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## Editorial

THE Meeting of the Society held in connection with the Autumnal Session of the Congregational Union at Southend, in October last, was in many respects a satisfactory and hopeful gathering. The chief representatives of the Society, whose presence is the normal condition of securing a "house," were at the meeting: the venerable president, Dr. John Brown, the chairman, Dr. Benj. Nightingale, the treasurer, Prof. Lyon Turner, Principal Gordon, as were also the secretaries, Mr. Crippen and Mr. Pierce. The general attendance of members and of delegates was unusually good.

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The paper read by the Rev. A. Goodall on "The Annals of Evangelical Nonconformity in Essex" appears in the present issue of our *Transactions*, so that those not present may appreciate its fitness to the occasion. It also elicited from Dr. John Brown, Mr. H. N. Dixon of Northampton and others some interesting criticisms and anecdotes. In the business discussion the matter which chiefly occupied the meeting was a proposal which originated with Principal Gordon, that an Historical Exhibition should be organised under the direction of the Society. It naturally aroused a very interesting discussion and was very generally approved, if the difficulties attending the proposal could be overcome. Of the educational value of such an Exhibition little need be said. On that score it will easily commend itself to all Congregationalists. It would also probably advance materially the interests of the Society. Scattered throughout the country there must be a large number of objects of historical value to Congregationalists which would, if they could be brought together for public inspection, form an Exhibition of exceptional attractiveness: rare books, manuscripts, portraits painted and engraved, relics of the great leaders, views of ancient churches and historical scenes, old communion plate and church furniture and many other things. But to ascertain the whereabouts of these desirable objects, the conditions under which they can be brought, say, to London for exhibition during the Congregational play-week, how they should be housed, catalogued, labelled and made available for an attractive and educational exhibition, evidently is a very

considerable task and needs the zealous co-operation of all the members of the Society. The matter will be presented for discussion next May.

Before closing this brief report, it should be mentioned that the meeting at Southend was most hospitably entertained at Warrior Square church. The Rev. S. A. Latham placed the church and vestries freely at our disposal and entertained all those able to remain to tea.

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It was due to pure oversight that we failed to notice in our last issue *The Life of John Goodwin*, by Rev. H. W. Clark, D.D., in the *Congregational Worthies* series. It is strange that a man of so great prominence in his day as John Goodwin, who died of the plague in 1665, had to wait for a memoir till 1822. In that year his life was written by a Wesleyan minister, Rev. Thomas Jackson, who was more interested in Goodwin's Remonstrant Theology than in his large-hearted advocacy of unqualified religious liberty. Jackson's book is cumbersome in style and overloaded with quotations; and, though reprinted about forty years ago, is little read, because, happily, nobody nowadays needs to have it proved that the invitations of the Gospel are as sincere as they are universal. This was the theme of Goodwin's great book *Redemption Redeemed*; and, being the only one of the great Puritan theologians who frankly avowed the Arminian position, he also proved that there is no necessary connection between Arminianism and Despotism in Church and State by his vigorous pamphlets in defence of the regicides. Dr. Clark has done good service in producing this handy memoir of a leader of thought who was seven generations in advance of his age; who shared with Milton the honour of having his political writings burned by the hangman; who as a theologian was the precursor of Fletcher of Madeley and Morison of Glasgow, and as a champion of religious liberty may be ranked with Smith of Gainsborough and Roger Williams.

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We are requested by Mr. S. Jones to make the following correction in his paper on *Three Nottingham Worthies* in our last issue: On page 118, l. 6, *after C.L. add D.W.L., B.M.*

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An interesting sketch of the Congregational church at Romford, the preparation of which has involved a considerable amount of original research, has lately been published by Dr. J. P. Longstaff.

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A good handbook to the *Campo Santo* of Bunhill Fields has long

been a desideratum, and this has been supplied in a volume recently issued by Mr. A. W. Light. Its literary quality is not of the highest, but its wealth of information makes ample amends. In addition to a concise history of the cemetery, and a plan which locates about 100 interments, it contains numerous memoirs of Nonconformist worthies, seven or eight good portraits, representations from photographs or sketches of more than 70 monuments, and several miscellaneous illustrations.

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Our readers are earnestly requested to do what is in their power to increase the membership of the Society. There is much valuable matter in hand awaiting publication, and our Reserve Fund is exhausted. Members are respectfully reminded that subscriptions are due on 1st January; and should be forwarded to Prof. G. Lyon Turner, M.A., Wheatham Hill, Hawkley, E. Liss, Hants; or to Rev. W. Pierce, 33 Handsworth Avenue, Highams Park, Chingford, Essex.

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Our readers will be glad to learn that Mr. Peel's Calendar of the Morrice MSS. in Williams's Library is in a forward condition. It will be issued from the Cambridge University Press, in two 8vo. vols., uniform with Mr. Burrage's *Early English Dissenters*, price about 10/6 per vol., net. It is hoped that it may be in the hands of the public in April or May. The plan which Mr. Peel has adopted is to indicate the place where every document which has already been printed may be found; and for the rest either to print at length, or to give extracts *verbatim et literalim*, or to present a brief summary, according to the importance of each particular document. The papers dealt with number 257; they will be arranged as nearly as possible in chronological order, and furnished with a valuable introduction.

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The Annual Meeting of the Congregational Historical Society will be held at the Memorial Hall, on Wednesday 13th May, at 3 o'clock.

### Early Independency in Essex

THE great county histories of Essex by Morant and Wright make only passing reference to Nonconformity, and are mainly occupied with the pedigree and the heraldry of the county families. Our greatest authority for the history of the Nonconformist churches is the Rev. T. W. Davids, who was pastor of Lion Walk church, Colchester, and who published in 1863 his great work *The Annals of Evangelical Nonconformity in the County of Essex, from the time of Wycliffe to the Restoration*. He says: "The prominence of Essex in the annals of evangelical Nonconformity is second to that of no other county in the kingdom. While John Wycliffe was yet in the zenith of his usefulness his followers were already numerous here. It is also possible, at least, that the first known Wycliffist martyr was an Essex man."

For the later period there seems to be no work treating of the general history of the county. But Davids has left a vast amount of information concerning the churches of Essex in the form of MSS. notes which are in the possession of the Congregational Library at the Memorial Hall. By the courtesy of the librarian, Mr. Crippen, I have had free access to these notes; and perhaps I can best serve the interests of this Society by bringing before you some of the interesting and valuable matter buried in these unpublished collections.

The interesting and important MSS. left by Davids are of a very incomplete and fragmentary character. They consist mainly of jottings and extracts concerning the various churches of the county subsequent to the period covered by his *Annals*. It would be difficult to get them into anything like a shape suitable for publication, and to form a connected narrative it would be necessary to supplement them from other sources. This would be no easy task, as the records of so many of the churches have not been preserved, and indeed in many cases only very scanty records ever existed. But taking the MSS. as they are, disjointed and incomplete, they give some interesting information as to the condition of the churches of Essex during the 18th and 19th centuries.

The majority of dissenting churches in this county were not, as has been thought, originally Congregational. But, contrary to what was the case in most parts of England, many of the Presbyterians were never served by Arminian or Arian pastors, and many of them embraced the Congregational discipline before their pristine vigour was irrecoverably gone. These circumstances account for the prosperous state of a large number of old and originally Presbyterian congregations in this county.

At the time of the Declaration of Indulgence in 1672, licences were obtained in Essex for 42 Presbyterian, 12 Independent, and 1 Baptist churches. The 12 Independent communions were those at Boxted, Braintree, Coggeshall, Colchester, Dunmow, Epping, Great Tey, Hatfield Regis, Ongar, Little Hallingbury, Manningtree and Matching.

The Essex churches shared in the fierce controversies that raged in the 17th and 18th centuries between Arminianism and Calvinism, between

Presbyterianism and Independency. And traces of those conflicts are to be seen in many church records.

The largest congregations in Essex were from the period of their formation Independent. In this respect Essex differed from the greater part of England, and this difference might account for the early ascendancy of the Independent interest. The process of the evolution from Presbyterianism to Independency cannot apparently be very strictly and closely described. In most parts of England the Presbyterian congregations of the 17th and 18th centuries gradually lapsed into Unitarianism ; in Essex they became Independents.

During the former half of the 18th century the connection between the Scottish Church and the English dissenters was close and affectionate. Many Scottish ministers became pastors of dissenting congregations in Essex.

In the beginning of the 18th century the Presbyterian and Independent ministers of Essex held distinct assemblies, but good men of both denominations seem to have assembled with their brethren.

More than one attempt was made to form an association of the churches of Essex and East Anglia. Dr. Taylor of Norwich took pains to establish an annual assembly of dissenting ministers of Norfolk, Suffolk and Essex ; without any distinction of sentiment. A considerable number met at Palgrave, May 18, 1757, of very different religious sentiments. But the attempt to form an annual meeting failed. Next year they met at Colchester, and this was the last meeting.

In the beginning of the 18th century there existed a society called the Hertfordshire Association, which was most probably that which was

afterwards called the Essex and Hertfordshire Association. This body consisted of Presbyterian and Independent ministers living near the borders of the two counties, and was absorbed in the present Essex Association. At the last meeting of the original body, which was appointed to be held at Saffron Walden, there was no minister present except the preacher Mr. Angus, and Mr. Jennings of Thaxted, who was not a member.

The change from Presbyterianism to Independency was still going on when, in 1853, Mr. John Bright moved in the House of Commons for a return of the registered places of worship in the kingdom. That return gave the number of Nonconformist places of worship in Essex as 168, of which about one half were described as Independent. Many others described as Presbyterian afterwards became Independent.

The early history of the church at LITTLE BADDOW, near Chelmsford, exhibits some of the difficulties with which the Nonconformist churches of the 18th century had to contend, and the unsettled condition of religious life at this time.

The congregation at Little Baddow was originally Presbyterian; and in common with most old dissenting congregations in secluded villages it owed its origin in some measure to the barbarity of the Five Mile Act: an Act which instead of accomplishing its desired end of separating the persecuted pastors from their flocks, and of starving them into conformity, had the effect of fixing many a shining light in the deepest seclusion.

As in the days of the first apostles they that were scattered abroad went everywhere preaching the gospel, so in the days of these Puritan apostles the effect of driving out from large towns the men of learning, culture, and piety was that some of

the most distinguished of them settled in small country places, and became centres of spiritual force and religious activity, and exercised a wide and far reaching influence on behalf of spiritual freedom. In this way some of the small village congregations had the immense advantage of being ministered to by men of superior ability and character. These men by their culture and piety often not only gathered around them the simple country folk, but gained also the friendship of devout men in the highest ranks of society, such as Lord Barrington at Baddow, and Lord Rich at Rochford.

The first dissenting minister of Little Baddow appears to have been the Rev. John Oakes, the ejected vicar of Boreham. He continued at Baddow until 1678, when he removed to London to succeed Mr. Thomas Vincent, so well known by his devoted and perilous labours in the time of the plague. It is said of Mr. John Oakes that he was "a man of great piety, and recommended his religion by his cheerful innocence." He was followed by two other ejected ministers, and the son of a third.

In 1707 a Mr. Thomas Leavesley was minister at Little Baddow. In his time the congregation numbered from 200 to 300, including 10 "gentlemen," 18 county and 11 borough voters. He was, in 1723, chosen by the congregation in Old Jewry, London, but the change was not a success, in the opinion of an intelligent layman, who was a member of Dr. Doddridge's church at Northampton. This intelligent layman says of Mr. Leavesley :

"He was a friendly good natured gentleman, and had an excellent gift in prayer ; but by his living long in the country amongst a plain people he had used himself to such latitude in his composesures that he cannot bring himself to that correct and methodical way of preaching which is expected in London,

especially in such a congregation ; and he is not popular on that account."

From 1726 Thomas Jeffery was the minister of Little Baddow, where he met amongst others Collins the deist, and where he had Lord Barrington for hearer, and visited at his lordship's house. These visits to Lord Barrington were opportunities of high discourse.

"It was the custom to have a Greek testament laid on the table after dinner, and they were all men of letters, and had a taste for scriptural criticism."

Thomas Jeffrey published writings against the deistical views of Collins.

Lord Barrington was a great support to the Nonconformist cause. But as too frequently happens his loyalty to it was not inherited by his descendants. The second Lord Barrington like his ancestor was at first a dissenter and worshipped at the Baddow meeting. But considering that dissent was needless, or, according to the opinion of the day, finding dissent a rather awkward predicament for a man of rank, he determined on leaving the Nonconformists.

Mr. John Stiffe was then pastor of the church, and he shared the views of his noble patron. Accordingly on one Lord's day Mr. Stiffe preached his farewell sermon at the meeting, and having in the course of the following week received episcopal ordination, on the next Sunday he went to church in company with Lord Barrington and preached his first sermon in the parochial edifice. He afterwards became the vicar of Little Baddow, which office he continued to hold for many years. He also carried over with him into the Established Church a number of pupils of the classical academy which he conducted, some of whom were of dissenting families.

The chronicler has a parting kick at this renegade Nonconformist minister. He says :

“The character of Mr. Stiffe was not such as to produce any regret among his former friends for his loss. He became decidedly irreligious, and at length sank down into hardened despair. He once met Mr. Perry between the church and the meeting-house and said : ‘Mr. Perry, I have preached so many years at that meeting-house, and so many at that church, and believe I shall be damned after all, and don’t care if I am, good morning.’”

The sixth son of Viscount Barrington, and youngest brother of the one who left the meeting-house for the church with Mr. Stiffe, afterwards became Bishop of Durham. Being the son of a dissenter he was one among several prelates who had received only dissenting baptism. Here is a nice point for the advocates of apostolic succession, of baptismal regeneration.

The church at BOCKING had as its first pastor, in 1700, Mr. T. Shepherd, who was the son of an ejected minister. Mr. Shepherd narrowly missed a call to the church at Crutched Friars, London. He was a candidate in opposition to Dr. Harris, and had a majority of the church by one vote.

“But by art and management the election was overruled by circumstances which occasioned a large breach which has not been removed to this day.”

So says the *Protestant Dissenting Magazine*.

His failure to be elected for the London church was to the benefit of Bocking, for Mr. Shepherd held a successful ministry there for 40 years, and was the means during his ministry of converting a thousand souls.

“He raised your interest from a very low beginning to an exceedingly large and respectable society.”

George Whitfield preached at Bocking on his tour through Essex. At a common near Braintree

he had a congregation of 10,000 people. The church at Bocking invited him to be their pastor, but he declined. He however recommended to the people Mr. Thos. Davidson, who may be called the father of the Essex Association, as he preached its first sermon at Witham in the summer of 1758.

The origin of the church at BRAINTREE is interesting. In the year 1787 three persons met together for prayer at Mount House, Braintree, and were soon joined by others who were like-minded. This little company of believing and praying Christians increased Sabbath by Sabbath. When sufficiently numerous they applied to the Countess of Huntingdon to send them a minister to preach to them. The little cause so prospered that they resolved to form a church and entered into a covenant so to do. This covenant was dated 1788 and was signed by nine persons. It consisted of seventeen rules, and the first of these rules shews the spirit in which these nine Christians regarded their effort. It reads as follows:

*Rule I.* "We do mutually agree and solemnly to the utmost of our own power to walk together in one body, and as near as possible of one mind in all sweetness of spirit, and to love one another without dissimulation, as highly becomes the disciples of Jesus Christ."

