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Editorial

OUR Autumnal Meeting will be held at Manchester on Wednesday, 16th October, at 4 p.m., in the Hall attached to Cavendish Church. Papers are expected from Professor G. Lyon Turner, M.A., on "Congregationalism and the Confessors of 1662"; and from Mr. A. Peel, M.A., B.Litt., on some fruits of his researches into Elizabethan Puritanism.

* *

Our Annual Meeting was held on 8th May; the attendance was meagre. The officers were unanimously reappointed, with thanks for past services; and the Rev. W. Pierce was associated with the secretariat. The rest of the proceedings were conversational, dealing with our future work and the best means of increasing our membership.

* *

We note with regret the decease of two of our oldest members; Rev. H. Shaw, of Urmston, who in 1901 read an instructive paper on the rise and growth of Congregationalism in Manchester; and Mr. John Scamell, of Westbury, from whom we have more than once received interesting communications.

* *

The 250th Anniversary of the Act of Uniformity has been duly recognized by most of the churches which originated in the labours of the ejected ministers, and united commemorations are in prospect. But it must have been felt by all who are old enough to remember the celebration of fifty years ago, that there has been no such enthusiasm as marked the Bicentenary in 1862. This, however, can excite no surprise. The Bicentenary followed close on a great religious revival; and it was very properly used for the promotion of schemes of Church extension, which were then greatly needed. A few figures will shew how fruitful was the impulse thus generated. There are in England 67 Congregational churches which claim an origin earlier than the Ejectment, and 166 which are believed to have been founded by ejected ministers between 1662 and 1672. In the fifty years 1862—1911 no less than

820 new churches have been constituted, including "branch churches with separate officers," but excluding missions and preaching stations where no churches are organised. These figures take no account of the scores, perhaps hundreds, of new buildings erected for old congregations; where in many cases unsightly and incommodious meeting-houses have given place to handsome churches, some of which would have done credit to mediaeval architects.

* *

The output of Commemorative Literature this year does not compare favourably with that of 1862. We have nothing to set beside Dr. R. Vaughan's *English Nonconformity*, Peter Bayne's *Documents relating to the Act of Uniformity*, Dr. Stoughton's *Church and State 200 years ago*, Joshua Wilson's *Calumnies Confuted*, or Dr. Stanford's *Life of Joseph Alleine*; and no counterpart to the large output of tracts, lectures, and historical pamphlets issued by the "Central Bartholomew Committee," and by various authors both in London and the provinces. There are, however, a few small books to which we accord a hearty welcome.

* *

Of these, in respect of meeting a popular need, the first place is due to the Rev. John Stanley's *Lest We Forget* (A. Stockwell). This consists of a brief historical introduction, followed by *The Roll of Honour*, a nearly complete list of the ejected ministers from Calamy and other sources. Beside the names and places whence these were ejected there is given, wherever possible, the place or places of subsequent ministry and date of death. It is a pity that no distinction is made between the men evicted by the legislation of 1660 and the victims of the Bartholomew Act, and that those who afterwards conformed are generally omitted. But it is really ungracious to find fault with a work of so great practical utility. No full list of the ejected ministers has been printed since the last edition of the *Nonconformists' Memorial*, more than a hundred years ago; and Mr. Stanley makes the list generally accessible for the price of a shilling. There are a few small inaccuracies in the introduction, which will be easily corrected in a second edition; and it will be discreditable to the Free Churches if that is not soon called for.

* *

The Congregational Union publishes, at a similar modest price, *The Great Ejection of 1662*, by the Rev. B. A. Millard. This "is intended especially for the young men and women of our churches"; and is well suited for its purpose. From the National Council of

Evangelical Free Churches we have six historical essays, on closely related topics, by as many scholarly authors, under the general title : *The Ejection of 1662 and the Free Churches*. All are well written, instructive, and stimulating ; and some, especially that by Dr. Whitley, set forth facts not generally known. Of a different character is *Nonconformist Disabilities, 1509-1912*, by Principal Edwards of Cardiff. This, also issued by the National Council, is more distinctly polemic in its aims ; marshalling indisputable facts in support of the principle *A Free Church in a Free State*. There are a few provoking misprints, which we hope to see corrected in a new edition.

* * *

One of the latest issues in the series known as the *Home University Library* is a concise and seasonable volume by Dr. Selbie, of Mansfield College, on "Nonconformity." While making no pretence to neutrality, it is strictly fair to opponents ; and will doubtless have, as it deserves, a wide circulation. Two or three slips, of no great importance, will no doubt be corrected in future issues.

* * *

The Congregational Union has added to its series of *Congregational Worthies* a *Life of Hugh Peters*. As it proceeds from the pen of the present writer it would be unbecoming to say more than that it is an attempt to tell the true story of a true man, who has been more maligned than any of his contemporaries except perhaps the Great Protector.

* * *

In a paper on "The Brownists in Amsterdam," *Trans.* ii, 165, is a record of the marriage, on 5th July, 1608, of "Henry Cullandt of Nottinghamshire . . . shewing act under the hand of Richard Clyfton, preacher at Sutton, that his bans had been published there, and Margarete Grymsdiche of Sutton"; Sutton being conjecturally identified as Sutton in Ashfield. The current issue of *Transactions* of the Baptist Historical Society has a note by W. H. Burgess, informing us on the evidence of the parish register that the family of Cullandt belonged to the parish of Sutton-cum-Lound, about 3 miles N.N.E. of Babworth, where James Brewster was near. We may gather from the Amsterdam entry that after Richard Clyfton had been deprived of his living at Babworth, he found temporary employment as preacher for Brewster at Sutton-cum-Lound." We heartily thank Mr. Burgess for this new fact respecting Clyfton.

* * *

We have received from the Rev. T. Gasquoine a paper challenging the views lately upheld by Mr. Burrage as to certain dates in the life of John Penry. For this we hope to find a place in our next issue.

* * *

Dr. J. P. Longstaff, of Romford, has discovered, among the archives of a well known benevolent institution, a document of much historical interest, which seems to have been entirely overlooked by ecclesiastical historians. From a cursory inspection it appears to be a General Survey of the Dissenting Interest in 1691-2, containing, besides lists of ministers and churches, many curious facts about social conditions, stipends, etc. We hope to obtain permission to subject the MS. to a thorough examination; in which case particulars will be given in our next issue.

Reminiscences of the Old Dissent at Witham

THE County of Essex is honourably distinguished in the annals of early nonconformity. Even in the lifetime of Wiclif his teachings were widely diffused within its limits, and several of the Lollard martyrs were natives of the county. "Heresy, as it was then called" (says Strype) "had already spread considerably in this diocese of London, especially about Colchester and other parts of Essex." By the commencement of 1527, seventeen persons had been apprehended in Essex; among them Christopher Ravins, Thomas Hills, John and Richard Chapman of Witham; also John Hecker, otherwise John Ebbe, who is described as "a great reader and teacher about six years past in London, and now in the parts of Essex about Colchester, Witham, and Branktree." In 1585 the Rev. W. Negus was presented by Lord Rich to the rectory of Lee; and "being convented before Bishop Aylmer at Witham" he was suspended for not wearing the surplice.¹ During the short episcopate of bishop Vaughan, 1604-6, there was a fair measure of religious liberty; but Thomas Ravis, who succeeded him, swore that "he would not leave one preacher in his diocese who did not subscribe and conform." Mr. Cornwall, minister of Marks Tey, was suspended for not subscribing, and was reviled openly at Witham

¹ It is worth notice that on 25th April, 1602, a young Welshman was ordained in Witham parish church, by John Sterne, bishop-suffragan of Colchester and vicar of Witham. His name was Rees Pritchard, afterwards the celebrated vicar of Llandoverly; whose gracious influence, chiefly exerted through his volume of homely verse called *Ganwyll Y. Cymry, &c.* The Welshman's Candle, has extended through ten generations, and is not yet exhausted.

by the bishop, who called him "wretch," "beast," etc., and committed him to the pursuivant. While puritan clergy were thus reviled and persecuted, those who practised a stricter conformity were not always patterns of virtue. Edward Hall, who was vicar of Witham 1560-87, was reported as "incontinent." In 1643 the vicarage of Witham was sequestered from Francis Wright for attempted seduction, and that he "is a common haunter of alehouses and taverns, and a common drunkard, and profaner of the worship of God by public performing of the same in his drunkenness; and a common swearer, and common user of corrupt communication; and hath not officiated in the said cure for the space of twelve months last past before the sequestration." The proceedings are given in detail in Davids' *Annals of Nonconformity in Essex*, p. 518. Wright was replaced by Richard Rowles, described in 1650 as "an able, godly preacher"; who in 1648 was a member of the fourteenth classical presbytery in the county, having as his elders William Allen, Robert Gerard, Jeremy Skingle, and John Freborne. He was succeeded by John Ludgater, formerly of Great Birch, who in 1656 was engaged in legal proceedings against Wright on some question of property. Wright, to the dishonour of the church, was reinstated in the vicarage after the Restoration, Ludgater being ejected as an intruder. Of Ludgater after his ejection we only know that he was buried in the chancel of his old church at Chipping Hill; while of Rowles we know nothing whatever.

In 1662 George Lisle, rector of Rivenhall, described as "an able godly minister," was ejected for nonconformity, and retired to Witham. In 1669 he was reported to Sheldon as having a "conventicle" in that town; and according to

Calamy he was imprisoned in Colchester gaol for nonconformity. On the Declaration of Indulgence he applied for a licence to preach in the house of Elizabeth Trew: the licence was filled up and signed, but not dated, and was never issued, for it is to this day in the Public Record Office. But on 29th May, 1672, he obtained a licence for himself as a Presbyterian teacher, and for his own house as a Presbyterian meeting-place. On the same day Edmund Taylor, probably an ejected minister (but of what place is uncertain), obtained a licence for himself, and for his house in Witham as a Presbyterian meeting-place. Palmer says: "He preached in several places, was imprisoned in Tilbury Fort in the Duke of Monmouth's time, and died at Witham. A third Presbyterian meeting-place, the house of Elizabeth Trew above mentioned, was licensed on 10th June, 1672. Mr. Lisle passed the residue of his life at Witham, and was buried within the church. On the south side of the chancel, within the rails, is a memorial tablet with this inscription: "Near this place lieth interred the Rev. George Lisle, minister of the gospel, and late rector of Rivenhall, who died in the seventyfifth year of his age. Buried March 31st, 1687."

Information about nonconformity in Witham during the next thirty years is very scanty. The meetings under the Indulgence were described as Presbyterian; the first regular meeting-house, built upon the present site in 1715, was called Independent. As a matter of fact, the classical presbyteries having ceased to exist after the Restoration, the meetings *called* Presbyterian were *really* Independent, though in many cases not strictly Congregational. For some years before 1715, there being no settled minister at Witham, the children of Witham Nonconformists were

baptized by the Independent minister of Terling, three or four miles distant (probably Nathaniel Wyles).

The first avowedly Independent minister of Witham was the Rev. John Watson. In the *Evans List* (1716-1729) the congregation is returned as consisting of 320 hearers, of whom 23 had votes for the county, 2 had votes for Maldon, and 6 were described as "gentlemen." Mr. Watson was succeeded in 1722 by the Rev. Theophilus Lobb. He was a son of the Rev. Stephen Lobb, of Fetter Lane Meeting, London; known as "the Jacobite Independent," because of his frequent presence at the Court of James II after the "Declaration of Liberty of Conscience." His mother was a daughter of the Rev. Theophilus Polwhele, nonconformist minister of Tiverton, and granddaughter of the Rev. William Benn of Dorchester. He was trained for the ministry by the Rev. Thomas Goodwin of Pinner; settled at Guildford in 1702; and there married Frances daughter of Dr. Cook, a descendant of Sir Walter Raleigh. At Guildford he became acquainted with a physician from whom he received some medical instruction. In 1706 he removed to Shaftesbury, and thence in 1713 to Yeovil; in both places both preaching and practising medicine, latterly with great success. On 26th June, 1722—the year of his coming to Witham—he was diplomated M.D. by the University of Glasgow, and was admitted a Fellow of the Royal Society on 13th March, 1728/9. In 1732 he removed to London, preaching for a while at Haberdashers' Hall; but from 1736 he applied himself wholly to medicine. On 30th September, 1740, he was admitted Fellow of the Royal College of Physicians; and practised in London till his death, on 19th May, 1763, in his 85th year. He was buried in Bunhill Fields.

The successors of Dr. Lobb at Witham were the Rev. John Parsons, 1735 ; the Rev. John Burnett, 1752 ; the Rev. Charles Case, M.A., 1767. Mr. Case was ordained at Witham on 15th October, 1767. The introductory discourse was by the Rev. Thos. Davidson of Braintree, the charge by the Rev. Thos. Gibbons, D.D., and the sermon by the Rev. John Rogers of London. These discourses, together with Mr. Case's *Confession of Faith*, were published at the desire of the congregation. The Confession, it may be observed, is strongly Calvinistic.

Mr. Case was a man of tender spirit, eminent for piety, and greatly beloved by the people. He died at the age of 37, on 13th June, 1782 ; and I can remember, 60 or 70 years ago, conversing with one or two aged persons who had profited by his teaching. His funeral sermon was preached by the Rev. John Mead Ray of Sudbury ; copies of which were sold for the benefit of his widow and seven children. In the sermon we read as follows : "As a proof of his attention to the lambs of his flock, it may not be improper to remind you of the institution of your Charity School, which owes its existence to him, and which I hope will long remain among you as a monument of his benevolence." Mrs. Case afterwards married the Rev. Stephen Forster, pastor of the Congregational church at Maldon, who died in 1811. A grandson of Mr. Case, who was headmaster of University College School, London, married a sister of the eminent statesman, the Rt. Hon. James Stanfeld.

