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Congregational Historical Society

Annual Meeting

Our seventh Annual Meeting was held on Wednesday, 8th May, in the council chamber of the National Temperance Federation. There was a fairly good attendance of members.

The Rev. J. BROWN, D.D., occupied the chair. Prayer was offered by the Rev. B. Nightingale. The Report consisted mainly of a summary of documents published during the year, and of such as are in hand awaiting publication; with reference to research work effected or still in progress by members of the Society. The arrangements made last year as to meetings of committee had proved quite impracticable, with the result that the officers of the Society had been compelled to act mainly on their own responsibility—a state of things which it was desirable to amend. It was also urged that efforts should be made largely to increase our membership, so as to make it possible—which it is not at present—to issue the *Transactions* quarterly.

The TREASURER presented his financial statement, which reports a fair balance in the bank, although expenditure had somewhat exceeded income during the year. [The balance sheet, not having been yet audited, is held over for publication in our next issue.]

On the motion of E. B. DAWSON, Esq., seconded by the Rev. B. NIGHTINGALE, the Report, &c., were adopted *nem. con.*

The Treasurer, Secretaries, and Chairman were unanimously re-elected.

Some discussion ensued as to the future constitution of the Committee. It was ultimately agreed that "there should be a working Committee consisting wholly of members resident in or near London, with an indefinite number of corresponding members resident in the country."

The Committee was then chosen as follows:—

S. B. ATKINSON, Esq., M.A.	J. D. McCLURE, Esq., LL.D.
M.B., J.P.	Rev. H. ELVET LEWIS, M.A.
J. AVERY, Esq.	Rev. D. MACFADYEN, M.A.
Rev. G. BARRETT.	RIDLEY BAX, Esq., F.S.A.

With authority to co-opt two others.

The following were approved as corresponding members :—

Rev. BRYAN DALE, M.A., Bradford.
 H. N. DIXON, Esq., M.A., F.L.S., Northampton
 Rev. T. GASQUOINE, B.A., Upper Bangor.
 W. A. HOUNSOM, Esq., J.P., Brighton.
 Rev. B. NIGHTINGALE, Preston.
 Rev. W. PIERCE, Northampton.
 JOHN SCAMELL, Esq., Westbury.
 Rev. C. W. SMYRK, Barnstaple.

The Rev. T. GASQUOINE read a short paper on *The Later Years of John Penry*.

The Rev. G. LYON TURNER read a transcript from a MS. which he had discovered in the British Museum, consisting of a contemporary review of ecclesiastical affairs in London in 1672.

Hearty thanks were accorded to the readers, and they were requested to place the papers in the hands of the Secretary for publication.

A letter was read from A. A. MUMFORD, Esq., M.D., urging that steps should be taken towards publishing the Bunhill Fields Registers. This was referred to the Committee.

Conversation ensued about the Autumnal Meeting at Blackpool. It was arranged that the Rev. B. NIGHTINGALE should read a paper on the Ancient Chapel at Ellswick ; and the project of an excursion thither was favourably entertained.

Officers of the Society, 1907-8

Chairman : Rev. JOHN BROWN, D.D.
 Treasurer : Rev. G. LYON TURNER, M.A.
 Editorial Secretary : Rev. T. G. CRIPPEN.
 Financial Secretary : HENRY THACKER, Esq.
 Auditor : JOHN MINSHULL, Esq.

EDITORIAL

We regret to announce the death of two of our members, both of whom have done good service in various departments of research: Mr. Tuck, of Bath, whose *History of Argyle Chapel* we noticed a year ago; and Mr. Le Brun, of Jersey, from whose pen we have in our present issue an interesting memoir on *Puritanism and Presbyterianism in the Channel Islands*.

*

An interesting event of the present year is the 250th anniversary of Hanover Chapel, Peckham, which was celebrated on 14th April and following days. This church is believed to have originated in 1657, through the labours of the Rev. John Maynard, who from 1646 to 1651 held the sequestered vicarage of Camberwell. Several men of great eminence have held the pastorate; especially Dr. Samuel Chandler in the 18th century, and Dr. W. B. Collyer in the 19th. We hope in a future issue to give a brief sketch of the history of this historic church.

*

We should be glad of any information about the Rev. Chas. McNeely, who in 1806 preached on one part of the day in the ancient chapel in Monkwell Street; but who in 1813 was no longer in the list of London ministers. We are desirous of tracing his congregation from 1806 to about 1820.

We should also be glad to receive information about the origin, application, variation, or diversion of Congregational charities of any kind, especially endowments.

*

Several correspondents have kindly answered the inquiry in our last issue about autographs and memorials of Doddridge, which appear to be pretty numerous. We should be glad to hear of similar relics of Dr. Watts; which, there is reason to believe, are decidedly scarce.

The following communication may be of some interest :—

“ It is well known that the familiar story of a Kentish jury in Puritan times, every one of whom bore a canting name, is a pure fabrication. Nevertheless there is a belief still current that such names were not uncommon, a belief which finds support in respectable works like Grainger's *Biographical History* and Brook's *Lives of the Puritans*. I therefore thought it worth while to examine several lists of indisputable authenticity ; and the results are worth notice.

“ Of the 479 persons commemorated in Brook's *Lives of the Puritans*, the only one who bears a canting name is the worthy Praise-God Barbone ; though there is the rather heathenish name of Hannibal Gammon. Neither in the roll of the Long Parliament, of the Westminster Assembly, nor of Cromwell's second Parliament, is a single canting name to be found. In the lists of officers in the Parliamentary army of 1642 there are several eccentric names, such as Ornell, Mount, Agmondesham, and Wendy ; but the only approach to a canting name is that of Sir Faithful Fortescue. In Cromwell's Little Parliament the name of Praise-God Barbone is alone of its kind. Finally, the names of the 2,237 ejected ministers in the *Nonconformists' Memorial* have been examined : 381 of these have no Christian name specified ; but of the 1,856 full names there is a larger proportion of Bible names, especially from the Old Testament, than is now usual, and there are a very few eccentric names, as Onesiphorus Rood, Philologus Sacheverel, and Dositheus Wyar. Of what might properly be called canting names, however, seven only are to be found, viz. : Ichabod Chauncy, Sabbath Clark, Gracious Franklyn, Increase Mather, Thankful Owen, Comfort Steer, and Faithful Teate ; another appears in the roll of Frankland's students—Godsgift Kerby. In short, amongst above 4,000 persons of the Civil War and Commonwealth period, by far the greater number of whom were of pronounced Puritan opinions and sympathies, the canting names amount to *ten altogether*.”

We should be glad to note the discovery of any other fully authenticated names of the same class in the Puritan age.

The most important publication of the season as regards Congregational Church history is the long awaited posthumous work of Dr. R. W. Dale, completed by his son, the learned chancellor of Liverpool University. Instead of occupying space with any lengthened commendation of the *History of English Congregationalism* we simply advise our readers to buy it, read it, and lend it to their neighbours. It is not faultless, it exhibits some lack of proportion, and there are some omissions, of which notice is taken

in an appreciative review in the current *Contemporary*; but it is far away the best book of the kind accessible. We hope that in due time the publishers will be encouraged to produce an edition in a handier form, and at a lower price (though 12s. for 800 pages of large 8vo. is by no means dear), that it may find a place in many thousands of homes and in all our Sunday school libraries.

*

We have pleasure in calling attention to a remarkable publication of the Friends' Historical Society, entitled *The First Publishers of Truth*. It is a collection made about 1720, but now first printed, of early records of the rise and growth of Quakerism in every county of England. It is carefully edited by Norman Penney, Esq., librarian at Devonshire House, (who is a member of our Society), and has an introduction by Dr. T. Hodgkin, whose *Life of George Fox* is widely and deservedly esteemed. As illustrating a curious phase of earnest Christian life, which is still very imperfectly understood beyond a narrow circle, the book deserves a place in every public library. It is handsomely printed, 16 + 410 pp., with five facsimiles; price 15s. net.

*

The Rev. Ira Bosely has published his promised *History of the Independent Church in Westminster Abbey*. It gives an interesting account, in a popular style, of a church which originated under the Commonwealth, first worshipped in the Abbey, was driven into concealment at the Restoration, had many persons of distinction among its ministers and members, and after numerous vicissitudes was finally disbanded about 80 years ago. Incidentally it refers to many stirring events associated with the places where the church successively assembled; and gives divers little known facts relating to Congregational churches worshipping in buildings which, belonging to the Church of England as a whole, have been reserved by law since 1662 for *that part of it* which accepts Episcopacy and the prayer book. The book is well got up, except for one or two provoking misprints; the price to non-subscribers is 5s.

*

We are glad to call attention to the Rev. Dr. Powicke's *History of the Cheshire Union of Congregational Churches*. It is a well arranged and useful sequel to Urwick's *Historical Sketches of Nonconformity in Cheshire*; and brings the story of Congregationalism very satisfactorily up to date.

Mr. Burrage has printed, in a limited edition, the important MS. of Robert Browne which he discovered in 1905. This treatise, which occupies 65 pp., is an apologetic reply addressed by Browne to some persons, possibly Barrowe and Greenwood, who had circulated writings of an ultra-Separatist character, maintaining that it was positively sinful to hear the preaching of the State Church clergy. Being written after his partial conformity the treatise is unquestionably—as Mr. Burrage calls it—a “Retraction” of some harsh utterances in his earlier writings; but it does not seem inconsistent in principle with the leading thoughts in his *Reformation without Tarrying for Anie*. Barrowe’s *Four Grounds of Separation* appears to have been his answer to this *Retraction*; and it must be confessed that as regards general tone a comparison of the two is not wholly favourable to the Separatist martyr. Indeed, except in a few passages Browne exhibits a gentleness and self-restraint only too rare in the controversial writings of the period.

We have secured a few copies of the *Retraction*, which will be supplied to members, as far as they will go, in order of application; price 2/6 net.

Burton-on-Trent

THE church at High Street, Burton-on-Trent, is stated to have been founded in 1670 through the instrumentality of the Rev. Thomas Bakewell, a clergyman who held the rectory of the village of Rolleston (about three miles from Burton) for fifteen years—from 1646 to 1661. In the latter year, the year before the Act of Uniformity was passed, he was ejected from his rectorship, for what reason the chronicles are silent¹; but as there is a blank of several years in the parish registers of the period, the late rector of Rolleston (the Rev. Canon Fielden, deceased since this paper was written) humorously suggested to the writer that possibly Mr. Bakewell was ejected because he did not keep the registers properly!

Mr. Bakewell also held a lectureship at Burton of the value of £30 per annum, paid by the Clothworkers' Company in London, and from this he was ejected on Bartholomew's Day.

He subsequently preached in his "own hired house" at Burton, and apparently was assisted in his ministrations by Mr. Thomas Ford, an ejected (or silenced) minister living at "Winsell," *i.e.* Winshill, a neighbouring Derbyshire village now incorporated in the borough of Burton.

[Of his subsequent career an account, substantially identical with what was given in this paper as originally written, is contained in the Rev. A. J. Stevens's *History of the Church at Longdon and*

¹ It can scarcely have been to replace a formerly sequestered rector, as no such person is mentioned in Walker's *Sufferings of the Clergy*.—T. G. C.

Lichfield, published in the last issue of *Transactions* (vol. iii., pp. 33-47); to which the reader is referred. Mr. Bakewell's writings are noticed in *Early Nonconformist Bibliography* (*Transactions*, vol. ii., p. 440).]

From its formation down to the year 1838 a living representative of Mr. Bakewell's family was connected with the church. The name of Henry Bakewell appears as a trustee in deeds dated 1759 and 1792, and in early records the same name frequently occurs in the accounts presented to the trustees. Further, in the minutes of a church meeting held on March 2nd, 1815, there is a record that Miss Elizabeth Bakewell was admitted to membership; and on a memorial stone now in front of the present church there is the following inscription:—

“Sacred to the memory of Elizabeth Bakewell, who died April 4th, 1838, aged 77 years. She was the lineal descendant of the Rev. Thomas Bakewell, rector of Rolleston, who was ejected for Nonconformity in 1661, and for whose ministry the adjoining chapel was erected.”

The fragmentary records extant shew the early history of the church to have been somewhat chequered. It has been stated that for 138 years there were no “church records,” but that in 1799 the Rev. B. Holland was pastor. The earliest minute book in existence contains certain items of account (copied from an earlier book apparently destroyed), and from these it would appear there were a house and school connected with the chapel, which “with all the premises” were let to a Mr. Thos. Carver at the sum of £16 per annum. In 1806 (May and November) there appear payments by the trustees “to Mr. Robt. Cooper for use of Rev. McLean.” Then there is a record of “a meeting of the Trustees of the Presbyterian Denomina-

tion, held at the 'George Inn,' Feb. 19th, 1807," and at this meeting it was, *inter alia*,

"Resolved that the House, Tenement, and all the fixtures as above stated be offered to the Rev. Robt. McLean at the yearly rent of twelve pounds per annum on condition that he will quit the premises at three calendar months' notice when required by a majority of the Trustees.

Resolved also that the chapel be offered to Mr. McLean at the yearly rent of two pounds under the same tenure."

A subsequent entry, in another hand, on Sept. 29th, 1807, says: "The Rev. Robt. McLean entered upon the house and premises and chapel at £14 per annum. N.B.—There is a seat belonging to the house in Burton church No. 2 middle aisle on the north side next the wardens' seat but was not let to Mr. McLean." Entries in 1808 and 1809 indicate that there was some dispute over the letting of this pew, and a postscript states that "S. Payne says the *late* Rev. B. Holland told his Father that part of the pew belonged to his house," from which we infer that the Rev. B. Holland died during his pastorate.

Mr. McLean seems to have vacated the pastorate in Nov., 1809, and to have been succeeded shortly afterwards by the Rev. George Betts, who remained about two years. The minutes of a church meeting held on Feb. 17th, 1810, shew an advance in the methods of conducting the affairs of the church, inasmuch as it was "Resolved that Wm. Carter be requested to procure two books—one as a Register for Baptisms and the other to record all things transacted at church meetings." Other resolutions refer to the fixing of periodical church meetings and to the election of two deacons.

If "all things" transacted at the meetings were recorded the records shew the business to have been very meagre, nor did the church meet at the regular periods resolved upon. In these minutes

only one mention is made of Mr. Betts (the pastor), who appears from the accounts of the trustees to have left in October, 1811. In the following month (November 15th) a proposition was made to dissolve the church, but it was rejected and, the two deacons resigning, "S. Snelson and John Orpin agreed to take the books and the affairs of the church into their hands for the present." The society rented the chapel and house from the trustees at a yearly rental of £20, and during the next three years made overtures to several candidates for the pastorate, but they were all declined. At length, however, the Rev. Robert Neil, of Middlewich, became the minister, settling on Nov. 20th, 1814, but he only stayed one year, the church finding it "entirely impossible (under present circumstances) to raise the sum of eighty pounds annually for the support of Mr. Neil and family." In the course of a month the Rev. D. Morgan, of Somerton, accepted the pastorate, but he only stayed a few months, for the record of a church meeting on March 3rd, 1816, says: "Mr. Morgan not finding himself quite so comfortable as he wished gave notice thereof to the deacons (on the Saturday night) stating that they must not expect his labours on the following day."

In July, 1816, Mr. Samuel Blackburn was invited to serve the church for six months, at the end of which period he was unanimously invited to the pastorate, and was ordained on June 4th, 1817, but his short period of service was evidently an unhappy one, for we read that on Dec. 22nd of the same year his resignation was unanimously accepted.