In the same year, 1788, the first chapel was built at a cost of £700.

In 1813 the Rev. J. Carter was the pastor of the church and the building was enlarged. This ministry lasted from 1813 to 1863, a period of fifty years, and the church had only two ministers in seventy-six years. (The present minister, the Rev. Johnson Cole, has nearly completed his thirty years of service.)

COLCHESTER seems to have been a storm centre

in the controversies between Arianism and Calvinism, in the 18th and early 19th centuries.

A Mr. Cornell of Mow Lane and Lion Walk, writing in Feb. 1754, states that he was preaching a course of sermons upon "Heart-searching subjects" which some of his hearers had not been used to, "and could not bear to hear (as they termed it) such damnable doctrines to be told that except their righteousness exceed the righteousness of the Scribes and Pharisees, etc., etc." "Some went to church, and others determined to get some one who would speak smooth things to them, and prophesy deceits."

They succeeded in getting a young man named Wren who was sent down to Colchester from Cumberland. Mr. Cornell says of him :

"He preached on 1st Jan. on a public occasion in which both congregations are concerned, and the poor creature, that his prayer might be exact, as well as his preaching, he had it wrote down, and read it to us, though not with the best of graces either. I stood at a distance and wondered at the close of every sentence his eyes were turned down to his cushion, but was informed afterwards by those that saw it, that his prayer was wrote down. His sermon was not suitable to the occasion, nor yet to the grand criterion of the divine word. It was rank Arminianism. I apprehend both by it and the conclusion of his prayer he is cast in the Arian mode. If the present generation see such dreadful abuse of a man's charitable donations, what must we expect the succeeding generation to do. Coward left his money to bring up Calvinists and Congregationalists, but alas! too many of the contrary stamp are yearly educated, for which abuse and perversion of the man's charity some men will doubtless have a sad account to give by and by before the divine tribunal, though they think themselves above being accountable to the poor churches now."

Happily the account of Mr. Wren had its bright spot in spite of his heterodoxy ; for the chronicler states that in the course of the American War he exerted himself with great zeal in favour of the unhappy prisoners of that country. He obtained relief from the government and from the public

by charitable subscriptions. And after the peace Congress gave him their thanks and a diploma.

Helen's Lane, Colchester, had in 1754 Mr. T. Stanton as minister; "who soon declared enmity to the doctrines of the Cross, kindled the flames of controversy, gave people a relish for error, and planted the deadly upas tree of Socinianism on that spot which had seen the holy and divine Plant of Renown flourishing, and affording both fruit and shade to weary and hungry souls."

"Mr. Wm. Waters came in April, 1776, and watered the pestiferous plant Mr. Stanton had planted."

Others followed who seem to have excited the indignation of this chronicler, until in 1795 Rees Harris closed his 13 years' ministry at the earnest desire of his congregation, taking for his farewell text, Ps. 31, 11.

"I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me."

We come now to a name that stands out brightly in the history of Essex Nonconformity, the name of *Taylor*.

In November, 1795, Isaac Taylor, who was a deacon at Lavenham in Suffolk, began to preach to the people at Colchester, and settled with them as pastor in the next year, being ordained on April 21st, 1796. He continued as pastor until September 30th, 1810, when the congregation had fallen away so that he resigned his charge, "having met with many discouraging circumstances which seemed to intimate that his work was done in Colchester." Though Mr. Taylor preached here for about 15 years the old Socinian leaven was not thoroughly eradicated, and it of course presented a very formidable obstacle in the way of usefulness.

Isaac Taylor removed to Ongar and became the minister of the church there.

The next minister at Helen's Lane church, Colchester, was Mr. Drake, who stayed only 9 months.

"This hasty dissolution was in a great measure owing to some Antinomians who had obtruded on the people the occasional services of a favourite preacher of theirs, one John Church, a wretch in human form, but in his nature so vile that it would dishonour the most unclean beast to compare him to it."

According to this chronicler—Joseph Herrick, dated Mar. 31st, 1821—Socinianism and Antinomianism continued to cause trouble in this church, until having gained a majority on the trust, they went to extremes, threw in the roof of the building and made it impossible to conduct services.

The orthodox members concluded that it would be less costly to erect a new building than to go to law, and the result was the building of a church not far from the old one ("New Place"). This new church entered at once on a career of prosperity, and the old meeting-house after lying completely open about a year and 8 months was repaired and re-opened by the London Socinians who settled one of their students there.

In 1851 Helen's Lane chapel was taken over by a number of ex-Wesleyans who had departed from the Wesleyan society and formed a church on Congregational lines.

In these notes on the Colchester church I have kept close to the language of contemporary writers, because their forcible expressions reveal the bitter length to which controversies of the time led them.

The mention of Isaac Taylor introduces us to one of the most gifted and interesting families connected with Essex Nonconformity. And it is

a relief to turn from the violent disputes of the time to this home of cultured Christianity. The family, when they left Colchester for Ongar in 1811, consisted of Isaac Taylor, the engraver, his wife, his son Isaac, and his two daughters Ann and Jane. Isaac Taylor the son was one of the foremost literary men of his time, the author of many books distinguished for their originality of thought and pure style, such as *The Physical Theory of Another Life*, *The Natural History of Enthusiasm*, *Hebrew Poetry*, &c.

The daughters Ann and Jane were the joint authors of several volumes of poems and children's hymns. The *Hymns for Infant Minds* contains several which still find a place in our collections. Ann Taylor married Rev. Joseph Gilbert, tutor of Rotherham college, who had been for a short time pastor of the church at Southend, and was author of the Congregational lecture on *Atonement*. She left a charming autobiography which was edited and supplemented with other material by her son Josiah, of Ongar, a man of rare culture and artistic skill, who was for more than 50 years associated with the Congregational church at Ongar. In this *Autobiography and other Memorials by Mrs. Gilbert*, we obtain a glimpse into the family life of cultured Nonconformity in Essex in the last years of the 18th century, and the early part of the 19th.

Whilst at Lavenham in Suffolk, Isaac Taylor was occupied with his numerous commissions for the engraving of celebrated pictures. He was a deacon of the church there, and had often in the absence of the minister conducted a service in the hall of his house. His daughter says:—

“ His early aspirations had been directed to the ministry ; his qualifications both as a Christian, and a man of thought and knowledge were probably superior to what the church as

now situated would be likely to secure ; and he had moreover the opportune advantage of an income which would relieve its now crippled resource."

It was proposed by the departing minister that Mr. Taylor should be his successor. But the majority of the Lavenham congregation were not willing that a fellow member should be their minister. Not long after this Mr. Taylor was invited to the pastorate of the church at Colchester to which reference has already been made. But, as his daughter says :

"there were tendencies in the congregation in opposite directions on doctrinal matters, which had never been worked off, and various circumstances inclined him to terminate his engagement."

Mrs. Gilbert gives a vivacious account of the condition of religion in Colchester at this period.

"The number of chapels at the time we knew Colchester was small. Dissent there was not many-headed, but neither was it intelligent, nor of a sort to promise increase. There was a tendency to "high doctrine" (leaving a low sediment) in most of the congregations. In the large old "Round Meeting," holding about a thousand people, and generally well filled, there was an elderly, heavy, unattractive minister, under the singular chant of whose slow monotonous delivery the young people of his charge just thought their own thoughts and considered they had paid sufficient respect to Sunday. Indeed, so sad was the state of things when we entered Colchester, that no young person of good education, position and intelligence was associated in the membership of any Nonconformist church in the town . . . . The dissenters of the town were men of habit more than men of piety, and few knew or thought why they dissented."

According to Mrs. Gilbert the Established Church was in as sad a condition.

"Among the 12 churches in the town the ministrations at one only were accounted evangelical" . . . . and the abilities of the clergyman officiating there, excellent man as he was, were about as commonplace as were likely to obtain holy orders . . . .

"Of the clergyman of our own parish, the Rev. Yorick S—,

I can only record the sacerdotal looking but very portly figure the rotundity of which was the more striking, from his habit of walking with his hands behind him, and which occasioned at last his melancholy end ; for not observing thereby an open cellar, he fell into it and was killed ! " Alas, poor Yorick ! "

Mrs. Gilbert's book well repays reading, both for its literary grace, and for its insight into the religious condition of the age.

This interesting family has left ample records of its varied talents, and its memory is still cherished by the Congregational church at Ongar, where brasses and other memorials are to be seen.

I cannot conclude this paper without saying something about the town in which we are met.

Wright in his *History of Essex*, published in 1836, refers to Southend as " the very pleasant hamlet of Southend in the parish of Prittlewell near the mouth of the Thames. " After describing the view from the terrace, he adds : " There are places of worship here for Independent and Baptist dissenters. " Of these " places of worship " there appears to be no record earlier than 1799.

I find no mention of Southend in Davids' *Annals*, though he had some notes in his MSS. collections.

About the last year of the 18th century the Clayton family visited the place, and the Rev. John Clayton, senr., with his sons John and George preached in a room at No. 3 Grove Terrace. From that time Congregational services were regularly held. The Rev. W. Austin, who was living at Leigh, preached for some time in the above place once each Lord's day, and afterwards in a room over the Royal Library, No. 1 High Street. A meeting-house was erected in 1806.

From 1806 to 1809 the pulpit was supplied by students from Homerton College, when the Rev. Joseph Gilbert became first pastor, and left after a

ministry of two years to be associated with Dr. Williams as tutor of Rotherham college. During Mr. Gilbert's brief ministry the congregation increased and a church was formed consisting of six members. For years the congregation had to struggle with serious difficulties and against much discouragement.

The Rev. Andrew White was pastor from 1816 to 1827.

"Of his ministry there is scarcely any trace to be found, but it appears that upon his retirement the circumstances of the church were by no means flourishing, since the people had to fall back upon the occasional and gratuitous services of neighbouring ministers."

With the help of the Rev. G. Harris of Rochford, and the Rev. S. Cliff of Wakering, one service on the Lord's day was maintained for about a year and a half, when the Essex Congregational Union took the matter up.

The Rev. Richard Fletcher was minister from 1830 to 1842.

"During Mr. Fletcher's ministry the church held a respectable useful position in the neighbourhood. It was kept in peace, various societies were formed for the benefit of the poor, and fifty-two persons were added to the number of members."

The Rev. James Wager was pastor from 1844 to 1863, and since that time the history of the church has been one of increasing usefulness and power.

The little controversies that divided our churches in the 18th century gradually died down.

Dr. Dale says that :

"From the time of the Salters' Hall Conference it became apparent that the Presbyterian ministers, and many of their churches, were drifting fast into Arianism ; and from Arianism they went on to what was called Socinianism. But the great majority, both of Congregational ministers and of Congregational churches, held fast to the Trinitarian faith."

And the departure of the Presbyterians from the evangelical faith contributed to the strengthening of Independency, by causing many of those who were opposed to the teaching to join the Independent churches, and in some cases to take possession of the meeting-house, and change the constitution from Presbyterianism to Independency. From these troubles the Essex churches emerged strong in the evangelical faith, in which, on the whole, they have continued steadfast until the present day.

ALFRED GOODALL

## Remains of Thomas Jollie

Ejected Minister of Altham, Lancashire

**A**MONG the Additional MSS. in the British Museum is a stout quarto volume, No. 25,463, labelled *Collectanea Hunteriana; Historical, Biographical and Topographical Collections*. These papers were collected by Joseph Hunter, the well known author of a *Life of Oliver Heywood*; and a large proportion of them are in his own not too legible handwriting.

One group, commencing on folio 147, is entitled "Remains of the family of Jollie, lent to me by their descendant, Jacob H. Patisson Esqr., of Witham in Essex, in September 1847." Some of the documents appear to be transcribed in full, others are concisely summarized or briefly described: and in some cases, unfortunately, it would seem that the copyist has begun with a literal transcript, and as he proceeded either omitted or condensed such portions as he found less interesting.

Efforts to trace the original documents have thus far been unsuccessful.

### I.

[*The first article is described as "A Manuscript carefully written as if for publication;" but it does not seem ever to have been published.*]

#### Evill-Tidings,

or

An humble Declaration of the sense of the Associated Congregational Churches in the West Riding of Yorkshire, in Lancashire, Cheshire, Darbshire and Nottinghamshire concerning the Lord's generall withdrawing of his special presence from the Churches of Christ, and the causes thereof: also their earnest exhortation to one another and to other churches in this . . . . .

Together with a more full opening and urging of those particulars, and some suitable advice ministered

By Thomas Jollie, an unworthy servant of Christ in the gospel, and pastor to the church which meets at Altham in Lancashire.

And when the people heard these evil tidings they mourned, and no man put on his ornaments. Exod. 33, 4.

To the Officers and brethren of the Congregational Churches

associated in the counties of Cheshire, Lancashire, West Riding of Yorkshire, &c. Grace and Peace be multiplied.

I make bold &c. . . . .

I had the opportunity to present your prayer according to your desire to the Savoy Assembly, and also some account of my thoughts upon the contents thereof in a sermon before them. [*The Meeting was begun on the 29th of 7th month 1658*]*—*which did so suit with their apprehension and found such acceptance that I was drawn out to spend a little time on drawing up these you have now before you, &c.

Address to the Reader.

[*These are Prefatory Matter.*]

At Sheffield, 1658, on the 22 of the 7 month the elders and messengers of the Congregational Churches in the West Riding of Yorkshire, Lancashire, Cheshire, Derbyshire & Nottinghamshire did unanimously conclude upon the Particulars following:—

Having long with sadness observed how much the Lord seems to have absented himself from his ordnances, and that it is not in this respect as in former days, we have been led to enquire into the cause of it; some of which we apprehend may be the following:—

1 The want of that good old powerful preaching of the Law & Gospel, of Faith, Repentance, and Obedience in their due places.

2 The want of that singular reverence and love towards the Institutions of the Lord Jesus which sometimes have been, or suitable (?) to the present enlargement of our privileges: also not profitting according to the benefits received, and the great unthankfulness both for the free enjoyment of Gospel mercies and the glorious salvation in which the Lord hath gone out for his people in order thereunto.

3 That the frame words and conversation of the Lord's people have not in all their affairs answered their profession they make of separation from the world, of more holiness than others, but have been much conformed to this world, and that they have sought great things for themselves.

4 The want of the duty of Love to differing Saints; the want of a love of pity towards (accompanied with a faithful endeavour after the good of) the souls of relations, neighbours, and all without; uncharitableness and censoriousness towards some that are godly; pleasing ourselves too much in thinking and speaking of their failings without Gospel compassion and faithfulness; not laying to heart the state of those without, and not laying-out ourselves for the drawing of them into the ways (?) of God, and for restraint of their gross sins.

5 The want of the spirit of mourning for the spiritual judgments, abominations, and comings short of duty in the churches and

nation ; the want of the spirit of supplication, especially on behalf of the Churches of Christ, Rulers, and those without ; also a spirit of security & lukewarmness, not being lively and vigorous in holy actings (?) towards & for God.

