

them, many refusing to swear the oath. Most of those arrested remained in prison for up to two years. John Lathrop served two years in the Clink and was one of the last of his congregation to be released. Freed in April 1634, he subsequently left England and settled with thirty of his flock at Plymouth Colony, Massachusetts.²⁰

The Jacob Church had never directly challenged the authority of Laud. Indeed, the presence of an ordained clergyman to lead its worship meant that services would have been carried out along quite conservative lines. But separatism, however slight, could not be tolerated under the rule of an absolute monarch. Any deviation from the view of the religious establishment was to question, and thus threaten, the monarch's authority as head of the church. Duppa's congregation, still active, would surely have identified themselves as part of the same family of separatist churches in London as their Jacob Church brethren. It is with their repression that we can see how Pride's beliefs were to bring him into conflict with the establishment.

We can make a reasoned assumption of Pride's religious views from what we know from his associates. Duppa's congregation remained defiantly separatist: they refused to share communion with anyone from the London parish churches and had shunned worship with the semi-separatists of their former church. They turned their backs on the very buildings where they believed idolatrous services were being conducted. It is a moot point whether Pride ever visited church at this time, tainted as he may have believed they were by Bishop Laud's high church doctrine. Duppa's 1653 pamphlet, *Thunder from the Throne of God*, advocated demolishing every church building in the country to eradicate, finally, the spectre of Medieval Catholicism.²¹

The particular brand of separatism that Pride pursued can be glimpsed in the beliefs of other members of the Duppa congregation. Katherine, the wife of Daniel Chidley, though barred from church office by her sex, would become the author of a number of radical religious tracts and pamphlets in the 1640s; her son Simon, also a pamphleteer, served as lay minister for the Duppa Church and, later, at Christ Church Newgate;²² Samuel Eaton, a button-maker who had been among those arrested with Lathrop's congregation, was baptised by a lay preacher in prison to 'cleanse' himself of the Church of England. He joined Duppa's church on his release and was repeatedly arrested throughout the 1630s for leading illegal conventicles, eventually residing in Newgate where he was allowed to minister to a congregation of seventy inmates and occasionally allowed out to preach. He died in prison in 1639;²³ William Kiffin espoused 'believers' baptism' (i.e. the voluntary baptism of adults) over that of children. Orphaned in an outbreak of the plague of 1625, he had been a glove-maker's apprentice and was to join a Baptist congregation led by Eaton in 1638, the year he was made free of the Company of Leather-Sellers. He was a confirmed Baptist by 1642.²⁴ Another of Duppa's congregation, a man named Knight, set out on an evangelical tour of Suffolk. He was arrested by the church authorities, and later escaped from prison, fleeing to the more tolerant atmosphere of Amsterdam.²⁵

The members of Duppa's conventicle, then, were a gathering of religious refugees: pamphleteers, evangelists, and at least one proponent of adult baptism. Apart from Eaton, however, who had allowed himself to be baptised in prison, the congregation does not seem to have wholly embraced adult baptism. A notable Baptist, John Spilsbury, later made his own split from the congregation over this issue, and other seceding members formed a Baptist community in Wapping, beyond the city boundaries, in 1633.²⁶ Kiffin, as has been noted, departed from the congregation in 1638. There are certainly links between Pride and the proponents of adult baptism. Baptist John Mason served as Pride's ensign in the military campaigns of 1643-44, and later as his lieutenant colonel; a Baptist chaplain would serve in the regiment of foot of which Pride was colonel in the 1650s;²⁷ Pride's granddaughter was recorded at St. Gregory-by-Paul as being born in 1657, yet there is no mention of her being baptised there.²⁸ How far did Pride's affiliation with baptism extend, and was he a believer himself? The pamphleteer William Prynne appears to name Pride as a Baptist in a publication of 1659, referring to: 'William Kiffin and other Anbaptists in the army, headed by Colonel Pride'.²⁹ Prynne, however, was a particularly hostile critic, an establishment-man who was only prepared to consider nonconformists' creeds in the broadest terms, and he never forgave Pride for excluding him from Parliament in the Purge of 1648. It is unsurprising, then, that he charged Pride with being a dissenting Baptist while other observers did not. Such a charge would surely have been taken up by other hostile commentators had it been true. There is no mention it made by Royalist satirists who lampooned Pride mercilessly in later years, and who would have surely have used his Baptist faith against him had it existed. There are links to be made, then, between Pride and the Baptists, but no firm evidence that he was a Baptist himself.

Adult baptism was probably a question to which Pride gave much thought. Only one of his children is recorded as being baptised in an Anglican Church, that of a short-lived child, John, born in 1630. As it was, Pride's beliefs may have been enough to dissuade him from committing his other children to infant baptism within the Anglican Church. It may be that his son John appeared on the scene before Duppa's evangelism set Pride's faith alight. Duppa's followers regarded Believers' Baptism as disorderly, the ritual felt to be too ceremonial, an over-elaboration of Christian worship. However, it is likely that there was no strict division between Baptists and non-Baptists among Pride's religious community: when William Kiffin turned to Baptism in the late 1630s he continued to worship alongside the majority of the Henry Jacob church,³⁰ so it is quite probable that Pride felt free to worship within a mixed group of Baptists and Separatists without fully adhering to Baptist beliefs.

The child John, born to Thomas and Elizabeth in 1630, lived only ten days and was buried at St. Bride's on 22 November.³¹ There are other Prides mentioned in the St. Bride's registers: John Pride and his wife, Hester, had a daughter baptised at the church on in July 1628. She also died young, buried at St. Bride's on 7