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## Editorial

Our usual meeting in connection with the Autumnal session of the Congregational Union was held at Liverpool (in the Common Hall, Hackin's Hey) on 21st October, the Rev. Dr. Brown presiding. Geo. W. Boag, Esq., of Gateshead, had prepared an instructive paper on "Early Congregationalism in Northumberland and Durham," which in the author's absence was read by our Secretary. Some interesting discussion ensued; after which a hearty vote of thanks was accorded to Mr. Boag.

The Rev. J. H. Colligan exhibited several old manuscripts relating to transactions which concerned Nonconformists in Cumberland: they seemed of some importance, but unfortunately the lateness of the hour made it impracticable to give them due examination.

The length of Mr. Boag's paper is such that it has seemed advisable to divide it: the sequel will appear in our next issue.

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Our esteemed Treasurer has prepared for publication a complete transcript of all the documents in the Public Record Office which relate to the Indulgence of 1672: as well as the Episcopal Returns of 1665 and 1669 in the Lambeth Library. These he proposes to issue by subscription, if adequately supported. The work is not of a popular character; it is not history, but material for history; and ought to have a place in all public libraries, as well as on the shelves of professional students. It will make two vols., royal 8vo., of about 700 pp. each; and the subscription price will be £2 2s.; the price will be raised after publication. We earnestly hope that Mr. Turner will receive such support as may enable him to carry this great work to a successful issue.

\* \* \*

A work of great value to ordinary students of early Nonconformist history is *The Declaration of Indulgence, 1672; a Study in the rise of Organised Dissent*, by Frank Bate, M.A., B.Litt. The book has been published by the advice of C. H. Firth, M.A., Regius Professor of Modern History in the University of Oxford; and is a full and singularly impartial narrative of a series of events which on a hasty glance appear strangely void of any consistent purpose. It is clearly shewn that, with whatever ulterior motive, Charles II. really desired to carry out in the spirit as in the letter the promise of

toleration given at Breda; but that he was overborne by the party of Sheldon and Clarendon. After the fall of Clarendon it seemed possible to realise this desire, and in so doing to exalt prerogative by the aid of the Nonconformists. The failure of this attempt, confessed by the withdrawal of the Indulgence, was due to the action of men *some* of whom, no doubt, bitterly hated the Nonconformists, but *all* of whom were of one mind in the resolve by no means to permit the recrudescence of despotic rule. The volume is of moderate size and written in a popular style; and its value is greatly increased by a list, occupying 68 pages of small type, of the licences granted for preachers and meeting-places in 1672-73. This list, we may remark, valuable as it is to ordinary students, will in no wise diminish the importance or utility of the greater work which the Rev. G. Lyon Turner has in hand. Mr. Bate's volume is published by A. Constable & Co., price 6s. net.

\*     \*

We have received an interesting communication from the Rev. A. T. Michell, F.S.A., of Sheriff Hales, respecting the Rev. John Woodhouse. Mr. Michell writes "[On the question] whether the entry in a Register of a child as 'born' without note of Baptism would indicate Nonconformity of parents: it certainly would not during the operation of the Act relating to Lay Registers; but after 1660 I think it would. In the Sheriff Hales Register the only child entered 'born' is one of Woodhouse, born 12 Jan., 1676/7. There is no entry of his baptism, but he is said to have been baptized at Sheriff Hales the next day. The presumption therefore is that he was baptized by his father. This child was John, the youngest son, afterwards of Nottingham, M.D., who died 23rd May, 1733, and was buried at Rearsby."

Mr. Michell also informs us that the Rev. John Woodhouse was buried at Rearsby, 17th October, 1700: and that his last surviving pupil, Thomas Yate (not Yates, see *Trans.*, III. 394) of Dearnford Hall, near Whitchurch, died 19th October, 1765, aged 93 years and 2 months.

\*     \*

We are indebted to the Rev. F. Wyatt, of Axminster, for the excellent photograph reproduced in this issue of the Old Meeting-house in that town. The early history of the church, as contained in its deservedly treasured *Book of Remembrance*, was published in 1874 under the title "The Axminster Ecclesiastica"; its later history may be found in Densham and Ogle's *History of Congregationalism in Dorset*. The "Ecclesiastica" ends with the building of the meeting-house in 1698. After the erection of the present chapel it continued in use as a Sunday school till 1875, when—or soon after—it was demolished.



MEETING-HOUSE AT AXMINSTER : 1698-1875

The Congregational Library has lately acquired a curious MS. volume containing a condensed report of sixty-three sermons all based on Titus ii. 11, 12, and forming a complete book of Calvinistic Divinity. This marvellous course was preached in the Meeting-house, Paved Alley, Lime Street, from 30th October, 1709, to 13th January, 1712. The preacher was the Rev. Robert Bragge, who thus, we think, fairly justified the criticism of a contemporary satirist :—

“Eternal Bragge, in never-ending strains,  
Unfolds the wonders Joseph's coat contains;  
Of every hue describes a different cause,  
And from each patch a solemn history draws.”

\* \* \*

*ERRATUM.* In “The Oldest Chapel in Wales,” p. 354, l. 3 from bottom, “The Bendy” should be “The Beudy”; the word means “cow-house.”

## Congregationalism in Northumberland and Durham

THE history of Congregationalism in Northumberland and Durham begins in the most unpromising circumstances. From a turbulent border district, over which, for centuries, two hostile peoples ravaged each other, we have to gather the scattered facts which explain how the denomination arose in the northernmost counties of England.

Remotely situated from the metropolis, there is no evidence of the existence of Brownists or Separatists beyond the northern boundary of Yorkshire. In the sixteenth century the attachment of the inhabitants to the "old religion" led them into that untoward adventure—the Pilgrimage of Grace, and it made possible the assault of the Earls of Northumberland and Westmorland upon the cathedral of Durham, when their militant followers burned the Protestant church books in the cathedral yard.

But amid such demonstrations in defence of the old order there were elements of change. John Knox was conducting his meteoric itinerancy—Presbyterian in its motive yet Congregational in method. William Whittingham, the Puritan, was enjoying sixteen years of comparative repose as dean of Durham. Within a mile and a half of the deanery he had as his neighbour the eminent Non-conformist preacher Thomas Leaver, who spent his last years as Master of Sherburn Hospital. John Udal, somewhat later, preached in Newcastle-upon-Tyne for about one year, after which he

## Congregationalism in Northumberland and Durham 5

returned to London, where he died in the Marshalsea.

Thus, in the last years of the sixteenth century, while there were revolting trials and executions of witches, harrying of recusants and church absentees, and the reciprocal raids of the English and the Scots, a change was silently taking place; Puritanism was slowly rooting itself for vigorous aftergrowth.

The records of the first eleven years of the seventeenth century yield nothing in evidence of historic Congregationalism. But in 1612 an isolated circumstance offers a faint suggestion of significance. In that year the records of Amsterdam perpetuated the fact that on the 10th November Barthey Silman, 26 years of age, bombazine worker, of Alewick (Alnwick), Northumberland, was married to Elsebet Glind, aged 26, of Gilbe, Leicestershire (Gilby, Lincolnshire?). Barthey, not being a duke, and having no place among the gentry, has left no trace of family influence in the records of Alnwick. Whether he was a member of the exiled church of Amsterdam, or his migration was for trade purposes—this we must leave to the arbitrament of time, or the alternative of oblivion.

In the years 1617-1619 Rothwell, described as "a familiar and famous preacher in the northern parts," exercised so potent a ministry in the neighbourhood of Barnard Castle in the county of Durham, that visitors "came from London, York, Richmond, Newcastle and many other places, to see the order of his congregation."

During the first quarter of the century Puritan preaching was being prosecuted both in Northumberland and Durham. In 1622 Dr. Robert Jennison was lecturer at Allhallows in Newcastle, and for twenty-three years he continued preaching twice

or thrice a week, until he was suspended and left the town. He returned to Newcastle in 1647, and was then of the Congregational persuasion.

The records of the Court of High Commission within the diocese of Durham indicate the kind of work which was given to that ponderous authority to do. In 1628 the Commission had before them William Wilson, of Heddon, clerk, "on the promocion" of James Carr. His curate deponed that he "hath not seene Wilson weare the surplisse when he readeth divine service." Another witness testified that, after baptising duly with the sign of the cross a child of which he (the witness) was godfather, this Wilson "did baptise other twoe the same daie without the signe of the cross," then, "he doth very seldome weare the surplisse when he readeth divine service." "Knoweth noe cause, unless it be that the surplisse is somewhat worne." In another case, this time the parish priest, William Wilson, promoting against his parishioner, James Carr; evidence was given that James Carr had said: "I must goe to Mr. Wilson, and bid him dispatch praieres for that Mr. Glover is coming to preach." Two or three years later Cuthbert Fenwick was enjoined, as a schismatical person, to bring from the curate at Heddon a certificate of his conformity and dutiful repairing to his parish church in time for prayers and divine service. About that time also Cornelius Glover, clerk, was the subject of some laconic entries in the records of the court. "Preachinge sedecious doctrine. 1634 Oct. 23 Attachment. Dec. 11 Sought for: Not found. 1635 Jan. 22 of noe certaine abode, nor likelie to be apprehended."

This village of Heddon-on-the-Wall, seven miles west of Newcastle, was the scene of the temporary labours of Thomas Sheppard, M.A. For several years lecturer at Earl's Colne in Essex, his lecture



was put down when Laud became bishop of London, and he was silenced. Laud did not favour these lectureships. The lecturers, he once wrote: "by reason of their pay are the peoples' creatures, and blow the bellows of their sedition." His dictum was an anticipation of the modern objection to "politics in the pulpit." Thomas Sheppard became private tutor in a gentleman's family, but the bishop's officers pursuing him, he travelled into Yorkshire, where Neile, the archbishop of York, bade him subscribe or depart. It was at this stage that he moved to Heddon-on-the-Wall. There he maintained a fruitful ministry until the bishop of Durham, at the instigation of Laud, forbade his preaching in any part of his diocese. Thomas Sheppard then quitted the country, and settled in New England.

While, as we have just seen, the long arm of Laud could reach across to the most northern diocese of England, we can imagine that rigorous repression would tend to extirpate every upspringing growth of Nonconformity as it appeared. In the north the representatives of the State were not less assiduous than those of the Church in seeing that the sword was not borne in vain. Mr. Secretary Windebank, writing in the name of the king on 2nd February, 1638-9, directed the attention of the mayor of Newcastle-upon-Tyne to the confederacy in that town with the ill affected party in Scotland, which would be dangerous if not prevented. He entreated the authorities to prevent "these clandestine meetings at undue hours, at Henry Dawson's house, under pretence of devotion." He desired also that enquiry be made if Master Morton, the preacher there, were ill affected to the Church government, and whence he had his maintenance. If this latter information were duly elicited, contributions from refractory persons

were to be stopped ; or Master Morton's departure expedited. Mr. Morton was afterwards a chaplain in Cromwell's army, and took part in the Westminster Assembly.

In 1640 reference was made by Baillie to a presbytery in Newcastle, the acts of which had been lost by a negligent clerk,<sup>1</sup> and at one of the sittings of which the noblemen and ministers with one voice decided to send Alexander Henderson, Robert Blair, George Gillespie and John Baillie to London for divers purposes of the Presbyterian interest. Their aspirations were epigrammatically expressed by Alexander Balfour, who wrote from Newcastle on 29th December, 1640 : "Some course is a-taken that there be one confession of faith ; one direction for worship ; one catechism ; one form of government for God's House in both kingdoms ; and there is great hopes of it."

