Dissenting Academies, 1662-1820.

THE prominent place occupied by Dissenters in the history of higher education in England has very largely escaped the notice of general historians. The pages of Trevelyan and other modern writers will be searched in vain for any real appreciation of the undoubted fact that "in the art of education and the love of education, Nonconformists are no novices." The closing to them in the seventeenth century of the national universities presented an opportunity of which they were not slow to avail themselves. They thereby exemplified one of our national characteristics, for England has seldom failed to have men with initiative ready to experiment at their own risk. With their sons forbidden Oxford and Cambridge, Dissenters set themselves to provide the needed higher education; and schools, or academies as they were then called, sprang up in many parts of the country.

These academies were not solely, or even mainly, for the training of men for the ministry. They did this effectively, but in most academies the purely theological students were outnumbered by the lay. That needs to be borne in mind, as, from 1764, when Noah Jones drew up an account of a dozen provincial academies, they have been studied primarily from the standpoint that their chief object was to train ministers for Dissent. Their proprietors, it is reasonable to suggest, had an eye to the main chance. They were human enough to want to earn their own living, and also, if possible, to accumulate some little competency, as a number actually did. So they took all comers and prepared them for life in general, and such was the quality of the teaching given that Anglicans entered their sons in increasing numbers. Wilson, for example, in his *Dissenting Churches in London,* tells of one school which "was thronged with gentlemen's sons of the first rank, though many of them were averse from Nonconformity."

At the outset there was uncertainty as to the lawfulness of these private proprietary schools, and from time to time the earliest teachers found it needful to move from an unpleasant area into a jurisdiction where the magistrates were friendly. Thus Frankland's Academy (1669-98) had no fewer than six migrations and Doolittle's (1672-1707?) moved five times. Many of the schools were founded by ministers ejected in 1662. They were men of stern stuff, loyal to principle and devoted to learning,

a number being graduates of Oxford or Cambridge. Episcopalians held that by teaching in Dissenting academies these graduates were guilty of breaking their "Stamford Oath" not to lecture in university style outside those places. But they refused to accept this interpretation of the old "Oath," and the later Clarendon Code had an effect opposite to that hoped by its authors. Instead of putting an end to Nonconformist teaching, it gave it "an impetus which finally set the Dissenting schools far in advance of those—the grammar schools—under the control of the church." [1]

A handsome volume of 274 pages, with eighteen illustrations, and elaborate appendices, bibliography and indices, dealing with this neglected side of national history was published last year (*English Education under the Test Acts,* Being the History of Nonconformist Academies, 1662-1820. By H. McLachland, M.A., D.D., University Press, Manchester, 12s. 6d.). The title might have been more exact; it causes a preliminary stumble. 1662 was the year of the Great Ejectment, not the Test Act, while the Test Act of 1672 had nothing to do with educational establishments. However, the learned author has made a valuable addition to our knowledge of the intellectual life of the more than a century-and-a-half prior to 1820. He gives a list of seventy-two of the chief Dissenting academies, traces in detail the history of thirty-eight of them, discusses them at length as centres of university learning, and in Appendix I. gives extended notes of the lectures and text-books:

We learn much of fascinating interest. Theological students of to-day may regret that their tutors are not as Thomas Hill at Findern, who expected his students "to sing their Psalms, not merely as rendered in Latin, but in Greek verse too. A tutor of a yet severer stamp made his pupils sing them in the original Hebrew." Perhaps one of our college Principals will accept the suggestion that next term an attempt might be made to revive this interesting mental discipline. Dr. McLachland tells us that the scholarship of the tutors in the academies was at least equal to that of contemporary teachers in the Universities, and their devotion to their work more conspicuous. Of the need for the academies there is abundant evidence, as the eighteenth century was the very nadir of education in the Universities. Their examinations were a farce. One student for the Cambridge B.A. "was asked what was the English of Anno Domini, but the blockhead was not able to tell. Another was asked how long it was since our Saviour's birth; he said, about a hundred years: another differed from him in his chronology, for being asked whether Noah or Christ came first in the world, he gave it for

