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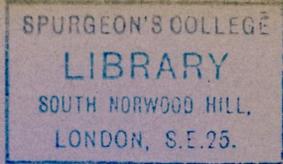
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CONGREGATIONAL HISTORICAL SOCIETY

Transactions

EDITOR: JOHN H. TAYLOR, B.D.

VOL. XVIII. No. 4.

OCTOBER, 1959

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EDITORIAL

The Annual Meeting

The 60th Annual Meeting of the Society was held at Westminster Chapel on 13th May, 1959, Dr. W. Gordon Robinson presiding and some fifty members and friends being present. We say 'some fifty' because there was some coming and going during the meeting but fifty seemed to be the average present at any one time.

The Rev. Kenneth W. Wadsworth, who kindly replaced Dr. Erik Routley at fairly short notice, read a paper on Peter Walkden which appears as the first article in this issue of *Transactions*. It is a story which should appeal to an age which loves social history. Walkden as pastor and parent, isolated amongst the hills of the North, appears to be quite an ordinary country minister of the eighteenth century, faithful but not heroic; and anyone interested in the rise of the Evangelical Revival will find in Walkden a useful witness to cross-examine about that decaying Church life which the Revival profoundly changed. We hope that Mr. Wadsworth will be able in due time to complete his study of the fragmentary diary of Walkden in the light of the general social and ecclesiastical background of the time and so make an appraisal of Walkden's position. This is what he hopes to do but it was good of him to allow us an early view of the work he has done so far.

Dr. Geoffrey F. Nuttall

Twenty years have passed since Dr. Nuttall joined the late Dr. Albert Peel in editing our *Transactions* and at the Annual Meeting everyone was sorry to learn that he intended resigning. He felt that a younger member should be spurred into taking it up. Dr. Nuttall is immersed in many scholarly and literary tasks; he is in demand for preaching and leading retreats as well as lecturing; naturally, his teaching work at New College, where he also looks after the large library, is his first concern: no one can fail to appreciate the wisdom of his decision. But the Society will sorely miss the distinction of having an eminent scholar as Editor. With much regret we have accepted the resignation. We are aware of the great debt we owe him for pouring quality and interest into *Transactions* year after year, despite the irksome restrictions which first the war and then inflation placed about the work.

The new Editor owes more than he can count to Dr. Nuttall and at the present time must thank him for reading the proofs of this issue, an eye infection preventing his doing it himself.

Losses

With much regret we have to record the passing of Dr. Frederick L. Fagley, founder and secretary of our sister Society in the United States, and the all too early death of the Rev. F. W. P. Harris,

whose work on Doddridge was so promising. Notes concerning these two men provided by the Rev. R. F. G. Calder and Dr. Nuttall will be found on page 147. We are also aware of the deaths of two other members, the Rev. William Foreman of Trumpington, Cambridge, who was a contributor to *Transactions*, and the Rev. A. R. Bromage of Ipswich.

Recent Work

New material, much of it gleaned from the University's archives, concerning the early Separatist Francis Johnson, adds to the interest of Dr. H. C. Porter's lively *Reformation and Reaction in Tudor Cambridge* (C.U.P., 1958, 52s. 6d.). 'The great stir' Johnson 'provoked in the university', which imprisoned him for refusing to retract a sermon against 'religion established by public authority' included a procession of 'fifty Johnnians through the streets . . . to force the proctor to arrange an appeal for Johnson'.

The English version of *Y Bywgraffiadur Cymreig*, the Welsh D.N.B., contains very many articles upon Congregational Ministers and we hope in a subsequent issue to be able to say something about them.

Mr. I. G. Philip of the Bodleian Library, whom we welcome as a contributor to this issue, published in *Oxoniensia*, XXII (1957) a MS. in the Library about a project of Cromwell for erecting a new College at Oxford, for making a 'synopsis of the true reformed Protestant Christian Religion', where foreigners might study.

A work of a more general character which is to be welcomed is W. K. Jordan's *Philanthropy in England, 1480-1660* (Allen and Unwin, 1959), the first volume of a series.

The Future

It is always our hope to publish *Transactions* in the summer. This year the printing strike beat us by about three weeks and so we appear rather late. Next year we will endeavour to succeed.

We are pleased to have in hand for our next issue a contribution by a City Archivist. We wish that many more of our members realized the invaluable service that Record Offices of one kind and another render. It is a pity that more Churches do not deposit old records into their hands for safe custody instead of completely neglecting them and eventually even losing them altogether. Plenty of Parish Churches have deposited their records but not many Nonconformist ones it seems. One of the aims of our Society is to collect and preserve records and we hope to pay more attention to this subject in our next issue.

1962 is not far away and we also hope to carry some articles leading up to the Commemoration.

An Eighteenth-Century Country Minister

“**T**ELL, O stone, what thou hidest. Peter Walkden, for 26 years of this Church a most watchful and beloved pastor, an excellent preacher, indefatigable, eloquent and of great power; of piety and probity a noteworthy example. Advanced in age, but with mind unimpaired, and with calmness of spirit ripe for death and heaven, both the ornament and instructor of his family and of his parishioners, on the 5th of November, in the 86th year of his age, in the 1769th year of our redemption, he died. O cruel death! What a creature hast thou extinguished! But it is well; the virtue of Walkden is immortal.”

Perhaps only what might be expected of an eighteenth-century epitaph, demonstrating a suitable filial piety, the foregoing was written by the Rev. Henry Walkden for his father's tombstone in the Church where he ministered at Stockport until his death. The original was in Latin, which perhaps gave an added nicety of phrase and urbanity of style.

Peter Walkden's virtue may have been immortal; a knowledge of his life and times is available to us because he kept a Diary.

He was born near Manchester in 1684, educated first at a village school and then, from 1706, at what Benjamin Nightingale, quoting an unspecified source, calls, 'ye famous school of Manchester'. This was the Dissenting Academy established by the Rev. John Chorlton at the very end of the seventeenth century which in some measure replaced that of Richard Frankland at Rathmell. Shortly before his death in 1705 Chorlton had as assistant the Rev. James Coningham who continued the Academy for a number of years. Nightingale speaks of Walkden as a Master of Arts, but I have no knowledge of where he graduated, if indeed he did so. It is possible that he did so at one of the Scottish Universities as several students of Frankland had done. This is however somewhat doubtful for by the summer of 1709 he was already in pastoral charge of a small Church in Garsdale in north-west Yorkshire.

In 1711 he removed from Garsdale and took charge of two Churches: one at Hesketh Lane, near Chipping, on the Lancashire side of the River Hodder; the other ten miles or so away at Newton-in-Bowland, in Yorkshire. Here he settled to patient labours until 1738, during which time he was twice married and begot (at least) eight children, one of whom was to follow him into the ministry. His later pastorates were at Holcombe, near Bury, and at Stockport, where he continued from 1744 until his death.

The Bowland area where Walkden lived and worked in the years following 1711 is still mostly rough upland country. In his day it was wild indeed and considerably cut off from the great world. Roads were few and so bad that wheeled traffic was generally impossible. Newspapers could be had at Preston once or twice a month by special arrangement, and from that town letters might be sent by the mail-coach. But into the Bowland area came only the local folk, farmers and cottagers, with an occasional pedlar or 'Scotch merchant' and, alas, the collectors of various taxes. Life was hard, the standard of living was low, ready money was scarce, most of the people were illiterate. Among them the Dissenting minister was of some importance, and from Walkden's Diary we obtain a fair picture of both religious and secular life.

The Diary was kept regularly throughout most at least of the years in Bowland. It was, as he writes at the beginning of 1725 :

a summary of my daily transactions, as a true account where, in what, and how I spent my time daily ; together with what's said or done remarkable each day either by myself or other with whom I converse. Done to be a mirror to view my life and actions in, that I may know how I walk, and how to humble my soul before God, and when to rejoice in the goodness of my God.

Each day's events were carefully entered with details of Sunday and other Services, his private devotions and prayers, financial transactions and travels, village affairs and so on. Unfortunately comparatively little of the Diary survives. It was originally written in a number of small note-books and seems to have passed into the hands of someone unaware of its value. Sometime about the middle of last century a Mr. Jackson, surgeon, of Slaidburn (a few miles from Newton) discovered two of these volumes 'amid a lot of rubbish in a cottage at Slaidburn'. The rest had apparently been burned. What Jackson recovered were the sections covering most of 1725, the year 1729 and the first half of 1730.

That is not the end of the sorry story. In 1866, William Dobson, a Preston gentleman interested in local history and antiquities, published a volume¹ of extracts from these remains 'with copious notes'—though we might have been glad of more diary and less note. Since then all trace of the original remnants has been lost. At least a few copies of Dobson's edition remain extant and with this, such as it is, we must be content. Such as it is, it is interesting and helpful. The following is something of what it has to give.

¹ *Extracts from the Diary of the Rev. Peter Walkden with Copious Notes*, ed. William Dobson (Preston : Dobson, 1866). Copy at Clitheroe Public Library.

Walkden preached alternate Sundays at Hesketh Lane and at Newton. Dobson has omitted most of the details of these Services but sufficient remains for us to appreciate a normal Sunday's ministry. For 27th July, 1729, he notes :

Got my mare and went to Newton, and went into Edward Parkinson's and got a penny pot of ale. So went towards the Chapel and in the way met Thomas Jackson who told me that Roger Salisbury's wife was dead and buried above a week ago and that Attorney Salisbury's wife was brought to bed of a son on Monday last, so I went into the Chapel chamber, and Joseph Leeming came to me and said that his son Nathaniel had been very ill of a knee-swill (swelling), that he had recommended him to the prayers of the Church, but now was got well, which he desired I would acquaint the Church with, and desire 'em to assist him in returning thanks for it. I promised I would do so, so went into the pulpit. I catechized the children to how doth the spirit apply to us the redemption purchased by Christ. Then (after readings and prayer) I preached from Romans 8, verses 38 and 39 and pursued the doctrine concerning a believer's communion with God to the second head and confirmed the truth in hand, by Scripture. Then (after prayer and a psalm) dismissed the people, so went to Edward Parkinson's and got a penny pot of ale and paid for both, and then walked to the Fowlskils to get my mare, got her and came to Radham Laund and dined there, then got my mare and came direct home.

Let us get Edward Parkinson's out of the way at once. This was an inn or ale-house. Ale was the normal beverage ; tea, even if it had spread to these wild northern regions, was far too expensive, costing up to 20 shillings a pound even in London. Walkden's habit of noting every penny spent may give the impression of over-fondness for ale. This was, of course, not—or normally not—the case.

The form of Service was bare, the sermon no doubt long, although the discourse was not usually pursued beyond the second or third head—but often he went on to develop further heads on subsequent Sundays. The sermon was preached without manuscript, but Walkden at least occasionally did some written preparation. When preaching at Lancaster on 14th January, 1730, he recorded that he 'observed' his notes in the chapel-chamber or vestry before the Service. This may have helped to avoid being too prolix or verbose. On 2nd October, 1729, he noted that he 'spent the whole day in preparing a sermon'. But this is one of the very few references to preparation and was for a special sermon.

The Scripture Readings were not limited to a few verses but included long sections from both Testaments and sometimes numbered as many as four.

The 'praise' consisted of the Metrical Psalms. On 3rd January, 1725, he writes :

I prayed, read Psalm 57, and Romans 13, we sung six verses of Psalm 145, I prayed, preached on Philippians 3, verse 9 and application, prayed, we sung two verses of a psalm and I dismissed the people.

Hymns were not used in the Services, but Walkden used them at home with his family. On the evening of 3rd August, 1729 'we sung part of a hymn, and I prayed in my family'. Again on Sunday evening, 21st December the same year, he had the children read passages from the Bible, then 'we sung the 8th hymn, third book, Watts's Hymns'.

Catechizing, not only children but adults, was a regular feature of the Sunday Service. On Sunday (or Lord's Day) 9th May, in his Service at Newton, 'I catechized the lesser to the fifteenth question, the elder to the second question in Henry's Catechism'. On 12th September, 1725 he 'catechized to the end of the Assembly's Shorter Catechism' before the sermon. At other times he used the Decalogue and other passages of Scripture.

One Service only on the Sunday was usual custom. Occasionally a kind of two-decker Service with a break for refreshments was held. On 5th September, 1725 he was visiting preacher at Forton Chapel :

I went into the pulpit and prayed ; then read the 33rd Psalm, the 33rd of Ezekiel and the 19th of St. Luke and part of the 14th Psalm. I prayed and preached from Genesis chapter six, the third verse. At noon I withdrew into the gallery an hour or more ; then went into the pulpit again, prayed and read the 145th Psalm, and we sung part of the 81st Psalm and I prayed ; then preached on the subject as in the morning ; sermon being ended I prayed, read two Briefs, and we sung two verses and I dismissed the people.

At Services of this kind at Newton he would withdraw to Edward Parkinson's in the interval for a penny dinner and a penny pot of ale.

