



*The
Congregational History Circle Magazine*

VOL.1. No.12. May 1984

INDEX ISSUE.

THE CONGREGATIONAL HISTORY CIRCLE

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EDITORIAL

After sickness which delayed our last issue we hope that this issue will be out during the month of May and that there will be things in it which will please and hopefully interest our readers.

Speaking of 'issues', it is good to remind ourselves that History as well as being concerned with records is also concerned with History in the making. One such example is the substance of Mr. Bray's contribution which is our opening article. Turning over the pages of the Congregational Yearbook 1883 - 5 I see that Rev.Benjamin Waugh ministered at New Holly Park Congregational Church,Southgate having been trained for the ministry at Airdale College,Bradford. The pedigree of Airdale and other Colleges will be seen in Dr.Clyde Binfield's article in your last issue of the C.H.C.Magazine page 22 etc. Mr.Bray draws our attention to the Founding of the NSPCC by Benjamin Waugh and its Centenary which is being held this year. We can afford to raise a little cheer as we are reminded that here is another Congregationalist who one hundred years ago came to grips with a 'crying need' and a great evil.

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And this as we all know is an 'issue' that will not go away. And in this connection it is good to read in the National Press of Mr. David Watson's support for the Rev. David Warner who was criticised by some local authority officers for holding family prayers with the 14 or more children he has fostered. Rev. David Warner is our minister at Barber Memorial and Ridgewell Congregational Churches, Braintree, Essex. He will not need reminding that the spiritual care of children is as important as the material care. Before and after the First World War much was said in favour of 'The Social Gospel' and many were against it but that did not prevent the most ardent opponent from coming to accept and appreciate the care and concern which lay and lies behind the 'Welfare State'. We are grateful to Mr. Bray for drawing our attention to this event and wish the Society a successful Centenary, and God's speed for its work in the future, as it cares for children.

Miss Dorothy Hooper writes on the Hundred Years of the Torcross Congregational Church over which our Treasurer Rev. David Morrill has pastoral oversight. It is an encouraging account of service for our Blessed Lord. We wish Church and Minister well. For further background material to Torcross see the previous article by Miss Dorothy Hooper in the C.H.C. Magazine No. 5: Pages 22-23 entitled "A Window into the past". Miss Hooper has in total made three contributions in our magazines in its short history and for this we would like to say thank you.

We are always grateful for letters from our readers, offering suggestions and comments and these are sometimes necessary as occasionally I slip into my "colloquial" Welsh Tracks. Short items on your Church records and Treasures are always welcome.

By the time this article appears our A.G.M. will have met and one of the items on the agenda will be the acceptance of the Constitution for our History Circle. This will be most likely along the lines of the former Congregational Historical Society. We cannot keep the same title much as we would like to for obvious reasons. The initials ICHS stood for the Transactions of the Congregational Historical Society. That Society founded in the 1890's has produced vast volumes which are of inestimable worth to the researcher into Congregational and related History.

At the National Assembly of the Congregational Federation to be held at Westminster Chapel, London, Dr. Bill Ashley Smith will have handed over the tokens of a great and honoured office to another member of our C.H.C. namely Mr. and Mrs. Ted and Mary Wilson. They have helped many in the West Midlands and nationally, may the Lord reward them with many souls and much strength and joy during this year of office.

The Editor.

FROM THE SECRETARY.

We are pleased to bring you the first issue of the Congregational History Circle Magazine of 1984 and hopefully this will bring our production schedule back to its correct times of May and December each year.

Some subscriptions for the 1984 year are still outstanding from members and if you have not as yet sent yours we hope that you will renew your membership of the Circle at the earliest possible convenience. Reminder slips are being sent out with this magazine but if you have already paid yours please ignore these.

I understand that our editor is now back in harness again after his setback and that he has also had his wife ill. We send them our best wishes and hope that our editor will be fighting fit for the Annual General Meeting.

John Bray.

THE ANNUAL GENERAL MEETING OF THE CONGREGATIONAL HISTORY CIRCLE
AND STUDY AFTERNOON TO BE HELD ON FRIDAY 11th MAY 1984

Members and friends of the Circle will have received under separate cover details of these two events and we hope very much that all possible will make every effort to attend. A good attendance is necessary so that we can discuss and debate our Circles future plans in as wide a manner as possible so that all views and ideas are expressed. The study afternoon will commence at Brixton Congregational Church, St. Matthews Rd, Brixton, London at 12.45 when we shall proceed on a carefully planned course viewing Churches and Chapels of the Congregational Tradition. The Annual General Meeting will also be held at Brixton Congregational Church and will commence at 7.30p.m. All are welcome to attend. -

We thank the friends at Brixton Congregational Church and their minister Rev. Alan Argent for both planning the tour for us and for allowing us to use their premises for the Annual Meeting. This help is much appreciated.

FROM THE POSTBAG

Details have now reached me of the following:-

1. A History of the four former Congregational Churches in Newport, Gwent which now form the U.R.C. - Dock Street, Tabernacle, Victoria Road and London Street (Emmanuel) - is being written to celebrate the 125th anniversary in December 1984 of the opening of Victoria Road Church. Written material or photographs for inclusion, and orders for copies of the history are requested by Stephen Berry, 12 Fforest Glade, Newport, Gwent, NP7 8NE.