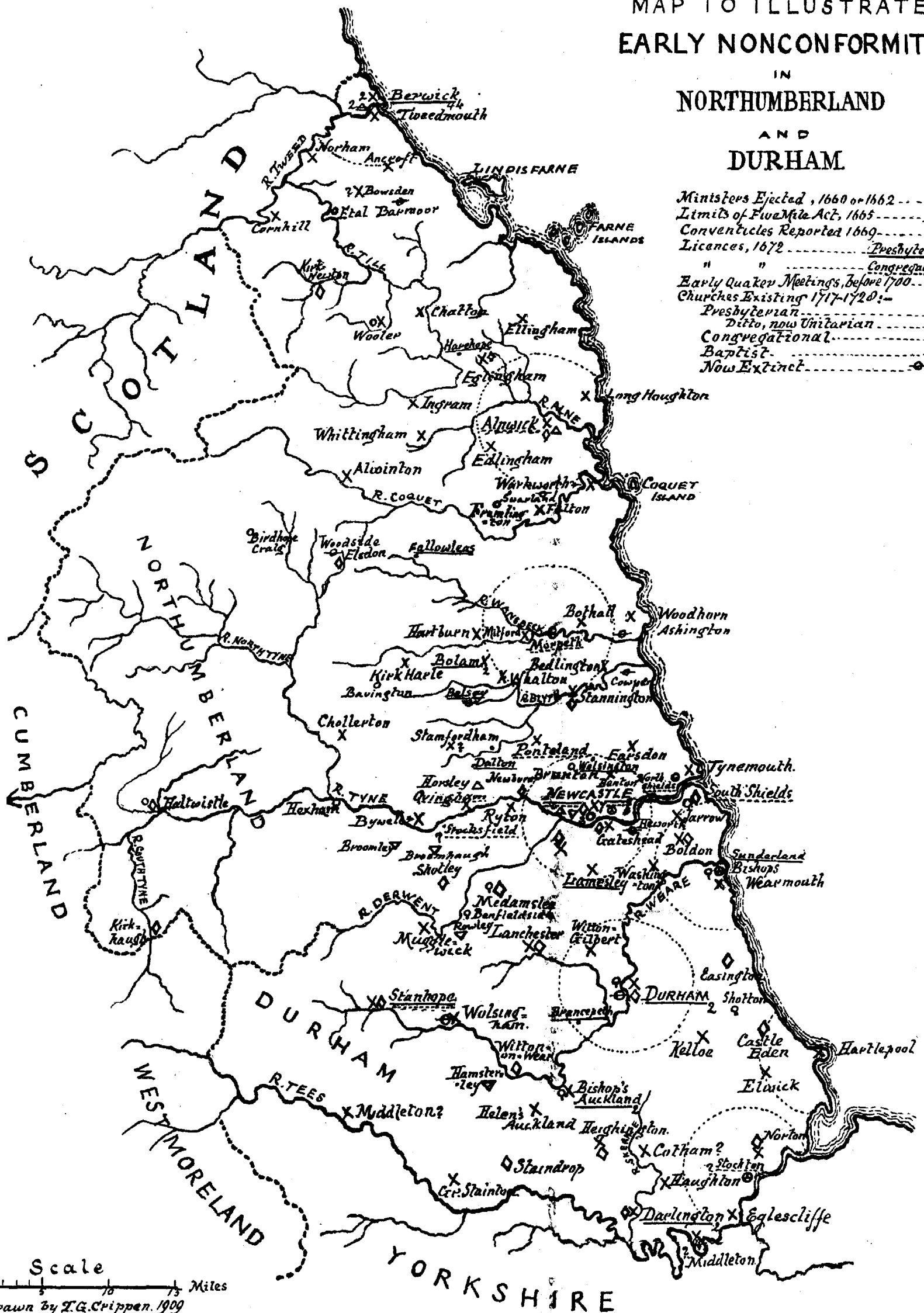
In 1641, at a meeting of All Saints' vestry, Newcastle, a letter signed by the mayor and all the aldermen "for the calling home of Doctor Jenison, our ancient pastor," was read, and approved "of every person here present, who also have testified their willingness, and great desire to have him again return unto us, by signing the said letter ; and are willing to confirm him in his former place here, and continue their benevolence as before." One or two months later the parishioners addressed Mr. William Morton desiring "the assistance of the minister whereof they had formerly had good experience to their much comfort"; and on 10th September, at a meeting in the vestry at seven in the morning, the four and twenty, and ancient of the parish, "having heard the letter formerly writ

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<sup>1</sup> Shaw says (*English Church, 1640-60*): "Any Presbytery existing in Newcastle before 1645/6 would only be an Association of the Ministers that accompanied the Scottish forces along with the local men of like mind."

# MAP TO ILLUSTRATE EARLY NONCONFORMITY IN NORTHUMBERLAND AND DURHAM

- Ministers Ejected, 1660 or 1662 . . . . . X
- Limits of Five Mile Act, 1665 . . . . . - - - - -
- Conventicles Reported 1669 . . . . . ◊
- Licences, 1672 . . . . . Presbyterian
- " " . . . . . Congregational
- Early Quaker Meetings, before 1700 . . . . . Q
- Churches Existing 1717-1720 :-
- Presbyterian . . . . . ○
- Ditto, now Unitarian . . . . . ⊙
- Congregational . . . . . △
- Baptist . . . . . ▽
- Now Extinct . . . . . ⊠



Scale  
 0 5 10 15 Miles  
 Drawn by T.G. Crippen. 1909

unto Mr. William Morton for the supply of this parish with a minister until Dr. Jenison return, do with full consent confirm what has been done concerning Mr. Morton, and with one consent have absolutely refused to admit of Dr. George Wiseheart [Wishart: an adept in the Laudian ritual] to be a preacher in this parish."

In 1645 (30th May) Cuthbert Sydenham and William Durant were appointed lecturers of Saint Nicholas in Newcastle at salaries of £100 and £80 per annum respectively. The first named was a notable Presbyterian, the last named shared with Jennison the distinction of being one of the pioneers of Congregationalism on Tyneside. Durant was never ordained, but he had been to college, and it is believed that he obtained a degree or degrees. Dr. Samuel Hammond was another eminent preacher of "the Congregational Judgment" in Newcastle. Leaving his home in York, he spent some years at Cambridge University. He afterwards went north as chaplain to Sir Arthur Haselrigg, and stayed some time at Bishopwearmouth. It has been said that he was a colleague of Thomas Weld in the parish of Saint Mary's, Gateshead.

Something in the nature of a "recognition" took place in Gateshead in 1649-50; for the parish books of Saint Mary's record that £1 12s. 8d. was "spent in entertaining the Newcastle ministers when Mr. Weld our minister was installed here." Mr. Weld was one of those who were sent to different parts of the country by the parliament, when they were grappling with the task of settling religion, and contending with the untowardness of Charles the First. Other appointments of this kind were John Rogers to the vicarage of Barnard Castle, and Joseph Davis to the village of Bywell, about twelve miles west of Newcastle.

The year 1651 was interesting to the Baptists

owing to the founding of their church at Hexham. The satisfaction at this event was marred in the next year by the episode of "the false Jew," in which a vagrant Scot, under pretence of conversion to Christianity, gained admission to the membership of the Hexham Baptists. On this becoming known, controversy ensued; a pamphlet, said to be the production of Dr. Samuel Hammond, Mr. Thomas Weld, and other ministers of the neighbourhood, was published in exposure of the impious fraud.

That the Congregational ministers of that day stood well with the civil authorities is evident in some appointments then made. On 30th July, 1652, William Durant was, by order of the common council, desired to preach before the judges who were appointed to come to the town. On the 5th November following Dr. Hammond was appointed to be preacher at St. Nicholas church on Sunday forenoons, and the solemn days; and to lecture on Thursdays, in succession to Dr. Jennison.

The Quakers were at this time actively promoting their teaching in Newcastle, Gateshead, and the district. George Fox passed from Westmorland into Northumberland in 1653, and greatly perturbed the staid brethren among the Presbyterians, Congregationalists, and Baptists. Some polemical literature resulted. *The Quakers shaken, etc., or a Firebrand snatched out of the Fire*, and *The Perfect Pharisee under Monkish Holiness*, combined to guide the saints, and gratify the authors. The men responsible for these writings were Thomas Weld and William Cole (Presbyterians), and Samuel Hammond, William Durant and Richard Prideaux (Congregationalists).

A more notable publication of the period was the volume of discourses issued by Cuthbert Sydenham under the title *The Greatness of the*

*Mystery of Godliness.* This was dedicated to the mayor, aldermen, and common council, "and the rest of that famous corporation." The chief interest of this dedication is in the picture it presents of the amenities between the Presbyterians and Independents in Newcastle in the middle of the seventeenth century. Written in 1654, the following is the pleasing presentment: "I have only one thing to add.....that these nine years, when all the nation have been in a puzzle about errors, sects, and schismes, even almost to blood, you have sate as in a Paradise, no disturbance in your pulpits, no railings, or disputings; Presbyterians and Independents preaching in the same place, fasting and praying together in heavenly harmony, showing nothing but kindnesse to each other; in their meetings ready to help each other." Dr. Dexter has characterised early Congregationalism in this country as Barrowism, and not Brownism. This helps to explain the pleasant relations between Presbyterians and Congregationalists of the north.

In the matter of tolling the bell at funerals the mayor and aldermen of Newcastle found themselves in a state of perplexity; and on 4th February, 1655, they requested the ministers of the town to give their opinion upon the legality of the custom. The revenues of the parish churches had declined, and superstition seemed to be implied in the custom. It was decided to continue the tolling, and the taking of the fees.

The proceedings at a church meeting about this period have much historical interest. A member, while on a visit to London, had attended the Episcopal Church. Many of his fellow members thought this was "a scandalous latitudinarian practice"; and the discussion waxed warm. At the fit moment Ambrose Barnes, the pious, intellectual, and prosperous Newcastle alderman, intervened.

In his judgement, submitted with due modesty, the Episcopalian, the Presbyterian, the Baptist, the Independent, might associate together so far as to hear the Word of God one with another. Dr. John Owen, the eminent Independent, was present, and concurred in the opinion of the Puritan alderman. The influence thus judiciously exercised happily settled the mind of the church, and greatly relieved the mind of the minister.

In 1657 Cromwell granted letters patent for the founding of a college at Durham. Among the first appointed visitors of the institution were William Durant, Samuel Hammond and Richard Prideaux of Newcastle, and Thomas Trewran of Ovingham, Congregationalists. Richard Gilpin, Henry Leaver, William Cole and Thomas Weld were the Presbyterian ministers of the visitation board. The college did not survive the shock of the Restoration; "it totally disappeared," said the historian Surtees, "amongst some worse things built on the same rotten foundation."

There was a Sabbatarian question in Newcastle in 1657, which prompted Samuel Hammond and the rest of the ministers to memorialise the common council that they would please petition the Lord Protector "to change the market day from Saturday to Friday, for that it is a great profanation to the Lord's day to be kept on the Saturday." Ordered accordingly.

The ministers of the two counties were accustomed to meet in Newcastle to discuss the affairs of their churches. At one of these assemblies they adopted an address of congratulation to Oliver Cromwell in reply to the proclamation of the Protectorate. On this occasion there were present John Pye of Morpeth, Thomas Dockray of Newburn, Cuthbert Mole (—), George Ritschel of Hexham, Robert Pleasaunce of Boldon, William Graves

of Bishopwearmouth, Thomas Lupton of North Shields, Francis Batty of Jarrow, John Knightbridge, Richard Prideaux and Stephen Dockwray of Newcastle.

Under the protectorate of Cromwell it may be said of the north: "then had the churches rest." But one of those temporary changes of feeling, which arise in the best regulated of human affairs, took place not long after the time of Cuthbert Sydenham's eulogy of Newcastle. On 18th December, 1656, there was read in the House of Commons a petition of the ministers of the Gospel in the counties of Northumberland and Durham. We can only infer the purport of the petition from the Protector's reply. Apparently some exclusive concession had been sought from London in favour of the Presbyterians as a whole, or for an active section of them in the north of England, and the Congregationalists were apprehensive. In reply Cromwell addressed himself to the mayor of Newcastle. He assured his petitioners "that nothing that may reflect to the prejudice of your outward good in the personal, or as you are a civil government, shall easily pass with us; so much less what shall to your discouragement, as you are saints, to your congregations in that way of fellowship commonly known by the name of Independents."

At the Restoration the incurable levity of Charles the Second and the frenzy of his ecclesiastics ushered in a period of persecution which has left an almost indelible impress of evil upon the history of this nation. The policy of the king, according to Dr. Burnet, was determined by his opinion that free enquiry in matters of religion would beget a desire to pry into, and meddle with, the affairs of State.

The penal enactments of Charles had widespread effect in the north. On the enforcing of the Act



of Uniformity in 1662, 38 livings were given up in Northumberland, and 16 in Durham. In the former county there were seven men of Congregational connection ejected, *viz.*, J. Thompson, Bothal; John Davis, Bywell; Robert Blunt, Kirk Harle; Thomas Trewran, Ovingham; John Lomax, Wooler; William Durant and Samuel Hammond, Newcastle. John Knightbridge and Richard Prideaux conformed. All the sixteen ministers ejected in Durham were Presbyterians. [See "Appendix A."]

Although a fatuous hatred of freedom inspired Act after Act of this reign, it could not extirpate the religious instincts of the Nonconformists; they were only driven to satisfy the claims of conscience by secret assemblies.

The chief instrument of Charles in Northumberland and Durham was John Cosin; who after years of exile in France returned to his deanery at Peterborough in June, 1660; and, in October, was made bishop of Durham. As an ecclesiastical administrator and man of letters the bishop compels our admiration; for he was a most capable master of Church business, an accomplished writer, and an enthusiastic lover of books. But as the representative of kingly prerogative and ecclesiastical vindictiveness he appears in history as the agent of mean devices to circumvent the dearest aspirations of some of the worthiest of England's sons. From the lofty eminence of the bishop's throne the doings of Nonconformists appeared insignificant; and one of his earliest injunctions to the mayor of Newcastle was to "look sharply after those caterpillars." What the bishop knew about caterpillars is uncertain; but it will be seen later that he was a keen judge of the essence of Independency.

In October, 1661, Bishop Cosin, in writing to

Sancroft, afterwards Archbishop of Canterbury, was able to say that the people of Newcastle were pleased with their bishop; "even Mr. Durant himself, whom, only, I entreated, and ordered, to forebeare preaching till he hath made it appear that he is an ecclesiastical person, as he is not, having neither episcopal nor presbyterian ordination." Thus was William Durant, one of the ablest men of the town, second in the succession of Congregational leaders on Tyneside, silenced for a season.