After the death of Mr. Case the pastorate of Witham was vacant nearly four years. It was then undertaken by the Rev. Samuel Newton, who by a ministry of 36 years left his mark on the neighbourhood, having done much toward forming the characters of several generations. His influ-

ence is still felt by the grandchildren of some of his hearers, of whom I am one. Our Mr. Newton was the only son of the Rev. Samuel Newton of the old Independent meeting at Norwich. This Samuel Newton senior was born at Milbourn Port, Somerset, and educated for the ministry at Mile End Academy. He came to Norwich in 1757 as assistant to Dr. Samuel Wood, who had been a pupil of Dr. Doddridge at Northampton. Soon after the death of Dr. Wood Mr. Newton was elected as his successor, and was ordained to the pastoral office on 16th February, 1768. He had married the daughter of Dr. Wood, and ministered at Norwich for 53 years, dying on 10th October, 1810, in the 78th year of his age. During his long pastorate he had five assistants; the third of whom, Mr. John Jennings (1783-89), left to become pastor of the Independent church at Thaxted in Essex. Our Samuel Newton, junior, was born at Norwich in 1763, and at the age of 17 entered the academy at Homerton. On leaving he preached for a year at Lowestoft, where he succeeded in reviving a decayed interest; and in 1786 he accepted a call to Witham, where he spent the remainder of his life in great usefulness and honour, rising into a sphere of commanding influence which he well sustained.

As I never knew Mr. Newton, I am dependent on the combined recollections and descriptions I have gathered from his old hearers and dear friends, on notices of him in several books, letters, and papers, and especially on the sketch of him given by the Rev. Robert Burls of Maldon. He was a man of great stature, 6ft. 3 or 4 in. high, and weighing some 18 stone, without excessive corpulence. His features were small, face pitted with small-pox, a decided chin and massive lower jaw—indicating tenacity of purpose as well as firm

decision ; his hair, cut very short, stood erect on his head. His countenance is described as "grave but restful, somewhat severe yet benevolent." Portly and erect in figure, he took short steps in walking ; had very quiet manners both in the pulpit and out of it, a very kindly address, and was easily approached. We can picture him, dressed in his black cloth suit, the knee breeches of the period with tight black silk stockings, low shoes with large silver buckles, which set off his commanding presence and dignified bearing, as he sallied forth staff in hand to make pastoral visits ; or, as his early morning custom was, in green plaid dressing-gown and slippers pacing up and down the stationer's shop, or pausing to look at a new book or magazine. From many years' pacing up and down that shop he left a visible track which was pointed out to me long afterwards by a successor of the then proprietor. On one occasion he took up Byron's *Hebrew Melodies*, and after reading one of them said : "I can never again speak of *all* Byron's poetry as bad in its tone." In walking out among the trees and fields he would often feelingly refer to the Great Creator of all ; and pausing in his walk would raise his hat and offer a short prayer of praise and gratitude.

He was possessed of dry humour, and could be severely caustic in his remarks. Self conceited young men found it no light matter to come under his lash ; while to the diffident truth seeker he was always kind and patient, sparing no pains in encouraging and helping them. There was in the congregation a man of the antinomian type, very small in stature and very conceited, who after one of his sermons awaited Mr. Newton's passing him in the meeting-house yard, and accosted him with "Ah sir, you shot over my head this morning." Mr. Newton replied, "Possibly, my friend ; for

if I aimed at other people's knees I should shoot over your head!" Once, however, he met with his match. He was a friend of the Rev. Rowland Hill, and they sometimes exchanged pulpits. Once, when Mr. Newton was to preach in Surrey Chapel, he objected to putting on the black academic gown, to which he was not accustomed. The verger insisted, and, Mr. Hill coming in, Newton appealed to him: "Your verger says I must wear this gown, need I?" "Oh no [said Hill] there was some one here the other day who was fool enough not to wear it." Possibly Mr. Newton thought of Negus and bishop Aylmer. He was also on intimate terms with the Rev. W. Jay of Bath, and with the Claytons of London, with whom he occasionally exchanged.

It was Mr. Newton's practice to keep a record of all whom he baptized in infancy, and to write to each as he or she reached the age of 14. In my possession are several of these letters, written to my father and mother, and my father's sisters.

Mr. Newton was a good Greek and (I believe) Hebrew scholar. He was diligent in biblical and theological research, and soundly orthodox, according to the general doctrinal standard of the Evangelical Churches of the period. His sermons were at once doctrinal and practical, and if somewhat heavy with theological teaching, they were useful in the formation of a strong religious life and character. Severe logical productions some of them were; but there was an earnestness and directness which redeemed them from being mere theological essays. Never going out of his way to display his classical erudition, he never evaded the critical examination of Scripture language. Perhaps he excelled more in the educating and building up of Christian life than in the sudden conversion of sinners, with whom nevertheless he

would earnestly plead, even with tears. His hearers were often strongly wrought upon. I have heard that once a woman went into a fit of hysterics while listening to a specially moving address—a result which Mr. Newton afterwards deprecated by a characterization more forcible than polite. His manner of preaching was very quiet; for three fourths of the time he would stand with his hands behind him. His printed discourses often appear coldly argumentative; but his quiet impressive tones breathed life into them; and his known deep-felt sympathy and overflowing kindness redeemed them from all coldness. The Rev. John Hill, who entered on the pastorate thirty years after Mr. Newton's death, used to say that he could clearly trace his teaching as distinct from that of his successor. Such was the pastor and friend of my grandparents.

In addition to his pastoral work, Mr. Newton undertook the tuition—wholly or in part—of several young men designed for the ministry. Among these pupils we have the names of T. Chipperfield who was for some time his assistant, and schoolmaster in Witham; and Forbes, missionary in India; W. J. Fox, who was afterwards M.P. for Finsbury (whose defection to Unitarianism caused much distress to Mr. Newton); Francis Hunwick, of Kelvedon; Charles Low, of Tiptree; Dr. Massie, of London; E. Mannering, the highly esteemed minister of Bishopsgate Chapel, London; James Mercer, agent of the London Missionary Society in the West Indies; W. Merchant, of Layer Breton; John Raven, of Ipswich; John Smith, the martyr missionary of Demerara; J. Trew, of Dedham, a lineal descendant of Mrs. Trew whose house was licensed in 1672; John Whitty, of Ipswich; and W. Wager, of Southend-on-Sea.

Some of these passed from Mr. Newton's preliminary training to one of the regular academies.

Mr. Newton had a trusted servant called Molly (whom I knew long after as Widow Cooper); she was the only person allowed to touch the books forming his library, and could bring him any book he asked her for. It was commonly said: "Molly knows the outside of the books, and Mr. Newton the inside."

Mr. Newton was twice married. His first wife was his senior by some years; and his father is reported to have said, "Well, Sam, had I wanted a wife she would have done very well for me." She brought him a handsome fortune, most of which was spent in his lifetime, for he was one of the most generous of givers.

The meeting-house, which had been built in 1715, was enlarged during the pastorate of Mr. Case, and again in 1795. On this last occasion Mr. Newton sternly rebuked the people from the pulpit for the meagreness of their contributions, adding: "I would sooner preach to you in a barn than have to press you thus to give!" He admitted some exceptions to this general parsimony, saying he "had no trouble in getting liberal gifts from Messrs. B. Dixon, W. Porter, and D. Harvey."

When Mr. Newton first came to Witham—before the second enlargement—the meeting-house had accommodation for about 350 persons, and there was a vestry about ten feet square. There were side and front galleries, a high pulpit with a narrow entrance, over which was suspended a large round sounding-board, and in front, close under the pulpit, the clerk's reading-desk. In the gallery opposite the pulpit was the singers' oblong pew, with a raised table along the middle; its occupants ranged from 20 to 30, including instrumentalists, who manipulated a flute, clarionette, bassoon, and

bass viol. The "Table Pew" was in the middle of the chapel, close under the clerk's desk. At one time during the dispensation of the Lord's Supper not only the pastor and deacons, but all the communicants gathered in this pew. I have heard that in some Presbyterian meeting-houses an emptying and refilling of the table pew was customary; whether this was ever the case at Witham I do not know. The table pew at other times afforded free sittings to the aged poor of the church. The services during the winter months began at 10 a.m. and 1 p.m.; many of the congregation who attended both services took their provender with them, and ate it in the vestry. Old Master Bambrick, master of the charity school, in his wig was the clerk, and gave out Dr. Watts's hymns two lines at a time; opposite to him sat some dozen "charity boys and girls" dressed in uniform, for both sexes benefitted from the school. On the wooden stairs leading to the galleries on either side, a step or two from the top, stood two men, each with a long hazel wand; these were the wardens of the galleries, appointed to keep order among the boys and young people who sat among their reverend elders. Should any fellow misbehave, or disturb the congregation, up popped the warden and dropped the staff on the offender's head: those far reaching officials allowed no boy to feel himself safe as being out of reach. The clerk and another old man John Hazard still wore the old fashioned wigs, then almost out of use. Hazard was a rather important member of the church. When too old to continue his work as a thatcher he went about with a pedlar's basket, selling cakes, etc.; he took under his care the aged and sick poor of the congregation, and was accustomed to apply to those who were well off for help for the needy ones. He found some

generous givers, whose bounty was dispensed to the best of his judgement. He remembered that in his youth the dissenters used to meet for prayer in a wood which still exists near Dengie farm.

Touching the wigs, I may mention an incident related by an old friend of mine, now 90 years old. In the 18th century wigs were a sign of the dignity of the wearer; professional men, gentlemen of some position, small landed proprietors, and well-to-do farmers usually wore them; but they were expensive to buy, troublesome to keep in order, and uncomfortably hot in summer, so that towards the end of the century many discontinued the use of them. My friend's grandfather, and another who with him used to attend Bocking meeting, used to put up at an inn at Braintree. They had discontinued wearing their wigs, except on Sundays, when they assumed them to appear at meeting according to their quality; and, only needing them once a week, they left them at the inn to be ready for Sabbath. On one Sunday, however, they experienced such annoyance at meeting from certain small inhabitants which had found lodging in the wigs, that they abandoned them once for all.

Let us now get a glimpse of the old meeting-house and its congregation as described to me by those who knew it about 1808—after the second enlargement; to which I can bear witness in part, having worshipped in it as a child before it was demolished. The galleries were supported by massive round wooden pillars, and square pillars above them supported the roof. Into these pillars, above and below, nails were driven on which to hang tin candle-holders, with tin backs for safety; which at a later time gave place to brass sconces. The candles were of tallow, called "dips," and were seldom used, as it was only occasionally

announced at one or both services that "a lecture would be preached" this evening. The guttering of the "dips," and the pause for snuffing them, with an occasional quenched one, were among the petty inconveniences our forefathers had to put up with. The snuffing was done by the sexton, who would be fairly adroit; but in the galleries one of the elder men would do it with his fingers, and if the wick was long and fiery, a sudden shake of the hand would betray the pain of a burn, to the amusement of the giddy youngsters. Four large round holes in the ceiling acted as ventilators—I well remember them—they looked up into the blackness of darkness. A high pulpit, with wooden stairs, carpetless, leading straight up on one side of it. The sounding-board had been disestablished. Straight high-backed old square and oblong pews of various sizes were scattered about the sides of the building under the galleries and opposite the pulpit. Thus we may have some idea of the dear patched up old meeting-house, which was taken down in 1839, the present building being erected on the site in 1840.

We will watch, in imagination, the congregation assembling. Three sedan chairs used regularly to be brought up to the door of the meeting-house, one of which was occupied by Mrs. Newton, the minister's wife. From Hatfield came an old family coach, swinging on high springs, with coachman and footman in cocked hats and powdered wigs; this was occupied by an old lady and her daughters, her son following on horseback. Three old labouring men used to hobble in, the last relics of the time when they wore the cocked hats of the period. The working men wore smock frocks and knee breeches, often of leather; gray worsted stockings, and shoes with buckles in the summer, but in winter with gaiters or buskins of leather,

buckled by the breeches outside the knee. The women in the summer were clad in clean cotton gowns and large black "coal-scuttle" bonnets; in the winter in kerseymere or Welsh linsay gowns and scarlet cloaks, with round iron ringed pattens which lifted their feet above the muddy roads, and kept their red cloaks from contact with the mud. Those who possessed Bibles brought them, wrapped in their handkerchiefs, often with a sprig of "lad's love" (southernwood) in them. A few old people who could read used heavily iron-framed spectacles with big round glasses; but not many of the old folk were able to read, and those who could rarely had money wherewith to purchase spectacles. My father and aunt supplied themselves with some for lending to the needy folk; I remember looking through them, and thinking I appeared rather *owlish*. A large proportion of the working folk came from the country farms and villages; and in my early days the road by which we drove home to Wickham had a number of vehicles of all sorts (including donkey carts), returning from the afternoon meeting. Among these would be my grandparents in a yellow hooded chaise on springs, followed by their eldest son and his sister in a yellow gig, and a covered cart without springs which conveyed the domestics and such children as could not find room in chaise or gig. Many such cavalcades could be seen coming along the high roads, carefully "quartering" so as not to let the wheels slip into the deep ruts, which might result in a broken spring. The roads in those days were execrable. An old man told me that when he drove his waggon from Witham to Maldon in frosty weather he used to carry a pickaxe, wherewith to fill up the ruts—sometimes a foot deep—if it were necessary to turn aside in order to pass

a vehicle. About 1808 a cousin of my grandfather and his family were taking their weekly six or seven miles drive to Bocking meeting; at one of the fords they had to cross their "sociable" stuck in the mud, and there they had to wait (although in bad weather he drove two horses tandem) until a neighbouring farmer lent a horse to drag them out. In many a farm the only way they could go to the town for shopping or to visit a neighbour was on horseback, the farmer's wife on a pillion behind her husband or one of the farmer's men. In travelling a group of horsemen would sometimes leave the turnpike road and make a detour, leaping hedges and ditches, and, avoiding the tollgate, rejoin the road beyond. This is said to have been the origin of the sporting term "hedging."