[1] Irene Parker: *Dissenting Academies in England,* p. 47.

the latter." The standard was very different in the Dissenting academies. We are also told much of the life of the students in various academies, and have sympathy for those who "on Sunday mornings at time of prayers were required to repeat *memoriter* the substance of last Sunday's sermon," for those who at dinner had to converse in Latin, and for the one who, from alleged excessive application to work, suffered a breakdown, and "to prevent the return of a like disorder was persuaded to smoke Tobacco," which "caused much inconvenience" and "the loss of much precious time."

The encyclopaedic nature of the curriculum arrests attention. Warrington had a fourteen hours' time-table for each day of the week, commencing with prayers at 7, and finishing with prayers at 9. Monday's time-table was 7, Prayers; 8, Arithmetic, Bookkeeping, Breakfast; 9, Algebra; 10, Greek Testament; 11, Geometry; 12, Writing; 1, Dinner; 2, Classics; 3, French; 4, do.; 5, Anatomy or Chemistry; 6, —,; 7, Composition Society; 8, Supper; 9, Prayers. Had these students any opportunity for recreation? Doddridge's four-year course at Northampton included: *First Year,* Logic, Rhetoric, Geography, Metaphysics, Geometry, Algebra; *Second Year,* Trigonometry, Conic Sections, Celestial Mechanics, Natural and Experimental Philosophy, Divinity, Orations; *Third Year,* Natural and Civil History, Anatomy, Jewish Antiquities, Divinity, Orations; *Fourth Year,* Civil Law, Mythology, and Hieroglyphics, English History, History of Nonconformity, Divinity, Preaching and Pastoral Care. In addition, French was an optional subject, and Hebrew, Greek, and Latin, besides being taken at Prayers, were also the subjects of evening tutorials.

Careful scholarship is written on every page of Dr. McLachland's book, and painstaking research has gone to its preparation. It is wonderfully free from misprints and inaccuracy, although on page 12 *John* Hardy, the pupil at Oswestry, becomes *Thomas* Hardy, the tutor at Nottingham. The volume will be indispensable to all who would be well informed on an important period of our history, and should have its place in all reference libraries.

Nevertheless we experience some disappointment. The book is so good: just a little more research and how much more complete it would have been! The author has mainly explored territory that had already been visited by explorers and in his quest was helped by a series of articles in the early numbers of the *Transactions of the Congregational Historical Society* and Irene Parker's *Dissenting Academies in England* (Cambridge University Press, 1914). True, his exploration has been in greater detail, he has examined many by-paths and considerably

and advantageously increased our knowledge of the territory and its surroundings. But the volume purports to be "The History of the Nonconformist Academies, 1662-1820," and surely should take approximately the same cognizance of the contribution of all denominations. The academies dealt with are mainly Independent and Presbyterian, with a smattering of Unitarian and three Baptist. The educational provision of Methodists was generally subsequent to the author's period; but, even if Whitefield's School at Kingswood, founded 1739, for the sons of colliers, and continuing for sixty years, was not deserving of mention on the ground that it was not concerned with higher education, Wesley's School at the same place, founded 1748, for the education of fifty boys whose parents could pay for a liberal boarding-school education, should have attracted attention. About forty years later this school was restricted to the sons of Methodist ministers, and, now located at Bath, still maintains its fine work.[2]