The reading of Briefs—letters requesting financial aid from Churches in difficulties or faced with building costs—was fairly common. On 9th May, 1725, at Newton, 6s. 1d. was collected for Preston Meeting House during the singing of a psalm. The previous week Hesketh Lane congregation had contributed three shillings.

In July, 1729 he read Briefs from Napton and Tamworth in Warwickshire and in January 1730—no doubt with ministers throughout the country—he read a Brief for ‘the poor Protestants at Copenhagen, in Denmark’ who had suffered in a disastrous fire. Here is Inter-Church Aid already developing.

The Chapel at Newton held 150. It is doubtful whether it was ever full.² On 21st September, 1729, admittedly a wet day, the congregation, including Walkden, numbered only nine. On 21st December he had to sit and wait in the pulpit until a few hearers came. Weather made a difference. The gum-boot, so essential an article of modern farm clothing, was not invented and in bad weather the roads might easily be a foot deep in mud and slime. Even summer was sometimes as wet as nowadays :

July 13th (1729) Lord’s Day. Got ready for Newton . . . about 7 o’clock, though it rained sore, got my mare, and set forwards ; but it rained so exceedingly that I was forced to shelter at John Rhodes’s, and the great rain continued so long, that it was too late to reach Newton in time ; so it raining fast, and seemed as it would continue to rain, and I being sore wet, I got my mare and came direct home.

Perhaps if he had dutifully continued to Newton he would have found no congregation.

The Lord’s Supper was administered quarterly, not usually on the first Sunday of the month, and it was an important event, with a Day of Preparation, usually the preceding Thursday, and a Day of Thanksgiving afterwards. So on Thursday, 16th April, 1725 :

At chapel. I prayed, read Psalm 86, Isaiah 61, and First Corinthians 10 ; we sung part of a psalm, I prayed and preached on First Corinthians seven, verses 10 to 16, and went on [to] the fourth thing signified by the bread in the Lord’s Supper, what it obligates the listener to . . . I examined James Pye in order to his admission to the Lord’s Supper.

People previously in communion with another Church or Meeting were readily admitted ; but others were carefully examined on life and doctrine. Where there had been any dispute or quarrel in a family the members were carefully questioned and, if necessary, admonished before the Supper.

² “ In Dr. Evans’s List of Presbyterian and Independent Chapels (1717-1729) ‘Chippin’ and ‘Bolland’ are mentioned as having . . . 150 hearers.” Quoted by Bryan Dale : *Bicentenary of Nonconformity in Newton-in-Bowland*.

Unfortunately no detailed description remains of a Communion Service ; but there are mentions of the purchase of bread and wine for them. The wine used was claret and on 23rd January, 1725, Walkden bought a gallon of claret at Preston for 5s. 8d., and two loaves at 2d. (There seems to be an all-too-apt quotation from Shakespeare.) More often the wine was bought a quart or two quarts at a time. The penny loaves were of white wheaten flour, unlike the rye bread normally used. Incidentally there is no mention of wine drunk in the home ; though occasionally a little brandy might be mixed with the ale in very cold weather.

A collection was taken at the Lord's Supper ; apparently this was not done at the usual Sunday Service. At Newton on 17th October, 1725, 1s. 10d., having been deducted for a quart of wine and other disbursements, 1s. 4d. was left of the collection which was 'all given to Widow Pye of Four Lane Ends'. At Hesketh Lane in October 1729 2s. 6d. was collected.

After the Service the Sacrament was sometimes taken to the sick, either the same day or during the following week ; and in December 1729 he mentions giving 'private communion' to Alice Martin who was ill and reported as 'like to die'.

Special Services were held in addition to Sabbath Worship and the Preparation. A family would have a 'day of prayer' at which the minister would preach and pray, being assisted at the latter by leading lay-men. Sometimes this was in the Chapel ; sometimes in the home. Sometimes the 'day' was just a matter of personal choice ; sometimes it was for a specific purpose.

March 23rd (1730). This being the (Leeming) family's thanksgiving day for the mercy of their son Nathaniel's restoration to 'em after he had been lost 48 hours on the fell . . . I laid open the nature of the exercise and prayed for a blessing, so the duty was carried on by Joseph Leeming, John Cawson (and others) and I concluded.

This is typical. Other occasions were safe delivery in childbirth and suchlike.

Little note was taken, as is to be expected, of the Christian Year. But once at least he did hold a Service on Christmas Day, rather grudgingly by the sound of it. On the preceding Sunday at Hesketh Lane, 'I gave notice for a Service here on Thursday next, being what is commonly called Christmas Day'. He describes the Service, but there is no further mention of the name Christmas and the Service is not particularly appropriate to the season. There is no reference to Good Friday, Easter Day or Whitsuntide. But he mentions Easter Monday in a purely secular context and one year

shortly before Christmas he bought a Yule Loaf (Christmas Cake) at Preston for the family.

Some seasons were celebrated. On Wednesday, 5th November, 1729, a Service was held at Newton in commemoration of Gunpowder Plot. It is interesting to note that a Service was held on Wednesday, 30th July, 1729, 'it being thanksgiving day for the mercies of the Lord's Table (that is quite normal) and of the former harvest'. The last phrase suggests some kind of Harvest Festival. After watching out the Old Year with prayer at home a Service was usual in Chapel on New Year's Day.

There were no Funeral Services in Walkden's Churches; interments were at the parish Church-yards at Chipping and Slaidburn, though Walkden's first wife was buried in Hesketh Lane Chapel. Walkden was usually present at the funerals of his Church members, going early to the 'burying house' where he would sit and smoke a pipe with other mourners. Then, following the slow cortège, for the coffin had to be carried the whole way, perhaps as much as a dozen miles, they went to the Church, where the curate read the Service, and then to the graveside. Sometimes there was no curate and the clerk would read the office. In April 1730 he noted that Elizabeth Reid died in childbirth and was buried at Slaidburn, 'but without any ceremony of priest or clerk, because she died excommunicate'.

After the burial Walkden would gather with the other mourners for the 'arvell' or funeral feast and sometimes he preached a special sermon a week or so later at his normal Sunday Service. So, 27th December, 1729:

Today at the burying house, the sons of Robert Sympson, deceased, told me that their father, while he was yet alive, had ordered 'em to get me preach a funeral for him at Newton, and had mentioned a text to be discoursed upon, in Lamentations, the second, 24.

He preached the sermon on 11th January, getting the text right: Lamentations iii, 24—there is no ii, 24. For this he was paid 2s. 6d. by the deceased's family. On another occasion he received no payment for a similar service and appeared grieved. But once at least he got as much as ten shillings.

Baptisms were carried out in the Church as required. In October 1729 the clerk of Chipping was sent by the Vicar to enquire how many children Walkden had baptised since 1726. He told him five, including one of his own; but later he remembered another one he had not included. Perhaps this was the cause of a further visit of the clerk two months later to ask what children he had baptised

‘ in the last three years ’. This time he gave him account of eight, and paid sixpence in respect of his daughter Katherine’s baptism. Perhaps this was the fee for including the entry of a Dissenting child in the Parish register.

Also in October of that year he was asked to baptise the child of a member of the Established Church. Walkden suspected that this was because the father expected to get it done more cheaply than by the vicar. But the father stated that he did not believe in ‘ gossips ’ (*i.e.* God-parents), considering the matter to be the responsibility of the parents. Walkden was therefore willing to administer the Sacrament but the parents shied at the thought of coming into a Dissenting Chapel. In the end Walkden performed the ceremony at the parents’ home, but insisted on several ‘ Christians ’ (Church members) being present.

There is no mention of marriages.

We have already noticed that Walkden had once to be informed at Newton that a Church member had been dead and buried for over a week. This sounds like a failure of pastoral care. But we must remember that he lived ten or more miles away from Newton, a considerable distance at that time, and news travelled slowly. There were other reasons for the limited amount of time that Walkden had to spend on the pastoral care of his two flocks. Of these we shall hear later. So far as possible he was a faithful pastor.

When he heard of sickness he visited the house and prayed at length with the sick person and family, though it might be a day or two before he was able to make the journey. As we have seen, sometimes he took the Sacrament to the homes of the sick. And certainly the people seem to have been grateful for his ministrations, as witness the following :

April 5th (1730). Lord’s Day. Today at the Chapel-chamber, William Fell came to me and thanked me for what I had done for him in his last sickness, and gave me a shilling to buy me what I pleased with.

Pastoral care at times meant more than prayer ; it could demand medical treatment or nursing in which his wife shared. On 27th March, 1730 :

Tonight about a 11 o’clock, came Richard Rhodes to our house, and said Robert Seed being very ill desired that my wife would come and see him and give him some advice about taking physic. She got out of bed and went and was about an hour away.

In September the previous year his wife had gone to ‘ bleed ’ Thomas Seed. But this can only have been temporarily effective, for he died within the month.

Medical treatment was difficult to obtain. In October, 1725 on the way home from Chapel his wife fell in the road just outside the house and dislocated her ankle. Walkden and his son John got her into the house and then, John having been unable to find the mare, Walkden set off on foot to get a certain Ralph Wilkinson who, it was thought, would be able to put the ankle in. Having been 'long without food' he called at Walmsley's for a pint of ale and there, by fortunate chance, he met a gentleman who turned out to be none other than a Mr. John Houghton, surgeon, who kindly rode to Walkden's house, set the injured ankle, anointed it with hot oil, and generously refused payment.

A further pastoral service Walkden was able to render was that of scribe to an illiterate rural community.

November 26th, 1729. Today I showed to Ann Parkinson a rough draft of a letter I had writ for her to her son, Nathaniel Parkinson, on board the *London*, at Gravesend, and transcribed it, sealed, and writ directions on it.

Three days later he put the letter into the post-office at Preston whence, we hope, it eventually reached the sea-going Nathaniel in safety. For a farmer member of the Church, presumably in a fair way of business, he made up the accounts, receiving each year for this 'clerking' the payment of a shilling.

There was a daily discipline of devotion at home. On 1st January, 1725 he begins as he will go on :

This morning, being in health, I rose, and prayed, and praised God, washed and put on my linen and read the 2nd chapter of Ecclesiastes and prayed in my family.

But household concerns could at times interfere even with the order of family devotion. A few days later he has to record :

I in readiness for going to the private day of prayer at the Cold Coats (a farm). She (his wife) was so full of house business; that at the time it was over it was full time to go to the Cold Coats, so that prayer was omitted this morning.

The Bible was read in the family of an evening and, as we have seen, Watts's hymns were read and sung.

Some time was given to sermon preparation, especially when he had to visit another Church, but little time seems to have been spent in reading or study. References to books are scarce and few :

November 21st (1729) I bought of Mrs. Aray (the wife or widow of a Dissenting Minister) Ainsworth's Works, folio, 7s. 6d. ; and Dr. Edwards's Veritas Redux at 3s. 6d.

On 9th December, 1729, his son Thomas returned from Clitheroe Fair with the first volume of Matthew Henry's Exposition of the

New Testament ; this he read not only at home but in pastoral visits. On 2nd February, 1730, he noted that he had borrowed two books (probably of sermons) of John Barker for Thomas Thompson and one for himself from Thompson 'called the White Wolf', a sermon preached at Paul's Cross, London, 11th February, 1627, by Stephen Denison, the book having a crude wood engraving of 'The Wolfe in a Sheepes Skin'.

For other reading matter Walkden seems to have been content with the newspapers which in the later years he obtained about twice a month or even perhaps weekly. The copy seems to have been shared with several other persons in the locality. On one visit to Preston he noted that he paid 1s. 6½d. for thirteen newspapers but he failed to mention what the paper was. He noted such things as the deaths of Peter II of Russia and Pope Benedict XIII ; but general political and social news does not seem to have impressed him sufficiently for him to commit it to his Diary.

There was no County Union in those days, nor any regular and organised meeting of ministers fraternally. They exchanged pulpits from time to time and occasionally got together, especially concerning ordination. In May 1725 a group of ministers met at Tockholes for a 'parl' about the proposed ordination of a Mr. Hesketh who had already been examined. There appears to have been some dissension, but on what points is not clear. Perhaps it was only about the date of the ordination. If so the matter was eventually settled for this was carried out at Carnforth on 27th October when, besides the congregation, there were ten ministers, including Walkden, present. After Scripture, the singing of a Psalm, and prayer by two ministers, a sermon was preached by the Rev. Mr. Aray. Then questions were put to Mr. Hesketh and, when he had answered satisfactorily, 'we set him apart to the work of the ministry' and a charge was given.

Later a Mr. Helm, schoolmaster, who had preached for Walkden, was examined by a group of ministers at Preston and 'licensed as a candidate for the ministry' and, later again, was ordained.