Arrived at the meeting-house, the manners of the worshippers in ingress and egress were free and easy. Of course no homage was shewn to the building, to which the term "church" was never applied; that word was used only in its biblical sense. Hats would be kept on till people were seated, and then not always doffed at once. When removed they were hung on wooden pegs around the walls, or if that were not practicable were put beneath the seats. The hanging up of some quaint old "beaver" would surely indicate the presence of the owner somewhere beneath it; but owing to the high pews that presence was a matter of faith with the *short* members of the congregation. At 10.30 in summer the commanding figure of the pastor, so familiar and so beloved, is seen entering from the vestry and ascending the pulpit. After a short introductory prayer, a hymn of Dr. Watts's was given out, two lines at a time, by old Curteis the clerk and sexton, who by the way was not *always* a model of sobriety. Few of the working

classes could read, and the hymn was always sung sitting. Then the scriptures were read, and frequently expounded by Mr. Newton. Next followed the "long prayer," for which the people stood, turning their backs to the minister, frequently kneeling on the seats. After another of Dr. Watts's hymns, sung as before, and the notices given out by the clerk, Mr. Newton proceeded with the sermon. It was nearly or quite an hour in length, delivered by Mr. Newton in his quiet impressive style (three fourths of the time with his hands behind him). At its close another of Watts's hymns, and the service ended with the benediction. The singing was hearty, well-known hymns sung to well-known tunes, led by the choir and assisted by various instruments of music. Fugal tunes were in vogue; sometimes an intricate tune with runs in the different parts would tax the power of "the singers" and excite the admiration of the people; but usually the singing was hearty and general. A half-witted man sat behind the singers' pew, and entered into the musical arrangements with greater zest than delicacy; sometimes singing so loudly as to interfere with the harmony. One Sunday it became more than the leader could bear; turning round in the middle of the line, he administered to the offender a summary box on the ears. As this was done without interfering with the singing, it was taken by the congregation as a simple matter of convenience, and caused no particular surprise.

Mr. Newton's ministry came to an abrupt end in June, 1822. The following is from the Bath and Cheltenham Gazette of 11th June in that year:

"Died, June the 6th, at the house of his friend Mr. Hallett in

Johnston Street, Bath, The Rev^d. Samuel Newton, for 35 years the beloved Pastor of the Independant Church at Witham in Essex. Mr. Newton had arrived in this city to supply the Ministerial duties at Argyle Chapel for four Sabbaths, during the absence of its respected minister, Mr. Jay. The deceased was a man of considerable intellectual attainments, combined with originality of mind, decision of character, cheerfulness of disposition, suavity of manners, and holiness of life. His sermons were distinguished by a classic purity of style, united with simplicity, that "soul of true eloquence." Never averse to the closest examination of a text or an argument when his subject fairly led to it, he yet disdained to make a parade or show of that critical acumen and learning of which he was so decidedly the possessor. A firm believer in the doctrine of the Atonement and Divinity of Christ, like the great apostle of the Gentiles he determined as a preacher "not to know anything among men save Jesus Christ, and Him Crucified." The whole tenor of his life accorded well with these Christian principles: he believed in God, and was therefore careful to maintain good works. His conversation was instructive, pleasing, and pious; his zeal tempered with prudence, his sentiments with liberality, and his expressions with kindness. His illness was of short duration, about three days; on the Sabbath preceding his death he had preached twice and administered the Sacrament; on each of these occasions he was peculiarly impressive, and to the young in particular he addressed the invitations of the Gospel in the most persuasive manner, urging them to make an early dedication of themselves to religion. Before, however, another Sabbath had smiled upon his hearers, his happy spirit had fled to join the "spirits of just men made perfect," to mingle in sublime worship in the church triumphant above; while the church below in affectionate veneration shall inscribe upon his tomb 'The memory of the just is blessed.'

The cause of Mr. Newton's death is understood to have been dysentery. The news reached Witham on Sunday morning, 9th June; and from that time to the day of his interment, many of the inhabitants closed their shutters. On the arrival of the body, it rested temporarily at the "Three Cups," at Springfield; and on Friday morning, 19th June, it was borne to the grave. The *Chelmsford Chronicle* reporter says: "We observed two mourning coaches, five close carriages, five single-horse chaises, nearly 20 horsemen, and a large

concourse of pedestrians, all anxious to give some proof of their sincere regret at the loss of so faithful a pastor and so valuable a member of society." Most persons in the town, without regard to sect, suspended business on the day of the funeral, which was conducted by Rev. W. Walford of Homerton Academy. A sermon was afterwards preached by the Rev. Dr. Winter of London, from 2 Timothy, ii, 21, to one of the most crowded congregations ever witnessed. Mr. Newton's resting-place in the meeting's burial ground is marked by head and foot stones; and within the meeting-house a handsome mural tablet, behind and above the pulpit, testifies the public appreciation of his worth.

The following ministers have held the pastorate at Witham since Mr. Newton's decease :

Rev. W. Wright, 1823; Rev. R. Robinson, 1825 (his son, Sir John Robinson, was for many years editor of the *Daily News*); Rev. John Gill, 1849; Rev. John Hill, 1854; Rev. John Dewsnap, 1859; Rev. J. Barton Dadd, 1871; Rev. D. Thomas, 1884; Rev. F. A. Walker, 1890; Rev. E. M. Edmunds (present pastor) 1904.

R. W. DIXON.

Williamson's Spy Book (III)

[continued from page 319]

WE have already remarked (*Trans.*, v., p. 303) that Williamson's Spy Book, and especially the group of documents on which it was based, are of great interest to the topographer of ancient London. The references in the book itself to the area which was desolated are few; but in the informers' reports of Conventicles in the city they are very numerous. And even in the Spy Book the references we have are vivid enough. (1) There is the "Grocer's Shop" with the sign of the "Red Lyon" in St. Lawrence Lane, in possession of the rich widow Holmes, who was so liberal a supporter of ejected Nonconformist ministers (*see* page 250). (2) Mr. Willett's house, again, in the same street, was open as a meeting-place for Matthew Barker and Joseph Caryll, George Cockayne and George Griffith to preach in; so that both appear as important Nonconformist centres in the very heart of the city. And so were (3) "The Seven Starres" in Cheapside; and (4) a house in St. Thomas Apostle's ("Aples" the informer writes it), between Trinity Lane and Cloak Lane; this was the lodging of Needham, who had been assistant to John Rogers* when he ministered in the parish church, and had remained when Rogers retired to the greater security of

* The noted Fifth Monarchy man, author of *Bethshemesh* and *Sagrir*.

Southwark. Then there was a little group of places around Lombard Street: (5) In Pope's Head Alley, running northward from Lombard Street into Cornhill, was a landlord favourable to the cause. (6) South of it "behind Abchurch going into Sherburne lane from Cannon Street, upon the right hand beyond the church," is the lodging which this same landlord lets to James Forbes, ejected minister from Gloucester. (7) Another house, Mr. Laurye's, used as a meeting-house is in Sherburne lane itself; and yet another, (8) is in Lombard Street, "a silke mans house at the signe of the 'Flower de lys' towards y^e upper (*i.e.*, eastern) end near Gracechurch Street." (9) Still another we have, in *Bishopsgate Street*, near "the Catherine Wheel" Inn; the house of one Washburne, a Salter (who harbours Paul Hobson).

Then near the river limit of the city are two or three:

(10) At its *western* extremity, in Blackfriars (The Friary precinct) is Hunsdon House (the scene in 1623 of the Black Vesper accident) where lodges *Gotherson*, one of the Government agents. Two houses are reported in Thames Street:

(11) John Light's, right against the Beare Key (*i.e.*, Quay.)

(12) One of Captain Kiffen's meeting-places, at "Coale Harbour," just east of All Hallows the Great.

And east of London Bridge we have: (13) Theobald's house in Tower Street, who was a great friend of Hanserd Knowles; (14) the house of one Shaw a sail maker, by Tower Wharf; a great meeting-place for Nonconformists of all grades, where Thomas Brooks, Camshaw Helmes, Anthony Palmer, and Lawrence Wise (the Baptist) often preached.

In *Westminster*: (15) is noted the lodging of a

Government "intelligencer" in Garden Lane, a turning out of Petty France, a continuation westward of Tothill Street, where John Milton lived a while; always to be distinguished from the Petty France (so affected by the Baptists), a turning west, by St. Botolph's Church, out of Bishopsgate, and (16) further west, in the wastes of Millbank, is the lodging of Cornet Billings.

Most of those reported in this Spy Book, however, are living on the outskirts of London, not in the city. (17) Warwick House, Holborne, was still "in town"; but (18) Grays Inn Lane was getting well out into the country; and the abode of Johnson (one of Oliver's chaplains) was right at its northern end, in one of the houses most recently built. "At y^e further end of Grayes Inne lane," it is here vividly described "upon y right hand" of course to one walking north from Holborn "in a rowe of New buildings, y^e second doore."

But the district most favoured by Nonconformists was the comparatively neglected, and as yet very sparsely populated, district of Moor Fields. It is difficult for us now, in imagination, to denude of the dense population that now throngs it that great area, stretching north of London Wall, along its whole length from Cripple-gate on the west to Bishopsgate on the east, as far as Islington and Hoxton. But that we must try to do, in order gradually to picture to ourselves the state of things in the middle of the seventeenth century. The whole of that area was originally fen or moor: open country, loosely divided into fields, with raised pathways crossing it here and there, in which adventurous citizens would roam, apprentices would have their rough games and contests, trained bands would exercise, and duels would be fought out, in the olden days.

But until 1415 it was only through Cripple Gate at the one end of the wall and at Bishops Gate at the other that Londoners could get into it. In that year, by the generosity of Thomas Falconer, the then Lord Mayor, "the wall of the City was broken down towards the moor" (so the City records assure us) about the middle of that length of it, and a "postern" was built, which was called Moor Gate "for the ease of the citizens to walk upon causeys towards Iseldon and Hogsdon" (*i.e.*, Islington and Hoxton). A century later, 1511, another Mayor (Roger Achiley) levelled Moorfields, and caused bridges to be erected and more causeways made for the greater convenience of passengers; and in 1527 it was first drained. That was in Henry VIII's reign. The part eastward of Moorgate, towards Bishopsgate, was always more favoured as a place for recreation, and at the beginning of the 17th century the first Stuart king shewed his favour to the City by laying it out with pleasant walks. This eastern half of the great area remained far longer an open space for recreation than the western; so that it gradually came to monopolise the name "Moor Fields," divided into 3 blocks: the upper Moorfields, furthest north; the lower Moorfields, nearest the City wall, and the middle Moorfields, in between.

It is true that the northern part of the western half of the larger Moorfields area remained open quite as long as these recreation grounds, as it was appropriated for the new Artillery Ground and the Bunhill Burying Grounds, though west of these spaces little threads of houses, scarcely roads, and probably built by the side of some of the ancient causeways which crossed the fields, gradually sprang up; such as Blue Anchor Alley and Cherry Tree Alley, almost surrounded and

largely hidden by gardens and orchards. But the block south and south-west of the Artillery Ground (three fields in depth from the City wall) began to be built upon early in the seventeenth century, from the Cripplegate corner of it.

Grub Street was the first road or street to be filled up, and speedily became the special resort of authors; and Moor Lane, more eastwards, was built on not long after. The northern border of this block too, facing the southern boundary of the New Artillery Ground, soon had its row of detached houses, Finsbury Court occupying the north-east corner. This last appears soon to have given its name to the district.† Then irregularly, and with gardened spaces in between, longer and shorter rows of houses, mostly detached, were built parallel with the City wall, and so leading out of the main road that led due north from Moor Gate to Hoxton: such as Ropemakers' Alley, White's Alley, Gun Alley, and Tenter Alley. Still, up to the time of the Great Fire, it was a curiously irregular and secluded district, considering that it abutted southwards on the City wall itself; and none of the "quality" or wealthier society folk affected it. They rather avoided and despised it.

One reason of that might well be, what is referred to at least half a dozen times in this *Spy Book* as a sure guide for any stranger to find the neighbourhood: that it was "where ye Quarters hang." If I am not wholly astray in my interpretation of the phrase, it had indeed a gruesome significance which would cast a ghostly and ghastly glamour over the neighbourhood. It must surely refer to the fact that when criminals (particularly political criminals) had suffered the

† In 88.73 the Informer adds to his local note of the "fields on the left hand nere Morgate" this innocent reflection: "I thinke the foild is called 'Phinesberry.'"

extremest penalty of the law and their heads had been placed on pikes over the principal gates of the City (such as Cripplegate and Bishopsgate), their bodies, "drawn and quartered," were hung in chains in prominent spaces outside the city walls. Tyburn was the chief space westward, and this part of Moorfields apparently the chief place eastward.

And so we read of meetings at three houses in this district: the houses of Anthony Palmer, Lawrence Wise, and Holmes, as of those "who dwell all in y^e Fields on y^e left hand near Moregate," *i.e.*, westward of it, "where y^e Quarters hang" (at which Thomas Brooks, Helmes, Jessey and Anthony Palmer himself are frequent preachers). Cornet Medlicote, too, lived there; and, more notable still, Dr. Thomas Goodwin dwells in those fields, meeting often with Dr. Owen. The description of Dr. Goodwin's house is particularly distinct, though mentioned only incidentally in connection with the seditious charity of Widow Holmes, who now or lately, the Informer tells us, paid and discharged the rent for "y^e house which Thomas Goodwin lives in." It is here entered, not simply as with the others which are mentioned together, as "in y^e Fields on y^e left hand near More Gate"—a description which would apply to the whole of the district west of the main thoroughfare from Moor Gate to Hoxton. It is described as "att Bone Hill beyond y^e Artillery Ground near Cherry Tree Alley."

As we read the words, we seem to be standing by our guide, in the archway of Moor Gate, with the pitiable remnants of humanity swinging in chains near us to the left, as he points over Finsbury Court, west of the Artillery Ground, and tells us we shall find it half way up the Artillery Ground near Cherry Tree Alley on the rising

ground of Bunhill. (By the way, it is here that we find, 10 years later, the veteran Philip Nye and John Loder his assistant.) Dr. Owen's house, he would explain, is much nearer; some distance this side of Finsbury Court in White's Alley, just before you come to Ropemakers' Alley. Strange sign of the completeness of the reversal of all the honours and values of the Commonwealth days, to have to search this despised neighbourhood under the shadow of the common gallows to find the dwellings of these noblest of the intellects which in Oliver's time graced and governed the University of Oxford: Dr. Thomas Goodwin as President of Magdalen College, and Dr. John Owen as Dean of Christ Church and Vice Chancellor of Oxford University.

