, thou nor thy sonne nor thy daughter, thine Oxe nor thine Asse, &c. The boy mistaking there the Coñmandñt.

*M.* Stay there what dost thou talke of an Asse, is there an asse spoken of in that Coñmandñt. If there bee an asse there yt is the Puritan, But letts see how hee keepe that Coñmandñt. It is written in the first of the Actŕ the 12 Verse That yt was from Jerusalem to Mount Ollivet a Sabbath dayes Journy, what is a Sabbath daies Journy, I shall now tell you a Paradox a thinge

you never heard of before, It is said in another place, that yt was from Jerusalem to Mount Olivet 2000 Cubitts, now shall wee knowe by this what a Sabbath daies Journey is, what is a Cubitt, how many sorts of Cubits are there, there bee fower sorts of Cubits. vizt the Comon Cubitt, the Kings Cubitt, the Cubitt of the Sanctuary, and the Geometricall Cubitt, three tymes as much. What shall we saye to this Puritan, that will ride sixteene miles on a Sabbath day to heare a Sermon, are you not ashamed to bee thus beaten wth yōr owne Rodd? But go on what is the fiftē Coñmandmēt?

*B.* Honōr thy ffather and thy Mother &c.

*M.* Lett vs see how the Puritan keepes this Coñmandmēt. There was a Puritan who when his ffather sent him to London to take a lease in his name hee goes and takes it in his owne name and soe cozoneth his owne ffather. I knew the man and could name him, Thus you see the Puritan is disobedient to his parentē. Well goe forward, what is the sixt Coñmandmēt?

*B.* Thou shalt doe no Murther.

*M.* How doth the puritan keepe this Coñmandmēt. Though hee dares not lay violent handē on the bodyes of men, yett he woundē and kills the good names of Men, Hee is full of Malice, hatred, and envie, wch is Murther in the sight of God. Well what is the 7th Coñmandmēt?

*B.* Thou shalt not comitt adultery.

*M.* How doth the puritan keepe this Coñmandmēt, yt is reported there is such fornicacōn among them that is not once named amonge the Gentyles. A holy Brother lyeth wth a holy Sister, ha. ha. ha. What is the 8th Coñmandmēt?

*B.* Thou shalt not steale.

*M.* How doth the Puritan keepe this Coñmandmēt. I will tell you what Kinge James saith of them. I haue noe worse Author then Kinge James him selfe; I had rather, saith hee, meete wth highe waie Theeves, then meete a Puritan, This<sup>a</sup> you see the opynion of Kinge James, they are worse then Theeves. But go on what is the 9th Coñmandmēt?

*B.* Thou shalt not beare false witnes agt thy neighbour.

*M.* How doth the Puritan keepe this Coñmandmēt. The Puritan will backbite and slander, and vpon my knowledge, I know the Puritan hath deliued that for truth wch was never spoken nor thought. What is the 10th Coñmandmēt?

*B.* Thou shalt not couet, &c.

*M.* I could wish they were not guiltie of this comāndmēt.

#### THE SERMON.

Because I haue beene long absent frō my Librarie, because you expected a Sermon in the forenoone, and I did not preach yet because a minister must be apt to teach and to speeke Scholler like and to the purpose, of anie place of Scripture and y<sup>t</sup> on the sudden, I thought good by way of

<sup>a</sup> Thus, Lutt. MS.

paraphrase to speek of a porçõn of Scripture, wch̄ you shall find written in the 3d Chapter to the Phillipp. verse the 2d, Beware of Doggs, beware of evil woorkers, beware of the concision, that is of the Precisian or Puritan. In wch̄ words I observe twoe pts first the Apostles Caveat to the Phillippians 2dly what hee would have them beware of vizt of doggs, of evil workers, of the concision, of the Precision (*sic*), of the Schismaticall Puritan, of the Puritanicall Schismaticke. These bee the Doggs the Apostle would haue the Phillippians to beware of, thes blacke mouted doggs y<sup>t</sup> barke aġst the Kinge, aġst the Bippes, and the Governors of the Church.

