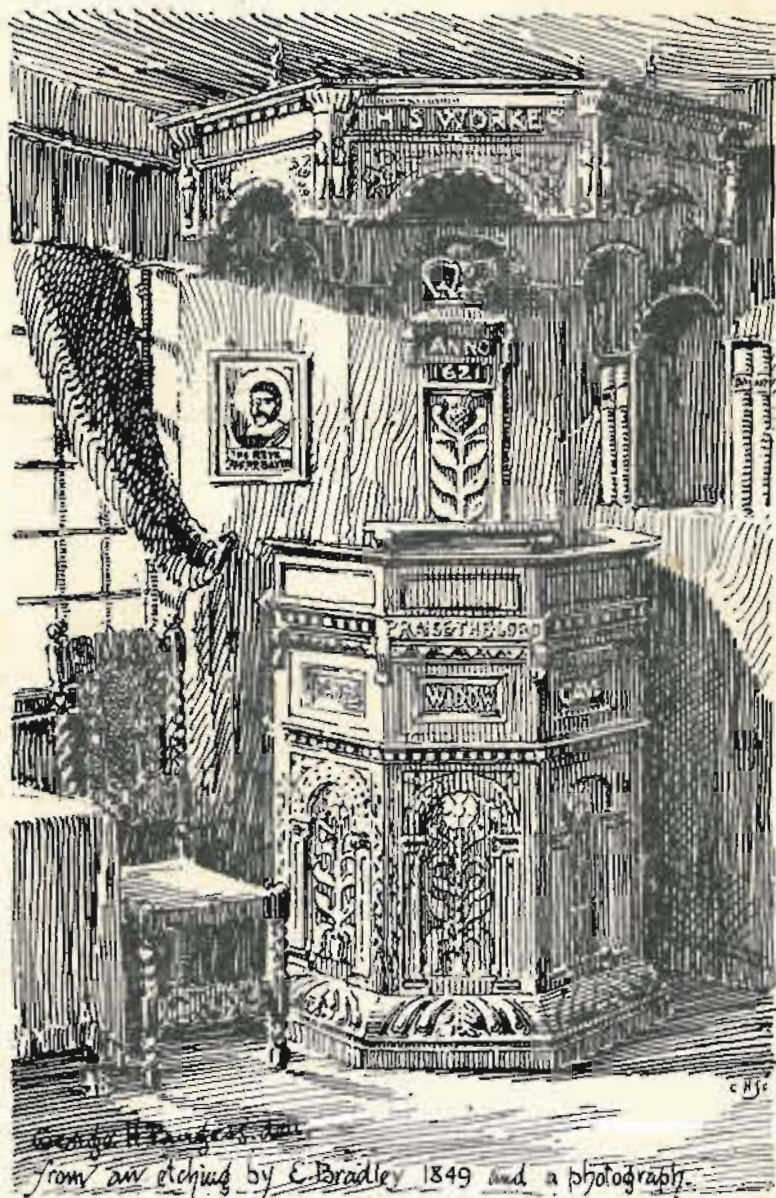


MIDLAND CHURCHES:

A HISTORY OF THE CONGREGATIONS
ON THE ROLL OF THE
MIDLAND CHRISTIAN UNION.

AUTOGRAPHS AND PLATES.

GEORGE EYRE EVANS.



BAXTER'S PULPIT
IN NEW MEETING, KIDDERMINSTER, p. 147.

MIDLAND CHURCHES:

A HISTORY OF THE CONGREGATIONS ON THE ROLL OF THE MIDLAND CHRISTIAN UNION;

ATTEMPTED BY
GEORGE EYRE EVANS,
SOMETIME MINISTER AT WHITCHURCH, SALOP.

AUTHOR OF
*A History of Kenshaw Street Chapel, Liverpool, 1887; Happy Hours of Work and Worship, 1889;
Whitchurch of Long Ago, 1893; Record of the Provincial Assembly of Lancashire
and Cheshire, 1896; Vestiges of Protestant Dissent, 1897; Colytonia,
a Chapter in the History of Devon, 1898; A History
of Newbury Presbyterian Chapel, 1900.*

DUDLEY:
"HERALD" PRINTING WORKS, 210, WOLVERHAMPTON STREET.
—
1899.

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To
EDWARD MYERS.

This is a signed copy, with complete set of plates.

A handwritten signature in dark ink, appearing to read "Edward Myers". The signature is written in a cursive style and is positioned above a horizontal line.

Warrior of God.
He past ; a soul of nobler tone :
My spirit loved and loves him yet.

READER.

IT WAS THE AFTERNOON OF A BRILLIANT AUTUMN DAY. I WAS SITTING ON THE SUMMIT OF A MIGHTY HEADLAND, OVERLOOKING AN EVER-CHANGING SEASCAPE OF ATLANTIC WATERS. THERE OFTEN FOR ME:—

. . . . THE LONELY BREEZES BLOW
ABOVE THE LONELY SOD ;
WHERE MOUNTAIN HEADS ARE HID IN MIST,
MY HEART IS HID WITH GOD.

I HAD THOUGHT ON MANY THINGS, AND REMEMBERED THAT MORE THAN A DECADE HAD RUN ITS COURSE SINCE FIRST MY NAME APPEARED ON A TITLE PAGE ; AND THERE CAME THIS QUESTION:—'TO WHOSE ENCOURAGEMENT DO I OWE IT THAT MANY OF THE BEST YEARS OF MY LIFE HAVE BEEN GIVEN TO SOME LITTLE EXPLORATION OF THE PATHS OF HISTORICAL RESEARCH IN MATTERS PERTAINING TO OLD NONCONFORMING SOCIETIES ?

A TREASURED LETTER GIVES THE REPLY. MANY MOONS HAVE WAXED AND WANED SINCE IT WAS RECEIVED BY A LITTLE COMPANY OF UNKNOWN YOUNG MEN, THEN INTERESTED IN AN EXHIBITION OF THEIR DIVERS HOBBIES AND COLLECTIONS. ONE HAD LENT SOME VOLUMES, DEALING WITH THE STORIES OF RELIGIOUS SOCIETIES AKIN TO THOSE IN THIS BOOK, ANOTHER HAD JUST TRIED HIS 'PRENTICE HAND ON A FEW CHAPTERS OF LOCAL HISTORY, HENCE THE WRITER'S ALLUSION :—

IT AUGURS WELL FOR THE INTELLIGENT GRASP OF THE PROBLEMS OF THE FUTURE WHEN PEOPLE, AND ESPECIALLY YOUNG PEOPLE, TAKE A WARM INTEREST IN THE HISTORY OF THE PAST.

- Rev. EDGAR SOLLY ANTHONY, M.A.,
B.D., *St. And.* Minister, *Old Meeting, Poole*
- Rev. THOMAS AUDEN, M.A., *Cantab.*,
F.S.A. Vicar, *Church SS. Mary and Andrew,*
Condover, Salop
- Rev. KENTISH BACHE Vicar, *Church of St. Michael and All Angels,*
Walford-on-Wye
- Rev. SAMUEL SIDAWAY BRETTELL, M.A.,
Oxon. Minister, *Hermitage Street Chapel,*
Crewkerne
- Rev. WILLIAM JOSHUA CLARKE Minister to the *Poor, Domestic Mission,*
Hurst Street, Birmingham
- Rev. PETER DEAN Minister, *Stafford Street Chapel, Walsall*
- Rev. JOHN ELLIS Minister, *Upperthorpe Chapel, Sheffield*
One of the honorary secretaries of "The National Conference," founded A.D. 1882.
- Rev. GEORGE FOX. *Cheadle Hulme.* Minister, *Park Lane Chapel, Nr. Wigan,*
1864-1891
- Rev. FRANK KERRY FREESTON Minister, *Essex Church, Kensington, W.*
One of the honorary secretaries of "The Body of Presbyterian Ministers,
in and about the Cities of London and Westminster,"
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Coventry
- Rev. HENRY HILL Minister, *Christ Church, Banbury*
- Rev. DANIEL DAVIES JEREMY, M.A., *Glas.* Senior Minister, *Stephen's Green*
Church, Dublin
- Rev. REES JENKIN JONES, M.A., *Glas.* Minister, *Old Meeting House, Aberdare*

- Rev. JOHN ALEXANDER KELLY Minister, *First Presbyterian, Dunnurry ;*
and honorary treasurer of the "Association of Irish Non-Subscribing
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- Rev. HENRY GORDON PALMER, B.A., Rector, *Church St. John the Divine,*
Dublin
Kilnahue, Co. Wexford.
- Rev. GEORGE ANDREW PAYNE Minister, *Allostock, and Brook Street Chapels,*
Knutsford, Cheshire
- Rev. WILLIAM PARRY Minister, *High Street Chapel, Bridgend*
1880-1895
- Rev. THOMAS ARTHUR PENRY Minister, *English Congregational Church,*
Aberystwyth
- Rev. WILLIAM GEORGE PRICE Minister, *Great Meeting, Hinckley*
- Rev. HENRY DAVID ROBERTS Minister, *Matthew Henry's Chapel, Chester*
- Rev. THOMAS WILSON SCOTT Minister, *Old Meeting-house, Glenarm, and*
Moderator, Remonstrant Synod of Ulster, founded A.D. 1830
- Rev. WILLIAM SUNDERLAND SMITH Minister, *Old Presbyterian Meeting-house,*
Antrim
- Rev. THOMAS PERKINS SPEDDING Minister, *Blackwater Street Church,*
Rochdale
- Rev. SAMUEL ALFRED STEINTHAL. *Withington.* Minister, *Cross Street Chapel,*
Manchester, 1871-1893 ;
and Chairman, Board of Governors, Willaston School (Barker Foundation),
Nantwich
- Rev. JAMES CHRISTOPHER STREET Minister, *High Street Church, Shrewsbury*

- Rev. DOUGLAS WALMSLEY, B.A., *Lond.* Minister, First Presbyterian, Belfast ;
and Dean of Residence, Queen's College, Belfast
- Messrs. ASHER & Co. Publishers, Berlin
- Mrs. CATHERINE HUTTON BEALE (late) Birmingham ;
Authoress, "Memorials Old Meeting, Birmingham"
- Mr. EDWARD CADDICK Edgbaston, Birmingham ;
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- Mr. ARTHUR A. ROLLASON Member of the Parish Register Society, Dudley ;
Editor of the "Old Non-Parochial Registers, Dudley"
- Mr. HERBERT SOUTHAM, F.R.Hist.S. Shrewsbury ;
- Mr. JOHN HIBBERT SWANN Free Reference Library, Manchester ;
Editor of "Bibliography of Lancashire and Cheshire Antiquities and Biography"
- Miss TAPLIN Small Heath, Birmingham ;
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Mr. JAMES WILSON	<i>Hutton House, Birmingham ;</i>
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LIBRARIES.

- Birmingham—THE BIRMINGHAM (OLD) LIBRARY, per Mr. Charles Edward Scarse, *Librarian*.
- Birmingham—THE BIRMINGHAM CORPORATION CENTRAL REFERENCE LIBRARY.
- London—GUILDHALL LIBRARY, E.C., per Mr. Charles Welch, F.S.A., *Librarian*.
- London—BRITISH AND FOREIGN UNITARIAN ASSOCIATION LIBRARY, Essex Hall, Strand, W.C., per Rev. W. Copeland Bowie, M.L.S.B., *Secretary*.
- Manchester—THE MANCHESTER CORPORATION FREE REFERENCE LIBRARY, King Street, per Mr. Charles William Sutton, *Librarian*.
- Manchester—CROSS STREET CHAPEL LIBRARY, per Mr. W. Barton Worthington, *Treasurer*.

AUTHOR'S NOTE.

ONE morning long ago, at the beginning of my Whitchurch ministry, I was hunting in the vestry press of a Midland Meeting-house for a missing book, when a copy of the 'Proceedings of the Centenary Celebration of the Monthly Meeting, 1882,' revealed itself. This was the first time for me to see this pamphlet, and in glancing over its pages my eyes were caught by these words in the 'Historical Sketch' by the Rev. David Maginnis, F.R.*Hist.S.* :—

It should be mentioned among unaccomplished intentions that the Meeting purposed to prepare a History of the Rise and Growth of Nonconformity in the Midland Counties, with Monographs of the several congregations included in the Meeting. It was agreed to commit the preparation of the general history to Mr. Gordon, who was to edit the Monographs contributed by the Members of their respective Churches. Mr. Gordon undertook the task *con amore*, but death overtook him before he had been able to make any progress with it. May the hope be cherished that the work will yet be undertaken and performed, as such a work, well done, is a great desideratum for the benefit of young people and the less informed Members of the congregations connected with the Meeting.

This expression from the *Monthly Meeting* that such a work should some day be undertaken fixed itself so firmly in my mind, that I forthwith began collecting materials for it, and when the *Seedsower* started on its still active and vigorous career it was my privilege to be able to contribute to its columns twenty-two monthly sketches of various congregations in the Midland Christian Union. Here it seemed likely at the time that my efforts would have ended, had it not been otherwise decreed.

The articles brought me two of the happiest friendships of my life : those of Mrs. Catherine Hutton Beale, of Birmingham, and Mr. Edward Cobb, of Lewes, but formerly of Banbury.

By a strange coincidence Mrs. Beale had given the world her richly illustrated and splendid 'Memorials of the Old Meeting, Birmingham,' in that very year, at the end of which the *Monthly Meeting* bewailed its

“unaccomplished intentions.” Shortly after the appearance of my first article in the *Seedsower*, Mrs. Beale wrote to me expressing her interest in the attempt as being *exactly what is wanted*, and urging me not to rest until my researches should take permanent form in a book, to which she desired to become its first subscriber. Drawings by her own hand, plans, notes, and photographs were freely forthcoming from her study at Highfield; no trouble seemed too great to her, if by any means in her power she could further the work in which we had a common interest.

Mr. Cobb, then a hale octogenarian, also wrote to offer any help, reminding me that so far back as the year 1839 he, as chairman of the Bloxham and Milton congregations, had conveyed to my father that hearty invitation which resulted in his becoming their minister, in succession to the aged Rev. Joseph Jevans, who had ministered to them from 1779 until his death in July, 1839. The correspondence thus begun by Mr. Cobb was regularly continued until a few months before his death, in April, 1899, at the patriarchal age of 92 years. In his long and vividly-written letters he gave me a rich store of personal reminiscences, some of which are included in these pages.

Since these *Seedsower* articles many things have happened; Mrs. Beale preceded Mr. Cobb by a few years in passing beyond the veil of things visible; other literary work has claimed attention at my hands; whilst the duties of an active ministry have, for a season, given place to days somewhat more leisured, which have been steadily devoted to the congenial preparation of this book. How imperfectly the task has been done no one knows better than myself; I only hope I have been able to do something towards paving the way for the footsteps of the historian, who may eventually come along with that “work, well done,” which the *Monthly Meeting* rightly desires to see accomplished.

As my labours progressed, the fact was very soon made evident to me that, wherever possible, original manuscripts and records must be consulted. Thanks to the learned president of our Ex Libris Society, Sir Arthur Vicars, F.S.A., Ulster King of Arms, it was not long before I was granted the privilege by Sir Brydges P. Henniker, the Registrar-General of Great Britain, of free access for historical purposes to the three thousand or more non-parochial registers, so carefully and orderly

preserved in the dry vaults of Somerset House. Here I have spent many weeks looking over the registers alluded to in this book. Some of these registers, like the Coseley and earliest Oldbury and Whitchurch ones, I have entirely transcribed, and from all I have gleaned original matter, here printed for the first time.

No one who attempts to deal with the history of early Nonconformity can now afford to overlook the facts so fortunately preserved in these non-parochial registers; and no one who has not systematically explored these treasure houses can tell of the many gems stored therein.

Our early ministerial brethren so often made their registers the receptacle for all manner of entirely unstudied remarks, thus rendering their volumes of the greatest interest, apart from their value as mere registers of births or deaths. Take, for example, such an entry as this by the Rev. David Benion in the first register of the Whitchurch Presbyterian Chapel:—

1715. Sep. 3, John, the s. of John Lee, of Whixall, baptized at Broad Oak, the Chappel at Whitchurch being demolished by ye mobb, July 15th, 16th, 18th, and 19th before;

or this from that prince of Midland non-parochials, the register of the Colehill society, Tamworth, which records the fact of the existence of an earlier meeting-house than its present one:—

Sarah, daughter to William Latham, being brought to our publick meeting-place, Lord's Day, ye 23 July, 1704, was baptized by me, Henry Roughley;

or the touching and evident piety in these entries, in the register of the Rev. Samuel Angier, of Dukinfield Chapel:—

The Reverend and Holy man of God, Mr. John Angier, of Den[ton], pastor of the congregation above 45 years, departed this life ye first of September, about eleven o'clock before noon, and was buried ye 3rd of ye month, 167th.

Mr. Isaac Worthington was married in Yorkshire as I am informed. God bless ye Couple, and make them blessings to one another, and to the Church of God, Amen. June, 1698.

Again, the Rev. Thomas Thompson, of the Old Meeting, Stockton-on-Tees, records in his leather-jacketed register, that :—

My dear (and only own) Brother, John Thompson, was, with ye whole ship's company except one man, cast away on ye coast of Lincolnshire, about ye 26 of February, 1704, ye Lord make me ready also ;

whilst one of his successors, the Rev. Andrew Blackie, is careful to enter that :—

Aug. 2, 1778, I baptized John, s. of John McKay, sailor, and of Christian, his wife. N.B. He was press'd, and carried on Board a Tender that same day.

Or take the register of Matthew Henry's Chapel, Chester, wherein its minister, the Rev. John Gardner, records that on 25 October, 1715, he baptized :—

Mackbryan (Mary), d. of Duncan Mackbryan. Duncan was killed at the Battle of Preston Moor, Novem. 12, 1715 ;

and an unsigned entry tells to all who read that :—

Mr. Gardner was Interred in Trinity Church next to Mr. Henry.

If the work undertaken by the *Parish Register Society* in printing the registers of some of our parish churches be, as it undoubtedly is, of the greatest historical value and interest, so too would be that of a *Non-Parochial Register Society* which dealt especially with these registers. An excellent example has recently been set in this direction by Mr. Arthur A. Rollason, of Dudley, who has carefully edited all the non-parochial registers of his parish, beginning with those of the Friends, in 1656, and including the Presbyterian, Independent, Baptist, Wesleyan, and Methodist New Connexion registers.

In the following pages it has been my constant aim to give, with correctness and brevity, the main facts and data of every society. Of the 34 buildings now standing and described, 31 have been personally visited by me ; whilst of those rased, altered, or used for other purposes, I remember, in Birmingham, the passage entrance in Deritend, between Nos. 224 and 226, 'Meeting House Yard,' which led to the Lower Meeting-house ; the Old Meeting and its burial ground ; and the Church of the

Saviour. It was my privilege to have the remains of the walls of Philip Henry's buildings at Broad Oak pointed out and described to me by that true antiquary, the late Rev. Matthew Henry Lee, M.A., rector of Hanmer, and editor of his ancestor's 'Diaries and Letters'; as it was also my privilege to offer prayer and deliver a short address in the old Presbyterian Chapel, Whitchurch, then and still used as a schoolroom, on the occasion of a united town's temperance meeting one Sunday evening ; whilst at Bloxham I was taken by an aged man, the last local survivor of my father's congregation, to see the remains of the building in which worship was held.

Of the men whose names are recorded as ministers to the congregations 93 have been known or seen by me.

The silver cups in longest, unbroken use at the administration of the Lord's Supper are the two belonging to the society worshipping in High Street Church, Shrewsbury—the gift, in 1735, from the residue of the goods of the Rev. John Bryan, M.A., one of its two first ministers. The four silver chalices used in the Church of the Messiah are those bought on 18 November, 1782, during Dr. Priestley's ministry to the congregation. The oldest silver plate in the province is one of the three cups owned by the New Meeting, Kidderminster, which is marked with the letter of the London assay of 1721-22, and inscribed P. E., it being in all probability, an article of domestic use in the Pearsall family for half a century before the opening of the Meeting in 1782. The best and largest piece of pewter plate is the alms dish at the Church of the Saviour, Whitchurch, and formerly used in the adjacent Presbyterian Chapel in Dodington.

Amongst the church furniture and relics, the 'Baxter' pulpit, owned by the New Meeting, Kidderminster, claims the first place. At the suggestion of more than one friend I have given, as a frontispiece, the drawing of it, which originally appeared in *Vestiges of Protestant Dissent*. The 'dove' inkstand and the two oaken chairs in the Old Meeting Church, Birmingham, are of interest ; also the 'Bishop Hall' and 'Job Orton' chairs at Kidderminster, the chair, with the well carved back panel, owned by the Wolverhampton society, and the brass candelabrum, with dove and olive branch, and the vestry furniture in the Meeting-house at Alcester, are all

excellent specimens of work. At Bewdley there was, in 1892, in one of the pews, a perfect wooden pitch pipe.

There are no memorial brasses older than the 23 at Whitchurch, which commemorate 41 persons, and cover the period from 1672, when Thomas Yate was born, to 1836, when Mrs. Benyon died at Brighton. The oldest of all the stone mural tablets is the 'Porter' one at Alcester, the Latin inscription on which was recently rendered into English, for this work, by Dr. Martineau.

It cannot fall to the lot of many writers to be privileged to receive, for four successive works, signal help at Dr. Martineau's hands; but so it is in my case, for, beginning with the *Records of the Provincial Assembly* in 1896, continued to *Vestiges* in 1897, *Colytonia* in 1898, and, again, given for *Midland Churches*, all have been enriched by some contribution from him; to whom my readers, no less than myself, owe thanks for such help. This book would indeed be the poorer did it not contain his translation on page 11.

Not many men are now living who can speak with personal knowledge of four generations of a ministerial family; but my father, born in 1813, hale, vigorous, and with unclouded memory, in 1899, has contributed to these pages various matters of interest concerning the Rev. David Davis, of Castellhywel, whom he knew in his boyhood, and at whose funeral in Llanwenog Churchyard he was present in 1827; and of his sons, Thomas and Timothy, both ministers at Evesham, where he visited the latter, in 1839, and was thence driven by him to the scene of his coming ministry at Bloxham. For some particulars too of his personal remembrances of the eccentric Rev. Charles Lloyd, LL.D., my readers and I are also his debtors.

My own debt of gratitude and thanks to many correspondents and helpers is a heavy one.

From time to time several Welshmen, alumni of the Presbyterian College, Caermarthen, have ministered in the Midlands; for dates and details respecting some of them I am under obligations to the Rev. Rees Jenkin Jones, M.A., and, not for the first time, to my friend, Mr. Walter J. Evans, M.A., the present Principal of the College.

Most of my old brother ministers in the *Monthly Meeting* have, at some time or another, during the last ten years, given me of their stores. One and all I thank, and offer them in this book some help, whenever they may have occasion to seek it, respecting the histories of the congregations to which they minister.

Brethren in other fields of labour have not refused their aid. Two only need be named—the Rev. Prebendary Egerton, M.A., now and for more than half a century past, rector of Whitchurch, Salop, whose personal extracts from his parish registers and other kind offices are gratefully acknowledged; and the Rev. Henry Gordon Palmer, B.A., of Hollyfort Rectory, Gorey, for so much that now appears in print for the first time, respecting his father, the Rev. John Palmer, B.A., a former minister of the Old Meeting, Dudley.

For matters genealogical and legal I hardly know how to thank sufficiently my friend, Mr. Arthur A. Rollason. Verily is he a tower of strength for all who attempt Midland history in general, and that of Dudley and district in particular.

To Mr. Noel A. Humphreys, Chief Clerk; Mr. James Lewis, Superintendent of Records; and their willing staff at the General Register Office, I owe and tender thanks for their continued and successful efforts to produce from the vaults the numerous registers I need to consult and examine.

For permission to freely use the extensive and growing library—both of general and reference books—in the University College of Wales, I am indebted to Principal Thomas F. Roberts, M.A., my near neighbour and friend; whilst for extracts from books not in this library I have gone, never without success, to Mr. John Hibbert Swann, of the Free Reference Library, Manchester.

In the matter of verifying inscriptions, and furnishing ground plans, and sketches whenever wanted, I have availed myself of the skilful hand of Mr. E. Vincent Wareing, Birmingham, who, as he says, "has spent many happy afternoons and evenings in visiting the homes of old dissent in the Midlands."

One expression of deep-felt gratitude is left to this last. Only those knowing the circumstances can at all realise how, during the years this

book has been in progress, one friend—tried, trusty, true—has given it good measure, pressed down, and shaken together. Would that I might name him! but, as in previous prefaces, so in this, his wish is sacredly respected. Oft times we have together talked

Of men and minds, the dust of change,
The days that grow to something strange;
In walking, as of old we walk'd
Beside the river's wooded reach,
The fortress, and the mountain ridge,
The cataract flashing from the bridge,
The breaker breaking on the beach.

GEORGE EYRE EVANS.

ABERYSTWYTH,
ALL SOULS' DAY, 1899.

LIST OF CONTRACTIONS.

B.	Baptized.	lic.	Licensed.
b.	Born.	m.	Married.
bur.	Buried.	min.	Minister at.
cf.	Confer, for reference.	ord.	Ordained.
d.	Died.	s.p.	Sine prole, for without issue.
ed.	Educated.		

MSS.

SEEN AND CONSULTED.

*In Author's Library.

- ALCESTER, Presbyterian Chapel.—Vestry Register, 17 July, 1864-13 March, 1870.
- BEWDLEY.—Deeds and Papers pertaining to High Street Chapel, in custody of Messrs. Talbot and Son, Solicitors, Kidderminster.
- BIRMINGHAM.—*“Sketch of the History of the Birmingham Free Christian Society, 1858-1888,” by Arthur Bache Matthews, 1892, 8vo. 68 pp., *penes* G.E.E.
- BLOXHAM & MILTON.—*Letters, 1893-1898, by Mr. Edward Cobb, Lewes; *penes* G.E.E.
- CRADLEY.—“History of the Cradley Presbyterian Church,” by Rev. James Scott, 1800; large folio, leather bound; *penes* minister, for time being.
- DUDLEY.—Double Lecture, Minute Book, 1777-1866; *penes* Rev. E. D. Priestley Evans, Kidderminster, hon. secretary, *Monthly Meeting*.

- EVESHAM.—*“Notes on Oat Street Meeting-house,” by Herbert New, 1893; *penes* G.E.E.
- KIDDERMINSTER.—Church Book, in the safe, New Meeting-house, in custody of the Wardens.
- LONDON.—Proceedings General Baptist Assembly, 1689-1851, four vols., in muniment room of Bethnal Green Road Chapel; Rev. W. Harvey Smith, custodian.
- LONDON.—Minutes, United Brethren of the City and County of Exon. and County of Devon, 1691-1717; small quarto, since 1835, in Dr. Williams's Library, Gordon Square, W.C.; Rev. Francis Hy. Jones, B.A., custodian.
- LONDON.—Dr. John Evans' "Lists of the Presbyterian, Independent and Baptist Congregations in England, 1714-1729"; Dr. Williams's Library, Gordon Square, W.C.; Rev. Francis Hy. Jones, B.A., custodian.
- LONDON.—Walter Wilson's MSS., various vols.; Dr. Williams's Library, Gordon Square, W.C.; Rev. Francis Hy. Jones, B.A., custodian.
- Midland Christian Union Minutes, 1865- in progress; in 1893, *penes* Rev. J. B. Lloyd, Dudley, hon. secretary.
- Monthly Meeting Minutes, 1782- in progress; *penes* Rev. E. D. Priestley Evans, Kidderminster, hon. secretary; *Abstract of Minutes, 1782-1853, made by and *penes* G.E.E.
- NEWCASTLE-UNDER-LYNE.—Minutes Old Meeting-house, 1819- ; *penes* Mr. Charles Jefferies, Newcastle, resident trustee.
- OLDBURY.—Double Lecture, Minute Book, 1776-1865; *penes* Rev. E. D. Priestley Evans, Kidderminster, hon. secretary, *Monthly Meeting*.
- SHREWSBURY.—High Street Church Records; in 1896, *penes* Rev. Edward Myers, F.G.S.
- STOURBRIDGE.—“Records of the Presbyterian Church, Stourbridge”; Mr. William Scott; 3 vols., circa 1800, leather bound; *penes* minister, for time being.

- WHITCHURCH.—Church of the Saviour, Trust Deeds, 1877 and 1893, in custody of Mr. Charles Harding, Solicitor, Birmingham.
- WHITCHURCH.—Record Book, 1877-1897, compiled by minister, 1889-1897, folio, bound blue leather; *penes* Mr. George Groom, Whitchurch, trustee and secretary.
- WHITCHURCH.—Vestry Register, September, 1889- , in progress, quarto, bound brown leather; *penes* Mr. George Groom, Whitchurch, trustee and secretary.

BOOKS.

- BEALE.—*“Memorials of the Old Meeting-house and Burial Ground, Birmingham,” [Mrs.] Catherine Hutton Beale, 1882. Copies in Birmingham, Old and Central Reference; and London, Dr. Williams's Libraries. Copy from author to G.E.E.
- BROWNE.—*“History of Congregationalism . . . in Norfolk and Suffolk,” John Browne, B.A., London, 1877.
- CALAMY.—Calamy's Account, 1713, and Continuation, 1727; abridged in Palmer's *“Nonconformist's Memorials,” first ed., 1775; 2nd ed., 1802-3.
- Colytonia*.—*“Colytonia: A Chapter in the History of Devon; being some account of the Old and George's Meetings, Colyton, 1662-1898, George Eyre Evans, 1898. Copies in Birmingham, Old Library; Manchester, Free Reference Library.
- DICKENSON'S REGISTER.—See “Northowram Register.”
- Dic. Nat. Biog.*—“The Dictionary of National Biography.” In the Birmingham Free Reference Library (Central) free access is allowed to the set on its shelves. To the 60 vols. now issued, A.G. [*i.e.* Rev. A. Gordon, M.A.] has contributed some 380 biographies, mainly of ejected ministers and Nonconformist divines. *MS. List of these articles extracted by and *penes* G.E.E.
- HEYWOOD'S REGISTER.—See “Northowram Register.”

JEREMY.—*“The Presbyterian Fund and Dr. Williams’s Trust; Walter D. Jeremy, 1885.

MIALL.—*“Congregationalism in Yorkshire”; James G[oodve] Miall. London, 1868.

M.S.C.—*“The Manchester Socinian Controversy”; London, 1825. Copy inscribed on title:—*Stephen Davis, from the compiler, Mr. John Birt, through kind office of Mr. J. Hibbert Swann, Manchester, penes G.E.E.* [Birt may have had—evidently did have—some hand in the compilation, but it was George Hadfield who did the greater part.]

Murch.—*“A History of the Presbyterian and General Baptist Churches in the West of England”; Jerom Murch, London, 1835. Author’s copy to my father, G.E.E.

NIGHTINGALE.—*“Lancashire Nonconformity”; B[enjamin] Nightingale, 6 vols., Manchester [1891-1893]. Copy from author to G.E.E.

NORTHOWRAM REGISTER.—*“The Nonconformist Register of Baptisms, Marriages, and Deaths”; compiled by the Revs. Oliver Heywood and T. Dickenson, 1644-1702, 1702-1752, generally known as the Northowram or Coley Register. . . .”; edited by J. Horsfall Turner, Brighouse, 1881.

Record.—*“Record of the Provincial Assembly of Lancashire and Cheshire”; compiled at the direction of the Assembly by George Eyre Evans. Manchester, 1896. Copies in Oxford, Manchester Coll.; Manchester, Free Reference Libraries.

ROLL OF STUDENTS.—*“Roll of Students,” entered at Manchester Academy, 1786-1803; Manchester College, York, 1083-1840; Manchester New College, Manchester, 1840-1853; Manchester New College, London, 1853-1867; compiled by direction of the Trustees, Manchester, 1868.

Sibree.—*“Independency in Warwickshire . . .”; John Sibree and M. Caston, London, 1855. Copy in Birmingham, Central Reference Library.

TOULMIN.—*“Memoirs of Rev. Samuel Bourn,” and *“An Historical View of the State of the Protestant Dissenters in England . . . 1814,” by Joshua Toulmin, D.D. Copies in Birmingham, Central Reference Library. Author’s copies to Rev. Joseph Cornish, Colyton, penes G.E.E.

Vestiges.—*“Vestiges of Protestant Dissent, being lists of ministers, plate, registers, antiquities . . . pertaining to most of the churches . . . included in the National Conference . . .” by George Eyre Evans, 1897. Copies in Birmingham, Old, and Central Reference; Oxford, Manchester Coll.; Kidderminster, New Meeting; London, Guildhall; Dr. Williams’s, Essex Hall; and Manchester, Free Reference, Cross Street Chapel, and Memorial Hall Libraries.

WILSON.—*“The History and Antiquities of Dissenting Churches and Meeting-houses in London . . .”; Walter Wilson, 4 vols., London, 1808. Copy with autograph of ‘John Taylor,’ and MS. notes, from library of late Dr. H. J. Morehouse, Lydgate, founder of the Yorkshire Archæological Society, penes G.E.E.

WRE福德.—“Sketch of the History of Presbyterian Nonconformity in Birmingham”; Rev. J[ohn] R[eynell] Wre福德 [D.D.], 1832. Copy in Birmingham, Central Reference Library.

PERIODICALS.

ANTQ. NOTES.—*“Antiquarian Notes to Vestiges of Protestant Dissent,” by Editor, bi-monthly (Moring’s, London), from August, 1898. In progress. Complete set in London, Guildhall; portion with General Baptist Academy Students, in London, Essex Hall; Manchester, Free Reference Library; and Oxford, Manchester Coll. Library.

C. F.—*“The Christian Freeman,” monthly (London), from July, 1856. In progress. Essex Hall.

- C. L.—“The Christian Life,” weekly (London), from 20 May, 1876. In progress. Essex Hall.
- C. R.—*“The Christian Reformer,” monthly (London), from January, 1815-December, 1863. Sets in London, Essex Hall; Oxford, Manchester Coll.; and in Warwick, High Street; and various old chapel Libraries (more or less complete).
- Disciple*.—*“The Disciple,” monthly (Belfast), from January, 1881-December, 1883. Set in London, Essex Hall.
- E. S. Y. B.—*“Essex Hall Year Book,” yearly (London), from 1890. In progress. Essex Hall.
- Inq.—*“The Inquirer,” weekly (London), from 9 July, 1842. In progress. Essex Hall.
- M. R.—*“The Monthly Repository,” monthly (London), from January, 1806-December, 1838. Sets in London, Essex Hall; Oxford, Manchester Coll.; and in various old chapel Libraries (more or less complete).
- P. D. M.—“The Protestant Dissenter’s Magazine,” monthly (London), from 1794-1799. Set in London, Essex Hall.
- Seedsower*.—*“The Seedsower,” monthly (Birmingham), from March, 1893. In progress. Complete set, as issued with covers and circulars, &c., *penes* G.E.E., who knows not of a set in any public library.
- U. A.—*“The Unitarian Almanac,” yearly (London), from 1847. In progress. Complete set *penes* G.E.E.; long runs in London, Essex Hall; Manchester, Free Reference Libraries.
- U. H.—*“The Unitarian Herald,” weekly (Manchester), from 4 May, 1861-28 June, 1889. Sets in London, Essex Hall; Manchester, Free Reference and Memorial Hall Libraries.

CONTENTS.

	PAGE
DEDICATION	ii
READER	iii
LIST OF SUBSCRIBERS	v
AUTHOR’S NOTE	xiii
LIST OF CONTRACTIONS OF MSS., BOOKS & PERIODICALS CONSULTED	xxi
INTRODUCTION	1
ALCESTER, PRESBYTERIAN MEETING-HOUSE	9
ATHERSTONE, LONG STREET	19
BANBURY, CHRIST CHURCH	31
BEWDLEY, HIGH STREET	38
BIRMINGHAM, OLD MEETING CHURCH	45
,, CHURCH OF THE MESSIAH	52
,, NEWHALL HILL CHURCH	63
,, WAVERLEY ROAD CHURCH	70
,, HURST STREET, DOMESTIC MISSION	72
,, LOWER FAZELEY STREET, DOMESTIC MISSION	73
,, CHURCH OF THE SAVIOUR	75
BLOXHAM AND MILTON	77
COSELEY, OLD MEETING	79
CRADLEY, PARK LANE	89
DUDLEY, OLD MEETING	101
,, BAYLIES’S CHARITY SCHOOL	111
,, DANIEL PARSONS’ CHARITY	113
,, INHEDGE BURIAL GROUND	115

DUDLEY, BOOK SOCIETY	...	...	...	...	116
„ DOUBLE LECTURE	...	...	...	...	117
EVEESHAM, OAT STREET MEETING-HOUSE	...	...	...	...	122
KENILWORTH, ROSEMARY HILL	...	...	...	...	134
KIDDERMINSTER, NEW MEETING	...	...	...	...	143
„ PEARSALL'S SCHOOL	...	...	...	...	153
KINGSWOOD, DOLLAX CHAPEL	...	...	...	...	159
LVE, HIGH STREET	...	...	...	...	168
OLDBURY, OLD DISSENTING CHAPEL	...	...	...	...	172
„ DOUBLE LECTURE	...	...	...	...	176
SHREWSBURY, HIGH STREET	...	...	...	...	181
STOURBRIDGE, PRESBYTERIAN CHAPEL	...	...	...	...	194
TAMWORTH, COLEHILL	...	...	...	...	203
WALSALL, STAFFORD STREET	...	...	...	...	213
WARWICK, HIGH STREET	...	...	...	...	222
WEST BROMWICH, LODGE ROAD	...	...	...	...	230
WHITCHURCH, SALOP, CHURCH OF THE SAVIOUR	...	...	...	...	232
„ „ PRESBYTERIAN CHAPEL	...	...	...	...	240
WOLVERHAMPTON, JOHN STREET	...	...	...	...	249
APPENDIX	...	...	...	...	257
THE MONTHLY MEETING	...	...	...	...	259
DR. JOHN EVANS'S LISTS, 1714-1729	...	...	...	...	261
BIRMINGHAM, PARADISE MEETING	...	...	...	...	262
MARRIAGES: WILLIAM TURTON, WILLIAM DENNY WOOD	...	...	...	...	264
INDEX OF MINISTERS	...	...	...	...	267

INTRODUCTION.

The MIDLAND CHRISTIAN UNION was formed at a meeting of the Warwickshire Unitarian Tract Society, held on Tuesday, 21 November, 1865, in the rooms of the Church of the Messiah, Birmingham, under the presidency of Mr. A. Martin; when, after the reading of a letter addressed to the committee of the Tract Society by the Revs. Charles Clarke, William Cochrane, John Gordon, Edward Parry, and Mr. Herbert New, it was moved by the Rev. David Maginnis, and seconded by the Rev. William Cochrane:—

That an association be formed to take the place of the Warwickshire Tract Society, under the name of the Midland Christian Union; and that the object of this association be the promotion of the interests of Christianity in connection with the freedom which rejects subscription to any articles of theological belief.

After an amendment—moved by the Rev. Matthew Gibson, supported by the Rev. Edward Parry, and opposed by the Revs. Charles Clarke, John Gordon, and Mr. W. Akroyd, to the effect that the word 'Unitarian' should be placed in the name of the association—the original resolution was carried by fourteen to six.

The scope of the Union's labours was defined by a resolution, moved by the Rev. Henry Enfield Dowson, B.A., viz.:

Arrangements for religious services, encouragement of missionary operations, the employment of lay preachers, and especially of a paid agent, and by the publication and distribution of books and tracts.

On the motion of the Rev. Henry McKean, seconded by Mr. Isaac Robert Mott, the council and members of the Birmingham District Unitarian Association were severally and as a body invited to join the Union, and assist in preparing the rules for its government; an invitation which was promptly accepted.

THE WARWICKSHIRE AND ADJOINING COUNTIES UNITARIAN TRACT SOCIETY had existed from the beginning of the 19th century. It was established in Birmingham on 6 June, 1806, for

the diffusion of religious knowledge and the practice of virtue by the distribution of books.

In its formation Dr. Toulmin—its first secretary—had a principal share, and, through its earliest stages, gave to it much of his time and thought. Its annual proceedings held in June, July or August, comprised a service and sermon (sometimes two, once three), a business meeting, and a dinner with speeches. The following list of its meeting places, preachers, texts, and chairmen is of much interest :—

YEAR.	PLACE.	PREACHER.	TEXT.	CHAIRMAN.
1807	Coseley	Joshua Toulmin, D.D.	Dan. xi., 33	
1808	Dudley	John Kentish	1 Cor. i., 22-24	
1809	B'ham, N.M.	John Corrie, F.R.S.		
1810	Kingswood	Joshua Toulmin, D.D.	Col. i., 17	
1811	Coventry	Jas. Hews Bransby	St. John xxi., 17	
		John Kentish	Col. i., 15	
1812	Evesham	Richard Fry	1 John iv., 14	
		Joshua Toulmin, D.D.	Heb. iii., 1	
		James Tayler	Rom. x., 2	
1813	Hinckley	John Kentish	Eph. ii., 8	
		Robert Little	Rev. xviii., 1-2	
1814	Leicester	Joshua Toulmin, D.D.	Heb. iii., 1	
		Chas. Berry	Jude, 3	Mr. Richard Watson
1815	Kidderminster	Wm. Turner	St. Mark iii., 35	
		John Small	St. John viii., 54	Mr. Samuel Kenrick
1816	Oldbury	James Yates, M.A.	Ps. civ., 31	
1817	Coseley	James Yates, M.A.	1 Kings xviii., 21	
1818	Wolverhampton	John Kenrick, M.A.	St. John xx., 31	
1819	Dudley	Stephen Weaver Browne, B.A.		
1820	B'ham, O.M.	Robert Aspland	St. Mat. xvi., 13	Mr. Thos. Eyre Lee
		Robert Wallace, F.G.S.	Ex. xx., 24	
1821	Leicester	Jas. Hews Bransby	1 Tim. ii., 5	

YEAR.	PLACE.	PREACHER.	TEXT.	CHAIRMAN.
1822	Kidderminster	Joseph Hutton, M.A.	James ii., 18	Mr. J. T. Smith
1823	Tamworth	Hugh Hutton, M.A.	Acts xxii., 1	Mr. T. Roby
1824				
1825				
1826	Evesham	Chas. Wellbeloved John Reynell Wreford, D.D.	1 Tim. iii., 16 Is. xlii., 8	Mr. Thos. Foster
1827	Alcester	John Reynell Wreford, D.D.	St. John i., 45-6	Mr. Thos. Eyre Lee
1828	Kidderminster	Edward Bristow	Rom. vi., 23	Mr. Geo. Talbot, Jr.
1829	B'ham. O.M.	Wm. Hamilton Drummond, D.D.	St. John viii., 31-2	Mr. Thos. Eyre Lee
1830	Northampton	Edw. Higginson John Kentish	Eccles. xi., 6 Gal. v., 11	Mr. Rd. Dennis
1831	Coventry	Samuel Bache	St. John xviii., 37	
1832	Wolverhampton	Richard Astley	Rom. x., 9	Mr. Jos. Pearson
1833	Shrewsbury	Wm. Bowen, M.A.	St. John xiv., 9	Rev. Rd. Astley
1834	Dudley	Rees Lloyd	Col. i., 28	
1835	Kingswood	Timothy Davis	St. John xvii., 3	Rev. Rees Lloyd
1836	Kidderminster	John Owen	2 Chron. xxxi., 21	Mr. Geo. Talbot, Jr.
1836	B'ham. N.M.	John Jas. Tayler, M.A.	Is. xlv., 22	Mr. Jas. Russell
1836	" O.M.	" " " "	Eph. iv., 7	
1837	Evesham	Benj. Carpenter John Kentish	1 Cor. i., 22-4 Eph. iv., 13	Mr. John New
1838	Walsall	John Howard Ryland	1 Tim. iv., 13	Mr. John Day
1839	Coseley	Stephenson Hunter	Gal. v., 1	Mr. Caddick
1840	Cradley	John Gordon	2 Kings v., 13	Mr. S. Evers
1841	Coventry	John Taylor	Gen. i., 1	Rev. John Gordon
1842	Cheltenham	John Kentish	Jas. ii., 19	Rev. Lewis Lewis
1843	Wolverhampton	Hy. Hunt Piper	St. Mark vi., 2	Rev. Stephenson Hunter
1844	Banbury	Hy. Ashton Meeson, M.D.	Gen. i., 1	Mr. Saml. Spurrett
1845	Stourbridge	Wm. Arthur Jones, M.A.	Titus ii., 14	Mr. Robt. Scott, M.P.
1846	Northampton	Edward Tagart, F.S.A.	Heb. xi., 6	Mr. Thos. Sharp
1847	Warwick	Hugh Hutton, M.A.	St. John v. 30	Mr. John Twamley
1848	Oldbury	Matthew Gibson	St. Mat. vi., 9	Mr. Thos. Eyre Lee
1849	Kidderminster	John Harrison, Ph.D.	St. John xix., 39	Mr. Wm. Talbot

YEAR.	PLACE.	PRACHER.	TEXT.	CHAIRMAN.
1850	Kenilworth	Chas. Wicksteed, B.A.	2 Cor. x., 5	Rev. John Gordon
1851	Tamworth	Edw. Higginson	Prov. xxvii., 6	Rev. Wm. Parkinson
1852	Evesham	Robt. Brook Aspland, M.A.	Eccl. vii., 14	Mr. Herbert New
1853	Cheltenham	Charles Clarke	Eph. iv., 1-3	Mr. Hy. Dangerfield
1854	B'ham. N.M.	Jas. Martineau, D.D.	1 Tim. i., 5	Mr. Hy. Smith
1855	Shrewsbury	Samuel Martin	Ps. lxii., 19	Mr. Geo. Harries
1856	B'ham O.M.	John Gordon	Rev. ii., 1-5	Alderman Jas. Baldwin
1857	Dudley	Charles Berry	2 Thes. iii., 1	Mr. W. H. Brooke
1858	Coseley	William James	2 Tim. i., 13	Rev. Wm. Orr McGowan
1859	Cradley	David Maginnis	St. Mat. vii., 20	Rev. Wm. Cochrane
1860	Stourbridge	John Lettis Short	2 Cor. iii., 5-6	Mr. J. Francis Lee
1861	Coventry	John Gordon	Titus i., 4	Mr. Herbert New
1862	Kingswood	Rees Lewis Lloyd	Ps. iv., 4	Alderman Jas. Baldwin
1863	Warwick	Jas. Drummond, D.D.	St. Mat. xiii., 24-30	Mr. Mark Philips
1864	Northampton	Samuel Bache	St. John xvii., 3 1 Tim. ii., 5	Mr. W. Dennis
1865	Kidderminster	Brooke Herford, D.D.		Rev. Edw. Parry

Secretaries.

1806-1811, Rev. Joshua Toulmin, D.D.
 1811-1823, Rev. James Hews Bransby.
 1823-1827, Rev. Hugh Hutton, M.A.
 1827-1838, Rev. John Reynell Wreford, D.D.
 1838-1844, Rev. John Howard Ryland.
 1844-1864, Rev. Samuel Bache.
 1864-1865, Rev. Charles Clarke.

Treasurers.

1806-1811, Mr. John Lawrence.
 1811-1833, Mr. Richard Peyton.
 1833-1837, Mr. Jeremiah Ridout.
 1837-1849, Mr. John Francis.
 1849-1865, Mr. Charles Clifford.

THE BIRMINGHAM DISTRICT UNITARIAN ASSOCIATION WAS FOUNDED ON

12 November, 1860, at a meeting held in the lecture room of the Old Meeting, Birmingham; its object being

to give encouragement to existing agencies—particularly to preaching, by the publication of books and tracts, by the delivery of lectures, and by opening fresh places for religious instruction and worship.

During its short life this association did much work well. On 18 October, 1863, it appointed as its regular missionary agent, the Rev. Charles Frederick Biss; it carefully fostered the growth of the Spon Lane movement, which ultimately became the congregation now worshipping in Lodge Road Church, West Bromwich; it conducted regular services in Redditch, and in Villa Street Chapel, Birmingham; whilst another valuable feature of its active life was the theological class, which met at stated periods, 1861-1863, under the tutorship of the Rev. Charles Clarke, its students being lay-preachers and other young men.

Annual Meetings.

YEAR.	PLACE.	CHAIRMAN.
1862	Birmingham, O.M.	Mr. Brooke Smith.
1863	„ Church of the Messiah	Rev. Charles Clarke.
1864	„ Newhall Hill	Mr. J. Coppock
1865	„ O.M.	Rev. Charles Clarke.

Secretaries.

1860-1861, Rev. Charles Clarke.
 1861-1864, Mr. Wm. Wade.
 1864-1865, Mr. J. W. Oliver.

Treasurers.

1860-1864, Mr. W. Earl.
 1864-1865, Mr. S. B. Whitfield.

Lay-preachers.

Mr. W. Aston.
 Mr. J. Dean.
 Mr. J. Grainger.
 Mr. F. Grew.
 Mr. T. Jeavons.
 Mr. R. D. Kneebone.

Mr. D. Matts.
 Mr. J. W. Oliver.
 Mr. H. Payton.
 Mr. J. Retchford.
 Mr. Hy. Solomon.
 Mr. G. R. Twinn.
 Mr. S. B. Whitfield.
 Mr. W. Woodward.

In many ways the time had come, and events were ripe for the formation of the larger and more comprehensive Union, which was not long in making itself a felt power in the Midlands. The Rev. Robert Hammond Cotton, of Liverpool, who had recently left the Baptist Church, began his duties as the regular missionary for the Union in March, 1868, and continued them until May, 1869, when he resigned, with a view to a settled pastorate. The Union's earliest efforts were given to maintaining regular services at Alcester, Spon Lane, and Walsall. By degrees other work was taken in hand for longer or shorter periods, with the gratifying result that as the years have passed on the 'M.C.U.'—to use its familiar appellation—has become the recognised and trusted authority in its district for the promotion of Christianity in connection with the freedom which rejects subscription to any articles of theological belief.

So far as the funds at its disposal have allowed, the Union has given yearly financial help to many of the smaller congregations affiliated to it.

Like the Tract Society, the Union generally has a united service and a sermon by an appointed preacher, on its annual meeting day; occasionally the administration of the Lord's Supper has also formed a part of the day's proceedings.

Secretaries.

Rev. Charles Clarke, 1865-1867.
 Rev. Hy. Enfield Dowson, B.A., 1865-1867.
 Rev. David Maginnis, 1867-1869.
 Mr. W. Ridout Wells, 1867-1869.
 Rev. Hy. Wm. Crosskey, LL.D., 1869-1881.
 Rev. Henry McKean, 1878-1881.
 Rev. Wm. Carey Walters, 1881-1883.
 Rev. Charles Clarke, 1886-1887.

Rev. Saml. Fletcher Williams, 1887-1888.
 Rev. James Crossley, 1888-1890.
 Rev. Rd. Thos. Nicholson, B.A., 1890-1892.
 Rev. John Briggs Lloyd, 1892-1893.
 Rev. James Crossley, 1893-1894.
 Rev. Addison Alex. Charlesworth, 1894-

Treasurers.

Mr. S. B. Whitfield, 1865-1879.
 Mr. W. B. Greenway, 1879-1883.
 Mr. Charles Harding, 1883-1887.
 Mr. Alf. Wm. Worthington, B.A.; J.P., 1887-1896.
 Mr. J. Archibald Kenrick, 1896-

On Monday, 9 March, 1891, the Union met for the first time after its transformation into a 'PROVINCIAL ASSEMBLY,' these words having from that date formed part of its title. The Assembly as then constituted, now consists of:—

- (a) The ministers of the affiliated Churches,
- (b) Three lay representatives from every affiliated Church,
- (c) Life members, being donors of £5, or upwards,
- (d) Annual subscribers,
- (e) Ministers resident in the Province, without active charge, duly elected by the committee.

There is now no doubt whatever as to the value of this move, which is apparent in the greatly increased attendances at the annual and autumnal gatherings of the Assembly, and in the general interest manifested by the Province in its welfare.

Prior to this change, the annual meetings were held at the various places included in the Union, the first in 1866 being in the Church of the Messiah, when the Rev. John Gordon preached from Romans 1., 14, *I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise.*

The annual meetings, from 1891, have been held in Birmingham, its central position being found the most convenient for the large majority of the attendants.

Annual Meetings.

YEAR.	PLACE.	CHAIRMAN.
1891	B'ham. O.M. Church	Lawrence Pearsall Jacks, M.A.
1892	„ Newhall Hill	Communion Service.
1893	„ Church of Messiah	Brooke Herford, D.D.
1894	„ O.M. Church	Wm. Edw. Addis, M.A.
1895	„ Newhall Hill	Charles Hargrove, M.A.
1896	„ Church of Messiah	John Hunter, D.D.
1897	„ O.M. Church	Ambrose Nichols Blatchford, B.A.
1898	„ Newhall Hill	Stopford Augustus Brooke, M.A., LL.D.
1899	„ Church of Messiah	Edwin Pinder Barrow, M.A.

On Sunday, 14 July, 1895, the Rev. John Harrison began his duties as Missionary Agent, or minister at large, for the Province; the congregations at Small Heath, and at Wolverhampton, being then especially placed under his guidance and care. From that time to the close of 1898, he found full and successful opportunity for work in the Province, in the oversight of the aided Churches, the helping of weak causes, and the opening up of new ground; work which owing to ill-health, Mr. Harrison, to the regret of all his friends, had then to relinquish.

ALCESTER.

PRESBYTERIAN MEETING-HOUSE.

Present building opened 1721; former one, before 1693.

MINISTERS.

Samuel Tickner	...	...	...
Joseph Porter	...	...	...	-1721
Richard Rogerson	...	...	...	1723-1733
George Brodhurst	...	...	...	-1773 ²
Benjamin Evans	...	...	...	1774-1785
Benjamin Maurice	...	...	...	1785-1814
<i>Closed</i>	...	...	...	1814-1816
Christmas Newson Saint	...	...	...	1816-1817
<i>Supplies</i>	...	...	...	1817-1834 ²
Thomas Warren	...	...	...	1834-1864
<i>E'ham. Dist. Unit. Ass.</i>	...	...	...	1864-1866
<i>Midland Christian Union</i>	...	...	...	1866-1871
William Henry Eastlake	...	...	...	1872
Thomas Wilson Scott	...	...	...	1873-1874
<i>Supplies</i>	...	...	...	1875-1882
<i>Closed</i>	...	...	...	1882-1893
John Dale	...	...	...	1893-1895
<i>Midland Christian Union</i>	...	...	...	1896-

This building is one belonging to that very small group of early eighteenth century erection, which has fortunately escaped from the restorer's and the remodeller's hands, and remains well nigh in its original condition, and as perfect as the day on which it was opened. The oak pulpit with square sounding board; the marble tablet close by, to the memory of Joseph Porter; the stone font; the nine light brass candelabrum with the dove and olive branch in its beak; the communion pews with their quaint method of forming long narrow tables, by half folding over the backs of the seats; and the wealth of carved woodwork are all here and in a perfect condition, thus giving the worshippers of to-day a true picture of the interior of a meeting-house loved and adorned by their forefathers. It was well said at the re-opening service on 13 July, 1893, that this is a building which ought no more to be touched than the Abbey at Westminster.

J. & W. Warren

W. H. Eastlake

In 1820 T.D. (*i.e.* Timothy Davis, minister at Evesham q.v.) wrote a very short account of the *Old Presbyterian Meeting House at Alcester*, which he sent to the editor of the *Monthly Repository*; for a time it was mislaid, then fortunately recovered, and inserted in the issue of March, 1823. To it we are indebted for the preservation of some details embodied in this account.

The ejected minister at Alcester was Samuel Tickner, described* as—

a very holy, self-denying, peaceable man; an hard student, and of a tender spirit. He continued with his people, who were some of the most wealthy in the parish, after he was turned out in 1662, preaching constantly to them, but rarely in time of public service. His moderation however did not secure him from the spite of invidious neighbours, who informed against him. This forced him to confine himself, and to preach more privately. Hereupon, though he was of a strong constitution, he quickly fell into a deep consumption. An eminent physician affirmed that this confinement was the cause. The old informers represented him to the magistrates as only pretending sickness; but an officer who came to apprehend him, found him under the arrest of death.

By his ministry, doubtless, the foundation was laid of the congregation of Presbyterian Dissenters established in this place. From the records of the meeting-house we find that a congregation was worshipping in a house on the site of the present building in the year 1693.

Joseph Porter is the next minister whose name was met with by T.D. How long he was at Alcester, where he educated young men for the ministry, as well as officiated as pastor to the congregation, does not appear. He is mentioned in "Dr. Evans's list." He died in 1721, aged 62. The present meeting-house was built in that year, and Porter was expected to preach at its opening, but death disappointed the hopes of his congregation. On the right hand of the pulpit, on a neat marble slab, is the following inscription to his memory:—

M. S.
Clariss. viri Josephi Porter V.D.M.
Qui magnâ virtutis et scientiæ laude
Singulari pariter, animi modestiâ
Inclaruit.
Auditores fidei suæ commissos
Literarum cognitione auxit,

*Noncon. Mem. ii., 479.

Integris moribus imbuit,
S.S. scripturæ preceptis
Sedulo instituit.
Et Ipse ita moratus, ut illa postulant
Disciplinam etenim suam
Non ostentationem Ingenii sed legem vitæ
Putavit.
Summæ fuit Pietatis in Deum,
Suavitatis in suos,
Fidelitatis in amicos,
Huminatatis in Omnes.
In Christo obdormuit Aug. 24^o.
A.D. 1721. Aetatis 62^o.
Thes. iv. 14, (in Greek).

Not being able to satisfy myself in the translation of this inscription, Dr. Martineau most kindly sent me the following*—

Sacred to the Memory
of a most distinguished man, Joseph Porter,
Minister of the Word of God,
who gained a brilliant repute for his
great merits of character and knowledge,
and not less for the singular modesty of his mind.

The hearers committed to his trust he enriched with literary culture, imbued with sound morals, and diligently grounded in the precepts of the Holy Scriptures, and his own personal will he conformed to their requirements; for he thought the true law of life was found in moral self-subjection, not in intellectual display.

He evinced the utmost piety towards God, sweetness of temper to the companions of his home, faithfulness to his friends, and kindness to all.

He fell asleep in Christ, August 24th, 1721,
aged 62.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. Thess. iv., 14.

Porter's successor was Richard Rogerson, from Coventry, where he had been, from 1717, minister of the Great Meeting. He remained at Alcester until 1733, when he removed to Newcastle-on-Tyne, as minister

*He says, writing from *The Polchar Aviemore N.B., Aug. 2, 1898*: Dear Mr. Evans, I do not wonder that you could not get to the end of Joseph Porter's record without longing to telegraph to his biographer for an explanation of the questionable clause. The enclosed translation will show you my interpretation of it. There is not much amiss with the latinity; but the thought itself does not seem quite clear. . . . Yours very truly, James Martineau.

of the Hanover Square Society, on the removal of Samuel Laurence, D.D., to the Monkwell Street congregation, London. He had a brother, Josiah Rogerson, one of the ministers (1724-1763) of the Friar Gate congregation, Derby; a man of great abilities and character, who particularly distinguished himself as an assertor of the right of private judgment, in the controversy which took place in those parts on the occasion of a Mr. Joseph Rawson, of Nottingham, being excluded from communion by his minister, Mr. Sloss, on account of some difference of opinion between them concerning the doctrine of the Trinity. The whole affair is circumstantially related in Dr. Taylor's masterly *Defence of the Common Rights of Christians*.

The next name met with as minister here, is that of George Brodhurst, who probably succeeded Rogerson. He was the son of Edward Brodhurst (q.v.), minister of the Old Meeting, Birmingham, and died at Alcester, in August, 1775, having resigned the ministry a year or two before, through ill health. His—

ingenuity of mind, and cheerful temper gave a charm to his conversation, and vivacity to his letters.*

Brodhurst was followed by Benjamin Evans, who remained at Alcester until 1785, when he removed to Stockton-on-Tees, to minister to the society of Protestant Dissenters in that town. He was born on the beautiful banks of river Tivy, between Llandyssul and Newcastle Emlyn, of a very respectable dissenting family, much esteemed in that neighbourhood. It is believed that his first settlement was at Newport, Mon., whence he removed to Alcester, where, says his biographer†—

during his residence he enjoyed the intimacy of the most eminent ministers in that neighbourhood—Mr. Emsay, of Coventry, Mr. Carpenter (q.v.) of Stourbridge, Mr. Wood (q.v.) of Dudley; Messrs. Blythe (q.v.), Hawkes (q.v.), and Scholefield (q.v.), and afterwards of Dr. Priestley (q.v.) of Birmingham.

He was succeeded, in 1785, by another Welshman, Benjamin Maurice, a native of Pembrokeshire, and like his predecessor, also an alumnus of the Presbyterian College, Caermarthen. During the latter part of his ministry, the society, through deaths and other causes, had become very small. Though his salary then was little more than £20 per an. he

*C.R. 1852 p. 612.

†C.R. 1834 p. 342.

contrived, writes his biographer*—

to live within his income, and by the economical management of the liberality of his friends, he was enabled to leave behind him a sufficiency to cover the expenses of his funeral (which was conducted in a decent and respectable manner) and a few small legacies, amongst others half-a-guinea each to four poor old widows. Maurice enjoyed in a remarkable degree the good will and genuine friendship of many of his fellow townsmen. From the worthy rector of the parish, and a respectable gentleman of the faculty, well known to the Royal Family, he received the kindest of attentions at all times, but particularly in his illness; when neither medical nor pecuniary aid were wanting. From several professional gentlemen—from Catholics and Churchmen, from some of the Baptist persuasion, as well as from individuals of his own congregation—he experienced great kindness.

Richard Wright in his *Missionary Life and Labors*, 1824 p. 353, alludes to his visit to Alcester, shortly before Maurice's death. He says that the congregation was nearly extinct, and that the few persons that remained thought the case hopeless, and that nothing could be done. Still he was resolved to make an attempt. He preached at Alcester first on a week day evening, and was so well attended that he resolved to preach there on the following Sunday, which he did three times—

and had good congregations.

Maurice preached for the last time on the 17 January, and died at Alcester on 11 February, 1814, having ministered in the town for nearly thirty years.

The meeting house was then closed, until, in 1816, Christmas Newson Saint began his short pastorate here. At the end of the following year he removed to the Great Meeting, Hinckley. After a short time at Cranbrook G.B. Church, he settled with the Headcorn G.B. Church in 1832, and remained there till the close of his active ministry in 1853, when he returned to his native city of Norwich, to be near his brother Samuel Saint (d. 16 April, 1860, act 72). He did not enjoy his retirement long, as he died on 11 September, 1854, and was buried in the Rosary, where a headstone marks the two brothers' grave.

T.D. says of the period at which we have now arrived—

About two years ago [1818] Mr. John Hancock, a young man, an inhabitant of the town, engaged to conduct a religious service on the Lord's Day, with

*M.R. 1814 p. 244.

the few that attended, which he has continued ever since; and from July 1819, Timothy Davis, from Evesham, has regularly supplied in the evening at Alcester, after two regular services in his own place, the distance being ten miles. The congregation is considerably increased, and the prospect is promising. A Sunday school has been lately established. The debt incurred in making new deeds, and repairing the place, about two years ago, is almost paid off through the aid of the Unitarian and Fellowship Funds.

John Hancock, who died at Alcester, 6 March, 1842—

was for many years engaged in tuition and occasionally in the ministry at the above place*;

he once began studying for the ministry under Robert Aspland,

but was found not to possess the requisite intellectual qualifications.†

One of his two aged daughters, living in Alcester in 1894, says that her father, *whose health had failed whilst at Hackney, about 1818, began to conduct the services at the Old Meeting, and this he continued to do until Mr. Warren came, to whom he was for a little while assistant.* Hancock was never the appointed minister, but gave many years of occasional assistance to the congregation. In 1837 he is described in the Baptismal Register as *deacon and principal trustee.*

The beginning of Timothy Davis' extended labours on behalf of the congregation is thus briefly recorded in his journal:—

July 25, 1819, Preached first evening lecture at Alcester, with prospect of success.‡

His favourable anticipations were fully realized. For many years he continued to discharge this laborious duty. At the close of his second service at Evesham, after a few minutes for refreshment, he mounted his hack, protected in inclement weather by impenetrable drab great coat and leggings, and rode ten miles to Alcester, where his exertions were amply repaid by the interest which a large congregation took in the services so zealously rendered. This was essentially a missionary work.

With advancing years Davis found these exertions too great for his strength, and they were of necessity discontinued; and in 1834§ Thomas Warren, of Moreton Hall, began his long ministry with this congregation.

*C.R. 1842 p. 320.

†C.R. 1861 p. 279.

‡C.R. 1861 p. 279.

§ The late Mr. Herbert New, of Evesham, gave this date to the author.

Alcester is probably the last place where Theophilus Lindsey's original liturgy, Apostles' creed, and all, were read, and that so recently as 1863, by Warren, a year before his resignation. The magnificently bound quarto copy of the Prayer Book, which he always used is in the author's possession. In it he has written in large printing hand, on a card that would be more legible, a copy of the creed. The phrase *he descended into hell*, is omitted and substituted for it is *He rested in the grave*; and instead of *The holy Catholic Church*, are the words *holy Christian Church*. The card and the pages of the liturgy are well thumbed, and give evidence of constant and reverent use. Warren usually wore the surplice, and was a man of means, which he generously devoted to the welfare of the congregation. The present Bible in the pulpit was his gift, and bears his book plate with motto *Fides et constantia*. One of his old scholars told the author how he used to teach them whole chapters of St. Luke's—and especially St. John's—Gospels, which they frequently had to say to Warren when he visited his Sunday school, where he often had forty boys and as many girls. He began the present *Register of Christenings at Alcester, Old Presbyterian Meeting*, the first entry being dated 9 July, 1837. In the account* of the celebration festivities on the occasion of Queen Victoria's marriage, Warren is described as—

the gratuitous minister, as well as the benefactor of the congregation. But for him, the meeting-house would have been a ruin, and the congregation have become extinct.

He lived ten years after his retirement, and died 25 August, 1874.

On 17 July, 1864, the Birmingham District Unitarian Association began its care of the supplies for the pulpit, which in 1866 was passed on to the Midland Christian Union. John Gordon was the active promoter in this well sustained movement. The vestry book contains a record of the weekly supplies by ministers and lay preachers, who entered their texts and hymns. The rota thus preserved to 13 March, 1870, includes the names of Saml. Bache, Chas. F. Biss, John Birks, Wm. Cochrane, Robt. H. Cotton, John Cuckson, David Davis, John Dean, H. Enfield Dowson, Robt. B. Drummond, Hy. Eachus, Mat. Gibson, John Gordon, Wm. H. Herford, Jos. Heywood, Leonard Hünges, Jas. Kedwards, Edw. Myers, David Maginnis, Edward Parry, and Benj. Wright.

*C.R. 1840 p. 344.

The entry on 25 Nov., 1866, preserves the record that the *Lord's Supper* was administered by John Gordon, who also on Thursday evenings, 4 and 25 March, 1868, delivered two lectures on *How to use the Bible*, and *The Cross of Christ*, the remaining two of the series being given by Robt. H. Cotton on 11 March, *Sin and its punishment*, and on 18 March *The Gospel*.

During Mr. Eastlake's ministry, which began on the first Sunday in 1872, after the meeting-house had been again closed for a short period, the morning congregation averaged 24, and the evening 45. The old school building, owned by the congregation, was repaired, and the Sunday school, and night classes held in it.

After Mr. Scott's ministry, which ended in December, 1874, services were again conducted by supplies, from 1875 to 1882, Mr. Henry Watton, a layman, rendered much help, and in 1882 the meeting-house was again closed.

On its re-opening in 1893, the Rev. Rudolf Davis, B.A. (q.v.) of Evesham, a grandson, of Timothy Davis, conducted service for several Sunday evenings, and on 9 September that year, the Rev. John Dale began his ministry of the congregation. A year later this interesting and unique meeting-house was first lighted with gas, and the candles of many generations became only a memory.

At the close of Mr. Dale's ministry in 1895, the Midland Christian Union again took charge of the services, which it still retains.

In the vestry are six finely carved oak chairs, a 'Cromwell' table, wooden tuning pipe, and two pewter plates. No communion plate belonging to the congregation has ever come to the knowledge of its trustee, Mr. Herbert New, who in 1891 told the author that *Mr. Warren used to bring his own plate for the service*.

The original register of births, baptisms, and deaths, from 1774 to 1836 was deposited by Warren, with the Registrar General. On its first page is written *A Register of All the children Baptized at Alcester by me, B. Evans, 1774, &c.; by me, B. Maurice, 1785; by me, J. Hancock, 1817*. In sending the book to London, Warren writes in it:—*I am the minister and administer the Sacraments in the said Chapel, John Hancock, of Alcester, aforesaid, is Deacon, and principal acting Trustee, and Richard Holtom, of Alcester, is Chapel Warden;*

Thomas Warren, Morton Hall, county of Worcester. January, 1837. The volume is a thin, square one, well preserved and bound in vellum. In addition to numerous entries of baptisms, it contains:—*The Names of those who sat at the Lord's Supper at Alcester, the first time of my administering either here or anywhere, Sept. 1, 1776; B. Evans.* Twenty names here follow, but many are indistinct. Next year Evans entered this note:—*Mrs. Pershouse, Sept. 6, 1777, cut her throat the very day before the Lord's Supper, which so affected us all, that we put it off to a future opportunity; cause—melancholy, to which she was constitutionally subject, but increased by an over anxiety about the world.*

RICHARD ROGERSON, min. Coventry 1717-1723, Alcester 1723-1733, Newcastle-on-Tyne 1733-1760, *m.* at Newcastle, Miss Halliday.
d. 6 Sept., 1760.

cf. History of Newcastle, John Brand, F.S.A., 1789, i, 411, M.R. 1811, p. 587.

GEORGE BRODHURST, *b.* in Birmingham? Ed. Findern Academy, by Dr. Latham, min. Alcester [1733]—1773?
d. August, 1775.
cf. M.R. 1823 p. 159.

BENJAMIN EVANS, *b.* [1745] nr. Llandyssul, S.W.; ed. Caermarthen, Pres. Coll.; min. Newport, Mon.—[1774], Alcester 1774-1785, Stockton-on-Tees 1785-1792, 1817-1821, *without charge there*, 1792-1817 and 1821-1834; *m.* Mary (*d.* 1833); *d.* 9 March, 1834, aet. 89.
cf. C.R. 1834 p. 342; Two Hundred Years, Stockton, 1888 p. 12.

BENJAMIN MAURICE, *b.* [1748] in Pembrokeshire; ed. Caermarthen, Pres. Coll.; min. Newmarket, Flintshire, -1785, Alcester 1785-1814; bachelor;
d. 11 February, 1814, aet. 66.
cf. M.R. 1814 p. 244.

CHRISTMAS NEWSON SAINT, *b.* Christmas Day, 1781 at Norwich; min. Alcester 1816-1817, Hinckley 1817-1820, Cranbrook G.B. 1820-1831, Headcorn G.B. 1832-1853, Norwich, *without charge*, 1853-1854; *m.* Sophia Garrod; Issue, Thomas, Christopher, Sophia (*b.* 1805, at Norwich, *m.* — Geer), Eliza (*b.* 1808 at Norwich, *m.* Robt. Frisby Bealby), others died in infancy; *d.* 11 Sept., 1854; bur. Rosary, Norwich.
cf. Proceedings of G.B. Assembly; headstone at Norwich; information from granddaughter, Mary Vince (*nee* Bealby); and from Mr. D. C. Betts, Norwich.

THOMAS WARREN, *b.* 1793; ed. Wymondley Coll.; min. Ringwood 1815-1817, Stourbridge 1817-1821, Alcester 1834-1864, Morton Hall, Worcestershire, *without charge* 1864-1874;
d. 25 August, 1874, aet. 81.
cf. Early History, Presbyterian Congregation, Stourbridge, A. W. Worthington, B.A., 1888 ii., 11.

WILLIAM HENRY EASTLAKE, min. Alcester January-December 1872, Stannington 1872-1876, Moreton Hampstead 1876-1885, Torquay 1885-1886, South Shields 1886-1887, Selby 1888-1889, Idle 1891- m. (7 April 1863) Mary Elizabeth, eldest daughter of Wm. Wellings, of Stourbridge; has issue, Eliza Jane (m. 1898, Albert Spence, Idle).
cf. *Vestiges*, var. pp.

THOMAS WILSON SCOTT, b. 5 February, 1841, at Orr; ed. Manchester, Cavendish Coll. March 1862-August 1863, London New Coll. 1863-1868; min. Paisley 1869-1871, Crewe 1872, Alcester February 1873-December 1874, Sheffield 1876, Horsham 1877-1879, Lydgate, Yorks., 1887-1890, Dumfries, *without charge*, 1890-1894, Glenarm 1894- m. (8 January, 1879) Isabella, daughter of Christopher Dunlop, of Paisley.
cf. *Record* p. 43.

JOHN DALE, min. Idle 1872-1873, Wareham 1873-1874, Atherstone 1875-1877, Hincley 1875-1878, Deal 1890-1892, Alcester 1893-1895, Stratford-on-Avon and London, *without charge*, 1895-1899, Bury St. Edmund's 1899- ; m. and has issue.
cf. personal knowledge.

TOPOGRAPHY.

M.R., 1823, p. 159.	Inq., 1894, p. 625.
C.R., 1840, p. 344.	<i>Seedsower</i> , 1895, pp. 168, 181.
C.R., 1861, p. 279.	<i>Vestiges</i> , p. 3.
Inq., 1893, p. 464.	M.C.U., var. reports.

ATHERSTONE.—LONG STREET.

Built 1725.

MINISTERS.

John Sheffield	...	...	...	1689?-1697
Christopher Smalley	...	...	...	— 1708-1722
John Reynolds	...	...	...	1722-1756
John Pruthero	...	...	...	1756-1759
William Buckley	...	...	...	1760-1762
Richard Wright	...	...	...	1765-1794
<i>Independents had use of building.</i>				
Obadiah Bennet	...	...	...	1801-1804
<i>Supplies</i>	...	...	...	—
Thomas Davis	...	...	...	1818-1822
<i>Closed</i>	...	...	...	[1822]-[1835]
Charles Case Nutter	...	...	...	1836-1838
<i>Closed</i>	...	...	...	1838-1849
<i>Let to Independents</i>	...	...	...	1850-1855
Thomas Bowring	...	...	...	1858-1862
Henry Webb Ellis	...	...	...	1865-1874
John Dale	...	...	...	1875-1877
Richard Elliott Birks	...	...	...	1879-1882
William Robinson	...	...	...	1883-1885
John Howard	...	...	...	1887-

In the *Disciple** there appeared a charming biographical sketch entitled "The Story of Four Brothers" which the anonymous writer offered as—
a genuine extract of veritable history,

the object being to record such particulars as could be recovered—
respecting a family of old-fashioned Dissenting people during the last century.

Although names were concealed, there can be no difficulty whatever by those who know the neighbourhood, and who read between the lines of the story, in identifying the town of *Roadby* as that of Atherstone, and the *four brothers* as Matthew, Thomas, John, and Richard Wright, this last being the minister of the Presbyterian society at Atherstone. Quotations therefore made here, unless otherwise noted, are taken from the *Disciple's*

*1883, p.p. 45, 73.

Ch. Smalley

H. Webb Ellis

article, which the writer of this book, after going into the matter somewhat closely, and with his knowledge of the locality and other details mentioned in "The Story of Four Brothers" feels himself warranted in applying to this society.