Then follows an inexplicable interregnum. There are no church records until Feb. 17th, 1829; but a minute of a meeting of the trustees held at the Three Queens hotel on Nov. 29th, 1823, stated that it was

“Resolved that Mr. Harrison pay over to the Rev. R. Bromilley a gratuity of Ten Pounds—*viz.* Five Pounds at Xmas next and the remaining Five Pounds at Lady Day 1824, as a further inducement to continue his services to the communicants of the chapel.”

When and under what circumstances Mr. Bromilley became the minister, and how long he continued, there is nothing to shew, except that in the trustees' accounts there are seen to have been periodical payments to him extending from July 24th, 1822, to April 10th, 1826.

For sixteen months in 1827 and 1828 the Rev. W. F. Buck, from Hoxton academy, ministered to the congregation, and then removed to Canterbury. Before his advent the church appears to have been dissolved, but in the early part of 1829 it was reunited under the Rev. John Wild, from the Blackburn academy; who in 1832 removed to Nottingham, where he ministered for 36 years. He was followed at Burton in 1833 by the Rev. T. Kennerley, from the college at Newport Pagnell; who removed to Mitcham, Surrey, in 1839. The Rev. W. F. Buck, who after leaving Canterbury spent some years at Harleston, Norfolk, then returned to Burton, and retained the pastorate until 1847. In his time the chapel was rebuilt. He was afterwards at Ross, Herefordshire. Next came the Rev. Thos. Arnold, from Rotherham college, whose ministry continued only to the end of 1850, when he accepted a call to Smethwick. He was afterwards for many years at Northampton, where he won deserved honour as a successful teacher of the deaf and dumb. After him came the Rev. D. Horscroft, from Hingham, Norfolk, in 1852; five years later he left for Bourne, Lincolnshire. Then followed the Rev. Alexander Mac-kennal (afterwards D.D.), from Hackney college, in 1858. At the end of three years he went to

Surbiton, and was afterwards at Leicester and Bowden. He was chairman of the Congregational Union in 1887. He was succeeded at Burton by the Rev. George Kettle, from Upminster, Essex, in 1862; he also remained three years, and went to Shrewsbury, where he laboured for 23 years longer. In 1865 the Rev. W. Aston came from Spring Hill college; his pastorate was likewise of three years' duration, after which he removed to Bodmin, Cornwall. He was succeeded by the Rev. Thos. Pearson, from Rotherham college; his ministry extended over twenty-four years, 1869-93. He afterwards ministered for a short time in Glasgow, and is now at Ware. Then followed the Rev. H. F. Walker, from Loughborough, 1893-1902. On his removal to Oakham an invitation was given to the Rev. Herbert G. Brown, of East Ham, who still retains the pastorate.

In 1887, owing to differences of opinion between the then minister and the deacons, principally upon questions of administration and procedure, the deacons, and with them a large proportion of the members, separated from the church and formed a new society, which obtained by purchase a small iron building in Guild Street, recently vacated by a Baptist church on removal to another part of the town. This new church called in 1889 as its first pastor the Rev. J. Bolton Petts, now of Bilston, and under his pastoral care, and by his energy and his judicious leadership, a considerable degree of prosperity was attained. From time to time efforts were made to bring about a reunion of the two churches, and much regret was felt that a scheme formulated in 1899 under the direction of the late Rev. J. A. Mitchell, then of Nottingham, proved abortive; the main difficulty being the provision of settlements for the pastors of the two churches. Upon the removal of the Rev. H. F.

Walker, of the High Street church, to Oakham, in 1902, the question of reunion again came to the front, and this time the negotiations, initiated by the officers of the Staffordshire Union, were successful; the main difficulty being overcome by the generous action of Mr. Petts in the resignation of his Guild Street charge "in the hope of furthering the happy and prosperous reunion of the two churches." The reunion was consummated in January, 1903, when the late esteemed secretaries of the Congregational Union (the Revs. W. J. Woods and J. A. Mitchell) were the special preachers. In November of the same year the Rev. H. G. Brown was called to the pastorate of the united church, and (as stated above) still retains the position. Mr. Petts had already settled at Bilston.

In connection with the Burton church it should be stated that a branch cause was established at the neighbouring village of Branstone in 1834, during the ministry of the Rev. T. Kennerley, and is now flourishing under the honorary pastorate of the minister at Burton. The neat little chapel, which occupies a conspicuous position in the main street of the village (with a separate Sunday school building on the opposite side of the roadway), has recently been enlarged and thoroughly renovated. This cause at Branstone had a very warm corner in the heart of the late Dr. Mackennal, who ever bore in kindly remembrance its faithful adherents. Of these perhaps the most noteworthy is Thomas Sturgess, a veteran who entered into the service of the school in 1836, and who yet, though verging upon his 99th year, is actively interested in the work.

October, 1906.

JOHN S. ILIFF.

Early Baptists in London

being a further extract from the Gould MS., see vol. ii. p. 352

NUMB : 2

An Old MSS, giving some Acco^u of those Baptists who first formed themselves into distinct Congregations, or Churches in London. found among certain Paper given me [*i.e.* Benjamin Slinton] by Mr Adams.

- 1633 Sundry of y^e Church whereof Mr Jacob & Mr John Lathorp had been Pastors, being dissatisfied wth y^e Churches owning of English Parishes to be true Churches desired dismissal & Joyned together among themselves, as Mr Henry Parker, Mr Tho. Shepard, Mr Sam^l Eaton, Marke Luker, & others wth whom Joyned Mr Wm Kiffin.
- 1638 1638. Mr Tho: Wilson, Mr Pen, & H. Pen, & 3 more being convinced that Baptism was not for Infants, but professed Believers joyned wth Mr Jo: Spilsbury y^e Churches favour being desired therein.
- 1640 3^d Mo: The Church became two by mutuall consent just half being wth Mr P. Barebone, & y^e other halfe with Mr H. Jessey Mr Richard Blunt wth him being convinced of Baptism y^e also it ought to be by dipping y^e Body into y^e Water, resembling Burial & rising again. 2 Col: 2. 12. Rom: 6. 4. had sober conferance about in y^e Church, & then wth some of the forenamed who also ware so convinced: And after Prayer & conferance about their so enjoying it, none haveing then so so practised in England to professed Believers, & hearing that some in y^e Nether Lands had so practised they agreed & sent over Mr Rich. Blunt (who understood Dutch) wth Letters of Comendation, who was kindly accepted there, & returned wth Letters from them Jo: Batte a Teacher there, & from that Church to such as sent him.

1641 They proceed on therein, viz, Those Persons y^t were persuaded Baptism should be by dipping y^e Body had mett in two Companies, & did intend so to meet after this, all these agreed to proceed alike together. And then Manifesting (not by any formal Words or Covenant) w^{ch} word was scrupled by some of them, but by mutual desires & agreement each Testified: Those two Companyes did set apart one to Baptize the rest; So it was solemnly performed by them.

Mr. Blunt Baptized Mr Blacklock y^t was a Teacher amongst them, & Mr Blunt being Baptized, he & Mr Blacklock Baptized y^e rest of their friends that ware so minded, & many being added to them they increased much

The Names of all 11 Mo. Janu: begin

Richard Blunt	Sam. Blacklock	Tho Shephard }
Greg. Fishburn	Doro. Fishburn	his wife }
John Cadwell	Eliz. Cadwell	Mary Millifson }
Sam. Eames	Tho. Munden	
Tho. Kilcop	William Willieby	
Robert Locker	Mary Lock	
John Braunson	John Bull	
Rich. Ellis	Mary Langride	
W ^m Creak	Mary Haman	
Rob ^t Carr	Sarah Williams	
Martin Mainprise	Joane } Dunckle	
	Ann }	
Hen: Woolmare	Eliz. Woolmore	
Rob ^t King	Sarah Norman	
Tho. Waters	Isabel Woolmore	
Henry Creak	Judeth Manning	
Mark Lukar	Mabel Lukar	
Henry Darker	Abigal Bowden	
Eliz Jessop	Mary Creak	
	Susanah King	

*11th month understood as appears above & this was Jan'y 9th.

41 in all
 11.* January 9 added

John Cattope	George Denham
Nicholas Martin	Tho : Daomunt
Ailie Stanford	Rich Colgrave
Nath Matthson	Eliz Hutchinson
Mary Burch	John Croson
	Sybilla Lees
	John Woolmoore

thus 53 in all

1644 Those that ware so minded had comūnion together were become Seven Churches in London.

Early Baptists in London

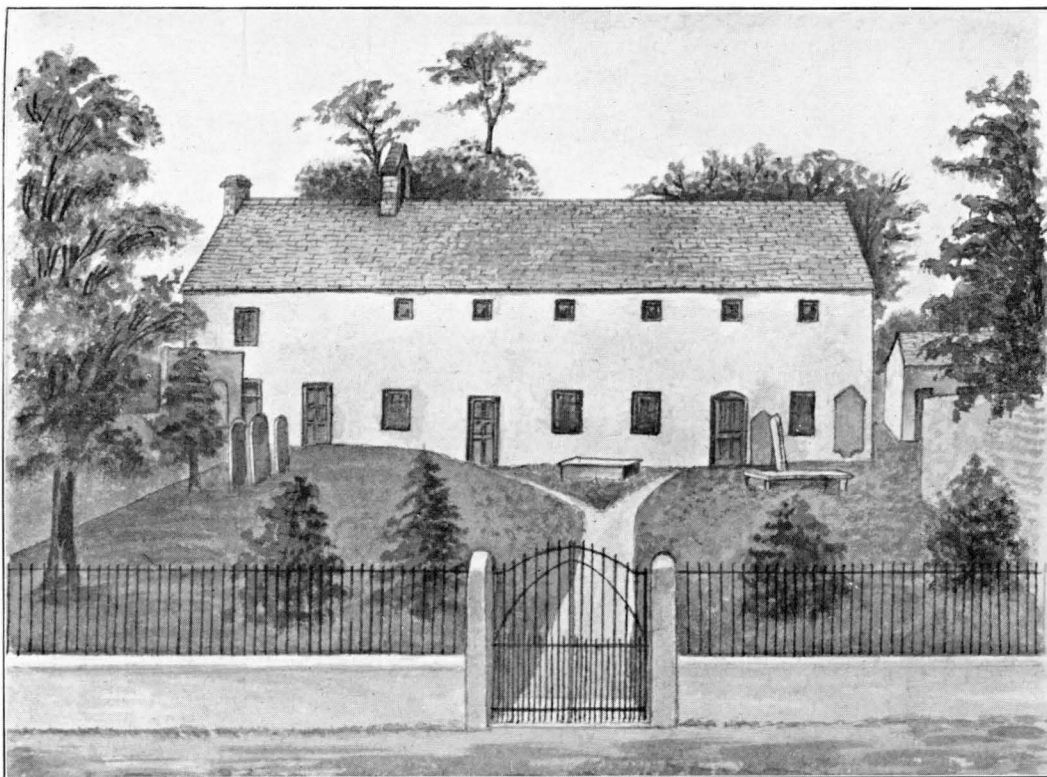
1639 Mr Green wth Cap^t Spencer had begun a Congregation in Crutched Fryers, to whom Paul Hobson joyned who was now wth many of that Church one of y^e Seven

1644 These being much spoken against as unsound in Doctrine as if they ware Armenians, & also against Magistrates &c they joyned together in a Confesion of their Faith in fifty two Articles w^{ch} gave great satisfaction to many that had been prejudiced.

See ye Notes
at ye End of
ye Confesion.

Thus Subscribed in y^e Names of 7 Churches in London.

W ^m Kiffin			
Tho : Patience	} Tho : Gun	} Paul Hobson	}
Geo : Tipping	} Jo : Mabbet	} Tho : Goore	}
John Spilsbury	} John Web	} Jo : Phelps	}
Tho : Shepard	} Tho : Kilcop	} Edward Heath	}
Tho : Munden	}		



This print of the Meeting-house before its reconstruction is from a drawing made from a badly faded photograph—the only one in existence.

The Ancient Meeting-house at Ravenstonedale

THE village of Ravenstonedale, Westmoreland, is about a mile and a half south of the station bearing its name, and four miles and a half south-west of Kirkby Stephen. It is described as "a strange, straggling collection of cottages, medium-sized dwellings, farmhouses, &c.;" but many of the cottages have been rebuilt within the last ten years. The village stands on a slope near the foot of Ash Fell, surrounded by mountains which rise to a height of 2,300 feet. Its mean elevation is about 850 feet above the sea level. The parish, formerly a chapelry of Kirkby Stephen, contains 16,400 acres, all pasture or moorland, which affords sustenance to thousands of sheep; and ponies of the Shetland variety are reared in large numbers. There is no arable land in the parish. The population (including the hamlet of Newbiggin, near the railway station) was 1,138 in 1801, but steadily declined throughout the last century; in 1901 it was only 838.

The parish church was built about the time of the Reformation, but was rebuilt in 1744. The registers commence in 1571. Thomas Dodgson was appointed to the benefice in 1634. He was strongly inclined to Presbyterianism; and in 1648 his name appeared, together with those of five or six elders,¹ in the certificate of a county committee which under the Long Parliament advised the formation of a classis "for the bottom of Westmoreland division." Reluctantly, and only after long hesitation, he submitted to the Act of Uniformity; and continued curate of Ravenstonedale until his death in January, 1673.

EARLY NONCONFORMIST MEETINGS.

Nonconformity in the dale originated in the labours of the Rev. Christopher Jackson, who in 1662 was ejected from the rectory of Crosby Garrett, a small village about five miles to the north. He

¹ One of these, Anthony Fothergill, was the father of Elizabeth Gaunt, "the martyr of charity," who was burnt at Tyburn on 4th October, 1685, for "treason," committed by sheltering a fugitive from Sedgemoor—surely the crowning atrocity of Stuart misrule! She is believed to have been a Baptist. A window in the parish church commemorates her martyrdom. Her portrait was lately in the possession of Miss Fothergill of Brownber Cottage.

was the son of Thomas Jackson of Leeds, and was early apprenticed to some unspecified trade; but his studious habits excited the interest of friends, who sent him to Cambridge. He was admitted a pensioner at Magdalen Hall in June, 1652, at the age of 21; and commenced B.A. in 1655. Calamy calls him "a very pious man, of a holy life, and competent learning." On leaving the University he settled at some unnamed place in Yorkshire, whence he seems to have been outed at the Restoration. He then removed to Crosby, where his ministry was brought to an end by the Act of Uniformity. Having a little property in Ravenstonedale he retreated thither, living modestly—and it is to be feared scantily—on his own resources. To a conforming clergyman who gibed at his threadbare coat he replied, "If my coat is bare, it has not been turned." He held meetings for prayer and preaching in his own and other private dwellings, and does not appear to have been disturbed. Probably he enjoyed the protection of Philip, Lord Wharton—"the good Lord Wharton," as he was called—of Wharton Hall, about four miles distant, who was a great friend of the nonconforming clergy. Mr. Jackson married Anne Taylor, at Ravenstonedale, on 17th April, 1664; but how long he remained in the dale, and when and where he died, are unknown.