Still nearer to us, as we stand in the Moor Gate archway, is another place of meeting—mentioned separately in the *Spy Book*. Like the others on our left, "Between little Moorfields & Moor Lane at a house in y^e middle of a Garden belonging to one Samson, a Hamborough Merch^t, one way goes out of Tenter Alley" (*i.e.*, only half way between the City wall and the Artillery Ground) "and another way goes to Otway Garden."

From this, by the way, we gather that "Little Moorfields" is not to be identified with either Upper Moorfields, Middle Moorfields, or Lower Moorfields. They are open spaces, public park-like recreation grounds. This is a road or street like Moor Lane, or the main road from Moor Gate to Hoxton; and running north, between them and parallel to them.

For the next place of special interest, and the last we shall mention, we really leave the limits of London proper; though it might even then have been reckoned among the London suburbs.

Along this main road from Moorgate we should

have to go a long way out into the country, as far north beyond Hoxton, as Hoxton itself was north of the City wall. So far out, that the ill-informed informer places it in Hertfordshire; and so ill known to him that in one place he called it Navington. But the Newington to which he would conduct us is no "Navington" in Herts, but "Newington Stoke" or "Stoke Newington" in Middlesex. And the house he takes us to is the mansion house of Lady "Hartup," as a place where Strange and Colonel Danvers often meet. "Strange" we have come across twice before, in the company of Captain Skinner, a dangerous Fifth Monarchy man; and Colonel Danvers is yet another.

Lady Hartopp, then, is another of those "noble women" not a few, who like Lady Say, and the Countess of Exeter, still stood by and sheltered the persecuted Nonconformists, even when penal statutes made it perilous for them to do it. And truly she came of a stock which made it natural for her to do it. Wife of Sir John Hartopp of Fretheby (Freeby) in Leicestershire, who endowed a little Nonconformist meeting there which persists this day, she was the daughter of General Fleetwood (who had been Deputy Lieutenant of Ireland in Cromwell's time, and was one of the chief leaders of the Army party after Cromwell's death); and her mother was Bridget, eldest daughter of Cromwell himself, whom her father had married, when widowed by the death of her first husband General Ireton. The only thing to marvel at is, that her father had been spared at Charles's Restoration (though specially excepted from the Indemnity): so that she was living with him and her mother in this quiet retreat at Stoke Newington. They were living "at suffrance" in obscurity as "Mr. and Mrs. Fleetwood," but she does not

hesitate to harbour such religious extremists as Danvers and Strange.

Nor is it "Lady Hartup" only who is noted in this *Spy Book*, as needing to be watched. Her three uncles Duckinfield are noted too. Her father's sister had married Colonel Robert Duckinfield; and he is named the first, though his home and estate are far away at Duckinfield Hall in Cheshire; and his two brothers, Major William Duckinfield, who had married a daughter of Robert Franklin, and Colonel John Duckinfield are noted too, though in 1663 both were away in Ireland. All three were able officers in Oliver's army.

Such are a few of the salient points of interest connected with the one hundred and twelve entries in this "Alphabetical Spy Book." But the whole of these entries will repay study; and some will present problems to be completely solved only by further research.

Additional Notes to The Spy Book. *Trans.* v., 245-258

BILLINES, i.q., Edward Byllinge (circa 1620-86), a Scotsman, who removed from Scotland to London in 1659, and suffered much. He was a brewer in Westminster. In 1675 he bought a moiety of Lord Berkeley's Province of New Jersey. In 1681 he emigrated, became governor of his colony of West New Jersey, and before he died became partner with Penn in the Province of East New Jersey. He was connected with the Quaker family of Hambley, in Cornwall. [J.J.G.]

CAPT. BROWNE, ?i.q., Capt. Henry Browne, who lived at Barrow-on-Soar, Leics. His wife Sarah was first a Baptist, then a Quaker. Their son was a physician in the town of Leicester. *Vide* Cambr. Journal of Geo. Fox, vol. ii., note p. 383.

BRENT: was the progenitor of a long line prominent in General Baptist history down to 1833 at least. [Dr. W.]

„ "a plowman." This is a curious mistake of the compiler

of the Spy Book. The information is taken from S.P. Dom. Car. ii., 88.70; and the words "Brent . . . anabaptist" are a *verbatim* extract from it. The original then goes on "and *Ploman*, the like or an atheist, both souldiers against the King and irreconcilable haters of his maiesties Government. These two psons since familiar and frequent in their mutuall visits one of another." As visitors to Welden at Swanscombe, Brent and Ploman constitute a fifth reason for suspecting Welden.

CALVERT, Giles; a great printer for the Friends. [J.J.G.]

DESBOROUGH, *vide* also 70.38; likewise for DUCKENFIELD.

COLL. DANVERS: *i.e.*, Col. Henry Danvers, not to be confounded with Col. Robert Danvers, had been governor of Stafford. Under his care a group of General Baptist churches had sprung up thereabouts. He afterwards settled in London, edited Solomon's Proverbs, and wrote against Confirmation. [Dr. W.]

ELLISON: *vide* 70.38.

MR. GODARSON: *i.q.*, Daniel Gotherson. A major in Cromwell's army; afterwards a Quaker in Kent; author of *An Alarm to all Priests, Judges, &c.*, opposed specially to Thomas Danson the "Priest" of Sandwich.

GLADMAN: "had been a thorn in the side of Oliver Cromwell, opposing the offer of the crown to him; for which Oliver cashiered him." [Dr. W.]

PAUL HOBSON: proved a traitor—giving detailed information of the Farnley Wood Plot. [Dr. W.]

HAMON: possibly the General Baptist George Hammon of Biddenden and Bettersden. [Dr. W.] (*Vide* also R.157 and E(201) and (202) in "Original Records." There the name is spelt "Hammon" and "Hammond.")

KELSEY: *Vide* also [70.38.]

LAWRYE; *i.e.*, Gawen Lawry, Quaker, of County Hertford, who in 1679, in conjunction with Christopher Taylor, published *A Testimony, etc.* In 1682 he was distrained for £33. 3. 8 for attending meetings in Herts.

LIGHT: Dr. Whitley thinks he was a member (1652-54) of a General Baptist church in London, whose pastor John James was executed in 1661.

ROBINSON: The Elwood Journal of G. Fox gives him as in Edinburgh in 1657: [*Vide* Cambr. J. vol I, p. 296, note a.]

RIGGS (slip of paper following this name): "This is a very interesting note. Edward Harrison was the ex-vicar of Kensworth, who was reported in 1669 as teaching a conventicle by Bishopsgate Church, and on 25th July, 1672, took a licence for his own house in Petty France,

evidently the same one here referred to. It was the home of the Great Baptist church, dating from 1644, which in 1727 merged with Kiffin's sister church. Edward was succeeded by his son Thomas, after an interval hitherto obscure. It is welcome news that in 1663 he was helped by Bartholomew Tull; but the fact that in 1672 Kiffin applied on the same paper for Tull and Thomas Harrison enables us to identify the man, though Tull had then removed to Wantage [321 (179)]. The Cox in question is not Benjamin, but his son Nehemiah, well known as pastor of this church; whose burial in Bunhill Fields is noted in *Trans.*, vol. iv, p. 361." [Dr. W.]

RIFFEN, *i.e.*, KIFFIN. "Kiffin has often been thought to have met at this date at Fisher's Folly, Devonshire Square. The evidence for Coale Harbour is unexpected; as that was supposed, on the strength of an extract from the Watford Baptist church book, to have been the meeting-place for Spilsbury's church. Perhaps Kiffin was stopping the gap there till a new pastor should emerge. He did have a building at Bishopsgate by the time of the fire in 1666, for it was then seized for the Established Church. In 1669, he and his assistant Daniel Dike were reported as preaching in Finsbury Court over against the Artillery Ground in Moorfields; and in 1672 Kiffin applied for Dike to have licence to preach in the house of David Jones² in the parish of St. Botolph; this is apparently the Devonshire Square building. This application was on the same paper as those for Tull and Harrison. It is singular that when Kiffin asked for his friends, he did not ask for himself." [Dr. W.]

CAPT. SPENCER. "This is the man whose treatise on Lay Preaching was reproduced in *Trans.*, vol. iv, pp. 365-70. In 1650 he became a lieutenant-colonel in the Yorkshire Militia. Next year he and Kiffin were directed to go to Theobalds and enlist any men who were well disposed. In 1653 they were joined by Colonel Packer, and the trio received a general licence to preach in any pulpit. In 1654 he was preaching often at Allhallows, the Fifth Monarchy centre. Next year he and Packer interviewed Cromwell on his policy. In 1658 he got a grant of £50 yearly, and was appointed preacher at Theobalds. He objected to the accession of Richard Cromwell, and next year took up arms again under Packer, joining the Ayr garrison. He was outmanœuvred by Monk; and settled

² In 321 (179) the application is for "Mr. Daniell Birch." [G.L.T.]

down at Theobalds, where he had managed to buy the manor, in which the Act of Oblivion assured him. This *Spy Book* shews what a centre of interest Theobalds was; and the Westmorland plot, given away by Hobson, became the pretext to imprison him in 1665. He got out safely, and in 1669 was reported as holding a public conventicle of Baptists in Hertford every Sunday at the time of divine service, attracting over 400 people. (R.216.) On 25th July, 1672, not only did his friend Joseph Masters take out a General Baptist licence, but he qualified to teach in the house of Anthony Spinage at Cheshunt. Again it is not clear why he neglected to license his own manor, unless like Edward Stennett at Wallingford Castle he relied on the fact that it had been a royal residence, and was exempt from intrusion." [Dr. W.]

STEELE: *vide* also [70. 38].

WELDEN: *i.e.*, Colonel Ralph Welden of Swanscombe. He was the eldest son of Sir Anthony Weldon [1583-1659] and Eleanor Wilmer (see *Trans.* vol. iv. p. 133); born 1605, baptised 12th January; a conspicuous "Parliament" man and historian, who became lord of the manor of Swanscombe, and died 1669. S.P. Dom. Car. ii, 88. 70, which relates entirely to him, is quite a treatise.

[The notes distinguished by "J.J.G." are kindly supplied by J. J. Green, Esq.; those indicated by "Dr. W." are contributed by the Rev. Dr. Whitley, Secretary of the Baptist Historical Society.]

Mar-Martine

OF the numerous Replies to *Martin Marprelate* the greater number have never been reprinted. Though written—several of them—by men of literary eminence in their day, they are generally more remarkable for scurrility than for wit. The following was published in April or May 1589, after the fourth, but before the fifth, of the Marprelate series. It is extremely scarce, the only known copies being one in the British Museum, badly cropped,¹ another in the same library with a leaf missing, and one complete at Lambeth Palace.² It is believed to be the joint production of John Lily (author of *Euphues*), to whom the anti-Martinist *Pap with a Hatchet* is usually ascribed; and Thomas Nash, the most shamelessly profligate of all the Elizabethan literati, who also contributed *An Almond for a Parrot*. It has never been reprinted as a whole; but R. Warwick Bond has included in his *Complete Edition of Lily's Works* (3 vols., Oxford, 1902) those sections which he believes to be from the pen of Lily, viz., 1, 4, 5, 6, 11, 12, 13, 15, 16, 17. The whole is now made accessible to our readers. The portions which Bond ascribes to Lily are indicated by numbers bracketed [thus]; and those which he assigns to Nash (thus). The whole of the tracts, except the first and last stanzas, and words specially noted, is printed in italic.

We append the short rejoinder *Marre-Martin*, printed about a month after the former

It impartially castigates both Martin and his assailants. There seems to be no clue to its author. It is printed throughout in Black Letter, except the first stanza.

¹ B.M. 96b. 15 (1).

² Lambeth xxx. 6. 26 (5).

Mar-Martine

A recto

I know not why a trueth in rime set out
 Maie not as wel Mar Martine and his mates,
 As shamelesse lies in prose-books cast about
 Marpriests, & prelates, and subvert whole states.
 For where truth builds, and lying overthroes,
 One truth in rime is worth ten lies in prose.

[1]

A verso

LORDES of our land, and makers of our Lawes
 Long may yee live, Lawes many may you make,
 This careful, kind, and country-loving clawse,
 As from a faithfull friend, vouchsafe to take ;
 Martine the merry, who now is *Mar-prelate*
 Will proue madde *Martine*, and *Martine* mar-the-state.

The wind doth first send forth a whistling sound,
 Then fierce, and fearefull, hollow, thundering threatens,
 At length it riuens the earth, and rents the ground,
 And tumbles townes and citties from their seates ;
 So he who first did laughing libells send,
 Will at the last procure a wreakefull end.

Women are woed to follow men precise
 Young boies without experience hold thē Gods,
 Yea some for gaine, who are both olde and wise :
 Thus merrie *Martine* sets the world at ods.
 The frozen snake for colde that cannot creepe
 Restorde to strength a stinging stur will keepe.

Let neighbour-nations learne us to beware,
 Let harmes at home teach us for to take heede ;
 When *Browne* and *Barrowe* have done what they dare.
 Their hellish Hidraes heades will spring with speede :
 Such men as *Martine* caused all these woes :
 This poison still increaseth as it goes.

Somewhat I heard, and mickle have I seene
 It were too long to tell your Lordships what :
 Somewhat I knowe, and somewhat have I beene,
 Yet this I saie, and this is also flat.

Bridle the coltish mouth of Male-part,
 Or else his hoofe will hurte both head and hart.

Anglia Martinis parce favere malis.

(2)

England was wont by auncient rites
 To stand and so endure :
 But now new faulkeners make men birds,
 And call us to the lure,
 The painted lure the hauke deceaues.
 Men finde no grapes on painted leaues.

This catching sport will scratching make,
 The quarrell heere will grow,
 Twixt hauke and faulkener at the last
 Each one will make a showe.
 I flewe, I caught, the hauke may say,
 The faulkener what ? Ile haue the praie.

The cleargie man like sillie hauke
 Hath flowen at Lai-men's lore,
 And nowe perceaues that flying still
 Yet flie he may the more,
 If ought be caught by flight of thine,
 The Lai-man saith all must be mine.