But our chief regret is that the author did not find it convenient to deal adequately with the Baptist contribution. Possibly he found it difficult to get to sources, although three or four clues mentioned in his book were not followed. All paths do not lead the explorer to a cul-de-sac or an unclimbable pinnacle! On page 3 there is a list of nine denominational Funds which, either wholly or in part, were formed to assist in the education of Nonconformist ministers. As early as 1689 the Baptists established a Fund for this purpose, and the example was promptly followed by the establishment of a Fund available both for Independents and Presbyterians. Reference is made to the latter Fund, but not to the former. Although this Fund of the Baptists may not have been worthy of mention, it is difficult to understand why the Particular Baptist Fund, which was inaugurated in 1717, was not included in the list. The Fund is "still going strong," and it has, during over 200 years, aided the education of ministerial students and made financial and book grants to ministers. Its last Annual Report showed grants of £700 to two colleges, of £158 for theological books for ministers, of £1,382 to ninety-two ministers, and of £1,315 to ninety-five churches in aid of their ministers' support. In his references to Educational Societies the author is silent as to the London Baptist Education Society for assisting students, founded in 1752, which had an existence, albeit somewhat chequered, for over forty years.[3] Again, the Baptist Academies are represented by three

[2] Townsend: *A New History of Methodism*, Vol. I., p. 219f. Eayrs: *Wesley and Kingswood*, p. 57f.

[3] Dr. G. P. Gould had access to its minutes in writing *A Centenary Record of Regent's Park College*, and quoted freely.

only, namely, Bristol, the old General Baptist, and Horton (now Rawdon). The omission in a standard book in the Historical Series of the Manchester University Press of any reference to Ryland's fine academy, which continued for nearly half a century from 1748; to the Midland College opened in London by the New Connexion General Baptists in 1798, later moved to various provincial centres and continued for 123 years; and to two existing and flourishing colleges which were founded within the author's period, namely, Regent's Park of London and Oxford (originally Stepney), and Cardiff (originally Abergavenny and later Pontypool) is a mystery. There were other Baptist academies at least as distinguished as some which are listed by him but not examined in detail, and they should have found their place in the list.

It may be urged that Baptist historians have been remiss in their attention to the denomination's contribution to education in the seventeenth, eighteenth, and nineteenth centuries, and the fairness of such a reply cannot be gainsaid. No one has gathered the necessary information into a whole and collated it. The task awaits some one with the necessary leisure. He will find interesting passes to traverse which will take him from one end of the country to the other. In the meantime the writer has prepared the following list of twenty-four academies, which gives some indication of the part taken by Baptists in the provision of educational facilities. It does not profess to be a complete list of their academies and schools, and obviously the treatment is far from exhaustive. Fuller investigation may reveal that some were so small as to be worthy of no more than passing mention, and that others were mainly concerned with boys younger than those in the type of academy that Dr. McLachland had in mind; but it can be stated definitely that all were in existence during the period 1662-1820 covered by his book. The writer's principal authorities are given after each academy, and it will be observed that in most cases the information has been verified from at least two sources. *The Dictionary of National Biography,* Whitley's *History of British Baptists,* and Bogue and Bennett's *History of Dissenters,* were consulted in so many instances that references to them are not given individually.

1. BIRCHCLIFFE. Like his neighbour, John Fawcett, of Hebden Bridge, Dan Taylor, the noted leader of the New Connexion, "Kept a school [commenced about 1765] in order to insure a sufficient maintenance. But . . . his seminary was comparatively small and unlucrative. In common with all teachers, he had to endure painful trials from stubborn and untractable youth; but he endeavoured to form their minds

character as well as to furnish their vacant minds." One of his assistants was Mr. Birley, afterwards minister at St. Ives, and another was John Sutcliff, who afterwards had a school of his own at Olney. (See No. 11.) In 1775 Dan Taylor took a house large enough to accommodate a few boarders. This succeeded better, for he soon had fourteen boarders and about thirty other pupils. Dan Taylor is also mentioned in No. 9 below.

(*Life of Dan Taylor,* by Underwood, p. 24. General Baptist Histories, by Adam Taylor and J. H. Wood. New Connexion Reports and Magazines.)