Puritanism held its ground in Roadby [Atherstone] after the Restoration, though the lecturer* to whom I have just referred was ejected in due course. A Presbyterian congregation was formed, and from the names and reputation of its early ministers I infer that the cause was originally of more importance than the population of Roadby [Atherstone] itself would indicate. The harassed Presbyterians, who often came long distances to their worship, probably found at Roadby [Atherstone] a quiet and safe resort. As time went on, the little congregation was not without some internal troubles. A Welshman, of Cardiff [John Pruthero] proved an unsuitable minister, and it was necessary to take legal steps to remove him.†

His successor, a Daventry student, did not stay long and then came our friend, Richard. The Presbyterian Meeting-house at Roadby [Atherstone], where Richard was ordained in 1765, is a simple and primitive structure, built in 1725. Save for the addition of a more modern porch, it is little altered, externally or internally, since the day of its erection. You might be pretty familiar with Roadby [Atherstone] as an occasional traveller, and yet never know anything about this meeting-house; for though the access to it is from the main street, the building itself is hidden away from view in a humble court, and makes no appeal to the passer by. I suppose it was placed in what was originally the back garden of one of the houses.‡

*John Machin (1624-1664). "In the spring of 1652 he became lecturer at Atherstone Chapel, in the parish of Mancetter, Warwickshire. He was the 'one Macham, a priest in high account,' who prescribed physic and blood letting for George Fox, the Quaker founder." A.G. in *Dict. Nat. Biog.*

†In the *Historical Account of Dukinfield Chapel*, by Alexander Gordon, M.A., 1896, p. 57, we read "On leaving the Academy he [i.e. William Buckley] settled at Atherstone, Warwickshire, in 1760, succeeding there a Welshman (John Pruthero) who had been "lawfully ejected."

‡I have three pencil sketches of the exterior, interior, and pulpit of this meeting-house, also a ground plan, all done in 1898. The draughtsman, who had not previously visited Atherstone, writes thus to me:—*It took me a long time to find the place. I asked several persons, but they knew nothing whatever about it. One said 'there was such a place once,' another thought 'it had ceased to exist.' At last I found it, up a back yard. Diagram will shew position. After sketching exterior, which is plastered, I got the key and entered. There is no notice board to be seen either at the entrance from street, or on the walls of the building. There is no graveyard. The only thing of a Christian nature inside was a very old and well-worn Bible, which I looked through, but there was no name nor entry in it. There are no memorial tablets, nor anything whatever on the walls, which are whitewashed, and in some places plaster falling off. On the left hand side of the pulpit is a small harmonium; on the other, at one time was probably a stove, but that is gone. The seating accommodation is about 18 buns, and a small gallery over the door. There is no gas.* G.E.E.

Some few years after its erection, the house in front was purchased for a minister's dwelling. A Merchant Taylor of London left a small endowment to the place,* and there was also a Hat and Coat Charity connected with the congregation. By some means or other this clothing charity has become diverted from its original purpose, and the hats and coats now go to Church, instead of to Meeting.†

Before speaking of the ministers here, it may be noted that the meeting-house has been closed at intervals, and then reopened with a fresh start. Twice has it been let to Independents for their worship. The last resident minister, without a joint pastorate, was Thomas Davis, described, in 1822, as—
of Atherstone.‡

After he left came the closing alluded to in this memorandum on the inner cover of the Baptismal Register:—

Nov. 13, 1837.

The enclosed is the only book of Registers of Baptisms in my possession, nor am I at all aware of there being any other in existence. You will perceive that the date of it is only down to the year 1821; since that time the chapel was closed, and the congregation dissolved for some years, it has latterly been reopened, and the several ministers who have officiated here, I believe, registered at Doctor Williams's Library. The present minister, the Rev. C. C. Nuttler, of Hinckley

*The late John Lakin, esquire, of Freezley, near Polesworth, Warwickshire, was the custodian of some 26 deeds relative to this meeting-house and its possessions. The first bears date of 24 September, 1639. One makes mention of Mr. Wm. Hogg, citizen and merchant taylor, of London, who by his will, dated 4 March, 1725, bequeathed £100, which in 1733 was devoted to the purchase of a house in Long Street for £99 15s. od. from Mr. John Reynolds, to whom the interest was devised, while he acted as teacher, or preacher. In 1759, one makes mention of the ejection of Rev. John Pruthero, who is noted as having been lately in the occupation of the minister's house.

†In a deed dated 1738, six trustees are mentioned in connection with the charity bequeathed by Mr. Richard Warwick. Another will, in which the society had some interest, was that of Mr. John Burton, senr., of Atherstone, dated 15 August, 1727. Lands at Mancetter are spoken of, as being bequeathed to his grandson, John Lloyd. Did these lands eventually become a charity administered by trustees of the society? Fields in the neighbourhood of Mancetter were, within living memory, and probably still are, called the *Bread Acres*. Are they the lands originally belonging to John Burton, senr.? G.E.E.

(to whom your circular is addressed) has only a short time since officiated at Atherstone, and has no register book.

Joseph Morris,
Trustee of the Presbyterian Chapel,
Atherstone.*

Since 1836 the minister, first of the Great Meeting, Hinckley, and next of Cole Hill, Tamworth, has also been the minister of this society.

John Sheffield was—

born at Ibstock, Leicestershire, about 1654. His father, Wm. Sheffield, M.A., of Trinity College, Cambridge, was rector of Ibstock from 1644 to 1662, sustained a discussion with Samuel, father of Titus Oates, and died at Kibworth, Leicestershire, in 1673. Sheffield, after passing through Kibworth grammar school, was put to trade; but his bent was to the ministry, for which he studied under John Shuttlewood (1632-1689), following his tutor from one hiding place to another. On 27 September, 1682, he was ordained by Shuttlewood, and three other ejected ministers. He began his ministry as chaplain to Mrs. Palmer, at Temple Hall, Leicestershire, where a small meeting-house was built for him, and another at Atherstone, Warwickshire (probably in 1689). In 1697 he succeeded Nathaniel Vincent as pastor of the Presbyterian congregation in St. Thomas Street, Southwark. He was a friend of Locke, who admired his exegetical powers. In the Salters' Hall debates of 1719, he went with the non-subscribers. He died on 24 January, 1726, aged 72. He published a tract on salvation, and a sermon (1705). His son William was dissenting minister at Buckingham, Windsor (1715-26), and Haverhill, Essex.†

The Temple Hall meeting-house in which Sheffield, and, after him, Benjamin Bennet (1674-1726, ord. in Oldbury Chapel, 30 May, 1699, min. Temple Hall 1697-1703, Newcastle-on-Tyne 1703-1726, author of the *Irenicum* 1722), Richard Wright, and others ministered is alluded to, without doubt in the *Four Brothers*, when the writer says:—

Besides his pastoral duties at Roadby [Atherstone], Richard had charge of another small congregation, several miles off, in the neighbouring county of Fenshire [Leicestershire.] To this secluded meeting-house, I suppose, he had to walk on Sunday afternoons along the quiet fen lanes, until such time as he was able to keep a horse. The building to (sic) which he preached

*The deed of 4 May, 1833, by which it is required that when the number of trustees is reduced to two, fresh ones shall be appointed, the teacher or preacher acting with the trustees—mentions the names of Beale of Aston, Beale of Birmingham, Estlin Grundy of Drayton, Lakin of Worcester, Morris of Burton-on-Trent, and others.

†*Dic. Nat. Biog.* article by A.G.

still [1883] stands, in a solitary rural spot, but has long been diverted to other purposes, and the congregation dispersed. I have seen an old man who remembered it in use. About seventy years ago, the landlord's agent borrowed of my informant a plough-iron, broke open the door, and took possession. The place was turned into a game-keeper's lodge, and has since been cut into two cottages. At the time of the first alteration, the workmen built in the pulpit Bible when they walled up one of the windows. The history of the place is that the first Presbyterian Minister [John Sheffield] of Roadby [Atherstone] was chaplain to a great lady [Mrs. Palmer] who had an estate in those parts, and the country meeting-house was for the accommodation of her tenantry. Some great men of the Presbyterian denomination have ministered here Benjamin Bennet of the *Irenicum*, and Lemuel Lathan. But it dropped into a mere appendage to Roadby [Atherstone,] and when the endowment was lost by the negligence of a trustee, it seemed to be worth no one's while to keep up the place. Thecroft behind the two cottages is still [1883?] known as the Meeting-house Yard.

Christopher Smalley, who was ordained on 16 September, 1708, removed in 1722 to Chesterfield, where he succeeded John Thomas, the intimate friend and minister of Secker, who afterwards conformed and became ultimately Archbishop of Canterbury; but who in his youth was a student for the ministry at Timothy Jollie's academy at Attercliffe, and occasionally supplied at Bolsover meeting-house in the vacations. Smalley* was buried in the chancel of Chesterfield Church, adjoining his predecessor; a stone there bears this inscription:—

Here lies the body of y^e Rev. Mr. Christopher Smalley, who departed this life the 8th of February, 1743, aged 61 years.

Smalley's baptismal register, which he began to keep at Atherstone, and carried with him to Chesterfield, whence it was sent to Somerset House, where the author saw it in July, 1898, gives us the names of probably all his children. Samuel was born at Atherstone on 9 April, 1721, *being Easter, and was baptized by his father on 11 May, 1721.* Others born in Chesterfield were baptized by *Fletcher of Hull*, and by *Heywood of Dronfield*.

John Reynold's ministry was the longest of any here, extending from 1722 to 1756. No particulars of it seem to have been preserved, unless there be any in his memoirs of the life of his uncle, the—

late pious and learned Mr. John Reynolds

of Shrewsbury, a copy of which the author has not yet been able to find.

*He was a man much beloved for his pleasant conversation, of a good life, but no admired preacher.—Diary of Rev. James Clegg, M.D., 1899, p. 78.

John Pruthero—

a Welshman of Cardiff,

was one of Dr. Doddridge's students at Northampton academy. He was at Atherstone in 1744, in which year a Presbyterian Board grant to the congregation was paid to him. He may possibly then have been assistant to John Reynolds. Walter Wilson in his MSS. notes him as at *Evesham and Atherstone*, but it is certain he was not minister of the Presbyterian society in Evesham. As we saw above, by 1760 he had been—

lawfully ejected.

His successor here was William Buckley, one of Dr. Ashworth's students at Daventry academy, who to—

the end of his life used at breakfast his Daventry tea cup and saucer; this shows that he must have been a very careful man.*

A little before Michaelmas, 1762, he became minister of Dukinfield Chapel, where his father had previously been from 1714 to 1752, but—

he inherited none of his father's commanding talent. Neither in mind nor in body was he a very active man; he is described, in early life, as a clerical dandy, and is said to have introduced into the Dukinfield pulpit a silk gown and powdered wig. The story goes that on one occasion, Nathaniel Walker, when Buckley was about to ascend the pulpit, met him in the passage, and pointing with his walking stick to the minister's dress, exclaimed aloud, 'Where silk gowns and powdered wigs come, there cometh no gospel.' Perhaps Angier's was a stuff gown; at any rate after Buckley, we hear of no wig in the Dukinfield pulpit, and no gown till 1832.†

Richard Wright, the youngest of the *Four Brothers*, and of the four sons of Matthew Wright was born near Congleton, in Cheshire—

A mile and a half from Daneton [Congleton], at the top of a steep rise in the opposite direction from Minsterbury [Astbury], stands the three-gabled manor house of Hiltonbrook. In spite of a new front, and many modern

*Gordon's *Dukinfield* p. 57.

†Gordon's *Dukinfield* p. 58.

A quaint reference to ministers' wigs is met with in the M.S. minute book (1691 (1717) of the United Brethren of the City and County of Exon., and County of Devon; in the custody of Dr. Williams's Trustees, at their library in Gordon Square, W.C. *Exon.* 9 and 10 May, 1710. *One of the brethren, Mr. Ball, spoke with much warmth against ministers wearing long light Powder'd Wigs, as that which gives great offence to serious people, and is a great hindrance to the success of our ministry. A later hand has added:—The persons which gave this offence were Parr and Huxham.*

improvements, the last of which divided it into two separate dwellings, it still retains some features corresponding with the date of 1633, carved on an oaken beam of its upper storey. Here lived, from the early part of the last century till very near its close, Farmer Matthew [Wright], a Tameshire [Cheshire] yeoman of good position, and a pillar of the Presbyterian cause. I know little about him, except that he brought up four sons and two daughters, and died at a great age, outliving all his sons, though one of them had passed the appointed term of three score years and ten.

In 1757 Matthew Wright was appointed one of the trustees of the Cross Street Meeting-house, Congleton, which in 1883 gave place to the present modern erection. Large pictures of the exterior and of the interior of the old place are before the author, the details shewn therein corresponding with this description in the *Four Brothers*:—

Its existing meeting-house of brick, except the stone sills to the latticed windows, dates from 1733. It possesses a panelled pulpit, and, within dark oaken rails, a tiny communion table, and a fine specimen of an old oak chair. At the ends of the venerable pews on the ground floor are holes originally intended for inserting candles, in case of evening service. The gallery is more modern. This ancient structure is doomed to destruction, if indeed it be not already swept away, as I write. Its present possessors want a more modern building to worship in, so it must go.*

Of the four brothers, Matthew was the eldest. He went to London to study law, but died a minor. The other three, Thomas, John, and Richard became Presbyterian ministers. Thomas sustained, with dignity, the character of minister of the society of Protestant dissenters in Lewin's Mead, Bristol, during the space of 48 years, and died on 14 May, 1797, in the 71st year of his age. John, who from an incapacity through a failure of voice to discharge the duties of the Christian ministry, in which he delighted, engaged in the medical profession, and died 23 December, 1794, aged 62.

In Guelph Square, Westport [Brunswick Square, Bristol] is a quiet graveyard where lie the remains of the Dissenting dead. A quaint little building, called the Speaking House, is erected there for the services customary at funerals. On its walls are tablets, commemorative of generations passed away. And there we may read, with much appended eulogy, of a sober and solemn sort, the names of two of Farmer Matthew's sons.†

*The panelled pulpit and oaken chair were transferred to the new building and their use continued.

†The inscriptions on Thomas and John Wright's tablets will be found in *Murch* pp. 125-7.

After the customary three year's course at Daventry in theology and philosophy, our friend, Richard, was regarded as duly equipped for the work of the Dissenting ministry;

and at Atherstone, where he was ordained in 1765, he found that settlement which only ended with his life.

It is evident that Richard's position was not that of a wealthy minister. Nor had he talents which would bring him a call to a more prominent scene of labour. But, in spite of his initial disinclination for the ministerial life, he seems to have done his duty carefully and conscientiously according to his light. His Baptismal Register^o the only relic of his work which I have seen is kept with scrupulously neat accuracy, and, like most of the old Dissenting Registers, it contains some names of persons whose descendants have risen to much higher positions than were open to their ancestors at Roadby [Atherstone]. One of these names, unless I mistake, is that of the ancestor of a Cabinet Minister.

By way of making some addition to a scanty income, Richard, like many Presbyterian divines of his day, devoted a part of his time to teaching. He did not keep school, but occasionally had pupils, and prepared young men for Daventry. Among these was the well known author of many beautiful hymns, the finest, in my opinion, being the following:—

From north and south, from east and west,
Advance the myriads of the blest:
From every clime on earth they come,
And find in heaven a common home.

^oA small, thin note book in blue marbled covers. The following entry has been made in it:—*Having looked over this book at the request of Mr. Samuel Coates Morris, late of Atherstone, but now of Burton-upon-Trent, in order to determine whether the various Baptisms therein registered are in the handwriting of my late Husband, the Rev. Richard Wright, who for several years was the officiating minister at the Dissenting Meeting at Atherstone, I hereby declare that the whole contents of this book [here come references to the first and last entries as to time] are the handwriting of my late Husband, the said Richard Wright, who preached to the Dissenting Congregation at Atherstone during the whole of the period between the before-mentioned dates of August 15, 1769, and August 10, 1794. Witness my hand, this 6 day of March, 1822, in Bristol. Mary Wright.* That it was desirable to settle the authenticity of the entries is evident from the fact that in every entry respecting the children of Richard and Mary Wright, the year has been clumsily erased, though barely enough to render the figures totally illegible. Mary Rebecca, Elizabeth, and Elizabeth Sophia are entered as baptized by *ye Rev. Mr. Porteous*, who was minister (1747-1792) of the Old Meeting, Nuneaton. This little volume I saw in 1898.—G.E.E.

†Edmund Butcher, 1757-1822, min. Sidmouth 1798-1820. *cf. Dic. Nat. Biog.* article by A.G., in which it is stated that Butcher received some classical training at Atherstone, from Richard Wright.

In one immortal throng we view
Pagan and Christian, Greek and Jew;
But, all their doubts and darkness o'er,
One only God they now adore.
Howe'er divided here below,
One bliss, one spirit, now they know;
Though some ne'er heard of Jesus' name,
Yet God admits their honest claim.
On earth according to their light,
They aimed to practise what was right,
Hence all their errors are forgiven,
And Jesus welcomes them to heaven.
See, how along the immortal meads,
His glorious host the Saviour leads!
And brings the myriads none can count
To seats of joy on Zion's mount.

Some have accused this hymn of heresy, and it has been excluded from our more modern hymn books. Good Mrs. Barbauld spoke of it in the highest terms of praise. I would fain hope that some of the spirit which it breathes was brought from the minister's house at Roadby [Atherstone,] and reflects the sentiment of the writer's old master.

A pen and ink sketch of that old master still exists from the pupil's hand. It exhibits him, not with the curls of his boyhood, but in bushy wig, and shovel hat, and the Quaker-like garb of the ancient Dissenting divine. . . . A neighbour of Parson Richard, and, I presume, a close friend, was the minister of Monkmealing [Nuneaton,] a Scotchman by birth, and a relative of the famous Captain Porteous. When a little one was born in the minister's house at Roadby [Atherstone] (an event which happened six times in the course of fifteen years) the Monkmealing [Nuneaton] minister came to perform the christening. . . . Towards the end of Parson Richards' thirty years' pastorate at Roadby [Atherstone], the renewed interest in strong doctrinal preaching, which was partly a result of the Methodist revival, partly a reaction against the increasingly unevangelical tone of the Liberal Dissent, brought a fresh form of Nonconformity into the little market town. Hitherto the only meeting-houses had been those of the Presbyterians and the Quakers; now the Independents opened a preaching-place, and laid the foundation of a regular place of worship. . . . the Independents held their own, and gradually superseded the Presbyterian interest in the district. . . . Parson Richard's next successor at Roadby [Atherstone] was an Independent, though not a dogmatic one. On his removal to an Independent Church in Ribbonspire [Coventry,] the Roadby [Atherstone] Meeting-house was vacant for some time. It is now registered as a place of worship for a congregation of persons calling themselves Unitarians.

Every reader is urged to try and see "The Story of Four Brothers," its charm is fascinating, and its anecdotes of Parson Richard and his absentmindedness will well repay one for any amount of trouble. *The Disciple* ended its far too brief life in December, 1883; should the writer of the story chance upon these extracts, his forgiveness is craved for this attempt at finding a key wherewith to open the lock.

Obadiah Bennet is stated by Miall* to have been minister at Heckmondwike Upper Chapel, 1786, where—

he continued five years and a half, and resigned April, 1792.

Wilson† says that he preached for a considerable time to the Methodists in Buckingham Chapel, Pimlico, but—

left it in the year 1800.

Though the author has no direct proof he assumes these two men to be one and the same; the dates do not forbid it. Leaving London, Bennet was for a short time minister of Paradise Chapel, Birmingham, passed on to Atherstone, and from thence, in 1804 removed to Vicar Lane Chapel, Coventry, where he remained six years. At the expiration of this period he removed, it is supposed, to London, where he died.

Davis, who received a Presbyterian board grant at Atherstone in January, 1822, was more or less of an invalid. The author's father (b. 1813) has a distinct remembrance of him; being present at a funeral in Llanwenog Churchyard shortly before his death, he stood apart from the other mourners, and begged people not to come too near him as *Spirits were coming from him*.‡

Referring to the period of his ministry here, Mr. Webb Ellis writing to the author from Shalford, near Guildford, in October, 1898, says:—*As minister of the Great Meeting, Hinckley, at the request of the trustees, I drove*

* *Congregationalism in Yorkshire*, 1868 p. 275.

† *Dissenting Churches*, iv., 56-7.

‡ My father was one of the large company present at the funeral of Thomas Davis's father, David Davis of Castel-hywel, who was buried in Llanwenog Churchyard, 1827; shortly before his death he remembers hearing the old poet and preacher refer to his wife as:—

My fair I find, in mind and mien
And honour,—a Diana;
By George, I'll scorn to take his queen
And losing my Eliza. G.E.E.

over to Atherstone, every Sunday afternoon for some years for the sake of keeping the chapel open. Three services every Sunday, with often a funeral service between, a committee meeting frequently, and morning teaching in the Sunday school, made it, as you may imagine, very close work. Towards the end of my stay half of the endowment was diverted to Tamworth, after which I only went to Atherstone on alternate Sundays. The attendance was always very small, it might sometimes have reached twenty.

JOHN SHEFFIELD, b. about 1634, at Ibstock, Leicestershire; ed. by John Shuttlewood, ej. Raunston and Hoose; ord. 27 September, 1682; chaplain to Mrs. Palmer of Temple Hall; min. Atherstone, 1689?-1697; St. Thomas Street, Southwark, 1697-1726; m. and had issue; d. 24 January, 1726, æt. 72.
cf. Dic. Nat. Biog.

CHRISTOPHER SMALLEY, b. [1682]; ord. 16 September, 1708; min. Atherstone, 1708-1722, Chesterfield, 1722-1743; Issue, Samuel (b. 1721), Hannah (b. 1722), Elizabeth (b. 1724), Christopher (b. 1727), Thomas (b. 1728), Ann (b. 1730), Hannah (b. 1732).
d. 8 February, 1743, æt. 61; bur. Chancel, Chesterfield Parish Church.
cf. Smalley's Register; History of Chesterfield, 1839, p. 121.

JOHN REYNOLDS, nephew to John Reynolds (q.v.) of Shrewsbury; min. Atherstone, 1722-1756.
cf. C.R. 1847 p. 256.

JOHN PRUTHERO, ed. Northampton Academy by Philip Doddridge, D.D., 1734- min. Atherstone, 1744-1759.
cf. M.R. 1815 p. 686; *Sibree* p. 238; Dukinfield Chapel, A. Gordon, 1897, p. 57.

WILLIAM BUCKLEY, b. 1731, at Dukinfield; ed. Daventry Academy 1756- ; min. Atherstone 1760-1762, Dukinfield 1762-1791, retired 1791.
d. 29 April, 1797; bur. Dukinfield Chapel Yard.
cf. Record p. 51.

RICHARD WRIGHT, ed. Daventry Academy 1759- by Caleb Ashworth, D.D.; min. Atherstone 1765-1794; m. Mary —; Issue, Mary (b. 1769), Elizabeth (b. 1771), Elizabeth Sophia (b. 1776); Anna Maria, John (b. 1780), Sophia (b. 1784).
cf. Atherstone, Long Street Chapel Register; M.R. 1822 p. 164.

OBADIAH BENNET, min. Heckmondwike, Upper Chapel, 1786-April, 1892, London, Buckingham Chapel, -1800, Birmingham, Paradise Chapel [1800-1801], Atherstone 1801-1804, Coventry, Vicar Lane, 1804-1810.
cf. Wilson, iv. 57; *Sibree* pp. 70, 242; Miall, p. 275.

THOMAS DAVIS, see Evesham.

CHARLES CASE NUTTER, see Banbury.

THOMAS BOWRING, see Tamworth.

HENRY WEBB ELLIS, *b.* 22 March, 1832, at Arlington, near Guildford; ed. U.H.M.B. 1860-1863; min. Diss. 1863-1864, Hinckley 1865-1875, Atherstone 1865-1874, Great Hucklow and Bradwell 1877-1886, Guildford, *without charge*; *m.* (16 April, 1863) Annie, only daughter of Henry Troake, of Topsham. s.p.
cf. Information from Mr. Ellis, September, 1898.

JOHN DALE, see Alcester.

RICHARD ELLIOTT BIRKS, see Tamworth.

WILLIAM ROBINSON, see Tamworth.

JOHN HOWARD, see Tamworth.

TOPOGRAPHY.

M.S.C., p. 167.

Sibree, p.p. 238, 403.

Vestiges, p. 6.

BANBURY.

CHRIST-CHURCH, HORSEFAIR.

Present building opened, 16 August, 1850; former one, known as the Great Meeting-house—

purchased and prepared for public worship 1716.*

MINISTERS.

Stephen Davies	...	...	1709-1739
George Hampton, M.A.	...	...	1739-1796
Herbert Jenkins, <i>assistant</i>	...	...	1792-1796
Peter Usher	...	...	1796-1814
Cubitt Boardman Hubbard	...	...	1815-1843
Henry Hunt Piper	...	...	1843-1853
James McDowell	...	...	1854-1863
Charles Case Nutter	...	...	1864-1884
David Heap	...	...	1884-1887
William Birks	...	...	1887-1888
Henry Hill	...	...	1892-

The last service in the Old or Great Meeting-house was held on the evening of Sunday, 16 June, 1850, on which occasion a sermon, taking farewell of the building, was preached by its then minister, Mr. Piper; who gave a short historical notice of some interesting events, connected with the origin and progress of nonconformity in Banbury. To this sermon, as preserved in the *Christian Reformer*, and to various data recently contributed by Mr. Piper's son-in-law, Mr. Edward Cobb (*d.* 4 April, 1899, *æt.* 92, cremated, and ashes interred in the chancel of this church), of Lewes, the author is indebted for much here set down.

The Act of Uniformity compelled Samuel Wells, M.A., vicar of Banbury, to resign his living. Calamy tells us that Wells—

settled in 1647, at Remnan, in Berks, where his income was about £200 per an., but he had not above 20 families in the parish. In 1649, he accepted a call to Banbury, tho' the profits were much less, that he might have an opportunity of doing good to a larger number of souls. He was offered the presentation of Brinkworth, a rich parsonage, but refused it, and continued in Banbury till August, 1662, when he remitted £100, of what was due to

*C.R., 1850, p. 576.

Henry Hunt Piper

Charles Case Nutter

H. Hill

him, and cheerfully declared, that he had not one uneasy thought about the support of his family, though he had then 10 children. The Five Miles' Act removed him to Deddington, from whence he used to write letters every week to his friends at Banbury, some of which were afterwards published. He is known to have begun dissenting worship at Milton. When the times permitted he returned to Banbury and bought a pleasant house, in which he lived until his death. He and Mr. (afterwards Dr.) White, who was his successor as the parish minister, had a very friendly correspondence. He often heard Mr. White preach, and Mr. White sometimes privately heard him; and often used to say to him, "I pray God bless your labours in private, and mine in public."

After the life and labours of such a man as Wells, and the Puritan leanings of Banbury and its neighbourhood, it is not to be wondered at, that before many years had elapsed, a nonconforming society is heard of, as existing in Banbury. In 1709 Stephen Davies was ordained its minister, and in 1716 the site of the present building was bought and prepared for public worship. Whether a building was then standing on it, which was converted to the uses of a meeting-house, or whether a new place was erected, does not seem known for a certainty. What is recorded of the former house of worship is that Joseph Cornish, minister of George's meeting, Colyton, 1772-1823, tells us in his autobiography* how he preached on two Lord's days, in 1792, in Mr. Hampton's *spacious* place of worship; in which, for many years during the rebuilding of the Banbury parish church, the ministers and congregation of the Established Church were accommodated; marriages, and every service being carried on there, authorized by an Act of Parliament.†

The hours of worship were so ordered that the different congregations had both morning and afternoon services, and occasionally an evening lecture. On one of the two Sundays alluded to by Cornish, he preached three times in the Old Meeting-house, and besides the usual services, the

*M.R. 1823 p. 620.

†Mr. Cobb, writing to me, so recently as August, 1897, says:—*It is a curious fact that my father and mother were, in 1795, married in our Old Meeting-house, Banbury, under the provisions of the Act alluded to; and that my wife and I were married in the same place, 40 years afterwards (1844) by Mr. Noah Jones, then minister at Derby, under the Dissenters' Marriage Act; and ours being the first marriage celebrated there, under that Act, we were presented with a Bible, recording the fact, by my wife's father, the Rev. Henry Hunt Piper, then minister.* G.E.E.

sacrament was administered to the members of the Establishment. By 1850 this building—

had become so dilapidated as to render its removal requisite. A piece of ground at the back of the old building was the property of the congregation, and upon that spot the new chapel is erected, so that the use of the old building was retained until the new one was nearly ready for occupation.*

The new place, known as Christ-Church, was opened, under that designation, on Friday, 16 August, 1850. Thanks to the ground at the disposal of the society it stands some 80 yards back from the street—the Horse-fair—and is approached by a carriage drive, through a well-wooded enclosure. The architect was Mr. H. J. Underwood, of Oxford, who succeeded in designing a structure, in early English style, and of singularly graceful proportions. It consists of nave and chancel, a south aisle, and vestry. In the chancel, under the window of three lights, the centre one of which contains a ruby-coloured cross, is a reredos of seven arches, with stone mouldings and columns of a very graceful character. On the north wall of the chancel is placed the tablet to the memory of the Rev. George Hampton, M.A., removed from the Old Meeting-house. The summit of the gable over the main entrance is surmounted with a stone cross. An engraving of the new building was given with the *Christian Reformer*, September, 1850. The sermon, at the opening service, was preached by Charles Wicksteed, B.A., from Psalm cxxii., 1.—"I was glad when they said unto me, Let us go into the house of the Lord." The dedication prayer was offered by Mr. Piper, and the lessons read by Edward Taggart, F.S.A., minister, 1828-1858, at Little Portland Street, London.†

*Of the ministers who preached occasionally in the Old Meeting-house, Mr. Cobb writes (1898) that he believes *only two now survive, the Rev. Thomas Lethbridge Marshall, living in retirement in Sidmouth, who, when minister at Warwick, used to exchange pulpits with Mr. Piper; and your father, the Rev. David Lewis Evans, et. 86, now living in retirement at Llanybyther, S.W., who, when minister (1840-1842) of the B'oxham and Milton Chapels, used to exchange with the Rev. C. B. Hubbard, then minister at Banbury.* G.E.E.

†At the evening meeting Mr. Taggart, alluding to the building as "chaste, simple, and perfect in all its parts and arrangements," said he remembered an anecdote of a royal personage in connection with the chapel at Brighton, which was near the Pavilion, and was remarkable for a very beautiful Grecian portico. The monarch one day asked for what use the edifice was designed. He was told that it was a Unitarian Chapel. And his reply was:—"Ah! simple and elegant, like their religion." It was not often they were complimented by persons occupying a royal and kingly station. *Inq.*, 1850, p. 538.

Stephen Davies, who was minister for 30 years, had one child, who became the wife of his successor. George Hampton was a Welshman, born at Wrexham. He settled at Banbury, after the completion of his course at Glasgow, and for more than 56 years ministered to the religious wants of this society. Herbert Jenkins, who settled at Stourbridge in 1796, on leaving Banbury, was for four years assistant to Hampton.

Peter Usher, who was a Homerton student, settled here in 1796, and was minister for 18 years; after his retirement he continued to live in the town until he emigrated to U.S.A., where he died in 1846.

Hubbard, who was born in Walton Hall, Norfolk, and baptized by Thomas Stanton, D.D., minister of Hapton Chapel, hard by, was also a Homerton man, his principal associates amongst his fellow-students being Charles Berry—afterwards minister of the Great Meeting, Leicester, for 56 years—and Thomas Morell. Hubbard's biographer says*—

Banbury was a residence in many respects suited to his taste. There were a few families of intelligence and refinement who appreciated the simplicity of his manners and cheerfulness of his piety. Eminently Catholic in spirit, he delighted to meet men of different communions. . . . He read Greek and Hebrew with a neighbouring clergyman.

His connection with this society lasted nearly 30 years, and was closed in the spring of 1843, when he accepted an invitation from the Rivington society, where he remained until his death in 1854.

The life's story of Henry Hunt Piper was told by his brother-in-law, Sir John Bowring (1792-1872), and appeared in the *Inquirer*, 30 January, 1864. This memoir was subsequently reprinted, together with an extract from his funeral sermon, preached at Hampstead by Dr. Sadler. In it the year of Mr. Piper's birth is incorrectly stated, it should be 1781, and is so corrected here, on the authority of his daughter, Mrs. Cobb, from documents in her possession. Mr. Piper was more than once heard to say that he was born *the year after the Gordon riots of 1780*. The scene of his longest and busiest labours was that as private chaplain to the Shore family at Norton Hall, for thirty-seven years. This family was amongst the most advanced Liberals and Nonconformists of the north. Attached to the seat and park of Norton Hall, near Sheffield, where they dwelt, was the small

*C.R., 1854, p. 452, F[ranklin] B[aker], Bolton, June 5th.

chapel which was dedicated to the service of the one God and Father.*

Its pastor, says Sir John Bowring—

stood in the character of domestic chaplain to the squire, and of especial friend in the squire's household. In the dissenting body there was only one other family (that of Mr. Milnes, in which Mr. Malleson held a similar office), whose social position allowed them the distinction of possessing a pastor specially attached to themselves. To occupy this post Mr. Piper was called. . . . Through many vicissitudes an intimate intercourse with the Shores was preserved to the last, with abundant evidence of mutual esteem and affection. . . . In the pretty village of Norton there was born and there was buried Francis Chantrey. As a boy he led a donkey and sold milk in the streets; as a youth he was apprenticed to a glazier, and his love of art was displayed by moulding in putty the faces of some of the distinguished people in the neighbourhood. In the days of his penury he took to the profession of painting, and under the patronage and with the introduction of Mr. Piper, he raised a few pounds by producing in oil colours some eight or ten portraits, among which there is one of Mr. Piper himself, to whom, through life, he felt strongly and gratefully attached. . . . James Montgomery. . . . a sweet and popular poet, whose contributions to devotional psalmody hold, and will long continue to hold, a distinguished place in the service of the Sanctuary. . . . was the friend and frequent guest of the Pipers, and on the birth of their first child wrote those pretty and well-known lines beginning:—

Two roses on a single stem

In sweet communion grew.

The "Wanderer of Switzerland" was the first publication of Montgomery which awakened general attention to his poetical merits. . . . Mr. Piper reviewed the poem in the first volume (1806, p. 377) of the *Monthly Repository*. . . . Mr. Piper's school at Norton had a high and widely spread

*The baptismal register, 1777-1836, is a little volume of much interest. It contains entries by Thomas Halliday from 7 November, 1777, to 23 January, 1794; John Williams, 26 October, 1794, to 24 January, 1804; William Whitelegge (minister at Fulwood, near Sheffield, 1803-1811), 2 September, 1804, to 31 March, 1805; and Henry Hunt Piper, 15 December, 1805, to 17 November, 1836, when the book was sent to the custody of the Registrar-General, and is now in Somerset House, where I saw it in December, 1897. At the end of it is a *Register of Inoculation for the Cow Pox, A.D. 1803*, by J. Williams. He records 183 "punctures," between 19 May, 1803, and 29 June, 1804. Ministers at Norton were—John Wood, M.A., *d.* 1 April, 1690, æt. 65; Thomas Rose, 1690-1700; Nathan Denton; George Lowe, *d.* April, 1717; Samuel Wood (*d.* January, 1723?); Nicholas Warren, 1724-[1726]; John Holland, 1731-1743; Daniel Lowe, 1744-1776; Thomas Halliday, 1776-January, 1794; John Williams, 1794-1804; Robert Aspland, 7 April-May, 1805; Henry Hunt Piper, 1805-1843. G.E.E.

reputation, which was due to the classical acquirements of the master. Pupils were sent to it from distant parts. Among them were relatives of Dugald Stewart from Edinburgh, two sons of Professor Milne from Glasgow, and many others who have obtained distinction in after life. . . In 1843 Mr. Piper accepted an invitation to the Unitarian congregation at Banbury, whose beautiful chapel was built during the eleven years in which he ministered among them. The erection is mainly due to his exertions, associated with those of his son-in-law, Mr. Edward Cobb. The last ten years of his active life were spent in calm and peaceful retirement. Slowly and serenely the end approached; he slumbered, his eyes closed, and he slumbered on into death, at Hampstead, on 13 January, 1864.

And here the story of this society is ended. The near neighbourhood has for the author a deep personal interest, being the scene of his father's first settled ministry, now more than half a century since. Few occasions stand out more prominently in his memory than the remembrance of his walk from Banbury Cross to Bloxham and Milton, and thence on to Oxford; exploring the places where worship was carried on in those hamlets by the congregations of which his father and Mrs. Edward Cobb are now the last survivors.

It would be interesting to know where the Christ-Church communion plate is, or whether it still exists—hidden away and forgotten in some chest or safe? In 1891 the secretary of the congregation, in answer to an enquiry from the author for particulars of it, replied, *I exceedingly regret to say that we have no communion plate service. We had a set many years ago but it has not been heard of for a great length of time.*

STEPHEN DAVIES, ord. 1709; min. Banbury, 1709-1739; Issue, one daughter (*m.* George Hampton).

cf. C.R., 1850, p. 576.

GEORGE HAMPTON, *b.* [1716], in Wrexham; ed. Glasgow, 1734-1738; M.A. *Glas.*; min. Banbury, 1739-1796; *m.* only daughter of his predecessor, Stephen Davies; Issue, George (*b.* and *d.* December, 1742).

d. 22 September, 1796, æt. 80; bur. Banbury.

cf. Tablet in Chancel; P.D.M., 1796, p. 438; 1798, p. 353; M.R., 1820, p. 631; C.R., 1850, p. 576.

PETER USHER, ed. Homerton; min. Banbury, 1796-1814; Banbury, *without charge*; emigrated U.S.A.; *d.* 1846, in Illinois.

cf. Information through Rev. Henry Hill, of Banbury.

CUBITT BOARDMAN HUBBARD, *b.* 21 April, 1779, at Walton Hall, Norfolk; ed. Homerton, 1796; ord. 21 June, 1815, at Banbury; min. Stamford, 1801-1815, Banbury, 1815-1843; Rivington, 1843-1854.

d. 11 April, 1854, bur. Rivington Chapel Yard.
cf. *Record*, p. 160.

HENRY HUNT PIPER, *b.* 26 August, 1781, in London; ed. Hoxton and Homerton; min. Rochford, Norton, 1805-1843; Banbury, 1843-1853; *m.* (1805) Alicia (*d.* 16 August, 1872), eldest daughter of Samuel Lewin, of Hackney; Issue, Alicia Lewin (*d.* 1874), Frederick (*d.* 1860), Henry Hunt (*d.* 1841), Emily Harriet (*d.* 1890), Mary Anne (*d.* 1831), Frances Elizabeth (*d.* 1854); Lewin (*d.*), Eliza Maria (*d.* 1891), Octavia, *m.* Edward Cobb.

d. 13 January, 1864, bur. Highgate Cemetery.

cf. Notes by Mr. and Mrs. Cobb, 1868; Inq., 30 January, 1864.

JAMES MCDOWELL, *b.* [1837]; ed. Belfast; min. Banbury, 1854-1863; Banbury, *without charge*; *d.* 3 October, 1876, æt. 39; bur. Banbury Cemetery.

cf. Tombstone at Banbury.

CHARLES CASE NUTTER, *b.* [1804]; ed. Wymondley Coll.; min. Stretton-under-Fosse, 1829-1831; Stockton-on-Tees, 1831-1832; Hinckley, 1833-1842; Atherstone, 1836-1838; Framlingham, 1842-1847; Lincoln, 1847-1860; Wareham, 1862-1864; Banbury, 1864-1884; *m.* (1) Hannah (*d.* 1837), Issue, Frederick Charles (*b.* 1832); (2) (29 December, 1846) Maria Clair (*d.* 1852), daughter of M. J. Rodwell; Issue, William Clair (*d.* 1857), and others.

d. 15 August, 1891, æt. 87, at Finchley.

cf. *Sibree*, p. 232; *Vestiges*, var. pp.; private information.

DAVID HEAP, min. Birmingham, Home Missionary, 1880-1884; Banbury, 1884-1887.

WILLIAM BIRKS, *b.* 29 April, 1843, at Stoney Middleton, Derbyshire; ed. U.H.M.B., February, 1864-February, 1867; F.R.A.S.; min. Hastings, 1867-1869; Gloucester, 1870-1874; Kendal, 1874-1877; Wolverhampton, 1878-1882; Portsmouth, High Street, 1882-1887; Banbury, 1887-1889; Sunderland, 1889-1891; Aberdeen, 1891-1893; Portsmouth, *without charge*; *m.* (18 July, 1878) Jane Elliott, daughter of John Stevens, of Topsham; Issue, Mary Elliott, Ernest, Ethel, Hilda, Frank, John, William.

cf. *Record*, p. 75.

HENRY HILL, *b.* 22 March, 1835, at Rochdale; ed. U.H.M.B., January, 1861-January, 1864; min. Stannington, 1864-1872; Middlesborough-on-Tees, 1872-1877; Rawtenstall, 1877-1888; Stroud, 1889-1891; Banbury, 1892-; *m.* (31 December, 1856) Ann, daughter of George Clegg, of Rochdale; Issue, John, Gertrude (*d.*)

cf. *Record*, p. 156.

TOPOGRAPHY.

M.R., 1823, p. 620.

History of Banbury, Alf. Beesley, 1841.

C.R., 1850, p. 576.

Inq., 1850, p. 538.

Vestiges, p. 9.

BEWDLEY.—HIGH STREET.

Present chapel built during ministry of John Jones.

Original one built 1696-1700.

MINISTERS.

Henry Oasland, M.A.	...	...	...	-1703
Edward Oasland	...	...	...	1704-1753
Job Barret	...	...	...	1725 ² -1739
John Reynolds	...	...	...	1745 ² -1749
John Adams	...	...	...	1750-1773
John Jones	...	...	...	1768-1823
Evan Jones	...	...	...	1824-1858
Edward Parry	...	...	...	1858-1867
<i>Supplies</i>	...	...	...	1870-1894
<i>Let to Baptists</i>	...	...	...	1896-

On 10 February, 1700, a deed was executed between Joseph Tyndall, of Bewdley, mercer, and John Allen, of Bewdley, apothecary, on the one part; and Jabez Reynoulds, shoemaker; John Dovey, glover; Joseph Carter, Edward Perkins, Arthur Perkins, Arthur Radnor, all shoemakers, of Bewdley; Thomas Faulkner, of Bewdley, combmaker; and James Thomson, of Ribbenhall, ropier, on the other part. By this deed Tyndall and Allen convey to the others *one piece or parcel of ground, containing 24 yards in length and 14 yards in breadth, in Upper Street, Bewdley*, which ground Tyndall had bought from one John Willis, of Bewdley, skinner and maltster, and on which Tyndall had *by and with moneys raised by a publick collection of and from several persons, erected or built [probably in 1696] an house which is now used for a meeting-house for religious worship.*

The witnesses to the signatures were—Henry Toye, Edward Osland (*sic*), Obadiah Clare, and Edward Toye.

In James Scott's MSS.—to which reference will be frequently made in this book—he says that *the certificate appointing Henry Oasland minister of Bewdley during the Commonwealth is still extant.* Amongst this chapel's deeds and other papers, which the author saw in the office of Mr. W. H. Talbot, solicitor, at Kidderminster, on 29 January, 1895, was this original parchment *testimonial* of Henry Oasland's ordination in the *Church of Bartholomew*

John Jones,

Evan Jones

Exchange, in London, on 5 August, 1651, in which, as Calamy says—

the words relating to the taking the covenant were rased out, as he had not taken it, nor was it then insisted on as formerly.

This time-stained parchment runs thus :—

FORASMUCH as Mr. Henry Osland, Batchelor of Arts, hath addressed himself to the Classical Presbyterie, within the Province of London (according to the Ordinance of both Houses of Parliament, of August 28, 1646, for the Ordination of Ministers by the Classical Presbyters), desiring to bee Ordained a Preaching Presbyter, for that hee is called to the work of the Ministerie in the town of Bewdley, in the County of Worcester. And hath exhibited unto the Presbyterie sufficient Testimonial (now remaining in their custodie) of his competent Age, of his unblameable life and Conversation, of his diligence and proficiencie in his studies, of his taking the solemn covenant of the three kingdoms [these words are struck out with the pen], and of his fair and direct calling unto the fore-mentioned place.

WEE, the Ministers of the said Presbyterie, have (by appointment thereof) Examined him according to the tenor of the said Ordinance; and finding him to bee duly qualified and gifted for that holie Office and imploiment (no just exemption beeing made against his Ordination or Admission), wee have approved him: And accordingly in the Church of Bartholomew Exchange, in London, upon the daie and year hereafter expressed, wee have proceeded Solemnly to set him apart to the Office of a preaching Presbyter and work of the Ministerie with Fasting, Praier, and Imposition of Hands. And do hereby so far as concerneth us actually Admit him unto the said charge there to perform all the offices and duties of a faithful Minister of Jesus Christ. In Witness whereof we have hereunto subscribed our names this fifth daie of August, Anno. Dom. 1651.

S. A. CLARKE.	SIMSON ASHE.
F. A. CRANFORD.	
WM. TAYLOR.	F. G. FULLER.

Henry Oasland, M.A., of Trinity College, Cambridge, was born in the parish of Rock, and educated at first under the curate of the parish, and at the Free School, at Bewdley. After spending four years in the University,

Calamy tells us Oasland—

went to see his friends, intending to return and pursue his studies. But the famous Mr. Tombs* after his dispute with Mr. Baxter, in Bewdley Chapel, leaving the town, the magistrates prevailed with Mr. Oasland to succeed him in 1650. . . . He was the legal minister of Bewdley, from whence he was unwilling to remove, though he had considerable offers, because there were so many excellent Christians in the town. He continued his public labours here till August 24, 1662, having both here and in the towns adjacent surprising success. . . . When he was ejected he and his family (in which were five children) were supported only by a jointure his wife had from her former husband, but he was contented and easy. . . . After the Toleration he preached twice every Lord's day, and several lectures some miles from home, which he continued till Lord's day, October 3, 1703, when he was so ill that he could not preach, and on the 19th he died, aged about 80. The public minister preached a funeral sermon at his interment on Rev. xiv., 13.

James Scott supplements this last sentence by writing that *Oasland's memory was so respected that twelve funeral sermons were preached for him.* He was buried in the chancel of Kingswinford's Church, and left two sons amongst the Nonconformists—Edward, the elder, was pastor at Bewdley, where he had for some time assisted his father, and Henry, the younger, who died in Cambridgeshire. Under the Indulgence of Charles II., in 1672, we find—

The house of Hen. Oasland, at Bewdley, Worc., Licence to Henry Oasland, to be a Pr. Teacher in his house at Bewdley, Worc., 23 July.

Since Oasland was one of Baxter's lieutenants it is practically certain that this society at Bewdley was not established till after Toleration (1689), for Baxter took good care that there should be no nonconforming congregation at the neighbouring town of Kidderminster in 1662 or in 1672.

Edward Oasland was educated by John Woodhouse, one of the ministers silenced in Nottinghamshire, who afterwards kept his academy at

*John Tombs was born at Bewdley in 1602, entered Magdalen Hall, Oxford, 1617, graduated M.A., took orders, and became Lecturer of St. Martin's, Carfax. In 1630 he became a preacher in Worcester, and thence removed to Leominster. In 1653 he was appointed one of the Triers for the County. He was a tower of strength to the Baptists, and had many controversies. He afterwards married and lived a retired life. Wood's *Athanas* ii., 556.

Sheriff-hales, in Shropshire, where, says Job Orton—

he was an eminent tutor, and educated many excellent divines and several gentlemen of the most considerable families in these parts, as Foley, Hartley, Hunt, &c.

Walter Wilson states that Edward Oasland had a MS. memorandum book containing an account of the building of the original place of worship by Tyndall. This book is not amongst the trustees' papers, nor could I find it in the present chapel when visiting it on 19 September, 1892.

The following undated document containing Reynolds' name is preserved amongst the chapel papers, and a similar one is also affixed to the inner front cover of the Baptismal Register :—

Be it known to all whom it may concern that the late Mr. Reynolds left by will, twenty shillings to be equally divided between the Rector of Ribbesford, and the Protestant Dissenting Minister, of Bewdley, yearly for ever, that is to say ten shillings each yearly, to be laid out in purchasing Bibles for the poor. The same twenty shillings to be paid yearly by the proprietor of the house known as the Swan Inn, in Bewdley, in Easter week of each year.

John Jones,
Protestant Dissenting Minister of Bewdley.

John Adams was ordained on 18 July, 1751, Dr. Doddridge taking part in the service. He is said to have had three assistants here, viz. :—Denny, Morris, and Vicary.

John Jones was a Daventry student, being admitted in 1763, and from 1764 to 1765 was there on the foundation of the Presbyterian Board. He has recorded in the Baptismal Register that he *came to Bewdley, Friday, June 19, 1768*, whilst this note at the end of the register gives us the date of the ending of his long ministry here :—*John Jones, November 9, 1823, resigned.* He died on 25 May, 1824, æt. 80. The present substantial meeting-house was built during his ministry, but of the exact year of its opening the author, as yet, has no definite information.

His successor, Evan Jones—not to be confounded with Evan Owen Jones, of Coseley, 1804-6; Belper, 1807-10, and Duffield, 1807-1867—was a student of the Presbyterian College, Caermarthen, 1814-1818, being 18 years of age when admitted, and ministered at the Great Meeting, Hinckley, from 1820 till 1824, when he removed to Kidderminster, as master of the

Pearsall Grammar School and minister of Bewdley Chapel. An elderly lady, who, when a girl, received Latin lessons from him, recently described him to the author as—

a man of the kindest nature and ever willing to help others.

He was mainly instrumental in the bringing up of William Mountford, M.A.—to whom he bequeathed his library—who was born at Kidderminster, was a student of Manchester College, York, 1833-38, and after various ministerial settlements in England (see Kingswood) and in the United States, died in America in 1885. Jones remained here until 1858, when, through kindness to another, he became involved in some financial difficulty, resigned his post, and emigrated to the United States, where he died.

After Mr. Parry's ministry, and for a number of years a succession of devoted lay preachers did good service here. Mention must be made of Will Brooke (*d.* 4 July, 1888, *æt.* 66), an active member of the New Meeting, Kidderminster. For many years he conducted the Sunday service here with acceptance, a work only relinquished through failing health.

During the ministry of W. Carey Walters at Kidderminster we find the Guild of the Good Shepherd taking up the work under his active direction, and the names and labours of Charles Stainer, George A. Payne (now minister of Brook Street Chapel, Knutsford), Harry Haycock (now minister of Victoria Street Chapel, Loughborough), and George Harry Williams are still gratefully remembered at Bewdley.

On 2 November, 1886, the MONTHLY MEETING was held in this chapel, when George Henry Smith, then minister at Wolverhampton, read a paper detailing the steps of his passage from methodism to Swedenborgianism and thence to unitarianism. Eighteen ministers were present on this occasion.

In 1894, owing to deaths and removals, the resident congregation had well nigh disappeared, and, for a time, worship was discontinued. At the last only some twelve persons attended, and most of them were recipients of charities belonging to the chapel. At present the building is let to the Baptists at a nominal rent; the trustees can, however, resume possession whenever they require it.

For many years it had a large and influential congregation.*

The meeting-house, which stands back from the street, and is approached

*History of Bewdley, John R. Burton, B.A., 1883, p. 49.

through a long passage, is an excellent building, and bears evidence of erection by a wealthy congregation. The interior is oval, with a gallery facing the pulpit, and old-fashioned high-backed pews. On the wall is a marble tablet with a short Latin inscription, which may be rendered:—

To perpetuate the remembrance of Samuel Kenrick this tablet was erected by P.P. [Dr. Prattinton?] Literature was his delight; of manners gentle, of the supreme Being, a devout worshipper; in integrity of life, a bright example. He died 6 October, 1811, *æt.* 83.

Samuel Kenrick was the third son of John Kenrick, minister of the dissenting congregation of Wrexham; he was born at Wynnehall, Denbighshire, and educated at Glasgow, 1743-1750. After some years spent on the continent as tutor to the two sons of James Milliken, of Milliken, in Renfrewshire, he settled at Bewdley, and conducted a banking establishment there between 30 and 40 years, eagerly devoting his spare time to ancient and modern literature. His name appears as one of the first members of the Western Unitarian Society, instituted by his nephew, Timothy Kenrick, minister at Exeter.

Communion plate is said to have been in the possession of this congregation so recently as 1860, although all attempts on the author's part to discover who now holds it have failed.

The trustees are members of the New Meeting, Kidderminster, and the books and papers from which many of the above details are taken are in the custody of Messrs. Talbot and Son, Solicitors, Kidderminster.

The Baptismal Register is a very thin, small, square book, bound in a rough cardboard cover, and contains entries from 1722 to 1823; the author saw it in July, 1898.

HENRY OASLAND, *b.* 1625; *B.* 1 May, parish of Rock, Worcestershire; *ed.* Bewdley Grammar School; Trinity Coll., Cambridge (4 years), [1644?], *B.A.* 1649, *M.A.* 1653; *ord.* London, 5 August, 1651; *min.* Bewdley, 1650-*ej.* 1662; *lic.* 25 July, 1672; *m.* (1660) daughter of—Maxwell, banker, Bewdley; *Issue*, Edward, Henry, and others. *d.* 19 October, 1703; *bur.* chancel, Kingswinford Church.
cf. *Dic. Nat. Biog.*

EDWARD OASLAND, *b.* at Bewdley; *ed.* Sheriff-hales by John Woodhouse; *min.* Bewdley 1704-1750.

d. January, 1752.

cf. *Dic. Nat. Biog.* under Henry Oasland.

JOHN ADAMS, *ord.* 18 July, 1751; *min.* Bewdley, 1750-1773.

JOHN JONES, *b.* [1744] at Sudbury, Suffolk; ed. Daventry Academy, 1763- by Caleb Ashworth, D.D.; min. Bewdley, 1768-1823.

d. 25 May, 1824, æt. 80.

cf. M.R. 1822, p. 195.

EVAN JONES, *b.* [1796] in South Wales; ed. Caermarthen Pres. Coll., 1814-1818; min. Hinckley, December, 1820-1824 (successor appointed 17 October), Bewdley, 1824-1858; master Pearsall's School, Kidderminster, 1824-1858; emigrated U.S.A., 1858.

cf. Private information.

EDWARD PARRY, see Kidderminster.

TOPOGRAPHY.

History of Bewdley, John R. Burton, B.A., 1883, p. 49.

Inq., 1893, p. 270.

Seedowner, 1895, pp. 6., 22.

Vestiges, p. 15.

BIRMINGHAM.

OLD MEETING CHURCH.

Present church in Bristol Road, opened 7 October, 1885.

First Meeting-house built 1689.

Second Meeting-house opened 4 October, 1795.

MINISTERS.

William Turton, M.A.	...	...	1686-1716
Daniel Greenwood	...	...	1700-1730
Edward Brodhurst	...	...	1714-1730
Daniel Mattock	...	...	1732-1746
Joseph Wilkinson	...	...	1739-1756
William Howell	...	...	1746-1770
Samuel Clark	...	...	1756-1779
Radcliffe Scholefield	...	...	1772-1799
Nathaniel Nickols	...	...	1779-1784
John Coates	...	...	1785-1801
Robert Kell	...	...	1801-1821
John Corrie, F.R.S.	...	...	1817-1819
Stephen Weaver Browne, B.A.	...	...	1819-1821
Hugh Hutton, M.A.	...	...	1822-1851
Charles Clarke	...	...	1851-1882
Joseph Wood	...	...	1884-

[Note. Rather than alter or enlarge this account, I have preferred to let it appear exactly as it was revised by my friend, the late Mrs. Catherine Hutton Beale, the historian of the congregation. The ministers' biographies at the end have not previously been printed. G.E.E.]

The leading events of this memorable society are summed up as follows :—

The society founded	...	...	1687
Meeting-house erected and registered in the names of William Fincher (<i>see Appendix</i>), Thomas Baldwin and William Turton	...	...	1689
Partially destroyed by rioters, 17 July	...	...	1715

Rob^t Kell

Hugh Hutton

Charles Clarke

Joseph Wood

Totally destroyed by rioters 14 July	...	1791
Rebuilt at a cost of £4,500, and opened		
4 October	... ..	1795
Schools erected	... ..	1820
Organ built	... ..	1854
Vestry and lecture room erected	... ..	1855
Meeting-house, graveyard, and all property		
bought for £30,000 by the London and		
North Western Railway Company	... ..	1881
Old Meeting Church, Bristol Road, erected		
for £26,000, and opened, with sermon by		
Rev. Charles Beard, B.A., on 7 October	...	1885

The first Meeting-house, of which a print is given by Mrs. Hutton Beale in her *Memorials of the Old Meeting-house*, was a very plain building with four gables. It was soon found insufficient for the number of worshippers, and another place of worship, called the Lower Meeting-house (now Church of the Messiah) was built in Deritend.

The Old Meeting-house, in common with those at Bradley, Cradley, Dudley, Oldbury, and West Bromwich, was partially wrecked by rioters in 1715, who were opposed to the Hanoverian Succession so unanimously favoured by the Nonconformists of that period.

In 1747 a secession of some of the members—
being Calvinists,

took place. They formed the society now worshipping in Carr's Lane Chapel.

The story of the Church and King riots of 1791 is well known, and may be read in William Hutton's *Narratives in the History of his Life*. He says—

the delightful harmony of this populous place seems to have been disturbed by five occurrences.

These were :—

- (a) The attempt to place Dr. Priestley's polemical works on the shelves of the Birmingham Library, a move to which the clergy of the Established Church were averse.
- (b) An attempt to procure a repeal of the Test Act in which the dissenters took an active, but modest, part.

(c) Controversy between Dr. Priestley and the clergy.

(d) The inflammatory handbill fabricated in London, and brought to Birmingham, which was unjustly laid at the dissenters' doors, and, in consequence, doomed them to destruction.

(e) The public dinner, at which Dr. Priestley was *not* present, held in Birmingham, at Dudley's Hotel, Temple Row, to commemorate the anniversary of the French Revolution.

William Hutton says :—

These unhappy riots which began on Thursday, 14 July, 1791, have astonished all Europe as a shameful attack upon private property, which, in all civilized nations, is held sacred. They were a disgrace to humanity, and a lasting stigma on the place. About eighty-one persons of various denominations having met at the hotel to celebrate the anniversary of the French Revolution, the mob collected and broke the windows. They went afterwards to the New Meeting-house (Dr. Priestley's), which they burnt, then to the Old Meeting House, which also they left in ashes. From thence they marched to the doctor's house, about a mile from the town. Here his valuable furniture, with a more valuable library, and what is most to be regretted, his philosophical apparatus and manuscripts, together with the extensive building ended in flames.

Just one month after the destruction of their building the trustees of the Old Meeting-house met at Freeth's Coffee House, on 19 August, 1791—

to consider what steps it may be proper to adopt in the present situation of our affairs.

It was decided to lose no time in building a larger meeting-house on the same site as the old one, and this was opened, on 4 October, 1795, Radcliffe Scholefield preaching in the morning and John Coates in the afternoon.

In 1875 application was made by the London and North Western Railway Company for the purchase from the trustees of the graveyard and schools, and in the following year the congregation petitioned Parliament against the proposed purchase. In October, 1880, the trustees were again approached by the same company, which desired to purchase the entire property for the purpose of enlarging New Street Station. The trustees, feeling that any more opposition to the railway company would be useless, and leave them with heavy expenses to pay, decided to part with their property, and in 1881 it was sold for £30,000.

The site chosen for the third building of the society—known now as the Old Meeting Church—is in Bristol Road, and here the fine and noble building, designed by Mr. J. A. Cossins, was erected. It is an excellent specimen of Gothic architecture of the 13th century, or Transition period, built throughout of Hampstead stone, relieved with Hollington stone dressings. The nave is 50ft. long, 33ft. wide, and 50ft. high, having north and south aisles, and north and south transepts. The raised chancel is fitted with stalls for the numerous surpliced choir, with an organ on the north side, built by Hill and Son, of London, for £1,100. The sitting accommodation in the church is for 600 persons. There is a great deal of fine carving about the church, executed by Mr. Bridgman, of Lichfield.

At the public banquet on the opening day, the Rev. Charles Beard, B.A., in reply to the toast of the "Preacher of the day," proposed by the Mayor of Birmingham, said that this—

was the twenty-fifth or twenty-sixth church in which he had preached at the opening, and he could honestly say that the last was the most beautiful of all.

The large east end window was filled with painted glass in 1893, being the gift of Richard Peyton esquire. It was dedicated to the worship of God, by the Rev. Joseph Wood, at the morning service on Sunday, 10 September. It represents in pictured story and symbol the fundamental characteristics of the pure and simple religion of Jesus Christ. The central subject depicts our Lord preaching the sermon on the Mount. Surrounding this are the Beatitudes written upon scrolls; emblematical figures of Hope, Love, Truth, and Faith are introduced; and in the side lights are the subjects of the martyrdom of St. Stephen, and the interview of St. Peter and Cornelius. The drawings are free from the stiff angularities often seen, and the colouring is rich and refined. The whole work was done at the studio of Messrs. Heaton, Butler, and Baines.

On the vestry table is a massive inkstand, part of which consists of a brass dove, with outstretched wings. This dove was the centre ornament of one of the brass candelabra in the first meeting-house, and was found amongst the debris of the second after the burning in 1791. Mr. Samuel Whitfield, of Leamington, to whom it belonged, had it bronzed when he had the inkstand made, and presented it to the congregation. The church also owns the two oak chairs (dated about 1791) which were formerly used in the Old Meeting-house.

The communion-plate consists of 10 pieces, viz. :—Chalice (4) silver, 5¾in. tall, bell with plain band round it, foot, 2 handles. London date letter, 1787-88. Flagons (2) silver, 13¼in. tall, lid, handle, no beak, plain. London date letter, 1787-88. Patens (4) silver. Inscription on rim "Old Meeting Church, 1885." In centre, I.H.S. London date letter, 1885-86; given by Messrs. Prime and Son on the occasion of the rebuilding of the church.

The Registers in custody of the Registrar-General in Somerset House, Strand, are :—

I. Births, Baptisms	...	...	1774-1836.
II. " "	...	...	1811-1838.

WILLIAM TURTON, M.A., min. Rowley Regis, Staffs., ej. 1662; Birmingham, 1686-1716; Issue, Samuel, min. Kenilworth.
d. 1716.

cf. Noncon. Mem. ii., 400.

DANIEL GREENWOOD, ed. Sheriff-hales, by John Woodhouse; min. Birmingham, 1700-1730; Oldbury, 1700-1730; principal supply at West Bromwich, 1711-1718.
cf. Toulmin's Historical View, 1814, p. 560.

EDWARD BRODHURST, *b.* 1691, in Derbyshire; ed. Findern Academy, by Thomas Hill; min. Birmingham, 1714-1730; Oldbury, 1714-1730; Issue, George, min. Alcester.
d. 21 July, 1730; bur. St. Philip's Churchyard, Birmingham.

cf. Wreford, pp. 32, 54; Beale, p. 44; epitaph by Dr. Watts on memorial stone formerly in New Meeting.

DANIEL MATTOCK, min. Daventry; Birmingham, 1732-1746; Oldbury, 1732-1746.
cf. Wreford, p. 34; Beale, p. 44.

JOSEPH WILKINSON, *b.* at Warley, Yorks; ed. Northampton Academy, by Dr. Doddridge, 1733-; min. Birmingham, 1739-1756; Oldbury, 1739-1756; resigned ministry for commerce; Issue, Phoebe (*m.* 1775, Thomas Astley, min. Chesterfield, 1773-1813).
d. September, 1780, at Chesterfield.

cf. M.R., 1815, p. 686; Wreford, p. 34; Beale, p. 45.

WILLIAM HOWELL, *b.* [1714]; ed. Caermarthen, Pres. Coll.; min. Wincanton, Somersetshire, 1740-; Birmingham, 1746-1770; Oldbury, 1746-1770; school at Winson Green, West Bromwich, *without charge*, 1770-1776; Issue, William, min. Swansea, 1786-1814, daughter (*m.* — Phipson), Sarah (*m.* — Fletcher), Mary (*m.* Joseph Rogers), daughter (*m.* Samuel Rogers).

d. 5 February, 1776, æt. 62; bur. West Bromwich Churchyard.

cf. M.R., 1822, p. 743; Wreford, p. 35; Beale, p. 45.

- SAMUEL CLARK, *b.* 1727 [at St. Alban's?]; ed. Northampton Academy, by Dr. Doddridge, 1745- , where he became assistant tutor; min. Birmingham, 1757-1769; Oldbury, 1757-1769.
d. 6 December, 1769 [bur. Old Meeting Yard?].
cf. M.R., 1806, p. 617, 1815, p. 687; Wreford, p. 39; Beale, p. 45.
- RADCLIFFE SCHOLEFIELD, *b.* 21 December, 1733, at Rochdale; ed. Northampton Academy, by Dr. Doddridge, 1750-1752, Daventry Academy, by Dr. Ashworth, 1752-1754; min. Whitehaven; Birmingham, 1772-1799; bachelor.
d. 21 June, 1803; bur. Old Meeting Yard.
cf. Monthly Mag., 1803; Beale, p. 47.
- NATHANIEL NICKOLS, ed. Daventry Academy, by Thomas Robins, 1775- ; min. Birmingham, 1779-1784.
 bur. at Kidderminster, 6 December, 1784.
cf. M.R., 1822, p. 198; Wreford, p. 42; Beale, p. 48.
- JOHN COATES, *b.* 30 September, 1762, in Bristol; ed. Warrington Academy (Presbyterian Fund foundation), 1781- , Hoxton Academy; min. Birmingham, 1785-1801; Southwark, St. Thomas's Street, 1803-1813; librarian, Dr. Williams's Library, 1821-1834; *m.* daughter of Thomas and Dorcas Lee, Birmingham.
d. 2 April, 1836; bur. Bunhill Fields.
cf. C.R., 1836, p. 514; Jeremy, p. 180; Beale, plate 84.
- ROBERT KELL, *b.* 9 June, 1761, in London; ed. Daventry Academy, by Thomas Belsham, 1783-1787; min. Wareham, 1787-1799; Nottingham, High Pavement, 1799-1801; Birmingham, 1801-1821; *without charge*, 1821-1842; *m.* (1) Charlotte Spilsbury, (2) Mary Blythewood (*d.* 1856), daughter of Thomas Delacourt, of Wareham; Issue, Twelve: Edmund (*b.* 1799, *d.* 1874; min., Newport, I. of W., 1823-1853, Southampton, 1853-1874), Rosalind (*d.* 1836, *m.* Edwin Verdon Blyth), Caroline (*m.* Wm. P. England), Emma (*m.* Robert Kell).
d. 9 December, 1842; bur. Old Meeting Yard.
cf. C.R., 1843, p. 205; Wreford, p. 44; Beale, p. 49; plate, 184.
- JOHN CORRIE, *b.* 8 October, 1769, at Kenilworth; ed. Daventry Academy, by Thomas Belsham, 1783-1787, Hackney New Coll., 1787- , F.R.S., J.P., county of Stafford; min. Bronsgrave, 1795- ; Birmingham, 1817-1819; *without charge*, 1819-1839; *m.* Mary, daughter of Thomas Read; Issue, John Read, M.D., Samuel, Josiah.
d. 16 August, 1839; bur. Old Meeting Yard.
cf. M.R., 1822, p. 285; C.R., 1839, p. 830; Wreford, p. 44; Beale, p. 49.
- STEPHEN WEAVER BROWNE, *b.* 1768, at Norwich; ed. Cambridge, Pembroke Hall; B.A. *Cantab.*, 1802; min. curate, Harleston, Norfolk; chaplain, French Protestant Church, Norwich; Newport, I. of W., *temporary*; Birmingham, 1819-1821; London, Monkwell Street, 1821-1822; York Street, 1824-1826.
d. 13 January, 1832, in Bank of England.
cf. C.R., 1832, pp. 43, 89; 1840, p. 327; Wreford, p. 46; Beale, p. 50.

- HUGH HUTTON, *b.* 1795, at Belfast; ed. Belfast Royal Academical Institution, Glasgow, 1813-1818; M.A., *Glas.*, 1818; assistant, Belfast Royal Academical Institution; min. Warrington, 1820-1822; Birmingham, 1822-1831; B. and F.U.A. Missionary; Bury St. Edmund's, 1862-1871; *m.* (1855) Ellen, daughter of William Randell, of Guernsey; Issue, Thomas.
d. 13 September, 1871.
cf. Record, p. 183.
- CHARLES CLARKE, *b.* 15 October, 1820, at Milbourne Port; F.L.S.; min. Canterbury, 1845-1846; Glasgow, 1847-1851; Birmingham, 1852-1882; *without charge*, 1882-1892; *m.* Mary Dunn (*d.* 1876); Issue, Florence, Hubert (min. Godalming, 1893-), Alfred, Robert Arnold, Percy, Mary Beatrice.
d. 15 November, 1892; bur. Witton Cemetery.
cf. Inq., 1892, p. 772; private information.
- JOSEPH WOOD, *b.* 4 May, 1843; ed. London, King's Coll., 1866; min. King's Lynn, Congregational, 1866-1869; Leicester, Oxford Street Congregational, 1869-1884; Birmingham, 1884- ; *m.* and has issue.
cf. Birmingham Weekly Mercury, 2 April, 1898; personal knowledge.

TOPOGRAPHY.

- Sketch of the History of Presbyterian Nonconformity in Birmingham*, Rev. J. R. Wreford, 1832.
- Protestant Nonconformity in Birmingham*, Rev. J. Angell James, 1849.
- Memorials of the Old Meeting House and Burial Ground*, Catherine Hutton Beale, 1882.
- An Account of the Opening Services of the New Church, on Wednesday, October 7th, 1885, with sermon preached by Charles Beard, B.A.*, Birmingham, 1885.
- Letters of Catherine Hutton*, edited by her cousin, Mrs. Catherine Hutton Beale, Birmingham, 1891.
- Seed-sower*, 1894, p. 73.
- Vestiges*, p. 17.

BIRMINGHAM.

CHURCH OF THE MESSIAH, FORMERLY THE NEW MEETING.

Present Church in Broad Street, opened 1 January, 1862.

First Meeting-house built in Deritend, 1692.*

Second „ opened in Moor Street, 19 April, 1732.

Third „ „ „ „ 22 July, 1802.

MINISTERS.

— Sillitoe	...	...	...	1692-1704?
Thomas Pickard	...	...	...	1705-1747
Samuel Bourn	...	...	...	1732-1754
Samuel Blyth	...	...	...	1747-1791
William Hawkes	...	...	...	1754-1780
Joseph Priestley, LL.D.	...	...	...	1780-1791
John Edwards	...	...	...	1791-1802
David Jones	...	...	...	1792-1795
John Kentish	...	...	...	1803-1853
Joshua Toulmin, D.D.	...	...	...	1804-1815
James Yates, M.A.	...	...	...	1817-1825
John Reynell Wreford, D.D.	...	...	...	1826-1831
Samuel Bache	...	...	...	1832-1868
Henry Enfield Dowson, B.A.	...	...	...	1863-1867
Henry William Crosskey, LL.D.	...	...	...	1869-1893
Richard Thos. Nicholson, B.A., <i>assistant</i>				1889-1892
James Crossley, <i>colleague</i>	...	...	...	1892-1894
Lawrence Pearsall Jacks, M.A.	...	...	...	1894-

Very little is known of the first two meeting-houses of this society, which was founded in 1692, owing to the Old Meeting building being of insufficient size to accommodate the increasing number of nonconformists who desired to worship in it. If any earlier records, other than the registers, existed, they probably perished in the riots and burning of the meeting-house in 1791. The minute books of the Vestry Committee and Trustees

*Deritend=Der-yat-end, *i.e.*, End nigh the deer gate.

cf. Memorials of Old Birmingham, Men and Names, 1864, Toulmin Smith.

J. P. Jacks.

John Kentish

*Dear Sir, Your very affectionate Bro: of
Hamb: Ser: Joshua Toulmin*

James Yates m.a.

Samuel Bache.

W. Murphy

L. P. Jacks.

begin on 23 July, 1771, and are almost complete to the present time. An engraving of the Lower Meeting-house, as it appeared when converted into a workshop, is given by Mrs. Hutton Beale, on p. 30 of her *Memorials*, where we read that soon after the opening of the Old Meeting—

the nonconformists had so increased in numbers that one building was insufficient to hold them, and another chapel was erected, called the Lower Meeting-house, in Deritend, which must have been frequently exposed to inundations from the river Rea. The Lower Meeting-house was a similar building to the Old, or Higher Meeting (as it was called from its being on higher ground), having three gables. It sustained considerable injury in the Sacheverell riots. From a letter, dated Birmingham, July 20th, 1715, we learn that it was the private property of a Mr. Russen. The early meeting-houses were often the property of private individuals. The proprietor, to save the walls, promised the mob that the building should be used as a dwelling-house, which promise was not kept, for the place was repaired and the society continued to worship in it till its removal into Moor Street [New Meeting] in 1732. The Lower Meeting-house eventually became a workshop, and has been taken down some years; the only indication of its former existence was the gateway which led to it, over which was placed "Meeting House Yard."

This gateway, remembered by the author, has since been taken down for street improvements. In his preface, dated November, 1862, to the reprint of *The Riots at Birmingham, July, 1791*, Mr. Arthur Bache Matthews says that in 1727 the congregation—

purchased, for £40, a piece of land about 32 yards by 20, situated on the northern side of a narrow lane, now called New Meeting Street; here they erected the New Meeting House, which was opened April, 1732, with a sermon by its minister, Samuel Bourn. In 1764 the trustees purchased, for £225, the three houses and land, which were between the building and Moor Street, the houses were removed, and an open space obtained in front of the Meeting-house. During the re-building of the Old and New Meeting-houses both congregations worshipped together in a chapel in Livery Street, which they designated the Union Meeting-house.

Here the four ministers of the two societies officiated alternately. This chapel was opened on the 13th November, 1791, by Mr. Coates, who preached from St. John iv., 23, 24—

But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth.

It was filled both parts of the day; not less than 1000 people attending in the morning and about 1200 in the afternoon.*

Mr. Matthews says—

The register of the New Meeting-house having been lost the society could not recover damages from the Hundred; but, after much delay, obtained £2,000 from the Government towards the erection of the new building, which was opened July 22, 1802, to accommodate 1,200 persons. [The preacher was Thomas Belsham, then minister of New Gravel Pit, Hackney.] The strip of land in New Meeting Street, adjoining the Meeting-house, was purchased in 1808, for a term of 500 years, for £400; here the school buildings were subsequently erected. Some of the members of the congregation desiring the place of worship and the schools to be removed nearer Edgbaston, several meetings were held in 1857 and 1858 to decide upon the subject, and in this latter year, on October 12, at a meeting of the seat-renting members, held at twelve o'clock at noon, it was determined that the chapel and schools should be removed to Broad Street. By a very small majority the resolution was carried:—*That the Trustees be requested to take such measures for disposing of the present chapel, schools, and property in New Meeting Street as may appear to them expedient; and that the Committee now appointed be authorized to give such consent, on the part of the congregation, to all legal measures for effecting such sale, or for appropriating the purchase monies to accrue therefrom, towards the new chapel and schools, as may be deemed necessary by the Trustees, or by the Court of Chancery, if it shall be found expedient to apply to that Court.*

The New Meeting-house was privately sold to the Roman Catholic congregation [St. Michael's] in or about August, 1861, for £3,500, and the last unitarian service was conducted there on Sunday, December 29, 1861. The site in Broad Street consists in the right of building over the canal at the corner of St. Peter's Place, and there an elegant Gothic church and school-rooms have been built, which were duly opened on New Year's Day, 1862, [The preacher was Thomas Madge] under the name, 'Church of the Messiah.' To this building the memorial tablets of Priestley and others have been removed.