B recto

I swooped at fair'st bothe Church and lande
 To lay to Cleargie use,
 But Lai-man laies, Lai-man so calde,
 And vowes to lay abuse.
 O greedie dirt thy craft I see :
 Be hauke and faulkener both for me.

Is this thy sigh, thy hand devout
 Turnd up with white of eie ?
 Thy gape, thy grone ? to coosen him
 That sits in heauen so high ?
 O greedie dirt, o hellish hart.
 Thy cunning coven wil make thee smart.

Poore John and Joane are eaten up,
 The country cleane forlorne,
 Men turnd to sheepe, let *pecus* fight,
 Men cannot long be borne.
 O blessed Prince looke wel to this,
 Twil shorten soone our countries blisse.

Mar-Martine

Abbots were fat & friers frimme,
 The whoresons lov'de their ease,
 Yet standing house by them was kept,
 Which did the poor man please.
 Now much of theirs to them is gone
 Who having much yet spend they none.

Th[e]y fly to wood like breeding hauke,
 And leave old neighbours loue,
 They pearch themselves in syluane lodge,
 And soare in th' aire aboute.
 There: magpy teacheth them to chat,
 And cookow soone doth hit them pat.

When winter comes our Eues lacke heate,
 And cast off Adam olde,
 And then hote sprites must needs be had
 To put in heat to colde.
 To townes they goe, within a while,
 Looke home old Adam. Marke this wile.

The holy whore no fellow hath,
 The Pruritane is Shee,
 That midst her praieris sends her eie
 The purest man to see.
 The purer man, the better grace,
 The clearest hue the cherefulst face.

B verso

Sprite moues her first to wish him wel,
 And discipline decaied
 Doth make her seeke so far from wood
 To haue Gods word obaied.
 He tell you plaine, the matter is fresh,
 They gin in sprite, but end in flesh.

A displing rod must needs be had,
 Good Martins say not so :
 This displing rod, will make you nod,
 And cause your heads to grow.
 Get home, keep house, ware tounes so pure :
 Their zeale is hot, theyle paie you sure.

When home you come, ioine faith & loue,
 Let priest his portion have,
 Let neighbours field be as it was,
 Cast off your garments braue.
 Love God and gospel as you ought,
 And let that goe that was il sought.

Must churches doune to maintain pride
 And make your sailes to swel ?
 Few mighty subjects fit a state :
 A few doe verie wel.
 Cracke me this nut, thou gentle blood
 Whose father was but Robin-hood.

Shall Prince say no, and peerlesse men
 Detest this wrangling broode,
 Who neither Prince nor peere will knowe,
 In this their traiterous moode ?
 And do they liue, and liue they stil,
 Their poisoned cup of gal to fil ?

Martins farewell, and lets be friends,
 And thank God for his word,
 And Prince and peers, and peace and al
 And skaping forraine sword.
 Yet no mans sword could strike so sore
 As Martins would. Ile say no more.

(3)

Thou caytif kerne, uncouth thou art, unkist thou eke sal bee
 For aiming thus in coverture at Prelatis hie in gree.
 Thy spell is borrell, spokis bin blunt, thy sconce rude, rustical,
 But to the hecfor fell and feirce, short hornis done eft befall.
 The Sainctis in heavin & earth thou scornst, & self thou dost
 nickname,
 It semis thou wert in bastardie a swad begat with shame
 In England Sir, tomteltroth is lowd plea at everie barre.
 Why dar thou not then shew thy sealfe gainst clarkis
 proclaiming warre.
 For thie, thou seemis nought els bot lies, & leasings are thy
 leere,

C recto

No pitie twere to cut the combe of sike a chauntecleere.
 Yclipt thou art, as people sayen, *Martin* the *Mar-prelat*.
 Better the mought thie selfe benempt, Mar-Queene, Mar-
 potentat
 The Kirke of God may call that stower, & eke, that time unblis,
 Sith swaines forswonke, & so forswat, mought sayen what them
 list
 Siker, thous bot a pruid princock thus reking of thy swinke,
 That with thilke p'refull tauntes & lies to bleare mens eien
 dost thinke.
 Now God sheild man that wisards al, should daunce efter
 thy pipe,

Whaes wordis bin witlesse, termis bin fond, & tonge is hanging ripe.

Thilke way & trood whilke thou dost swade, is steepe & also tickle,

To Kesar, King, and people too, the fall warre varie mickle.

This old said sawe, this reede is rife, quha kenneth not this lore,
Whilke has bin taken as a creede of sires that were of yore ?

Seem'd sanctitie is trecherie, and new fangled religioun,
Nought is but grosse knaverie, and maistres of confusioun.

Quhat zeale were thilke that kingis gwerdons, whae are iclad
in clay,

Quhilk they bequeathit to the kirke as monuments for aie,
Should be so robd and ransackit, contrair to their behests,
To make new upstart Jacks Lor-Danes, with coine to cram
their chests ?

That they whaes fathers wer bot kernis, knauis, pesants,
clowinis, & booris,

Moght perke as paddocks, liggin soft, & swath their paramoris :

For thy graund zeale is nought but that, thou soarest at
thilke same :

Thus han purloining slauis thee made an instrument of shame,
Like as a gleede is hovering to catch her younglings praie,

To gurmandize the chicke, or bring the duckling to her bay,
So sootly thou can pipe to them, they deftly daunce to thee

In roundelay, with stolen pelfe to maken mirth and glee.

Quhile sausily quharre no scape was thou wouldest al amendit,
Tholy annointed one herselfe thy spokis they han offendit.

Thy zeale's petit (*Masse Mar-prelat*) God knawes, thy purpose euill,

Thy rowtis bin miscreants, & thou a chaplin for the devil.

Thilke men of elde that han from God the sprite of prophecie,
Quhilk thou dost reke, did not as thou, speke scoffes and
ribaudrie.

Weil lettred clarkis endite their warkes (quoth *Horace*) slow
& geasoun

Bot thou can wise forth buike by buike at every spurt
& seasoun.

For men of litrature t'endite so fast, them doth not fitte (*mis-
printed sille*)

Enaunter in them, as in thee, their pen outran thair witt.

The shaftis of foolis are soone shotte out, but fro' the merke
they stray :

So art thou glibbe to guibe and taunte, bot rouest all the way.

Quhen thou hast parbrackt out thy gorge, & shot out all
thy arrowes,

See that thou hold thy clacke, & hang thy quiver on the
gallowes.

For Sovereigne Dame Elizabeth, that Lord it lang she maie,
(O England) now full often must thou Pater Noster say.
And for those mighty Potentatis, thou kenst what they bin
hight,
The tout-puissant Chevaliers that fend S Nichols right,

C verso

Els clarkis will soon all be Sir Johns, the priestis craft will
empaire :

And Dickin, Jackin, Tom & Hob, mon sit in Rabbies chaire.
Let George & Nichlas cheek by jol bathe still on cockehorse
yode,

That dignitie of pristis with thee may lian a lang abode.
Els litrature mon spredde her winges, & piercing welkin bright :
To heaven from whence she did first wend, retire & take her
flight.

[4]

Anglia O England gemme of Europe, Angells land,
Blest for thy gospell, people, prince, and all,
And all through peace, let *Martins* understand
The hony of thy peace, abhorre their gall.

Martinis Martins? what kind of creatures mought those bee?
Birds, beasts, men, Angels, Feendes? Nay worse say we.
The feendes spake faire sometimes and honour gaue,
Curse and contempt is all that *Martins* haue.

Disce *England*, if yet thou art to learne thy spell,
Learn other things, such doctrine is for hell.

Favere *What* favor would these *Martins*? Shall I say
As other birds wherwith young children play,
Let them be cagd, and hempseed be their food :
Hempseed the only meate to feede this broode.

Tuis *Disclaime* these monsters, take them not for thine,
Hell was their wombe, and hell must be their shryne.

[5]

Many would know the holy Asse
And who mought Martin been,
Plucke but the footcloth from his backe
The Asse will soone be seene.

[6]

My Lordes, wise wittall Martins thinke,
 Your Lordships flie to hie :
 Keepe on your flight aloft as yet,
 Lest Martins come too nie.
 For were your winges a little clipt,
 They soon would plucke the rest :
 And then the place too high for you
 Would be pure Martin's nest.

(7)

What is the greefe that most afflictes all Martin's broode ?
 Even selfe-conceite supported with a melancholy moode.
 What are the cheefest points whereon they raise debate
 No less than chaunging Princes lawes, and altring present
 state.
 And of what sort are those that to this point are come ?
 Of rascals more than others, but of euery sort are some,
 What age or learning hath the number of their traine ?
 Children for age, for learning fooles ; but fooles and boyes
 would raigne.
 What paines dooth lawe appoint to put the rest in feare ?
 For treason death, but that her grace is loth to be severe.

D recto

Long may she liue, and those long may her grace defend :
 That they and other like had thought, ere this t'haue
 brought to ende.

(8)

Men aske whie Martins do alms-deedes, and house-keeping,
 defie :
 Their answer is, that housekeeping and almes are poperie.

(9)

If anie wonder that not onlie men are pure,
 But women like hipocrisie do also put in ure,
 They use the helpe of some that never did them wed :
 And learne to prooue such holy dames of Martins in their bed.

(10)

New fangled boies I thought to terme the birdes of Martin's
 nest.
 But that I see in getting boies, like men they doe their best.

[11]

Wel maist thou marke but neuer canst thou marre,
 This present state whereat thou so doost storm.
 Nor they that thee uphold to make this iarre,
 And would forsooth our English lawes deforme.
 Then be thou but *Marke-prelate* as thou art :
 Thou canst not marre though thou wouldst swell thy
 hart.

[12]

In *Ammons* land pretended *Rephaims* dwelt *Deu. 2. 20.*
 That termd themselves *Reformers* of the State,
 These like *Zanzummins* and *Deformers*, dealt
 Among the people stirring up debate
 But when their vileness, was espied and known :
 From *Ammons* land this Gyants broode, was throwen.
 Our England, that for unities hath beene
 A glasse for *Europe*, hath such monsters bread
 That raile at Prelats, and oppugne their Queene,
 Whole commonwealthes, each beareth in his head.
 These *Rephaims*, for so the would be deemd,
 Are nothing lesse, than that they most have seemd.
 Then if we loue the government of peace,
 Which true *Reformers* from aboue maintaine,
 And forraine force could never make it cease,
 Nor these *Deformers*, can with vices staine :
 First let us find pretended *Rephaims* rowte,
 And like *Zanzummins*, let us cast them out.

[13]

Martin had much a farther reach, then euery man can gesse,
 He might have cald himselfe Mar-priest, that hath bene
 somewhat lesse ;
 But seeking all to overthrow, whatever high might be,
Mar-prelate he did call himselfe, a foe to high degree.

[14]

The veriest knaves cheefe *Pruritans* and *Martinists* are found,
 And why ? they saie where sin was great, there grace will most
 abound.
 Now where the father loues the Pope, for private wealth,
 or gaine :
 The sonne is of an other minde, and followes *Martin's* traine.
 So that in change of churches rites, whatever may be donne

D verso

They will be sure it shall advance, the father or the sonne.

[15]

If any mervaille at the man, and doe desire to see
The stile and phrase of *Martins* booke : come learn it here
of mee.

Holde my cloke boy chill have a vling at *Martin*, O the boore ;
And if his horseplay like him well, of such he shall haue store.
He thus bumfegs his bousing mates, and who is *Martins* mate ?
O that the steale-counters were knoune, chood catch them by
the pate.

Th'unsauorie snuffes first jesting booke, though clownish,
knauish was

But keeping still one stile, he prooues a sodden headed asse.
Beare with his ingramnesse a while, his seasoned wainscot face,
That brought that godly Cobler Cliffe for to disproue his grace.

But (O) that godly Cobler Cliffe, as honest an olde lad
As *Martin* (O the libeller) of hangbyes ever had,
If I berime thy worshipnes, as thou belieest thy betters,
For railing, see which of us two shall be the greatest getters.
But if in flinging at such states thy nodelle be no slower
Thy brother hangman will thee make, be pulde three asses
lower.

Then mend these manners, *Martin*, or in spite of *Martins* nose :
My rithme shall be as dogrell, as unlearned is thy prose.

These tinkers terms, and barbers iests first *Tarleton* on the stage,
Then *Martin* in his bookes of lies, hath put in euery page :
The common sort of simple swads, I can their state but pitie :
That will vouchsafe or deyn to laugh at libelles so unwittie,
Let *Marlin* thinke some pen as badde, some head to be as
knavish,

Soome tongue to be as glib as his, some rayling all as lavish,
And be content : if not, because we know not where to finde
thee,

We hope to se thee where deserts of treason have assignd
thee.

[16]

Cast off thy cloake and shrine thy selfe, in cloake-bagge, as
is meete :

And leave thy flinging at the preest, as Iades do with their
feete.

The Preest must liue, the Bishop guide.

To teach thee how to leaue thy pride.

[17]

If *Martin* die by hangman's hands, as he deserves no lesse,
This Epita[p]h must be engravde, his manners to expresse.

[*] This bodg- | HERE hangs knave *Martine*, a traiterous Libeler
[et is] known to | he was
[be] his own. | Enemie pretended but in hart a friend to the
*Papa,

Now made meat to the birdes that about his
carkas are hagling.

Learne by his example yee route of Pruritan Asses,
Not to resist the doings of our most gracious Hester
Martin is hangd, o the Master of al Hypocritical hangbies.

Marre Mar-Martin

Or

Mar-Martins medling in a
manner misliked.

1 recto
verso blank.

Martin's vaine prose, Marre-Martin doth mislike
Reason (forsooth) for Martin seekes debate.
Marre-Martin will not so ; yet doth his patience strike :
Last verse, first prose, conclude in one selfe hate :
Both maintaine strife, vnfitting Englands state.
Martin, Marre-Martin, Barrow ioynd with Browne,
Shew zeale : yet strive to pull Religion downe.
Printed with Authoritie.