6 The want of a peaceable spirit among saints who differ only in some points of discipline or other things of inferior concernment and doubtful disputation ; not having communion together as far as they are agreed, and their light will permit ; not following the things that make for peace.

7 A skeptical wanton spirit in some, that neither relish wholesome truths nor the yoke of discipline, but is hankering after novelties and licentiousness : in others attending more the external governments than heartwork, the power of Jesus Christ there, the main duties of Church relations, with the life and power thereof.

8 Pride of spirit and carriage under greater privileges and profession ; too much despising our brethren, and not acknowledging our own infirmity.

9 Error about sure truths: proud and unpeaceable (?) profession of otherwise lesser errors ; not being conscientious in managing (?) differences ; much indulgence towards evils in the Church on the one hand, and the other want of forbearance towards our brethren erring in smaller matters.

10 Unbounded discourse about disputable and less important matters, especially by and among persons unfit to judge in such things.

11 Officers and brethren exceeding the bounds of their places, and coming short of the duties thereof.

12 Private spiritedness, looking more on our own things than on the things of Christ ; not being cordially and greatly (?) affected towards the concerns of the churches of God everywhere, and in all things : particularly that there hath not been a reasonable and sober urging of truths concerning the Fall of Antichrist and the raising up of Zion (Though it must be confessed that there is a fault in undue and immoderate pressing of these things.) Also that the saints have not studied and endeavoured more the healing of the wounds and distempers of other churches, in all tenderness, wisdom, and fidelity.

13 The great (and in some the total) neglect of Church communion, and particularly in the Supper of the Lord, by many Godly people : the profanation of Sealing Ordinances by the ignorant and scandalous ; Also the not duly lamenting or not testifying against the said abuses, and the corruption of the ministry of the nation.

14 Forgetting and breaking of vows made to God in times of straits, and upon the event (?) of great deliverances : also a grievous murmuring under our mercies and against the instruments thereof.

These things we apprehend may be causes of God's withdrawing and do recommend them to the serious thought and consideration of all such as fear the Lord everywhere, that have the same sense with us of the want of the Lord's special mighty presence at his ordinances so much to be desired and sought for ; professing our serious purpose to make diligent and impartial enquiry, that if these evils are to be found among us and among those that are related to us in Church communion or otherwise, (?) that we will in the strength of the grace of Christ humble ourselves under God's mighty hand, and seek his face, reforming what we find in these or other respects amiss among us, and taking away whatever we find to be a provocation to the eyes of His glory : that so the Lord may again return among us, and smile as he was wont upon our solemn assemblies, that we may become a people of his pleasure, and such as he may delight to dwell among.

[*The treatise, Hunter says, "fills 102 folio pages. It is a kind of expansion of the above resolutions, all in generals, no facts, no speciality at all."* At the close are the following very interesting notes by the author :—]

"Upon review of these passages, which had passed near 40 years ago, I find cause to reflect upon myself therein. Alas, I doubt there was much of mine own spirits boyling over in a zeal not well enough tempered : though now in my cooler age it may be I may too much use a dragge (?). Yet I dare not deny that there was then, and is now, somewhat of the Spirit of God ; yea, that there was a great deal of cause for what we said, had I but managed the matter with more prudence and modesty. Notwithstanding, so visible were the evils themselves, and so woful the consequences also, that it may partly excuse my youthful sharpness and forwardness, had I not said all with the grace of a young Elihu.

O how evidently for all this hath the providence of God witnessed against us, in making us to eat the fruit of our own doings by our many years' suffering ! I wished we be purged from the iniquity of Peor to this day : nay, may we not fear a remissness and slumbering, like that of the Virgins, upon the Bridegroom's coming. So that we now need the voice of many now crying in the wilderness with the powerful spirit of Elias, and of that cry at midnight, to awaken us, that we prepare for the Bridegroom in his kingdom at hand."

## II.

Some Scripture helps for the regaining of the presence of God when he is withdrawn : Presented by the Brethren of the Church in Chesterfield to this Reverend Assembly, in these ten following particulars.

[*This is a kind of Echo of the Resolutions ; but the last proposes the removal from Church Society and from Gospel Administration of those who walk contrary to the Rule of the Word.*]

## III.

Certain Propositions for the clearing of the Gospel Order concerning the Ordination of a Teaching Officer, as things now stand with us ; and for our better accord in our practice thereof.

[*Abridged thus :—*]

Every candidate for the ministry must first solemnly own the Lord's Covenant, and be a member of a particular church. (2) Spend some time on trial, to be exercised by proper persons. (3) Help other churches as a kind of deacon.

To be set apart by Solemn Prayer with Fasting in the face of that particular Church he pertains unto, who do best know him and have most right to dispose of him : and who by the laying on of the hands of Teaching Elders, by whom he is to receive instruction and charge : this act of ordaining to the ministry being everywhere in the New Testament ascribed unto such elders : Acts 13 : 5, Num. 27 : 18, 19, Lu. 10 : 7, 2 Tim 4 : 1, 2. When a people want a competent number of Teaching Elders, then to set apart the candidate such a people may by virtue of communion of Churches call in the assistance of other churches, who ought to afford them assistance by their officers on that account : The New Testament not allowing others to lay on hands in this case, and it being so offensive in others to take upon them to "conveigh" that office, power, which themselves have not when such Teaching Elders are to be had, and even made use of in this way : Acts 14 : 23, 1 Tim 4 : 14, 1 Chron 13 : 7-9, 15 : 12-13.

The People to make a solemn choice and call of such a Minister, signified by holding up of their hands ; the whole essence of a minister's call to be their pastor and teacher consisting in the people's election, and yet it being very requisite to have the concurrence of sister churches by their Elders and messengers in the confirmation thereof.

No Imposing of hands in respect of a Pastoral Relation when hands had been imposed already in respect to Ministerial office.

The Minister remaineth a Minister in virtue of his ordination to the ministry, though he may cease to be a pastor.

## IV.

Certain Propositions to the Accommodation & Communion in Churches which do agree in the Fundamentals of Faith and Substantials of Order : being the result of former meetings to that purpose, and something of this nature being desired at our last meeting.

Each particular Congregation a complete Church, fit to all ordinances.

There is a Communion of Churches—to associate and help one another &c. Let there be mutual satisfaction respecting soundness of judgment concerning the gross errors of Socinianism &

Arminianism, of Popery & Prelacy, of Antinomianism & Anabaptism : that there be not anything of a leprosy (?) in the head or a flaw in our foundations.

To be satisfied of Mutual Sobriety.

That it is not Schism to separate from the parish assemblies in the present posture they are in, whilst their administrations are so corrupt and their is little hope of their healing ; but to carry peaceably and charitably.

*[It goes on to a considerable length, but has nothing that is not quite familiar.]*

Kind of persons with whom they cannot have communion.

Who deny the Holy Scriptures to be a rule sufficient as to doctrine to be believed & duty to be done.

Who deny any Person of the Blessed Trinity : the doctrine thereof being such a foundation in all our Communion with God & serving of him.

Who deny God's electing some out of his free grace according to his good pleasure to Eternal life to the praise of his glorious grace ; or who deny the use means or method foreordained of God to the effecting this purpose.

Who deny the particular providence of God in ordering all things, or his peculiar providence about his Church in ordering all things for their good on the one hand ; or who would make the holy and righteous Lord to be the author & approver of sin on the other hand.

Who deny original sin as to the damning guilt & defiling filth thereof : its reigning (?) over all Adam's posterity who descend from him by ordinary generation, and its remaining in the Regenerate whilst in this life.

Who deny the Lord Jesus Christ in either of his natures or in any of his offices in whole or in part. Who deny his satisfaction or the sufficiency thereof, or the special design thereof to the Elect : or who would add to him in his priestly or prophetic or regal office, as if he were not a perfect mediator in each respect.

Special Grace—Effectual Calling—Justification—Sanctification—Perseverance of Saints—Assurance—Moral Law—Covenant of Grace.

Who deny Christian liberty, and would enslave our consciences to the doctrines and commandments of men in the matters of God : or who abuse gospel liberty to licentiousness.

Who deny that all instituted worship of God is to be regulated by his will revealed in his word ; or who deny any of Christ's Institutions, viz. Reading with Preaching, Prayer, singing of Psalms, assembling with the people of God, the ministry, the discipline of God's house, the seals of the Covenant, Baptism & the Lord's Supper, Catechising & Conference, the Christian Sabbath & other solemn days upon occasion, secret & family

worship : or who would confine the solemn worship of God to one place more than another, as if it were better accepted if it were offered up in such a place or directed such a way.

Who deny the Communion of Saints in the Universal Church, or in particular churches united in One head, the Lord Jesus Christ, &c., united by his spirit, professing faith in him and obedience to him, having communion with the Lord and with one another according to the gospel.

## V.

[*Meditation on a projected removal.*]

I do in the presence of my Lord Jesus declare unto all to whom this writing shall come these my [*illegible*] thought and desires concerning my removal to Whalley, as followeth.

That being settled at Altham by a peculiar providence, owned by a gracious presence of God there to the conversion & edification of a few souls, and being maintained there by the power of God through much affliction, opposition & temptation, I now after ten years labour in that place do for divers reasons fear that my work as to that particular people is at an end ; & therefore only I do entertain thought of removal from thence ; yet do I purpose to try their affection in this matter as the Lord shall direct, before I remove.

That he will not remove without the consent of the people of Altham & unless they will attend his public ministry at Whalley.

That though there is cause to judge that Mr. Moor was not in mercy placed at Whalley, yet he shall be dealt with in a gospel manner to show him the ground there is to question his calling to the ministry, especially to that place, & to admonish him in the fear of God & love to him that he would leave the place ; which if he will not do, then that advantage will be taken and use made of the authority of the nation to remove him, we not being capable of process against him in Church way.

That I be not presented to Whalley under the notion of a vicar, & go to do the work of such a creature (?) ; but as the preacher or minister of the gospel there, & to do other work there as the Lord shall make them capable ; and that they be discouraged in hindering me of the liberty of my conscience, either in doing what I believe to be duty or not doing what they think I should do.

That no more salary be settled upon me than I have at Altham, lest I should give occasion to prejudice the gospel : this for the present ; but if the authorities should think right that he should preach weekly at destitute places in the neighbourhood, they will no doubt increase his income.

That if he find himself not successful he will remove.

That the proposal did not originate with him,

*No date.*

*[The confusion of first and third persons suggests that Jos. Hunter has partly copied, and partly summarised this document. The projected removal did not take effect.]*

## VI.

[Summary of a long letter by Mr. Jollie, in reply to some person who had enquired of him if it were lawful to join in the Common Prayer.]

He answers No :

Thinks it has a tendency to bring men back to Popery, as it has done many.

None ought to be in the ministry who have not the gift of Prayer.

No scripture authority for a Liturgy.

A translation from the Mass-book.

It explodes ( ? excludes) great part of Scripture.

Use of the Apocrypha.

More sacraments than two.

Supersitition—as Surplice, Altar, Bowing, Kneeling, Lent, Holy days.

Battalogies.

Establishing Popish points of doctrine.

Unseemliness, Irreverence, Want of Spirituality in the use of it.

Unlawful to join in it because imposed.

He answers arguments of his friend, who had studied in the Universities, for the use of it. His uncharitableness towards the Catholics very strikingly exhibited.

## VII.

Is a transcript of a letter from Oliver Heywood to Thomas Jollie, respecting a supposed demoniac, Richard Dugdill of Surey in the parish of Whalley. Unfortunately there are so many lacunae, owing to the tattered state of the original, that it scarcely seems worth printing.

## VIII.

## Letter of Thomas Jollie

To my Reverend and Dear Brethren the dissenting ministers of the West Riding of Yorkshire.

The lamentable case of many of my poor people, of their families, also (?) the inability of the rest to contribute continually to their supply, doth necessitate me (though much regrets for so troubling my friends) to certify their case to you, and to commend them to your charity. I do not mention their names, nor lay open their conditions in particular—The letter you have contributed—have always been willing to assist in such applications from without and so has he himself & his assistant in the ministry.

*Dated* Newchappel Jan. 13th 1698/9.

*Indorsed*, me (?) at Leeds April 9th 1699 : there was given at the Meeting-Place in Call Lane 10£ : at the Meeting Place upon the Miln Hill 20 shillings.

[A similar letter bears an endorsement by Oliver Heywood, to the effect that 20 shillings was collected at North Ofram.]

## IX.

Was a poem by Jolin Evans, on the death of Rev. Richard Frankland, dated 4th October, 1698. Hunter did not transcribe the poem ; but says that it contains these brief items of biographical information : Frankland was devoted to the ministry from his infancy, especially by his mother ; his three sons all died before him ; a widow, and more than one unmarried daughter, survived him.

## X.

A proposal, seemingly of a Mr. Waddington, for a particular meeting of the Northern District to consider their state, previous to the General Meetings of the County to be held at Blackburn on 12th April, year not stated. Many friends in the Northern District have been taken away ; and the prospect is gloomy.

## XI.

A brief account of the sad end of a backslider who died in utter despair. Not desirable for publication.

## XII.

Narrative of persecutions suffered by T. Jollie from 1660 to 1679, which may be published hereafter.

## XIII.

A brief account of the Proceedings of the Messengers of the Associated Churches in the adjacent parts of Yorkshire, Lancashire and Cheshire.

First Meeting 7 of 5th month 1674. List of Queries propounded for consideration.

The persons present owned the Declaration of Faith and Order 12 of 8 Mo. 1658 at the Savoy as theirs.

Second Meeting 11 of 6 month. They considered the 2nd and 3rd queries concerning separation from the Abominations of the times : declare against Socinianism, Armimanism, and Antinomianism, to withdraw from the things and persons.

Third Meeting 6 of 8 month. Considered 5th query. Case of Mr. Moxon, pastor of a Church in Cheshire came into consideration, who dissents from the doctrine of the churches declared by

the said confession in certain points concerning the Satisfaction of Christ. The brethren Mr. Briscoe and Mr. Birch to confer with him. The case of Mr. Heywood and his people came to be considered of, who desire the right hand of fellowship and to join in this association. The result was that the church at Topcliffe and the church at Hopton be desired to choose out certain fit persons to confer with the said Mr. Oliver Heywood, and to inquire of his consent with us, not only in the Fundamentals of faith but in the Substantials of Church Order, and concerning such particular things as they think fit for further satisfaction in that case. An account thereof is expected at the next Meeting. They resolve that Mr. Jollie shall write to Dr. Owen for advice about petitioning the King.

*[We have no further account of these meetings.]*

There are 18 more pages of miscellaneous matter, difficult to read, but apparently in part worth examination,

## The Conventicle Act in Operation

[The original of the following document is to be seen in the public museum at Portsmouth.]