On the death of Mr. Dodgson, in 1673, Lord Wharton, as lord of the manor, had the appointment of his successor. He resolved on selecting a clergyman who would offer prayer, and not merely read prayers, in his family; and whose preaching should, on trial, be found acceptable to the parishioners. His choice fell upon Anthony Procter, who had been for ten years a Nonconformist. From 1651 he had been curate at Masham and Kirby Malzeard, and from 1655 vicar of Well, near Bedale, whence he was ejected in 1662. He obtained a licence under the Indulgence, to minister as a Presbyterian in his own house at Kirby Malzeard, on 20th November, 1672; but conformed on the withdrawal of the Indulgence, and was presented to the curacy of Ravenstonedale on 23rd October, 1673. Here he remained till 1689, when he removed to the rectory of Deane, in Cumberland, where he was buried 28th July, 1702. One of the same name, perhaps his son, was admitted to Frankland's academy at Rathmell, 7th April, 1670. He was evidently esteemed by the Nonconformists, who attended his preaching, though they could not tolerate the ritual of the State Church. In the account of the primary visitation of Bishop Nicholson of Carlisle, 12th July, 1703, it was stated that in Mr. Procter's time a small bell, called the "saints' bell," used to be rung after the Nicene creed "to call in the dissenters to the sermon." The "saints' bell," or as it was elsewhere called the "Sanctus bell," was a survival from pre-Reformation times; when in the Mass a bell was rung at the Sanctus, and again at the elevation of the Host.

UNDER TOLERATION.

We know but little more of Nonconformity in the dale until after the Revolution. When liberty of worship was secured by the Toleration Act, a house belonging to George Parkin became the usual meeting-place, and is believed to have been certified in 1692. Its location was a little lower down the hill than the present edifice. The first minister was Rev. Timothy Puncheon, who entered Frankland's academy on 10th February, 1688, when it was at Attercliffe. There is no record of his ordination; but he was associated with R. Frankland, O. Heywood, Jos. Dawson, and John Carrington, in ordaining five young ministers at Rathmell on 7th June, 1693. It is noteworthy that a marriage took place in the meeting-house on 4th January, 1693/4, and another on 24th August, 1697. Such marriages, though not very frequent, became illegal only in 1754. In 1693 Lord Wharton gave £100, the capital sum to be laid out in the mortgage of land, and the interest to be paid "to Timothy Puncheon, clerk, while minister at the house of George Parkin in Ravenstonedale, and his successors." This gift was the nucleus of what by subsequent benefactions has grown to a very respectable endowment. The indenture, dated 18th August, 1693, by which it is settled, is described as "the Purchase Deed of the Chapel premises and estate and Declaration of Trusts"; and is the only deed in existence of date prior to 1736. The following are the additional benefactions: by Mr. Pinder, a dissenting minister in London, to the said meeting-house, £30; John Thomson, hosier, of Kirkby Stephen, £20; Isabel Langhorn, £6; James and Mary Fawcett, £20; George Murthwaite, £10; all laid out in the purchase of land. There was also £100 in money contributed by Christopher Todd and others; £20 of it was lost, and the rest laid out at interest. Lord Wharton died 4th February, 1695/6, leaving a memory which is still fragrant by reason of his numerous charities and personal virtues.

It is not certainly known how long Mr. Puncheon remained at Ravenstonedale. Probably about 1712 he removed to Riveley in Northumberland, where he died in 1717. His successor was the Rev. John Magee, who was ordained 14th April, 1714. His appointment was unacceptable to a section of the congregation, who were perhaps inclined to the Arianism which was about that time gaining favour in many Presbyterian churches. A secession took place, encouraged by Thomas Dixon, M.D., minister at Whitehaven (1708-23), and founder of an academy there. James Towers, minister at Rathmell, wrote on 8th June, 1714, to Peter Walkden of Newton-in-Bowland that Dr. Dixon had administered the sacrament to the seceders; who in 1715 invited as their minister Rev. Jas. Mallison of Blennerhasset. He only remained a few months, and then removed to Howden in the East Riding of

Yorkshire, where he lived for nearly 30 years. How long it was before the separation collapsed is uncertain, as we do not know the *exact* date of Evans's List of Nonconformist Congregations, written between 1717 and 1729, and preserved in Williams's Library. Evans's account is : INDEPENDENT, "Russendale or Ravenstonedale, f. John Magee. 300 (*hearers*). 3, (*county voters*). G(*entry*) 4, most tenants under Lord Wharton." PRESBYTERIAN, "Russendale *alias* Ravingstonedale, near Kirkby Stephen. 10 disc. James Malleson 1716 (rem.)" The "f" indicates that the church of which Mr. Magee was pastor was aided by the Independent Fund ; while the later entry shews that after Mr. Mallison's removal about ten of his adherents, calling themselves Presbyterians, continued to hold a separate meeting, which seems to have lasted for several years.

MEETING-HOUSE ERECTED.

The present church building, or rather the greater part of its walls, is believed to have been erected in 1726. According to a document deposited in the archives of Orton vicarage and supposed to be in the handwriting of Dr. Richard Burn, author of the *Standard History of Westmoreland*, (also of the *Justice of Peace, Ecclesiastical Law*, and other works), it was built on a plot of ground sold by Richard Hewetson of Ellergill for six pounds, of which he gave four towards the cost of the building. It was registered at Appleby on 10th April, 1727. It had on the eastern side two doors opening directly on the interior, which was fitted up with fine old oak. There was an \square shaped gallery at the south end, and a three-decker pulpit with sounding-board stood against the long side on the west. The floor was of stone ; the seats are said to have been uncomfortable, and the lighting deficient. The portion southward of the bell-turret was a later addition. Over the doorway admitting to the gallery was a brass plate thus inscribed : "This gallery was built by the procurement of the Reverend Mr. Ralph Milner, Anno Dom. 1731." This was a kinsman of William Milner of Ashfield, one of the original trustees of Lord Wharton's benefaction.

According to the parish register, a son of Mr. Magee was buried 2nd December, 1725, and his wife Eleanor, 11th February, 1733. About this time, 1732 or-3, he seems to have resigned his pastorate ; but nearly ten years afterwards he was residing in the village, and was referred to as minister of the church, as if he had resumed the charge.

On 9th September, 1733, an invitation was given to the Rev. James Ritchie, M.D., a Scotsman, educated at Glasgow University. About a year after his settlement some of the trustees took ex-

ception to his Arminian teaching as contrary to the Westminster Confession of Faith, withheld his stipend, and evicted him from the meeting-house. He thereupon commenced a suit in Chancery against John Parkin and the other trustees; which after tedious delays, and the incurring of costs amounting to above £820, was decided in Mr. Ritchie's favour.² He thus recovered the arrears of his stipend and possession of the meeting-house. But long before this time he appears to have left Ravenstonedale; for by one account he was for thirteen years minister of the united congregations at Redwing, Cumberland, and Irshopeburn (?) in Weardale, Durham; and then for three or four years at Great Salkeld and Plompton, Cumberland. He repaired both the meeting-houses, travelling through several counties to collect the needful cost; and in 1753 removed from Alston to Mixenden, near Halifax. He was at this time an Arian, and was the author of two treatises on Jewish and other sacrifices.³ The Mixenden congregation dwindled under his ministry, but he is said to have done much good as a physician. He died 15th October, 1763.

In an indenture dated 7th March, 1736, it is recited that the Ravenstonedale mortgage then amounted to £336, secured on the following properties, *viz.*:—"A messuage and tenement at the Townhead, barn, suitable peat-house and garth; one close called Hill, with a little bottom adjoining the same; one close called Low New Close; together with land lying on Town Croft, adjoining the ground late M. Atkinson's on the east side, with all edifices, &c." This trust deed was renewed from time to time on the appointment of new trustees. On a part of the property thus described the manse was built in 1854. Near by was a house, lately demolished, in which the minister formerly resided; it bore the inscription, I.A. 1728.

FREQUENT CHANGES OF PASTORATE, 1742-90.

The course of events after the removal of Dr. Ritchie is a little doubtful. An almost illegible memorandum among the papers of Joshua Wilson in the Congregational Library mentions one Welsh at "Russendale" in 1742. Nothing is known of him; he may have been Ritchie's successor, or he may have ministered to a secession. In a letter dated 1st July, 1743, the Rev. James Scott,

² Of these costs Mr. Ritchie and his friends are said to have paid more than half. The balance of £365 16s. was apportioned among the trustees—of whom Rev. B. Milner was one,—by the arbitration of Rd. Burn, LL.D.; a copy of whose award, dated 8th March, 1747, is in the library of New College.

³ The titles were: *A Criticism upon Modern Notions of Sacrifice*, 1761; and *The Peculiar Doctrine of Revelation relating to Piacular Sacrifices*, 2 vols., 4to, published after his death in 1766.

minister at Horton-in-Craven, referred to a meeting at Ravenstonedale which Mr. Magee, minister of the place, "had engaged to call," but which had been deferred owing to that gentleman's illness. Two months later, Mr. Magee having died meanwhile (probably on a journey to Ireland), an urgent invitation was addressed to Mr. Scott to accept the pastorate. It was signed by John Perkins, John Bell, and James Fawcett, elders, and 34 other male members, one of them apparently a son of the late pastor. But Mr. Scott declined the invitation; removing a little later to Tockholes, and afterwards to Heckmondwike, where in 1756 he founded the academy now represented by the United Yorkshire College at Bradford.

Then followed in succession two students from the academy presided over by Dr. Caleb Rotherham at Kendal. Each held the pastorate for a very short time, and their order is uncertain. Probably the first was the Rev. Samuel Lowthion, a native of Penruddock, Cumberland, who removed to Penrith about 1745, and thence in 1752 to Hanover Square, Newcastle. There he ministered for 28 years, trained several young men for the ministry, died in May, 1780, and was buried in the north aisle of St. Nicholas church (now the cathedral). A handsome mural tablet was prepared to perpetuate his memory; but was not erected, because the incumbent insisted on the erasure of part of the inscription. In 1756 Mr. Lowthion had preached at the ordination of his old tutor's son and successor, Caleb Rotherham, junr., at Kendal. The sermon, which was printed, is a plea for unlimited freedom of speculation and utterance in the pulpit. Mr. Lowthion's fellow-student and probable successor⁴ at Ravenstonedale was the Rev. John Blackburne; who *may* have been a native of the village. A Mr. Blackburn, said to have been born there, was among Rotherham's pupils, and was a probationer at South Shields in 1744. Not later than the beginning of 1747 Mr. Blackburn removed to King John's Court, Southwark. That congregation was dispersed in 1754, when he proceeded to Newbury, Berks., where he ministered till his death in 1762. He published two sermons, in 1749 and 1753; and also edited a posthumous work by Hopton Haynes, Esq., assay master of the Mint, entitled: *A Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ*. As this book is uncompromisingly Unitarian, it is safe to assume that Mr. Blackburn held the same opinions.

There is still some difficulty in following the succession. Nightingale introduces the Rev. Richard Simpson, who entered Doddridge's academy at Northampton in 1745, and had a charge

⁴ Mr. Nightingale in his *Lancashire Nonconformity* makes Lowthion to be the successor of Blackburne.

somewhere in Westmoreland. Nightingale thinks it was most likely at Ravenstonedale. He *may* have gone thence to Stainton, near Kendal, from which place he removed about 1763 to Warley, near Halifax, where he exercised a long and useful ministry, dying in 1795. His preaching was intensely evangelical; as may be seen in his posthumous volume of *Seven Practical and Experimental Sermons*. The next minister of whom we have any knowledge is the Rev. William Scott. He was a Presbyterian, in communion with the Established Church of Scotland. He was licensed by the presbytery of Dalkeith on 2nd December, 1760, ordained at Ravenstonedale by the Presbytery Class of Newcastle on 6th October, 1762, and removed to Abbot's Rule, near Jedburgh, in 1764.

The Agreement of the Presbyterian and Independent ministers in London in 1691 had been adopted in many parts of the country, and especially in the north of England. But seventy years later Arianism and Unitarianism were gaining ground to such an extent that the Cumberland Provincial Assembly, though professedly orthodox, were much more in sympathy with latitudinarianism—if not with downright heresy—than with evangelical truth. This was remarkably illustrated under the next pastorate. The Rev. Jas. Tetley was a student in the Heckmondwike academy in 1762. In 1767 he was at Ravenstonedale, but was "not in connection with the Cumberland Provincial." The pulpit at Cockermouth had been supplied for twelve months by a Mr. Selby Ord, who, not having been ordained, was thought incompetent to administer the sacraments. The people applied to the Provincial Assembly for assistance, but could only obtain the offer of service from ministers who were known to be heterodox, which they felt bound in conscience to refuse. They then applied to Mr. Tetley, who visited them, preached, baptized several children, and administered the Lord's Supper. (See Cockermouth church book, 5th April, 1767.)

Mr. Tetley was still at Ravenstonedale in 1774. His successor was the Rev. Jas. Somerville, a native of Pitmuir in Berwickshire. He had spent several years at Edinburgh University, and was licensed to preach by the presbytery of Lauder in December, 1771. For two years and a half, on the recommendation of Mr. Scott of Heckmondwike, he had supplied the congregation at Stainton, near Kendal, where he was the last resident minister. His first sermon at Ravenstonedale was preached on 28th May, 1775, from Acts x. 29; his ordination followed on 27th September, the officiating ministers being the Revs. Selby Ord of Cockermouth; A. Allat of Forton; and Luke Prattman of Cotherstone. He was highly esteemed by the people, but his stipend was only £40 a year. In 1776 the minister's house was repaired, and on 6th June, 1777, he married Jane Isabella Sprott in Scotland, and "started

with his new house" in September. The chapel register, now at Somerset House, begins in 1777. It is recorded that the next year, 1778, there was an election of elders, and Anthony Fothergill was appointed clerk. In 1784 Mr. Somerville removed to Branton, Northumberland, where he died 8th July, 1808, aged 65. A Mr. Smith occupied the pulpit from 1784 to 1790; of him nothing further is known; he may or may not have been the James Smith who was at Keighley, 1749-53.

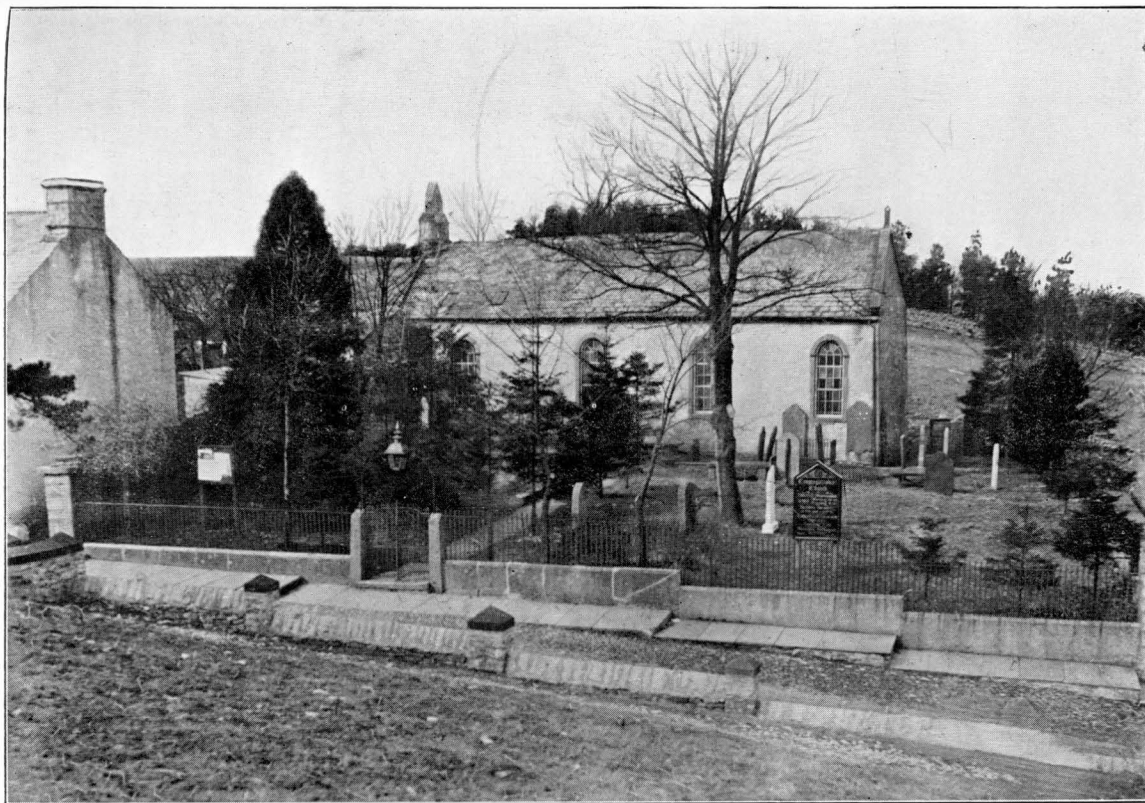
REVIVAL, 1790-1815.

