

THE PILGRIM FATHERS IN 1650 AND 1667. Because Englishmen were fined and imprisoned for worshipping by themselves, neglecting the parish churches, many emigrated to New England. Soon after 1620 there settled at Plymouth John Alden, William Bradford, Thomas Prince, Alice Southworth, Myles Standish and Josiah Winslow, with scores of others.

A large township was laid out in 1644, named Rehoboth, and a church was established there. Six years later, Obadiah Holmes and others separated from it, and established Baptist worship. The minister excommunicated them, and they were presented to the General Court at Plymouth on 4 June; several other townsmen, and all the ministers of the Old Colony but two, petitioned that they might be speedily suppressed. They were ordered to cease worship, and bound over in ten pounds apiece. They did not cease, and in October they were presented again; the Court included Bradford, Prince and Standish. They were threatened with a fine of ten shillings a day, so after consideration they left and settled at Newport on Rhode Island.

In 1663 John Miles and a Baptist church from Wales came to Rehoboth, and continued their worship. The Established Church objected again, and the upshot may be seen in this transcript from the official records of the Old Colony:—

“At the court holden at Plymouth the 2d. of July, 1667, before Thomas Prince, governor, John Alden, Josiah Winslow, Thomas Southworth, William Bradford, Thomas Hinckley, Nathaniel Bacon, and John Freeman, assistants—Mr. Miles, and Mr. Brown, for their breach of order, in setting up of a public meeting without the knowledge and approbation of the court, to the disturbance of the peace of the place, are fined each of them 5*l.*, and Mr. Tanner the sum of 1*l.* And we judge that their continuance at Rehoboth, being very prejudicial to the peace of that church and that town, may not be allowed; and do therefore order all persons concerned therein, wholly to desist from the said meeting in that place or township, within this month. Yet in case they shall remove their meeting unto some other place, where they may not prejudice any other church, and shall give us any reasonable satisfaction concerning their principles, we know not but they may be permitted by this government so to do.” Miles and his friends therefore built a meeting-house a few rods over the south boundary of Rehoboth, and a new settlement grew up, which they called Swanzey. The Court soon incorporated a township by that name.

The Pilgrim Fathers do not seem to have remembered the reason of their own emigration, nor do they deserve the emphatic testimonial just given them in a Brief History of English Congregationalism, that they *never persecuted*.

BAPTIST BIBLIOGRAPHY. The works of James Foster and references to them, made known by Mr. Beckwith, may be numbered in the 1916 volume of the Baptist Bibliography as under:—

Bibliothèque raisonnée	27-731
Review of James Foster's 7-731. The Hague.	
Bibliothèque britannique	16-733
Review of James Foster's 4-733. The Hague.	
Bibliothèque raisonnée	28-736
Review of James Foster's 4-733. The Hague.	
Bibliothèque britannique	21-738
Review of James Foster's 9-737. The Hague.	
Bibliothèque raisonnée	19-739
Review of James Foster's 9-737. The Hague.	
James Foster	20-739
Sermons sur divers sujets, traduits [by J. N. S. Allemand] de l'Anglois sur la troisième édition. Leyden.	
James Foster	25-747
Mémoires de la vie du Lord Lovat, Relation de la conduite du comte de Kilmarnoch après sa sentence prononcée. Amsterdam.	
A. F. W. Sack, editor	36-750
Herrn Jacob Fosters Reden; 2 vols. Frankfort and Leipzig.	
Journal britannique	37-750
Review of James Foster's Discourses, 8-749. The Hague.	
Journal britannique	26-753
Eloge of James Foster. The Hague.	

To these may be added the anonymous "Short memoir of Miss Ann Smith, late of Nottingham, who died July 11, 1834, with a preface by the Rev. J. G. Pike. Second edition with additions." A tiny octavo of 158 pages; a copy in H. 121-834.

ANN SMITH, 1800-1834, had an affectionate family group; brother James, sisters Elizabeth, Fanny, Mary, Mira, Sarah, cousins Hannah and Jemima. She was daughter of Mary Booth of Kirkby Woodhouse and James Smith of Nottingham. When she died, her friends appealed to J. G. Pike of Derby, so that a short memoir was published by Winks of Leicester, and soon ran to a second edition. It shows how thoroughly the whole family was religious; the record of such a quiet domestic life appealed throughout the Connexion, so that an enlarged edition was soon needed. A copy of this has been given to the Society by a generous benefactor, B. Booth Granger.

JAMES BURY was son of a calico-printer of the same name, at Moorhead, Accrington. He and his brother John became members of the Machpelah Baptist church in that town, where he was baptized in 1786 by Benjamin Davies, who had just come to the pastorate from Preston, his first charge. Calico-printing was a new industry in Lancashire, the first workmen having been brought from London, where several had been members of Abraham Booth's church at Little Prescot Street. They founded a Baptist church at Preston in 1782, with Benjamin Davies pastor next year. But no sooner had the printers sunk their capital in machines, than a new invention superseded them, and nearly ruined the printers, while the workmen seem to have passed on to James Bury, senior, with their pastor. Here the industry flourished, and in 1793 the two sons decided to establish a new mill in the tiny hamlet of Sabden, isolated on the slopes of Pendle Hill. The venture prospered, and the brothers felt their obligation to provide for the welfare of the increasing population. The Yorkshire and Lancashire Association, dating from 1695, had been re-organized at Preston in the year James was baptized; it sent out a letter in 1795 on the means of reviving and promoting religion; it met next year at Accrington. On 28 October, 1796, nine members of Machpelah met in a valley cottage "to consider the propriety of erecting a building by subscription to be used as a Dissenting Meeting-house and Sunday School." They saw the propriety, and a building was erected, the Buryes being the largest subscribers. Two years later, a church was formed. James Bury, however, retained his membership and paid his contributions at Accrington, though he lived at Sabden for seventeen years, and in 1800 had the pleasure of welcoming the Association. It is well known that four years later, when the Northern Education Society was formed at Hebden Bridge, it was James Bury who promised five annual subscriptions of £100, and so gave heart to the promoters. When a president was chosen, William Steadman, he visited Sabden, where the first pastor was just ending; apparently there was some idea that he might be pastor and might establish the new Academy on Pendle Hill, where the witches used to meet. But he yielded to the blandishments of Bradford. James Bury, however, became Treasurer, as also one of the largest subscribers to the twin institution, the Itinerant Society. He died in Manchester, 30 December, 1815, and was buried at Machpelah, Accrington, of which he had been a trustee with his father and brother since 1805. No picture of him is known, not even a silhouette, to adorn the college that has grown from his liberality and care. If such can be discovered, word will be welcomed.