2. Bristol. William Foot founded a grammar school on St. Michael's Hill, in which he "was very successful and his school held in high reputation." . He had settled at Tiverton in 1728 where he remained two years. He then moved to Moretonhampstead, and in 1736 to a General Baptist Church in Bristol. The school was started between 1736 and 1743. In 1747 he published an essay on education designed to explain the course of studies pursued in his school.

(*Historical Memoirs of Tiverton,* by Dunsford, *History of the Presbyterian and General Baptist Churches,* by Murch, pp. 475-6.)

3. Cardiff (originally Abergavenny and later Pontypool). In 1807 Micaiah Thomas, of Ryeford, who had been trained at Bristol, moved to Abergavenny "to undertake the pastorate of a church yet to be formed, and the presidency of a college yet to be established." He remained Principal of the college thirty years and minister of the church forty-six years. The college was formed to "instruct young *Welsh preachers only* in the English language, to advance their knowledge in divinity, and afford them the rules of just composition." In 1836 it was moved to Pontypool, and in 1893 to Cardiff, where it continues with unabated vigour.

(*Welsh Nonconformists Memorial,* by Richards and Evans, p. 374. Swaine's *Faithful Men,* chap. xviii.)

4. Chipping Norton. William Gray, the minister of the church here and later at College Street, Northampton, opened a boarding school in 1810, "and he carried it on with credit to himself and his pupils for nine years. In 1819 this avocation was succeeded by the more congenial one of conducting the preparatory studies of candidates for the ministry." Among these candidates were J. M. Phillippo and J. P. Mursell.

(*Bi-Centenary History of College Street Church, Northampton,* p. 47. *Biographies of Northamptonshire,* XVIII., pp. 2-3. *Life of J. M. Phillippo,* by Underhill, pp. 15-21.)

5. ENFIELD. William Tonge maintained an academy here for a period of about twenty-five years, and, as in later life, he was a man of some affluence, it is likely that a fair measure of success attended it. Among his students were Samuel Medley and the captain of the ship on which Medley went to sea as a young man. He relinquished the school in 1756 on removing from the district, and became a member at Eagle Street, probably attracted by the cultured ministry of Andrew Gifford. Later he served the church as deacon for several years.

(*Memoirs of Samuel Medley*, pp. 63-65, 74-75. *Kingsgate Chapel*, by Ward, p. 29.)

6. HEMEL HEMPSTEAD. Daniel Turner, M.A., the hymn-writer, was the proprietor of an academy here, commenced about 1738. It was apparently not of long duration. He published various works, among them an "Abstract of English Grammar and Rhetoric."

(*Baptist Hymnwriters*, by Burrage, p. 39.)

7. KINGSBRIDGE, DEVON. An academy was established here and continued for several years by Martin Dunsford, who was minister 1700-1713.

(Rippon's Register, II., 305.)

8. LONDON. Joseph Stennett moved to London from Wallingford in 1685, and for five years before entering the ministry maintained a school.

9. MIDLAND. For a quarter of a century the New Connexion of General Baptists had been concerned about the better equipment of its ministers, when at its Annual Assembly in 1797 it was resolved to provide an academy. This was started the following January at Mile End and Dan. Taylor (see No. 1), was first President. He was succeeded in 1813 by Joseph Jarrom who continued in office after Dr. McLachland's period. In 1814 the Academy was moved to Wisbech where it remained until 1825. Its last home was Nottingham. About 300 students had been trained when the college finally closed its doors in 1920.

(*Baptist Quarterly*, Vol. I., pp. 218, 263, 327. Authorities mentioned in No. 1.)

10. MOORFIELDS. In 1710 John Ward, LL.D., F.R.S., F.S.A. opened an academy for boys in Tenter Alley, Moorfields, and maintained it for many years, preferring, as he said, "to converse with boys on the subjects of literature rather than transact the ordinary affairs of life among men." A letter dated twenty-five years later, to a schoolmaster who asked advice shows some of the principles on which he worked in his own academy.