I have observed in my travell that in euerie Cittie, in euerie Towne yea almost in euerie pishe there bee some of these doggs wch̄ will shortely overspreed the land, like the froggs of Egipt, and cause yt to stinke vnles there bee p̄sent order taken aġst them. I haue hard some of these Puritanicall Preachers affirme yt euerie godlie man is a god, and euerie Christian is a Christ, wch̄ if yt bee soe I hope that god can see noe sinn in a Puritane knaue, but I that am but a weak man can. There are noe such cheatinge cozoninge dissemblinge knaves in the whole world as theis Puritans. There bee six sorts of them, I pray you remember them, they are worth your notinge, phapps you shall never heare the like againe.

1. The ffirst is Phariseus impingens, the wilfull blinde winckinge Pharisee, this fellowe goes to sett a man in the Stocke and runs his head aġt the walle, and Raile[s] aġt the Kinge, aġt the Bpps and the governors of the Church, this fellow will never bee Reclaymed, not all the Learned men in the kingdome can reclaime him, I never in all my life knew such a one to alter his opinion.

2. The second is Phariseus truncatus hee hath as yf his legges were cutt of in token of humilitie.

3. The 3d sort is Phariseus Mortarius. This weares a Hatt like a Morter, wch̄ hee pulle over his eyes and Lookes downward that hee may see nothinge but the ground, and y<sup>t</sup> this fellow is soe proud that nothinge must bee Lawfull in the Church but what pleaseth him, he must haue a Presbiter 24 Elders 12 Widdowes all wch̄ must bee Maynteyned att the charge of the Pische. Now I pray, where is there a pishe able to Mainteyne such a charge.

4. The 4th is Phariseus quid debeo facere. This goes to one of the Puritan Preachers, and asketh what hee must doe, he tells him ; he must sett vpp a Lecture<sup>a</sup> in such a Towne.

5. The 5th is Phariseus ex amore. This man is a Puritane because some friend in the Towne is a Puritane.

6. The 6 sort is Phariseus ex timore this fellow dares seem no otherwise for fear of displeasinge some greate Puritan by whom hee liveth, but I thanke God I am neither a Puritan for feare nor for Love, neither doe I feare anie Puritan in the kingdome.

<sup>a</sup> As a specimen of the errors that creep even into carefully executed manuscripts, it may be well to note that the Luttrell copy makes worse than nonsense of the above by reading *picture* for *lecture*. A picture was about the last thing a rigid Puritan of those days would "sett vpp." A few years after, at the beginning of the Scottish Civil War, while Montrose was yet a Covenanter, Jamestone's portrait of the provost of Aberdeen was removed from the session-house as "savouring of Popery." I. Hill Burton's *Scot Abroad*, v. ii. p. 326. •



Thus have I putt out the sorte of them. I pray you remember them they are worth y<sup>o</sup>r noteinge.

Phariseus impingens.  
 Phariseus truncatus.  
 Phariseus Mortarius.  
 Phariseus quid debeo facere.  
 Phariseus ex amore.  
 Phariseus ex timore.

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BLANK WARRANT OF COMMITMENT.

[State Papers Dom. Charles I. 1628. v. 105. art. 100.]

Trusty and welbeloved we greet you well, whereas the Lower House of Parliament, representing the commons of this Realme, haue lately vppon iust cause, and wth very good discretion, committed to your custody whom they found to be possessed with sondrye hereticall oppinions, in matters of trew Religion fforasmuch as there are sundrye informations, of divers malicious humours and practises, (whereof the consequence may be dangerous to the state as such a pernitious spirit is not to be tollerated, in a Christian and well governed Common wealth, wherein he hath not been pticularly examined, as we intend he shalbe. We haue thought good hereby to signifye vnto you our pleasure that you do not deliver him, without further warrant from vs; wch you may alledge when soever his delivery shall come in question.

[No signature or date in MS. In pencil, in a modern hand, " Prob. May 9, 1628. Mr. Burgess."]

[*In dorso*] Warrant to Mr. Lieutenant of the Tower.

WILL OF RICHARD BURGES.

[From the Will Book at Doctors' Commons, A.D. 1632.]