2 recto

Marre Mar-Martin

I know not why a fruitles rime in print
May not as well with modestie be touched
As fruitles prose, since neither has its stint,
And eithers doings cannot be auouched.
Then if both rime and prose impugne the troth,
How like you him, likes neither of them both ?
Our Prelates, *Martin* saith, want skill and reason :

Our Martinists, *Mar-martin* termeth Asses ;
 The one, another doth accuse of treason,
 He passes best that by the gallowes passes.
 Traitor, no traitor, here's such traitors striuing
 That *Romish* traitors now are set a thruiung.
 While *England* falles a Martining and a marring,
 Religion feares, an utter overthrowe.
 Whilst we at home among ourselves are iarring,
 Those seedes take roote which forraign seedsmen sow.
 If this be true, as true it is for certen
 Wo worth *Martin Marprelale* and *Mar-Marten*.

On Whitson euen last at night,
 I dreaming sawe a pretie sight,
 Three Monsters in a halter tide,
 And one before, who seemde their guide.
 The foremost lookt and lookt againe,
 As if he had not all his traine ;
 With that I askt that gaping man
 His name : my name (said he) is *Lucian*.
 This is a *Jesuite*, quoth he
 These *Martin* and *Mar-martin* be :
 I seeke but now for *Machyuell*,
 And then we would be gone to hell.

Two Bookes upon a table lay,
 For which two yonkers went to play :
 They tript a Dye and thus did make,
 Who threw the most should both Bookes take.
 He that had *Martin* flang the furst,
 An Asse that was which was the worst.
Mar martins master in the hast
 Hop'd then to hit a better cast :
 And yet as cunning as he was,
 He could not fling above an Asse.
 Together by the eares they go,
 Which of the Asses gets the throw.

The first upon his Asse would stand,
 He wonne it by the elder hand.
 Tush, quoth the second, thats no matter,
 Mine was an asse, though mine the latter.
 And turning back he spake to mee,
 Who all this while this sport did see,
 Ist not a wonder, say of loue,
 That none of us should fling aboute ?
 No sir, quoth I, it were a wonder
 If either of you had flung under.

What sonnes? what fathers? Sonnes and fathers fighting,
 Alas our welfare, and alas our helth.

What notes? what beames? & both displaid in writing,
 Alas the Church, alas y^e Common welth.

What, at this tyme? what, under such a Queene?
 Alas that still our fruite should be so greene.

What, wanton Calues? what, lost our former loue?
 Alas our pride, alas our mutabilitie.

What, Christ at oddes? what, Serpents nere a doue?
 Alas our rage, alas our inhumilitie.

What, bitter taunts? what, lyes in stead of preaching,
 Alas our heate, alas our neede of teaching.

Beare, gracious Queene, *Europaes* matchles mirror,

Beare, noble Lords, renowned counsell giuers;

Beare, Clergie men, for you must spie the error;

Beare, common people, common light beleeuers:

Beare ioyntly one anothers weakenesse so,

That though we wither, yet the Church may grow.

If all be true that Lawyers say,
 The second blowe doth make the fray:

Mar-Martins fault can be no lesse,

Than *Martins* was which brake the peace.

Martin, Marre-Martin, Barrow, Browne,

All helpe to pull Religion downe.

[B.M. Press Mark C. 37. d. 40. Lambeth xxx. 6. 26 (6).]

Extract from the Will of Richard Baxter referring
to Sylvester and Morrice

MR. PEEL in his article (pp. 298-300) says: "It is plain that Sylvester and Morrice were made joint executors of Baxter's will, or at least of that part of it which dealt with his library," and goes on to say that "we have no record, however, of any acquaintance of Baxter with Morrice."

I have a copy of the will of Richard Baxter in my possession. It is dated 27 July, 1689, with a codicil dated 14 March, 1690, and was proved at London, 23 December, 1691, by Sir Henry Ashurst, Bt., Thomas Hunt, Edward Harley, Thomas Cooke, Thomas Trench, and Robert Bird, six of the executors named in the will; Rowland Hunt was the other executor, but he did not join in proving the will.

The following are the portions of the will referring to Sylvester and Morrice:

Item, whereas I have lately lent to his present Majesty one hundred pounds, I give and devise twenty pounds thereof to Mr. Matthew Silvester, and tenn pounds more thereof to Mrs. Ruth Bushell, and five pounds more thereof to Mary Cole my servant, and the remainder of the said one hundred pounds I will that my executors pay in discharge of all such debts as I shall owe at my decease, if any, and in my funerall charges and expences.

Item, I give all my manuscripts not printed before my death unto the said Mathew Silvester, but desire both him, his executors and administrators, to print none of them but

such as Mr. Lorrimer, Mr. Doelittle, Mr. Morris, or Mr. Williams shall first judge fitt and meet to be printed, and with their or some of their allowance and approbation, but the said Mr. Silvester is to have the sole benefitt and profit thereof.

Item, I give all my library to and amongst such young students as the said Mr. Silvester and Mr. Morrice shall nominate.

It will, therefore, be seen that neither Sylvester nor Morrice were appointed executors of Baxter's will, but that Baxter's manuscripts were given to Sylvester, and that he and Morrice merely had the right to nominate the young students amongst whom Baxter's executors should distribute his library.

ARTHUR A. ROLLASON.

A View of English Nonconformity in 1773

(Continued from page 277)

STAFFORDSHIRE			Church	Min.	P.		B.
1	Burton	...	...	1	1	1	1
2	Coseley	...	...	1	1	1	1
3	Cradley	...	...	1	1	1	1
4	Leek	...	...	1	1	1	1
5	Longdon	...	...	1		1	
6	Newcastle	...	...	1	1	1	1
7	Stafford	...	...	1	1	1	1
8	Stone	...	...	1	1	1	1
9	Tamworth	...	...	1	1	1	1
10	Walsall	...	...	2	2	2	2
11	Wednesbury	...	...	1		1	
12	West Bromwich	...	...	1	1	1	1
13	Wolverhampton	...	...	1	1	1	1
			14	12	14	12	0 0

Petitioning Ministers

Ben Radcliff, Leek	John Bing, Tamworth
Noah Jones, Walsal	John Thomas, Stafford
Wm. Edwards, Coseley	Thos. Robins, West Bromwich
John Cole, Wolverhampton	Risdon Darracot, Walsall
W. Willets, Newcastle	— Baker, Cradley
B. Holland, Burton on Trent.	(11)

SUFFOLK			Church	Min.	P.		B.
1	Bury St. Edmonds	...	...	2	2	2	2
2	Beccles	...	...	1	1	1	1
3	Bildeston	...	...	1	1		1 1
4	Bungay	...	...	1	1	1	1
5	Clare	...	...	1	1	1	1
6	Framlingham	...	...	1	1	1	1
7	East Bergholt or Barefield	...	...	1	1	1	1
8	Hadleigh	...	...	1	1	1	1
9	Haverhill	...	...	1	1	1	1
10	Long Melford	...	...	1	1	1	1
11	Lowstoff	...	...	1		1	

			Church	Min.	P.	B.
12	Lavenham	...	...	1	1	1
13	Mildenhall	...	...	1	1	
14	Neyland	...	...	1	1	1
15	Ipswich	...	...	2	3	2
16	Rendham or Swiffing	...	...	1	1	1
17	Sudbury	...	...	2	2	2
18	Stowmarket	...	...	1	1	1
19	Southwold	...	...	1	1	1
20	Palgrave	...	...	1	1	1
21	Woodbridge	...	...	1	1	1
22	Wickham Brook	...	...	1	1	
23	Walpool	...	...	1	1	1
24	Wattisfield	...	...	1	1	1
25	Watisham	...	...	1	1	1
26	Woolverston	...	...	1	1	1
27	Wrentham	...	...	1	1	1
28	Waltham—a Monthly Lecture					
29	Debenham	...	...	1	1	1
				31	29	28 26
						3 3

Petitioning Ministers

Robert Shufflebotham, Bungay	Wm. Lincoln, Bury
Thos. Heptinstall, Beccles	Thos. Walgrave, do.
John Walker, Walpole	Thos. Scott, Ipswich
— Sweetland, Wrentham	Wm. Wright
— Hurrion, Southwold	David Edwards, Ipswich
— Priest, Wickhambrook	John Palmer, Woodbridge
— Smith, Clare	Wm. Wood, Ipswich
— Lombard, Sudbury	David Evans
Thos. Harmen, Wattisfield	— Eades, Rendham
Habak ^k Crabb, Stowmarket	Saml. Sowden
Ben Davis, Palsgrave	

SURREY			Church	Min.	P.	B.
1	Battersea	...	...	1	1	1
2	Clapham	...	...	1	1	1
3	Chertsey	...	...	1	1	1
4	Croydon	...	...	1	1	
5	Dorkin	...	...	1	1	1
6	Epsom	...	...	1	1	1
7	Farnham and Godalmin	...	...	1	1	1
8	Guildford	...	...	2	1	1
9	Kingston	...	...	1	1	1
10	Peckham	...	...	1	1	1
11	Rygate	...	...	1	1	1
12	Tooting	...	...	1	1	1
				13	10	11 9
						2 1

Petitioning Ministers

Jonathan Brown, Battersea	Wm. Medcalf, Kingston
Will. Shick (?), Dorking	Peter Webb, Croydon
Nehem. Ring, Godalming	Wm. Sutton, Epsom
John Stanball, Chertsey	Wm. Lee, Tuting (sic)

(8)

SUSSEX

	Church	Min.	P.	B.
1 Burwash & Mayfield	... 2	1	2 1	
2 Battle	... 1	1	1 1	
3 Bighthelmstone	... 1	1	1 1	
4 Billinghamurst	... 1	1		1 1
5 Chichester	... 2	2	1 1	1 1
6 Cuckfield	... 1	2		1 2
7 Ditchling	... 1	1		1 1
8 Green	... 1	1	1 1	
9 Horsham	... 1	1		1 1
10 Lewes	... 2	2	1 1	1 1
11 Rye	... 1	1		1 1
12 Turners Hill	... 1	1		1 1
13 West Hoathly (mixed)	1	1		1 1
14 Weevisfield	... 1	1		1 1
15 Waldron or Warbleton & Heathfield	2	2		2 2
	19	19	7 0	12 13

"The Dissenting interest here is manifestly in a declining state. The congregations are generally small, and it too often happens that when a minister dies or removes the people, either through want of ability or want of heart, suffer the interest to be lost among them. This has been the case with several of ye paedobaptist persuasion, as at Midhurst, Horsham, Turners Hill or East Grimstead, Rye, Pouncely, and Mayfield; in which last place Mr. Man of Burwash preaches once in three weeks.

Petitioning Ministers

Ebenezer Johnston, Lewes	Stephen Rowland, Horsham
Michael Martin, do.	Isaac Mott, Ditchlin
John Whittell, Bighthelmstone	Philip Dobell, do.
John Heap, Chichester	Richd. Rist, Hoathley
James Spershot, do.	Wm. Eveshed, Horsham
David Jenkins, Battle	Natt Palmer, Turner's Hill
Daul. Mann, Burwash	Will Bourn, do.
James Walder, Cuckfield	Hen. Edwards, Warbleton
Josiah Dancey, do	Johu Geer, Webston Q.

(18)

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WARWICKSHIRE				Church	Min.	P.		B.	
1	Alcester	2	2	1	1	I	I
2	Atherstone	1	1	1	1		
3	Bedworth	1	1	1	1		
4	Birmingham	...	...	4	5	3	4	I	I
5	Coventry	...	...	3	5	2	4	I	I
6	Henley in Arden	...	...	1	1			I	I
7	Long Ford near Coventry	...	...	1	1			I	I
8	Nuneaton	...	...	1	1	1	1		
9	Ryton	...	...	1	1			I	I
10	Stretton under Fosse	...	...	1	1	1	1		
11	Warwick	...	...	3	3	2	2	I	I
12	Foleshill	...	...	1	2			I	2
13	Sutton Colfield	...	...	1	1			I	I
				21	25	12	15	9	10

"The interest at *Stratford on Avon* is now almost reduced to nothing, and very seldom supplied. Dr. Ashworth."

Petitioning Ministers

Thos. Jackson, Coventry	James Kettle, Warwick
P. Loyd, do.	John Corrie, Kenelworth
Jacob Dalton, do.	Joel Morris, Stretton
Thos Saunders, Bedworth	Thomas Skinner, Alcester
Richd. Wright, Atherstone	Geo. Broadhurst, do.
Andrew Porteous, Nuneaton	Wm. Smith, Foleshill
Saml. Clemens, Warwick	Geo. Hickling, do.
Saml. Blyth, Birmingham	A. Austin, Sutton Coldfield
Wm. Howel, do.	W. Hawkes, Birmingham
R. Scholefield, do.	(19)

WESTMORELAND				Church	Min.	P.		B.	
1	Kendal	...	...	1	1	1	1		
2	Russendale or Ravenstone- dale	...	...	1	1	1	1		
3	Stainton	...	...	1	1	1	1		
				3	3	3	3	0	0

Petitioning Minister—C. Rothram, Kendal.