### Burrough of Portsmouth

A

Memorand that upon Sunday y<sup>e</sup> ffowerteeneth day | October instant 1677 John Hickes of Portsmouth aforesaid | gent. was found by us Henry Beverley Esq<sup>r</sup> Mayo<sup>r</sup> Samuell Williams | & St John Steventon gent. Justices of the peace of y<sup>e</sup> said Burrough | preaching & teaching in a sedicious Conventicle or meeting held | at a certain place commonly called the Golden ball being the house | of Robert Reynolds of Portsmouth aforesaid Baker there being | Assembled and met together above y<sup>e</sup> number of five psons over | & besides those of the same household every one of them being | above the Age of sixteene yeares and subjects of this Realme | who were there Assembled and mett together under p<sup>r</sup>tence | of Exercise of Religion in other manner then according to the Liturgy and practice of the Church of England And contrary | to the late Act of Parliament in that case made and pvided | Intituled a Act to p<sup>r</sup>vent & suppressse sedicious Conventicles | made in the two and Twentieth yeare of his Ma<sup>ties</sup> Raigne that | now is. Soe that the said Robert Reynolds being on his owne | confession to us y<sup>e</sup> Lawfull owner & pprietor of the said house | wherein ye said Conventicle or meeting was held is Convict | before us for that he wittingly & willingly suffered the said | Conventicle & unlawfull Assembly to be held in his said house | contrary to y<sup>e</sup> said Act of Parliam<sup>t</sup>; wherefore we the said | Justices do impose upon y<sup>e</sup> said Robert Reynolds y<sup>e</sup> sume of | Twenty pounds as a ffyne for y<sup>e</sup> said offence to be leavied on his | goods & chattels according to y<sup>e</sup> said Act *In Wilnes* whereof we | have hereunto set o<sup>r</sup> Hands & seales according to y<sup>e</sup> direcon of y<sup>e</sup> said | Act ye day & yeare first above written Anoqe Rni Rg Car scdi nunc Angl &c | xxix<sup>no</sup>.

H Beverley Mayor

Sa Williams

St] Steventon

[The seals were on the left-hand margin.]

## Endorsement

Wee the within named Henry Beverley Esq<sup>r</sup> Mayor |  
 Samuell Williams and St John Steventon gent. Justices | of the  
 peace of the said Burrough doe according to the | direcccon of  
 the within named Act Intituled an Act | to p<sup>r</sup>vent sedicious  
 Convencicles Certifye the within | menconed Recorde and  
 Conviccon unto his Ma<sup>ties</sup> Sessions | of the peace held in and  
 for the said Burrough the | Eighteen<sup>th</sup> day of October in the  
 nine and Twentieth yeare | of his Ma<sup>ties</sup> Reigne and from that  
 day adjourned to the | Sixth day of November next followeing  
 as Witnes | o<sup>r</sup> Hands the fower and Twentieth day of october  
 Anno | Dmn 1677

H Beverley Mayor  
 Sa Williams  
 St. J. Steventon

## Jeu d'Esprit of Dr. Doddridge

**A**MONG the MSS. that were sold at the recent dispersal of the library collected by the late Sir Charles Reed, F.S.A., was a memorandum book, entirely in the autograph of Dr. Doddridge, and consisting chiefly of a "Diary of Expenses, 1735 to 1739." But on one page are some humorous rhymes, which it is believed have been hitherto unpublished. They are unmistakeably in the doctor's hand, but lacking the neatness by which it is usually characterized; and what is more remarkable, there are half-a-dozen or more words misspelled, capitals scattered at random, and no punctuation. This is suggestive of an impromptu, hastily scribbled down, and never revised. The humour greatly resembles that of several well known letters addressed to Mrs. Doddridge. By the courtesy of the purchaser, Mr.

C. Higham, we are enabled to give the rhymes  
*verbatim et literatim.*

On ye Dinner at Lyncomb

The Sultans by there Laws had\* made  
 To practice some Mechanick Trade  
 Peter ye great ye mighty Czar  
 Hear Learnd to be ship carpenter }  
 And built himself his men of war }  
 But w<sup>t</sup> occasion is to roam  
 for Great Examples far from home.  
 Ladys at Bath bigen to be  
 Patrons of Arts and Industry,  
 Who'd think her Grace Like humble sinner  
 wear stewing Carp for her own dinner  
 Wilst Lady Betty neatly picking  
 Fitt for ye spit a pair of Chiken  
 one nicely basts a Joint of veal  
 another Cooks a Brace of Teal  
 & Thoss whose Talents rose no higher  
 put on coals and mend the Fire.  
 But all contributed their skill  
 With industry & great good will  
 Learn hence ye wretches who despise  
 The Fair you ought to Idolize  
 that Ladys tho they Live att Ease  
 are good for something when they pleas

\* Evidently a mistake for "are."

## Dr. John Stoughton the Elder

*(Continued from page 107)*

## James Cudworth continues :

"Now these plantations that are not yet seteled and are newly begun are three: Duckesbury, where Mr. Collyer dwells, no pastor nor teacher: ours Cittewate to whom the Lord has been very gracious and his guidance has been admorably sene ouer beyinge to bringe us oure Pastor whom wee so long expected, Mr. Lathroye, whom the Lord has brought to us in foster, whom we find to be a holy, Reverat and heuenly-minded man; and the other is Weard Come, where is no Pastor nor Teacher.

"Now one thinge I wolde intreat you that if you doe knowe eny of your frendes and acquaintance that come ouer hether you wold deverte them to our plantation the nature of the place being as in my former Letteres you shall finde and is stili though I have some more of the plantationes than I had and it findes place in my affectiones before eny and with all such as you sall advise to set down with us wee wold intreate you they may be such as you Judge to bee fite to be received into Church fellowshipe.

Allso if it should Please God to bring you into this Land amongst us I wold intreate you for youre owne good not to come inguidged to eney people till you come heare yourselte and see the nature of the place where you are to site downe together with the conditions of the Peoples. One thing I cannot but Relate not only with grefe for and with fear of what will bee the event, of a strange thinge put in practice by the Church of Salem but by whome I heare not: and that is they have cut out the Crosse in the flag or Ansient that they Cari before them when they treyne. Indeed it is contrary to the mindes and willes of all that I can heare of. Captain Indicat there captaine is a holy, honest man and dus utterly abandon it and who are the Aageentes in it I cannot heare now.

As Conserning my owne partickuler I thanke the Lord I have wanted nothinge since I came into the Land. I have

(1), I blesse god, as yet the best house in the plantation : though but a meene one it contentes me well. I planted corne contrary to Mr. Hatherleyes mind, which I know not how I should a done. I bless the Lord, I have, I think, at least 50 bushesies of Corne which is worth 12 li. so that I think I shall not neade but shall have an aught till next harvest. My howse is the meetinge house because it is the biggest but we are but few as yet in number not pasinge 60 persons.

“As conserninge my unkele. Blessed be god they are both in good health and my unkele Thomas\* is to bee married shortly to a widow that has good meanes and has five children. Thus much I make bold to trouble you withall beinge all for the present only desiringe to be remembered to all my Brotheres and sisters and all my frends, and my wife like wise desiers her duty to you both. Her love to the rest and I would pray whereas I wrote you for stufe for 2 Cotes it was roghly dun that you wold refrayne till you have of mine to pay youreselves with all † only I must intreate you to be mindtull the first Shipec that cumes to send my wife sum Clothes for she looks her to Come the first of Aprill. So for the present I commend you to the protection of the Almighty and etc. etc. Rest youre dutyfull sunn till death, James Cudworth.

“To his very louing and kinde father, Dr. Stoughton at his house in Aldermanbury.”

The whole of the above is included among the Colonial State Papers, and is endorsed by the Government reader :

“James Cudworth to Dr. Stoughton shewing his great Correspondency with the Irregular fugitive Ministers beyond the Seas in New England.”

This letter, probably seized among Dr. Stoughton's papers at the time of his arrest, was used in the prosecution that followed.

John Rous in his diary records :

“1635. In October Doctor Stoughton of Aldermanbury in London, who had married Cudworth's widow of Emmanuel and had the same living given by the collidge in the West Country, from whence a carrier bringing some moneyes for his wive's children's portions he was traduced (as it seemeth)

\* Thomas Stoughton. The other uncle was Israel Stoughton.

† It will be noted that the underscoring often indicates passages favourable to Stoughton's plea at his trial. The Court of High Commission erred rather in policy and in harshness than in perversity of verdict.

to be a favourer of New England and a collector of contributions for those ministers there etc. so that a pursevant was sent to the carrier and many halberd men for him etc. but within two or three days, re cognita, he returns with credit in the Earl of Holland's coach."

In truth the proceedings did not terminate so early or with so little trouble to White and Stoughton as Rous believed. The information that was laid against Stoughton and White is contained in Domestic State Paper, Vol. 406, 97.

"Nicholas Phill of Lydlindir, in the County of Dorset, being in the house of John Browne of Frampton in the said County Esquire (there being at the same time in the same house Mr. White and Mr. Benne, two divines of Dorchester, with other clergymen) the said Mr. Browne requested the said Phill to deliver to the said Dr. Stoughton of London 700 li., which was children's portions (as Mr. Browne then said) sent part from Dorsetshire and part from Devonshire. That the said Phill (having assumed to return 300 pounds of the said summes hath at several disbursements discharged the wholes summe Dr. Stoughton's receipt under his own hand will testify, which Charles Robson, Clerke, hath seene. That the said Dr. Stoughton seemed at the first a stranger to the affair and made scruple to set his hand to the receipt; that Dr. Stoughton's brother writt it, and the said Doctor in his study out of Phill's sight subscribed unto it, that the Doctor or his brother charged the said Phill to be careful of the Doctor's hand because it was to be returned back again to Dr. Stoughton the said Phil and one William Rummon will testify. That the said Dr. Stoughton having seemed at the first strange as aforesaid at the second or third disbursement told the said Phill that he was to have received 900 li. and that at his return hoamward he would send a letter by him to Mr. White of Dorchester. That the said Phill and Willya Rummon his neighbour going to make delivery of a second payment by the Inn were accidentally espied and called up by Charles Robson Clerk their friend and acquaintance, there being Dr. Shepsey then present with him. That the said Phill then and there laid down a bag of money and said that it was from Mr. Browne to a worthy man one Dr. Stoughton (and as the said Mr. Browne said children's portions). That thereupon the said Charles Robson considering divers passages by him heard from credible persons and especially remembering this one of those Tenne vowes which the said Mr. White proposed some six or seven years ago since to his communicantes,

namely that they should liberally administer to the necessity of the afflicted brethren at home or abroad as they should be called upon by their godlywise minister or to the like effect did by and by say; "Doctor, this is part of the Puritan purse," and conceived this affair more to concerne Mr. White than Mr. Browne. That the said Phill and Rummon discoursing the circumstances more at large joined with the said Robson in the vehement suspicion thereof and said that in their consciences they did believe it. That the said Phill being a day or two after the said discourse with a kinsman of his, one Higdon of Lyon's Inn addicted (as the said Phill conceives) to Puritanisme and telling him what had passed in the presence of the said Robson the said Higdon first wondered what the said Robson should soe much trouble himself in the matter and there fell very foul upon the said Phill for twatlinge saying that there might be more in the consequence of this business than the said Phill knew of."

The document, which is endorsed "Dr. Sibsye and Mr. Robson's Informac. and Dr. Stoughton, White, Browne, et al.," has been the source of a trifling error in the account of Mr. White given in the *Dictionary of National Biography*. There it is stated that the Court of High Commission rebuked the carrier for tale-bearing: tattling. It was not, indeed, the Court, but the justifiably "very foul" gentleman, who managed to reach the understanding and pierce the hide of the mischief-making carrier.

Mr. Browne of Frampton was, now or later, the father-in-law of Stoughton, who, after the death of his first wife, married Jane Browne of Frampton. Pedigrees of these Brownes are contained in Add. MSS. 5822, 5839.

An order for the arrest of Dr. Stoughton was proposed. Sir John Iambe wrote from Doctors' Commons to Laud upon October 18th, 1635, suggesting his grave doubts of the accuracy of Stoughton's statement that the 300 pounds he had received were for his step-children's portions. Certainly nothing in the lengthy letter of James Cudworth above-printed suggests directly that

ought was then his due from his step-father, but an inference may be drawn from reference to Walter Gamblynge and to sums to accrue to his, Cudworth's, account. Thomas Gambyln was one of the witnesses to the nuncupatory will of Ralph Cudworth, the father of James. It is very possible that mischance had deprived Walter Gamblyn of paying some sum, then about to be collected, "children's portions." But, on the other hand, in 1635 Ralph, younger brother of James, was of full age and there seems no reason why any person possessed of the moneys of Stoughton's step-children should have delayed settlement until the eldest had already been some years in America, and had himself married, in years presumably subsequent to his majority. The suggestion that Cudworth referred to sums accruing by reason of his mother's death is negatived by reason of his ignorance of that fact.

Sir John Lambe suggested to Laud that the messenger who was to go for Dr. Stoughton should seal up his study door, until the archbishop's further direction for search had been issued, and that like search should be made by the same messenger in Dorsetshire at the residences of White and Brown, who should also be arrested. This step was one, says Sir John, that he himself durst not direct.

"But let," he adds, "the messenger for Dorsetshire be sent away first, for, if Dr. Stoughton were touched here, present intelligence would be sent thither."

How quickly the intelligence was, indeed, conveyed, and how zealous the lukewarm displayed themselves in disavowing any undue intimacy with either Stoughton or White, can be gathered from a letter of Durie to Sir Thomas Roe, dated November 23rd, 1635. Since this letter was

written from Amsterdam, and dated after the Gregorian and not the Julian Calendar, the corresponding English date would be December 3rd.

In the course of previous correspondence, John Dury had recommended to the employment of Sir Thomas Roe one Samuel Hartlib. It was Hartlib who communicated to Amsterdam the news of Stoughton's danger. Dury writes to Roe that he has heard that Stoughton's study had been searched, and that among the papers was found a letter from Mr. White of Dorchester to commend Dury's work and to desire that the legacy of a Lady Barnardiston, left to be disposed upon the uses esteemed by White beneficial to piety, should be conferred upon Dury. This letter was plain evidence of introduction of Dury by White to Stoughton, and of relation between Dury and these, that might be interpreted either as one of complicity in projects commonly shared, or as one in which Dury, the recipient of bounty, played a facile role as parasite to those whose designs were distasteful to him. He has left us no room for doubt which construction of his character he considered the better calculated to vindicate his honour. He writes that he imagines that the archbishop "will be offended at his intimacy with such men as Stoughton and White, as if he had not dealt faithfully with him." But, if Dury were with the archbishop, he would say that from the beginning, he has haunted all sorts of men, and chiefly them that seemed most partial in their courses, labouring to gain them to favour his purpose, neither did he take notice of their particular humours, which he thought might be swallowed up in hope of peace.

The smug rascal, who had taken the money of Stoughton and of White, appears to forget that if at any moment he was bound to consider their

political or sectarian opinions, it was when he was pocketing their cash, and not in the day of their trial. At that hour, when any honest friend would have withheld the evidence needed to complete their ruin, when White was careful not to divulge aught that might injure Dury in the course of clearing himself, this peripatetic pedlar of eirenicons was base enough to equivocate and hint, in order to swell the suspicion that dwelt upon his friends.

He writes that Dr. Stoughton knew of his (Dury's) negotiation long before Dury knew him. This was indeed true. His powers of boredom had wearied a continent ; but he had never spoken to Stoughton more than five or six times. Concerning Mr. White, Dury says that when he had gone to Exeter, in February, 1633-4, on coming back, beside some others to whom he spake, he took in his way Mr. White, because he (Dury) had heard that White knew something of his project, the unification of European Protestantism, and because White bore the reputation of a man of action and godliness. As for the legacy, if they intended it to be without Dury's knowledge, he had cause to observe a providence in it.