In the name of God Amen: I Richard Burges of Witney in the Countie of Oxon Clerke, sicke in bodie but of good and perfect memory, thankes be given to Almighty God, doe make and ordayne this my last Will and testament in forme following. ffirst I bequeath my soule into the hands of Almighty God my ffaithful Creator and Redeemer. Secondly I wish my bodie to bee buried in the Chancell of the Church of Witney vnder the Comunion table there, in sure & certayne hope of the resurrecon. And concerning my worldly estate wherewith God hath blessed me I thus dispose of it. Imprimis I give to the benefitt of the Church of Witney Tenne shillings. Item to the poore of the parish of Witney aforesaid the some of three pounds to bee equally devyded by my ourseers to and amongst six score of the neediest people of the said parish, to be distributed amongst them within one weeke after my decease by six pence apeece. Item I give to my eldest sonne John Burges my Ring that I vsually weare on my left hand and all my bookes of all sortes whatsoever, wishing him according to his discrecon to give some of the English bookes to his sister and his brothers, according as hee shall see fittest for them. Item I giue vnto him my best Truncke and a playne beaker of siluer which was his Vncle Thomas English his beaker, and three siluer spoones whereof two haue his own name and the third my Aunt Sutton gaue. Item I giue vnto my said sonne John Burges the some of ffoure score pounds to be yearly paid him for

his mayntenñce in Oxford by Twenty pounds a yeare, quarterly to be paid him. Item I giue vnto my daughter Anne Burges one hundred pounds to be paid her at her age of twenty and one yeares. Item I giue vnto her one double siluer salt, and all the household stufte whatsoever that I formerly bought of one Edward Taunte. Item I giue vnto my foure younger sonnes Stephen, Richard, Price and Thomas the some of one hundred pounds a peece to be paid vnto them at their seuerall ages of twentye and one yeares. Item I giue vnto my sonne Stephen one siluer wine bowle. Item I giue vnto my said sonne Richard one siluer fflagon gilded and one presse that was bought of Henry King and the great Truncke y<sup>t</sup> came out of Suffolke. Item I giue vnto my said sonne Price foure siluer spoones whereof three haue his owne marke on them and the ffourth shall be one of them that came out of Suffolke and also the Presse standing in the great Chamber. Item I giue vnto my said sonne Thomas three siluer spoones whereof one hath his owne marke and the other two haue his sister Margarettes marke and the long wainscott Chest in the great Chamber. Item I giue vnto my said children Anne Stephen and Richard nyne siluer spoones to be equally devyded amongst them three, and my will and desire is that if any of my said six children shall dye before hee shee or they shall accomplish his her or their age or ages or receive his her or their legacie or legacies, herein mentioned, that his her or their said legacie or legacies so dying shall bee equally devyded to and amongst the residue of my said children surviving. Item I giue to my brother Thomas Burges and to my sister Ellen the wife of John Thomas, in token of my loue twenty shillings a peece, and whereas I giue vnto my daughter Anne and to my sonnes Stephen, Richard and Price one hundred pounds apeece I doe declare hereby that within their said legacies of one hundred pounds apeece, their Vncle Thomas English his seuerall legacies to them are included vizt. Thirty seauen pounds apeece or thereabouts, and my meaning and will is that if any of my debts shall fortune to be desperate or not recovered by my Executrix, that all my said children shall beare an equall loss therein and what debt or debts my Executrix cannot recouer my will is it shall be lost to my legatees and not to my Executrix. All the rest of my goods and Chattells not herein bequeathed I giue to my loueing wife Anne Burges whom I do make and ordeyne the sole executrix of this my last will and I do reuoke all former Wills by me made. Prouyded alwaies and my will is that if my said executrix shall marry after my decease that before her marriage she shall give my ouerseers herein named sufficient security to performe these my legacies. But if she marry not giuing the said security then I giue vnto her one hundred and twentie pounds for a legacie out of my estate and then I ordayne my sonnes John Burges and Richard Burges the executors of this my last will. Item I do make my louing friends Robert Yate of Haily Gait and John Clarke of Witney Clothier the Ouerseers of this my last Will giuing vnto each of them for his paynes herein taken twenty shillings a peece to buy them Rings desireing them for gods sake to take some paynes to see the pformance of this my said will. In witnes wherof I haue hereto sett my hand and seale the first day of September one thousand six hundred thirty two. RICHARD BURGES.

Read and published in the presence of vs RICHARD WYATT WALTER CLARKE.

Probate granted to Anne Burges 29 November 1632.