

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](https://paypal.me/robbradshaw)

<https://paypal.me/robbradshaw>

A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

SOME SEVENTEENTH CENTURY BAPTIST
EDUCATIONAL TEXTBOOKS

It has been observed that educational textbooks can be a valuable source to the historian as shedding some light on beliefs, opinions and attitudes prevalent at the time of publication.¹ The observation is not without merit and forms the basis for the present article in which a number of Baptist educational textbooks, published in the seventeenth century, will be reviewed with the object of ascertaining what information they provide concerning the place occupied by Baptists in seventeenth century England and their attitudes on a number of matters.

In the course of research for the work on which this article is based twenty educational textbooks were traced as having been published by Baptists in the period 1648 to 1792. Of these the following will be considered in this article:

<i>The Childs Instructor</i>	B. Keach, 1664
<i>The Compleat Scholler</i>	J. Vernon, 1666
<i>A Looking Glass for Children</i> A. Cheare & H. Jessey, 1673	
<i>Christian Behaviour</i>	J. Bunyan, 1674
<i>Instruction for the Ignorant</i>	" 1675
<i>A Book for Boys and Girls</i>	" 1688?
<i>The Protestant Tutor</i>	B. Harris, 1679

Of the others, two have been reviewed in a separate article,² whilst the remainder are of a more specialist nature dealing as they do with a particular branch of the classics. They do, however, serve as illustration that there were those in the Baptist ranks in the seventeenth and eighteenth centuries capable of making some contribution to classical education.

Benjamin Keach's *The Childs Instructor* is of note since its publication resulted in its author's arrest and its own destruction at the hands of the public hangman. The first edition was published in 1664 in defiance of the Licensing Act of 1662³ and led to Keach's arrest and trial at Aylesbury in October, 1664, accused of sedition and publishing a work derogatory to the established Church. Keach was found guilty and sentenced to two weeks imprisonment to be followed by two hours in the pillory at Aylesbury and then a further two hours in the pillory at Winslow where he was minister of the Baptist church. Whilst undergoing this part of his sentence it was ordered that all copies of the book were to be burned by the public hangman. In addition, Keach was fined £20 and ordered to remain in prison until he would renounce his Baptist principles, a portion of his sentence which was never carried out.⁴

... According to tradition, Keach, who remembered every word of his book, set to and rewrote it in defiance of the authorities. The book appears to have passed through a number of editions

so that it was, presumably, in some demand but it has not been possible to trace any edition other than the third and fifteenth, both of which were found in the Angus Collection of the library of Regent's Park College, Oxford. Neither edition has the original title nor do they contain any of the material which was responsible for Keach's arrest and punishment and so it seems reasonable to surmise that the author (who died in 1702) had decided that discretion was the better part of valour and had reworded the offending section.

The general impression gained from reading these educational textbooks published by Baptists in the seventeenth century is the intense religious tone of their contents, contents which reflect the evangelical standpoint of the Baptists, their moral attitudes, their reaction to the political situation of the day, and their attitudes towards education. Religion is the prime motive for the publication of these books: Keach's work (third edition) aims to teach its readers the main tenets of the Christian faith, whilst Vernon's *Compleat Scholler* is designed to bring young people to a knowledge of Jesus Christ and similar objectives are to be found in the other works.

In their preaching, Baptists stressed the sinfulness of man, the consequences of sin, the need for personal salvation and examples of this stress are plentiful in the books under review. Keach's third edition, for example, taught the child that God is holy, just, omniscient, and powerful with a hatred of sin and sinners. So the young reader was exhorted to do those things which pleased God and to fear him, prompted by the thought that death might not be very far away and the consequences of dying unconverted were damnation and torment in Hell.⁵ This meant that play was to be avoided, a sentiment which Cheare and Jessey expressed in poetical form:

Spend not your dayes, in wanton playes,
Though naughty boyes intice:
They first begin, with little sin,
But end in deadly vice.
If naughty Boyes, allure with Toyes,
To sin, or lies to tell;
Then tell them plain, you tempt in vain,
Such wayes go down to Hell.⁶

John Bunyan rammed home these points in his *Instruction for the Ignorant* where in a section dealing with sin it is pointed out that punishment in hell comes upon sinners irrespective of age: the guiding principle is "the greater sin, the greater punishment".⁷

Emphasis on sin and its consequences led to Baptists insisting upon the observance of a strict moral code by their members. This code was based on the Ten Commandments and children were expected to be familiar with these very early on in life. To assist this process of familiarisation doggerel was often resorted to and the following extract from Keach provides good illustration of this:

Murder and kill, I never will,
 nor malice in me bear
 To he or she, although I see
 my mortal Foe they are.