Dr. Jennison having died, Samuel Hammond having departed to Hamburg, and John Knightbridge and Richard Prideaux having conformed, the number of Congregational ministers in Newcastle became reduced, as we would now say, by death, removal, and other causes. On 7th March, 1665/6, the whereabouts of other Northumbrian Congregationalists are made apparent by a declaration sworn to, in which John Thompson, Peglesworth, Thomas Trewran of Harlow Hill, and John Davis, did "swear that it is not lawfull upon any pretence whatsoever to take up arms against the king," and "that we will not at any time endeavour any alteration within Church or State." John Thompson removed into the county of Durham; John Davis visited the western and northern parts of Northumberland; preaching at Sir William Middleton's place at Belsay, and at Mr. Boutflower's in Apperley, respected and loved until his death in 1676. Thomas Trewran became the first minister of the Congregational church at Horsley-on-Tyne. Mr. Maberly Phillips has traced the course of this church down the stream of two centuries of time.

Brief reference may be made to the other Congregational ministers who were ejected. John Lomax came from Wooler to his birthplace, New-

castle, but he removed afterwards to North Shields, where he opened an apothecary's shop, and preached as he had an opportunity. Robert Blunt some time after his ejection from Kirk Harle succeeded Thomas Trewran as minister of Horsley Congregational meeting-house. William Durant remained in Newcastle. His marriage with the sister of Sir James Clavering, Baronet, of Axwell Park, and his other connections, would probably be of considerable service to him when persecution was rife.

Shortly after the Restoration the Nonconformists in Newcastle were reinforced by the accession of Dr. Richard Gilpin—a descendant of Bernard Gilpin, the border hero and saint of the sixteenth century. Richard Gilpin had, previous to 1660, ministered to a small dissenting community in Durham; then he removed to Greystoke, Cumberland, and held the living for a time; he was ejected, and afterwards lived on his estate, and maintained a benevolent ministry until, about the year 1668, he accepted a call from a congregation in Newcastle-upon-Tyne.

In spite of the vigilance of the king's officers, assemblies of Nonconformists took place in Northumberland and Durham. Richard Forster, writing from Newcastle in October, 1667, informed Joseph Williamson that there had been a great conventicle of near two hundred. The speaker was Farsayd (John Foreside, ejected from Ancroft). The churchwardens, with some of the mayor's officers, went to apprehend the conventiclors, but most of them escaped. They secured Foreside and took him to church during sermon.

Of the men of Newcastle, Bishop Cosin complained: "ever and anon molesting me in the County Palatine, where they will in time hope to be kings, and bishops." As a correction of this

presumption he added: "Now you are to let the town and vicar know, that it is not in their power to put a man into a church, but to nominate him only unto the bishop: or else they make themselves bishops, which is a stray spice of the Presbyterians and Independents."

In the same year (1668) Nonconformity lifted up its head yet more defiantly; for the bishop was made aware that a conventicle, variously estimated at between five hundred and three thousand in number, was held in the Barber Chirurgeons' hall; where the saints of Newcastle met together and sang the 149th Psalm in great triumph on All Saints day.

These men were early risers as well as ardent Nonconformists, for they kept a fast, with preaching and praying, from eight o'clock in the morning until four o'clock in the evening; their leaders being William Durant, Richard Gilpin, Robert Leaver, and John Pringle.

Commenting upon such proceedings the bishop said: "I would fain vindicate the town of Newcastle from the foul imputation of being the nursery of faction in these northern parts." As the result of his repeated appeals, the civic authorities were stirred to activity, with a show of success. On 22nd July, 1669, at a judicial sitting under the presidency of the mayor, deposition was made "that upon Sunday last there was assembled at the house of William Dewrant (Durant) in Pilgraham (Pilgrim) Streete, a great multitude of people, consisting to the number of 150 persons or thereabouts, under the pretence of religious worship and service." The same witness stated before another sitting of the court on 4th August "that upon Sunday last, at about five or six of the clock in the morneing he did see a great number of people goe inn to the house of Mr. Richard Gilpyn,

minister, in the White Freers" (Friars). This census of church attendance not only gave the number of the worshippers, but their names; from which we learn that the congregations of Durant and Gilpin included some of the most influential of Newcastle townsmen. Perhaps this had something to do with the tardiness of the civic authorities in effectively dealing with the proceedings which were so obnoxious to the bishop.

What John Cosin saw amiss on the banks of the Tyne, the zealous Granville, archdeacon of Durham, was a painful witness of on the Wear. "Here is one Pell," he wrote on 5th July, 1674, "a preacher in the time of the rebellion, who hath the confidence to sett up a congregation at our gates, and, though excommunicated, dares to christen children, and ventures on other sacred offices." The humour of this lament consists of the fact that this "one Pell" had been hitherto deemed fit to hold a benefice of the Episcopal Church; that he was the worthy husband of a lady of wealth and influence; and, above all, he was one of the greatest Oriental scholars of that time.

Even the placid town of Gateshead on the southern bank of the Tyne had its share in the excitements of conventicle frequenting. Among the accounts of the parish of Saint Mary's there are to be found such entries as "July 11 spent at Durham, being caused to witness against Mr. Goore (Thomas Gower, Baptist of Newcastle) for preaching at Richard Stockton's on Sunday."

A comprehensive view of what took place throughout the counties of Northumberland and Durham is afforded in the Return of Conventicles made in 1669 at the request of Archbishop Sheldon. Prof. G. Lyon Turner, M.A., has transcribed from the MSS. at Lambeth Palace Library the whole of

the Episcopal returns, and the portion relating to the two northern counties he has most generously placed at the disposal of the writer. [See "Appendix B."]

GEO. WM. BOAG.

APPENDIX A

**List of Ministers Ejected or Silenced in Northumberland and Durham**

Extracted from *Palmer's Nonconformist Memorial*, MDCCLXXV.

DURHAM.

AUCKLAND (BISHOP'S) ...	...	Mr. Richard Frankland, M.A.
BOWDEN (BOLDON) ...	...	Mr. Robert Pleasance.
COATHAM (COATHAM, YORKSHIRE?)	...	Mr. Kiplin.
DURHAM ...	...	Mr. Jonathan Devereaux.
DO. HELVITH (ELVET?)	...	Mr. Holdsworth.
ELWICK ...	...	Mr. John Bowry.
GATESHEAD ...	...	Mr. Thomas Weld.
HARTLEPOOL ...	...	Mr. Bowey.
HEIGHINGTON ...	...	Mr. Squire.
JARROW ...	...	Mr. Francis Batty.
KELLOW (KELLOE) ...	...	Mr. Thomas Dixon.
LAMSLEY (LAMESLEY) ...	...	Mr. Thomas Wilson.
MIDDLETON ...	...	Mr. Thomas Kentish.
NORTON ...	...	Mr. Brough.
GREAT STAINTON ...	...	Mr. William Pell, M.A.
WASHINGTON ...	...	Mr. Williamson.
WEREMOUTH BISHOP'S ...	...	Mr. Graves.
WITTON GILBERT ...	...	

The following afterwards conformed :—

RITON (RYTON) ...	...	Mr. John Weldon.
HAUGHTON...	...	Mr. Rd. Battensby.
LANCHESTER ...	...	Mr. Josiah Dockwray.
WHICKHAM ...	...	Mr. Scot.
STANHOPE ...	...	Mr. John Berwick.
WOLSINGHAM ...	...	Mr. Bickerton.
DARLINGTON ...	...	Mr. Parish.
HELEN'S AUCKLAND ...	...	Mr. John Timson.
MUGGLESWICK ...	...	Mr. Thomas Boyer.
EGLESCLIFFE ...	...	Mr. Daniel Bushel.

## Congregationalism in

## NORTHUMBERLAND.

ALLANTON ...	...	...	Mr. Strong.
ALNWICK	...	...	Gilbert Rule, M.D.
ANCROFT ...	...	...	Mr. John Forside.
BEDLINGTON	...	...	Mr. John Darnton.
BENTON MAGNA	...	..	Mr. Alexander White.
BERWICK-UPON-TWEED	...	...	Mr. Luke Ogle, M.A.
Do. do.	...	...	Mr. Nicholas Wressel, M.A.
BOLHAM (BOLAM)	...	...	Mr. Robert Leaver.
BOTHALL ...	...	...	Mr. John Thompson.
BOWTON (?)	...	...	Mr. Murrow.
BYWELL ...	...	...	Mr. John Davis.
CHATTON ...	...	...	Mr. James Duncanson.
CHOLLERTON	...	...	Mr. Taylor.
CORNHILL ...	...	...	Mr. Henry Erskine.
EARSDON ...	...	...	Mr. William Henderson.
EDLINGHAM	...	...	Mr. John Murray
EGLINGHAM	...	...	Mr. John Pringle.
ELLINGHAM	...	...	Mr. Patrick Blomfield.
FELTON ...	...	...	Mr. John Seaton.
HARTBORN ...	...	...	Mr. Ralph Ward, M.A.
HOUGHTON (LONG HAUGHTON)	...	...	Mr. Samuel Love.
KIRK HARLE	...	...	Mr. Robert Blunt.
MITFORD ...	...	...	Mr. Benlow (Bindlow).
NORHAM	...	...	Mr. Edward Ord.
NEWCASTLE-UPON-TYNE	...	...	Mr. Samuel Hammond, D.D.
Do. do.	...	...	Mr. William Durant.
Do. do.	...	...	Mr. Henry Leaver.
OVIINGHAM ...	...	...	Mr. Thomas Trewrant.
PONTLAND (PONTELAND)	...	...	Mr. Humphrey Bell.
STANNERTON	...	...	Mr. John Owen.
STANNINGTON	...	...	Mr. Haddon.
TINMOUTH (TYNEMOUTH)	...	...	Mr. Alexander Gourdon.
TWEEDMOUTH	...	...	Mr. William Meen.
WHALTON ...	...	...	Mr. Ralph Wickley.
WHARKWORTH (WARKWORTH)	...	...	Mr. Archibald Moor.
WHITTINGHAM	...	...	Mr. Abraham Hume, M.A.
WOOLER ...	...	...	Mr. John Lomax, M.A.

The following afterwards conformed :—

NEWCASTLE-UPON-TYNE	...	...	Mr. Cole.
Do. do.	...	...	Mr. Richard Predeaux.
Do. do.	...	...	Mr. Ashburnham.
Do. do.	...	...	Dr. Knightbridge.
WOODBORN	...	...	Mr. Thomas Lupton.
INGRAM ...	...	...	Mr. James Aird.

## APPENDIX B

**Transcript of 1669 Conventicle Returns, as far as they concern the counties of Northumberland and Durham**

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Extracted from No. 639 of M.S. Department of Lambeth Library.

p285 b.

In the Diocese of Durham, consisting of the Arch-Deaconry of Durham, the Arch-Deaconry of Northumberland, and the Peculiar Jurisdiction of the Deane and Chapter of Durham.

the numbers of psons that continue to keepe meeting and Conventicles of pretended Religious worship contrary to the law are as followeth—viz :

WITHIN THE ARCH-DEACONRY OF DURHAM.

p. 286.

Att EASINGTON

20 Quakers that keepe Conventicles att the house of one Richardson.

Att St. NICHOLAS in Durham

22 Quakers that keepe Conventicles att the house of one John Heighington.

Att CASTLE EDEN

Five persons that frequent Conventicles there.

Att NORTON

1 Ringleader, a Scotchman, called the Laird Swinton.  
100 persons that frequent Conventicles there.

Att DARLINGTON

20 persons that keepe Conventicles att the house of one Cuthbert Thompson.

Att St. JOHNS, in STANHOP

80 persons that keepe Conventicles att the house of one John Hornesby.

Att WITTON-UPON-WERE

i viz. Henry Blackett, who at his house entertaineth some Conventicles.

Att STAINDROP

20 Quakers that keepe Conventicles, att the house of one widow Pickering.

Att WHICKHAM

29 Independants who frequent Conventicles there.

p. 286 b



## Congregationalism in

- Att GATESHEAD  
 3 viz. Samuel London, Richard Stockton, and John Arey [?],  
 who, att their houses, entertaine some Conventicles.
- Att LANCASTER  
 40 Quakers that keepe Conventicles att the house of one John  
 Hornesby.
- Att BOLDEN  
 40 Quakers that keepe Conventicles there.
- Att MEDAMSLEY  
 17 persons, who keepe Conventicles att the house of one John  
 Hutler.
- 398 persons within the Arch-Deaconry of Durham.

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### WITHIN THE ARCH-DEACONRY OF NORTHUMBERLAND.

- Att NEWCASTLE  
 for Ringleaders and Speakers: Mr. Gilpin, Mr. Durant, Mr.  
 Prindle, Mr. Lever.
- p. 287.
- In severall places in that towne  
 135 persons that frequent the Conventicles there.
- Att NEWBOURNE  
 18 persons that frequent Conventicles there.
- Att ELSDEN  
 1 person, viz. John Hall of Otterborne Esqr., who att his  
 house entertaineth some few Conventicles.
- Att ALNWICK  
 12 persons that frequent Conventicles there.
- At EGLINGHAM  
 22 persons that frequent Conventicles there.
- At KIRKNEWTON  
 4 persons that frequent Conventicles there.
- At HALTWISELE  
 1 person, viz. Mr. Barren, who at his house entertaineth some  
 Conventicles.
- Att KIRKHAUGH  
 23 persons that frequent Conventicles there.
- Att SHOTLEY  
 27 persons that frequent Conventicles there.
- At STANNINGTON  
 6 persons that frequent Conventicles there.
- 253 persons within the Arch-Deaconry of Northumberland.
- p. 287 b.