" A proper discipline is necessary, managed with authority rather than severity." " The great thing is to make them understand what they are about." " I am inclined to apply this maxim to the case, Frustra fit per plura quod fieri potest per pauciora." One hint has a glint of humour : " Obliging them to speak Latin or be silent has the advantage of preventing much noise in school, which is of equal service to children and master." Among the students were three who entered the ministry, John Gale, Isaac Kimber, and Samuel Wilson.

(*Transactions of the Baptist Historical Society,* IV., 2, British Museum, Addl. MS. 6181, fo. 181.)

11. OLNEY. John Sutcliff, who was minister 1775-1814, maintained an academy primarily for the preparation of young men for the ministry. Of his thirty-seven students, twelve went to the Mission Field. William Carey received his first lessons in Latin from Sutcliff, and another student gave his testimony that he " never saw Sutcliff lose his temper but once, and then he immediately retired into the study."

(*Brief History of the Baptist Church, Hebden Bridge;* Ivimey IV., 438, 444, *Baptist Quarterly,* IV., 276.)

12. PERSHORE. There is a strong tradition, which has been accepted by some Baptist writers, that John Ash, LL.D. (1742?-1799) carried on a private academy while minister of the church. He was trained at Bristol under Foskett, where he distinguished himself as a student in several branches of knowledge. Called to Pershore in 1751, he remained there, a simple rural pastor, until his death in 1799. It may be that the tradition that he maintained an academy arose from the fact that he was the author of various educational works, which, in 1774, procured him the diploma of Doctor of Laws. His " Introduction to Lowth's English Grammar," published 1776, passed through at least thirteen editions. " Sentiments on Education," in two vols. were published in 1777, two years after the publication of his ponderous and learned " New and Complete Dictionary of the English Language, in which all the Words are introduced, the different Spellings preserved, the Sounds of the Letters occasionally distinguished, the Obsolete and Uncommon Words supported by Authorities, and the Different Construction and Uses illustrated by Examples," a title long enough to justify more than the two editions into which the dictionary passed! Certainly John Ash had the necessary learning for a tutor, and by his publications he influenced education over a wider area than his immediate surroundings.

(Swaine, pp. 61-64. Ivimey, IV., 561/2.)

13. RAYLEIGH, ESSEX. Within a few years of his settlement as minister of the church in 1797, James Pilkington started an academy which he retained for about twenty years. During this period he had forty boarders and a good many day-boys. He is described as a remarkable man, both stern and gentle, a moderate Calvinist, and a *fair* Latin scholar self-acquired. Pilkington was succeeded by his nephew and among his students was R. W. Dale, who spoke in drastic terms of the training he received. In the second half of the Victorian age, the school again achieved considerable success. "Young Anglicans, or Nonconformists or Nothingarians went to the school," which continued until 1892.

(*Life of R. W. Dale,* p. 5. Fuller particulars are in the possession of Dr. W. E. Blomfield, who was trained at the school and was related to the proprietors.)

14. REGENT'S PARK (LONDON AND OXFORD), formerly Stepney. Founded by London Baptists at Stepney Green in 1810 and moved to Regent's Park in 1856. The first President was William Newman, D.D., and he was assisted as tutors by F. A. Cox, M.A., and Solomon Young, M.A. The fine story of the College was told in 1910 by the then President, G. P. Gould, M.A., D.D., in *A Centenary Record,* by which date nearly 600 students had been trained. In more recent years the College, while continuing its London work for the present, has taken the bold and enterprising step of moving to Oxford, where it is establishing the first Baptist College in a University that has always held the study of theology in high esteem. Thus it will fulfil the project of a Baptist College in one of the two great University centres, first propounded by Robert Robinson, 150 years ago.

(*Centenary Record,* by Gould. Annual Reports of the College. *Memoirs of Robert Robinson,* by Dyer, pp. 468-471.)

