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EDITORIAL

PERHAPS the first paragraph in this Editorial ought to be a renewed appeal to members to do all in their power to secure that church registers and other documents and rare books are transferred to safe places. Not that we can dogmatize on the whereabouts of such places; in the last number we described how documents and rare books had been sent from the Memorial Hall to the strong room of a northern college; that college lost most of its windows about Christmas time, while the Memorial Hall is still intact. Our books and documents, we are glad to record, are unharmed. We fear it is still true that many church books lie in vestry tables or in desks in private houses; sometimes the older they are the less care they get. Here is a legitimate field for the activity of our members, and there is especial call for it in days when there is a tremendous drive for waste paper; valuable books and documents may easily be lost for ever in an enthusiastic moment. It is a safe rule to destroy nothing unless two people are agreed; this should certainly be the rule with other than private documents.

* * * * *

Historical research is by no means easy in these days, precisely because so many of the papers to which access is needed have been moved away: we rejoice in their safety while we deplore their inaccessibility. Still many of our members are extremely active: the Rev. C. E. Surman is continuing the labours of Hercules in compiling his Directory of Congregational Biography; he is receiving help from many quarters, some of it of a substantial kind; about this he will speak for himself when he next reports progress. Publication of other work is being held up by the war, though American scholars, with access to libraries unimpeded, with ample leisure and ample resources, are in a position of advantage. We are at the moment reading Dr. Wilbur C. Abbott's *Writings and Speeches of Oliver Cromwell*, of which two volumes have appeared. About this great work we shall have more to say later.

* * * * *

It has been a joy to read Vol. 25 of the *Bulletin* of the John Rylands Library, a number, edited by Prof. H. B. Charlton, published in honour of the Librarian, Dr. Henry Guppy. Congregationalists have a special pride in this great Library, and that pride should increase as they read in this *Bulletin* of its development and of its many accessions during the first forty years of its

life. The Library has been fortunate in its first Librarian, and it is made abundantly clear in these pages that Dr. Guppy has won the affection as well as the respect of all those who have worked with him. Wide knowledge, shrewdness in business, and unflinching courtesy and cordiality have marked his administration of the Library, in which it is always a pleasure to work. The Congregational Historical Society would join its congratulations with those of others in this recognition of Dr. Guppy's unusual—yes, we think we might say unique—service to the cause of letters and of historical research.

* * * * *

We are fortunate to possess Bryan Dale's copy of the first volumes of the *Transactions*, which enables us to forgive him for a very bad ten minutes he gave us in salad days. In 1905, having obtained a West Riding Free Studentship, which paid University fees, we applied for admission to the United College, Bradford. Dr. D. W. Simon, then Principal, suggested that there were three reasons why application should be deferred for a year: (1) Youth; (2) the fact that teaching experience would be invaluable; (3) the probability that in the following year a County Major Scholarship, which would, in addition to University fees, provide travelling expenses and £25 a year, could no doubt be won. "We should give you a Brown Scholarship of £40 a year, and so you would be all right for your College course". The advice seemed sound; it was accepted; the Scholarship was duly won, and application to the College renewed. In fear and trembling we appeared before the Education Committee, of which Bryan Dale was Chairman, to be accosted thus: "Young man, do I understand you've won a scholarship worth £60 or £65 a year?" "Yes, sir", was the reply. "And do I understand that you expect us to give you a Brown Scholarship of £40 a year?" Diffidently we murmured that Dr. Simon had suggested that this would probably be the case. "Young man, do you know I went through College on £10 a year?" to which silence seemed the only answer.

Dale, whose knowledge of Yorkshire Congregationalism was both detailed and extensive, was one of the founders of the Congregational Historical Society, and contributed the first article in No. 1 of the *Transactions*. In his copy of that number he had bound in a letter from William Urwick, the historian of Hertfordshire Non-conformity, dated 6 Nov., 1899. The letter outlines a scheme of work for the proposed Society; we print it here because it not only helps us to look back and see what has been accomplished, but also suggests tasks still to be undertaken.

There should be a fit man with literary ability and fond of research *chosen by every County*, whose work it should be to

collect materials and gradually tabulate all he discovers with strict accuracy as to date, place, and source of information—going through every *parish* in his County. He should begin with the Peasants' Revolt, 1381 sqq., and the Lollards—many Counties having their preachers imprisoned and some having their martyrs. Next he should come to the Marian persecution and the sufferers in his County then (1555 sqq.). The *Acta* of the Archdeaconries to which his County belonged should be discovered and searched, for during the 16th and 17th centuries Nonconforming parishioners and clergy were usually cited before the Archdeacon, who imposed penance, fine, or imprisonment. These Act Books are difficult to find and not easy to read, but they are a remarkable storehouse of Noncon. persecution. For the Commonwealth period he should examine the parish registers and where these are wanting the Transcript Registers yearly deposited with the Archdeacons from 1603 downwards. Also the forty volumes MS. of Augmentations and the 1650 Survey in Lambeth Lib. For the Ejections of 1660-2 Calamy of course, and the State Papers Domestic in the Record Office. The R.O. has further *full lists* of the persons and places licensed for worship under the Indulgence of 1672. These lists should be *transcribed* and *printed* as a distinct book of reference. Coming to the Toleration Act, 1688-9. He should consult (also the Lists in the Morrice & Evans MSS. in Dr. Williams Lib.) the lists of certified places kept by the Archdeacon or the Bp. or Quarter Sessions. These have been gathered in 8 or 10 large folios deposited in Somerset House—which ought also to be printed by the Historical Socy. Next there are the *Non-Parochial Registers* deposited in Somerset House and catalogued there under *Counties*. The more recent facts and data during the 18th and 19th centuries are to be obtained from the several churches in his County and their church records.

We have had far too much of generalizing and useless repetition of the more obvious outlines of our History—what is needed is patient and detailed research for each parish in the land. Thus the names and lives and heroism of many an obscure but noble follower of Christ through evil report will be brought to light to kindle the flagging zeal, nay, the apathy of our younger men whose minds are being enervated by modern review reading and semi-sceptical or semi-political writing or speechifying.

* * * * *

The other day we came across the only letter we received from Dr. P. T. Forsyth—the only direct contact we had with him,

though at a critical period in university days his *Positive Preaching and the Modern Mind* was a decisive influence. The letter is dated 3 May, 1917, and relates to a pamphlet, *The Congregational Principle, Positive and Inevitable* (reprinted in *Inevitable Congregationalism*). It mentions tasks which still remain to be done, tasks which some member of the Society might undertake. Here it is:

I have read it with great interest. You take the right line in pressing for a positive ground and aim in Congregationalism. You are right too in urging that the first Congregationalists fell into gathered assemblies perforce. The history of the rise of Scottish Congregationalism from the preaching of the Haldanes reproduces the situation. It was not imported but the fruit of an evangelistic movement against which the doors of the Scottish Church were closed. So they had to gather in groups. As of course the first Church did.

I hope you will pursue your inquiries and in a second lecture ask:

1. Why men of mark and ability have left their ancestral Congregationalism (you quote Rawlinson. He is one)?

2. How Congregationalism, rising as it did, and being what Dale and others describe, should have come to produce the impression of atomism more or less impracticable, and tended in many cases when it is not that to take the Quaker rather than the Evangelical way. I am talking only of the impression it makes on the public that takes any interest in the Churches or their religion. I think your historic[al] introduction would bear such a development of inquiry as I suggest.

When you are in town I should be glad of a call from you.

* * * * *

We stumbled recently on a reference to Nonconformity we had not previously seen. It was in a strange place—in *The Third Winter of Employment*, edited by J. J. Astor (1923), and it relates to Birmingham in the autumn of 1922:

There have been no disorderly scenes or attempts at violence. This is said to be partly due to the huge number of small manufacturers and property-owners in the city. But the Chief Constable has another interesting theory—that the sober spirit of the Nonconformists, who crowded into Birmingham during the Jacobean period because it was one of the few towns to which the Five-Mile Act did not apply, has been inherited by the population of today.

Can this theory be sustained? But we wonder what the Chief Constable meant by "Jacobean"?

* * * * *

It is by no means easy to obey the ninth commandment when we think of the leisure and opportunity of American scholars in these days of war. Here in this country reading-rooms and libraries are closed and rare books and documents dispersed and hidden for safety's sake; across the Atlantic students have magnificent libraries at their doors, all kinds of aids to research, and what seems inexhaustible wealth for the publication of the results of their labours. Do we not well to be envious even while we gladly welcome the work that comes to us? We must, however, not only long for the day when we can share the good fortune of our colleagues in the search for ruth; we must gird up our loins that we may seize the opportunity when the time comes; we must not let even the Americans do all the best research!

* * * * *

We are again grateful to the Directors of the Congregational Insurance Company for the gift of £10 to the funds of the Society. Restricted publication since the outbreak of war has given our accounts a temporarily rosy appearance quite uncommon to them. Once we return to two issues of the *Transactions* annually we shall find present income unequal to expenditure. And these paragraphs have indicated already how much remains for the Society to do.

The Index to Vol. XIII, which comprised three numbers only—Sept., 1937; Sept., 1938; and April, 1939—accompanies this issue. The last issue, Dec., 1940, was No. 1 of Vol. XIV. Readers might find it useful to add "No. 1", which was inadvertently omitted, to their covers.

One of the by-products of the war is the temporary inability of our printers to print superior letters. Readers will no doubt discover the instances where "ye" and "ym" appear, where the "e" and "m" are superiors and the words abbreviated for "the" and "them".

Supreme Governor, by J. V. P. THOMPSON. S.P.C.K. 6s.

This book has so many good qualities that we cannot but wish the author had read more widely and given us a definitive work on the subject: his insight and shrewdness show him to be fully capable of doing so. Unfortunately, the limitations of his reading on the Puritan side are very obvious: he apparently knows nothing of the vast surveys of the clergy made by the Puritans and others, or of the mass of Puritan pamphlets, and even John Penry, like most of his contemporaries, is quoted at second-hand. Some of the leading authorities on the Anglican side, Dixon, *e.g.*, are never mentioned. Mr Thompson, too, seems to think that Whitgift was peculiar in being a Calvinist, and he speaks of Elizabeth as if he were addressing a living royalty: "it is permissible to think that the Queen's action was somewhat ill-advised". Somewhere also there is "ascendancy" with an "e". But the book is a promise of better things to come, and its ability leads us to hope that Mr. Thompson will have many fine contributions to make to the study of Elizabethan history.

The Throckmorton Trotman Trust 1664 – 1941

THE discovery and examination of the early minute and account books¹ of the Trotman Trustees enable a history to be recorded of a charity from which most Congregational ministers in this country who are University graduates benefited in their student days.

Little is known of Throckmorton Trotman, but it is to be hoped that this brief history of his Trust may stimulate further discovery. He is described as "of London, Merchant", and he lived in Little Moorfields, in a district where many ejected ministers congregated. All we know of him at the moment is from his Will, which, dated 30 Oct., 1663, was proved at London by Samuel Trotman and Edward Trotman Jun., the executors, on the 24th Oct., 1664. (P.C.C. 3001/65/7b). It begins:

I Throckmorton Trotman of London Merchant being through the mercie of God of perfect memorie and understandinge doe make this my last Will and Testament bequeathing my Soule into the hands of my mercifull Saviour and Redeemer trustinge for Salvacon by his merritts and satisfaction and my body to bee interred without vaine ostentation. The Estate it hath pleased the Lord to entrust me withall I give and bequeath as followeth:

"My Cozen Edward Trotman his daughter in Virginia" £50; her mother £20.

"My Cozen Margaret Luffingam" £50; each of her children £50.

The children of "my Cozen Anna Haynes" (she being dead) £30 each.

"My Cozen Edward Trotman Secondary" £100; to each of his children by Susan Witts except Edward the eldest £100.

"My Cozen Sara Page" £200; £100 to each of her children.

"My sister in law An Sellwin" £30.

"My sister in law Susan Trotman" £50.

"My old Cozen Sarah Pope widdow of Stinchcombe" £10; her children £10 each.

"My Cozen Sybell Hunt" £200 and "all my linnen wearinge and tableinge and all other"; her children £100 each.

"My Cozen Nath. Hill sonne of Jo Hill deceased" £20.

"My Cozen Edw. Meyndrs lately my Cozen Edw. Trotman his servant" £30; his mother £30.

"Thomas Haynes Grocer of Bristol" £20.

"Margarett Benlose widdow" £20 and £20 her son Richard "oweth me by Bond".

¹ The minute books are four in number. The first, dating from 1676 to 1750, contains much additional matter; the second from 1750 to 1863; then the Trust apparently kept no minutes until 1874, when Vol. III begins, the current volume following in 1926.

- "Mathew Tindall of London Trader in Cloth" £10.
 "Judith Goidd widdow sister Trotmans sister" £10.
 "My sister Sellwyns daughter An Trener" £10.
 "Richard Trotman of Cam Clothier the Grandchilde of Edward Trotman of the Steps at Cam" £20.
 "John Archer once my servant" £100.
 "Mr. James Baber my Factor at Hamberoe" £150.
 "Mr. Thomas Goodyeare once the Lady Mowlsons servant" £50.
 "Mrs. Abigall Loyd my tenant" £10; £10 each to her daughters Abygall and Sara.
 "To the Companie of Merchant Adventurers of England" £600 to be lent free of interest for three years to two young men free of that Company; then to two other young men successively for ever.
 "The Churchwardens of Mary Butha Parish in London" £30 for the poor of the parish.
 "Christis Hospitall in London for and towards the maintenance of the poore children" £50.
 "Thomas Ward silke wever in little Moorefeilds" £20.
 "My Cozen Joseph Dorny son of Thomas Dorny of Uly deceased" £30.
 His servant or servants at time of death if have been with him one year. £5 each.
 "My Cozen Margaret Trotman sister to my Cozen Tho. Trotman Hosier" £10.
 The Churchwardens of the parish where buried for the poor of the parish £5.
 "Mr. Jo Dogett Merchant in bushe lane" £20 and the two books called Mercator Atlas.
 "The Companie of Haberdashers of the Cittie of London whereof I shoulde have bin free if I had taken my freedom" £2000 to purchase lands of the annual value of £100 for ever above all charges for "these good uses":
 £20 p.a.—to maintain a Lecture to be preached every Lord's Day for ever at 6 a.m. in the parish church of St. Giles, Cripplegate.
 £20 p.a.—a weekday Lecture in the same church on Thursday afternoon or other convenient day.
 £2 each to the clerk and sexton.
 The Lecturers to be appointed by the Company. If the Lectures are not permitted at St. Giles, they can be given in some other Parish Church determined by the Company. "And in case that these Lectures will noe where in the Cittie nor Country bee permitted" the £44 to go to the poor of the parish of Cripplegate as the Company think fitting until the Lectures be permitted "and noe longer".
 £6 to the Company for "those that take paynes in and about the premisses".
 £4 "to finde Candles at the time of Preaching the Lectures in the Wynter Season for ever" (if no Lectures permitted to be used as the £44).
 £16 "to the poore of the parish of Cripplegate the Lordshippe as well as the freedome".
 £30 "the poore of the parishe of Cam in Gloucestershire where I was borne^{1a} towards the buildinge an Almes house there and towards

^{1a} Through the instrumentality of the Rev. Hugh Towl and the kindness

maintenance of it or towards a stocke for setting poore people on worke or yearely distributed amonge the poor as the said Companie or whome they shall appointe thereto shall thinke fittinge or any other way for the bennefit of the poore of that parische as they shall appointe”.

Another £2,000 is left to the Company to produce a free £100 p.a. to be thus used:

£15 for a Lecture on market days or some other day in Dursly (Glos.); if there is a Lecture already the £15 to be given the Lecturers for their “Incourragent.”; if the Lecture not permitted to the poor of the parish until permission.

£80 p.a. “towards the erectinge and maintenninge a free scole for the youthes of the parische of Cripplegate London the Lordshippe as well as the freedome” and for purchasing the ground if the parish have not “convenient wast grounde which they will give”. The sole ordering of the School, with the appointment of teachers, to be in the hands of the Company, to whom £400 for this purpose is also given.

£5 p.a. to the poor of the Company.

The debts (if any) being paid, including an annuity of £6 to sister-in-law Susan Trotman, and the funeral charges “without vaine ostentation more then blacke to my kindred as my Executors shall thinke fittinge and Rings of ten shillings price to the Invited and twentie poundes to bee given to those that had some Relation to my house as the Water-bearer washerwoman goodman Marshall in Little Moorefeilds widdow Bassett² etc. fortie shillings apeice and the rest to other poore thereabouts dwellinge”, the residue two-thirds to Samuel Trotman, brother, and one third to “my Cozen Edward Trotman the sonne of Edward Trotman (my brothers sonne) the Secondary”. These are appointed Executors; if Edward is a minor “Cozen Thomas Trotman the Hosier in Soper Lane” to be his guardian receiving £50 as compensation. The £6 annuity to Susan the executors are to pay in proportion to their legacies (two-thirds and one-third), and any legacies to minors to be paid to parents or guardians for the children’s benefit. The smaller legacies are to be paid forthwith, and the other as the money comes in and the houses to be sold to the best advantage with all convenient speed.

Round these particulars the character of Throckmorton Trotman can be built up. He was evidently a prosperous man, but in his prosperity he did not forget those who served him in responsible or in menial positions. He had regard both for the place of his birth and for the place where he lived. He considered the poor and aged. He despised ostentation, and he had an eye to detail: his thought for minors and for the washerwoman is not without its significance. He had a sense of family and tried to provide for his kindred. He believed in education, and he believed in the preaching of the Word. His bequests for the establishment of Lectures show the

of the Rev. T. A. Ryder, Vicar of Cam, I have received a copy of the entry in the baptismal register:

July 21st, 1594. Throgmorton, son of Edward Trotman of Cam.
Hugh Parsons, Vicar.

² See C.R., 34, under Basset.

prosperous Puritan, with a sense of stewardship, at his best. But there are still the provisions of the Will with which we are more directly concerned:

I give unto poore Ministers putt by their Employment³ five hundred poundes by five poundes to a man to bee given to those whome these nyne followinge Ministers shall name and appointe viz

Mr. Joseph Carrill

Mr. Slater late of Wappinge

Mr. Anthony Palmer and Mr. Helmes dwellinge in Moorefeilds

Mr. Thomas Brookes formerly on fishstreete hill

Mr. Barker also of Fishstreete hill

Mr. Venning formerly at Gt. Tulys

Mr. Cocking⁴ teacher neere Soper Lane and

Mr. Carter who used to exercise at greate Allhallowes sometimes alsoe a Schoole Mr. I take it

and unto these forenamed nyne Mynisters (or lately were soe) I give the Inheritance of the house I now dwell in with the Garden and the Tenement and land adioyninge now in possession of Mrs. Loyd as alsoe the ten houses I bought of Antony Selfe held by Lease of Sr. Edward Barckham being two of them ioyninge to my house I dwell in and the Rest in Butlers Alley for the educateinge of poore scollers at the Universities to fit them for the Ministrie such onely as by their eminent quifts therefore and grace they judge may prove Instrumentall in the Ministry for Conversion of Soules and onely to such as are poore whose parents cannot bee at that charge with them and when fitted for the Ministrie if they cannot be employed in England to sende them if they see good to preach beyonde Seas and when any of these nyne trustees before named dye the eight survivinge to nominate an other to Act in his roome and soe to continue for ever for the houses of Inheritance and for the remainder of the yeares of the houses held by lease being aboute thirtie foure yeares the five and twentieth of March last, 1663.

I give unto poore Religious families that are in want the sume of three hundred poundes by three poundes to a familie to bee given by those nyne forenamed Ministers I meane to those they shall nominate and agree upon to receive it but not to any that pertake of the five hundred poundes before given to poore Ministers And unto those nyne forenamed Ministers I give five pounds a peice for their paines to bee paid them not out of the moneyes they are to give as before and twentie shillings apeice I give them soe longe as the leases of the houses last that are by Lease yearely for their paines besides what charges they shall bee at in receivinge the rents and the like, which is besides to bee deducted out of the rents received and what remains to bee employed as before sett downe and in all their Choises and distribucons to bee concluded by the Maior parte.

What happened between Trotman's death and 1676 is not clear, for the proceedings of the Trustees are not recorded until that year. By that time five of the nine had died, while John Rowe, evidently appointed to fill a vacancy, died in 1677. Others had also been appointed in the interim, and it is possible from the minute books to compile a complete list down to the present day.

³ *I.e.*, ejected under the Act of Uniformity.

⁴ Cokayn.

In the first minute book one page records

"The names of the Pensioners and the time when they were taken into pension".

John Osburne⁵, his first receipt beareth date 7 November, 1667.

John Nevit⁶ was chosen a pensioner 25 Octr., 1669.

Charles Nichols chosen 7 November, 1670.

Moses Steele chosen 7 November 1670.

Daniel Hogg chosen 11th November, 1671.

Zacheus Rogers chosen 13th November, 1671.

John Crompton chosen the 6th April, 1674.

William Tirrey chosen the 18 Maie, 1674.

John Crouch chosen the 14 Septr., 1677.

Mr. Stephen Lobb chosen the 13 of Janr., 1678.

One yeare Ben Chandler, 28 Feb., 1680.

One year Ben. Holme, 28 Feb., 1680.

One Isaac Noble, 6 June, 1681.

Sam. Wesly⁷ [the name is spelt Wesly, Wesley, and Westley], 6 June, 1681.

Mr. Willm. Payne, 3 July, 1682.

The amounts are for £10 yearly in each case.