WITHIN THE PECULIAR JURISDICTION OF THE DEANE AND CHAPTER OF DURHAM.

Att HEIGHINGTON

40 or 50 Quakers that keepe Conventicles at the houses of John Richmond the elder and John Richmond the younger.

Att SOUTH SHEELES

52 Anabaptists or Freewriters [? Freewillers : Ed.] who keepe Conventicles there.

92 persons within the peculiar Jurisdiction of the Deane and Chapter.

743 persons within ye whole Diocesse of Durham.



NOTE ON THE MAP.

ALLANTON is no doubt Alwinton.

BOWTON is probably Bowsden.

COTHAM may be Coatham Mundeville, near Darlington.

MIDDLETON—it is not certain which of two places is intended.

STANNERTON—there is no such place ; perhaps Stamfordham is meant.

[Ed.]

## The Strange Case of the Gornal Chapels

**T**HERE are many instances of clergymen seceding from the Anglican Church and establishing Nonconformist places of worship. But an incident narrated by Mr. A. A. Rollason in the *Dudley Herald* of 17th October last, of the founding of a new (and very needful) Episcopal church by a seceded Congregational minister, is perhaps unique.

The Congregational church at Ruiton (Gornal) near Dudley, was the outcome of visits paid about 1750 by the Rev. George Whitefield. A house was licensed as required by the Toleration Act; and there worship was carried on until a chapel was built in 1777; this was enlarged in 1804, and in 1833 it was taken down and the present chapel erected.

The first minister after the enlargement was the Rev. Theodosius Theodosius—a reduplicated name which is sufficiently uncommon. He had been a student under the Rev. Jenkin Lewis at Wrexham, and was the first settled minister of New Windsor Chapel, Manchester, where he was ordained on 13th July, 1803. The pulpit at Ruiton being vacant in the autumn of 1804 he preached there on two Sundays; the result being an invitation which he accepted on 29th November. His pastorate commenced on 6th January, 1805, and for a considerable time the congregation increased in a very pleasing manner. After a while, however, he married Miss Catharine Fletcher of Wednesbury, a member of a somewhat influential family; and doubtless to this marriage may be attributed the

course which he afterwards pursued. The eldest sister of Mrs. Theodosius had married the Rev. John Waltham, M.A., J.P., rector of Darlaston ; and after his death the Rev. John Howells, M.A., vicar of Holy Trinity, Coventry. A cousin had also married Dr. Luke Rooker, vicar of Dudley ; and it is perhaps not uncharitable to suppose that their near relation being the wife of a Congregational minister was not altogether pleasing to them.

Mr. Theodosius had three children baptised in Ruiton chapel, in May 1810, March 1812, and January 1814 respectively. But nearly a year before this trouble had arisen, the nature of which is best given in the words of Mr. Rollason :—

At that time the extensive parish of Sedgley had only one church, that being the parish church. Mr. Theodosius doubtless in his own mind considered he would be doing the right thing if he could make Ruiton chapel a chapel of ease to the parish church. Anyhow, he attempted to set up Episcopacy at that place of worship. This aroused not only his Nonconformist congregation but the Nonconformists of the county. As to what ensued appears in the chapel records :—

“ To the grief of the church, the disgrace of himself, and to the reproach of the Name of Christ, Mr. Theodosius began to pursue a very improper course of conduct ; at times he seemed to mourn over his inconsistencies and resolved to put away his evil practices, but when these seasons of remorse were over he was as bad as before. This rendered his ministry powerless, and must have had a very bad effect upon the minds of the people ; and now the knowledge of his evil ways having gone abroad, the ministers of the county expelled him from their association, and the church, at a meeting held in February, 1813, authorized the deacons to give him six months to leave. But this he refused to do, and persisted in opposition to the church to keep possession of the property after his notice had expired, and he, with others who joined with him, were the cause of great disturbances. The church endeavoured to prevail upon him to leave peaceably by offering him the sum of £20 to do so, but finding him determined to proceed in a course of opposition, they had recourse to legal authority in November 1813. He was served with an ejectment, against which he put in a plea and so brought on the matter for trial, which was to have taken place in March, 1814 ; but a short time before the trial came on

## 26 The Strange Case of the Gornal Chapels

he gave up possession of everything and paid £20 towards the law expenses, and having thus lost his situation and character in our denomination, he went over to the established church.

“Mr. Theodosius and his friends did all they could to retain the chapel by force, that it might be converted into a chapel of ease, but failing in this, they had recourse to another stratagem. The property had not been enrolled, and therefore, Mr. Thomas Underhill being the heir-at-law of his father, the power over the property was in his hands. They, therefore, offered him money for his right, but he nobly refused; and the church and congregation, having paid him for his time and the expense he had been put to in securing the property, he honourably gave it up to trustees for the object for which it was originally intended. A new trust deed was executed on the 7th July, 1814, and now the storm that beat so heavily against them abated and they were permitted to enjoy a season of rest.”

Mr. Theodosius, thereupon, set about founding a place of worship at Lower Gornal. It was built in 1815, the expense of its erection, about £1,000, being defrayed by public subscriptions. It was opened for worship in 1817, but its dedication and consecration was not until July, 1823. Mr. Theodosius having become an ordained clergyman of the Church of England became its first incumbent, and the place of worship founded by Mr. Theodosius became St. James', of Lower Gornal. It was enlarged in 1837.

Mr. Theodosius remained at Lower Gornal till about 1847 or -8, when he was succeeded by the Rev. James Yates Rooker, a kinsman of his wife. He then removed to Stafford, but was afterwards presented to the rectory of Burwarton, Salop, which he held to his death. He died at Stafford on 1st January, 1853, aged 80.

Altogether he had seven children, of whom all but two died young. His only surviving son, the Rev. James Henry Theodosius, M.A., born 1824, held a curacy and several chaplaincies in Stafford, where he died in 1893. His six sons *all* by their own exertions gained scholarships and exhibitions at the Universities. Two of them became clergymen, one of whom, the Rev. N. H. Theodosius, M.A., is now incumbent of St. Paul's, Stafford.



MARY WALLIS OF EWELL

## Mary Wallis of Ewell

READERS of Mr. Cleal's *Story of Congregationalism in Surrey* will remember the strange tale of devotion and self denial which is associated with the name that heads this paper. The narrative as given by Mr. Cleal contains a few inaccuracies of detail, the result of defective information, which do not detract from its general faithfulness. At the request of leading members of the church at Ewell a memoir of this venerable saint has been prepared for publication, of which we are permitted to present a brief summary.

Mary Wallis was the child of poor but respectable parents ; and was nine years old when, in the distressful year 1798, a prosperous family in Ewell offered to provide her with food and clothing in return for such domestic service as she was able to render. In this household she remained, a faithful and esteemed servant, for the long period of 41 years.

We are told of her childish delight in reading the Bible, her terror at misunderstood passages, and how she obtained a Bible of her own in a manner that seemed like—and who shall say it was not?—a direct answer to her simple prayer. Next we read of her mental struggles under the pressure of an ill understood and perverted Calvinism ; the spiritual starvation she endured for five dreary years under the heartless “moral preaching” at the parish church ; and the welcome with which she received the Gospel as set forth by “a good man who preached in a little chapel at Epsom.” Having at length realized the peace of God, she became anxious about the spiritual needs of the villagers of Ewell, where Nonconformity had been almost unknown for 140 years. Under the pressure of this anxiety she made a solemn vow that, “if God would accept the offering, she would devote all she could earn or save, except what was necessary for bare clothing, to the building of a chapel in Ewell where the Gospel might be preached to hungry souls.” She was then a servant maid, with wages of £8 a year! Long before this seemingly Utopian dream could be realized she made arrangements for itinerant preaching in the village, first in a wretched building that had been a slaughterhouse, then in a hired room. At length, in the face of difficulties that seemed insuperable, of open hostility and the remonstrances of well meaning friends, the vow was accomplished ; and in 1825 the chapel was opened by the Rev. Rowland Hill. For eight years

Mary had the sole management, arranged for supplies, and provided for the very modest expenditure. Then came a time of trouble. Some dissatisfaction—the ground of which is not now explainable, but which probably arose from doctrinal divergences—led to hostile action on the part of her co-trustees; and the founder of the chapel was ousted from the management. The new management seems, at first at any rate, to have had no great success; but after some years a minister was appointed, who remained till the lease expired.

Meanwhile Mary Wallis passed through much tribulation—domestic sorrows, the death of her employer, and a dangerous illness. She was, however, provided for by the family whom she had so long and faithfully served; and her later years were passed in a fair measure of comfort, qualified by sorrow at seeing “her little chapel” pass into other hands. At one time it was used as a chapel of ease, during the rebuilding of the parish church; at another time it was occupied as an infant school. At length it was dismantled and became a carpenter’s workshop.

In 1853 Mary narrowly escaped with her life from a carriage accident. After that the pulpit of the “little chapel” came into her possession. She placed it in a room which she had built in her garden, in which she kept a dame school for some years. In this room religious services were conducted on Sundays for five years, and subsequently on week evenings, until in 1865 the present Congregational church was opened. This may be regarded as the legitimate offspring of Mary’s “little chapel”; and in it she continued to worship until hindered by the infirmities of old age. She died in 1879, at the age of ninety.

We are enabled, by the courtesy of J. Tyler, Esq., solicitor, to present a portrait of Mary Wallis; also a print of the old chapel in its present desecrated condition. It is the wish of the church that this interesting building may be restored, and secured permanently for religious and benevolent purposes. Steps are being taken toward this object, to which it is hoped that the publication of the forthcoming memoir may afford some practical aid.





OLD CHAPEL AT EWELL : 1825 ; PRESENT CONDITION

## Notes from Dr. Thomas Gibbons' Diary

OUR late esteemed friend the Rev. W. H. Summers contributed to the *Transactions* an interesting series of extracts from the *Diary of the Rev. T. Gibbons, D.D.*: see vol. i. pp. 313, 380, vol. ii. p. 22. Mr. Summers also left in the hands of our Secretary a valuable list of ordinations and settlements, trials of students, and references to ministers in the *Diary*, which we have a mournful pleasure in presenting to our readers, believing that it may throw light on the history of many churches whose records are defective or altogether missing.

### LIST OF ORDINATIONS AND "SETTLEMENTS."

1750	May 23	Thomas Impey ...	Stanstead Mountfitchet.
	Aug. 23	—, Wylde ...	Birmingham.
	Nov. 23	Edward Hitchin ...	Artillery Street.
1752	Nov. 15	Elias Atkins ...	Saffron Walden.
1753	Aug. 8	Edward Gibbons ...	Uxbridge.
1754	Oct. 9	—, Gordon (co-p.)	Ipswich.
1756	July 7	William Porter ...	Miles Lane.
	Oct. 7	Ebenezer Allen ...	Chelmsford.
1758	May 11	Jno. Stafford (co-p.)	New Broad Street.
	May 24	James Webb ...	Fetter Lane.
	June 1	Samuel Stennett	
	June 24	John Chater ...	Silver Street.
	July 27	—, Wills ...	Royston.
1759	Aug. 16	John Palmer ...	Woodbridge.
1760	May 21	John Conder (co-p.)	"With Mr. Hall."
	July 10	Elias Atkins ...	Newport, I.W.
1761	July 1	Joseph Pitts ...	Horsley Down.
	Aug. 2	—, Gawsell ...	Islington.
1762	Sept. 15	—, Carter ...	Stratford.
	Sept. 22	—, Mayo ...	Nightingale Lane.
	Oct. 19	—, Wilcox ...	Gravesend.
	Nov. 3	James Watson ...	Deadmans Place.
1764	Feb. 1	Thomas Prentice (co)	Little St. Helen's.
	June 14	—, Parker ...	Aston Tirrold.
	July 19	—, Gordon ...	Gravel Lane, Wapping.
	Sept. 20	Evan Jones ...	Little Baddow.
	Nov. 13	Thomas Noon ...	Reading.

## 30 Notes from Dr. Thomas Gibbons' Diary

1765	Apr. 17	Nehemiah Ring ...	Godalming.
	Oct. 8	William Kingsbury	Southampton.
1766	May 28	Rice Harris (co-p.)	Hanover Street.
	June 18	Samuel Wilton ...	Tooting.
	July 30	Jacob Dalton ...	Silver Street.
1767	Oct. 15	Charles Case ...	Witham.
1768	Oct. 13	Joseph Saunders ...	Cambridge.
1769	Apr. 3	Nathanael Jennings	Islington.
	Sept. 13	William Gardner ...	Deal.
1770	Jan. 10	Dr. John Trotter ...	Swallow Street.
	June 6	Rees Price ...	Chalfont St. Giles.
	Aug. 15	William Stuck ...	Dorking.
	Sept. 19	Samuel Andrews ...	Rochford.
1771	Feb. 20	Joseph Popplewell	Hare Court.
	May 9	John Kello	
	Dec. 18	Noah Hill ...	Gravel Lane, Wapping.
1774	Mar. 2	John Reynolds ...	Camomile Street.
1775	Feb. 15	Joshua Webb ...	Hare Court.
	April 12	Nathanael Trotman	White's Row, Spitalfields.
	July 12	John Barrett ...	Sutton-in-Ashfield.
	Aug. 23	John Marks Moffat	Nailsworth.
1776	July 24	John Cooper ...	Saffron Walden.
	Dec. 18	Benjamin Round ...	Queen St., Ratcliffe Cross.
1777	Oct. 22	John Harris ...	Aylesbury.
1778	May 27	William Bennett (co)	"With Dr. Conder."
	June 17	Edward Venner ...	Ware.
	July 8	Samuel Brown ...	Henley.
	July 9	George Ingham ...	Maidenhead.
	Nov. 25	John Clayton ...	Weigh House.
1779	June 10	Sayer Walker ...	Enfield.
1781	May 24	William Dunn ...	Horsley Down.
	Nov. 22	Stephen Addington	Miles Lane.
1783	Jan. 15	Alexander Simpson	Crispin Street, Spitalfields.
	April 24	Benjamin Davies ...	Fetter Lane.
1784	Mar. 3	John Humphrys ...	Deadman's Place.