A drawing by P. H. Witton, Jr., giving—

an accurate representation

of the ruins of the New Meeting-house is included in the *Views of the Ruins of the principal houses destroyed during the riots at Birmingham, 1791*, and reproduced by Mr. Matthews; and a representation of the Meeting-house prior to its pillage and burning appears on a local trade token now

*Mrs. Beale's Memorials, p. 38.

in the possession of Charles Fenton esquire, of the India Office, one of the National Conference secretaries.

The foundation stone of the CHURCH OF THE MESSIAH was laid by Timothy Kenrick esquire, on Saturday, 11 August, 1860. The following document was deposited in the foundation stone, together with some coins, local papers, and a plan of the church and schools:—

This Building, of which the Foundation stone is this day laid, is dedicated to the worship of Almighty God by the congregation of Christian worshippers now assembling in the New Meeting-house, Moor Street, Birmingham; once under the pastoral care of the illustrious Dr. Priestley throughout the entire term of his residence in this town; and from the year 1803, for fifty years, under that of the late eminently learned and pious, the Reverend John Kentish. The present Members of this Congregation address their worship to God the Father alone; honouring, but not worshipping His Son, Jesus Christ, by acknowledging that through Him they have access to the Father. Desirous of maintaining inviolate the Christian liberty which they themselves enjoy, and of transmitting it unimpaired to their descendants, they leave this House of Worship free and unfettered. Avowing and exercising their own distinct profession of belief, they prescribe no profession whatever for others, but have faith in truth, and in the God of truth, that if His Word have free course it will be glorified.

The cost was about £12,000; the architect being Mr. J. J. Bateman, of Birmingham.

Mr. Bache founded his last sermon in the New Meeting-house, Moor Street, on Sunday evening, 29 December, 1861, on St. John x., 16—

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock and one shepherd;

from which he insisted on the ground of Christian unity, as founded on principles and spirit, and not on opinion; and in reference to the New Meeting-house being about to pass into the hands of the Roman Catholics, read Dr. Priestley's dedication of the last treatise on which he was engaged, viz. :—

The Doctrines of Heathen Philosophy compared with those of Revelation, to the Rev. Joseph Berington, Catholic priest, in England, and the Rev. William White, of the Protestant Episcopal Church of the United States, as most appropriately illustrative of his subject; it being well known also that, when minister of the New Meeting-house, Dr. Priestley had, in 1790, asked Mr. Berington, then Catholic priest at Oscot, to preach the New

Meeting Charity Sermons. A very courteous letter was received in reply, and prudential reasons stated for declining the invitation.

Bache was a preacher and public man of strong powers, correct attainment, and cultivated taste; formal and urbane in manner.

Among Unitarians [we quote from the article by A.G. in *Dic. Nat. Biog.*] he represented that conservative school which aims to carry out the principles of Locke's "Reasonableness of Christianity;" regarding Jesus Christ as the miraculously attested exponent of a pure morality, and a simple theology, and the revealer, by his resurrection, of an eternal life. On 23 May, 1866, he proposed the embodiment in the constitution of the British and Foreign Unitarian Association of a recognition of the special divine mission and authority as a religious teacher of Jesus Christ, which was met by carrying the previous question.

Dr. Priestley preached the first annual Sunday School Sermon in 1789, and at the Centenary Celebration of the founding of the schools in 1888 a medal was struck to commemorate the event. The obverse bears two oval medallions facing one another, being profile portraits of Dr. Priestley and Dr. Crosskey, with the dates of 1788 and 1888; on the reverse is this inscription:—

This medal commemorates the celebration of the hundredth year of the New Meeting and Church of the Messiah Sunday Schools, Birmingham. Schools opened March, 1788; first annual sermons preached by Dr. Priestley in the New Meeting-house, November, 1789; centenary sermons preached by Dr. Crosskey in the Church of the Messiah, 7 October, 1888.

For recent accounts of Dr. Priestley the reader is referred to his biography, by A.G., in the *Dictionary of National Biography*, and to the admirable chapter on "Priestley as a Pioneer in Theological Science," in *Heads of English Unitarian History*, by Alexander Gordon, M.A.*

Sillitoe married a daughter of William Fincher, one of the ejected ministers, whose name is recorded on the brass in the Old Meeting Church. He died early in life, probably about 1704. Mrs. Sillitoe died in 1732.

Thomas Pickard's name appears in the heading of the first volume of the Baptismal Register:—*The Register of the late Rev. Thomas Pickard when he Began to Baptise in February, 1735, and continued till October, 1746, at Birmingham, and sundry other places.*

*The inscription, written by Dr. Parr, on the tablet to Dr. Priestley's memory, formerly in the New Meeting-house and now in the Church of the Messiah, is given in the M.R., 1820, p. 85.

Samuel Bourn preached his first sermon as minister of the congregation on the occasion of the opening of the New Meeting-house on 19 April, 1732.

The late Mr. Brooke Smith (*d.* February, 1876), whose labours on behalf of this congregation were abundant in faithfulness, was a grandson of William Hawkes, the immediate predecessor in the ministry here of Dr. Priestley. His son, Mr. Priestley Smith, was one of the speakers at the dinner held in Birmingham, on 14 July, 1891, at which the author was present, on the occasion of the centenary of the Priestley riots.

Dr. Priestley's letter of resignation of the pulpit of the New Meeting-house was dated from London on 8 October, 1791, but he did not preach from it after the riots in July.

Priestley's son, Joseph, was amongst the workers in the earliest days of the Sunday school here. He died in Exeter, and was buried in the graveyard attached to George's Meeting, the spot being marked by a plain upright headstone.*

John Edwards, who resigned at Midsummer, 1802, though an excellent swimmer, lost his life whilst indulging in his favourite recreation of bathing on the coast of Dorset.

David Jones was the son of a Welsh land proprietor, at Bwlch, near Llandovery, in South Wales, from which he was led to adopt the signature of 'A Welsh Freeholder' in the defences of Unitarianism against Horsley, then Bishop of St. David's, which he subsequently published. The Rev. John Kenrick, M.A., F.S.A., says†—

he was a man of considerable vigour of mind, but of a restless and ambitious temper. Whether the sceptical spirit of the times had undermined his religious belief, or he professed scepticism as an excuse for a conformity to which he was prompted by ambition, I do not know; but when he abandoned the ministry and entered himself of Caius' College, with a view to taking a degree and being called to the bar, he justified subscription to the Thirty-nine Articles by alleging that all religious opinions were, in his view, equally uncertain.

*It bears this inscription, which I copied in May, 1897:—Sacred to the memory of Joseph Priestley, of Cradley, in the County of Worcester (eldest son of Dr. Joseph Priestley), who died in this city, September 2, 1833, aged 65 years. G.E.E.

†A Biographical Memoir of the late Rev. Charles Wellbeloved, 1860, p. 8.

Coleridge, the poet, makes mention in one of his letters* of Dr. Toulmin:—

Monday, 14 May, 1798 [Stowey]. I suppose you must have heard that his (Dr. Toulmin's) daughter, in a melancholy derangement, suffered herself to be swallowed up by the tide on the sea coast, between Sidmouth and Bere. These events cut cruelly into the hearts of old men; but the good Dr. Toulmin bears it like the true practical Christian—there is indeed a tear in his eye, but *that* eye is lifted up to the Heavenly Father.

Mr. Kentish was incapacitated from preaching for some years before his death. He thought of resigning in 1832, but was prevailed upon by the congregation not to do so.

Of him and his successors it is needless to say anything here, their lives are known to most readers, and their praise is in all the churches.

Down to 1867 the ministers here were 'co-pastors.' Mr. Nicholson was called Assistant Minister, and Mr. Crossley was Dr. Crosskey's colleague.

The communion-plate consists of eight pieces:—Chalices (4), silver, 6½ in. tall, bell, stem, foot, two handles. London date letter, 1782-83. Maker, H.B., in shield. Bought by minute of Vestry, 18 November, 1782. Patens (4), silver-plated on copper, shelving rim 1½ in. wide, flat centre 6¾ in. diameter; all stand on 3 round knobs ½ in. tall. Makers W. & R. *i.e.* Wilmot & Roberts. There are no flagons now, but it is said that formerly there were two. In November, 1781, the Vestry of the New Meeting proposed to purchase a "sett of plated cupps and flaggons." Minute of Vestry, 5 November, 1781. Alms dishes (4), 10½ in. diameter, soup plate form. Makers, Y. & S. *i.e.*, Yates, Birch & Spooner.

The Registers, which I saw in December, 1897, are:—

I.	Baptisms	...	...	...	1735-1751
	Births	...	...	...	1719
II.	Baptisms	...	...	...	1747-1775
	Deaths	...	...	...	<i>not dated</i>
III.	Baptisms	...	..	...	1775-1794
IV.	Baptisms	...	...	...	1794-1836
V.	Births and Baptisms	...	...	...	1836-1840

*Unpublished letters from Samuel Taylor Coleridge to Rev. John Prior Estlin; communicated by Henry Arthur Bright to Philobiblon Society. *Miscellanies*, vol. xv., pp. 73, 74.

These two entries are interesting:—

Job Orton, son of Joseph and Elizabeth Smith, born September 12th, 1744, and baptized October 1st, 1744, by me,

Sam. Bourn.

Orton, son of Joseph and Elizabeth Smith, born June 23, 1749, baptized July 11, 1749, by me,

Job Orton.

— SILLITOE, min. Birmingham, Lower Meeting, Deritend, 1692-1704?, *m.* daughter (*d.* 1732) of William Fincher, *ej.* from Wednesbury, 1662.

d. 1704? early in life.

cf. Wreford; Beale, p. 31.

THOMAS PICKARD, *b.* about 1682, at Alcester; *ed.* Stratford-on-Avon; *ord.* 19 September, 1705; min. Birmingham, Lower Meeting, 1705-1732; New Meeting, Moor Street, 1732-1747; Coseley, 1732-1747.

cf. Toulmin's Bourn, p. 270.

SAMUEL BOURN, *b.* 1689, at Calne; *ed.* Manchester, by James Coningham, M.A., 1707-1709; min. Crook, nr. Kendal, 1711-1720; Tunley, 1720-1727; Chorley, 1728-1732; Birmingham, New Meeting, 1732-1754; Coseley, 1732-1754; *m.* (1712) Hannah (*d.* 1768), daughter of — Harrison of Kendal; Issue, Joseph, Samuel, Abraham, Benjamin, Daniel, Miles, John, and two others *d.* young.

d. 22 March, 1754.

cf. *Dic. Nat. Biog.*; *Record*, p. 35.

SAMUEL BLYTH, *b.* 31 January, 1718-9, at Norton Lees, Derbyshire; *ed.* Findern Academy, by Dr. Latham, —2 April, 1741; min. Shrewsbury, *temporary*, April-October, 1741; Frome, 1743-1747; Birmingham, New Meeting, 1747-1791; Coseley, 1747-1761; *m.* Sarah (*d.* 1780).

d. 28 December, 1796; *bur.* Birmingham, Old Meeting Yard, and removed, 1882, to Witton Cemetery.

cf. Tombstone in Witton, Toulmin's Bourn, p. 273; Wreford, p. 69; Beale, p. 52.

WILLIAM HAWKES, *b.* 1731, in Deritend, parish of Aston; *ed.* Findern Academy, by Dr. Latham; min. Birmingham, New Meeting, 1754-1780; Coseley, 1754-1761; Issue, William (min. Manchester, Moseley Street, 1789-1820), daughter (*m.* Joseph Smith), Thomas Lakin (*d.* 1820).

d. 5 April, 1796; *bur.* Aston Churchyard.

cf. M.R., 1809, p. 659; Wreford, p. 71.

JOSEPH PRIESTLEY, *b.* 13 March, 1733, at Fieldhead, parish of Birstall, Yorks.; *ed.* Daventry Academy, by Rev. Caleb Ashworth, D.D., 1751-1755; LL.D., *Edin.*, 4 December, 1764; *ord.* 18 May, 1762, at Warrington; min. Needham Market, September, 1755-1758; Nantwich, Hospital Street, May, 1758-September, 1761; Leeds, Mill

Hill, September, 1767-16 May, 1773; Birmingham, New Meeting, 31 December, 1780-July, 1791; London, Hackney, 4 December, 1791-21 February, 1794; Tutor Warrington Academy, September, 1761-September, 1767; Librarian to 2nd Earl of Shelbourne, 1773-July, 1791; emigrated U.S.A., 1794; *m.* (23 June, 1762, at Wrexham) Mary (*d.* 17 September, 1796, æt. 52), only daughter of Isaac Wilkinson, Plas. Grono, nr. Wrexham; Issue, Sarah, (*d.* 1803 *m.* Wm. Finch), Joseph (*b.* 24 July, 1768, *d.* 2 September, 1833, *m.* (1) (1792) Elizabeth, elder daughter of Sam. Ryland, Birmingham; (2) (1825), Mrs. Barton, daughter of Joshua Toulmin, D.D.); William (*d.* ante 1835, *m.* Bettie Foulke), Henry (*d.* 11 December, 1795, æt. 18).

d. 6 February, 1804, at Northumberland, Penn; bur. there 9 February, in Quakers' Ground.

cf. *Dic. Nat. Biog.*; *Record*, p. 138.

JOHN EDWARDS, *b.* 1 January, 1768, at Ipswich; ed. Hoxton Academy, 1783-1785; Daventry Academy, by Thomas Belsham, 1786- ; min. Warwick, Gateacre, 1787-1791; Birmingham, New Meeting, 1791-Midsummer, 1802; Old Jewry and Edmonton; Newport, I. of W.; Crediton, 1806-4 September, 1808; drowned near Wareham, 4 September, 1808.

cf. M.R., 1822, p. 286; *Record*, p. 59.

DAVID JONES, *b.* 1765, only son of John Jones, of Bwlch-y-gwynt, nr. Llandovery; ed. Homerton College, 1783- ; Hackney, New College, where he became tutor and lecturer in experimental philosophy; min. Birmingham, New Meeting, 21 October, 1792-Midsummer, 1795; retired ministry; entered himself of Caius' Coll., Cambridge, B.A., *Cantab.*, 1800, M.A., 1803; called to the bar 26 June, 1800.

d. 1816.

cf. *Dic. Nat. Biog.*

JOHN KENTISH, *b.* 26 June, 1768, at St. Alban's; ed. Daventry Academy, by Thomas Belsham, 1784-1788; Hackney Coll., September, 1788-1790; min. Plymouth Dock (now Devonport), autumn, 1790-1794; Plymouth, 1794-1795; London, Hackney, afternoon preacher, 1795-1803; St. Thomas's Meeting, morning preacher, 1802-1803; Birmingham, New Meeting, 23 January, 1803-6 March, 1853; *m.* (October 1805) Mary (*d.* 9 March, 1864, æt. 90), daughter of John Kettle, of Birmingham.

d. 6 March, 1853; bur. Birmingham Cemetery, Kaye Hill.

cf. *Dic. Nat. Biog.*

JOSHUA TOULMIN, *b.* 11 May, 1740, in London; ed. St. Paul's School, 7 years, admitted 11 November, 1748; Independent Academy, Hoxton (supported by Coward Trust), under David Jennings, D.D., and Samuel Morton Savage, D.D., 1756-1761; M.A., 1769, *Brown University (a Baptist foundation), Rhode Island, U.S.A.*; D.D., 1794, *Harvard, U.S.A.*—on recommendation of Dr. Priestley; min. Colyton, Devon, 1761-1765; Taunton, 1765-1803; Birmingham, New Meeting, 8 January, 1804-23 July, 1815; *m.* (1764) Jane (*d.* 5 July, 1824), youngest daughter of Samuel Smith, of Taunton; Issue, 12 children, Harry (*b.* 1766, *d.* 1823, min. Monton Chapel, 1786-1788; Chowbent Chapel, 1788-1792; emigrated 1793, became successively president of the Transylvania College,

Lexington, Kentucky; secretary of state of Kentucky; judge of Mississippi Territory; and member of the state assembly of Alabama; *d.* 1823; Jane (drowned near Beer, Devon, 1798), Lucinda (*m.* (1) — Sweet, (2) — Barton, (3) Joseph, son of Dr. Priestley). *d.* 23 July, 1815; bur. Old Meeting Yard, and tombstone rem. to Wilton Cemetery, 1882.

cf. *Dic. Nat. Biog.*; *Colytonia*, p. 17.

JAMES YATES, *b.* 30 April, 1789, in Liverpool; ed. Glasgow, October, 1805-[1808], Manchester Coll., York, 1808-1810; M.A., *Glas.*, 1812; F. Geol. S., 1819; F. Lin. S., 1822; F.R.S., 1839; F. Philological S., 1842; min. Glas., 1811-1816; Birmingham, New Meeting, 6 April, 1817-2 January, 1826; London, Carter Lane, 1832-1835; London, *without charge*; *m.* (24 February, 1824), Dorothea, daughter of John W. Crompton, of Birmingham.

d. 7 May, 1871; bur. Highgate Cemetery.

cf. *Inq.* 1871; p. 305; Obituary Notices, Proceedings Royal Society, 1871, No. 130.

JOHN REYNELL WREFORD, *b.* 1800, at Barnstaple; ed. Manchester Coll., York, 1820-1825; D.D. *Edin.*, 1850, F.S.A.; min. Birmingham, New Meeting, 16 July, 1826-25 December, 1831; school in Birmingham, 1831-1838; Bristol, 1838- ; *m.* Harriett, daughter of Charles Wellbeloved, min. York, St. Saviourgate, 1792-1858; Issue, John Kenrick and another son.

d. 2 July, 1881.

cf. *Inq.*, 1881, p. 514; *Disciple*, 1881, p. 255.

SAMUEL BACHE, *b.* 24 December, 1804, at Bridgnorth; ed. Manchester Coll., York, January, 1826-June, 1829; min. Dudley, 1829-1832; Birmingham, New Meeting, 15 July, 1832-31 December, 1861; Church of the Messiah, 1 January, 1862-Midsummer, 1868; *m.* (29 June, 1832) Emily (*d.* 1855), daughter of Edward Higginson, min. Derby, Friargate, 1810-1851; Issue, Francis Edward, Alfred (B.A., *Lond.*), Margaret Emily, William Henry, Walter, Kentish, Constance.

d. 7 January, 1876; bur. Key Hill Cemetery, Birmingham.

In conjunction with his friend, Canon Miller, he was the founder in Birmingham of the institution of Hospital Sunday.

cf. *Dic. Nat. Biog.*; notes, revised by Kentish Bache, vicar of Walford-on-Wye, August, 1898.

HENRY ENFIELD DOWSON, *b.* 23 November, 1837, at Geldeston; ed. Manchester New Coll., Manchester, 1857-1863; B.A., *Lond.*, 1860; min. Birmingham, Church of the Messiah, August, 1863-April, 1867; Gee Cross Chapel, Hyde, 21 April, 1867- ; *m.* (5 December, 1866) Lucy, daughter of Abraham Follett Osler, of Birmingham; Issue, Margaret, Edgar Enfield, Ethel Mary, Florence, Percy Enfield, Aubrey Osler, Edith, Oscar Follett.

cf. *Record*, p. 72.

HENRY WILLIAM CROSSKEV, *b.* 7 December, 1826, at Lewes; ed. Manchester New Coll., Manchester, 1843-1848; LL.D., *Glas.*, 1882; min. Derby, 1848-1852; Glasgow, 1852-1869; Birmingham, Church of the Messiah, 8 August, 1869-1 October, 1893; *m.* (7

September, 1852) Hannah, daughter of Richard Aspden, of Manchester; Issue, Lewis Richard, Percy William, Lionel, Cecil, Harry, Mabel, Lillian Maria.

d. 1 October, 1893; bur. Kingswood Chapel Yard.

cf. Life and Work, by R. A. Armstrong, 1895; personal knowledge.

RICHARD THOMAS NICHOLSON, ed. Oxford; Manchester New Coll., London, -1889; M.A., *Oxon.*; min. Birmingham, Church of the Messiah, assistant, 1 September, 1889-April, 1892, resigned ministry.

cf. personal knowledge.

JAMES CROSSLEY, ed. Owens Coll., Manchester, 1876-1879; Lancashire Independent Coll., 1876-1882; Leipzig, August, 1879-March, 1880; min. Hastings, 1883-1885; Cradley, 1885-1891; Bolton, Commission Street, 1891-1892; Birmingham, Church of the Messiah, 2 October 1892-July, 1894; Birkenhead, Charing Cross, 1894-

cf. Record, p. 16.

LAWRENCE PEARSALL JACKS, *b.* 9 October, 1860, at Nottingham; ed. University Coll., London, 1882-1886; Harvard, U.S.A., 1886-1887; Manchester New Coll., London, 1882-1886; B.A., *Lond.*, 1883; M.A., 1886; min. London, Bedford Chapel, assistant, 1887-1888; Liverpool, Renshaw Street Chapel, 1 October, 1888-1 October, 1894; Birmingham, Church of the Messiah, October, 1894- ; *m.* (29 July, 1889) Olive Cecilia, daughter of Stopford Augustus Brooke, M.A., LL.D., of London. Has issue.

cf. Record, p. 103; personal knowledge.

TOPOGRAPHY.

Sketch of the History of Presbyterian Nonconformity in Birmingham, Rev. J. R. Wreford, 1832.

Protestant Nonconformity in Birmingham, Rev. J. Angell James, 1849.

C.R., 1860, p. 576.

C.R., 1862, p. 126.

Inq., 1862, p. 16.

The Riots at Birmingham, Arthur Bache Matthews, 1863.

Memorials of the Old Meeting House and Burial Ground, Catherine Hutton Beale, 1882.

Centenary of Church of Messiah Sunday Schools, Herbert New, Junr., Birmingham, 1888.

Seedsower, 1893, p. 147.

Vestiges, p. 19.

BIRMINGHAM.

NEWHALL HILL.

Opened 10 July, 1840; apse added 13 September, 1896.

MINISTERS.

<i>Laymen</i>	...	...	...	1834-1848
James Cranbrook	...	...	...	1848-1850
James Cooper	...	...	...	1850-1851
Archibald Forbes Macdonald, M.A.	...	...	...	1852
<i>Laymen</i>	...	...	...	1852-1873
John Cuckson	...	...	...	1873-1881
Robert Laird Collier, D.D.	...	...	...	1881-1883
Samuel Fletcher Williams	...	...	...	1884-1889
William Mellor	...	...	...	1889-1892
Addison Alexander Charlesworth	...	...	...	1893-

The earliest and most reliable record respecting the origin of this interesting society is in the committee's first report, presented to the meeting held on Monday, 15 December, 1834, at the "New Unitarian Chapel," Cambridge Street, Crescent—

instituted by young men who were formerly teachers of the New Meeting Sunday School.

The three following resolutions were passed at a meeting held on 29 June, 1834, of the young men who had engaged to conduct the Sunday School:—

- (a) That this meeting, believing that another Unitarian Sunday School and congregation is desired by a considerable portion of the Unitarians of Birmingham, do agree to form itself into a society for the promotion of these objects.
- (b) That a canvass be made immediately for subscriptions to the above objects.
- (c) That the venerable Mr. James Luckcock, the father of Sunday Schools in Birmingham, be requested to take the office of treasurer to the institutions.

These young men raised amongst themselves and a few immediate friends subscriptions to the amount of £50 per annum; and on Sunday, 17 August, 1834—

with scarcely anything in the building, except a few rough planks, and temporary conveniences, and a few reading books, the work was begun.

John Cuckson

Samuel Fletcher Williams

William Mellor

The school numbered 200; divine service was conducted every Sunday by laymen, and on 14 December, 1834, John Palmer, B.A., minister at Dudley, preached the first anniversary sermons in aid of the funds of the institution. This temporary chapel accommodated 300 persons. The teachers early established a library of 200 volumes.

They began by each person bringing any book or books which he was willing to spare from his own stock, and such as he could induce his friends to give.

By degrees the fund for building the new church was accumulated, in 1837 it had reached £250, and on May Day, 1839, the foundation stone of the present buildings on Newhall Hill was laid by Mr. Thomas Gibson—

with a silver trowel, which had been purchased by the penny subscriptions of the pupils.

Mr. Gibson gave the committee £1000 towards its building, considering that—

he was giving it for the education of 1000 poor children, and for that of thousands after them, and that to educate the people is the most effectual good which can be done for them.

The church was opened for public worship on Friday morning, 10 July, 1840, when the first service within its walls was conducted by George Harris, minister at Glasgow.

At the subsequent luncheon many toasts were given, amongst them—

The prosperity of this society, and may the confidence reposed in it by the late Thomas Gibson Esquire, in making it the repository of his munificence, be religiously redeemed by its future labourers.

To this sentiment Mr. John Green responded.

It is of interest to note that on this occasion T. M. McDonnell, Roman Catholic priest, responded to the toast of—

Civil and religious liberty all over the world, and may our elder Unitarian brethren, the Jews, be speedily relieved from all disabilities endured for conscience sake.

By the deed of settlement it is agreed that the property be vested in 15 trustees, who are to hold it *in trust for the Society or Congregation of Protestant Dissenters of the Unitarian denomination as a place for the worship of God in the principles of the Christian religion, as professed by the said Society, that is to say, 'That there is but one God the Father, and one Mediator between God and man, the man, Christ Jesus, by which they understand that Jesus Christ*

was adopted by God as such Mediator from the human family, and is not a part of the Godhead.

The first trustees were James Gargory, John Green (chairman), Josiah Green, Matthias Green, William Hill, John Hughes, William Ireland, John Lloyd, Thomas Prime, Joseph Scott, Robert Stokes, William Taylor, George Tombs, Thomas Towers, and Thomas Wright.

The architect was Mr. D. R. Hill; the builder, Mr. Turner, of Birmingham.

An interesting feature in the early history of this society is that of the publication, in 1846, in a thin volume of *Efforts at Christian Culture*, being ten discourses preached in the Cambridge Street and Newhall Hill Chapels by Matthias Green, including the funeral sermons for Edward Corn and Thomas Gibson. A copy, with Green's autograph, is in the author's library.

In 1856 extensive restoration was carried out in the church at a cost of £224 16s. 4d., and after being closed for some months it was re-opened by services conducted by John Rely Beard, D.D.

In 1878-9 further improvements were effected at a heavy cost, and, in celebration of its jubilee, in July, 1890, a congregational room was added to the church.

In 1896 the church was again closed for some months for the erection of the apse and other structural improvements, which wonderfully transformed and beautified the original building. The coloured window—Christ blessing little children—is one of the happiest designs of the late Mr. John Powell, and executed by Messrs. Hardman & Co. It is inscribed:—*To the Glory of God, and in loving memory of John and Sarah Cross, this window is dedicated by their children, September 13th, A.D., 1896.*

Underneath this window is the communion table in carved oak (with ruby velvet cloth embroidered in gold and silver), inscribed:—*To the Glory of God, and in loving memory of Thomas Cross, born February 7th, 1829; died March 8th, 1881. The reredos, also in oak, is Erected to the Glory of God, and in loving memory of their uncle, Samuel Suter, a devoted member of this church for many years, died January 16th, 1891, aged 75, by Samuel S. and Sarah M., Woollaston.* This and the communion table are the work of Messrs. Jones and Willis, who also designed and executed the carved oak case of the organ, now placed on the right of the communion table, the pulpit being

on the left side in the apse. Other gifts also enriched the church at the same time; the total cost of the alterations and of the new organ (by Messrs. Nicholson and Co., of Worcester) was about £1500. The re-opening sermons on 13 September, 1896, were preached by Brooke Herford, D.D., of Hampstead, who, exactly 30 years before, had preached the Sunday School Anniversary Sermons in the church.

Above any other church in the Union this one stands pre-eminent for the loyal and long-continued services so voluntarily rendered to it by its own lay preachers. With the exception of the brief period from April, 1848-August, 1852, there was no paid minister from the beginning, in 1834, until the settlement of John Cuckson, in February, 1862. Morning and evening, year in and year out, regular services were held by John Green—foremost of all, who conducted the first service and only gave up from failing health, when Mr. Cuckson was appointed minister—Daniel Baker, Wm. Buncher, Edw. Corn, Matthias Green, John Hughes, Charles and John Lloyd, Edw. Newey, Edw. Corn Osborne, Thos. Prime, Jos. Stevens, Robt. Stokes, Jos. Shenton, Geo. Tombs, Thos. Towers, Thos. Weston and Geo. Wright.

They were frequently assisted by two ministers, Edward Bristow and George Skey.

On 14 March, 1848, James Cranbrook became the first minister at a stipend of £100 per an. Prior to his settlement here Cranbrook was the minister of an—

Independent or Congregational Church in Belfast, where—

says Mr. Stych in his History, p. 19—

he had evidently made his mark, for as soon as it was made known in Belfast that he was about to leave for Birmingham, the friends of Free Christianity in Belfast implored him to remain in that town. And in order to effect this a memorial or petition was sent to Mr. Cranbrook, after his acceptance of the pastorate of this Church, begging him *to remain in that town and lead them on to a truer and freer religion*. A request being also sent to this congregation to release him from his engagement. Mr. Cranbrook, having already accepted the invitation to Birmingham, at once placed himself in the hands of this congregation, whose will, he said, should be his. If they desired him still to come to Birmingham he would come, or if they felt he ought to stay in Belfast, then he would comply with the prayer of his friends there, and try to build up a free church in that place. In fact, he placed himself unreservedly in the hands of this congregation, who, true

to their attachment, renewed their appeal to him to come, and in the following month, April 23rd, 1848, Mr. Cranbrook commenced his ministry at Newhall Hill. In the following year, 1849, a further invitation was extended to Mr. Cranbrook to continue his pastorate, which he did till March, 1850. In that month Mr. Cranbrook, in a letter which reflects great credit, announced his intention to resign and return to the Orthodox faith which held him previous to his ministry here. So ended the first ministry at Newhall Hill.

Cranbrook preached twice at the *Monthly Meeting*, at Wolverhampton, on 16 May, 1848, text Ps. lxxxv., 8; and at the Old Meeting, Birmingham, on 13 November, 1849, text 2 Cor. v. 16.

James Cooper became minister at a salary of £75 per an., and the cause of his resignation appears to have been owing to the financial difficulties of the congregation.

Macdonald's retirement in the following year was probably due to the same cause; this being the period of the society's greatest depression, financially and otherwise. In fact, it had been resolved at a meeting held on 29 August, 1852, that the society should be brought to a close, and as it was very much in debt, that the buildings should be delivered up to the trustees for realization. But at the darkest hour came the dawn of brighter days, and at a meeting of the more determined friends it was decided that the doors should not be closed, and by a vigorous effort this determination was carried out and the continuity of the congregation maintained.

The communion plate and baptismal basin are gifts of the Prime family, so intimately connected with the society; the pieces are:—Chalices (4), electro, 7½ in. tall, plain, two handles. Patens (4), electro, 8½ in. diameter, plain. Flagon (1), electro, 11½ in. tall, handle, beak, lid with Latin cross erect. No inscription, but all given by Mr. Thomas Prime in 1834. Baptismal bowl, electro, foot, two handles. Inscription:—

PRESENTED TO THE UNITARIAN CHURCH, NEWHALL HILL, BIRMINGHAM,
BY THE WARDENS, THOMAS PRIME AND THOMAS PRIME, JUNR.,
AUGUST, 1862.

JAMES CRANBROOK, min. Belfast (Independent) -1848; Birmingham, Newhall Hill, March, 1848-March, 1850; Stratford-on-Avon, 1850-1851; Liscard, 1851- ; Edinburgh, Albany Street Independent, -1867; *m.* and had issue.

d. 6 June, 1869, in Edinburgh.

cf. Inq., 1867, p. 138; private information.

JAMES COOPER, *b.* at Newtownards; *ed.* Belfast, Royal Academical Institution; *min.* Billingshurst, 1840-1844; Hinckley, 1845-1846; Colyton, 1847-1848; Dorchester, 1848-1850; Birmingham, Newhall Hill, September, 1850-September, 1851; Whitby, 1852-1859; Gulliford, 1860-1868; Cranbrook, 1869-1870; Ballyhemlin, 1870-1872; Cullompton, 1872-1875; Shepton Mallet, 1875-1878; Belfast, *without charge*, 1878-1893; *m.* (28 June, 1880) the third daughter of Hugh Glass, of Banbridge; *s.p.*
d. 4 August, 1893, *æt.* "over 80;" *bur.* Belfast City Cemetery, by J. Kirk Pike.
cf. *Colytonia*, 1898, p. 38.

ARCHIBALD FORBES MACDONALD, *b.* 1808, at Aberdeen; *ed.* Aberdeen; M.A.; *min.* Royston, 1835?-1848?; Atherton, Chowbent Chapel, 1848-1849; Birmingham, Newhall Hill, March-August, 1852; Sunderland, 1860?-1861?; Leicester, Wellington Street, 1870-1875; Lewes, 1877-1882; and other short pastorates.
d. 22 September, 1886; *bur.* St. Michael's Cemetery, Lewes.
cf. *Record*, p. 13.

JOHN CUCKSON, *b.* 1845, at Sheffield; *ed.* U.H.M.B., Manchester, February, 1865-22 January, 1868; *min.* Liverpool, Roscommon Street (rem. Hamilton Road, 1871), 1868-1872; Liverpool, Bond Street, 1870-1871; Birmingham, Newhall Hill, 25 February, 1872-1880; Bradford, Yorks, 1881-1884; Springfield, U.S.A., 1884-1892; Boston, U.S.A., 1893.
cf. *Record*, p. 88, and *Stych*, p. 26.

ROBERT LAIRD COLLIER, *min.* Leicester, 1874-1876; Bradford, 1880-1881; Birmingham, Newhall Hill, 1881-1883; American Consul, Leipzig.
cf. *Vestiges*, pp., 21, 129.

SAMUEL FLETCHER WILLIAMS, *b.* 14 October, 1842, at Shrewsbury; *min.* Newchurch, 1870-1876; Liverpool, Hamilton Road, 1877-1884; Birmingham, Newhall Hill, April 1884-December, 1889; Scarborough, 1889-1893; London, Hackney, 1893-October, 1898; B. and F.U.A. Missionary and Lecturer in India, October, 1898- ; *m.* (5 July, 1852) Elizabeth (*d.* 23 December, 1897), daughter of John Lloyd, of Shrewsbury; Issue, Mary, Emma, Elizabeth Agnes.
cf. *Record*, p. 88.

WILLIAM MELLOR, *b.* 7 November, 1840, at Ashton-under-Lyne; *ed.* U.H.M.B., Manchester, 1873-1876; Owen's Coll.; *min.* Crewe, 1876-1889; Birmingham, Newhall Hill, 1889-1893; York, St. Saviourgate, 1894-1897; *m.* (29 December, 1880) Harriet Payne; Issue, Stanley Alfred, Alice Mary, Edgar William, Harriet.
cf. *Record*, p. 43.

ADDISON ALEXANDER CHARLESWORTH, *ed.* New Coll., London; *min.* Birmingham, Newhall Hill, 1893-

TOPOGRAPHY.

C.R., 1835, p. 350.

C.R., 1837, p. 643.

C.R., 1838, pp. 141, 212.

C.R., 1839, pp. 442, 547, 565.

C.R., 1840, p. 615.

C.R., 1841, p. 519.

C.F., 1872, p. 105.

Disciple, 1881, p. 159.

C.L., 22 June, 1889.

History of Newhall Hill Church and Schools, Birmingham, John Stych, 1892.

Seedsower, 1893, pp. 166, 197.

Inq., 1896, p. 610.

Vestiges, p. 21.

BIRMINGHAM.

WAVERLEY ROAD.

Foundation stone laid Thursday, 20 January, 1898.

Opened, Saturday, 8 October, 1898.

MINISTERS.

Edward Joseph Sale ... Jan., 1894-Feb., 1895

Henry Harold Johnson, B.A. Oct., 1897-

This society at Small Heath is the result of a determined missionary effort in one of the suburbs of the city of Birmingham, by the Midland Christian Union.

For a time the congregation worshipped in Little Green Lane's Board School, where the first service was held on Sunday evening, 5 November, 1893, the preacher being Edward J. Sale, formerly Congregational minister of Solihull, who was shortly afterwards appointed its first minister.

In a few months the place of meeting was changed to the Board School in Sommerville Road, a locality more convenient for the majority of the worshippers, where they were also able to begin Sunday School work.

In February, 1895, Mr. Sale resigned, the minutes recording the congregation's—

gratitude for and appreciation of his services in the past, and its best wishes for his happiness and welfare in the future.

Pending the appointment of another minister, the Union's Missionary Agent, John Harrison, took charge of the society and was responsible for the regular weekly services.

On December, 1895, the *Church of the Saviour*—so long the scene of George Dawson's labours—was closed, and the trustees decided to sell the large building. So soon as this was known the committee of the Midland Christian Union sent in an application to be made residuary legatees in the interest of the Small Heath congregation. The negotiations terminated successfully, with the result that the sum of £850 was secured towards the building of a permanent church on a site in Waverley Road. Only one

condition had been stipulated, and that rightly, viz., that the society should be based on the same broad principles as those of the Church of the Saviour.

The foundation stone was laid by Stopford A. Brooke, M.A., LL.D., on Thursday, 20 January, 1898, most of the proceedings taking place in a temporary iron building on the site of the future School house, adjoining that of the church. The chairman on this auspicious occasion was Alderman W. Kenrick, M.P., he being supported by the Lady Mayoress of Birmingham and a large gathering of friends.

The building comprised in the present contract consists of the church only; school buildings, and a tower and spire to the church are to be added as soon as possible. The church is planned with nave, aisles, chancel, organ chamber, and vestries. The interior has sitting accommodation for 500 worshippers. The architects are Messrs. John A. Grew, of Birmingham, and S. H. Eachus, of Wolverhampton.

On 1 October, 1897, Henry Harold Johnson, B.A., of Manchester Coll., Oxford, began his ministry here.

The sermon on the occasion of the opening of the church was preached by Joseph Estlin Carpenter, M.A., vice-principal of Manchester College, Oxford.

TOPOGRAPHY.

Seedowner, 1893, p. 173; 1894, p. 78; 1895, p. 14.
Inq., 1898, pp. 67, 674.

BIRMINGHAM, DOMESTIC MISSION.

Founded 1840.

PEOPLE'S HALL, HURST STREET.

First premises in Thorp Street, 1840--1844.

Second ,, ,, Hurst Street, opened October, 1844, preacher,
Charles Wicksteed, B.A.

Third ,, ,, ,, ,, ,, December, 1870, ,, ,, ,,

MINISTERS TO THE POOR.

Thomas Bowring	...	...	1840-1853
John Robertson	...	...	1854-1855
Benjamin Wright	...	...	1856-1881
James Bullock Gardner	...	...	1881-1885
William Joshua Clarke	...	...	1885-

THOMAS BOWRING, see Tamworth.

JOHN ROBERTSON, min. Godalming, 1852; Birmingham, 1854-1855; Lewes, 1855-1856
Halstead, 1857-1867.*d.* 20 April, 1867; bur. Halstead Cemetery.*cf.* Inq., 1867, p.BENJAMIN WRIGHT, min. Birmingham, 1856-1881; chaplain to Sir Josiah Mason's Orphan-
age, 1881-1890; *m.* (31 August, 1858) Louisa, daughter of Amos Taylor, of Birmingham.*d.* 29 August, 1891, æt. 71; bur. Birmingham, General Cemetery.*cf.* Inq., 1891, p.JAMES BULLOCK GARDNER, *b.* February, 1836, at Macclesfield; ed. Leicester, Baptist Coll.,
1856-1858; min. Congleton (Baptist), 1858-1860; Sheffield, Upperthorpe, 1867-1869;
Birmingham, 1881-1885; Colne, 1885-1891; Middlesbro', 1891-1894; Selby, 1896-
m. (8 September, 1862) daughter of James Broad, of London; has issue.*cf.* Record, p. 37.WILLIAM JOSHUA CLARKE, *b.* 1843, in Birmingham; journalist and literary worker; min.
Birmingham, 1885-; *m.* and has issue.*cf.* Edgbastonia, 1898, p. 181 (with portrait).

TOPOGRAPHY.

C.L., 31 August, 1889.

BIRMINGHAM, DOMESTIC MISSION.

Founded 1844.

LOWER FAZELEY STREET.

First premises in The Gullet, engaged December, 1845; licensed for worship
April, 1846.

Second ,, ,, Bailey Street, opened 23 May, 1847.

Third ,, ,, Lawrence Street, opened 6 August, 1848.

Fourth ,, ,, Lower Fazeley Street, opened 2 December, 1888.

[NOTE.—The premises in Lower Fazeley Street are those formerly belonging to the Free Christian Society, which met (1) 117, New Canal Street, 5 January, 1862; (2) Meriden Street, 22 November, 1863; (3) Lower Fazeley Street, 5 November, 1865, added to in May, 1868, and church opened, Easter Day, 1877. Its first lay preachers were G. R. Twinn, Hy. Solomon, S. B. Whitfield, Arthur Bache Matthews, and others. Last met on 2 December, 1888].

MINISTERS TO THE POOR.

John Gent Brooks	...	...	1844-1854
Richard Edward Dunne	...	...	1854-1863
John Wilson	...	...	1863-1882
Edward Thomas Russell	...	...	1882-1887
Frederick Teasdale Reed	...	...	1887-1890
Thomas Pipe	...	...	1891-

JOHN GENT BROOKS, *b.* 23 September, 1815, at Hinckley; ed. Ealing Training School;
min. Birmingham, 1844-1854.*d.* 30 January, 1854.*cf.* C.R., 1854, p. 91; Memoir by E. T. Whitfield.RICHARD EDWARD DUNNE, *b.* 24 June, 1812, at Kingscourt, Co. Cavan; ed. Dublin,
Trinity Coll.; min. Birmingham, 1854-1863; Diss, 1866-1870; Colyton, 1871-1873;
Ireland, *without charge*, 1873-1891; *m.* (1) (1843), Anne (*d.* 1873), daughter of George
Powell, of Ballylanders; (2) (1879), Marianne Frances (*d.* 1895); Issue, George
Thomas, B.A. (Vicar of Burnopfield, Durham), Harriet (*d.* Ceylon, 1886), Maria (*m.*
D. H. Jenkins, minister, Wellington, N.Z.)*d.* 31 March, 1891; bur. Dunmanway Church Yard, Co. Cork.*cf.* Colytonia, p. 46.

JOHN WILSON, *b.* 25 September, 1825, in Liverpool; *min.* Liverpool, assistant minister to the poor, Beaufort Street, 1854-1863; Birmingham, 7 November, 1863-6 January, 1882; *m.* (23 December, 1854) Harriet, daughter of Thomas Martin, of Liverpool; had issue.

d. 6 January, 1882; *bur.* Birmingham, Old Cemetery.

cf. Record, p. 96.

EDWARD THOMAS RUSSELL, *b.* 9 September, 1850, at Kensington; *min.* Leicester, minister to the poor, 1879-1882; Birmingham, 31 July, 1882-March, 1887; London, Stratford, 1887-1890; Pudsey, 1890-1891; Padiham, 1891-1897; Glasgow, South St. Mungo Street, 1897- ; *m.* (26 December, 1871) Clara Angel, daughter of Samuel Hallett, of Lambeth; has issue.

cf. Record, p. 148.

FREDERICK TEASDALE REED, *see* Tamworth.

THOMAS PIPE, *see* Lyc.

BIRMINGHAM.—CHURCH OF THE SAVIOUR.*

Opened 8 August, 1847; preacher, George Dawson, M.A.
Closed 29 December, 1895; preacher, James Christopher Street.

MINISTERS.

George Dawson, M.A.	...	...	1845-1876
Edmund Squire, <i>assistant</i>	...	...	1849
William Potter, <i>assistant</i>	...	...	1850
John Page Hopps, <i>assistant</i>	...	...	1857-1860
Edward Myers, F.G.S., <i>assistant</i>	...	...	1860-1870
William Joseph Knapton, <i>assistant</i>	...	...	1871-1874
George St. Clair (<i>colleague with Geo. Dawson</i>)	...	...	1875-1876
„ „ (<i>sole charge</i>)	...	...	1876-1886
Nicholas M. Hennessey	...	...	1886-1890
James Christopher Street	...	...	1891-1895
Edward William Lummis, M.A., <i>assistant</i>	...	...	1895

GEORGE DAWSON, *b.* 24 February, 1821, in London; *ed.* Aberdeen, Marischal Coll., 1837-1838; Glasgow, 1838- ; M.A., *Glas.*; *min.* Rickmansworth, Herts., 1843-1844; Birmingham, Mount Zion, 1844-1845; Temporary Rooms, 1845-1847; Church of the Saviour, 1847-1876; *m.* (24 August, 1856) Susan Fanny, daughter of J. W. Crompton, of Birmingham; had issue.

d. 30 November, 1876; *bur.* Birmingham, General Cemetery, by Edward Myers.
cf. Dic. Nat. Biog.

EDMUND SQUIRE, *min.* Warminster, 1842-1843; Gulliford, -1847; Birmingham, Church of the Saviour, 1849; Idle, 1853-1854.

cf. Vestiges, var. pp.

WILLIAM POTTER, *min.* Birmingham, Church of the Saviour, 1850.

JOHN PAGE HOPPS, *b.* 6 November, 1834, in London; *ed.* Leicester, Baptist Coll.; *min.* Hugglescote, Leicestershire, 1856; Birmingham, Church of the Saviour, 1857-1860; Sheffield, Upperthorpe, 1860-1863; Dukinfield, 1863-1869; Glasgow, 1869-1876; Leicester, 1876-1892; Croydon, 1892- ; *m.* (13 June, 1859) Mary Jackson; has issue.

cf. Record, p. 53.

EDWARD MYERS, see Shrewsbury.

*Did not join the M.C.U., but took part in the second National Conference of Free Churches, held in Birmingham, 1885.

George Dawson

John Page Hopps

Geo. St. Clair

WILLIAM JOSEPH KNAFTON, *b.* at Hapton; ed. U.H.M.B., 1868-1871; min. Birmingham, Church of the Saviour, 1871-1874; Bradford, Yorks., February, 1875-1878; took Anglican Orders.

cf. Vestiges, var. pp.

GEORGE ST. CLAIR, *b.* 9 April, 1836, in London; ed. Regent's Park Coll., 1860-1864; F.G.S. M. Anthropological Institute, M. Soc. Biblical Archaeology; min. Banbury (Baptist), 1864-1869; Birmingham, Church of the Saviour, 1875-1886 (*colleague with George Dawson, M.A.*, 1875-1876); Cardiff, West Grove, June, 1891-December, 1897; lecturer for the Palestinian Exploration Fund, 1869-1873; Birmingham, *without charge*, 1898-; *m.* (1864).

cf. personal knowledge; *Biograph*, London, 1880, January, pt. 13.

NICHOLAS M. HENNESSEY, min. Birmingham, Church of the Saviour, 1886-1890; Coventry Road Congregational Church, 1890-

JAMES CHRISTOPHER STREET, see Shrewsbury.

EDWARD WILLIAM LUMMIS, M.A., see West Bromwich.

TOPOGRAPHY.

C.R., 1847, pp. 644, 742, 749.

Inq. January 4, 1896.

BLOXHAM AND MILTON;

OXON.

(Ceased to exist, 1843).

MINISTERS.

Thomas Whatley	-1698
Andrew Durell, M.A.	1692?-1725
James Hancox	1726-1733
Edward Nicklyn	1740?-1747?
Thomas Brabant	1748-1773
Benjamin Carpenter	1773-1775
Samuel Withers	1776-1778
Joseph Jevans	1779-1839
David Lewis Evans	1840-1843

THOMAS WHATLEY [son of William Whatley, *d.* 1639, vicar of Banbury?] *B.* 16 September, 1620, in Parish Church, Banbury; min. Sutton-under-Brailes, -*cj.* 1662; Milton, -1698.

bur. 27 January, 1698.

cf. Non. Mem. ii., 491; M.R., 1824, p. 264.

ANDREW DURELL, French protestant; ed. Sedan; M.A.; teacher of French in London; min. Church of England, nr. Woodstock; Nonconformist min. Bloxham and Milton, 1692?-1725; had issue.

d. 11 June, 1725, *æt.* 70; *bur.* Bloxham Parish Church.

cf. M.R., 1824, p. 264; tombstone in Bloxham Church, seen by author in 1895.

JAMES HANCOX, see Dudley.

EDWARD NICKLYN, min. Bloxham and Milton, 1740?-1747?

d. at Dudley about 1781.

cf. M.R., 1824, p. 264.

THOMAS BRABANT, *b.* [1720] at Milton Abbas, Dorset; *ed.* Glasgow [1736-1740], Northampton Academy, by Dr. Doddridge, 1740-; where he became assistant; min. Bloxham and Milton, 1748-1773; *without charge*, 1773-1804.

d. at Bloxham, 19 January, 1804, *æt.* 84.

cf. M.R., 1815, p. 687; 1824, p. 265.

BENJAMIN CARPENTER, see Stourbridge.

SAMUEL WITHERS, *b.* at West Bromwich; ed. Daventry Academy, by Dr. Ashworth, 1773-1776; min. Bloxham and Milton, 1776-1778; *m.* while a student.

d. 1780, at West Bromwich.

cf. M.R., 1822, p. 197; 1824, p. 265.

JOSEPH JEVANS, *b.* 1749, at Kidderminster; ed. Daventry Academy, by Dr. Ashworth, 1774-1779; ord. 19 June, 1790; min. chaplain to Sir Harry Trelawney, Bart., at Looe, 1779; Bloxham and Milton, 1779-1839; *m.* (1798) Mrs. Wise (*d.* 1810) of Bloxham.

d. 31 July, 1839; bur. Bloxham Parish Church Yard.

cf. Memoir by William Field (q.v.), reprinted from C.R., 1840, pp. 453, 489; tombstone seen by author in 1895; personal remembrances of Edward Cobb, Esq., of Lewes, 1898, *æt.* 93.

DAVID LEWIS EVANS, *b.* July, 1813, at Penyrall, Cardiganshire; B. St. Bartholomew's Day, 1813, "when a month old"; ed. Presbyterian College, Caermarthen, 1834-1838; schoolmaster, Llanwenog Academy, 1832-1834; Bridgend Academy, 1843-1850; Colyton Academy, 1850-1858; Professor of Hebrew and Mathematics, Pres. Coll., Caermarthen, 1864-1874; min. Owenfawr, S.W. (*temporary*), 1838-1840; Bloxham and Milton, 1840-1842; Colyton, 1850-1863; and March, 1879-March, 1880 (*supply*); Birkenhead (*without charge*), 1875-1889; Llanybyther, S.W. (*without charge*), 1889-; *m.* (19 March, 1856) Ophelia Catherine (*d.* 1866), eldest daughter Com. Geo. Eyre Powell, R.N., Colyton; Issue, Geo. Eyre (q.v.), David Lewis (chief engineer *s.s.* *Highland Glen*, on board of which he was killed at Rosario, Brazils, 30 November, 1893), Catherine Powell, Herbert (*d.* 11 March, 1866).

cf. *Colytonia*, p. 39.

REGISTERS.

I. Births and Baptisms 1789-1837

TOPOGRAPHY.

M.R., 1824, p. 263.

C.R., 1840, pp. 453, 489.

Inq., 31 August, 1895.

Inq., 28 September, 1895.

J. Evans

D. L. Evans

COSELEY.

OLD MEETING HOUSE.

Present building opened 10 August, 1875.

First building opened, 1717, and enlarged, 1740.

MINISTERS.

Joseph Eccleshall	...	...	...	1662?-1692
— Peach	...	...	...	-1717-
Paul Russell	...	...	...
George Doughty	...	...	...	1720-1732
<i>United to New Meeting, Birmingham, 1732-61.</i>				
Samuel Bourn	...	...	...	1732-1754
Thomas Pickard	...	...	...	1732-1747
Samuel Blyth	...	...	...	1747-1761
William Hawkes	...	...	...	1754-1761
William Edwards	...	...	...	1761-1775
Richard Anner	...	...	...	1775-1794
Samuel Parker	...	...	...	1796-1797
William Allard	...	...	...	1798-1803
Evan Owen Jones	...	...	...	1804-1807
Richard Fry	...	...	...	1807-1812
John Small	...	...	...	1812-1826
John Cooper	...	...	...	1827-1835
John Gordon	...	...	...	1837-1840
William Whitelegge, M.A.	...	...	...	1840-1842
John Fife Manderson	...	...	...	1842-1847
John Calbraith Lunn	...	...	...	1847-1851
Joseph Eedes Fletcher	...	...	...	1851-1854
William Orr McGowan	...	...	...	1855-1863
Henry Eachus	...	...	...	1865-

Shortly after *Vestiges* was issued, in 1897, the author worked up his notes on the Coseley ministers, which were used by Mr. Fred. Wm. Hackwood, J.P., F.R.His.S., for the chapter on the 'Old Meeting,' in his *Sedgley Researches*. These notes, and the results of Mr. Arthur A. Rollason's researches into the genealogy of the Eccleshall family, are here included.

Wm Allard

Evan Jones

John Cooper

W. Whitelegge

Henry Eachus.

This is the oldest nonconforming congregation in the parish of Sedgley, and traces its origin to the labours of Joseph Eccleshall, who, in 1654 (evidently then fresh from college), seems to have first appeared on the scene in Sedgley to assist William Parkes, the aged vicar, in his ministrations.

This is gathered from the Parish Registers, where, under date 27th October, of that year, it is written:—

Joseph Eccleshall, minister, was chosen and sworn Registrar for the Parish of Sedgley.

This refers to the ordinance issued in 1653 by Oliver Cromwell instituting civil marriages before magistrates. Although marriage thus became a civil contract, in many parishes, such as Sedgley, they were still carefully registered by ecclesiastical registrars.*

No doubt where the registers show any hiatus during the Commonwealth, the parish was served by a cleric of strict Episcopalian proclivities. But Mr. Eccleshall was of the opposite party—a Puritan of the first water. Among the vicars of Sedgley he stands out pre-eminently as a man of strong character.

Calamy's account of Eccleshall is extremely interesting. Not being satisfied with the terms of conformity, he—

preached his farewell sermon on August 17, 1662, to a large congregation, all in tears. On August 24, no one coming to officiate, he went into a pew, prayed, read the Scripture, expounded, and preached. Afterwards, though he lived a mile from the church, he ordinarily attended public worship there, and gave his hearers what personal help he could in private. The succeeding vicar, for some years, was violent, and filled his sermons with railing invectives against the Nonconformists, which induced many of the people to persuade Mr. Eccleshall to preach to them, which he yielded to, at times different from the public service. The Oxford Act forced him to Kinver, where he preached in private, and went afterwards with his hearers to church to hear Mr. Jonathan Newey, a worthy man, who succeeded Mr. Morton. He then came secretly by night to his own people (not daring to be seen by day) to do what service he could, and returned by night, till the rigour of the times abated. He then appeared in public, and continued his ministerial work among his old people, with little allowance from them, living chiefly upon a small estate of his own, with frugality and care. There were two meetings kept up in the parish because of its largeness, two or three miles distant, and Mr. Eccleshall administered the sacrament in both.

*cf. *History of Darlaston*, p. 77.

Here he continued his service several years till he was silenced by death. His funeral sermon was preached by Mr. Oastland.

Mr. Rollason's genealogical notes seem to point to an intimate local connection on the part of Joseph Eccleshall. For instance, an entry is quoted from Tipton Parish Registers, dated 13 April, 1670, that *Henry Eccleshall, of Coseley, father of Mr. Joseph Eccleshall*, was buried; and another entry just previously, namely, 10 January, 1669-70, is to the effect that *Martha, wife of Joseph Eccleshall, clerke, died at Coseley*, and was buried at Tipton.

In 1689, on October 3, by license were married either at Sedgley or at Tipton, but certainly by the Rev. Thomas Janns, Vicar of Sedgley, Martha, daughter of Rev. Joseph Eccleshall to Thomas Dudley, of The Green House, Tipton. The legal formalities with regard to property affected by this marriage would seem to show that *Thomas Dudley de la Greenhouse* had not married beneath him. Martha, the wife, was buried at Tipton, 24 November, 1704; her husband, Thomas Dudley, gentleman, survived till February, 1722-3. His will refers to real estate in Tipton, and Ettingshall in Sedgley; mentions his son, Edward Dudley, and Anne, wife of Edward, his son-in-law, Charles Elwall, and Martha, his wife; his grandchildren, Charles Elwall, Thomas Elwall, Miriam Elwall, Martha Elwall, and Sarah Elwall, his daughter, Miriam Dudley, and "his loving and obedient son and daughter, Joseph Eccleshall Dudley and Miriam Dudley," to whom he gives real estate and appoints his executors. Joseph Eccleshall Dudley was born at Tipton, 3 May, 1701. There are strong reasons for surmising that this family was staunchly Nonconformist, being descended from a Parliamentary Dudley and an Independent minister's daughter. The registers record their births, but not their baptisms, and the names of females are almost Quakerish.

Dr. Evans' List gives *Coseley fortnightly—Paul Russell (an Itinerant), George Doughty, 400 hearers, 45 county voters.*

Paul Russell was lecturer at Gnosal, Salop, which explains the appended parenthesis. According to the Scott MSS. he *resided at Tattenhall, where he died.*

Peach must have preceded Russell, and was probably the immediate successor to Eccleshall, after whose death in 1692 the society is said to have assembled in a farm house, at a place still called 'Old End,' Coseley.

William Allard says—

Here, in 1715, some devastation was committed by the mob, in the room then used.

Two years afterwards, during Peach's ministry, the first meeting-house was built; not in a secluded spot, but in an open place, still known as 'Old Meeting Road.' It was more strongly built than many others of that period, and was adorned with—

moulded and even carved woodwork.

The year, 1717, was impressed on two bricks, which are still preserved in the wall, at the entrance to the heating chamber of the present building, whilst the year was also scratched on a pane in the western gallery window of the old building, together with the name of a man living at Bilston, with eighteenth century date.

George Doughty ministered here for twelve years (1720-1732), he being elected in place of *Mr. Henshal, a young minister of Dean Row, Cheshire, who was invited to succeed Mr. Peach, but death prevented his settlement here.** There was never a Henshal, minister of Dean Row, though there are still families of that name there. Probably he was a licentiate. When Doughty removed to Burton-on-Trent a union was made between the Coseley society and that of the New Meeting, in Moor Street, Birmingham.

Samuel Bourn's requisition had been signed by 111 members from Coseley, and by 87 from the Birmingham society. By his exertions, during his very active ministry at Coseley,—

an estate was purchased for the benefit of the minister and charity school, which was then founded.

From Dr. Toulmin's *Memoirs of Rev. Samuel Bourn* we see the extent of the opposition he encountered from members of the Established Church in the parish. He sustained two trials at the Stafford Quarter Sessions originating from their hostility; in both, however, he was successful. Soon afterwards, in December, 1728, he received an order from John Ward and R. Sedgwick, justices of the peace at Wolverhampton, who tried to remove him to his last legal settlement, under the pretext that he was likely to become chargeable to the parish; and alleging that he had intruded into the parish of Sedgley without complying with the laws in such cases—the

*Scott MSS.

place of his last settlement being Adlington, in the parish of Standish, in the county Palatine of Lancaster—and requiring him to depart, with his wife and family, before the 4th of the following month, or otherwise bring a certificate, showing that he was a parishioner. These proceedings called forth a dignified and indignant protest from him, and in a letter, dated 27 December, 1728, he says:—

I came into the parish upon the unanimous invitation of a numerous congregation of Protestant dissenters, which invitation was signed by above a hundred persons, many of them substantial yeomen, farmers, and tradesmen, and most of them inhabitants of the parish, and as this is agreeable to the most primitive way of ministers and bishops of settling with a people, so I take it to be as honourable a way as any by which any clergyman in the county came into his present settlement.

Bourn forwarded a certificate which satisfied the magistrates as to his legal right to dwell in the parish. Many friends in Birmingham sympathised with him in the persecutions to which he had been subjected, and raised a subscription to defray the expenses which he had incurred in the various trials.

He continued to labour actively for the religious welfare of his congregations until Sunday, 17 March, 1754, when he was suddenly stricken with paralysis whilst in the pulpit at Coseley, and died on the following Friday.

William Edwards, who became minister here in 1761, at the termination of the connection between the Coseley and New Meeting societies, appears as one of the petitioning ministers of 1772-3. Apparently there was no relationship between him and John Edwards, Dr. Priestley's immediate successor at the New Meeting.

Richard Amner left Coseley, about the end of 1794, and devoted himself to study in Hinckley; he became a contributor to the *Gentleman's Magazine*.

In its early years the *Monthly Meeting* (founded in 1782, its first regular assembling being at Coseley, on 4 June, of that year) exercised Presbyterian functions, and on 11 October, 1796, Samuel Parker was, at Coseley, ordained as a Christian minister. *W. Proctor introduced the service with Prayer, and reading the Scriptures; Rev. Samuel Griffiths asked some questions, and prayed a general and Ordination Prayer; Rev. Radcliffe Scholefield delivered*

a charge, founded on 2 Tim. ii., 15; Rev. Mr. Jenkins preached on Hebrews xiii., 7; Rev. W. Wood concluded with Prayer.*

In 1799, during William Allard's ministry, the Sunday School was established.

John Cooper was an ardent supporter of Reform when the agitation for an extension of the franchise spread through the country in 1832. Some of the principal members of this congregation took an opposite view of the question. Cooper's straightforward advocacy of Reform alienated some members of his congregation, and the trustees asked him to resign. He declined, and appealed to the Stafford Assizes, but was nonsuited on the ground that his position was not tenable. He was, therefore, compelled to leave the meeting-house; he endeavoured to establish another society in the neighbourhood, but met with insufficient support, and abandoned the undertaking. In 1840 he became minister of the Long Sutton G.B. Society, where he remained till his death in 1865.

John Gordon's Coseley ministry is notable for the work he did here in resisting church rates.†

With the advent of Mr. Eachus, in 1865, the improved administration of the society's estate was undertaken. A new trust was formed, composed of gentlemen of the locality, who had the welfare of the cause at heart. Permission was obtained from the Charity Commissioners to lease the mines underneath some seven acres of land situated at the Coppice, with which the society was endowed. The sale took place in January, 1874, and after a spirited bidding the property was bought by the Bilston Iron Company for £4,000. Of this, one half was to be paid in three months, and the remainder in two years by annual instalments, the buyers also having to pay £60 a year for ground rental.

The proceeds, or part thereof, were devoted to building purposes, additional sums being raised by subscription. What was not expended on re-building the Meeting-house was invested for the support of the minister. The new building was opened on 10 August, 1875, the preacher being Geo. Vance Smith, D.D., then minister at Sheffield, and a member of the New Testament Revision Committee. This re-building was not accom-

*M.S. Minutes.

†See Evesham for further particulars of his useful life.

plished without great exertion and sacrifice on the part of Mr. Eachus, who, with the consent of the trustees, and of the society, borrowed £1,000 from the Charity Commissioners, undertaking to repay that amount by twenty annual instalments of £50 each. A large piece of adjoining land has since been added, at considerable cost, to keep open the frontage for ever, and to provide a site for better school buildings whenever they may be required.

In May, 1886, a draft scheme was submitted to the Charity Commissioners for the management of Coseley Old Meeting-house, minister's house, and trust property in the parish of Sedgley. The approved scheme, dated 10 August, named seven instruments affecting the property, viz:—

- (1) Indenture, 28 August, 1722, between Henry Wainwright and George Douglas, and others;
- (2) Indenture of 18 July, 1735, John Whitehouse and Richard Wainwright, with others;
- (3) Indentures, 12 and 13 February, 1779, Job Maullin and Richard Amner, with others;
- (4) Indentures, 26 and 27 May, 1790, Isaac Whitehouse, and Thomas Worrall Grazebrook, and Joseph Maullin, of the third part, with others;
- (5) Indentures, 27 and 28 January, 1820, Daniel Whitehouse and Henry King, Joseph Maullin, &c.;
- (6) Indentures, 10 and 11 May, 1882, Joseph Parkes, Richard Smith, George Elwell Jackson, James Adshead and Joseph Maullin, with eleven others, of the fifth part;
- (7) The will of Enos Stanley, dated 15 June, 1874.

The property is vested in trustees, and there are various clauses for regulating the filling up of vacancies, for the meetings and proceedings of the trustees, for officers, for general management, particularly of the real estate, and for the application of income.

The history of the Old Meeting Charity School, which dates from 1753, when Samuel Timins, of Oldbury, Sarah, his wife, and her sister, Jane Turton, of Cotwall End, widow (both sisters and co-heirs of John Smith, deceased), endowed it with four tenements, is fully detailed by Mr. Hackwood in his *Sedgley Researches*, p. 88.

The register belonging to the society is a fine thick volume, bound in rough brown leather, and has two embossed brass clasps fastened on with vellum hinges, which evidently belonged to an earlier book. The register was printed and ruled by—

Wm. Maurice, High Street, Dudley, MDCCC.

At one end is the | Register | of | Baptisms | belonging to the | Old Meeting House | Coseley | Begun in the year | ; and at the other is a | Register | of | Burials. |

These entries are by William Allard, Evan Jones, Richard Fry, and John Cooper. Unfortunately there are none by John Small. On 15 April, 1824, Joseph Maullin, æt. 84, brass founder, of Ettingshall, was buried, and the entry is signed by *John Small*, as officiating minister. Then comes this significant note:—*This is a complete forgery by John Stanley, one of the trustees. Small never registered either baptisms or burials. John Cooper.*

Many of the earliest entries of baptisms, from 1779 to 1800, have been carefully copied into this register from another record, possibly that to which the clasps originally belonged.

The two-handled chalice, 5¼ in. tall, is interesting, as being a gift to the society by the late Thomas Thornely, of Liverpool, who, for twenty continuous years represented the borough of Wolverhampton in the House of Commons.

JOSEPH ECCLESHALL, min. Sedgley, 1654-cj. 1662; Coseley, 1662-1692; m. Martha (d. 1670); issue, Martha (m. Thomas Dudley).
bur. 22 December, 1692, at Sedgley.
cf. *Nobcon. Mem.* ii., 401.

BOURN, PICKARD, BLYTHE, HAWKES, see Birmingham, New Meeting.

WILLIAM EDWARDS, ed. Caermarthen, Pres. Coll., min. Tisbury, Wilts., 1734-1761; Coseley, 1761-1775.
cf. Hackwood's *Sedgley*, p. 71.

RICHARD AMNER, b. 1736, at Hinckley, B. 26 April, 1737; ed. Daventry Academy, by Caleb Ashworth, D.D., 1735-1762; ord. 21 July, 1762, at Great Yarmouth; min. Great Yarmouth, 1762-1764; Hampstead, 1765-1777; Coseley, 1777-1794; Hinckley, *without charge*.
d. 8 June, 1803; bur. Hinckley, Great Meeting Yard.
cf. *Dic. Nat. Biog.*

SAMUEL PARKER, b. 1774-5; ed. Northampton Academy; ord. 11 October, 1796, at Coseley; min. Coseley, 1796-1797; Ipswich, 1797-1803; Lewes, 1803-1811; Stockport, 1811-1834; m. (1) Margaretta Maria Wright (d. 1825), of Ipswich; (2) (1831) Mary (d. 1880, æt. 81), eldest daughter of Rev. Abraham Bennett, Manchester; issue by (1) Samuel Wilson (b. 24 December, 1812, d. 20 April, 1832); Joseph Toulmin (b. 23 May, 1816), and three daughters.

d. 19 January, 1838, æt. 63; bur. Stockport, High Street Chapel Yard.

cf. *Record*, p. 175; Registers iv. and v., Stockport, High Street Chapel.

WILLIAM ALLARD, b. 1767; ed. Daventry Academy, 1783- , by Rev. Thomas Belsham; min. Rotherham, 1787- ; Stockport, 1793; Great Hucklow and Peak, 1793-1798; Coseley, August, 1798-September, 1803; Bury, Lancs., 1803-1831; m. Susannah (d. 1831, æt. 63), daughter of John Bingley, of Rotherham; issue, Elizabeth (d. 1830, æt. 36), Thomas Barnes (b. 1798, d. 1813) and others.

d. 10 June, 1831; bur. Bury, Bank Street Chapel Yard.

cf. *Record*, p. 29, corrected by Baptismal Register.

EVAN OWEN JONES, b. [1781], ed. Caermarthen, Pres. Coll., 1800-1803; min. Coseley, 1804-1807; Belper, 1807-1810; Duffield, 1807-1867; m. Elizabeth (d. 1822); issue, son (d. 1837) and daughters.

d. 2 January, 1867, æt. 87.

cf. Notes *per* author.

RICHARD FRY, see Kidderminster.

JOHN SMALL, b. at Dundee; ed. Homerton Coll., 1802-1810 (on foundation of King's Head Society, and fellow student with William Johnson Fox); min. Hinckley, *supply*, 1811; Wolverhampton, 1811-1812; Coseley, 1812-1826; London, York Street, 1826-1827.

d. 21 June, 1827; bur. London, Worship Street G.B. Chapel Yard.

cf. *M.R.*, 1827, p. 612; *C.R.*, 1833, p. 534.

JOHN COOPER, b. [1783]; Nantwich, Wesleyan local preacher and class leader; G.B. New Connexion, 1812-1822, which society joined G.B. Assembly, 1824; min. Nantwich G.B., 1823-1827; Coseley, 1827-1835; Long Sutton, 1840-1865; thrice married, had issue, John Thomas (min. Buxton, Diss, &c., d. 1877), Abraham, Mary (m. Hy. Beardmore), Eliza.

d. 21 May, 1865, æt. 82; bur. Long Sutton G.B. Chapel Yard.

cf. *C.R.*, 1823, p. 170; *U.H.*, 1865, p. 324; G.B. Assembly Proceedings, 1865, p. 28.

JOHN GORDON, see Evesham.

WILLIAM WHITELEGGE, b. 30 March, 1815, in Manchester; ed. Glasgow, 1836- ; Manchester, M.N.C.; M.A. *Glas.*; min. Coseley, 1840-1842; Cook, 1843-1899- Married and has issue, Henrietta (d. 1875), William Arthur, B.A.

cf. Notes *per* author.

JOHN FIFE MANDERSON, *b.* [1797], min. Newcastle-under-Lyne, 7 August, 1837-6 February, 1842; Coseley, 1842-1847.

d. 13 May, 1847, æt. 50, at Coseley.

cf. C.R., 1847, p. 633; minute book, Newcastle, Old Meeting-house.

JOHN CALBRAITH LUNN, *see* Evesham.

JOSEPH EEDS FLETCHER, *b.* [1809], min. Selby, 1848-1849; Coseley, 1851-1854; Crewkerne, 1854-1857; *m.* (4 April, 1850) Elizabeth (*d.* 1871), daughter of William Moon, min. Deptford; had issue.

d. 28 September, 1858, æt. 49; bur. Crewkerne.

cf. C.R., 1858, pp. 711, 769.

WILLIAM ORR MCGOWAN, *b.* [1815], min. Greyabbey, *assistant*, 1844-1848; Raloo, 1848-1852; Coseley, 1855-1863; Ravara, 1863-1885.

d. 7 February, 1885, æt. 70.

cf. Notes *penes* author.

HENRY EACHUS, ed. Manchester, U.H.M.B., 1857-1859; min. Belfast, minister to the poor, 1859-1862; Pudsey, 1862-1865; Coseley, 1865-1899; *m.* Mary (*d.* 1895), daughter of Samuel Platt, of Chapel en le Frith; Issue, Samuel Henry, and three daughters.

TOPOGRAPHY.

MS. *History of Cradley Presbyterian Church*, James Scott, 1800, p. 132.

NOTE.—This valuable folio, enriched with drawings, engravings, and portraits, is in the custody of the minister for the time being of the Park Lane Chapel, Netherend, Cradley.

MS. *Records of the Presbyterian Church, Stourbridge*, Mr. William Scott, vol. iii. [about 1800], p. 347.

NOTE.—These three valuable volumes are in the custody of the minister for the time being of the Presbyterian Chapel, Stourbridge.

MS. Copy of Baptismal and Burial Register, made by and *penes* author, 1899.

M.S.C., p. 165.

Inq., 1875, p. 538; 1883, p. 749.

The Paralos, F. L. Beeton, Lye, July, 1888, p. 2.

Seedowner, 1893-94, p. 196.

Vestiges, p. 56.

Sedgley Researches, Fred. Wm. Hackwood, J.P., F.R.His.S., 1898, var. pp.

CRADLEY.

PARK LANE CHAPEL, FORMERLY PENSNET MEETING-HOUSE.

Present building, opened 15 May, 1796.

First Meeting-house, in Pensnet Meadow, opened 1707, burnt 1715.

Second Meeting-house, same site, opened 1716, closed 8 May, 1796.

*James Scott.**William Bowen.**Wm Cochrane*

MINISTERS.

Josiah Basset	...	...	...	1704-1735
Joseph Fownes	...	...	...	1735-1748
Noah Jones	...	...	...	1748-1762
Joseph Baker	...	...	...	1762-1789
James Scott	...	...	...	1789-1827
Benjamin Carpenter	...	...	...	1807-1816
Thomas Warren, <i>assistant</i>	...	...	...	1817-1821
William Bowen, M.A.	...	...	...	1828-1850
William Cochrane	...	...	...	1850-1885
John James Wright, <i>assistant</i>	...	...	...	1883-1884
James Cressley	...	...	...	1885-1891
Arthur Ellis O'Connor, B.D.	...	...	...	1891-1894
Edward Potter Hall	...	...	...	1894-

The two men principally instrumental in founding this society were, according to the Rev. Richard Witton, of West Bromwich (1735), the Rev. Henry Oasland, M.A., of Bewdley, and the Rev. H. Hickman, *who resided at Birmingham*, the son of the Rev. Henry Hickman, B.D., one of the ejected ministers, who lived for some time privately in Worcestershire, and was afterwards minister of the English congregation at Leyden.

In 1704 the Rev. John Godley, of Walsall, bought from John Mansel, of Netherend, a field called Pensnet Meadow, in the parish of Kingswinford, Stafford, for the sum of £24, raised by voluntary contributions, for the express purpose of erecting a place of worship. The building was

completed in 1707, and, together with the land, was conveyed to trustees, viz:—

John Spilsbury, of Kidderminster ;	} Dissenting Ministers.
John Warren, of Coventry ;	
George Flower, of Prestwood ;	
J. Basset, of Birmingham ;	
J. Turton, of West Bromwich, ironmonger ;	
H. Hunt, of Cradley, yeoman ;	
N. Hancox, of Kingswinford, scythesmith ;	
J. Homer, of Cradley, ironmonger ;	
S. Forrest, of Cradley, ironmonger ;	
W. Deeley, of Cradley, carpenter ;	
W. Parkes, of Kingswinford, yeoman ;	
J. Bague, of Kingswinford, glassmaker ;	
J. Pearsall, of Halesowen, yeoman ;	
W. Parkes, of Pedmore, ironmonger ;	
J. Coley, of Rowley Regis, ironmonger.	

The indenture specifies that four dissenting ministers should always constitute a part of the trust, that the choice of the pastor should be vested in the majority of the trustees, with the approbation of two of the ministers ; and if at any future time the building should not be permitted by the laws of the land to be used as a place of religious worship, the trustees shall dispose of the same to such charitable purposes as they may think most proper.

