

HERTFORDSHIRE

1. Robert Collinson	Of Pirton	Baptist.
2. Nathaniel Eeles	His house, Harpenden	Cong.
3. John Foldoe, of Chipping Barnet	General	Presbyt.
4. Jeremiah Froyzell	House of John Marsh, Garston	Presbyt.
5. Thomas Gardiner	House of Ralph Bayford, Little Hadham	Presbyt.
6. Hugh Glover	His house in Bishop Stortford	Presbyt.
7. John Kinge	His house, Abbots Langley	Presbyt.
8. Joseph Masters, of Cheston (? Cheshunt)	General	Anabap.
9. Thomas Milway	House of Widow Heath, Preston	Cong.
10. John Payne	House of George Holgate, Bishop Stortford	Presbyt.
11. Richard Roberts	His house, Watford	Presbyt.
12. James Rogers	House of Sarah Adams, Hitchin	Cong.
13. Oliver Scott	House of Thomas Morice, Ashwell	Presbyt.
14. Thomas Silly	Of Pirton	Baptist.
15. John Spencer	House of Anthony Spinage, Cheston (? Cheshunt)	Anabap.
16. Peter Sterry	House of Richard Pemble, Little Berkhampstead	Presbyt.
17. Robert Tory	Paul's Walden	Presbyt.
18. Christopher Toulser	House of Thomas Polhill, Chesham (? Cheshunt)	Cong.
19. Thomas Vaux	Of Pirton	Baptist.
20. Francis Warham	House of Mr. Ewers, Punsborne	Cong.

Reference: Bate, Frank (1908) *The Declaration of Indulgence 1672 - a study in the rise of organised dissent* p. xxxi

Note: This authority appears to be unlike the first three sources as it provides a list only of teachers of definitive religious congregations in different counties. Notably, four religions are mentioned: Baptist, Congregationalist, Presbyterian and Anabaptists.

Conclusion: Why Widow Heath and her cottage are worthy of recognition and celebration

Widow Heath's house at Preston was one of only five properties licensed in Hertfordshire during the first six weeks following the *Declaration of Indulgence of 1672*.

By 1675, six properties in total in Hertfordshire had been licensed. During this time more than 150 licenses were issued for properties in Devon.*

The cottage was licensed to a woman for Congregational worship.

Thus, *Spindle Cottage* has historical significance and places the building in an exceptionally rare group nationally. Nonconformist meeting houses from this earliest period are extremely scarce. The *1672 Declaration* represented a watershed moment when dissenting worshippers could emerge from secrecy. The licensing, not to a man but to a woman, for Congregational worship adds another layer of rarity and importance, as female licensees were uncommon.

* These statements are based on details provided by Prof Turner's book mentioned earlier. These records are incomplete, being only those found in the Lambeth Palace Library. However, they may be interpreted as a sample or partial record of the national picture.