15. SALISBURY. Henry Philips, minister of Brown Street Church, 1766-1789, had earlier kept a school near Trelech, Carmarthenshire, where he was born, and soon after moving to Salisbury he opened a *free* school which was free indeed. Possibly a wealthy marriage helped him to continue this school, as we learn from the *Salisbury and Winchester Journal* of 1781, that his second wife was "a most agreeable lady with a handsome fortune." At one time he had more than 150 scholars whom he taught to read, write, and cast accounts. He was an early exponent of the practice of giving prizes, as, through the generosity of John Thornton, a London philanthropist, he was able to reward his scholars with presents of books according to

their progress. Some years before the death of this benefactor, Philips had given away books to the value of over £500.

(Rippon I, 129; Ivimey, IV., 307-8; *Salisbury and Winchester Journal,* 1769, 1781.)

16. SOHO AND WATFORD. Samuel Medley opened an academy in Seven Dials in 1761 particularly for the study of the classics and sacred literature. "He succeeded in it to a very great degree and left many proofs of his attention and assiduity to the duties of his station." On his marriage in 1762 he removed the school to King Street, Soho, "where his attention was amply repaid by an increasing and respectable school, which continued as long as the providence of God kept him in London." In 1767, having entered the ministry, he accepted a call to the Beechen Grove Church, Watford. Here he "continued the arduous task of education and had a very respectable boarding school.

(*Memoirs of Samuel Medley,* pp. 79-83. *Memorials of Beechen Grove Baptist Church, Watford,* pp. 29-31.)

17. SOUTHWARK. Thomas Crosby, the Baptist historian, in 1740 advertised that "at his Mathematical School upon Horsely Down in Southwark, Young Gentlemen were boarded and taught Arithmetic, Algebra, Geometry, Trigonometry, The use of Globes, Charts, and other Mathematical Instruments, and Book-keeping."

(*History of English Baptists,* III.)

18. SOUTHWARK. William Nash Clarke, M.A., the minister at Unicorn Yard, 1762-1785, maintained an academy and was "judged by the Particular Baptist Fund a proper person to teach and several students were placed under his tuition." Those trained by him for the ministry included John Sandys of Harlow, Leonard Ray, of Aberdeen, George Hall, of Ipswich, William Button, of London, Daniel Gillard, of Hammersmith, J. Brown, of Harlow, and H. Coxe Mason, M.A., of Southwark. Clarke later moved to Exeter, where he continued to act as a tutor.

(Rippon, II., 277. Ivimey, IV., 397-8.)

19. STEPNEY. Nathan (or Nathaniel) Bailey, a Seventh Day Baptist, who died June 27th, 1742, had a successful boarding school here. He was the first to publish a good series of English lexicons, which found their way into other educational establishments. "An Universal Etymological English Dictionary," published in 1721, went through thirty editions. A Spelling Book followed in 1726, "All the familiar colloquies of Erasmus Translated," in 1733, "Dictionarium Domesticum," and "Selections from Ovid and Phædrus," in 1736, and other Exercises and Works at intervals.

20. TIVERTON. James Sampson, minister 1714-1737, established a private academy in which students were given a classical education.

(Rippon, II., 305.)

21. TROSNANT, CARMARTHENSHIRE. Between 1730 and 1740 an academy was established here and "several young men designed for the ministry were placed for instruction, under a person of the name of [John] Mathews, who is said to have been pretty well qualified for the undertaking. This seminary was not confined to students for the ministry, but was likewise a general school, where farmers' and tradesmen's children were educated and fitted for such different situations as their parents or friends had in view for them. . . . Nearly forty young ministers are said to have been indebted to him [John Mathews] for profitable instruction, which they received from him at Trosnant." Miles Harris, pastor of Penygarn, near Pontypool, was a tutor about 1750. Dr. Thomas Llewellyn, the first tutor of the London Baptist Education Society, who later had an academy of his own at Hammersmith, was one of the students in 1741, and Morgan Edwards, afterwards of Philadelphia, was another.

(Ivimey, IV., 307, 583; *Welsh Nonconformists' Memorial,* pp. 279f, 374; Rippon, I. 128.)