Such meetings were great occasions and important gatherings which made for religious encouragement and social satisfaction. They necessitated long and arduous travelling. If the minister's wife persuaded her husband to take her along she had to ride pillion with him on the old mare. Often the journey was too long to be undertaken in one day and the ministers of the time were perforce 'given to hospitality'. It was normal to 'drop in' on a fellow-minister's household anywhere in one's travels and expect a meal and a bed. It had to be done ; it was the expected and accepted thing. Usually it was readily provided ; although we may note that

on 8th February, 1725 'we went on to Mr. Jolly's where we met with but a cold welcome. Notwithstanding we went in and told our business and determined to lodge there'. And so they did.

Ministers, and Dissenting Church members generally, could be trusted and relied on. When a member of Newton Church was in financial difficulties Walkden and other members were ready to sign a bond for him without question. When, in 1725, Walkden was seeking a suitable master to whom to apprentice his son John he had almost come to an agreement when he learned that the man was not a 'professor'. The bargain was broken off at once. Later a suitable 'professor' was found and John was tied to a 'pled' weaver in Blackburn for four years, his father to pay 45 shillings and to find his clothes.

We have heard of one grateful Church member giving Walkden a shilling to spend on what he pleased. Although worth more in his day a shilling would go but a little way towards keeping a family of ten. I have not been able to discover from his Diary the exact amount of his stipend. It seems to have been paid rather irregularly and was made up in a number of ways. The Church at Newton had been endowed with a parcel of land near Threshfield in Wharfedale, the income going (apparently) to the pastor. But this was only a few pounds a year (£3 10s. in 1725). The more substantial members of the Churches contributed quarterly to the minister's stipend and Walkden notes the receipt of this 'quarter-age', in sums such as 2s. and 7s. It was not always paid when due and sometimes not at all. At the end of October 1729, he noted that William Hesmondhalgh was in 'arrears of payments to the minister of Hesketh Lane Chapel'. On at least three occasions he received a gift from a 'charitable society' in London through the instrumentality of personal friends. One such gift amounted to £1 15s. The total income can only have been extremely meagre.

The cost of living was low, compared to modern standards. A pair of shoes was bought for as little as 1s. 5d., half a bushel of apples for 1s. 1d., tobacco 1s. a pound, cheese at twopence a pound, herring could be had at Preston at eleven for twopence and 'flocks' at twelve a penny; coal cost about two shillings for a pack-horse load, but this was only used to supplement 'turf' or peat fires. Costs were low, but so were wages. A youth was paid sixpence for three days' work helping the 'thacker' (thatcher) and a fourth day spent in journeying to Preston. A man was paid fourpence for a day's threshing; a skilled thatcher received 1s. 6d. for two days' work. Ready cash was scarce with the result that something between credit and barter was common practice. On 5th July, 1729, Walkden noted:

I accounted about a neck of veal and a calf foot I had (of John Brown) today se'ennight; he had sevenpence-halfpenny

for them, and son John had led him two loads of turf off Longridge, for which he paid me eightpence; no money passed betwixt us, but one debt paid another and he owed me a halfpenny.

Sometimes the transactions grew extremely complicated and it is not surprising that there was sometimes dispute about who owed whom what. Even when Walkden had money to pay for purchases it was not always possible for a merchant or other creditor to find change, even at times for so small a coin as a shilling, and odd coppers were carefully recorded as owing by him or to him.

At times when money was urgently needed it was not available. On 9th January, 1725, upon being told :

how Oswald Crossgill wanted pay for the goods bought at his sale some time since, I determined to pay and remove the goods; but not having so much money in my pocket as would do it, I was forced to borrow; and having yesterday asked Mr. Aray (Minister of Forton Chapel) the lend of 8s. 6d. for a month, but succeeded not, I proposed to try Nicholas Story . . . (who) very kindly consented to lend me eight shilling till Candlemass which I accepted . . . and paid all I owed.

At other times such help was not available. (1st January, 1730.) 'Today I asked both John Jackson and Thomas Fell the lend of forty shillings, but succeeded not; they being scarce of silver.'

Income Tax was not known, but other taxes made inroads on his small store.

(2nd August, 1729.) This morning Richard, son of Robert Dunderdale, came and told that the window-peeper was in the parish, and we, having ten windows, must make one up or pay six shillings a year.

In 1730 he paid 11s. 8d. tithe. He also paid 3s. 8d. for a 'highway gaud' or road tax, and other sums for various gauds and cesses. In addition to this there were school-fees, paid in coal to the dame school which his younger children attended, but in cash, 2s. 6d. a year, to Henry's master, Mr. Nabb.

No wonder poor people sought unusual ways of earning a little extra money, as when (8th May, 1730) 'Brother Miller sold his hair for five shillings and a cravat'. Walkden kept his hair, but some other source of income in addition to his stipend was essential. This was found in farming. During the whole period at Newton he farmed a little land owned by the Church and other, rented

land. Farm-labourers were occasionally hired for odd days; the children helped in the fields and in 1730 his eldest son Thomas, who was engaged in weaving at home after completing his apprenticeship, hired himself to his father for farm-work at thirty shillings and his keep for the spring and summer. Walkden was no gentleman-farmer, but a practical one, a working parson and a working farmer, with about half his time given to each calling.

Their crops included barley, rye and a little wheat, which they threshed by hand. A cow or two were kept for milk and butter, and then fattened for beef. When a cow was killed several families would share, taking a 'quarter' each, or even buying 'a foot of beef'. There is no mention of sheep which later were to cover so much of this area, but bees were kept and hens scratched in the yard. The only root crop was potatoes—he sold twelve awkendale (an awkendale was about half-a-stone) of little potatoes for a shilling in 1725; peas and beans were harvested. Haymaking was by scythe or sickle in the upland pastures, as was reaping, the women following to bind the sheaves. Sections of the fell were hired for cutting both turf (peat) for fuel and hassocks, or rushes, for cattle bedding and making mats or even strewing on the floors of the houses. In the house too were great arks or chests in which flour and meal were kept.

When the cow calved it was a great occasion. Walkden not only attended expertly but recorded the details in his Diary—Dobson carefully omitting this section for reasons of decorum. For a time he kept two mares, but finding this too expensive he sent his son Thomas to sell one at Clitheroe Fair for fifty shillings. The lad could not get this price in cash, but proved wiser than the Vicar of Wakefield's son on a somewhat similar occasion and he arranged for the mare to run at grass for the winter on a farm near Clitheroe.

In this way Walkden succeeded in making both ends meet and, no doubt, in filling his time, with two Churches and a farm to care for. What sort of man was he? His son wrote of him at the end of his life in terms of highest praise. The Diary shows him not without certain weaknesses. He was not above gossip or even scandal. He noted, without comment, the resignation of Mr. Grimshaw of Lancaster from his Church because he had got his serving woman with child. Week by week as he got the new instalments of the tale from the newspapers he recorded the story of the notorious Colonel Charteris, a man of great wealth who was tried for rape, condemned to death, but succeeded by wire-pulling or influence in obtaining his freedom and the restoration of confiscated property. The final entry in what remains to us of the Diary tells how the wife of the Vicar of Nuneaton had been safely delivered of quadruplets.

He was not over-generous with money. Only once is recorded a gift of money to anyone outside the family : threepence to a poor man who called on his travels. He bargained fiercely with workmen who served him. When John Berry, who had done some pointing on the house, wanted eightpence a day and his meat, Walkden thought sixpence a day was enough, ' because he was an old man '. The final reckoning was 3s. 10d. He gave the old man four shillings and, when the latter had only a penny change, noted down the debt of a further penny to be collected later.

But the dire need for money partially explains this ; he could think and act generously, especially to his family. He saw that they had decent clothes on their backs and shoes on their feet. He walked with his children to school and, finding the scholars had ' barred out ' Mr. Nabb (apparently a sort of semi-serious pre-holiday rag), he gave Henry twopence to spend with his master and fellow-scholars. Coming home from market he bought ' four toffees for a penny ' for the little girls. In the Diary he always refers to his wife as ' my love '.

He liked to share at times in cheerful company and once at least grew perhaps too cheery. In September 1729 he went as usual to market at Preston—Proud Preston as he always called the town. Having put up his mare at the Flying Horse, he sold butter and eggs, had a pint of ale, bargained for some cannel and stored it in a stable, had another pint of ale, went to the butcher's to pay for a cow belly and feet he had had in spring ; being let off payment for these latter he bought a marrow-bone and the butcher ' gave him a treat ' in the Cross Keys. Then, after buying half a bushel of apples, some beef and shoes, and drinking another pint of ale, he returned to the Cross Keys to look for his gloves. Not finding them, he bought others, also some buckles for the children, with toffees and plums and another bushel of apples, and with his purchases girt about himself and the mare, giving the hostler a penny for helping him to mount, he ' came direct home ', except, as he mentions, for stopping for a pint of ale drunk in the saddle at an inn-door. On arrival home he found he had forgotten the hough and one or two other items ; and we may suspect that his course was not so direct as he claimed. But farmers have often been known to be ' market-peart ', and at almost all times he was sober enough and ready at the call of man or beast who needed his strength or skill, his advice or prayers. An honest man ; a working country minister.

KENNETH W. WADSWORTH

Letters from Edmund Bohun to the Dean of St. Paul's, 1674-6

IN the last issue of these *Transactions* A. A. Brockett pointed out that historians differed about the effects of the withdrawal of the Declaration of Indulgence in March 1673. Some of the standard authorities, like Neal and Clark, held that persecution immediately broke out again in full vigour; more recently the view has been expressed that for some time after the withdrawal the nonconformists 'continued to enjoy a considerable measure of immunity'. Mr. Brockett, after quoting Exeter records which support the earlier view, went on to suggest that 'conflicting statements of this kind can only be resolved by collecting together detailed information from original records of the years 1673-5'. The letters printed below are offered as a small contribution to such a collection, but they can hardly be said to resolve any conflict. They suggest, indeed, that very different conditions prevailed in different localities at the same time and that no brief generalization is likely to cover all the varied repercussions of indulgence and persecution.

These letters, which are printed from the originals in the Tanner collection in the Bodleian Library, were written by Edmund Bohun (1645-99) of Westhall, Suffolk, a somewhat pedantic scholar who achieved some notoriety later in life by a brief and unsuccessful career first as licenser of the press and then as chief justice of Carolina. In his native Suffolk he does not appear to have been popular, chiefly, as his wife told him, because of his 'overloquacity', but he made the most of his local contacts, particularly with William Sancroft of Fressingfield, Dean of St. Paul's and later Archbishop of Canterbury. Bohun had been brought up a dissenter, but became an Anglican, hating both dissent and popery, and his correspondence with Sancroft shows that he became a justice of the peace with the express purpose of suppressing dissent in his own district of Suffolk. In September 1674 he wrote twice to Sancroft to explain that he was prepared to sacrifice his own quiet and leisure to protect the Church, and that he was already employing an agent to inform against conventicles.¹ By 29 September he was complaining that his industry in suppressing conventicles, 'those nurseries of rebellion and schisme', had roused a multitude of enemies; that the friends of the Church would not assist him; and that the position was made so much more difficult because the king's intentions were wholly unknown.² The first of the letters printed below belongs to this period when Bohun was concerned

¹ MS. Tanner 290, f. 141.

² *Ibid.*, f. 142.

chiefly as an employer and organizer of informants. The other letters relate to his activities as a J.P., for he received his commission late in 1674 or early in 1675.

In many parts of the country the records of conventicles give a picture of humble congregations easily entangled in the intricacies of law and too impoverished or ignorant to employ any really effective legal aid. Bohun's letters show Suffolk dissenters successful and militant in this one all-important respect. With their 'united purses' they were able to employ good counsel who made what Bohun calls 'nice and curious enquiries' into the Conventicle Act of 1670, so that this Act, which was such an efficient instrument of repression in other parts of the country, seemed to Bohun to be full of flaws and 'starting holes'. Thus the vigilance of the lawyers, combined with Bohun's personal unpopularity and ineptitude, led to the surprising result that the dissenters of Fressingfield were able to organise a counter-attack and at one stage not only contrived the arrest of the Dean's brother for trespass, but also the arrest of the J.P., himself for an illegal conviction of a dissenter. The four letters printed here illustrate the difficulties into which a J.P. could get when the dissenters were strong enough to accuse his informers of perjury and to question the accuracy and legality of his warrants. The final letter of this series, not printed here, contains a long account, written on 17 July 1676, of the case of Neuson v. Bohun at Bury assizes when the judge was clearly hostile to the plaintiff dissenter, who did not come to hear the verdict and was therefore non-suited by default. So in the end Bohun won a limited victory, but his two years as a J.P., dedicated to suppressing conventicles proved that in Suffolk this office could be what Bohun himself rightly called an unprofitable and troublesome employment.

I. (MS. Tanner 42, f. 129). 7 October 1674.

... "Amongest many other persons convicted for conventicles September the 16th William Manning³ a teacher and one Richard Whincop⁴ who had obtained a licence for his owne house were both fined 20^l a peece. And thereupon appealed to the sessions at Beccles October 5th, and altho wee used our utmost indeavours to prevent them, yet they retained Mr. Henry Bedingfeild⁵ the only counsellor in these parts against us. The shreeves deputy here was concerned also, and had retirned a grandjury sum of

³ William Manning c.1633-1711 (see *Calamy Revised*), licensed at his house at Peasenhall, 1672.