From 1676 the records show the Trust functioning with regularity, the quarterly receipts of the exhibitioners or their relatives being entered. In that year the Trustees received £1 a year for their services, "the yearely Legacy left us by Mr. Trotman"; this continued until 1697, when there was half-a-year's payment; subsequently this item disappears. This is the date when the leases fell in, and the payment ended according to the Will. From 1676 William Seaman received £10 a year "for his paines in receavinge rent, and payinge moneys, and for the oversight of the houses belonginge to us in little Moorfields". Seaman may have been a relative of Lazarus Seaman of All Hallows, Bread St. (*C.R.*, 430). In Jan., 1678, a minute, signed by Matt. Meade, John Owen, Geo. Griffith, Math. Barker, Geo. Cokayn, John Collins, Tho. Cole, reads:

Whereas from the beginnings of this Trust we have constantly granted exhibitions unto such as have bene entred in the Universities in order to their education to fit them for the ministry and to no others. It is this day Ordered that every one before he receive his exhibition doe bringe a Certificate of his beinge entred in the Univer-
sitie accordingly.

This no doubt explains these letters at the other end of the book :

1. [*N.d.*]. Mr. Seaman

Mr. Terie hath not only been entred but taken his degree at an university beyond the seas, and so needes not bee entred at Oxon or Cambridg to render himself more

⁵ Probably of Benenden and Hanover, Peckham, d. 1714. See *Trans.*, III. 157.

⁶ Probably son of Rowland, *C.R.*

⁷ Father of John Wesley.

capable then allready hee is of Receiving the Pension due to him. Wee therefore intreate you to pay him the Quarter due on March 25 last past.

Geo. Griffith.
Tho. Cole.

2. Christ's Coll., Cambr.

Anno Dni 1678/9.

We are contented to admit John Crompton Seizer spondente Magstro. Turner.

Cha. Smithson.
Tho. Lovett.
Tho. Fairmedow [?].
Jo. Turner.
Tho. Lynford.

3. These are to certify whom it may concern that Mr. Daniel Hogg hath been entred [in] ye University of Oxford, and hath continued resident there for some years. In wittnesse I here subscribe my name.

March ye 31st, 1679.

John Owen.

4. Addressed For his much Honour'd Friend, Mr. George Day^s

At Mr. Plamkins house In Baker's Court

neare Pauls Churchyard London.

Mr. Day:

I understood by a letter recd. from my father last Thursday, yt you desir'd to heare from me, whether [I] had entred Mr. Stephen Lob in our Colledge, wch I have done according as you desir'd, but I have entred him as Commoner, because I had not any information to enter him higher, if it be desir'd it may be easily alter'd. I kindly thanke you for recommending him to my care. I shall endeavour by my care of him to acknowledge this [and] your former favours I have recd. from you, when I was under your tuition; my Humble service to both my [] and to Mrs. Betty. I was sorry to heare of ye fire yt broke out soe neare ym, but was glad it was soe soon put out; I hope I shall see ym in ye countrey about Easter: Mr. [] Dr. Willson is here in Oxon, who presents his service to you, and Mrs. Hannah Dunblane came hither last Thursday and stays here some time; I should be very glad, Sr, to see you here in Oxon, when your occasions will give you leave.

I am, Sr,

Your most Humble servant and dutyfull Schollar,

Willm Porter.

Trin. Coll., Oxon,

March 15, 79.

5. These are to certifie whom it may concern, that John Crouch was on the 27th day of Aprill 16.. enter'd Commoner of St. Alban Hall in Oxon

by me Narcissus Marsh [?]

Principall.

5 Apl. 1680 it is ordered that Lawrence Westmacott receive two quarters' arrears, having presented a certificate "under the Hand of the Butler of Alban Hall in Oxford that he was entred there the 14th of July 1676".

⁸ C.R., 160.

In 1684 the Trustees agreed to nominate pensioners to vacancies successively according to seniority in the Trust. From 1692 to 1698 all grants cease, probably owing to loss of income through falling rents and empty property. Then money is allocated to special cases as it is received; thus in 1702 £20 received for two years' rent from Dr. Chauncy's house is given to Thomas Charlton, provided he entered some University, and attached is this certificate:

Wee are content to admit Thomas Charlton sizar under Mr. Burton.
 Joh. Covel.
 Tho. Standish.
 Al. Young.
 Geo. Burton.
 Will. Withers.
 Tho. Thomson.
 Hen. Cooke.

Christ College, Augt. 29th, 1702.

Other certificates read:

Recd. of Mr. Richard Taylor the sume of ten pounds for the use of Henry Gilbert, for which I promise to produce Testimonials according to order. I say recd. this second of July, 1705.

p Matth. Clarke.

July 16th, 1705, Mount Sorrel.

This may certifie whom it concerns, That Henry Gilbert of Swithland in Leicestshire, being well qualified with School Learning, and desirous to proceed in the study of Philosophy, offered himself to Mr. Lawton of Clare Hall, Fellow, and was by him, and the other Fellows, mentioned in his Certificate, examined, and approved for Admission, into the number of ye Sizars of Clare Hall, in Cambridge, upon the 20th day of June last. Wanting only 6 li, Cautionary money, wch he could not procure, till he has assistance from the Charity of some Friends. The truth of which I am well assured of

Mich. Matthews.

Nov. 24, 1705.

Upon the recommendation of Mr. Knight of Trinity College Richard Rawlins of London was admitted in Magdalen College in Cambridge a Sizar under me for his tutor.

S. Payne, Coll. Magd. Soc.

This is to Certifie that Thomas Doughty was Admitted A Sizar in Magdalen Colledge January the 21st, 1705/6, by the leave of the Master, Mr. Payne Tutor.

Witness

Edw. Townsend, Butler.

About this time the only disbursements seem to be the rent of Dr. Chauncy's house; the beneficiaries are often only two in number, though in 1712 £19 is divided among Samuel Hebden, Joseph King, Samuel de la Rose, Samuel Parsons, and David Jennings "for their incuragment in Academicall Learning". Several of the Trustees, including John Guyse and Isaac Watts, seem to have occupied the houses and paid rent.

In 1744 Dr. John Guyse advanced money for repairs to the house in occupation of Mrs. Mayor; he receives the rent annually until in Jan. 1748/9 he has received £75 for outlay and interest, and hands over a surplus of £12 8s. 0d., which is distributed among six students.

It is not until the middle of the 18th century that there is any indication of discussion concerning the exact interpretation and correct execution of Trotman's Will. To his contemporaries and first Trustees his intentions, of course, were quite clear. He was a Nonconformist and a Congregationalist, and the students they were enjoined to assist were those training for the Congregational ministry. The early Trustees were first ejected ministers, and then those responsible for the formation of the Congregational Fund Board in 1695, an organization formed to assist Congregational ministers and to train students for that ministry. The fact that the Will was dated in 1663, a year after the Act of Uniformity, did not disturb them. No doubt they thought it possible that the Act of Uniformity might soon be repealed and men like John Owen again take prominent places in the Universities. Trotman, in establishing his Lectures, distinctly looks forward to the time when the Lectures—a distinctly Puritan institution—will be again permitted. As to students being educated for the ministry in the Universities, it was possible, as we have seen, to secure admission for some to Oxford and Cambridge Colleges by the aid of sympathizers there. Probably some of them lived in Colleges without matriculating, and Cambridge did not require subscription for matriculation. In general, however, the Trustees assumed that if Oxford and Cambridge were impossible, Universities such as Leyden and Utrecht would serve, and failing them the Academies which were being established all over the country, often giving an education equal, and sometimes superior, to that provided in the two Universities⁹. The testator's desire was to educate men for the ministry at home and abroad, and it was not his fault, nor that of his Trustees, if Oxford and Cambridge were closed to them. Nevertheless the fact remained that "the Universities" were mentioned in the Will at a time when Nonconformists had, except in rare cases, no admission to Oxford and Cambridge. Among the papers of the Trust is a very able document, I think in Dr. William King's hand (he was administrator from 1762-69), showing that the ambiguity had presented itself to some minds. It reads:

Remarks on the Origin, Design and Discharge of the Trust of the late Mr. Throckmorton Trotman with a List of the Trustees.

In a faithful and conscientious discharge of a testamentary trust two things are incumbent:

⁹ See McLachlan, *English Education under the Test Acts*; Parker, *Dissenting Academies*; *Trans. of Cong. Hist. Soc.*, *passim*.

1. A due care that the Trust be executed in a Legal Manner, and with safety to ye Trustees and their families.
2. A religious attention to ye manifest design and end of ye Testator. In both these respects, the execution of ye present Trust has bin conducted with an uncommon degree of exactness. For
- I. As to ye pious end and design of ye Testator tis manifest he meant it as a provision for a learned regular ministry among protestant dissenters, of ye Calvinist Persuasion and the Congregational Denomination exclusive of all others. This appears:
 1. From the testator's Legacies to Ejected Ministers.
 2. The principles of the Originall Trustees—with power to continue the succession by choosing others of ye same Principles.
 3. The characters of ye Candidates viz. young men who in the trustees' opinion are of eminent *gifts* and *grace* and likely to prove instrumental for conversion of souls.
 4. The service assign'd ym viz. to be sent beyond ye seas to preach, if they cannot be employ'd in England.
 5. From the time ye will was made viz. in 1663 soon after the Restoration, when there were little hopes of NonCons having Liberty to preach, much less to set up Academies for Liberal Education, Hence
 6. the Will mentions, the intended Education to be at the *Universities*, specifying no particular College or University whatever; so that not the place, but only the kind of education can with any propriety be hereby intended. Therefore a regular University education, wherever it be given, fully answers to ye design and spirit of ye Donation, and an application of it to the educating Conformists in the principles and forms of worship now taught in ye English Universities wo'd be ye greatest perversion of the will of the Testator.

It is evidently no less an abuse of the Trust to apply it to the education of youth, who are

- (1) either evidently destitute of real seriousness,
- (2) or of Arian and Socinian principles,
- (3) or of easy circumstances. Not really necessitous.

II. As to the Execution of this Trust. It appears

- (1) From the beginning there has been an uninterrupted succession of Trustees, Nonconformists, Calvinists, and Congregational Ministers: and the greatest part Lecturers at P.H., tho' that is entirely as the majority of the Trust pleaseth¹⁰.

¹⁰ Pinners' Hall. This reference was no doubt to rebut an attempt by the Pinners' Hall Tuesday Lecturers to constitute themselves "Pinners' Hall Trustees". This appears from an anonymous and undated document, dating probably between 1730 and 1740, which bears the title, "Some Remarks relative to a Trust providentially devolv'd upon the Tuesday-Lecturers at P.-Hall submitted to the Consideration of the late Mr. [the name is missing] Executors".

This mentions the terms of the Will and says they have been "punctually observ'd". It goes on to say that all the present Lecturers at Pinners' Hall are now Trustees, that for some years the Trustees have held their annual meeting at the Hall, "Nor are there any other Persons that we know of whether Ministers or Gent that are in this express formal and authentic manner nominated and impower'd to distribute any kind Donation to

- (2) During Charles II and James II The Trustees wisely and cautiously exhibited only to such as were enter'd members of some University¹¹. Accordingly Jan. 13, 1678, tis noted that the trustees required certificates of their candidates. Vid page 7. And several certificates are found, e.g. [4 given].
- (3) In Queen Ann's Reign, this precaution was renew'd. Accordingly [Four certificates printed above quoted].
- (4) Ever since that time: Such precaution has bin that needless while the design and end of the Will has bin strictly observed in a full and regular Education of succeeding candidates in all the branches of Academical Science.

Nor does it appear that such precaution was at all necessary as no one College, or even University, in ye world is named in the Will, therefore no Body of Men have a right to demand any account from the Trustees; or any right to claim the Donation, One more than Another.

Therefore the Trustees made no difficulty of exhibiting to Mr. Terrie, tho' enterd at neither Ox nor Cam, being a student in a foreign University.—Times must sadly alter to render this Trust dangerous!

Miscellaneous Remarks.

- Rem. 1. The Will contains the donation of 500 li to 100 poor ejected mrs.
- Rem. 2. The settling several houses in Trust, partly freehold, partly leasehold, the latter long since expired.
- Rem. 3. The Rents of both appropriated to the payment of an Annual Legacy of 20s. to every Trustee, and ye rest, after all necessary charges were deducted for ye education of youth.
- Rem. 4. The Number of Trustees to be Nine, and the Majority to manage all affairs of ye Trust as well as fill up vacancies by death.
- Rem. 5. The Annual Legacies to the Trustees, not express'd in the clause of ye will before us—and 'tis supposed they dropt with the Leaseholds.
- Rem. 6. The Object of ye present Trust is a freehold deviz'd forever.
- Rem. 7. The earliest Acct. in this book is Sep. 18, 1676. Though in ye first page John Osburne is mention'd as a Pensioner admitted Nov 7, 1667, by which it sh'd seem the Testator's Decease took place between 1663 and 1667, and tis pretty clear the first book of accounts is wanting.
- Rem. 8. To prevent all strife the Trustees agreed to Nominate every-one his Pensioner in turn according to seniority—vid. page 17—worth continuing.

Minrs. and Students or that do jointly and stately meet at P—Hall for such a Purpose besides the Minrs. concern'd in the Trust above mention'd".

It is therefore claimed that the Tuesday Lecturers have the only right to be called the "Pinners' Hall Trustees", and should legally and equitably receive any legacy bequeathed to such Trustees.

¹¹ This does not appear to be accurate, though the minute-book adds to the names of students with asterisks in the List below some such note as "at one of the Universities".

Rem. 9. Tis evident when in Q. Ann's reign they enter'd ye youth in a University it was meerly by *friendly hands*, who knew they were not design'd for Conformists—hence the Language of ye Certificate—*we are content R.R., T.D., &c.*, be admitted Sizar, &c.

Query, Whether if the Trust and the then application of it had not been Legal, the Conformists wd not then have laid hold of it?

Query, If ye Trust was not call'd to account in those times, there is ye least Danger of it now?

[A List of Trustees to 1764 follows].

There is no account of any discussion of these remarks. No doubt the Trustees felt justified by them in continuing to administer the Trust according to custom. The income at this time (1764) was £21 12s., which had increased to £30 (8 grantees) twenty years later, the Trustees having held their meetings during this period at Cole's Coffee House, Cornhill. Later meeting-places were the New England Coffee House in Threadneedle St., and Baker's Coffee House, where the Trustees met for many years, £29 being voted to 7 students there in 1800. In 1807 twelve students received £50, and in 1808 ten £40, a profitable lease having increased the income. Probably, too, the Trustees saved money by meeting in Broad St. Vestry, which they did until 1843, when they met in the Congregational Library, and for some years afterwards in the Poultry Chapel, the King's Head Tavern in the Poultry, the Guildhall Coffee House, or the Milton Club; one or two bills which have survived show that the Trustees were not all teetotalers, and they finally resolved that each should pay for his own wines.

When Dr. Pye Smith becomes a Trustee the students at Homerton are very much in the picture. The general distribution is £48 *p.a.*, and generally they receive £36, the remaining £12 going to Welsh students, first at Wrexham, then at Llanfyllin, then merely specified as "Welch" in the accounts, but nearly always Brecon students. From the lists of students, Brecon might seem to do as well as Homerton, but its students received smaller amounts and for a shorter period. Pye Smith became Attorney in 1833, and at once began to institute reforms. The number of Trustees was made up to 9, and it was resolved that grants be made not by nomination in rotation, but by a majority vote. His concern that everything be done not only decently and in order, but legally, is evidenced by two memoranda, in which he asks and answers certain questions:

(1) Should not the number of Trustees be made up to 9 according to the will? Only five are living and two of them have resigned. Yes, possibly all the acts performed by fewer than nine are invalid.

(2) Has the mode of appointment of Trustees been correct,

merely by entry in a book? Yes, if the 1743 model, with the use of seals, has been followed.

(3) Similarly with the appointment of Attorney.

And, more important:

(4) What would be the legal construction of the terms of the bequest? Are "Universities" literally and not Academies or Colleges of other endowment, in which University Learning is taught, within the comprehension of the Testator? His real intention cannot be doubted to have included the latter: and upon that principle the Trustees have acted nearly, if not quite, from the origin of the Trust.

Ought we not to be prepared for a demand to produce our Title, which will be made if the property should be wanted for the city building improvements? We are liable to be examined before the Commissioners for the Investigation of Charitable Bequests. *Ought* we to go on in silence, not offering ourselves for examination; though we know that this Act of Parliament exists.

Pye Smith asks whether the advice of counsel should not be sought, and this step seems to have been taken, at any rate on the legal way of holding the property, for there is an opinion by John H. Smith, dated 19 April, 1833, among the Trust's papers.

The future history of the Trust is in essence the amplification of Dr. Pye Smith's queries. The income slowly increased; in the forties £58 was distributed yearly, while in 1845 from an accumulated balance of £86 an "extraordinary distribution" of £26 was made. As there was "an unusual number of students at Homerton who are in especial need and are well deserving" (was there ever a College Principal who did not make this claim?), six received £4 each, and four at Brecon £2 each. At once on Pye Smith's death the Trustees reverted to the unhappy practice of personal nomination, though fixing the grants to English students at £5. In 1852, with one exception, they nominated students at the London Colleges, New (in which Homerton had recently been incorporated) and Hackney. In 1863 £14 was granted to unnamed Brecon students, and £8 given to each Trustee for one or more grants at discretion. From Pye Smith's death in 1851 to 1863 the information in the minutes is very scanty, and from that year until 1874 there is no record of any meeting that took place. 1863 was an eventful year.

In other ways too Dr. Pye Smith's leadership had been ignored. In 1833 he had, we have noted, obtained the opinion of counsel Mr. John H. Smith on the best way in which the Trust's property could be held. The advice was ignored, but it was not until 1863, when the Metropolitan Railway desired to purchase the premises, that the Trustees found themselves in trouble. They took counsel of Mr. Thomas Lewin, asking how they should clothe themselves legally with the property so as to be able to deal with the Railway

Company, whether their appointment was legal, and for general advice. Counsel's opinion was no doubt a shock. He judged that any appointment of a Trustee in place of one who had resigned and not died was invalid, though he thought the Court "would not unravel the appointments of the last century". As to property the advice of Mr. John H. Smith should have been followed. When defects in the appointment of Trustees had been cured, a petition should be made to present to the Court of Chancery for vesting the legal estate in the Trustees. Advice was also given concerning a recent lease. Counsel also opined that:

(1) The limits of the Charity were the English Universities existing at the time of the Will: Scotland and Ireland are necessarily excluded as the Will dated from before the Union.

(2) Grants must not be made by one Trustee alone: all the Trustees should join in making grants.

In 1865 the Charity Commission appointed new Trustees and vested the property in the completed body of nine. The property was sold for £3,603, but legal proceedings were necessary before payment was received, and this was temporarily invested in Consols; £1,007 for interest rested in the hands of the Trustees, who had been so disturbed by Mr. Lewin's reading of the Will that they did not feel justified in distributing the income in their accustomed manner.

In 1870 they therefore consulted Mr. Lewin again, asking whether they must confine the distribution of income to persons studying for the ministry of the Established Church in the Universities existing at the time of the testator's death or they could aid ministers of other denominations at such Universities. In the event of his taking a narrow view they asked whether the Charity Commissioners would be likely to agree to extend the benefits of the Charity to students of other denominations studying at Universities and Colleges established since 1664, *i.e.*, to sanction the practice of the Trustees during two centuries.

Inexplicably the case the Trustees presented did not state all the facts, and Mr. Lewin's new opinion must have proved staggering to the nine Congregational worthies. He said that from the Will it appeared that Trotman was a member of the Church of England, for he left money to churchwardens of parish churches and to establish lectures in parish churches, and in cases of ambiguity a religious endowment was regulated by the opinions of the founder. In 1663 Dissenters were not admitted to the Universities, and therefore it must be admitted that the ministry of the Established Church was contemplated exclusively. He doubted whether the Charity Commissioners would take a more liberal view, though they might be willing to include Universities established since the

date of the Will: they might even agree to a new scheme for the £1,007 interest which would include both more recent Universities than Oxford and Cambridge and also Dissenters.

While the Trustees are no doubt to be blamed for not giving full information, the stupidity of a wise man like Lewin is nevertheless surprising. Even if he did not know his church history, he had Trotman's Will before him, and that, on his own contention that the testator's religion must regulate, is decisive. So the Trustees felt, for they came swiftly to their senses, and put a new case to their Counsel. They pointed out that:

(1) The date of the Act of Uniformity was 1662, and of the Will 1663, and all the Trustees were ejected ministers, and then and afterwards pastors of Nonconformist Churches. This was conclusive evidence that the testator did not intend his Charity for those studying for the ministry of the Established Church.

(2) That Trotman was himself a Nonconformist was indicated by his doubt whether the Lectures he wished to found would be permitted and his prescription of other uses for the benefactions. He also left £500 for 100 ejected ministers.

Moreover in 1663 Nonconformists could not study at the Universities of Oxford and Cambridge, and the expression "the Universities" must be read with that fact in mind. Nonconformist students for the ministry often went to Utrecht or Leyden, and the Testator no doubt had them in his intention. The certificate of two of the Trustees for Mr. Terrey, who "had taken his degree at an University beyond the seas and so needs not be entered at Oxon or Cambridge" is quoted as a deciding case.

Furthermore, from the beginning the Trustees interpreted Universities as including Nonconformist Academies: Isaac Watts went to no University, strictly so called, nor did Samuel Wesley until he had renounced Dissent. From the beginning the Trustees had all been Nonconformists and Independents of eminence. The "Remarks", said to date from about 1765, are submitted as corroborative evidence, with the suggestion that their main question was not Conformists or Nonconformists, but what Nonconformists, some having become Arian or Socinian.