22. TROWBRIDGE. John Davisson, who had served the church as early as 1669, and was one of the pastors in 1714, when begin the minutes referred to by Murch in his *History of the Presbyterian and General Baptist Churches in the West of England,* superintended what was possibly the pioneer Baptist Academy for the education of young men for the ministry. He was the author of *De Ordinatione Dissertatis Historica.* Thomas Lucas succeeded him both in the pastorate and the tutorship. The fame of this academy was not limited to the West Country, as Wilson in his *Dissenting Churches in London* states that "in 1737 certain books in the library belonging to the Barbican Church [Paul's Alley] were voted for the use of the academy at Trowbridge, under the direction of Mr. Thomas Lucas."

(*Transactions of Baptist Historical Society,* III., 17.)

23. WARWICK, NORTHAMPTON AND ENFIELD. John Collett Ryland settled at Warwick from Bristol College in 1745, residing in the Parsonage House, which he rented of Dr. Tate, the Rector. The latter was soon in trouble with his people for having let the house to an "Anabaptist teacher." "What would you have me do?" was his reply, "I have brought the man as near the church as I can; but I cannot force him to enter it." In this Parsonage

House, John Collett Ryland started his academy in 1748 and in the first year had seven pupils. When he moved to Northampton in 1760, the academy went with him and greatly prospered. Among an interesting collection of Northampton manuscripts left by him is a "List of all my Boarders for twenty years, comprising their names, present state, and characters." The entries against the 346 names are illuminating, as the following indicate:

3. Thomas Jones, in London, Devilish and Beastly.
7. John Oram, at Coventry, Mad, a Rakish Infidel.
18. Thomas Hudson, Sensible, Worthy, Wise Man.
21. John Hands, a True, Honest Christian.

His son, Dr. John Ryland assisted in the school until 1785, when the father moved from Northampton to Enfield, where the school gained even greater repute. William Newman, who was afterwards first Principal of Stepney College, was one of the assistants for five years, and other tutors were John Clarke, Guy Medley, and Joseph Wells. Among the pupils was Samuel Bagster, of Paternoster Row and Old Windsor, the founder of the publishing firm, and in his unpublished autobiographical reminiscences he throws interesting light on the school when in Northampton. "The time was now come when it was determined by my parents that I should go to a boarding school (1780), and the school selected was that of the Rev. John Ryland, A.M., of Northampton—a choice I never regretted. The school was large—about ninety boys. It was of celebrity, and justly so. Mr. Ryland was assiduous in improving mental talent when it appeared, and several men became eminent for oratory and scholarship by the education and training imparted there. A short period before my entry Dr. Ryland, of Bristol, and the renowned Robert Hall had left the school.

"Severity was no means the mode of management. During the four and a quarter years I was there I saw but two boys whipped, and that punishment was inflicted for running away from school. These two boys, before being punished, were brought to 'a trial by their peers,' as Mr. Ryland called it. Before the assembled scholars the boys were arraigned, defended, and by a jury of boys 'found guilty,' and the presiding judge passed the sentence, 'To be whipped,' the enticer the most severely. Mr. Ryland then made a speech, and read chosen portions of Scripture. The boys stood in the centre of the room to receive sentence. The punishment as to pain was trivial, but the length and solemnity of the proceedings made it heavy.

"Mr. Ryland was intense in his desire to implant patriotic

and Protestant feelings in the bosoms of his scholars. On November 5th, the morning was employed in reading from Rapin's *History of England,* in folio, the account of the Gunpowder Plot, and in the evening we were not discouraged from turning our fervour into squibs and crackers, or clubbing to buy blue candles or rockets. Another trait of the good man I will state. One autumn morning he called up the whole school to see the departure of the swallows, which had clustered in surprising numbers on the roof of the building. His presence and zealous manner of explaining their migration have made this departure of the swallows a frequent occasion of bringing my worthy tutor to remembrance when watching this summer visitor skimming the air with unwearied wing."