WILTSHIRE				Church	Min.	P.		B.	
1	Abeury	...	...	1		1			
2	Bradford	3	3	2	2	I	I
3	Bratton	1	1			I	I
4	Chippenham	2	2	1	1	I	I
5	Calne	2	2	1	1	I	I
6	Chapmanslade	1		1			

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	Church	Min.	P.	B.
7 Crokerton 1	1		1 1
8 Devizes 2	2	1 1	1 1
9 Grittleton 1	1		1 1
10 Horningham 1	1	1 1	
11 Hartington ...	... 1	1		1 1
12 Ludwell Birdbush ...	... 1	1	1 1	
13 Malmsbury ...	... 2	1	1 1	1
14 Ma[r]lborough ...	... 1	1	1 1	
15 Melksham ...	... 1	1		1 1
16 New Sarum ...	... 3	3	2 2	1 1
17 Trowbridge ...	... 3	3	1 1	2 2
18 Tisbury ...	... 1	1	1 1	
19 Westbury ...	... 2	2	1 1	1 1
20 Warminster ...	... 2	2	1 1	1 1
21 Wilton ...	... 1	1	1 1	
22 Stratton served occasionally by Baptists				
Downton ...	... 1			1
Southwick ...	... 2	2		2 2
Leigh ...	... 1	1		1 1
<i>Kingswood</i> ought to be in this county, not in Gloucester- shire				
	1	1		
	38	34	18 16	19 17

Petitioning Ministers

Will. Davies, Kingswood	Ben. Williams, Sarum
J. Nike, Downton	Hen. Philips, do.
— Williams, Calne	John Wheeler, do.
— Salter, Chippenham	Joseph Blake, do.
John Russel, Horningham	Benj. Thomas, Malmsbury
James Foot, Bradford	John Morgan, Tisbury
John Samwell, do.	John Evans, Charlton Q.
Hen. Walker, do.	John Davis, Marlborough (<i>sic</i>)
Will. Waldron, Trowbridge	Wm. Jarvis, Devizes
Nic. Cross, do.	Wm. Gardner, Wilton
Rob. Marsham, do.	Wm. Lush, Warminster
— Ricards, do.	I. Meylett, Westbury
	— Bishop, do. (25)

	Church	Min.	P.	B.
1 Bewdley ...	... 2	2	1 1	1 1
2 Bromsgrove 3	3	2 2	1 1
3 Dudley 1		1	
4 Evesham and Bengeworth	2	2	1 1	1 1
5 Kidderminster 1	1	1 1	

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6	Kingswood	1	1	1	1		
7	Pershore	1	1			1	1
8	Stourbridge	1	1	1	1		
9	Upton	1	1			1	1
10	Worcester	2	2	1	1	1	1
				15	14	9	8	6	6

At *Brettle Lane* near Dudley there is often a meeting of persons who call themselves Dissenters. Lady Huntingdons Pupils often preach there. Some Baptists attend, but they are no way regular as yet, though their numbers increase.

At *Netherton* near Dudley are a few Baptists, but no meeting-house: and a Sabbatarian congregation near *Upton*.

The Presbyterian congregation at *Bromsgrove* divided about 30 years ago; and the few Separatists, it is imagined, could they dispose of their present minister, would on many accounts be glad to return to their old place, as they are very few. [March, 1773.]

Kingswood is in Kings Norton parish . . . Till of late they never had a resident minister, but were supplied by ministers from Birmingham. They have a Parsonage House and some Temporalities, about 16 or £18 per annum: have now a worthy laborious minister who lives among them, and hath about 200 hearers where there used to be about 20.

Petitioning Ministers

B. Fawcett, Kidderminster	Lawr. Butterworth, Evesham
Job Orton, do.	Thos. Urwick, Worcester
David Lewis, Kingswood	Edw. Chuning Blackmore, do.
Wm. Wood, Dudley	Paul Cardale, Evesham
J. Edge, Stourbridge	John Adams, Bewdley
John Ash, Pershore	James Vicary, do.
John Wills, Upton	John Jones, do.
Richd. Jenkins, Bromsgrove	John Blackshaw, do.
Will. Wells, do.	John Pointing, Worcester
James Butterworth do.	(19)

YORKSHIRE—WEST RIDING				Church	Min.	P.	B.
1	Bullhouse	...	...	1	1	1	1
2	Bradford	...	...	2	2	1	1
3	Bingley	...	...	2	2	1	1
4	Barnoldswick	...	...	1	1		1
5	Attercliff sup. from Sheffield	...	...	1		1	
6	Coulin Hill	...	...	1	1		1
7	Doncaster	...	...	1	1	1	1
8	Delf or Saddleworth	...	...	1	1	1	1
9	Ellinthorp	...	...	1	1	1	1
10	Elland	1	1	1	1
11	Eastwood	1	1	1	1
12	Gildersom	1	1		1
13	Heckmondwike	1	1	1	1
14	Hopton	1	1	1	1

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		Church	Min.	P.	B	I
15	Hallifax ...	3	3	2 2		
16	Huddersfield ...	1	1	1 1		
17	Hepton Bridge or Wadsworth ...	1	1			
18	Hawthorn ...	1	1			
19	Heighly [Keighley] ...	1	1	1 1		
20	Idle ...	1	1	1 1		
21	Kippin or Thornton ...	1	1	1 1		
22	Leeds ...	3	3	2 2		
23	Luddenden or Booth ...	1	1	1 1		
24	Knarborough ...	1		1		
25	Morley ...	2	2	2 2		
26	Mixenden ...	1	1	1 1		
27	Northowram ...	2	2	1 1		
28	Osset ...	1	1	1 1		
29	Pontefract ...	1	1	1 1		
30	Pudsey ...	1	1	1 1		
31	Redhillend ...	1	1			
32	Rotheram ...	2	2	2 2		
33	Rawden ...	1	1			
34	Sheffield ...	2	2	2 2		
35	Sallendenock ...	1	1			
36	Sowerby ...	1	1	1 1		
37	Sutton ...	1	1			
38	Shipley ...	1	1			
39	Wainsgate ...	1	1			
40	Wakefield ...	1	1	1 1		
41	Warely ...	1	1	1 1		
42	York ...	1	1	1 1		
EAST RIDING						
43	Bridlington or Bridlington ...	2	2	1 1		
44	Bishop Burton ...	1	1			
45	Beverley ...	1	1	1 1		
46	Hull ...	5	5	3 3		
47	Heaton or Headon ...	1	1	1 1		
48	South Cave ...	1	1	1 1		
49	Swanland ...	2	2	2 2		
NORTH RIDING						
50	Horton [<i>this is in the West R.</i>] ...	1	1	1 1		
51	Scarborough ...	2	2	1 1		
52	Whitby ...	1	1	1 1		
		69	67	48 46	21	21

At *Bishop Thorp* there are now few or no dissenters. *Cottingly* has been sometimes mentioned as a place where there is a congregation of Dissenters : but Mr. Tommas of Bristol writes that he knows y^e place very well, and is

assured there neither is nor hath been any meeting there; supposes that Bingley is meant, which is about a mile and a half from it, and where there are two congregations as appears above.

There was a congregation at *Fulwood*, but upon y^e death of their old minister Mr. Gill, some years since, it was expected it would be shut up, and is therefore not put down in this list.

Knaresborough was shut up for some years, but hath of late been supplied now and then by the minister of Ellinthorp.

At *Barnoldswick* there hath been a congregation of Baptists ever since y^e Revolution.

Petitioning Ministers

J. Dickenson, Sheffield	— Priestly, Leeds
J. Evans, do.	— Whitaker, do.
Saml. Moulton, Rotheram	— Ralph, Halifax
Joseph Marshall, Lydiate Q.	— Graham —
And. Scott, Doncaster	— Evans, Mixenden
J. Hall, Stannington Q.	John Maurice, Pudsey
— Halliday, Bull House	— Simpson, Warley
James Benn, Swaledale Q.	Thos. Morgan, Morley
Saml. Philips, Keighley	Dan Taylor, Burch Clough
— Turner, Wakefield	Jas. Hurtle, Hawarth
Thos. Lillie, Bingley	Wm. Hague, Scarborough
— Dean, Bradford	Jos. Gawkroger, Bridlington
— Dawson, Idle	John Beverley, Hull
— Philips, Sowerby	Rob. Logan, Agdon Q.
— Smith, Bridlington	John Beatson, Hull
Wm. Whitaker, Scarborough	John Coppock, Pontefract
Wm. Crabtree, Bradford	Jotham Foljambe, Howden
Hen. Clayton, Salladine Rook	John Harris, Beverley
Joshua Wood, do.	David Lewis, Eastwood
John Fawcett, Wainsgate	J. Ashworth, Gildersome
John Oulton, Rawdon Q.	John Dracup, Bingley
John Parker, Barnoldswick	Colbeck Sugden, Conlinghill
Wm. Hartley, Halifax	Willm. Roe, Sutton

COUNTIES	Places	1772				1715-16		
		Total Cong.	Min.	Baptist Cong.	Min.	Petitioners	Total Congregations	Bapt.
Bedfordshire	19	19	17	17	16	10	23	22
Berkshire	9	14	11	5	4	9	26	10
Buckinghamshire	18	25	22	15	12	16	17	7
Cambridgeshire	15	19	17	8	6	9	23	5
Cheshire	22	24	21	3	2	13	21	3
Cornwall	6	8	6	3	1	5	12	0
Cumberland	14	16	15	2	2	9	19	2
Derbyshire	26	27	21	3	2	12	28	0
Devon	47	58	51	15	13	33	61	6
Dorset	21	25	25	2	2	24	35	5
Durham	11	15	15	3	3	5	9	0
Essex	39	50	50	14	14	12	52	8

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Gloucestershire ...	34	49	49	26	26	34	51	16
Hampshire ...	20	28	24	8	7	23	35	12
Herefordshire ...	7	9	8	4	3	3	8	1
Hertfordshire ...	16	18	15	8	5	10	26	10
Huntingdonshire	8	13	12	5	4	3	13	1
Kent ...	32	46	55	30	39	41	52	27
Lancashire ...	50	61	60	14	14	49	47	4
						(6 st.)		
Leicestershire ..	27	36	28	21	16	16	33	9
Lincolnshire ...	21	23	24	17	18	23	22	3
Middlesex ...	17	68	106	13	15	72	91	26
						(16 st.)		
Monmouthshire ...	12	13	13	6	6	10	8	2
Norfolk ...	16	22	24	9	8	15	20	4
Northamptonshire	32	37	33	16	16	15	40	22
						(16 st.)		
Northumberland	22	40	39	3	2	21	26	0
Nottinghamshire	13	17	13	9	6	9	18	1
Oxfordshire ...	11	11	6	3	2	3	15	6
Rutlandshire ...	3	5	3	3	2	1	6	4
Shropshire ...	8	11	10	3	3	9	16	2
Somersetshire ...	39	50	46	14	13	37	66	13
Suffolk ...	29	31	29	3	3	21	39	0
Surrey ...	12	13	10	2	1	8	31	10
Sussex ...	15	19	19	12	13	18	29	8
Staffordshire ...	13	14	12	0	0	11	27	13
Warwickshire ..	13	21	25	9	10	19	19	5
Wiltshire ...	25	38	34	19	17	25	33	8
Worcestershire ...	10	15	14	6	6	19	17	8
Westmoreland ...	3	3	3	0	0	1	5	0
Yorkshire ...	52	69	67	21	21	46	63	0
	807	1,080	1,052	374	353	719 (38)	1,182	283

WALES.

[The ministers named are those who "approved of and concurred in ye late application to Parliament" for relief in the matter of subscription.]

ANGLESEY

		Church	Min.	P.	B.
Rhos y meirch	800	... 1	2	1 2	
Evan Evans.					

CARNARVONSHIRE

Pwll-heli	1,500	... 1	1	1 1	
An assistant much wanted if he could be supported.					
Rees Harris, Pwll-heli.					

DENBEIGHSHIRE

		Church	Min.	P.	B.
1 Denbeigh	200	... 1	1	1 1	
2 Glynceirog	...	... 1	1		1 1
3 Wrexham	600	... 2	2	1 1	1 1
Danl. Loyd, Denbeigh					Maurice Jones, Glynn
Francis Boulton, Wrexham,	300				David Jones, formerly Wrexham
Thos. Davies, do.					
Jos. Jenkins, do.	200				John Hughes, Glynceirog

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LINTSHIRE		Church	Min.	P.	B.
Newmarket 1	1	1 1	
Ben Maurice					
MERIONETHSHIRE					
Bala	... 300	1 1	Bala (Town)	... 300	1
Llanwchllyn	600	1 1	Talgarth (Township)	260	1
	An assistant much wanted if he could be supported.		Landavel (Village)	220	1
Danl. Gronow, Bala			At Llanvowr chapel in ye morning, Bala after., at Landavel 6 o'clock in ye Evening, 3 mile from Bala.		
Ben Evans, Llanwchllyn.					
MONTGOMERYSHIRE		Church	Min.	P.	B.
1 Bwlch	}				
2 Davids Chapel		3	3	3 3	
3 Llanbynmair					
4 Newtown		... 1	1	1 1	
5 Llanvylling		... 1		1	
Richd. Tibbot, Llanbynmair					
Ben Evans, Newtown					
David Richard, assist. to Richd. Talbot.					
BRECKNOCKSHIRE		Church	Min.	P.	B.
1 Brecon &	}	... 2	1	2 1	
2 Llanthygan		... 1	1	1 1	
3 Gwenther	}	... 2	1	2 1	
4 Glyntawe &		... 1	1	1 1	
5 Bruchgoed		... 1	1	1 1	
6 Llangathog	}	... 2	1	2 1	
7 Chapel y fin		... 1	1		1 1
8 Llanwrthyd &		... 1	1	1 1	
9 Lanaven	}	... 1	1		1 1
10 Maesyberthen		... 1	1	1 1	
11 Tredustan		... 1	1	1 1	
12 Vainor		... 1	1	1 1	
Isaac Price, Lanworsted		Simon Williams, Tredustan			
Thomas Lewis, Glyntawe		Wm. Williams, Brecon			
Joshua Andrew, Chapel y fin		Geo. Watkins, Chapel y fin			
John Thomas, Maesyberllon		Philip Chorley, Vainor			
CARDIGANSHIRE		Church	Min.	P.	B.
1 Aberneyrick	}	... 3	1	3 1	
2 Ffoesyffryn					
3 Llwynhiad					
4 Allty Cocks	}	... 2	2	2 2	
5 Llwynrhydown					
6 Craigwen & Ebenezer		... 1		1	
7 Cilgwyn & Caronnen*		... 2		2	
8 Coedeleision		... 1			1
9 Llechryd & Trewen		... 2	2	2 2	

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10	Troedyraur	I		1	
11	Flynnonreynol	I		1	
12	Pantyneyddun	I		1	
13	Noyaddlwyd	I		1	
14	Thylie	...	...	I	I	1	1

* 2 large congregations, 100 communicants each.

David Loyd, Lwynrhydown
 David Davis, asst. to David Loyd
 David Griffiths, Llechryd
 David Evans, do.