The society being now formed, the place of worship completed, and the premises vested in trustees' hands, Josiah Basset, son of Josiah Basset, ejected from Exhall, in Warwickshire (who died in 1695, when his boy was but 12 years of age), was chosen minister, and accepted the invitation. He was educated at the expense of Mr. Hickman, and first began to preach at Cradley in 1704. He was ordained by Mr. Flower, Mr. Spilsbury, Mr. Godley, and other ministers in the neighbourhood, in 1707. Soon after he married Mrs. Allen, a lady of excellent character and considerable property. He staidly lived in Birmingham, and continued to officiate at Cradley for upwards of 30 years, though his salary never exceeded £20 per annum. The roads at that time were frequently impassable in the winter season. In 1715, when the rioters destroyed many of the places of worship of the dissenters in this locality, Pensnet Meeting-house was burnt down. The

congregation, however, continued to assemble for public worship at the Bower ; and, in 1716, a new building was erected on the site of that which was demolished, partly at the expense of Government ; £119 13s. 6d. was the sum granted, and more might have been obtained if applied for.

Basset, whose meeting-house was well attended, and who was indefatigable in discharging the duties of his office, was highly respected and much beloved by his people. He died in 1735, one Sunday evening after his return from Cradley, and was buried in St. Martin's Churchyard, Birmingham.*

A list is still extant of the seat-holders in Pensnet Meeting-house in 1735, from which it appears that 230 sittings were occupied.

During the vacancy between the death of Basset and the settlement of Joseph Fownes the congregation was supplied by Mr. Wilton, of West Bromwich ; Mr. Hancox, of Dudley ; Mr. Edge, of Stourbridge ; Mr. Bussel, of Wolverhampton ; Mr. Stokes, of Worcester ; Mr. Cardale, of Evesham ; Mr. Barret, probably a student ; and Mr. Fownes, then a student at Findern.

Joseph Fownes settled at Cradley as minister to the society on 20 June, 1736. He was ordained at Dudley, at the same time as James Hancox, to the full discharge of the pastoral office on 20 April, 1743, the gentlemen who assisted were Dr. Latham, his former tutor, and Messrs. Kenrick, Wilton, Holland, Carpenter, and Mattocks : all of them respectable ministers in that part of the Kingdom. Fownes removed to the Shrewsbury congregation, in 1748, at the particular solicitation of Job Orton, and it was with great reluctance that his friends at Cradley and Stourbridge, where he usually resided, consented to part with him. During the period of his ministry at Cradley the society continued in a flourishing state. Soon after his settlement a gallery was erected in the Meeting-house, and, in 1746, a charity school was established under his auspices. Fownes died at Shrewsbury in 1789, and was buried in the chancel of old St. Chad's Church.

Noah Jones immediately succeeded Fownes at Cradley. He was born in 1725, in the parish of Bettws, in Caermarthenshire, and early placed under the care of the Rev. S. Jones, at Pentwyn, in the parish of Llanver, who, for 22

*I am indebted to the Rev. Arthur J. Robinson, M.A., rector of Birmingham, for this extract from the Burial Register:—Buried in the year, 1735, October 16, Mr. Josiah Bassett. G.E.E.

years, taught a good grammar school of 40 boys. Here he remained five years, and in 1742 entered the academy at Caermarthen, of which the Rev. Samuel Thomas was the principal, and Mr. Evan Davies the assistant tutor. One of the first books which Mr. Thomas put into the hands of Noah Jones was Dr. Watts' Logic, which he read with great pleasure twice over. This treatise, together with Mr. Locke's Essay on the Understanding, taught him to think freely, and put him upon the right scent in his enquiries after truth. At Midsummer, 1745, he left the academy to supply a small congregation at Newtown, in Montgomeryshire. Here he remained until Midsummer, 1748, when he removed to Cradley. In 1750 he was ordained in Pensnet Meeting-house, in the presence of above 700 people. Carpenter, of Worcester, preached a sermon on the ministerial office; Hancox, of Dudley, proposed the questions; Bourn, of Coseley, prayed; and Reynolds, of Bewdley, delivered the charge. The following copy of the certificate of Jones' ordination is of interest:—Cradley, September 12th, 1750.—We, whose names are underwritten, Protestant Dissenting Ministers, having received full satisfaction with regard to the abilities and moral character of Mr. N. Jones, did on the year and day above specified, proceed to ordain him as Christian minister, by prayer and imposition of hands, and we recommend him to the blessing of God wherever he shall have opportunity of employing his labours.—S. Bourn, Jos. Carpenter, J. Reynolds, Jas. Hancox, S. Phillips, J. Winter, Jos. Fownes, J. Jenkins, Job Orton.

During Jones' ministry at Cradley the society was more numerous than in any previous period of its existence; though it somewhat declined during his last year here in consequence of the attempts of the Methodists to form a society in the neighbourhood. He was the first resident minister, and in 1753 a convenient parsonage house, and a commodious building for the accommodation of two schools were erected. In September, 1762, he removed to Walsall, where he continued to labour until failing health caused him to resign his pastoral care of that society in 1784. He died on 14 December, 1785, his funeral sermon being preached in the Old Meeting-house, Walsall, by Samuel Griffiths, of Wolverhampton, from St. Matthew xxv., 21. Jones gave certain volumes to Cradley, particulars of them being preserved in this entry in the Register:—Memorandum, A.D., 1785. Five volumes folio of Pool's Synopsis Criticorum, Leigh's Critica Sacra, and Limborch's Christiana Theologia were given by the Rev. Noah Jones for the use of the Dissenting Minister of Cradley, for the time being.

In 1762 Joseph Baker (minister from 1750 at Beckington, Somerset) succeeded Jones at Pensnet Meeting-house. For some years he had a numerous audience, but various circumstances contributed afterwards to diminish the number. The Methodists erected a place of worship in Cradley in 1768. An Episcopal Chapel was built at Brierley Hill in 1767, and several families, who resided in the parish of Kingswinford, were threatened with expulsion from their farms and cottages if they continued to worship with the dissenters; and, in 1783, some who had embraced the opinions of the Countess of Huntingdon, formed a separate society in Cradley. Baker resigned his pulpit on 14 June, 1789, when his congregation presented him with the sum of 25 guineas. He continued to preach occasionally at Cradley and to supply other societies in the neighbourhood; and died on 21 January, 1805, and at his particular request was buried in the ground belonging to the present Chapel in Park Lane, which had been erected during the early years of the ministry of his successor.

On 2 May, 1789, a letter was sent on behalf of the society to James Scott, who had nearly completed his studies at Daventry, inviting him to succeed Joseph Baker, as minister at Cradley. Under a full conviction of the propriety of the measure, Scott cheerfully consented to comply with the invitation, and preached for the first time as minister here on 21 June, 1789. His ordination took place in Pensnet Meeting-house, on 11 May, 1790, in the presence of a numerous audience, the society at this time consisting of some 70 families. Mr. Griffiths, of Wolverhampton, introduced the service with a short prayer; Mr. Carpenter, of Stourbridge, proposed the questions; Mr. Cole, formerly of Wolverhampton, conducted the ordination prayer; Mr. Scholefield, of Birmingham, delivered the charge from Titus ii., 1; Mr. Gentleman, of Kidderminster, preached from Romans xvi., 3; Mr. Anner, of Coseley, concluded with prayer; and Mr. Proctor, of Oldbury, read the hymns. The other ministers present were Mr. Wood, of Dudley; Mr. Naylor, of Sheffield; Mr. Wood, of Rothwell, and Mr. Best, of Cradley. On the following Sunday standing to sing in public worship, a custom just then introduced at Stourbridge Presbyterian Chapel, was recommended and adopted at Pensnet, where formerly:—

Sit to sing and stand to pray,
Was the true old Presbyterian way.

Early in the spring of 1794, the congregation, contemplating the erection of a new place of worship, bought of Mr. John Brecknal the south

angle of the field situated in the middle of the village of Netherend. The sum paid for the land was £30. In the course of the ensuing summer the bricks were made upon the spot, and Mr. Brecknal dying soon afterwards, the society availed itself of an opportunity, which then occurred, of buying the remaining part of the field, for which an additional sum of £100 was paid. This land was conveyed to and vested in the hands of the trustees of the Pensnet Meeting-house. On 24 April, 1795, Scott preached to his people from Nehemiah ii., 18:—"Let us rise up and build." In the course of this sermon he observed that the place in which they were assembled, though not of great antiquity, was very slightly constructed. The pews in their decayed state could not be repaired without much expense. The society was frequently incommoded, and sometimes its worship disturbed by floods in the winter season, and convenient accommodation could not be obtained by all who wished to procure it. On the following Tuesday, 26 April, the first stone of the present building was laid in the presence of the trustees and all the children of the charity schools. The minister said, "May God prosper this humble attempt to promote His glory," after which all present responded, "Amen."

The building operations were personally and carefully superintended by Mr. Pargeter, of Foxcote. The closing service in Pensnet Meeting-house was held on Sunday afternoon, 8 May, 1796; and on the following Sunday "the congregation of dissenters, denominated Presbyterians, lately assembling at the chapel on Pensnet Chace, adjoining the hamlet of Cradley, opened their newly-erected place of worship, a structure in which elegant simplicity and convenience are judiciously united."* Scott conducted the services, numerous congregations assembled, the Lord's Supper was administered in the morning, and *the afternoon service was introduced by six baptisms*; and notice given that the chapel was duly registered. The former Meeting-house at Pensnet was sold for £160 to a society of Mr. Wesley's Methodists, and the money appropriated by the trustees to the building of Park Lane Chapel. The first subscription list in 1795 realised £312 os. 6d. towards the building fund; the second and final one in 1806 raised £247 15s. 6d., which, with £100 legacy of the late Mr. T. Pargeter, sen., of Foxcote, £100 saved from the income of Stalling's Estate, £160 purchase money of Pensnet, and some few other items made a total of £1,020 3s. 6d., which liquidated

*P.D.M., 1796.

the building debt, thanks to the active exertions of Mr. J. Pargeter and the liberal contributions of the members and friends of the society.

From Scott's account of *The Schools belonging to the Presbyterian Church*, we learn that a Charity School was founded in 1746 for the education of 30 poor children. Mr. John Creswell, of Stourbridge, was at that time the principal benefactor; he annually subscribed the sum of £4 16s. od. for the education of 12 children in this charity. This school was for some time conducted in a private house in Light Green. In 1753 a convenient building was erected for its accommodation in the village of Netherend, mainly through the benevolent exertions of Mr. Ab. Crane, of Halesowen, a member of the Established Church, which, in 1791, was registered as a place of religious worship, occasional services being held there on Sunday evenings. In consequence of the death of various subscribers and other circumstances it was judged expedient to suspend this institution in 1788. It was revived in 1790, when two day schools were opened for the education of 30 boys and 20 girls. A Sunday school had been established in 1788, in which 30 boys received instruction; in 1790 a Sunday school was opened for 20 girls. An annual sermon was preached on behalf of these schools; at that on 8 May, 1803, John Kentish preached, when an unusual concourse of people were present. *The Rev. W. Sutton, vicar of Halesowen, attended, after an early service at his church, and expressed himself much pleased.*

In 1807 Benjamin Carpenter succeeded Herbert Jenkins as minister of the Presbyterian congregation at Stourbridge, and at the same time became co-pastor with Scott at Cradley; an arrangement which continued with mutual satisfaction to ministers and people until Carpenter's death on 23 November, 1816. He officiated alternately with Scott at Cradley and Stourbridge.

An entry by Thomas Warren in the Alcester Register (see p. 16) states that he was about 1817 assistant minister of the Presbyterian Chapel at Cradley, and of which I am a trustee. This corresponds with his ministry from 1817 to 1821 at Stourbridge Presbyterian Chapel, where he succeeded Carpenter as co-pastor with Scott, who was one of the ministers there from 1807 until his death.

Scott's long and happy connection of 38 years with the Cradley society was only severed by his death on 19 December, 1827. As will be seen, when we come to the story of the Lye society, one of Scott's chief labours

was the successful establishment of religious worship in that village. From 1807 until his death he was secretary to the *Monthly Meeting* of the Protestant Dissenting Ministers of Warwickshire and the neighbouring counties, which held its first recorded Cradley meeting on the occasion of his ordination in May, 1790, and its second meeting there on 9 November next, when Richard Amner, of Coseley, preached from St. Luke xvi., 1, and the assembled brethren afterwards discussed the question—

Whether there is sufficient evidence that the gift of inspiration was given to a person of a bad character?

For many years past the *Monthly Meeting* has been regularly held at Cradley on Easter Tuesday. In recording Scott's death in their minute book the ministers *express their sense of his distinguished excellencies as a Christian and a Christian pastor, and hope they shall never forget his kindness and candour to them personally, his faith which wrought by love to God and man, and his fervent and persevering, his well-regulated and well-directed zeal.*

Scott was a born antiquary and historian, he never seems to have let even the most trivial events in his congregations' histories pass unrecorded, with the result that as time goes on his manuscripts and records become of the greatest value. Had all old and modern societies been so fortunate as to own great, heavy, substantial volumes such as are the priceless treasures of Cradley in its MS. *History of Cradley Presbyterian Church*, by James Scott; of Stourbridge in its 3 MS. vols. of *Records of the Presbyterian Church*, by James and William Scott; of Liverpool in the *Origin and History of the Society of Unitarian Christians assembling in the Chapel in Renshaw Street*, by Henry Taylor; and of Whitchurch in the *Record Book*, containing a copy of nigh everything printed or issued there by the *Church of the Saviour*, the task of historians would be far easier than it generally is.

The extremely valuable volume, owned by the Cradley society and deposited in the care of the minister for the time being, is enriched with water colour drawings, engravings and portraits, as well as containing important notes by Scott on the histories of neighbouring societies.

The volumes containing the register of Cradley baptisms, 1789-1817, and the first portion of the register, 1818-1837, bear silent testimony likewise to Scott's minute care and exactness. From the first of his entries on 23 May, 1790, to his last on 12 December, 1827—but one week before his death—he records the baptisms of some 1,930 infants at his hands.

His *Remarks on Ancient Registers* are here transcribed from the first page of the earlier of the two registers:—

Registers were first ordered to be kept in Great Britain and Ireland in the year 1538, in the reign of Henry VIII. Their utility is manifest. They greatly assist at any time in ascertaining the population of the Kingdom, or of any particular district. They are in many cases appealed to as valuable evidence in courts of Judicature; and frequently contribute to the satisfaction of individuals. It must indeed be acknowledged that in some parishes and dissenting congregations these Records have not been uniformly kept with that regularity and exactness which their importance demands.

This remark is exemplified in the history of the Presbyterian Chapel in Cradley. Mr. Basset, the first stated minister, settled A.D. 1707, and died 1735. No Register during this period has yet been found. Mr. Fownes succeeded him in 1736; on his removal to Shrewsbury, Mr. Jones settled at Cradley in 1748, who was succeeded by Mr. Baker in 1762. During these ministrations most of the children belonging to the society were baptized by the Dissenting Ministers of Stourbridge.

[Between 1736 and 1777 inclusive, 63 Cradley children, 37 m. and 26 f. are entered in the Stourbridge Register. G.E.E.]

It appears that the number actually registered is very inconsiderable, and that for several long intervals no baptisms are recorded. From the year 1777 to 1790 a chasm remains, which cannot yet be filled up. But it is also a fact that during the whole of the period under consideration the ministers of Cradley baptized many children, and inserted their names on detached papers. Should any of these be rescued from oblivion they will be transcribed in the following pages.—J. Scott.

The interval between Scott's death and William Bowen's settlement as minister was filled by Alexander Paterson, whose entries in the register extend from 6 January to 14 September, 1828; John Sinclair Hyndman (minister at Billingshurst, 1830), whose first entry in the register is dated 28 September, 1828, and his last on 20 September, 1829; and by Robert Kell, then resident without charge in Birmingham, from 20 September to 27 December, 1829. Hyndman was first preacher at the Dudley Double Lecture, on Tuesday, 9 June, 1829, his subject being "On Man's Intellectual and Moral Resemblance to God," James iii., 9.

William Bowen, who married a daughter of Dr. Priestley's son, Joseph, came to Cradley in 1828, and was for 22 years minister of this society; when, after a few years at Kingswood Chapel, he emigrated to Australia. His son, Aubrey (*d.* 1893)—

acquired a great reputation as an ophthalmic surgeon, and became one of the recognised leaders in that speciality in Australia, his practice not being confined to his own colony, but extending to Tasmania and New South Wales.*

The sweet memories of William Cochrane, and of his long, happy ministry here, are still fresh in the place.

The pewter communion plate consists of—Chalices (2), pewter, 5½ins. tall, bell, stem, foot; inscription on bell, between handles:—

PARK LANE CHAPEL,
CRADLEY.
1796.

Patens (2), pewter, gins. diameter; same inscription. Flagon (1), pewter, 10½ins. tall, lid, beak, handle; same inscription under beak.

REGISTERS.

I. Births and Baptisms	...	...	1789-1817
II. Births and Baptisms	...	...	1818-1837

JOSIAH BASSET, *b.* 1683; *ord.* 1707; *min.* Cradley, 1704-1735; *m.* Mrs. Allen. *bur.* 16 October, 1735, in St. Martin's Church Yard, Birmingham. *cf. Seedsower*, 1894, p. 11; St. Martin's Ch. Register.

JOSEPH FOWNES, see Shrewsbury.

NOAH JONES, *b.* 1725, in parish of Bettws, Caermarthenshire, *ed.* Pres. Coll., Caermarthen, 1742-1745; *min.* Newtown, Montgomeryshire, 1745-1748; Cradley, 1748-1762; Walsall, 1762-1784. *d.* 14 December, 1785; *bur.* at Walsall. *cf. M.S.C.*, p. 165; *Seedsower*, 1894, p. 12.

JOSEPH BAKER, *min.* Beckington, Somerset, 1750-1762; Cradley, 1762-1789. *d.* 21 January, 1805; *bur.* Park Lane Chapel Yard. *cf. Seedsower*, p. 894, p. 12.

*British Medical Journal, 1893.

JAMES SCOTT, *b.* 4 March, 1768, in Stourbridge; *ed.* Daventry Academy, by Thomas Belsham, 28 August, 1784-1789; *ord.* 11 May, 1790; *min.* Cradley, 21 June, 1789-19 December, 1827; Stourbridge, 1807-1827.

d. 19 December, 1827; *bur.* Stourbridge, Presbyterian Chapel Yard.

cf. C.R., 1828, pp. 39, 98; 1830, p. 130.

BENJAMIN CARPENTER, see Stourbridge.

THOMAS WARREN, see Alcester.

WILLIAM BOWEN, *b.* 18 July, 1800, at Walsall; *ed.* Glasgow; York, M.C., 1821-1823; M.A. *Glouc.*, 1821; *min.* Coventry, 1823-1828; Cradley, 1828-1850; Lye, 1828-1850; Kingswood, 1851-1857; school at Edgbaston [1851-1857]; emigrated, Australia; *m.* daughter of Joseph Priestley, of Cradley; Issue, Aubrey (*d.* 1893).

cf. Roll of Students; Sealtower, 1893, p. 157; Walsall, Old Meeting-house Register.

WILLIAM COCHRANE, *b.* [1819] at Rademon, Co. Down; *ed.* Rademon Academy, by Arthur Nelson, Belfast Royal Academical Institution; *min.* Wisbeach; Aberdeen, 1846-1847; Cradley, 1850-1885; Lye, 1850-1866; *m.* Jane (*d.* 1887), daughter of Fletcher Blakely, M.A. (*min.* Moneyrea, 1809-1862); Issue, William Blakely, M.R.C.S. (*d.* 1873), and a daughter.

d. 18 October, 1890, *æt.* 71; *bur.* Cradley, Park Lane Chapel Yard.

cf. Inq., 1890, p. 706.

JOHN JAMES WRIGHT, *b.* 29 May, 1854, at Churchtown, nr. Southport; *ed.* U.H.M.B., 1874-1876; *ord.*, 1876; *min.* Leicester, Wellington Street, 1876-1879; Belfast, Mount Pottinger, 1879-1883; Cradley, 1883-1884; Bolton, Commission Street, 1884-1890; Atherton, Chowbent Chapel, 1891-; *m.* (20 April, 1876) Annie, eldest daughter of John Sandham, of Newchurch in Rossendale; Issue, Agnes Ellen, Charles Moore. *cf. Record*, p. 14.

JAMES CROSSLEY, see Birmingham, Church of the Messiah.

ARTHUR ELLIS O'CONNOR, *ed.* Geneva University; B.D.; *min.* Halstead, 1889-1891; Cradley, 1891-1894; Moira, Co. Down, 1894-1898; Torquay, 1898-; *m.* and has issue.

cf. personal knowledge.

EDWARD POTTER HALL, *b.* 17 September, 1855, at Wortley, Leeds; *ed.* St. Joseph's Colleges (Order of Brothers of Christian Schools), St. Louis and Memphis, U.S.A., 1872-1875; *ord.* August, 1876; *min.* Loughborough, 1880-1883; Lancaster, 1883-1887; Trowbridge, Wilts., 1889-1893; Cradley, 1894-; *m.* (March, 1884) Alice Marian, daughter of Frank White, of Loughborough; Issue, Edward White, Winifred Turner, Frank Sharman, Alice Evershed.

cf. Record, p. 84.

TOPOGRAPHY.

MS. *History of Cradley Presbyterian Church*, James Scott, 1800.

NOTE.—This valuable folio is in the custody for the time being of the minister of this society.

M.R., 1817, p. 6.

Early History of the Presbyterian Congregation, Stourbridge, A. W. Worthington, B.A., 1888, ii., pp. 4, 12.

Seedsower, 1894-95, pp. 11, 25.

Vestiges, p. 60.

DUDLEY.—OLD MEETING-HOUSE.

Opened, 1702; burned by rioters, 18 July, 1715; re-built, 1717, with Government aid.

Restored and re-opened, 12 December, 1869.

MINISTERS.

John Southwell	...	...	...	-1687?
William Willetts	...	...	...	-1700
Joseph Stokes	...	...	...	1701 ² -174 ³
James Hancox	...	...	...	1733-1769
William Denny Wood	...	...	...	1771-1804
James Hews Bransby	...	...	...	1805-1828
Samuel Bache	...	...	...	1829-1832
John Palmer, B.A.	...	...	...	1833-1852
Richard Shaen, M.A.	...	...	...	1852-1855
Samuel Coulter Davison, Ph.D.	...	...	...	1857-1860
John Thomas, M.A.	...	...	...	1860-1861
Matthew Gibson	...	...	...	1861-1886
Harold Rylett	...	...	...	1887-1889
John Briggs Lloyd	...	...	...	1890-1892
Arrowsmith Hyde Shelley	...	...	...	1893-

Immediately after, and in consequence of the passing of the Act of Uniformity in 1662, the Dudley Double Lecture was instituted by certain ejected ministers of this neighbourhood, in commemoration of that event, and with the view of maintaining and extending the principles of dissent. No minister, be it remembered in passing, was ejected for conscience sake from Dudley. James Scott in his *M.S. History of Cradley Presbyterian Church*, in alluding to some of the neighbouring societies, says, of Dudley:—*The Rev. J. [Wm.] Willetts preached in the house of Mr. Jos. Smith, situated on the turnpike road leading to Wolverhampton. Here a regular society was formed, and the ejected ministers in the neighbourhood agreed to preach a double lecture on Whitsun Tuesday, which, after the removal of the society to the Chapel in Dudley, has been ever since continued there.*

Wood

J. H. Bransby

John Palmer

Matthew Gibson

J. B. Lloyd

It was not until 1866 that this Double Lecture was discontinued, and Dudley was then included as one of the regular places of the Monthly Meeting. The minutes are complete from 1776, and there are other scattered references so far back as 1723.

The first meeting-house for the Dudley society was built in 1702. It had but a short life, being destroyed in the Sacheverell Riots, on 18 July, 1715, soon after the accession of George I. An old account* relates how "the mobbe came on to Dudley on the 17 July, and the town mobbe joined them, crying, 'downe with the Roundheads' and 'for Highe Church and Dr. Sacheverall.' The mobbe brake downe the gatts. . . and about eleven a'clock at night sett fire to the two great pillars that beare up the rooffe, which fell at two a'clock."

The meeting-houses so destroyed had to be replaced with Government aid, £340 12s. 4d. being granted by Parliament for the rebuilding of that at Dudley, which was finished in 1717 at a cost of £299 17s. 2d. James Scott says that *at the same time as the chapel was rebuilt by Government a parsonage was erected, which has been taken down and another purchased. Mr. Amphlet, of Heywood Hall, was a principal contributor to the erection both of the chapel and house.* After the rebuilding expenses of the meeting-house had been paid, and other damages made good, there remained a balance in hands of the trustees of £15 15s. 4d., which sum set them about the building of this first parsonage. It was afterwards converted to the purpose of, and was used for many years as the General Post Office for Dudley. The old parsonage house is now occupied as offices. Part of the site of the Old Meeting-house property was formerly occupied by the old school of industry pupils and cottages; on which site were built Parsons' Schools and two messuages.

Some of the old families in Dudley possess relics and curiosities of the burnt meeting-house, in the shape of oaken stands and curious boxes made from the ponderous timbers, which were not entirely consumed in the conflagration.

The meeting-house remained as rebuilt until 1869, when it was closed for more than six months to allow of complete alterations and general renovation. Not a single feature of the interior of the meeting-house

*Reprinted, *Inquirer*, 11 December, 1869.

remained; the high box-like pews gave way to the present ones, and the former organ was replaced by a new one, built by Messrs. Bishop and Starr, of London. The original walls were left and cemented at the same time; the total cost of the restoration being about £1,000, towards which amount a member of the society had bequeathed £400. At the re-opening services, on Sunday, 12 December, 1869, the preacher was the late William James, minister of Lewin's Mead, Bristol.

John Southwell, first minister of the society, came to Dudley from Kidderminster, and in 1688 removed to Newbury, where he remained, till his death about 1694, minister of the society now worshipping in Toomer's Court. He was nephew of Richard Southwell, ejected from Baswick in Staffordshire, who, after his ejection, lived at Doddington, between Atherstone and Leicester.

William Willetts, the next minister, died of a decline on 9 March, 1700. According to an old manuscript, alluded to by Mr. Arthur A. Rollason in the *Dudley Herald*, 30 April, 1898, the following epitaph was to be seen many years ago in the Dudley Parish Church Yard, but has since disappeared:—

The Rev. Mr. William Willetts, an hospitable faithful minister in Dudley, who, at the age of 36, fell asleep, 1700.

So sleep the saints—the body's kill'd,
The soul with vast enjoyments fill'd;
But know, vain soul and sleepy sot,
Thy judge and judgment sleepeth not:

Then wake from sin.

Joseph Stokes, ordained in 1691, is "*our minister*" (in original agreement) in October, 1701, the meeting-house was built for him in 1702, he was blind from 1733, and died in 1743. Mr. Rollason thinks that on further research it will be found that Nathaniel Stokes followed Willetts as minister. The Dudley Parish Registers record the burial of Nathaniel Stokes, dissenting minister, on 15 April, 1712, but, on the other hand, the generally accurate MSS. of James Scott make no reference to him as minister of the society, nor does his name appear in the *Lists of Presbyterian, Independent, and Baptist Congregations in England*, prepared for Dr. John Evans, 1714-1729, whilst Dr. Toulmin* says "Mr. Joseph Stokes, who

*Historical View, 1814, p. 561.

succeeded Mr. Willetts at Dudley," &c. In the face of this direct reference, and in the absence of any respecting Nathaniel Stokes being minister of the Old Meeting, the author feels no difficulty in dismissing him and in saying he was not minister to this society.

The Stokes family must have continued their connection with the meeting-house for many years, as the register of burials, in the ground connected with it, amongst others records that Joseph Stokes, of Dudley, aged 21 years, died 4 January, 1815; Benjamin Stokes, of Dudley, died 21 May, buried 26 May, 1837; Fanny Stokes, of Dudley, aged 64, died 28 September, buried 2 October, 1857; whilst there are numerous entries in the baptismal register referring to families of this name.

James Hancox, who had ministered to the societies at Bloxham and Milton, in Oxfordshire, from 1726, removed to Dudley in 1733 on the occasion of—

his father dying and leaving a wife and family, that he might be near them to assist his mother in carrying on his father's business for the benefit of the family.*

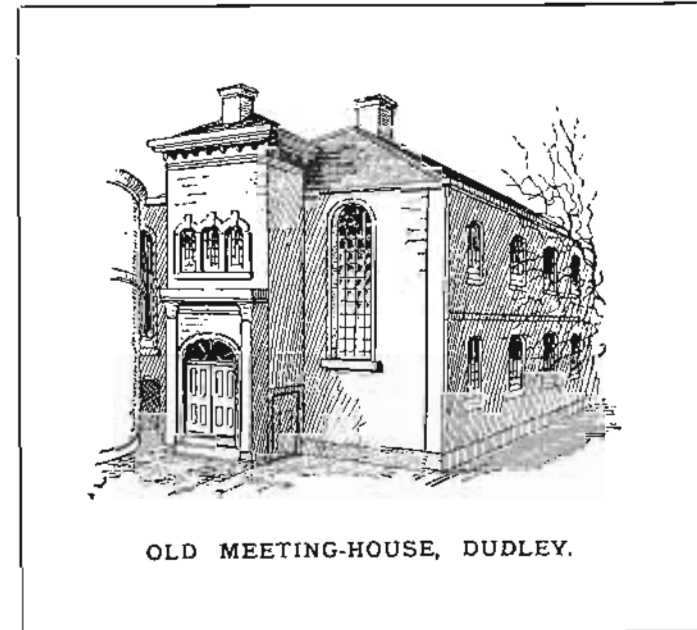
He was ordained in Dudley, at the same time as Joseph Fownes, on 20 April, 1743, having been appointed minister of the society—either as assistant to or co-pastor with blind Joseph Stokes—in 1733. He died on 27 September, 1769, æt. 67. His daughter, Anne, became the second wife of Benjamin Carpenter.

One of Hancox's entries in the Register of Baptisms is to the effect that *Benjamin Harrison, Father of the above registered Sarah Harrison, was baptized 14 April, 1745, it not being known He had not been baptized in his Infancy till after the Baptism of his child.*

The silver chalices, still used by the worshippers, were given to the society during his ministry in 1751 by "Mr. I.*F.," most probably John Finch, a succession of that name being prominent in the society from 1722 to 1840.

After a short vacancy, supplied by Mr. Tindall, William Denny Wood was appointed minister in 1771, and held office until 1804, when he was paralysed. Judging by the number of his entries in the Register of Baptisms his ministry was an active one. It was also one which covered a period of various notable events in the district. The year 1782 saw the

*M.R., 1824, p. 264.



OLD MEETING-HOUSE, DUDLEY.

establishment of the Monthly Meeting, the fourth gathering of which was held at Dudley, on 6 August, when Samuel Griffiths, minister of the society in John Street, Wolverhampton, preached from Romans i., 16; and at the seventh, on 3 December following, at Wolverhampton, Wood was the preacher, his text being Psalm xxxvii., 3. The minutes of the Monthly Meeting show that Wood preached no fewer than 10 times at its gatherings between 1782 and 1804, in addition to delivering the charge on the occasion of the ordination of Thomas Bowen and Wm. Tullideph Procter at Walsall, on 9 June, 1802. He was one of the Oldbury Double Lecturers on three occasions. During his ministry some notable men preached the Dudley Double Lecture, viz., Dr. Priestley in 1780, who, it is especially recorded, was also amongst the ministers present in 1787 when certain regulations as to the conducting of the lectures were agreed upon, and who prayed at the lecture of 1788; Thomas Belsham, "*late of Worcester*," in 1782; and Thomas Barnes, D.D., of Manchester, in 1799.

Referring to this lecture by Dr. Priestley, the Rev. Wm. Sunderland Smith, minister at Antrim, and uncle to Mrs. Rollason, writes, as follows, to the author:—

31 October, 1898.

An old Coseley friend of the long, long ago—Daniel Whitehouse—told me several times of his going over to Dudley with his father to hear Dr. Priestley at this time. And he could describe the appearance of the doctor very minutely from the impression then made upon him, very young as he was; for as the preacher ascended the pulpit steps the father, with much pride, directed the attention of the children to him, and said, 'See, that is the great and good Dr. Priestley.' An uncle, or a cousin of D. Whitehouse, lived for some time in the home of Priestley when in Birmingham. An account of this appeared in the Christian Life a couple of years ago, or thereabouts.

The Priestley Riots in Birmingham took place in July, 1791; a few weeks after, on 9 August, Wood preached at the Monthly Meeting at Oldbury from the text, Acts xx., 24:—

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

James Hews Bransby was son of John Bransby (*d.* 1837), of Ipswich, an instrument maker, a fellow of the Royal Astronomical Society. He was educated in the academy maintained at Exeter from 1799 to 1804 by

the Revs. Timothy Kenrick and Joseph Bretland. At Moreton Hampstead, where he was minister of the Presbyterian Society from 1804 to 1805, he kept a school, amongst his first pupils being John Bowring, afterwards Sir John Bowring. At Dudley, where he continued to keep a preparatory school for boys, he was by no means unpopular, but his eccentricities gradually excited considerable remarks, particularly as he developed a tendency which is perhaps best described as kleptomania. At length he committed a breach of trust, involving forgery, which was condoned on condition of his quitting Dudley for ever in 1828. He retired to Wales, and supported himself by teaching, by editing a paper, and by odd jobs of literary work. His peculiarities accompanied him in this department, for he would borrow a manuscript and after improvements send it to a magazine as his own. An irresistible impulse led him, on one occasion, to revisit Dudley for a few hours; as he stood gazing at his Old Meeting-house he was recognised, but spared. Late in life he occasionally preached again. He died very suddenly at Bron'r Hendref, near Carnarvon, on 4 November, 1847, æt. 64. He left behind him a mass of very compromising papers, which fell accidentally into the hands of Franklin Baker, minister of Bank Street Chapel, Bolton, 1823-1864, and were probably destroyed.* Bransby, on eighteen occasions, preached before his brethren at the Monthly Meeting, the last time being on 7 August, 1827, at Tamworth, when, from St. John ix., 18, he delivered *an appropriate testimony to the memory of Rev. John Small, 14 years minister of Coseley.*†

Samuel Bache (see p. 56) remained here but a few years, being called to Birmingham in 1832 as minister of the New Meeting.

John Palmer, whose ancestor—one of the Kentish family of Palmer—came over to Ireland with William, Prince of Orange, was the eldest son of Henry Palmer, Esquire, of Old Court, Killotteran. Here, within three miles of the city of Waterford, on the banks of river Suir, his early days were passed, and, in due course, he proceeded to Trinity College, Dublin, whither he used to ride from Waterford; on one occasion his mother accompanied him, the two being seated on a pillion. Palmer's only son, in a letter to the author on 10 September, 1898, says:—*I see in the "Dudley Herald" that there is a doubt as to whether my father really took his degree of*

**Dic. Nat. Biog.*, article by A.G.

†MS. Minutes, Monthly Meeting.

B.A. My father was far too honourable to have adopted a degree to which he had no claim. He was prepared to take holy orders in the Church of England and Ireland, but threw up all his prospects of advancement from his conscientious scruples as to the Athanasian Creed; he could not sign his name to the damnation clause.

On the death (5 February, 1831) of John Hincks, minister of Renshaw Street Chapel, Liverpool, Palmer accepted an engagement as *locum tenens* with that society. John Hamilton Thom having been appointed minister, the worshippers presented Palmer with a piece of silver plate "as a mark of their esteem for his character, and gratitude for his services during a temporary sojourn of four months in which he fulfilled the duties of their pastor."

Being an excellent mathematician and scholar he was elected tutor in the Presbyterian College, Caermarthen, where he lived until his appointment at Dudley on 18 February, 1833. At Caermarthen, in addition to his duties at College, he also discharged those of minister to the society then worshipping in Dark Gate, but since removed to Parkyvelvet Chapel, Mansel Street. He was also the founder of the *Welshman*, a weekly paper still regularly issued, of which he was first editor.

In Dudley he soon made his power felt—

as a good and pleasant preacher; and during the 19 years he held the appointment he secured the esteem and regard of all good citizens.*

He kept a school, to which many of the leading families of the district—Dixon, Hodgetts, Holcroft, Wood, Jones, &c., sent their sons. He was a frequent and acceptable lecturer at the Mechanics' Institute, and entered heartily into the life of the working men of the town, who, to their honour, he it recorded, raised by a penny subscription amongst themselves a sufficient sum to give him a golden snuff box, inscribed:—Presented to John Palmer, Esq., A.B., by the the members of the Dudley Freehold Land Society, as a testimony of respect, and in acknowledgment of his valuable services as their chairman—12 April, 1852. And "warmly-attached friends, on the occasion of his leaving this country," presented him with a service of silver plate on 15 April, 1852.

**Dudley Herald*, 23 April, 1898.

During his Dudley ministry he twice preached at the Oldbury Double Lecture; in 1835 with William Bowen, of Cradley, and in 1848 with James Cranbrook, of Birmingham. At the Monthly Meeting he preached on six occasions.

He left Dudley and the ministry on his appointment as Her Majesty's Treasurer of Dominica, which office he held until failing health—the result of a sunstroke—compelled his retirement in 1866. His power of versification, which had shewn itself early in his Caermarthen days, asserted itself again in Dominica, when, on 9 March, 1861, there was printed on blue broadsides, "Prince Alfred's Welcome to the West Indies." The Prince sent his tutor, Sir John Cowell, to compliment Palmer on his "Welcome," and to say he would present the verses to the Queen.

PRINCE ALFRED'S WELCOME*

To the
WEST INDIES.

Welcome, young Prince—our second Hope—upon whose brow we trace
The fond familiar lineaments of England's Royal race.
Most welcome for thy Mother's sake—in whom each grace is seen,
In one combined—that best become—the Mother, Wife, and Queen,
And welcome for thy honour'd Sire—beneath whose fostering care
Science and arts approach the throne and find a Patron there.
Welcome for him, Imperial Britain's foremost boast and pride,
The promise to a future age, by favoring Heaven supplied.
A thousand welcomes, gentle Prince,—not for their sakes alone,
Accept from Tropic hearts and tongues, thou'rt welcome for thy own.

Thy Ships hold converse with the sound of ocean's loudest cries,
Their meteor Pennants float aloft—communing with the skies.
Say, whither can they bear thee, Son of England's Royal race,
Where the wild cry of joy is hushed and gratulations cease?
Sail you thro' Britain's Tropic Isles, these Cyclads of the earth,
Ten thousand tongues salute thee there, with shouts of loyal mirth.
Sail you thro' alien lands—e'en there, no alien heart you find,
Your Mother's virtues there are felt, and rule each willing mind.
In love and reverence for her, do all with thee combine,
And the great heart of nations throbs in sympathy with thine.

*From one of the original blue broadsides, *penes*, G.E.E.

Born for thyself thou art not Prince,—thy faith thy Mother plights,
Thy energies, thy life, thy all—to man—to human rights;
But still, thy lov'd, thy native land—her interests claim thee first,—
Where our heroic Sires of old, saw Infant Freedom nurs'd;—
Watched patient by her rugged couch,—till they beheld arise—
An Angel Form—to earth espoused—tho' fitted for the skies.
Aid her bright mission to mankind—the task is all divine—
A greatness looms before her path—O! be that greatness thine.
Glorious the Prince, who makes her cause his care, his boast, his pride;
Glorious the Queen, who reigns o'er lands, by Freedom sanctified.

Alfred! O Prince, a name is thine—the watchword of the free—
Promise and pledge of future things, thy country seeks from thee.
Like the great Saxon, from thy mind cast off successful sloth;
Rival his patriot life and let one halo wreath thee both.
Shape thy young manhood to his type,—and may thy aims sublime
Prove that the greatness of the past survives the lapse of time.
Be Alfred, virtue's synonym—O! let the word express
The exalted soul—and deeds achieved for human happiness,—
Like him—let virtue's rugged path, be that alone to Fame,
Till our lov'd land beholds revived—the glory with the name.

JNO. PALMER.

Dominica, 9th March, 1861.

During his residence in the island, yellow fever carried off his two daughters, Aphra and Mary. On his return he settled at Waterford, where he died in his house on the Mall on 8 March, 1869, having a short while before become a member of the Protestant Church in Ireland, of which his son is rector of Kilnahue parish, co. Wexford. Palmer was twice married, his second wife, who still (1898) lives hale and hearty with her son at Hollyfort rectory, being sister to the late Rev. John Gordon.

Samuel Coulter Davison was the eldest son of David Davison, M.A. (*d.* 1858), the successor of Abraham Rees, D.D., as minister of Jewin Street, or Old Jewry Chapel, London. From 1847 to 1856 he was Hebrew, German and English tutor at the Presbyterian College, Caermarthen, the annual examinations of which had been conducted by his father for a quarter of a century with great ability, and with marked advantage to the College. On resigning his post at Caermarthen Dr. Davison entered the ministry, received Presbyterian ordination in Ireland, and ministered at Dudley from 1857 to 1860, when he resigned, and, without taking active charge again, died in London, on 23 January, 1874.

John Thomas was of Cornish extraction though born in Stockport, where he became head boy of the Grammar School, and gave signs of that natural taste for music, which remained the passion and the recreation of his life. He graduated at Cambridge, after which he travelled for two years on the Continent, his violin being his constant companion. He then took Anglican orders, and was for two years curate at St. George's Church, Manchester, and afterwards of Irsden, in Northumberland. His theological views, always rationalistic, led him to abandon his position in the Church of England, and after preaching with much acceptance in the New Gravel Pit Chapel, Hackney, and Clarence Road Church, Kentish Town, where he left a very favourable impression of his piety and his professional ability, he became minister at Dudley in 1860. In 1862, after six months' ministry at Hastings, he settled at Huddersfield, where he remained in charge of the Fitzwilliam Street society until his lamented death on 25 October, 1884.

Of Richard Shaen, Matthew Gibson and John Briggs Lloyd—in his boyhood one of the scholars of the author's father, first at Bridgend and then at Colyton, Devon—who have but so recently passed into the Nearer Presence, let not their gentle shades be disturbed.

An interesting and important record came to light through the recent publication of the old non-parochial registers of Dudley. In the register of the Dudley Old Meeting-house is the entry of the baptism of George Parker, son of William and Elizabeth Bidder, of Moreton Hampstead, on the 6th July, 1806, with a note that *in the 8th year of his age George Parker Bidder discovered surprising skill in mental arithmetic.* This George Parker Bidder was no other than the great civil engineer and partner with George and Robert Stephenson, of railway fame, and the father of the late George Parker Bidder, Q.C. The history of the entry in the Dudley Old Meeting-house register is not at all surprising when it is remembered that the Mr. Bransby, minister at Dudley at that time, was previously minister at Cross Chapel, Moreton Hampstead, in Devonshire, where there was no settled minister, after Mr. Bransby, for about ten years. It was on Mr. Bransby's occasional visits to Moreton Hampstead that he baptized several infants there and entered them in his register at Dudley. Whoever would have thought in those pre-civil-registration times of searching the registers at Dudley for a baptism of a child in Devonshire? The Registration Acts were passed none too soon.

BAYLIES'S CHARITY SCHOOL.

By indenture, dated 6 and 7 September, 1732, Robert Baylies, a lime burner, of Dudley, his brother Samuel, and his sister Anne, conveyed to John Finch and six others various lands and messuages in trust, which, after their deaths, should enable the trustees to "establish and set up a free charity school in the parish of St. Edmund, in Dudley, for teaching, instructing, and clothing 50 poor boys, to be elected and chosen out of the parishes of the town and foreign of Dudley from such whose parents should not be able to give them learning." The boys were to be taught in "the new building then lately erected by Samuel Baylies at the lower end of his garden, next to Pease Lane"; the master to be elected "should be of sober life and conversation, of a great government of himself and passions, capable of teaching, and one that should understand well the grounds and principles of the Christian religion"; the boys were to be taught spelling, English, reading, writing, vulgar arithmetic, the knowledge and practise of the Christian religion, and such other things as should be most suitable to their conditions.

Just above the signatures of the pious brothers and sister is written this final memorandum:—*N.B. It is the will of them, the said Robert Baylies, Samuel Baylies, and Anne Baylies, that all such poor boys who enjoy the benefit of the school before-mentioned, called Baylies's Charity School, shall always give their attendance every Lord's Day at the meeting-house in Dudley, at the times of Divine service, and to that end it is held proper for them to meet at the school at nine o'clock in the morning and at one in the afternoon, and so to attend the master thither; and, lastly, our will is that each and every person elected for a trustee shall be one of the dissenting party, or a low churchman, and not otherwise.*"

On 11 September, 1733, Robert, Samuel and Anne Baylies, seeing that the yearly income of the lands and houses "was likely to be of considerably greater amount than would suffice for teaching and clothing the poor boys and defraying other incidental charges, were minded" by a deed poll to give the trustees power to "put out some of the charity boys apprentices in such trades, and with such sums of money and at such ages as the trustees should think fit"; and they further ordered that the trustees were to have an annual meeting "on Tuesday in Easter-week," when "a sum not exceeding 10s. should be laid out for a collation."

On 16 and 17 June, 1736, Robert Baylies conveyed more property to John Finch for the benefit of the school; and again, on 24 and 25 May, 1739, "in order to make some better provision for the charity school," he conveyed to John Finch the house and gardens "fronting to Castle Street, Dudley, in which Robert Baylies then lived."

By his will, dated 23 May, 1739, and proved 22 February, 1745, good Robert Baylies was further mindful for the welfare of the school he had so dearly at heart, and, in addition to bequests to its trustees and to the trustees "of the meeting-house belonging to the society of Protestant Dissenters called Presbyterians," he directed his executors to pay £50 to the meeting-house trustees, who were to expend the interest of it "yearly in providing a dinner for the ministers who should attend the annual lecture of the society in Dudley, commonly called the Double Lecture."

By degrees the school rose in numbers, so much so that about the year 1820 the improvement of the funds of the charity was such as to permit of the educating of over 200 boys, "though only 50 were clothed from the bounty."

New premises became necessary, and in 1824 the familiar building, with its two costumed boys in the niches over the doors, was built, at a cost of about £1,200, in Tower Street—formerly Pease Lane—"on part of the property originally settled by Samuel Baylies." This new school-house was formerly opened on Monday, 22 March, 1824, on which occasion an address was delivered by the Rev. James Hews Bransby, which was subsequently printed by John Bransby, at Ipswich, and filled 36 pages 8vo. At this time it was stated that there were "between 230 and 240 boys in the school, all supplied with books and stationery, instructed on the Lancastrian system, and in the Christian religion. Although required to attend the chapel on Sundays they are by no means all children of members of the congregation. Fifty boys are clothed annually, each receiving a cap, coat, trousers, two shirts, two pairs of stockings, and two pairs of shoes, the cost of which amounts to about £2 on an average for each. There are generally about five or six boys bound apprentice annually without premium, but the trustees give each boy a suit of clothes, the cost of which is about 50s. each."

On 8 February, 1831, the surviving trustees were James Hews Bransby, Joseph Hodgetts, Booth Hodgetts, and John Twamley, the elder; who

then conveyed all the valuable trusts to Mark Bolton Hughes, Henry Hunt, Thomas Yate Hunt, William Morris, John Twamley the younger, Oliver Newey, Charles Twamley, Michael Hemming, and Richard Nicklin.

Later than this date it is not necessary to pursue the history of this important trust, so admirably administered for the education of successive generations of Dudley youths by the minister and members of the Old Meeting.

One or two details are worthy of record. In 1781 John Finch gave £400 to the charity, which sum the trustees accepted for the purposes of the trust. The master of the school has also been, from early years of the nineteenth century at least, secretary of the Dudley Book Society (p. 116); which it is surmised may be coeval with the enlightened family of Baylies.

A school of industry for girls was built on land purchased by the meeting-house trustees; the money necessary for the building, amounting to upwards of £500, was supplied from the funds of Baylies's Charity. This school was entirely supported by voluntary subscriptions, and only ceased its operations when the "Daniel Parsons' Schools" were founded.

DANIEL PARSONS' CHARITY.

By his will, dated 23 December, 1814, and proved in the Prerogative Court of Canterbury on 19 March, 1821, Daniel Parsons, nailmaster, of Dudley, gave to his sister, Mary Parsons, and his friends, the Rev. James Hews Bransby, Charles Finch (of Cambridge), and Henry Hunt (of West Bromwich), all his houses, lands and real estate upon trust to sell them and to invest the proceeds, paying the interest to his sister Mary, for her life, and after her death and the payment of certain legacies, including one of "£100 to the trustees of the dissenting academy in York," to pay "out of the money then in their hands the sum of £10,000 of lawful British money," to 24 trustees* *towards supporting or establishing a school in or near Wolverhampton Street, in Dudley, for the educating of boys and girls,*

*They were in order named in will:—Thomas Webb Hodgetts, James Hunt, Francis Finch, Joseph Wainwright Hodgetts, James Whetstone, Mark Bolton Hughes, Benjamin Stokes, Peter Homer, Robert Wallace, Major Parkes, John Lee, James William Cannon, James Cooksey, Stephen Grainger, James Brettell, John Robinson, Henry Woodhouse, Peter Anthony Downing, Joseph Fletcher, James Gordon the younger, William Maurice, all of the parish of Dudley; William Nicklin, William Nicklin the younger, of Tipton; and James Grafton, of Brettell Lane.

being the children of poor persons, who, from time to time, for the time being, should at the time of the admission of their children upon the foundation of the school to be established under that his will, be parishioners of and inhabitants within the parish of Dudley, or within one mile and a half thereof, in writing, reading, sewing, and arithmetic, and in clothing the same boys and girls. The trustees were also to elect some proper persons belonging to the society of Protestant Dissenters in Wolverhampton Street, Dudley, of good character, to be the master and mistress, who, after their appointment, should on every Sunday "attend the boys and girls to the said dissenting meeting-house to hear divine worship"; and "every morning and evening prayers should be read to the boys and girls." The trustees were to be "men of integrity and honest reputation, and also members of the said congregation of Protestant Dissenters attending the said meeting-house; and trustees of a certain piece of land [Inhedge] lately given by Daniel Parsons for burial ground." Attached to the will are two memoranda, stating among other things "that every child belonging to the schools should have given them every Sunday one penny loaf and a small piece of cheese"; that £20 should "be given in bread and herrings every Christmas to the poor of Dudley and adjoining parish"; and that the Sunday school, "taught by Mr. Hallard be given 10s. per week to buy a dinner for 50 children every Sunday," and he "gave the table cloths, spoons, knives, and cups, &c., to the school for their use."

Many years had to elapse before the school could be established. Miss Mary Parsons died on 28 April, 1849, at the advanced age of 96 years, in the house in Wolverhampton Street, and was buried in the Old Meeting-house on 4 May, where, it is said, her brother, Daniel, was also buried. After her death litigation followed, and it was not until 29 October, 1863, that the scheme for the management and regulation of Daniel Parsons' Schools and for the application of the income thereof was directed by the Vice-Chancellor, Sir Richard Torin Kindersley, by order made at Chambers in certain suits, entitled 'Hunt v. Parsons,' 'Hunt v. Isaac,' and 'Hunt v. Houghton.' The full number of trustees is fifteen.* These were to

*The first set named in the scheme, in order as printed, were:—"James Hunt, William Nicklin the younger, Rev. Matthew Gibson, William Chrysostom Wood, Samuel Holden Blackwell, Edward Grainger, John Finch, George Thompson, Henry Wood, Charles Wood, Josiah Southall, Henry Wright, Henry Bodin, John Williscroft, and George Blunt, all of Dudley, and members of the Protestant Dissenting Meeting-house in Wolverhampton Street, Dudley."

remove so much of the premises then recently purchased by them from the trustees of the Old Meeting as was necessary, and erect suitable residences for the master and mistress, and to make the alterations and additions necessary to convert the Girls' School of Industry, then established there, into schools for boys and girls. The foundation boys and girls, not less than 20 of each, were to be clothed yearly at an expense not exceeding £2 10s. od. per boy, and £2 per girl.

Suitable prayers, to be approved by the trustees, are read every morning and evening in the respective schools by the master and mistress, and all the boys and girls are present once every Sunday at Divine worship in the Old Meeting.

No congregation mentioned in this book enjoys anything like so great educational trusts as does this of the Dudley Old Meeting, in the Baylies's and Parsons' Charities. Long may the trustees continue to discharge the responsibilities cast upon them by these pious benefactors, and that without fear or favour of their fellow townsmen, in their endeavour to train aright the children committed to their charge in "the knowledge and practice of the Christian Religion."

INHEDGE BURIAL GROUND.

On 1 January, 1811, Daniel Parsons conveyed to James Whetstone and 23 other trustees certain shrubbery and pleasure grounds then in his occupation, and known as the Inhedge, Wolverhampton Street, Dudley, to be used and enjoyed as a burial ground by a certain congregation of Protestant Dissenters in Dudley now and hereafter assembling for worship at the meeting-house in Wolverhampton Street. The extent of the land was some 41 yards long and 21 yards broad, and in the whole 861 square yards. This trust has been regularly kept up; at the appointment of trustees on 29 June, 1847, James Whetstone, Major Parkes, and William Nicklin, were the only survivors of the original trustees; and of those then elected in 1847, Charles Twamley, Edward Grainger, John Finch, and John Hodgetts Smith were left to pass on the trust, on 19 September, 1881, when they elected as their successors, the Rev. Matthew Gibson, dissenting minister; George Thompson, maltster and hop merchant; Henry Wood, grocer and provision merchant; William Partridge Greenway, ironmaster; Edward Harper, the elder, iron merchant; George Frederick Thompson, maltster and hop

merchant; John Williscroft, hatter; John Richards, butcher; George Talbot Gibson, bank cashier; William Bodin, plumber and painter; William Summerhill, glass cutter; James Whyte, insurance agent; William Halkin Nightingale, iron merchant; William Henry Child, deputy town clerk; Charles Timings Finch, range knob manufacturer; Edward Harper, the younger, merchant's clerk, all of Dudley; John Whitehouse, solicitor, of Tipton; and Henry Hughes, ironmaster, of Sedgley.

DUDLEY BOOK SOCIETY.

Intimately bound up with the history of the Old Meeting is that of the Dudley Book Society, which emanated from it. Mr. Joseph Ridgway, in his interesting article on the Book Society's history,* says that the exact date of its origin, and how it was brought about, are matters mostly of deduction from the following train of reasoning:—As our forefathers had their social evenings at the most respectable hostelry of the towns in which they resided—among kindred spirits—so we find Dudley no exception. The chief tradesmen of that time met at the Saracen's Head, at least the nonconforming portion, where they smoked their pipes over a quiet tankard of home-brewed; talking over the events of the day, business, politics, and religion. It was in such a region and under such circumstances that this society germed. This conjecture bears strong confirmation from the fact that from the beginning of this century—the nineteenth—to the present day this society has been located in the hotel mentioned, with only some small interims—one at the Dudley Arms and again at the Bush Hotel. Their meetings were monthly. Of the age of this society, it may be coeval with the Baylies's family. Why we may be allowed to think so is this: in the first decade of this century it flourished as a society that had existed a long time before. The ministers of the Old Meeting have generally been presidents. The society, however, is not a close one, it has received into its company most sorts and conditions of men. The circulation list of members comprehends every shade of creed and politics. In that cosy meeting room of the society many schemes for the advancement of education, reforms—municipal and parliamentary—have been hatched. Church rates were opposed and some of the members suffered their goods

* *Dudley Herald*, 15 October, 1898.

to be sold on principle. The change in the representation of the borough was effected through the return of Mr. H. B. Sheridan. The Mechanics' Institute was floated in premises once occupied by Mr. John Finch, merchant, who gave to the Old Meeting its silver communion chalices. The library of the Old Meeting was lent as a nucleus of the present library; and on the School Board and in the Council Chamber members have done much honourable work.

Its secretaries in the nineteenth century include—Mr. Wm. Maurice, elected at the annual dinner in 1805; Mr. Joseph Pitchfork, elected in 1836; the late town clerk, Mr. W. H. Brooke, 1856-1860; Mr. Joseph Ridgway, 1860-1892; and Mr. H. A. Lewis, the present master of Baylies's Charity School. The health of the society has been well maintained through the century, and shows no signs of age nor decadence. Its membership has been maintained—circling round twenty. More members have been tried, but the books were too long in circulating. Floreat!

THE DUDLEY DOUBLE LECTURE.

1723-1865.

The late James Scott, minister, Park Lane Chapel, Cradley, (*q.v.*), 1789-1827, says, in his MS. history of that society, "*The Rev. J. Willets preached in the house of Mr. Jos. Smith, situated on the turnpike road leading to Wolverhampton [from Dudley]. Here a regular society was formed; and the ejected ministers in the neighbourhood agreed to preach a double lecture on Whitsun Tuesday, which, after the removal of the society to the Chapel in Dudley, has been ever since continued there.*"

In the original minute book (now in keeping of the secretary for the time being of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and neighbouring Counties, established 1782) there is this note on p. 4:—"I find that the Dudley Double Lecture took place immediately after, and in consequence of, the Act of Conformity being passed, i.e., 1662. That it was established by the ejected ministers of Dudley [no minister was ejected from Dudley] and the neighbourhood in commemoration of that event, and with the view of maintaining and extending the principles of dissent. We have no account of minutes before 1723, but I have ascertained the following—1723, 1758, 1769, 1770, 1773."—J[ohn] P[almer].

Also this note under the year 1787, "At the meeting at Dudley Double Lecture, May 29th, 1787, present:—Mr. Blythe, Mr. Hawkes, Mr. Baker, Dr. Priestley, Mr. Scholefield, Mr. Emans, Mr. Cole, Mr. Amner, Mr. Wood, Mr. Gentleman, Mr. Procter, Mr. Severn, Mr. Carpenter, Mr. Griffiths, Mr. Beasley.

"Resolved:—

"That ye Persons who preach shall have ye Nomination of the Preachers for the year following.

"That ye Senior of the Preachers shall pray the year following, unless absent, in which case ye other shall perform ye same duty.

"That every Minister attending ye Lecture produce a Sermon at the Minister's house a quarter before eleven o'clock, and that he be censured in case he do not, by the Senior Preacher.

"That in case either of ye appointed Preachers be absent, he who has not preached for ye longest time shal take his turn. This rule to apply, if both Preachers of the last year be absent, to the devotional Service.

"That these rules be read over by the Ministers of ye place at every Lecture.

"It is ye wish of us here present that these rules be read over and adopted at Oldbury."

In 1866 this lecture was discontinued, and Dudley was included as one of the regular places of the Monthly Meeting.

A list of the lecturers, fragmentary from 1723, but complete from 1777, is given in *Vestiges*, pp. 344-351.

PLATE.

Chalices (2), silver, 6¾ins. tall, bell, stem, foot. Inscription between handles:—

GIVEN
FOR THE USE OF DUDLEY MEETING,
BY MR. I * F *
1751.

London date letter, 1751-52.

Paten (1), electro, gins. diameter, stem, round foot. Inscription in centre:—

OLD MEETING HOUSE, DUDLEY,
1853.

Flagon (1), electro, 10½ins. tall, plain body, band round lower half, lid, handle, beak; same inscription and date as paten.

REGISTERS.

I. Baptisms	...	...	...	1743-1772
II. Births and Baptisms	...	...	...	1775-1837
Burials	...	...	...	1811-1835

JOHN SOUTHWELL, ed. Sheriff Hales Academy, by John Woodhouse; chaplain to Philip Foley, of Prestwood, Esq.; assistant to Mr. Woodhouse; master of an academy at Kidderminster, which he removed to Dudley; min. Dudley, -1667?; Newbury, 1688-1694; d. of a consumption about 1694, at Newbury, æt. about 32.

cf. Historical View of Protestant Dissenters, Joshua Toulmin, D.D., 1814, p. 567; C.R., 1832, p. 276.

WILLIAM WILLETTS, b. [1664]; ed. Sheriff Hales Academy by John Woodhouse; min. Dudley, -1700; m. Anna, daughter of Humphry Colborne; Issue, John, William (min. Newcastle-under-Lyne, 1727-1769).

d. 1699-1700, æt. 36. Entry in Dudley Parish Register reads:—*Wm. Willetts, clerke, buried 1699, and his son, John.*

cf. Toulmin's Historical View, p. 560.

JOSEPH STOKES, b. [Dudley]; ed. Sheriff Hales Academy, by John Woodhouse; ord. 1691; min. Dudley, 1701?-1742.

d. 1742.

cf. Toulmin's Historical View, p. 561.

JAMES HANCOX, b. [1702] at Huncott, nr. Kidderminster; ed. Findera Academy, by Dr. Latham; ord. 20 April, 1743; min. Gt. Appleby and Snareston, Leicestershire; Bloxham and Milton, Oxfordshire, 1726-1733; Dudley, 1733-1769; m. Martha —; Issue, Elizabeth (d. 1813, æt. 72, m. (1) William, brother to Rev. Timothy Laughner, of Hackney, (2) John Worthington, of Altrincham), Anne (b. 1743, m. Rev. Benj. Carpenter, *q.v.*), Phebe (b. 1745), James (b. 1747), Martha (b. 1749), Esther (b. 1751).

d. 27 September, 1769, æt. 67.

cf. Register of Baptisms; Toulmin's *Bourn*, pp. 278, 284; M.R., 1813, p. 347, 1824, p. 264.

WILLIAM DENNY WOOD, ed. Daventry Academy, by Caleb Ashworth, D.D., 1762; min. Dudley, 1771-1804, when paralysed; m. Mary —; Issue, John Whitehouse, Mary (B. 24 November, 1778), William Andrew (b. 22 April, 1781).

cf. M.R., 1822, p. 195; Oldbury Chapel Register iii.; Tamworth, Cole Hill Register.

JAMES HEWS BRANSBY, b. 1783, in Ipswich; ed. Exeter Academy, by Timothy Kenrick and Joseph Bretland, 1799-1804; min. Moreton Hampstead, Cross Street, 1804-1805; Dudley, 1805-1828; North Wales, *without charge*, 1828-1847; m. Sarah (d. 1841), daughter of Jacob Isaac, min. Moreton Hampstead, General Baptists, 1780-1818.

d. 4 November, 1847, at Bron'r Hendref, nr. Carnarvon.

cf. *Dic. Nat. Biog.*

SAMUEL BACHE, see Birmingham, Church of the Messiah.

JOHN PALMER, *b.* 1801, in Killotteran, Co. Waterford; ed. Trinity Coll., Dublin; B.A. *Dublin*; tutor, Presbyterian Coll., Caermarthen, 1831-1832; min. Caermarthen, Darkgate, 1831-1832; Dudley, 1833-1852; Colonial Treasurer, Island of Dominica, 1853-1866; *m.* (1) (1825) Jessie, daughter of John Dowse Langley, of Ballyduff, Co. Waterford; Issue, Aphra (*d.* 1854); (2) Jane, daughter of Alexander Gordon, of Straits, nr. Dudley; Issue, Henry Gordon (B. 16 March, 1838, B.A., rector of Kilnabue, Co. Wexford), Mary (*d.* 1854).

d. 8 March, 1869, at Waterford.

cf. Notes by Rev. Henry Gordon Palmer, 1898; Dudley, Old Meeting-house Register.

RICHARD SHAEN, *b.* 1 November, 1817, at Crix, nr. Chelmsford; ed. Glasgow, York, M.C., 1838-1840; M.A. *Glas.*, 1837; min. Lancaster, 1842-1845; Edinburgh, 1845-1852; Dudley, 1852-1854; Royston, 1855-1894; *m.* (3 June, 1850) Janet, daughter of James Cunningham, of Bonnington, Edinburgh (widow of Wm. Hutchinson).

d. 24 January, 1894; bur. Royston Cemetery.

cf. *Record*, p. 82.

SAMUEL COULTER DAVISON, *b.* [1823]; ed. London, University Coll., Heidelberg, Berlin; B.A. *Lond.*, Ph.D. *Heidelberg*; tutor, Caermarthen Pres. Coll., 1847-1856; min. Dudley, 1857-1860.

d. 23 January, 1874, æt. 51.

cf. *Inq.*, 1874, p. 78; *Jeremy*, p. 75.

JOHN THOMAS, *b.* 14 June, 1833, at Stockport; ed. Cambridge, St. John's Coll.; M.A. *Cantab.*; curate, St. George's, Manchester, and Irsden; min. Dudley, 1860-1861; Hastings, February-September, 1862; Huddersfield, 1862-1884.

d. 25 October, 1884.

cf. C.R., 1860, p. 584; U.A., 1885, p. 29.

MATTHEW GIBSON, *b.* 23 October, 1819, at Antrim; ed. Belfast, -1841; min. Kidderminster, 1842-1854; Swansea, 1854-1858; Sale, 1858-1861; Dudley, 1861-1886; Evesham, *without charge*, 1886-1894; *m.* (26 July, 1844) Sophia, third daughter of George Talbot, junr., of Kidderminster; Issue, Sophia Louisa, Eleanor (*m.* Philip Arthur Cliff), George Talbot and Edward Talbot.

d. 6 August, 1896; bur. Evesham.

cf. *Record*, p. 167.

HAROLD RYLETT, *b.* 4 February, 1851, at Horncastle; ed. U.H.M.B., 1871, 1874-1877; Owen's Coll., 1876-1877; min. Reading, November, 1877-December, 1878; Moneyrea, 1879-1884; Maidstone, 1884-1887; Dudley, 1887-1889; Hyde, Flowery Field, 1889-; *m.* (1) (3 September, 1872) Annie (*d.* 1873), daughter of Charles Martin, of Hay Mills; (2) (7 June, 1880) Louisa, daughter of David Boucher, of Moneyrea, Co.

Down; Issue, Ashby Theodore (*b.* 1881), Gertrude Sabina (*b.* 1882), Stopford Harold (*b.* 1884).

cf. *Record*, p. 73; *Reynold's Newspaper*, 16 May, 1897.

JOHN BRIGGS LLOYD, *b.* 6 March, 1836, at Nottage, S.W.; ed. Bridgend and Colyton, Devon, by David Lewis Evans (min. Colyton, 1850-1863), Caermarthen, Pres. Coll., 1851-1856; London, M.N.C., 1856-1859; min. Moreton Hampstead, 1859-1862; Sidmouth, 1863-1868; Wareham, 1868-1873; Allostock, 1873-1885; Knutsford, 1873-1885; Halstead and High Garrett, 1886-1889; Dudley, 1890-1892; Bournemouth, 1893-1895; Liverpool, Toxteth Park Chapel, 1895-1897; *m.* (17 September, 1868) Emma Yeates, daughter of Nicholas Samuel Heincken (min. Sidmouth); Issue, Titus Lee (*b.* 1869).

d. 27 May, 1897; cremated in Liverpool.

cf. *Record*, p. 7.

ARKOWSMITH HYDE SHELLEY, *b.* 1862, at Newbury; ed. Caermarthen, Pres. Coll.; Oxford, St. Mary's Hall, matric., 22 October, 1883-; min. Templepatrick, 1884-1890, 1890-1893; Dudley, 1893-; *m.* (21 January, 1885) Gertrude Isabel Margaret, daughter of Francis Shelley, of Lewes; has issue.

TOPOGRAPHY.

Trustees' Minute Book.

M.S. Records of the Presbyterian Church, Stourbridge, Mr. William Scott, vol. iii. (about 1800), p. 351.

[NOTE.—In custody of the minister for the time being of the Presbyterian Chapel, Stourbridge.]

Inq., 1869, p. 802.

M.R., 1824, p. 626.

Dic. Nat. Biog. for J. H. Bransby.

History of Renshaw Street Chapel, Liverpool; Geo. Eyre Evans, 1888, p. 33, for J. Palmer.

Vestiges, pp. 344 et. seq. for Dudley and Oldbury Double Lectures.

Dudley Herald, 23 April, 1898, "The Old Meeting-house and its Ministers," Arthur A. Rollason; and 30 April, 1898, "The Old Meeting-house Ministers."

"The Old Non-parochial Registers of Dudley," Arthur A. Rollason, 1899, weekly in *Dudley Herald*, and since published in book form.

EVESHAM.

OAT STREET MEETING-HOUSE.

First meeting-place in room "back of High Street," the trust deed of which is dated 1696.

Present Meeting-house opened, 1737.

Restored and reopened, 11 April, 1875.

MINISTERS.

John Higgs	...	...	...	1714-1728
Francis Blackmore	...	...	...	1728-1730
Paul Cardale	...	...	...	1733-1775
David Jones	...	...	...	1778-1783
Henry Procter	...	...	...	1783-1788
Charles Lloyd, LL.D.	...	...	...	1788-1790
Benjamin Kingsbury	...	...	...	1790-1791
Benjamin Davis	...	...	...	1791-1811
Peter Charles	...	...	...	1811-1815
Thomas Davis	...	...	...	1816-1818
William Williams, <i>supply</i>	...	...	...
John Evans	...	...	...	1818-1819
Timothy Davis	...	...	...	1819-1854
John Calbraith Lunn, F.R.A.S.	...	...	...	1854-1863
John Gordon	...	...	...	1863-1872
Charles Henry Wellbeloved	...	...	...	1873-1875
John Collins Odgers, B.A.	...	...	...	1876-1878
Benjamin Lepard Green	...	...	...	1879-1882
Michael Smith Dunbar, M.A.	...	...	...	1883-1893
Rudolf Davis, B.A.	...	...	...	1893-

Shortly before his death (28 November, 1893), Mr. Herbert New, of Evesham, who had long been chairman of the society in Oat Street, put together a few valuable notes respecting its history, and sent them to the author for use whenever he required them. They are here printed from his manuscript for the first time:—

In 1696 a congregation of Protestant Dissenters in Evesham (now represented by the Oat Street congregation, and called Presbyterian) was in possession, as

David Jones.

H. Procter.

Charles Lloyd LL.D.

Benjamin E Davis

Timothy Davis.

John Gordon

lessees, of a barn and adjoining room, situate behind a house, now numbered 17, in High Street, in the parish of St. Lawrence: and this barn had been for some time and was then used as a meeting-house. The trustees purchased the freehold of these premises in 1701. In 1730 the premises were conveyed to a set of new trustees, of whom the Rev. Francis Blackmore was one. The trusts were declared simply as for the use of the congregation of Protestant Dissenters assembling for Divine worship; such having been the original trusts of the property. In 1738 the trustees sold the above premises; a new site in Oat Street, in the parish of All Saints, having been purchased for the erection of a new meeting-house.

By deed, dated 3 October, 1737, the Oat Street site was settled in trustees, of whom the Rev. Paul Cardale was one, and the trusts of the new deed declared that the meeting-house intended to be, and shortly afterwards erected on the Oat Street premises, should be used by the Protestant Dissenters, 'commonly called Presbyterians,' as a meeting-house or place of religious worship. The introduction of the additional words, 'commonly called Presbyterians,' points to the fact that since the High Street Meeting-house had been opened other dissenters had built places of worship in Evesham, and it became necessary to distinguish the Oat Street congregation from the later religious bodies. The description, 'Presbyterian,' had an historical meaning, but involved nothing in the nature of Presbyterian discipline or doctrine. The Oat Street congregation in Evesham, therefore, was, from the end of the seventeenth century, and has been ever since, based upon a perfectly open foundation, free for such doctrinal developments as were actually realized from time to time during its whole history.

Of the prevalence of Puritanism in Evesham there are many proofs. Perhaps the most important is that, in 1600, Lewis Bailey, author of 'The Practice of Piety,' and afterwards Bishop of Bangor, was rector of All Saints. He was tutor to Prince Henry of Wales, and brought about the incorporation of the borough of Evesham in 1605 in the Prince's name.

At the passing of the Act of Uniformity, in 1662, the ministers of both the Evesham parishes were ejected. One of these, Mr. George Hopkins, when ejected from All Saints, went to reside in a neighbouring village, and very probably kept up some intercourse with the Evesham dissenters.

The first minister of the meeting-house in High Street was the Rev. John Higgs, supposed to be the son of the Rev. Daniel Higgs, a Worcestershire man, ejected from a living in South Wales, and afterwards a minister at Swansea. John Higgs died at Evesham in 1728.

To these notes by Mr. New it is only necessary to add, concerning the meeting-house, that in 1875 it underwent extensive alterations, which included the taking down of the east wall, the building of an apse for the reception of a new organ, the removal of the gallery (erected 1820), the cutting down of the high seats, and the addition of three rows of free seats in front of the organ chamber. The ground required for the extension of the building, and also a plot of adjoining land for burial purposes were the gift of Mr. New to the society. The reopening services were held on Sunday, 11 April, 1875, when the occasion was taken to commemorate the hundredth anniversary of the death of Paul Cardale, whose life and labours formed the theme of John Gordon's sermon that morning.

Was it in this restoration that the figure of a dove, bearing an olive branch—a device once not uncommon in the situation—disappeared from its position over the pulpit?

An engraving, originally executed for May's History of Evesham, of the Meeting-house, was given in the *Christian Reformer*, September, 1852; which, in the following month, contained 'A brief history of the Presbyterian congregation at Evesham,' written by the editor, Robert Brook Aspland, M.A., with the assistance of Timothy Davis.

Francis Blackmore, son of Chewning Blackmore, minister at Worcester, 1688-1737, received his academical education first at Findern, under Dr. Latham, and afterwards at the University of Glasgow; his connection with the society at Evesham was happy, though brief, and it terminated in 1730 by his removal to Coventry as successor to John Partington, at the Great Meeting. The choice by the Evesham society of Mr. Blackmore is a proof of its decided leaning, at this early period, to liberal sentiments. From the first, Dr. Latham's pupils were distinguished by a spirit of fearless inquiry and by their indifference to the reputation of "orthodoxy."

Paul Cardale was also educated at Findern Academy, where he formed friendships, which terminated only with life, with the two sons of the Rev. Chewning Blackmore and others, and here he laid a solid foundation of theological learning, and acquired those habits of free enquiry and unreserved publication of opinion which distinguished him in after life. Very early in life he was assistant minister amongst the Presbyterians in Kidderminster. His manuscripts show that he preached there as early as 29

May, 1726. At that time his views, in accordance with his education, were Calvinistic.

He was invited by the Evesham society in 1733, and probably became at once its minister. It must have increased in both zeal and numbers, for within five years of his settlement, as noted by Mr. New, measures were taken for obtaining a site for a new meeting-house (licensed 11 October, 1737. Cardale's first series of sermons, after the opening, was circulated in manuscript, and ultimately published. It is clear that he had now got rid of his Calvinism. He married a member of his congregation, Sarah, the sister of Thomas Suffield, an original trustee of the meeting-house. Portraits of Cardale and his wife were long preserved at Dudley by the Hughes family, and are now the property of the Evesham society. Judging by the portrait, Cardale had a good presence, his physiognomy expresses great tenacity of purpose.

On the evening of 28 February, 1775, he put the last stroke to his '*Inquiry whether we have any Scripture Warrant for a direct address of Supplication, Praise, or Thanksgiving, either to the Son, or to the Holy Ghost*'; went to bed, and died in his sleep before the dawn on Wednesday, 1 March, 1775. He was buried in the north aisle of All Saints', Evesham, where is a remarkable epitaph, written by his friend, John Rawlins, M.A., an orthodox divine of catholic sympathies, as his writings prove, who, among other preferments, held the perpetual curacy of Badsey, two miles from Evesham. The epitaph describes him 'as a Christian, pious and sincere; as a minister of the gospel, learned and indefatigable'; and adds that the virtue of charity 'gave a lustre of grace and goodness to all his actions.' Anthony New (*d.* 2 February, 1838, æt. 84) wool-stapler, who, at the time of his death, was one of the oldest members of this society, attended the ministry of Cardale, with his parents, and well remembered him.

David Jones, a Cardigan man, and a fellow student of David Davis, of Castellhywel, at the Presbyterian College, Caermarthen, was Cardale's immediate successor. He came to Evesham in 1776 from Bere Regis, Dorset, and in 1783 settled at Prescott, as minister of the Atherton Street society, where he remained until his death. He was the preacher at Llwynrhydowen, in 1779, of a funeral sermon for David Lloyd, who had been minister there from 1742.