⁴ Richard Whincop's house at Spexhall licensed, 1672 (G. Lyon Turner, *Original Records*, II, 913).

⁵ Sir Henry Bedingfield, 1633-87, later (briefly) chief justice of common pleas.

which were convicted conventiclers. And great suspition I had of the bench, so that my fears and dangers were without any alay or mixture of comfort, except the goodness of the cause and the hopes of divine assistance. But the case beeing opned by their counsell the whole bench fell on so hansomely that it exceeded my wishes. They tryed first upon the matter of law, and gave in exception, the King's declaration and licence, both which were over-ruled by Sir Edward Turner's⁶ charge. And the cancelling the former in Parliament. And so the former sentence confirmed.

“Then they had a tryall upon the matter of fact, by a jury taken out of the grand inquest in which was but three persons for us, or rather indifferent. Here the convicted brought diverse to sweare there was [no ?] meetings at the day and places in the recorde. But at last they were offered to bee discharged and have their moneys upon their owne corporall oathes that there was no teaching. This they refused, and therby lost their case, their credit, and their freinds. And so the verdict passed against them, to my great contentment who had first raised up the informers and then assisted them with much labour and expence. And although I never inten[d]ed to reimburse the latter out of the penalties yet I was loath it should totally perish. This hath much abated their fury, yet wee meet with one difficulty which as much hindreth our proseedings (viz) They which have no outward stock (that is all traders in townes, most of the teachers) lock there dores and will suffer no distress to bee taken, neyther doth the statute (as the Justices conceive) allow them a power to breake in for that purpose. Now if I could obtaine the directions of any of the grave judges under their hands in this case and a few others (which I can not obtaine but by your means) I would hope to worke a good reformation in these parts.”

II. (*Ib.* f. 204). 28 October and 3 November 1675.

“I have been now five days in towne in order to the rescuing two poore men from ruine who ar convicted of perjury for informeing against a conventicle by a bare nominall mistake, and that rather an error of the Justices (as they acknowledge) in the record, then of the informers. This day I caused a motion to bee made in the Kings Bench for a second tryall the case beeing plainly caried by the partiality of a picked jury, but I could not obtaine it because Judge Ellis⁷ before whom the case was tryed last assises at Bury will not certifie tho the verdict was poynt blanck against the evidence and his instructions too. So that I now see the exelent

⁶ Sir Edward Turner, 1617-76, lord chief baron of the exchequer.

⁷ Sir William Ellis, 1609-80, judge in the court of common pleas from 1673, removed from the bench in 1676 without reason assigned.

statute will bee of no use, the puritane party beeing resolved to informe against all their informers for perjury (as they have told mee to my face at home) and so to ruine them tho never so innocent and by the same art might all the other lawes of this nation be made impracticable, if other offenders could hit of this way, to which when they see the success they will bee shroudly tempted.

“ I intended to have waited upon you in hopes to have received some good instructions for the management of your brothers case, who with severall others is arrested for executeing a warrant of mine, but upon what account I know not unless it bee for a misnomer *cum constat de persona*, but overcome with vexation and miserably discomposd with a cold I have gotten I am forced to returne tomorrow.

I have spent above 40 li : of my owne estate, to no purpose so stiffe is the opposition of the party, and so litle the assistance of them above mee, and as for my equalls many of them have been my bitterest opposers, so that for the future I must bee as moderate as the rest upon paine of beeing ruined . . . ”

III. (*Ib. f. 218*). 24 January 1675/6.

“ The action upon which your brother⁸ and six other officers of Fresingfeild ar arrested, is only an act of trespass layd at Fresingfeild for takeing driveing and deteyning 3 coves of Neusons upon the first of June last. The case is shortly thus : May the 8th last, John Freeston and Robert Barber⁹ convicted before me a conventicle held the XIth of April before, at the house of Widdow Stallery in Fresingfeild at which were present 50 persons, of which they named about 27 persons, but not this Neuson. The 22 of the same May Robert Woulough of the same towne upon oath added 5 or 6 more and amongst them this person who is the plantife, by the name of Neuson without any Christian name at all, for it was unknowen to him. One of the officers comeing to my house a day or two after the warrant for levying of the penalties beeing X^{li} 5s. was drawn but with blankes for his Christian name which beeing willing to fill up, I asked that officer what his name was and hee told mee it was John. But not longe after going to Fresingfeild, viz June 5, this Neuson amongst others came before and certified that his name was not John, but finding hee was the person (for there was no other of that surname in the towne) I told him that would not excuse him, unless hee could disprove the thing, but hee not beeing able to doe that, I caled for the warrants and caused

⁸ Presumably Thomas, the Dean's elder brother.

⁹ Most of these local names may be identified with inhabitants of Fresingfeild listed in *Suffolk Hearth Tax 1674* (Suffolk Green Books XI, Vol. 13).

John to bee put out and *Samuell* to bee put in, which hee had told mee was his right name, the catell were then in the custody of the officers, and soone after redeemed by a relation of the said Neusons and the money payd, who never appealed nor anywaies denied the fact that I remember. Here is two things pretended, first that hee was not lawfully convicted, which concerns mee, secondly that the officers have no justification from the warrant by reason of the misnomer. Now it is further to bee considered that this person was newly com into their towne and had never borne any office, so that his Christian name (if hee hath any) was totally unknowen to any of them, and of his surname there was no other, as I said, in the towne, the distress therefore beeing taken ere the error was knowen I did not conceive it necessary to alter any thing but the warrant.

“I have stated the cause as cleerly as I can and as truely, and I shall humbly desire you would by a letter signifie to mee the judgements of such whom you shall thinke fitt to advise with in the same in relation to both the objections. They had made mee a party with the officers, but I would not permitt my selfe to be arrested, and so my cause will come single. Their attorney is Mr. Edward Nelson of Barnards Inn, who will bee at London this latter end of the terme and wait upon you with the declaration if you command it. I have ordered him to plead the generall issue according to the act.”

IV. (*Ib.* f. 223). 7 March 1675/6.

“The treuth is foreseeing I was the onely witness the officers could have, I had avoided an arrest and declined the being made a party in this action, which is pretended by the plainctife as the cause why hee would not trie his action this assises, the reall one beeing that hee durst not bring it before my Lord Cheif Barron Turner.¹⁰ I have in the interim been arrested on the like account by another person, and I and all the rest of the Justices are threatened by them with the like usage on every conviction, telling us that besides the major part of the country they have eleaven of the twelve judges their freinds, which tho I believe not, yet this and the trouble and charge I have mett with, hath so discouraged other Justices that they will lend mee no assistance in the plainest instances, so that unless I will bee ruined by a potent combined faction I must desist.

“They have found out lawyers also who have made such nice and curious inquiries into this Act and have picked out so many flaws and opned so many starting holes, that no man liveing can execute it, but with the hazard of loosing more than the offenders, their fines beeing limited and ours at the mercy of an intraged enemy

¹⁰ Turnor died on circuit at Bedford three days before this letter was written.

or of men as bad as such. So that I will venture to say his Majesty can never have this law executed to any purpose till the Act bee amended or at least expounded by the judges, and unless hee bee pleased to allow the magistrates at least halfe his part of the penalties to beare the charges that attend it, which ar very great. I shall add but one thing more and that is to take a part of us into his check-roll and so free us from all actions on this account onely, which favour if I might obtaine without charge, I would yet humble their swelling pride notwithstanding their united purses, and make them pay more respect to his sacred Majesty, the Church and the Lawes. But these beeing the fancies of my owne head ar wholly submitted to your wisdom and conduct."

I. G. PHILIP

Notes on Our Contemporaries

The Journal of the Presbyterian Historical Society of England. Volume xi, No. 3 (May 1958) includes an account by the late R. S. Robson of the English Presbyterian Churches in Newcastle-upon-Tyne—there are a number of Congregational references.

The Transactions of the Unitarian Historical Society. Volume xi, No. 3 (October 1957) includes a translation of the Polish treatise, referred to in *Volume xi, No. 2*, which gives an interesting glimpse of one of the many radical movements on the 'Left wing' of the Continental Reformation. Roger Thomas: 'Presbyterians, Congregationals and the Test and Corporation Acts', raises several problems regarding the Congregational attitude to occasional conformity. Have Congregational historians been anxious not to 'meddle' with the problem?

The Journal of the Friends' Historical Society. Volume xlviii, No. 5 (Spring 1958): Roger Thomas on correspondence between William Penn and Richard Baxter. No. 6 (Autumn 1958): W. H. Marwick's 'Some Quaker Firms of the 19th Century'.

The Baptist Quarterly. Volume xvii, No. 5 (January 1958): 'The office of "Messenger" amongst the British Baptists in the 17th and 18th centuries' by J. F. V. Nicholson. No. 6 (April 1958) carries a sketch by E. A. Payne of the history of the Christian Ministry; 'The Lord's Supper: Admission and Exclusion among the Baptists of the 17th century' by E. P. Winter. No. 7 (July 1958): Gordon Rupp on 'The Importance of Denominational History'; 'A note on Baptist Beginnings in Bristol' by A. G. Hamlin. No. 8 (October 1958): Dr. Thomas Richards' 'Some disregarded sources of Baptist History'. *Volume xviii, No. 1 (January 1959)* includes a valuable description of 'Some notable contributions to research in Anabaptist history and thought' by W. Klaasen. No. 2 (April 1959): 'Baptists and the Ministry' by K. C. Dykes, examining developments over the past 150 years.

Proceedings of the Wesley Historical Society. Volume xxxi, Part 5 (March 1958). The Editor contributes a study of 19th-century Liturgy, 'The Sunday Service of the Methodists', completed in Part 6 (June 1958). Part 6 contains a study by J. H. S. Kent of Jabez Bunting, continued in Part 7, and concluded in *Volume xxxii, Part 1 (March 1959)*.

The Cotton End Academy Students

(A general account of the Academy appeared in the previous issue of the *Transactions*)

In the following alphabetical list the name of the student is given first, followed, if applicable, by his date at Cotton End from Frost's list, e.g. 'C.E. 1856'. Details of the commencement of pastorates are then given in chronological sequence, followed by the date of death, and a reference to the obituary notice if one has been traced.

Abbreviations

In addition to the usual English geographical abbreviations the following abbreviations are used in the list :

Aust.	...	Australia.
C.E.	...	Cotton End.
Committee		Committee of Home Missionary Society.
C.Y.B.	...	<i>Congregational Year Book.</i>
E.M.	...	<i>Evangelical Magazine.</i>
H.M.C.	...	Home Missionary Society Committee Minutes.
L.M.S.	...	London Missionary Society.
L.M.S.E.C.		London Missionary Society Examination Committee Minutes.
N.S.W.	...	New South Wales.
N.Z.	...	New Zealand.
Obit.	...	Obituary Notice.
Retd.	...	Retired.
Vict.	...	Victoria.
W.P.C.	...	Without pastoral charge.

ASHTON, JOHN PERKINS. C.E. 1858. University College and Edinburgh Theological Hall previously. M.A. L.M.S. India. 1859-1900. Died 1915 aged 78. Obit. C.Y.B. 1917. L.M.S. Register No. 554. Portrait at L.M.S.

AULT, EBENEZER. C.E. 1859. Lyme Regis, 1860. Oakham, 1866. Clavering, Essex, 1870. Retd. 1890. Died 1910 aged 77. Obit. C.Y.B. 1911.

AVERY, GEORGE. C.E. 1870. Newmarket, 1873. Shanklin, 1878. Dorking, 1886. Newport, Isle of Wight, 1903. Retd. 1906. Died 1937 aged 90. Obit. C.Y.B. 1939 with portrait.

AXFORD, WILLIAM. Castle Donington, Leics. 1855. Clayton West, Yorks., 1857. Lyme Regis, 1865. Manchester (Collyhurst St.), 1868. Peasley Cross, St. Helens, 1870. W.P.C. 1874. Died 1878 aged 54. Obit. C.Y.B. 1880.

BAKER, THOMAS. C.E. 1845. Brentford, W. Canada, 1847. Simcoe, West Canada, 1852. Newmarket, West Canada, 1853. W.P.C. 1863. Died 1887 aged 90. Listed in C.Y.B. 1888 but no obit.

BALL, WILLIAM SPENCER. C.E. 1841. Cadenham, Hants., 1845. Havant, 1846. Stainland, Yorks., 1853. Newton-le-Willows, 1856. Died 1861, aged 46. Obit. C.Y.B. 1862.

BARNARD, ROBERT. C.E. 1854. High Easter, Essex, 1854-91. Retd. 1891. Died 1908, aged 84. Obit. C.Y.B. 1910.