The next minister was the Rev. John Hill. He was born in 1753, and trained at the Mile End academy under the Revs. Jos. Barber, S. Brewer, and John Kello. Leaving the academy in 1780 or-81 he ministered for short periods at Preston, Haslingden, and Carlisle (Lady Glenorchy's chapel). In August, 1790, "he was on a journey, and paid us an unexpected visit, when he preached on the Lord's day morning and afternoon; and after labouring among the people for some weeks he received a unanimous call." It was signed by 34 persons, whose names are given in the church book, the numbers of men and women being nearly equal. In 1793 Mr. Hill commenced a Sunday school, which he conducted himself. In 1802 a small piece of ground at the south end of the chapel was purchased, on which a room was built for Sunday school purposes; having dwelling rooms above, which were entered from the west side. The burial ground was also enlarged by pulling down a cottage which stood between the chapel and the roadway. The cost of these improvements was £250.

Mr. Hill was on terms of intimacy with Dr. Robinson, the minister of the parish church. Both were great smokers, and over their pipes they used to discuss the merits of different styles of preaching—Mr. Hill advocated and practised extempore utterance, while Dr. Robinson was accustomed to read his sermons. This Dr. Robinson was a remarkable man; besides being parish clergyman he was master of the grammar school, and received pupils from a distance, who boarded in his house. He was a strict disciplinarian and a splendid teacher; and it is said that as many as twenty of his pupils became clergymen, several of them with no other instruction than what he imparted.

Mr. Hill was accustomed to preach once a month in a barn at Dent, some 16 miles distant.⁵ One result of these visits was the

⁵ The only vehicles then used in the district were heavy farm-carts without springs. Mr. Hill is said to have first introduced the convenience called a "shandry"—a swinging seat with a back, suspended in the cart by chains. His shandry is still preserved as a memorial—converted into a garden seat.



The building in its present state is from a photograph taken by Rev. G. MANNING.

conversion of James Batty. A church was formed at Dent on 31st March, 1809; and in 1820 Mr. Batty became its second minister. In 1823 he began to preach at Sedbergh, and eighteen years later at Hawes, with the result that Congregational churches were formed in both these towns. Mr. Batty died 7th April, 1856, aged 77. His spiritual father, Mr. Hill, died 26th November, 1809, aged 56. His tombstone (erected by the church members in grateful recognition of his services), bears the following inscription:—

Here lies interred beneath this stone
A sinner saved by grace alone;
Unmoved, uninjured, may his dust remain,
Till the last trump shall bid him rise again.

The next minister was the Rev. Jas. Muscutt, who had studied under the Rev. G. Collinson at Hackney, and supplied for a short time at Darlington. He accepted the call on condition that the church should be reorganized, and put more strictly on the Congregational plan. It had been accounted Independent eighty years before; but there had been several Presbyterian ministers, and apparently the minister, elders, and trustees had managed things without much reference to the church members. Mr. Muscutt's terms were complied with, and he was ordained on 12th June, 1811, by the Revs. A. Carnson of Cotherston; James Jackson of Green Hammerton; W. Norris of Ellinthorpe; and W. Norris, junr., of Alston—all Congregational ministers. In 1813 Messrs. Richardson and Milner, two young men of the congregation, having often heard the minister complain of late and irregular attendance, collected money for a bell; for which a small turret or bellcote was erected. It was not very musical, but its usefulness made ample amends, and it still does regular service, and is as necessary as of old. Mr. Muscutt removed to Cocker mouth in 1815, and died there 7th August, 1819.

TROUBLOUS TIMES, 1817-67.

His successor was the Rev. R. H. Bonnar, from the Idle academy. He was ordained 27th August, 1817, by the Revs. W. Vint of Idle; E. Stillman of Keld; and A. Carnson of Cotherstone. His ministry continued till 1835; but seems latterly not to have been prosperous. We find allusions to dissensions and litigation, and there was a separation led by a Mr. Benjamin Hewitson, which however came to nothing. A Rev. Wm. Hasell followed for a short time, and then, with a considerable part of the congregation, went over to the Wesleyans—for whom a chapel was built in 1839.

A paragraph in the *Kendal Mercury* of 6th February, 1836,

represents a deplorable state of things as then existing. The building is said to have been dilapidated, the windows smashed, the graveyard neglected and tombstones overturned, and the worshippers reduced to half a dozen. Full information is lacking as to the cause of the dissensions and litigation which had such unhappy results; but the personal element entered into it somewhat largely, complicated—it would seem—by doctrinal disputes; and it was in some way connected with the very inconvenient tenure of the chapel property. This now consisted of above $8\frac{1}{2}$ acres of ground, with sundry buildings; and the custom of the manor did not permit conveyance on trust, nor that more than one person at a time should be admitted tenant of the same premises. It was therefore usual for one person to hold the whole on behalf of the church. This responsibility had been undertaken by John Hewitson; who by arrangement with the then lord of the manor, the Earl of Lonsdale, had enfranchised the property as far back as 24th June, 1808. At length, by indenture dated 26th May, 1836, Mr. Hewitson conveyed the whole to nine trustees, “to promote the advancement of the Protestant religion—as professed by Protestant Dissenters of the denomination of Congregationalists or Independents—whose doctrine is agreeable to the Assembly of Divines’ Confession of Faith and Catechism.” The minister was made liable to be removed for heterodoxy; and new trustees were to be chosen from time to time with consent of the members, male and female, who had been in communion for twelve months.

It was now found necessary to reconstitute the church. This was done at a meeting held on 5th August, 1838, presided over by Mr. Broadbent, then a student in Airedale College. Four women and two men formed the new society, Mr. B. Hewitson being chosen deacon. Soon after the Rev. Wm. Sedgwick, from Keld, undertook the pastorate, and removed to Dent in 1843. He was followed by Rev. J. F. Bryan, who had been a schoolmaster at Staleybridge, and laboured successfully to revive the decayed interest. But in 1846 he removed, to undertake the management of a new Ragged and Industrial school in Manchester, for the rescue of children of the lowest class from degrading and criminal associations. This work prospered exceedingly, and was reported on by H.M.’s inspector as one of “the best managed and most effective” in the kingdom. It developed into the “Barnes Home” at Heaton Mersey, which was opened in August, 1871. On Monday, 11th December of the same year, Mr. Bryan died suddenly, having preached at Stockport the previous evening.

His successor at Ravenstonedale was the Rev. Walter Mathison, from Kendal; ordained 5th May, 1847. The ministers assisting were the Revs. D. Jones and John Ingless of Kendal; W. Brewis of Penrith; W. Palmer of Northallerton; J. W. Rolls of Hawes;

and W. Sedgwick of Dent. Mr. Mathison was accustomed to preach on alternate Sunday afternoons at the Baptist chapel at Crosby Garrett. During his ministry, in 1854, the present manse was built by public subscription. The old one, bearing date 1728, was pulled down in 1905, having become unfit for habitation. Mr. Mathison removed in 1856 to Market Drayton, and two years later to Australia, where he was still ministering in 1883.

For six years the church was united with that at Kirkby Stephen; but the arrangement proved unsatisfactory. The ministers of the united churches were the Revs. John Moses, formerly a Wesleyan, 1857-8; J. Barton, a Rotherham student, who had laboured at Bakewell in Derbyshire, 1858-9; and, on his removal to Wirksworth, Rev. Jas. Howard from Newtown, Montgomeryshire, 1859-63. Mr. Howard having removed to Hemel Hempstead, Herts., the union was dissolved, and Rev. Jos. Barnfather was called to the single pastorate. He removed to Dent in 1867, and afterwards to Parkhead, Cumberland.

MEETING-HOUSE RECONSTRUCTED, 1867.

The Rev. Robert Pool, from Parton, accepted the pastorate in 1868. His mother was a cousin of the celebrated Edward Irving. For five years he had laboured as agent of an undenominational mission on a salary of £60 a year, enduring no little persecution on account of his zeal for temperance. Bishop Villiers offered him £120 and a vicarage if he would "take orders," which as a conscientious Nonconformist he respectfully declined; and soon after, in 1862, he accepted a call to Parton at £80. At that time there were in the diocese of Carlisle 118 State Church "livings" under £100, the average being £83. Mr. Pool only remained about a year in Ravenstonedale, during which time the chapel, which sorely needed renovation, was dealt with in a manner which, though conducive to comfort, was on historic grounds very regrettable. The whole of the interior fittings were removed, except the beams of the gallery, under which a minister's vestry was contrived, and a lobby, entered by the southern door. The northern door and the old windows were built up, and six large circular headed windows substituted. A boarded floor was introduced, and an entirely new set of fittings; the fine old oak being sold for the ridiculous price of £2 6s, and providing a small fortune for the smart London purchaser. Mr. Pool raised the entire cost, about £200; but "on after reflection was inclined to think that he shewed more zeal than knowledge in the affair." He removed to Sedbergh in 1869; thence to Shelley, near Huddersfield, in 1874; and retired invalided in 1894. His life

story has been admirably told by his son, the Rev. J. J. Pool, B.D., formerly of Rheims and lately of Peckham.

The Rev. Wm. Nichols, a Lancashire College student, followed Mr. Pool in 1869. He had held a pastorate at Kendal since 1862. He is the author of a *History and Traditions of Ravenstonedale*, from which several of the above named facts are taken. During his time, in 1871, an organ was placed in the chapel. He removed to Blackford Bridge, near Bury, in 1883; whence he retired in 1899. His successor was Rev. W. M. Fell, also of Lancashire College, who had held pastorates in New Zealand, Chorley, Portland, and Puddletown (Dorset). He came in 1884, and returned to New Zealand in 1887. About this time the dwelling-house adjoining the chapel was converted into a schoolroom, the lower room being adopted for a vestry and library.

The Rev. C. Illingworth entered on the pastorate at Christmas, 1887. For five years from 1849 he had been a successful town missionary in Bradford; in 1854 he was called to the pastorate of Westfield chapel, Wyke, where he laboured efficiently for 14 years, and afterwards for two years at Queensbury, near Halifax. In 1870 he became pastor of Lendal chapel, York; where for nearly 18 years he held the esteem of all classes by his religious and philanthropic activities. On removing from York he was the recipient of a testimonial which was presented at the Guildhall by the Lord Mayor, and to which Archbishop Thomson contributed. For eleven years longer he ministered in the Westmoreland village sanctuary, during part of which time he represented the parish as district councillor and guardian of the poor. Further improvements were made in the chapel on his initiative; amongst others, the reconstruction of the bellcote at the south end of the building. A stone over the schoolroom door bears the following record:—
 "This chapel roof was improved, and the belfry erected, in grateful remembrance of William Carver, Esq., of Kersal, near Manchester; who was called to his home in heaven on 25th day of April, A.D. 1889." Mr. Illingworth retired in 1898, and died on 9th May, 1903, in the 81st year of his age.

The present minister, the Rev. Geo. Manning, from the Yorkshire United College, Bradford, settled within a short time of Mr. Illingworth's retirement. His ordination took place on 18th May, 1899, the officiating ministers being the Revs. C. Illingworth, B. Dale (Bradford); A. Duff, LL.D., E. Armitage, M.A., and W. C. Shearer (United College); and G. Ledbury (Kirkby Stephen). In the same month the church received from John and Thos. Carver, Esqrs., the gift of a caretaker's house, and additional land for enlarging the burial ground. Recently Miss M. S. Carver bequeathed £500 towards the support of the ministry, but it will only be available on the falling in of an existing life. In 1905 a favourable opportunity offered for disposing of the lands and

buildings which constituted the old endowment ; they were therefore sold, and the money advantageously invested. Further improvements are under consideration, including a new organ, and the enlargement of the schoolroom.

A large marble tablet within the chapel contains a brief summary of the foregoing history, as follows :—

TO THE GLORY OF GOD.

This chapel was built and partly endowed by Philip, fourth Lord Wharton, lord of the manor, and others, for a congregation of Protestant Dissenters worshipping in a licensed house near this site in the latter part of the 17th century. The first stated minister was the Rev. Christopher Jackson, incumbent of Crosby Garrett, one of the ejected clergy, who preached here in 1662, and after many years of successful labour was followed by a number of able and faithful ministers of the Gospel. The present manse was built by subscription in 1854 during the ministry of the Rev. W. Matheson.

In the years 1894 and -5, the chapel, school and manse were restored and beautified and were furnished with a new heating apparatus ; the burial ground was enlarged and other improvements effected in the property by two of the trustees, Thomas Carver, Esq., J.P., the Hollins, Marple ; and John Carver, Esq., Greystone, Ealing, in loving memory of their mother, formerly Elizabeth Airey, who was a native of Ravenstonedale.

The tablet was erected in 1895 during the pastorate of the Rev. C. Illingworth.

The following statistics may be of permanent interest :—

Baptisms, from 1839 to 1906—267.

Burials, from 1844 to 1906—69.

Church members—at reconstitution in 1838, 6 ; in 1879, 23 ; in 1906, 46.

BRYAN DALE.

T. G. CRIPPEN.

Ebenezer Church, West Bromwich

(Revised and abridged from a paper by the Rev. W. Kelly, 1893)

THE following ministers in and around West Bromwich were among those who were outed at the Restoration, or for the sake of a good conscience and loyalty to God's Word left the State Church on 24th August, 1662 :—John Reynolds, of Wolverhampton ; Richard Hinks, Tipton ; H. Oasland, M.A., Bewdley ; Richard Baxter, Kidderminster ; W. Fincher, Wednesbury ; Thos. Byrdal, M.A., Walsall ; Anthony Burgess, M.A., Sutton Coldfield ; Samuel Wills, Birmingham ; William Turton, M.A., Rowley ; Thomas Badland (often called Baldwin), Willenhall ; and Richard Hilton, of All Saints', West Bromwich.

The two last names are inseparably connected with Ebenezer. Mr. Hilton had always been a hard student, and husbanded his time with judicious care. His mind was richly stored with knowledge ; he spent much time in prayer ; and on Sundays his spiritual zeal set fire to the discourses he had prepared. He was very judicious in everything he did ; his simplicity of manner and blameless life endeared him to his hearers ; his discourses were weighty and profitable, and even the worst of men were constrained to respect him. When he was silenced and ejected from the parish church many of his attached hearers came out with him ; and these formed the first nucleus of the Nonconformist community in West Bromwich.

The first minister of the " Old Meeting," the Rev. Thos. Badland (or Baldwin), was ejected from the incumbency of Willenhall at the Restoration, and from Clent by the Act of Uniformity. Worcester was his native place, and he made his way thither. Passing through West Bromwich he met with Mr. Hilton ; and remained a while to act as minister to the faithful few who were valiant enough to resist the demands of the State, and to come out from the parish church with their pastor Mr. Hilton. Mr. Badland reached Worcester some time in 1663, and formed the first Nonconformist church in that city. The present Congregational church in Worcester was founded in 1708, and rebuilt in 1858. Close by its pulpit is a marble tablet to the memory of the " Rev. Thomas Badland, a faithful and profitable preacher of the Gospel in this

city for the space of 35 years. He rested from his labours May 5th, A.D. 1698, Aet. 64. Mors mihi vita nova."