With these facts before him Mr. Lewin reconsidered his opinion as requested, saying the additional information was "of great importance". He now sees that the Testator and the first Trustees were Nonconformists, and suggests that the Trustees follow the practice of their predecessors, assisting Nonconformist students but taking care not to extend to those (as Socinians) whose religious tenets were not those of the founder.

While still disposed to think that, on a strict construction of the

Will, only students at Oxford and Cambridge should be helped, in the "peculiar circumstances" he sees no reason why the Trustees should not "with caution" assist students at other Universities, for the Court would always be lenient to Trustees who, without having any personal interest, follow previous usage.

The Trustees were no doubt greatly relieved to receive this opinion, though it was not until 1874 that they finally agreed on their policy. In January of that year a letter was circulated by the Trust's solicitors recounting the history just sketched. It was pointed out that no distribution of income had been made since 1863, and there was a balance of £727, exclusive of interest, which ought to be distributed. The Trustees had to agree that they would make grants as a body and not as individuals, and then to decide which of three courses they would follow:

(a) Apply the income to students of various Independent Colleges.

(b) Confine the income to Nonconformist students at Oxford and Cambridge.

(c) Apply to the Charity Commissioners for a new scheme enabling them to include students at Oxford and Cambridge and any of the Colleges.

The dangers of courses (a) and (b) are pointed out from the legal point of view. The written opinions of all the Trustees are attached. All agree that nominations should not be made singly, and in general consent to administer the Trust as heretofore. Binney suggests this does not preclude special attention being given to students at the Universities. Stoughton, Harrison agreeing, suggests "young men at our Colleges incorporated in the London University, as well as young men educated for the Christian ministry at Oxford, Cambridge, or the Scotch Universities". Kennedy agrees with Binney and Stoughton, not demurring to Stoughton's introduction of Scotland, which Lewin's opinion had definitely ruled out. Viney agrees with Binney, and Bergne suggests students at Oxford and Cambridge and matriculated at London. Spence, with whom Martin agrees, strikes a new note: he thinks grants ought to be to University students only:

Whatever difficulty former Trustees may have had in finding such students or "poor scholars" there can be little or none now. Oxford and Cambridge are open to Nonconformists, and these old Universities should be preferred to London. Indeed a student cannot, in the terms of the founder's will, be 'educated at' the University of London, and the affiliation of Nonconformist Colleges with it is nothing, as any private student can go up for a degree. (At Cambridge at present there are about thirty Nonconformist students and at Oxford about half that number.)

So in 1874 the Trustees began a new lease of life, which has continued until the present day (1941). They began to look for more

profitable investments and by successive purchases of ground rents increased the income from £70 in 1868 to £221 in 1898. It has remained about that figure until today. In 1874 we find £215 distributed thus: 5 New College students (£55); 3 Western (£30); 2 Cheshunt (£20); 11 Lancashire (£110)—the beneficiaries being those who had matriculated at London. One College after another comes into the list—Airedale, Rotherham, Mansfield, Bangor.

In 1880 the Trustees timidly turned down applicants from Victoria University, though it "seemed to stand on the same level as London". This position, of course, could not be maintained, and soon the Trustees were examining Calendars of all the English and Scotch Universities, and making grants to students in all the English and Welsh Colleges, often with the specific purpose of enabling them to pay University examination fees (at one time they suggested limiting grants to those who passed the examinations). They were also concerned at the meagre details supplied by the College Principals, and at the failure to indicate which students had most claim on the score of poverty. Some Colleges, too, were getting more than their share: in 1886, *e.g.*, Lancashire men received £71 (out of £234), in 1887 £52, in 1888 £50 (out of £197), in 1889 £70, and in 1896 30 Lancashire students ("being two thirds of the men in the house", the minute notes, with two exclamation marks) applied for grants. In 1887, Mansfield's first year, its men received £42, and in 1889 22 Mansfield students received £81. Correspondence with Principals was incessant; they were reminded that grants were meant "to reward, not merely to sustain", and that pecuniary need should be taken into account. Finally the Trustees decided that no grants should be made for matriculation examination fees, and they urged on the College Board (1912) as on the individual Principals that it would be more in harmony with the testator's intentions to help a few students who were poor but conspicuous in merit than to spread the distribution thinly (many had been receiving as little as £1, even 10s.). The next year the Principals sent 54 names instead of 90, and the figure has remained in that region until now, the grants today rarely being more than £6 each, the participating Colleges being Cheshunt, Lancashire, Mansfield, New College, United, Western, Bala-Bangor and Brecon. Generally students in the older Universities receive slightly higher grants than the others. During the War of 1914-18 the Trustees discussed whether their grants were aiding the Colleges "in sheltering any young men from national service"! An occasional grant was made on personal application or to special cases—as to J. N. Farquhar of the London Missionary Society in 1894.

Many points call for further research. It would be interesting to compare the beneficiaries with those of the Congregational Fund

Board, formed in 1695. Most of the Trustees were foundation members of the Fund Board. Did they assist the same students or try to spread their aid? Again, is it possible after this long interval to make a list of students in the different Academies and discover how many of them received financial assistance from varied sources? If this list could be compiled, and then compared with the Rev. C. E. Surman's "Directory of Congregational Biography" it would be possible to compare the leakage of Congregational students in successive generations.

The Trotman Trust is one of the oldest Congregational charities. It has maintained its continuity since 1664. Yet how many Congregationalists, even of those profiting by the foresight of Throckmorton Trotman, have ever taken the trouble to discover anything about their benefactor. It has already been said that few Congregational ministers in England and Wales who are graduates did not during College days receive grants from this Trust. If all who have become prosperous—we do not say affluent, for there is no affluence in the Congregational ministry—were to restore to the Trust monies received by them in earlier days, its usefulness to each successive generation could be greatly increased.

If I might leave history for homiletics for a moment it would be to expound a theory, which I do not think is altogether quixotic, that it is the privilege of age—or should I say security?—to restore if at all possible benefits received in youth, so that others might benefit in turn. Nothing surely could give more pleasure than to return scholarships and grants which would open for others those doors to spacious life which, opened for us, made untold difference. Those at the moment engaged in teaching in the Colleges—the denomination's plutocrats, who should best understand what University training means—received in their day not less than £250 from this Trust. If these grants cast upon the waters—and others received by Moderators and Editors, psycho-therapists and Moderators of the Federal Council of the United States, were to return after many days, the usefulness of Throckmorton Trotman's Trust could be considerably increased.

The list of students is here printed down to 1863, though in the last decade it is obviously incomplete.

OFFICERS

[At first called Attorney, then Treasurer, then Treasurer and Secretary.]

-1685 William Seaman	1769-1807 Thomas Towle
1685-1688 Elisha Cole	1807-1833 John Clayton, Senr.
1688-1697 Richard Baldwin	1833-1851 John Pye Smith
1697-1717 Richard Taylor	1851-1855 George Clayton
1717-1726 Matthew Clarke	1855-1875 Samuel Brodribb Bergne
1726-1762 Thomas Hall	1875-1884 C. E. B. Reed
1762-1769 William King	1884-1896 Josiah Viney

1896-1923 J. Alden Davies (Treasurer only from 1918, Henry Johnson being Sec. 1918-1922, J. G. Henderson, 1922-3).

1923-1938 J. G. Henderson 1938- Albert Peel

All these were Trustees except the first three and the Rev. Henry Johnson.

TRUSTEES

The nine names in the will, all in C.R., all Congregational:

Joseph Carrill	—1673	Matthew Barker	—1698
Samuel Slater	—1667	Ralph Venninge	—1674
Anthony Palmer	—1679	George Cokayn	—1691
Carnshall Helme	—1669	Robert Carter	—1674?
Thomas Brookes	—1680		

By the time the minutes begin Carill, Slater, Helme, Venninge, and Carter had died, and

John Rowe —1677

never appears in the minutes, though he evidently had been appointed Trustee on the death of one of the five. To fill the vacancies were the first five names on this list.

John Collins	—1687	George Griffith	—1698
Thomas Cole	—1697	John Owen	—1683
Matthew Meade	—1699	Richard Wavell	1679 ¹² —1705

Thankfull Owen <i>vice</i> Brooks	1681—1681
David Clarkson <i>vice</i> T. Owen	1682—1686
John Reeve <i>vice</i> J. Owen	1684—1686
Richard Taylor <i>vice</i> Reeve	1686—1716
Isaac Chauncey <i>vice</i> Collins	1687—1712
John James <i>vice</i> Clarkson	1688—1696
Thomas Rowe ¹³ <i>vice</i> Clarkson	1688
John Nisbet <i>vice</i> Cokayn	1692—1727
Thomas Rowe <i>vice</i> James	1697—1705
John Singleton <i>vice</i> Cole	1698—1706
Matthew Clarke <i>vice</i> Barker	1698—1726
Thomas Collins <i>vice</i> Meade	1700—1714
Benoni Rowe <i>vice</i> Griffith	1702—1706
John Galpin <i>vice</i> Singleton	1706—1712
Thomas Ridgley <i>vice</i> T. Rowe	1706—1734
Isaac Watts <i>vice</i> B. Rowe	1706—1748
Robert Bragge <i>vice</i> Wavell	1707—1738
John Foxon <i>vice</i> Chauncey	1712—1723
Daniel Neal <i>vice</i> Galpin	1714—1743
Thomas Bradbury <i>vice</i> Collins	1714—1759
Thomas Michell <i>vice</i> Taylor	1718—1720
Thomas Hall <i>vice</i> Michell	1721—1762
John Hurrion <i>vice</i> Foxon	1724—1731

¹² No minute, but clearly *vice* Palmer.

¹³ There was evidently a muddle here: James was appointed *vice* Clarkson, and there was only one vacancy. Rowe was appointed again in 1697, on James's death.

John Hubbard <i>vice</i> Clarke	1726—1745		
John Guyse <i>vice</i> Hurrion	1734—1747		
Peter Goodwin <i>vice</i> Ridgley	1734—1747		
Richard Rawlin <i>vice</i> Bragge	1739 ¹⁴ —1757		
William King <i>vice</i> Neal	1743—1769		
Zephaniah Marriot <i>vice</i> Nesbit (<i>sic</i>)	1743—1754		
[Marryat]			
Samuel Price <i>vice</i> Hubbard	1749—1756		
John Richardson <i>vice</i> Guyse	1749—1781?		
Thomas Towle <i>vice</i> Watts	1755—1806		
Samuel Pike <i>vice</i> Marriot	1755—1764 (resigned)		
Samuel Brewer <i>vice</i> Rawlin	1758—1796		
John Conder	1760—1781		
John Webb <i>vice</i> Price	1762—1782		
Timothy Lamb <i>vice</i> Guyse	1762		
(settled in the country without accepting the Trust)			
Thomas Gibbons <i>vice</i> Hall	1763—1785		
Edward Hitchin <i>vice</i> Hall	1763—1774		
Richard Winter <i>vice</i> Pike	1764—1799		
Joseph Barber <i>vice</i> King	1769—1810		
Daniel Fisher <i>vice</i> Hitchin	1774—1807		
John Olding <i>vice</i> Richardson	1781—1785		
Nathaniel Trotman <i>vice</i> Conder	1781—1793		
Benjamin Davies <i>vice</i> Webb	1783—1817		
William Bennet <i>vice</i> Gibbons	1785—1793		
Henry Mayo <i>vice</i> Olding	1785—1793		
John Clayton <i>vice</i> Mayo	1793—1843		
John Fell <i>vice</i> Trotman	1793—1797		
George Ford <i>vice</i> Brewer	1796—1821		
John Goode <i>vice</i> Fell	1797—1831		
John Humphreys <i>vice</i> Winter	1800—1837		
John Pye Smith <i>vice</i> Fisher	1808—1851		
Robert Winter	1820—1833	Alfred Rowland	1885—1925
John Clayton Junr.	1820—1855	Paul J. Turquand	1885—1902
Joseph Fletcher	1833—1843	J. Alden Davies	1894—1923
Henry Forster Burder	1833—1863	W. J. Woods	1894—1903
George Clayton	1833—1863	W. Hardy Harwood	1897—1924
Caleb Morris	1833—1865	Henry Harries	1897—1928
(discharged)		W. B. Selbie	1897—1934
Thomas Binney	1833—1874		(released)
Thomas Yockney	1851—1852	Thomas Nicholson	1898—1913
John Davies	1851—1885	Henry Storer Toms	1900—1916
Samuel Brodribb Bergne		Richard Fotheringham	1902—1924
	1851—1880	Llewellyn H. Parsons	1903—1916
Samuel Martin	1851—1878	John Eames	1914—1932
John Stoughton	1855—1897		(released)
Joshua C. Harrison	1855—1894	George Edward	
James Spence	1865—1876	Darlaston	1916—1931
John Kennedy	1865—1900	Ernest James Barson	1916—
Josiah Viney	1865—1896	J. G. Henderson	1923—1938
C. E. B. Reed	1875—1884	R. J. Evans	1925—
William Roberts	1878—1897	Albert Peel	1925—
Henry Simon	1878—1892	J. P. Stephens	1925—
Colmer B. Symes	1885—1896		

¹⁴ No minute, but name begins to appear 1739.

LIST OF STUDENTS

The list is given until 1863, when grants were suspended for a time. The date is the date of the first grant; many of the recipients were helped for many years. H=Homerton. W=Welsh, Wr=Wrexham, N=New College, London, B=Brecon. (Brecon represents the Academy previously at Abergavenny, Oswestry, Wrexham, Llanyfyllin, Newtown in succession.)

1667	John Osburne	1720	John Collins
1669	John Nevit		Vavasour Griffith
1670	Charles Nichols		Jonathan Davy
	Moses Steele	1721	Warren (Dr. Leatham's)
1671	Daniel Hogg (<i>Oxford</i>)		Samuel Philips
	Zacheus Rogers		Wm. Dawson
1674	John Crompton (<i>Christ's College, Cambridge</i>)	1722	Henry Osland
	William Tirry (<i>Abroad</i>)		John Hodge
1677	John Crouch (<i>St. Alban Hall, Oxford</i>)	1723	Harris
1678	Stephen Lobb (<i>Trinity College, Oxford</i>)		Joseph King
	Lawrence Westmacote (<i>Alban Hall, Oxford</i>)		Mason
1680	Benjamin Chandler*	1724	Henry Miles
	Benjamin Holme*	1725	Ferdinando Warner
1681	Isaac Noble*	1726	Samuel Quincy
	Samuel Wesley*		Stanyforth
1682	William Payne*		Sam. Hawtyn
	Mr. Griffith for "a poor scholler"		Jer. Gil (Mr. Wadforth's)
1684	Isaac Mauduit*		John Notcutt
1685	Henry Lambe*	1727	Dan. Thomas (with Mr. Adamson)
1686	John King		Tim Shepherd
1687	John Steele	1727	James Worsfold
1689	Thimbleton (?)	1728	Richardson (did not finish at Academy)
	Lewis		Thos. Milway
	Giles	1729	Samuel Manning
1690	Mr. Watts (Isaac Watts)	1730	Matt. Jackson
1691	Robert Bagster		John Densham
1698	Thomas Charlton (<i>Christ's College, Cambridge</i>)	1731	John Hill
	(Samuel) Gaddington (? <i>Saddington; he and Meers at Mr. Payne's: Trans., V. 144 ff.</i>)	1731	Wm. Johnson
	Mason	1732	Thos. Harmer
	Holland		Anthony Mayhew
	Meers	1733	Saml. Shaer
1699	Robert Clandsfield	1734	Nath. Spurgin
	Edward Bently (<i>At Mr. Jollie's</i>)		Eben. Cornel
1705	Henry Gilbert (<i>Clare Hall, Cambridge</i>)	1735	Joseph Densham
	Richard Rawlin (<i>Magdalen Coll., Cambridge</i>)		John Evans
	Thomas Doughty (<i>Magdalen Coll., Cambridge</i>)	1735	Timothy Thomas
1707	Jonathan Mills	1736	Moth
	Benjamin Holms		Hamp. Gainsborough
1710	John Copping	1737	Wm. Edward
	John de La Rose		Gervas Wilde
	Samuel Parsons	1738	Tho. Gibbons
1712	Samuel Hebden	1739	John Adams
	Joseph King, Jun.	1741	James Madgwick
	Samuel Le Da Rose		Tho. Northcroft
	David Jennings		Wm. Wright
1713	John May		Philip Davies
	Thomas Lambe	1742	Moses Gregson
1714	Tobias Wildbore	1749	Saml. Philips
	Joseph Davis		Wm. Gordon
	Charles Berry		Tho. Williams
1716	John Stanton		Daniel Fisher
	Josiah Holdsworth		Ben. Spencer
	Thomas Burys (Bures)	1751	Rob. Noyes
	William Sedgley		Thos. Bocking
1717	Thomas Sanders (under Mr. Julius Sanders, his uncle)	1752	Nicholas Cross
	Lewis Davis (under the care of Mr. Ridgley and Mr. Eams)		James Cunningham
1718	Evan Davies	1753	Josiah Carter
1719	Walter Overstow		Ebenezer Allen
	Owen Rees	1753	William Porter
	Richard Drewett		Samuel Newton
		1754	Samuel Bacon
		1755	John Stafford
			Robert Wells
		1756	John Alliston
			Geo. Booth
			Natbauiel Hicks
		1758	James Hitchen
			Joseph Marshall

1758	Samuel Ridgway	1787	John Driver
1759	William Freeman		John Kingston
	Samuel Stevens		Wm. Carver
1760	Joseph Booth		Chas. Atkinson
	Charles Shepley		Jas. Knight
1761	William Lamport	1788	Wm. Shepherd
	Samuel Andrews	1790	Joseph Jefferson
1762	John Chatteris		Rich. Alliot
	John Crisp		Phineas Phené
	Thomas Noon		Wm. Kemp
1763	William Windle		Wm. Ward
1764	William Gardner	1791	David Ford
	Nathl. Jennings		Geo. Vowell
	Joshua Simmonds	1792	Wm. Williams
1766	Aaron Wickens		Stephen Morrell
	Joseph Saunders	1793	Abraham Barfield
	James Watson, Junr.		Jas. Waddell
	Ebenezer Cornell		Wm. Wall
	James Marchant		Jas. Churchill
	John Kells		John Morrell
	Thos. Orton		Stephen Gurteen
1768	William Jameson	1794	Joseph Holmes
	John Eckley		Thos. Chipperfield
1769	Francis Stevens		Wm. Nash
	John Harmar	1795	Peter Usher
	Simon Wilmshurst		Wm. Walford
	Giles Hobbs		Richard Frost
	Thos. Smith		Daniel Griffith
1770	John Strahan	1796	Wm. Luke Prattman
1771	John Barrett		Isaac Perry
	Thos. King	1798	Isaac Anthony
	Benj. Beddow		Benj. Gaffee
1772	Joshua Webb		Cubit Boardman Hubbard
	Robt. Stevenson	1799	Thos. Morell
	Samuel Lucas		John Allaston
1773	Benjamin Round		Wm. Collier
	Nathl. Trotman	1800	Thos. Craig
	John Horsey		Isaac Sloper
1774	Wm. Bentley Cratherne	1801	Joseph Denney
	Samuel Browne	1802	Jas. Wall
	Wm. Bennett		John Kitcat
1775	Wm. Evans Bishop		Henry Hunt Piper
	John Wise		Henry Houson
	James Gayler	1807	John Bruce (H)
1776	Thos. Coley		Wm. Notcutt (H)
	Saml. Gaffee		James Inderwick (H)
1777	Wm. Parry		John Small (H)
	Thos. Spencer		Rich. Brackstone (H)
1778	Saml. McNeele		Daniel Dewar (H)
	Thos. Hort Field		Andrew Ritchie (H)
1779	Wm. Thorowgood		Thos. Raffles (H)
1781	John Jennings		Joseph Morison (H)
	Rich. Fry		Wm. Johnson Fox (H)
	John Cox		Alfred Bishop (H)
	Geo. Harvey		Herbert Tyler (H)
	Thos. Bisdell	1808	Jas. Pearce (H)
	Benj. Hart		Cornelius Berry (H)
	Thos. Colborne	1809	Chas. Clarke (H)
1783	John Lloyd		Jas. Bidlake (H)
	John Wood		Jas. Tait (H)
	Geo. Towers		John Conder (H)
	John Wells		Alex. Goode (H)
	John Potticary		John Abbot (H)
1783	Jacob Harwood		Thos. Clark (H)
	John Reynolds		David Thomas (Wr.)
	Joseph Brooksbank		James Williams (Wr.)
1784	Fredk. Hamilton		Daniel Davies (Wr.)
	Jas. Bass		Benj. Powell (Wr.)
1785	David Baddy Jardine	1810	John Nelson Goulty (H)
	David Jones		David Lewis (Wr.)
	Joseph Corbishley		John Roberts (Wr.)
	Jas. Holt		Howell Williams (Wr.)
	Thos. Porter	1811	J. G. Lowe (H)
	Wm. Frames		Matthew Noble (H)