BASLEY, JOHN. C.E. 1840. Spettisbury, Dorset, 1845. East Cowes, 1847. London (Wardour St.), 1855. Bushey, Herts., 1864. W.P.C. 1880. Died 1882, aged 64. Obit. C.Y.B. 1883.

BATER, STEPHEN. C.E. 1852. Broadwinsor, Dorset, 1855. W.P.C. for ill-health, 1863. Bishop's Hull, Som., 1865. Marden, Kent, 1873. Cuckfield, 1878. W.P.C. 1884. Died 1899, aged 74. Obit. C.Y.B. 1900.

- BEALE, JOSEPH. C.E. 1872. Othery, Som., 1874. Beer and Seaton, 1892. Retd. 1919. Died 1934, aged 85. Obit. C.Y.B. 1935 with portrait.
- BECKLEY, FREDERICK. C.E. 1845. Margate (Cecil St.), 1848. Sherborne, Dorset, 1856. Bath (Vineyards Chapel), 1878. Upwey, Dorset, 1884. Died 1889, aged 68. Obit. C.Y.B. 1890.
- BERRIDGE, CHARLES H. C.E. 1853. On Frost's reporting it doubtful whether Berridge could with adequate success pursue his studies Berridge withdrew from C.E., 1854.
- BEVIS, HENRY J. C.E. 1860. Mevagissey, 1866. W.P.C. 1868. Entered Episcopal Church of Canada, 1870.
- BIRMINGHAM, —. C.E. Church Book 8.9.1858 (but not Frost's list) records Birmingham as student under Frost. Subsequent history unknown.
- BISHOP, J. L. M. C.E. 1863. Had had previous training but on completion of his course at C.E. the Society could not place him, and approved his seeking a sphere of labour beyond the ambit of their operations, Jan. 1864.
- BLACK, JAMES. C.E. 1850. Left C.E. 1853. Aspatria, Cumb., 1853. Malmesbury, 1859. Retd. 1879. Died 1916, aged 92. Obit. C.Y.B. 1917.
- BLANDFORD, THOMAS. C.E. 1847. Oakham, 1850. Herne Bay, 1855. Westgate-on-Sea, 1883. Retd. 1890. Died 1902, aged 75. Obit. C.Y.B. 1904 with portrait.
- BLIGH, JOHN. C.E. 1843. Gt. Bourton, Oxon., 1845. Brandsburton, Yorks., 1852. Hay, Brecon (English Church), 1854. Ombersley, Worcs., 1857. W.P.C. but in connection with Trinity Cong. Church, Mile End, London, 1860. Died 1878. Obit. C.Y.B. 1880.
- BREWIN, —. C.E. Church Book 8.9.1858 (but not Frost's list) records Brewin as student under Frost. Subsequent history unknown.
- BROOKS, JONAH. C.E. 1845. Puckeridge and Braughing, Herts., 1847. Spettisbury, Dorset, 1852. Entered Anglican Church, 1854.
- BROWNJOHN, G. W. C.E. 1860. Redcar, 1863. Hingham, Norfolk, 1865. Milborne Port, Som., 1868. Witney, 1881. To U.S.A. 1886.
- BUCKLER, WILLIAM DAVID. C.E. 1843. Committee on 31.10.1843 resolved that Buckler 'should leave C.E. as soon as practicable in consequence of his incompetency to acquire knowledge'.
- BULLIVANT, J. W. C.E. 1867. Walsingham, 1868. W.P.C. 1870. To U.S.A. 1872.
- BULMER, GEORGE. C.E. 1841. Chalvey, Bucks., 1847. Overton, Hants., 1850. Burnham, Bucks., 1861. Witney, 1864. W.P.C. 1871. Died 1879, aged 67. Obit. C.Y.B. 1881.
- BUTLER, CHARLES WESLEY. C.E. 1867. Weston-super-Mare College later. Pocklington, Yorks., 1869. Eastwood, Notts., 1874. W.P.C. 1890. Penrith, 1893. Entered Free Christian Church, 1910.
- CAMM, JOHN THOMAS. C.E. 1858. Affetside, Bury, Lancs., 1858. Stockport (Wellington Rd.), 1861. Teaching at Blackpool, 1880. Golborne, Lancs., 1885. Died 1899, aged 64. Obit. C.Y.B. 1900.
- CAY, ALFRED. C.E. 1853.
- CHALKLEY, G. C.E. 1869. Changed his views on baptism, left C.E. April 1871, and became an evangelist at Bishop's Stortford.
- CHENEY, JAMES. C.E. 1840. Broadwindsor, Dorset, 1841. Portland, 1854. Died 1863, aged 57. Obit. C.Y.B. 1864.
- COATES, ISAAC. C.E. 1857. In July 1857 Frost reported to the Committee that Coates' health had broken down and there was little prospect of his being able for labour. The Committee's meeting on 10.3.1858 heard that Coates had just died.

CORKE, RICHARD JOHN. C.E. 1868. Frodingham, Yorks., 1872. Beeford, Yorks., 1875. Burley-in-Wharfedale, 1881. Retd. 1901. Died 1912, aged 66. Obit. C.Y.B. 1913.

COWAN, W. C.E. 1861. Hemsby, Norfolk, 1864. Wells, Norfolk, 1867. Entered Irish Church 1873.

COX, FRANCIS WILLIAM. C.E. 1850. Market Weighton, Yorks., 1853. Adelaide, S. Aust. (Rundle St.), 1858. Adelaide (Hindmarsh Sq.), 1866. Died 1904, aged 87. Obit. C.Y.B. 1905 with portrait. Chairman of Cong. Union of S. Aust. 1859 and 1872 and Secretary 1865-79. Author of *The History of Congregationalism in South Australia*.

CROSS, HENRY. C.E. 1851. St. Austell, 1853. Brixham, 1856. Knaresborough, 1869. Retd. 1896. Died 1904, aged 77. Obit. C.Y.B. 1905.

DAVIS, JOHN TEASDALE. C.E. 1847. Knowle, Som., 1850. Epping, 1854. Retd. 1882. Died 1901, aged 80. Listed as deceased in C.Y.B. 1902 without obit.

DEEKES (or DEEX), WILLIAM HENRY. C.E. 1862.

DEVINE, JOHN. C.E. 1855. Walsingham, 1857. Wymondham, Leics., 1861. Turvey, Beds., 1867. Weedon, Northants., 1873. Died 1875, aged 44. Obit. C.Y.B. 1876.

DURRANT, R. P. C.E. 1858.

EDWARDS, WILLIAM SPENCER. C.E. 1841. Brighton (London Rd.), 1845. London (City Rd.), 1850. Bath (Vineyards Chapel), 1861. Lewes, 1868. London (Arundel Sq.), 1876. W.P.C. 1880. Died 1884, aged 64. Obit. C.Y.B. 1885.

FINCH, EBENEZER WHITING. C.E. 1846. Wollaston, Northants., 1847. Portishead, 1851. Gt. Chesterford, Cambs., 1855. Tunbridge, 1857. Hammersmith (Ebenezer), 1860. Does not appear in C.Y.B. after 1863.

FISHER, FREDERICK WILLIAM. Mendlesham, Suffolk, 1851. Halesowen, 1854. Boston, 1859. Died 1866, aged 39. Obit. C.Y.B. 1867.

FRANKS, WILLIAM JAMES. C.E. 1861. Redcar, 1865. Retd. 1902. Died 1927, aged 89. Obit. C.Y.B. 1928 with portrait.

GANTHONY, CHARLES. C.E. 1844. Committee agreed that he could go to Cotton End for three months on condition that his father paid all the expenses of his board and education, 20.2.1844.

GRAFFTY (or GRAFFTEY), GEORGE. C.E. 1842. Brassington, Derbys., 1848. Graffty had friction with the Society in 1848 and 1849 because at first he wanted to keep a boarding-school and on permission for this being refused he taught at a day-school. He appears to have given up the ministry shortly afterwards.

GRANT, —. C.E. Church Book 8.9.1858 (but not Frost's list) records Grant as student under Frost. Subsequent history unknown.

GRAY, JOHN. C.E. 1854.

GREIG, GEORGE. Ollerton, Notts., 1852. Brynmawr, Mon., 1856. Resigned from ill-health 1860.

GREIG, W. C.E. 1868.

GURNEY, JOHN. C.E. 1841. Had originally been turned down by the Society in 1840 because of entire want of education.

HALL, EDWARD. C.E. 1872. Left C.E. early in 1873 because his eyes were not strong enough for study and the doctor advised him to give up reading closely.

HARCUS, WILLIAM. C.E. 1845. Loughborough, 1848. Doncaster, 1851. Liverpool (Toxteth Park), 1854. Clayton Chapel, Kensington, S. Aust., 1860-65. Became a journalist. Died in Aust. 1876, aged 53.

HETHERINGTON, J. C.E. 1858.

HILL, JAMES ORMOND (or ORMEROD). C.E. 1844. Tideswell, Derbys., 1846. Merthyr Tydfil (Market Square), 1848. Eignbrook, Hereford, 1860. Died 1887, aged 68. Obit. C.Y.B. 1888.

HORSCRAFT, DANIEL. C.E. 1844. Waytown, Bridport, 1846. Hingham, Norfolk, 1849. Burton-on-Trent, 1852. Bourne, Lincs., 1857. New Hampton, Middx., 1869. Died 1876, aged 60. Obit. C.Y.B. 1877.

HOSKIN, RICHARD. C.E. 1854. Potton, Beds., 1854. Died 1885, aged 64. Obit. C.Y.B. 1886. (1)

HOWDEN, GUSTAVUS G. C.E. 1857. Corfe Castle, 1859. Gawler, S. Aust., 1862. Burwood, N.S.W., 1863. Kew, Vict., 1884. Died at Kew, 1894, aged 58. Obit. C.Y.B. 1896. For 18 years Sec. of Cong. Union of N.S.W. and its chairman in 1871-72. Chairman of Vict. Cong. Union 1889-90.

HOYTE, J. J. C.E. 1856.

HURST, JOSIAS. C.E. Jan. 1858. Received by Frost in error. In July the examiners considered Hurst unsatisfactory and he left C.E.

HUTCHIN (or HUTCHINS), JOHN. C.E. 1851. Frodingham, Yorks., 1854. Lenham, Kent, 1867. Newport, Essex, 1878. Retd. 1888. Died 1892, aged 67. Obit. C.Y.B. 1893.

INGHAM, WILLIAM DENMAN. C.E. 1841. Jarrow, 1845. Pembridge, Hereford, 1846. Repton, 1863. Leintwardine, Hereford, 1867. Died 1887, aged 74. Obit. C.Y.B. 1888.

INGRAM, JAMES WILLIAM. C.E. 1871. N. Tawton, Devon, 1874. Poyle, Bucks., 1878. Lynton, 1884. Ilford (Christ Church), 1895. Enfield (Baker St.), 1905. Retd. 1910. Died 1921, aged 74. Obit. C.Y.B. 1922.

JEFFERSON, JOHN. C.E. 1865. Mickleby, Yorks., 1867. Whittington Moor, Derbys., 1881. Then W.P.C. for some years. Birstall, Leeds, 1901. Retd. 1905. Died 1928, aged 85. Obit. C.Y.B. 1929.

JELLY, W. C.E. 1860. Still there 1.8.1862. (C.E. Church Book). Possibly the W. Jelly dismissed from the C.E. church to Hitchin in 1872.

JOHNSON, THOMAS. C.E. 1843. Fovant, Wilts., 1845. Tamworth, 1847. Hinckley, 1853. Maryborough, Vict., 1859. Bourke St., Sydney, N.S.W., 1861. W.P.C. 1884. Died in Aust. 1895, aged 78. Obit. C.Y.B. 1897.

JONES, JOHN. C.E. 1851. Previously at Fakenham Seminary. Accepted for L.M.S. 1852. South Seas, 1853-90. Sydney, N.S.W. (Hunter's Hill), 1891. W.P.C. 1897. L.M.S. South Seas, 1901. Died 1908, aged 79. Obit. C.Y.B. 1909. L.M.S. Register No. 525. Portrait at L.M.S.

JONES, J. C.E. 1858. Probably Samuel Jones, see below.

JONES, JOHN LEWIS. C.E. 1862.

JONES, SAMUEL. At C.E. early 1858. Market Weighton, 1861. Gosport, (New Meeting), 1866. Slough, 1870. Finchingfield, Essex, 1881. Died 1883, aged 46. Obit. C.Y.B. 1884.

KNIGHT, JOHN. C.E. 1853. On 7.6.1853 'Mr. John Knight now a Methodistical minister in Weymouth' was accepted by the C.E. Committee as suitable for Home Mission work. In November 1853 he was supplying at Gt. Easton while continuing under instruction with Frost.

KNIGHT, WILLIAM. C.E. 1840. Tamworth, 1842. Aspatia, 1846. Chalvey, Bucks., 1849. Egham, 1856. Littlehampton, 1861. Resigned 1881. Died 1892, aged 79. Obit. C.Y.B. 1894.