We are unable to discover any records to shew how the Protestant Dissenters of West Bromwich got along under the intolerance and ill usage to which they were subjected. We do not know whether Mr. Hilton was minister on the departure of Mr. Badland, and if so how long his ministry continued before he went to be private chaplain to Mr. Philip Foley. The church held its meeting in a room or private house, probably the house of one of Mr. Hilton's attached friends. Nor do we know in what year the first meeting-house was built; but we find that on 23rd Dec., 1699, John Lowe bequeathed a perpetual annuity (now known as "The Holyoak") of £2 10s. towards the support of the ministry of the Old Meeting. A deed (feoffment, which we understand to be a lease and release), dated 30th and 31st March, 1714, states the uses for which the then newly erected chapel was put up. The meeting-houses of the several denominations at that time (except those of the Quakers) were usually guarded by trusts of a general character, which neither specified the sect to which they belonged nor the doctrines which were to be preached. They were secured to the congregations of "Protestant Dissenters" worshipping in that place, who were allowed to choose such person as minister as a majority might elect. The deed of the Old Meeting states that the building "was and is intended for a meeting-house for the worship and service of God, and fitted for that purpose." The trustees were fifteen in number:—John Lowe, Josiah Turton, Richard Brett, Richard Wilton, Thomas Brett, Samuel Lowe, —Turton, Bailey, Brett, John Mayo, William Silvester, Edminy Weaver, Jonathan Clare, Richard Nock the elder, Thomas Nock the younger, and Richard Nock the younger. The trustees had power to expel any of their number who became scandalous or offensive, and to fill up vacancies so caused, by expulsion, or by death, or removal from the neighbourhood, up to the number of 15. Elizabeth Jesson appears to have given the land for the meeting-house, and the building was raised by subscription. We suppose this was the building referred to in Reeve's *History*, in which we are told that a lawless mob set fire to the Dissenters' meeting-house in 1715; and that a young man in the act of unroofing it was killed by slugs from Cornet Lowe's blunderbuss. For about a year the building lay in ruins, but was rebuilt by the Government in 1716.

Nine years after the rebuilding the Rev. Richard Wilton, M.A., was called to the pastorate; and for 40 years he preached the Gospel by lip and life, and with his people was a living protest against the interference of the State in matters of belief or modes of worship. As years enfeebled his strength he was obliged to find an assistant, in the person of the Rev. William Howell, who succeeded him in the full pastorate of the church in 1765. His

ashes lie in the old portion of Ebenezer churchyard, close to the scene of his long and faithful work ; the tomb is inscribed as follows :—“ Here lie the remains of Richard Wilton, M.A., forty years pastor of this church. Justly esteemed and beloved for his cheerful and unaffected piety, his inflexible integrity, his open and benevolent temper, his faithfulness and zeal in the service of his Divine Master. He died Dec. 28th, 1765, aged 82 years.”

In the same year two sacramental cups of hammered silver were presented to the church ; they bear the following inscription :—“ The gift of Elizabeth Brett, for the use of the Protestant Dissenting Society at West Bromwich, Staffordshire, 1765.”

The Rev. W. Howell was sole minister from 1765 to 1776, in which year he passed behind the veil. For some unexplained reason he was buried in All Saints' churchyard. The only note we have seen respecting him is that on 15th March, 1752, he preached the funeral sermon of Mrs. S. Savage, taking as his text Daniel ii. 13. This Mrs. Savage was mother-in-law to the Rev. R. Wilton, and sister to the celebrated commentator, the Rev. Matthew Henry.

The four ministers who successively followed at the Old Meeting were the Revs. Joseph Ross, W. Robins, John Humphries, and — Braybrook. Little is known of them here beyond their names, which may perhaps be accounted for by the fact that the average length of their respective pastorates was only two years.¹ Whether the last of the four, Mr. Braybrook, removed or died is not clear ; but in 1785 the Rev. G. Osborne was chosen to succeed him. It was placed on record that “ having received a learned education with a view to the Christian ministry, he entered on the office of pastor to the Dissenting church at West Bromwich in the year 1785, from whence he removed to Worcester in the year 1792. He was highly esteemed as a preacher ; his discourses were truly serious, judicious, and evangelical, calculated by their affectionate faithfulness to edify and improve all classes of his hearers. As a tutor he was eminently distinguished, and rendered highly useful to his pupils by his classical attainments and general knowledge, and by his unceasing anxiety to promote their interests. Blessed with a warm and benevolent heart, he entered at all times into every case of charity, with a generosity that will long be remembered by the poor. He had the honour to be one of the first promoters of Sunday schools (founded by Robert Raikes in 1780-81), and by the exercise of the most ardent zeal in that good work was the happy means of stimulating those exertions which have raised these institutions to their present high state of excellence and usefulness.”

In 1793 the Rev. Mr. McGeorge was asked from Wolverhampton

¹ Mr. Humphries, removing to London, was for 35 years pastor of the Pilgrim Fathers' Church, which in his time removed from Deadman's Place to Union Street, Southwark ; and was afterwards master of Mill Hill grammar school.

to take the oversight of the church. A scrap of paper in the Ebenezer safe, bearing the following memorandum, is the only record we have of Mr. McGeorge :—

“Journey to Worcester.

Walked to Birmingham	Hostler	...	...	0	1	No Dinner	...	0	0
Breakfast	Tea	...	...	0	8	Tea	...	0	6
Hostler	Turnpike	...	...	0	3	Coach	...	2	0
Horse Hire	Horse at Worcester	1	6	Coachman	...	0	3		
Dinner	Breakfast	...	...	0	8	Mr. McGeorge's	} £1 1 4"		
Wine	Porter	...	...	0	2½	Expenses to			
Horse	Turnpike	...	...	0	3	Worcester			

At a church meeting on Wednesday, 4th March, 1794, the Rev. John Berry, “of Rumsey, was asked to become pastor at a salary of 70£ a year, which is 10£ more than has hitherto been raised for the minister of this place.” Mr. Berry accepted the position, and laboured here from 1794 till 1797. On 13th January, 1796, John Addington and Bailey Brett made application to the clerk of Stafford County Court to have licensed “a House in the parish of West Bromwich, on the side of the road leading from West Bromwich Heath to Hill Top, and intended to be used as a place of meeting for Protestant Dissenters from the Church of England.” At this time the Old Meeting was still described as “Presbyterian.”

Mr. Berry was succeeded in 1797 by the Rev. Joel Maurice, of Stretton-under-Fosse, who was a man of grave and judicial character, an instructive and evangelical preacher, and well acquainted with Puritan theology. He died on 26th December, 1807; and a monument in Ebenezer churchyard marks the resting place of his dust. It bears the following inscription :—

“Sacred to the memory of the Rev. Joel Maurice, late Pastor of this Congregation, and also for upwards of 30 years over a numerous congregation at Stretton-under-Fosse, Warwickshire, where his labours will be remembered by many with affection and gratitude. Having borne honourable testimony to his Master's cause for a period of nearly 50 years, he could with truth exclaim in the words of the Apostle, II Tim. iv. chap. 7 & 8 verses (being the last from which he preached). He died Dec. 26th, 1807, in his 70th year.”

On 24th April, 1807, at the age of 86, there passed away another notable personage, Mrs. Esther Bulkley, who was granddaughter to the celebrated commentator Matthew Henry. Before her death she gave her grandfather's *Exposition of the Old and New Testament*, in five large volumes, to the church, to be under the care of the pastor for the time being. Four of these volumes are in a good state of preservation in the Ebenezer safe.

In 1808 the Rev. James Cooper, born at Walsall, educated at Rotherham College, and for a short time minister at Wirksworth in Derbyshire, was chosen to fill the vacancy. His work was much

blessed ; and mainly through his exertions the old chapel, now too small for the purpose required, and dilapidated by over a century of use and abuse, was superseded by a more capacious and imposing structure—that which was afterwards for many years occupied by the schools. (The old chapel, it may be remarked, was where the caretaker's house now stands). The cost of the new building was £800. Mr. Cooper, after a ministry of 20 years, removed to another charge in 1829, and died at Norwich 27th May, 1863. In 1830 his place was filled by the Rev. W. Forster, who removed to London in 1834.

The Rev. Jas. C. Gallaway, M.A., a young man fresh from High-bury college, began his ministry in October, 1834 ; and during his nine years' stay great blessing and prosperity attended the Old Meeting. A remarkable religious awakening took place in 1840 ; the church grew, and a larger and more convenient sanctuary was erected, at a cost of £2,400, by the side of the present schools. For this purpose a piece of land measuring 33 by 24 yards was bought of Mr. Jesson. To the new building the name "Ebenezer" was assigned. Mr. Gallaway relinquished his charge in 1843, and became pastor at St. John's, New Brunswick (N. America). On his return to England he became the honoured and devoted secretary of the Chapel Building Society. His last years were spent on the spot endeared to him by the memories of his early ministry ; on 16th September, 1886, he "fell asleep," and his ashes lie peacefully under the shadow of the sanctuary he had built for God. In 1839 Mr. Gallaway received into the church a young man who was destined to take no small share in its Christian work. This was Mr. John Eld, who in 1841 was elected to the diaconate, and served in that capacity for above 50 years. He was for many years superintendent of the early morning adult school.

The Rev. William Henry Dyer was chosen to succeed Mr. Gallaway, and began his ministry in December, 1843. He was a man of grave disposition, of much logical and analytical power. On 28th April, 1853, he removed to Bath to fill the place vacated by the death of the Rev. Wm. Jay. He subsequently (1875) relinquished the ministry and became a barrister.

The pulpit was not long unoccupied, for in July, 1853, the church found a fit successor in the Rev. Wm. Cuthbertson, B.A., then a student at Spring Hill College, Birmingham. Mr. Cuthbertson commanded good congregations till his departure for Australia in 1856. He subsequently held pastorates at Bishop Stortford, and at Markham Square, London ; and was chairman of the Congregational Union of England and Wales in 1879. Crossing the Atlantic in 1882, he ministered successfully at Chicago, and at Woodstock, Canada ; and in 1891 returned to West Bromwich as pastor of the High Street Congregational church. In 1902 he removed to Dawlish, in South Devon. Mr. Cuthbertson was the first minister

for many years who had taken office at Ebenezer, or the Old Meeting, without signing a "declaration of faith."

The Rev. John Whewell, of Belper, was chosen pastor in February, 1857. During the 11½ years of his ministry 126 members were received, a few by transfer, but mostly on profession of faith. It is on record that Mr. Whewell presided over 140 church meetings, "and in all the church's proceedings there was not a discordant note." In 1863 a dispute between the trustees and a neighbouring proprietor over damage done by mining operations was settled by arbitration; the trustees received £229 10s. for encroachment, and £739 3s. 1d. for damage. Needful repairs to chapel and schools were effected, and a new organ was introduced. The total cost of repairs and improvements was £1,047 11s. 4d. The chapel was reopened in May, 1864, the opening sermons being preached by the Rev. J. C. Gallaway; and at a subsequent meeting three of the old pastors—Messrs. Gallaway, Dyer, and Cuthbertson—were present. In October, 1868, Mr. Whewell removed to Coventry, and afterwards left the ministry.

The Rev. H. Luckett, of Gainsborough, was the next pastor. His ministry began 24th January, 1869. The early morning adult school was commenced on 17th April, 1870. This did excellent work for many years; and as many as 640 men have been known to meet for instruction at 7.30 on a Sunday morning. The Pleasant Sunday Afternoon movement, which has been found singularly useful in many places, was initiated by Mr. John Blackham—one of the deacons—in 1875. Mr. Luckett returned to his former charge at Gainsborough at the end of 1877.

In September, 1878, the Rev. James Bainton, of Bideford, was called to the pastorate. Pew rents were abolished in January, 1880, and the church's finances improved under the weekly offertory system. In the year 1884 as many as 90 members were added to the church, largely as the result of two special evangelistic missions which were held in April and December. On 1st January, 1886, a testimonial was presented to Mr. Timothy Hartland on his retirement from the post of choir-master, which he had held for the long term of 50 years. Mr. Bainton resigned on 12th September, 1886, having accepted a call to Heywood, Manchester.

The Rev. W. Kelly, a student from New College, London, was invited to succeed him. His ordination took place on 30th March, 1887. The Rev. C. A. Berry, D.D., of Wolverhampton, offered the ordination prayer; the Rev. S. Newth, D.D., of New College, delivered the charge; and eight neighbouring ministers participated in the service. The school building being out of repair, and condemned by the authorities as unfit for teaching purposes, was replaced at a cost of £1,600. Mr. Kelly removed to Sheffield in 1893; and was succeeded the following year by the present pastor, the Rev. O. L. Morris, from the college at Brecon.

Puritans and Presbyterians in the Channel Islands

A very short paper on this subject, by E. le Brun, Esq., of Jersey, appeared in *Transactions*, vol. I., pp. 406-7. The following somewhat fuller memoir, by the same esteemed contributor, has additional interest as the author's legacy to our Society; having been written within two months of his lamented death, which took place in July of last year.

SITUATED between two great nations, and enjoying their own free institutions, the Channel Islands have been for centuries a place of refuge for religious and political exiles. Many illustrious personages have found a shelter there.

It is very possible that some of the Lollards and followers of Wycliffe came to the islands and prepared the way for the Reformation. In 1547, Daniel le Vair, Martin Langlois and Thomas Johanne, came from France and preached the Reformation. In Jersey the gentry seem to have become generally favourable, and it was easily established. In Guernsey it was not received so easily, some of the leading families remaining for a time faithful to their ancient faith.

During the reign of Queen Mary Catholicism was of course re-established, and two women were burnt in Guernsey; but on the accession of Elizabeth in 1558 the Reformation movement was continued. In 1563 William Marise, Seigneur de la Ripeaudière, came from Anjou to Jersey, and organised a church in St. Helier according to the

Genevan form, and the leading families gathered around him. In Guernsey William Beauvoir, a distinguished native, who had fled to Geneva during the reign of Queen Mary, obtained from Calvin the minister Nicolas Baudoin, who is described as an able and learned divine. He established a church at St. Peter's Port on the Genevan or Presbyterian plan.

Helier de Carteret, head of the most distinguished family in the Channel Islands, went to Queen Elizabeth and solicited the official permission to establish churches organized according to the form used in France and Geneva. As French was then the only language generally known in the islands, it was desirable to obtain a French minister, duly qualified. De Carteret succeeded, and obtained in August, 1565, orders in council authorizing the establishment at St. Helier in Jersey, and at St. Peter's Port in Guernsey, of churches with preaching and organisation similar to those of the French church in London; but it was ordered that in the country parishes of both islands the prayer book and forms of the Church of England were to be followed. But the churches in the towns being settled with able ministers, it was to be expected that their example and influence would prevail. In fact, so it did; and the governors of the islands and other authorities supported the Puritan and Presbyterian discipline.

Already on June 28th, 1564, a synod composed of representatives from all the islands was held in Guernsey, and a full organisation existed. Afterwards these synods were held regularly; yet perhaps some divergence of opinion existed on one point, for the celebrated Cartwright and Snape were invited to come and give their advice. They came in 1576 and remained about one year. Snape

resided in Jersey and became chaplain of the governor. Cartwright resided at Castle Cornet, in Guernsey, and served as chaplain of the governor of that island. They were present at the synod held that year and helped probably to complete the organisation of the churches. Twenty years later Cartwright revisited Guernsey, and spent about two years in that retirement.