To leave this unwholesome fellow, and to turn to the comparatively more pleasant topic of Dr. Stoughton's trial, it would appear that he was released in October. On November 12th he made appearance again before the Court of High Commission and took oath to answer articles. On the 26th of the month, application was made by his counsel for the restitution of some of his papers seized, and the Court directed that Sir John Lambe, Sir Nathaniel Brent and Dr. Worrall should peruse the documents and retain those they deemed necessary for the information of the Court. The proceedings dragged on until May

12th, 1636, when an order issued for the attendance of both White and Stoughton to hear the decision of the Court with regard to the sufficiency of their answers.

The questions addressed to White and his answers in the previous November had tended to exculpate him. S.P.D., Vol. CCCI, contains under date November 2nd the examination of John White, Clerk, person of S. Trinity in Dorchester, taken before Sir John Lambe, Dr. Gwynne and Dr. Aylett.

“Being shewn a letter dated Dorchester, 7 April, 1635, and directed to Dr. Stoughton he acknowledged the letter to be in his handwriting. The hundred pounds mentioned therein to be given by Mrs. Pitt by her will was bestowed, fifty pounds by Dr. Stoughton and fifty pounds by examinant as follows :—Thirty pounds sent to Mr. Patrickson of Wood St., London, Egremont, to be conveyed to Mr. Polesheele, curate of Egremont in Cumberland ; five pounds bestowed on Mr. Bray, sometime usher of the free school in Dorchester ; five pounds on a poor minister commended by Mrs. Pitt's mother, and ten pounds in examinant's hands unbestowed. Touching the other two hundred pounds he does not know how it was disposed of, nor who gave it. Ha has received divers other collections of money *in pios usus* for the particulars whereof he refers himself to his notes or books. Being shewn a paper book with loose papers therein, he says the book is his book of accounts, and the five papers therein are notes of other men's disbursements laid out for New England, which moneys respondent repaid. Touching a writing left with the registrar, he says that one side contains the purchase of the impropriation of the Rectory of Seaton for the use of the ministers of Dorchester and the other side projects of covenants to be observed by him and the other ministers of Dorchester in their callings and course of life but never put into execution.”

Subsequent to his acquittal Dr. Stoughton lived, so far as all indication goes, very placidly. He died in May, 1639, whilst preparing some of his sermons for publication. His will [69 Harvey] names his wife, Jane, and her father John Browne of Frampton in Dorsetshire, executors. Legacies

are bequeathed to his daughters Jane and Mary, and a contingent remainder to Emmanuel College. To Mr. Hartlipp,\* a Dutchman, £25. To Mr. Janeway, twenty shillings. The will dated 4th May, 1639, was proved on the twentieth subsequent.

Of those others who are mentioned in this sketch of the life of Dr. Stoughton the ends may be briefly recorded.

James Cudworth, who is aptly described by William Harris in a letter of 1635 as a "pretty moderate man," had many children, most of them, if indeed, not all, recollected in the Collections of the Massachusetts Historical Society, vol. iv, 2nd series. In 1638 there were granted to him, and to others, Seipican and lands there for the seating of a township for a congregation. Fear of the natives was the probable reason for the refusal of the grant. It may be noted that, whereas in South America, despite the atrocious cruelty exercised towards those natives of the country whom the European adventurers pillaged, genuine missionary fervour for their conversion was evidenced by the brutes who brought new savagery into the lands, in North America, save for attempts to deal with young captives, no desire to spread the tenets of their faith among the natives seems to have animated the Puritan settlers in early years. Zion was for them a city set upon a hill, not an empire whose bounds were limitless.

In 1652, a military discipline was established in Scituate, and James Cudworth became captain. In 1675 he was raised to the rank of general and Commander-in-Chief, despite an old prejudice which had arisen against him upon account of his tenderness towards the Quakers. He conducted the operations in the early part of the war against the Indian Philip, and of these skirmishes an

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\* Samuel Hartlib, afterwards the friend of Milton.

interesting account is contained in the Colonial State Papers for the year 1675. In 1682, the year of his death, he became deputy-governor, came to London as colonial agent, and here died, of small pox ; possibly in Jelley or Dibbles Alley in the parish of S. Bartholomew's, Exchange.

Elizabeth Cudworth, Stoughton's stepdaughter and ward, married a widower very considerably her senior, who outlived her.

The Reverend Josias Beecham, her husband, was for forty-seven years rector of Seaton in Rutlandshire. On 23rd August, 1627, he had married Mary Sheffield. She died during the life of Stoughton, who contracted his ward to Beacham in second marriage. Among their issue was Josias Beacham, who became Master of Arts at Clare, in 1662, and who, marrying Jane Munn, left also a son Josias, entered at Clare in 1688.

The first of the three of the name of Josias, the husband of Elizabeth Cudworth, died in 1674, and left a will dated 23rd May of that year. In it he mentions a surviving wife, Susannah, and daughters Elizabeth and Sarah Beacham. The testator had leaseholds at Shelford in Cambridge-shire. His surviving sons were: Josias, Daniel and Ralph. His married daughters included Martha Greene (probably then or afterwards of the town of Cambridge), Hannah Brian and Mary Fige, to whom reference will be made hereafter. The executors of the will [2 Dycer] are Ralph Cudworth, Master of Christ's College, Cambridge, and his brother John, citizen of London.

Samuel Hartlib, afterwards the friend of Milton, is the subject of a notice in the *Dictionary of National Biography*. As I write, I have before me a curious pamphlet of 1648, entitled: *The Advice of W.P. to Mr. Samuel Hartlib for The Advancement of Some Particular Parts of Learning.*

On the exterior is a contemporaneous inscription ; "Mr. Fige his booke." The pamphlet, which was probably the property of Hannah Fige above-mentioned, deals with a duplicator of writing, apparently of the nature of the pen commonly used by pawnbrokers at this day. The nature of this instrument is scarcely worth describing ; it can be easily viewed in operation at quite a trifling expense. The remainder of the pamphlet is concerned with the form of an ideal curriculum for schools. It proposed manual training for all its students, and extols drawing as of value in an educational course. Whilst thus modern, other of its suggestions, such as that of practical anatomy for schools, wherein the children would be set to the work of "excarnating bowells," are possibly such as could not yet be adopted by English educationists. The treatise has been somewhat neglected. It occupies a place of importance in the history of Pedagogy in England. The relation of Hartlib to Milton, and the express references of the latter to the former in the treatise on education, might render the republication of the 26 pages of W. P.'s pamphlet desirable.

Of persons of the name of Janeway two are mentioned in the *Dictionary of National Biography*. Either of them may have been the Mr. Janeway who was a legatee of twenty shillings under the will of Stoughton. It is however, equally probable that this legatee is to be identified with one not mentioned in the *Dictionary*, Andrew Janeway, rector of All Hallows, London Wall, from 1593 to 1623.

J. C. WHITEBROOK

## Early Nonconformist Academies

### Kibworth

THE ejected minister of Hartley Waspil, Hants, Rev. John Jennings, gathered a church in this Leicestershire village, and ministered there until his death in 1701. He was succeeded by his eldest son, of the same name; who in 1715 commenced an Academy which lasted about seven years. We have no hint of any colleague or assistant; and in view of this fact, and the varied character of the curriculum, we are tempted to think that his learning must have been rather extensive than deep; while the further statement that the systematic study of the theology commenced only in the sixth session (out of eight), suggests that the principal aim was rather the impartation of general knowledge than the training of candidates for the ministry. However, three of his students were assisted from the Presbyterian Fund. We have no available list of his pupils, nor even any statement of their number; and the Academy would have been almost forgotten but for the lustre shed upon it by one illustrious pupil, Philip Doddridge.

The account given by Doddridge of the course pursued at Kibworth has often been printed, but is worth reproducing here:

“The first half-year we read Geometry or Algebra thrice a week, Hebrew twice, Geography once, French once, Latin prose authors once, Classical Exercises once. Our Academical Exercises were translated from some of the Latin authors into English, or from English into Latin; many passages in the *Spectators* and *Tatlers*, both serious and humorous, were assigned to us upon these occasions. For Hebrew we read Bythner’s Grammar.

“The second half-year we ended Geometry and Algebra, which we read twice a week. We read Logic twice, Civil History once, French twice, Hebrew once, Latin poets once, Exercises once, Oratory once, Exercises of Reading and Delivery once. For Logic we just skimmed over Burgersdicius, and then entered on a system composed by Mr. Jennings.\* We had a collection of excellent readings on the subject of every lecture, which frequently employed us in our closets for two or three hours, and we were obliged to give an account of the substance of these references at

our next lecture. For Civil History we read Puffendorf's *Introduction to the History of Europe*, with Crull's continuation. The Latin poets we made the most frequent use of were Virgil, Horace, and Terence; but we sometimes spent an hour on Lucretius, Juvenal, Plautus, Lucan, etc. Our Oratory was drawn up by Mr. Jennings, and made part of a volume of miscellanies which are now printed.\* Our Exercises were principally orations, of which the materials were suggested either by Mr. Jennings himself or from some books to which we were referred. Bacon's *Essays* were often used on this occasion, and our exercises were a kind of comment upon some remarkable sentences they contained. We were often set to translate Tillotson into Sprat's style, and *vice versa*. On Tuesday nights we used to spend an hour in reading the Bible, sermons, or poems, purely to form ourselves to a just accent and pronunciation.

"The third half-year we read Mechanics, Hydrostatics, and Physics twice, Greek Poets once, History of England once, Anatomy once, Astronomy, Globes, and Chronology once, and had one Logical Disputation in a week. The Greek Poets which gave us the most employment were Theocritus, Homer, and Pindar. For the History of England we read Browne's, in two volumes; for Anatomy, a system of Mr. Eames's, in English, contracted in some places, and in others enlarged. We took in the collateral assistance of Nieuwentyt, Kiel, Cheselden, and Drake. Our logical disputations were in English, our thesis in Latin, and neither the one nor the other in a syllogistic form. One of the class made the thesis, each of the rest read an exercise, which was either in prose or in verse, in English or Latin, as we ourselves chose.

"The fourth half-year we read Pneumatology twice a week, the remainder of Physics and Miscellanies once, Jewish Antiquities twice. Our Pneumatology was drawn up by Mr. Jennings. This, with our Divinity, which was a continuation of it, was by far the most valuable part of our course.

"The fifth half-year we read Ethics thrice a week, Critics once, and had one Pneumatological Disputation. Our critical lectures were an abridgment of Mr. Jones's.

"The sixth half-year we read Divinity thrice a week, Christian Antiquities once, Miscellanies once, and had one homily of a Thursday night. For Christian Antiquities we read Sir Peter King's *Constitution of the Primitive Church*, with *The Original Draught* in answer to it. We consulted Bingham's *Origines Ecclesiasticæ* for illustration, and had recourse sometimes to *Suiceri Thesaurus*.

\* The "system of logic" and "volume of miscellanea" mentioned under the second half-year were published in 1721 under the respective titles of *Logica* and *Miscellanea in Usum Juventutis Academicæ*. Among the Doddridge MSS. at New College are two volumes: One miscellaneous, partly in Jennings's hand, containing amongst other things brief summaries of 14 comedies, and several prologues and epilogues; the other, which looks like Jennings's hand, is a Latin treatise on Arithmetic and Algebra.

"The seventh half-year we read Divinity thrice a week, Ecclesiastical History once, and had one Theological Disputation.

"The last half-year we read Divinity once a week, History of Controversies once, and had one Theological Disputation. For the History of Controversies we read Spanheim's *Elenchus*. The Miscellanies for this half-year contained a brief historical account of the ancient philosophy. On the art of preaching and pastoral care Mr. Jennings gave us very excellent advice, and some valuable hints on the head of Nonconformity. We preached this last half-year either at home or abroad, as occasion required, and towards the beginning of it were examined by a committee of neighbouring ministers, to whom that office was assigned at a preceding general meeting. Mr. Jennings never admitted any into his Academy till he had examined them as to their improvement in school learning, and capacity for entering on the course of studies which he proposed. He likewise insisted on satisfaction as to their moral character, and the marks of a serious disposition.

"The first two years of our course we read the Scriptures in the family from Hebrew, Greek, and French, into English. Every evening an account was taken of our private studies. We were obliged to talk Latin within some certain bounds of time and place. Every Lord's-day evening Mr. Jennings used to send for some of us into the lecture-room, and discourse with each apart about inward religion. Mr. Jennings allowed us the free use of his library, which was divided into two parts. The first was common to all, the second was for the use of the seniors only, consisting principally of books of philosophy and polemical divinity, with which the juniors would have been confounded rather than edified. At our first entrance on each we had a lecture, in which Mr. Jennings gave us the general character of each book, and some hints as to the time and manner of perusing it. We had a fortnight's vacation at Christmas, and six weeks at Whitsuntide."†—See Doddridge's *Correspondence*, vol. ii. p. 462. The following "cursus," from an unpublished MS. at New College, will be seen to agree in substance with Doddridge's account, but to differ in some details.

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† It is right to remember that the usual age of students on entering was fifteen or sixteen.

# Jennings's "Cursus Academicus."

Lunae

Martis

Mercurii

Jovis

Veneris

Saturni

## Classis I

Name	Geometria & Algebra		Hebrae Grammatica resolvenda: P. Bythneri Lyram: Sallustius, Terentius, vel Caesar legendus: Exercitia Statuenda. Grammatica Gallica & Dialogi ad finem ejus.	Geometria & Algebra	Post Logicam De Vree. Auctores Gallici, Praecipue Telmaque.
Vesper		Grammatica Hebraeae; Geographica; Exercitia examinanda	Drama		

## Classis II

Name	Algebra et Geometria		Hebrae Grammatica resolvenda ex tempore: Poetae Latinae. viz Virgil, Hor., Juv., Lucan, &c: Exercitia Examina.	Logica Johan Jennings	
Vesper	Cicero: Historia Civilis Examinauda	Post Rhetoricam, Exercitia habenda.	Drama	Exercitia Statuenda	Logica Johan Jennings.

