

a "Baptized man". By this means a somewhat more harmonious description of the origin of the Broadmead church was produced, but at the same time an error was transmitted to credulous posterity, which has proved a great hindrance to clear historical thinking, and to the correction of which too large a proportion of the present paper has unfortunately had to be devoted.

CHAMPLIN BURRAGE.

Thomas Tillam of Colchester.

In "Transactions," Vol. III., No. 3, reference was made to a series of "disputations" on the Sabbath question between Peter Chamberlen, Thomas Tillam, and Matthew Coppinger on the one part, and Jeremiah Ives on the other part. From the fact that the account of the debate was issued by Ives in 1659, it is generally concluded that the "disputations" took place in that year, and so given in error on pp. 184, 188, of this volume; whereas they came off in 1658. The book in which Ives described the proceedings was addressed to "beleivers in Christ, especially they who are in bondage to the Jewish Sabbath, and more particularly to those in Colchester"—a thrust at Tillam, who had entered upon the pastorate there. In the same year Edm. Warren, "Minister of the Gospel in Colchester," answered Tillam in "The Jews' Sabbath Antiquated," in the preface of which he speaks of a treatise by Tillam, "by profession an Anabaptist," who had been pleased "to print and found a challenge and provoke me to the combat in answering of it," Pass on to 1678, in which year Thomas Grantham, "a Servant of Christ," also opposed Tillam, in "Christianismus Primitivus," speaking of him as "T. Tillam, of Colchester, an Apostate" (Book III., ch. 10, sec. 2, p. 56). Thus it would appear that Tillam was resident in Colchester for at least twenty years. Adverting to the Chamberlen story, I may correct an error (on p. 188). The "dwelling on Garlick Hill" was at "the lower end of Bowe Lane" (not *lowest*).

J. W. THIRTLE.

From a study of Tillam completed two years ago, based partly on the State Papers, may be added that on 13 June 1660 he was under restraint, on 1 September 1661 he was reported as having landed at Lowestoft having settled a hundred families in the Palatinate, on 3 December 1664 he was still on the same business, on 24 August 1665 he was with Colonel Blood in Ireland, on 14 December 1666 he was sending agents to the north to get more emigrants, and on 5 March 1668-9 full details are given of the remarkable community at the monastery, and the Jewish customs there observed.

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1663, as he conducted meetings till the Conventicle Act rendered them illegal. Then he seems to have turned physician as well as minister, and makes his last public appearance in 1674, when he added weight to a certificate of the good faith of Thomas Hicks, in a dispute with Quakers.

It will be seen that it was no vain flattery to call men like these, dangerous Anabaptists. They had played no small parts in the events of the last twelve years, and show what a strong political and military power the Baptists exercised in that period. An excellent study of their influence, and of their relations with the Fifth-Monarchy men has just been published by the American Historical Association, a prize essay by Miss Brown, of Wellesley College, and a few of the details above are due to her industry. A perusal of her book raises regret that it was impossible for England to profit by Baptist statesmanship for centuries after 1660.

Welsh Seventh-Day Baptists.

1. What authority had Toulmin, editing Neal's *History of the Puritans*, to say that Vavasor Powell was a "Sabbatarian Baptist"?

2. In the latter part of the seventeenth century and the early eighteenth, several families named Rytherach, Lewis, Bee, came from Wales and settled in the Delaware Valley, where they joined the Seventh-Day Baptists. The Bee family claim to be of Hebrew descent, and think they came through Ireland. Can anyone trace if these families belonged to Seventh-Day churches in Wales?

3. William G. Jones, pastor of a Brooklyn Baptist church, was preaching in 1889 for a Seventh-Day Baptist church in New York City, and told that about 1850 his grandfather in Wales took him to a Seventh-Day meeting in an upper room, where eight or nine people met regularly; he understood that there were a few other scattered groups.

Any information on these points will be welcomed by Charles H. Greene, 232 North Washington Avenue, Battle Creek, Michigan, U.S.A.

Lostock the birth-place of John Johnson.

On page 54 the earliest biographer was followed in identifying this as near Eccles in Lancashire. It seems to be Lostock Gralam in Cheshire.