- 1811 Saml. Thoday (H)
 1812 Wm. Freeman (H)
 Henry Heap (H)
 Ewan Roberts (Wr.)
 Rees Rees (Wr.)
 Michael Jones W(r.)
 1813 Jas. Knight (H)
 Joseph Brooksbank H(O)
 Tho. Wildsmith (H)
 Peter Griffith (W)
 Robt. Everit (W)
 Thos. Jones (W)
 Henry March (H)
 1814 Edward Stallybrass (H)
 Jas. Peregrine (W)
 David Griffiths (W)
 1815 Saml. Gill (H)
 Wm. Bedford (H)
 Jos. Mather (H)
 John Bruse (W)
 Wm. Jones (W)
 Benj. Moses (W)
 1816 Edw. Edwards (H)
 Rich. Fletcher (W)
 Thos. Davies (W)
 Jas. Davies (W)
 Saml. Rowlands (W)
 1817 Richard Gibbs (H)
 Saml. Williams (W)
 John Jones (W)
 John Ridge (W)
 Thos. Williams Jenkyn (H)
 Saml. Steer (H)
 Thos. Lewis (W)
 1818 John Huddy (H)
 Herbert Herbert (W)
 Daniel Thomas (W)
 Thomas Jones (W)
 John Davies (W)
 Wm. Davies (W)
 1819 Moses Ellis (W)
 Thos. Jones, Jr. (W)
 John Rees (W)
 I. Medway (H)
 John Tho. Clayton (H)
 John Rees (W)
 James Williams (W)
 Wm. Davies, Jr. (W)
 1820 Saml. Simon (W)
 Wm. Phillips (W)
 Wm. Morris (W)
 1821 Wm. Tait (H)
 R. Hosking (H)
 Isaac Anthony (H)
 Joshua Williams (W)
 Saml. Bowen (W)
 1822 J. C. Procter (H)
 Jas. Joscelyn (H)
 Josh. B. Jefferson (H)
 John Hayden (H)
 David Jones (W)
 T. James (W)
 Ewan James (W)
 John Davies (W)
 Saml. Roberts (W)
 1824 Joseph Dean (H)
 John Jones (W)
 Wm. Gething (W)
 1825 Wm. Hopkins (H)
 W. Deering (H)
 John Phillips (W)
 Ewan Evans (W)
 Chas. Moase (H)
 Wm. Thornhill Kidd (H)
- 1826 Daniel Bishop (H)
 Wm. Hy. Pritchard (H)
 David Rees (W)
 John Cass Potter (H)
 John Williams (W)
 Isaac Pickering (W)
 Edmund S. M. Hartnell (H)
 1827 Wm. Froggat (H)
 Wm. Thomas (H)
 Edward Evans (H)
 Charles Thurman (H)
 Isaac Evans (W)
 Francis Evans (W)
 1828 Joseph Evans (W)
 David James (W)
 Thos. Clarke (H)
 Isaac Tozer (H)
 1829 Llewelyn Powell (W)
 Timothy Atkinson (H)
 Thomas Morgan (W)
 1830 John Johnston (H)
 Tho. Phillips (W)
 David Phillips (W)
 Charles Hirst (H)
 Benj. Wills (H)
 John Earnshaw (H)
 David Evans (W)
 Henry Davies (W)
 1831 John Jones (W)
 John Henry Cadoux (H)
 Jas. Richardson (H)
 Andrew Curr Wright (H)
 Stephen Davies (Newtown)
 David Owen (W)
 John Roberts (Newtown)
 1832 Geo. Newnham Watson (H)
 Henry Davies (Newtown)
 Henry Joseph Haas (H)
 1833 Saml. Simpson England (H)
 Samuel Evans (Newtown)
 Benj. Jenkyn (Newtown)
 1834 John Masson (H)
 Wm. Fisher (H)
 Robert Thomes (Newtown)
 Joseph Williams (Newtown)
 1835 John Daniel Morell (H)
 Geo. Jones (H)
 Ewan Davies (Newtown)
 Alfred Neuth (H)
 Jonathan Davies (Newtown)
 David Thomas (Newtown)
 David Roberts (Newtown)
 1836 Wm. Philip Appleford (H)
 John Parry (Newtown)
 Joshua Clarkson Harrison (H)
 1838 Joseph Afranius Burrowes (H)
 Frederick Pollard (H)
 1839 Thos. Wm. Davids (H)
 Chas. Wills (H)
 John Harsant (H)
 Isaac Francis (B)
 Daniel Ace (B)
 Tho. Williams (B)
 John Hughes (B)
 John Edwards (B)
 1840 John Lewis (B)
 Elias Jacobs (B)
 Tho. Roberts (B)
 Edward Dewhirst (H)
 Edmund Williams (B)
 1841 Henry Kerrison (H)
 Thos. Sanders Honiborne (H)
 Saml. Thomas (B)
 Morgan Williams (B, afterwards H)

1841	Edward Roberts (B) William Edwards (B) Charles Winter (H) Daniel Anthony (H) Robert Fairclough (B)	1850	Wm. Evans (B)
1842	Evan Jones (B) William Williams (B) Geo. Burden Bubier (H)	1851	Evan Jones Roberts (H) John Bartlett (H) Daniel Jones (B) James Morris (B)
1842	Edwin Gothard (H)	1852	Bloomfield (N) J. M. White (N) T. R. Gontly (N) Spink (Brighton) Chas. S. Carey (Hk.) Griffith Evans (Hk.) Hardwick Smith (W) (R) Thompson (N) E. Griffiths (W)
1843	Evan Lewis (B) Samuel Thomas (B) Lewis Roberts (B) Thomas Thomas (H) Robert Panks (H) Robert Davey (H) Abednego Jenkyn (B) John Morris (B)	1853	One Brecon student Griffith John (B) F. Turner (N) John Duncan (N) 2 Brecon students
1844	Robt. Best (H) Noah Stevens (B) John Davies (B) Henry More (H) Thos. Lloyd (B)	1855	David L. Matheson (N) <i>per</i> T. Adey (Hk.) Kelly (A) Urquhart Hk.(I) Caleb Scott (A) John Smith Moffat (N) James Jefferis (N) Wm. W. Harry (N) Edm. Miller (N) David Jones (B) B. Williams (B) John Evan (B) Wm. Griffiths (B)
1845	John Owen (B) John Phillips (B) Richard Hancock (B)	1856	L. Maino G. T. Coster (N) J. G. Stevenson (Hk.) T. W. Mays (Hk.) George Grey (N) D. Longwill (N) J. D. Davies (Hk.) 2 Brecon students
1845	Robt. Wm. Wood (H) Henry Thomas (H) John David Williams (H) James Browne (H) Geo. Palmer Davies (H) Tho. Wm. Chignell (H) John Davies (B) David Phillips (B) Thos. Davids (B)	1857	G. E. Gull (W) Phillip Binet (N) John Morgan (W) Maurice Evans (W) F. G. Andrews (W) Griffith Jones (B) Thos. Lodwick (B)
1846	John Lloyd Jones (B) John Price (B)	1858	4 Brecon students and 6 others
1847	Henry Thomas (H) Thos. Roberts (B) Henry Jones (B) Caleb Guion (B) John Jones (B) David Davies (B) John Griffiths (B) Benj. Evans (B)	1859	4 Brecon students 8 grants of £6 via Trustees
1848	Robert Hughes (B) John Lloyd (B) Wm. Thomas (B) David Davies (B) Paul James Turquand (H) Jas. Carlile MacCoan (H) John D. Jones (B)	1860	£14 to Brecon students £8 each to 8 trustees, grants not to exceed £4.
1849	Jas. Steven Stallybrass (H) Henry Griffiths (B) Wm. Robinson Smart (H) Evan Jones (B) John Jones (B) John Jervis (B) Wm. Davies (B)	1861	£14 to Brecon students £6 to 8 trustees ("in one or two gratuities")
1850	Tho. Davies (B) David James Evans (H) David Jones (B) David Williams (B)	1862	£14 to Brecon students £8 each to 8 trustees (in two or more gratuities)
		1863	£14 to Brecon students £8 each to 7 trustees (two or more)

There remains to trace what happened to Trotman's remaining public bequests. It is impossible, we fear, to discover now the hundred ejected ministers to whom the nine made the distribution of £5, or the hundred poor religious families. But what of the Lectures at St. Giles, Cripplegate, Cam, and Dursley? What of the school to be started in the parish of St. Giles? What has become of all the Trotman Charities administered by the Haber-

dashers' Company? We had hoped to be in a position to describe these, but research has been handicapped by the destruction of St. Giles and its Vicarage and of the Haberdashers' Hall. Some facts have been obtained, but as yet the complete story cannot be told. It is clear, however, that if Congregationalists have managed to retain the bequest of this Congregationalist for the training of their ministry, all the other bequests have passed beyond their control.

ALBERT PEEL.

Visitations in the Diocese of Lincoln, 1517-1531. Edited by A. HAMILTON THOMPSON. Vol. I. (Lincoln Record Society, Vol. 33. Hereford. 1940.)

Prof. A. Hamilton Thompson's many articles and introductions it is to be hoped will one day be assembled from the various journals and learned societies' volumes to which, with a modesty equalled only by his energy, he gives so generously of his scholarship. The present volume contains transcripts of Bishop Atwater's visitations of rural deaneries in his large and populous diocese during the years 1517-1520; Vol. II is to contain the ruridecanal visitations of his successor Longland, Vol. III the visitations of religious houses by both bishops. Vol. I also contains a long and valuable introduction to the whole, in which Prof. Thompson draws conclusions from the evidence the MSS. provide, dealing in turn with the parishes, the religious houses, and the collegiate institutions of the diocese. The separate dry entries "Omnia bene" or "Cancellus est ruinosus", "Rector non residet" here become a continuous story, full of interest, if also saddening. We see here the failure, the lukewarmness, the unspirituality, against which every generation of reformers has to hurl itself anew, but which have rarely been greater than immediately before the Reformation. Prof. Thompson will not say that the abuses which were rife were worse than in Chaucer's day, and "we may wonder whether Iffley was very different in the 18th century from what it was in 1518", for "in outward civilisation . . . the Reformation wrought . . . little change"; yet "apathy had certainly spread" in parish religion, while in too many monasteries there was "hardly even so much as the outward form of religion", indeed "the general atmosphere is one of stagnation". Celebrities whose names occur are few, but include Polydore Vergil, Roger Lupton, and John London. In the copious index the reference lxxiv for Godstow should be lxxxvi, and 73a. for Edington lxxiii n.

GEOFFREY F. NUTTALL.

An Eighteenth Century Church Member's Statement of his Experience

THE following is a transcript of the statement of his experience made by Samuel Rix, when he became a member of the Congregational church at Denton, Norfolk, in 1709. It is taken from an old family letter-book by the kindness of the Rev. Wilton Rix, his collateral descendant. The statement possesses considerable interest, both historically and psychologically. The use of the term "experience" in the paper's heading, though it is not used in the statement itself, is in keeping with the Congregational differentia, which demanded from the would-be church member some account of his experience and not only of his faith in a more narrowly intellectual sense. The statement's atmosphere is still of the seventeenth century, perhaps, rather than of the eighteenth; there remains an air of enthusiasm about it, however modified. One striking feature is Rix's thorough acquaintance with the Bible, then a commonplace; texts come into his mind seemingly at random from all parts of the Scriptures (though most frequently, it may be noticed, from the Old Testament, and most rarely from the Gospels): the *Narrative* of Agnes Beaumont (1674; ed. G. B. Harrison) provides an interesting parallel here. There is a pleasing *naïveté* about the acceptance as more immediately from God of texts occurring in dreams or on waking, or "the first words I cast my eye upon in the Bible". One observes also the important part accomplished by ministers in the "hard and difficult work" of conversion. "Mr. Hurrion", especially, must have been cheered, and have been freshly convinced, "How shall they hear without a preacher?" He, John Hurrion (1676-1731), was minister at Denton from 1701 till 1724, when he removed to Hare Court, London, his only other pastorate. An account of him is to be found in the *Evangelical Magazine* for 1819, and Browne has a note about him on p. 336 of *Congregationalism in Norfolk and Suffolk*, where he plausibly suggests that the John Hurrion who was licensed in 1672 as a Congregational teacher at Sibton, Norfolk, was the minister's father. "Mr. Manning" must be one of the three ejected ministers, all brothers, who appear in *Calamy Revised*; perhaps John is the most likely. "Mr. Flavel" is of course the celebrated John Flavel (*D.N.B.* and *Cal. Rev.*).

GEOFFREY F. NUTTALL.

MR. SAMLL. RIX HIS EXPERIENCE GIVEN IN TO THE
CHURCH JUNE THE 3d 1709.

My Birth and Education is known to many. The very first Notions I had of Conversion, were that it was a hard and a difficult work, and therefore, from my Childhood, I look'd upon Ministers as Happy Persons, whom I esteem'd to be Converted.

When I was about 17 years of Age, I was by the Providence of God, cast under the Ministry of Mr. Manning, who Preached one Sermon from those words, And you that were sometimes Alienated, and Enemies in your mind by wicked works, yet now hath he Reconciled. in the Application he Advis'd those that were not Reconcil'd to God, to take the Counsel of Christ himself, Agree with thine Adversary quickly, whilst thou art in the way with him, least he deliver thee to the Officer, and the Officer to the Judge, and thou be cast into Prison: verily verily thou Shalt not come out thence 'till thou hast paid the utmost Farthing. which will never be (saies Mr. Manning) as long as God is God. the Sinner is always Paying, but never able to Pay the debt to all Eternity. At the hearing of this Sermon I was not as at other times, tho I cannot tell justly how I was. I thought it Such a Sermon as I never heard before; and was most of all affected with that advice to take the Counsel of Christ himself. But, returning home, it was soon out of my mind, and little more thought of for the Present. After some time these Convictions were Reviv'd, and then I remembered how I had Slighted that good advice: and also now was brought to my Remembrance almost all that ever I did. and among many other Sins, that in Particular, that when I was a Child, I had been guilty of Blasphemy. and reading in my Bible, he that Blasphemeth the name of the Lord shall surely be put to death, Oh, now I thought I must die, Suffer death, even eternal death. But after a While, taking a view of my Convictions, remembering the first occasion of them, and considering that I was born of Godly Parents, and that God was Mercifull to Sinners; I began to rest here. But my Convictions were again renew'd by those expressions of Mr. Manning's, Seek Christ constantly. many that have the fair Blossoms of Convictions in their Youth, are by the Withering Gales of Hell and Satan Blasted; never Issue and end in a Saving and thorow Conversion to God. This made me Tremble; I thought the expression was directed immediately to me, and that this indeed was my Condition. in this Case I remained a considerable time. sometimes fearing that I had Sinned the Sin unto death, and sometimes that I should hereafter Sin it. But Mr. Manning Preaching from those words, To comfort all that mourn; I laid hold of some expressions that did not belong to me; and now thought my Self whole, and that I had ventur'd my Soul upon Christ, in the way which God had appointed, in order to my Salvation. in this condition I remained Several years, under a form of Godliness without any thing of the Power of it. and under the Power of Sin and Temptation; and when these Prevail'd, I resolv'd that hereafter I would Repent, and Believe, and work Righteousness; and this I now thought to be the way to Heaven. I resolv'd to fast twice in the week, very often at least. to observe the Sabbath very Strictly, and to do what ever was requir'd: and all these I thought in my own Power. I now liked those Societys best, who would admit Members to Communion with them, without their giving any account (especially to the Church) of the dealings of God, by his Spirit upon their Soules. and imagin'd that every one had a right to Church Fellowship, who could not at that very time be convicted of open Sins. I was for those Ministers, whose Habit, and whose sermons were most agreeable to the Present Mode, and such I went to hear, when I was at London, or elsewhere Providentially. a Sound of words, and a

handsome shew, and some conformity to the National Religion, was all that I desir'd. I was now within a Step of Ruin, and upon the very Borders of the Pit. but, I hope, the Sovereign and the almighty hand, Snatched me as a brand out of the Burning. I now read little, but History. but as I was on horseback one day, it was hinted to me, Search the Scriptures, they are they that testifie of me. I did so. and as I found it impossible for me to keep any part of the Law; So I was convinc'd now that Justification and Salvation, in whole or in part, is not now by the Works of the Law; but by Christ's Righteousness imputed, and by that alone. the Scriptures I was convinc'd by, are these that follow. All our Righteousnesses are but as filthy rags. can a man be Profitable unto God, as he that is wise may be profitable to himself. is it any Profit to the Almighty, if thou art Righteous, or any gain to him, if thou makest thy Self Perfect. We will make mention of thy Righteousness, and of thine only. By the deeds of the Law Shall no flesh Living be justify'd in his Sight. I say unto you, when ye have done all, Say we are unprofitable Servants, we have done but our duty. This truth came with clearest light and fullest demonstration to my Soul; that if ever I were Saved, it must be by Grace, through Faith, and that not of my Self, it was the gift of God. Now I Saw that I had been only under the Common Convictions of the Spirit, and was Stil but a hypocrite. and though my affections were often moved under a Sermon, and sometimes even to Tears: yet I found my Self in a Christless State, and was convinc'd thereof by that expression of Mr. Hurrion's (formerly us'd and now brought again to my Remembrance) take heed of mistakeing your affections for the Motions of the Spirit. and also that hint, long since given by him; as to the Refined hypocrite, I intend to deal with him another time. about this time also I met with this passage in the works of Mr. Flavel, which much Startled and amaz'd me; an egg is not more like to an egg than hypocrisie is to true Grace. now my Convictions came with Power, and I never knew more of the Terrors of the Lord than at this time. I had such apprehensions of the Wrath of God due for Sin, and of the Continual danger I was in, as I have often, in the evening, Pray'd that I might not be in Hell the next morning. that I might be spar'd, at least one night more. now I Saw the Hypocrisie and Wickedness of my Heart more than ever before. Now I was under the Spirit of Bondage, and Walked in Darkness and Saw no light for many Months together.

I could not believe their was Salvation for such a Sinner, or that ever I should be Saved who was guilty of such Rebelions. but at last I had some Secret hopes that God would have Mercy on me, and resolv'd to wait for his Salvation. and that which Silenced all my unbelief, and left me no one objection in my mind, was those great words from Mr. Hurrion lately Preach'd. I will have Mercy on whom I will have Mercy; and I will have Compassion on whom I will have Compassion. Also in my Sleep in the night I thought I heard a voice saying unto me, he that beleveth shall be Saved. the impression was so great as I endeavour'd with my Lips to answer, I beleive, help thou my unbeleif, and with this I was awak'd. This, this was a Sweet Moment indeed. Now Free, and Rich, and Undeserved, and Distinguishing Grace appeared glorious indeed. It was not long before I had thought of offering my Self to join with the Church; and when Shame, as well as Sorrow filled my Heart, I remembered that expression of Mr. Hurrion's in a Sermon at a Church meeting, hast thou not been asham'd to Sin openly, and art thou asham'd, openly to manifest thy Repentance. but, above all, those words of Christ, which Mr. Hurrion has so often mention'd; he that is asham'd of me, and of my words before Men; of him will I be asham'd before my Father and his holy Angels. Now I thought I could say, come and hear, all ye that fear God, I will tell you

what he has done for my Soul. Also my duty was Powerfully enforc'd upon me by Mr. Hurriion's Sermon from those words, then are ye my friends, if ye do (whatsoever) I have Comanded you. and by reading this Passage in a Sermon Preach'd by him formerly; Seek him in the Society of his People. but Still I was afraid to come to the Table of the Lord, least I Should Profane that great and Blessed Ordainance; and that Text put a dread upon me, he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself (not Discerning the Lord's Body) but while I was Medi[t]ateing hereupon, that Text came into my thoughts, if any man hear my voice, and open the door, I will come into him, and Sup with him, and he with me. Also I receiv'd great Satisfaction by Mr. Hurriion's opening to me the foremention'd Text. When I remembered that Doctrine, which Mr. Hurriion formely offer'd; all that the Father hath Chosen, do, Sooner or later, See Christ. I was afraid I had never yet had any Saving Sight or view of Christ; those Texts came Sweetly into my Thoughts, Blessed are they that have not seen, and yet have believed. whom, tho now you see him not, yet, Believing, ye Rejoice with joy unspeakable, and full of glory. Soon after my Child was Born, I was much concern'd about its being Baptiz'd, Believing infant Baptism to be an Ordainance, and Sacrament, which Christ has appointed, in his Church; and yet afraid to desire it for my Childe, because neither of its Parents were of any visible Church; while I was thus Museing, and desiring to give up my Self and mine wholly to the Will of God, I had some Secret intimations that I should yet wait to See what God would do for me. A little after this, speaking again to my nearest Relation, in the evening, about this matter; the next morning, going into my Closet, the first words I cast my eye upon in the Bible were these, Repent ye, and be Baptized, and ye shall receive the gift of the Holy Ghost, for the Promise is to you, and to your Children. I now resolv'd to take the first opportunity to desire Communion with this Church. But, when the time drew near, I was exceedingly afraid, and a heavy Burthen was as it were upon my Soul, but my Spirit was Refresh'd by that Text, come unto me, all you that Labour and are heavy Laden, and I will give you rest. Since my Return from London, I read that Text, he that is Uncircumcis'd, in Heart, or in Flesh, Shall not enter into my Sanctuary; and I was afraid, because of the Body of Sin and Death which I find still within me. I Beg'd of God to clear this matter to me. and, two or three days after, early in the morning, these Scriptures were in my Wakeing thoughts, Therefore with joy shall ye draw Water out of the Wells of Salvation. A New heart also will I give you, and a New Spirit will I put within you. They that Sowe in Tears, shall Reap in joy. Blessed are ye when men shall Revile you.

God has convinc'd me that the Doctrines, Discipline, and Ordinances, Preach'd, Observ'd, and Administr'd in a Congregational Church, are the same that Christ has appointed, who is Lord of his own House. I now (with Trembling) offer my Self to this Church: if every Perticular Member thereof be willing I should have Communion with them, who am so vile and unworthy, I desire to be receiv'd. but, if not, I Submit to the Determination of the Church, and say here I am, if he has no delight in me, Let him do with me as Seemeth good in his Sight.