Rippon, in his funeral sermon for Ryland said, " His school was a blessing to Northampton, with its neighbourhood; and our towns, our pulpits, and the bar have been indebted to it." And in a footnote he added, " What this school was capable of performing, may be seen by another extract from Mr. Ryland's papers, dated August 28, 1764, when Mr. Ferguson was in Northampton, reading a course of lectures on experimental philosophy. ' From this epoch, I date the true time of my son John's [Dr. John Ryland's] beginning to use the mechanic powers with sense and pleasure, as his real initiation into this glorious science, in all its branches. Oh, what might be done by schoolmaster of skill and spirit! John is now eleven years and seven months old; he has read Genesis in Hebrew five times through; he read through the Greek Testament before nine years old. He can read Horace and Virgil. He has read through Telemachus in French! He has read through Pope's Homer, in eleven volumes; read Dryden's Virgil, in three volumes. He has read Rollin's ancient history, ten volumes 8vo. And he knows the Pagan mythology surprisingly.' "

(*The Three Rylands,* by J. Culross. *Rylandiana,* by W. Newman. *History of College Street, Northampton.* H. Wheeler Robinson's Articles: " A Student's Programme in 1744," *Baptist Quarterly,* II., 249f, and " A Baptist Student—John Collett Ryland," III., 25f.)

24. Worcester. John Poynting, M.A., the minister of the Church, 1740-1791, established a boarding school which was continued for a long period, probably about forty years. " His voice was weak and his pronunciation too much like a school-boy's," but, despite these disadvantages, which may have been a secret joy to his scholars, a good measure of success would appear to have attended the school as he left upwards of £1,200.

(Rippon, I., 511.)

There are several other Baptists whose educational careers should be studied. Among them may be mentioned, Abraham Austin, who founded a Baptist Free School in 1807; Gilbert Boyce (born 1712), who was a schoolmaster at Tydd St. Giles; Lawrence Butterworth, who had an academy at Evesham in 1764; Thomas De Laune (died 1685), the Irish Huguenot who sought to maintain a grammar school; John Piggott, who kept a school while he was a member at Goodman's Fields, and Ebenezer Wilson, of Walbrook (about 1705), who "kept a school at Bristol and was a man of great learning." The career of Dr. Thomas Llewellyn, referred to in No. 21, should also be investigated.

SEYMOUR J. PRICE.

Our Walk and Annual Meeting.

IT was a happy inspiration which led to the arrangement of a Baptist pilgrimage in Southwark during the week of our Baptist meetings, thus following the example of last year when the Cripplegate and Finsbury areas were visited, and the large company which assembled showed how the plan was appreciated.

Meeting near London Bridge Tube Station, the party proceeded down St. Thomas's Street, where some of us were reminded that on one side formerly stood the ancient hospital of St. Thomas, where Coverdale's Bible was printed, and so came to the Courtyard of Guy's Hospital, where Dr. Whitley sketched briefly the story of Thomas Guy the Baptist, who, by successful Bible-printing and investment in the South Sea Company, and careful, not to say parsimonious, living, with able to found and give a generous endowment to the hospital which bears his name.

Here the party, manifestly too large for one conductor, divided, the writer joining the party under the leadership of Dr. Ewing. Our first halt was at the site of old "Maze Pond" Chapel, where we were reminded of Keach's suffering for truth, when at Winslow, in Bucks., and of the controversy as to singing when he introduced this novel practice into the worship of his Meeting House in Horsleydown, and so caused the less progressive of his church to leave him and form the church, which still continues at Maze Pond, Old Kent Road.

Passing along St. Thomas's Street, at the corner of Snowsfields, we were reminded that there was the original home of the Strict Baptist Church still worshipping in another part of Bermondsey.

Reaching Tooley Street, the site for more than a hundred years, the later years of its history, of Keach's Horsleydown