The five years' ministry of Henry Procter was not attended with success. Disputes arose between him and his flock, the numbers of which were diminished by the establishment of a society of Huntingdonian Methodists. A separation took place in 1788, but for some time Procter continued to reside in the town, holding, however, no intercourse with the congregation. His successor describes him as—

a man of very decent manners, with too much of the courtliness, to use no other word, of the ministers of the last age. He had some knowledge, and a great deal of anecdote, and he had a considerable library of useful books.

He afterwards removed to Stafford, taking charge of the small Presbyterian societies there and in the neighbouring town of Stone. After nineteen years' ministration to declining congregations he died at Stone, and Presbyterian worship ceased in both towns. Thomas Jenkins, who followed Procter as minister of the Presbyterian society in Whitchurch, Salop, says of him in a manuscript note in the Baptismal Register belonging to the congregation there, that *he was so unfortunate as to outlive his faculties, and is now a very pitiable object, only the ruins of a man.*

Charles Lloyd was elected minister, with a stipend of £40, in August, 1788, through the influence of Nathaniel Philipps, Presbyterian minister at Derby. He started a Sunday school and an evening service, and increased his congregation from forty to two hundred. He wished, however, to administer the Sacraments without being ordained; the congregation objected; he consulted Dr. Priestley, then at Birmingham, who, to his surprise, urged him to be ordained. At length the congregation yielded, in consideration of the expense attending an ordination. Shortly afterwards he began to have doubts about infant baptism, and on 3 April, 1790, proposed to omit the rite or resign. His resignation was at once accepted. Through Joshua Toulmin, D.D., he was then put in charge of a General Baptist congregation at Ditchling, Sussex. He is distinctly remembered by the author's octogenarian father, who described him in 1899 as a man of *wonderful ability, bad temper, jealous to a degree, and always in hot water of his own boiling.* An interesting and well-preserved relic of Lloyd's Evesham ministry is still extant, being the licence and authority given him on 12 August, 1788, under Royal Arms "to enter and write, or cause to be entered and written, in the Register Book or Books of the Presbyterian

Congregation within the Borough of Evesham, all entries of any Burial, Marriage, Birth or Christening, without any Stamps or Marks affixed thereto or thereupon."

The next minister, Benjamin Kingsbury, is more fully alluded to in the chapter on the Warwick society. He left Evesham and the ministry in 1791.

Benjamin Davis was uncle to Timothy Davis (*ut infra*) and brother to David Davis, of Castellhywel, by whom he was in part educated before entering Daventry Academy. After being classical and mathematical tutor at the Presbyterian College, Caermarthen, he undertook the office of tutor in the family of the Rev. John Yates, of Liverpool; thence he removed to Walsall, as minister of the Presbyterian society in that town, removing to Evesham in 1791, where he remained until his death on New Year's Day, 1811. Joshua Toulmin, D.D., who preached his funeral sermon at Evesham, describes him—

as a man whose understanding was strong; whose taste was truly correct; whose dispositions were most amiable; and whose conduct towards all men was upright and benevolent.

His successor, Peter Charles—also a Welshman—ministered here but a short while, when he became librarian to the public circulating library in the town.

Thomas Davis was brother to Timothy Davis (*ut infra*) and son of David Davis, of Castellhywel. As we have seen, he was minister at Atherstone for a short time after leaving Evesham. He was more or less of an invalid, and died in 1825.

For a short period the services were taken by William Williams, a Caermarthen student, who died soon afterwards, just at the beginning of his first settlement at Ilminster. Thomas Rees, LL.D., F.S.A., notes him as—

a young man of high promise in the profession to which he had devoted himself, distinguished by his natural talents, by his extensive acquirements, and by his early proficiency in Christian piety and virtue.

Another minister from Wales came next at Evesham, for three months, in the person of John Evans, who left to take charge of the Dark Gate society, Caermarthen, where he remained till his death in 1825.

After this rapid and painful succession of changes the Evesham society had the good fortune to secure the services of Timothy Davis, a son of David Davis, of Castellbywel, who settled here in June, 1819, and remained its attached minister until his retirement in 1854. His first years of ministry were devoted to his native country, being co-pastor with his father; after which he served the society assembling in the Great Meeting, Coventry, from 1810 till his call to Evesham, where, in 1811, he had been married to Elizabeth, daughter of Anthony New, wool-stapler.

A memoir of this excellent man and minister was contributed to the *Christian Reformer*, 1861, by his son, David Davis, B.A. (died at Evesham, 30 September, 1897), who worthily maintained the ministerial traditions of the family, at Whitby, Stockport, Lancaster, and Norwich, and was father of Rudolf Davis, the present minister of the Evesham society.

John Gordon, who succeeded John Calbraith Lunn at Evesham, was the only son of Alexander Gordon (*d.* 7 January, 1848) and Maria (Loxton) (*d.* 13 January, 1833), of Dudley. "Educated at the Dudley Grammar School, under Proctor Robinson, his name was placed on the books of Queen's College, Oxford, with a view to his entering the ministry of the Established Church. But he shrank from the subscription, which met him at the threshold of collegiate life, and in place of going to Oxford, studied at home for the Wesleyan ministry. He began life as assistant to Henry Moore, John Wesley's executor, at City Road Chapel, London, and filled various appointments as a Wesleyan minister from 1827 to 1835, when Conference expelled him, along with Samuel Warren, LL.D., and other leaders of reform. For nearly three years he left the ministry, and during this period the writings of Channing and the influence of John Kentish, minister of the New Meeting, Birmingham, led him into Unitarianism."* He was, as we have seen (p. 84), minister at Coseley, 1838-1840, next at Coventry, 1840-1854, where he was an acknowledged leader in public work, then at St. Mark's Chapel, Edinburgh, 1854-1858, whence he removed to Dukinfield Chapel, 1858-1862. In October, 1863, he entered on his last-stated ministry, and continued at Evesham for nine years, when he retired from active duty in pursuance of a long-formed resolution to do so at the age of 65. His coming to Evesham was an advantage to the social life of the little borough. The political platform, the institute, the local charities

* *Historical Account of Dukinfield Chapel*, Alexander Gordon, M.A., 1896, p. 83.

and the private circle were strengthened by the influence of his character, his moral power, and his genial manners. The last few years of his life were spent at Kenilworth, where he died in April, 1880; from 1850 to 1854 he had been minister of the Presbyterian society here, in addition to his Coventry ministry.

Gordon was one of the active founders of the Midland Christian Union, and a man whose services to the cause of religious liberty, and especially to Liberal Christianity, must always call for grateful remembrance.

Benjamin Lepard Green was educated for the Baptist ministry, but he experienced a change of views, and in 1876 became minister of the High Street society, at Newport, Isle of Wight, whence he removed to Evesham. He was always in delicate health, and died at his father's house at Bowdon, on 17 May, 1882, in the 32nd year of his age.

The register of births, baptisms, and burials is a well-preserved, thick, square volume, bound in vellum, and contains entries from 1778 to 1837, when it was deposited with the Registrar-General. The following table was compiled from it by the author in July, 1898:—

MINISTER.	FIRST ENTRY.	LAST ENTRY.
David Jones	17 November, 1778 ...	10 March, 1783
Henry Procter	16 January, 1783 ...	30 October, 1787
Charles Lloyd	14 June, 1789	6 December, 1789
Benjamin Davis	1 August, 1791	1 January, 1811
Peter Charles	6 December, 1811 ...	17 May, 1812
Timothy Davis	20 November, 1819 ...	8 January, 1837

One entry of burial only we reproduce:—

Elizabeth, daughter of the Rev. Timothy Davis, and Elizabeth, his wife, May 16, 1822, aged 8 years, Rev. Wm. Field, of Warwick, officiated on the occasion. Quiescat in Pace.

PLATE.

Chalice (1), silver, 5½ ins. tall, plain bell. Inscription between handles—
PRESENTED TO THE COMMUNICANTS IN THE PRESBYTERIAN CHAPEL,
OAT STREET, EVESHAM, BY THE FAMILY OF THE
LATE ANTHONY NEW, 1838.

Patens (2), pewter, 8½ ins. diameter, plain. Inscription—

T.

R. E.

A. R.

Flagon (1), electro, gins. tall, beak, lid, handle; no inscription, but was gift of widow of Rev. Charles Wallace, M.A.

JOHN HIGGS, *b.* at Swansea?, where ed. by Daniel Higgs?; min. Evesham, -1714-1728; *m.* (1) Mary —, buried 1714, (2) wife died, October, 1728; Issue, Hannah (*m.* John Alexander, M.A., and had issue, John, *d.* 1765).

d. September, 1728; bur. All Saints' Church, Evesham.

cf. C.R., 1852, p. 609; *Dic. Nat. Biog.* for Alexander.

[NOTE. In a letter to the author, 27 September, 1898, the Rev. G. Napier Whittingham, vicar of All Saints', referring to the Higgs' memorial, says, "I have searched All Saints' Church and am sorry to say that I can find no mention of George Higgs."]

FRANCIS BLACKMORE, *b.* 18 April, 1703, at Worcester; ed. Findern Academy, by Dr. Latham, Glasgow; min. Evesham, 1728-1730; Coventry, 1730-1742; Worcester, 1744-1745; *m.* Mary, daughter of Robert Wilkes, of Bromsgrove; Issue, William Wilkes, Mary, Rebecca.

d. December, 1760; bur. St. Andrew's Church, Coventry.

cf. C.R., 1858, pp. 532, 535; Nonconformity in Worcester, William Urwick, M.A., 1897, p. 97.

PAUL CARDALE, *b.* 1705 [at Dudley?]; ed. Findern Academy, 1720- by Dr. Latham; min. assistant to Presbyterians at Kidderminster; Evesham, 1733-1775; *m.* Sarah, sister of Thomas Suffield, of Evesham; s.p.

d. 1 March, 1775; bur. All Saints' Church, Evesham.

cf. *Dic. Nat. Biog.*

DAVID JONES, *b.* [1740] at Cardigan; ed. Caermarthen, Pres. Coll., 1762-1766; min. Bere Regis, Dorset, -1768-1776; Evesham, -1778-1783; Prescot, 1783-1798; *m.* Jane? (*d.* 1800).

d. 27 December, 1798, æt. 58; bur. Prescot, Atherton Street Chapel Yard.

cf. *Record*, p. 151, also Evesham Register Book, and Yr. Ymofynnyd, 1851, p. 198.

HENRY PROCTER, *b.* 1733; ed. Daventry Academy, 1752- by Caleb Ashworth, D.D.; min. Whitney, Stamford, Whitchurch, Salop, -1783; Evesham, 1783-1788; Stafford and Stone, 1789-1808.

d. 1808.

cf. Evesham and Whitchurch Register; M.R., 1822, p. 163; *Seedsover*, 1894, p. 118.

CHARLES LLOYD, *b.* 18 December, 1766, at Castellhywel, Cardiganshire; ed. Castellhywel by father, David Davis, 1779-1784; Pres. Coll., Swansea, 1784-1788; LL.D., *Glas.*, 1809; min. Evesham, 1788-1790; Ditchling, G.B., 1790-1793; Exeter, *without charge*,

schoolmaster, 1793-1799 (lived in parish of St. Mary Arches); Pantdefaid and Capel Groes, Cardiganshire, 1801-1802; Palgrave (now Diss), 1803-1811; schoolmaster, Keppel Street, London; *m.* (1) (summer, 1792) Ann Knight (*d.* 11 December, 1808), of Pulborough, Sussex; Issue, Ann (*b.* 12 May, 1793), Charles (*b.* 28 April, 1795; *d.* 16 September, 1796), Charles (*b.* 14 August, 1797), Richard (*b.* 5 March, 1799), Lucinda (*b.* 22 March, 1801), Thomas (*b.* 19 June, 1803), James (*b.* 5 September, 1806), Elizabeth (*b.* 1 November, 1807); (2) Sarah Maria Smith; Issue, Francis Vaughan (*b.* 14 October, 1811).

d. 23 May, 1829, at Lampeter; bur. Llanwenog Church Yard.

cf. *Dic. Nat. Biog.*; supplemented and corrected by the registers of Palgrave and Exeter, Mint Meeting.

BENJAMIN KINGSBURY, see Warwick.

BENJAMIN DAVIS, *b.* 23 October, 1756, at Coitre, nr. Lampeter; B. by Philip Pugh, Cilgwyn, 3 November, 1756; ed. Daventry Academy, 1775-1779, by Rev. Thomas Robins; assistant tutor, Pres. Coll., Caermarthen, 1779-1783; tutor in Liverpool; min. Walsall, 1789-1790; Evesham, 1791-1811; bachelor.

d. 1 January, 1811; bur. All Saints' Church Yard, Evesham.

cf. M.R., 1811, p. 251, 1822, p. 198; information from author's father, Rev. David Lewis Evans, and from Rev. Rees Jenkin Jones, M.A., Aberdare, 1899.

PETER CHARLES, min. Evesham, 1811-1815; librarian in Evesham.

cf. C.R., 1852, p. 620.

THOMAS DAVIS, *b.* at Castellhywel, Cardiganshire; ed. Pres. Coll., Caermarthen; min. East Lambrook, Somerset, 1809-[1815]; Caermarthen, 1815-1816; Evesham, 1816-1818; Atherstone [1818]-1823.

d. 1825.

cf. M.R., 1810, p. 286; C.R., 1852, p. 620; information from Rev. David Lewis Evans, 1899, who remembers him.

WILLIAM WILLIAMS, *b.* [1797] in Cardiganshire; ed. Lloyd Jack, Cardiganshire, by Rev. John James; Pres. Coll., Caermarthen [1814]-1818; min. Evesham, *stephly*, 1818; Minster, 1818-1819.

d. 18 June, 1819, æt. 22; bur. Minster, East Street Chapel Yard.

cf. M.R., 1819, p. 510; *Murch*, p. 237.

JOHN EVANS, *b.* [1782]; ed. Pres. Coll., Caermarthen; min. Minster, 1809-1816; Caermarthen, 1816-1825, except the three months, 1818-1819, when at Evesham; Rhydy-park, -1816-

d. 24 June, 1825, æt. 43.

cf. M.R., 1825, p. 419; *Murch*, p. 237; C.R., 1852, p. 620; information from Rev. David Lewis Evans, who remembers him, 1899.

TIMOTHY DAVIS, *b.* 20 November, 1779, at Ciliau Aeron, Cardiganshire; ed. Pres. Coll., Caermarthen, 1798-; ord. 19 August, 1802, in Llwynrhydowen Chapel; min. co-pastor with his father, David Davis, 1799-1810; Coventry, 1810-1819; Evesham,

1819-1854, *without charge*, 1854-1860; *m.* (19 September, 1811) Elizabeth (*d.* 1882), only daughter of Anthony New, of Evesham; Issue, Caroline, (*b.* 1813, *d.* 1886), Elizabeth (*b.* 1814, *d.* 1822), Anthony New (*b.* 1815, *d.* 1828), David (*b.* 1821, *d.* 1897), Elizabeth (*b.* and *d.* 1822), Elizabeth Anne (*b.* 1824, *d.* 1880, *m.* Wm. Hy. Herford), Jane (*b.* and *d.* 1826), Jane (*b.* 1827, *d.* 1891, *m.* Saml. Barton Worthington), Sarah (*b.* 1829, *d.* 1889), and two others.

d. 28 November, 1860; bur. Evesham, Oat Street Yard.

cf. C.R., 1861, var. pp; Evesham Register Book; tablet in meeting-house; personal reminiscences of Rev. David Lewis Evans, 1899, who stayed with T.D. at Evesham in 1839.

JOHN CALBRAITH LUNN, *b.* 1823, at Carlingford; ed. Belfast; F.R.A.S.; min. Coseley, 1847-1851; King's Lynn, 1851-1854; Evesham, 1854-1863; Lancaster, 1863-1877; Loughborough, 1878; Leicester Free Church, 1879-1881; Warrenpoint, *without charge*; *m.* (10 December, 1851) Caroline Sophia (*d.* 1893), daughter of Joseph Grundy, of Fenny Drayton, Leicestershire.

d. 29 December, 1891, at Leamington; bur. Milverton Cemetery.

cf. Record, p. 83.

JOHN GORDON, *b.* 1 March, 1807, at Dudley; ed. Dudley Grammar School; min. Wesleyan Methodists, 1827-1835; Coseley, 1838-1840; Coventry, 1840-1854; Kenilworth, 1850-1854; Edinburgh, 1854-1858; Dukinfield, 1858-1862; Evesham, 1863-1872; Kenilworth, *without charge*; *m.* (1) (1832) Sarah King, daughter of John Mumford, of Amberley; Issue, Hurd Mumford (*d.* 1866); (2) (1840) Anna Maria (*d.* 1896), daughter of Thomas Hodgetts, of Bristol; Issue, Alexander, John (*d.* 1864), Thomas Hodgetts, Walter.

d. 24 April, 1880; bur. Coventry Cemetery.

cf. Record, p. 53.

CHARLES HENRY WELLBELOVED, *b.* 23 October, 1835, at Leeds; ed. Belfast, Professors of Non-Subscribing Association, 1871-1873; min. Evesham, 1873-1875; York, 1875-1880; Mansfield, 1880-1883; Southport, 1883; *m.* (29 August, 1865) Ellen Montgomery, third daughter of Wm. Orr, of Ballymoney; has issue.

cf. Record, p. 168.

JOHN COLLINS ODGERS, *b.* 27 January, 1847, at Plymouth; ed. Bath Grammar School, London University Coll., London M.N.C., 1864-1871; B.A. Lond., 1870; ord. February, 1872; min. Bury, *assistant*, 1872-1873; Leeds, *assistant*, Mill Hill, 1873-1875; Evesham, 1876-1878; Dean Row and Styal, 1885-1891; London, Kentish Town, 1892-1894; Bury, 1895; *m.* (1) (August, 1876) Sarah Elizabeth (*d.* 1884), daughter of Wm. Arthur Jones, M.A., Taunton; Issue, Harold Arthur (*d.* 1890); (2) (September, 1889) Sarah Maria, daughter of Alfred Fryer, of Wilmslow.

cf. Record, p. 29; tablet to son, Oat Street Meeting-house.

BENJAMIN LEPAARD GREEN, *b.* 1851; ed. Rawdon Baptist Coll.; min. Newport, I. of W., 1876-1879; Evesham, 1879-1882.

d. 17 May, 1882, at Bowdon.

cf. Inq., 1882, p. 331; *Disciple*, 1882, p. 187; U.A., 1883, p. 27.

MICHAEL SMITH DUNBAR, ed. Glasgow; M.A. Glas.; min. Horsham, 1873-1877; Leeds, Hunslet, 1878-1883; Evesham, 1883-1893; Downpatrick, 1st Presbyterian, 1894; *m.* (22 December, 1887) Jessie, daughter of James McAlley, of Falkirk.

cf. personal knowledge.

RUDOLF PARISIUS NEW DAVIS, ed. London, University Coll.; B.A. Lond.; assistant master of Castle Howell School, Lancaster; min. Evesham, 1893; *m.* (7 January, 1896) Jessie Caroline, elder daughter of Wm. Lucas, St. John's Wood; has issue.

TOPOGRAPHY.

M.S. Memoranda by Herbert New, 1893, *penes* author.

A Descriptive Account of the Town of Evesham, George May, 1845, p. 205.

C.R., 1852, p. 607.

Inq., 1875, p. 267.

Vestiges, p. 81.

Dic. Nat. Biog. for Cardale and Lloyd.

KENILWORTH.—ROSEMARY HILL.

Rebuilt, 1846.

First Meeting-house built, 1705.

MINISTERS.

Samuel Turton	...	...	...	-1700-1728
John Bassett	...	...	...	—
Samuel Philips	...	...	...	1735-1736
John Kirkpatrick, M.A.	...	...	...	[1739]-1747-[1750]
Josiah Corrie	...	...	...	1755-1800
Thomas Burkitt	...	...	...	1804-1816
John Ludd Fenner	...	...	...	-1819-1820
Samuel Wood, B.A.	...	...	...	[1820]-1826
William Field	...	...	...	1826-1850
John Gordon	...	...	...	1850-1854
Daniel Davies Jeremy, M.A.	...	...	...	1854-1860
George Heaviside, B.A.	...	...	...	1860-1865
John William Lake	...	...	...	1865-1891

According to a manuscript entry made in the register of baptisms by William Field, this society was *founded about the year 1700*. The ejected minister from Kenilworth was William Maddocks, who, when cast out of Kenilworth, and the country was too hot for him, hid himself in a wood, and made his way to London, where he was soon noticed for his useful preaching, and chosen pastor by the Presbyterian society in King John's Court, where he remained for the rest of his days. It is unlikely that Maddocks had any direct part in the founding of this society, though doubtless the effects of his preaching in Kenilworth were such as helped the movement; which resulted in the building of a small meeting-house in 1705. The only descriptions of this building which the author has yet met with are those given in the *Christian Reformer*, 1845, p. 845:—"The old Presbyterian meeting-house being in a dilapidated state, scarcely admitting of repair, some time ago the congregation came to the determination of taking it down"; and in Robert Spears' (*d.* 1899) *Unitarian Worthies*, p. 90, "the old chapel was in a dilapidated, forlorn condition—heavy, dark and unsightly, within and without."

Thos Burkitt.

J L Fenner

Sam. Wood

J. Heaviside

In this meeting-house, Patrick Simson, M.A., first minister of Vicar Lane Church, Coventry, was ordained, on 8 July, 1875. The event is thus noted in the Church records:—

“Thursday, July 8. This day Mr. Patrick Simson was solemnly set apart to the work of the ministry and the pastoral office at Kenilworth.”

After the passing of the Dissenters' Chapels Bill (1844) the intention of rebuilding this place of worship assumed form, but an unexpected occurrence led to an entire change in the first projected plan. The legislative measure just mentioned owed its success, against a most formidable opposition, in no small degree to the exertions of Edwin Wilkins Field (*d.* 30 July, 1871, by the upsetting of a boat on Thames), solicitor, London. In recognition of the large services rendered by him, and of his untiring efforts to secure the passing of this Bill, the sum of £530 was subscribed, which, in place of accepting for his own use—he being earnestly desirous that his services on that important measure should be received as entirely gratuitous—he requested should be added to the fund then being raised for the rebuilding of this meeting-house, of which his father, William Field, had long been minister, so that the building might stand as a reminder of the great victory which had been gained in the interests of religious freedom. The especial conditions of the grant were that the whole sum should be exclusively expended in giving to the building a higher architectural character, so as to render it, in its form and finish, worthy to stand as a memorial of that event which is justly regarded as forming an epoch in the history of civil and religious liberty.

In pursuance of the design thus stated, the plan adopted was that by Mr. Horace Field, architect, of a small Gothic chapel, built of the same stone as that of the walls of Kenilworth Castle, rough hewn, with tooled jambs and quoins. The centre of the interior is occupied with movable benches, all worshippers being so seated as to face the pulpit, which is raised some three steps above the level of the floor. Above the pulpit, in the east end wall, is a rose window, and in the opposite wall is a large Gothic window, with tracery, which faces Rosemary Hill. The site is a gently-rising ground, and the building stands upon a terrace, five feet in height, ascended by a flight of broad steps, commanding a fine view of the Castle ruins. The space between the terrace and the road, measuring some forty feet, is occupied by a well-wooded burial ground.

The following inscription (extant in 1871) was placed on the interior walls of the chapel:—

Under happy auspices this chapel, dedicated to the worship of one God and Father of all, originally erected 1705, was rebuilt in its present form, 1846, as a memorial of the great act of public justice by which the unrestricted right of private judgment in matters of religion is established, and the peaceful possession secured to non-subscribing Dissenters of all property transmitted to them from their ancestors. Added to a voluntary subscription for the rebuilding of this chapel, of which his father was minister, the sum of £530 was appropriated at the request of Edwin Wilkins Field, solicitor, of London, to whose acceptance it had been offered by the non-subscribing Dissenters in England and Ireland as an acknowledgment of services rendered in aid of their exertions to obtain the legislative recognition of their right, as non-subscribing congregations, to hold trust property in accordance with the laws of the land.

This inscription has, since 1871, given place to the following, now on the wall over the inner door:—

This chapel was rebuilt during the ministry of the Rev. William Field, by voluntary contributions of friends, in addition to the sum of £530, which was generously devoted to that purpose by Edwin Wilkins Field, Esqre., solicitor, London, to whom it had been presented as an acknowledgment of his services in connection with the passing of the Dissenters' Chapels Act.

Samuel Turton, who died in 1728, was doubtless the first regular minister of the society. The author has a note, for which, however, he has failed to find confirmation, to the effect that Turton was minister here in 1700. He was the son of William Turton (see p. 45), first minister of the Old Meeting, Birmingham; his name and year of death are given in Dr. Evans's List, also that of his successor, John Bassett, who may have been related to his contemporary, Josiah Bassett, minister at Cradley (see p. 90). In a letter from Joseph Carpenter, minister at Warwick, dated "Warwick, July 19, 1735,"* we meet with the following communication:—

"*Mr. Philips is engaged [as minister] to Kenilworth for a year from Mid-summer. I wish he may do as much good as his predecessor has done hurt, who is now working out his own ruin as fast as he can.*"

Was this "predecessor," Bassett?

**Prot. Diss. Mag.*, vol. v., p. 284.

"Mr. Philips" was Samuel Philips, who ministered (1736-1768-), at Bromsgrove, where he lived.

Francis Blackmore was on friendly terms with him; when minister in charge of the *Christian Society of Protestant Dissenters in Worcester*,* he baptized three sons of Philips, at Bromsgrove, in *his house there*.

John Kirkpatrick, says the Rev. George Fox, in his charming and entertaining volume, "The History of Park Lane Chapel, 1897"—

was born at Irongray, three miles from Dumfries. When Hezekiah [his son] was but a little child his father removed to Kenilworth, to take charge of the Presbyterian Chapel there.

In a foot note to this paragraph, A.G. says—

He removed from Bedworth, where he was assistant to Julius Saunders, before 1730, perhaps before 1724. He was M.A., probably of Glasgow, and educated ministers at Bedworth.

Continuing his story, Mr. Fox writes—

From information kindly supplied by the only living representative of the Kirkpatricks, Mrs. Alice Green, of Southport [the great grand-daughter of John Kirkpatrick], her grandfather [Hezekiah], and a little sister travelled all the way from Scotland in panniers on a donkey's back. It is probable, in those days of scanty stipends and imperfect means of locomotion, that the parents made the journey on foot. The Rev. John Kirkpatrick, at Kenilworth, preached and printed a sermon in memory of a little daughter, aged ten years and four months, who died February 11, 1746-7, from virulent smallpox, after an illness of only eight days. It appears that the child was a prodigy of learning for her age, and possessed of the most attractive moral qualities. But the chief interest of the sermon consists in the absence of anything like orthodoxy in it. The discourse is pervaded by the spirit of the Scriptures, and abounds with scriptural references; but it is entirely free from anything savouring of the doctrines of the popular theology. Thus, in an inconspicuous instance, is found an example of the way in which, so early in the 18th century, orthodoxy had begun to disappear from the old chapels.

Sibree (pp. 163-166) gives an account of some of the ministers educated by Kirkpatrick, at Bedworth, where—

he appears to have continued in his work till about the year 1750, when he ceased to labour and to live; and, it is said, he was interred near the grave of his predecessor,

*Angel Street, Worcester, Register of Baptisms, 1699-1759.

i.e., Julius Saunders, who was buried—
in a vault beneath the table pew
of the Bedworth Meeting-house.

Josiah Corrie came to Kenilworth from Frome in 1755. He was a student at the Presbyterian College, Caermarthen, which he left in 1747. His son John (see p. 50), born at Kenilworth, in 1769, was minister of the Old Meeting, Birmingham. According to Sibree (p. 219)—

the congregation declined in number during Corrie's ministry. In June, 1787, an old barn, situated on Abbey Hill, was opened for Divine worship by the Independents, under the direction of the Rev. James Moody, of Warwick, who, in 1792, was able to see the formation of a little church,

which was supplied by neighbouring ministers, among whom was Mr. Joel Maurice, minister of Stretton-under-Fosse, 1768-1797. He was at the Pres. Coll., Caermarthen, 1763-1767, on the foundation of the Congregational Fund Board, from 1797 till his death, 27 December, 1807, he was minister of the Old Meeting, West Bromwich. As no pastor had been settled with this newly-formed society, there was a partial return in 1804 of the congregation to the Old Meeting, the services in which, after Corrie's death, had been conducted by Benjamin Carpenter and other supplies.

In 1804—

Thomas Burkitt, from Bedford, who was an orthodox preacher* began his ministry of this society. He was ordained as pastor of an Independent Church at Buckingham in 1783, and continued till 1797, when he removed to Bedford. It appears that he remained at the New Meeting in that town until 1804, when he removed to Kenilworth. He was an excellent man, much respected by the ministers in the vicinity, of agreeable manners, and distinguished by his power and fervour in supplication. He offered the ordination prayer when Mr. Percy was set apart to his work at Warwick, and was in the habit of exchanging pulpits with Mr. Jerard, of Coventry, and others. His preaching appears to have been too evangelical for some of his hearers; for upon delivering, on one occasion, a discourse on the influences of the Holy Spirit, he received a communication which much grieved him, and soon embittered his connection with them. Eventually it led to his resignation of the pastoral office among them in 1816. In the year following he left Kenilworth, where he had not laboured in vain, esteemed and regretted by many.

*Sibree, p. 221.

Burkitt may have ceased his connection with the society in 1816, but he took occasional services in the meeting-house after that year, for his last entry in the Register of Baptisms is dated the 22 July, 1821, his first in the book, which was begun in his time, being on 20 March, 1811. This register is a thin quarto volume, leather back, and marble paper sides. On the first page is this inscription:—Register of Baptisms | solemnized with Water, | in the name of | The Father, and of the Son, and of the Holy Ghost, | by—Ministers of a Congregation | of | Dissenting Protestants | in the parish of | Kenilworth | in the county of | Warwick |. There are entries of seven baptisms by Burkitt, six by Fenner, and ten by Wood.

The exact time when John Ludd Fenner began his ministry here is not known to the author; certain, however, is it that he signs the Register on 19 February, 1819, for the first time, and that the last of his six entries is dated 25 June, 1820. Fenner, who was born in London, and baptized by Thomas Gibbons, D.D., minister 1743-1785, of Haberdashers' Hall, Independent Society, was a student at Daventry Academy, under Caleb Ashworth, D.D. Kenilworth was his last settled ministry; he died at Taunton (where he had ministered to the Presbyterian society, in Tancred Street, 1795-1815), in November, 1833, in the 83rd year of his age.

Samuel Wood, always of a delicate constitution, somewhat peremptory, but ever good-hearted, was the second son of Mr. Ottiwell Wood, a well-known Liverpool resident; before proceeding to the University of Glasgow, and eventually to Manchester Coll., York, he had been a pupil of William Johns, minister of Cross Street, Cheshire, 1805-1845, who had his school in Manchester, then of William Broadbent, minister at Cairo Street, Warrington, 1792-1822, and for a short time of Dr. Shepherd, minister at Gateacre, 1791-1847. Some of his happiest days were spent at Kenilworth, where he manifested that particular predilection for the intellectual and moral improvement of the poorer classes of the community, which distinguished him through life. Ill-health compelled him to retire for a period from the active duties of the profession he loved, and in the autumn of 1826 he left Kenilworth for Geneva. His first entry in the Register is dated 7 April, 1822, his last, 13 July, 1826. His habit of qualifying all he said with the words "I believe," or "I think," and other interesting reminiscences of him, were described to the author in 1898 by a lady who knew him intimately during his residence at Bridport.

William Field is more fully alluded to under Warwick; from 1826 to 1843 he was the regular afternoon preacher at Kenilworth; and the feelings of the society towards him found expression in the gift of a silver inkstand inscribed:—

Kenilworth, March, 1843.
Presented
To the Rev. William Field
By his affectionate Congregation,
In Testimony
Of their Gratitude for his highly-valuable
Services,
As their Pastor,
Through the last Seventeen Years;
And of their Veneration
Of his Fidelity and Zeal,
From early Manhood to honourable Age,
In the Cause
Of Christian Knowledge, Liberty and
Virtue.

In his letter of acknowledgment, addressed to John Jackson, Esquire, of Wroxal, an Elder of the congregation, Field says he will have much pleasure in continuing to conduct the Sunday services till his successor is chosen and ready to enter on the duties of his office. This he did until 1850, when John Gordon, who had recently settled in Kenilworth, became the stated minister of the society. Field's "Final Address of their late Minister to the Kenilworth Congregation" was dated, Leam, April 25th, 1850. At that time the congregation included amongst its worshippers members of the families of Aitkin, Beesley, Burberry, Carter, Chaplin, Girling, Hodgetts, Lampray, Pace, Powell, Russell, Stokes, and Wilmott.

Towards the end of 1891 the chapel was closed.

Prior to closing only five persons attended. Mr. J. H. Burberry had almost entirely supported the chapel for some years, and on his death, early in 1892, all further effort was abandoned. There are only two former members living in the neighbourhood, and they are both very old. For many years it appears that the attendance did not exceed a dozen, including the choir.*

In closing this brief account the author can but express his strong hope that the day is not far off when Divine worship will once more be

*Essex Hall Year Book, 1897, p. 10.

regularly conducted in this most interesting, well-cared for, and substantial edifice.

SAMUEL TURTON, min. Kenilworth, -1700-1728.

d. 1728.

cf. Evans's List; *Sibree*, p. 218.

JOHN BASSETT, min. Kenilworth.

cf. Evans's List.

SAMUEL PHILIPS, min. Bromsgrove, 1736-1768; Kenilworth, 1735-1736; Issue, Samuel, B. 1743; Thomas Mann, B. 1745; Samuel (2) B. 1747/8.

cf. Worcester, Angel Street Register (extracts in Nonconformity in Worcester, Wm. Urwick, M.A., 1897, pp. 197-8); M.R., 1817, p. 6; notes *penes* author.

JOHN KIRKPATRICK, *b.* at Irongray, near Dumfries; ed. Glasgow?; M.A. *Glas.?*; min. Bedworth, Warwickshire, assistant to Julius Saunders, Kenilworth, [1739]-1747-[1750]; Issue, Hezekiah (*d.* 1779, æt. 61), daughter (*d.* 11 February, 1746/7, æt. 10).

cf. History of Park Lane Chapel, George Fox, 1897, pp. 52, sq.; *Sibree*, p. 163, sq.

JOSIAH CORRIE, *b.* [1725]; ed. Caermarthen, Pres. Coll., -1747; min. Frome, 1747-1755; Kenilworth, 1755-1800; Issue, John (q.v. p. 50).

d. 1800, æt. 75.

cf. Wreford, p. 44; *Sibree*, p. 219; Beale, p. 49.

THOMAS BURKITT, ed. Daventry Academy, 1775- , by Rev. Thos. Robins; ord. 1783; min. Hincley, 1779-1783; Buckingham, 1783-1797; Bedford, 1797-1804; Kenilworth, 1804-1816.

cf. M.R., 1822, p. 198; *Sibree*, p. 220; Kenilworth Register.

JOHN LUDD FENNER, *b.* [1751] in London; ed. Daventry Academy, 1766- , by Caleb Ashworth, D.D.; min. Bicester, -1774; Monton, 1774-1779; Devizes, 1779-1795; Taunton, 1795-1815; Kenilworth, -1819-1820; Taunton, *without charge*; Issue, John Ludd (*d.* 1840).

d. November, 1833, æt. 82.

cf. *Record*, p. 133; Kenilworth and Kidderminster Registers.

SAMUEL WOOD, *b.* 1 January, 1797, in Manchester; ed. Glasgow; York, M.C., 1815-1818; B.A. *Glas.*; min. Kenilworth [1820]-1826; London, Stoke Newington, 1832-1836; Bridport, 1840-1841; Lewes, 1843-1848; *m.* (3 April, 1843) Elizabeth, daughter of Jos. Stanley, of Birmingham.

d. 23 August, 1849.

cf. C.R., 1849, p. 698; Kenilworth Register.

WILLIAM FIELD, see Warwick.

JOHN GORDON, see Evesham.

DANIEL DAVIES JEREMY, see Warwick.

GEORGE HEAVISIDE, *b.* at Rochdale; ed. London, M.N.C., 1854-1860; B.A. *Lond.*, 1857;
F.R.G.S.; F.R.Hist.S.; min. Coventry, 1860- ; Kenilworth, 1860-1865; *m.* and
has issue.
cf. Roll of Students.

JOHN WILLIAM LAKE, see Warwick.

TOPOGRAPHY.

M.S.C., p. 157.
C.R., 1843, p. 325.
C.R., 1845, p. 845.
Inq., 1845, p. 681.
Inq., 1850, p. 303.
Inq., 1871, p. 517.
Sibree, p. 215, sq.

KIDDERMINSTER.—NEW MEETING.

Date of Congregation, 24 Feb., 1782.

Opened 18 Oct., 1782.

Enlarged, restored and re-opened, 13 Dec., 1883.

MINISTERS.

George Osborn	...	...	...	1782-1784
Robert Gentleman	...	...	...	1784-1795
William Severn	...	...	...	1797-1806
John Lane	...	...	...	1806-1809
Joseph Smith	...	...	...	1811-1812
Richard Fry	...	...	...	1813-1835
John Taylor	...	...	...	1836-1841
Matthew Gibson	...	...	...	1842-1854
Edward Parry	...	...	...	1854-1869
Abraham Lunn	...	...	...	1870-1874
William Henry Fish, B.A.	...	...	...	1875
William Edward Mellone	...	...	...	1876-1879
William Carey Walters	...	...	...	1880-1887
James Hall	...	...	...	1888-1890
Evan David Priestley Evans	...	...	...	1890-

In the year 1781 forty-six members of the "Old Meeting" refused, on doctrinal grounds, to sign the invitation to John Barrett to become successor to Benjamin Fawcett, M.A., as minister of that society, and decided to withdraw and to form another congregation. They asked to be allowed to hold their services in the meeting-house during the intervals of public worship, and were requested, in return, to resign up one of the parsonage houses for which they were in trust, agreeably to the intentions of the trust reposed in them by the congregation, at whose expense the said houses had been built. This the seceders refused to do, and were therefore denied the use of the meeting-house by the major part of the trustees.

The separation took place, and on 24 February, 1782, the first worship of the new society was held in Mr. Lediard's warehouse on the banks of the canal, being conducted by William Broadbent, then a student at Daventry Academy. The first committee was appointed on 26 December, 1781. It

Wm Severn

John Lane

Richard Fry

W Carey Walters

E. D. Priestley Evans

consisted of Daniel Best, Serjeant Crane, John Jeffreys, Matthew Jeffreys, Nicholas Pearsall, Nicholas Penn, and John Richardson. In the matter of choosing a minister and drawing up the articles of the trust deed, the committee was instructed to *particularly consult* the Revs. *Job Orton, Spilsbury, Thomson, Urwick, Robins, Tayler, and Belsham*. Just £500 were raised before the end of the year 1781 towards the cost of building a place of worship. Nicholas Pearsall gave the site and £50 in cash; Serjeant Crane, Serjeant Hornblower, and Nicholas Penn gave £50 each; and Joseph Broome and Richard Watson £40 each.

According to the writer (Nicholas Pearsall?) of the valuable *M.S. Church Book, belonging to the New Chappel, Kidderminster*, from which the author quotes freely, the *New Meeting was opened with great decency and becoming solemnity on Friday, 18 October, 1782, by the following gentlemen:—Rev. Mr. Carpenter, of Stourbridge, who offered prayer and read the Scriptures; Rev. Mr. Wood, of Dudley, who made the general prayer; the Rev. Mr. Belsham, of Daventry, who made the particular or dedication prayer; the Rev. Mr. Tayler, of Carter Lane, London, who preached the sermon; and the Rev. Mr. Gummer, of Worcester, who concluded with a short prayer and the Blessing; and the Rev. Mr. Osborn, our temporary preacher, performed the office of clerk, in reading the psalms and hymns on the said occasion. Hitherto has the Lord helped us, and blessed be the name of the Lord.*

Invitations were given by the newly-formed society, first to Thomas Tayler, of Carter Lane, London, and next to Samuel Fawcett, of Bedminster, to become its minister, but both of these gentlemen were, with much regret, obliged to decline the numerously-signed invitations.

In the summer of 1783 Robert Gentleman, principal of the Presbyterian College, Caermarthen, preached to the society for a few Sundays, and in September an invitation, signed by Nicholas Pearsall, Serjeant Crane, Nicholas Penn, Richard Watson, and 48 others, was sent to Gentleman, asking him to become its first regular minister. He accepted in January, 1784, and settled at Kidderminster, preaching his first sermon, as minister in charge, on 25 July following.*

*The trust deed, executed on 6 August, 1784, has a clause to the effect that the minister "shall be elected and chosen by the Men Communicants who shall have been Communicants for twelve calendar months next preceding such vacancy, and the subscribers to the support of the Congregation, who shall have been subscribers of 8s. at least for the last twelve months next preceding such vacancy, and shall have paid the same subscription."

At this time, says the writer of the above-mentioned "Church Book," *No bitterness or animositys remain between the 2 societys, the principal members of each unite together in their friendly meetings, and carry on their charitable designs with the same harmony as before the separation took place. The ministers are on the most friendly terms with each other, both the places are well filled, especially on the Lord's Day, afternoon and evening. Nor is this the only record of fraternal relationships, for Mrs. Sherwood tells us that her father, George Butt, D.D., vicar of Kidderminster, used to dispense with sermon at the parish church on "Charity Sermon Sundays," and go in his robes to hold a plate at the doors of the two meeting-houses. He was very friendly with Gentleman, and wrote the Latin lines and English Version on Richard Baxter, which now hang by his pulpit in the vestry, and which were pronounced to be good Latin by the late Dean Stanley, who, on the occasion of his unveiling of Baxter's statue in the Bull Ring, visited the vestry to inspect the pulpit, and delivered a short address from it.*

LINES ON BAXTER, | by George Butt, D.D., vicar of Kidderminster. |
From the original framed Copy hanging in New Meeting Vestry. |

*Here let the name of Baxter long be known;
Here let his glory live, whom none excell'd
In all the duties of the Pastor's Care,
Whether his mental faculties you weigh
Or, the yet nobler virtues of his heart.
Vain pomp, and worldly riches he despis'd;
That fame which strenuous virtue gives the few,
He saw, he sought, he seized, then raised his head,
Tow'ring superior, like some cloud-capt cliff
Which scorns the fury of the stormy winds,
Whence rushes forth the fertilizing stream
To which the plenteous harvest owes its birth
(An harvest long remembered through these plains).
Thus Baxter stood, amid surrounding foes.
By his example fir'd—go, banish sloth;
Pour forth the streams of sacred eloquence,
Instruct, then add example's clearer light,
And gain a harvest of immortal souls.
Go, banish sloth, and strive to equal him.*

*But vain th' attempt Let this at least be thine
 (Who'er thou art, what'er thy strength can do),
 With pure benevolence to serve mankind
 And, thro' a Saviour, gain immortal bliss.*

Rev. G. BUTT.

On the back of the framed Latin version of above, which hangs adjacent, it is written :—

*Rd. Baxter,
 Born at Rowton, nr. Highercal, Shrop.,
 Nov. 12, 1615.
 Invited to Kidder., 1640 ;
 Went to London, 1660 ;
 Died, Dec. 8, 1691.*

From time to time various additions and alterations have been made to the meeting-house, which assumed its present handsome appearance in 1883, during the ministry of Mr. Walters, when the building was lengthened 25ft., the front elevation of brown and white stone erected, and the chancel and other parts of the interior entirely renovated. At the same time also the extensive school buildings were enlarged.

The stained glass window of rare beauty, over the communion table, represents "Jesus, as Teacher, Friend, and Risen Lord," and was placed there in 1890 by Miss Stooke, in memory of her niece, Annie Stooke, a devoted worker in the congregation, who died on 26 December, 1885. Other coloured windows have since been added to the memory of William Talbot, of Whitville, who died 2 July, 1887 ; of Mrs. Notcutt (*nee* Ida Talbot), of Ipswich ; and of Mrs. William Talbot, by her son, Laurence Talbot, of Stratford-on-Avon. The brass eagle lectern is a memorial to Mrs. Talbot, of Oakland, who was for 60 years a member of the society. Tablets, in marble or brass, commemorate Lant Carpenter, LL.D. (*d.* 1840), Richard Fry (*d.* 1842), Charles Talbot (*d.* 1844), George Talbot (*d.* 1868), Henry Talbot (*d.* 1873), and Caroline, his wife (*d.* 1889), George Willey (*d.* 1875), and Nicholas Pearsall (*d.* 1798).

There are many valuable relics and objects of interest in the vestry, the chief of them being the unique Baxter pulpit and sounding board. It originally stood in the Kidderminster Parish Church, where Richard Baxter

was vicar from 1640 to 1660. About the year 1785, the "rubbish" was being removed from the Church, and amongst it was this pulpit ! Nicholas Pearsall was not the man to let slip an opportunity of acquiring such a treasure as this pulpit, so he bought it for £5 !! and thoughtfully gave it into the keeping of the trustees of the New Meeting. They placed it in the vestry, and during the alterations of 1883 the present recess in which it stands was built for it. The late Sir James Allanson Picton, F.S.A., of Liverpool, told the author that this pulpit was one of the finest specimens of Jacobean carving he had ever seen. The panels are inscribed :—

Mrs. | Alice | Dawks, | Widow, | gave | this | pulpit.

Above these are the words :—

Praise the Lord.

The fine sounding board is attached to the pulpit by a carved panel, bearing date :—

Anno.
 1621.

Attached also to this panel, and right above the back of the preacher's head, is a wooden cushion, bearing a *movable* crown elaborately carved and coloured.

Other interesting objects stored in this spacious vestry are :—

- (a) Baxter's Works, folio, 1707, given by Robert Gentleman.
- (b) Lines in Latin and in English on Baxter, composed by George Butt, D.D., vicar of Kidderminster, 1787, and given by Dr. Butt to the trustees. Hand printed, in two black frames.
- (c) An engraving of Baxter, by J. Spilsbury, August 1, 1763, "from an original painting in the possession of the Rev. Mr. Benjamin Fawcett, at Kidderminster."
- (d) Extract from sermon on death of the Princess Charlotte of Wales, November 19, 1817, by Richard Fry, in his minute and exquisite penmanship.
- (e) Chair formerly owned by Job Orton.

In the chancel are the two chairs bequeathed by Dr. John Hall, Bishop of Gloucester and Bristol, to his kinsman, Mr. Spilsbury, through whom they passed to the New Meeting trustees.

The year 1897—that of the Diamond Jubilee of Queen Victoria—was marked by one of the most munificent gifts made to the society since its

foundation. On Friday, 26 February, Miss Stooke, the donor of the above-mentioned window, signed the contract which made her the purchaser of the house in Shorth Heath—then called Arden House—which from that time became the property of the society, to be used as the minister's house. This gift of the Manse was further proof of Miss Stooke's love and devotion to the church, recalling, as it does, the munificence of pious donors in bygone days, but which differs widely in that that of former times was the fruit so largely of fear, whilst that of to-day is prompted by love.

Knowing that the present minister, Mr. Priestley Evans, has been for some time at work on the full history of the society, and which, it is hoped, may ere long be published, the author refrains from entering as largely as he might have otherwise done on any details of the ministers who have served it.

George Osborn, *our temporary preacher*, oddly enough was "a highly orthodox Baptist." His portrait and memoir are given in Urwick's *Non-conformity in Worcester*, in which city Osborn laboured as minister of the Angel Street society from 1791 until his death in 1812.

Robert Gentleman, who was—

brought up under the ministry of Job Orton (q.v.), who encouraged him in his studies. . . . was a popular preacher, arianising in his theology, but of evangelical sentiment. . . . Orton, who died at Kidderminster, in 1783, made Gentleman his literary executor, and this circumstance probably recommended him to the Kidderminster seceders, who chose him as their first minister in 1784. His ministry was very successful.*

Severn, who was a native of Nottingham, became, at the age of 16, "a convert to the doctrines and disciplines of Methodism; a circumstance which, since he arrived at years of maturity, he never ceased to deplore. On the declaration of his determination to follow Mr. Wesley, he was expelled from his father's house and obliged to take refuge with Mr. Warwick, father of Doctor Warwick, of Rotherham [Thomas Oliver Warwick, M.D., min. Rotherham, 1795-1816, d. 18 March, 1852], and under his protection, became, not only one of the most popular preachers, but a friend and confidential companion of Mr. Wesley himself. For two years he was the travelling associate of that extraordinary person, who appears,

**Dic. Nat. Biog.*

from letters to Mr. Severn, to have greatly admired his talents, zeal and intrepidity. Of the period when Mr. Severn began to waver in his attachment to his profession as a teacher of the doctrines of Methodism, no satisfactory information can be obtained, but, from a short journal now in existence of his daily labors, during part of his twentieth year, it is manifest, in every fresh memorandum, that his mind was then very little at ease, and that there was a something in his situation which rendered it very irksome. . . . This journal is continued only for a few months, but it is ascertained that soon after that period he went to Edinburgh to study divinity. . . . It must have been during his residence at Hinckley that his Unitarian propensities took a decided tone, for from thence he was invited to a congregation at Norwich under that denomination."*

At Norwich Severn succeeded Benjamin Hart (who afterwards became a Chancery pleader) as minister of the short-lived society—a secession from the Old Meeting (Congregational)—which built a meeting-house in Bridge Street, "but the cause did not flourish long and the building was pulled down." Several of its members, "who had for some time doubted the truth of the Calvinistic system," joined the Octagon congregation. Parker, of Coseley (q.v.) succeeded Severn in this Bridge Street ministry for a brief period.† Kidderminster had the benefit of his ministerial services some years before his translation to Hull, where he lived between five or six years.‡

Of Joseph Smith (or John Smith as it has sometimes been given) the author has no particulars, and in the absence of any documentary evidence he is not inclined to identify him as the same man as John B—Smith, poet, composer of *Seaton Beach*, and minister at Reading, 1819; Maidstone, 1821-1822; and Colyton, 1830-1832; who did not leave the Independent body until 1816 or 1817. Specimens of the poet Smith's writing and signature are given in *Colytonia*, 1898, p. 31; if the Kidderminster Smith's handwriting could be recovered and a comparison made, the solution of the matter might be arrived at.

*In the treasurer's book of the New Meeting, Kidderminster, October, 1796, is the entry:—*Mr. Severn's expenses to and from Norwich, £10 10s. 0d.*

†*cf.* M.R., 1809, p. 239; Browne, p. 271.

‡M.R., 1813, p. 550.

The Monthly Meeting minutes record that on 8 May, 1811, the members met at Lye Waste, the preacher being *Jos. Smith, of Kidderminster*.

Richard Fry was a frequent contributor of original poetry to the *Monthly Repository*, from the columns of which valuable journal, 1820, p. 245, these lines on the death of his wife are reproduced:—

THE MEMORY OF CATHARINE.

Beside thy sorrow'd grave, departed Worth!
Affection glows, reminded of the form
And lineaments from nature, fondly dear,
Of mental purity, more valued still,
Meek goodness that concealment lov'd. The worm
May witness doom'd return to kindred earth,
But character of mind knows no decay.
While absence felt renews the parting tear,
Thy virtues, cherish'd by sincere belief,
Sweetly remember'd, hopes inspire that thrill
With pensive solace through the soul of grief,
Changing this mortal gloom to glimpse of day,
Dawn of the morn when all of faithful heart
With perfect joy shall meet and never, never part.

R. F.

Kidderminster, April 10, 1820.

The first occasion on which the Monthly Meeting was held at Kidderminster was on 8 August, 1786, when *Rev. Mr. Beesley preached on Ps. xxxi., 23, and the Rev. Mr. Wood led the devotional service, and the Rev. Messieurs Baker, Clements and Hodgkins favoured with their company.*

A few words must be said about Nicholas Pearsall, whose name is so frequently met with in the first years of this society's life; he was its first warde, the writer, in all probability, of the "Church Book" previously mentioned, the able administrator of its affairs, and, above all, the founder of the Grammar School, which bears his name, and the donor of the day school buildings. In the obituary notice of him given in the *Protestant Dissenters' Magazine*, 1798, p. 359, he is spoken of as one—

whose solid and sublime piety, singular prudence, active benevolence, and well-directed zeal will embalm his character in the memories of his acquaintance. Convinced of the importance of inculcating good principles upon the minds of children and youth, he not only afforded pecuniary assistance to institutions which had these for their object, but contributed his personal

instructions. He attended for many years weekly upon a class of children, who, with paternal affection, were formed to habits of thought and enquiry, industry and virtue. . . . To prevent as much as possible the good cause in which he strenuously engaged suffering by his removal, he erected, at his sole expense, two schools—neat and convenient edifices adjacent to the new meeting-house, the one for the education of 35 poor boys and as many girls, in reading, writing, and accounts, which is supported by the contributions of the New Meeting Society. The other, which in his lifetime, he handsomely endowed for grammar learning. Part of his design in erecting and endowing the latter was to provide a seminary for young men intended for the ministry, preparatory to their entering upon an academic course.

Pearsall was for some years before his death retarded in his sphere of utility by the gradual loss both of sight and hearing, which threatened to become total. He died on 2 July, 1798, and was, by his own wish, buried in the yard of his beloved school, an upright headstone marking the spot, which now forms a part of the green "close" in front of the meeting-house. Severn buried him, it being the first instance known in Kidderminster of a funeral service being performed by a nonconformist minister. The MS. of the funeral sermon delivered by Severn on this occasion is still owned by the society.

The register, 13ins. tall and 8ins. broad, is bound in rough brown leather, and is lettered—

Register | belonging to the | New Meeting House, | Kidderminster. |

It was deposited with other non-parochial registers by John Taylor, on 24 January, 1837, in whose custody it had been from April, 1836. At the time of its being sent to London the principal trustees are *Wm. Hopkins, Sr., Geo. Talbot, Sr., Henry Talbot, Wm. Hopkins, Jr., Edward Broadfield, James Badland, and others.*

Gentleman's first entry is *July, 1783, John, son of Richard and Mary Watson, b. 7 April, 1783*; his last, *25 May, 1795, Mary, daughter of William and Rhoda Hopkins*. In all there are entries of 131 baptisms by him. On the cover he has written, *After my settlement at Kidderminster in June, 1784.*

After Gentleman's last entry and before Severn's first is the note:—*The Baptisms inserted in the two following pages were by occasional ministers who supplied the congregation between the death of Robt. Gentleman, July 1795, and the settlement of William Severn, January 6, 1797.*

These entries are:—

- 7 September, 1795, *F. L. Fenner, of Devizes.*
- 25 October, 1795, *Samuel Griffiths, of Wolverhampton.*
- 31 May and 15 August, 1796, *William Blake, Fr.*
- 23 August, 1796, *Rd. Bowden.*
- 18 November, 1796, *Herbert Fenkins, of Stourbridge.*

Severn's first entry is on 17 January, 1797, *Elizabeth, daughter of Fosiah and Fane Griffin, b. 16 December, 1796*; his last is on 2 March, 1806, *Mary, daughter of John and Sarah Wright, b. 14 December, 1805*. There are 52 entries of baptisms by him.

Herbert Jenkins, of Stourbridge, again supplied on 16 February and 8 March, 1807, on which latter date he baptized *William, son of Henry and Rosa Talbot, b. 4 July, 1806*.

John Lane had 15 baptisms, the first on 27 December, 1807, *Edward, son of John and Sarah Wright, b. 23 October, 1807*; the last on 9 August, 1809, *John, son of Edward and Mary Broadfield, b. 1 March, 1809*.

In the years 1810 and 1811 the baptisms recorded are by James Scott (4), Benjamin Carpenter (4), and Thomas Tayler (2); none are entered as by Joseph B. Smith.

Richard Fry's baptisms numbered 100, the first on 17 November, 1813, *Elizabeth, daughter of Henry and Rosa Talbot, b. 8 April, 1812*; his last on 5 January, 1836, *Caroline, b. 7 October, 1818, Emma, b. 8 October, 1820, George, b. 19 October, 1823, and Edward, b. 9 February, 1827*, children of Edward and Mary Broadfield.

John Taylor's first entry is on 5 June, 1836, *Thomas, son of James and Phebe Cowell, b. 23 May, 1836*, and the last by him, prior to the register being deposited in London, 11 October, 1836, *Ellen, daughter of Henry and Ann Hawkeswood, b. 31 August, 1836*.

The trustees have in their possession a book, "*An Account of Baptisms in the Congregation of Protestant Dissenters in Kidderminster*," containing, wrote the late Mr. George Hopkins in 1888—

a nicely-written list from 1727, by various Ministers of the Old Meeting, Rev. Mr. Bradshaw, Benjamin Fawcett, R. Parminter, J. Barrett, to July 25, 1782. There are many well-known Kidderminster names, the last being John and James, sons of Saml. and Ann Stockall, born May 5. Then

comes a register of persons Baptized in Kidderminster by Robt. Gentleman. The first being John, son of Richard and Mary Watson, April 7, 1783, and he says, *these were Baptized before my settlement at Kidderminster, and both before and after this time some were Baptized by other Ministers occasionally here, of whom no register was made. After my settlement were Baptized, 1784, July 27, William, son of Wm. and Rhoda Hopkins; 1785, May 30, Richard, son of Richard and Mary Watson, and others. Then there is a memorandum:—August 4, 1785, N.B. From this time the Register is continued on Stamps and kept (as belonging to the Society) in the Vestry.*

This is the volume now in Somerset House, where also is deposited the original Register from 1727, of which the copy (was it made by careful Nicholas Pearsall?) is in the trustees' possession.

PEARSALL'S SCHOOL.

In an indenture of bargain and sale, dated 15 June, 1795, between Nicholas Pearsall, of the one part, and Matthew Jefferys and eight others, of the second part, Pearsall recites how that being desirous of promoting the welfare of his fellow creatures, and persuaded that their welfare, both in this world and another, depended, under Almighty God, on their being taught to practise virtue and abstain from vice, he had resolved to establish a school to teach youth this important truth in the first place, and in the second place, so much of the arts and sciences as might enable them to fill up with advantage their respective stations in life. To establish such a school at Kidderminster for boys, he conveyed to Matthew Jefferys and the eight others certain two houses situated near the Protestant dissenting new meeting-house, and lately erected by him on ground belonging to a house in a street called "Behind Shopp's," and known by the name of "The Adam and Eve," who were to hold the same on trust, to permit the two houses to be used as a school for the education of boys, subject to such rules as he, by writing, should appoint.

On 30 September, 1795, Pearsall, in order to make some provision for the master and tutor, conveyed to Matthew Jefferys and others a house in Church Street, adjoining the New Meeting, to apply the clear rents for the support of the master and tutor.

By his will, dated 24 June, 1797, and proved at Canterbury, 20 October, 1798, Pearsall made further provision for the master, for repairs, and for providing proper books, by giving his executors £1,000, to be raised and

paid out of his personal estate; the interest on £900 to be paid to the master, and that on £100 to be paid to a standing fund for repairs and books. He also bequeathed to Thomas, John, and Samuel Read (whom he appointed his executors), after the death of his wife [she died 1806, G.E.E.] £300, to be vested in seven respectable persons regularly attending Divine service in the new meeting-house, who were to apply the interest of £200 towards the support of public worship there; of £50 towards the support of the Sunday Schools; and of £50 towards instructing and training poor children in the borough and foreign of Kidderminster, whether parishioners or not, in piety, industry, and useful learning.

An early reference to the charity school, established very soon after the foundation of the society, is that in the *Church Book*, when, on 26 December, 1786, it was resolved:—*That the Cloathing shall be dark brown and a red Cape for Boys, and dark brown and red binding for the Girls, to be ready against the Charity Sermon.*

Pearsall, by certain regulations made, and entered in a book, and signed by him, expressed his desire that, in the choice of a master, his trustees should give a preference to one of an academical education among Protestant dissenters, if such could conveniently be had. He limited the number of scholars to 25, a preference always being given to the children of dissenters, as his design was “to make this a proper Protestant dissenting school, if it could be effected.”

The first master of the school, appointed evidently by Pearsall himself, was the Rev. William Blake, who held the office from 1795 to 1797, when he left to succeed his father, of the same name, as minister of the society worshipping in Hermitage Street, Crewkerne. He was educated at Northampton Academy, 1790-1795, and died at Crewkerne on 18 February, 1821. The next master was the Rev. Roger Ward, who had been a student at Daventry Academy under Belsham, which he entered in 1782. After completing his studies, he settled for two years with a society of Protestant dissenters at Sherborne, in Dorsetshire. Thence he removed to Blackburn, where he remained seven years. “In 1798,” says his biographer* “he succeeded the late Rev. William Blake, as Master of Mr. Pearsall’s Grammar School, at Kidderminster, which he conducted with

**Monthly Repository*, 1825, p. 499.

credit to himself as a man of learning, and was also, for about sixteen years, minister of a small congregation at Bromsgrove.” He died at Stourport, 24 July, 1825, æt. 60. He was a native of Walmsley, in Lancashire. To him succeeded the Rev. Evan Jones (q.v.), minister at Bewdley. In 1833 he was reported by the Commissioners of the Inquiries Concerning Charities as “the school master appointed by the trustees; he teaches in the foundation school such children as have previously been approved by the trustees. They are admitted when able to read fluently, and are taught writing, accounts, history, geography, surveying and mensuration, and, if their parents require it, Latin and Greek. They are principally the sons of tradesmen or persons employed as clerks or superintendents in the different manufacturing establishments. They pay to the master one guinea per an.; for firing, &c., 1s. per quarter; and provide their own books and stationery. The master is allowed to take a few scholars, for whom he is paid, but he does not avail himself of the privilege, nor does he exceed the number of 25 scholars, fixed by the founder.”

The subsequent history and developments of this beneficial foundation, and of the excellent day schools, still carried on under the auspices of the New Meeting, are left to be told by the future historian of the society.

PLATE.

Cup (1), silver, plain bell, foot, 4ins. tall, one handle. On shoulder:—

P.

H. E.

On bell, opposite handle:—

N. M.

K.

London date letter, 1721-22.

Cup (1), silver, plain bell, foot, 4½ins. tall, one handle. On bell, opposite to handle:—

S. R.

Coat of Arms.

N. M.

K.

London date letter, 1726-27.

Cup (1), silver, plain bell, foot, $4\frac{7}{8}$ ins. tall, one handle, and opposite to it on bell:—

N. M.

K.

London date letter, 1793-94.

Patens (2), pewter, plain. On base:—

KIDDERMINSTER NEW MEETING,
1782.

NOTE. In the absence of any evidence to the contrary, the author inclines to the belief that the first two cups were used in his household by Nicholas Pearsall, who either gave or bequeathed them to the society, which, about 1793, found it necessary to purchase the third. In 1863 an electro-plated flagon was added to the other vessels.

GEORGE OSBORN, *b.* 13 November, 1757, in Cork; ed. Daventry Academy, 1777- , by Thomas Robins; ord. 1787; min. Kidderminster, *temporary*, 1782-1784; West Bromwich, 1784-1791; Worcester, 1791-1812; *m.* and had issue.

d. 10 November, 1812; bur. Worcester, Angel Street burying ground.

cf. M.R., 1822, p. 198; Joseph Reeve's History and Topography, West Bromwich, 1836, p. 16; W. F. Hackwood's West Bromwich, 1895, p. 78; Wm. Urwick's Nonconformity in Worcester, 1897, p. 113.

ROBERT GENTLEMAN, *b.* 1746, in Shrewsbury; ed. Daventry Academy, 1763- , by Caleb Ashworth, D.D.; ord. 6 April, 1768; min. Shrewsbury, Swan Hill, 1767-1779; Caermarthen, Lammis Street Chapel, 1779-1784, and principal, Presbyterian College, 1779-1784; Kidderminster, 1784-1795.

d. July, 1795; bur. 12 July, in St. Mary's Church Yard, Kidderminster.

cf. *Dic. Nat. Biog.*; History of Congregationalism in Shropshire, Ernest Elliot [1898], p. 23.

WILLIAM SEVERN, *b.* [1755] at Nottingham; studied divinity at Edinburgh; min. Weedonbeck, Northamptonshire; Welford; Hinckley, 1783-1796; Norwich, Bridge Street; Kidderminster, 1797-1806; Hull, 1806-1813; wife *d.* 15 February, 1819, *æt.* 64.

d. 22 June, 1813, *æt.* 58; bur. Hull, Bowl Alley Lane Chapel.

cf. M.R., 1813, p. 550; Shannon's Sketch of the Ministers of Bowl Alley Lane Chapel, Hull, n.d. p. 5; Kidderminster Register, New Meeting Monthly Paper, August, 1888.

JOHN LANE, *b.* [1773] at Woodbridge, Suffolk; ed. Northampton Academy, by John Horsey; min. Hinckley, 1796-1806; Kidderminster, 1806-1809; London, Hanover Street, 1809-1819; school at Bristol, afterwards at Hackney, where died.

d. 13 April, 1831, *æt.* 58.

cf. C.R., 1832, p. 131; Jeremy, p. 188.

JOSEPH SMITH, min. Kidderminster, 1811-1812.

cf. Treasurer's Book, Kidderminster New Meeting; Monthly Paper, August, 1888.

RICHARD FRY, *b.* November, 1759, at Plymouth Dock (Devonport); ed. Homerton College; min. Warminster; Billericay, Cirencester, 1803-1807; Coseley, 1807-1812; Nottingham, 1812-1813; Kidderminster, 1813-1835; *without charge*, 1835-1842; *m.* Catherine (*d.* 1819), daughter of Humphry Buckler, of Warminster; had issue.

d. 12 March, 1842; bur. Kidderminster.

cf. C.R., 1842, pp. 251, 317.

JOHN TAYLOR, *b.* 18 February, 1812, at Sunderland; ed. Highbury College; min. Leicester, Gallow Tree Street, end of 1834-30 November, 1835; Kidderminster, April, 1836-29 August, 1841; Glasgow, Union Street, September, 1841-March, 1844; Glasgow, services in a hall, "short time"; emigrated U.S.A., where landed 10 October, 1845; returned to England, 3 September, 1846; Sheffield, Mechanics' Institute, September, 1846-June?, 1849; Manchester, teacher and journalist, June, 1849-death; *m.* and had issue, youngest daughter, Clara, *m.* (28 April, 1866) John Arthur Kenrick.

d. 4 June, 1853.

cf. Christian Teacher, 1836, p. 191; information from E. D. Priestley Evans, Kidderminster, 18 February, 1897.

MATTHEW GIBSON, see Evesham.

EDWARD PARRY, min. Battle, 1849-1854; Kidderminster, 1854-1869; Bewdley, 1858-1867; Mayor of Kidderminster, 1898-1899; *m.* (6 October, 1848) Elizabeth, daughter of John Richards, of Birmingham; Issue, Edward (min. Todmorden, 1889-1897), Helen (*d.* 1883), Margaret Ethel (*m.* Pemberton Ernest John Talbot).

ABRAHAM LUNN, *b.* 1825, at Carlingford, Co. Down; ed. Belfast Academical Institution; min. King's Lynn, September, 1848-June, 1851; Boston, Lincs., 1851-1854; Blackley, 1854; Failsworth, Dob Lane, 1854-1858; Chorley, 1860-1864; Newtonlimavady, 1864-1866; Chatham, 1867-1869; Kidderminster, 1870-1874; Yeovil, 1886-1891; *m.* (10 December, 1851) Fanny, second daughter of Joseph Grundy, of Drayton; Issue, Estlin (*d.* 30 March, 1889).

cf. Record, p. 57.

WILLIAM HENRY FISH, ord. 1871; min. London, Carter Lane Mission, 1873-1874; Kidderminster, 1875, also September, 1885-March, 1886, *temporary*; returned, U.S.A.; *m.* and has issue.

WILLIAM EDWARD MELLONE, *b.* 15 November, 1835, at Headington, Oxford; ed. King's Coll., London; min. Toledo, Ohio, 1869-1871; Portsmouth, High Street, 1871-1874; Liverpool, Hamilton Road, 1874-1876; Kidderminster, 1876-1879; Melbourne, 1880-1881; Devonport, 1881-1884; Bissell's Green, 1885-1893; Tunbridge Wells, 1894-1895; Warrenpoint, 1896- ; *m.* (1868) Elizabeth Amelia, daughter of Rev. Samuel Meeds Bell; Issue, Sidney Herbert, M.A., Lond., D.Sc., *Edin.* (*b.* 1869), Dora (*b.* 1873).

cf. Record, p. 88.

WILLIAM CAREY WALTERS, *b.* Newcastle-on-Tyne; ed. Rawdon Coll.; ord. 16 March, 1875, at Whitchurch, Salop; min. Whitchurch, Green End, Baptists, March, 1875-December, 1876; Whitchurch, Free Christian (now Church of the Saviour), January, 1877-December, 1879; Kidderminster, January, 1880-September, 1887; Kensington, Essex Church, October, 1887-June, 1891; Manchester, *without charge*.

JAMES HALL, ed. U.H.M.B., 1880-1883; ord. 1883; min. Glenarm, 1883-1888; Kidderminster, June, 1888-May, 1890; Crumlin, 1890-

EVAN DAVID PRIESTLEY EVANS, son of Owen Evans (*d.* 1865), min. Cefncoed-y-Cymmer, 1837-1865; ed. London, M.N.C.; min. Loughborough, 1889-1890; Kidderminster, September, 1890-; *m.* (16 August, 1890) Emmie, daughter of T. Franks, of Nottingham; has issue.

TOPOGRAPHY.

MS. *Church Book*, probably in handwriting of Nicholas Pearsall; 3 chapters. This volume, long lost, was recovered in 1893, and is now in custody of the Wardens, in church safe. Seen by the author, 1894.

New Meeting Record, Feb.-Aug., 1888. Notes by George Hopkins.

History of Kidderminster, John Richard Burton, B.A., 1890, pp. 134, 143.

Seedsower, 1893-94, p. 183.

Vestiges, p. 117, where also engraving of Baxter's pulpit, with the portrait, folios, and Orton's chair.

KINGSWOOD.—DOLLAX CHAPEL.

Opened October, 1793; restored 1874.
 First chapel built 1708? Burnt in Sacheverell riots, 1715.
 Second chapel burnt in Priestley riots, 17 July, 1791.

MINISTERS.

"By several, especially by — Wilton."* *Evans's Lists.*

"Many years supplied by ministers resident in the neighbourhood, viz., Rev. Messrs. Elcox, Blick, Tonks,† Tindal, Clements, Phillips." James Scott's note in earliest minute book of Monthly Meeting.

David Lewis	...	...	...	1766-1783
George Lewis, assistant	...	...	...	-1785
John Hobson	...	...	...	1787-1791
John Tingcombe	...	...	...	1792-1795
Thomas Moore	...	...	...	1795-1809
Rees Lloyd	...	...	...	1810-1839
Thomas Evans	...	...	...	1839-1848
William Mountford, Ph.D.	...	...	...	1848-1850
William Bowen, M.A.	...	...	...	1851-1857
Joseph Heywood	...	...	...	1857-1865
John Birks	...	...	...	1866-1870
James Taplin	...	...	...	1870-1882
Lindsey Taplin, M.A.	...	...	...	1883-1887
Joseph Hardinge Matthews	...	...	...	1888-

*Richard Witton, A.M., *d.* 28 December, 1765, æt. 82. Toulmin's Bourn, 1808, p. 283.

†John Toncks, *b.* at Harborne; ed. Shrewsbury, by Rev. Samuel Benion, M.D. "His private fortune enabled him to render, in a measure, gratuitous services in his ministerial character to small congregations in the neighbourhood of Birmingham; particularly at Kingswood, where he preached a number of years, receiving from the people what was barely sufficient to keep his horse. He was a man of polite and hospitable manners, generous and beneficent, and of liberal and Catholic principles. He died 9 July, 1757, aged seventy years. His only daughter, Mrs. Scott, of Birmingham (and he had no son), still survives."—Toulmin's Bourn, 1808, p. 280. Mrs. Ann Scott, widow of William Scott, Esq., and only child of Rev. J. Toncks, died in Birmingham, on 8 January, 1813.—M.R., 1813, p. 129.

Thos Moore

Rees Lloyd

J. Taplin

The first meeting-house, said to have been built in 1708, suffered in the riots of 1715, when, writes James Scott, *an attempt was made by three labourers to burn down the chapel. The flames, however, were extinguished, two of the men were immediately taken, and one of them suffered capital punishment at Worcester.*

William Hutton, the Birmingham historian, alluding to this attempted destruction, says that—

this solitary place had fallen by the hand of violence in the beginning of George I. (in the Sacheverell agitation of 1714), for which a person of the name of Dollax was executed, and from whom it acquired the name of St. Dollax, which it still bears. Three hundred yards beyond they arrived at the parsonage house, which underwent the same fate.

The meeting-house was restored, and left in peace, until destroyed at the time of the Birmingham Riots. The writer of AN AUTHENTIC ACCOUNT . . . RIOTS IN BIRMINGHAM, SAYS:—

Sunday, 17 July, 1791, nine o'clock at night. The rioters have been all day busy in the country. Dollox (*sic*) Chapel, five or six miles from Birmingham, and Sorhole Mills, are said to have been this day burnt to the ground. Birmingham, Tuesday, July 19. Three quarters past Nine in the Morning. The fires seen from Birmingham, on Sunday, were at the houses of Mr. Harwood, Mr. Russell, Mosley Hall, several hayricks, a farmhouse, Dollox Chapel (better known by the name of King's-wood or King's-heath Chapel), and some others;

whilst we get references to Mr. Hobson in A LIST OF THE PRINCIPAL HOUSES ONLY THAT HAVE BEEN SET ON FIRE AND PULLED DOWN, viz. :—

Rev. Mr. Hobson's, Balsol Heath. The house of Mr. Hobson, a Presbyterian (*sic*) Parson, and the dwellings of Messrs. Budd, Hawkes, Harwood, and a farmhouse in the neighbourhood of Mosley, were also demolished. These persons were marked as principal applauders of the French Revolution.

Every obstacle was placed in the sufferers' way, from claiming compensation for their losses at the rioters' hands, and even when the sums were awarded by Government two years elapsed before payment of them.

This society claimed the modest figure of £198 8s. 9d. for the meeting-house and £267 14s. 11d. for the parsonage; it received £139 17s. 6d. and £200 respectively.

Building operations were soon begun on a site close to that on which the burnt meeting-house had stood. By October, 1793, the place was

finished, and on the 28th of that month a memorial was printed and circulated by the society, stating that the rebuilding was accomplished, giving the dimensions—

39 feet by 33 in the exterior,

and the expense as £461, exclusive of the members' own manual labour. Contributions were requested to supply deficiencies and to raise a fund for the rebuilding of the parsonage. The memorial also stated that since the new place had been opened, the congregation was considerably larger, and had a more numerous attendance of stated hearers than was customary before the riots. Four bricks, which the author saw *in situ* on 20 September, 1896, were built into the outer side wall of the meeting-house, at the corner next to the parsonage, bearing these names and dates:—

THOS. GREVES, Kingwood, 1792. John Bardill.
--

WM. GREVES, 1792.

S. * GREVES, 1792.

B. * GREVES, 1792.

In 1874, during the ministry of Rev. James Taplin, the building was thoroughly restored; his son Russell, a musician of no mean order, being mainly responsible for the organ improvements.

Situated in one of the most pleasant and retired spots in the county of Worcester, the chapel, school house, and parsonage have still an old-world look and charm, remote from all city noise and smoke. The burial ground, with its many associations and memories, stands in much the same

relationship to Birmingham people as does that of the Ancient Chapel of Toxeth to Liverpool.

David Lewis seems to be the first resident minister whose name has come down the stream of time. Mrs. Hutton Beale includes his gravestone amongst those facsimiled in her sumptuous MEMORIALS OF THE OLD MEETING. On it he is described as—

pastor of a congregation of *Protestant Dissenters* assembling at *King's Wood*, near this Town.