Adultery, good men defie;
 O 'tis a cursed evil:
 And such who to Whore-houses go,
 must perish with the Devil.

I steal will not, that brings a blot,
 that will not pass away.
 The Thief also to Hell must go
 in the most dismal day.⁸

Of particular concern was the upbringing and behaviour of girls and they were left in no doubt as to what was expected of them. Female vanity must be shunned and sobriety in dress and behaviour practised. In Keach (fifteenth edition) there is a catechism, one section of which is addressed to the daughters of the family. Father warns that whilst they are under his roof he will not allow them to wear "foolish and antick garbs and Fashions" and declares that it is sinful on the part of parents to send their daughters to school "to learn to dance ... where they are taught the hellish mode of naked Breasts and Shoulders..." and other sinful items such as the wearing of jewellery. Girls should avoid such vanity and give themselves to prayer and virtuous behaviour which will make them acceptable in the sight of God and of good men.⁹ Cheare and Jessey express similar sentiments in verse in the course of which a paradoxical standpoint seems to be adopted. Thus there is a recognition of the body's beauty and creation by God, yet it is regarded as sinful to take any pride in, or care of, it or in any way to make it attractive:

When by Spectators I am told,
 What Beauty doth adorn me:
 Or in a Glass, when I behold,
 How sweetly God did form me.
 Hath God such comeliness display'd,
 And on me made to dwell
 'Tis pittty, such a pretty Maid,
 As I should go to Hell.¹⁰

Although such comments might appear paradoxical they were not so regarded by those who made them for they would agree that whilst it was undoubtedly true that the body had been created by God it was more important to see to the well-being of the soul which was immortal: it was a matter of getting one's priorities right.

The relationship between parent and child was considered of great importance and is treated at some length in these Baptist books. Obedience to parents was regarded as essential on the part of children even in their teens. Thus in Keach (third edition) in a letter from a father to his "stubborn and disobedient Son, newly put Apprentice" the boy is reminded that he must strive at the trade he has been put to and so

please not only his employers but his parents too. Further he is asked to remember that "a rebellious Son under the Law (that is, Biblical) was to be stoned to Death".¹¹

John Bunyan, in his *Christian Behaviour*, also reminded children that they must obey their parents as part of their duty to God and he provided three illustrations as to how this could be done. First, they were always to regard their parents as being better than themselves. To the objection that some parents were poorer than their children so that to honour them would not be of benefit to the children, Bunyan retorted that such attitude was atheistic. Secondly, children were to show honour to their parents by a willingness to help them when in need. They were to remember that they were debtors to their parents in three respects, for their creation, for their preservation in childhood, and for their upbringing to adulthood. Therefore, thirdly, the child was "to show, by all humble and son-like carriage, that thou dost to this day, with thy heart, remember the love of thy parents."¹²

To underline these remarks, children were reminded that Jesus had honoured Mary and Joseph and they were warned of the divine punishments which had fallen upon children who had been disobedient to their parents. Ishmael, Hophni and Phineas, and Absalom are presented as good examples of this judgment, the latter being "hanged... by God himself, for rebelling against his father".¹³

Responsibility for such obedience being shown was that of the parents who were expected to bring up their offspring in a rigorous manner. John Vernon, in his *The Compleat Scholler*, saw parents acting somewhat as pilots of ships and he outlined a number of ways in which their navigation might prove faulty and end in disaster. First he believed that many parents showed too much affection for their children even to the extent of shrinking from punishing them. Such parents were exhorted to pay attention to the Scriptures where corporal punishment was prescribed as being essential for the child's well-being and salvation.¹⁴

Secondly, Vernon argued, even if parents were successful in caring for their children before going to school, they must be especially careful that this good beginning was not undone at school. After all, it was possible that at school a child might come into contact with "Heathen Authors... wherein Heaven and Hell are turned into fictions, to the hazarding Professors Children to settled Atheism; or unsettled profession of Christ, the Eternal Judgment and Glory to come...", the very things in fact which the young Christian must be brought up to know and fear.¹⁵