Hugh Garside Rhodes, 1789-1873

THROUGH the kindness of the Rev. W. J. Palmer, of Daventry, the Congregational Library, London, has received a typed transcript of the register of Hugh Garside Rhodes, the original of which has been deposited in the Sheffield City Library. Rhodes was born 17 June, 1789, and died 15 Dec., 1873. He was trained at Rotherham, then matriculated at Glasgow in 1817, and went to Ireland for the Evangelical Society in 1818. He was minister at Bethesda Chapel, Cornmarket, Wexford (1818-1822), Buxton Chapel, Derbyshire (1822-1827), Fullwood Chapel, Sheffield (1827-1873), and the register concerns all three.

For Wexford there is a List of Members, and an account of Rhodes's call to the pastorate, the regulations of the Church and a Statement of Accounts from 1819 to 1831, and also biographical matter relating to the Rhodes family.

For Buxton there is a Solemn Agreement and a List of Members, and Accounts from 1823 to 1827.

For Fullwood we have an account of the formation of the Church, and a List of Members, Accounts from 1849 to 1852, Marriages and Burials between 1849 and 1873, and Baptisms from 1827 to 1873.

The Accounts for all three churches are those of the Communion Funds.

Mr. Palmer, whose wife is Rhodes's granddaughter, has also placed in the Sheffield City Library a packet of documents and newspaper cuttings relating to Rhodes. Among them is a characteristic letter from the Rev. H. H. Oakley to Mr. Palmer¹, dated 6 Feb., 1929, kindly copied for us by the Rev. E. Kenneth Fox:

With respect to Mr. Rhodes, it is not very much of a generally interesting kind that I remember about him. He was a comparatively near neighbour of my maternal grandparents, as my Mother was one of the Misses Rhodes' pupils (cir. 1840). One Sunday morning in the Spring of '71 whilst staying at Whitely Wood Hall—I was then still at Rotherham Coll.—I walked up towards Ringinglow Moor and noticing the little chapel which, through Mr. Rhodes' exertions, had recently been built, I stepped up to the door (about 11.30 a.m.), pushed it open and put my head in. Instantly, Mr. R. who was seated at the far end with a few lads about him, saw my face—all there was to be seen—hurried along the aisle and before I had time to beat a retreat exclaimed "You'll preach here tonight" which as he had never seen me in his

¹ A previous letter (16.1.28) refers to the church at Daventry:

Yours is a right historic Church. I often think of your old Mr. Dod who, when exhorted to preach against long hair, replied, "Preach them to Christ, and they will cut their hair off themselves".

life before, I am bound to take as a proof of almost uncanny penetration, or else of the fatally preaching look which my countenance already bore, at 20 years of age. I tried in vain to excuse myself. He was gone—to inform the folks. There was nothing for it but to accept the situation. So I sat down with the lads and began to put them through a little catechism to see if the teaching they were getting from their venerable pastor was 'Sound'.

'Who is the Devil?' Answer: "T'owd lad'.

'What does he do?' "Taks bad lads'.

There was no doubt about it, they had been soundly taught. Meantime two or three women and a man had strolled in, under the belief that, queer as the time was, there was to be a service that morning. So at 11.45 I got into the desk, read a Psalm and dismissed them. On the way down to the Hall, the dear old man arranged that I should take the service in the evening at Fulwood and he would preach at Ringinglow, which we did. I stayed at the Manse to supper, and it was worth a good deal to see the delight of the old gentleman when he came in—rather late—and told us he had had a chapel full.

I remember Mrs. Falding (wife of Dr. Falding of Roth, Coll. whose brother Mr. S. Plimsoil M.P. was at that time lessee of Wincobank Hall) telling me that she had never in all her life heard the funeral service so impressively conducted as by Mr. H. G. Rhodes.

Mr. Rhodes, to my certain knowledge, was an excellent Latinist and his wife was a lady of culture of whom I used to hear the most reverent praise from their son, my old friend and hearer, Mr. Thomas Rhodes.

Of Mr. Rhodes' Rhadamantine strictness as a father, there is a story in print (*First Century of Silcoates*) as told to me by the chief actor (or sufferer) in it, Mr. T. Rhodes himself. But for old men to start talking of old times is like the setting on of water. So I stop. . . .

From the biographical details scattered through the Register, we glean that Rhodes was born 17 June, 1789, at Tintwistle, Cheshire, and baptized by William Hudson. His wife, the daughter of Francis Atkin and Frances Flood, was born at Wexford, 25 Sep., 1797, and they were married at Wexford, 15 July, 1819. She died 17 Feb., 1855, while he lived to 15 Dec., 1873, and was buried at Fullwood Chapel. Their children were:

Thomas, born 30 May, 1820, baptized Wexford.

Sarah, born 22 Mar., 1825, baptized Buxton.

Francis, born 10 Apl., 1829, baptized Fulwood, d. 1834.

Frances, born 26 Aug., 1831, baptized Fulwood, d. 1833.

Mary, born 7 May, 1834, baptized Fulwood, d. 1835.

Hugh Garside, born 23 Oct., 1837.

At his death he left two sons and their wives, two unmarried daughters, twelve grandchildren, one grand-daughter-in-law, and one great-grandchild, "all who saw him buried except one grandson (Philip Ernest Rhodes, who was on the China Seas)". The burial entry, 18 Dec., 1873, signed F. J. Falding and C. C. Lyte, reads:

The Revd. Hugh Garside Rhodes died Dec. 15th, 1873, aged 84 years and 6 months, having been Minister of Fulwood Independent

Chapel for 46 years and was this day interred by us in the family vault in the West Aisle in Fulwood Chapel.

BETHESDA CHAPEL, WEXFORD.

The following persons being assembled in the Bethesda Chapel, Wexford, came forward on the 16th April, 1819, to unite in church fellowship when the regulations [below] were adopted:

Revd. H. G. Rhodes.
Benj. Biggs.
Cornl. D. Fitzpatrick.
Frans. Atkin.
Frances Atkin.
Mary Atkin.

Thos. Fitzsimons.
James Ryan.
John Frencham.
Saml. Lumsden.
Frances Vicary.

Dr. Biggs afterward wished to have his name withdrawn for a short time. Miss F. Vicary afterwards intimated that she did not wish to be a member at present. Corl. D. Fitzpatrick objected against the manner of receiving the ordinance. Thos. Fitzsimons never attended and never assigned reason why he would not attend.

An Account of the Proceedings of the Church of Christ Assembling for Divine Worship in the Bethesda Chapel, Corn Market, Wexford. It being first formed on the Sixteenth Day of April, 1819.

The following call² to become the stated Minister of the Bethesda Congregation, Wexford, was presented to H. G. Rhodes on the 23rd of Nov., 1818.

Wexford, 28th October, 1818.

Rev. & Dear Sir,

We, the undersigned Committee, at the request of the Bethesda congregation, now address you, & as we have but one sentiment on the utility of your labours of Love amongst us, we shall briefly state, that it is their most ardent desire that you should remain with us as our permanent Minister, & continue to declare those rich gospel truths, which have on all occasions truly dignified your Sermons, & we trust in God, will yet bring forth fruit worthy of your unexampled exertions. That we anticipate a favourable reply should not be wondered at, from the experience we have felt of your affection; but more particularly so, as the field here is wide & the harvest abundant which, to a zealous pious & xtian mind like yours, is a sufficient call to remain here.

When the request was made, we mentioned that it would be but right to throw our mite into the Treasury of the Lord, as a proof (humbly speaking) of the sincerity of our application. A subscription was most willingly entered into, and the sum of 24£ was immediately collected. This, if it meets your approbation, is to be forwarded to the Irish Evangelical Society Committee, in aid of their funds—with it we hope to forward your determination, to remain with us, which, we can honestly state would give great pleasure to everyone of the congregation as well as, dear Sir, to

yours with much affection

Geo. A. Saville.
John H. Hogan.
Richd. Leard.
Francis Atkin.
Richd. Sparrow.

Revd. H. G. Rhodes
Folby
Wexford.

² A copy of the letter, differing slightly, is among the documents in the packet.

The Plan and Regulations of the Church of Xst. meeting in the Bethesda Chapel, Corn Market, Wexford.

On Friday, the 16th of April, 1819, Hugh Garside Rhodes, Cornl. Fitzpatrick, Francis Atkin, Frances Atkin, Mary Atkin, Thos. Fitzsimons, James Ryan, John Frencham, and Samuel Lumsden, after reading the scriptures and fervent prayers to Almighty God, united in adopting the following Plan of a Gospel Church.

PLAN OF THE CHURCH

A Gospel Church is a voluntary society of professing believers, united together by mutual consent, to observe the ordinances of Xst, in order to promote the glory of God, and the edification of each other.

To this society belongs the power of conduction [sic] all their concerns, of admitting, censuring, and excluding their members, of choosing, appointing, and removing on just grounds, all their officers, and examining into the manner in which they discharge their several offices of regulating and conducting the different concerns relative to publick Worship, the house of Worship and the funds of the society.

THE MINISTER.

The Minister is chosen by the church—his office is to preside and direct in all the meetings of the Church both public and private, and conduct them with decency and order—to take the lead in public Worship, and administer all the ordinances of the Lord's house.

THE DEACONS

The Deacons are also appointed by the church and may be many or few according as the circumstances require. Acts 6³. They must be men well reported for good works. I Tim. 3⁸. Their office is to receive and disburse collections and subscriptions, to provide for the maintenance of the Minister, and the relief of the poor, they shall also provide for and assist in the administration of the Lord's Supper, and in visiting and exhorting the sick as occasion shall require. They shall be ready at all times to give an account of these matters, and for the general satisfaction at least once a quarter to lay before the church a correct statement of her funds, receipts and expenditure.

MEMBERS

As this Society or Church is formed of professing Xstians none can be admitted who do not give evidence of a saving change upon their souls. When any person wishes to join the church he shall signify his intention to the Minister, who shall inquire into the sincerity of his profession, and make his report to the church, at their next meeting, when two of the members shall be appointed to wait upon him and report the result of their visit to the church, when, if the Church unanimously approve, he shall be admitted to the full privileges of Church membership.

DUTIES OF MEMBERS

1st, *Duties towards each other.* Affectionate love one towards each [sic] other. John 15¹². Fervent prayer for each other, and the church in general. Eph. 6¹⁸. Continually studying to preserve peace and unity. Phil. 2¹⁻¹³. Watching over one another in love and humility. I Cor. 12⁵², Heb. 10²⁴.

2nd, *Duties towards the Church.* To make conscience of attending regularly the ordinances of divine worship when the church meets—never to be unwilling to give a reason to the Brethren why at any times they were absent. N.B.—It appears that regularity in this par-

ticular is essentially necessary to promote our own edification, to set an example to our neighbours, and to encourage our Minister in his work. Heb. 10^{24,25}.

3rd, *Duties towards an offending Brother.* To tell him his fault in secret with compassion and faithfulness; if he receive the admonition and reform, the matter should rest in silence; if not, he shall be referred to one or two other members, but if he refuse to hear them they shall tell it to the church, who shall require his appearance at the next meeting, and shall then use means that brotherly love can suggest to convince him of his error and reform him from it. If he refuse to hear the church, he shall be suspended from communion, or separated from it. Matt. 18¹⁵⁻¹⁸.

4th, *Duties with respect to the World.* Not to be conformed to this world in its sinful customs, and maxims, to abstain from the prevailing amusements of the Ball room, the Play house and the Card table—not to associate with carnal persons at ale-houses, or else where any further than may be necessary to transact the concerns of our lawful calling. To act with integrity and uprightness in business. To manifest the Xstian character especially in our families. Those that are heads of families to regulate them in a Scriptural order, observing the exercise of family Worship, and training up their children in the nurture and admonition of the Lord.

5th, *Church Meetings.* The Church shall have a private meeting at least once a month, or, as much oftener as shall be thought needful, in order to promote mutual edification and brotherly love. At these meetings the progress of the Work of the Lord shall be inquired into and regulations adopted to promote it, Members admitted, reprov'd, &c., & all other business of the Church regulated and conducted.

N.B.—No business suffered to be brought forward without being first submitted to the Minister.

6th, *Funds of this Society.* That each Member contribute according to his ability towards the support of the Gospel, and the relief of the poor.

7th, *Occasional Members.* Approved Persons not residing in the neighbourhood may be admitted to sit down at the table of the Lord with the church.

Every member to have a copy of these regulations and each Person on his admission to engage to abide by them.

H. G. RHODES, Minister.

On Friday the 23rd of April 1819 the 8th regulation passed.

8th, *On the admission of members.* In the admission of members into this church respect shall be paid to the feeling of the person who wishes for admission and he shall be permitted to write his Xstian experience & he or another shall read it to the church, or he may tell what God has done for him publicly or he may relate it to another who shall communicate it publicly to the church.

H. G. RHODES, Minister.

THE SABBATH DAY

30th May 1819. The church of Xst which assembles in the Bethesda Chapel Corn Market Wexford met for the first time to celebrate the Lord's Supper. Seven communicants were at this delightful ordinance. 4s. 7d. was collected from them.

On the 29th of July 1819 Margaret Lumbsden was admitted by the unanimous consent of the church to be a member of the church.

On the 24th of Jany. 1820 the church assembled at Brother Frencham.

Samuel Lumsden died on Thursday the 18th of Jany. 1821. The Lord upheld him in his affliction, comforted him in his sorrow, and suffered him gently to fall asleep in Jesus. His conduct was consistent with the word of God and his love to Xst was strong. He was the first fruit of the preaching of the Gospel in Wexford.

Next follows a Statement of Accounts from June, 1819, to Sep., 1821. The first item reads: "John H. Hagan, Esq., presented to that society a silver Cup Value £4 16s. 2d.". The receipts are the monthly Communion Collections, varying from 4s. 7d. to 1s. 10d., averaging 2s. 8d. The disbursements are 15s. for a table cloth, 2s. 6d. napkin, 3s. 4d. basket, 8s. account book, 16s. Margaret Lumsden, and 7 entries of 3s. 9 $\frac{1}{2}$ d. for wine.

A SOLEMN AGREEMENT OF THE MEMBERS OF THE
CHURCH OF XST ASSEMBLING IN THE INDEPENDENT
CHAPEL, BUXTON. MADE ON THE 5th OF JANUARY, 1823.

It having pleased God of his abundant mercy to call us into the fellowship of his Son, and imparted to us a good hope through grace of being fellow members of the household of faith.

We the undersigned inhabitants of Buxton, and its vicinity feel it our real privilege as well as bounden duty to be conformed to the laws of Christ the only head of the church, and as far as in us lies to walk in all the ordinances of this house blameless. Therefore believing it to be his will that his disciples should unite together as a church in every place wheresoever they dwell in order to shew forth his praise, to comfort each other in the ways of godliness, and exhibit the pure worship of the living God to the world around them, on the Twenty Fourth of July 1823 the following persons assembled in the Independent Chapel, Buxton. And agreed to unite together in Church fellowship, declaring to each other that they will have their conduct regulated by the Word of God.

H. G. RHODES, Pastor of the church.
FRANCIS MYCOCK.
JOSHUA WOOD.
JOHN HIBBERT.
MARY RHODES.
ANN FLINT.
HAMISH FLINT.

On the Sabbath day the 3rd of August most of the above named [&] four other persons members of distant churches met to commemorate the dying love of Christ.

The following is a correct copy of a note received from John Hibbert directed to the Revd. H. G. Rhodes, Spring Gardens, Buxton [30.xi.1823]:

Sir,

I think it my duty to inform you and the church assembling in the Independent Chapel, Buxton, that in consequence of various trying circumstances, family connections, providential occurrences, and opening views of Scripture I cannot longer continue in the connection.

The Bible in use in the chapel is my family one in which the names and ages of my children are recorded. I request that as soon as another can conveniently be provided it may be returned to me.

I am, Sir, Your obedient servant.

H. G. Rhodes in a few days after he had received this note waited on J. Hibbert, but he declined having any conversation on the subject of his note. His resignation was accepted by the church.

Ann Flint died in Feb. 1824 and Hannah [the first mention of Hannah³] was married to James Orange, a member of the Independent church in Chesterfield. Her dismission to that church was sent, which was duly received & she was admitted to be a member of the Independent Church at Chesterfield in August, 1824.

Francis Mycock was dismissed from the church on the 12 of Jany., 1825 for irregular conduct, having previously been admonished as our Lord directs in Mat. 18¹⁵, but he persist[ed] in his sin to the grief of the church.

Mary Edge was admitted as a member on the 6th of Feb., 1825, to the great joy of all the members.

Martha Edge was admitted as a member on the 3 of March, 1825 to the great joy of all the members.

Mrs. Ardern was admitted a member on the 13 of Feby., 1826.

Next follows a Statement of Accounts from May, 1823, to Feb., 1827. The receipts are the monthly Communion collections, varying in amount from 1s. to 10s. There are also several "collections in the chapel", one of them amounting to 17s. 1½d., and several for lighting. Miss Wood sends several contributions of 2s. by Miss Edge, Mrs. Goodwin gives 1s., and 2s. comes "From the Quaker Friends". The expenses at Buxton were much more varied than at Wexford, though candles and wine appear most frequently: 10s. 6d. is down for the rent of the chapel, 4s. for mending its roof, 16s. 6d. for printing, 6s. (twice) for whitewashing, and amounts for cleaning. We also have "Brush and turpentine, 1s. 4d.; Ruber 9d., and Biles (!) printing 6s. 6d.". 10s. 6d. is for Ground Rent, 5s. 10d. for coals, 4s. 6d. for repairing windows, 3s. for a tin kettle. The Derbyshire Itinerant Society receives gifts of 15s. and 5s.

FULLWOOD CHAPEL, SHEFFIELD.

On Friday, Jany. 5th, 1838 Samuel Turner, Hugh Garside Rhodes, Mary Dayly, and Mary Rhodes agreed to unite together in the bonds of the gospel to attend to the ordinances of the new testament. [The Wexford "Plan of Union" was accepted.] H. G. Rhodes was appointed and ordained pastor of this church.

Samuel Turner died in Ecclesale workhouse in 1839.

The church met the first sabbath in every month from the above date until June the 7th, 1840, when Alice Hesketh (who came into this neighbourhood with the Revd. Richard Walker) was admitted to be a member by the unanimous consent of the church and sat down with us at the Lord's table for the first time.

³ Perhaps "Hamish", above, p. 103, should be "Hannah".

William Stringer of Nether green was proposed to be a member of this church by H. G. Rhodes on the 4 of Sepr., 1842, and admitted to full communion by the unanimous consent of the church on the 16th of October. Wm. Stringer had a copy of the rules from H.G.R.

David Waits of Fullwood Carr [The same entry, as above, dated 6 Aug., 1843].

16th Feby., 1849 Charlotte Johnson and Sarah Rhodes were admitted members of this Church.

June 3rd, 1849 Mrs. Martha Wordsworth and Joseph William Wordsworth her nephew were admitted. . . .

Mary Daily died Jany. 25th, 1850, having been a consistent member of this church more than 12 years. She was a long time afflicted which she bore with great patience and resigned her spirit on the day above named.

Charlotte Johnson to the great grief of the church had shewn greater love to wor[ldly] amusements than to the communion of the saints. She was repeatedly admonished singly and with more than one. She disregarded the admonitions. She was asked to withdraw. And the church was unanimous for her withdrawal. Oct. 7th, 1850.

The "Fullwood Chapel Account" from Nov. 30, 1848, to July 25, 1852, follows. The income consists of the Communion collections (often less than a shilling), some evening collections (about 4s.), and amounts collected by Rhodes, the Revs. T. Horsfield and J. Batey, and Mr. Samuel Ellis, the largest being £2 5s. 3d. Wine at first cost 3s., then 1s. 10d., 1s. 2d., and finally 1s. Coal and candles were the only other expenses.

The building was registered for marriages on 24 Feb., 1849, and the marriages solemnized between that date and 1873 are recorded.

Then follows a list of the Rhodes' family burials. The only non-Rhodes entry is the infant Eliza Plimsoll⁴, Whitely Wood Hall, buried 27 July, 1865, aged 1 day.

Baptisms. The register begins 30th May, 1827, and ends 4 Feb., 1873.

ALBERT PEEL.

⁴ See above, p. 99.

A German Student's Credo, 1844

THE writer of the following letter—an application for admission as a student of the Lancashire Independent College, Manchester, in 1844—was Carl Wilhelm Buch. Born at Maaster, Westphalia, 29 Jan., 1819, he had studied at the universities of Bonn and Heidelberg before entering upon the work of which his letter speaks. After nearly two years in Lancashire College (September 1844 to June 1846) he proceeded to Jena, where he received a Doctorate in Philosophy, and in 1849 was appointed one of the Superintendents of the Bhowanipur Institution, Calcutta, under the L.M.S. He married Emma, one of the daughters of the Rev. Robt. Vaughan, D.D., first Principal of Lancashire College, and was ordained at Rusholme Road Congregational Church, Manchester, 24 April, 1849. About a year after his arrival in Calcutta he resigned from his position as colleague with Joseph Mullens and accepted an educational appointment under the Honourable East India Company at Agmere, "where he not only faithfully and zealously discharged his tutorial duties, but also held religious services every Sabbath for those of the English who chose to unite with him". Subsequently appointed Principal of the Government College at Bareilly, he was shot at this place on 1 June, 1857, at the outbreak of the Mutiny. *C.Y.B.*, 1858, 229f., says of him:

Dr. Buch was a man singularly gifted for the work of teaching, and of great and ceaseless energy in his work. He made no secret of his religious convictions or connexions, and continued in friendly relations with his brethren in the mission field, though he was no longer formally identified with them. His labours for the good of India were incessant, and his name will be long remembered and revered by such as received the benefit of his instructions and could appreciate the excellence of his character. Prematurely and mysteriously driven from his post and his life in the 36th year (*sic?*) of his age, he rests with God.

C. E. SURMAN.

St. Petersburg,
the 6th June 1844.