CARMARTHENSHIRE		Church	Min.	P.	B.
1	Aberduar	...	1	2	1 2
2	Blaene	...	1	1 1	
3	Carmarthen	...	2	1 1	1 1
4	Llanybree	...	1	1 1	
5	Henlan	}	...	3	1
6	Bethlehem				
7	Langhara			1	
8	Rhydyleisaid	...	1	1	
9	Trefach	}	...	2	2 2
10	Nant y cronw				
11	Trelech	...	1	1 1	
12	Pencader	}	...	2	1
13	Rhedybent				
14	Esferdawe	}	...	2	1
15	Lofty Clyff				
16	Crugybar	...	1	1 1	
17	Pentretywin	}	...	2	1
18	Prefenarthen				
19	Mynydbach	}	...	2	2 2
20	Trap				
21	Chapel Sion	}	...	3	1
22	Llandyvaughn				
23	Quinve	...	...	1 1	
24	Llanedy	...	1	1 1	
25	Penygraig	...	1	1 1	
26	Panteg	}	...	2	1
27	Bulchnewydd				
28	Painty Newcastle	...	2	1 1	1 1
29	Velin Vole	...	1	1	1 1
30	Brechva	...	1	1 1	

Thos. Jones, Trefach	Thomas Williams, Mynydbach
Evan Griffiths, Chappel Zion	Zecharea Thomas, Aberduar
David Williams, Disgwilver	David Saunders, do.
Jenkin Jenkins, Carmarthen	David Davies, do.
Thos. Davies, Panteg	David Evans, Carmarthen

Morgan Jones, Refenarthen
 Richard Morgan, Henllan
 Rice Davies, Penygraig
 Will. Perkins, Pencadair
 John Tibbot, Eskerdawe
 David Thomas, Llanedy
 Thomas Davids, Llanybree
 John Richards, Newcastle
 Geo. Rees, Rhydwillin
 Danl. Thomas, do.

William Bowen, do.
 Morgan Rees, Llanelli
 William Hughes, do.
 David Owen, do.
 Evan Morgan, Aberduar
 John Davies, Newcastle
 Richard Jones, do.
 Owen Rees, Carmarthen
 Owen Davies, Trelech
 Joseph Rees, Brechva

Students at Carmarthen

Rowland Smith	John Davies	Thos. Jones
Thos. Morgans	Saml. Maurice	Thos. Rees
John Barrett	John Davies	Evan Davis
Ben. Maurice	Evan Lewis	James Jenkins
Arthur Loyd	Thos. Rees	John Rowland
Evan Evans	David Lewis	John James

GLAMORGANSHIRE

	Church	Min.	P.	B.
1 Aberdare ...	... 1	1	1 1	
2 Bleengwrack ...	... 1	1	1 1	
3 Brythyn ...	... 1	1	1 1	
4 Cummawr } ...	... 2	1	2 1	
5 Rydymardy } ...	... 2	2	2 2	
6 Cwmllynfel } ...	... 1	1	1 1	
7 Alltwen } ...	... 1	1	1 1	
8 Cymmer ...	... 1	1	1 1	
9 Croeswen ...	... 2	1	2 1	
10 Cardiff & Votford ...	... 1	2		1 2
11 Cefn Hengoed ...	... 1	1	1 1	
12 Gellionen ...	... 1	1	1 1	
13 Gelliiodoch ...	... 1	2	1 2	
14 Neath ...	... 1	1	1 1	
15 Merthyr ...	... 2	1	2 1	
16 Newcastle & Bettws ...	... 1	1		1 1
17 Pensai ...	... 2	2	1 1	1 1
18 Swansea ...	... 2	1	2 1	
19 Tirdenkin & Shetty ...	... 1	3		1 3
20 Hengoed ...	... 1	1		1 1
21 Kelligarew ...	... 1	1		1 1

David Williams, Cardiff
 Joseph Simmonds, Neath
 Solomon Harries, Swansea
 Josiah Rees, Gellionnen
 Henry Thomas, Gelliiodock
 Lewis Rees, Tyrdwneyn
 Griffith Davies, Swansea

Evan Williams, Bridge End
 Will Edwards, White Cross
 John Williams, Teilton
 Charles Winter, Kelligarer
 Watken Evans, Hengoed
 Wm. Elias, do.
 Jonath. Frunair, Penyfas

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John Davies, Cwmllynfell
 Lewis James, Hengoed
 Saml. Davies, Aberdare
 Evan Evans, do.

Sampson Davies, Swansea
 John Hopkins, do.
 Morgan Thomas, Kelligarer
 Thos. Morgan, Blaengwrach

PEMBROKESHIRE

(No list of churches; the following ministers concurred in the petition:—)

Thomas Harry, Ebenezer
 Lewis Thomas, Kilfowyer
 David Evan, do.

John Williams, Llangloffin
 Evan Thomas, Moleston
 Danl. Garrion, Ebenezer

RADNORSHIRE

	Church	Min.	P.	B.
1 Dole	1	1	1 1
2 Guin	}	3	1	3 1
3 Trivonen				
4 Raiodr				
5 Maesyronen	1	1	1 1
6 Maesgwyn	1	1	1 1
7 Newbridge	1	1	1 1
8 Pentref newydd	...	1	2	1 2

John Thomas, Trionnen
 Wm. Llewellyn, Maesyronen
 David Lewis, Maesgwyn

David Evans, Dole
 Rees Jones, Pentre
 Morgan Evans, do.

General Summary for Wales

NORTH WALES	1716		1773					
	Congregns.	Total Bapt.	Places	Total Cong.	Min.	Baptist Cong.	Min.	Minis. who Petitioned
Anglesey ...	1		1	1	2			1
Carnarvonshire ...	1		1	1	1			1
Denberghshire ...	3	1	3	4	4	2	2	7
Flintshire ...	1		1	1	1			1
Merionethshire ...	1		2	2	2			2
Montgomeryshire ...	2	1	5	5	4			3
	9	2	13	14	14	2	2	15 *
SOUTH WALES								
Brecknockshire ...	3	1	11	12	9	2	2	8
Cardiganshire ...	3		14	16	6	1		4
Carmarthenshire ...	9	1	29	32	24	4	5	30 †
Glamorganshire ...	7	2	20	25	25	5	8	22
Pembrokeshire ...	8	3	?	?	?	?	?	6
Radnorshire ...	4	2	8	8	7	3	4	6
	34	9	82	93	71	14	18	76 *
North Wales, as above	9	2	13	14	14	2	2	15
Total ...	43	11	95	107	85	16	20	91 *

* These totals presumably include not only students, but retired ministers who are not reckoned in the fifth column.

† Including students.

Addendum.

[According to Evans's list, there were in 1716 as many as 1182 dissenting congregations in England, and 43 in Wales; total 1225. These had decreased by 1772 to 1080 in England and 107 in Wales; total 1187, with 1137 ministers, of whom 792 (besides 56 students) petitioned for relief in the matter of subscription. This alarming "decay of the Dissenting Interest" was, however, compensated by the great Methodist Revival. It is not possible to state accurately how many Wesleyan "Preaching Houses" had been built by 1772; as Myles's list, printed in 1803, giving the dates of existing edifices, does not indicate all cases of rebuilding. From that list, however, we learn that there were at least 129 in England, 5 in Wales, 8 in Scotland, and 21 in Ireland, *exclusive* of numerous places not used solely for religious purposes. By the date of Myles's publication this number had increased to 940. The importance of the revival was fully recognized by Mr. Thompson, albeit he was not entirely sympathetic; and he appended to his "List" the following extract from the minutes of the Wesleyan Conference held 3rd August, 1773:—]

State of Mr. Wesley's Societies, 1773

Preachers	Stationed	Societies	Preachers	Stationed	Societies
3	London	2442	3	Haworth*	1212
2	Kent	311	2	Whitehaven	272
2	Sussex	223	2	York*	510
4	Norfolk	485	3	Hull	620
2	Bedfordshire	282	3	Yarm	874
2	Oxfordshire	442	2	The Dales	1053
2	Wiltshire South	340	4	Newcastle*	1716
4	Wiltshire North	872	2	Wales West	141
4	Bristol	1360	2	" East	112
2	Devon	425	2	" North*	117
3	Cornwall East*	573	3	Edinburgh	260
4	Cornwall West	1421	5	Aberdeen	470
2	Gloucestershire	420	2	Dublin	408
2	Staffordshire*	631	2	Waterford	174
2	Cheshire North	547	2	Cork	230
3	" South	1076	2	Limerick	170
2	Lancashire North	987	3	Castlebarr	404
2	" South	724	2	Athlone	436
3	Derbyshire	1057	2	Iniskillen	1160
3	Lincolnshire East	739	2	Armagh	370
3	" West	650	2	Londonderry	175
3	Sheffield	910	3	Newry	486
2	Leeds	1902	8	America	1,000
3	Birstal	1185			
3	Bradford	900			
				131	33,839

* Indicates decrease of number since last year.

Preachers admitted this year 10, remain on trial 8, admitted on trial 12, desist from travelling 3, act as assistants 44.

The Great Ejectment

WE have been requested to reproduce the annexed Summary, which has already appeared in the *Christian World* of 29th August. It will be seen that the totals differ somewhat from those given on p. 296 (*ante*); but, as was there intimated, the table was "no doubt incomplete." It is probable that the present figures are also capable of correction as a result of more careful examination of parochial and diocesan records; especially it is likely that several ejections here assigned to 1662 were effected by illegal or extra-legal force during the twelve or eighteen months preceding. But so far as our actual information goes, it may be affirmed that of the 2,492 names in the annexed list, not less than 1,938 are those of ministers ejected or disabled by the Act of Uniformity. Of these about 70 were *twice* evicted, first by the Act of 1660, and afterwards in August, 1662. Of the whole number, 31 had been members of the Westminster Assembly, and 14 of the committee known as "The Triers." Sixteen at least, of those ejected in London, had signed the Remonstrance to Fairfax against the execution of Charles I: 36 were certainly, and 16 probably Baptists, besides at least five who afterwards adopted Baptist opinions. The ejected ministers licensed under the Indulgence were, as nearly as can be determined, 937. This number is not absolutely reliable, as in a few cases the Christian names seem to be wrongly given in the Entry Book, and in others there may be two persons of

the same name ; but the error, if any, is not very serious. Of these, 72 had "general" licences, 231 were licensed to preach in the town or parish where they had been ejected, and about 600 to preach elsewhere. The figures seem to indicate that these 600 licencees, or most of them, had been driven from their former abodes by the Five Mile Act. Many of them gathered congregations in their new abodes, for which after the Indulgence—and still more after the Toleration Act—meeting-houses were built. It seems likely that this may account for the legend that has grown up around many an old meeting-house in an out-of-the-way place, that its location was due to the Five Mile Act.

SUMMARY

Counties, &c.	Ejected			Sil'nc'd not Eject'd	Total	Doubt- ful	Afterwards Conformed	Lieu- sed 1672
	1660-1	Date uncer.	1662					
London, including West- minster & Southwark	22	1	75	17	115	—	4	55
Oxford University ...	19	—	38	—	57	(9)	1	20
Cambridge University...	13	21	14	—	48	(8)	1	11
Bedfordshire ...	2	2	8	1	13	—	1	2
Berkshire ...	6	1	22	1	30	(1)	7	11
Buckinghamshire ...	7	2	23	1	33	—	0	16
Cambridgeshire...	2	2	15	1	20	—	1	5
Cheshire ...	10	—	55	—	65	(2)	12	19
Cornwall ...	12	4	34	1	51	—	9	20
Cumberland ...	23	—	14	2	39	(7)	4	12
Derbyshire ...	2	3	38	2	45	—	5	26
Devonshire ...	34	8	89	—	131	(4)	8	76
Dorset ...	15	4	53	—	72	(3)	2 or 3	35
Durham ...	3	—	26	—	29	—	11	5
Essex ...	29	7	89	2	127	(7)	6	44
Gloucestershire ...	8	1	51	—	60	(1)	8	21
Hampshire ...	7	2	52	—	61	—	2 or 3	29
Herefordshire ...	5	5	8	—	18	—	2	9
Hertfordshire ...	23	3	33	—	59	(3)	9	11
Huntingdonshire ...	1	2	6	—	9	—	1	3
Kent ...	10	1	69	—	80	(1)	2	19
Lancashire ...	3	5	71	7	86	—	11	38
Leicestershire ...	6	—	38	2	46	—	4	21
Lincolnshire ...	6	—	46	—	52	—	4	20
Middlesex, exclud. L'd'n	6	—	28	—	34	—	3	8
Norfolk ...	5	3	78	—	86	(4)	9	23
Northamptonshire ...	5	2	54	1	62	(1)	13 or 14	25
Northumberland ...	6	6	32	—	44	—	6	21
Nottinghamshire ...	5	—	34	1	40	(1)	10	17
Oxfordshire ...	2	3	19	—	24	(1)	3	8
Rutland ...	2	—	4	1	7	—	1	3
Salop ...	11	—	34	5	50	—	7	18
Somerset, includ. Bristol	19	—	68	13	100	(2)	8	52
Staffordshire ...	5	5	44	—	54	(1)	5	17
Suffolk ...	5	7	91	6	109	(1)	11	39
Surrey ...	3	4	20	1	28	—	0	8
Sussex ...	16	2	56	6	80	—	1	33
Warwickshire ...	5	—	34	6	45	—	5	14
Westmorland ...	2	—	7	—	9	—	4	—
Wiltshire ...	17	2	45	1	65	—	8	28
Worcestershire ...	8	1	28	3	40	—	4	16
Yorkshire, West Riding	11	—	86	3	100	(1)	17	34
" East "	5	1	19	—	25	—	2	4
" North "	1	—	14	—	15	—	4	4
" Unspecifed	—	3	—	—	3	—	—	—
Total, England ...	407	113	1762	84	2366	(58)	236 or 9	900
North Wales ...	2	1	14	7	24	(1)	4	10
South " 	10	20	35	12	77	—	14	20
Monmouthshire ...	3	1	9	3	16	—	—	3
Total, Wales ...	15	22	58	22	117	(1)	18	33
Addenda—Various ...	—	—	—	9	9	(1)	—	4
Total	422	135	1820	115	2492	(60)	254 or 7	937

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