Vernon's other points were that many parents did not give sufficient thought to their children's occupations on leaving school: too many were put into positions which would benefit them financially rather than spiritually. Similarly, marriages were often arranged more with an eye to social and financial advantage than spiritual, and, finally, parents should always see that they were above reproach in the example they set their children.¹⁶

John Bunyan reminded parents that their children had souls and needed to find salvation. A parent had a two-fold duty, first to instruct and, second, to correct his children. As far as the first was concerned, children were to be instructed "in the nurture and admonition of the Lord" and four ways in which this could be done were given. It was to be given in words which the child could easily understand: it should make him aware of sin, death, and hell and so keep him sober and humble: it should be given with gentleness and patience and, finally, it should result in the child knowing that what he has been taught "are not fables but realities...".

On correction the advice was longer. When the parent deemed that correction was necessary he was to see if a few sober and pertinent words, reinforced by a Scripture portion would suffice. He was also to make sure that his child was not keeping the company of unsavoury companions and, above all, he was to keep before him the presence of death and the certainty of the judgment to come. But if all this were to fail, and corporal punishment be resorted to, then the parent must strike "advisedly in cold blood", and show the offender (a) his fault, (b) how much it hurts the parent so to deal with him, (c) that the punishment is given out of love for the child and in duty to God, and (d) that if other means had prevailed there would have been no need for this severity. Bunyan claimed to have always found this method successful but he did give four cautions to the parent. He, the parent, must see that his own behaviour was not the reason for the child's transgression: he must be careful not to encourage the child by overlooking some of its smaller misdeeds: chastisement should not include unsavoury language nor should it be accompanied by many words designed to soften the blow.¹⁷

The years between 1662 and 1688 witnessed a resurgence of bitter anti-Roman Catholic feeling in this country due to the sympathy of Charles II for Roman Catholicism and the conversion of his brother, the future James II, to that faith. For Baptists, along with other Protestants, this was a situation which gave rise to considerable anxiety as they faced up to the prospect of the traditional religious foe once more coming to power in the country. It became a matter of both necessity and urgency that children should be aware of the supposed error and menace of Roman Catholicism so that it might be resisted and prevented from achieving its goal. To this end both Keach's and Harris's books contain instruction in Protestantism and warning against Roman Catholicism.

Keach's third edition states, on its title page, that it has been written "to Establish young People in Gods Truth, in Opposition to Error in these Perilous Times", and to underline this there is a frontispiece depicting a Roman Catholic priest with two young boys. The priest is saying to one of the boys

Young heretick your Bible burn,
And unto Mother Church return,
Or we'l burn you, your Bible too.

To which the lad makes reply

In my heart Gods word He lay,
The Bible burn too true you may
But you can't take Gods word away.

While his companion, kneeling, prays, "Lord save England from Popery".¹⁸

Benjamin Harris devotes the greater part of his book to what he describes as grounding children "in the True Protestant Religion and Discovering the Errors and Deceits of the Papists". In his dedication of the book to the Duke of Monmouth, the darling of the Protestants, he declares its publication to be necessary since the Roman Catholics have been industrious in publishing manuals and primers of their own.¹⁹ The book is presented as some attempt to arm children against Roman Catholicism which is depicted as seeking not only the death of Protestant children but the extirpation of Protestantism completely. The wish is expressed that these children might die before their parents rather than live to endure the horrors it is believed would accompany a return of Catholicism. To this is added a note of vengeance, "The bloud of above Two Hundred Thousand murdered with all manner of Cruelties in Ireland, Cries aloud for Vengeance to Heaven...".²⁰

Much of the book is concerned with providing a pro-Protestant account of English History, especially since the accession of Elizabeth I, and instilling into its readers a fierce hatred of Roman Catholicism. Thus a series of lessons deals with the events of Mary's reign, the Spanish Armada, Gun-Powder Plot, the Irish Massacre of 1642, the Massacre of Paris, 1655, and those which occurred in other parts of Europe, 1656, the Great Fire of London (ascribed to Roman Catholics), 1666, and the Titus Oates Plot of 1678. Some lessons are preceded by rather crude engravings showing various cruelties allegedly perpetrated by Catholics upon Protestants. The text is also full of similar examples. A catechism, devised by Harris, shows the (according to the Baptists) anti-Christian nature of Roman Catholicism of which the following examples will suffice as illustration:

1. Q. What Religion do you profess?
A. The Christian Religion, commonly called the Protestant, in opposition to Popery...
- 8 Q. Is the Church of Rome Mother and Mistriss of all Churches?
A. No... but Jerusalem which is above is free, which is the Mother of us all...
- 20 Q. Is the Pop 's power from God or from Satan?
A. Satan...
- 31 Q. May we pray to the Virgin Mary?
A. No... when ye pray, say, Our Father which art in Heaven...
- 42 Q. Is Rome stiled Babylon in the Revelation?
A. Yes...²¹

In the remainder of the book are other examples of hatred of Roman Catholics and their beliefs which must place the book high in any list of examples of religious indoctrination and bigotry. It provides an excellent commentary on the state of religious feelings in the period under review.

Although the books have an overriding concern with religious instruction some of them also illustrate the concept of education needing to be of value in secular life, too. Both Keach and Harris include lessons in reading and writing and some attempt is made to provide a useful vocabulary by supplying word-lists and short dictionaries. It is in Keach's book, however, that we have the better examples of this utilitarianism. At the start of the book the child is encouraged to love learning for its own sake and for the benefits it will bring to him:

1. Learn to read, good Child with Care,
For what with Learning can compare?
2. It is a rare and precious thing,
Which will both Grace and vertue bring.
3. It yieldeth Joy, Delight, and Pleasure,
With Riches too, the chiefest Treasure.²²

There are also lessons in time, money, computation, and English grammar and the book closes with examples of certain legal documents, Bond, Will, Acknowledgement of Debt, Bill of Sale, Letter of Attorney to impower to receive or sue for debt, Form of Revocation of such Letter. There is also included in the book a Table of Interest for sums ranging from 5 shillings to £100 for periods ranging from one month to one year. The inclusion of these documents is an indication of the type of career which the young Baptist, along with other Nonconformists, now found open to him after the English Universities had been closed to him with the Act of Uniformity in 1662. The learned professions were debarred as far as he was concerned: the worlds of business and commerce were now his main avenue for a career.

Some note ought to be taken, albeit briefly, of the differences between the third and fifteenth editions of Keach's work. The latter, published in 1702, was almost twice as long as the former with at least 150 pages compared to 83. Its main aim also shows some change in that it has become to teach spelling and reading, although religious instruction still dominates the book. As in the third edition, a catechism is included but whereas in the earlier edition this was intended for children of all ages, in the fifteenth there is some recognition that children of differing ages require differing material. The catechism is divided, therefore, into three sections: "The Little Child", aged from 3 to 4 years: "The Youth", aged 10 years: "The Youth of Mature Years". Some attempt is made at grading the material although the general tone and contents of the three sections are similar. One point of note, however, is that in this period it was recognised that there were difficulties in the matter of how children think of God. Thus the father asks the child, "Who is

God?" and the answer is made, "I do not know very well; is he not an old Man?" The father then asks, "But why dost thou think God is a Man?" and the reply is "Because I read God made Man in his own Image".²³ Thus twentieth century children are not the first to have problems with the concept of the nature of God, a point which may be of some consolation for modern religious educationists.

Another point of note is the arrangement of multiplication tables. If written out on a sheet of paper they would form a number triangle: furthermore, they do not go beyond ten, the child was not required to know the twelve times multiplication table. Again this is a forerunner of the approach adopted in many modern primary schools. This is Keach's arrangement:

	(2)	(4)									
	(3)	(6)	(3)	(9)							
2	(4)	(8)	(4)	(12)	(4)	(16)					
times	(5)is	(10)	3	(5)is	(15)	4	(5)	(20)	(5)	(25)	
	(6)	(12)	times	(6)	(18)	times	(6)is	(24)	5	(6)	(30)
	(7)	(14)		(7)	(21)		(7)	(28)	times	(7)is	(35)
	(8)	(16)		(8)	(24)		(8)	(32)		(8)	(40)
	(9)	(18)		(9)	(27)		(9)	(36)		(9)	(45)
6	(6)	(36)	7								
times	(7)is	(42)	times	(7)is	(49)	8					
	(8)	(48)		(8)	(56)	times	(8)is	(64)	9		
	(9)	(54)		(9)	(63)		(9)	(72)	times	(9)is	(81) ²⁴

How far Keach devised this arrangement or used one which was well known to him is difficult to say although it should be noted that a similar arrangement has been found in another school book of the early eighteenth century.²⁵

So much for these Baptist seventeenth century educational textbooks, but arising from their review come certain questions. Why was it, as far as we can tell, that Baptists did not begin to produce books for children until the post-Restoration period? What traces, if any, do these books bear of the influence of educational thought in the seventeenth century? How far do these books distinguish Baptists as being in any way distinctive from the other Protestant religious groups active in England in this period?