Rev. Dr. Vaughan,
Lancashire College,
near Manchester,

Dear Sir,

Through the Rev. T. S. Ellerby, I received the letter which you had the kindness to write on my behalf. If I make an attempt to answer the questions proposed by the Committee, you must excuse

many wants which have their source partly in the particular circumstances of my past life, partly in my not being an Englishman.

I. In answering the first question concerning the history of my own personal religion, I may be allowed briefly to mention that I was baptized, educated and confirmed in the Evangelical Church of Prussia. The years of childhood and of youth passed away without making any deep religious impression upon my mind and conduct, and I can say that I came to an age of almost 23 years without knowing anything of religion but its mere outward forms and ceremonies. As long as I was a scholar of the gymnasium in my native town, and afterwards as student at the universities of Bonn and Heidelberg, I went from time to time to church, to hear a sermon and to partake of the Lord's supper, but had not the slightest idea of the true state of what should have been of the greatest importance for me, my soul's salvation. I recollect that only once during my sojourn at Heidelberg, after having heard several discourses given by an Indian missionary, I became deeply impressed with the idea of abandoning my former studies and going abroad as a missionary. But as I then lived in and with the world, as I was eagerly pursuing the study of Natural History, and as I had no one to advise and to guide me, I soon abandoned an idea which I did not then consider so important as I do now. Two years afterwards, Providence brought me to Paris, where I was allowed and favoured to make the intimate acquaintance of an English family, whose members for the greatest part are truly pious and devout Christians. I saw the practical effects of genuine piety, I began to admire and to love true Christianity, and some months afterwards, I became a regular attendant of the English Marboeuf Chapel at Paris. Yet I was but a mere outward professor; I had no distinct idea of my own exceeding sinfulness, of my dangerous state and of my need of a Saviour. The outward man was changed, but not the heart. The wish of entering into the ministry, and especially of devoting myself to the missionary-work revived, and I had already formed the plan to join the French-missionary society in Paris. Different circumstances prevented me from bringing this plan into execution, when I was directed by the providence and grace of our heavenly Father, to leave Paris and to enter as tutor into one of the first Russian families of St. Petersburg, to which place I went with the idea of remaining only some years in Russia and of devoting myself afterwards to the ministry. In my situation as tutor I was obliged to love and to mingle with the great world, and in a short time I felt the bad influence of such a life over my character. I perceived clearly that this was not a proper school for a young man who wished to devote himself to the most sacred and important office of the ministry, and that it was my duty to leave the family in which I lived; but then the worldly and pecuniary advantages which were connected therewith, the want of any private fortune, and other reasons presented themselves to my mind, and for some months I lived in an almost continual struggle. At last an opportunity of leaving offered itself to me and I laid hold of it. As soon as I was free from distractions and enjoyed in some degree retirement, I did not hesitate to do what I wanted most: to study the Bible; and I dare say that from that time divine grace has led me so far that I have an idea of my own sinfulness and want of a Saviour, and that I wish not only to be called a Christian, but to have the true spirit of Christianity, and to follow our Saviour's footsteps.

From this short but incomplete account you may perhaps perceive my motives for desiring the work of the Christian ministry. They are

principally three: first, I wish to say in the language of the psalmist: What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord, or as it is in our German translation, preach the name of the Lord. Then, as I have been for a long time abroad and in many different situations of life, Providence has allowed me to see how much the name of our Saviour is forgotten, how many people neglect the most important design of their life, their soul's salvation, to see on the one side the unhappy consequences thereof both for our present and our future life, on the other side the true happiness, peace and joy even here on earth of such as live in the Lord: all this excited (*sic*) more than ever in me the wish of devoting my life to the Lord and to my fellow creatures. And lastly I believe that God himself has called me to labour in his vineyard, in that He Himself has guided me so wonderfully during the last years of my life.

II. As concerning my views of the leading doctrines of Divine Revelation, I scarcely can state them so explicitly, distinctly and completely as it perhaps would be required, and so I may be permitted, to give rather a kind of confession of faith. If I, in doing so, use the word, "*I believe*" I wish rather to say, "*I think that I believe*", fearing lest I should deceive myself and my faith would not be such an one as is acceptable with God. I believe in One God, who created by His word heaven and earth, who is Almighty, Allwise, Eternal, Omnipresent, Allmerciful, but at the same time Alljust. I believe that our heavenly Father takes care of every one of us, that He knows our inmost thoughts, that He is at every moment near every one, and, though I cannot understand this Omnipresence, yet I think it one of the most important principles of religion.—I believe further that God created the first man after his own image, in a state of perfection and purity to which we cannot attain now, but that He gave him at the same time the free will, the liberty to do good or evil, to act either according to God's will, or according to his own desires. Man preferred the last, came from that time under the power of sin, and is by nature now inclined to act against the will of God, and I most firmly believe that we all are sinners, that none is righteous, not only by actually sinning but even from birth, that we cannot conceive even a single good thought without the divine grace. It is true that God's goodness is boundless, that He is more willing to grant us pardon than we are inclined to ask it, that He is long suffering and full of mercy, but on the other side He is equally just, and as we have His word, that every one who breaks His law is cursed, our transgressions must be punished, must be punished severely. Accordingly none of us could be saved, we would be for ever excluded from the presence of God, and even if here on earth we might apparently escape the punishment, we could not escape the wrath to come. So far, I think, are my views distinct and clear: beyond these limits, I must, at least for the present, acknowledge my ignorance. I *believe* that we want a sacrifice to be reconciled with God, that He in His everlasting mercy brought Himself this sacrifice in giving His own Son for our sins, that He will pardon our sins, because our Saviour fulfilled the law, brought Himself a sacrifice and died for us. I believe that we only can be saved by Him and by none other—but I cannot yet clearly understand this atonement. Innate sinfulness or original proneness to sin, the absolute helplessness of man himself, want of a Saviour, and Salvation through Jesus Christ, the only begotten Son of God, appear to me to be the great leading doctrines of Divine revelation. We can

be saved through the medium of Jesus Christ by Divine grace and help through the influence of the Holy Ghost. Thus we are entirely dependent on God's grace and mercy and can do nothing without Him. And yet we must work out our own salvation, must strive and fight the good fight of faith, must ask and pray ourselves—Salvation comes through *faith*, i.e. the belief in our own sinfulness and helplessness, God's mercy and justice, and the merits of our saviour. Faith works love, hope and confidence in God and our Saviour; love constrains us to follow the example of Jesus Christ, to use charity towards our fellow-men and to do good works. In all this there is nothing exterior, nothing formal, nothing ceremonial: our religion is only spiritual, and we can serve God only in spirit. All outward forms are therefore of no importance whatever, as far as concerning genuineness of worshipping—But during our present life we can attain but to an inferior degree of Christian perfection and holiness; till our last hour we remain sinners. But if we have fought the good fight of faith, if we have overcome the world, if we are crucified in Christ, if we have held fast to the end of our life—then we shall be united to our Master, then shall be done away that which is now in part.

III. (The question is: "*What are your sentiments respecting the nature and constitution of a Church of Christ, its ordinances, and that of Baptism in particular?*")

To the third question I can but answer:

1. That from my peculiar circumstances, which will not fail to be appreciated by the Committee, I am not yet able to form a decided opinion on this point, as I am not acquainted enough partly with the Scripture, partly with the different forms of government among the different denominations of the Church of Christ.

2. That I left the Established Church of England, with which I was connected for more than 3 years¹ and did not enter into one of its institutions, as it was offered to me, because I cannot believe that the Bible gives to a secular government the power to impose any form whatever upon a church, and because I cannot take for granted many things which are contained in the Common-Prayer-Book. From similar reasons, I did not wish to return to Prussia and become a minister of its Evangelical church.

3. That I read Payne, "the Church of Christ considered, etc.," partly and especially Section VI and VII, "on the officers and government of a Church", with much attention, and that, as far as I can see now, I approve of this author's views and opinions, and think them agreeable to the Scriptures.

IV. From what I have said in my answer to the second question, it will perhaps be perceived that I consider Baptism and the Lord's Supper as outward forms, which ought to be kept, because they are instituted by our Lord Himself, but which of themselves communicate no inward grace. As for Baptism, it appears to me, that this ordinance has in almost all the Christian churches lost its original signification: that of admission into a Christian church after a public or private declaration of repentance and belief in Jesus Christ. That such a declaration can be made by one person for another, as is taught by the English Episcopalian Church, is certainly against the whole tenor of our religion, and it may be equally said, that it does not at all

¹ He had been a member of the English Ch. in St. Petersburg—subsequently of the English Congl. Ch. there (Rev. T. S. Ellerby).

appear to agree with the spirituality of Christianity, that through the sprinkling with water or the dipping in water any inward grace whatever will be given. Some passages may seem to admit such a doctrine, but if we compare all what is said in the Bible in reference to Baptism, I think there can be but small doubt that at least at the times of our Saviour and his apostles, new birth or regeneration always preceded the act of baptism, and that this act itself was considered only as a public and solemn admission into the visible church of Christ. Infant Baptism is nowhere stated in the Bible, though it may appear from certain passages in the Acts and the Epistles that children were actually baptized, and one might ask, why therefore now children are baptized and not adults, as in the former times? I should answer, even because Baptism is only the act of public or private admission into the Christian church, and it would certainly not appear agreeable to our Lord's dealing with children, to prohibit their admission into his visible church. If Baptism were really more than this, if it were of any importance whatever for the spiritual and only true regeneration of men, it would be perhaps better and more conformable to the customs of the primitive church to baptize adults.

My views respecting the Lord's supper are similar. The passage from St Paul: Do this in remembrance of me, seems to me to be most agreeable to the spirituality of our religion, and gives me the best explanation of this ordinance. I do not therefore believe that in partaking of the Lord's Supper we receive any other inward grace, but such as is suggested by bringing forth into our remembrance our Saviour's atonement and death, and by the idea of assembling together and performing in Christian fellowship an ordinance which was instituted by our Lord Himself.

In answer to the other questions, I observe:

1. At present I am member of the British and American Church at St. Petersburg. In the Evangelical Church of Prussia I was received through the ordinance of confirmation the 14th of June 1835, when I was 15 years old. In Paris and during the first 5 months of my sojourn at St. Petersburg, I attended the English Episcopal Church.

2. As far as I know, neither my friends, nor the church with which I am at present connected, will bear the necessary expenses; but I think that if I should be permitted during my academical course to give lessons in the German and French languages or to give lectures on Botany and other branches of Natural History, I should in some degree be able to support myself.

3. (*What is your age?*) 25 years, 4 months.

4. (*What has been the general state of your health hitherto?*) A satisfying one.

5. (*Are you unmarried and entirely unincumbered with the support of a family?*) To both these questions I can give an affirmative answer.

6. (*Have you any weakness of voice, or impediment in utterance, or other bodily defect?*) Not so far as I know, besides my not being an Englishman.

7. (*Have you hitherto engaged in any secular calling, and, if so, what?*) For the past two years I have been tutor, partly in a German, partly in a Russian family.

8. (*Have you been accustomed to engage in any social religious services . . . or any efforts to promote the welfare of others?*) No, as will appear from the history of my personal religion.

9. (*Whether is your mind directed to the ministry at home, or to foreign missionary labour?*) I think I should prefer to enter into a Missionary Society.

10. I can refer you only to the Rev. E. Law, Minister of the English Episcopalian Church, St. Petersburg, who wrote on my behalf to the Rev. Dr. Dalton, Chaplain to the Bishop of London, by whom I could have got admittance to the Church Missionary Society's College at Islington.

On the eve of leaving Russia and sailing for England from reasons which you will allow me to explain personally, I can but add my warmest thanks for the kind and benevolent encouragement which you have given me.

I am, dear Sir,

Your obedient

CARL W. BUCH.

In the *Transactions* (Oct., 1940) of the Unitarian Historical Society notes may be found on the histories of the churches at Notting Hill Gate, Hindley, Longsight, and Chichester. An account is given of the Clough Fund, which for 175 years has assisted students for the ministry. There is a further instalment of "Our Communion Plate" by Geo. Eyre Evans, of whom there is an obituary appreciation.

The historical articles in the *Baptist Quarterly* (Jan. & April, 1941) include studies of Lamb's friend George Dyer by the Rev. E. A. Payne and of Thomas Walcot by Dr. W. T. Whitley, a review of 40 years of Regent's Park College by the Rev. A. J. D. Farrer, and an account of the West London Suburban Baptist Ministers' Fraternal (1909-41) by the Rev. F. C. M. Perkins. Some letters from New York to Dr. John Rippon are printed, dated 1801-02. In the July number Dr. F. Mott Harrison continues his research into the connexion between Bunyan and Andrew Gifford.

Babylon Bruis'd and Mount Moriah Mended; being a compendious & authentick Narracioun of ye Proceedinges of ye William Dowding Societie in a Visitatione of all ye Parishe Churches & College Chapells of Cambridge during a Longe Vacation; by F. Brittain & Bernard Manning (Heffer, 6d.) is a delightfully clever skit. The Visitors break down all Children's Corners and burn all *Songes of Prayse* and *Oxforde Psalters*.

At *Saynte Michael's Church*, as fayre a chirche as is in this towne, we gave order to paynte all ye walles white. We sufferede ye windows with pictures of Sayntes therein to stave, but destroyed all ye greene Windows with fleur de lys, for it is bettere to behold even ye new buildinge at Caius College than to live in an aquarium. Item, we gave ordere to stop .i. leake in ye rooffe over ye Quire.

GEOFFREY F. NUTTALL.

Lyon Turner's *Original Records*

NOTES AND IDENTIFICATIONS II.

THE following list of identifications presents much the same evidence and suggests much the same conclusions as the list to be found on XIII. 15-24. We see something of the continuity of Nonconforming piety both before and after the dates 1669 and 1672, which were regulative for Turner's researches. A round dozen of these names were on the various County Committees of the Eastern Association thirty years earlier; a number of them will have entered on the stated ministry of recognized churches twenty years later. "The Church of Christ in and about Bedford", which now goes by the name of Bunyan Meeting, is shown, like the church at Longworth, Berks., to have evangelized the whole neighbourhood: at Oakley and Stagsden, Beds., and Olney and Newport Pagnell, Bucks., to the West, at Cardington, Haynes and Ashwell, Beds., to the South, and at Toft and Gamlinghay, Cambs., to the East, members of this vital church were having themselves or their homes licensed for worship in 1672. No wonder Bunyan Meeting to-day needs an assistant minister to care for the attached village churches, which still include Stagsden, Cardington now being under the oversight of Howard Church, Bedford; the missionary tradition here goes back farther than the early nineteenth century dates given for these village churches in the *Congregational Year Book* would suggest. Collation of Turner's names with the *Broadmead Records* show Bristol to have been another lively centre.

As before, *Calamy Revised* has been the main stand-by and has proved a mine of information, of which the half is not told. In a large number of cases Turner's names are found to be those of sons-in-law or other relations by marriage of the ejected ministers, who naturally formed the hard core of the earliest Nonconformity. In this way we regain some sense of the fuller fellowship lying behind these lists of individuals: they appealed for licences not as individuals but conscious of their membership of a society as interconnected and real as that of Quakerism to-day. The relationships of blood and friendship between the ejected ministers were even closer and more numerous, indeed, than appears from a casual study of *Calamy Revised*, for only rarely has space permitted their full cross-referencing in that work.

The number in parentheses following each name and address is of the page in *Original Records*, Vol. II to be supplied unless otherwise indicated.

ABBREVIATIONS.

- Broadmead Recs.*: E. Terrill, *Records of a Church of Christ meeting in Broadmead, Bristol*, ed. N. Haycroft (1865).
Browne: J. Browne, *Congregationalism in Norfolk and Suffolk*.
Calamy, Cont.: E. Calamy, *Continuation of the Account of the Ministers Ejected*.
Carlyle: T. Carlyle, *Letters & Speeches of O. Cromwell* (Everyman edn., 1915).
C.R.: *Calamy Revised*, ed. A. G. Matthews.
Dale: B. Dale, *Yorkshire Puritanism and Early Nonconformity*.
D.N.B.: *Dictionary of National Biography*.
Gordon: A. Gordon, *Freedom after Ejection*.
Heywood: O. Heywood, *Diaries*, ed. J. H. Turner.
Nich. & Axon: F. Nicholson and E. Axon, *Older Nonconformity in Kendal*.
Urwick, Herts.: W. Urwick, *Nonconformity in Herts.*

- ADAMS, Jn., Cheapside, London (965); bro. of Rich. Adams, *sup.* (C.R.).
 ALFORD, Capt., Lyme Regis, Dorset (1137); Major Jn. Alford a Presbyterian in the Parliamentary army (C. H. Firth, *Regimental Hist. of Cromwell's Army*, 143 foll.).
 ALLEN, Jn., Radwell, Herts. (880); later min. at Barley, Herts.; a Scotsman (Gordon, 50).
 AMOS, Wm., Wattisfield, Suffolk (903); should be in heavy type, being identical with Wm. Ames (904); *D.N.B.*; *C.R.*
 ARMITAGE, Jn., Kirkburton, Yorks. (655); a friend of Oliver Heywood's (Heywood, *saepé*).
 ASHWOOD, Luke, Gamlinghay, Cambs. (869); should be in light type; called to ministry of Bapt. ch., Bedford, 1671; signed letter to Bapt. ch., Hitchin, 1677 (Urwick, *Herts.*, 645, n.2).
 AUSTIN(E), Henry, Norwich (901); min. of Bapt. ch., Norwich; living in 1713 (Browne, 551 f.).
 AYLWARD, Wm., New House, St Albans, Herts. (883); among parishioners entrusted with sequestratn., 1647 (Urwick, *Herts.*, 149).
 BALL, Wm., Dartmouth, Devon (1166); son-in-law of Jn. Flavell, ej. therefrom (*D.N.B.*; *C.R.*); signed Dartmouth petition (I. 208).
 BARNET, Andrew, Astbury, Cheshire (695); should be in heavy type; *C.R.*
 BASSE, Jn., Woodbridge, Suffolk (921); Esq., on Suffolk Comm. of Eastern Asscn. (Carlyle, II. 384); befriended Abr. Pinchbecke, ej. fr. St. Paul's, Covent Garden, London (*C.R.*).
 BENNETT, Wm., Crewkerne, Som. (1110); letters to Jn. Pinney, ej. fr. Broadwindsor, Dorset (*C.R.*), regularly sent to his address (*Letters of Jn. Pinney*, ed. G. F. Nuttall; cf. esp. Letter 70).
 BENNI(S)ON, Wm., Prees, Salop (735); son-in-law of Rich. Sadler, ej. fr. Ludlow, Salop (*C.R.*).
 BETHELL, Lady, Alne, Yorks. (644); ? rel. to Slingsby Bethel (*D.N.B.*).
 BIGNELL, Tim., Deddington, Oxon. (827); prob. son-in-law of Thos. Wheatley, *sup.* (*C.R.*, as Whately).
 BLAKE, Thos., Newbury, Berks. and Kingsclere, Hants. (945, 1035); ej. (not fr. West Hoathly, Sussex, as G.L.T., but) fr. Cliffe Pypard, Wilts.; *C.R.*, as Henry.
 BOND, (Jas.,) Newbury, Berks. (946); son-in-law of Tim. Sacheverell, ej. fr. Tarrant Hinton, Dorset (*C.R.*).
 BOUNS, Jn., Coventry, Warwickshire (799); min. at Coventry 1682-92, 'a very worthy and Learned man' (Gordon, 117f., 225).
 BOWDEN, (Jos.,) itin. min. in Som. (1079-83); ej. (not fr. Littleham, Devon, as G.L.T., but) fr. Wotton-under-Edge, Glos.; *C.R.*
 BRADFORD, Dan., Norwich (901); foundation member 1642, and important deacon, of Old Meeting, Norwich; declared member no longer, 1667 (Browne, 550 f.).
 BRAY, Wm., Shiplake, Oxon. (830); poss. author of *Plea for the Peoples Good Old Cause*, 1659.