## Classis III

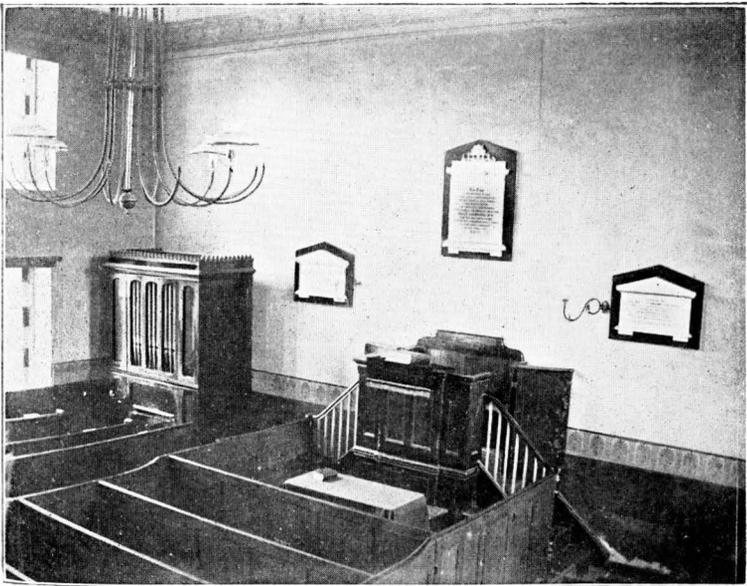
Name	Post Geometriam Mechanica et Hydrostatica: Physica Clerici. Questio Algebraic et Thesis examinanda.	Disputatio Logica	Post Geometriam Mechanica et Hydrostatica: Physica Clerici.	Poetae Graeci; viz. Hom. Theoc. Pind. Anac. Sapp: Historia Angliae Examinauda	Miscellanea
Vesper			Drama		

## Classis IV

Name	Antiquitates Haerbrorum	Post Anatomiam Pneumatologia	Antiquitates Haerbrorum	Clerici Physica	Post Anatomiam Pneumatologia.
Vesper			Drama	Post Astronomiam et de Globis Chronologia.	

Lunae	Martis	Mercurii	Jovis	Veneris	Saturni	
<b>Classis V</b>						
Pneumatologia et Ethica	Disputatio Pneumatologica	Pneumatologia et Ethica  Drama		Pneumatologia et Ethica	Lectiones Criticae	Mane Vesp.
<b>Classis VI</b>						
Post Antiquitates Christianos ex P. King, Lectiones de arte concionanda.	Theologia	Drama	Theologia  Homiliae Moralis Lumine Naturae Nitens.	Lectiones Criticae	Theologia	Mane Vesp.
<b>Classis VII</b>						
	Theologia	Historia Ecclesias- tica Examinanda.  Drama	Theologia: Thesis Theologicam Exam- inanda. Conclo Theologica	Disputatio Theologica	Theologia	Mane Vesp.
<b>Classis VIII</b>						
	Theologia	De officio Pastoralis; de libris; aliaque Miscellanea	Spanheim Elenchus Controversarum Thesis examinanda		Disputatio Theologica	Mane Vesp.

The Academy came to an end in 1722, when Jennings moved to Hinckley, where he died the following year. In addition to the Latin treatises mentioned above, he published *Two Discourses: (1) Of Preaching Christ: (2) Of Particular and Experimental Preaching*. This volume, with a preface by Dr. Watts, passed through at least four editions.



MANSE (FORMERLY ACADEMY HOUSE) AND CHAPEL AT KIBWORTH.

## List of Clergy in Wales ejected by the "Propagators," 1649 fl.

(Gathered from Walker's "Sufferings of the Clergy," etc.)

R. indicates reinstatement after the Restoration. Several of the place-names we have been unable even conjecturally to identify; Modern Gazetteers and the Index Villaris give no aid.

NAMES	BENEFICES	Cause of Ejection
Brabant, Robt.	Monmouth	Malignancy
Bevans, Wm.	Lougher, Glam.	
Butler, John,	Penarth & Lavernack, Glam.	Inefficiency
Brooks, Richd.	Nowlton, Pem.	Pluralism
Clark, Wm.	Chepstow, Mon.	Drunkenness & Malignancy
Clegge, John,	Llangibby, Mon.	Desertion to the King's forces; Inability to preach in Welsh
Cecil, Thos.	Llanbedr & Patrisho, Brec.	Drunkenness & Malignancy
Collyer, Edwd.	Lampiter, Pen	Drunkenness
Coulton, James,	St. Winnel's, Pem.	Malignancy
Dobbings, John,	Llangattock Vibon Avel, Mon.	Inefficiency, & using BCP.
David, Lewis,	Skenfretth, Mon.	Do. Do.
Evans, David,	Llandyfriog, Card.	Scandal & Simony
Evans, Griffith,	Llanrhysted, Card.	Drunkenness Simony and keeping an Alehouse.
Evans, Morgan,	"Llillue" ? Card.	Drunkenness
Evans, Walter,	S. Clere & Llanboidy, Carm.	
Evans, William,	Merthyr, Carm.	Drunkenness & Malignancy.
Evans, Jenkin,	St. George, Glam.	Drunkenness & Inefficiency.
Elliot, Lewis,	Castlebeigh, Pem.	Drunkenness.
Field, Playford,	Penhow, Mon.	Inefficiency, and reading BCP.
Fowkes, Lewis,	Trefaron, Card.	Drunkenness and Incest.
Griffith, John,	Llanvihangel Talyllyn, Br.	Drunkenness, and being in Arms against the Parliament.
Griffith, Rees,	"Morthery" ? Mothvey or Merthyr, Carm.	Inefficiency, Scandal, and Malignancy.
Griffith, William,	Llanigan & Llanbedrog, Carn.	
Griffith, William (2)	Llandeiniolen, Carn.	
R Gamage, Edward, M.A.	Rossilly & Llangennith, Glam.	Delinquency & Illegal Induction.

Gore, Hugh,	Oxwich & Nicholaston, Glam.	{ Delinquency, & refusing the Engagement.
Griffith, John,	"Llangeriath" ? Llanger-nith, Glam.	Malignancy, and Refusing the Engagement.
Griffith, Isaac,	Llangavelach, Glam.	Do. Do.
Griffith, Alexander,	Glasbury, Radnor.	Drunkness and Insolventness.
Harris, Walter,	Wolves Newton, Mon.	Drunkness & assisting HM.
Hughes, Michael,	Usk, Mon.	Drunkness, using B.C.P., &c.
Hughes, William,	"Bergaving," ? Abergavenny, Mon.	Drunkness & illegal Induction.
Habberley, Richd. AM.	Talgarth, Brecon.	Swearing, Scandal, & Malignancy
Hatsley, Griffith, AM.	Aberystwyth, Brecon.	Illegal Induction.
Herbert, Edward,	Nantcwnlle, Card.	{ Insufficiency.
Hughes, William (2)	Llanarthey, Carm.	{ common Fornication, &c.
R Houghton, William,	Ilston, Glam.	Drunkness & Malignancy.
Hughes, Trevor,	Lowchurch, Pem.	"Delinquency."
Jeffrys, —		Drunkness.
Jones, John,	"Malberre," Mon. [but there is no such place]	Malignancy & Drunkness.
Jones, Lewis,	Llanfoist, Mon.	Drunkness.
Jones, Rice,	"Lanthyschwe," ? Llanthely-Skirrid :	Illegal Induction.
Jones, William,	Michaelstone Vedw, Mon.	Malignancy & utter insufficiency.
Jones, William, (2)	Dingstow, Mon.	Drunkness; "An Ignorant Reader."
Jenkins, Morgan,	Maesminis, Brecon.	Drunkness & Malignancy.
Jones, Thomas,	Abernant & Convil, Carm.	Do. Do.
Jones, William (3)	Llanegwad, Carm.	{ Delinquency, & Refusing the Engagement.
Jones, Thomas (2)	St. Lawrence, Pembr.	Inefficiency.
Jones, William (4)	Cosheston, Pemb.	Malignancy.
King, John,	Freystrop, Pemb.	Inefficiency.
Lewis, Charles,	Llanlowell, Mon.	Drunkness.
Lewis, Morris,	Rhosdian, Card.	Inefficiency.
Lloyd, Morgan,	Llanllwchaiarn, Card.	Drunkness.
Lewis, Thomas,	Henllan Amgoed	
Lloyd, William,	Llanberis, Carn.	
Lloyd, Richard,	Manordivy, Pemb.	
Love, Edward,	"Tollberry," ? Talbenny	Malignancy.
Mapp, John,	"Landgome," ? Llangoven, Mon.	Malignancy.
Morris, Morgan,	"Wanstow," ? Wilston, Mon.	Drunkness.
Meredith, William,	Silian, Card.	Drunkness and insufficiency.
Meredith, Rice,	"Llanveda," Card. [no such place]	Drunkness, & using B.C.P.
Morgan, Griffith,	Bangor & Henllan, Card.	{ Drunkness, and keeping a common Alehouse.
Mason, Edward,	Mathrey & Granstone, Pemb.	{ Insufficiency.
Merrick, William,	"Llanicheth," ? Llanychaer, Pemb.	{ Drunkness, & Delinquency.
		Keeping an Alehouse.

Miles, Henry,	Dinas, Pemb.	Inefficiency.
Morgan, Thomas,	Roche, Pemb.	Drunkness.
Mountfort, John,	Martelthwy, Pemb.	Drunkness.
Mellon, Henry,	Aberedwy & Llanvareth, Rad.	A common swear- er, and adherent of the King.
Onacre, Paul,	St. Florence, Pemb.	
Owen, Francis,	Hodgeston, Pemb.	Inefficiency.
Owen, George,	Bigelly, Pemb.	
Owen, John,	Rosmarket, Pemb.	Drunkness.
Owen, Hugh,	"Sinope," Radnor <sup>[but no such place found]</sup>	Scandal.
Price, Owen,	Llanfihangel Crucorney, Mon.	Malignancy & Drunkness.
Price, William,	Oldcastle, Mon.	Inefficiency, & using B.C.P.
Prichard, David,	Llanvihangel (which) Mon.	Malignancy & Drunkness.
Perrot, John,	Cathedine, Brec.	{ Swearing, Drunk- ness, & assisting H.M.
Powell, Thos., AM,	Brecon, "	{ Adhering to H.M. & reading B.C.P.
Prichard, Roger,	St. Davids, Brecon	
Poitherech, Samuel,	Llanhamiech "	{ Drunkness, Whoredom, & Quarrelling.
Powell, Morris,	Bettws Bledrws, Card.	{ Keeping a common Alehouse, & using B.C.P.
Price, David,	Llanfihangel "Groysha" (?) y Croyddin, Card.	Drunkness.
Price, David (2)	Llanarth, Card.	Inefficiency, & using B.C.P.
Price, Evan,	Llangeitho, Card.	{ Drunkness, Fornication & using B.C.P.
Parry, John,	Kenarth, Carn.	
Phillips, Roger,	Llanvalteg, Carn.	
Price, Thomas,	Llandebie, Carn.	
Pritchard, George,	"Llansawye" ? Llansawel, Carn.	Scandal and Delinquency, { Inefficiency, and refusing the Engagement.
R Parry, George,	Llanmadoc, Glam.	
Pardue, Marmaduke	St. Davids, Pemb.	Drunkness.
Phillips, John,	Llandeloy & Llanhowell, Pemb.	Drunkness.
Price, John,	Fishguard, Pem.	Drunkness.
Phillips, John (2)	Diserth & Bettws, Rad.	Drunkness & Malignancy.
Price, Humphrey,	Bryngwyn, Rad.	Drunkness.
Rees, William,	Undy, Monm.	Litigiousness, &c.
Rogers, Owen,	"Landillogressens" ? Mon.	Drunkness & Inefficiency.
Roberts, Humphrey,	Llansaintfraid, Card.	Drunkness & Inefficiency.
Roberts, John,	Aberporth, Card.	Do. Do.
Rees, John,	"Llangomer" ? Llangunnor Carn.	Inefficiency & Scandal.
Ruther, Henry,	Llanfihangel—"Yorroth" ? ar Arth, Carn.	Drunkness & Malignity.
Robin, Maurice,	Llanbeblig, Carn.	
Robinson, Hugh,	Caerhan, Carn.	
Robinson, Hugh (2)	Trevview &c., Carn.	

Roberts, Edward,	Llangollen, Denbigh	Scandal & Negligence.
Rarree, Mark,	Llanstadwell, Pemb.	P pluralities.
Rees, Morgan,	Llandissili, Pemb.	Insufficiency.
Rees, Morgan, (2)	Morvil, Pemb.	
Rees, William, (2)	Llangolman with Llandillo, Pemb.	Insufficiency.
Roderick, Humphrey	Llanhowel, Pemb.	Insufficiency.
Rees, Roger,	Llanvalty, Pemb.	Plurality.
Swinglehurst, Richard	"Llanrael," ? Llanmaes, Glam.	Delinquency, and refusing the Engagement.
Thomas, William,	Itton, Mon.	
Thomas, Hopkin	Ystrad-gunlais, Brecon	
Thomas, James,	"Kanathwll" Brecon; no such place; ? Crickhowell or Kenol	Drunkenness & Simony.
Thomas, Oliver,	"Lamrenny" ? Llanvrynach, Pem.	Malignancy.
Vaughan, Thomas, AM.	Llansaintfraid, Brecon	Drunkenness, Swearing, Incontinency, no preacher, in arms for the King.
Vaughan, John,	Llowes, Radnor	Drunkenness.
Vaughan, Richard	Llanthewy-Vach, Radnor	
Watkins, Aaron,	Llanellen, Monm.	Insufficiency, using ICP.
Watkins, —	Bassaleg, Monm.	Using ICP.
Williams, Edward	Gwernesney, Monm.	Tippling, Swearing, & using ICP.
Watkins, Andrew,	Penderin, Brecon	Illegal Induction.
Withams, Charles	"Broynlyssel" ? Bronllys, Br.	Delinquency.
Williams, David	"Cambduey" Brecon: ? Gwenddwr	Simony & Illegal Induction.
Williams, Richard, BD.	Llanthetty, Brec.	
Williams, William	Llanavanvawr, Brec.	Delinquency.
Wood, Jacob,	Llandeavally & Crickadam Br.	Assisting the King, praying publicly for his successors, Swearing & Drunkenness.
Wilson, John,	Portkerry & Barry, Glam.	Scandal & Delinquency.
Wynn, Rice	Castle Creynion, Mont.	
White, Nicholas,	St. Issels, Pemb.	Insufficiency.
Williams, David (2)	Ambleston, Pemb.	Drunkenness.
Williams, Henry,	Carew, Pemb.	Drunkenness.
Williams, Howell,	Llanrian, Pemb.	Drunkenness.
Williams, Richard (2)	"Treffgwr" ? Tregarn, Pemb.	Insufficiency.
Williams, Philip	Robeston West, Pemb.	Malignancy.
Walter, Phineas	Whitton, Radnor.	

Total number of ejections in Wales in 1649-50, 136 ; of which *certainly* by the "Propagators," 121.

Summary of the reasons given for ejection :

Ejections for Drunkenness only	20
"    "    and Malignancy	12
"    "    and Insufficiency	5
"    "    and Assisting the King	2
"    "    and in Arms against Parlt.	1
"    "    Insufficiency, and Delinquency	1
"    "    and Simony	1
"    "    and various Vices*	7
"    "    and Illegal Induction	1
"    "    and using B.C.P.	1

    Keeping Alehouses (two of them Drunken) 4

Ejections for Scandal	1
"    and Simony	1
"    Insufficiency, and Malignancy	1
"    Swearing, and Malignancy	2
"    and Delinquency	2
"    and Negligence	1
"    and Insufficiency	1

Ejections for Insufficiency (only)	11
"    and using B.C.P.	6
"    Malignancy, & refusing the Engagement	1
"    and common Fornication	1

Ejected *only* (as reported) for using B.C.P. 1

Ejections for "Malignancy," *i.e.* active opposition to the Parliamentary cause :—

For "Malignancy" only	7
"    and Refusing the Engagement	3
"    and utter Insufficiency	1
"    Adhering to the King, and using B.C.P.	1
"    A common Swearer and adherent of the King	1

Ejections for "Delinquency"	
"    and Illegal Induction	1
"    and refusing the Engagement	2

\* Incest, Lasciviousness, Whoredom & quarreling, Fornication, Incontinence and Swearing, Swearing, Litigiousness.