### "TRIALS" OF STUDENTS.

1750	July 2	Mr. Hickman, student with Dr. Jennings.
1751	Feb. 7	Mr. Noyes.
	Mar. 25	Mr. Philips at Plaisterers' Hall.
	May 3	Mr. E. Gibbons.
	Aug. 9	Mr. Spencer, at Dr. Marryat's.
1752	Mar. 16	Messrs. Fisher and Tabor, at Plaisterers' Hall.
1753	Feb. 27	Messrs. Harwood and Marvin, at Dr. Jennings's.
	July 16	Mr. John Chater.

- 1754 April 22 Messrs. Field and Bochin.  
 April 29 Messrs. Carter and Toller.  
 Oct. 28 Mr. Porter at Plaisterers' Hall.
- 1755 Feb. 24 Mr. Wright.  
 May 26 Mr. William Porter,  
 Oct. 1 Messrs. Cole and Field, at Dr. Guyse's meeting.
- 1756 Mar. 11 Messrs. Bacon and Bennett, at Dr. Guyse's.  
 May 31 Mr. Walker.  
 Oct. 1 Mr. Newton.
- 1758 Jan. 9 Messrs Stafford and Wells.  
 May 29 Messrs. Price and Cogan, at Dr. Guyse's.  
 June 19 Mr. George Booth.
- 1759 Jan. 29 Mr. Alliston.  
 Dec. 21 Messrs. Bowzy and Hicks.
- 1761 Mar. 20 Mr. Somerville.
- 1762 Mar. 29 Messrs. Mayo, Saunders and Stevens.  
 June 22 Mr. Bochin, student with Dr. Jennings.
- 1765 Feb. 25 Messrs. Venner and Windle.
- 1766 June 9 Messrs. Case and Ingham, students at Mile End.
- 1768 May 16 Mr. John Winter, at Rev. Mr. Winter's.  
 May 30 Mr. James Watson and Mr. Nathanael Jennings.
- 1769 June 26 Messrs. Carvell, Orton, Wickens, and Merchant.
- 1770 Mar. 19 Mr. Kello.  
 Nov. 26 Messrs. Stevens and Emerson.  
 Dec. 10 Mr. Jameson.
- 1771 Jan. 14 Mr. John Fuller, of the Academy.  
 May 27 Messrs. Thorowgood and Heytinstall.
- 1772 Mar. 16 Mr. Sayer Walker.  
 Nov. 30 Mr. Hobbes, at Mr. Stafford's meeting.
- 1773 Mar. 22 Mr. Mordecai Andrews.
- 1774 Apr. 18 Messrs. Webb and Barrett of the Academy.  
 Oct. 17 Messrs. Trotman and Stevenson, students at Homerton.
- 1775 April 24 Messrs. John Harvey and James Kello.
- 1776 April 27 Mr. Bennett and Mr. Harris, Homerton.
- 1778 Nov. 16 Mr. William Bishop, Homerton.
- 1779 Mar. 29 Messrs. Wise and Gayler.
- 1780 May 22 Messrs. Parry, Spencer, and Miller, Homerton.
- 1781 May 14 Mr. Richard Fry.  
 Nov. 19 Messrs. William Thorowgood and John Cox.
- 1783 May 12 Messrs. Harvey, Bull, and Eisdell.
- 1784 April 12 Messrs. Wells and Reynolds.

The following is a list of the names of ministers occurring in Dr. Gibbons' *Diary* as resident (and probably in each case holding charge) at a particular place at a specified date. It must be borne in mind that these names are of the Baptist and Presbyterian

## 32 Notes from Dr. Thomas Gibbons' Diary

denominations, as well as the Congregational. But our knowledge of the succession of pastors in some churches during the eighteenth century is so imperfect, that evidence like this sometimes affords a valuable link.

### LONDON AND MIDDLESEX.

- Artillery Street. Edward Hitchin, ord. 23.11.50.  
 Miles Lane. William Porter, ord. 7.7.56; William Ford follows; Stephen Addington "settled" 22.11.81.  
 New Broad Street. John Stafford, ord. co-pastor with Dr. Guyse, 11.5.58.  
 Fetter Lane. James Webb, settled 24.5.58 (succeeded Rawlins); Dr. Benjamin Davies, settled 24.4.83.  
 Nightingale Lane. Mayo, ord. 22.9.62.  
 Little St. Helen's. Thomas Prentice, ord. co-pastor with E. Godwin, 1.2.64.  
 Hanover Street. Rice Harris, ord. co-pastor with Dr. Earle, 28.5.66.  
 Silver Street. Jacob Dalton, ord. 30.7.66; (John Chater, ord. 24.6.58).  
 Swallow Street. Dr. Trotter "settled" 10.1.70.  
 Hare Court. Joseph Popplewell, ord. 20.2.71. Josh. Webb, ord. 15.2.75.  
 Camomile Street. John Reynolds, "separated" 2.3.74.  
 Weigh House. Dr. Samuel Wilton died 4.4.78; John Clayton, ord. 25.11.78.  
 Uxbridge. Edward Gibbons, ord. 8.8.53; died 21.12.60.  
 Islington. Gawsell, ord. 2.8.61; Nathanael Jennings, ord. 3.4.69.  
 Hackney. Hunt occurs 7.6.50. Palmer, 24.7.82; again '83.  
 Wapping. Gordon "settled" 19.7.64. Noah Hill, ord. 18.12.71; occurs 1783.  
 Stepney. Brewer occurs 4.8.51.  
 Newington. Taylor occurs 26.1.66. Townsend occurs 3.10.59.  
 White Row, Spitalfields. Nathanael Trotman, ord. 3.4.75.  
 Queen Street, Ratcliffe Cross. Benjamin Round, ord. 18.12.76.  
 Crispin Street, Spitalfields. Alexander Simpson, ord. 15.1.83.  
 Enfield. Sayer Walker, ord. 10.6.79.

Other ordinations apparently in London are the following :

- Samuel Stennett, ord. 1.6.58.  
 Mr. Conder, co-pastor with Mr. Hall, ord. 21.5.60.  
 John Kello, ord. (at Mile End?) 9.4.71.  
 William Bennett, co-pastor with Dr. Conder, ord. 27.5.78.

SURREY.

- Horseley Down. Joseph Pitts, ord. 1.7.61; occurs 1763;  
 William Dunn, ord. 24.5.81.  
 Deadman's Place. James Watson "separated" 3.11.62;  
 buried 26.7.83. John Humphrys "set apart" 3.3.84.  
 Godalming. Nehemiah Ring, ord. 17.4.65.  
 Tooting. Dr. Miles died Feb. 1763; Samuel Wilton, ord.  
 18.6.66; occurs 1771.  
 Dorking. William Stuck, ord. 15.8.70.  
 Kingston. Wightwick occurs 3.7.50; Metcalf occurs 18.4.65.  
 Chertsey. Stantial occurs 18.4.65.  
 Mortlake. Lowe occurs 19.10.75; again 1780.  
 Rotherhithe. Townsend occurs 18.7.84.

KENT.

- Gravesend. Wilcox, ord. 19.10.62.  
 Maidstone. Jenkins occurs 7.4.52.  
 Tunbridge. Shepherd occurs 25.4.56.  
 Deal. William Gardner, ord. 13.9.69.  
 Canterbury. Bennett occurs 10.9.56.

ESSEX.

- Stanstead Mountfitchet. Thomas Impey, ord. 23.5.50.  
 Saffron Walden. Elias Atkins, ord. 15.11.52; John Cooper,  
 ord. 24.7.76.  
 Chelmsford. Allen, ord. 7.10.56; Johnson occurs 20.9.64;  
 again 1770 (Ebenezer Allen died April, 1758).  
 Stratford. Carter, ord. 15.9.62.  
 Little Baddow. Evan Jones, settled 20.9.64.  
 Witham. Charles Case, ord. 15.10.67; occurs 1770.  
 Rochford. Davies occurs 28.8.62; Samuel Andrews, ord.  
 19.9.70; occurs 1782.  
 Colchester. Scott occurs 25.7.51; Cornel occurs 15.11.52;  
 Crisp occurs 19.9.70.  
 Billericay. Philip Davies occurs 30.8.62.  
 Dunmow. Beldam occurs 20.9.64.  
 Dedham. Bingham occurs 26.5.65; (also in 1759).  
 Braintree. Davidson occurs 30.7.66; again 1770 (also  
 12.5.57).  
 Brentwood. Barber occurs 27.11.55.  
 Castle Hedingham. Ford occurs 9.8.71.  
 Coggershall. Andrews occurs 1.2.82.  
 Newport. Bailey occurs 2.1.83.  
 Malden. Wilmshurst occurs 31.8.83.  
 Halstead. Field occurs 24.6.76.  
 Littlebury. Pitchy occurs 11.8.57.

## 34 Notes from Dr. Thomas Gibbons' Diary

### SUFFOLK.

- Ipswich. Notcutt occurs 28.7.51; again 1754; Scott occurs 11.8.54; Gordon, ord. co-pastor with Notcutt 9.10.54; occurs 1761.  
Bury-St.-Edmunds. Saville occurs 3.4.52; Waldegrave occurs 3.8.83.  
Woodbridge. Cornel occurs 15.11.52; John Palmer, ord. 16.8.59.  
Hadleigh. Toms occurs 24.8.83.  
Wattisfield. Harmer occurs 8.1.64.  
Debenham. Stanton occurs 3.6.53.

### NORFOLK.

- Yarmouth. Frost occurs 3.6.50.  
Norwich. Dr. Wood occurs 22.8.58.

### CAMBRIDGESHIRE.

- Cambridge. Conder occurs 15.5.51; again 1754; Derby occurs 19.7.65; Saunders occurs 24.5.75; again 1782 (ord. 13.10.68).  
Melbourn. Cowper occurs 26.6.55; again 1771.  
Bottisham. Davies occurs 16.8.60.  
Burwell. Malden occurs 9.7.67; again in 1771.  
Linton. Curtis occurs 24.6.76.

### HERTFORDSHIRE.

- Bishop's Stortford. Angus occurs 12.5.51; again in 1769 and 1776.  
Royston. Wills occurs (ordained) 27.7.58; occurs 1778.  
Braughing. Meeting opened 26.6.62 (Mr. Copperwheat, minister); Wandsworth was minister in 1758 (May 6).  
Ware. Lister occurs 1.4.60; Venner ord. 17.6.78.  
Hertford. Saunders occurs 8.6.59; buried 15.4.68.

### BUCKINGHAMSHIRE.

- Aylesbury. John Harris, ord. 22.10.77.  
Buckingham. Boughton occurs 11.3.52; again 1780.  
Chalfont St. Giles. Rees Price, ord. 6.6.70; occurs 1777.  
Beaconsfield. Davies occurs 13.10.56; Stevens occurs 14.7.65; Derby occurs 8.7.78.  
Olney. Drake occurs 11.6.62 (building a meeting house).  
Newport Pagnell. Bull occurs 17.6.68  
Chesham. Spooner and Porter occur 22.10.77.  
Princes Risborough. Rees occurs 22.10.77.  
Marlow. Wheeler occurs 8.7.78.

### BERKSHIRE.

- Reading. Evan Jones occurs 20.9.63; Thomas Noon, ord. 13.10.64; occurs 8.7.78.

## Notes from Dr. Thomas Gibbons' Diary 35

Newbury. Marchant occurs 9.7.78.  
Maidenhead. George Ingham, ord. 9.7.78.  
Abingdon. Turner occurs 18.9.60; again 1764; Lake occurs  
11.5.83.  
Aston Tirrold. Holdsworth occurs 18.9.60; Parker, ord.  
14.6.64; Fuller occurs 15.3.78; again 1784.

### OXFORDSHIRE.

Witney. Blake occurs 18.7.52; Wills occurs 28.10.81.  
Henley. Samuel Brown, ord. 8.7.78  
Oxford. Hickes occurs 18.9.60.

### NORTHAMPTONSHIRE.

Daventry. Caleb Ashworth occurs 19.8.50.  
Winnick. Hartley occurs 25.8.50.  
Kettering. Boyse occurs 29.3.52.  
Northampton. Gilbert occurs 12.12.53.  
Rothwell. Gregson occurs 18.6.58; again 1782.  
Peterborough. Thresher occurs 16.5.84.  
Potterspury. Good occurs 26.8.81.  
Welford. King occurs 26.7.72.  
Kilsby. Strange occurs 9.6.65.