- BREEDON, Wm., Olney and Newport Pagnell, Bucks. (837f.); recommended by 'the Church of Christ in and about Bedford to the Church of Christ walking with our beloved Brother Cockain [*D.N.B.*; *C.R.*] in London', 1681 (*C.H.S. Trans.*, XII. 228).
- BROUGHTON, And., Seaton, Rutland (773); host to Jn. Richardson, ej. fr. Stamford, Lincs. (*C.R.*).
- BROWN, Jas., Lower Clatford, Hants. (1038); ? *D.N.B.*
- BROWNE, Jn., Wymondham, Norfolk (895); on Norfolk Comm. of Eastern Assocn. (Carlyle, II. 382).
- BROWNING, Mr., Stow-cum-Quy, Cambs. (867); Edw. Browning, Esq., on Cambs. Comm. of Eastern Assocn. (Carlyle, II. 377).
- BUCKLER, Wm., Warminster, Wilts. (1062); of a prominent Warminster family, including Edw. Buckler, ej. fr. Calbourne, I.o.W. (*C.R.*); cf. H. M. Gunn, *Hist. of Nonconformity in Warminster*, 16 foll.
- BUCKLEY, Jn., Shipley, Sussex (1023); ej. (not fr. Goostrey, Cheshire, as G.L.T., but) therefrom; *C.R.*
- BURGESS, (Dan., not Benj.) itin. min. in Berks. (942, 944f.); ej. (not fr. Portsmouth, Hants., as G.L.T., but) fr. Collingbourne Ducis, Wilts., as 1057-65; *C.R.*
- BURGESS, Dan., jun., Ramsbury & Collingbourne Ducis, Wilts. (1059f.); *D.N.B.*
- BURROUGHS, Thos., Malpas, Cheshire (696); ej. (not fr. Cottesbrook, Northants., as G.L.T., but) fr. Harthill, Cheshire; *C.R.*
- BURTON, Wm., Cockerham, Lancs. (671); son-in-law of Peter Atkinson, ej. fr. Ellel, Lancs. (*C.R.*).
- BUTLER, Henry, Laverton, Som. (1087); should be in heavy type; *C.R.*
- BUXTON, (Mich.), Manchester (678); signed Manchester petition (I. 226).
- BUZE, Sam., Manchester (678); should be in heavy type, as identical with Sam. Bayes (677); *C.R.*
- CARTER, Robt., Wraysbury & Colnbrook, Bucks. (836); ej. (not fr. St. Michael's, Crooked Lane, London, as G.L.T., but) fr. Upton cum Chalvey, Bucks.; *C.R.*
- CEAGER, Jn., Bristol (819); later a leading member of Pithay Bapt. ch., Bristol (*Broadmead Recs.*, 115, as Teague); "Teig late postmaster at Bristol, an Anabaptist" 1660 (*C.S.P.D.*, Chas. II, XXIII, 71 (1), *ap. C.H.S. Trans.* XIII. 31, n.35).
- CLARKE, (Thos.) Enfield, Middlesex (955); trustee of estate of Haslefoot Bridges, ej. fr. St. Alban's, Wood St., London (*C.R.*).
- CLAXTON, Widow, Emneth, Norfolk (889); poss. widow of Laurence Claxton (*D.N.B.*).
- COATES, Matt., Gainsborough, Lincs. (726); mercer, gave his house to be used as a chapel (Gordon, 239).
- COLLIER, Abel, Coventry, Warwickshire (799); ej. (not fr. Morton, Herefordshire, as G.L.T., but) fr. Nether Whitacre, Warwickshire; *C.R.*
- COLLIER, Thos., itin. min. in Wilts. and Som. (1061, 1070, 1084, 1122); (not ej. fr. Nether Whitacre, Warwickshire, as G.L.T., but) min. of Bapt. ch., Southwick, Wilts., founded 1655; called "one Collier, an Arrian, Arminian, Socinian" by Thos. Hall (*D.N.B.*), 1652; "ye Pastor thereof, T.C., holding forth some unsound Doctrines or New Notions, Contrary to ye generall reception of Sound & Orthodox Men", 1676 (*Broadmead Recs.*, 153); see further *D.N.B.*
- CONDY, David, Tavistock, Devon (1170, 1182); Dan. Condy son-in-law of Thos. Larkham, *inf.* (*C.R.*).
- COOPER, Thos., Oakley & Bedford, Beds. (854, 859); called to ministry of Bapt. ch., Bedford, 1671; signed letter to Bapt. ch., Hitchin, 1677 (Urwick, *Herts.*, 645, n.2).

- COORE, Rich., Tong, Yorks. (665); should be in heavy type; *C.R.*
- CORNEWALL, Fran., Marden, Kent (1006); author of *Vindicatn. of the Royal Commission of King Jesus . . . against . . . the Baptisme of the Infants of Belevers*, 1644, and many other tracts.
- CORNISH, Wm., Henley-on-Thames, Oxon. (828); perh. son of Henry Cornish, ej. fr. Ch. Ch., Oxford (*C.R.*).
- CRICHLow(E), Jn., Coventry, Warwickshire (799); bro.-in-law of Sam. Bassnett, ej. therefrom (*C.R.*).
- CROUCH, Jn., Cripplegate, London (986); (not the 1662 Lewes candidate, as G.L.T., but) ej. fr. Alderbury, Wilts.; identical with next; *C.R.*
- CROUCH, (Jn.,) itin. min. in Wilts. (1066, 1071); ej. (not fr. Lewes, Sussex, as G.L.T., but) fr. Alderbury, Wilts.; identical with last; *C.R.*
- CUTTS, Rich., Clare, Suffolk (909); prob. bro.-in-law of Nath. Bradshaw, ej. fr. Willingham, Cambs. (*C.R.*).
- DAM(M)ER, Jn., Cerne Abbas, Dorset (1131); perh. son of Edw. Damer, *inf.* (*C.R.*).
- DANDY, Fran., Oakley Magna Northants. (805); should be in heavy type; *C.R.*
- DAUNSY, Thos., Shelden, Devon (1150); presented at assizes for Nonconformity 1680 (*C.R.*, *s.v.* Geo. Newton); later itin. min. in Som. (Gordon, 148).
- DEARNELLY, Nich., Manchester (678); signed Manchester petition (I. 252).
- DENTON, Jn., Osgoodby, Yorks. (643); ej. fr. Oswaldkirk, Yorks.; *C.R.*
- DISNEY, Jn., Lincoln (726); Esq., on Lincs. Comm. of Eastern Assocn. (Carlyle, II. 381); *cf.* *C.R.*, Index.
- DONN(E), Wm., Old Weston, Hunts. (847); should be in heavy type; *C.R.*
- DUNCH, Major (not Major), Sandford, Oxon. & Pusey, Berks. (828, 942); *cf.* *C.R.*, Index.
- EDDOES, Ralph, Whitchurch, Salop (735); *cf.* P. Henry, *Diaries*, 227 foll.; Roger Eddoes, of Whitchurch, m. at Whitchurch, 1677, Eliz., dau. of Rowland Nevet, ej. fr. Oswestry, Salop (*C.R.*).
- ELMES, Mrs. Anne, Warmington, Northants. (804); prob. mother of Thos. Elmes, of Warmington, who m. Martha, dau. of Edm. Spinks, ej. fr. Orton Longueville, Hunts. (*C.R.*); early patron of Rich. Jennings, ej. fr. Combs, Suffolk (*C.R.*).
- ELES, Wm., Flamstead, Herts. (880); gentleman; died 1691 (Urwick, *Herts.*, 404, n.2).
- EVELEIGH, Nich., Exeter (1180); signed Exeter petition (I. 204, reading *Nich.* for *Mich.*); Gilbert Eveleigh Mayor of Totnes, 1671 (Calamy, *Cont.*, *s.v.* Fran. Whiddon).
- EWER, (Stephen,) Punsbourne House, Hatfield, Herts. (877, 881); purchased the manor 1653 (Urwick, *Herts.*, 585).
- FACY, Jn., Werrington, Devon (1176); yeoman, surety, 1664, for Lewis Facy, ej. fr. Upton Helions, Devon (*C.R.*), presumably his relation.
- (FAGG, Sir Jn., Bt.,) Mistoll House, Chartham, Kent; *D.N.B.*
- FAIRCLOUGH, Sam., Chippenham, Cambs. (866); ej. (not fr. Kedington, Suffolk, as G.L.T., but) fr. Houghton Conquest, Beds.; *C.R.*
- FENNE, Jn., Stagsden & Bedford, Beds. (854f., 859); called to ministry of Bapt. ch., Bedford, 1671; signed letter to Bapt. ch., Hitchin, 1677 (Urwick, *Herts.*, 645, n.2).
- FENNE, Sam., itin. min. in Beds. (858f.); senior pastor of Bapt. ch., Bedford, 1650; signed letter to Bapt. ch., Hitchin, 1677 (Urwick, *Herts.*, 645, n.2); prob. the Fenne of Bedford at Olney, Bucks. (837).
- FINCH, Martin, itin. min. in Lincs. & Norfolk (729, 890, 892, 896; add at Oulton, 891); ej. (not fr. some unknown place in Derbyshire, as G.L.T., but) fr. Tetney, Lincs.; *C.R.*

- FISHER, Mr., Sheffield, Yorks. (663); perh. son of Jas. Fisher, ej. therefrom (C.R.).
- FLOWER, Benj., itin. min. in Wilts. (1055-63); ej. (not fr. Castle Combe, Wilts., as G.L.T., but) fr. Cardiff (C.R., s.v. Roger Flower).
- FORTH, Alderman Jn., Clapton, Middlesex (957); son-in-law of Sir Henry Vane the younger (*D.N.B.*; J. Willcock, *Sir H. Vane the younger*, 353).
- FROYSSELL, Jer., Garston, Herts. (879); son of Thos. Froysell, ej. fr. Clun, Salop (C.R.); min. at Henley-on-Thames, Oxon. (Gordon, 85, 268).
- GATCHELL, Edw., Pitminster, Som. (1102, 1124); son-in-law of Thos. Forward, ej. therefrom (C.R.).
- GIFFORD, And., Bristol (819); became min. of Pithay Bapt. ch., Bristol, 1679 (*Broadmead Recs.*, 92 foll., 289).
- GOOCH, Jn. & Stephen, Besthorpe & Bunwell, Norfolk (895, 897); cf. C.R., 226.
- GRANTHAM, Thos., Rowston, Lincs. (not Leics.) (771); *D.N.B.*
- GRAY, Enoch, itin. min. in Glos., Wilts., & Som. (1063ff., 1119); ej. fr. East Knoyle, Wilts.; C.R.
- GREENWOOD, Jas., Bath, Som. (1080f.); cf. C.R., s.v. Jas. Greenwood, *ad fin.*
- GRIFFIN, Mr., Bristol (819); meeting 'kept at Sister Griffen's house in Christmas Street', 1645; Martha Griffin, 'Dr. Griffin's Daughter', member of Broadmead Bapt. ch., Bristol, 1669, & signed invitation to Thos. Hardcastle to pastorate, 1671 (*Broadmead Recs.*, 27, 70, 72, 239).
- HALLET, Eliz., Bridport, Dorset (1142); prob. second wife (Eliz.) of Jos. Hallet, ej. fr. Chiselborough, Som., who was bapt. at Bridport, bur. his first wife there 1651, & lived there after ejectn. (C.R.).
- HARDCASTLE, (Thos.) Thorne & Barwick, Yorks. & Bitton, Glos. (647, 668, 818); not Papist; should be in heavy type; C.R.
- HARE, Oliver, Stoke St. Mary, Som. (1100); signed Stoke petition (I. 263).
- HARRISON, Thos., Chester (697); ej. (not fr. Charlton Kings, Glos., as G.L.T., but) fr. St. Oswald's, Chester; C.R.
- HARTSHORNE, Henry, Lubbenham, Leics. (764); son-in-law of Walter Hornby, ej. fr. Church Langton, Leics. (C.R.).
- HARTSHORNE, Wm., Market Harborough, Leics. (769); Eliz., of Harborough, dau. of Jn. Maidwell, ej. fr. Kettering, Northants., m. a Harthorne (C.R.).
- HAYWARD, Robt., Bury St. Edmunds, Suffolk (917); prob. father of Robt. Haward, deacon here, who died 1718, aged 60, having 'suffered trouble and imprisonment in times of persecution' (Browne, 412).
- HEATH, Widow, Preston, Herts. (880); perhaps widow of 'Heath, the collar-maker of Watton', included among the 'four famous preachers in Herts.' (T. Edwards, *Gangraena*, III. 81).
- HERNE, Jer., Sawbridgeworth, Herts. (877); tradesman who insisted on opening shop 'upon all holie days and thanksgiving and fast dayes' (Urwick, *Herts.*, 686).
- HERRING, Jn., Bishops Hull, Som. (1097); one of seven students of New Inn Hall, Oxon., who left the university as not approving of the doctrine and discipline of the Ch. of England; or his father (C.R.).
- HEYWARD, Thos., Houghton Regis, Beds. & St. Albans, Herts. (860, 882f.); min. at Kensworth (later St. Albans), Herts.; died 1688 (Urwick, *Herts.*, 217).
- HEYWARD, al. HAWORTH, (Wm.) St. Albans, Herts. (882); should be in heavy type; C.R.; cf. Urwick, *Herts.*, 216.
- HIBRON, Sam., Chartham & Molash, Kent (993f.); ej. (not fr. Shirley, Derbyshire, as G.L.T., but) fr. Chilham, Kent; C.R., as Herne, Sampson.

- HOBBS**, Rich., itin. min. in Kent (1003); cf. T. Rudyard, *The Anabaptist Preacher unmasked . . . as also the Neues from Richard Hobbs, an Anabaptist Preacher in Dover, examined*, 1672.
- HOLGATE**, Geo., Bishop's Stortford, Herts. (877); maltster (Urwick, *Herts.*, 701, 704).
- HOLWEY**, Jer., Bristol (825); discussed III. 290f.
- HONYLOVE**, Thos., Bedford (859); signed letter from Bapt. ch., Bedford, to Bapt. ch., Hitchin, 1677 (Urwick, *Herts.*, 645, n.2).
- HORS(E)MAN**, Edw., Stratton, Rutland (774); host to Jn. Richardson, ej. fr. Stamford, Lincs. (C.R.).
- HUB(B)ERT**, Fran., Bristol (818); ej. fr. Winterbourne Monkton, Wilts.; C.R.
- HUGHES**, Wm., Clapham, Surrey (1011); ej. (not fr. Marlborough, Wilts., as G.L.T., but) fr. Hinton Waldrist, Berks.; C.R.
- IVES**, Jer., Reading (951); *D.N.B.*
- JACKSON**, Chas., Halam, Notts. (717); ej. fr. Selston, Notts.; C.R.
- JACOB**, Jn., Canterbury, Kent (1001); prob. rel. to Wm. Jacob, ej. fr. St. Nicholas at Wade, Kent, where his dau. bap. 1663 (C.R.).
- JENNETT**, Thos., Bristol (818); ej. fr. Brimpsfield, Glos.; C.R., as Jennings.
- JOHNSON**, Thos., North Repps, Norfolk (885); Gent., on Norfolk Comm. of Eastern Asscn. (Carlyle, II. 382).
- JUICE** (not SAYER), Thos., Gracechurch St., London (981); ej. (not fr. Rudford, Glos., as G.L.T., but) fr. St. Martin's, Worcester; C.R.
- KEKEWICH**, Sam., St. Germans, Cornwall (1187); Geo. Kekewich M.P. for Liskeard, Cornwall, in Long Parl. (Carlyle, II. 363); Edw. Kekewich, of Menheniot, Cornwall, son-in-law of Sir Henry Vane the younger (J. Willcock, *Sir H. Vane the younger*, 353).
- KERRIDGE**, Sarah, Wootton Fitzpaine, Dorset (1137); presumably dau. of Jn. Kerridge, ej. therefrom (C.R.).
- KIFFIN**, Wm., Little Moorfields, London (988); *D.N.B.*
- KING**, Edw., Ashby-de-la-Launde, Lincs. (727); on Lincs. Comm. of Eastern Asscn. (Carlyle, II. 381); sole executor to his protégé, Sam. Lee, ej. fr. Burton Pedwardine, Lincs. (C.R.).
- KING**, Jas., Debenham, Suffolk (919); not son of Jn. King, ej. therefrom, as G.L.T., but himself, his name (*pace Cal.*) being James; C.R.
- KING**, Mark, Maiden Newton, Dorset (1131); ej. fr. Winterbourne Stoke, Wilts.; C.R.
- KINGSNORTH**, Rich., Staplehurst, Kent (1006); *D.N.B.*
- KNIGHT**, Anne, Southampton (1047); Jas. Knight signed Southampton petition (393).
- LANE**, Sam., North Repps, Norfolk (885); ej. (not fr. Long Houghton, Northumberland, as G.L.T., but) therefrom; C.R.
- LEE**, Jos., Ashby-de-la-Launde, Lincs. & Calthorpe (not Calthorpe), Leics. (727, 766, 768); ej. (not fr. Burton Pedwardine, Lincs., as 727, but) fr. Cotesbach, Leics., as 766, 768; C.R.
- LE GAY**, Peter, West Stoke, Sussex (1031); father-in-law of Jn. Willis, ej. fr. Wool Lavington, Sussex (C.R.); cf. *Notes & Queries*, 12 ser., VIII. 341, 362.
- LION**, Thos., Sawbridgeworth, Herts. (877); among parishioners entrusted with sequestratn., 1643 (Urwick, *Herts.*, 683).
- LOBB**, Rich., Treworder House, Kenwyn, & Falmouth House, Mylor, Cornwall (1191); father of Stephen Lobb, *inf.*; High Sheriff of Cornwall, 1652; M.P. for St. Michael's, Cornwall, 1659 (Gordon, 304, s.v. Peter Lobb).
- LOBB**, Stephen, Mylor, Cornwall (1191); *D.N.B.*

- LONG, Geo., Leicester (758); should be in heavy type; *C.R.*
- LOTON, Rich., Spittlefields, London (987); Edw. Loton m. Aholibah, dau. of Nich. Lockyer, *inf.* (*C.R.*).
- LOVEDAY, Sam., East Smithfield, London (989); *D.N.B.*
- Low, Wm., Chiswick, Middlesex (960); ej. fr. Hereford Cathedral; *C.R.*
- MALE, Edm., Fenny Stanton, Hunts. (849); on Cambs. Comm. of Eastern Assocn. (Carlyle, II. 379).
- MAN, Wm., Stagsden, Beds. (854); signed letter fr. Bapt. ch., Bedford, to Bapt. ch., Hitchin, 1677 (Urwick, *Herts.*, 645, n.2).
- MANNING, Edw., Dartmouth, Devon (1166); signed Dartmouth petition (I. 208).
- MANNING, Sam., jun., Pulham, Norfolk (899); not Sam. Manning, ej. fr. Walpole, Suffolk, as G.L.T., but his son; later min. of Congreg. ch., Sweffling, Suffolk (Browne, 548).
- MARSH, Jn., Garston, Herts. (879); bought the estate c. 1636; died 1681 (Urwick, *Herts.*, 361); on Herts. Comm. of Eastern Assocn. (Carlyle, II. 379); host to Jon. Grew & to Jn., son of Oliver Heywood (Heywood, IV. 85).
- MARSHALL, Thos., itin. min. in Som. (111f.); min. at Ilminster; died 1705 (Gordon, 9, 308f.).
- MARTYN, (Geo.,) Birmingham (791); ej. (not fr. Monks Kirby, Warwickshire, as G.L.T., but) fr. Weedon Beck, Northants.; *C.R.*
- MASTERS, Jos., Cheshunt, Herts. (883); should be in heavy type; *C.R.*, as Maisters.
- MERRIMAN, Thos., Newbury, Berks. (951); father of Benj. Merriman, min. at Newbury (Gordon, 312).
- MILWAY, Thos., Preston, Herts. & Coggeshall, Essex (880, 937); min. at Bury St. Edmunds, Suffolk, 1674-93 (Browne, 405f.).
- MOLESEY, *al.* MOSELEY, Robt., Cloughead, Derbyshire (710); 'one of the founders (1691) of the Cheshire Classis, being then Min. of Ringhay Chapel, Cheshire' (Gordon, 312).
- MOORE, Stephen, Southwark, Surrey (983); perhaps identical with Simon Moor, ej. fr. Worcester Cathedral (*C.R.*).
- MOORE, Thos., Esq., Batcombe & Spargrove, Som. (1088); *cf.* *C.R.*, Index.
- NELTHORPE, Jn., Little Grimsby, Lincs. (728); Esq., on Lincs. Comm. of Eastern Assocn., & M.P. for Beverley, Yorks., in Long Parlt. (Carlyle, II. 366, 381); secluded by Pride's Purge, 1648 (*Declaratn. . . . concerning the Secluded Members*, 1659).
- NOWELL (printed NORWELL in Index), Sam., Newton, Derbyshire & Ashfield, Notts. (704—duplicated at 709—, 721); ej. (not fr. Ockley, Surrey, as 704, 709, but) fr. Ault Hucknall, Derbyshire, as 721; *C.R.*
- ORLEBAR, Matt., Polebrook, Northants. (805); son of Geo. Orlebar, Esq., of Poddington Manor, Beds.; 'qualifying for the ministry', 1690 (Gordon, 78, 322).
- PEMBERTON, Robt., St. Albans, Herts. (880); of a well-known St. Albans family (Urwick, *Herts.*, 179f.).
- PLATT, Jn., Godalming, Surrey (1015); ej. (not fr. Trin. Coll., Cambridge, as G.L.T., but) fr. West Horsley, Surrey; *C.R.*
- RICE, —, Aston & Sheephall, Herts. (883); 'the tinker of Aston', included among the 'four famous preachers in Herts.' (T. Edwards, *Gangraena*, III. 81).
- RICH, Silvanus, (Bull House,) Penistone, Yorks. (654, 662); *cf.* *C.R.*, Index.
- ROLLS, Wm., Pinner, Middlesex (963); ej. (not fr. Folkestone, Kent, as G.L.T., but) therefrom; *C.R.*