This state of things continued during the reign of Queen Elizabeth. At the beginning of the reign of James I. some disputes arose in Jersey, and the then governor, Sir John Peyton, took advantage of it to favour the Church of England. After some years of struggle an episcopal dean was named; he was an Italian by birth, but had married an English lady. In 1623 a code of ecclesiastical canons for Jersey was sanctioned by the king in council, and these are still the law. In these remain some traces of Presbyterian times.

In Guernsey Presbyterianism remained until the restoration of the Stuarts. The first episcopal dean was named in 1662; a number of ministers refused to conform: Le Marchant, Perchard, Morehead, De la Marche, Herivel refused. The first was imprisoned in Castle Cornet and afterwards in the Tower of London. The dean met so much opposition that he asked the aid of a company of soldiers, and the churches were deserted.

A great opposition seems to have been made both in Jersey and Guernsey to the prayer book and the episcopal forms. It is only from the middle of the nineteenth century that some of the particular usage, vestments, and words have been introduced into Jersey.

A thoroughly good and trustworthy history of those times, 1540—1670, would be desirable. The leading facts are known, and various authors have

given accounts of them ; but they are all incomplete, and the original sources of information are difficult to reach.

From the gleanings of a rather extensive literature a fair and interesting history can be compiled. The historians of Jersey and Guernsey, particularly Le Quesne's *Constitutional History of Jersey* and Tapper's *History of Guernsey*—these two are trustworthy guides as far as they go. Lelievre in his *Historie du Methodisme dans les Iles de la Manche* has also written a very interesting account.

As to the original documents I will name only a few:—*Le Registre des Colloques des Eglises de Guernesey*, MS. in Guille-Alles, Guernsey. *Le Registre des Colloques de Jersey*, MS. in the library at Cambridge. *La Discipline Ecclesiastique*, revised in 1597, was printed in 1885; a MS. of the *Discipline* is in the Bibliothèque de l'Arsenal, Paris. *Les Chroniques de Jersey*, an old MS. printed in 1832 and 1858. Probably some documents might be found at the British Museum, or in the Bodleian. The public and the ecclesiastical records of the several islands could also be searched. I must also mention Peter Heylin's *Full Relation of Two Journeys*, the one into the main land of France, the other into some of the adjacent islands: London, 1656.

E. LE BRUN.

Jersey, May, 1906.

Some Penry Dates

IT is not clear where Waldegrave first set up his secret press, after his gear was seized on April 16th, 1588, during the printing of Udall's *Diotrephes*. The case of type which he smuggled away to Mrs. Crane's house in Aldermary he apparently left there till about midsummer, when he removed it to Molesey. But in April, towards the end of the month, he printed Penry's *Exhortation vnto the Gouvernours and people . . . of Wales*. This, in its first edition, is a pamphlet of 66 pp., and contains no reference to R. Some's *Godly Treatise*. Some's work, in its first form, is dated May 6th, and perhaps issued from the press a week later. But a second edition of Penry's *Exhortation* has now been discovered by Sir John Williams, Bart., (see *Transactions*, Oct. 1906), containing the statement: "Master D Some's booke was published this day"; the date of which we can therefore fix with sufficient exactness. A third edition followed. It consists of the original *Exhortation* "set downe . . . word for word as it was in the former impressiō," but now printed in a smaller type and occupying only 40 pp. It is followed by an addendum, in which Penry argues syllogistically, that they can be no true "ministers at all, good or bad, to whom the Lord neuer said go and preach: Matt. 28. 18. 19." This finishes on p. 65 and is signed IOHN PENRY. Then follows: "To the Reader. I haue read Master D. Some's booke, the reasons he vseth in the questions of the dumb ministerie. . . . The weaknes of his reasons,

shalbe shewed at large God willing” In fulfilment of this promise, when Waldegrave set up his press at Mrs. Crane’s house at Molesey about the end of June, he printed for Penry *A Defence of that which hath bin written*. This has apparently only come down to us in a mutilated form, without title page, and without the invariable introductory “epistle,” which would have occupied sig. A i.-iv. The signatures run regularly B to I in fours, and the leaves are paged 1-63. The tract ends: “Thus M. Some I haue run through those points in your book that concerned me.”

The appearance of the *Defence* compelled Some to issue a second edition of his *Godly Treatise*, containing a supplement, dated Sept. 19th, 1588, replying to Penry’s arguments; chiefly as stated in the *Defence*, but with references also to the *Exhortation*.

Penry’s next work was *A View of some part of such publike wants, &c.*, which Waldegrave printed on the Marprelate press, when it was lodged at the house of John Hales at Coventry. From Henry Sharpe’s evidence we learn that it was in circulation before March 9th, 1588-9. It was always known contemporaneously as *The Supplication* from its running headline: “A Supplication vnto the High Covrt of Parliament.”

WM. PIERCE.

The Taunton Communion Plate

BY the courtesy of the pastor and deacons of Paul's Meeting, Taunton, we are enabled to present a print of the old and highly prized communion plate belonging to that church. The flagons are comparatively modern, and are not specially noteworthy; but the cups are of much historic interest. The tall cup, of ecclesiastical pattern, is traditionally reported to have belonged to the Rev. George Newton, the ejected vicar of St. Mary Magdalene's, and first pastor of a Non-conformist fellowship in Taunton. The central cup with handles, bearing a chased figure of a bird, is believed to have been presented by Rollin Mallock, Esq., by whom the site of the meeting-house was also given to the congregation in 1668. The other two cups of similar form were given, about 1713, by John and Elizabeth Coles. The two outermost, of a more modern shape, were presented in 1751. We have not been furnished with particulars as to size, weight, or hall marks; except as to the cup inscribed "The gift of John Coles to Taunton Church." This, the second from the right hand, is $4\frac{3}{8}$ inches broad at the top, $2\frac{3}{4}$ broad at the bottom, and $3\frac{1}{2}$ inches high; the date mark is 1689.



TAUNTON COMMUNION PLATE—THE MALLOCK CUP.



THE TAUNTON COMMUNION PLATE.

Bury Street Chapel

The following is an exact transcript of a MS. in the possession of C. W. Toms, Esq., of Putney, treasurer of the Bury Street Trust:—

AN ACCOUNT OF Y^R TRANSACTIONS THAT RELATE TO Y^R BUILDING OF Y^R NEW-MEETING-HOUSE IN BURY-STREET, & OF Y^R METHOD OF DISPOSING OF THE PEWS & PLACES.

Upon y^e Report made by Mr Humphrey Stevenson, one of the Deacons of y^e Church, that there was a peece of Ground in Bury-street proper to build a Meeting-house. The Members of y^e Church after some Consultations there[upon] subscribed about 300^l toward the building

Some of y^e Members being deputed agreed with Mr Charles Great for ground to build a meetinghouse on part of his garden in Burystreet (*viz*) 40 foot front & 50 foot deep, at 20^l per an. ground rent, for a lease of 50 years. The Trustees named in y^e Writings were these 9, Mr I. Watts y^e Pastor for y^e time being, Mr Wm Pickard, Mr Danl Scott, Mr Humfrey Stevenson, Deacons; Mr Thomas Pickard, Mr Jonathan Joyner, Mr Nathanael Barton, Mr Andrew Holts, & Mr Thomas Hort.

Thro the great Care of our Deacons Mr Danll Scott & Mr Humfrey Stevenson y^e Meetinghouse was built very conveniently & finished by Michaelmas 1708. & thro y^e Skill & Integrity of Mr H Stevenson who assisted Mr Andrews y^e Undertaker in this Work, The whole Charge amounted to no more than 650^l: which was gratefully acknowledged by y^e Pastor & the Church.

Generall Notice was giv'n to all y^e Members of ye C[hurch] y^t had subscrib'd 10^l and upwards towards y^e Meetinghouse [that] they were desir'd to meet together att Amsterdam Coffee-house Thursday Sept. 23^d att 5 in y^e afternoon to agree upon a method for y^e disposing of Pews and Places.

Note. There were 8 Persons present: Of w^{ch} Number 4 were y^e

Deacons of y^e Church & 5 of them were Trustees for y^e Meeting-house, who according to y^e Original agreem^t of y^e Subscribers are capable of determining all affairs relating thereto.

Agreed without any Contradiction on all y^e Articles following. (*viz.*)

1. That y^e great Design of their Subscription being for y^e conveniency [&] Increase of y^e Church, and Encouragem^t. of Hearers, they would not insist upon ingrossing so many Seats as their Subscriptions will purchase according to any proposed Rates.

Another Reason of this Agreem^t was y^t there might be [a] great Number of Seats left for others to purchase in order [to] defray y^e remaining Charge of y^e Building.

2. That each Person chuse their Seats in [*MS. mutilated and illegible*] their Subscriptions. And among those who have subscrib'd equal The Elder Members of y^e Church chuse first.

The Reason of this Article was y^t after all other M[ethods] of chusing had been propos'd they could find none y^t would give less Offence than this.

3. That all who have subscrib'd 20[£] have 4 Seats assign'd them wheresoever [they] chuse. And if any of them have more than 4 persons in their present family they shall have One or 2 Seats more according to y^e number of the family.

The Reason of this was because most of those y^t subscrib'd 20[£] had but small familys, and they were not willing to give themselves y^e liberty of possessing Seats to admitt their Friends into, y^t so others might not expect it. And they hoped this Self-denying Agreem^t. of theirs would prevent all y^e lesser Subscribers from complaining of these Rules.

4. That Every Subscriber have their Household Servants accomodated with Seats. (*viz.*) The Apprentices in y^e 3^d Rank of Gallerys nearest y^e Pullpit, The Maid Servants in y^e Same Rank nearest y^e Doors.

The Reason is because y^e Apprentices are esteem'd [to be] in a Station above others, & y^e Subscribers would willi[ngly] have all their Servants encouraged to hear y^e Word.

- [5] That the Places assign'd to Subscribers [&] Purchasers be register'd thus (*viz.*) The use of one or m[ore] Places in a particular Seat made over to them for their Conveniency in public Worship during their personall attendance there: And if they Dye [or] absent themselves longer than six

months their Interests therein to be void, & those places to fall into y^e hands of y^e Trustees.

There appear'd to be Great Reason for such an Article as this, Because where y^e Seats themselves have been made over to any Persons, they have sometimes become troublesome afterwards, and pretended a Claim to y^e Boards & Materials, & to y^e Spott of Ground on w^{ch} y^e Seats stood. And where y^e meer Use of a Seat has been made over to them without any limitation of y^e Time of their Life or personall Attendance, they have given it away to Successors, or sold it as they please to persons y^t w^d be Injurious to y^e Church. And y^e Church could never reap further Benefit thereby.

- [6] That Whosoever has any place or places assign'd to them in a Seat y^t has more places in it than they possess, shall be willing to admitt other Subscribers or Purchasers into y^e Same Seat; Unless they please to purchase those vacant places themselves.

The Reason [is] because 'twas Impossible to Contrive [the ?] Seats So as just to suit y^e Number of every Family. Yet if any Family of y^e Subscribers or others desired more places than they us'd att present, they should have y^e Liberty of purchasing for themselves a Seat without admitting other Company.

- [7] That y^e Several Members of y^e Church in low Circumstances who are not capeable of purchasing, Some who are aged or honourable & others of meaner Character shall have places assign'd them gratis suited to y^e Respect due to them.
- [8] That Saturday Sept 25th att 2 afternoon all y^e Subscribers of 10^l and upwards be summon'd to meet att y^e Meeting-place & agree upon y^e Several Seats and Places they desire to be assign'd to them according to y^e foregoing Rules.

Accordingly on Saturday they mett and such places as they chose were appointed to them.

Agreed then y^t Wednesday afternoon Sept 29 y^e Rest of y^e Church who have subscrib'd less than 10^l meet and have places assign'd them according to y^e foregoing Rules. But if any of those Subscribers desire places y^t are more in Number & more valuable than their Subscription amounts to, they may add to their Subscriptions & so may purchase what places they please before y^e Rest of y^e Church or Hearers are [ad]mitted to purchase.

Accordingly they mett and fixed upon several places w^{ch} were register'd as theirs.

Because several y^t are not Members but constantly attend on y^e Ministry of our Church desire to purchase places for themselves, it

Bury Street Chapel

was agreed y^t on Tuesday afternoon Oct^r 5th y^e rest of y^e Church y^t are not provided of places meet together & y^e Deacons & Trustees of y^e Meeting-place will attend there to dispose of Seats to them before others are admitted to purchase. Public Notice was given of this to y^e Church just after y^e Evening Worship, Octo^r 3d.

Agreed also y^t whereas y^e Building of a Convenient place for worship was judged necessary for y^e Church, and y^e Mony rais'd by Subscription wd scarce defray above half y^e Charge, All y^e Members of y^e Church should be putt in mind of this Expense, & should be earnestly exhorted to assist y^e Paymt. of y^e Remainder by purchasing places for themselves & familys according to y^e necessary Rates agreed on by y^e Trustees; or att lest to do towards it what their Circumstances will admitt off. But those who are not able to give anything shall have places assign^d them as before agreed.

These agreements were putt in practice, & several members of [y^e] Church procured places for themselves accordingly.

After this there was private Notice given to those of the Church y^t were in meaner Circumstances, that if they pleased to attend at thee Meeting-house on a day appointed, they should have places assigned to them gratis.

After y^e Members of the Church were fixed in seats, there was publick notice Given on two severall Lords-days to y^e Auditory, that there would be attendance given on days appointed to dispose of Places to them for their Accommodation in publick worship: And severall of the Hearers came accordingly & purchased places for themselves & familys.

Agreed by y^e Trustees, that whatsoever alteration for Conveniency or Ornament any persons made in the Seats they had purchased, should be entirely at their own Expense. And that no Such Alteration should be made as might Deface the present form of the pews without particular permission of the Trustees.

Jan : 30th 1709/10 Mr John Rolleston & Mr William Theed were chosen Trustees in the Room of Mr Wm Pickard & Mr Jonathan Joyner Deceased.

Whereas the Debt remaining for y^e Building was Considerable, The members of y^e Church had lately Subscribed anew, & most of them had [paid] their Subscriptions, & reduced the Debt to Sixty or Seventy pounds. The new Subscribers were desired to chuse for themselves each a place or two more for themselves or familys if they pleased, ffriday Feb 18th : wch was done.

Agreed by y^e Trustees, that whereas they were forced at first to rate the Seats at a little higher price in order to diminish the debt (tho' the prices were lower than in most New meeting-houses), Yet now the payment is almost finished, they think it equally necessary for the Encouragement of the Auditory to sink y^e prices of the

Seats : & have reason to believe y^e the Church or y^e auditory will not take it amiss, Since The Trustees themselves have been The Chief Subscribers, & at far more Expense than their Seats would have been at the highest rates : & since those y^e have bought places before have now enjoyed them almost a year & a half.

It was also desired that y^e Members of y^e Church that woud provide themselves of new or more places according to y^e lower prices would attend on frriday Feb 10th. Which was done.

Agreed that public Notice should be given to the Auditory that y^e Trustees had rated y^e seats at lower prices, & that there would be attendance given to accommodate them. This Notice [was given pub]lickly after Sermon Lds day May 14th 1710, & attendance Tuesday afternoon for this purpose.

Note, in y^e Conveyance of a property in these seats to the Subscribers or purchasers, the form is this—(viz)

That the use of one or more places in a particular seat is assigned to them for their conveniency in public worship during their personall attendance there. And if they dye or Absent themselves above 6 months, their interest therein to be Void, & fall into y^e hands of y^e Trustees.