KYTE, THOMAS. C.E. 1870. Langport, 1874. Kadina, S. Aust., 1879. Perth, W. Aust. (Trinity Church), 1885. Mt. Lofty, S. Aust., 1889. Died in Aust. 1909, aged 65. Obit. C.Y.B. 1910.

LENNOX, WILLIAM MARSHALL. C.E. 1857. Hythe, 1858. Tonbridge, 1860. Ware, 1865. Mansfield, 1868. Cheltenham, 1875-86. Sec. of Countess of Huntingdon Connexion and of Cheshunt College, 1887-99. Died 1906, aged 76. Obit. C.Y.B. 1907.

LITTLEMORE, GEORGE JAMES. C.E. 1869. Curry Rivel, Som., 1872. Southwark (Colliers' Rents), 1878. Burwood, Sydney, N.S.W., 1885. Strathfield, N.S.W., 1889. Retd. 1923. Died in Aust. 1929, aged 81.

LOCK, GEORGE. C.E. 1848. Alford, Lincs., 1850. Hingham, Norfolk, 1852. Knowle, Som., 1855. Alderton, Suffolk, 1860. Cleckheaton, Yorks., 1865. Halifax (Range Bank), 1872. Retd. 1880. Died 1915, aged 89. Obit. C.Y.B. 1916.

MACKAY, D. C.E. 1865.

MACKAY, HUGH. C.E. 1842. Liskeard, 1846. Committee minutes of 23.7.1849 refer to the late Mr. McKay of Liskeard.

MACKAY, WILLIAM DAVIDSON. From British Guiana. C.E. 1869. To Cheshunt, autumn 1869, for four-year course. His death reported in 1871 Annual Report of Cheshunt College.

MAIN, THOMAS. C.E. 1866. Sandon, Herts., 1867. Sheffield (Burngreave), 1873. Died 1878, aged 35. Obit. C.Y.B. 1879.

MALSON, J. C.E. 1860.

MASON, JOSEPH. C.E. 1853. Loughborough, 1855. Died 1871, aged 44. Obit. C.Y.B. 1872.

MATHER, HENRY. C.E. 1841. Reported unsatisfactory by Frost, April 1842. Left C.E. but granted £5 by the Society to defray his expenses.

MATSON, WILLIAM TIDD. C.E. 1858. Havant, 1858. Gosport (Old Meeting), 1863. Sleaford, 1871. Rothwell, Northants., 1873. Portsmouth (Highbury), 1879. Portsmouth (Sarisbury Green), 1885. Retd. 1897. Died 1899, aged 66. Obit. C.Y.B. 1901 with portrait. Famous as hymn-writer—see *Congregational Praise* Nos. 224, 378, 415, 456 and 758.

MAXWELL, JOSEPH TOWNSEND. C.E. 1868. East Grinstead, 1871. Over, Ches., 1875. Plymouth (Union Chapel), 1886. Retd. 1909 for family and health reasons. Associated with Park Chapel, Crouch End, London later. Died 1924, aged 81. Obit. C.Y.B. 1925 with portrait.

METCALF, ENOS. C.E. 1841. Lincoln (High St.), 1844. Retd. 1886. Died 1899, aged 86. Obit. C.Y.B. 1900.

MOORE, THOMAS. C.E. 1854. Margate, 1857. Entered Anglican Church 1862.

MORRISON, ARCHIBALD. C.E. 1848. Waytown, Dorset, 1850. Puckeridge and Braughing, Herts., 1853. Abbot's Roothing, Essex, 1860. Richmond, Yorks., 1866. Tosside, Nr. Bradford, Yorks., 1871. Hundon, Suffolk, 1876. Retd. 1880. Died 1911. Listed in C.Y.B. 1912 without details of age and without obit.

NELSON, JAMES. C.E. 1859. Trinity College, Dublin, later M.A. (Dublin). Hyson Green, Notts., 1861-62. Throat infection and out of ministry for some years. Mixenden, Yorks., 1882. Nottingham (Boulevard), 1884. Donaghmore, Co. Tyrone, 1890. Bradford, Yorks. (Horton Bank Top), 1891. Narborough, Leics., 1896. Retd. 1906. Died 1913, aged 81. Obit. C.Y.B. 1914.

NEWTON, WILLIAM. C.E. 1845. There was also an E. T. Newton whom the Society sent to C.E. on probation for three months in September 1845. This latter may be Edward J. Newton who had various Congregational pastorates and died 1892.

NICHOLLS, WILLIAM. C.E. 1842. Langport, Som., (?)1844. Brighton, S. Aust., 1849. During period 1859 onwards held brief pastorates at Salisbury, Brighton and Kensington, S. Aust., but as obit. says 'Mr. Nicholls devoted himself chiefly to teaching, and many of the sons of the older colonists passed through his hands after their schooldays were over'. Died 1877, aged 61. Obit. C.Y.B. 1878.

OXFORD, WILLIAM. C.E. 1855.

PARTNER, RICHARD. C.E. 1864. Abbot's Roothing, Essex, 1867. Belfast (Clifton Park), 1879. Plaistow, London (Union Church), 1880. Felsted, Essex, 1903. Retd. 1907. Died 1923, aged 84. Obit. C.Y.B. 1925 with portrait.

PERFECT, HENRY. C.E. 1847. Aspatria, Cumb., 1850. Dunstable, 1852. Witsney, 1853. Wigton, Cumb., 1858. Silloth, Cumb., 1863. Barnard Castle, 1872. Kirkby Stephen, Westmorland, 1886. Retd. 1888. Died 1901, aged 78. Obit. C.Y.B. 1903.

PHIPSON, THOMAS. C.E. 1841. March 1841 Frost reported unfavourably on Phipson's 'censorious spirit, the views he entertains on the subject of baptism, the pastoral office and Sunday Schools'. Phipson thereupon withdrew his offer of service with the Society.

PILBROW, J. C.E. 1868.

POOLE, THOMAS. C.E. 1843. Hornsea, Yorks., 1845. Lymington, Hants., 1871. Twickenham, 1884. Retd. 1891. Died 1912, aged 89. Obit. C.Y.B. 1913.

POTTS, CUTHBERT YOUNG. C.E. 1855. Westerham, Kent, 1856. Ombersley, Worcs., 1860. Ledbury, 1867. Retd. 1907. Died 1909, aged 84. Obit. C.Y.B. 1910. Was son of a naval officer who had been present at Trafalgar.

PURDON, DAVID WATSON. C.E. 1855. Guisborough, Yorks., 1857. Hinckley, Leics., 1865. Thame, 1868. W.P.C. 1870. Wolverhampton (Queen St.) Missions), 1876-93. English Reformed Church (Congregational), Hamburg, 1882-83. Cheboque, Nova Scotia, 1893. Kingsport, Nova Scotia, 1902. Retd. 1906. Died 1918, aged 87. Obit. C.Y.B. 1920.

RIORDAN, JOHN. C.E. 1868. New College, London, later. L.M.S. Madagascar, 1873-78. Brill, Bucks., 1879. Winslow, Bucks., 1881. Sheerness (Alma Rd.), 1888. Lenham, Kent, 1900. Newent, Glos., 1902. Winslow, Bucks., 1904. Retd. 1914. Died 1916, aged 68. Obit. C.Y.B. 1917. L.M.S. Register No. 698.

ROBERTS, EDWARD. C.E. 1859. Western College, 1864-67. Knowle, Som., 1860. Stonehouse, Devon, 1864. Braunton, Devon, 1867. New Malden, Surrey, 1886. Retd. 1890. Died 1914, aged 78. Obit. C.Y.B. 1915.

ROBINSON, JOSEPH. C.E. 1842. Greenbank, Derbys., 1845. Ivybridge, 1845. Merthyr Tydfil, 1845. Resigned from ill-health, 1847.

ROBJOHNS, JAMES NELSON. C.E. 1845. Spettisbury, Dorset, 1848. Wymondham, Leics., 1851. Narborough, Leics., 1860. W.P.C. 1892. Died 1897, aged 72. Obit. C.Y.B. 1898.

ROGERS, THOMAS. C.E. 1868. Cheshunt College later. L.M.S. Madagascar, 1873-78. Holt, Wilts., 1879. Honiton, 1883. In 1896 went to Aust. for health. Gunbower, Vict., 1900. Beechworth, Vict., 1906. Died 1907, aged 58. Obit. C.Y.B. 1908. L.M.S. Register No. 699.

ROLLS, JOHN WILLIAM. C.E. 1840. Hawes, Yorks., 1846. Kirby Moorside, Yorks., 1852. Halifax (Union Croft), 1855. Roxton, Beds., 1860-72. Part pastor at Croydon 1873 onwards. Died 1889, aged 71. Obit. C.Y.B. 1890.

ROUNCE, JAMES. At C.E. (?) 1846. Combe Martin, Devon, 1846. Mendleshams, Suffolk, 1848. Society heard Sept. 1850 that Rounce had left Mendleshams as he intended to emigrate to America.

RUTTER, PAUL. C.E. Sept. 1867 to mid-summer 1870. Lyme Regis, 1870. Died of typhoid, 1872, aged 27. Obit. C.Y.B. 1873.

SAUNDERS, BARNARD WILKES. C.E. 1864. Hackney College later. Wethersfield, Essex, 1868-1916. Died 1916, aged 76. Obit. C.Y.B. 1918.

SCOTT, HENRY WILLIAM. C.E. 1854. Kelvedon, Essex, 1856. Wellington, N.Z., 1859. Returned to U.K. 1864 with paralysis of brain. Died 1866, aged 32. Obit. C.Y.B. 1867.

SHEPHERD, T. C.E. 1868. Spring Hill College later. Allowed to resign from Spring Hill College in July 1870 as his progress was unsatisfactory. (2).

SLEIGH, JAMES. C.E. 1843. Highbury College later. Hockliffe and Egginton, Beds., 1847. To Aust. for Col. Miss. Soc., 1857. Portland, Vict., 1858. Encounter Bay, S. Aust., 1861. L.M.S. in South Seas, 1862-87. Retd. 1889. Later associated with Lewisham Cong. Church. Died 1901, aged 83. Obit. C.Y.B. 1903. L.M.S. Register No. 590. Portrait at L.M.S. (3)

SMITH, C. E. Z. C.E. 1863. Easingwold, Yorks., 1865. Desborough, Northants., 1866. Steeple, Essex, 1867. Tillingham, Essex, 1870. Framlingham, Suffolk, 1871. Coventry (Well St.), 1875. Stratford, Ontario, Canada, 1884. Not shown in C.Y.B. after 1886.

SMITH, GEORGE CROWTHER. C.E. 1854. Brampton, Cumb., 1857. Alderton, Suffolk, 1859. Folkestone, 1860. Joined Anglican Church, 1863.

SMITH, JOHN. C.E. 1846. Brampton, Cumb., 1850. Witheridge, Devon, 1856. Died 1877, aged 60. Obit. C.Y.B. 1878.

SMITH, WILLIAM. C.E. 1841. Wymondham, Leics., 1843. Dartford, Kent, 1846. On 14.8.1849 Committee agreed recommendation of Stations Committee that at Michaelmas next the minister supplying at Dartford should cease to sustain his connection with the Society.

SPURGEON, WILLIAM. C.E. 1864. Nether Stowey, Som., 1867 and for some months. Odiham, Hants., 1873. Dudley (The Firs), 1877.

TAYLOR, T., B.A. C.E. 1857.

TAYLOR, THOMAS. C.E. 1854. West Looe, Cornwall, 1856-57. W.P.C. 1858-59.

TERRY, FREDERICK. C.E. 1845. Probably the Frederick George Terry, who died 1896, aged 73, but whose obit. in C.Y.B. 1897 has no reference to C.E. F. G. Terry's pastorates were: Moor Green, Nottingham; Brent, Devon; Crockerton, Wilts.; East Dereham; Fenstanton, Hunts. From 1879-85 he was assistant at Camden Park Chapel, London. There was also a G. Terry whom the Society sent to C.E. in February 1845 but on Frost's report of him in July 1845 as unsatisfactory G. Terry left C.E.

TODD, WILLIAM. C.E. 1859. Died at C.E. from a pony-riding accident. Obit. C.Y.B. 1860. Memorial stone at C.E.

TOMKINS, FREDERICK A. C.E. 1842. M.A.(London). LL.D.(London). D.C.L.(Heidelberg). Pastorates in Nova Scotia 1850-56 and Principal of Gorham College, Halifax, Nova Scotia, 1851-56. Stoke Newington, 1861-67. W.P.C. 1867-74. Orange St., London, 1873-(?)77. Not in C.Y.B. after 1881 and no obit.

TRANter, NATHANIEL. C.E. 1849. Still there 5.3.1850 and satisfactory. No later information in H.M.C.

TROTTMAN, AMBROSE SHERMAN. C.E. 1861. Lynton, Devon, 1864. Guisborough, Yorks., 1865. Jarrow-on-Tyne, 1871. Thornton, Nr. Bradford, Yorks., 1882. Died 1900, aged 60. Obit. C.Y.B. 1902.

