

**REMAINS HISTORICAL & LITERARY
CONNECTED WITH THE PALATINE
COUNTIES OF LANCASTER AND CHESTER.
VOL. XVIII; THE DIARY OF THE REV.
HENRY NEWCOME, FROM SEPTEMBER 30,
1661, TO SEPTEMBER 29, 1663**

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Vol. XVIII; The Diary of the Rev. Henry Newcome, from September 30, 1661, to September 29,
1663 by Henry Newcome & Thomas Heywood

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HENRY NEWCOME & THOMAS HEYWOOD

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THE DIARY

OF THE

REV. HENRY NEWCOME,

FROM

SEPTEMBER 30, 1661, TO SEPTEMBER 29, 1663.

EDITED BY

THOMAS HEYWOOD, ESQ., F.S.A.

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INTRODUCTION.

ALTHOUGH no apology is necessary, in offering to the Lancashire reader a portion of the diary of a person who acted so large a part in the Ecclesiastical history of the county, as Henry Newcome, yet we are anxious to account for the omissions which in editing this document we have advisedly made. An opportunity is here afforded of going over the ground which Sylvester and Calamy have already so diligently cultivated, and of again gathering a rich harvest of Nonconformist peculiarities. In so doing, we should, however, produce nothing of which the public is not already in possession. Collier and Echard, as opposed to Calamy and Burnet; Clarendon weighed against Baxter; Hallam's admirable commentary; besides the debates, pamphlets, and pleadings of which Clarendon's legislation, for nearly two centuries, has been the fertile source; from the discussions on Indulgence, to the process in Lady Hewley's case; afford the fullest information on the lapse of Puritanism into Presbyterianism and Independency, of the ineffectual attempts to make the Presbyterian the dominant church, and of the co-existence of the once rival sects, as Nonconformity. We have, therefore, sparingly measured Newcome's doings with

general history, and have felt, that to give a rechauffé of only that limited portion of Calamy's two thousand who mix themselves with our subject, would be about as wise as to attempt the individual biographies of St. Ursula's virgins, or of St. Zeno's martyrs. That the ejected ministers were sincere men is undeniable; but there is necessarily a sameness in their lives; and besides, our business is to find new materials for history, and not to write another edition of Baxter's life and times.

Newcome composed three journals. The first, the Diary, though only commenced at Cambridge in 1646, was carried back to the writer's birth in 1627, and ended with his death in 1695. The only portion of this work with which we are acquainted, is here printed; it extends from September 30, 1661, to September 29, 1663. The value of the book consists in its having been written as the events it describes occurred, and in its being designed solely for the author's use. The passages of life are set down to be meditated upon, and as disguise would have been the writer's own fraud upon himself, it evidently does not exist, eripitur persona, manet res. Whilst we perceive some faults in the full revelation thus afforded, as a want of moral courage and an exaggeration of theological trifles into essentials, yet, tried by this severe test, Newcome deserves the reputation which he has ever enjoyed—of being an earnest Christian. His objections to the Church are inconsistent and trifling, propugnat nugis armatus; and the vulgar belief, that a Puritan minister was necessarily a melancholy person, will not be removed by a perusal of this diary. It is, perhaps,