### WARWICKSHIRE.

Birmingham. Wylde, ord. 23.8.50; occurs 1753.  
Coventry. Sympson occurs 28.7.65; Dalton occurs 12.7.75.  
Bedworth. Saunders occurs 30.7.65.

### STAFFORDSHIRE.

West Bromwich. Humphreys occurs 28.4.82; Osborn  
occurs 10.10.84.  
Walsall. Lucas occurs 5.11.75.

### LEICESTERSHIRE.

Market Harborough. Addington occurs 13.1.65; again 1772.  
Hinckley. Thomas Porter occurs 29.7.65.  
Lutterworth. Grundy occurs 30.11.77.

### WORCESTERSHIRE.

Kidderminster. Fawcett occurs 13.3.63; again 1775.  
Pershore. Ash occurs 8.5.63.

### DERBYSHIRE.

Ilston (Ilkeston?) Gallard occurs 12.7.75.

### NOTTINGHAMSHIRE.

Sutton-in-Ashfield. Wilson occurs 22.7.70; (previously  
1754); John Barrett, ord. 12.7.75; occurs 27.5.81.  
Nottingham. Plumbé occurs 7.1.75; again 1778; (Alliston  
occurs 10.8.60); Ingham occurs 21.9.83.



## 36 Notes from Dr. Thomas Gibbons' Diary

### YORKSHIRE.

- Halifax. Knight occurs 7.7.64 ; Moore occurs 9.8.69.  
Bingley. Lily occurs 5.7.67.  
Rotherham. Thorpe occurs 12.7.75.  
Bridlington. Northend occurs 23.7.80.  
Shipton. Williams occurs 16.4.84.

### BEDFORDSHIRE.

- Bedford. Simmonds occurs 28.8.67 ; Smith occurs 8.10.78.

### GLOUCESTERSHIRE.

- Gloucester. Holden or Olding occurs 15.10.52 ; Ebenezer  
Cornell occurs 29.12.81.  
Nailsworth. John Marks Moffat, ord. 23.8.75 ; occurs 1780.  
Bristol. Caleb Evans occurs 17.4.74.

### SOMERSETSHIRE.

- Frome. Davies occurs 4.12.77.

### DEVONSHIRE.

- Bideford. Lavington occurs 2.8.67.  
Honiton. Samuel Stevens occurs 4.8.80.

### DORSETSHIRE.

- Weymouth. Reader occurs 30.6.54.  
Poole. Ashburner occurs 2.5.76 ; again 1783.  
Blandford. Field occurs 4.4.77.

### WILTSHIRE.

- Bradford-on-Avon. Humphreys occurs 2.6.51 (seceded to  
the Establishment).  
Wilton. Gardiner occurs 14.6.64.  
Warminster. Dr. Daniel Fisher occurs 10.12.70 ; Jameson  
occurs 23.8.72.  
Westbury. Bishop occurs 9.6.76.

### HAMPSHIRE.

- Gosport. Williams occurs 14.6.64.  
Newport, I.W. Elias Atkins, ord. 10.7.60 ; occurs 1765.  
Romsey. Dr. Samuel occurs 8.10.65.  
Winchester. Boreman occurs 8.10.65.  
Ringwood. Wright occurs 8.10.65 ; Crisp occurs 22.8.79.  
Portsmouth. Meadows occurs 3.5.68.  
Southampton. William Kingsbury, ord. 8.10.65 ; occurs  
1784.

W. H. SUMMERS.

## The Chapel in Ropemaker's Alley (Little Moorfields)

See *Vol. ii.*, pp. 272-81.

OWING to the recent production, from a solicitor's office, of a "missing" bundle of MSS. and parchment documents of the seventeenth century, it is now possible to extend Note K on page 279 of *Vol. ii.* of these *Transactions* (1906). Nor is it inappropriate to publish this further history contemporaneously with the celebration by the present pastor (the Rev. John William Atkinson) of the fortieth anniversary of his settlement. His prolonged charge is the third pastorate of commendable continuance in connection with the main church or its tributary during a century and a half, the others being that of Thomas Towle, pastor from 1748 to 1806, and that of Richard Saunders, pastor from 1816 to 1869. The foundation of the church must be traced to Henry Burton and his friends. The life of Henry Burton, M.A., (1578-1648) of St. John's College, Cambridge, and St. Matthew's, Friday Street, is fully set out in the *Dictionary of National Biography*. It is not clear, however, if the biographer (Mr. Alexander Gordon) was able to refer to Henry Burton's will, which is included in the bundle referred to above. This document was witnessed on 4th of December, 1647, the testator being described as "preacher of God's Word"; he died early in the next month at Stratford-by-Bow, close to where the present church (Latimer) is situated. Two "items" may be cited:—

"I give to the congregation whereof I am pastor ffive pounds to be spent uppon a supper for them, and I give to the poor of the said congregation tenne pounds to be distributed according to the discretion of the deacon's, respecting each one's necessity."

"I do give, devise and bequeath all my lands, tenements and hereditaments in Upper Harvard in the parish of Sunbury in the county of Middlesex and Shepperton" to his wife for life, remainder to his son.

The son, Henry Burton, merchant (ob. 1670), mortgages his interest in 1651 to Matthew Kenrick, citizen and fishmonger (ob. 1669), who was one of the three witnesses of the testamentary signature. Henry Burton, the son, also received £200 under the above will.

Sarah Burton was the second wife of the divine, and was a sister of Richard Manning, apothecary and citizen. She died while staying with her brother at East Sheen in 1678; she had lived at Aldermanbury. She made her will in March, 1675, making a mark as her signature. She devised the already charged estate to her brother, in preference to her grandson, Henry Burton the third. Richard Manning demands possession on behalf of Sarah Burton in 1677. At this time the estate produced twenty pounds yearly, and was thirty-five acres in extent, William Layton being the tenant. It is of interest to note that Lysons (p. 223) says:—

"There was in this parish [i.e. Shepperton 1650] a farm called Halford (in the occupation of William Westbrook), the tithes of which were worth £20 per annum, out of which sixteen shillings only was paid to the rector."

Was this the estate under discussion ?

In December, 1680, Richard Manning made his will, therein declaring a private trust in the following words:—

"Item. I doe give & bequeath unto my two loveing freinds John Thompson, Chandler and Daniell Brent, the Elder, Draper and unto their heires for ever all my lands tenements and hereditaments and mortgages to the intent & purpose that they or the survivor of them do and shall see soon after my death as conveniently they may or can settle convey and assure ye same or the Mortgage money if paid in such manner as to secure to each of themselves severally and their severall heires for ever the payment of forty shillings a peece And for secureing the payment of my debts and ye legacies above said And remainder thereof doe settle & convey to and for such uses as they or ye survivor of them shall judge meet."

The above named friends were also nominated executors.

In 1685 Daniell Brent assigns his interest to his colleague for £50; Henry Seagood was tenant at that date. In 1687 John Thompson makes an assignment to Joshua Pordridge (citizen and draper), Edward Stanton (citizen and clockmaker), Thomas Crundall, (merchant), Joseph Bowles (merchant), Thomas Cartwright (citizen and mason), William Wightman (citizen and founder), and William Thompson (of Goodman's Fields, Esquire). These names are found in the balance sheet published already in the *Transactions*. Further assignments were made to successive members of the church in 1704, 1723, 1758, 1772, 1777 and 1797. The annual charge of £2 was paid until about 1805: in 1713 to Edward Stanton, in 1716 and 1723 to Mrs. Stanton, and in 1754 to Sarah Jackson, wife of Matthew Jackson.

In 1766 counsel's opinion was taken as to the position of the undisclosed trust, when the church decided that the funds were "according to the true intent and meaning of the Toleration Act . . . for such purposes as the men members of the said congregation for the time being in church meeting duly assembled may determine . . . the residue of a term of 1,000 years, granted by an Indenture

dated 20th October, 1651, subject and charged as therein mentioned." The indenture above referred to probably coincides with the formation of the church under the patronage of Sarah Burton, relict of Henry Burton, "preacher of God's Word," and probably also the widow was thus executing her late husband's desire. Can the Free Churches boast of an earlier benefaction than that whose early history is outlined above ?

STANLEY B. ATKINSON.

## Early Nonconformist Academies

### III

IT is not easy to arrange the provincial academies in due historical sequence, according to the date of their origin; nor always to decide whether the term "academy" is applied with strict propriety, since in some cases instruction may have been given singly to a succession of pupils. On the whole precedence may be fairly given to the Puritan confessors who taught at COVENTRY.

The original Presbyterian church at Coventry, "The Great Meeting," had at first as joint pastors, two ejected ministers, Dr. Bryan and Dr. Grew, both of whom are said to have trained young men for the Gospel ministry. They were followed by a third, Mr. Shewell, who conducted a regular academy, which continued to the end of the century.

*John Bryan, D.D.*, was probably of Cambridge, as Wood does not name him among Oxford writers. We first hear of him as minister at Barford, near Warwick; whence he removed in 1644 to Trinity church, Coventry. He is described as "the acquaintance and friend of all the pious people in his own and the neighbouring counties"; and Calamy says: "many came forth from his house into the ministry," but does not make it clear whether this was before or after the Ejectment, neither are the *names* of any of his pupils indicated. By one account he "practised lay con-

formity after his ejection," which may mean only that he occasionally worshipped in the church where he formerly ministered. At any rate he appears to have collaborated with Dr. Grew; and they both "instructed the people privately from house to house, until they were driven from the city" by the Five Mile Act. Dr. Bryan died on 4th March, 1675. He had three sons, all ejected ministers: John, from St. Chad's, Shrewsbury; Samuel, from Allesley, Warwickshire; and Noah, from Stafford.

His published works are :

*A Harvest Sermon on Job v. 25.*

A sermon entitled *The Virtuous Daughter.*

A discourse on *The Probable Sin causing the Great Judgment of Rain, December, 1647*; and

A course of eight sermons entitled *Dwelling with God the Interest and Duty of Believers.*

*Obadiah Grew, D.D.*, was born at Atherstone in November, 1607, and admitted to Balliol College, Oxford, in 1624. He was ordained by Bishop Wright in 1635, and was minister of St. Michael's, Coventry, at the outbreak of the Civil War. On learning the intention of the army officers to proceed to extremities with Charles 1st, he is said to have addressed a personal remonstrance to Cromwell on the subject. On 10th October, 1651, he took the degrees of B.D. and D.D., "by accumulation," and in 1654 was assistant to the Commission for Ejecting Scandalous Ministers. On the passing of the Act of Uniformity, Bishop Hackett strongly urged him to conform, and offered him a month's grace for consideration, an offer which he promptly declined. When driven from the city he was accustomed to dictate a weekly sermon to several shorthand writers, so that it could be read in several small meetings, perhaps 20 altogether,

thus evading the Conventicle Act. As soon as he could safely return he preached in public, and in 1672 obtained a licence under the Indulgence. From this time "he added to his ministerial labours the care of training up young men for the ministry; a work for which his superior abilities eminently qualified him." Whether Dr. Bryan was associated with him in this work is not stated; nor have we the names of any of his pupils except Samuel Pomfret. On the renewal of persecution in 1682 he was imprisoned for six months in the city gaol, to which, he said, "he was better reconciled because Saunders, Glover, and others of the martyrs had lain there in the days of Queen Mary." On his release he was compelled to leave the city; and, being blind, resumed the practice of dictating sermons to be multiplied by shorthand writers. When liberty was restored he renewed his public ministry, and preached until a month before his death, when his voice completely failed. He died 22nd October, 1689, aged 83, and was buried in the chancel of St. Michael's.

His published works are :

*A Sinner's Justification by Christ and Meditations on the Parable of the Prodigal Son.*

The celebrated physician, Dr. Nehemiah Grew, was his son.

On the death of Dr. Bryan in 1675 his brother, the Rev. Gervase Bryan, ejected from Old Swinford, Worcestershire, became colleague with Dr. Grew, but there is no mention of his engaging in tuition. When Dr. Grew died, Mr. Bryan found a new colleague in the person of the *Rev. Thos. Shewell, M.A.* He was born at Coventry, educated at Cambridge, and for several years was minister at Lenham, Kent. When ejected he kept a private school in the neighbouring village of Leeds;



whence he returned to his birthplace in 1689. Whatever tuition had been given by Dr. Bryan and Dr. Grew must have been private; but Mr. Shewell at once commenced a regular academy, which may be regarded as in some sense carrying on their tutorial tradition. It was not long continued under his management, for he died suddenly of apoplexy, on 19th January, 1693.

Before this event Mr. G. Bryan had been called to rest; and the *Rev. William Tong* was associated with Mr. Shewell both as pastor and tutor. He was born at Eccles, near Manchester, in 1662; and in early life proposed to adopt the profession of the law. He received some instruction in the academy at Sheriff Hales; but deciding on the Christian ministry he entered with Mr. Frankland at Natland in March, 1681. He began to preach in 1685, and two years later supplied at Chester previous to the settlement there of Matthew Henry. About the close of 1687 he was called to the pastoral office at Knutsford, where he remained a little over two years. In 1690 he accepted an invitation to Coventry, where his labours were abundantly fruitful, not only in the city but in several neighbouring villages. We have no list of his pupils; but merely find it recorded that "he was instrumental in training up several persons who were great blessings to the Church of Christ, as well as others who made a considerable figure in other professions." He spent nearly thirteen years in Coventry; but in 1702 removed to London, where for twenty-five years he ministered at Salters' Hall, dying at the age of sixty-five, on 21st March, 1727. He is best remembered as the friend and biographer of Matthew Henry; of whose unfinished commentary he completed the sections on Hebrews and the Revelation. He also took an active part in the Arian controversy, writing a

vigorous defence of the orthodox doctrine concerning the Trinity.