Jan^y : 30th : 1709/10 The Rates now Sett on y^e Pews are
In the Ground-floor.

(Names cancelled in the MS. are indicated by square brackets
[thus].—ED.)

Numb.	Places	Price		Numb.	Places	Price	
1	6	15s. 0d	Mrs Styleman Mrs Snook Mr Jno King. 1. Mr Hawes family	9	6	25.	Mrs Han. Westall [Mr Causton 2] [Mr More] [Mr Bingham 2] Mr Wm Towle 3
2	6	15.	Mr Hackshaw. 2.	10	6	25.	[Mrs Joyner. 2] [Mrs Fitz- williams 2] [Mrs Claridg] Mrs M Charleton Mr Sand- erson 2. Mrs Poster 1.
3	6	17.6	[Mr Wm Ashburn] [Mrs M. Veale] Mr Hawes family	11	5	30.	[Mr Hinks 1] [Mr Nat. field 2] [Mr feilde Isaac] [Mr Wm feilden and the other place att Mr Hincks decease] Wm Wood [Mr Page 2] <i>Something illegi- ble.</i>
4	6	17.6	Mr Hackshaw 2. [Hanna Bur] [Mr Hawes 3] Mrs Moore & Mrs FitzWil- liams Mr Streatfield with No. 6	12	6	30.	[Mrs Berry] [Mr Collet 2] [Cap. Fry 2] Mr Boddicott 1, Mrs Morsen 1.
5	6	20.0	Mrs Holman. Mr Tingey. 2. Mrs Bridgwater. Mrs Veale. Mrs Fankhurst. 1.				
6	6	20.	Mrs Budgen [Mrs Fank- hurst] Mr Streatfield & Family				
7	6	22.6	W Fyfe. 1. Mary Wickam 1				
8	6	22.6	Mr Hilton. 3. Mr Hilton 1				

Bury Street Chapel

Numb.	Places	Price	
13.	6	35.	Mrs Abigl Hawksworth 1, Mr Hoole 2, Mr Bently 2, Mrs Ann Brown 1.
14.	6	35.	[Mrs Great] [Mrs Edwards 2] [Mrs Powell.] [Mrs Sharp 1] Mrs Price. Dr Porter 2 [Mr Roffey 2] Mr Wagner 2
15	4		[Mr Bernard] Mrs Atwood Mr Bates [Mrs Abney 2] [Mr Feast 1]
16	4	40.	Mrs Gerrard. Mr Basnets family
17	4	40.	[Mrs Loaves 2] Mrs Feast 1 Mr Gishurst 3, all
18	4	40.	Mr Bellamy 2
19	4	40.	Mr Pickard 4
20	4	40.	Mrs Hazell 4
21	4	40.	Mr Pickard 4. Lady Abney 2 in Mr Pickards seat
23	4	40.	[Mrs Charleton] [Mr Skinner 3] Mrs Mason
23	4	40.	[Madm Harris] 4 Mr Smith &c.
24	4	40.	Mrs Byfield [Mrs Bellingham 2] [Mrs Heath] Mrs Smith Mrs Woodward. Mrs Bullom. Mrs Gerrard Mrs Brown
25	4	40.	Mrs. Ellicott
26	4	40.	<i>Illegible.</i> Mrs Chunkley Mrs Lewis. Mrs Lewin Mrs Woodward. Mrs Bullock. Mrs Gerrard, Mrs Brown.

Numb.	Places	Price	
27		40.	[Mr Watts seur 2] [Dr Chancy] [Mrs Steers] Mr Grub
28	7	40.	[Mr Barton seur 5] [Mrs. Fleetwood 2] Mr Sadler 1, Mr Morrison 2
28†			Mr Roffey
29	8	40.	Sr John Hartopp 6. Mrs Gould 1, Mr Fleetwood 1
30	5	30.	[Mr T Pickard jnor 2] [Mrs. Brett 3] Mr Fields family
31	6	35.	[Mrs Winnock seur 4] [Mr Wincock 2] Mrs Hannah Pettitt, Mr Fields family 4. Mr Hort 2
32	5	25.	[Mrs Blount 2] [Mrs Ouldham 1] [Mr Gouldsmith 1] Mr Watts 2. Mr Causton 2
33	6	30.	[Mr Stevenson 2] [Mrs Harris 1] Mrs Bosworth 1. Mrs Jacobson 2. Mrs Ashurst 1. Mrs Abney 1.
34	5	20.	
35	6	25.	Mr france
36	6	25.	[Mrs Wilson] [Mr Terry's Servt] Mrs Lamb Mrs Fyle Mr Parish's family
37	7	30.	Mrs Watis. Mrs Baasnett 2. Mr Scott. Mrs Planner 2 Mrs Gill
38	6	20.	[Mrs Palmer] Mr Dix family
39	7	25.	Mrs Tull 2. Osmond 1

THE TABLE

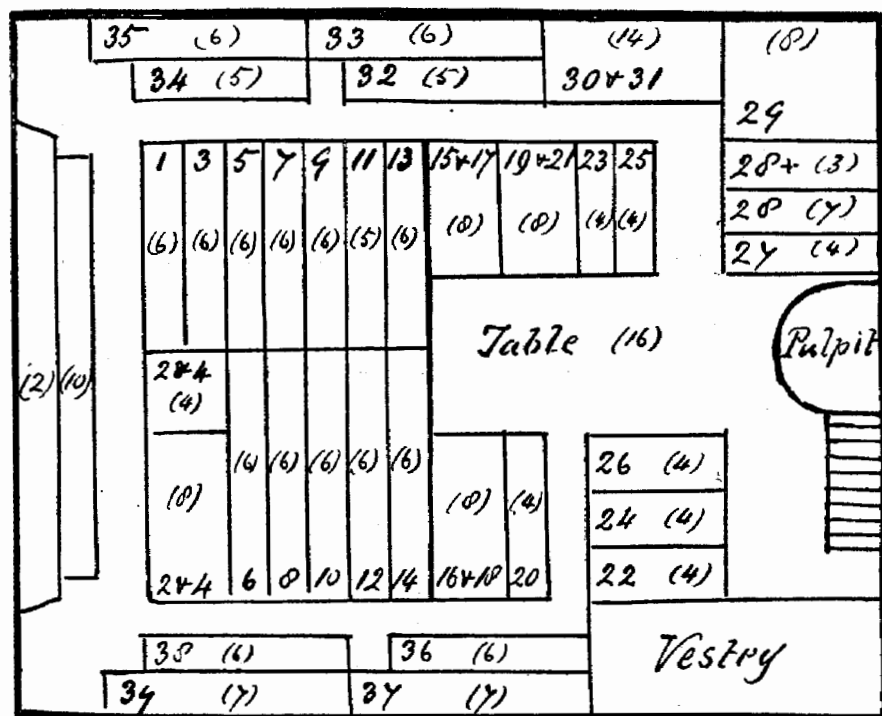
16	40.	Mr Rolleston, Mr Theed Mr Scott, Mr Terry, Mr Warner, Mr Durvill, [Mr Cooper], Mr Stevenson. Mr Hazell, Mr Bosworth Mr Vanderplank
----	-----	--

IN THE GALLERY			
1	5	7.6	Eliz Knowles
2	5	7.6	
3	5	12.6	[Mrs Wint 3]
4	5	12.6	Mrs Hogsflesh
5	5	17.6	Mr North 1, Mr Parker 1
6	5	17.6	Mrs Hogsflesh 2, Mr Clod? 2 Mrs Biggs 1
7	6	40.	Mr Gough 2 [Mr Beazley 2] [Mr Stone 3] Mr Porter & Family
8	6	40.	Mrs Rolleston 5. Mrs Hopkins. Mr Sherwin 2
9	7	30.	[Mrs Arnold] [Mrs Ruck] [Mr J Bowes] [Henry Elgin] <i>Illegible.</i> Mr Woodcock 2 Mr Brackstones 2
10	7	30.	[Mr Bowes 2] [Mr Saml Bowes] Mr Wm Tong [Mr Dent] Mr T Crisp 1. [Mr Bates] [Mr Pugh] [J Ellicott Junr 1] [Mr Pettit 2] Mr Brown 2 Mr Berry 1 Mrs Jones 1 Mr Weed 1 Mr Scot 1
11.	7.	15-	
12.	7.	15-	
13.	7.	10-	
14.	7.	10-	
15.	6.	12-6	[Mrs Ann Denman] <i>illegible.</i>

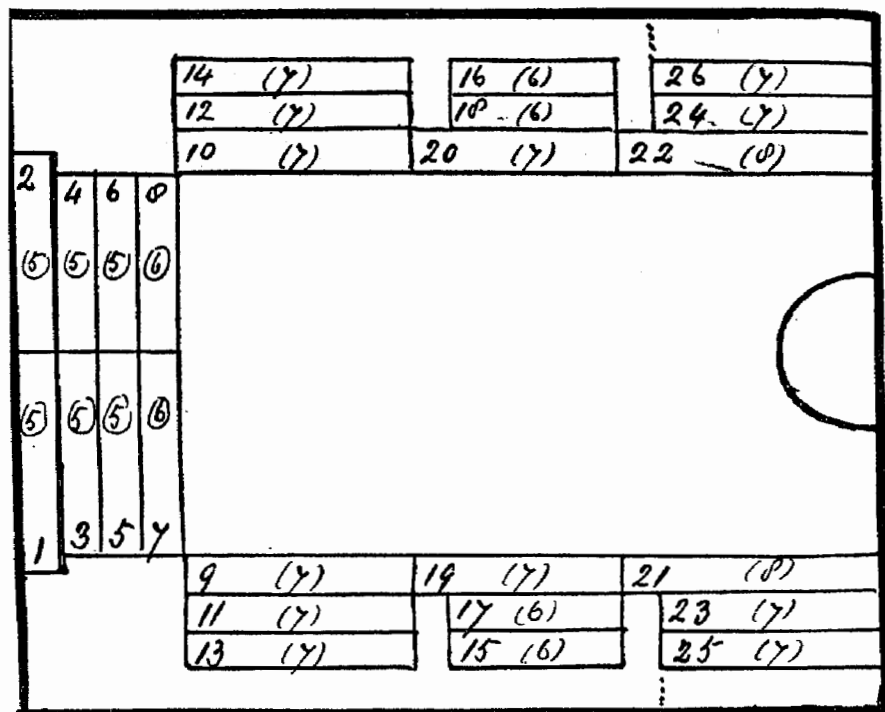
16	6.	12.6	
17	6.	17.6	Mrs Ann Denman 1 Mrs Owen 1. Chapman 1, Edmonds 1
18.	6	17.6	[Mr Hort 2] [Mr Smith 2] Mr Dix 2. Mr Ward 1
19	7	35.-	[Mr Lamb 3] [Mr Snachey] [Mr Streaufeld 2] [Mr Porter 2] Mr Bingham 2. Mrs Hayter 1 Mr H Crisp 1. Mrs Marcroft (?) 1 Mrs Miller 1
20	7	35.-	Mr Scott. 3 [Mr Theed 3] [Mr Wm Watts] dec. Mr Ashburn 2
21	8	40-	[Mrs War.... 2] [Mrs Stevenson] [Mr Leal] <i>illegible</i> [Mrs M Win] Mr Watmore 3 [Mr Sage 2] [Mr Roffey] Mr Roberts 1 Mr Twells 1
22	8	40-	[Mr Bart—the rest <i>illegible</i>]
23	7	20-	Mr Fitzwilliams. Mr Burl
24	7	20.	[Mr Holt 4] Mr Norris 2 Mr Steene 1
25	7	15-	
26	7	15	[Mr N. Field 2]

The arrangement will be clearly understood from the annexed plans, which are reproduced from the MS.

Sir John Hartopp's pew was No. 29, Lady Abney's No. 21, Dr. Chauncey's No. 27, and Mr. Terry (the aged ejected minister) sat in the table pew.



PLAN OF GROUND FLOOR, BURY STREET MEETING HOUSE, 1708



PLAN OF GALLERY, BURY STREET MEETING HOUSE, 1708

The following memoranda, in a similar but smaller handwriting, and evidently at a later date, are written on a blank page of the original document :—

Lease date 28 April 1708 from 25 March 1708 for 50½ years. Mr Great not to build but within 18 foot on the North side & within 10 foot on the North East side. [Qy. Is not "but" an error?]

Bury Street Chapel

Trustees Names		
Revd Mr Isaac Watts	Pastor	}
†Mr Thos Pickard	dec ^d	
†Wm Pickard	dec ^d	
†Jona Joyner	dec ^d	
†Nath Barton	dec ^d	
†Dani Scot	dec ^d	
†Humphr Stevenson	dec ^d	
†Andrew Holt	dec ^d	
Thos Hort		
30 Nov 1710	In the room of	
†John Rolleston dec ^d	W Pickard dec ^d	
†Wm Theed, Decd,	Jona Joynes dec ^d	
9 Nov 1715		
Rev. Mr Samuel Price,		
coPastor	T Pickard dec ^d	
†Nath Barton decd	N Barton dec ^d	
†Jno Ellicott decd	H Stevenson decd	
Nath Field.	Wm Thied dec ^d .	
1 May 1724		
†Jn Warner dec ^d	John Rolleston dec ^d	
Robt Grubb decd	And Holt dec ^d	
26 Oct 1730		
†Wm Ashburn decd	D Scot decd	
Wm Field	Jn Warner decd	
30 May 1735		
John Woodcock	Jno Ellicott decd.	
27 June 1740		
James Jacobson	Nath Barton decd	
Nicholas Crisp	Wm Ashburne dec ^d	
March 1741	Robert Grubb decd	
Wm Roffey		

(All the names marked † are scored through).

At a meeting of y^e Trustees 24 Febru 1737 on repairs of y^e Meeting occasioned by the Fire on the 27 Janu. last agreed to pay as follows, viz—

Mr Niblett & his Wife attending to cleang &c	£ 2. 12. 6
P ^d his bill for help & Wood	1. 10. —
Mrs Barnett & her Daughter Mary Daniel	— 15. —
Several for Help, Expences, & Engine (3 <i>illegible</i>)	2. 5. 6
Glazier (Mr Oakes) Bill	10. 14. —
Plasterer, Mr Mills	5. —. —
Smithy	1. 6. —
Carpenter (Mr Biggs)	2. 19. —
& a guiney for attendance &c	1. 1. —
Painter	6. 5. —
Bricklayer	2. 2. —
	35. 10. —
Allow'd by y ^e Insurance Office	9. 9. —
	26. 1. —

The Meeting house shut all the Month of April 1736. The Trustees agreed to pay y^e following bills for repairs, viz—

Bricklayers bill for new Tiling all the top &c

Plaisterers bill for white washing &c

Carpenters bill

Painters

Glaziers bill

Plumbers

Smiths

(The amounts are not stated.)

Robert Browne and the Achurch Parish Register

THE first volume of the Achurch parish register is a parchment book measuring 11 inches by 8, consisting of 21 leaves, and covering the period from 1591 to 1669. Robert Browne commenced the register immediately on taking up his duties as rector; for he was instituted in September, 1591, and the first entry occurs on December 22nd, 1591. The last entry in his handwriting is dated June 2nd, 1631. Between these two dates there are 560 entries, *viz.*, 296 baptisms, 75 marriages, and 189 burials. With the exception of the critical year 1616 [see facsimile No. 2] the authorship of the entries is indisputable. From 1591 to June, 1616, Browne enters 177 baptisms, 46 marriages, and 127 burials. From June, 1616, to March, 1616-7, there are entered 6 baptisms and 3 burials; concerning whose authorship I am doubtful. From June 17th, 1617, to Jan. 18th, 1625-6, Arthur Smith and John Barker enter 70 baptisms, 20 marriages, and 33 burials. From April 9th, 1626, to June 2nd, 1631, Browne enters 43 baptisms, 9 marriages, and 26 burials.