198      **List of Clergy in Wales ejected 1649 ff.**

Desertion to the King's Forces, and inability to preach in Welsh	1
Tippling, Swearing, and using B.C.P.	1
Illegal Induction	3
"          "          and Simony	1
Pluralities	3
No cause specified by Walker	24

Of the 112 the cause of whose ejection is stated, 53 were drunkards, 13 were otherwise scandalous, and 20 were inefficient : 3 others were pluralists, 5 were illegally inducted.

## Nonconformist Places of Worship Licensed under the Toleration Act 1688

**I**N the 1st year of the reign of William and Mary, 1688, it was considered that "some ease to scrupulous consciences in the Exercise of Religion might be an effectual means to unite their Majesties Protestant subjects in Interest and Affection," and an Act was passed exempting those Protestant subjects dissenting from the Church of England from the penalties imposed by certain laws passed in the reign of Queen Elizabeth. A proviso was inserted in the Act for Dissenters who scrupled the baptizing of Infants.

1 Wm & Mary  
C. 18.

1 Eliz. C. 2, s. 14  
23 Eliz. C. 1  
29 Eliz. C. 6

Dissenters meeting with the doors locked, barred, or bolted were not to receive any benefit from this Act, and the Act was not to extend to any Papist or Popish Recusant. No Congregation of Assembly for Religious Worship was allowed by the Act until the place of such meeting was certified to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices at quarter sessions for the county, or place in which the meeting was to be held, and registered in the Bishop's or Archdeacon's court, or recorded at quarter sessions by the Clerk of the Peace.

No greater fee than sixpence was to be demanded for registration.

In the year 1852 an Act was passed requiring all subsequent certifications of Nonconformist meeting-places to be made to the Registrar General only; and also requiring every Diocesan Registrar, and Clerk of the Peace, to make returns to the Registrar General of all Nonconformist places licensed for public worship in England and Wales from the year 1688 to 29th June 1852.

These returns, so far as they were obtainable, are bound in separate volumes for Dioceses, Counties, and Boroughs, and are in the department of the Superintendent of Accounts and Buildings at Somerset House.

By permission of the Registrar General I was allowed to examine these registers, and to take extracts for literary purposes. I have also compiled a list of the registers for each Diocese, Archdeaconry, County and Borough, shewing the year of commencement, and the number of Nonconformist places licensed down to the year 1852.

## 200 Nonconformist Places of Worship Licensed

Returns were obtained from 27 Dioceses, 28 Archdeaconries, 53 Counties or County Divisions, and 70 Boroughs; total 178. Of these 32 commence before the year 1700, 90 between 1701 and 1800, 52 subsequently to 1800, and 4 are undated. Besides these there are 281 "nil" returns, a very large number of them from small and decayed boroughs, many of which have since been extinguished.

The following are the Diocesan and Archidiaconal Returns :

DIOCESE	ARCHDEACONRY	Year of Commence- ment	Places Licensed to 29 June 1852
Bath and Wells		1736	1549
" "	Taunton	1792	469
" "	Bath	—	2
" "	Wells	—	2
Canterbury		1791	1123
Carlisle		1739	432
Chester		1753	2075
Chichester		1719	268
"	Lewes	1690	708
Durham		1767	907
Ely		1724	745
"	Bedford	1740	463
"	Ely	1796	41
"	Huntingdon	1780	321
"	Sudbury	1702	882
Exeter		1738	2293
"	Barnstaple	1736	144
"	Cornwall	1798	404
"	Exeter	1844	16
"	Totness	1770	220
Gloucester & Bristol			
	At Gloucester	1724	1521
	At Bristol	1755	214
Hereford		1758	758
Lichfield		1751	1883
Lincoln		1740	2312
"	Nottingham	1813	292
London		1689	2426
	Commissary Court for } Essex and Herts }	1780	882
Manchester		1848	28
Norwich		1752	4108
"	Suffolk	1837	44
Oxford		1731	857
"	Berks	1813	17
"	Bucks	1781	791

Oxford	Oxford	1693	29
Peterborough		1771	97 <sup>8</sup>
" "	Leicester	1779	743
" "	Northampton	1791	73
Ripon		1837	74
"	Craven	1845	21
"	Richmond	1810	152
"	Do. at Lancaster	1839	17
Rochester		1690	273
" "	Rochester	1795	101
" "	Pts. of Essex and Herts } (kept at Chelmsford) }	1785	90
" "	Pt. of Archdeaconry of S. } Albans (kept at Hitchin) }	1692	608
Salisbury		1742	1866
" "	Dorset	1815	129
Winchester		1762	1501
" "	Commissary Court of Surrey } (at Doctors Commons) }	1741 } 1763 }	867
Worcester		1806	852
York		1737	475 <sup>0</sup>
Bangor		1740	527
Llandaff		1754	734
St. Asaph		1725	591
St. Davids		1812	257
" "	Brecon	1791	293

County Returns of Places Licensed at Quarter Sessions :

COUNTY	Year of Commencement	No. of Places	NOTES
Bedford	1715	41	Only 4 before 1750.
Berkshire	1771	59	
Buckingham	1791	23	
Cambridge	1699	103	Cambridge 58, Isle of Ely 45.
Chester	1689	683	
Cornwall	1745	34	
Cumberland	1696	48	Only one between 1710 & 1740.
Derby	1689	277	Only two between 1730 & 1760.
Devon	1689	383	
Dorset	1703	452	
Durham	1791	46	
Essex	1761	68	None between 1730 & 1760.
Gloucester	1689	190	
Hereford	1834	1	
Hertford	1689	130	
Huntingdon	None recorded		
Kent	1701	321	

## 202 Nonconformist Places of Worship Licensed

Lancaster	1688	921	
Leicester	1695	770	
Lincoln	{ 1714 { 1746	{ Holland 34 Kesteven 31 Lindsey 13}	Only five before 1750.
Middlesex	1832	63	
Monmouth	1771	31	
Norfolk	None recorded		
Northants	1763	182	
Northumberland	1812	68	
Nottingham	1737	83	
Oxford	1709	62	
Rutland	1745	20	Only 2 before 1770.
Salop	1689	529	
Somerset	1689	1211	
Southampton	1689	24	Only 8 between 1690 and 1760
Stafford	1691	202	
Suffolk	1791	30	
Surrey	1792	84	
Sussex	1813	97	
Warwick	1689	225	
Westmoreland	1698	18	Only one between 1710 & 1750
Wiltshire	1784	27	
Worcestershire	1839	3	
York East Riding	1708	83	
" North Riding	1689	269	
" West Riding	1689	953	
Wales :			
Anglesey	None recorded		
Brecon	None recorded		
Cardigan	1746	70	Only 3 before 1780.
Carmarthen	1729	116	
Carnarvon	1839	2	
Denbigh	1764	5	
Flint	1758	2	
Glamorgan	1719	50	
Merioneth	1768	48	
Montgomery	1708	96	None between 1760 and 1780.
Pembroke	1781	118	
Radnor	1791	13	

### Borough Returns of places licensed at Quarter Sessions :

BOROUGH	COUNTY	Date of Commencement.	No. of Places.
Abingdon	Berks	1843	1
Bath	Som	1839	8
Bedford	Beds	No date	6

Berwick on Tweed	Northumbd	1800	9
Beverley	Yorks E	1821	3
Bideford	Devon	1693	14
Birmingham	Warwick	1843	10
Bolton	Lanc	1842	7
Boston	Linc	1739	3
Buckingham	Bucks	1786	4
Cambridge	Cambs	1837	3
Canterbury	Kent	1764	4
Chichester	Sussex	1790	2
Colchester	Essex	1707 } 1823 }	14
Coventry	Warw	1694	21
Dartmouth	Devon	1848	2
Deal	Kent	1804	3
Devizes	Wilts	1792	1
Doncaster	Yorks W	1740	1
Dover	Kent	1710 } 1755 }	21
Falmouth	Cornw	1837	1
Folkestone	Kent	1698	6
Gravesend	Kent	1851	1
Hastings	Sussex	1830	6
Helston	Cornw	1840	1
Hereford	Heref	1830	6
Hertford	Herts	1835	4
Hythe	Kent	1816	1
Kingston-upon-Hull	Yorks E	1788	18
Kendal	Westm	1780	6
Leeds	Yorks W	1703	69
Leicester	Leic	1696 } 1791 }	1 } 12 }
Liverpool	Lanc	1839	9
London City	Midd	1791	9
Maidstone	Kent	1748	11
Newark-on-Trent	Notts	1800	6
Newbury	Berks	1696	7
Newcastle-under-Lyme	Staff	1689	22
Newcastle-on-Tyne	Northd	1807	11
Norwich	Norf	1689	47
Nottingham	Notts	1689	38
Oakhampton	Devon	1792	1
Oxford	Oxfd	1715	4
Penzance	Cornw	1850	1
Peterborough	Northants	1850	1
Plymouth	Devon	1812	19
Poole	Dorset	1705	19

## 204 Nonconformist Places of Worship Licensed

Portsmouth	Hants	1811	13
Reading	Berks	1838	4
Ripon, Liberty of	Yorks W	1791	1
Rye	Sussex	No date	4
St. Albans, Liberty of	Herts	1852	1
Sandwich	Kent	1840	2
Scarborough	Yorks N	1836	2
Shrewsbury	Salop	1720	21
Southwark	Surrey	1833	1
Stamford	Linc	1803	4
Tamworth	Warw	1794	6
Tenterden	Kent	1704	12
Tewkesbury	Glos	1777	8
Tiverton	Devon	1849	1
Torrington	Devon	1810	1
Totness	Devon	1832	1
Wallingford	Berks	1719	9
Walsall	Staff	1827	4
Wokingham	Berks	1706	1
Worcester	Worc	1689	6
York	Yorks	1689	7
Wales			
Carmarthen	Carm	1807	3
Haverfordwest	Pemb	1843	4

(Nil returns from 257 boroughs)

These returns, both civil and ecclesiastical, were subjected to careful analysis and summary; and the resulting statistics, being presented to the House of Commons, were ordered to be printed on 23rd February, 1853. Unfortunately they are so incomplete, both as to the periods they cover and the descriptions they contain, that while abounding in matters of local interest, they altogether fail to give a reliable view of the general progress of Nonconformity. The following is a condensed summary of the general results, so far as relates to the whole number of meeting-places, temporary and permanent, certified by the various denominations during the successive periods indicated:—

		1680-1700	1701-1750	1751-1800	1801-1852	Total	
Protestants, or Prot. Dissenters	Temporary	474	1054	3570	15557	20655}	27233
	Permanent	22•	43	593	5920	6578}	
Not Specified	Temp.	1173	1321	1122	7587	11203}	13950
	Perm.	38	44	228	2437	2747}	
Presbyterian	Temp.	47	309	189	38	583}	733
	Perm.	0	28	54	68	150}	
Independents	Temp.	53	143	983	1241	2470}	3939
	Perm.	0	3	230	1236	1469}	

Baptists	Temp.	81	277	442	923	1723}	2724
"	Perm.	1	12	145	843	1001}	
Quakers	Temp.	212	329	79	37	657}	860.
"	Perm.	114	10	39	40	203}	
Wesleyan & Ar- minian Methodists	Temp.	0	17	463	1386	1866}	3901
	Perm.	0	0	95	1940	2035}	
Calvinistic Methodists	Temp.	0	0	0	18	18}	102
	Perm.	0	0	0	84	84}	
Roman Catholics	Temp.	0	0	66	52	118}	492
"	Perm.	0	0	149	225	374}	
Other Denom- inations	Temp.	3	12	26	483	524}	870
	Perm.	0	1	10	335	346}	
Total	Temp.	2043	3462	6996	27316	39817}	54804
"	Perm.	175	141	1542	13129	14987}	

The surprisingly large proportion of "Temporary" meeting-places reported may in part be accounted for by the fact that the Conventicle Act was not repealed till 1812; so that a prayer-meeting or Bible-class held in an uncertified house rendered all present liable to penalties. Indeed, several cases of persecution of this kind occurred in the early years of the 19th century. But the compilers of the statistical summary of the returns seem to have been actuated by a wish to belittle Nonconformity as far as possible; for they assigned to the class of "Temporary" buildings every place that was either wholly undescribed, or simply designated as a house, erection, part of a building, hall, premises, tabernacle, or preaching-house. It is admitted, in a note, that probably "many of these were meeting-houses, or permanent places of worship."

Although licences were first granted at quarter sessions in 1688, the sessions record of only one county, Lancashire, commences in 1688, and is continued regularly down to 1707, then there is a blank in the record between 1707 and 1745.

The sessions records of ten counties commence in 1689, and of five counties between 1689 and 1700. Many of the early county records appear to have been lost or destroyed, and there are great gaps of years both in the county and diocesan records.

There are no records of Nonconformist places licensed at quarter sessions for the counties of Huntingdon, Norfolk, Anglesey, and Brecon.

None of the Welsh registers commence before 1719, and those which exist contain comparatively few entries.

There are returns of places licensed at quarter sessions from sixty-eight borough towns, but most of them contain only a few entries. Ten of them commence before 1700.

Of the diocesan and archdeaconry registers, only four commence before 1700.

## 206 Nonconformist Places of Worship Licensed

London is the earliest, commencing in 1689, but the records are missing between August 1719 and January 1791.

The places licensed in the earliest records are mostly dwelling houses, and the names of the occupiers are usually given, but the denomination and name of person certifying are left out. Later entries contain the names of persons certifying, and frequently the minister's name is given as one of them.

The denomination is usually entered "Protestant Dissenters," but Quakers are distinguished from Protestant Dissenters. A few peculiar names are entered under the head of "Denomination," as "Unitas Fratrum," Free Grace Baptists, Armenians, Philadelphians, Huntingtonians, and The Children of Sion.\* I found one entry of a synagogue being licensed for the Jews. It was at Cambridge in 1799, and was certified by Solomon Lyon, Parson, and six others.

From 1730 to 1742 the Quakers appear to have held great meetings in Shropshire during Easter week. At Ludlow, they had Ludlow Castle, by consent of Somerset Jones Esq., two Inns, the *Mitre and Coach and Horses*, at Whitchurch a barn, and at Bridgnorth the Guild Hall and Old Hall, all registered as places of religious worship "for the Easter week then ensuing."

In 1694 they registered a burying ground in Yorkshire as a place of religious worship. In the register of the Bishop of Ely there is a note in 1761 which states that Dr. Mason, fellow of Trinity College, went to the office and complained of the irregular way in which licences were granted to meeting-houses, and said he would write to the Bishop about the matter. He also desired a copy of the licence granted to John Farrow, a Methodist, for his house at Orwell. The result was that the registrar was forbidden to grant any more licences for meeting-houses without express orders from the Bishop. He was to send applicants to the quarter sessions, but as the granting of licences to Independents was a matter of compulsion by law, if they refused to go to quarter sessions, he was to grant licences to them as they desired.