As far as the first of these questions is concerned, some impetus may have been given to the publication of these books by the legislation of the Clarendon Code which forbade Baptists and other Nonconformists from holding schools for their children. There are two other points which may be made on the matter. The first concerns the religious content of the books. As we have seen, the books were primarily concerned with religious instruction and there is some evidence that in this period Baptists were troubled at what they considered to be the ignorance of children on religious matters. The *Second London Confession* of the Baptists, published in 1677, expressed concern at the decline in religion and suggested that this was due to the failure of parents and masters to educate their

children and charges in the Christian faith and way of life, they had "neglected those frequent and solemn commands which the Lord hath laid upon them so to catechise, and instruct them, that their tender years might be seasoned with the knowledge of the truth as revealed in the Scriptures...".²⁶ The books reviewed above can make some claim to have attempted to remedy this situation.

The second point to be noted about the date of publication of these little books is that they illustrate how, in the aftermath of the Commonwealth era, Baptists were desirous of showing themselves to be loyal and respectable citizens. Apart from Keach's indiscretions in the first edition of his primer, which were not repeated at least from the third edition onwards, there was little, if anything, contained in these books which could be held up as evidence of the Baptists' disloyalty or irresponsibility. Religiously, they showed themselves to be stout Protestants: politically, they were seen as prepared to defend to the end the Protestant establishment of the State: morally, they presented themselves as a people requiring of their members a strict and high standard of personal conduct and behaviour.

When we come to examine these Baptist books for traces of influence of contemporary educational thought we have first of all to note that they have nothing to say on methodology, indeed the only method ever referred to is to "learn by Heart". No acknowledgement is made, for example, of the works of the great seventeenth century educationist, Comenius, who was a pioneer in the advocacy of learning from experience. As far as the contents of the books are concerned we can note that they do possess some utilitarian tone and this was in general agreement with the thought of the period. It is in the aim of the books that we perhaps find the most direct contact with educational thought of the day. In making their chief aim the instruction of the child in the Christian religion so that he might come to know God, the authors of these books could claim to be following the way advocated by Milton who declared that "The end then of learning is to repair the ruins of our first parents by regaining to know God aright...".²⁷ But, whilst acknowledging this agreement with Milton, we have to admit that this is insufficient to warrant any claim to educational merit on the part of these books. In expressing the religious aim of education, Milton was stressing a view which would have found universal acceptance by his contemporaries: the chief educational agencies of the time were the head of the family or the minister of the church and for them literacy was regarded as essential as a means of understanding the Scriptures and partaking of religious devotions.²⁸

This brings us to the third question posed earlier: how far do these books distinguish the Baptists from other Protestant bodies? The answer in brief is that there is nothing in these books, apart from some reference to the practice of Believers' Baptism in Keach's work, to denote them as being peculiarly Baptist nor is there anything to indicate that Baptists differed from their fellow Protestants in their attitudes towards children and their upbringing.

The concern with religious education was typical of those groups generally classified as "Puritan" and the contents of such education as provided in the Baptist books does not differ substantially from that found in other works of a similar nature. That such material might, to a modern reader, appear totally unsuitable for children was of little concern to those who produced the books for they believed that such material, once inculcated, would remain with the child until he was able to understand it fully. John Cotton, for example, argued "these Babes are flexible and easily bowed; it is far more easy to train them up to good things now, than in their youth and riper years".²⁹ This attitude was not confined to the sphere of religious education: it was also employed in the secular sphere but underlying the religious area was the belief that it was necessary to get a start on the devil and this could be achieved by introducing into the child's mind a number of things which it did not yet understand but of which it would become fully conscious at a later stage after they had lain hidden within its soul "as throughout the winter corn lies hidden within the earth". It was with this hope in mind that the child was given the Bible to read at an early age.³⁰

An integral feature of the theology followed by the Baptists and their fellow-Protestants was the belief that children were born with an inheritance of sin and wickedness and so were as much in danger of hell as the most hardened adult sinner. The only means of salvation from this state was by conviction of sin and personal conversion.³¹ Attempts to make children aware of this have been noted in the review of the Baptist books and this approach was one which other, non-Baptist, writers also adopted. James Janeway, in his *A Token for Children* (1709) could write, "Children who lye, play the truant and break the Sabbath - will go into everlasting burning... How do you know but that you might be the next Child to die? and where are you then if you be not God's child?"³² Similar sentiments are to be found in works such as *Of Domesticall Duties* by William Gouge (1622), *Spiritual Counsel. A Father's Advice to his Children* by John Norris 1694, and *A Little Book for Little Children* by Thomas White (1702).