From the first entry to the very last, nearly forty years later, Browne's writing is remarkably clear and well shaped. The names are almost invariably printed in old English text of a large size. A glance at either of the accompanying facsimiles will confirm all that has been said by various writers concerning the admirable care and labour Browne bestowed upon this duty of his. The present writer has inspected only about a score of



ACHURCH PARISH REGISTER: (1) WHOLLY IN BROWNE'S HANDWRITING.

parish registers, but Browne's stands by itself in striking contrast to all the others for distinctness and legibility. The mistakes made—in wrong column or before new date is entered—are all corrected and could be counted on one hand. According to the ordinance issued October 25th, 1597, by the Convocations of Canterbury and York, and confirmed by Queen Elizabeth, each page was to be attested by the signature of the incumbent and churchwardens. This ordinance was carefully observed by Browne, and specimens of such attestation may be seen on both of the accompanying plates. Thrice there is a very full attestation, in Browne's hand, *e.g.*: "1602 Nouember 17. the churchwardens of Thorp Achurch namely Lawrence Austen & John Smith do subscribe that the Register above written sense the 25 of March last past is true & perfect read in the church & kept according to law & order By me Robert Browne

Lawrence Austen his marck |X|
 John Smith his marck ||”

Browne evidently desired to give all the information necessary to the identification of the person whose name he enters. Thus we find in the marriage column the place of residence of the contracting couple, especially if either happens to be from some other locality. In the burials column most frequently we are informed of the relation in which the deceased stood to some person presumably known. It is to this commendable purpose of identification, and to the possession of a heart touched by the pathos of human life, that we are to look for the explanation of the unusual comments which Browne so frequently appends, and concerning which such unfavourable judgements were formed by Dr. Dexter and others who followed him. Below are to be found almost all

of the "unusual" entries. It is thought to be unnecessary to give every instance of certain classes of comment. It would occupy too much space, and not add to our knowledge, to reproduce every entry of "stillborne" children, or all the innocent comments such as "widdow," "bachelor," "farmer." Specimens only, and the number of occurrences, of these well defined classes will be given; otherwise every unusual entry is reproduced.

And they speak for themselves! How any one closely acquaintanced with this register could say that the compiler was mad, passes the writer's comprehension. One could wish to be infected with the same madness! Such scrupulous care and excellent workmanship, such rare method, so intimate an interest in each parishioner, and so quick an eye for the tragedy of life, ill accord with the theory of a disordered mind. Whatever other arguments may be adduced to support the theory that Browne was not in his right mind (and I fancy Mr. Champlin Burrage has demolished them), at least his parish register cannot be urged. In fact, the author of that theory, Dr. Dexter, to whom we all owe so much, must have given but a cursory glance at the register, or he would not have made such a number of mistatements concerning it. The remarks cannot be deemed "uncalled for"; certainly they are not "severe." Moreover, they are not confined to the years neighbouring his disappearance, but are equally distributed throughout his whole incumbency, including even his first entry and his last. In the writer's judgement they are a remarkable testimony to Browne's thoroughness, good sense, and warm heart.

The "schism" entries form a separate class, and are still an unsolved problem. The authorship of the 1616 entries is uncertain. Dr. Dexter takes

them to be from Browne's hand. The present writer has pondered over that page for hours during the last eighteen months, and has submitted it to the inspection of several persons competent to judge, some having considerable experience in the handwriting of the 16th and 17th centuries, but with no clear result. The first judgement is certainly against Browne's authorship. The change from 1615 to 1616 is startling. The regular bold old English text gives place to an irregular small hand. The alteration in the original is even more striking than in the facsimile (plate 2), for the colour of the ink is different; and in the year 1616 itself the ink again changes; perhaps the entries of that year are not all from the same hand. Only this can be said with certainty—that Browne's usual style ceases with the entry "Anno Domini 1616"; that a new hand appears with the entry "Anno Domini 1617"; and that the intermediate entries are possibly by Browne, but probably not.

The authorship of the "schism" entries of 1629-1631 is certain. They are by Browne. In a future paper the writer will quote extracts from the Peterborough records which will shew Browne and most of these "schism" people pitted against one another in the ecclesiastical courts. They formed a party against the old man and absented themselves from church apparently because of a certain amount of nonconformity on the part of Browne.

One more strange fact must be mentioned. Although these "schism" baptisms and burials take place chiefly at Lilford, there is no record of any of them (either in 1616 or the later period) in the Lilford register, which was carefully kept by the rector, Edmund Johnson. Evidently then the baptisms were not at the parish church. But I hope to return to the whole subject in my next paper.

I cannot close these introductory remarks without acknowledging my great obligation to the present rector of Thorpe Achurch, the Rev. H. C. Holmes, M.A., who most courteously and willingly has allowed me the freest of access to all the registers in his keeping, and has facilitated my research in many ways. It is a pleasure also to report that Mr. Holmes has ensured the preservation of Browne's register by having it bound (cover and all, untampered) in stout and handsome vellum boards).

LIST OF THE "UNUSUAL" ENTRIES.

1591. Burials December 22. Annice Sickson,
widdw [*sic*]
1592. Burials. Septe 26 Elizeth Noy, widdow
Oct^o 14 Margaret Bridgwater,
widdow of John Bridgwater
Februa 1. Thomas Smith, baby
Februa 21 Annice Watson,
widdow
- 1594 Christnings Oct — Lucie Worm ... bastard,
the reputed daughter of John Worm
- 1595 Burials, Nouem 20 Alice Bates, a servant
of ours & formerly from...brought
...a rare.....William...
- 1596 Burials, Februa 4 Susan Wyles the wife
of Robert Wyles
Februa 2 their child still born.
- 1597 Burials Janu 1 A daughter of Will. Allaman
still borne.
- [There are eleven similar entries in the register.]
Janu 2 James Roules, a beggar boy
of Oundle.
Septem 17 Edward Allen bachelor
- [There are four similar entries in the register.]
- 1598 Burials April 5 George Sculthorp widower
May 30 Mabel Peake widow
May 30 Nicholas Holdich, farmer
Juli 3 Robert Wyles cottager
Juli 25 Guilbert Mereman shepherd
- [There are twelve similar entries, giving the occupation of
deceased.]

1599. Burials. Sept 30 Guilbert Pickering, Gentemā my L. Burghleys officer, buried at Titchmarsh.

[This may be the Guilbert Pickering who married Robert Browne's sister Dorothy. If so, that would account for his mention here. Bridge tells us that this Guilbert Pickering "possessed employments of Trust and Credit under the Lord Treasurer Burleigh by which he considerably improved his fortune." See further, Congregational Historical Society's *Transactions*, vol. II., p. 154.]

Decem : 23 A man child of Anthony Peake still borne.

1600. Burials. July 16 Elizabeth Mew a nourse child of one Mew of Barnwell.

Nouem 28 Edmond Smith brother of John Smith a stranger who came frō Waddenho & died at his brothers house.

1601 Burials June 16 Elenor Pickering, gentlewoman & widdow.

[Possibly widow of the above mentioned Guilbert Pickering.]

Nou 5 Elizabeth Faustex, seruant.

1602 Burialls Juli 20 Susann Adams gentle, the wyfe of Mr Tho Adams.

1603 Christnings Nouem 26 Añ Dawkins saied to be the daughter of one Willia Dawkins of unknown dwelling.

Dec 11	{ Marie & Ellen }	Smal als Smerne
		y ^e children of Tho
		Smal or Smerne born all at one birth.

[The same entry appears in burial column dated Dec. 25th.]

1603 Mariages Feb 25 Edward Wells of Stoke Doyle & Annice Clarck of Castor in North. married with license by Mr Wells preacher.

[Probably Robert Browne's curate.]

Nou 14 Robert Wakemā & Elizabeth Martin married here by Mr Edm Johnson

Robert Wane & Elizabeth Marson of Lilford married here by Mr Edm Johnson.

[In the Lilford register there occurs this entry: "1599 Edmund Johnson is minister." He also married a couple at Achurch in 1614.]

Robert Browne and the

- 1603 Burials Dec 2 Añ Dawkins y^e child of a sorow-
ing womā called Juda Stāley alias
Dawkins
- ["Sorowing"; possibly because the putative father had left
the poor woman to bear her shame alone. See above entry,
Nov. 26th.]
- 1604 Christnings June 3 Wylliam Deacō the sonne
of Robert Deacon a Londoner.
- 1604 Burials. Sep 25 Marie Smith a sojourner
with John Smith hir brother.
- 1605 Burials April 25 William Browne servaunt
of Robert Browne.
- 1606 Burials Julie 18 Marie Hobson an ould
poore maied the daughter
of . . . Hobson.
- Octo 12 A child of Robert Wane
imperfect & still borne.
- 1608 Burialls. December 15 Thomas Draper base
borne as he saied before his death,
a boy seruant of Henrie Willamot,
ran away from his maister & was
intertained & kept by Henrie
Willamot contrarie to his maisters
will, & surfytted in haruest in Henrie
Willamots worte & was turned out
of him being sick & afterwards
received againe & kept by him in
his sicknes tyll he died.
- 1609 Burialls Nouemb 25 Henrie Burie a nurse
child of Mr Burie of Tichmarch.
Decemb 19 Thomas Harbert an
aged man.
- 1610 Burialls April 10. Robert Smith, laborer,
a married man.
- 1612 Burialls April 24. 1612 Georg Meakins, ser-
uaunt.
Maie 25 Robert Austin bachelor &
seruaunt.
March 2 Alexander Deacon Millner.
- 1613 Burialls Febr 8 Geoffrey or Jeffrey or
Gaifry Drawwater, laborer.
March 16 Robert Willamot a married
man.

[There are ten similar entries in the register]

- 1614 Burialls June 25. 1614 Bridget Goarge,
lately married, came to Achurch
from Warmington & then died at
Achurch.
- June 26 Georg Marson a married
mā & a poore laborer.
- 1615 Mariages Nouemb 20. 1615 Anthonie Brooks
of Winwick And Annice Willamot
of Thorp Achurch took two cer-
tificates from both y^e parishes &
were married els where—without
licence.
- 1615 Burialls Sept 17 1615 Edward Mew, Hus-
bandmā buried Sept 17
- Oct 19 1615 Henrie Woodroof y^e
sonne of Tho Woodroof, Shoemaker.

The authorship of the following entries is doubtful :—

- 1616 Christnings August 11. 1616 Joane Greene
the daughter of Syluester Greene
baptized in schisme at Lilford.
- August 25. 1616 Thomas Saunders
the sonne of Thomas Saunders
bapt at Lilford.
- [Inserted in Marriage column. See facsimile.]
- Sept 22. 1616. Ann Meakins y^e
daughter of Tho. Meakins bap-
tized at Lilford in schisme.
- Febru 12 Ffrauncis Holdich the
sonne of James Holdich bap-
tized at Lilford.

[The words "in schisme" were in the original entry and have been scratched out.]

- Burialls March 16. 1616 Richard Denis
buried in schism at Lilford.

The following are in the hand of Smith or Barker :—

Robert Browne and the

1617 Christninges Feb 8. 1617 Marie Wakefeeld
the daughter of a stranger one
Marie y^e wife (as she said) of
Peter Wakefeeld of Water-well
next Wishetry, Glasse-varrier.

Marriages June 17. 1617 Robert King & Kath-
erine Cowper both of this towne.

[The expression "of this towne" is used fifteen times, and
"of this parish" four times, by Smith and Barker between 1617
and 1626. Browne never once uses the former; yet Dexter
(p. 124) speaks of "his Brownistical way of calling the parish
of Achurch the 'towne'"!]

Burialls Oct 18. 1617 Mirrian Wormerted,
widdow

1618 Christenings Feb 28. 1618 Elizabeth Smith
y^e daughter of Arthur Smith
curate of this towne at that tyme

[A similar entry occurs in 1620.]

1619 Buriells March 27. 1619 Richard Woodruffe
a Bachelor.

1621 Burialls March 10. 1621 Silvester Pinnis a
poore & lame boy kept of y^e
towne.

1622 Baptizings Oct 2. 1622 William & Christopher
y^e sonnes of Antony Browne
borne both at a birth & another
at y^e same time still borne.

1625 Marriages Nou 15. 1625 Thomes Woolfall,
clerke & Elizabeth Oliver, both
of this parish.

The following are all in Browne's handwriting,
which reappears in the register on June 25th, 1626 :

1626 Marriages Julie 13, 1626 Thomes Browne
widdower & Dorcas Lenton
maied, married by license at
Brigstock.

Burialls Julie 12, 1626. Annice Adams alias
Randol, widdow.

Januari 1626 Elizabeth Read y^e wyfe
of John Read, sometyme widow
Wane.

1627 [at the end of the baptizings, with no date.]
A child of Edmond Quincey baptized
els where & not in our parish
church.

[The child was baptized at Lilford, as the following entry from the Lilford register dated 1627 shews: "Edmund the sonne of Edmund Quincey was baptized the tenth day of Julie." A writer in *Notes and Queries*, 1860, states that Quincey-Adams, the American statesman, was descended from this Edmund Quincey. The names Quincey and Adams frequently occur in the Achurch and Lilford registers.]

1627 Mariages Januarie 31. 1627 Clement Weston
& Alice Wyles married by licence
at Thrapston.

Februarie 16. 1627 John Burns &
Denice Harbert both of this parish

[Twice elsewhere, in 1630 and 1631, Browne uses this phrase.]

Buriells April 25. 1627 Elizabeth Wilson,
widowe.

1628 Mariages June 10. 1628 Allen Greene &
Marie Law married at Hitching in
Hertfordshire June 10. 1628.

1629. Christnings October 25. 1629 Allen Greenes
child baptized in schisme at Lyl-
ford named John.

December 13. 1629 Williem Osbas-
ton's child baptized at Lillford in
schisme named Marie.

December 20. 1629 Likewise
Thomas Saunders his child bap-
tized at Lilford named Elizabeth.

Buriels April 25. 1629 John Cranfeald ser-
uaunt of Tho [undecipherable word]
who liued, dyed & was buried in
schisme.

October 31. 1629 Allen Greens child
buried in schisme.

1630. Christnings. Octob^r 17. 1630 Mary Greene the
daughter of Allen Greene & James
Connington y^e sonne of James
Connington baptized at Stoke
October 17. 1630.

[This entry is much smeared as though it were written
over an obliterated entry.]

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- Nouember 7. 1630 A child of my ungracious godsonne Robert Greene baptized els were in schisme.
- Buriels. Septemb^r 24. 1630 Annice Dust, widow.
- Octob^r 24. 1630 An Irish youth dying in y^e manour house porch for want of succour & buried Octob^r 24. 1630.
- Januarie 1. 1630 Robert Stephens borne at Wansworth & sent to Bythorne in Huntingtongshire dyed & buried at Achurch Januarie 1. 1630.
- Februarii 8. 1630. Edward Greene an ould & lame Bachelor buried Februarii 8. 1630.
- Februarii 13 1630 Margaret Bridgewater y^e wife of Boniface Bridgewater dying in childbed & buried Februarii 13. 1630.
- March 30. 1630 Annice Hartwell widdow buried March 30. 1630.
- 1631 Burials May 8. 1631 A child of Jame Connington baptized & buried by by [*sic*] him self in schme [*sic*] maie 8.
- June 2. 1631 Marc ye daughter of a wanderer.

F. IVES CATER.

Oundle.

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