Mr. Tong's colleague at Coventry, after the death of Mr. Shewell, was *Dr. Joshua Oldfield*. He was born in 1656 at Carsington, Derbyshire, where his father was minister, and whence he was ejected for nonconformity. Young Oldfield studied at Christ's College, Cambridge; but quitted without taking a degree, as he could not conscientiously make the required subscription. He was afterwards tutor to the son of Paul Foley, Esq., who became Speaker of the House of Commons after the Revolution. His first ministerial charge was a co-pastorate in Leather Lane, London; from 1686 to 1691 he was pastor at Tooting, then for a year or two at Oxford, and came to Coventry in 1693. He was soon actively engaged in tutorial as well as pastoral work, and ere long was made to feel that, notwithstanding the Revolution, the spirit of persecution was not exorcised. On a charge of illegally instructing youth he was cited to appear in the ecclesiastical court at Coventry on 14th October, 1697, presumably for disregarding the 77th canon. At the cost of much trouble and expense he got the matter transferred to the King's Bench, where at length the prosecution was dropped, not until King William had intimated that he was not pleased with such prosecutions. The academy had now gained considerable reputation; but in 1700 Dr. Oldfield removed to a church in Maid Lane, Southwark; where he ministered until his death, at the age of seventy-three, on 8th November, 1729. Mr. Tong also removing to London in 1702, the Coventry academy came to an end.

Dr. Oldfield (who received his diploma of D.D. from Edinburgh after leaving Coventry) was among the "non-subscribers" in the Salters' Hall controversy.

His published works, beside a few sermons, are :—

*An Essay on Reason and A Brief, Practical, and Pacific Discourse of God; and of the Father, Son, and Spirit; and of our Concern with Them.*

Another academy, which existed only for a short time, and of which the very location is uncertain, demands mention on account of the literary eminence of its tutor. Henry Hickman, B.D., was a native of Worcestershire, he studied at Catharine Hall, Cambridge, and removed thence to Magdalen College, Oxford, of which he was fellow. He was a popular preacher, both in the University and at Brackley, Northants, of which by one account he was vicar. He is described as “a smart disputant, and a man of excellent general learning.” Being deprived of his fellowship after the Restoration he went over to Holland, and there in 1664 published his Latin *Apology for the Ministers in England vulgarly called Nonconformists*. Returning to England, he took a house “in a retired situation near STOURBRIDGE, in his native county. Here he opened a private seminary to read lectures in logic and philosophy.” He is said to have preached at Stourbridge occasionally. Afterwards, about 1675, he returned to Holland, and became minister of an English congregation at Leyden. He lived to a good old age, and died at Utrecht, in September, 1691.

His works, beside the Latin *Apology* above mentioned, are the following :

*A Justification of the Fathers and Schoolmen*, 1659.

*Laudensium Apostasia*.

*Bonasmus Vapulans, or Some Castigations given to Mr. John Durell*, 1672.

*Historia Quinquarticularis Exarticulata; Animadversions on Dr. Heylyn's History*, 1673.

*Speculum Sherlockianum, or a Looking-glass in which the Admirers of Dr. Sherlock may Behold the Man*, 1676.

*The Nonconformists Vindicated from the Abuses put upon them by Mr. Durell and Mr. Scrivener, 1679.*

*The Danger of the House of Feasting, a Discourse on Eccles. vii. 2.*

*Concio de Haeresiae Origine, ad Acad. Oxon : adjicilur brevis refutatio Tileni.*

*The Believer's Duty toward the Spirit, and the Spirit's Office toward Believers. (Posthumous) 1700.*

Mr. Hickman left one son, who was a dissenting minister, and a man of considerable wealth. He founded a fortnightly lecture and a charity school at Cradley, and left legacies to six or eight congregations in Worcestershire.

Of Mr. Hickman's pupils we only have the names of two: the Rev. Thos. Cotton, M.A., (who afterwards studied with Frankland, and at Edinburgh), minister successively at Hoxton, Ware, and St. Giles's in the Fields, died 1730; and the Rev. John Ball, M.D., (who studied afterwards at Utrecht), minister for many years at Honiton, where he died in 1745 aged ninety-one.

Another small academy, about which we have very little information, was at TUBNEY, a hamlet in Berkshire, about four miles west of Abingdon. The Rev. Henry Langley, D.D., of Pembroke College, Oxford, was appointed master of the college by an ordinance of Parliament in 1647, and the following year canon of Christ Church. He was deprived of both these preferments at the Restoration. So cordially was he hated by the roystering cavaliers that there is a story that one of the party came to Oxford expressly to see him ejected, and promised to give a piece of plate to the college to celebrate the event; but was suddenly taken ill, and died before he could leave the city.

On his ejection Dr. Langley retired to Tubney; being a native of Abingdon, in which town he had held a lectureship. He received pupils in his house, and was reported to Sheldon as "a dan-

gerous person" who "keepes conventicles there." A wood, and a lonely spot near the Thames called "Saint-hill," are said to have been the meeting-places in times of persecution. Under the Indulgence Dr. Langley was licensed as a Presbyterian to preach in his own house; and is said to have preached privately in Abingdon, when opportunity served. He died on 10th September, 1679. Of his pupils, the only one whose name has come down to us is Mr. James Waters of Uxbridge; whose daughter was the wife of John Mason of Dorking, author of the long popular treatise: *Mason on Self Knowledge*.

## Thompson's List of Conventicles in 1683

WE have been favoured with the following, in reference to the List of London Conventicles on pp. 364-6 of *Transactions*, Vol. III, from the pen of the Rev. Dr. Whitley, secretary of the Baptist Historical Society.

This list is neither accurate nor complete, as is only natural when drawn up by an enemy. With the help of the licences in 1672 and of the denominational records in 1689, some light can be thrown on the whereabouts of conventicles in 1683; and another list of Thompson's drawn up also in this year affords a further glimmer. A few notes are here given as to the Baptist meetings; all are referred to by number.

3. Bishopsgate Street Without, Devonshire Buildings, is classified as Independent. But it seems probable that Thompson was referring to the Devonshire Square Baptist meeting, under Kiffin, which was too important to be easily overlooked.
4. Meeting-House Alley, near Bishopsgate church, is easily identified, by the name Griffis, with the General Baptist church meeting in Dunning's Alley, which joined Bishopsgate to Moorfields. The pastor is well known as being constantly in prison. The church was extinct by 1729.
5. A meeting-house in Petit France, though classed as Independent, is probably the house which Edward Harrison licensed in 1672 for Baptist worship, to shelter a church sprung from Jacob's church of 1616, which in 1727 re-united with its cousin church at Devonshire Square. In 1682 the Baptists were excluded from the building, as appears by a minute of May 27th in their church book, quoted by Ivimey, III, 333. It is, therefore, not surprising that the names of the pastors, William Collins and Nehemiah Cox, are not recorded here.

## 50 Thompson's List of Conventicles in 1683

5. The Pinmakers' Hall, near Broad Street, is set down as serving only the Presbyterian faction. This is much less than the whole truth. The building was leased on behalf of Anthony Palmer, M.A., once rector of Bourton-on-the-Water. He was a Congregationalist, according to Calamy and Palmer, but had some leanings to Baptist principles, and the churches at Bourton and at Pinner's Hall both admitted Baptists and Congregationalists on equal terms. His assistant was George Fownes, M.A., a Baptist, who passed hence to Broadmead, Bristol. They were succeeded here in 1678 by Richard Wavel, B.A., who was not a Baptist, but was hardly a Presbyterian. On Tuesdays a lecture was delivered here, and four of the six lecturers were Presbyterian, a fact which accounts for the classification here. There was yet a third congregation habitually assembling here, the Seventh Day Baptists, under Francis Bampfield, who met on Saturday. In this persecution of 1683 Bampfield was thrown into Newgate along with Griffith of Dunning's Alley and Hercules Collins of Wapping.
9. White's Alley is credited with an Independent congregation. This is probably the Baptist congregation which in 1672 applied to have John Martin's house licensed, and was refused. About 1681 Jonathan Jennings had brought a second depleted church to unite, and so built up one of the strongest of the General Baptist causes.
13. Paul's Alley is returned correctly. The church endured till 1777. It was of the General type, but was not in the inner circle of the six endowed churches, upholding the six principles of Hebrews vi.
- 23 and 24. Wilson says that an Independent congregation met at High Hall till 1683, and was then succeeded by a Baptist, under Dr. William Russell, which had been meeting elsewhere. Possibly the "Cow lane, in a schoolhouse," may represent the latter before its moving into the more stately premises.
30. Broken Wharf, George Yard, was the home of Hanserd Knowles' famous church till 1691.
32. Joiners' Hall, near Dowgate, is mentioned as housing an Independent church. But from 1679 onwards this hall accommodated the important Baptist church under John Harris, which was one of seven convening the great meeting of 1689; nor did Wilson know of any other church worshipping here.
33. Chequer Yard on Dowgate Hill is mentioned in connection with the "Anabaptist faction." In another list put forth by Thompson this year, perhaps a draft of this pamphlet, appears Ayner's Yard on Dowgate Hill, for the Anabaptists.

It is difficult to say what building is intended: Plumbers' hall stood in the Chequer Yard, but we have no knowledge of any congregation which habitually used this. Tallow Chandlers' hall was hard by, but was not used by Baptists till 1690, when the cessation of persecution emboldened them to hire this handsome building. The exact premises therefore are doubtful. Nor is it clear what congregation is meant; we know nothing of any other Baptist church worshipping in this locality.

40. St. Martin's Hill, near Crooked Lane, may be the place where Dr. du Veil ministered to his Baptist church.

In this way we can account for all the Baptist churches which met within the city and liberties; though the description is so meagre that only two preachers are named, and so misleading that some are set down as Independent, yet the informers would have little trouble in laying their hand on practically all the Baptist churches within the walls. For the out parts of Middlesex and Westminster the list is vaguer.

5. The meeting near Shadwell church was that in Old Gravel Lane, Johnson's Street, Wapping. It dated from 1616 under Henry Jacob, or from about 1633 when Spilsbury impressed on several members a Baptist stamp. Since 1677 Hercules Collins had been its pastor.
7. A meeting is reported in a carpenter's yard near the Hermitage. This may be Isaac Lamb's General Baptist church at Penington Street, Wapping, which at some time unknown moved on to Virginia Street, Ratcliffe Highway. Or it may less probably be the germ of what became the church at Church Lane, Limehouse, with Leonard Harrison as pastor in 1689.
9. The mention of Looking-glass Alley in West Smithfield seems to be a misprint. West Smithfield was within the city, and East Smithfield must be meant. In 1672 Samuel Loveday and Randal Roper had licensed a house in East Smithfield, used exclusively for worship, and this is obviously the same place. The alley seems to have run from Lambert Street to Rupert Street in Goodman's Fields, and the church is mentioned by all these names at various times. It was one of the leading General Baptist or Six Principle churches. Samuel Loveday was still the pastor in 1683.
12. Windford Street is rather perplexing, for the name has vanished, and only the entries before and after give any clue to the locality, as perhaps being near Spitalfields. In this district was the oldest General Baptist church, brought over from Amsterdam by Helwys and Morton; in 1612 the former dedicated a little book to King James from "Spittlefeild,



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neare London." Later on this church became well known as at Mill Yard, Ragfair; but its home at this period is uncertain.

The following Baptist churches had escaped the notice of the compiler:—(1) The General Baptist church meeting in Glass-house Yard, Pickax Street, Goswell Road. While its early story is obscure, it was esteemed an old church in 1681. (2) A church gathered by Colonel Henry D'Anvers, worshipping near Aldgate, and in 1689 presided over by Edward Man at Houndsditch.

The third group consists of Conventicles in Southwark and County of Surrey, within the Bill of Mortality.

2. Little Maze Pond is probably the famous church under Benjamin Keach. Originally this was a General Baptist church, meeting in Tooley Street, but Keach was converted by Kiffin to Calvinistic views, and about 1672 he and those who changed their views built in Horsleydown, at the corner of Storey Lane and Gravel Yard Passage, near the Maze.
4. Horse-ly-Down, Free School Street, may perhaps represent the church meeting at the Three Cranes, under Thomas Wilcox. He died in 1687, and the congregation—which was but small—seems to have disappeared as a separate body. There was, however, another church somewhere in this locality, for James Jones in 1672 applied for a licence in Southwark.
5. A singular blunder has occurred here in the printing, and we can only conjecture what the compiler meant. Did he know of a congregation in Horse-ly-Down with two preachers, Mullinar<sup>1</sup> and Wheeler? We do know of a family called Mulliner which gave two members to the General Baptist churches in London, George being in Southwark about 1731. But the entry here is too obscure to reason from.
6. New Shad Thames is plainly identified as the church under John Clayton, which migrated in a few years to the barge-house at Dockhead, thence to Fair Street, and after a short visit to the city, settled at Deptford.
11. Winchester Park, near Lownands Pond, was a branch of Clayton's church, known later as Duke Street or Park. The building passed into private hands in 1800, and the church built on Gravel Lane then removed to Great Suffolk Street under the auspices of the New Connexion, and thence to Borough Road.