George Lewis, his son, who, for some time assisted him here before he became afternoon preacher at Carter Lane, Doctors' Commons, is described by Belsham, in his list of Daventry students, as—

eminently acceptable; quitted the ministry; and became a merchant.

John Hobson's name is twice met with in the MS. Minutes of the Double Lectures for 1787, when he was second preacher at Dudley and first at Oldbury.

Tingcombe, says his biographer*—

was characterized by benevolence, good sense, delicacy of feeling, and particularly by humility.

His closing years were passed in Bristol, and it was there, whilst on his way to attend service at Lewin's Mead, that the illness came on him, which, in a few hours, proved fatal. He preached a Dudley and an Oldbury Lecture in 1794.

Moore was also a student at Daventry Academy; alluding to it a few months before his death, he said:—

There were, at the time I was at Daventry, upwards of fifty students in the Academy; indeed, it was the most flourishing period of that institution; and I once heard Mr. Robins (Mr. Belsham's predecessor) say that he never knew so many young men, respectable, both for their talent and good conduct, in the establishment at one time.

For some time prior to his relinquishing his connection with the Kingswood society, he lived in Birmingham—

where he kept a day school, which he continued for many years in London, whither he removed with his family about 1810, in which year was printed his "Sermon on the Sin and Folly of Cruelty to Brute Animals, preached at Kingswood, and also at the New Meeting, Birmingham.

*C.R., 1848, p. 703.

Rees Lloyd was a man of sterling excellence, and to the last had, to use his own words—

a strong faith in the mercy of God to penitent man, as that mercy is revealed through His Son Jesus.*

The story of "Euthanasia" Mountford's life was tenderly and touchingly told in the *Inquirer*, on 10 December, 1887, by Russell Lant Carpenter, B.A., who had entered Manchester College, York, with him in 1833. His best work was done in the town of King's Lynn. '*Martyria*,' a Legend, wherein are contained Homilies, Conversations and Incidents of the Reign of Edward the Sixth, first appeared in the *Christian Pioneer*, and after it had been collected into a volume was republished by Dr. Huntingdon, then a very popular Unitarian minister at Boston, U.S.A., and one of the editors of the *Religious Magazine*, and of the *Christian Register*. In King's Lynn he also wrote "Christianity, the Deliverance of the Soul and its Life." Dr. Sadler says:—*Mr. Edwin Field thought very highly of 'Martyria,' and from some things in it was anxious that Mountford should write a book on death. The suggestion was communicated, I think, through myself, and the reply was that 'Euthanasia' was already in preparation.* This work was first published in Boston, its full title being "Euthanasia; or Happy Talks towards the End of Life." It comprises forty-three chapters, in the form of conversations between the aged Marham and Aubin, his nephew, who had not long to live. It contains many passages of rare beauty, and—

breathes a singularly thoughtful and elevated spirit of piety.

He could not have written it but for the great trials and sorrows through which he had passed, while it bears evidence of his varied studies. It cost him dear,

What with the writing of that book and the wretched climate, I was near dying last autumn (1847).

He suffered from the—

aguish intermittent fever, the peculiar product of the swamps

near King's Lynn, and though he was greatly attached to many friends there, he did well to remove to Kingswood. At that time the Post Office was three miles off, there were hardly twenty houses within a mile of him, and almost all his acquaintances were farmers, and men who did not read books.

*C.R., 1839, p. 631.

Almost quite alone in the wilderness I am, but without the Baptist's liking for solitude.

He often suffered from—

horribly low spirits—a dreadful business is that of a thinker.

Here, in 1849, he published "Beauties of Channing, with an Essay prefixed." It ends thus:—

And now his simple name is a nobler thing than even the books themselves of most other writers.

In November, 1849, by the aid of a free passage obtained for him by Dr. Huntingdon, he sailed for Boston, where he arrived after a wretched voyage of six weeks. He preached at the Thursday lecture, on 17 January, in the First Church, to a great crowd, many had to stand; among the audience were Longfellow, and other Cambridge professors and literary men. Dr. Rufus Ellis writes:—

'Euthanasy' had gone before him, and the delighted readers were eager to see and hear a writer by whom they had been so attracted.

Intending to return, he had not resigned his ministry at Kingswood, but circumstances made him decide upon remaining in America, thenceforth to be his home, where he married, wrote "Miracles, Past and Present" (the first edition (1870) was sold in twelve days), lost his loved wife, suffered financial difficulties, and quietly passed into the Silent Land, valuing greatly the cordial kindness of the Rev. Brooke Herford, then minister in Boston, a successor of Dr. Channing and Dr. Gannett, who conducted his funeral service, a sad contrast between the enthusiasm which had greeted him on his arrival in America and the loneliness of his departure.

The Rev. James Taplin devoted the last twelve years of his active life—to making Kingswood better than he found it.*

The main features in his long life are given in *Colytonia*, pp. 34-39.

For all who would know about his son and successor here, Lindsey Taplin, the town of Todmorden, its magnificent church, its Taplin fountain, and, above all, its inhabitants, will give the answer.

It was not until Tuesday, 15 June, 1869, that the *Monthly Meeting* held its first gathering at Kingswood, on which occasion a sermon was preached by the late Benjamin Wright on the value of Christianity.

*Tablet in the Chapel, pity that the medallion on it is not a better portrait of this devoted minister! G.E.E.

No early register of baptisms nor burials is forthcoming; if any existed it possibly perished in the rioters' burning of the meeting-house in 1791.

The communion vessels, one cup and four patens are of pewter, all marked, "K. W. M."

DAVID LEWIS, *b.* [1729] min. Kingswood, 1766-1783; *m.* Ann (*d.* 1797); Issue, George, Dorothy (*d.* 1816).

d. 18 December, 1783, æt. 54; bur. Birmingham, Old Meeting Yard, and removed, 1882, to Witton Cemetery.

cf. P.D.M., 1798, p. 322; Wilson ii., p. 164; Beale, plate, 124; Tombstone at Witton, seen by author, 1897.

GEORGE LEWIS, *b.* Kingswood; ed. Daventry Academy, by Thomas Robins, 1779-1783; min. Kingswood, assistant, 1785; London, Carter Lane, afternoon preacher, 1785-1796; when resigned the ministry; living 1823.

cf. Wilson ii., p. 164; M.R., 1822, p. 198; Jeremy, p. 175.

JOHN HOBSON, min. Kingswood, 1787-1791.

cf. C.F., 1870, p. 25; Minutes of Dudley and Oldbury Double Lectures.

JOHN TINGCOMBE, *b.* [1771] at Plymouth; ed. Daventry Academy, 1787-1789, and Hackney Coll., 1789-[1792] by Thomas Belsham; min. Kingswood, 1792-1795; Devonport, [1795]-1798; Plymouth, 1798-1806; Newport, I. of W., 1806-1815; Bridgwater, 1815-1826; Frenchay, 1829-1835; Bristol, *without charge*.

d. 9 October, 1848, æt. 77.

cf. Murch, var. pp.; C.R., 1848, p. 703; *Vestiges*, var. pp.; Minutes of Double Lectures.

THOMAS MOORE, *b.* [1767] in Leicester; ed. Daventry Academy, by Thomas Belsham, 1785-1789; min. Dartmouth, *assistant, one year*; Walsall, 1790-1794; Kingswood, 1795-1809; London, where kept school; *m.* Frances (*d.* 1848); Issue, Frances (*m.* William Edwards), Elizabeth (*b.* 26 June, 1791).

d. 23 August, 1842, æt. 75; bur. New Bunhill Fields, Islington.

cf. M.R., 1822, p. 286; C.R., 1842, p. 729; Walsall, Old Meeting-house Register.

REES LLOYD, *b.* Cardiganshire; ed. Castellhywel, by David Davis; Caermarthen, Pres. Coll.; min. Risley, *few years* [-1810?]; Kingswood, 1810-1839; *m.* and had issue, Rees Lewis (min. Belper, 1845-1885), Mary (*d.* 1844).

d. 7 July, 1839; bur. Kingswood Chapel Yard.

cf. C.R., 1839, p. 630; Nightingale iv., p. 259; personal recollections of author's father, 1899.

THOMAS EVANS, min. Kingswood, 1839-1848.

d. 21 June, 1848, at father's house, Lampeter.

cf. C.R., 1848, p. 512.

WILLIAM MOUNTFORD, *b.* at Kidderminster; ed. York, M.C., 1833-1838; M.A.?; Ph.D., *Giessen*, 1843; min. Manchester, Strangeways, 1838-1841; Hinckley, 1842-1843; King's Lynn, 1843-1848; Kingswood, 1848-1850; min. at large, U.S.A.; *m.* (10 March, 1853) Elizabeth Boardman (*d.* 1884), daughter of Benjamin W. Crowninshield.

d. 20 April, 1885.

cf. Record, p. 126; *Inq.*, 1887, p. 795.

WILLIAM BOWEN, *see* Cradley.

JOSEPH HEYWOOD, *b.* 1826, at Bolton; ed. U.H.M.B., -1857; min. Kingswood, 1857-1865; London Domestic Mission, 1865-1879; *m.* (27 August, 1859) Elizabeth Platt, of Newcastle-under-Lyme.

d. 2 March, 1879; bur. Abney Park Cemetery.

cf. Inq., 1879, p. 158.

JOHN BIRKS, *b.* at Stoney Middleton, Derbyshire; ed. U.H.M.B., 1861-1864; min. Idle, 1865-1866; Kingswood, 1866-1870; Taunton, 1870-1883; Derby, 1883-

JAMES TAPLIN, *b.* 12 December, 1799, at Portsea, Hants; ed. Portsmouth, by William Means; Stoke Newington Baptist Academy; min. Battle, 1823-1831; Honiton, 1831-1840; Colyton, 1834-1846; Jersey, 1847-1851; Tavistock, 1851-1858; Crediton, 1859-1870; Warminster, 1859-1860; Kingswood, 1870-1882; *m.* (27 December, 1825) Jane (*d.* 1895, *æt.* 88), daughter of Francis Johnson, of Hempton, nr. Fakenham; Issue, Lindsey, M.A., Russell (*d.* 8 November, 1886, musician), Julian Pascal (*d.* Singapore, 9 October, 1867, chief engineer, H.M.S. *Nijleman*), James Francis, M.D. (Birmingham), Anne Laetitia Barbauld (*m.* Samuel Bromhead), Sarah Jane.

d. 19 December, 1882; bur. Kingswood Chapel Yard.

cf. Colytonia, p. 34.

LINDSEY TAPLIN, *b.* 18 February, 1829, at Battle; ed. Glasgow; M.A. *Glas.*, 25 April, 1850; min. Gloucester, 1852-1856; Todmorden, 1856-1880; Kingswood, 1883-1887; bachelor.

d. 6 November, 1887; bur. Kingswood Chapel Yard.

cf. Record, p. 178.

JOSEPH HARDINGE MATTHEWS, *b.* 18 January, 1843, at Newbury; ed. U.H.M.B., 1864-1867; Owens' Coll., 1867-1869; min. Walmsley, 1871-1878; Nantwich, 1878-1886; Kingswood, 1888- ; *m.* (28 March, 1872) Mary Faulkner, daughter of David Brown, of Gorton; Issue, Ernest Hardinge (*d.* 1882), Walter Hardinge (*d.* 1882), Herbert Hardinge, Frances Hardinge, Alfred Hardinge.

cf. Record, p. 140.

TOPOGRAPHY.

An Authentic Account of the dreadful Riots in Birmingham, occasioned by the celebration of the French Revolution on the 14 July, 1791. London, 1791.

The riots at Birmingham, July, 1791. Birmingham: published by Arthur Bache Matthews, 1863.

C.F., 1870, p. 25.

Seedsower, 1894, p. 56.

Vestiges, p. 122.

LYE.—HIGH STREET.

Opened 10 December, 1861.

First Meeting-house, opened 5 January, 1806.

MINISTERS.

James Scott	...	...	...	1790-1827
William Bowen, M.A.	...	...	...	1828-1850
William Cochrane	...	...	...	1850-1866
James Kedwards	...	...	...	1866-1877
Thomas Bennett Broadrick	...	...	...	1877-1879
Thomas Pipe	...	...	...	1880-1891
Isaac Wrigley, B.A.	...	...	...	1891-

The name, 'Lye,' is derived from the Saxon word *Ley*, meaning a pasture farm, and the place is so called in old writings and in county histories. Up to the middle of the seventeenth century it was an open common, with a few scattered houses. On this common, or *Waste*, a number of mud huts were built by the nailmakers of the district about the year 1750—

whose rights to separate freeholds were substantiated when the *Waste* was enclosed in 1781.*

The habits and manners of these people were perhaps as rude and barbarous as those of any other district in England. On this neglected spot there was no accommodation for public worship previously to 1790, when James Scott, then recently settled at Cradley, determined that he would, if possible, be the means of remedying such an undesirable state of things. From 1790 to 1792 he conducted services in licensed dwelling-houses. Dr. Priestley, in his 'Appeal to the Public,' 1792—this date should be carefully recollected—speaking of Scott and his Lye labours, says:—

The minister of Cradley waited upon the rector of the parish and assured him that he had no intention of disseminating any peculiar doctrines, that his only motive was to serve the best interests of his neighbours, and that if the people of the Establishment would subscribe towards the building of a church, he would abandon his design and assist them in theirs; but this good young man has been unable to accomplish either.

*Scott's "Stourbridge and its Vicinity."

J. Kedwards.

J. B. Broadrick

In consequence of the Priestley Riots of 1791, and of the spirit of hostility against dissenters at that time, the Lye lecture was for a short while discontinued, only, however, to be resumed—though under inauspicious circumstances—on 24 July, 1792, when also the Sunday School was revived. James Scott, writing about this period, says:—*With calm resignation, I trust with fond expectation, I cherish the pleasing thought that in a few years the dissenters will, in a great measure, live down prejudice; that when the lowering storm shall blow over, which now casts a deep gloom over the affairs of churches and empires; when He who stilleth the waves of the ocean shall still the tumults of the people, Christians of different denominations forgetting the little distinctions of sect or party, and chiefly mindful of their high origin, their intimate relation to each other, and their glorious destination, shall embrace each other in the bonds of fraternal affection, and with the ardour of Christian benevolence.*

The little society—

assembled in a private house till it increased from thirty to seventy stated hearers, and, assuming a more regular and serious aspect, it was considered highly desirable that a place of worship should be erected for its accommodation.*

The scheme was carried into effect, Scott advancing the sum of £200 towards its erection, which amount his aunt, Mrs. Ann Scott (*d.* 8 January, 1813), liberally reimbursed to him, and the remaining sum of £63 8s. od. was raised by himself and his friends. The little chapel was opened on Sunday evening, 5 January, 1806, when Rev. Dan. Mercer, of Bilston, conducted the devotional service, and Scott preached from Psalm xcvi., 9:—

O worship the Lord in the beauty of holiness.

Here, on Sunday evenings, and at other times, Scott continued preaching the Gospel to the poor until the end of his life. In addition, he defrayed the cost of the purchase of further land, and the expenses of repairing the building, and bequeathed £200 for its future support. Shortly after his death a stone tablet was placed in the chapel to his memory, by the trustees appointed in 1820. The full inscription, stating this to be the—

first place of public worship ever erected in this village,
will be found in the *Christian Reformer*, 1830, p. 408.

*Inq., 1861, p. 912, which quotes from "Memoir of Rev. James Scott."

Kentish, in his funeral sermon, described the result of Scott's labours at Lye as—

a moral creation.

His successors at Cradley—Bowen and Cochrane—regularly conducted services here. About 1859 neighbouring friends of the society determined to erect a new place of worship. A subscription was privately made, a plot of land immediately adjoining the original chapel was bought and given by a friend, and a—

small but beautiful and carefully arranged early English church commenced, from the designs of F. Smalman Smith. While it was in the course of erection, the villagers, reverencing the memory of Mr. Scott, who had been termed the Apostle of the Lye Waste, determined to add a clock to the building, and as the funds collected did not allow of the extra expense, they subscribed, in sums varying from a penny upwards,*

to the amount of £40, which sum was more than doubled by friends. A clock tower four stories in height, crowned with a bell spire of wood and slate, was, in consequence, added at one corner of the building. A stained glass window, by Heaton and Butler, was given by one friend; it represents—

the crucified Saviour, with the three Marys at the foot of the Cross.†

Another friend contributed a carved chair, by Cox and Son, for the communion table, whilst another friend gave the font, composed of one solid carved block of Caen stone, inscribed round the margin with the words:—

I indeed have baptised you with water, but He shall baptise you with the Holy Ghost.

The opening service was held on Tuesday, 10 December, 1861, Cochrane conducting the first portion and S. Bache preaching from Psalm xxvi., 8:—

Lord, I have loved the habitation of Thy house, and the place where Thy honour dwelleth.

In 1866 Mr. Kedwards became the first minister solely in charge of the society, and under him and his successors it has grown to its present flourishing and healthy state.

The first occasion of the *Monthly Meeting* being held here was on 5 August, 1806, when it met for religious services at ye dissenting chapel at the

*Inq., 1861, p. 913.

†Inq., 1861, p. 914.

Waste. Ten ministers were present, and Benjamin Carpenter preached from Jeremiah vi., 16:—

Stand ye in the ways, and see, and ask for the old paths, &c.

JAMES SCOTT, see Cradley.

WILLIAM BOWEN, see Cradley.

WILLIAM COCHRANE, see Cradley.

JAMES KEDWARDS, *b.* [1820] at Cradley; min. Lye, 1866-1877; Raloo, 1877-1885; *m.* (31 August, 1866) Ann, 3rd daughter of Amos Taylor, of Birmingham.

d. 2 January, 1891, æt. 71; bur. Cradley, Park Lane Yard.

cf. personal knowledge.

THOMAS BENNETT BROADRICK, *b.* 18 October, 1846, at Dukinfield; ed. U.H.M.B., January, 1869-December, 1872; min. Burnley, 1872-1874; Nantwich, 1875-1877; Lye, April, 1877-November, 1879; Ipswich, 1879-1891; Dewsbury, 1891-1893; District Minister for Western Union, 1893-; *m.* (26 March, 1873) Annie Ashton, daughter of Joseph Moores, of Manchester; Issue, Harold Ashton, (*b.* 1874), Theodora Julie (*b.* 1876), Mabel Annie (*b.* 1879).

cf. Record, p. 26.

THOMAS PIPE, ed. Metropolitan Baptist Coll.; min. Lye, 1880-1891; Birmingham, Fazeley Street Mission, 5 July, 1891-; Tate Lecturer, Manchester Coll., Oxford, 1899-1900.

ISAAC WRIGLEY, ed. Rawdon Coll.; Yorkshire Coll., Leeds; B.A. *Lond.*; min. Portsmouth, High Street, 1889-1891; Lye, 1891-

TOPOGRAPHY.

James Scott's MSS. at Cradley (q.v.) and Stourbridge (q.v.)

M.R., 1806, p. 52.

C.R., 1828, p. 102.

C.R., 1830, p. 408.

Inq., 1861, p. 912.

U.H., 1861, p. 162.

Vestiges, p. 160.

OLDBURY.—THE OLD DISSENTING CHAPEL.

Opened 12 July, 1807.

First, built 1708.

MINISTERS.

"Occasional Ministers, Revs. Messrs. Turton (ejected from Rowley), Russell, and Tonks; settled Ministers, the same as Birmingham Old Meeting from Greenwood to Clarke."—MS. of REV. JAMES SCOTT, of Cradley.

Daniel Greenwood	...	...	1700-1730
Edward Brodhurst	...	...	1714-1730
Daniel Mattock	...	...	1732-1746
Joseph Wilkinson	...	...	1739-1756
William Howell	...	...	1746-1770
Samuel Clark	...	...	1756-1769
John Bradford	...	...	1772-1775
William Procter	...	...	1776-1808
Herbert Jenkins	...	...	1807-1808
James Fordyce, <i>supply</i>	...	...	1808-1810
Samuel Griffiths	...	...	1811-1812
Samuel Goode, <i>supply</i>	...	...	1812
Timothy Davis	...	...	1812-1845
William McKean	...	...	1845-1869
Henry McKean	...	...	1858-

In 1890 the Union (dissolved 1896) of the various branches of the Guild of the Good Shepherd held its annual festival service in this chapel, and, in accordance with its custom, a short account of the congregation, its buildings and its ministers was included in the hand-book, printed for use on that occasion. From it the following quotations are taken:—

The congregation was originally connected with an earlier building in Oldbury, which was superseded by the present Parish Church in 1841. This building, called *Oldbury Chapel*, appears to have been in the hands of the Presbyterians, before the Act of Uniformity [1662], and for many years they were left in undisturbed possession. It was built by subscription in 1529, and licensed—but not consecrated—by Jerome de Ghinucis, Bishop of Worcester, an Italian, who was afterwards deprived of his See by Act of Parliament for non-residence. This Chapel, with certain adjoining properties—still in the possession of the School Trustees—was surrendered in the

W Procter

Timothy Davis

Henry McKean

Court of the lord of the manor in 1659, and this is the beginning of its written history. Subsequent surrenders took place at each renewal of the body of Trustees. Dr. Nash, the historian of Worcestershire, says of Bishop Lloyd, one of the seven bishops committed by James II., and who held the See from 1699 to 1717, that he ousted the dissenters from this Chapel, and notwithstanding the pretence of its standing on copyhold ground, consecrated both Chapel and Cemetery. The present meeting-house was, therefore, a substitute for the Chapel from which the congregation had been ejected. The building was erected on land given in 1708 by John Turton, of the Brades. In 1715, the Tory mob, which had set on fire the Old Meeting, Birmingham, and destroyed the chapel at West Bromwich, came to Oldbury, and set fire to the building while the minister was preaching. The amount of damage done is now unknown. In 1806, the Rev. William Procter was instrumental in getting the meeting-house rebuilt at a cost of about £300. The congregation must have been very small as those resident in Oldbury only contributed £13. One of the subscribers is still represented by three generations in the present congregation.

Dr. Toulmin preached at the reopening, on Sunday, 12 July, 1807, his text being 1 Chronicles, xxix., 9:—

Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David, the King, also rejoiced with great joy.

In 1862, the building was remodelled and refitted at a cost of £300; and last year [1889] further alterations were effected at a cost of £200. The walls are, however, chiefly the walls of 1806, and a small portion of the original fabric of 1708 still remains. The lectern and communion table are made of oak, which formed part of the pews of the first building, and the pulpit is the same that was used in the second.

From a short article in the *Christian Freeman*, 1870, p. 137, which also gives an engraving of the premises, we gather that in 1728 the trustees came into possession of 5½ acres of land near Oldbury, devised two years before by John Price, of Halesowen, for the use of the poor, and for supporting the minister of the meeting-house. In 1784 the building was purchased in which the free school was begun three or four years previously; also, the cottage and land adjoining the meeting-house, but how the funds (£140) were obtained is not stated. In 1790, five acres more came to the trustees for the use of the poor from one Richard Nock, but whether by gift or purchase is not known. In 1817, Henry Hunt, Esquire, of The Brades, handed over to the trustees the house and garden adjoining the school, purchased by his father and others for the use of the minister.

The free school, of which the minister had always been master, was originally, and even till 1845, only a small institution with 20 free scholars. but it has since rapidly developed, by the increasing value of property from mines and minerals. The large schoolroom was built in 1851 with funds lent by Thomas Hunt, Esquire, of Handsworth, who, at the close of his long treasurership, presented his successor with £400, the balance due to him. Class-rooms were subsequently added, making the establishment very complete for educational or congregational purposes.

No records are known to exist of the establishment of the Sunday School. Mrs. Wm. Hunt, of the Brades, whose husband became a trustee in 1780, was a teacher in it, and one of the teachers of 1816 was living in 1890. The charitable character of the early Sunday Schools lingered long, for up till about 1850 new bonnets, all of one pattern, were given to the girls on the recurrence of each anniversary. Till a still more recent date the Superintendent was a paid officer.

The first settled minister, after the union with the Old Meeting, Birmingham, was over, was John Bradford, a Daventry student, who, says Belsham*—

left off preaching and became a schoolmaster near Coventry.

His ministry at Oldbury was from 1772 to 1775; his name does not appear in the minutes of the Dudley Double Lecture; whilst the Oldbury Lecture minutes only begin in 1776.

'Good' William Procter came to Oldbury in January, 1776, from Oakham, in Rutlandshire, the scene of his first ministry, and remained the active minister of this society until laid aside by a paralytic stroke on 6 March, 1807. In the notice of his death in the minutes of the Monthly Meeting, of which he was the first secretary for nearly 30 years, it is recorded that *the distinguishing traits in his character were an artless simplicity, and kindness of deportment, and cheerful piety.* The registers are witness to the fact that he baptized some 1,010 children during his ministry, his last entry bearing date of 8 January, 1810. He died at his son's house in Market Drayton, on Sunday, 3 April, 1814. To his pen we owe the many interesting, and often quaint notes, to be found in the minutes of the Monthly Meeting for the first 30 years:—

Stourbridge, 4 March, 1783, prevented meeting by the inclemency of the season.

*M.R., 1822, p. 196.

Oldbury, 8 July, 1783, congregation unusually small.

Oldbury, 6 April, 1784, having not 20 hearers we met in the vestry.

Wolverhampton, 7 March, 1786, the extreme severity of the weather prevented my brethren and myself meeting at Wolverhampton, according to appointment; the consequence of which was Bro. Griffiths was obliged to preach himself.

Kidderminster, 8 August, 1786, on account of Walsall market we appointed to meet on Wednesday, 4 October.

Coseley, 9 February, 1790, my brethren and myself agreed at Coseley to meet together at our monthly interviews $\frac{1}{4}$ before eleven, or forfeit 6d., and in case of absence to forfeit one shilling.

Dudley, 10 August, 1790, no publick service, rule of 9 February this day recognized and confirmed.

14 July, 1791, in the evening the Old and New Meetings in Birmingham were destroyed by a mob, together with the house of Dr. Priestley, his Goods, Apparatus, Library and Manuscripts; and the following days the Habitations of the leading Dissenters were plundered and burnt.

Dudley, 7 February, 1792, no public service. The propriety of introducing Liturgies into Publick worship it was proposed to consider.

Herbert Jenkins is more fully alluded to in the account of Stourbridge Chapel. Procter being unable to perform his public duties, it was—

a happy and auspicious circumstance, under this afflicting event, that the Rev. Herbert Jenkins, having some months since dissolved his pastoral connexion at Stourbridge, had been prevailed on to accept an unanimous invitation to officiate at Oldbury, limiting indeed, for the present, his services to the term of one year.*

His first entry in the register was on 30 August, 1807, his last on 26 June, 1808.

James Fordyce supplied in the interval which elapsed before the settlement of Samuel Griffiths. His first entry in the register is under date of 17 July, 1808, his last, on 14 November, 1809, though judging from the writing he officiated again, on 2 August, 1812, probably as supply after Griffiths left.

*M.R., 1807, p. 500.

Of Samuel Griffiths' ministry here the author has no particulars, other than that of a note in the *Monthly Meeting* minutes of the meeting at Cradley, 2 May, 1809, to the effect that the preacher was the *Rev. S. Griffiths, nephew of late Mr. G. of Wolverhampton*; and that his first entry in the Oldbury registers bears date, 2 January, 1811, his last, 25 March, 1812.

Samuel Goode supplied for a few (three?) months in the first half of 1812.

On 14 July, 1812, Timothy Davis removed from Swansea to Birmingham, and, as recorded in the register, became *minister of the Presbyterian Chapel, Oldbury, from July, 1812*, which office he held until his resignation in June, 1845, just three years prior to his death. He was first cousin to Timothy Davis (q.v.), of Evesham, being son of Thomas Davis, of Pentresion, who was brother of David Davis, of Castellhywel. He was a frequent preacher at the *Monthly Meeting*, and was twice Dudley lecturer. In an early number of *Yr. Ymfynydd* there is a touching poem from his pen, full of reminiscences of his old home and its associations.

William McKean, a native of Paisley, was brought up among the Scotch Independents, being a lay preacher in that denomination. Being in Glasgow he heard George Harris preach, when he found, what so many others did, that he had been a Unitarian unawares to himself; and to the end of his long life regarded Harris as his spiritual father. In 1835, on the recommendation of Harris, he became minister of a small society at Alnwick, and after about a year's residence there moved to Sunderland, where he remained some two years, when he settled at Walsall. Seven years afterwards he removed to Oldbury, where, for quarter of a century, he was minister of this society and master of the Free School. The last years of a wonderfully active ministry were saddened by blindness, which began to assert itself in 1862; an operation for cataract proving unsuccessful. On March, 1858, his son Henry, the present esteemed minister of the society, became his assistant. He preached the Dudley lecture on three occasions, besides being a frequent preacher at the *Monthly Meeting*.

SOME ACCOUNT OF THE OLDBURY DOUBLE LECTURE.

1776-1865.

Concerning this lecture, Job Orton says (27 June, 1775):—"I wondered very much when I was a child that no more notice was taken of Bartholomew's

Day by the dissenters, as I had heard so much of it from my grandfather and others, pious relations and aged Christians. Oldbury Lecture in this neighbourhood used to be preached in the week in which the 24th of August fell, and was instituted on purpose to commemorate these eminent men. I once preached there, and considered their case. But on account of the harvest it was put off to the middle of September [second Tuesday in September], which I think was wrong, as the object of the lecture was in time forgotten. I persuaded some ministers whom I could be free with, when they preached this lecture, to keep in view the intention of it, and they did so, much to the pleasure and edification of their hearers."

In his MS. history of Park Lane Chapel, Cradley (q.v.), James Scott says:—"Oldbury Lecture has existed more than a century. Tradition reports that a stack of chimnies fell down at the Brades House, by which the Turton family were in imminent danger. To express their gratitude for this deliverance they invited the neighbouring ministers to assist them in keeping a day of thanksgiving; who from that time annually assembled in the Dissenting Chapel in Oldbury. I have since learnt, from undoubted authority, that it was instituted to commemorate the ministers ejected on Bartholomew's Day, 1662."

David Maginnis, F.R.Hist.S., minister at Stourbridge (q.v.) 1862-1884, in his "Historical Sketch," read at the Centenary Celebration of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the neighbouring Counties, held in Birmingham, 13 December, 1882, says:—"A traditional account attributes the origin of the Oldbury Lecture to the following incident—The Turton family, who resided at the Brades, narrowly escaped serious injury from the falling of a part of their house, and they invited the neighbouring ministers to assist them in keeping a Day of Thanksgiving, and it has been stated that the ministers from that time annually assembled in the Oldbury Dissenting Chapel. The fact seems to be that the Oldbury Lecture, though not coeval with the Dudley Lecture, was founded for the same object by successors of the ejected ministers, and that the Brades accident occurring about the same time as one of the Oldbury Lectures was naturally made a prominent subject of thanksgiving by the brethren, the Turtons being an influential and much respected family, with whom the eminent minister of that name, of Birmingham and Oldbury, was closely connected."

The earliest reliable record of this lecture is the minute book, which begins in 1776.

A list of the lecturers from this year to the discontinuance of the lecture in 1864 is given in *Vestiges*, pp. 353-358. After this year Oldbury was included as one of the places visited by the *Monthly Meeting*.

The registers are :—

I. Births and Baptisms	...	...	1715-1745
II. Births and Baptisms	...	...	1759-1813
III. Births and Baptisms	...	...	1776-1799
IV. Births and Baptisms	...	...	1800-1812
V. Births and Baptisms	...	...	1812-1837

[NOTE.—Whilst these pages are going through the press the author has had an opportunity of examining the original registers, now in Somerset House. The first is a thin volume, 4¼ in. by 13 in. tall, 11½ pages, closely written on both sides, and enclosed in a worn brown paper cover. The writing is much faded. At the head of p. 1 is written :—*Children Baptized by Jn. Peach in and about Oldbury.* The first entry is *William s. Wm. Downings, b. 13 Nov., 1715.—Parks.* The next, *Feb. ye 10th, 1716, Hannah d. Daniel and Joan Felm.* There are 30 entries in the same handwriting as the heading, the last being, *1717, Thomas s. Edward Hollidge, of Trivdale, and A [worn away] his wife, b. Feb. ye [gone] Baptized ye 17th.* Other surnames include those of *Byram, Cliff, Cook, Cooper, Granger, Harrold, Hill, Hunt, Banks, Parsonage, Rose, Stanley and Yardley.* From 7 April, 1717, to the last of the 229 in the register on 29 December, 1745, the entries are in different hand-writings. On the last page are some indistinct entries of the nature of memoranda :—

October ye 4, 1722, Then paid to Mr. Nock towards his poores leavey, 12 pounds and ten shillings	...	...	...	£12 10 0
October ye 23, paid Mr. Nock towards his leavey	...	...	...	2 10 0
December ye 17, 1722, pd. Mr. Nock towards his 7 months' leavey, 3 qurts.	...	...	...	5 0 0
December ye 5, pd. Mr. Nock towards his leavey	...	...	...	14 0 0
January ye 18, pd. Mr. Nock	...	...	...	6 0 0
February ye 13, pd.	...	...	...	2 10 0
April ye 18, 1723, received then of henrey hallowway A leven shillings	...	...	...	0 11 0
towards 100 yeares' Rent at lady day last past, April 25, 1724 [gone], for Mr. finsch 25 Bags which is 24 11 Bags which is 10	...	...	...	4 0 0
12 Bags of nails carried to wells green ye 12 and 13 of iune which is 10	...	...	...
July 31, 5 P. of iron brought from dudly, and 10 bags of nails carried to birminggam which [gone].	...	...	...

The surname of Nock frequently occurs in the entries.

Register No. ii. is a book of 32 pp., 8 of which are closely written on both sides, and 24 blank, 5½ in. by 8 in. tall, in a limp marbled paper cover. The heading of p. i. is *A Register of the children Baptized at Oldbury meeting in ye Parish of Hales Owen, in ye County of Salop.* The first entry is *Benjamin s. Jos. and Mary White, bap. 20 Jan., 1771*; the last of the 103 in the book, *Sarah d. Joseph and Phebe Thompson, born 29 Aug., 1813, baptized in Rowley Church.*

The author has taken copies of all entries in these two registers. In sending them to the Registration Commissioners, the Rev. Timothy Davis, writing from Oldbury, 6 May, 1837, says :—*A Register has been lost, but it is so long since that I have not been able to ascertain the particulars, nor the time over which the register extended, only that it occurred between 1715 and 1776. There were two such registers in the hands of a person whose father had been Clerk to the Chapel, and the difficulty we met with in recovering these has, in a measure, caused the delay.*

Is it not yet possible by diligent search in and around Oldbury to recover this missing register? G.E.E.]

JOHN BRADFORD, ed. Daventry Academy, 1766—, by Caleb Ashworth, D.D.; min. Oldbury, 1772-1775; left off preaching and became schoolmaster near Coventry. *cf.* M.R., 1822, p. 196.

WILLIAM PROCTER, b. near Nuneaton; ed. Hoxton Academy, September, 1765—, by Drs. Kippis, Rees and Savage; min. Oakham, —1776; Oldbury, January, 1776-1808; *m.* Ann —; Issue, William Tullideph (sic in register), (b. 9 August, B. 12 September, 1777, by Rev. Wm. Denny Wood, of Dudley; min. Dean Row, 1803-1814; Prescott, 1814-1826). *cf.* M.R., 1814, p. 247; Oldbury Register, No. iii.

HERBERT JENKINS, see Stourbridge.

JAMES FORDYCE, min. Oldbury, *supply*, 1808-1810.

SAMUEL GRIFFITHS, min. Oldbury, January, 1811-March?, 1812.

SAMUEL GOODE, min. Oldbury, *supply*, April-July?, 1812.

TIMOTHY DAVIS, b. [1786], at Pentresion, S.W.; ed. by his uncle, David Davis, Castell-hywel; Caermarthen, Pres. Coll., 1805-1807; min. Oldbury, July, 1812-June, 1845; *m.* Ann —; Issue, David Francis (b. at Caermarthen, 17 April, 1810), Maria (b. 28 May, 1813; d. 10 August, 1838), Emma (b. 22 May, 1816). *d.* 13 April, 1849, æt. 63; bur. Cradley, Park Lane Chapel Yard. *cf.* Oldbury Registers; tombstone at Cradley; information from Rev. Rees Jenkin Jones, M.A., Aberdare, 1898.

WILLIAM MCKEAN, b. [1787] at Paisley; min. Alnwick, 1835-1836; Sunderland, 1836-1838; Walsall, 1838-1845; Oldbury, 1845-1869; twice married; Issue, fourteen children, ten survived him, Henry (q.v.), Elizabeth Jane (*m.* Thomas Timmins, 'Apostle of Mercy,' *d.* 1898). *d.* 28 July, 1869, æt. 82; bur. Cradley, Park Lane Chapel Yard. *cf.* Inq., 1869, p. 533.

HENRY MCKRAN, ed. U.H.M.B. ; min. Oldbury, 1858- ; *m.* (1) (18 October, 1858) Mary (d. 1878), eldest daughter of Wm. Probat, of Rawley, (2) (2 September, 1879) Julia, second daughter of Samuel Spruce, F.G.S., of Tamworth; Issue, Harry Probat (d. 1862), and others.

TOPOGRAPHY.

MS. Copy of the Registers, made by and *per* editor, 1899.

M.R., 1807, p. 500.

Inq., 1857, p. 381.

C.F., 1870, p. 137.

Guild of the Good Shepherd Festival Book, 1890.

Vestiges, p. 193.

Charles Berry
 Jobberton
 Francis Boulton
 Joseph Fownes.
 George Case
 Richard Astley
 Edward Myers.

 James Street

SHREWSBURY.—HIGH STREET.

Opened 25 October, 1691.

Restored, enlarged, and reopened, 12 March, 1885.

MINISTERS.

John Bryan, M.A.	...	...	1673-1699
Francis Tallents, M.A.*	...	...	1673-1708
James Owen	...	...	1700-1706
Samuel Benion, M.D.	...	...	1706-1708
John Gyles, M.D.	...	...	1708-1730
John Reynolds	...	...	1708-1718
Charles Berry	...	...	1721-1741
Job Orton	...	...	1741-1766
Francis Boulton	...	...	1743-1746
Moses Carter	...	...	1746-1747
Joseph Fownes	...	...	1748-1789
Benjamin Stapp	...	...	1766-1767
Ralph Harrison	...	...	1769-1771
Joseph Smith	...	...	1774-1781
Pendlebury Houghton	...	...	1781-1787
John Rowe	...	...	1787-1798
Lewis Loyd, <i>supply</i> , summer months	...	...	1789
Arthur Aikin	...	...	1793-1795
George Augustus Case	...	...	1798-1831
Richard Astley	...	...	1831-1854
James Riddell McKee	...	...	1854-1873
Edward Myers, F.G.S.	...	...	1873-1897
James Christopher Street	...	...	1897-

In the case of this society the author does not deem it necessary to dwell on its history prior to 1847, the year in which it appeared from the pen of Richard Astley, in the *Christian Reformer*, under the title of the "Presbyterian Meeting-house, Shrewsbury." These two valuable articles

*Tallents' sister, Mary, *m.* Edward Hitchinson, and was mother of Francis Hutchinson, 1660-1739, bishop of Down and Connor.—*Dic. Nat. Biog.*

were printed separately in the same year; they contain large slices of Job Orton's historical Account—*Some Memoirs of the Church of Christ at Shrewsbury, in the County of Salop, assembling at the Chappell in the High Street, and known by the name of Presbyterian, Ann. 1743*—which he inserted in the Church Record Book.

Since 1847, however, much has been written by various persons about Job Orton, and as all readers of this book may not have access to the *Dictionary of National Biography*, the author thinks they will be grateful if he here inserts an extract from the article by "A.G.," which has recently appeared in it:—

Orton succeeded Berry on 29 September, 1741. The small independent congregation at King's Head Chapel (of which his father was a member) was also vacant by the removal of John Dobson to Walsall. Its 23 members offered to join the High Street Congregation, and it was the prospect of the union that was Orton's main inducement to leave Northampton. The King's Head congregants were admitted to fellowship on 5 November, 1741, being 'unanimously agreed that the old distinguishing names of Presbyterian and Independent should be entirely dropped and forgotten, and the sacred name, Christian, alone be used.' The death of Orton's father a fortnight later affected his health, and the work at Shrewsbury was henceforth mainly carried on by his assistants, of whom the third in succession, Joseph Fownes, became his firm friend. On 18 September, 1745, Orton received Presbyterian ordination in High Street Chapel at an assembly of thirty ministers, headed by Samuel Bourn, the younger, and Joseph Mottershead. He declined, in 1746, an invitation to be Bourn's colleague in Birmingham. Orton was pressed, in March, 1752, to succeed Doddridge as minister at Northampton; Caleb Ashworth, D.D., had already been elected to the Academy in terms of Doddridge's altered will. He hesitated some time, but eventually (27 April) declined. He refused a synchronous invitation to succeed Obadiah Hughes, D.D., at Prince's Street, Westminster; he had a prejudice against London, and never visited it in his life. After three refusals he went to Buxton to recruit his health.

Orton preached for the last time on 15 September, 1765, which he reckoned his birthday, owing to the change of style. In 1766 he resigned. Disputes arose about the appointment of his successor, and, on the election of Benjamin Stapp, an Arian, there was a large orthodox secession (12 October, 1766). Orton withdrew (26 October, 1766) intending to settle at Birmingham (where he had relatives), but could find no quarters. Chance took him to Kidderminster for the winter. He was there attended by James Johnstone, M.D., to whose skill he considered that he owed his life. He remained at Kidderminster, and bought a house. He encouraged the Shrewsbury seceders in

building a new chapel, and got Robert Gentleman to be their minister. At the same time he kept up his friendship with Fownes. In 1780, the Kidderminster Presbyterian Congregation was divided on the appointment of a minister. The seceders this time were more or less heterodox, but Orton again encouraged the formation of a new congregation, of which Gentleman ultimately became minister.

Orton's position in the dissenting world was peculiar, and not easily understood. Both orthodox and heterodox dissenters have venerated him as a patriarch. Kippis thought him 'one of the most striking preachers' he ever heard; but his repute was not that of a preacher, and his period of greatest influence was that which he spent as a valitudinarian recluse at Kidderminster. He corresponded with dissenting ministers of all sections, and with many clergymen.

In the same book of Church records, alluded to above, there is in the handwriting of Job Orton a list of the members of the High Street society at the time of the union, together with a list of those who came over from the Independents after his settlement as minister of the former society. These lists were printed in *Eddowes's Shrewsbury Journal*, 8 July, 1891, and are here given, being reproduced from a copy revised by the late Rev. Edward Myers, and now in the author's possession.

A LIST OF THE MEMBERS OF THE CHURCH OF CHRIST
ASSEMBLED AT THE CHAPPELL IN THE
HIGH STREET, SHREWSBURY, 1741.

Job Orton, pastor [d. at Kidderminster, July 19, 1783]
Richard Allatt, d. Feb. 9, 1766, aged 88. [The father of the
founder of the Allatt School, of this town.]
Mrs. Allat, his wife, gone to the New Meeting [now Swan Hill
Chapel]
Thomas Wright, of Bicton
Mary Jones, of Ukinton, dead
Mrs. Fernehaugh, of Preston, d. Oct. 6, 1745, aged 65
Judith Tipton, d. Aug. 20, 1755, aged 96
Edward Tipton, dead
Mary Clark, d. April 17th, 1757, aged 80
Ann Clark, d. Feb. 22, 1756
Elizabeth Cowckley, d. Jan. 14, 1741-2, aged 80
Mary Wood, d. June 6, 1782, aged 79 or 80
Grace Platt, d. June, 1751
Mary Tristram, d. Jan. 1, 1748-9, aged 87
Widow Hyth [or Lyth], d. 1741, aged 70

Widow Richardson, d. Oct. 19, 1743, aged 74
 Martha Catler, removed to London, d. Oct. 11, 1759, aged 74
 Ruth Nichols, d. Sept. 15, 1746, aged 77
 Richard Chandler, d. April 15, 1745, aged 81
 Thomas Milward, d. Sept. 17, 1746, aged 76
 Grace Gee, removed and since dead
 Lydia Gee, now Hunt of Birmingham
 Widow Poyner, d. Oct. 22, 1744, aged 82
 Elizabeth Benion, d. March, 1752
 Ann Benion, d. Nov. 8, 1754, aged 78
 Sarah Gregory, d. May 10, 1779, aged 83 or 84
 Samuel Urwick, of Shelton, left this congregation and gone to the New Meeting
 Sarah Urwick, of Shelton, d. July, 1788, in the 92nd year of her age
 Mrs. Warter, of Cruckton
 Samuel Kyssin, d. April 2, 1749, aged 76
 Mrs. Kyssin, his wife, d. Jan. 10, 1745-6, aged 77
 Widow Edwards, d. May 10, 1742, aged 69
 Mary Nicholas, now Langford
 Mary Reynolds, d. Nov. 25, 1775, aged 77
 Widow Souter, d. Feb. 7, 1744-5, aged 70
 Widow Reynolds, Brazier, d. March 14, 1753
 Dorothy Souter, now Hughes, gone to the New Meeting
 Widow Steene, d. Jan. 8, 1753, aged 92
 Jane Jones, d. Feb. 15, 1743-4, aged 92
 Mary Chandler, d. July 5, 1776, I think aged 81 or 82
 Richard Harris, removed, d. Aug. 21, 1783, near Whitechurch
 Jane Harris, removed, d. Jan. 1768, I think near Whitechurch
 Elizabeth Harris, d. Feb. 19, 1741-2
 John Nichols, d. July 28, 1756, aged 81
 Mary Nichols, d. Feb. 13, 1757
 William Harrold, gone off to the New Meeting
 Ann Gittins, now Cotton, d. March 5, 1769
 Ebenezer Benion, d. Aug. 9, 1763, aged 73
 Ann Benion, his wife, d. Aug. 5, 1769
 Thomas Lawrance, removed to Birmingham
 Thomas Berrisford, d. Dec. 31, 1742, aged 72
 Mary Dutton, d. June 9, 1760, aged 78
 Joshua Symonds, d. Aug. 2, 1756, aged 66
 Jane Symonds, d. Feb. 4, 1748-9, aged 60
 John Fawkener, d. Oct. 13, 1752, aged 74
 Mrs. Fawkener, his wife, d. Sept. 30, 1758, aged 91
 Sarah Hordley, d. Feb. 21, 1760, aged 90

Samuel Fawkener, d. May 17, 1756
 Mrs. Fawkener, his wife, d. May 10, 1743, aged 66
 Edward Arnold, d. Oct. 9, 1743, aged 80
 Mrs. Arnold, his wife, d. April 29, 1744, aged 74
 Elizabeth Clarke, d. April 3, 1745, aged 40
 Samuel Morris, d. May 17, 1749, aged 56
 Mary Morris, d. July 11, 1757, aged 71
 Richard Williams, of Berwick, d. Aug. 9, 1762, aged 81
 Thomas Bickerton, d. Nov. 2, 1758, aged 65
 Sarah Bickerton, his wife, went off with those who attend the New Meeting, d. June 8, 1773
 Mary Mason, Claremont, d. May 28, 1761, aged 49
 John Bickerton, gone off to the New Meeting
 Thomas Mason, d. June 6, 1759, aged 81
 Waiter Moreton, d. March 4, 1760, aged 78
 Ruth Barkley
 Arthur Daekin, d. July 4, 1743, aged 72
 William Hordley, of Hilley, the oldest member of the church, admitted 1685, d. Oct. 25, 1752, aged 87
 Mrs. Hordley, his wife, d. June 8, 1742, aged 73
 William Jones, of Bicton, d. Jan. 28, 1769, aged 72
 Margt. Jones, of Bicton, d. Oct. 23, 1755, aged 60
 Rebecca Evans, d. July 8, 1756, aged 80
 Hannah Pugh, d. I think, March 2, 1771
 Samuel Symonds, senr., d. Dec. 21, 1763, aged 67
 Mrs. Clarke, d. April 30, 1751, aged 88
 James Williams, removed to Ireland
 Alexander Griffiths, d. Nov. 22, 1747, aged 81
 Abigail Griffiths, d. Oct. 22, 1746, aged 76
 Sarah Craig, d. July, 17, 1751, aged 50
 William Dabrell, d. January 11, 1750-1, aged 75
 Sarah Jones, d. April 29, 1743, aged 64
 Widow Rogers, d. Jan. 21, 1757, aged 90
 Widow Waibrook, d. Oct. 29, 1752, aged 82
 Agness Owen, d. June, 1752, aged 76
 Widow Tovey, d. June, 1756

PERSONS ADMITTED BY REV. C. BERRY.

Elizabeth Daekin, d. March 5, 1742-3, aged 32
 Mary Harris, d. Oct. 10, 1754, aged 47
 Andrew Marshall, removed to Scotland
 Richard Wood, deacon, d. April 27, 1752, aged 48
 Sarah Williams, now Heath, gone off to the Meeting
 Han. Davis, now Vaughan, of Chilton

Han. Milward, of Shawbury, d. March 22, 1753, aged 47
 Mr. James Mason
 Abigail Mason, d. Jan. 9, 1778
 Jane Mason, d. Oct. 4, 1772
 Mary Mason, now Fownes, d. Feb. 6, 1788, aged 73

“THE MEMBERS OF THE CHURCH FORMERLY ASSEMBLING AT
 YE KING'S HEAD, BUT UNITED WITH YE OTHER,
 NOV. 5, 1741.”

Susanna Brown, of Preston, d. Nov. 14, 1746, aged 75
 Richard Berington, d. Feb. 16, 1747-8, aged 81
 John Bromley, at London, d. Jan. 1747-8, aged 82
 Widow Goddard, d. July, 1753, aged 81
 Sarah Vaughan, of Edgboult, d. Jan. 1758, aged 89
 Peter Morgan, senr., d. Jan. 12, 1741-2, aged 73
 Elizabeth Griffith, d. May 13, 1743, aged 78
 Job Orton, senr., d. Nov. 18, 1741, aged 52
 Mary Orton, d. May 26, 1762, aged 76
 James Quarrell, d. Jan. 25, 1765, aged 79
 Martha Quarrell, d. Jan. 4, 1746-7, aged 75
 Thomas Gittins, d. Jan. 15, 1767
 Hannab Gittins, }
 Mary Wall, } Left the Congregation in the High Street,
 — Brown, } and gone to the New Meeting.

Abigail Brown, New Moor, removed to Manchester
 Peter Morgan, junr., of Watley, d. April 4, 1760
 John Berington, removed, d. May 12, 1760
 Peter Hughes, d. Dec. 13, 1742, aged 36
 Samuel Hughes, d. July 29, 1765
 Joseph Hughes, d. Aug. 28, 1748, aged 33
 Theoda. Colley, d. Oct. 18, 1753
 Peter Colley, removed to Worcester, d. April, 21, 1757

Richard Astley's biography appeared in the *Christian Reformer*, 1855, p. 265. He was much, and deservedly loved in Shrewsbury. His influence was felt among the general population of the place, so that his death, even though he had for some time ceased to reside among them, caused a general expression of regret and concern. His funeral, for he was laid near his

sister in the grave-ground of St. Chad's, not far from this meeting-house—
 was attended with some rather unusual expressions of regard. The clergyman of that parish closed his windows for the whole of the day.

James Riddell McKee's early years were devoted to tuition. In 1833, he left his native Ireland to occupy the position of assistant to Dr. Beard in his school at Manchester. Subsequently he became partner in the establishment, and for several years the connection with Dr. Beard was maintained with mutual advantage, and was the basis of a life-long friendship between the two families. When circumstances led to the retirement of the two partners, McKee undertook the management of a large public school at Tavistock, Devon, and for four or five years resided in that pleasant town, engaged chiefly in his scholastic pursuits. But he seemed to long for the especial work of the ministry, and he returned to Manchester on an invitation to conduct Unitarian services at Pendlebury; he also gave private lessons in the family of the late Mr. Aspinall Turner, as well as in several other families and schools in the neighbourhood. In 1854, he was chosen minister of this society, where he remained nearly 20 years. This he regarded as the happiest period of his life. He entered heartily into the works of the various philanthropic and educational institutions of the town. After his retirement, consequent upon advancing years, he removed to London, where he lived till his death. His wife was the only child of John Jeffery, minister at Billingshurst, the companion and friend of Miss Harriet Martineau in her American travels, and to whose sterling worth that noble woman, in her autobiography, bears a cordial testimony.

Of Edward Myers and his ministry here, of his gracious presence and well-nigh unique personality, of his intense sympathy with, and never-failing encouragement to his younger brethren in the ministry, the author dare not yet attempt to tell. What Mr. Myers was to him personally none will ever fully know. God grant to him eternal rest, and let light perpetual shine on him. As his successor here has truly said of him—

He was one who consecrated himself to the service of man, which is the highest service of God.

The register of births and baptisms, deposited in Somerset House, by Richard Astley, covers the period, 1692 to 1836.

PLATE.

Cups (2), silver, gins. tall, bell, stem, foot. Hall-marks worn. Inscription on bell of each:—

DONUM
I S
HUIC ECCLESIAE
EX RESIDUO
BONORUM DOMI
IOH^S BRYAN.
1735.

TRANSLATION.—The gift of I. S. to this church, from the residue of the goods of John Bryan. 1735.

NOTE.—Bryan died on 31 August, 1699, and was buried in St. Chad's, Shrewsbury.

These fine cups were exhibited in the Ecclesiastical Art Exhibition held at Shrewsbury, in connection with the Church Congress, 1896; also, in 1898, at the Exhibition of Shropshire Antiquities, held in the Music Hall, Shrewsbury, catalogue, No. 64.

Patens (2), pewter, gins. diameter, plain.

JOHN BRYAN, *b.* at Coventry; *ed.* Cambridge, Emmanuel and Peterhouse; B.A., 1647; M.A., 1651; *min.*, chaplain to Earl Stamford; Loughborough, *lecturer*; Didlesbury, Shrewsbury, Abbey Church (Holy Cross), *vicar*, September, 1652- ; *minister*, March, 1659-27 March, 1659; St. Chad's, *minister*, 1659-ej. 1662; preached privately, 1673- ; High Street Meeting-house, 1691-1699.

d. 31 August, 1699; bur. Shrewsbury, St. Chad's (Old) Church Yard.

cf. Noncon. Mem. ii., p. 331; P.D.M., 1795, p. 183; C.R., 1847; May, p. 249, et. sq. (error in pagination here).

FRANCIS TALLENTS, *b.* November, 1619, at Pelsley, nr. Chesterfield; *ed.* Cambridge, Peterhouse, 1635- ; Magdalen Coll.; M.A., *Cambr.*; *ord.* 29 November, 1648, in London, by 3rd Classical Presbytery; president, Magdalen Coll., -1652; *min.* Shrewsbury, St. Mary's, nominated as *minister*, 4 January, 1652/3; regularly appointed, 10 October, 1661-ej. 1 September, 1662; Shrewsbury, preached privately, 1687- ; High Street Meeting-house, 1691-1708; *m.* (1) Anne (*d.* 11 March, 1658), daughter of Gervase Lomax; Issue, Hildersham (*d.* infancy), Francis (*b.* 7 September, 1656); (2) (27 November, 1661) Martha (bur. 21 July, 1663), daughter of Thomas Clive, of Walford, nr. Baschurch; (3) Mary, widow of — Greenhill, her first husband being — Robinson; (4) wife bur. 11 March, 1701/2.

d. 11 April, 1708, in 89th year.

cf. Noncon. Mem. ii., p. 332; C.R., 1847, as for Bryan.

JAMES OWEN, *b.* 1 November, 1634, at Bryn, parish of Abernant, Caermarthenshire; *ed.* Caermarthen, Gr. School, philosophy by Samuel Jones, M.A., Brynlllywarch Academy, 1672, and by Stephen Hughes, Swansea, whose assistant he was in ministry there; *ord.* October, 1677; *min.* chaplain to Mrs. Baker, Swaeney, nr. Oswestry, 1676; Oswestry, 1676-[1679?]-1700; Shrewsbury, 1700-1706; *m.* (1) (17 November, 1679) Sarah George (*d.* 1693); Issue, seven, two survived him; (2) (1693) widow (*d.* 1699), of Alderman R. Edwards, of Oswestry; (3) (12 August, 1700) Elizabeth, daughter of John Wynne, and widow of John Hough, of Chester.

d. 8 April, 1706.

cf. *Dic. Nat. Biog.*; Shropshire Congregationalism, Ernest Elliot [1898] p. 32.

SAMUEL BENION, *see* Whitechurch.

JOHN GYLES, eldest son of John Gyles, silenced 1662; M.D.; *min.* Shrewsbury, 1708-1730.
d. 23 March, 1730.

cf. Noncon. Mem. ii., p. 543; C.R., 1847, as for Bryan, and p. 323.

JOHN REYNOLDS, *b.* 19 February, 1667, at Wolverhampton; *ed.* Stourbridge, Free School; Oxford; Pembroke Coll.; *matr.*, 6 July, 1684; *ord.* 30 May, 1690, in Oldbury Chapel; *min.* chaplain to Mr. Foley, of Fractwood, 1699-1706; Gloucester, 1706-1708; Shrewsbury, 8 July, 1708-early 1718; Walsall, 1721-1727, *without charge, but freely assisted John Godley.*

d. 24 August, 1727; bur. West Bromwich.

cf. *Dic. Nat. Biog.*

CHARLES BERRY, *b.* [1700]; *ed.* Tewkesbury Academy, by Samuel Jones; *min.* Shrewsbury, 1721-1741; *m.* — Mason, of Shrewsbury; Issue, John.

d. 1741, æt. 41.

cf. *Dic. Nat. Biog.*; Urwick's Nonconformity in Worcester, 1897, p. 104.

JOB ORTON, *b.* 4 September, 1717, at Shrewsbury; *ed.* Shrewsbury Grammar School, 8 years; Northampton Academy, by Dr. Doddridge, March, 1739- ; *min.* Shrewsbury, 1741-1766; Kidderminster, *without charge*, 1766-1783; bachelor.

d. 19 July, 1783; bur. Shrewsbury, St. Chad's (Old).

cf. *Dic. Nat. Biog.*

FRANCIS BOULT, *b.* 1712, at Newmarket, Flints; *ed.* Caermarthen, Free Coll., -1735; *min.* Newmarket, 1735-1743; Shrewsbury, August, 1743-1746; Wrexham, 1746-[1786].

d. 7 April, 1787, at Chester.

cf. P.D.M., 1795, p. 201; C.R., 1847, p. 324.

MOSES CARTER, *b.* [1714]; *min.* Ringwood, Hants, -1746; Shrewsbury, 24 June, 1746-24 October, 1747.

d. 24 October, 1747, æt. 33.

cf. C.R., 1847, p. 324.

JOSEPH FOWNES, *b.* July, 1715, at Andover, Hants.; ed. Findern Academy, by Dr. Latham, 1730-1735; ord. 20 April, 1743, at Dudley; min. Cradley, 1736-1748; Shrewsbury, 24 June, 1748-November, 1789; *m.* (1754) Mary, daughter of Thomas Mason, of Shrewsbury.

d. 7 November, 1789; bur. Shrewsbury, St. Chad's (Old).

cf. Dr. Kippis's Preface to Fownes's *Inquiry into the Principles of Toleration*, third edition, Shrewsbury, 1790; C.R., 1834, p. 266; 1847, p. 324.

BENJAMIN STAPP, *b.* [1743]; ed. Warrington Academy, 1760-1766, and sub-tutor of its preparatory school; min. Shrewsbury, October, 1766-March, 1767.

d. 1 March, 1767, *æt.* 24.

cf. M.R., 1813, p. 268; 1814, p. 204; C.R., 1847, p. 326.

RALPH HARRISON, *b.* 10 September, 1748, at Chinley; ed. Warrington Academy, 6 October, 1763-; min. Hale, 1767-1769, in charge only, not min. there, Shrewsbury, 1769-1771; Manchester, Cross Street, 29 December, 1771-November, 1810, but did not preach after 1809; *m.* (1) (6 March, 1775) Ann, daughter of John Touchet; (2) Rebecca (*d.* 3 November, 1835, *æt.* 98); Issue, Ann (*b.* 1778, *d.* 1811), William (*b.* 21 May, 1779, min. Blackley, 1803-1853), James (*b.* 1783), Ralph Cooper (*b.* 1785, *d.* 1804), John (*b.* 1786, *d.* 1853), Sarah (*b.* 1788), James (*b.* 1791), Anne (*m.* Thomas Ainsworth).

d. 24 November, 1810; bur. Cross Street Chapel, Manchester.

cf. Record, p. 114, and Cross Street Chapel Registers.

JOSEPH SMITH, *b.* [1755] at Godley, Cheshire; ed. Warrington Academy, 1769-1774; min. Shrewsbury, 1774-1781; Liverpool, Benn's Garden, 1781-1801; retired, 1801; *m.* Phoebe (*d.* 1817, *æt.* 60); Issue, James Houlbrooke (*d.* 1869, *æt.* 74).

d. 8 August, 1815, *æt.* 60; bur. Toxteth Park Chapel Yard.

cf. Record, p. 101.

PENDLEBURY HOUGHTON, *b.* 1758, in Gee Cross Parsonage, Hyde; ed. Warrington Academy, September, 1773-; where tutor, 1778-1779; min. Failsworth, Dob Lane, 1779-1781; Shrewsbury, 1781-19 August, 1787; Norwich, 1787-November, 1808; Westminster, Prince's Street, November, 1808-1811; Norwich (2nd time), February, 1811-1812; Liverpool, Paradise Street, November, 1812-1823; *m.* (1799) Barbara (*d.* 1802), daughter of John Brooks, of Norwich, and widow of John Stewart Taylor; Issue, Mary Pendlebury (*m.* Henry Gibson Dowson).

d. 3 April, 1824; bur. Geldeston Church Yard.

cf. Record, p. 91.

JOHN ROWE, *b.* 17 April, 1764, at Spencecomb, nr. Crediton; ed. Exeter, by Joseph Bretland; Hoxton Academy, by Drs. Kippis, Rees, and Savage, -1786; Hackney Coll., September, 1786-June, 1787; min. Shrewsbury, 14 October, 1787-May, 1798; Bristol, 1798-1832; *m.* (1788) Mary (*d.* 1823), sister of Richard Hall Clarke, Esquire, of Bridwell House, Devon; Issue, eight children, five died infancy, John (*b.* 30 November,

1790, *d.* 17 December, 1827, in Mexico), Eliza Clarke (*b.* 25 November, 1792, *d.* 1829, *m.* Benjamin H. Bright, Esquire), William Tayleur (*b.* 22 June, 1796).

d. 2 July, 1833, at Sienna; bur. Leghorn, Protestant Cemetery.

cf. C.R., 1834, pp. 265-273; Register of Births and Baptisms.

LEWIS LOVO, *b.* 1 January, 1767, at Cwmyto, Caernarthenshire; ed. Llanyerwys, by David Price; Swansea, Pres. Coll., 1785-1789; Manchester Academy, Manchester, 9 September-25 December, 1789; assistant classical tutor at Manchester Academy, 1790-1792; min. Shrewsbury, *supply*, *summer*, 1789; Failsworth, Dob Lane, *supply*, 1790-1792; left ministry, 1792, became banker; *m.* (1) Sarah (*d.* 1 October, 1821), daughter of John Jones, of Manchester; Issue, Samuel Jones Loyd, elevated to peerage, 1850, as Baron Overstone; (2) daughter of ———— Campion.

d. 13 May, 1838, at Overstone Park, Northamptonshire.

cf. Record, p. 56; C.R., 1847, p. 331.

ARTHUR AIKIN, *b.* 19 May, 1773, at Warrington; ed. Palgrave, by Rev. Rochemont Barbauld, Hackney Coll., 1786-; F.L.S., 1818; F.Geolog.S.; F.S.A.; min. Shrewsbury, 29 September, 1793-June, 1795, when left ministry; Secretary of Society of Arts, Manufactures and Commerce, 22 years; Lecturer on Chemistry, Guy's Hospital, 32 years.

d. 15 April, 1854, in London.

A nephew of Mrs. Barbauld, and known as 'King Arthur' in literary circles.

cf. Dic. Nat. Biog.; C.R., 1847, p. p. 330; 1854, p. 379.

GEORGE AUGUSTUS CASE, son of Rev. Chas. Case, of Witham, Essex; ed. Northampton Academy, -1797; min. Shrewsbury, 1798-January, 1831; *m.* Esther (*d.* 1857); Issue, Gertrude Maria (*b.* 26 February, 1820, *m.* John Dillon, Esquire), Emma Josephine (*b.* 6 November, 1821, *m.* Francis Dillon, Esquire), Georgiana Ellen (*b.* 28 March, 1823), Robert Hawkes (*b.* 9 January, 1826).

d. 6 January, 1831.

cf. M.R., 1831, p. 205; C.R., 1847, p. 331; Register of Births and Baptisms.

RICHARD ASTLEY, *b.* 12 March, 1745, at Chesterfield; ed. York, M.C., September, 1806-June, 1810; min. Rochdale, 1810-3 February, 1812; Halifax, 1812-1826; Gloucester, 1826-1831; Shrewsbury, 3 July, 1831-1853; Stourbridge, without charge; *m.* (11 February, 1812) Ann (*d.* 1860); Issue, Mary Ann (*m.* 1858, Samuel Roberts).

d. 19 March, 1855; bur. Shrewsbury, St. Chad's (Old) Church Yard.

cf. Record, p. 162.

JAMES RIDDELL MCKEE, *b.* 1805, in parish of Drumbo, Co. Down; ed. Belfast Royal Academical Institution, 1825-; assistant and subsequently partner in school of John Relly Beard, D.D., Manchester, 1833-; school at Tavistock, Devon; min. Pendlebury; Shrewsbury, 1854-1873; London, without charge, 1873-1883; *m.* (2 January, 1844) Louisa Caroline (*d.* 1887), only child of John Jeffery, min. Billingshurst, -1815.

d. 25 August, 1883; bur. Finchley Cemetery.

cf. Inq., 1883, p. 555.

EDWARD MYERS, *b.* 5 April, 1830, in Liverpool; F.Geolog.S.; min. Walsall, 1852-1860; Birmingham, Church of the Saviour, *assistant to George Dawson, M.A.*, 1860-1870; Shrewsbury, November, 1873-January, 1897; *m.* (3 November, 1868) Louisa Matilda, youngest daughter of Richard Thomas, Esquire, of Birmingham, s.p.
d. 16 January, 1897; bur. in Shrewsbury Cemetery, by James C. Street and Geo. Eyre Evans.

cf. Oswestry Advertiser, 20 January, 1897; *Inq.*, 1897, pp. 59, 70; personal knowledge.

JAMES CHRISTOPHER STREET, ed. U.H.M.B., 1857-1860; ord. 20 March, 1860; min. Missionary, Manchester District Unitarian Association, 1860- ; Newcastle-on-Tyne, 1863-1870; Belfast, 2nd congregation, 1871-1889; Northampton, 1890-1891; Birmingham, Church of the Saviour, 1891-1895; Shrewsbury, 6 June, 1897, *but constant supply from January, 1897- ; m.* (1) (28 March, 1853) Anne Green; (2) (29 July, 1863) Laura Jane (*d.* 1879), daughter of James Stephens, of Exeter; (3) (28 October, 1887) Maud McMechan, daughter of W. Grover, of Thornton Heath; Issue, Christopher James, M.A., LL.B. (*b.* 1855, min. Bolton, &c.), Sydney Hope, B.A. (*b.* 1865, min. Manchester, &c.), and others.

TOPOGRAPHY.

M.S.C., p. 164.

A History of Shrewsbury, Owen [H.] and Blakeway (Rev. John Brickdale), 1825, ii., 476-481.

C.R., 1847, pp. 250, 323.

History of the Presbyterian Meeting-house, Shrewsbury, Richard Astley, 1847.

Eddowes's Journal, 8 July, 1891, "Notes on Nonconformity in Shrewsbury."

Inq., 1885, p. 189; 1891, p. 728.

Vestiges, p. 223.

NOTES:—The following inscription, written by Francis Tallents, M.A., is placed over the inner entrance doors:—

This place was not built for a faction or a party, but to promote repentance and faith in communion with all those who love our Lord Jesus Christ in sincerity. Our help is in the name of the Lord, who made Heaven and Earth.

Amongst the numerous tablets on the walls is this one:—

To the Memory of
CHARLES ROBERT DARWIN,
Author of *The Origin of Species*.
Born in Shrewsbury,
February 12th, 1809.
In early life a member of
and a constant worshipper
in this Church.
Died April 19th, 1882.

In the vestry are Job Orton's chair, and a large oil painting of the royal arms, formerly suspended over the pulpit.

The fine clock, on front of organ gallery, facing pulpit, is dated 1724.

STOURBRIDGE.

PRESBYTERIAN CHAPEL, HIGH STREET.

Opened 6 July, 1788.*

First Meeting-house in Coventry Street built *circa* 1698.

MINISTERS.

George Flower	...	...	...	1698-1733
John Edge	...	...	...	1734-1747
Benjamin Carpenter	...	...	...	1778-1795
Herbert Jenkins	...	...	...	1796-1806
Benjamin Carpenter, <i>2nd time</i>	...	...	...	1807-1816
James Scott	...	...	...	1807-1827
Thomas Warren	...	...	...	1817-1821
Alexander Paterson, M.A.	...	...	...	1822-1852
Alfred William Worthington, B.A., J.P.	...	...	...	1852-1855
John Dendy, M.A.	...	...	...	1855-1858
Robert Henry Gibson, B.A.	...	...	...	1858-1860
David Maginnis	...	...	...	1862-1884
Arthur William Timmis	...	...	...	1884-

As in the case of Shrewsbury and Richard Astley, so again this society and its schools have been fortunate in having had their history written by the experienced hand of Mr. Alfred Wm. Worthington in 1886-1889—three pamphlets of the greatest archæological value and interest. It will not be necessary here to do much more than deal with references to the parts taken by the ministers of this society in the Double Lectures and the *Monthly Meeting*.

The first recorded name, at present, of any Dudley Double Lecturer is that of George Flower, who, in 1723, was the first of the two lecturers that year, his companion being James Thompson, minister at Bromsgrove, 1699-1729.

Stourbridge has, from the beginning of the *Monthly Meeting*, in 1782, always been one of its regular gathering places. The first time was on

*Inscription over door :—

A. D.
1788.

HOC TEMPLUM AEDIFICATUM.

Herbert Jenkins

Alexander Paterson.

as W. Worthington

John Dendy

D. Maginnis.

STOURBRIDGE.

9 July, 1782, a month after the first reorganised meeting at Coseley. The day's proceedings are recorded thus in the MS. Minutes:—

Rev. Mr. Wells preached from Philip. iii., 8. The question mentioned at the previous meeting held at Coseley, viz., What is the best manner of conducting ourselves when we are called, as ministers, to visit persons in dying, or apparently dying circumstances, whose characters are either bad or doubtful? Wood.

The following was proposed for the next meeting at Dudley, 6 August:— Whether the historical parts of the Old Testament, excepting the 5 books of Moses, were written by inspiration? Carpenter.

Rev. Mr. Griphis, of W. Hampton, was appointed to preach. W. Procter, absent.

The second of the *Monthly Meeting's* visits to Stourbridge was fixed for 4 March, 1783, but the brethren were *prevented meeting by the inclemency of the season*; they managed, however, to get there on 6 May following, when the secretary, William Procter, preached from 1 Thess. i., 10—

And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.

The following list of *Monthly Meetings*, held at Stourbridge, from 1784 to 1855, preserves many interesting names and data:—

YEAR.	PREACHER.	TEXT.	NOTES IN MINUTES.
1784, 3 Feb.	Sam. Griffiths	St. John i., 17	
1784, 3 Aug.	Wm. D. Wood	1 Sam. xxiii., 16	
1785, 8 Mar.	Wm. Procter	Num. xxiii., 10	<i>Mr. Procter, at Mr. Amner's request, repeated the sermon which he delivered at the Monthly Lecture at Coseley, in December, 1784.</i>
1785, 4 Oct.	Sam. Griffiths	Eph. ii., 7	
1786, 4 Apr.	Wm. Procter	Ps. xxvii., 14	
1787, 6 Feb.	Robt. Gentleman	St. Mat. x., 29-30	
1787, 6 Nov.	Wm. D. Wood	St. John iii., 19	
1788, 8 July	Rd. Amner	Heb. ii., 15	
1789, 3 Mar.	Wm. D. Wood	St. Mark iv., 26-29	
1789, Oct.	Robt. Gentleman		

YEAR.	PREACHER.	TEXT.	NOTES IN MINUTES.
1790, 6 Apr.	Wm. Wells	Ps. cxxx., 3	
1791, 5 Apr.	Sam. Griffiths	St. Luke xiv., 15	
1791, 6 Dec.	John Cole	Acts x., 34-5	
1792, 3 July	Rd. Amner	Jonah iv., 6-9	
1793, 5 Mar.			<i>No publick service.</i>

[Here comes a gap. Minutes only record meetings after 4 June, 1793, as in 1796, Sam. Parker's ordination at Cosley, on 11 October; in 1802, T. Bowen's and W. T. Procter's ordinations at Walsall, on 9 June. They begin again with regularity on 10 July, 1804.]

YEAR.	PREACHER.	TEXT.	NOTES IN MINUTES.
1804	<i>Old Swinford</i>		<i>No publick service.</i>
1806, 7 Oct.	Stourbridge		<i>Seven ministers attended at Old Swinford, service in Stourbridge Chapel.</i>
1807, 4 Aug.	Dr. Toulmin	Gal. iv., 19	<i>At the Rev. B. Carpenter's, Old Swinford, service in the chapel.</i>
1808, 12 Oct.	J. Kentish	1 Cor. xii., 2	<i>Several ministers being absent on journies, and others arriving late.</i>
1812, 9 June	Rd. Fry	St. Mat. xxvi., 52	<i>Dined with Mr. Carpenter at Old Swinford.</i>
1813, 4 May	J. Kentish	St. Mat. x., 34	<i>No publick service, Mr. Carpenter received the ministers.</i>
1814, 3 May			
1818, 6 July	Robt. Wallace, F.G.S.	Ps. cxxxiii.	
1823, 15 July	Ordination of Rev. A.	Paterson, M.A.	
1824, 5 May	J. H. Bransby	St. John xviii., 4	
1825, 3 May	J. Yates, M.A.	Job i., 1	
1826, 6 June	Rd. Fry	St. Mat. vii., 24-28	
1827, 8 May	J. H. Ryland	St. John iv., 24	
1828, 7 May	H. Hutton, M.A.	Ps. cxxvi., 6	
1829, 7 Apr.	R. Kell	St. Mark xvi., 20	Dined at W Scott's, Esq

YEAR.	PREACHER.	TEXT.	NOTES IN MINUTES.
1830, 4 May	S. Hunter	Ps. xcvi., 1	
1831, 10 May	H. Hutton, M.A.	Isa. iii., 7	Dined at W. Scott's, Esquire
1833, 6 Aug.	J. Palmer, B.A.	St. John viii., 19	
1834, 6 May	J. Cooper	Prov. iii., 13-14	
1835, 19 May	Evan Jones	Acts xvii., 30-31	Dined at R. Scott's, Esquire.
1838, 9 Oct.	Wm. McKean	Rev. xiv., 6-7	
1839, 30 Apr.	John Taylor	St. Mat. v., 6	" " "
1840, 11 Aug.	S. Hunter	James ii., 10	" " "
1841, 5 Oct.	Wm. Maccall	Job xxxii., 8	" " "
1842, 16 Aug.	Jos. Crompton, M.A.	St. Mark viii., 34	" " "
1843, 15 Aug.	T. Bowring	Gal. vi., 14	" " "
1844, 13 Aug.	Robt. Wallace, F.G.S.	Hosea xi., 1	" " "
1846, 13 Oct.	Robt. Wallace, F.G.S.	1 Thes. v., 21	
1847, 10 Aug.	S. Hunter	Eph. iii., 20, 21	
1848, 15 Aug.	J. Palmer, B.A.	Micah vi., 8	" " "
1849, 16 Oct.	R. H. Hutton, M.A., London	1 Cor. xii., 4	" " "
1851, 12 Aug.	J. Cauty Smith	Judges v., pt. 31	" " "
1852, 10 Aug.	Ordination of A. W. Worthington, B.A.		
1853, 16 Aug.	Charles Berry	St. John xviii. 37-38	" " "
1854, 15 Aug.	D. D. Jeremy, M.A.	St. Mat. iv., 1	
1855, 14 Aug.	Charles Clarke	St. Mat. x., 32-33	" " "

The following list gives the names of the preachers of the Anniversary Sermons from 1786 to 1874 :—

COVENTRY STREET.