VAUGHAN, DANIEL R. C.E. 1861. Assistant at Corfe Castle. Frodingham, Yorks., 1868. W.P.C. 1874. Entered Anglican Church 1881.

VIVIAN, JAMES CLARKE. C.E. 1859. L.M.S. South Seas, 1863-74. Died at sea 1874, aged 42. Obit. C.Y.B. 1875. L.M.S. Register No. 581.

WALFORD, THOMAS. In 1837 applied to join L.M.S. but rejected (October). C.E. 1847. Alderton, Suffolk, 1852. Layer Breton, Essex, 1857. W.P.C. 1879. Died 1886, aged 71. Listed in C.Y.B. 1888 without obit.

WALKER, GEORGE KERRY. C.E. 1850. Tideswell, Derbys., 1853. Waterloo, Liverpool, 1858. Middlewich, Ches., 1865. Retd. 1890. Died 1896, aged 74. Obit. C.Y.B. 1897.

WALLACE, GEORGE TAYLOR. C.E. 1857. Aspatria, Cumb., 1858. Hungerford, 1865. W.P.C. 1870-1901. Not in C.Y.B. after 1901 and no obit.

WARD, J. C.E. 1861. Street, Som., 1864. Nailsworth, Glos., 1870. Entered Anglican Church 1877.

WARR, GEORGE FINDEN. C.E. 1857. Millwall, London, 1858(?). Alderton, Suffolk, 1859(?). Died 1858, aged 32. Obit. C.Y.B. 1859.

WATERLAND, RICHARD JOHN. C.E. 1849. Committee agreed 9.4.1850 that he should go to Hundon, Suffolk, for not less than 4 months. Hundon people were dissatisfied with him and Waterland refused to go back to C.E. for two years further instruction.

WEBB, JAMES. C.E. 1864. Hemsby, Norfolk, 1867. Hornsea, 1871. North Shields (St. Andrew's), 1878. New Durham, Ontario, Canada, 1887. Garafaxa and Belwood, Ontario, 1890. Died 1891, aged 48. Obit. C.Y.B. 1893.

WILLIAMS, JAMES. At C.E. 1853-54. North Tawton, Devon, 1855. Lyme Regis, 1858. Died 1859.

WILLIAMS, JOSEPH. C.E. 1852. Bradford, Yorks., 1856. (?)Rodborough, Glos., 1859. Mansfield, 1865. Leicester, 1868. Southend-on-Sea, 1872. Resigned 1887. Not in C.Y.B. after 1888 and no obit.

WILSON, GEORGE. C.E. 1849. M.A. On 23.7.1849 the Committee heard that Wilson had retired from C.E. Academy having evinced symptoms of mental instability.

WOOKEY, CHARLES ARTHUR. C.E. 1869. Later to Lancs. College. Mandeville, Jamaica, 1875. Harry Watch, Jamaica, 1894. Toronto (Zion), Canada, 1898. Returned to Jamaica, 1899. Died in New York, 1902, aged 53. Obit. C.Y.B. 1903.

YOUNG, JOHN. C.E. 1841. Chumleigh, Devon, 1847. Shepton Mallet, 1852. Falfield, Glos., 1859. Thornbury, Glos., 1860. St. Ives, Cornwall, 1865. Topsham, Devon, 1869. W.P.C. 1873. Died 1880, aged 68. Obit. C.Y.B. 1881. (4)

H. G. TIBBUTT

- (1) For a portrait of Hoskin and an account of his ministry at Potton, see R. G. Gillman, *A Hundred Years at the Congregational Church in Potton* (1948).
- (2) L.M.S.E.C. 11.7.1870.
- (3) Sleigh's diaries for 1865-79 are in the L.M.S., London.
- (4) In reading the above list it must be remembered that in some instances there may have been delay in letting the C.Y.B. editor have details of changes in pastorates, and for that reason the dates given may not in every case be quite accurate, but they are adequate enough for the main lines of student's career to be traced. I am indebted to Rev. Charles Surman, Research Secretary of the Congregational Historical Society, for help in tracing and identifying several of the more elusive of the students: also to two Australian Congregational Churches who gave information regarding students who later served as ministers in that country. Some students (e.g. J. J. Hoyte and W. Jelly) apparently went to C.E. as private pupils and were not sent by the Home Missionary Society nor did they become Congregational ministers.

The City Temple - Whence ?

A GOODLY company of Apostles has served the City Temple as its Ministers. They were, for the most part, Independents or Congregationalists, and at this time when the Church is restored and back on its site in Holborn, we should spare a salute for its pioneers and Fathers in the Faith and thankfully remember the rock from whence this famous Church was hewn. The congregation has been in exile since April, 1941, when its buildings were severely damaged, and the return home has been made possible by generous gifts as well as a large payment from the War Damage Commission. The booklet issued in connection with the Re-opening Services does not state the total cost of the reconstruction, but we are told that gifts from America amounted to nearly £190,000. Externally the building is little changed, but the interior is completely different. The change has caused a mild shock to those who knew and loved the old City Temple. Some criticisms of the design have been expressed, but it may be that a close and extended acquaintance with the building will evoke a real appreciation of its beauty and suitability as a place of worship. The pulpit in the new building is different from 'The Great White Pulpit' given by the City Corporation when the old Church was built. Dr. Parker was ferociously attacked for his acceptance of this gift and the objection was not to its shape or construction, but to the fact that a Nonconformist Church had 'stultified itself' by accepting anything from a corporation. Now the passing of that pulpit is universally regretted.

The Church moved to Holborn Viaduct from its home in The Poultry. The Chapel in The Poultry was built in 1819 and the removal to Holborn took place in 1874. The new Church cost £70,000 to build and this sum came largely from the sale of The Poultry Chapel and site. This had cost £10,000 (site £2,000) in 1819, but in the next fifty years the value of property in the City had so increased that the sum of £50,200 was paid for it by the London Joint Stock Bank, now part of the Midland Bank. It is interesting to compare building costs over the years.

The first Minister of the Church was that 'learned and eminent divine' Thomas Goodwin, who was one of the principal leaders of the Independents during the reign of Charles I. Born in 1600 he was sent at the early age of 13 years to Christ's College, Cambridge — 'where his good natural abilities were so improved by diligent study, as to secure him great esteem at the University'. In 1616 he took the degree of B.A. When twenty years of age he proceeded to M.A., and was chosen fellow and lecturer in the University. Oxford conferred a D.D. upon him in 1653.

Destined by his parents for the Ministry, it seemed at first that their hopes would not be realised. 'He walked in the vanity of his

mind', and was confirmed in this way of life when, having presented himself at the Lord's Supper he was sent away by his tutor. Goodwin was so disappointed that he left off prayer and gave himself to a worldly course of life. From this he was converted by a sermon preached at a funeral—a sermon which he had actually heard before! After his conversion Goodwin's manner of preaching changed, 'he wholly discarded the affectation of wit and a flimsy eloquence' and he became a celebrated preacher in the University. Then followed a Lectureship and appointment to the Vicarage of Trinity Church, Cambridge, which appointments he relinquished when, his conscience being 'dissatisfied with the terms of conformity', he quitted the University in 1634. Persecution in England became more intense and seeking to enjoy liberty of conscience, he left for Holland and settled as Pastor of the English Church at Arnheim. At the beginning of the Long Parliament he returned to England and gathered an Independent congregation in the parish of St. Dunstan's-in-the-East, Thames Street. There can be no doubt as to Goodwin's devotion to the Independent cause: he was noteworthy at the Westminster Assembly though he was 'one of the Dissenting brethren'. His close association with Cromwell is well known and he was one of those to whom the Protector indicated that he wished his son, Richard, to be his successor. After the Restoration Goodwin was dismissed from the Presidency of Magdalen College, to which he had been appointed by Parliament and he then seems to have lived a retired life in London. This kind of life would not be uncongenial to him, for he was described thus: 'Owing to his habits of retirement and contemplation and the gloomy notions respecting religious decorum' he was regarded as 'an enemy to mirth and cheerfulness and a severe exacter of severe looks and solemn faces'. His works and virtues are set out at length on his tombstone in Bunhill Fields, and among them, 'he was a truly Christian Pastor. In his private discourses, as well as in his public ministry, he edified numbers of souls, whom he first won for Christ'.

Dr. Thomas Harrison was chosen in 1650 to succeed Goodwin. Of this Independent Minister it is written: 'he was a most agreeable preacher and had a peculiar way of insinuating himself into the affections of his hearers'. He also had an extraordinary gift of prayer. Lord Thomond used to say, that he had rather hear Dr. Harrison say grace over an egg, than hear the Bishops pray and preach'. When silenced by the Act of Uniformity, Harrison crossed the sea to Dublin and there continued to exercise his Ministry. He had previously gone to Ireland with Cromwell's youngest son, Henry, and from that period of residence comes the publication of his *Topica Sacra: Spiritual Logick*. These hints and helps to Faith, Meditation and Prayer, Comfort and Holiness, were

'communicated' at Christ Church, Dublin. The work is dedicated to Henry Cromwell, the Lord Deputy of Ireland.

An outstanding man was John Clayton, who was Minister when the Church was moved to The Poultry. He belonged to a family of Ministers—his father was Minister of King's Weigh House and his two brothers were also Ministers. Their stories are told in *Memorials of the Clayton Family* by T. W. Aveling. After a short period as Assistant Minister at Newbury, Clayton was called to Kensington, then a country place, where he was ordained. His father gave the charge to the Ordinand and, *inter alia*, he urged that a scriptural caution should be observed in the admission of members to the Church. 'Persons who are equally ready to take a place at the card-table and the Table of the Lord . . . have slender pretensions indeed to Christianity.' John came to the Church in Camomile Street, Bishopsgate, in 1805, and his Ministry lasted until 1845. He was a member of the Eclectic Society, in which he associated with Anglican Clergymen, notably John Newton, who was then Vicar of St. Mary Woolnoth in the City. Clayton asked Newton to draw up a plan for the establishment of an Academy for training Ministers. Newton did this and it was maintained at Newport Pagnell until it was merged in Cheshunt College.

Dr. Joseph Parker brought the Church from The Poultry to Holborn and his name must be thankfully recalled. So much has been written about him, and more will need to be written when the generations rise up who know not Joseph. He is remembered for his advocacy of a "United Congregational Church"—a Congregationalist, indeed, who was ahead of his fellow-Congregationalists. I did not think of Parker as a writer of letters to children until I found in the Congregational Library four which he wrote to Miss Annie Teasdale (afterwards Lady Milner-White) when she was a child. The letters, written in 1883, are illustrated by sketches, drawn by the writer, of 'A man who kept his eyes open'; 'a woman who kept her mouth shut'. Here is a specimen of the letters :

Sweet Annie, U R a scrap for not writing. I send a few sketches preparatory to their being offered to the Royal Academy. I myself, even I, have invested them with all the artistic merit they possess. No one helped me. If ever you go into the County of SX, I think you will c that it is falling into D K because the people are wanting in N R G ! I hope you are just as well as u can b and as rich as a ju. I have lost all my immense property through laying a tramway to the moon. It was a sad loss. Tickets tuppence, but not one was sold.

Not important history, but they reveal an interesting and human side of the great preacher's character.

ALAN GREEN

Reviews

The Savoy Declaration of Faith and Order, 1658. Edited by A. G. Matthews; with an additional notice by Daniel T. Jenkins. (Independent Press, 1958, 9s.).

Readers of *Transactions* will recall the Paper, printed in Vol. xviii, No. 3, in which Dr. Gordon Robinson, our President, sought to estimate the importance of the Savoy Declaration for Congregationalism today. We are grateful to the Independent Press for making available a new edition of the Text of this Confession, carefully and attractively introduced by A. G. Matthews, whose competence it would be impertinent to praise.

In view of the attempt being now made to draw up a new Confession of Faith for our churches, it is of more than merely academic interest to turn back to the work of our forefathers at the Savoy. Mr. Matthews warns us, however, that the latter "were primarily interested in reaching the non-Congregational public, to whom they said in so many words, 'this is our distinctive witness', . . . the Declaration is a Congregational apologia to refute malicious misrepresentations". This fact makes us even more grateful to the editor for his careful Introduction, in which, with characteristic felicity of phrase, he sets the scene for the Assembly. In spite of the obscurity which still surrounds both its calling and its proceedings, we are able, through Mr. Matthews' mind and pen, to catch glimpses of at least a few of the 200 delegates and 'messengers' sent to London by about 120 churches. The remarkable unity in doctrine and in polity has often been remarked upon—the Declaration bears witness to the beliefs and practices common to the participating churches.

It is of interest to note that there was a preponderance of laymen, though 'it is as well to remember that the drafting of the Declaration was carried out by the committee and they were exclusively clerical, no layman was appointed to that inner circle'.