This emphasis on sin and its consequences led to children being exhorted to take life seriously, not to waste time in play and frivolity. As illustration of this from non-Baptist circles the example of Richard Baxter may be quoted. In his writings on education there is little evidence of the awareness of the childishness of children. There is a constant call for obedience, diligence and a serious approach to study and to life. Play and frivolity are frowned upon and all time available must be used seriously.³³ Similar comments can be made about the Baptist books reviewed.

In these Baptist writings the relationship between parent and child was a matter which was treated of at some length showing that the Baptists regarded the family relationship as one of great importance. In this, too, they were at one with other Protestant groups. The obedience of children to parents and the latter's responsibility for the choice of professions and marriage partners was something common to "Puritanism" in

general. Indeed it can be fairly argued that the whole Puritan movement had its roots in the family and if this factor is omitted then the movement cannot be understood. Religion for the "Puritan" was family religion: worship was not incidentally but primarily, family worship. The aim of the movement was to inject into practical activities an ethico-religious content which would affect every aspect of private life and whose effects would penetrate to the very core of the personality and so permeate the whole man.³⁴

In passing it is worth noting the view that this emphasis on the pietistic family is not necessarily of Genevan origin but may in fact have its source in indigenous practices. This view, advanced by L. F. Schucking, does not deny the Reformation influence but points out that family religious observance in this country was common well before Protestantism became established. In support of this Schucking quotes Richard Whitforde's *A werke for householders* (1553) which advocated that the Lord's Prayer, Hail Mary, and the Creed be recited at every meal. Sermons were to be listened to and on Sundays all worldly pleasures were forbidden and religious books to be read instead. Schucking notes, too, that Archbishop John Hamilton's *Catechism* enjoined the father to instruct his children and servants, and forbade any pleasure on Sundays. Thomas More "who most certainly was no innovator in religious matters" prayed with his family and had his devotions every evening with the whole household. Fridays were set aside for special exercises: he gave his children religious instruction. Such evidence, Schucking admits, is not conclusive but it does serve to indicate that what came to be known as the Puritan family ideal may not necessarily have originated in that movement but have drawn upon an existent feature of English life.³⁵

From these comments it appears to be clear that Baptists in their attitudes towards children as depicted in the seventeenth century books reviewed above were part of a body of opinion far wider than the bounds of their own denomination and that they were in fact in the main-stream of religious thought in this respect. It would seem that no matter how far apart the various religious groups in this country were in their views on church government and dogma they were to a marked degree in agreement in their ideas concerning moral behaviour and family life: indeed the dividing line was not so much between Anglican and Baptist and Roman Catholic but between the pious and the worldly.³⁶ In conclusion, therefore, these seventeenth century educational textbooks of Baptist origin provide us with a picture of a group of people staunchly Protestant, staunchly moral (in a "Puritan" sense), staunchly loyal, only to be distinguished from other Christian bodies by their particular religious observances and they reinforce the view that far from being a somewhat fanatical, troublesome sect holding views likely to disrupt the fabric of English society they were, certainly in the latter part of the seventeenth century, an element of some stability in that society.

NOTES

This article is based on the author's unpublished Ph.D. thesis, "The Early Separatists, the Baptists, and Education 1580-1780 (with special reference to the education of the clergy)" (Leeds, 1976).