1786	Benjamin Carpenter	Stourbridge
1787	Benjamin Carpenter	Stourbridge

HIGH STREET.

1788	Benjamin Carpenter	
1789	Thomas Belsham	London
1790	John Rowe	Shrewsbury
1791	Hugh Worthington	London

1792	Thomas Barnes, D.D.	Manchester
1793	David Jones	Birmingham
1794	James Scott	Cradley
1795	John Coates	Birmingham
1796	Herbert Jenkins	Stourbridge
1797	William Severn	Kidderminster
1798	Thomas Barnes, D.D.	Manchester
1799	James Scott	Cradley
1800	Hugh Worthington	London
1801	Robert Winter	London
1802	Robert Kell	Birmingham
1803	John Kentish	Birmingham
1804	Joshua Toulmin, D.D.	Birmingham
1805	James Scott	Cradley
1806	James Hews Bransby	Dudley
1807	Charles Berry	Leicester
1808	John Lane	Kidderminster
1809	Richard Fry	Coseley
1810	Thomas Patterson	Ashby de la Zouch
1811	Timothy Davis	Coventry
1812	John Kentish	Birmingham
1813	John Small	Coseley
1814	James Hews Bransby	Dudley
1815	Richard Fry	Kidderminster
1816	James Whitehead	Wem
1817	Thomas Warren	Stourbridge
1818	Lant Carpenter, LL.D.	Bristol
1819	Timothy Davis	Evesham
1820	James Scott	Cradley
1821	James Hews Bransby	Dudley
1822	Benjamin Carpenter	Nottingham
1823	Samuel Allard	Glasgow
1824	William Bowen, M.A.	Coventry
1825	Alexander Paterson, M.A.	Stourbridge
1826	Hugh Hutton, M.A.	Birmingham
1827	John Kitcat	Newbury
1828	Samuel Bache	York

1829	John Williams	Mansfield
1830	William Bowen, M.A.	Cradley
1831	Henry Wm. Gardiner Wreford	Coventry
1832	Stephenson Hunter	Wolverhampton
1833	Hugh Hutton, M.A.	Birmingham
1834	Alexander Paterson, M.A.	Stourbridge
1835	Charles Wellbeloved	York
1836	John Owen	Tamworth
1837	John Gooch Robberds	Manchester
1838	John Palmer, B.A.	Dudley
1839	Thomas Madge	London
1840	John Taylor	Kidderminster
1841	John Gordon	Coventry
1842	Joseph Crompton, M.A.	Norwich
1843	Matthew Gibson	Kidderminster
1844	Geo. Vance Smith, M.A.	Macclesfield
1845	John Kentish	Birmingham
1846	Charles Wicksteed, B.A.	Leeds
1847	William McKean	Oldbury
1848	Thos. Lethbridge Marshall	Warwick
1849	Samuel Bache	Birmingham
1850	John Hamilton Thom	Liverpool
1851	William Cochrane	Cradley
1852	Alfred Wm. Worthington, B.A.	Stourbridge
1853	Charles Berry	Leicester
1854	Richard Shaen, M.A.	Dudley
1855	John Dendy, B.A.	Stourbridge
1856	John Rely Beard, D.D.	Manchester
1857	Samuel Coulter Davison, Ph.D.	Dudley
1858	Samuel Martin	Trowbridge
1859	Robert Hy. Gibson, M.A.	Stourbridge
1860	John Lettis Short	Bridport
1861	James McFerran	
1862	David Maginnis	Stourbridge
1863	William James	Bristol
1864	Charles Clarke	Birmingham
1865	David Maginnis	Stourbridge

1866	John Orr	Belfast
1867	Robt. Brook Aspland, M.A.	Hackney
1868	Hy. Wm. Crosskey, F.G.S.	Glasgow
1869	James Drummond, M.A.	Manchester
1870	Peter Wm. Clayden	Kentish Town
1871	Geo. Vance Smith, Ph.D.	York
1872	John Frederick Smith	Chesterfield
1873	Charles Wicksteed, B.A.	
1874	Wm. Hy. Channing	Boston, U.S.A.

In the grave yard adjoining the meeting-house are stones to the memory of various members of the Scott family, and others closely connected with this society.

The interior of the meeting-house also has many memorial tablets on its walls, and affixed to the front of the gallery are tables recording benefactions to the society.

The carved oak screen was placed in the chancel, in 1897, by Mr. A. W. Worthington, as a memorial of his wife; it was designed by his nephew, Mr. Percy S. Worthington, of Manchester, and bears appropriate inscriptions.

The font is in memory of Anna Laetitia Worthington, *b.* on 23 February and died on 21 March, 1863.

This society is one of the few which did not deposit its original register in London; the volume is in shape and size—long, thick and narrow—much like that at Gorton Chapel—now Brookfield Church—Manchester, which also did not deposit it in Government keeping.

Had it not been for the marvellous and caretaking manner in which William Scott and the Rev. James Scott compiled their various books of records, and for the safety and security given to them by the various ministers here, and at Cradley, much that is now known of the life and growth of many of the worshipping societies in the Midlands, during the 18th century, would, by this time, be lost.

GEORGE FLOWER, *b.* [1674] at Burton-on-Trent; ed. Sheriff Hales Academy, by John Woodhouse; ord. 14 April, 1698; min. chaplain to Philip Foley, Esquire, of Prestwood, 1696- ; Stourbridge, December, 1698-1733.
d. 1 June, 1733, æt. 59; bur. Burton-on-Trent.
cf. Toulmin's Bourn, p. 275; Worthington's Early History, p. 5.

JOHN EDGE, *b.* 1708, at Caldwell, nr. Kidderminster; ed. Bridgnorth Academy, by John Richard Fleming, min. there; ord. 2 October, 1734; min. Stourbridge, 1734-1777; *m.* — Spilsbury.
d. 12 July, 1777, æt. 69; bur. Kidderminster Church Yard in Spilsbury Vault.
cf. Toulmin's Bourn, p. 277; Worthington, p. 7.

BENJAMIN CARPENTER, *b.* April, 1752, at Woodrow, nr. Bromsgrove; ed. Daventry Academy, 1768-1773, by Caleb Ashworth, D.D., where classical lecturer for few months; ord. 1774; min. Bloxham and Milton, 1773-1775; West Bromwich, 1776-1778; Stourbridge, June, 1778-December, 1795, 2nd time, March, 1807-November, 1816; Clapham, 1795-1798; Bromsgrove, 1798-1807; *m.* (1) Eliza, daughter of W. Wright, min. Oundle; (2) Anne (*d.* 1794), daughter of James Hancox (q.v.), min. Dudley; (3) Sophia (*d.* 1840), widow of John Lewis, and daughter of — Wells, of London, s.p.
d. 23 November, 1816.
cf. M.R., 1816, p. 733; 1817, p. 4; Worthington ii., p. 10.

HERBERT JENKINS, *b.* [1761] at Maidstone; ed. Mile End Academy, by Stephen Addington, D.D.; ord. 1793, at Banbury; min. Banbury, *assistant*, 1792-1796; Stourbridge, June, 1796-October, 1806; Oldbury, 1807-1808; Hinckley, 1808-1811; Leicester, *without charge*; *m.* a Banbury woman.
d. 23 October, 1814, æt. 53; bur. Leicester, Great Meeting Yard.
cf. M.R., 1815, p. 70; Worthington ii., p. 8.

JAMES SCOTT, see Cradley.

THOMAS WARREN, see Alcester.

ALEXANDER PATERSON, *b.* November, 1799, at [Donnington, nr. Leicester?]; ed. Birmingham, by Robert Kell (q.v.); Glasgow, 1816-1821; M.A. *Glas.*; ord. 15 July, 1823, at Stourbridge; min. Stourbridge, 1822-1852; Cradley, 1822-1827; *m.* (1823) Louisa Sweet, of Cradley.
d. 3 April, 1852; bur. Stourbridge Chapel Yard.
cf. M.R., 1823, p. 424; C.R., 1852, p. 322; Inq., 1852, p. 237; Worthington ii., p. 11; Minutes of Monthly Meeting.

ALFRED WILLIAM WORTHINGTON, ed. Manchester, M.N.C., 1844-1849; Berlin; B.A., *Lond.*, 1848; J.P. co. of Worcester; ord. 10 August, 1852, at Stourbridge; min. Stourbridge, 1852-1855; Bridgwater, 1856-1858; Mansfield, 1858-1879; Stourbridge, *without charge*; *m.* (1) (19 March, 1861) Mary Laetitia (*d.* 31 May, 1863), second daughter of Robert Scott, Esquire, of Stourbridge; Issue, Anna Laetitia *b.* 23 February, *d.* 21 March, 1863; (2) Mary (*d.* 3 February, 1866), daughter of Walter Worthington, Esquire; (3) (21 September, 1899) Marian, only daughter of William Cochrane (q.v.), min. Cradley, 1850-1885.
cf. Roll of Students; C.R., 1861, p. 256; 1863, p. 447; Inq., 1896, p. 106; Minutes of Monthly Meeting.

JOHN DENDY, b. 11 June, 1828, at Horsham; ed. Manchester, M.N.C., 1845-1850; Berlin; B.A., *Lond.*, 1849; min. Cheltenham, 1851-1854; Stourbridge, 1855-April, 1858; Newport, I. of W., 1884-1894; left ministry, 1858-1884; *m.* Sarah, daughter of John Relly Beard, D.D., min. Manchester; had issue.
d. 31 March, 1894; bur. Monton Church Yard.
cf. Roll of Students; *Inq.*, 1894, p. 215.

ROBERT HENRY GIBSON, b. 1833, at Sidmouth; ed. London, M.N.C., September, 1855-June, 1858; B.A., *Lond.*, 1853; min. Stourbridge, 1858-1860; Failsworth, Dob Lane, 1874, *supplied 6 months*; private tutor, 1860-; emigrated, New Zealand, 1878; *m.* (23 June, 1859) Elizabeth, third daughter of Edward Dunn, of Highbury; Issue, 2 sons, 3 daughters; Alice (*d.* 1883, æt. 22), Amy Lisa (*m.* 1887, Christopher Richmond, Wellington, N.Z.).
d. 14 July, 1894; bur. New Plymouth Cemetery, N.Z.
cf. Record, p. 58.

DAVID MACINNIS, b. 6 February, 1821, at Downpatrick; ed. Belfast, Queen's Coll., November, 1836-1841; *F.R.Hist.S.*, 1882; ord. September, 1842, by Remonstrant Presbytery of Bangor; min. Belfast, York Street, 1842-1861; Stourbridge, 1862-1884; *m.* and had issue, Fanny Ellen (*d.* 1865, æt. 18).
d. 11 August, 1884.

[In December, 1883, he compiled a "Supplement (42 hymns) to Martincau's Hymns . . . for use in the Presbyterian Chapel, Stourbridge."
cf. Inq., 1884, var. pp.; U.A., 1885, p. 27.

ARTHUR WILLIAM TIMMIS, ed. London, Regent's Park; M.N.C., -1883; min. Stourbridge, 1884-; *m.* (10 June, 1886) Annie, second daughter of J. T. Short, Esquire, of Stourbridge; has issue.

TOPOGRAPHY.

The Scott MSS., 3 vols., in custody of the minister for time being of this society (see a reference to Wm. Scott (*d.* 5 December, 1834), and his valuable manuscripts, in *Christian Reformer*, 1835, p. 82, where the editor truly says—

A turn for methodical classification was very conspicuous in Mr. Scott).

M.R., 1817, p. 6.

Early History of Presbyterian Congregation, Stourbridge, A. W. Worthington, B.A., 1886.

Early History of Presbyterian Congregation, Stourbridge, part 2, A. W. Worthington, B.A., 1888.

Notes as to Schools, A. W. Worthington, B.A., 1889.

Vestiges, p. 234.

TAMWORTH.—COLEHILL.

Built 1724.
Restored 1879-80.

MINISTERS.

Edmund Taylor	...	...	...	-1695-1702-
Henry Roughley	...	...	...	1704-1708-
Jonah Malkin	...	..	...	1713-1766
John Byng	...	...	...	1768-1827
John Owen	...	...	...	1821-1837
William Parkinson	...	...	...	1837-1857
Thomas Bowring	...	...	...	1857-1862
Charles Frederick Biss	...	...	...	1864-1866
John Dean	...	...	...	1868-1878
Richard Elliott Birks	...	...	...	1879-1882
William Robinson	...	...	...	1883-1885
Frederick Teasdale Reed	...	...	...	1885-1887
John Howard	...	...	...	1887-

Before speaking about the men who have ministered to this society, let us see what is known respecting the meeting-house. On the outside wall of the present building, above the porch, is a stone inscribed:—

THIS HOUSE WAS BUILT 1724.

That this is not the first place of meeting is evident from various entries in the interesting Baptismal register, to the pages of which the author is largely indebted, indeed had it not been for a perusal of this volume in Somerset House it would have been impossible to have found the information elsewhere, owing to the very scanty topography which seems to be forthcoming.

On 14 November, 1702, it is recorded that *John Haseldine, son of John Haseldine, was baptized in ye meeting-house of Tamworth by Mr. Thomas Bladen.* Here, then, is reference to a former meeting place and a record of Bladen—who was ejected from Alderwas, lived many years in Birmingham, preached at many places thereabouts, and died at Tamworth—officiating in it. Two or three similar entries also mention this meeting-house, but whether it stood on the same site as the present one is not known. If we may be

Rev: Row B. Byng.

Jonah Malkin

John Byng

John Owen

John Dean.

permitted to judge from the very retired position in Cole Hill occupied by the present place and its adjoining burial ground, it does not seem unlikely that this was the spot.

No reference is made in the register to the building operations of 1724. The meeting-house then erected retained its original features until the restoration of 1879-80, when a new roof was put on the sturdy old walls, and the whole of the interior—

refitted and modernised

at a cost of £500. Sir Robert Peel, in his speech on the second reading in the House of Commons of the Dissenters' Chapels Bill, 1844, alluding to this place, said :—

For myself I represent a town. There is a Unitarian Chapel there. It was founded in 1724. It was founded by Unitarians. There never was a suspicion that it was founded for the promotion of Trinitarian doctrines. For fifty-three years there was a minister holding anti-Trinitarian doctrines. I recollect the close of his life. There was but one single bequest for the endowment of that chapel, which was left by the daughter of that Unitarian minister. There is religious peace in the constituency I represent.

The registers, however, which contain entries by Jonah Malkin and John Byng, bear witness that they were not the first two ministers of this society. The first book begins with the heading :—

A Register of such persons as were baptized by Mr. Edmund Taylor, a non-conforming minister in ye parish of Tamworth, and others. The first entry is dated 25 December, 1695, James, son of John Armshaw, Wilcoate; the last, by Taylor, on 20 March, 1701½. Then we have further mention of his name in A Roul of the communicants in Tamworth at my coming thither October 5, 1703, and places adjacent belonging to the Dissenting Church there admitted by Mr. Taylor and Mr. Bladen. Henry Roughly.

Edmund Taylor then must surely be looked on as the first minister of this society; in all probability Thomas Bladen assisted him in his work.

An entry on 11 April, 1704, makes mention of another minister officiating there :—*Elizabeth, daughter of Robert Shipton, was baptized by Mr. Robert Travers, on 5 October, 1703¼.*

Henry Roughley twice records that he came to Tamworth, on 5 October, 1703¼, and there are frequent entries by him until his last in 1708. His

was evidently an active ministry here. Under the heading, *Admitted by me, Henry Roughley, since my coming, October 5, 1703*, are the names of 108 communicants. He is careful to record the dates of their admissions, and other items, such as *June 24, 1705, Thomas Langham and Elizabeth, his wife, of Middleton, by certificate from Hinckley; and December 30, Sussanah Lench, by certificate from the lower meeting in Birmingham.* It is his hand which has entered :—

A Confession of faith to be made by such as are to be admitted to the Lord's Supper according to Gospell rule,

I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and continued in the state of the dead, the third day he arose again from the dead, and sitteth at the right hand of God the father Almighty, from whence he shall come to judge the quick and dead. I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

His first baptism is thus entered :—*23 July, 1704, Sarah, Daughter to William Latham, being brought to our publick meeting place, Lord's Day, ye 23 July, 1704, was baptized by me, Henry Roughley.*

Another entry reads :—*June 21, 1705, being the preparation day, Mary, Daughter to John Hazeldine, mason, was baptized in the meeting place by me, Hy. Roughley.*

The baptism of his own daughter is recorded so :—*On 27 June, 1706, Mary, my daughter, was publicly carried to the meeting place of Tamworth, being the day of Thanksgiving for the memorable victory obtained by his Grace the Duke of Marlborough over the french at Rathmile, and there baptized, before the whole congregation, by me, Hen. Roughley.*

His last entry runs :—*April 25, 1708, Thomas, my son, was carried to the publick meeting, being Lord's Day, and there Baptized by me, Hen. Roughley.*

A copy of the Communicants' 'Roul' of Taylor and Bladen, and of the Ordination Certificate of Thomas Flavel, entered on the first leaf of this register, follow :—

A Roul of the Communicants in Tamworth at my coming thither October 5,*

*i.e., Henry Roughley.

1703: and places adjacent belonging to the Dissenting church there, admitted by Mr. Taylor and Mr. Bladon.

Richard Hanson
 Elizabeth Hanson
 Samuel Hanson
 Mrs. Dawes
 John Swane
 Elizabeth Swane
 Sarah Chamberlane
 Mrs. Chantrey
 Mr. Richard Battman
 Elizabeth Battman
 Hannah Hazeldine
 Mr. Wellington
 Mrs. Hunt
 Mrs. Bickley
 Robert Mousley
 Shusannah Mousley
 Mrs. Wright
 Mastar Voughton
 Mrs. Voughton
 Margery Gorton
 John Gilbert
 Mary Gilbert
 Mr. Joseph Blood
 Thomas Orton
 Mrs. Sarah Orton
 Mary Harris
 Elizabeth Haire
 Thomas Bolton
 John Hazeldine
 Mary Hazeldine
 Mr. Haden
 Mrs. Haden
 Christopher Hazeldine
 Johannah Hazeldine
 Sarah Grascome

Mrs. Ashmud
 Mrs. White
 Mr. Harding
 Mrs. Harding
 John Byrch
 Susannah Wright
 Widdow Vale
 Richard Blithe
 William Fletcher
 and
 his wife.

—
 Out of town.

Mr. Randal	}	of Wilncoate.
Mr. Ensor		
Mrs. Ensor		
Mrs. Fulgham	}	of Hallend.
Gudy Smart		
Goodman Ludford		
Joseph Lakin	}	of Hallend.
Mary Lakin		
Robert Long	}	of Polsworth.
Mary Long		
Widdow Winter		
Widdow Clay	}	of Swinfen.
Widow Page		
Alice Taylor		
William Taylor	}	of Swinfen.
Marthay Taylor		
Francis Taylor		
Thomas Wilkins	}	of Whittington.
Gudy Wilkins		
Joseph Taylor, J. r.		
and his wife		

George Read	} of Elford.
Elenor Read	
Elisabeth Read	
Ann Read Wid ^w .	
Samuel Hunt	} of Saerscoat.
Widow Marshall	
Fosiah Marshall	
Fohn Poultney	
Mary Poultney	} of Seckington.
William Cotton	
Nathaniel Cotton	
Mr. Ford	} of Dosthill.
Mrs. Ford	
Mary Ling	} of Staffordshire Moor.
William Latham	
Mary Latham	
Joseph Heath	
Gudy Heath	} of Bodemore Heath.
Shusannah Passam	
Mary Brown	
Richard Ford's Wife	

CERTIFICATE OF ORDINATION OF THOMAS FLAVEL,

as entered on first page on Tamworth Register, now in Somerset House,

This is to certify that whereas Mr. Thomas Flavel, of Daventry, hath applyd himself for Ordination to us, the ministers whose names are underwritten, We having examined the said Mr. Tho. flavel found him in our judgmt. well Qualified for the work of the Ministry, and having Recd. satisfying testimonials of his good Conversation did propose to set him apart to that work by Fasting and Prayer, and Imposition of hands at Mount Sorrel, in Leicestershire, on ye 15th Sept., 1708, And do recommend him and his ministry to the Acceptance of all those who may be disposed to attend it,

*Edm. Spenser
William Bilby
Mich. Matthews
John Hartley, M. A.
John Burnham*

*F. Shaw, M. A.
Ab. Chambers
Fohn Norris
John Vans
D. Some
Fohn Jackson
Jos. Rogerson*

The date of Malkin's settlement is preserved in this entry:—

Children baptized by me, Jonah Malkin, since my coming to Tamworth, 18 August, 1713.

His list of briefs in the register contains many interesting items:—

Recd. a brief for a new Church at Sunderland, October 24, 1715, read it and collected upon it £3 3 0, October 30, 1715; returned it October 20, 1716 (sic).

May 16, 1726, recd. a brief for a fire at Buckingham, collected upon this brief sixteen shillings and 7d., September 5, 1726.

Recd. a brief for Pershore Church, Worcestershire, August 29, 1729. Collected, September 28, 1729, £0 4 6.

Recd. a brief for St. John Baptist Ch., Gloster, August 29, 1729. Collected 3s.

John Byng's settlement is also noted in the register:—

Children baptized by me, John Byng, from my coming to Tamworth, July 3, 1768.

He remained here until his death in 1827; he is buried in the adjacent ground, and his many virtues are commemorated on a mural tablet in the meeting-house; close to it being one to his daughter, Henrietta, whose—

life was a picture of Christian piety and acts of Benevolence.

The register states that she gave £200 in shares of the Ashby Road, the interest thereof to be appropriated towards the maintenance of public worship in the Cole Hill Chapel.

Particulars of the lives and labours of more recent ministers here are easily available, and need not be alluded to at any length in these pages.

Owen was a Dudley lecturer in 1823, and an Oldbury one in 1836. At the *Monthly Meeting* he preached on four occasions. His name is seen on this inscription on an upright stone in the burial ground here:—

Here | lie the remains of | Alfred Worthington | son of | Hugh Worthington | of Altrincham | Cheshire | who died Sept. 15th, 1827 | at the Rev. John Owen's | Freasley Hall | Warwickshire | aged 15. |

Parkinson was Dudley lecturer in 1839, and Oldbury lecturer in 1838 and 1839. At the *Monthly Meeting* he preached on 6 March, 1838, in the New Meeting, Birmingham. He is buried in the yard; a discoloured tablet in the meeting-house, close to the ceiling, and a flat stone over his grave record his name and dates; also those of his daughter, Marianne (*d.* 1841), and of—

Susanna Dethick, daughter of the Rev. Jerm. Dethick, of Bardon Chapel, who died March 15th, 1853, in the 86th year of her age.

In the burial ground is a stone to the memory of—

Elizabeth Grundy, Sister to the late Rev. John Grundy, of Manchester; she died December 20th, 1856, aged 78 years.

The exterior walls of the meeting-house at back and sides are covered with ivy, and the whole place outside and inside shows the care and attention now paid to it. There is one centre aisle with seats on either side; at the top of the aisle, immediately opposite to the well-curtained inner door, stands the communion table, in front of the pulpit, to the right of which is the organ with its gilt pipes, placed there in 1879-80.

The registers, which the author saw in July, 1898, cover the period from 1695 to 1837 for baptisms, and from 1822 to 1836 for burials.

The *Monthly Meetings* held in Tamworth during the first half of the 19th century were:—

YEAR.	PREACHER.	TEXT.	NOTES IN MINUTES.
1827, 7 Aug.	J. H. Bransby	St. John ix., 18	<i>An appropriate testimony to the memory of Rev. John Small, 14 years minister of Coseley. Dined at ho. of Rev. Mr. Owen.</i>
1832, 9 Oct.	A. Paterson, M.A.	Heb. xiii., 8	
1833, 16 July	J. Kentish	St. Luke xxiv., 47	<i>Dined at Mr. Harding's, Bole Hall.</i>
1835, 18 Aug.	C. Wellbeloved	St. John xiv., 6	
1836, 9 Aug.	J. Kenrick, M.A.	Isa. liii., 2	<i>Dined with C. Harding.</i>
1837, 3 Oct.	J. Kentish	Titus, ii., 1	" " "
1838, 28 Aug.	J. Gordon	St. John xviii., 37	" " "
1854, Oct.	John Robertson		

EDMUND TAYLOR, min. Tamworth, -1695-1702-

cf. Tamworth Chapel Register, No. i.

HENRY ROUGHLEY, min. Tamworth, 5 October, 1704-25 April, 1708- ; Issue, Mary (B. 27 June, 1706), Thomas (B. 25 April, 1708).

cf. Registers i., ii., Tamworth Chapel.

JONAH MALKIN, ed. Shrewsbury Academy, by Samuel Benion, M.D.; min. Tamworth, 18 August, 1713-1766; *m.* Mary (*d.* 17 November, 1805, *æt.* 90); Issue, Robert.

cf. C.R., 1828, p. 39; Register ii., Tamworth Chapel; Register i., Chesterfield, Elder Yard; Noah Jones' (Walsall) MS. List of Academies, as abstract in James Scott's MSS.

JOHN BYNG, *b.* [1746]; ed. Daventry Academy, 1763- ; by Caleb Ashworth, D.D.; min. Tamworth, 3 July, 1768-1827; *m.* Charlotte —; Issue, Mary (*b.* 11 December, 1772), Thomas (*b.* 26 October, 1775, *d.* 1 December, 1822), Ann (*b.* 27 August, 1777), Henrietta (*b.* 7 May, 1779, *d.* 25 November, 1827), and two others.

d. 11 September, 1827, *æt.* 81; bur. Tamworth Chapel.

cf. M.R., 1822, p. 195; C.R., 1828, p. 39 (says, died 4 September); Mural Tablet in Chapel (says, died 11 September); Register ii., Tamworth Chapel.

JOHN OWEN, *b.* [1799]; ed. York, M.C., 1816-1821; min. Yeovil, 1820-1821, *supply*; Tamworth, 18 November, 1821-25 March, 1837; Crediton, 1837-1841; Shepton Mallet, 1841-1844; Warminster, 1844-1846; Lydgate, 1846-1861; Whitby, 1861-1882; *m.* (1) Elizabeth (*d.* 23 April, 1863); (2) Louisa; Issue, John Richard (*d.* 1877, *æt.* 42), Emma Teed (*d.* 1843).

d. 23 November, 1883, *æt.* 83; bur. Lydgate Chapel Yard.

cf. Roll of Students; Inq., 1883, p. 765; U.A., 1885, p. 29; *Visitator*, var. pp.; Register, ii., Tamworth Chapel.

WILLIAM PARKINSON, *b.* 1792, in Dukinfield; ed. Glasgow, 1814-1815; min. Chesterfield, *supply* 3 months; Loughborough and Mount Sorrell, 1817-1826; Quorndon, *without charge*, 1826-1837; Tamworth, 24 May, 1837-3 June, 1857; *m.* (15 January, 1828) Marianne (*b.* 26 November, 1801, *d.* 22 May, 1871), daughter of Thomas Owen (min. Loughborough, 1791-1816); Issue, Marianne (*d.* 8 May, 1841).

d. 3 June, 1857; bur. Chapel Yard.

cf. M.R., 1817, p. 376; C.R., 1857, p. 592; Dukinfield Chapel, Alx. Gordon, M.A., 1896, p. 68; Antiquarian Notes, 1899, p. 45; memorial stones at Tamworth.

THOMAS BOWRING, *b.* 18 August, 1802, at Exeter; min. Birmingham, Domestic Mission, 1840-1853; Nantwich, 1853-1857; Tamworth, June, 1857-1862; Belfast, Domestic Mission, 1 July, 1862-11 May, 1871; Issue, Gilbert (*d.* 1847, *æt.* 4), Emily (*d.* 1866, *æt.* 17), Tertius, Edmund Thomas (*d.* 1865, *æt.* 18), and others.

d. 13 December, 1882, at Maidstone.

cf. Record, p. 139; Disciple, 1883, p. 10.

CHARLES FREDRICK BISS, see Wolverhampton.

JOHN DEAN, min. Tamworth, 1868-1878; Tamworth and Halifax, *without charge*, 1878-1886.
d. 22 May, 1886, at Lightcliffe.
cf. Inq., 1886, p. 366.

RICHARD ELLIOT BIRKS, *b.* 13 February, 1846, at Stoney Middleton, Derbyshire; min. Topsham and Gulliford, 1872-1875; Northampton, 1875-1879; Tamworth, 1879-1882; Chichester, 1883-1885; Gloucester, 1885-1886; Douglas, I. of M., 1887-1889; Rawtenstall, 1889-1892; Bernardston, Mass., U.S.A., April, 1896- ; *m.* (11 September, 1867) Margaret Ann, daughter of Andrew Lang, of Boston, U.S.A.); has issue.
cf. Record, p. 157.

WILLIAM ROBINSON, *b.* 24 February, 1828, at Padham; ed. U.H.M.B., 17 February, 1857-25 January, 1860; min. Accrington, 1860-1862; Burnley, 1860-1862; Newbury, 1863-1865; Crewkerne, 1865-1883; Tamworth, 1883-1885; Nantwich, 1889-1890, *supply*; Torquay, 1890, *supply*; *m.* (25 June, 1848) Susanna; Issue, Oberlin (*d.*), Thomas, Chrysostom (*d.*)
cf. Record, p. 1.

FREDERICK TEASDALE REED, *b.* 1836; ed. Bristol, Baptist Coll.; min. Over Darwen, 1881; Poole, 1882-1885; Tamworth, 1885-1887; Birmingham, Lower Fazeley Street, March, 1887-December, 1890; Moreton Hampstead, 1890- ; *m.* and has issue, Minnie (*m.* 1899, Thomas Harris, Abbotsford, British Columbia).
cf. Vestiges, var. pp.

JOHN HOWARD, ed. Metropolitan Baptist Coll.; min. Long Sutton, 1877-1887; Tamworth, 1887- ; *m.* and has issue.

TOPOGRAPHY.

M.S.C., p. 165.

Debates on the Dissenters' Chapels Bill, 1844, pp. 197, 452.

History of the litigation and legislation respecting Presbyterian Chapels and Charities, T. S. James, 1867, p. 537.

Inq., 1879, p. 286; 1880, p. 255.

Vestiges, p. 237.

WALSALL.—STAFFORD STREET.

Opened 9 November, 1827.

First Meeting-house destroyed by rioters 1710.

,, restored 1753.

MINISTERS.

John Godly ...	...	...	...	1710-1715-[1729]
James Warner ...	...	...	...	1737-1741
John Dobson ...	...	...	...	1741-1743
John Winter ..	...	...	...	—
David Jones ...	...	...	...	1762
Noah Jones ...	...	...	...	1762-1784
Thomas Ebenezer Beasley ...	...	...	...	1786-1789
Benjamin Davis ...	...	...	...	1789-1790
Thomas Moore ...	...	...	...	1790-1794
Thomas Bowen ...	...	...	...	1794-1820
Abraham Manley ...	...	...	...	1820-1822
Thomas Bowen, 2nd time ...	...	...	...	1823-1838
William McKean ...	...	...	...	1838-1845
James Cauty Smith ...	...	...	...	1851-1852
Edward Myers, F.G.S. ...	...	...	...	1852-1860
John Omer Squier ...	...	...	...	1861-1867
<i>Chapel closed</i> ...	...	...	...	—
William Wynn Robinson ...	...	...	...	1871-1875
Peter Dean ...	...	...	...	1876-

The original meeting-house, which seated 400 persons, stood in Bank, or Cox's Court, High Street, on the north side, at the back of premises then occupied by one Cox, a grocer, and which, in 1877, were in the possession of Mr. Overton. The windows had heavy outside shutters, a sounding board hung over the pulpit, and the pews, which were six feet high, had locks to the doors; whilst the pulpit stood with a curtain ready to be drawn before the preacher, and a door behind him leading on to the roof, to facilitate his escape, should spies or informers intrude upon the service.

Phil. Dean & Beasley

Tho. Bowen

Abraham Manley

James Cauty Smith

Peter Dean

This meeting-house was destroyed in one of the riots, about 1710, during the reign of Queen Anne. John Godly, who was its minister at this time, harangued the mob, and sought to dissuade them from their purpose. The rioters assured him that, from personal respect, he should not be injured—a good testimony—and pressed him earnestly to depart, to avoid a scene they knew would be so painful to him.

The place was restored by 1715, and appears to have again been damaged during the stormy scenes connected with the first visit of John Wesley to the town in May, 1743; and in 1751 the meeting-house was partially pulled down by a mob, hounded on, there is too much reason to fear, by some in a higher walk of society, whose public position and office would have led us to expect better things from them. The rioters were tried at Stafford, but for want of sufficient evidence were only fined £10; and the meeting-house was ordered to be again rebuilt, but *further from the parish church*—an ominously significant injunction. It seems, however, to have been restored, for it was not until 1827 that the society removed to its new building—then called Christ's Chapel—the present one in Stafford Street, which, *sacred to the worship of the only true God and erected by the Old Meeting Society*, was opened on Friday, 9 November, 1827, on which occasion the *Monthly Meeting* was also held here. In its MS. minutes the event is thus recorded:—*The new chapel in Stafford Street, Walsall, was opened on Friday, November 9, 1827. Rev. A. Paterson, of Stourbridge, conducted the devotional services in the morning, and Rev. J. Scott preached, Ps. xxvi., 8. In the afternoon Rev. J. R. Wreford engaged in prayer, &c., and Rev. J. Kentish preached, Eccles. v., 1. The ministers (14) and friends dined at the house of Mr. H. Cox, Walsall.*

This was the last sermon preached by Mr. Scott before his brother ministers, for he died on the 19th day of the following month, being seized with apoplexy in the pulpit of *the house* he had loved and served at Cradley for more than 38 years.

At the time of its erection the present building in Stafford Street was stated to be in an eligible situation, no other place of worship being near, and accommodates 300 persons. The debt which long remained upon it was eventually cleared off by the exertions of James Cauty Smith, who, during his ministry here, visited Birmingham and other places in the district

to enlist monetary aid. At that time (1851-52) many of the leading men of the society were engaged in the harness-making trade.

In September, 1881, after being closed for a few weeks to permit of the necessary alterations and restoration being accomplished, the building was reopened for public worship, John Page Hopps, then minister in Leicester, preaching the sermon from Isaiah lx., 20; and on the following Sunday, Benjamin Wright, chaplain of the Mason Orphanage, Erdington, and Edward Parry, editor and proprietor of the *Kidderminster Shuttle*, and formerly minister of the New Meeting in that town, were the preachers. In the account of this—

improvement*

we read that—

the old tub-like pulpit (part of the double-decker one which formerly existed in the chapel, and which is thought to have previously done duty in the ancient Presbyterian Meeting-house off High Street) has been dismissed, and in its place (and that of the filled-up doorway that used to lead into it) a greatly-improved arrangement has been made.

There are three mural tablets on the walls to the memories of Joseph Bates (*d.* 1888)—

for 33 years a deeply-attached member of this church;

of Emma Harrison (*d.* 1895)—

for 50 years deeply attached to this congregation;

and of William Homer (*d.* 1893)—

for 30 years a devoted member of this congregation.

The society possesses a minister's house in Rushall Street—devised to the trustees of the High Street Meeting-house by Thomas Walker, 21 July, 1737—which was occupied by James Warner. A certificate, signed by the Clerk of Quarter Sessions, on 25 July, 1737, legalises this house as a public meeting-house for the religious worship of Protestant dissenters. From this fact it is gathered that an opposition toward his preaching was manifested by a portion of his hearers, and that Warner consequently withdrew, and opened his house for worship. Warner, who died in 1741, was one of the trustees, and held the trust deeds. Referring to this period, it is recorded† that—

a Mr. Warner, an Orthodox minister, was their pastor for some years. A Mr. Jones [David], who was also orthodox, succeeded him; during his

*Inq., 1881, p. 654.

†M.S.C., p. 165.

ministry a gentleman of considerable influence borrowed the title deeds, and retained them in his possession, who, with his friends, procured the election of a second Mr. Jones [Noah], whose religious principles were not esteemed correct by the church and pious part of the congregation on which account they were compelled to leave the old meeting-house.

James Scott, in his MSS., says:—*In September, 1762, Mr. [Noah] Jones removed to Walsall, by the desire and invitation of the majority of the Dissenters. This, he was soon convinced, was an error in conduct for the factions party zealots in that town, who had before separated in the Rev. Mr. Winter's time, after cavilling and finding fault about a year, erected a meeting-house and exerted themselves strenuously to support it. This secession of 28 members of the society and two deacons, on doctrinal grounds, took place in 1763. The first meeting-house of this new society was in a court in Dudley Street, which, in 1791, gave place to the large chapel in Bridge Street.*

Shortly after the decision in the Wolverhampton Chapel (q.v.) case, an attempt was made by this society in Bridge Street to take possession of the parsonage house in Rushall Street belonging to the parent society in Stafford Street, which at the time happened to be empty, it being an interval between two pastorates. An entrance was forced, and a man put in possession with bedsteads and other furniture. Upon this reaching the ears of the late Dr. John Day, afterwards a justice of the peace, and a leading member of Stafford Street congregation, he at once repaired to the house and turned out the intruder, and threw his furniture into the street after him! The Bridge Street people threatened they would prosecute Dr. Day for rioting, but they never did, and, as the doctor used to add when telling the story—

soon after me a magistrate.

And so the parsonage once more was saved by its rightful owners.

Unfortunately for our purpose the early register of the Old Meeting is not forthcoming. Its disappearance is thus accounted for by an entry in the later one, now in Somerset House:—*Of the dates from 1752 to 1788 the register of this Walsall Old Meeting-house is lost or mislaid. It was supposed to have been placed in the hands of Mr. Smith, clerk to the church, by Rev. Noah Jones, when he was ill and retiring from his office of pastor, about the year 1787. If not so, it was considered that a Mr. Jeffries, of the other meeting-house, might have had it intrusted to his care. This latter person died on a rambling journey to get subscribers to a large*

work which he proposed to publish; and no enquiry could be made about the register from him, nor any friend of his.

The book from which this extract was taken by the author, in July, 1898, is headed:—*The Register of Baptisms at the Old Meeting-house | Walsall. | N.B.—If the congregation ever break up, this Register is to be sent to Dr. Williams's Library, Red Cross Street, London.* It is a thin octavo volume, in marble papered sides, and covers the period from 1788 to 1837.

MINISTER.	FIRST ENTRY.	LAST ENTRY.
Thos. Ebenezer Beasley	27 April, 1788	11 Oct., 1789
Benjamin Davis	21 Nov., 1789	27 June, 1790
Thomas Moore	13 July, 1791	11 Aug., 1793
Thomas Bowen	4 Feb., 1798	11 June, 1820
Abraham Manley	22 Oct., 1820	16 July, 1821
Thomas Bowen	26 June, 1823	26 Feb., 1837

In 1699, George Fowler bequeathed a sum, the interest of which was to be devoted to the teaching and instructing of poor children of the town of Walsall. This bequest, now known as "Fowler's Sunday School Charity," is still administered by the minister and members of this society.

It is also worthy of record that this society gave the Anti-Corn Law League its secretary, in the person of James Hickin, who was one of its ministers, and a teacher in the Sunday school.

Godly was voluntarily assisted in his ministerial duties by John Reynolds (q.v.), who, after resigning his Shrewsbury ministry and spending a short time in London, lived at Walsall for the remainder of his life.

No particulars have yet been found which give the period of Winter's ministry, nor the year in which his successor, David Jones, settled here.

Noah Jones, from what is stated before, could not have had a very pleasant ministry here. Perceiving the discontent of a portion of his hearers, and the perfidy and unsteadiness of many who had signed his invitation, he endeavoured to preserve a proper temper. Not wasting his time in fruitless complaints he vigorously applied himself to the composition of sermons, to his school, and to the perusal of a great variety of valuable authors, by which he acquired a much larger stock of knowledge and experience than he would have

done if this division had not happened.* He continued to officiate so long as he was able, highly esteemed by his flock and much respected in the town, resigned in 1784, and died on 14 December, 1785, æt. 60, being interred in the new burying ground near Walsall, where a tomb covered with a flat stone was erected to his memory.

Belsham, in his list of Daventry Academy students,† notes Beasley as at Uxbridge—

where he keeps a very respectable school.

During his short ministry at Walsall he preached three times at the *Monthly Meeting*, the first being at Kidderminster on 8 August, 1786, the minutes of the meeting held on 4 April previously at Stourbridge recording that, *In compliance with Rev. Mr. Gentleman's request we agreed to meet at Kidderminster in August*, and at Kidderminster the minutes say:—*On account of Walsall market we appointed to meet on Wednesday, 4 October*, which was accordingly done on the date fixed, it being the first occasion for the *Monthly Meeting* to be held at Walsall. He was present with Dr. Priestley and other ministers at the Dudley Double Lecture on 29 May, 1787, and one of its preachers in 1789.

Bowen was—

the founder of the general library at Walsall, and established the first Sunday School at that place.‡

With the exception of a very brief period at Ilminster, the whole of his long active ministry was devoted to Walsall. He preached the Dudley lecture in 1795 and in 1806, and the Oldbury lecture in 1798, 1816, and 1830. He preached several times at the *Monthly Meeting*, the first being on 4 November, 1823, at the Old Meeting, Birmingham, when, after service, the ministers adjourned to the habitation of Rev. James Yates.

A memorial of Edward Myers' ministry here is to be found in the *Walsall Free Press*, the oldest Walsall newspaper now existing, of which he was originator and first editor.

John Omer Squier was an Oldbury lecturer in 1861.

*James Scott's MSS.

†M.R., 1822, p. 285.

‡C.R., 1852, p. 324.

Mr. Dean, prior to entering the ministry, was lecturer (1861-64) for the East Cornwall Temperance Association, and (1864-70) for the North of England Temperance League. During his long residence in Walsall he has taken an active part in all movements for the advancement of the town, outside the more immediate sphere of duties connected with his congregation; for eleven years he has been a member of the School Board; is a member of the Executive Committee of Walsall Hospital—the scene of Sister Dora's well-known labours; one of the Nonconformist chaplains of the cemetery; and in close touch with the work of the temperance and liberal associations.

JOHN GODLY, ed. Layden University; min. Walsall, -1710-1715-[1727-].
d. 1729.

cf. History of Walsall, Thomas Pearce, 1813, p. 112; History of Walsall, Frederic W. Willmore, 1877, p. 351; *Seedsower*, 1894, p. 40.

JAMES WARNER, ed. Sheriff Hales Academy, by John Woodhouse; min. Tewkesbury, ; Walsall, -1737-1741.
d. 1741.

cf. Toulmin's, Protestant Dissenters, 1814, p. 561; *Seedsower*, 1894, p. 40; Noah Jones' MS. List of Academies, as abstract in James Scott's MSS.

JOHN DOBSON, ed. Sheffield Academy, by John Wadsworth; min. Ross, -1720- ; Shrewsbury, King's Head Passage, -1741; Walsall, 1741-1743; m. (18 August, 1720) Hannah, daughter of Timothy Wood, of Little Town.
d. 3 March, 1743.

cf. MS. note by Edward Myers, 1896; Noah Jones' List of Academies, as above; Dickenson's Register, pp. 215, 333; Congregationalism in Shropshire [1898], p. 18.

JOHN WINTER, ed. Sheffield Academy, by John Wadsworth; min. Walsall.

cf. Noah Jones' List of Academies, as above; James Scott's MS.; *Seedsower*, 1894, p. 40.

DAVID JONES, min. Walsall, -1762.

d. 1762.

cf. M.S.C., p. 165; James Scott's MSS.

NOAH JONES, see Cradley.

THOMAS EBENEZER BEASLEY, b. [1763]; ed. Daventry Academy, 1780- , by Thomas Robins; min. Walsall, 1786-1789; Uxbridge, where kept school.

d. 1824, æt. 61, at Uxbridge.

cf. M.R., 1822, p. 285; 1824, p. 425; Walsall, Old Meeting-house Register.

BENJAMIN DAVIS, see Evesham.

THOMAS MOORE, see Kingswood.

THOMAS BOWEN, *b.* 1766, nr. Lampeter; ed. Swansea, Pres. Coll.; min. Walsall, 1794-1818, 2nd time, 1823-1838; Ilminster, 1820-1823; *m.* Elizabeth [Awbrey?]; Issue, Elizabeth Awbrey (*b.* 6 May, 1797, *d.* 25 June, 1814), William (*b.* 18 July, 1800, see Cradley), John Fencion (*b.* 7 May, 1802), Caroline (*b.* 15 April, 1805, *d.* 18 January, 1822).

d. 25 January, 1852, *æt.* 86.

cf. M.R., 1822, p. 187; *Murch*, p. 237; C.R., 1852, pp. 258, 324; Walsall, Old Meeting-house Register.

ABRAHAM MANLEY, *b.* [1790]; ed. Glasgow, 1807-1809; York, M.C., 1809-1810, and 1811-July, 1813; min. Hindley, 1813-1818; Dukinfield, 26 March-19 July, 1819; *supply*, Walsall, 1820-1822; *m.* (June, 1817) Ann France; Issue, James France (*b.* 14 December, 1820, *d.* 1 December, 1842).

d. 19 May, 1822.

cf. *Record*, p. 69; Walsall, Old Meeting-house Register.

WILLIAM MCKEAN, see Oldbury.

JAMES CAUTY SMITH, *b.* [1810]; min. Walsall, 1851-1852; Doncaster, 1852-1854; Thorne, 1854-1860; *m.* Sarah Garland (*d.* 9 April, 1860); Issue, Edwin, M.A. (*b.* 1832, *d.* 1895; min. Manchester, Up Brook Street), Sarah Garland (*d.* 28 October, 1854, *æt.* 15).

d. 12 April, 1860, *æt.* 50.

cf. Information by Edwin Smith, 1894.

EDWARD MYERS, see Shrewsbury.

JOHN OMER SQUIER, *b.* 1798, at Margate; ed. London, General Baptist Academy, 1820-1822; Edinburgh; min. Edinburgh, 1823-1827; Saffron Walden, 1827-1832; Deptford, 1833-1853; Headcorn, 1854-1861; Walsall, 1861-1867; Cullompton, 1867-1870; Dover, *without charge*; *m.* (1) daughter of William Moon; min. Deptford, 1804-1823; Issue, William Croke (*b.* 1832, *d.* 1888, min. *Stand*), Susanna Ambrosia (*d.* 1849); (2) (6 April, 1840) Elizabeth (*d.* 13 December, 1871), daughter of James Trower, of Billingshurst.

d. 25 April, 1873.

cf. Inq., 1873, p. 284; List of G.B.A. students in *Antiquarian Notes*, 1899, p. 46.

WILLIAM WYNN ROBINSON, ed. U.H.M.B., -1858; min. Merthyr Tydfil, 1858-1860; Battle and Hastings, 1860-1861; Stockton-on-Tees, 1861-1865; Boston, 1865-1871; Walsall, 1871-1875; Gainsborough, 1876- ; *m.* Emma (*d.* 16 April, 1898); Issue, George Herbert (*d.* 1882), Percy (*d.* 1882), Maude (*d.* 1882), and others.

PETER DEAN, *b.* 30 December, 1840, in Blackburn; Temperance lecturer and journalist, 1861-1871; min. Battle, 1871-1873; Clerkenwell, 1873-1876; Walsall, February, 1876- ; *m.* (26 June, 1865) Sarah Ellen, daughter of D. Thomas, of Bury, Lancs.; Issue, Ernest, Florence, Una, Theodore Parker, Wilfrid Lawson, Arnold.

TOPOGRAPHY.

The Scott MSS., in custody of Stourbridge Presbyterian Congregation.

History of Walsall, Thomas Pearce, 1813.

M.S.C., p. 165.

Monthly Repository, 1828, p. 67.

A History of Walsall and its neighbourhood, Frederic W. Willmore, M.R.C.S., Eng., 1877, p. 351.

Inq., 1881, p. 653.

A History of Bridge Street Chapel, Walsall, Alfred Willis, 1893, pp. 2, 3, 7, 8.

Seedowner, 1894, p. 34.

Vestiges, p. 247.

WARWICK.—HIGH STREET.

Rebuilt 1780.

Restored and reopened 28 June, 1863.

MINISTERS.

John Wilson	...	...	1691-1695
Joseph Carpenter	...	..	1715-1744
James Kettle	...	...	1746-1785
Benjamin Kingsbury	...	...	1786-[1789]
William Field	...	...	1789-1843
Henry Ashton Meeson, M.D.	...	...	1843-1845
Thomas Lethbridge Marshall	...	...	1846-1852
Daniel Davies Jeremy, M.A.	...	...	1853-1860
Percy Bakewell, B.A.	...	...	1861-1862
John William Lake	...	...	1862-1893
Benjamin Kirkman Gray	...	...	1894-1897
Alfred Müller Holden	...	...	1898-

Founded about the year 1660, and rebuilt in the year 1780; so runs a note in Field's handwriting in the baptismal register. No particulars of the earlier meeting-house seem as yet to be forthcoming. Sibree says that—*

there is every reason to conclude that about, or previous to, the middle of the seventeenth century, a separate society of Christian worshippers was formed, which held its meetings, first, probably, within the castle grounds, and afterwards in a place erected for them on a site at that time just without, but now enclosed within the walls of that beautiful domain. . . . At what time their sanctuary was built within the present walls of the castle grounds, and when it was opened, we cannot determine.

Field, in his Account of the Town and Castle of Warwick, records that the present meeting-house in High Street was built in 1780 on land given by Lord Warwick in exchange for that on which the more ancient edifice stood, which he wished to enclose within his castle walls. This meeting-house, rebuilt in 1780—

was fitted with a sloping floor to improve the auditorium,

*p. 126.

William Field

T. L. Marshall

Daniel Davies Jeremy

J. W. Lake

A. M. Holden

and—

Field excited some comment by surmounting the front of the building with a stone cross.*

In 1863, the place was closed for some three months, for the purpose of a chancel being added to it, and other improvements being effected; the immediate cause for which was the gift by R. Greaves, Esquire, of an organ in a carved mahogany case. The chancel was divided from the old part of the building by the communion rails, on either side of which were placed a reading desk and a carved octagon pulpit, in which were fixed panels of dark green marble. In the centre of the chancel is the carved oak communion table, and immediately in the rear is a fine screen, with panels similar to those on the pulpit, which serves the double purpose of screening the organist and of being an appropriate back to the communion table. In the middle of the screen there is some fine circular carved work, with an emblazoned cross, surmounted by other carved crosses. The chancel is lighted by five windows, which throw a flood of subdued light into that part of the building. The centre window is circular, in the middle of it is a Maltese cross, with a vine background. The chandeliers, by which the meeting-house used to be lighted were removed—as has unfortunately been done in many other restorations—and ordinary gas fittings substituted. The front of the building was renovated, and the two frosted windows with coloured borders, formerly at its back end, were placed to front the street. The preacher at the reopening services, on 28 June, 1863, was John William Lake, then minister to the society.

Concerning the first minister, Matthew Henry says—

Mr. John Wilson, of Warwick, my intimate and beloved friend, died of a consumption, in April, 1695. He was the son of the judicious and learned author of the treatise called, 'Nehushtan,' and 'Judicium Discretions,' &c.; nor was he inferior to his father, either in gifts or graces. His mind and temper, like his person, were remarkably elegant and comely. He was born at Chester, in 1662, educated in London by Mr. Thomas Row, and lived some time afterwards at Broad Oak, with my father, Mr. Philip Henry. He was the first minister of the Presbyterian denomination in Warwick, and his labours were singularly useful.

Wilson† notes him as—

a pious and valuable minister, who laid the foundation of the dissenting interest at Warwick, and died in the prime of life.

**Dic. Nat. Biog.*, article on Wm. Field, by A.G. †*Dissenting Churches*, iii., p. 170.

Joseph Carpenter, on accepting the invitation to leave Warwick for the ministry of the Angel Street Society, Worcester—

expressed surprise that the Congregation should invite so old a man, but said, if they grew tired and wished a change, they would not have much trouble in getting rid of him. . . . His removal to this place [Worcester] gave him, in the review, great satisfaction, and in a letter, dated October 3, 1752, he says, 'Surely, if ever any one was under a particular direction, I was in that affair.*

At Warwick he—

used to catechise the children publicly by teaching and explaining the Assembly's Catechism.†

Joseph Kettle removed from Dorchester to Warwick. Here he remained for the rest of his life, being minister of the society just 40 years, and a resident in it for 60 years. An anecdote of him, honourable to his memory, is preserved by Abel Edwards, minister at Dorchester, 1772-1813, in his account of the Old Meeting, Pease Lane.‡ While Kettle resided in Dorchester, he was, it seems, much noticed by a gentleman living in the neighbourhood, who, among other marks of regard, made him a liberal offer of preferment in the Established Church, provided he would conform. But the offer was respectfully declined, and, says Edwards—

in so acting he exhibited a laudable instance of religious integrity, and the more to be esteemed, as by all accounts he was a person who could not be supposed to be indifferent to those accommodations which the emoluments of an Establishment would enable the possessor to procure.

An orthodox secession took place about 1750, which laid the foundation of the Independent society in Brooke Street, of which, in 1759, John Newton, afterwards of Olney—who had not then taken Anglican orders—was one of its supplies for six weeks. Many references in his letters of later life testify to his pleasant remembrances of his Warwick ministry. Twenty-two years afterwards he writes:—*I often think of that time with pleasure. There the Lord opened my mouth.*

Benjamin Kingsbury was a native of Warwick, and settled here as minister on leaving Daventry Academy. A very singular difference of

**Warwick's Nonconformity in Worcester*, p. 100.

†*M.S.C.*, p. 167.

‡*M.R.*, 1826, p. 630.

taste, rather than of opinion, occasioned his abrupt dismissal.*

The question in dispute was the propriety of returning in a public assembly special thanks to the Almighty for preservation in child-birth. The minister's taste revolted from this practice, and his refusal to comply with it, or to render his reasons for his refusal, led to a separation.

In 1791, he contracted, under somewhat romantic circumstances, a marriage with the daughter of an eminent hardwareman in London, and, having been minister to the Evesham society, in Oat Street, 1790-1791, he left the ministry to succeed his father-in-law in business. He was author of several publications, both when in the ministry and after he quitted it. Walter Wilson, in his *MSS.*, says he was *author of a volume of family prayers* [1790], *and of a treatise on razor strops, of which he is now a dealer in London.* The full title of this, the more popular of Kingsbury's productions, was "A Treatise on Razors, in which the Weight, Shape, and Temper of a Razor are considered," 1797. He was a Dudley lecturer in 1790.

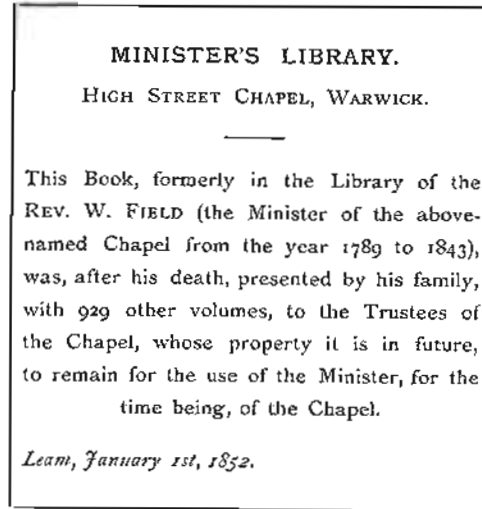
Field's life has recently been told by A.G. in the *Dictionary of National Biography*; to it the author is indebted for the following extracts:—

John Field, his father, a London medical practitioner and founder of the London Annuity Society, was a man of property, who married Anne, daughter of Thomas Cromwell, and sister of Oliver Cromwell (1742?-1821). Field got a good classical training, while at school he corresponded with his father in Latin. . . . Field succeeded James Kettle in 1789 as minister of the Presbyterian congregation at Warwick, where he was ordained on 12 July, 1790. On this occasion Belsham gave the charge and Priestley preached. Dr. Parr, who then first met Priestley, attended the service and the ordination dinner. Thus began Field's close intimacy with Parr, a connection fostered by their common devotion to classical studies. Field at once (1791) started a Sunday school (the first in Warwick). This led him into a squabble with some local clergy. Field, who was always ready for a pamphlet war, issued the first of many productions of his incisive pen, in which the dignity of style, and the profusion of literary and classical illustration contrast curiously with the pettiness of the disputes. . . . Field kept a boarding school for many years at Leam, near Warwick. This led to his publishing some educational manuals, of which the most valuable was the *Questions on Gospel History*, recommended in the 'Critical Review' (June, 1794) to theological students in the two universities. His history of Warwick, and his life of Parr are important works. He died at Leam, on 16 August, 1851. A marble slab to his memory was placed in High Street Chapel, Warwick. . . . Field was of diminutive stature, with a noble head; his portrait

**C.R.*, 1852, p. 619.

has been engraved. He never forgot the distinction of his Cromwell blood; his extensive correspondence was both erudite and racy; he was a genial host, and his conversation, in spite of his constitutional deafness, was very enjoyable.

Field was a Dudley lecturer in 1792. After his death his family gave a large portion of his library to the trustees of this chapel; the volumes bear this label:—



Henry Ashton Meeson—

was educated for the medical profession, but, under the impulse of strong religious feeling, he entered the ministry. . . . Illness compelled him to retire. . . . His character was a very superior one. To know him was to love and honour him. . . . It was an entire superiority to all merely secular motives which led him, in opposition to his early associations, to become a poor Nonconformist preacher; but that superiority was most unaffectedly displayed in everything relating to the conduct of his ministry.*

He preached once at the *Monthly Meeting*, at the Old Meeting, Birmingham, on 7 November, 1843, his text being St. John xiii., v. 17.

Mr. Marshall, who lives in the enjoyment of his retirement at Sidmouth, during his ministerial settlement here preached twice at the *Monthly Meeting*; at Cradley, on 6 April, 1847 (text, Eph. iv., 7), and at the New Meeting, Birmingham, on 4 March, 1851 (text, Romans x., 8-9).

*C.R., 1848, p. 703.

The Rev. Daniel Davies Jeremy, in addition to being minister here, was also, like Field, minister at the same time at Kenilworth. He preached at the *Monthly Meeting*, at Stourbridge, on 15 August, 1854, his text being St. Matthew iv., 1.

Percy Bakewell was first Oldbury lecturer in 1861, and John William Lake, in company with Samuel Bache, preached it in 1864, that being the last year in which the Oldbury lecture was delivered.

The register of baptisms is a thin square volume bound in vellum; it was seen by the author in July, 1898. The 129 entries are all by Field, and date from 10 May, 1790, to 22 May, 1837, when the book was deposited with the Registrar-General.

JOHN WILSON, *b.* 1662, in Chester; ed. London, by Thomas Rowe (min. Haberdashers' Hall, Independent, 1678-1705); lived afterwards with Philip Henry, M.A., at Broad Oak; min. Warwick, 1691-1695.

d. April, 1695.

cf. Matthew Henry's *Remains*; Wilson ii., p. 21, iii. p. 170; *Sibree*, p. 129; *Vestiges*, p. 251.

JOSEPH CARPENTER, *b.* [1691] at Woodrow, nr. Bromsgrove; ed. Alcester Academy, by Joseph Porter (q.v.); min. Warwick, -1715-1744; Worcester, 1744-1758; Issue, daughter (*m.* William Kettle, of Birmingham; their second daughter, Mary, *m.* John Kentish (q.v.))

d. 29 January, 1758, æt. 67; bur. Bromsgrove Church Yard.

cf. P.D.M., 1798, p. 283; M.R., 1817, p. 6; *Memoirs of Lant Carpenter, LL.D.*, by Russell Lant Carpenter, B.A., 1842, p. 8; *Sibree*, p. 130; *Nonconformity in Worcester*, by Wm. Urwick, M.A., 1897, p. 100.

JAMES KETTLE, *b.* at Evesham; ed. Glasgow; min. Dorchester, 1739-1746; Warwick, 1746-1785; Warwick, *without charge*, 1785-1806.

d. April, 1806.

cf. M.R., 1826, p. 630; *March*, pp. 270, 274; *Sibree*, p. 131; W. Wilson's MSS.

BENJAMIN KINGSEBURY, *b.* about 1765 at Warwick; ed. Daventry Academy, 1783- , by Thomas Belsham; min. Warwick, 1786-[1789]; Evesham, 1790-1791; retired from ministry; living in 1797; *m.* (1791)

cf. M.R., 1822, p. 285; C.R., 1852, p. 619; Walter Wilson's MSS.

WILLIAM FIELD, *b.* 6 January, 1768, at Stoke Newington; ed. Homerton Academy, left it for doctrinal reasons; Daventry Academy, 1788-June, 1789, by Thomas Belsham; ord. 12 July, 1790, at Warwick, Dr. Priestley preached; min. Warwick, 1789-1843;

Kenilworth, 1826-1850; *m.* Mary (*d.* 2 October, 1848), daughter of William Wilkins, of Bury Fields, Gloucester; Issue, 14 children, eleven survived him, Edwin Wilkins (*d.* 1871), Horace.

d. 16 August, 1851, at Leam, nr. Warwick.

cf. *Dic. Nat. Biog.*

HENRY ASHTON MEESON, *b.* [1816]; M.D.; min. Warwick, 1843-1845.

d. 7 October, 1846, æt. 30, at father's house, Grays, Essex.

cf. C.R., 1846, p. 703.

THOMAS LETHBRIDGE MARSHALL, ed. Manchester, M.N.C., 1841-1846; min. Warwick, July, 1846-December, 1852; London, Hackney, January, 1853-29 September, 1857; Stamford Street, 1858-1862; Brixton, 1863-1875; Secretary, Presbyterian Board, 1857-1898; Sidmouth, *without charge*, 1898; *m.* (26 June, 1855), Mary Elizabeth, eldest daughter of Robert J. P. Wright, Esquire, of Clapton; has issue.

cf. Roll of Students; personal knowledge.

DANIEL DAVIES JEREMY, *b.* in Pencarreg, Caermarthenshire; ed. Caermarthen, Pres. Coll.; Glasgow; M.A., *Glas.*; min. Frenchay, 1851-1852; Warwick, 1853-1860; Kenilworth, 1854-1860; Dublin, Eustace Street, 1860; rem. Stephen's Green, 1863; *m.* (10 September, 1861) Anne Swanwick, elder daughter of Edward Hutton, M.D., of Dublin; has issue.

cf. Personal knowledge.

PERCY BAKEWELL, *b.* [1837]; ed. London, M.N.C., 1854-1860; B.A., *Lond.*, 1857; min. Northampton, 1860-1861; Warwick, 1861-1862; Godalming, 1862-1865; Halifax, 1866-1868; *m.* (21 August, 1867), Sophia, daughter of James Stansfeld, Esquire, of Halifax.

d. 17 June, 1868, æt. 31, at Church Stretton.

cf. Roll of Students; *Inq.*, 1868, p. 402.

JOHN WILLIAM LAKE, *b.* 1823, in London; ed. Christ's Hospital; L.S.A., 1858; min. Boston, Lincs., 1859-September, 1862; Warwick, 1862-1893; Margate, *without charge*, 1893.

d. 14 March, 1899; bur. Margate Cemetery.

cf. *Inq.*, 1899, p. 182.

BENJAMIN KIRKMAN GRAY, ed. London, New Coll.; min. Warwick, 1894-June, 1897; London, Bell Street Domestic Mission, February, 1898; *m.* (9 May, 1898) Sarah Eleanor, daughter of Henry Stone, Esquire, of Banbury.

ALFRED MÜLLER HOLDEN, ed. Caermarthen, Pres. Coll.; min. Ilminster, 1879-1898; Warwick, 1898; *m.* (5 July, 1881) Mary (*d.* 9 January, 1898), daughter of John Baker, Esquire, of Ilminster; has issue.

cf. Personal knowledge.

TOPOGRAPHY.

An Account of the Town and Castle of Warwick, William Field, 1815 pp. 135-6.

M.R., 1817, p. 6.

Sibree, p. 129.

Inq., 1863, p. 447.

Vestiges, p. 251.

WEST BROMWICH.—LODGE ROAD.

Opened 26 April, 1875.

MINISTERS.

John Harrison	...	...	1874-1895
Edward William Lummis, M.A.	...	...	1895-1898
Frederick Augustus Homer	...	...	1898-

In July, 1859, the Rev. Henry McKean, of Oldbury, began to conduct services in the Summit Schools, Spon Lane, where a Sunday school was at once established. In 1868, the worshippers removed to the Assembly Room, Lombard Street, which had, however, to be relinquished in the following year. For a time it seemed that this attempt to establish a congregation here must collapse, but in March, 1874, the Midland Christian Union, true to its missionary aim and spirit, invited the Rev. John Harrison to undertake the difficult task of establishing a permanent congregation. Public worship was at once regularly resumed, this time in St. George's Hall. Subscriptions were invited towards the erection of a permanent building; very soon the sum promised was sufficient to warrant a beginning, and on Monday, 26 April, 1875, the present edifice in Lodge Road was opened for Divine worship, at a cost of £1,400. The sermon—a memorable one on Unitarianism and free thought in religion—was preached by the late Rev. Robert Rodolph Suffield, who, at the evening meeting, spoke on his conversion from the Roman Catholic Church. The collection at the opening service amounted to £117.

A year later, in April, 1876, at a council meeting of the M.C.U., held at West Bromwich, it was reported that Mr. Harrison's services were no longer retained by the Union, but that he had been appointed minister to the Lodge Road society, it being considered that the vigorous congregation should be entrusted with the management of its own affairs. The happy connection thus begun between Mr. Harrison and this society was only ended in July, 1895, when, as stated on p. 8, he entered on his duties as missionary and minister at large for the M.C.U.

His successor was the Rev. Edward William Lummis, M.A., who had, during 1895, assisted the Rev. James C. Street at the Church of the

John Harrison

Fred^r A. Homer

Saviour, Birmingham. In 1898, Mr. Lummis accepted the ministry of the Park Street society, Hull, and was followed at West Bromwich by the present minister, who was, for some time, connected with the Episcopal Church, in Australia, but a change in his convictions led to secession. Under his ministry, and working on ground well sown by Mr. Harrison, high hopes are entertained that this society is entering on an era of unprecedented activity.

JOHN HARRISON, ed. Rawdon Coll. ; min. Stony-Stratford, 1865-1874 ; West Bromwich, 1874-1895 ; Missionary, Midland Christian Union, 1895-1898 ; *m.* and has issue, Frances Alice (*m.* Wm. Alfred Rollason, formerly of Birmingham, but now of Truro), Wilfrid Ingham (*m.* Marian Lucy, daughter of William Halkin Nightingale, of Birmingham).

cf. Inq., 1874, p. 122.

EDWARD WILLIAM LUMMIS, ed. Oxford ; M.A. *Oxon.* ; ord. deacon ; renounced Anglican orders ; min. Birmingham, Church of the Saviour, assistant to James C. Street (q.v.), 1895 ; West Bromwich, 1895-1898 ; Hull, 1898- ; *m.* (18 February, 1899) Evelyn Constance, youngest daughter of James Mathias Dixon, min. Hull, 1866-1883.

FREDERICK AUGUSTUS HOMER, *b.* at Sedgley ; ed. Oxford, Manchester Coll., 1897-1898 ; min. West Bromwich, September, 1898- ; *m.* (4 October, 1897) Gertrude, third daughter of late Henry Hughes, of Woodsetton, Staffs.

TOPOGRAPHY.

Inq., 1875, pp. 171, 283.

History of West Bromwich, F. W. Hackwood, F.R.Hist.S., 1895, p. 84.

Vestiges, p. 253.

WHITCHURCH.—SALOP.

CHURCH OF THE SAVIOUR.

Church opened, 7 August, 1877.

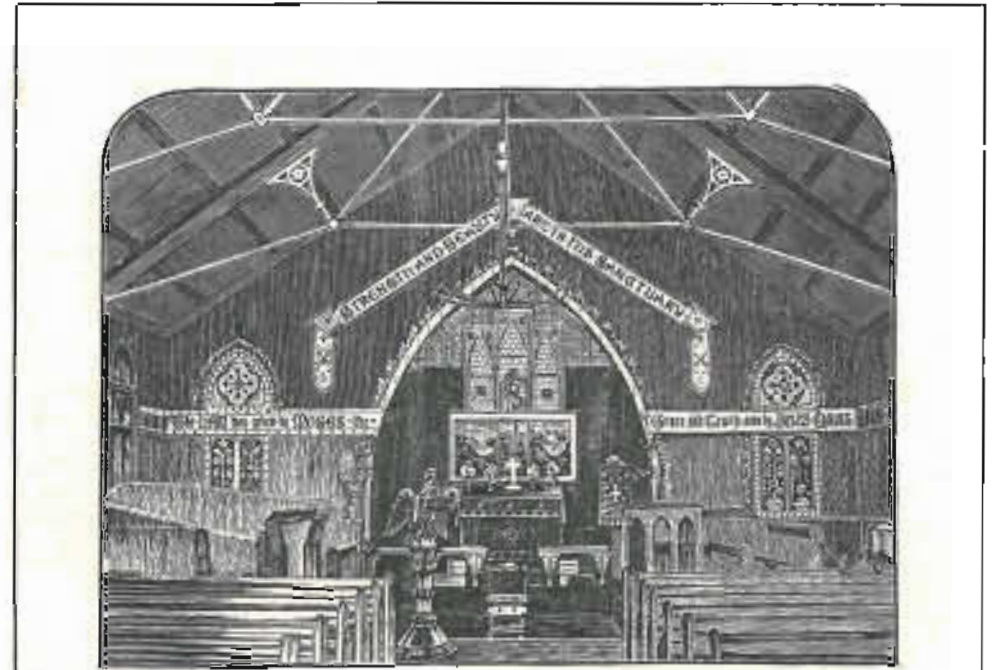
MINISTERS.

William Carey Walters	...	...	1877-1879
Frederick Sydney Morris	...	...	1880
James Wilson, <i>suppl.</i>	...	...	Jan.-Mar., 1881
Alfred Lancaster	...	...	1881-1882
Walter Reynolds, B.A.	...	...	1883-1884
Owen James Jones	...	...	1885-1887
Guild of the Good Shepherd, <i>supplied</i>	...	...	1888-1889
George Eyre Evans	...	...	1889-1897
William Frederic Turland	...	...	1897-

This society was formed in January, 1877, by the withdrawal of the Rev. W. C. Walters from the ministry of the Baptist Chapel in Greenend, who, together with some members of his congregation, felt it incumbent upon them to associate themselves together to worship God as a church, not requiring either from its minister or its members assent or subscription to any theological creed. For some months worship was conducted in the Town Hall, whilst the erection of an iron church was proceeded with on the present site in Highgate; which was lent to the congregation for a period of 21 years by Mr. and Mrs. John Gresty, two of the most prominent seceders, at a ground rent of £15 per an. The church, known until 1893 as the *Free Christian Church*, was opened for Divine worship, by the Rev. Baldwin Brown, B.A., on Tuesday, 7 August, 1877. His memorable sermon, on this occasion, was founded on Ephesians i., v. 22-23—

The church, which is his body.

On the 24th December following, the trust deed was executed, which provides that:—*The Church and buildings are to be used for the worship of God, and for purposes of education, and that no minister or member of the congregation or church shall be required to assent or subscribe to any theological creed.* From the beginning the congregation has steadily and firmly declined to take any sectarian name whatsoever; both Trinitarians and Unitarians are included as its trustees, whilst ministers of various denominations have, from time



CHURCH OF THE SAVIOUR, WHITCHURCH.

J. Sydney Morris

Owen Jones

Geo. E. Conway

W. A. Turland

CHURCH OF THE SAVIOUR.

to time, preached in its pulpit. Speaking here, shortly after its opening, the late Rev. Charles Beard, B.A., said—

he rejoiced in this Free Christian Church, a church in which the worshipper was not asked to express his faith in dogmatic forms as a condition of communion, where Unitarian and Trinitarian could meet together as children of one God, and servants of one Master, where the doubter would be welcomed and not shunned because of his doubts, and where religion could be taught not as the letter which killeth but as the spirit which giveth life.

To this ideal then the congregation has ever tried to be true. Whilst there were many persons to whom the worshippers were indebted for constant advice and support at the first, and whose names are recorded in the minutes, none stand out more prominently than those of the Rev. Thomas Gasquoine, B.A., the senior trustee, then minister of the Congregational Church, Oswestry, and now resident in Bedford without charge; the late Rev. Charles Beard, B.A., minister of Renshaw Street Chapel, Liverpool; and the late Rev. Edward Myers, F.G.S., minister of High Street Church, the oldest nonconforming congregation in Shrewsbury, also a trustee from the first until his death.

The permanent brick school-house was built behind the church, and opened for use on Wednesday, 28 January, 1880.

The year 1892 must ever be memorable in the annals of this congregation as that in which Mrs. John Gresty (*nee* Martha Pininnah Bancroft, *d.* 30 November, 1893) and her husband marked the close of the author's third year of ministry here by:—

- (a) The gift of the site of the Church.
- (b) The gift of the site of the School-house.
- (c) The gift of the two adjoining cottages and site for the future building of a minister's residence.

In accepting this noble gift, and so terminating the temporary nature of the trust, the congregation recognized it as a fitting opportunity for carrying out the donors' wishes—wishes in which minister and people were one—that the present church, and any future one to be erected upon the land, should be known as the

CHURCH OF THE SAVIOUR.

A new and permanent trust deed (in the custody of Messrs. Harding and Son, solicitors, Birmingham) was at once executed by the six remaining trustees of the original deed, viz. :—

Rev. Henry W. Crosskey, LL.D., Church of the Messiah, Birmingham
 „ Thomas Gasquoine, B.A., Congregational minister, Bedford
 „ Edward Myers, F.G.S., High Street Church, Shrewsbury
 „ W. Carey Walters, Jersey
 Mr. W. W. Coulson, deacon of Christ Church, Oswestry
 „ John Gresty, Mile Bank, Whitchurch

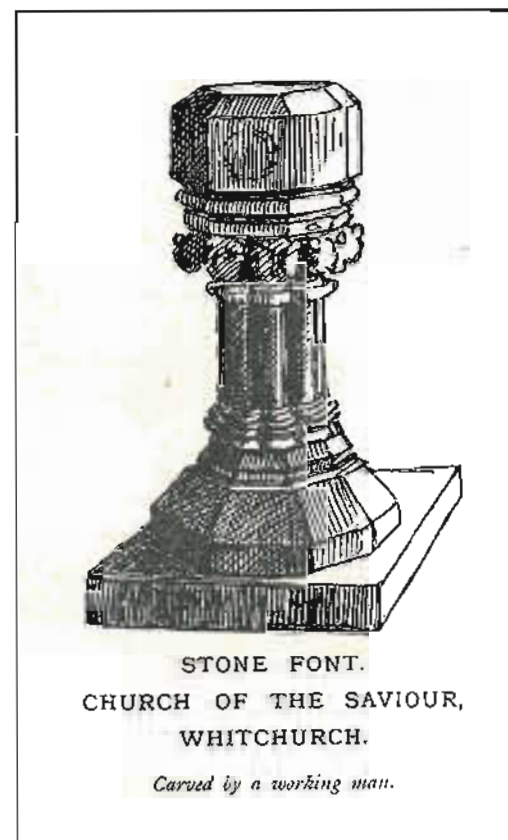
Who were joined in the trust by :—

Rev. Joseph Wood, Old Meeting Church, Birmingham
 Mr. Lewis Beard, Town Clerk, Coventry
 „ Charles Harding, solicitor, Birmingham
 „ Richard Robinson, produce broker, Liverpool
 „ Hy. B. Black, L. & N.W.Ry. Co., Whitchurch
 „ George Groom, L. & N.W.Ry. Co., Whitchurch
 „ Joseph Jones, L. & N.W.Ry. Co., Whitchurch
 „ George Dodd, builder, Whitchurch
 „ Albert G. Stevens, plumber, Whitchurch

Strongly believing that no minister should be a trustee of the church he serves, the author, conscientiously but regretfully, felt unable to consent to the donors' wishes that he should be one of the number.