Mr. Matthews has given us the text of the first edition (1658) as found in Williston Walker's *Creeks and Platforms of Congregationalism*; its usefulness is enhanced by the Savoyan additions to the Westminster Confession, which of course provides the doctrinal basis of Savoy, being set in black-faced type. Also reproduced are Walker's notes indicating the parts of the Confession omitted by the Savoyans.

Dr. John Stoughton is reported to have written: 'The Savoy Declaration, which perhaps never had much weight with Congregationalists, is a document now little known except by historical students' (he makes no reference to it in his *History of Religion*

in England). Mr. Matthews points us to its importance 'as a relic of the greatest period of Congregational history'. 'It stands in isolation', he adds; it had no precursor and no successor—Mr. Matthews writes scathingly of the Declaration issued in 1833.

In his brief note on the theological importance of Savoy, Mr. Daniel Jenkins points to the weakness of its teaching about the Christian's duty in society. He also draws attention to a specific Church Order to which it witnesses, and suggests that the proliferation of small fellowships in one town or city may well run counter to Savoy's stress upon fellowship.

This is a most useful volume, and the editor deserves our thanks. The second footnote on Page 124, should read: See Introduction, p. 20 (not 120).

WILFRED W. BIGGS

The Answer. By John Norton, 1606-63. Translated by Douglas Horton. (Harvard University Press. London: Oxford University Press, 1958, 38s.).

Cotton's *Keyes* and Hooker's *Summe* are well known. Douglas Horton now draws our attention to a scholarly work, hitherto little known because it was written in Latin, which he places alongside the other expositions of Middle-way Congregationalism. Horton remarks that he felt 'a veritable Hilkiah the priest' when he discovered the book and well he might, though in fact *The Answer* has not the same quality of uniqueness or surprise that the Law Book in the Temple had. Here and there this book throws new light upon the New England way; in the main, however, the polity expressed is familiar.

The origin of the book is interesting. The Dutch Reformers as well as the Scots were concerned about the way England would go at the time of the Westminster Assembly and William Apollonius of Middelburg countered the Independents' *Apologetical Narration* with his *Consideratio*, and furthermore, to bring things to a head, propounded a series of 24 questions to them. The Independents got Norton to reply to the Continentals. The book appeared in 1648.

There is an interesting Foreword by Cotton himself—a pity it is in small print—in which he pleads for unity amongst Puritans. Independents and Presbyterians, "the hated 'roundheads' and 'rattleheads'", hold so much in common; to Presbyterians he says:

. . . what, I ask, keeps you from regarding us not as traitors or deserters in a common cause, but, in our measure, as

defenders and supporters of our joint cause against the enemies of our common faith and our common church ?¹

Cotton confesses that Norton had departed from his view and that of others in certain respects. It looks as though, for example, Cotton gave greater authority to the Elders in the church than Norton did. Other variations concerned free and set prayers, stipends, and the covenant of grace and the church covenant.²

The nature of Apollonius' questions produces a new and refreshing emphasis here and there. A whole chapter appears on the Minister as Evangelist: the Minister is bound by his ordination 'to teach the nations and convert the unconverted outside the church'.

Norton makes it abundantly clear that in their churches, though making a confession of faith was truly an ordeal, it was not an inquisition. Members might not ask questions directly; they might make suggestions to the Elders. The confession might be written and in the case of a woman most certainly would be, but

Nothing is required in this confession which is not shared by all faithful men. There is no place for private matters. Extraordinary beliefs are not sought after.³

The position of a church in a synod is made quite clear. Synods exist to promote Christian communion and concord and no church should fail to make use of the counsel of its neighbours. Yet a synod has no authoritative or judicial power over individual churches. Nevertheless, the author confesses that if a church does not submit to the synod, it is in danger of state intervention as well as non-communication with other churches. There is a suggestive passage in which Norton points out the merits of the synod and of the particular church. The former 'is to be preferred to a particular church for the exposition of Scripture because it excels in knowledge. For this reason a question to be answered is carried to a council'. The particular church must handle matters in which acquaintance with 'the person, the facts, and the circumstances involved' is necessary.

Enough has been said to indicate that valuable, if not revolutionary, material has been brought to light, for which we should be grateful.

JOHN H. TAYLOR

¹ p. 16.

² p. 14.

³ p. 42.

The Independents in the English Civil War. By George Yule. (Cambridge University Press, 1958, 21s.).

The English Civil War continues to fascinate students. In recent months have appeared such studies as C. V. Wedgwood's *The King's War*, Maurice Ashley's *Oliver Cromwell and the Puritan Revolution* and *The Great Civil War* by Colonels Burne and Young. Mr. Yule's book is more limited in its scope but is particularly useful for its attempt to discover the connection between the Parliamentary Independent Party and religious Independency.

Within the limits he has set himself Mr. Yule's book is valuable and there will be a large measure of support for the results of his careful analysis and for his timely reminder of the inadequacy of simple interpretations of the Civil War as a class struggle or as a religious one.

William Walwyn said in 1649 that the Independents 'are increased in numbers and have, as it were, scummed the Parish congregations of most of their wealthy and zealous members' and only by a complete study of the whole period 1642-60 could a full appreciation of the growth and importance of Independency be gained. Probably for this reason Mr. Yule ventures only a tentative assessment of the results of his researches which can be continued by others. One line of further complementary research particularly suitable for local historians would be an analysis (from Firth and Rait, *Acts and Ordinances of the Interregnum*) of the changes in the composition of the various county committees, particularly for the period after the execution of Charles I when, to a marked degree, Independents had a share in the control of local affairs, a share which came to an abrupt end in 1660.

H. G. TIBBUTT

The City Temple in the City of London. By Bertram Hammond, John Dewey and Leslie Weatherhead. (City Temple Office, 1958, 5s.).

The City Temple was re-opened by H.M. Queen Elizabeth the Queen Mother on 30th October, 1958. This is a small book prepared for the occasion. It contains an interesting collection of photographs of the old and new buildings and of various ministers of the church. There are also recorded some historical notes, the story of the destruction and re-building, and an account of the present work and the expectations of the church.

Some Quaker Portraits Certain and Uncertain. By John Nickalls. (Friends' Historical Society and Friends' Historical Association (U.S.A.), 1958, 3s. 6d.).

This pamphlet contains 16 plates together with comments upon them. William Dillwyn and William Sewell have one authentic portrait each; James Nayler has three which are doubtful but stimulating. George Fox has four equally varied and doubtful ones. William Penn has seven, some resembling one another and him. The doubtful portraits are amongst the most interesting because they reveal quite clearly the prejudices of the artist. Now that the age of photography has come, we find things more difficult than our fathers when choosing a book. They could often tell the view of the book from the picture of the hero!

In the *Publications of the Bedfordshire Historical Record Society*, Vol. xxxviii, 1958, there appears H. G. Tibbitt's *The Tower of London Letter-Book of Sir Lewis Dyve, 1646-47*. There is a good deal of fascinating reading amongst the 41 letters, most of which are addressed to Charles I and seven to John Ashburnham. Dyve, shut up in the Tower, turned his misfortune to account by gaining the confidence of other prisoners, extracting from them useful information that came their way, and passing it on to the King. In particular, he cultivated John Lilburne's acquaintance, 'whose intelligence for the most part seldome proves false'. Thus we find

reports of military and political matters in the army, of the city and Parliament. 'Crumwell' is frequently discussed and especially his differences with Rainsborough. There is a vivid description of Cromwell's visit to Lilburne and to some royalist prisoners in the Tower to hear their complaints, in which he bears himself with much humanity and patience, yet with firmness. The army leaders seem to have been anxious to come to terms with the King. Indeed, Lilburne was so sure of it that he said 'he would pawne his life' that, if the King would give satisfaction to the army men similar to that which he had given to William Kiffin the Baptist, 'within a moneth or six weekes at the farthest the wholl army should be absolutely at your Majesty's devotion to dispose of as you pleased'.

Once more we congratulate the editor upon his find and upon the use to which he has put it.

The Baxter Treatises. Compiled by Roger Thomas. (Dr. Williams's Trust, 14 Gordon Square, London, W.C.1. 1959, 5s.)

That Richard Baxter was a prolific writer and that Dr. Williams's Library is rich in Baxter MSS. has long been known. The catalogue of Baxter's published works is incredibly long; with the addition of unpublished MSS. his output is formidable. Roger Thomas provides a catalogue of the papers, excluding letters, in Dr. Williams's Library, occupying 26 pages, double columns. It is arranged chronologically except for a final short section of undated papers with 104 items. One of the most interesting features of the material is a group of papers making examinations of the *Book of Revelation* which Baxter made towards the close of his life when in prison and never published. 'Age probably prevented his publishing this sobering challenge to the wild men of his day' says Roger Thomas, but he goes on to remark of the vast collection of unpublished material, most of which comes from the latter part of Baxter's life, after the Restoration, 'Much of the material Baxter must have intended to publish; that he never did so is of interest; indeed an interesting study could be made of the books Baxter did not publish and of the reasons why he did not publish them.' An index to the persons referred to in the catalogue makes a useful conclusion to the Dr. Williams's Librarian's work.

JOHN H. TAYLOR

ALSO RECEIVED :

H. G. Tibbutt. *Roxton Congregational Church, 1808-1958*. 1958.
Bedfordshire and the Protectorate. 1959. (1s.)

Jack Smith. *A Brief History of Leiston Congregational Church, 1859-1959*. 1959.

H. C. Lay. *History of Harrold Congregational Church*. 1959. (2s. 6d.).
Anonymous. *Centenary Celebrations, Christ Church English Church, Llandudno*. 1958.

We should also like to mention our Chairman, R. F. G. Calder's *Proceedings of the Eighth Assembly of the International Congregational Council: Hartford, Conn., 2-10 July, 1958* (Independent Press, 15s. 6d.).

John Duncan of Bury St. Edmunds issued during 1958 the 14th, 15th and 16th of his series of monographs on Suffolk Nonconformity (typescript), the result of years of local research. Archibald Allison has produced *Cemetery Road Congregational Church, Sheffield, 1859-1959*. 1959.

N. Caplan, Lindfield, Sussex, is at work on a history of the church there and A. H. Jowett Murray on Ringwood Congregational Church.

Obituary Notes

Dr. Frederick L. Fagley

The death on 25th August, 1958, of the Rev. Dr. Frederick L. Fagley took from the service of the Congregational Christian Churches of the United States one who had played a distinctive part in its life, and won the affection as well as the regard of all those who knew him. As Associate Secretary of the National and then the General Council of the Congregational Christian Churches, he proved himself an able administrator. He was, however, much more than this, and will be remembered by very many as a friend of ministers and as one who contributed much to the devotional life of the Churches.

Many friends in this country will remember him as the first Treasurer of the International Congregational Council, as the co-author with the late Gaius Glenn Atkins of *The History of American Congregationalism* and as the founder and secretary of the Congregational Christian Historical Society. His service to the Historical Society he continued with enthusiasm right through the distressing illness of the last years of his life. Only a few months before his death he laid all the plans whereby members of that Society acted as hosts to members of our own Congregational Historical Society who were attending the Assembly of the International Congregational Council at Hartford in July, 1958. To his great disappointment he was not able to be present himself, but a warm greeting was sent to him.

To the members of our sister Society in the United States, as well as to many who mourn his passing, we convey our affectionate sympathy. He is succeeded as Secretary of the Congregational Christian Historical Society by Dr. Vaughan Dabney.

RALPH F. G. CALDER

F. W. P. Harris

Among our losses by death during the last year a peculiar sadness attaches to the death, at an early age, of the Rev. F. W. P. Harris. Fred Harris was learned in the history of Nonconformity generally, but his inexhaustible interest was in Philip Doddridge. He was awarded a B.Litt. of Oxford for his thesis on Doddridge, and to our bicentenary number (Jan., 1952) he contributed "New Light on Philip Doddridge: notes towards a new biography." A fresh full-length story of Doddridge, to and from whom many new letters have come to light, is badly needed; and it is grievous that Fred Harris, who had gathered much material over the years, will not write it. His friends grieve even more at the passing of his reflective and gracious personality.

G. F. NUTTALL

Congregational Historical Society

Vol. XVIII. 1956-1959.

Edited by Geoffrey F. Nuttall, M.A., D.D., and John H. Taylor, B.D.

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THE
Congregational Historical Society

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President :

THE REV. W. GORDON ROBINSON, M.A., B.D., Ph.D.,
LANCASHIRE INDEPENDENT COLLEGE, MANCHESTER 16.

Chairman of Committee :

THE REV. R. F. G. CALDER, M.A., B.D.,
109 MEMORIAL HALL, LONDON, E.C.4.

General Secretary and Treasurer :

THE REV. W. W. BIGGS, M.Th.,
17 JUNCTION ROAD, ROMFORD, ESSEX.

Editor :

THE REV. JOHN H. TAYLOR, B.D.,
211 ALDBOROUGH ROAD, SEVEN KINGS, ILFORD, ESSEX.

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