- 1 G. H. Harper, "Textbooks: an under-used source" in *History of Education Society Bulletin*, No.25, Spring 1980, pp.30-40.
- 2 H. Foreman, "Two Eighteenth Century Baptist Educationists" in *Journal of Educational Administration and History*, Vol.XII, No.1, January 1980.
- 3 This forbade the publication of any book or work which propagated beliefs contrary to those of the Church of England.
- 4 T. Crosby, *History of English Baptists* (1738), Vol.II, pp.186-203.
J. Ivimey, *History of English Baptists* (1811), Vol.I, p.341.
- 5 B. Keach, *The Child's Delight*, (3rd edition), p.15.
- 6 A. Cheare & H. Jessey, *A Looking Glass for Children* (1673), p.40.
- 7 J. Bunyan, *Works* (ed. G. Offor, 1862), p.678.
- 8 B. Keach, *op.cit.*, pp.12-13.
- 9 *Ibid.* (15th edition), pp.51-52.
- 10 A. Cheare & H. Jessey, *op.cit.*, p.25.
- 11 B. Keach, *op.cit.*, (3rd edition), p.65.
- 12 J. Bunyan, *op.cit.*, pp.562-563.
- 13 *Ibid.*
- 14 E.g., Proverbs 22.6, 15; 23.13, 14; 29.15.
- 15 J. Vernon, *The Compleat Scholler* (1666), A5 recto.
- 16 *Ibid.*, A6 verso-recto.
- 17 J. Bunyan, *op.cit.*, pp.558-559.
- 18 B. Keach, *op.cit.*, (3rd edition), frontispiece.
- 19 B. Harris, *The Protestant Tutor* (1679), A3 recto-A4 verso.
- 20 *Ibid.*, A5 recto-A6 verso.
- 21 *Ibid.*, pp.114-130.
- 22 B. Keach, *op.cit.*, (3rd edition), p.8.
- 23 *Ibid.*, (15th edition), p.20.
- 24 *Ibid.*, pp.128-129.
- 25 W. Ward, *Young Mathematicians Guide* (1719), p.15.
- 26 W. J. McGlothlin, *Baptist Confessions of Faith* (1911), p.226.
- 27 E. A. Morris (ed), *Tractate of Education by John Milton* (1918), p.9.
- 28 C. Webster, "Science and the Challenge to the Scholastic Curriculum, 1640-1660" in *The Changing Curriculum* (1971), p.21.
- 29 J. Cotton, *A Practicall Commentary upon the first epistle generall of John* (1656), p.92.

- 30 L. F. Schucking, *The Puritan Family* (1969), p.68.
- 31 I. Pinchbeck & M. Hewitt, *Children in English Society* (1969), Vol.I, p.263.
- 32 J. Janeway, *A Token for Children* (1709), Preface.
- 33 P. R. May, "Richard Baxter and Education" in *British Journal of Educational Studies*, Vol.XV (1967), p.73.
- 34 L. F. Schucking, op.cit., p.56; G. R. Cragg, *Puritanism in the Period of the Great Persecution 1660-1688* (Cambridge 1957), pp.128-155.
- 35 L. F. Schucking, op.cit., pp.61-62.
- 36 Ibid., p.xiii.

H. FOREMAN

* * * * *

THE LONDON MENNONITE CENTRE

On 4th May 1983 the Resource Centre of the London Mennonite Fellowship was opened at 14 Shepherd's Hill, Highgate, London N6 5AQ. The Resource Centre includes:

1. A Library of over 2700 volumes, 150 cassettes and 40 periodicals. Many of the titles which cover biblical, theological and secular subjects are of general interest, and are primarily of use to the members of the London Mennonite Fellowship. But there are several sections of the Library in which our holdings are sufficiently strong to be worthy of the attention of specialist readers:
 - Anabaptist/Mennonite history and theology, on which the Library possesses over 250 books, including many volumes of primary sources in German, Dutch and English; the only complete set in the U.K. of the standard scholarly journal on Anabaptist/Mennonite history, *The Mennonite Quarterly Review* (1927 to present); over 200 articles on Anabaptist/Mennonite history photocopied from other journals;
 - Christian discipleship and ethics, with a special concentration (over 190 titles) on Christian attitudes to peace, war and the state;
 - secular books on war, peace, justice and development.
2. An excellent card catalogue, with an extensive, cross-referenced topical index covering areas of our special collections.
3. Metanoia Book Service, which sells over 300 titles of special concern to radical disciples, and which has display shelves in the Resource Centre.
4. Resource persons (Alan Kreider, director; Marian Landis, librarian; Walfred Fahrer, book service director) who are available by appointment to converse with inquirers.

The Library is non-circulating, and is open from 9:00-5:00 on Monday-Friday and at other times by appointment.
Telephone No.: 01 340 8775.