No licences were granted by the Bishop between 1761 and 1781.

The Bishop's register commences in 1724 and the registrar appears to have been very liberal in granting licences at that time; for John Berry of Willingham, shoemaker and an Independent, certified and obtained licences for nine houses in that village in 1725, John Littlewood of Cambridge, a locksmith, also an Independent, certified and obtained a licence for a house in the same village in 1725, and in 1726 obtained licences for eight houses in the neighbourhood of Cambridge.

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\* There are between 60 and 70 of these "peculiar names," of which nearly half are alternative designations of the same classes of persons, and many others represent isolated, often eccentric, congregations.

The return for the borough of Bideford shews eleven places licensed between 1693 and 1732, but the denomination is not entered. The town clerk remarks that they are presumed to have been Independent, because no other denomination had been in the town prior to the coming of the Wesleyans in 1788, and that the Great Meeting-House opened in 1696, and still used by the Independents, had not been registered at quarter sessions.

In 1704 the house of Mary Curtis, Widow, Bideford, was licensed "for the exercise of Repetition." It was an old custom for Nonconformists to meet privately and have sermons repeated or read, for in 1633 a letter was addressed to Justices of the Peace complaining that Separatists meet in private houses "under pretence of repetition of sermons, and there keep conventicles and exercises of religion by law prohibited."

Philip Henry's house (and his outhousing) in Broad Oake is licensed in 1690. The mansion house of Sir Robert Duckenfield at Dukenfield, and the domestic chapel adjoining, are both licensed in 1695. His father was a colonel in the Parliamentary Army, and in 1655 was a commissioner for ejecting scandalous and insufficient ministers in Cheshire.

The Bear House at Abbenhall, Gloucestershire, was licensed for public worship in 1695. Bull and bear baiting were favourite old English Sunday sports until they were prohibited on that day by Act of James 1st in 1617. In 1590 two men forcibly took a bear from the bearkeeper at Taunton on a Saturday at midnight "and did by the space of three hours with dogges and other devices, and whips and wheelbarrows, bayt the said beare, and did not tye the said beare, but in this manner bayted him lose." So the Sunday sport was commenced early on that occasion.

In Lancashire, "The Hall called Hoghton Tower" belonging to Sir Charles Hoghton was licensed in 1703.

In Somersetshire, licences were granted for the church houses at Dulverton, Wedmore, and Kingsbury, in 1689. "The House called Pauls," at Taunton, licensed in 1689, is still called Paul's Meeting.

Warmstree House, Worcester, was licensed in 1689. This house may have been the property of Thomas Warmestrey, Dean of Worcester, who died 1665. When Baxter was silenced he complained that Warmestrey went purposely to his flock and preached "vehement, tedious invectives."

A place described as having been built by the inhabitants of Idle, Yorkshire, was licensed as a Nonconformist place of worship in 1689, but it was afterwards discovered that the building had previously been dedicated to the service of the Church of England. The licence was ordered to be given up to the Clerk of the Peace, and the congregation warned "that no Protestant Dissenters do hereafter presume to meet in the said Chapel."

## 208 Nonconformist Places of Worship etc.

I find in the extracts I have taken from these old registers that several of the names recorded as certifying, or occupying, the earliest places licensed for public worship are the names of ministers ejected or silenced in 1662.

J. NICHOL

## Congregational Fund Board

The following is a verbatim transcript of the  
Rules & Orders

relating to the Meetings of the Ministers and other Messengers of the Congregational Churches in London, for encourageing the Preaching of the Gospell in England and Wales, agreed upon heretofore, and now revised Febr<sup>y</sup> 5<sup>th</sup> 1737/8.

### I. Concerning the Members of this Society.

(1) That care be taken to send to the Churches which are able, in and about this City, to contribute to this Work; and in the Country also, if we can find any that are so happily disposed.

(2) That every Church who contributes by Yearly Collections to this Society shall be allow'd to send their Pastor or Pastors with one or two other Messengers to these Meetings, whose names shall be recorded.

(3) Any seven of those Persons met together at the time appointed shall be sufficient to begin upon business, provided there be among them two of the Ministers and two of the other Messengers.

(4) That the Chairman of these Meetings shall always be a Minister, and that he begin with Prayer to God for Direction and Blessing on their Proceedings.

(5) That those Persons who are present at the Prayer shall have their Business dispatch'd before any Motion be made by them that come after, except the Motion they make come in its proper order in going over the Countys.

(6) That the time of meeting to do Business shall be on the Monday next following the first Lord's day in every Month of the Year, (except there be an adjournment) and no oftener: and that the hours of Dispatch of Business be from ten o'clock in the Morning to Twelve.

(7) Whereas it has been the usual Custom to begin with the Students in February, and to proceed to the [Congregations and (*interlined*)] Ministers of the Countys in March or Aprill, and then in June to make an adjournment till October, it is now by Experience

found more convenient to begin what relates to the Students of the former Year in January, and afterwards proceed to consider the Congregations. At the Meetings in October, November & December any Cases relating to Ministers or Students may be consider'd as Occasion requires.

## II. Concerning the Churches or Congregations and Ministers who desire any Distribution from this Board.

(1) That the Distribution to poor Ministers, Churches, or Congregations in this Country be begun and proceed according to the Countys in which they are, as they are ranged in an Alphabetical order: and that no particular Case be consider'd but in that order, without special necessity, till we have gone over all the Countys for that Year. But after this, any Case which has been omitted may be proposed without regarding that Order. Note that Wales is to be considered as a County under the Letter W.

(2) That no new Case of any Congregation shall be considered in a County till the old Cases in all the Countys have been consider'd. But if any of these Congregations have a new Minister that shall not hinder its Consideration in its usual Course.

(3) That nothing be allow'd to any Minister, though he be Congregational in his Sentiments, till there has been Satisfaction given to this Board of his Abilitys for the Ministry and of his unblameable Conversation, and of his Approbation by the Church to which he is or was related before he came into the Ministry, if the Board requires it.

(4) That Satisfaction be given to this Board, if required, that all those to whom any Exhibitions are allowed are Sound in the Faith, particularly as to the Doctrine of the Blessed Trinity as revealed in the Holy Scriptures and explain'd in the Assembly's Confession of Faith and Catechism, and that every Member of this Board has a right to desire this Satisfaction.

(5) That the Name and Character of every new Minister, who shall receive an Exhibition from this Board, be enter'd into the Book by writing the same day, and subscribed by the Person or Persons recommending him.

(6) That no Congregation have any allowance from this Board, till an account be given in writing of the Circumstances of the Minister, and of the Place, and what the People do or raise towards his maintenance.

(7) That no Minister or Congregation have more than £10 allow'd them from this Board for one Year.

(8) That if any Minister or Congregation have not received the whole allowance before Midsummer, and the Minister should dye or remove before that time, it shall lye entirely at the Discretion of this Board to dispose of one half of that Exhibition.

III. Concerning Students.

(1) That no Person be taken under the Care of this Board in order to his Education for the Ministry, till the Board is satisfy'd as to his Sobriety and Religious Disposition, his Grammar Learning,\* his fitness for Academical Studys, and other abilities of Body and Mind that may give encouragement and hope of his Usefulness : and that this character be given of him in writing before any allowance be made. [& ordered that on any Person being proposed to be admitted as a Stud<sup>t</sup> a Comitee be appointed to converse with or enquire after such Person, & make a Report in Writing to y<sup>e</sup> Board at their next Meeting. (*Added 6. Nov<sup>r</sup> 1758.*)]

(2) That no Student shall be allow'd more than £16 P Ann. from this Board towards his Tuition and his maintenance in London; nor more than £12 P Ann. in the Country, or £8 P Ann. in Wales; and this only where the necessitys of the Person require it. [N.B. An Advance of £2 more to the Stud<sup>th</sup> in London, ordered 8 April 1745]†

(3) That as the Students already under the Care of this Board are consider'd in the Months of January and February, so after this Year New Students shall be admitted usually in the Months of May or June only, which will best comport with their regular Learning and Improvement, since the Tutors begin their Lectures on the Sciences in August or September.

If upon extraordinary Occasion any Student shall be proposed at any other time, it shall be left intirely to the Discretion of the Board.

(4) That none of our Tutors in London or the Country shall take Persons under their Instruction upon presumption they will be accepted at this Board, before they have sent us a sufficient Character of them, and the Board has declared their actual Approbation.

(5) That the number of Students that this Board will be concern'd to Educate shall not exceed Twenty-five Persons at most at the same time.

(6) That when any Student is taken under the Care of this Board, the Person who recommended him shall acquaint him that he must be advised by this Board at his going forth into the Ministry, both when and where to be disposed of for Publick Service.

(7) That their Tutors once or twice a Year, at le[a]st make enquiry at the Houses where they dwell, into the Sobriety of their Behaviour, as well as what hours they keep, and when they go usually to worship, and whether they perform or attend Family Prayer, in order to make report to this Board.

\* This phrase signifies ability to read Latin.

† Added at top of page.

(8) That all the Students, both in Town and Country, be ready for a Yearly Examination as to their Improvement in human Learning and the knowledge of Divinity, whensoever this Board shall require it and give timely notice ; and that the Tutors both in the City and Country shall yearly give a strict and faithfull Account in Writing, of the Behaviour, Attendance on Lectures, and Improvement of their Pupils, before the Exhibition for the next year is appointed them.

(9) That no Student have any Exhibition for any Quarter of a Year in which he has not attended at le[a]st six weeks on the Lectures of his Tutor (except at the two months of their Vacation) unless this Board approve or admit of his absence.

(10) That no Student in or near London Preach at all in publick without an Examination appointed by this Board, and satisfaction of his abilities given to his Examiners ; nor in the Country without the approbation of his Tutor. But if it be very much desired in London that a Student who has nearly finished his Studys should Preach during the time of the Vacation of this Board, he must be first Examined and approved by his Tutor and two Ministers of this Board.

(11) When any Student in the Country goes out to Preach constantly, notice shall be given by the Tutor to this Board, that he may receive their Direction, after he has approved himself to the Examination of his Tutor and two neighbouring Ministers in the Country.

(12) That no Student who has not behaved himself well to the Satisfaction of this Board during their Care of him for four Years, or has not approved himself as qualify'd to Preach the Gospell by the Examination appointed, shall have the £5 which has been usually given towards the buying of Books under the Direction of some Minister of this Board. But the whole of this matter shall be determined by the Discretion of this Board in every case, both as to the sum given and the Person to receive it.

#### IV. Concerning these Rules.

(1) That these Rules and Orders be read over Yearly at the Board on the Monday when we meet in January, before any Students or Congregations be consider'd.

(2) That every Tutor have a Copy of these Rules which relate to the Students, and that he read them once a Year at least to all his Pupils under the Care of this Board : But that he reserve the Copy only to himself, and never suffer it to be transcribed.

#### Additions to the above Rules.

6 November 1758. It was agreed that the following addition be made to the first general Rule concerning Students, viz :

That on any Person's being proposed to be admitted as a Student, a Committee be appointed to converse with or enquire after such Person, and make a Report in Writing to the Board at their next Meeting.

3 January 1763. Ordered that for the future the Students pass their Trials in their last year at such times as y<sup>e</sup> Tutors request, with the Approbation of the Board.

2 January 1764. That no Student under y<sup>e</sup> Care of this Board at the Academy at Mile-end be allow'd to preach publickly before he has passed a Examination, which Examination is to be six months before he finishes his Studies.

3 February 1777. Agreed that no Exhibition be granted unless a Gentlemen present can speak to the Case to the Satisfaction of the Board.

4 October 1784. That the Students at Homerton under ye care of this Board be permitted to preach publickly during y<sup>e</sup> last year of their Studies, with the Approbation of their Tutor.

## A Malicious Lampon

The following is a verbatim reprint of the greater part of a scurrilous 8pp. tract printed in 1641, of which the British Museum pressmark is E. 172,31. It is quite the most offensive thing of the kind which we have seen, and bears no indication of place or printer. Some of the statements *may* be founded on facts reported at third hand; or the whole may be pure fabrication. The story with which the tract ends is merely farcical, and is quite unworthy of reproduction.

Title :

A TRVE | RELATION | OF A | Company of Brownists,  
| Separatists, and Non- | Conformists, | *In Monmouthshire in*  
*Wales.* | With the manner of their Doctrine, Christ- | nings,  
Weddings, and Burialls. | *TOGETHER* With a Relation of the  
knavery that some of their | Teachers practised to enrich  
themselves withall. | The truth whereof will be justified by  
sundry people of good | quality inhabiting in the said  
County. | By *Edward Harris* | Printed in the yeare 1641.

## A Malicious Lampon

“A True Relation” etc . . . . to “Wales”

In the County of Monmouth in Wales, in divers parts a number of Nonconformists being assembled together, not regarding in what place they meet, whether in field, garden, orchard, barne, kitchin, or highwaies, being (as they teach) as available to their devotion as the Church: where by their doctrine they perswade their auditory to contemne the prayers of the Church, and the Preachers of the Gospell; also avowing their owne zealous prayers to have such power with God, as that they dare chaleng him *ex tempore*. By which leud

persuasion of theirs they have drawne divers honest mens wives in the night time to frequent their Assembles, and to become of most loose and wicked conversation, and likewise many chast Virgins to become harlots, and the mothers of bastards; holding it no sinne for a brother to lye with a brothers wife; as also a virgin gotten with childe by a brother not to be the worse, but by another, then by the wicked, and so consequently a sinner.

*And first of Christenings.* Which is that the Father shall bring his child to such of that sect as shall professe himselfe to be a minister, who shall take the child into his hands and wish the Father to name him, and being named, the Minister useth to cut the child in the eare untill it shall bleed, and then after (delivering the child to the Father) saith by such a name thatt child shall be called; in which action they use neither the sprinkling of water, signe of the crosse, Godfathers nor Godmothers, nor any of the prayers in the Common prayer book appointed to be used for that purpose; and they will allow of no churching of women by any meanes.

*The manner of their Mariages* Is, that he that taketh upon him the place of a Minister, shall ask the man that is to be married, if he will have such a maide or woman to be his wedded wife, who saying that he will, hee also usually asketh the woman that is to be married if that she will have that man to be her husband, who saying that she will; then their Minister will usually say goe together and multiply; in which action they never use the plighting of troth, ring, praiers, or ceremonies whatsoever.

*Of Burialls.* They wil allow of no praiers or ceremonies at all at the burying of the dead, but give directions that the body be throwne into a pit, much like a thing nothing worth: And being that these sects in all things are inclined to maintaine contradictions as is before said, touching the points of salvation, so will they in all other things; And (*inter alia*) command the dead to be laid in the ground a crosse the Church or Churchyard, or with their heads toward the East, but never with their feete Eastward, as the ancient custome was.

*Of a Pavier (being one of the zealous Brothers, seeing one of the Pastors of that sect get 20£ under colour of cancelling of sins) that his owne practice in the like nature got 3 Cheeses and 9£ and by an accident escapt hanging in the earning thereof.*

[The remainder is omitted, for the reason stated above.]