Reviewing the whole list, it seems to have been drawn up with more accuracy than might have been expected, and may well have served the constables to break up the meetings.

<sup>1</sup> "Millenar" in Thompson's list is, I think, not the name of a preacher, but a contraction for "Millennarians."—[Ed.]

Yet hardly one of these churches was persecuted out of existence. On the other hand, most of them succumbed to the insidious influences of the next century. Kiffin's church and Cox's reunited, and their traditions are upheld at Stoke Newington. Their sister church of Wapping still lingers with two score members in Whitechapel, and not far away Loveday's church of Looking-glass Alley is fighting bravely in Commercial Road, East. The Seventh Day church from Mill Yard still worships every Saturday in Canonbury under the guidance of a colonel. Across the river, from Keach's church have sprung Maze Pond in the Old Kent Road, and the Tabernacle at Newington, while Borough Road represents the Park church last on the list. If any others still exist, they have passed over the horizon to Antinomianism or Unitarianism, and are not exerting any evangelical influence to-day.

W. T. WHITLEY.

## Assignment of Pews in the Eighteenth Century

THE following documents relating to the meeting-house at Bocking, Essex, have been furnished by R. W. Dixon, Esq., of Sandal Heath. They are partly in print and partly in MS., and are interesting as illustrating the financial methods of the day. The small capitals represent MS.

### (I)

Memorandum, *That MR. RICHARD AMIS hath THREE Places or seats in the Pew BELOW STAIRS numbred 23 which is to remain to the said RICHARD AMIS and HIS Heirs for so long as HE or they shall continue Hearers in this Meeting-House. Subject nevertheless, to the several Limitations agreed upon on the Eleventh Day of August, Anno Dom. 1707.*

[Not Dated]

S. DALE  
SAM. HENSMAN  
WILL. WINDELL  
THO. BROWNE  
JOHN LIVERMORE

### (II)

30<sup>TH</sup> JUNE 1789

Memorandum, *That MR. ROBT. DIXON hath TWO Places or Seats in the Pew BELOW stairs numbered 42 which is to remain to the said persons, servants for Life only, or so long as HE continue a Hearer in this Meeting-house. Subject, nevertheless, to the several limitations agreed upon from Time to Time by the Feoffees, & PAYING 3<sup>D</sup> YEARLY FOR SWEEPING*

£1.0.0.

JOS. SAVILE  
JOHN TABOR  
T. W. SAVILL  
SAML. WATKINSON  
THOS. PASFIELD

## The Cause of Independency in Tavistock (Devon)

1661—1796

**I**N the beautiful little town of Tavistock (South Devon) there is an Independent church the history of which is full of interest. A portion of that history is here set down in outline.

Thomas Larkham was born at Lyme Regis, Dorsetshire, in the year 1601. He was educated at the University of Cambridge, taking his B.A. degree at the age of 19, and his M.A. degree some four or five years later. He became vicar of Tavistock in the following way. The living was in the hands of the Earl of Bedford, who, upon its becoming vacant, promised to present it to any minister whom the inhabitants should see fit to select. Their choice was Mr. Larkham, who is described as an "eloquent and thoughtful preacher." Previous to his election Larkham was chaplain to Sir Hardress Waller's regiment, which quartered for some time in Tavistock. It is probable that he preached to the people, with the result that when they had an opportunity of selecting a minister their choice fell upon him.

For a while he laboured in the parish with much acceptance and success, and then troubles began to crowd thick and fast into his life. Some of the parishioners began to deprive him of pecuniary support. In his diary he says: "Out of Lamerton, £27 15s. is kept from me by the iniquity of some." The Rev. John Howe, of Torrington, also thought it his duty to preach against him from his (Larkham's) own pulpit in Tavistock. In a sermon preached by Larkham this passage had occurred: "The prayer of Jesus: 'Let this cup pass from me,' was not spoken in faith but in fear, and, therefore, was not a desire of grace, but of nature; yet is as void of sin as ever any action of Christ's was that ever He did; for though He was made man in all things like other men, yet was He made void of sin." Howe regarded that passage as rank heresy, and reported that Larkham had said that: "Christ had not a jot of grace when He made that prayer." This led to the straining of the bonds of friendship between the two men. On the Sunday following that on which Howe preached, Larkham occupied his own pulpit and took up the subject and sought to justify himself. After the sermon a conference was held in the church, followed by a private conference of the ministers, the result being that they "parted lovingly." There were others in the parish who at that

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time gave the vicar a great deal of trouble, especially a Mr. Watts (founder of the Watts' Charity), who published, in conjunction with others, a number of pamphlets full of "slanders, calumnies, and false accusations, and were written in extreme malice and revenge and wrath of pride." Those pamphlets were regretted by Watts in his later years, but they afford clear proof of the existence in the parish of a strong feeling against the vicar; so strong did it become that on one occasion an effort was made by a Royalist trooper named Hawkesworth to keep the doors of the parish church locked against him.

In 1660 Charles II came back to the throne, and when in February Monk entered Parliament, Tavistock was *en fête*; bells were set a-ringing and bonfires blazing; Watts (he of the scurrilous pamphlets) and others declared that it was "the most blessed news that ever came to Tavistock." It soon became evident that a great effort would be made to get the vicar removed. The restoration of Charles was reported on March 25th. On July 20th Larkham received definite news of an attempt to oust him from the living. In October he received a warrant charging him to appear before the justices. He appeared before them on October 19th, and was bound over to the assize. Appearing before the assize his case was again adjourned and he was ordered to appear on the 26th, but between the 19th and 26th there came a request from the Earl of Bedford that he should resign the living and thus save himself the pain of being expelled by royal authority. To this request Larkham yielded, but was allowed to preach once more in the old church. The entry in his diary is as follows: "The Lord's day, October 21st, I left mine employment of preaching in fear and upon demand of the patron."

His troubles were not yet at an end. Imprisonment and persecution had yet to be endured. For a while he found it necessary to leave the town. He went away to Cumberland where his son lived. Returning to Tavistock he entered into a business partnership with one John County, apothecary. The passing of the Five Mile Act, however, drove him away from the town and from his business. He went into Cornwall and from there probably paid flying visits to his old home. After two years he returned finally to Tavistock, though he still found it necessary to be careful about appearing in public.

Notwithstanding all that happened during those troublous years we find that a number of people remained true and loyal to their old minister. The result was that they formed themselves into a society, and, according to local tradition, the Countess of Bedford prevailed upon the earl to grant them a part of the old Tavistock Abbey to worship in. The part granted to them by the earl was the "great hall" of the abbey, and not "the refectory" as is generally supposed. The refectory probably stood where the

ball room of the Bedford hotel now stands. The "great hall" granted by the earl to the followers of Larkham is still a Nonconformist place of worship (Unitarian), and is known as "the Abbey chapel."

Of this church worshipping God in a part of the old abbey under the very shadow of the parish church, Larkham was minister until the year 1669, when he died. A base attempt was made to prevent his burial in the parish church; not only did his enemies wish to eject him from the church whilst living, they would also, if possible, prevent his dust from being laid to rest therein. Happily the steward of the earl interfered, and Larkham's body was laid to rest in the "part of the chancel which belonged to that noble family."

In the ministry at the Abbey chapel Mr. Larkham was succeeded by two other ejected ministers: first by the Rev. W. Pearce, who was ejected from the Dumford living, Devon. Mr. Pearce was minister at the Abbey chapel for nineteen years; he afterwards went to Ashburton, and helped to establish Nonconformity in that town. The Rev. Henry Flamank succeeded Mr. Pearce. Mr. Flamank was ejected from the living of Lanivet, Cornwall. He died in the year 1692, having ministered to God's people in Tavistock for four years. It is interesting to note that Mrs. Greenfield, a member of the Tavistock Congregational church to-day, whose husband was for many years the secretary of the church, and whose friendship the writer is still privileged to have, is a direct descendant of Mr. Flamank. Following Mr. Flamank the church was served by the following ministers:

The Rev. Jacob Sandercock for 41 years.

The Rev. Peter Jillard for 11 years.

The Rev. Samuel Merivale for 16 years.

The Rev. Bernard Dowdell for 10 years.

The Rev. Theophilus Edwards for 22 years.

Samuel Merivale, who is mentioned above, was educated by Dr. Doddridge. After leaving Tavistock he became divinity tutor at New College, Exeter.

Down to the year 1794 there was one united church worshipping in the Abbey chapel; but in that year a separation took place. Certain families left the Abbey chapel and formed what is now known as the Congregational church worshipping in Brook Street. The separation was caused by theological differences. During the 18th century a wave of Arianism swept over the west, and amongst the churches touched by it was the church at Tavistock. When the minister of the Abbey chapel openly taught the doctrines of Arius, and when it was known that he was being supported by a number of the church members, there were those who felt it their duty to withdraw. The part that remained has developed into the

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modern Unitarian church which still worships in the old Abbey chapel. The seceding party formed themselves into a new church, and built a chapel in what is now known as "Bedford Square," and in 1796 they invited the Rev. William Rooker to become their minister. Mr. Rooker accepted the call, and for fifty years he laboured for God and man in the Gospel. The story of his ministry in Tavistock was told in the *Evangelical Magazine* of August, 1852, and even to this day his name is held in honoured and loving remembrance in the church and in the town.

T. KINGDOM.

## The Ancient Meeting-House at Ravenstonedale

THE following notes will supplement the accounts of Ravenstonedale Nonconformity given by the late Rev. Bryan Dale and the Rev. T. G. Crippen (*Cong. Hist. Soc. Trans.* iii, 91) and by the Rev. J. H. Colligan (*ibid.* iii, 217).

Grants were made by the Presbyterian fund to the following ministers at Ravenstonedale, or Russendale as it is usually called: Timothy Punshon, 1690-1693, and James Mitchell, 1704-1711. In June 1713 the pulpit was vacant. In October 1715 Caleb Rotheram was minister, and the grant was ordered to be paid to him when he had served twelve months. By July 1716 Rotherham had removed to Kendal and James Malleson had succeeded him at Russendale. He continued to receive the grant until 1722. As he is stated to have been at Howden in 1718, it is just possible that his name continued in the lists in error, but the managers of the fund seem to have been careful to prevent that kind of thing. No further grants appear to have been made until 1736, when James Richie (or Ritchie) was minister. He occurs annually to 1742. Grants were made to John Hardy from midsummer, 1743, to Samuel Lowthion from midsummer, 1744, and to John Blackburn from midsummer, 1745. The grants were continued at least to 1751, but Blackburn is the last minister named.

It is evident from these dates that Punshon had left Ravenstonedale long before 1712. James Mitchell, one of Frankland's pupils, was evidently minister on 24th August, 1697, when he was married in the meeting-house at Ravenstonedale, and he was buried at Ravenstonedale 15th September, 1712, (*Ravenstonedale Registers*, edited by Metcalfe), the date of his death as given in the *Nonconformist Register* being wrong. The "Rossendale" of which he was minister has been mistaken for Rossendale in Lancashire. Of Caleb Rotheram, there will be a full account in our forthcoming history of the older dissent in Kendal. Hardy, Lowthion and Blackburn were all pupils of Caleb Rotheram. Lowthion it will be noticed was only at Ravenstonedale for one year, and not seven as stated by Mr. Colligan.

The split in the congregation appears to have lasted much longer than has been supposed.

FRANCIS NICHOLSON.  
ERNEST AXON.

*Manchester.*



## Editorial Postscript

We give a hearty welcome to *The Transactions of the Baptist Historical Society*, lately issued under the able editorship of the Rev. Dr. Whitley. Two or three years ago it was proposed to enlarge the scope of our own Society, so as to deal with Baptist archives and antiquities; but after due consideration it was felt that thorough historic research would best be promoted by friendly rivalry and cordial co-operation. We hope that many of our members will also become members of the Baptist Society.

\* \*

The Rev. W. Pierce's *Historical Introduction to the Marprelate Tracts* is at length before the public, and deserves our warmest commendation. Never before have the facts relating to these celebrated satires been so thoroughly investigated. Mr. Pierce has sifted the evidence affecting every supposed author; and his conclusion—which we think not likely to be set aside—is that the real Martin Marprelate is *for the most part* Job Throckmorton; but that in some serious passages a second hand appears, which may be that of Penry. An alternative is suggested as possible, though unlikely; that the real Martin is some author whose identity has not been suspected. We must repeat the hope expressed in our last issue that the *Introduction* may receive such a welcome from the public as shall warrant the issue of a much needed complete and annotated edition of the Tracts.

\* \*

The Congregational Union has signalled the tercentenary of Milton's birth by the issue of an instructive little volume: *The Life of John Milton, Englishman*, by the Rev. J. B. Hamilton of Penzance. It is a pity that it is not got up in a more attractive style. It is crammed full of facts, commendably free from sectarian bias, and deserves to be circulated by tens of thousands.

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