- ROWE, Jn.,** Shobrooke, Devon (1156); cousin of Jn. Rowe, ej. fr. Westminster Abbey (C.R.), not himself, as G.L.T.
- SCOTT, Oliver,** itin. min. in Beds. & Cambs. (859, 868f., 879—Ashwell being in Beds., not Herts.); should be in light type; called to ministry of Bapt. ch., Bedford, 1671; signed letter to Bapt. ch., Hitchin, 1677 (*Urwick Herts.*, 645, n.2).
- SCURR, Jn.,** Osgoodby Grange, Yorks. (643); should be in light type, as not identical with Leonard Scurr, ej. fr. Beeston, Yorks., who continued at Beeston (C.R.).
- SHERWOOD, Widow,** Ely, Cambs. (871); perh. widow of Jn. Sherwood, or Cambs. Comm. of Eastern Assocn. (Carlyle, II. 377).
- SILLY, Mrs. Anne,** Helligan, Bodmin, Cornwall (1189); Mrs. Dorothy Silly, jun., niece of Jon. Wills, *sup.* (C.R.).
- SIMS, Wm.,** Kingston-on-Thames, Surrey (1012); ej. (not fr. Leicester, as G.L.T., but) fr. Wimbledon, Surrey; C.R.
- SMITH, Sam., jun.,** Hereford (778); should be in heavy type; C.R.
- SMITH, Mr.,** Woolley, Glos. (not Som.) (1079); Mary Smith of Woolland member of Broadmead Bapt. ch., Bristol, 1675; cast out 1679 (*Broadmead Recs.*, 91, 195).
- SPENCER, Jn.,** Cheshunt, Herts. (883, *cf.* 882); poss. author of *Treatise concerning lawfulness of every mans exercising his gift as God shall call him thereunto*, 1641; signed letter to Cromwell as Commissioner for Herts., 1655 (*Urwick Herts.*, 671); preacher at Theobalds, Herts., 1658 (*ib.*, 507).
- SPRIGG, Wm.,** Ensworth, Hants. (1043, 1048); ? *D.N.B.*
- SPRINGALL, Thos.,** Wells, Norfolk (899f.); on Norfolk Comm. of Eastern Assocn. (Carlyle, II. 383).
- STANSBY, Philip,** Dorchester, Dorset (1141); Mayor 1657 & 'one of the most prominent & influential of Dorchester's citizens'; III. 330f.
- STEPHENS, Nath., jun.,** Higham, Leics. (760); son of Nath. Stephens, ej. fr. Fenny Drayton, Leics. (C.R.; *cf.* Nich. & Axon, 567 ff.).
- STEWART, Anth.,** Tunstead, Norfolk (894); a Steward, Esq., on Norfolk Comm. of Eastern Associatn. (Carlyle, II. 383).
- STRANGE, Joan,** Bideford, Devon (1183); m. 1673 Theoph. Polwhele, ej. fr. Tiverton, Devon (C.R.); presumably rel. to Eliz. Strange, whom Jn. Bartlet, ej. fr. Fremington, Devon, m. at Bideford (C.R.); and to Kath. Strange, whom Jon. Hanmer, ej. fr. Bishop's Tawton, Devon, m. at Bideford (C.R.).
- STRONG, Jas.,** itin. min. in Som. (1095-1111); ej. (not fr. Alwinton, Northumberland, as G.L.T., but) fr. Ilminster, Som.; C.R.
- TAVERNER, Sam.,** Dover, Kent (1003); formerly Commander of Deal Castle; III. 312.
- TERRY, Stephen,** Sutton, Hants. (1036); prob. son of Jas. Terry, *sup.* (C.R.).
- THOMPSON, Eliz.,** Dedham, Essex (928); sister of Sam. Brinsley, ej. fr. Alhamstone, Essex (C.R.).
- TOFT(S), Jn.,** Norwich (896, 901); gent., on Norfolk Comm. of Eastern Assocn. (Carlyle, II. 383).
- TOVY, Simon,** Bristol (819); 'We gave warning to our Landlord, Tovy, that we should leave our Meeting-House, being kept out of it by Force', 22 June 1682 (*Broadmead Recs.*, 240).
- TRACY, Thos.,** East Ruston & Great Yarmouth, Norfolk (900f.); orig. a member of Congreg. ch., Yarmouth, among whom two of his children baptized, 1650-1; 'the church at Yarmouth did withdraw from Thomas Tracy as one that did make divisions', 166 (Browne, 547, with n.).
- VAUX, Thos.,** Edworth, Beds. & Pirton, Herts. (859, 882); min. at Broadmead Bapt. ch., Bristol, 1687-93 (*Broadmead Recs.*, 15 foll.).

- WAITE, Jn., Toft, Cambs. (868); should be in light type, as not ej. fr. Sproughton, Suffolk (C.R., as Jos.); poss. min. at Meesden, Herts., 1654 (Urwick, Herts., 760).
- WALKER, Jn., Rochdale & Newton, Lancs. (674, 680); not nephew of Wm. Walker, ej. fr. Newton Heath, Lancs., as G.L.T., but himself, his name (*pace* Cal.) being John; C.R.
- WALL, Jn., Gloucester (823); ej. (not fr. Broadway, Worcs., as G.L.T., but) fr. Broadwas, Worcs.; C.R.
- WARD, Leonard, Tanshelf, Yorks. (654); of The Court, Pontefract, Yorks., where he was host to Josh. Ferret, ej. therefrom (C.R.; *cf.* Dale, 56).
- WHINCOP, Rich., Spexhall, Suffolk (913); despite licence, fined £20 as conventicler, & appeal dismissed, 1674 (C.R., *s.v.* Wm. Manning).
- WIGLAYS, Jn., Wirksworth, Derbyshire (703); Thos. Shelmerdine, ej. fr. Matlock, Derbyshire, m. Faith Wigley, & retired to Wirksworth after ejn. (C.R.).
- WILLIS, Henry, Cransley, Northants. (806); ej. (not fr. Faxton, Northants., as G.L.T., but) fr. Loddington, Northants.; C.R.
- WOOD, Robt., itin. min. in Norfolk (900); Robt. Wood, Esq., on Norfolk Comm. of Eastern Assocn. (Carlyle, II. 383).
- WOODWARD, Lidia, Cookley, Suffolk (914); perh. widow of Woodward ej. fr. Southwold, Suffolk (C.R.).
- WOOLHOUSE, Robt., Glapwell, Derbyshire (664); prob. son of Thos. Woolhouse of Glapwell, 'a great Supporter of godly Ministers' (C.R., *s.v.* Robt. Durant).
- WOOLSTON(E), Jn., itin. min. in Norfolk (900f.); min. of Bapt. ch., Ingham, Norfolk, seemingly 1657-77 (Harmer MSS., *ap.* Browne, 554).
- WORTH, Jn., Road Weedon, Northants (807); should be in heavy type; C.R.
- WORTHAM, Thos., Wickwar, Glos. (518); min. at Nailsworth, Glos. (Gordon 389); prob. identical with Thos. Worden, itin. min. in Worcs., Warwickshire, Glos., & Berks. (785, 803, 820, 948).
- WRIGHT, Jn., Arnold, Notts. (722); not the Jn. Wright ej. fr. Edmondthorpe, Leics., as G.L.T. (C.R.); prob. the Capt. Wright, an elder at Castle Gate Congreg. ch., Nottingham, 'a credit to religion, and an ornament to the congregation' (Church Book, *ap.* A. R. Henderson, *Hist. of Castle Gate Congreg. Ch., Nottingham*, 72).

GEOFFREY F. NUTTALL.

Not every *magnum opus* is to be judged by its bulk. In Dr. A. Dakin's *Calvinism* (Duckworth, 5s.) is the mellowness which comes of working over a subject *con amore* for many years, combined with an irreducible succinctness. The book is divided into three main parts: Calvinism as a dogmatic system; Calvinism as an ecclesiastical system; and, Some Aspects of Calvinism. The first part, an extended synopsis and interpretation of the *Institutio*, is especially valuable not only for its lucidity but for the delicate intermingling of admiration and criticism. The second and third parts, which deal with the spread of the ecclesiastical system through Europe and the English-speaking world, and with such subjects as Scripture, Authority, the Social Order, and Church and State, are more sketchy, and their references tend to be secondary; but they make most stimulating reading. In the first part attention is drawn to such principles as Calvin's conceiving of God primarily in terms of will, the theological basis of his humanitarianism, and his interest in *personnalité* rather than *acte* (Doumergue), and to the fruitfulness

[Continued on p. 122]

Arthur Dunlop Martin

THE death last December of A. D. Martin (as he always signed himself), at the age of 71, has deprived the Congregational churches of one of those scholar-ministers who, we like to think, are a special characteristic of ours, yet for whom one searches far in days when Christianity must be "practical" or it is nothing. Though his interests were less specialized, Martin reminded one of F. J. Powicke, who had the same combination of spiritual and intellectual earnestness with Christian gentleness. His conversation could recall Dr. Horton's: how few have that gift of expressing personality as they talk, so that with the first sentence you know you are in touch with something vital; his choice of words might seem at first a trifle precious, but soon you saw they were not chosen self-consciously but were the fruit of a reflection deep and disciplined. In Edinburgh, indeed, some came to listen to his sermons drawn in the first instance by admiration for his English. There, as at Southampton, Buxton, and Chelmsford, his name is held in warm affection and respect. In his churches, as in his home life, he was a truly happy man. Even the ill health, which in youth had prevented him from the higher education, and which often dogged him later, was accepted and used and made a blessing.

Those who know Martin's books think so highly of them that it is a pity they are not known and read more widely. The number of our ministers who, with no degree from any university, have had a six shilling work published by the Cambridge Press, must be small, if it exceeds the number one: *Aspects of the Way: being meditations and studies in the life of Jesus Christ* (C.U.P., 1924) is perhaps Martin's most distinguished contribution. It was followed by *The Prophet Jonah: the Book and the Sign* (Longmans, 1926); and by *Foreshewings of Christ: Old Testament Studies in the Preparation for the Advent* (S.P.C.K., 1930), in which are to be found the same scholarly "openings" of familiar texts and scenes, the same delicacy of touch and spiritual perception, as in the larger book. Meanwhile our own leaders knew their man, and for the Congregational Union he wrote his admirable book, *The Principle of the Congregational Churches* (1927), which has chapters on the principle's devotional and business applications as well as on its historical evolution; while for the L.M.S. he wrote of *Doctor Vanderkemp* (Livingstone Press, 1931), the Society's pioneer missionary to S. Africa. A short appreciation of one of his "great

ones" appeared as *The Religion of Wordsworth* (Allen & Unwin), which he told me, significantly, was really on the religion of gratitude, as illustrated by Wordsworth. Earlier he had tried his hand at a seventeenth century novel, *Una Breakspear*. Increasingly, however, his mind turned to Jesus Himself, and 1934 saw the publication of a larger work, *The Holiness of Jesus* (Allen & Unwin). In the last year of his life he wrote to me, "I feel that this Supreme Figure is more to me than ever. It would be a good thing if every Christian disciple in his old age would try to write the Life of his Master, though no eye other than his own ever saw it". Happily the MS. of his attempt was completed a few weeks before he died, and is at present with the printer.

Martin's temperament was a poetic and imaginative one—Vaughan, Wordsworth, and Francis Thompson were among his hierarchy—and it is the combination of this with his scholarly carefulness (he knew and could interpret *crucis* in both the Bible's original tongues) which gives character and quality to his writing. While deeply grateful for all the help towards understanding which modern scholarship has given, he yet insisted that Jesus Christ was a poet, not a logician, and that the intuitive, imaginative approach to Him needs tender nurturing. Then "sometimes we come suddenly upon a hidden blossom where we had never before discerned a bud, though we had thought we knew all the buds".

Martin was no pacifist—he felt too keenly, he said, the individual's undischarged debt to Society—but he had the eirenic temper which all pacifists must desire. It sprang from his child-like trust in a Father-God. "Two texts often ring in my memory", he wrote in his last letter to me; "'All things are Thy servants' (Ps. 119²¹) and 'Of Him and through Him and unto Him are all things' (Rom. 11³⁶). Here I anchor and find tranquillity".

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[Continued from p. 120]

of their consequences. The treatment is historical, and Dr. Dakin is careful to indicate where Calvin's doctrine is "still mediaeval" or not completely emancipated from older thought-forms, and where his argument is "scarcely possible to a modern thinker". His remark that "Calvin's view of the Bible will never be resuscitated" is important, since, as he says elsewhere, all turns on "the rightness or wrongness of the Reformer's conception of Scripture and the soundness of his deductions from it". In view of the revived interest in Calvinism, this book meets a real need. In a later edition misprints need attention on pp. 41, 103, 189 (where IV.viii.5 should be IV.viii.8), 193, and 210 (where XIII.vii.2 should be III.vii.2).

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REVIEWS

Religion on the American Frontier, 1783-1850. Volume III. The Congregationalists. By WILLIAM WARREN SWEET. Chicago and Cambridge University Presses. 18s.

Having already published volumes of source materials for the Baptists and the Presbyterians, the indefatigable Prof. Sweet has now turned his attention to the Congregationalists. It is a fascinating collection of documents he has printed—about missionaries following settlers to Illinois, Iowa, Michigan, Wisconsin, and other frontier territory. We have Chicago in 1835 with a population of 300, and development at the rate described by Stephen Peet to the American Home Missionary Society dated "Milwaukie, March 30, 1844":

When I made my first tour through the Territory in 1839, I found only *six* churches and *three* ministers. Now we have a General Convention and Three District Conventions which embrace *Sixty one* churches and over *Forty* ministers.

Peet was one of the remarkable figures in the religious life of the period—a missionary statesman with insight and acumen, as this letter of 1843 bears witness:

The place (Prairie du Sac) is increasing in population and it is important that the station be occupied. It is the only foothold we have on the north side of the Wisconsin River. The region around is filling up rapidly. No other Denomination is on the ground at present, I believe, and we have no other minister within 25 miles—Mr. Nichols proves to be all we anticipated. He exerts a good influence by his admirable and consistent deportment, and is on the whole edifying and useful in his preaching; though (he) has not the talent or force of character requisite to turn the world upside down at once. I should think he was preparing the way for a good, steady, permanent society and church. I regard him as worthy your patronage and the church as needing your aid.

Of course, Peet was called "dictatorial", and eventually he had to resign. He had already been instrumental in forming Beloit College, and now he went on to establish the Chicago Theological Seminary.

Peet's resignation was not unconnected with the difficulties which arose between Presbyterians and Congregationalists. Where there was good will on both sides the "Plan of Union" worked well,

but if suspicion arose that one side or the other was trying to take advantage conflict was inevitable. But even today the two denominations in England might learn from the experiment, which might be illustrated from Article 13 of the Wisconsin Plan of Union:

Individual ministers or churches, belonging to this Presbytery, may adopt either the Presbyterian or the Congregational mode of church government, and each church shall be represented at the meetings of the Presbytery by one delegate.

Many are the points of interest which emerge as one reads. In this country we find it hard to realize that in New England Congregationalism was once the Established Church, and so we have references to "Dissenters, especially Baptists, Methodists, Quakers, and Episcopalians".

The method of Ordination is much the same as that still employed in American Congregationalism. A Council of ministers examines the candidate; but let this entry of 1801 speak:

The Council proceeded to examine Mr. Chapman respecting his knowledge of the doctrines of Christianity, his belief in those doctrines—his ability to teach them to others—his experimental acquaintance with the truth; his views in entering on the work of the ministry—his qualifications for a missionary, and his motives for entering into that service—and gaining full satisfaction on these points,—

Voted unanimously to consecrate him to the work of the ministry, with peculiar reference to his laboring as a Missionary in the New Settlements in the United States of America—and that the solemnity of his ordination be attended at the meeting house at this place tomorrow at half-past ten o'clock, a.m.

Voted, That the several parts of the ordination service be performed by the following persons: The Rev. Royal Tyler to make the introductory prayer, the Rev. Levi Hart, D.D., to preach the Sermon; the Rev. Cyprian Strong to make the consecrating prayer during which the Rev. Messrs. John Willard, Levi Hart, Cyprian Strong and Amos Bassett lay on hands; the Rev. John Willard to give the Charge; the Rev. Amos Bassett to give the Right Hand of Fellowship; and the Rev. Amasa Porter to make the concluding prayer.

On the frontier the missionaries had a strenuous task; often the settlers had no money, and so stipends were behind, and had to be taken in kind. Slavery, Temperance, Sabbath Breaking, are constantly referred to in the documents, which contain not only letters and reports, but church records and minutes of Conventions

and Associations, and the vivid autobiography of Flavel Bascom describing pioneer life in Illinois from 1833 to 1840.

The editorial work is well done, although "sic" appears far too often and there is an unfortunate "Calvanism" on p. 43 and a misprint on p. 69.

EDITOR.

Congregationalism in the Dutch Netherlands. The Rise and Fall of the English Congregational Classes, 1621-1635. By RAYMOND PHINEAS STEARNS. American Society of Church History. \$3.00.

The eager anticipation with which we opened this prize essay was swiftly disappointed: Prof. Stearns has merely printed the Boswell MSS. from the British Museum, many of them previously printed in Burrage, *Early English Dissenters*, and written a commentary round them. Thus, while he has made more easily available the facts contained in the documents, he has added nothing to the knowledge of students. Not only so, but he betrays a lack of objectivity which is deplorable in a work of this kind; he speaks of the "weasel words" of the exiles, of "typical Congregational ambiguity" and "the wiles and ambiguous protestations of Congregational nonconformists", and the like. From first to last there is no recognition of the fact that the men of whom he writes left their country, and sometimes risked prison and death, to secure that freedom of worship which Prof. Stearns today enjoys.

We cannot but think that Prof. Stearns would have done much better to set his papers against the Elizabethan background. Apparently he knows nothing of the classical system the Puritans attempted to establish within the Church about 1580, and he never makes clear the varieties of opinion represented by the exiles. Ask any student of Congregational history who was the English Congregationalist most prominent in Holland, and he will reply at once, "John Robinson". John Robinson, though he lived for four years after the formation of the English Classes, is mentioned in a footnote only, and there is no explanation why he did not share in it—nor is there any mention of the Leyden congregation's reputation among Dutch magistrates and people. The fact that all shades of opinion—in regard to separation, the recognition of the Church of England as a true Church, the rights of the magistrate, *etc.*—were to be found among Puritans in the Low Countries as well as at home explains much of the ambiguity of which Prof. Stearns complains. Then they were in a sense citizens of two countries with a dual allegiance; the ministers were sometimes chaplains to the Merchant Adventurers or to the Army; a congregation believing in freedom from the demands of the Church at home would desire

to give hospitality to other refugees, even though they differed from them in many ways, and so the "troubles at Frankfort" were often reproduced. The ambiguity was well put in a letter from Ambassador Boswell to Secretary Coke in 1633:

By which your Honor may perceyve how strangely it hath hunge now above fifty yeares between the Church of England and the Reformed of these parts, tanquam in Inter-Mundiis Epicuri, clearely conforming it selfe neyther to the constitutions of the one nor the other, eyther for discipline, or for the parts, Order, & formes in Divine Service.

Prof. Stearns is not unaware of this, for he speaks of the Ambassador's need of caution

in view of the legal security from both Dutch and English interference which the Congregational classis had by treaty, royal grant, Dutch commission, the nature and organization of the Merchant Adventurers, and the peculiar type of non-conformity which obligingly permitted Congregationalists to take the oath of supremacy and to admit that the Church of England was a true church.

What then was this Classis of 1621? It was an attempt, made in the first place by eleven English and Scottish ministers, to accommodate themselves to the organization of the Reformed Churches of the Continent, possibly, in the case of some of them, with the intention of drawing attention from the nature of their nonconformity. Probably James, in acceding to their petition—it is one of the major anomalies of the situation that men who lived abroad for their religion should petition the King; but it must always be remembered that they claimed to be loyal Englishmen—thought he was establishing a Presbyterian Synod, but this was far from the plan of the ministers; indeed, those who declined to enter it probably did so because they feared the Classis would pass from giving counsel and advice to the exercise of authority over the individual church, and thus to the infringement of Congregational independency.

The Classis was in an impossible position, and it was certain sooner or later to come into conflict with both civil and ecclesiastical authorities in England and in the Netherlands; finally, in large measure because the States General were unable to resist the English Government, their support to the exiles was withdrawn. Those mainly responsible for this action were Laud, of course; Edward Misselden, the Deputy of the Merchant Adventurers at Delft, who lost his post in the course of the struggle; Stephen Goffe, army chaplain, and informer, who had forsaken his father's Puritanism, and was in time to become a Roman Catholic—his middle name

should have been Laval; and Sir William Boswell, the English Ambassador, who was at any rate a clean fighter who did what he believed to be his duty. Before the Classis was dissolved in 1633 many famous names had come into the picture—William Ames, Thomas Hooker, John Davenport among them; many notable ideas, too, such as that of those “Brownistically affected in particular opinions, as in allowing private men to preach”.

Although disappointed, as we have said, in finding nothing new, we have enjoyed working again over the story. There is a misprint on p. 6, and at some points we should like to check Prof. Stearn’s transcription from the manuscripts [a good exercise for a student learning to read documents would be to compare Mr. Burrage’s and Prof. Stearn’s versions with the originals]; we have even wondered whether it was recognized that “parson” was probably “person” or that “happily” was “haply”; and can the queried “ndks” possibly be an abbreviated “marks”? EDITOR.

CONGREGATIONAL BENEFACTORS TO THE DEAF.

In *Trans.* VIII. 196-207, 246-254, is an article under this title by Mr. Selwyn Oxley, Secretary of the Guild of St. John of Beverley. Mr. Oxley now sends these additional notes:

Thomas Hopkins Gallaudet. The Hartford church with which he was connected was the Center Congregational.

Kinniburgh, the headmaster of the Deaf School at Edinburgh which Gallaudet visited in 1815 (the first English private pupil here was my great-uncle, P. Clennel, of Harbottle Castle, near Morpeth) was also a Congregationalist. He entertained Gallaudet to a school banquet 21 Oct., 1815. About this time Kinniburgh started a class for older past pupils, of which Clennel was a “foundation member”. Later, an old pupil, a contemporary of my uncle, one of the Blackwoods, was its first missionary; he moved the work to the Lawnmarket and then to Albany St., its present home, where he ran it on Presbyterian lines from about 1822. This was the first Adult Deaf Mission to be started in any part of the world.

Thus the first public deaf educational work, by John Townsend here and by T. H. Gallaudet in the United States, was begun by Congregationalists, as was the first Adult Deaf Work in Scotland. It is a pleasure to an Anglican to point out these facts and to note that Congregationalists have continued to play an important part in the education of the deaf, as revealed in my article. At the present time the evacuated Birmingham Deaf Day Schools are using the rooms of the Stratford-on-Avon Church.