Gifts have from time to time been added to the church, amongst them :—

The communion plate, donor, the late Mrs. Gresty
 The oak eagle lectern, donors, Friends, in memory of Mrs. Gresty
 The stone font, donors, Rev. Owen J. Jones and friends
 Chancel window, "The Good Shepherd," donors, Thos. and Wm. Colfox, Esquires, and friends in West Country
 Chancel triptych, oil painting, "The Good Samaritan," donor, The artist, Mr. Howard Colman
 Lectern Bible, donors, Mr. and Mrs. David Faris, Birmingham
 „ „ revised version, donors, Guild of the Good Shepherd, Liverpool
 Chancel stand and lights, donor, Dr. Bromfield, Whitchurch
 Guild Banner, donor, Mrs. Kitson, Leeds
 Altar cloth (first), donor, Miss Walters



STONE FONT.
 CHURCH OF THE SAVIOUR,
 WHITCHURCH.

Carved by a working man.

Altar cloth (red)	} donors, Friends, per minister, 1894.
„ „ (purple)	
„ „ (white)	

The yews and poplar trees were planted by the author at Christmas, 1889.

After a ministry from March, 1875, to December, 1876, at Greenend Baptist Chapel, and from January, 1877, to December, 1879, here, the founder of the congregation saw fit to remove to Kidderminster, at the call of the New Meeting society there.

His successor was the late F. Sydney Morris, who, at the close of his year's ministry here, became ethical lecturer to the congregation worshipping in St. Saviourgate Presbyterian Church, York, which position he held until his death in 1893. Here, in the city of York, Morris, who was the son of the Rev. John Morris, a Congregational minister in London, took an active part in forwarding the cause of the Liberal party, and in later years prominently identified himself with labour questions. At the General Election in 1892, he contested the Ludlow Division of Shropshire, in the Gladstonian interest, when his opponent, Mr. R. J. Moore, a Liberal Unionist, defeated him by a majority of 2,146 votes. His pulpit discourses were marked by great originality of thought and power of expression, and the same characteristics were evident in his deliveries on the political platform, where he became a very popular figure as lecturer to the National Liberal Federation. He was the author of a little volume entitled *Agnosticism and Dogmatism*. He wrote—

It is easier to maintain a creed than to cultivate a moral character, easier to spread a creed by means of persecution than to reform a community by means of wholesale legislation, and the exercise of beneficial influences.

And Morris chose for himself what he judged the more difficult task, and while he cared too little to make his own views prevail, devoted himself to what he believed the cause of the people. He was, in accordance with his own desire, cremated. He celebrated the first marriage ceremony in the church and signed the first entry in the marriage register.

The Midland Christian Union has made a yearly grant to this church, as also did the British and Foreign Unitarian Association in a lesser degree, but, in 1894, the council of the congregation was able to take the gratifying step embodied in this resolution :—

That the Church of the Saviour, in seeing its way to raise by increased congregational offertory the amount of the grant made to it by the B. & F.U.A.,

hereby intimates its intention of not seeking further yearly help from the association; and, in so doing, heartily thanks the B. & F.U.A. for the financial aid accorded to it at various times since the building of the church in 1877.

From the beginning the sittings have been free and unappropriated, this being the first church to set the example in the town. For many years past the building has been open daily till sunset.

In 1895, the congregation had the pleasure of seeing the principle for which it stands adopted in the new town cemetery, which was that year simply dedicated for Christian burial; the rector of the parish and his brother nonconforming ministers taking part together in a service held on the ground, which has but one building on it for the common use of all, and where no line of demarcation mars the spot in which conforming and nonconforming parishioners rest side by side.

In January, 1896, the congregation, at the hands of its minister, was privileged to see erected on the walls of its church, all the 23 fine memorial brasses originally placed in the Dodington Presbyterian Chapel hard by; worship in which had ceased in 1844 (see p. 241).

The *Monthly Meeting* has been held here three times; on the last occasion, on 17 June, 1896, a paper, *The Idea of God*, by the Rev. Thomas Gasquoin, B.A., a drive to Whitewell and Broad Oak, where the Rev. Joseph Jacob, rector of the parish, received the ministers at tea in the rectory, and an evening service in the church, with address by the Rev. Joseph Wood, were included in the day's programme.

The baptismal and marriage registers were compiled by the author at the beginning of his ministry here, and sent round for the signatures of the different officiating ministers before death had removed any of them; so that the church now owns complete registers. Of the entries to April, 1897, forty-nine baptisms and thirty-two marriages were at the hands of the present writer.

From October, 1877, to September, 1879, the church issued a monthly 'Record,' with *Young Days* as the localized inset; and from November, 1889, to January, 1897, a monthly *Chronicle*, with the *Seed-sower*, localized from March, 1895; a complete set of the *Chronicle* being inserted in the Church Record Book noted below.

WILLIAM CAREY WALTERS, see Kidderminster.

FREDERICK SYDNEY MORRIS, *b.* [1846]; ed. Mill Hill School; Cheshunt Coll., -1872; min. Whitchurch, 1 January-31 December, 1880; York, St. Saviourgate Presbyterian, 1881-1893; *m.* eldest daughter of David Arthur, Congregational min., Aberdeen; had issue.

d. 4 August, 1893, *æt.* 47; cremated at Manchester.

cf. Inq., 1893, p. 510; Whitchurch, Marriage Register.

JAMES WILSON, *b.* [1833]; min. Newfoundland; Whitchurch, January-March, 1881; Malton, 1881-1882.

d. 1882, *æt.* 29.

cf. U.A., 1883, p. 28.

ALFRED LANCASTER, *b.* 26 July, 1853, at Padiham; ed. U.H.M.B., 17 September, 1878-30 June, 1881; Owen's Coll., 1878-1881; min. Whitchurch, 23 October, 1881-31 October, 1882; Belfast, Stanhope Street, 1883-1885; Killinchy, 12 May, 1885-1 May, 1886; Bury (Lanc.), Chesham, 1 January, 1887-30 June, 1889; Middleton, 1 March, 1890; *m.* (13 October, 1881) daughter of James Knowles, of Padiham; Issue, Julia (*φ*), Louis James Alfred (*b.* 1885), Frank Knowles (*b.* 1889).

cf. Record, p. 131.

WALTER REYNOLDS, *b.* 19 February, 1851, at Lenton, Nottingham; ed. Chilwell, Baptist Coll., 1873-1876; B.A., Oxon., 1882; ord. May, 1877; min. Burnley (Baptist), 1½ years; Coventry, Gosford Street (Baptist), 2½ years; Whitchurch, 22 April, 1883-13 May, 1884; Belfast, Mount Pottinger, 1884-1888; Ainsworth, 27 May, 1888-1898; Manchester, Oldham Road, 1898; *m.* (21 September, 1877) Rebecca Jane, daughter of William Ives, of London; Issue, Walter Thomas, Arthur Walter, Harold Walter, Mabel Rebecca.

cf. Record, p. 4.

OWEN JAMES JONES, *b.* Cheltenham; ed. U.H.M.B., 1882-1885; min. Whitchurch, August, 1885-December, 1887; Cardiff, 1888-1891; Mansfield, 1891-1896; *m.* (8 September, 1886) Louisa, daughter of William Keates, of London; Issue, Maurice Owen Keates (*b.* 1887) and others.

cf. Whitchurch, Baptismal Register; personal knowledge.

GEORGE EYRE EVANS, *b.* Colyton Parsonage, Devon; ed. Caermarthen, Collegiate School, by J. H. Asbridge, 1869-1872; Llandyssul, by Rev. William Marles Thomas, M.A., 1872-1873; superintendent, Liverpool, Mount Pleasant Sunday School, under Charles Beard, B.A., November, 1877-June, 1889; min. Whitchurch, 7 June, 1889-7 May, 1897; Aberystwyth, *without charge*.

WILLIAM FREDERIC TURLAND, min. Bradwell and Gt. Hucklow, 1895-1897; Whitchurch, October, 1897; *m.* and has issue.

PLATE.

One almsdish, pewter, plain, 15ins. diameter. Inscription in centre:—
 THIS ANCIENT ALMSDISH,
 USED IN THE PRESBYTERIAN CHAPEL, DODINGTON,
 LOST IN 1843,
 WAS RECOVERED, AND GIVEN TO THE TRUSTEES,
 FOR USE IN THE
 CHURCH OF THE SAVIOUR, WHITCHURCH,
 BY THE
 REV. GEORGE EYRE EVANS.
 1893.

One cup, paten, flagon, and almsdish, of electro-plate, all given in 1877 by Mrs. Gresty (*d.* 1893).

Two brass collecting basons, inscribed, "God loveth a cheerful giver," on rims, and I.H.S. in centres, given by the minister, 1889.

REGISTERS.

In custody of the Church Secretary for time being.

I. Marriages	...	...	1880-
II. Baptisms	...	...	1878-

TOPOGRAPHY.

The Record Book, 1877-1897- , contains copies of nearly all printed matter, relating to church affairs from foundation, complete set of *Whitchurch Chronicle*, 1889-1898, portraits, copies of trust deeds, ministers' autographs, &c., &c., compiled by the minister, 1889-1897, and given by him to the congregation; in custody, 1899, of the church secretary, Mr. Geo. Groom.

The Vestry Register, 9 September, 1889- , contains particulars of every service held in the church from this date, preachers' names, amounts

of alms, numbers present at worship, communicants, &c., compiled by the minister, 1889-1897, and given by him to the congregation; in custody, 1899, of the church secretary, Mr. George Groom.

Whitchurch of Long Ago, George Eyre Evans, 1893, var. pp.

Vestiges, p. 258 (has engraving of stone font).

Framed portraits in vestry of Revs. W. C. Walters, F. S. Morris, Alfred Lancaster, O. J. Jones, Geo. Eyre Evans, ministers; Revs. H. W. Crosskey and Edw. Myers, trustees; photographs of church, 1877 and 1897, exteriors and interiors; group of ministers present at *Monthly Meeting*, 17 June, 1896; and printed list of ministers, 1877-1897.

WHITCHURCH.—SALOP.

DODINGTON PRESBYTERIAN CHAPEL.

(Ceased to exist 1844*).

Date of Congregation, 1672.

Rebuilt, 1717.

First Meeting-house in Dodington, built 1707; destroyed by rioters 1716.

Broad Oak Meeting-house registered 1689.

MINISTERS.

Philip Henry, M.A.	...	...	1672-1696
Samuel Benion, M.D.	...	...	1696-1706
Robert Pell	...	...	1706-1707
David Benion	...	...	1708-1725
Thomas Colthurst	...	...	1726-1738
John? King	...	...	1738-1739
Ebenezer Keay	...	...	1739-1779
John Jones	...	...	1780-
Thomas Rees	...	...	gone, June, 1782
Henry Procter	...	...	[1782]-1783
Thomas Jenkins	...	...	1783-1815
David William Jones	...	...	1815-1818
Joseph Marriott	...	...	1818-1823
John Philp	...	...	1823-1826
Richard Shawcross	...	...	1827-1844

Inscriptions on the 23 Memorial Brasses, formerly in this meeting-house, and removed to the adjacent Church of the Saviour by its minister, George Eyre Evans, January, 1898:—

*On 9 December, 1891, the building was sold by public auction—1 being present—for £161, to Mr. John A. Roberts, who had for some time used it as his school-house. Proceeds were handed over to the British and Foreign School Society, by Mr. J. H. Warburton Lee, solicitor, of Broad Oak.—C.E.E.

Philip Henry

D. B.

E. Henry

J. H. Jenkins

D. W. Jones

Joseph Marriott

John Philp


R. Shawcross

BENYON.

Beneath lieth the remains | of | SAM^L, BENYON Esq^r.; | of Ash,
| died 8th January, 1791. | AGED 74. | ALSO | LYDIA BENYON |
Relict of | SAM^L, BENYON Esq^r.; | who died 30th July, 1801 |
AGED 72.

[Has Benyon crest, and coat of arms; octagonal brass, 17 inches tall, 9½ inches wide; two sides, 12½ inches; 2 sides, 5 inches; 4 sides, 3½ inches. Name of engraver under crest and over coat of arms, "W. Bowley, Shrewsbury."]

Beneath | Lieth the Body of | MARY BENYON | who died | Feb-
ruary 7th, 1765 : | Aged 50.

[Circular headed brass,  with fine skull and cross bones on top, inscrip-
tion in square, 9 inches by 8½ inches; total height, 12¾ inches.]

Here lieth the Body of | ELIZABETH BENYON | Wife of |
BENJAMIN BENYON Esq^r. | who died April the 29th | 1797 |
Aged 25.

[Circular headed brass, with well displayed coat of arms in top, and
inscription in square, 11½ inches by 10½ inches; total height, 15 inches.]

Here | lieth the Body of | ELIZABETH BENYON | Wife of |
S. Y. BENYON Esq^r. | of Ash | who died Oct^r the first | 1802 |
Aged 37.

[A circular headed brass, with coat of arms on top; inscription in square,
11¾ inches by 9½ inches; total height, 14¾ inches.]

Near this place lie *the remains of* | SAMUEL YATE BENYON Esq.,
| of Ash in this County; | *One of his Majesty's Counsel*, | A Bencher
of the Honourable Society | of Lincoln's Inn; | *Vice Chancellor of the
Dutchy of Lancaster*, | Attorney General and Recorder of Chester,
| HE DIED 31st MARCH, 1822 | Aged 59.

[A fine brass, bordered with two thin lines; circular headed; crest and
coat of arms above; inscription in oblong, 16½ inches by 13 inches; total
height, 20½ inches; for obituary see *Monthly Repository*, 1822, p. 377. A marble
tablet to his memory was also placed in Ash Church at the time when his
remains, with others, were re-interred in a vault in that churchyard, after
Divine worship ceased in Presbyterian Meeting-house, in 1844.]

Here | lieth the Body of | CONSTANCE BENYON | second Wife
of | S. Y. BENYON, Esq^{rs} | of Ash, | Who died Febr^y the twenty
fifth | 1836 | Aged 63. |

[A circular headed brass, with coat of arms on top; inscription in oblong,
11 inches by 9 inches; total height, 14 inches; for obituary notice, see *Christian
Reformer*, 1836, p. 292.]

COLLYER.

BENEATH | lieth the Body of | LYDIA COLLYER | who Departed
this Life | 17th August, 1744 | Aged 39.

[A circular headed brass, with ornamental border; inscription in square,
9 inches by 8 inches; total height, 12¼ inches; circular heading, occupied by
a well-engraved skull, with teeth and large cross bones.]

EDWARDS.

Near this place | Lie the Remains of | EDWARD EDWARDS, | who
departed this life 22nd June, 1785 | Aged 57. | ALSO MARY, HIS
WIFE, | died 11th December, 1802 | Aged 76. |

[A plain brass, oblong, with slightly curved top; total height, 16½ inches;
width, 10¾ inches.]

JOHN EDWARDS | Died | The 25th Day of Feby. 1825 | Aged |
34 YEARS. His Infant Son, William | DIED | January, 1825. |

[A plain brass, oblong, with slightly curved top; much excellent flourish-
ing about letters; total height, 16½ inches; width, 11 inches; for obituary,
see *Monthly Repository*, 1825, p. 181, "when the Sermon was preached on
occasion of his death, the chapel was crowded to excess, there being on that
evening an increase of numbers from about eighty to nearly six hundred
persons."]

JOHN EDWARDS | Died | The 11th Day of March, 1827 | Aged
| 57 YEARS. | Margaret, his Wife | DIED | The 10th Day of April,
1832 | Aged | 72 Years. |

[A plain brass, oblong, with slightly curved top; much good flourishing
about letters; total height, 16½ inches; width, 11 inches. Father and mother
of John *ut sup.*]

GENTLEMAN.

Beneath | Lieth the Body of | RO^TS GENTLEMAN | who died 19th
June, 1757 | Aged 55. | Also his Daughters | Sarah and Martha. |

[A circular headed brass, small skull with teeth, and cross bones, and
first word all in the circular part; remainder of inscription in the oblong,
12 inches by 10 inches; total height, 16½ inches. In the baptismal register
is this entry by Ebenezer Keay:—October 7, 1745, Robert, son of Robert Gentleman,
a Scotchman, at Whitchurch.]

HOLT.

NEAR THIS PLACE | Lie the Remains of | JOHN HOLT, | who died
11th Janry., 1781 | Aged 70. | Also ANN, Relict of | JOHN HOLT
| who died 15th Febr'y., 1782 | Aged 72.

[The smallest of all these brasses; circular top, in which are the first three
words; remainder of inscription in the oblong, 8 inches by 7 inches; total
height, 9¾ inches; quite plain.]

KEYAY.

Beneath | Lie the Remains of | the Revd. EBENEZEER (*sic*)
KEYAY | Forty Years Minister of this Place | who died Decr. 17th,
1779 | Aged 64. |

[A circular headed brass, with skull, open jaws and teeth, and cross bones,
and first word of inscription in circular part; rest of the inscription in the
oblong, 12 inches by 9¾ inches; total height, 16 inches.]

Beneath | Lie the Remains of | HANNAH | the Wife of the Revd.
| EBENEZER KEYAY | who died 4th July, 1766 | Aged 69. |

[A brass similar to the above, which was copied from this one, but evidently
not by the same workman.]

Beneath | Lie the remains of | THOMAS KEYAY | who died 8th
May, 1780 | Aged 39 | Also LYDIA, | Relict of THOS^S KEYAY |
who died 5th Septemr., 1785 | Aged 43. |

[A circular headed brass, with crest and coat of arms in it; inscription
in the oblong, 12 inches by 9¾ inches; total height, 15 inches. Ebenezer
Keay's son *m.* Lydia Yate, of Dearnford, their son was Thomas Yate Keay
ut infra.]

THOMAS YATE KEAY, Esq. | Died | JULY 1st, 1826; | Aged 57.

[A stately brass, with slightly larger circular head than any of the others, in it crest and coat of arms; inscription well displayed in the oblong, 11½ inches by 10 inches; total height, 15½ inches; double lined border all round. Probably the "Thomas Keay, Esq., Whitchurch," in Belsham's list, who entered Daventry academy in 1786; grandson to Ebenezer Keay *ut sup.*]

YATE.

Beneath | Lieth the Body of | THOMAS YATE, | of Dearnford, Gent., who died 19th Aug., 1746, | Aged 50. | Also his Sons, Thomas (aged 11) | & Collyer, & Susan, his Daughter, | likewise Anna, Ob. 26th Augt., 1754, *Æt.* 24. | And Elizabeth, his Wife, who died | Decr. 24th, 1756, Aged 63. |

[A most interesting brass, circular head, in which coat of arms; inscription, evidently engraved in sections as required, in the oblong, 12½ inches by 10½ inches; total height, 16¾ inches; has border exactly similar to the Lydia Collyer brass *ut sup.* Thomas Yate was brother to Grace Yate, who married Samuel Benion, M.D., minister at Broad Oak, 1696-1706, and Shrewsbury, 1706-1708. Dearnford, or Danford Hall, a fine old mansion, is about one mile from Whitchurch, on road to Tilstock.]

Here Lyeth the Body of Samuel | Son of Thomas Yate, Gent. | who was Interred April 9th, 1729 | Aged 29. | Also the Body of | ABIGAIL | his Daughter and Relict of | EDW^D. ELLIS, GENT., who died 15th June, 1746. | Aged 39. |

[The OLDEST brass in the series, circular headed, in which large skull, with prominent eye sockets and teeth, and cross bones; the first portion of inscription—that to Samuel—is in different letters to any other of the brasses, in the square, 10 inches by 10 inches; total height, 13½ inches. Samuel and Abigail were brother and sister to Grace, who married Samuel Benion.]

Beneath | Lieth the Body of | BENJAN. YATE | of Dearnford, Esq^r. | who Died Octr. 7th, 1756 | Aged 29. |

[A circular headed brass, in which a coat of arms exactly similar to that on brass of Thomas Yate *ut sup.*; no border; inscription in the oblong, 11½ inches by 10 inches; total height, 16 inches.]

Beneath | Lie the Remains of | ELIZABETH YATE | who departed this Life | 27th January, 1767. | Aged 35. |

[A circular headed brass, in which small skull and cross bones, and upper half of first word; inscription in the square, 9 inches by 8½ inches; total height, 13 inches.]

Beneath | Lieth the Body of | THOMAS YATE, ESQR. | who died 19 October, 1765 | Aged 93. And of his Wife | LYDIA YATE | who died 23d. Januy., 1757 | Aged 84. |

[A circular headed brass, with coat of arms in it; inscription in oblong, 11½ inches by 10 inches; total height, 16 inches. This is the brass of "the old master of Dearnford," who was born, probably in 1672; the father of a large family.]

Beneath | Lie the Remains of | JOHN YATE | Who died 4th Febr., 1780 | aged 70. | Also the Remains of—CONSTANCE | Relict of John Yate | Who died 1st Decr., 1787 | Aged 85. |

[A circular headed brass, with crest and coat of arms in it, also first word of inscription; rest in the oblong, 12 inches by 10 inches; total height, 16½ inches. This was the John Yate, extracts from whose diary were given by the author in *Seedowner*, 1894, pp. 108-9. He lived in the old house in Dodington, still standing, a little lower down than the meeting-house, on the other side of the road.]

Beneath lie the Remains of | CONSTANCE MARY YATE | who died 21st May, 1762, Aged 18. And | ANNA YATE | who died 15th June, 1762, Aged 17. | MARGARET YATE, Died 26th | Feb: 1769, Aged 52.

[A circular headed brass, in which coat of arms, excellently engraved; inscription in the oblong, 13 inches by 10 inches; total height, 17¼ inches. Constance Mary and Anna were daughters of John and Constance Yate, *ut sup.*; Margaret was probably a daughter of Thomas and Lydia Yate *ut sup.*]

An account of these brasses was given in the *Transactions* of the Monumental Brass Society, No. 6, new series, January, 1897; also in the *Church Chronicle*, No. 35, February, 1896, a copy of which is in the large *Record Book* belonging to the Church of the Saviour. Mounted rubbings of them, taken by the author, were lent to the Exhibition of Shropshire Antiquities,

held in Shrewsbury, May, 1898 (see catalogue, p. 75, No. 399). The Rev. Edmund Butcher, in his *Excursion from Sidmouth to Chester*, 1805, i., pp. 185-6, says, of Whitchurch, that the meeting-house "is remarkable for having over many of the pews brass plates, containing the names of persons and families who are buried there." This sentence, together with the testimony of an old worshipper in the place, led to the author finding the brasses behind the present woodwork on the walls of the old building, now, and for many years past, used as a school-house.

Augustus J. C. Hare,* in his charming work on "Shropshire," 1898, p. 205, says :—

Doddington is part of the parish of Whitchurch. Here, in the Church of the Saviour, are no less than 23 brasses, removed from the Presbyterian Chapel, in which Divine worship ceased in 1844. They represent 41 lives of the old Salopian families of Benyon, Collyer, Edwards, Gentleman, Holt, Clay, and Yate, and cover a period of 164 years, from 1672 to 1836. The Benyon brasses are 1729 and 1746; that of Ebenezer Keay and his wife, 1779, 1776; those of 1755, 1825 and 1832 bear the name of Edwards; that of Robert Gentleman is of 1757; of Lydia Collyer, 1744; of John Holt, 1781. All the brasses are small, but most of them bear coats of arms.

Five articles dealing with the history of this once numerous and influential society were contributed to the *Seedsower*, 1894, var. pp.

The registers, stored in Somerset House, are of much interest. The first two are thin quarto books in paper covers, not ruled for entries, the writing faded and indistinct.

MINISTER'S NAME.	FIRST ENTRY.	LAST ENTRY.
David Benion	18 July, 1708	10 Dec., 1724
Ebenezer Keay	21 Sept., 1743	30 March, 1777
Thomas Jenkins	4 Jan., 1783	16 April, 1814
David William Jones	25 Dec., 1815	5 July, 1818
Joseph Marriott	7 April, 1822	11 Sept., 1823
John Philp	14 Oct., 1823	22 July, 1826
Richard Shawcross	10 March, 1827	10 March, 1836

In vol. iii. Shawcross has placed a note to the effect that prior to his ministry, *i.e.* from 1708-1827, the register books were in the custody of one of

*Author of "Memorials of a Quiet Life," "Walks in Rome," &c.

the trustees, and are fragmentary. This is very evident, as between 1724 and 1743 there are no entries; this is the period nearly covered by Colthurst's ministry.

In two of the earliest entries glimpses are afforded of the Rev. Ralph Lathrop, of Wem :—

August 26, 1709, Elizabeth, daughter of Mr. Ralph Lathrop, at his own house in Wem, baptized by David Benyon.

January 5, 1711, Richard, ye son of Rev. Ralph Lathrop, at his own house in Wem. D.B.

Here an allusion to the riots of 1715 :—

1715, September 3. John, the son of John Lee, of Whixall, at Broad Oak. The chappel at Whitchurch being demolished by ye mobb on July 15th, 16th, 18th, and 19th, before.

Philip Henry was buried in the old church (fell down, 1711) of St. Alkmund, Whitchurch, where the entry in the register runs :—

Burials, 1696. June, Mr. Phillip Henry, of Broad Oak, in the pish of Malpas—late minister of Worthenbury, in ye County of Flint—27th.

Pell was also buried here, the entry in register is :—

May 23, 1707, Mr. Rob. Pell, of Whixall.

REGISTERS.

I. Baptisms	...	...	...	1708-1724
II. Baptisms	...	...	...	1743-1823
III. Births and Burials	...	...	...	1823-1836

TOPOGRAPHY.

MSS.—The account of the congregation written by Thomas Jenkins, its minister, 1783-1815, in vol. iii. of above-noted registers; copy penes editor, 1899.

Excursion from Sidmouth to Chester, Rev. Edmund Butcher, 1805, p. 182.

M.R., 1819, p. 396.

M.R., 1824, p. 573.

M.R., 1825, p. 181.

M.R., 1827, p. 629.

C.R., 1820, p. 142.

Life of Philip Henry, M.A., by Matthew Henry, V.D.M., edited by J. B. Williams, F.S.A., 1825.

Charity Commissioners' Report, 1831.

Charity Commissioners' Order, 1866.

Diaries and Letters of Philip Henry, M.A., edited by Rev. Matthew Henry Lee, M.A., 1882.

Whitchurch of Long Ago, Geo. Eyre Evans, 1893.

Seedsower, 1894, pp. 87, 107, 118, 137, 152.

Vestiges, pp. 255-257.

WOLVERHAMPTON.—SNOW HILL.

Opened, 18 November, 1831.

Sold, December, 1898.

First Meeting-house in John Street, conveyed 20 October, 1701.
Unitarians seceded 1817, building is now consecrated as St. Michael's.

MINISTERS.

JOHN STREET.

John Stubbs	...	...	...	-1701-1740
Philip Holland	...	...	...	1745-1754
John Cole	...	...	...	1759-1781
Samuel Griffiths	...	...	...	1782-1804
Nicholas Shattock	...	...	...	1804-1811
John Small	...	...	...	1811-1812
John Steward	...	...	...	1814-

SNOW HILL.

Mr. Joseph Pearson, trustee, a.m. ; neighbouring ministers, p.m.

<i>Supplies</i>	...	...	...	1817-1830
Stephenson Hunter	...	...	...	1830-1860
Thomas Hugh Marshall Scott, M.A.	...	...	...	1861-1864
Charles Frederick Biss	...	...	...	1865-1870
Edward Myers, F.G.S.	...	...	...	1870-1873
William Agar	...	...	...	1874-1877
William Birks	...	...	...	1878-1882.
<i>Closed</i>	...	...	...	1883-1885
George Henry Smith	...	...	...	1886-1892
Leopold George Harris Crook	...	...	...	1892-1895

The account of this society must of necessity include some reference to the proceedings popularly known as the Wolverhampton Chapel Case, and the author cannot do better than quote the brief summary given in the volume of Parliamentary Debates on the Dissenters' Chapel Bill, London,

1844, p. 288. On the retirement of John Cole from the ministry of the meeting-house in John Street, in 1781—

there was no majority in favour of Trinitarian doctrines, but on the contrary. In 1782, a division in opinion arose among the then Trustees (ten in number) and the subscribers as to who should succeed to the office of Minister, then vacant. A Mr. Jameson was then invited by a *minority* (four out of ten) of the Trustees, and the *majority* of the then acting Trustees and Subscribers obtained possession of the meeting-house and premises, who excluded Jameson therefrom, by reason of his not having been duly invited or elected. The majority proceeded to elect another minister [Samuel Griffiths], who officiated from his appointment in 1782 to his death in 1804. In 1783, a Trustee, by name Mander, declined and ceased to act as Trustee and to subscribe to the meeting-house, and to frequent the same. If there were any other dissatisfied members it must be presumed that they also retired. The congregation went on peaceably without any further quarrel till 1817. In 1794, they built schools. In 1780, gifts or accretions were made by persons admittedly Unitarians. In 1814, a minister, named Steward, was elected by the congregation, he then professing to be a Unitarian. In 1816, this preacher changed his views, and became Trinitarian. The congregation and Trustees then tried to displace him. He refused to leave his situation, and they brought an ejection to remove him from the chapel and the Minister's house. He then looked up the Trustee appointed in 1776, and who had left the congregation ever since 1783. These two then put the Attorney General in motion against the congregation, and the ultimate result appears in the Judgment on the appeal in it, from which it will be seen that the congregation were turned out because they held doctrines which could not be legally preached at the time when the trust deeds were executed. Lord Eldon's decision in this case was the first intimation of the difficulties as to the title of chapels. The case was left to slumber, and not brought to a hearing till 6 March, 1835, when the decree was made, which was confirmed by Lord Cottenham in November, 1842.

This decision, and that in the case of the Lady Hewley trust, were the immediate causes of the passing of the Dissenters' Chapels Bill, 7 and 8 Vict. Ch. 45, 1844.

From 1817 until the opening of the building on Snow Hill, the society assembled regularly for religious worship in a large schoolroom, rented at a considerable expense. Morning service was usually conducted by Joseph Pearson, Esquire (*d.* 10 July, 1838, *æt.* 72), the trustee, who, through all the society's difficulties and trials, proved himself its active intrepid friend. The evening service was liberally supplied by ministers in the

neighbourhood. The precarious state of Mr. Pearson's health, and other circumstances, rendered it at length advisable that a stated minister should be invited to settle among the people. Accordingly, in compliance with an unanimous invitation, Stephenson Hunter, then living without charge at Crumlin, near Belfast, entered on the pastoral charge in February, 1830, with the result that on the May Day following an appeal, signed by Joseph Pearson and ten other members of the society, and endorsed by eleven neighbouring ministers, was issued, stating that the worshippers themselves had raised £200 towards the erection of a permanent meeting-place, and inviting further subscriptions for their object. On Tuesday, 18 November, 1831, the building on Snow Hill was opened for public worship, the morning sermon being preached by John Kentish, and the evening one by Samuel Bache.

The iron schoolroom at the rear of the chapel was opened on Monday, 12 November, 1894, having been erected with funds energetically collected by the late minister, Mr. Harris Crook, and his wife.

The trustees, having had under their consideration for some time a proposal to remove from the building in Snow Hill, and build a new church in another part of the town, sold the place in December, 1898, reserving the iron schoolroom, the organ, and the fittings of the church. They have in view several possible sites for a new church, and hope to erect a more modern and convenient structure in a part of the town, which would offer better facilities for worship to the members of the congregation, and where the church would have more scope for activity than in its old location, where there are nine or ten other places of worship within five minutes' walk.

Philip Holland was the eldest son of Thomas Holland, minister of the Presbyterian society of Wem, in Shropshire, from 1716 till his death, 26 September, 1753. It is said of him that he sometimes playfully boasted that out of his limited means he had educated ten children, three of them at Dr. Doddridge's academy, in a manner that qualified them to fill respectable situations in a respectable manner; that he always had a place at his table for any friend that called on him; that a beggar never left his door without some sort of relief; and that he never had a dun at his gate, for he paid ready money for every article he purchased, except his milk

score, which was discharged every Saturday night.* One of the silver communion cups still used by the Independent society at Wem was given by him:—"The gift of the Rev. Mr. Holland to the Dissenting Chapel in Wem, 1752." It corresponds to one given two years previously by Mrs. Bassnett.

In theology Philip Holland—

was of the Arian school, being much influenced by John Seddon, of Warrington, who introduced him to the philosophy of Hutcheson. He assisted Seddon in the establishment (1757) of the Warrington Academy for the education of Nonconformist divines; and wrote the third service in a collection of forms of prayer (1763) edited by Seddon, and generally known as the 'Liverpool Liturgy.' He took an active part in the movement for the repeal (1779) of the doctrinal subscription required by the Toleration Act; after this date his views became somewhat more heterodox. In politics he was an energetic advocate of the independence of the American Colonies.†

John Cole preached a Dudley Lecture in 1779, and was one of the divines present with Dr. Priestley and others at the meeting on 29 May, 1787, when the regulations concerning this Double Lecture were revised; he also preached one of the two Oldbury Lectures in 1783. He was one of the three ministers—Samuel Clark, of Birmingham, and Thomas Robins, of West Bromwich, being the other two—who met once a month at each other's house for instructive conversation on literary and religious subjects, these gatherings being the forerunners of the *Monthly Meetings* established on a permanent basis in 1782, and at which he preached the sermon in the last year of his life, on 3 May, 1791, at Kidderminster, his text being ii. Peter i., 4.

Samuel Griffiths took an active part in the Lectures and *Monthly Meeting*. His name first appears in connection with the Dudley Lecture, at the meeting for the revision of its rules in 1787, and he preached one of the Lectures in 1788 and 1796. He was one of the preachers of the Oldbury Lecture in 1784—Dr. Priestley being the second on that occasion—and in 1790 and 1797. At the *Monthly Meeting* he preached 14 times, the first on 6 August, 1782, the last on 7 August, 1792, and he asked some questions and prayed a general and ordination prayer, on 11 October, 1796, at Coseley, at the ordination of Samuel Parker.

* *Congregationalism in Shropshire*, Ernest Elliot, p. 63.

† *Dic. Nat. Biog.*, article by A.G.

Shattock preached a Dudley Lecture in 1804, and the following year he was first preacher at Oldbury. At the *Monthly Meeting* he preached on 4 May, 1808, at Cradley, text, St. Matthew vi., 1, and on 1 November, 1809, at the *New Chapel, Moor Street, Birmingham*, text, St. Matthew v., 16.

Steward preached an Oldbury Lecture in 1814; he also preached at the *Monthly Meeting* held at Lye, on 25 April, 1815, his text was St. John i., 46.

In the early days of the *Monthly Meeting*, Wolverhampton was visited yearly from 1782, when, on 3 December, Wood, of Dudley, preached there from Ps. xcvi., 1. The minutes make mention of Mr. Pearson so early as 2 December, 1783, when *we dined at Mr. Pearson's*; on 13 October, 1812, after service in the *chapel in St. John's Street*—Scott, of Cradley, having preached from Proverbs xix., 2—*Mr. Pearson entertained the ministers*; and on 23 October, 1817, after service at the *new schoolroom near the new church, preacher, Rev. Mr. Lyons, of Chester, Mr. Pearson entertained*. From this date onwards the minutes tell us of dinners at the *Peacock Inn*, or the *new hotel*.

Hunter preached a Dudley Lecture in 1831, 1843, 1846, and 1848; at the Oldbury Lecture he preached in 1850; and at the *Monthly Meeting* he preached frequently, his first occasion being on 4 May, 1830, at Stourbridge, text, Psalm xcvi., i.

T. H. M. Scott preached the Dudley in 1861, the second that day being Rev. George Heaviside, B.A., then, as now, minister of the Great Meeting, Coventry.

Biss preached the Dudley in 1864—the last year but one of its continuance—his companion being Benjamin Wright, of Birmingham.

Harris Crook's mother was Margaret, daughter of the well-known minister, George Harris (*d.* 1859). He was educated at one of the leading agricultural colleges, and for a few years followed the calling of a gentleman farmer. He completed his studies at Owens College, and was for some time associated with Monton Church, where he officiated as organist. After a short pastorate at Ilkeston, where he did good work in the face of many difficulties, he settled at Wolverhampton, and at once pressed forward the project of the erection of the new schoolroom, which was achieved mainly by his own and Mrs. Crook's untiring efforts. His early death was a deep sorrow to his numerous friends, whose memory of him is indeed precious.

TOPOGRAPHY.

M.S.C., p. 165.

M.R., 1817, pp. 494, &c.

M.R., 1818, p. 708.

M.R., 1827, p. 612.

M.R., 1830, p. 792.

M.R., 1831, p. 861.

Parliamentary Debates on the Dissenters' Chapels Bill, 1844, var. pp.

The History of the Litigation and Legislation respecting Presbyterian Chapels and Charities in England and Wales, between 1816 and 1849, by T. S. James, 1867, var. pp.

U.H., 2 December, 1887.

Seedsower, 1895, p. 48.

Vestiges, p. 259.

Midland Weekly News, 17 December, 1898.

APPENDIX.

SOME ACCOUNT OF THE MONTHLY MEETING OF
PROTESTANT DISSENTING MINISTERS OF WARWICKSHIRE
AND THE NEIGHBOURING COUNTIES, 1782-1899.

“The Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the neighbouring Counties” was formed in the year 1782. The records of the earlier years of its existence are very scanty of information. It is considered probable that the meetings grew out of private meetings of three ministers, viz., Samuel Clark, a minister (1756-1769) of the Old Meeting, Birmingham; Thomas Robins, minister (1761-1776) of West Bromwich; and John Cole, minister (1759-1781) of Wolverhampton, who met once a month at each other's house for instructive conversation on literary and religious subjects, but without any public service, and they continued to meet till Mr. Clark's death in 1769. Mr. Robins afterwards removed to Daventry, and in 1775 succeeded Dr. Ashworth as principal of the dissenting academy of that place.

The first of the Monthly Meetings was held at West Bromwich on 7 May, 1782, “at Rev. Mr. [Samuel] Brabrook's house,” when several ministers assembled, and agreed to enter into the following resolutions:—

“That we will meet together monthly for the purpose of mutual instruction and edification. . . . for public prayer and preaching in the morning at each other's places respectively. That in the afternoon we will more privately discuss some question of importance which was proposed the preceding meeting. That, in a book to be kept by W. Procter, minutes of each day's proceedings shall be entered.”

Thanks to the care of the successive secretaries—William Procter, Alex. Paterson, William Bowen, Samuel Bache, John Gordon, David Maginois, Charles Clarke, Samuel Fletcher Williams, Henry McKean, Arthur Ellis O'Connor, and Evan David Priestley Evans—minutes have been regularly kept, and the valuable series of minute books is in the custody of the secretary for the time being.

It is needless to say that the *Monthly Meeting*—an Arian fraternity, discussing topics from the first—must never be mixed up with the much older Dudley and Oldbury Double Lectures.

The centenary of the *Monthly Meeting*, as reconstructed in 1782, was celebrated on 13 December, 1882, at Birmingham, when an historical sketch was read at the morning meeting in the lecture room of the Church of the Messiah, by David Maginnis, F.R.*Hist.S.*, followed by a public dinner, under the presidency of Dr. Russell, J.P., and by Divine service in the evening, in the Church of the Messiah, conducted by John Robberds, B.A., with a sermon from St. Matthew xiii., 33, by Joseph Estlin Carpenter, M.A., of Manchester New College, London.

The sketch, speeches, and sermon were afterwards printed and circulated.

The following suggestions, respecting the meetings, revised and completed by the sub-committee, which met on Monday, May 28th, for that purpose, were finally adopted at the meeting at West Bromwich, on Wednesday, June 6th, 1894 :—

- 1.—That in addition to the conduct of the formal business—
 - (a) Papers may be read on any subject connected with religious life and thought ;
 - (b) Services may be held at which a sermon may be delivered ;
 - (c) Topics of public interest, or of immediate urgency may be considered ; and any resolutions NOT of a party or sectarian character may be adopted.
- 2.—That the meetings shall commence with prayer.
- 2.—That at least once a year the ministers shall be invited to bring their wives, so that they shall share in the social and intellectual proceedings of the meeting.
- 4.—That one of the meetings of the year be set apart for devotional purposes only, and that where it may be desired by those giving the invitation, the Communion Service may also be held in connection with the meeting.
- 5.—That, wherever practicable, an evening meeting of a public character shall be held.

Short articles respecting the *Monthly Meeting* will be found in the *Seed-sower*, 1895, pp. 37, 57, and in *Vestiges*, pp. 359-362.

EXTRACTS FROM Dr. JOHN EVANS'S LISTS,
A.D. 1714-1729,

respecting Societies now on the Roll of the Midland Christian Union.

- AULCESTER, vulgò Auster. M. Joseph Porter, dead 1721. Rogerson 1723.
- ATHERSTONE, 10. 7. Christopher Smalley rem. John Reynolds.
- BANBURY, B. Stephen Davies. 600. 70. G.35, the rest T. and F.
- BEWDLEY, B. Edward Oasland. Job Barret. 300.
- BIRMINGHAM, vulgò Bromicham. M. William Turton dead 1716. Daniel Greenwood, see West Bromwich. Edward Broadhurst.
- DITTO Thomas Pickard.
- COSELEY, fortnightly. 6. 5. Paul Russell, an itinerant. George Doughty. 400. 45.
- PENSNET or CRADLEY. 6. 5. Josiah Bassett. 400. 25.
- DUDLEY, M. 8. 6. Joseph Stokes.
- EVESHAM, B. 6. 5. Daniel Higgs dead October, 1728. Blackmore 1728. 200.
- Kennelworth*. 8. 6. Samuel Turton died 1728. John Bassett. Kingswood, in the Parish of King's Norton. 4. By several, especially by Wotton.
- OLDBURY. 6. 5. Turton. Edward Broadhurst. Coll. [Birmingham.]
- SALOP, or SHREWSBURY. John Reynolds, rem. 1718. John Gyles, M.D. [Coll.]: Charles Berry, 1718. 440. 47. 49. G. 4. T. and F., 62.
- STURBRIDGE, M. George Flower.
- TAMWORTH, B. 10. 7. Jonah Malchin. 80. 18.
- WALSALL. 6. 8. John Godly. 400. 29.
- WARWICK, B. Jos. Carpenter.
- Wolverhampton. 6. 5. John Stubs. 400. 39.

BIRMINGHAM.—PARADISE MEETING.

The few particulars of this society, in the possession of the author, were extracted by him, in 1899, from the *Register of Baptisms, at Paradise Meeting, Birmingham*; a thin vellum bound volume, 7½ in. by 12 in. tall. On a paper inserted at the beginning of the Register is written:—*Register of Baptisms—from 1791 to 1813—Belonging to a Congregation of Prot. Dissenters, not originally Baptists, assembling in Paradise Street, Birmingham, under the care of Rev. Robert Little—which was afterwards dissolved. The Rev. Robert Little afterwards emigrated to the United States of America. These papers were deposited (after Mr. Little's departure to America) in the hands of the late Rev. Robert Kell, after whose decease, in 1842, they came into the possession of the Rev. Hugh Hutton, his successor in the ministry of the Old Meeting, Birmingham.*

The entries are headed with the statement that:—*This Register contains the names of all the children belonging to the Congregation of Protestant Dissenters worshipping [sic] in Paradise Meeting, Birmingham, who have been baptised in that communion since the care of the Church devolved on Robert Little, June 24, 1791.*

The first entry is that of *Elizabeth, daughter of William Tranter, and Sarah, his wife, b. 21 July, 1791, and baptised 20 November, 1791, by J. Boddily.*

Entry Nos. 71 and 89 are of the baptisms by their father of *Elizabeth Emma, daughter of Robert and Ann Little, of Summer Hill, Birmingham, b. 5 June, 1795, and of Robert Piercy, their son, b. 6 June, 1796.*

Here, for a period, Little's entries cease.

On 12 August, 1798, five children were baptized by *Sir Egerton Leigh.*

On 17 November and 10 December, 1799, three baptisms are registered as performed by *Obadiah Bennit* [see pp. 28, 29 ante].

From 30 November, 1801, to 22 September, 1805, *Wm. Williams* signs 37 entries; and on 21 September, 1806, Robert Little's name again appears and goes on until 12 July, 1807, the date of the last entry of baptism in the book.

Three notes have subsequently been inserted:—

Paradise Street Chapel having given up the practice of Infant Baptism, from Conviction of its being unscriptural, this Register is continued of the Births only of the Children of such as are or may be in fellowship with the Church in future.

On December 10, 1809, The Church removed its meetings to a New Building erected by them for the Purpose, in Little Cannon Street, Birmingham—and—this part of the Register is kept open for the Names and Births of Children of the Members.

N.B. The Society continued its meetings in Little Cannon Street, until the year 1814, when it was finally dissolved, but in the interim no attention seems to have been paid to the Practice of Registering the Children here; and some are known to have been Registered in Dr. Williams's Library, Red Cross Street, London.

Little became minister of the Beaumont Street society, Gainsborough, where the one entry in its register, of a baptism at his hands, is dated on 5 December, 1817. Here he remained for a short time, preaching on 20 December, 1818, a sermon on "Death and a Future Life," which, says the *Monthly Repository**—

we fear we must accept this as a farewell sermon, the author being on the point of removing to America. Whether he exercises his profession or not in the United States, he will, we are persuaded, continue in the service of truth, and our best wishes attend him.

Just before sailing he preached the second of the two Dudley Double Lectures, on Whit Tuesday, 1 June, 1819, from the Psalmist's words:—

For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour. Ps. viii., 5.

He established himself at Washington, where, says his biographer†—

he succeeded in raising an Unitarian congregation in that city, which was honoured with the countenance of Mr. Adams, the President of the United States, and other members of the Government, and the Legislature.

He died in August, 1827, at Harrisburg, where he had gone from Washington—

on a journey of recreation and health with his family;

and where he preached on the last Sunday, not more than 48 hours before his death.

*1819, p. 509.

†M.R., 1827, p. 927.

Both of the two obituaries of him* say that he began his ministerial career as a Calvinist, and was for some time the pastor of a congregation in Mr. Haldane's connexion, in Dundee; that he afterwards officiated to a Sandemanian congregation; and at Birmingham, where he became an Unitarian, which (says the C.R.)—

led to his removal;

and that he preached as a supply to various Unitarian congregations, and after some time became minister of the congregation at Gainsborough. He was a man no less respected for his virtues in private life than esteemed for his talents and his usefulness as a Christian preacher.

WILLIAM TURTON'S MARRIAGE.

The author is indebted to Mr. Arthur A. Rollason's untiring researches in local registers for these results, which have fortunately come to light in time to be included here:—

WEST BROMWICH PARISH REGISTERS.

MARRIAGE.

12 July, 1659, *Mr. William Turton, minister, of Rowley, and Mrs. Margery Grove were married, and declared husband and wife by Mr. Richard Hilton, our minister.*

ROWLEY REGIS PARISH REGISTERS.

1659. MARRIAGE.

July 12, *Mr. William Turton, minister, and Margery Grove, daughter of Mrs. Russell, of this parish, married at West Bromwich, by Richard Hilton, minister there.*

1660. June 3, *Josiah s. Mr. William and Margery Turton baptized.*

1663. March 8, *Nathl. s. Mr. William and Margery Turton, minister, baptized.*

The Grove family of Rowley and Halesowen was a family of importance. I have a note of the marriage of George Grove with Margery White, at Halesowen, and he is described as *her* guardian. If it was his widow who Mr. Turton married I cannot understand her being described as a daughter of Mrs. Russell. "Mrs." or "Mistress" were used in the old

*M.R., 1827, p. 927, and C.R., 1827, p. 468.

days though to distinguish even an unmarried gentlewoman, therefore *Mrs.* Margery Grove may mean that she was of gentle descent, and not a widow. The Russells of Rowley and Dudley were an important family. My view is that they took their name from the old family of de Rushale of (now) Rushall, near Walsall.

A. A. R.

WILLIAM DENNY WOOD'S MARRIAGE.

SEDGLEY PARISH REGISTERS.

1775, April, 25.

William D. Wood, of Dudley, Bachelor, to Mary Whitehouse, Spinster, by licence.

INDEX OF MINISTERS.

- A
- Adams, J., 38, 41, 43
 Addington, Dr. S., 201
 Addis, W. E., 8
 Agar, W., 249, 255
 Aitkin, A., 181, 191
 Alexander, J., 130
 Allard, S., 198
 „ W., 79, 81, 84, 86, 87
 Amner, R., 79, 83, 85, 86, 93, 96, 118,
 195
 Angier, S., 24
 Ashe, S., 39
 Ashworth, Dr. C., 24, 29, 44, 50, 59, 78,
 86, 119, 130, 139, 141, 156,
 182, 201, 259
 Aspland, R., 2, 35
 „ R. B., 4, 124, 200
 Astley, R., 3, 181, 186, 191, 192
 „ T., 49
- B
- Bache, K., 61
 „ S., 3, 4, 15, 52, 55, 56, 61, 101,
 106, 170, 198, 199, 227, 251,
 259
 Bailey, Bp. L., 123
 Baker, F., 106
 „ J., 89, 93, 97, 98, 118
 Bakewell, P., 222, 227, 228
 Ball, J., 24
 Barnes, Dr. T., 105, 198
 Barret, J., 38
 Barrett, J., 143, 152
 Barrow, E. P., 8
 Basset, J. (*Cradley*), 89, 90, 91, 97, 98,
 136
 Basset, J. (*Exhall*), 90
 Bassett, J., 134, 136, 141
 Baxter, R., 40, 145, 146
 Beard, Dr. C., 46, 48, 51, 233
 „ Dr. J. R., 65, 187, 191, 199, 202
 Beasley, T. E., 118, 150, 213, 217, 218,
 219
 Belsham, T., 50, 54, 60, 87, 99, 105, 144,
 154, 162, 165, 197, 218, 225,
 227, 244
 Benion, D., 240, 246, 247
 „ Dr. S., 159, 181, 211, 240, 244
 Bennet, B., 22, 23
 „ O., 19, 28, 29, 262
 Bennett, A., 87
 Berington, J., 55
 Berry, C. (*Leicester*), 2, 4, 34, 197, 198,
 199
 „ C. (*Shrewsbury*), 181, 182, 189
 Bilby, W., 208
 Birks, J., 15, 159, 166
 „ R. E., 19, 30, 203, 211
 „ W., 31, 37, 249, 255
 Biss, C. F., 5, 15, 203, 211, 249, 253, 255
 Blackmore, C., 124
 „ F., 122, 123, 124, 130, 137
 Bladon, T., 203, 204
 Blake, W., Jr., 152, 154
 Blakely, F., 99
 Blakeway, J. B., 192
 Blatchford, A. N., 8
 Blick, —, 159
 Blyth, E., 50
 „ S., 12, 52, 59, 79, 86, 118
 Boulton, F., 181, 189
 Bourn, S., 52, 53, 57, 59, 79, 82, 83, 86,
 92, 182

Bowden, R., 152
 Bowen, T., 105, 196, 213, 217, 218, 220
 „ W., 3, 89, 97, 98, 99, 108, 159,
 166, 168, 171, 198, 199, 259
 Bowring, T., 19, 29, 72, 197, 203, 211
 Brabant, T., 77
 Brabrook, S., 259
 Bradford, J., 172, 174, 179
 Bransby, J. H., 2, 4, 101, 105, 110, 112,
 113, 119, 196, 198, 210
 Bretland, J., 106, 119, 190
 Bristow, E., 3, 66
 Broadbent, W., 139, 143
 Broadrick, T. B., 168, 171
 Brodhurst, E., 12, 45, 49, 172
 „ G., 9, 12, 49
 Brooke, Dr. S. A., 8, 62, 71
 Brooks, J. G., 73
 Brown, B., 232
 Browne, S. W., 2, 45, 50
 Bryam, J., 181, 188
 Buckley, W., 19, 20, 24, 29
 Burkitt, T., 134, 138, 139, 141
 Burnham, J., 208
 Burton, J. R., 44, 158
 Bussel, —, 91
 Butcher, E., 26, 246, 248
 Butt, G., 145, 147
 Byng, J., 203, 204, 209, 211

C

Calamy, E., 31, 39, 40, 80
 Cardale, P., 91, 122, 123, 124, 130
 Carpenter, B., 3, 12, 77, 89, 93, 95, 99,
 104, 118, 119, 144, 152, 171,
 194, 195, 201
 „ B. (*Nottingham*), 198
 „ J., 91, 92, 136, 222, 224, 227
 „ J. E., 71, 260
 „ Dr. L., 146, 198, 227
 „ R. L., 163
 Carter, M., 181, 189
 Case, G. A., 181, 191
 Chambers, A., 209

Channing, Dr., 128, 164
 „ W. H., 200
 Charles, P., 122, 127, 129, 131
 Charlesworth, A. A., 7, 63, 68
 Clair, G. St., 75, 76
 Clark, S., 45, 50, 172, 251, 259
 Clarke, C., 1, 4, 5, 6, 45, 51, 197, 199, 259
 „ H., 51
 „ S. A., 39
 „ W. J., 72
 Clayden, P. W., 200
 Clements, —, 150, 159
 Coates, J., 45, 47, 50, 53, 198
 Cochrane, W., 1, 4, 15, 89, 98, 99, 168,
 171, 199, 201
 Cole, J., 93, 118, 196, 249, 250, 251, 254,
 259
 Collier, R. L., 63, 68
 Colthurst, T., 240
 Coningham, J., 59
 Cooper, J., 63, 67, 68
 „ John, 79, 84, 86, 87, 197
 „ J. T., 87
 Cornish, J., 32
 Corrie, J., 2, 45, 50, 138, 141
 „ Josiah, 134, 138, 141
 Cotton, R. H., 6, 15, 16
 Cranbrook, J., 63, 66, 67, 108
 Cranford, F. A., 39
 Crompton, J., 197, 199
 Crook, L. G. H., 249, 251, 253, 255
 Crosskey, Dr., 6, 52, 56, 58, 61, 200,
 234, 239
 Crossley, J., 7, 52, 58, 62, 89, 99
 Cuckson, J., 15, 63, 66, 68

D

Dale, J., 9, 16, 17, 19, 30
 Davies, E., 92
 „ S., 31, 32, 34, 36
 Davis, B., 122, 127, 129, 131, 213, 217,
 219
 „ D. (*Evesham*), 15, 128

Davis, D. (*Castell-hywel*), 28, 125, 127,
 128, 131, 176
 „ R., 16, 122, 128, 133
 „ Thos., 19, 21, 28, 29, 122, 127,
 131
 „ Timothy (*Evesham*), 3, 10, 14,
 122, 124, 127, 128, 129,
 131, 176, 198
 „ Timothy (*Olbury*), 172, 176, 179
 Davison, D., 109
 „ S. C., 101, 109, 120, 199
 Dawson, G., 70, 75, 192
 Dean, J., 5, 15, 203, 211
 „ P., 213, 219, 220
 Dendy, J., 194, 199, 202
 Denny, —, 41
 Denton, N., 35
 Dethick, J., 210
 Dobson, J., 182, 213, 219
 Doddridge, Dr., 24, 29, 41, 50, 182, 189,
 251, 254
 Doughty, G., 79, 81, 82
 Dowson, H. E., 1, 6, 15, 52, 61
 Drummond, Dr. J., 4, 200
 „ Dr. W. H., 3
 Dunbar, M. S., 122, 133
 Dunne, R. E., 73
 Durell, A., 77

E

Eachus, H., 15, 79, 84, 85, 88
 Eastlake, W. H., 9, 16, 17
 Eccleshall, J., 79, 80, 81, 86
 Edge, J., 91, 194, 201
 Edwards, A., 224
 „ J., 52, 57, 60, 83
 „ W., 79, 83, 86
 Elcox, —, 159
 Elliott, E., 156, 189, 252
 Ellis, H. W., 19, 28, 29
 Emans, P., 12, 118
 Estlin, J. P., 58
 Evans, B., 9, 12, 16, 17
 „ D. L., 28, 33, 77, 78, 131, 132

Evans, E. D. P., 143, 148, 158, 259
 „ G. E., 78, 121, 192, 232, 237, 239
 „ J., 122, 127, 131
 „ Dr. J., 103
 „ J. G., 254
 „ T., 159, 165

F

Fawcett, B., 143, 147
 „ S., 144
 Fenner, J. L., 134, 139, 141, 152
 Field, W., 78, 129, 134, 136, 140, 141,
 222, 225, 226, 227
 Fincher, W., 45, 56, 59
 Fish, W. H., 143, 157
 Flavell, T., 208
 Fleming, J. R., 201
 Fletcher, —, 23
 „ J. E., 79, 88
 Flower, G., 90, 194, 200
 Fordyce, J., 172, 175, 179
 Fownes, J., 89, 91, 97, 98, 104, 181, 183,
 190
 Fox, G., 20
 „ G., 137, 141
 „ W. J., 87
 Fry, R., 2, 79, 86, 87, 143, 147, 150, 152,
 157, 196, 198
 Fuller, F. G., 39

G

Gannett, Dr., 164
 Gardner, J. B., 72
 Gasquoine, T., 233, 234, 236
 Gentleman, R., 93, 118, 143, 144, 147,
 148, 151, 153, 156, 183,
 195, 196, 218
 Ghinucco, Bp., 172
 Gibbons, T., 139
 Gibson, M., 1, 3, 15, 101, 110, 114, 115,
 120, 143, 157, 199
 „ R. H., 194, 199, 202
 Godley, J., 89, 90, 189, 213, 214, 217,
 219
 Goode, S., 172, 179

Gordon, A., 20, 22, 24, 26, 29, 56, 106,
128, 132, 137, 182, 211, 223,
225, 252
Gordon, J., 1, 3, 4, 7, 15, 16, 79, 84, 87,
109, 122, 124, 128, 132, 134,
140, 141, 199, 210, 259
Gray, B. K., 222, 228
Green, B. L., 122, 129, 132
Greenwood, D., 45, 49, 172
Griffiths, S. (*Oldbury*), 172, 176, 179
,, S. (*Wolverhampton*), 83, 92, 93,
105, 118, 152, 175, 176, 195,
249, 250, 251, 254
Grundy, J., 210
Gummer, J., 144
Gyles, J., 181, 189

H

Hall, Bp., 147
,, E. P., 89, 99
,, J., 143, 158
Halliday, T., 35
Hampton, G., 31, 32, 33, 34, 36
Hancock, J., 13, 14, 16
Hancox, J., 77, 91, 92, 101, 104, 119, 201
Hargrove, C., 8
Harris, G., 64, 176, 253
Harrison, Dr. J., 3
,, J., 8, 70, 230, 231
,, R., 181, 190
,, W., 190
Hart, B., 149
Hartley, J., 208
Hawkes, W., 12, 52, 57, 59, 79, 86, 118
,, W., jr., 59
Haycock, H., 42
Heap, D., 31, 37
Heaviside, G., 134, 142, 253
Heineken, N. S., 121
Hennessey, N. M., 75, 76
Henry, M., 223, 227, 228
,, P., 223, 227, 240, 247, 248
Herford, Dr. B., 4, 8, 66, 164
,, W. H., 15, 132

Heywood, — (*Dronfield*), 23
,, J., 15, 159, 166
Hickman, H., 89, 90
Hickman, H., jr., 89
Higginson, E., 3, 4, 61
Higgs, D., 123, 130
,, J., 122, 123, 130
Hill, H., 31, 36, 37
,, T., 49
Hincks, J., 107
Hobson, J., 159, 160, 162, 165
Holden, A. M., 222, 228
Holland, [T.], 91
,, J., 35
,, P., 249, 251, 252, 254
,, T., 251, 252
Homer, F. A., 230, 231
Hopkins, G., 123
Hopps, J. P., 75, 215
Horsley, Bp., 57
Houghton, P., 181, 190
Howard, J., 19, 30, 203, 211
Howell, W. (*Birmingham*), 45, 49
,, W. (*Swansea*), 49
Hubbard, C. B., 31, 34, 36
Hughes, Dr. O., 182
,, S., 189
Hünges, L., 15
Hunter, Dr. J., 8
,, S., 3, 19, 199, 249, 251, 253, 254
Huntingdon, Dr., 163, 164
Hutchinson, Bp., 181
Hutton, H., 3, 4, 45, 51, 196, 198, 199, 262
,, J., 3
,, R. H., 197
,, W., 46, 47, 160
Huxham, —, 24
Hyndman, J. S., 97

I

Isaac, J., 119

J

Jacks, L. P., 8, 52, 62

Jackson, J., 209
Jacob, J., 236
James, J., 131
James, J. A., 51, 62
,, W., 4, 103, 199
Jameson, —, 250
Janns, T., 81
Jeffery, J., 187
Jenkins, H., 31, 34, 84, 95, 152, 172, 174,
179, 194, 198, 201
,, J., 92
,, T., 126, 240, 246, 247
Jeremy, D. D., 134, 142, 197, 222, 227,
228
Jevans, J., 77, 78
Johns, W., 139
Johnson, H. H., 70, 71
Jollie, T., 23
Jones, D. (*Evesham*), 122, 125, 129, 130
,, D. (*Walsall*), 213, 215, 217, 219
,, D. (*"Welsh Freeholder"*), 52, 57,
60, 198
,, D. W., 240, 246
,, E. (*Bewdley*), 38, 41, 44, 155
,, E. O., 41, 79, 86, 87, 197
,, J. (*Bewdley*), 38, 41, 44
,, J. (*Whitchurch*), 240
,, N. (*Cradley and Walsall*), 89, 91,
92, 97, 98, 211, 213, 216, 217,
219
,, N. (*Derby*), 32
,, O. J., 232, 234, 237, 239
,, R. J., 131, 179
,, S. (*Brynllwarch*), 189
,, S. (*Pentwyn*), 91
,, W. A., 3, 132

K

Keay, E., 240, 243, 246
Kedwards, J., 15, 168, 171
Kell, E., 50
,, R., 45, 50, 97, 196, 198, 201, 262
Kenrick, J. (*Wrexham*), 43

Kenrick, J. (*York*), 2, 57, 210
,, T., 43, 106, 119
Kentish, J., 2, 3, 52, 55, 58, 60, 95, 128,
170, 196, 198, 199, 210, 214,
227, 251
Kettle, J., 222, 224, 227
King, J., 240
Kingsbury, B., 122, 127, 222, 224, 227
Kippis, Dr. A., 190
Kirkpatrick, H., 137
,, J., 134, 137
Kitcat, J., 198
Knapton, W. J., 75, 76

L

Lake, J. W., 134, 142, 222, 224, 228
Lancaster, A., 232, 237, 239
Lane, J., 143, 152, 156, 198
Latham, Dr., 171, 59, 91, 119, 124, 130,
190
Lathrop, R., 247
Laughner, T., 119
Laurence, S., 12
Lee, M. H., 248
Lewis, D., 159, 162, 165
,, G., 159, 162, 165
,, L., 3
Lindsey, T., 15
Little, R., 2, 262
Lloyd, Bp., 173
,, Dr. C., 122, 126, 129, 130
,, D., 125
,, J. B., 7, 101, 110, 121
,, R., 3, 159, 163, 165
,, R. L., 4, 165
Lowe, D., 35
,, G., 35
Loyd, L., 181, 190
Lummis, E. W., 75, 76, 230, 231
Lunn, A., 143, 157
,, J. C., 79, 88, 122, 132
Lyons, J., 253

M

- Maccall, W., 197
 Macdonald, A. F., 63, 67, 68
 Machin, J., 20
 Maddocks, W., 134
 Madge, T., 54, 199
 Maginnis, D., 1, 4, 6, 15, 177, 194, 199,
 202, 259, 260
 Malkin, J., 203, 204, 209, 211
 Malleson, J. P., 35
 Manderson, J. F., 79, 88
 Manley, A., 213, 217, 220
 Marriott, J., 240, 246
 Marshall, T. L., 33, 199, 222, 226, 228
 Martin, S., 4, 199
 Martineau, Dr. J., 4, 11
 Matthews, J. H., 159, 166
 ,, M., 208
 Mattock, D., 45, 49, 91, 172
 Matts, D., 6
 Maurice, B., 9, 12, 16, 17
 ,, J., 138
 McDonnell, T. M., 64
 McDowell, J., 31, 37
 McFerran, J., 199
 McGowan, W. O., 4, 79, 88
 McKean, H., 1, 6, 172, 176, 179, 180,
 230, 259
 ,, W., 172, 176, 179, 197, 199,
 213, 220
 McKee, J. R., 181, 187, 191
 Meeson, H. A., 3, 222, 226, 228
 Mellone, S. H., 157
 ,, W. E., 143, 157
 Mellor, W., 63, 68
 Mercer, D., 169
 Miller, Canon, 61
 Moody, J., 138
 Moon, W., 88, 220
 Moore, H., 128
 ,, T., 159, 162, 213, 217, 220
 Morell, T., 34
 Morris, —, 41
 ,, F. S., 232, 235, 237, 239

- Morris, J., 235
 Morton, —, 80
 Mottershead, J., 182
 Mountford, W., 42, 159, 163, 166
 Myers, E., 15, 75, 76, 181, 187, 192, 213,
 218, 233, 234, 239, 255

N

- Nash, Dr., 173
 Naylor, B., 93
 Newey, J., 80
 Newton, J., 224
 Nicholson, R. T., 7, 52, 58, 62
 Nicklyn, E., 77
 Nickols, N., 45, 50
 Norris, J., 209
 Nutter, C. C., 19, 21, 29, 31, 37

O

- Oasland, E., 38, 40, 43
 ,, H., 38, 39, 43, 81, 89
 O'Connor, A. E., 89, 99, 259
 Odgers, J. C., 122, 132
 Orr, J., 200
 Orton, J., 41, 59, 91, 92, 144, 147, 148,
 176, 181, 182, 189, 193
 Osborn, G., 143, 144, 148, 156
 Owen, Jas., 181, 189
 ,, John, 3, 199, 203, 209, 211
 ,, T., 211

P

- Palmer, H. G., 120, 121
 ,, J., 64, 101, 106, 117, 120, 197,
 199
 Parkes, W., 80
 Parker, S., 79, 83, 87, 149, 196, 252
 Parkinson, W., 4, 203, 210, 211
 Parr, Dr., 56, 225
 Parry, E., 1, 4, 15, 38, 42, 44, 143, 157,
 214
 ,, E., jr., 157
 Partington, J., 124
 Paterson, A., 97, 194, 196, 198, 199, 201,
 210, 213, 259

- Patterson, T., 198
 Payne, G. A., 42
 Peach, J., 79, 81, 82, 178
 Pell, R., 240, 247
 Philips, S., 134, 136, 137, 141
 Phillips, Dr. N., 126
 ,, S., 92
 Philp, J., 240, 246
 Pickard, T., 52, 56, 59, 79, 86
 Pipe, T., 73, 74, 168, 171
 Piper, H. H., 3, 32, 33, 34, 35, 37
 Porteous, —, 26, 27
 Porter, J., 9, 10, 11, 227
 Potter, W., 75
 Priestley, Dr., 12, 46, 47, 52, 55, 56, 57,
 59, 83, 105, 118, 126, 168,
 175, 218, 225, 227, 251
 Procter, H., 122, 126, 129, 130, 240
 ,, W., 83, 93, 118, 172, 173, 174,
 179, 195, 259
 ,, W. T., 105, 179, 196
 Prothero, J., 19, 20, 21, 24, 29
 Pugh, P., 131
- R
- Reed, F. T., 73, 74, 203, 211
 Rees, Dr. A., 109
 ,, Dr. T., 127
 ,, T., 240
 Reynolds, J. (*Atherstone*), 19, 21, 23, 29
 ,, J. (*Bewdley*), 38, 41, 92
 ,, J. (*Shrewsbury*), 23, 181, 217
 ,, W., 232, 237
 Robberds, J., 260
 ,, J. G., 199
 Robertson, J., 72, 210
 Robins, T., 50, 131, 141, 144, 156, 162,
 165, 219, 251, 259
 Robinson, A. J., 91
 ,, Proctor, 128
 ,, W., 19, 30, 203, 211
 ,, W. W., 213, 220
 Rogerson, J., 12, 209
 ,, R., 9, 11, 17

- Rose, T., 35
 Rougley, H., 203, 204, 205, 211
 Rowe, J., 181, 190, 197
 ,, T., 223, 227
 Russell, E. T., 73, 74
 ,, P., 79, 81
 Ryland, J. H., 3, 4, 196
 Rylett, H., 101, 120

S

- Sacheverell, Dr., 102
 Sadler, Dr., 34, 163
 Saint, C. N., 9, 13, 17
 Sale, E. J., 70
 Saunders, J., 138
 Savage, Dr., 190
 Scholefield, R., 12, 45, 47, 50, 83, 93,
 118
 Scott, J., 38, 40, 88, 89, 93, 94, 95, 96,
 99, 100, 101, 102, 103, 117,
 152, 160, 168, 171, 194, 198,
 200, 201, 214, 216
 ,, T. H. M., 249, 253, 255
 ,, T. W., 9, 16, 17
 Secker, Abp., 23
 Seddon, J., 251
 Severn, W., 118, 142, 148, 149, 151, 156,
 198
 Shaen, R., 101, 110, 120, 199
 Shannon, J., 156
 Shattock, N., 249, 253, 254
 Shaw, F., 209
 Shawcross, R., 240, 246
 Sheffield, J., 19, 22, 23, 29
 ,, W., 22
 Shelley, A. H., 101, 121
 Shepherd, Dr., 139
 Short, J. L., 4, 199
 Shuttlewood, J., 22
 Sillitoe, —, 52, 56, 59
 Simson, P., 135
 Skey, G., 66
 Small, J., 2, 79, 86, 87, 106, 198, 249, 254
 Smalley, C., 19, 23, 29

Smith, E., 220
 „ G. H., 42, 249, 255
 „ Dr. G. Vance, 84, 199, 200
 „ Jos. (*Kilderminster*), 143, 149,
 150, 157
 „ Jos. (*Shrewsbury*), 181, 190
 „ J.B., 149
 „ J.C., 197, 213, 214, 220
 „ J.F., 200
 „ W.S., 105
 Some, D., 209
 Southwell, J., 101, 103, 119
 „ R., 103
 Spears, R., 134
 Spenser, E., 208
 Squier, J. O., 213, 218, 220
 „ W. C., 220
 Squire, E., 75
 St. Clair, G., 75, 76
 Stanley, Dean, 145
 Stanton, T., 34
 Stapp, B., 181, 182, 190
 Steward, J., 249, 250, 253, 254
 Stokes, J., 91
 „ Jos., 101, 103, 104, 119
 „ N., 103
 Street, C. J., 192
 „ J. C., 75, 76, 181, 192, 230
 „ S. H., 192
 Stubbs, J., 249, 254
 Suffield, R. R., 230
 Sutton, W., 95

T

Tagart, E., 3, 33
 Tallents, F., 181, 188, 192
 Taplin, J., 159, 161, 164, 166
 „ L., 159, 164, 166
 Taylor, J., 2
 „ J. J., 3
 „ T., 144, 152
 Taylor, E., 203, 204, 211
 „ Dr. J., 12
 „ J., 3, 143, 151, 152, 157, 197, 199

Taylor, W., 39
 Thom, J. H., 106, 199
 Thomas, J. (*Chesterfield*), 23
 „ J. (*Dudley*), 101, 110, 120
 „ S., 92
 „ W. M., 237
 Thompson, J., 194
 Tickner, S., 9, 10
 Timmins, T., 179
 Timmis, A. W., 194, 202
 Tindal, —, 159
 Tingcombe, J., 159, 162, 165
 Tombes, J., 40
 Toncks, J., 159, 172
 Toulmin, Dr., 2, 4, 49, 52, 58, 60, 82,
 103, 119, 126, 127, 173, 196,
 198, 200, 219
 „ H., 60
 Turland, W. F., 232, 237
 Turner, W., 2
 Turton, S., 49, 134, 136, 141
 „ W., 45, 49, 136, 172, 264
 Travers, R., 204

U

Urwick, W., 130, 141, 148, 156, 189,
 224, 227
 Usher, P., 31, 34, 36

V

Vans, J., 209
 Vicary, —, 41
 Vincent, N., 22

W

Wadsworth, J., 219
 Wallace, C., 130
 „ R., 2, 196, 197
 Walters, W. C., 6, 42, 143, 146, 158, 232,
 234, 237, 239
 Ward, R., 154
 Warner, J., 213, 215, 219
 Warren, J., 90
 „ N., 35

Warren, T., 9, 14, 15, 16, 17, 89, 95, 99,
 194, 198, 201
 Warwick, T. O., 148
 Watton, H., 16
 Watts, Dr., 49, 92
 Wellbeloved, C., 3, 57, 61, 199, 210
 „ C. H., 122, 132
 Wells, S., 31
 „ W., 195, 196
 Wesley, J., 128, 148, 214
 Whatley, T., 77
 „ W., 77
 White, Dr., 32
 Whitehead, J., 198
 Whitelegge, W. (*Coseley*), 79, 87
 „ W. (*Fulwood*), 35
 Whittingham, G. N., 130
 Wicksteed, C., 4, 33, 72, 199, 200
 Wilkinson, J., 45, 49, 172
 Willetts, J., 119
 „ W., 101, 103, 104, 119
 „ W., jr., 119
 Williams, J. (*Mausfield*), 199
 „ J. (*Vorton*), 35
 „ S. F., 7, 63, 68, 259
 „ W., 122, 127, 131
 Wilson, James, 232, 237
 „ John (*Birmingham*), 73, 74
 „ John (*Warwick*), 222, 223, 227

Winter, J., 92, 213, 216, 217, 219
 „ R., 198
 Withers, S., 77, 78
 Witton, R., 89, 91, 159
 Wood, — (*Rothwell*), 93
 Wood, J., 35
 „ Jos., 45, 48, 51, 234, 236
 „ S., 35
 „ W. D., 12, 84, 93, 101, 104, 118,
 119, 144, 150, 179, 195, 253,
 265
 Woodhouse, J., 40, 49, 119, 200, 219
 Worthington, A. W., 7, 17, 100, 194, 197,
 199, 201
 „ H., 197, 198
 Wreford, H. W. G., 199
 Wright, B., 15, 72, 164, 215
 „ J., 19, 25
 „ J. J., 89, 99
 „ T., 19, 25
 „ R. (*Atherstone*), 19, 20, 22, 24,
 25, 26, 29
 „ R. (*Missionary*), 13
 Wrigley, I., 168, 171

Y

Yates, James, 2, 52, 61, 196, 218
 „ John, 127

FINIS.

"ET MAGNUM, SI SILENS PORTAVERIS."