2. On May 26th 1984 the John Owen Society will be holding its Annual General Meeting at 3.30p.m. after which there will be a talk entitled "Christianity and Civilisation in the Punjab

1880-1920" given by Jeffrey Cox, Associate Professor, University of Iowa. All meetings are held in the Council Room of Mansfield College, Oxford. Tea is at 4.15p.m. with the talk at 5.00p.m. The cost for the tea and lecture is £1.00 per meeting or £2.50 for three meetings. All are welcome. Tel:01-274-5541 or write to Trinity Chapel, St.Matthew's Road, Brixton,London, SW2 1NF for full details.

3. A Residential Conference on the theme "Chapels and Meeting Houses in Manchester and its region" is being organised by the Council for British Archaeology (Non-Conformist Working Party) in the Manchester area from 21st to 23rd September 1984. For full details contact Mr.Richard Morris, The Department of Archaeology, The University of Leeds, Leeds, Yorkshire LS2 9JT. Although this is a residential conference day visitors will be most welcome.

4. The South Devon Group Committee of the Congregational Federation will again be holding its annual service at the site of the former Ford Congregational Church, Near South Pool, Near Stokenham, Kingsbridge, Devon on Saturday 21st July 1984 commencing at 3.00p.m. with a service which is to be conducted by Rev.Cyril Short of the Ivybridge Group of Congregational Churches. After the service there will be a picnic tea, please bring your own food but drinks will be provided, and if wet the service will take place at Torcross Congregational Church. Ford is a 1662 Church site and is situated in a remote valley with a fairly large grassed area surrounding it. It forms an ideal site for a picnic tea and service and if you are near the area at all please come along. You will be most welcome. For full details contact the Secretary.

5. A Day Conference is being organised by the Baptist Historical Society to mark the 150th Anniversary of C.H.Spurgeon's birth, at Histon Baptist Church, Cambridge, on Saturday 8th September 1984 commencing at 10.30a.m. Lecturers will include Mr. J.H.Y.Briggs, M.A., F.S.A., F.R.Hist.S. from the Department of History at Keele University; Rev.M.K.Nicholls, B.D., a tutor at Spurgeon's College and Rev.J.J.Brown, B.D., a past president of the Baptist Union. It is hoped to arrange a visit to Isleham Ferry where Spurgeon was baptised, during the afternoon and the conference should finish by 8.00p.m. Inclusive charge £4.00. Overnight accommodation will be available with Histon Church Members if required. Full details are available from Rev.Roger Hayden, M.A., B.D., Secretary of the Baptist Historical Society, 37 Woodcote Road, Caversham, Reading, RG4 7BB.

6. The 1662 Society will be holding a meeting on June 4th, 1984 when the Rev.Stuart Smith will speak on the subject, "John Smith of Demerara-Pioneer and Martyr: the origins of Congregationalism in Guyana". This meeting will be held at Trinity Congregational Church, St.Matthews Road, Brixton,London S.W.2. commencing at 7.30p.m. Cold Supper, Tea and Coffee will be served from 7.00p.m. Telephone 01-274-5541 for further details.

7. On reading through various literature I have received from Scotland I note that quite a few of the local Councils and

Public Bodies up there produce literature on buildings which are listed and are either empty, for sale or looking for someone to restore them. These include generally churches. Those producing reports include Stirling District Council, The City of Glasgow District Council and Clackmannan District Council as well as the National Trust for Scotland and the Scottish Tourist Board. If anyone is interested in obtaining fuller details of these publications please contact the Secretary.

8. Details of the 1984 Memorial Hall Stone Commemoration Services are as follows:-

FRIDAY AUGUST 24th 1984 ST. BARTHOLOMEW'S DAY.

2.00p.m. Short service to commemorate the ejections of 1662 and in the preceding years.

2.30p.m. BUNHILL FIELDS, CITY ROAD, LONDON EC1.

3.15p.m. VISIT TO WESLEY'S CHAPEL AND HOUSE, CITY ROAD, LONDON EC1.

SATURDAY AUGUST 25th 1984

3.00p.m. ST. ANDREWS-BY-THE-WARDROBE, QUEEN VICTORIA STREET, LONDON EC4. N.B. St. Andrew's-by-the-Wardrobe is next door to the Bible Society's Headquarters.

Speakers: Dr. Alan Argent, Chaplain to the John Owen Society. The service will be followed by tea.

BOOKSTALL

Malcolm Deacon has written a book of very special interest to Congregationalists and anyone who wishes to become acquainted with Isaac Watts' successor as a hymn writer and tutor. The book is entitled Philip Doddridge of Northampton, Published by the Northamptonshire Libraries and priced £4.95.1980.212 pp.

Dr. Doddridge's ancestry and life's work are clearly traced with no less than 50 good illustrations. The first life history of Doddridge was written by Job Orton in 1766. For some notes on 'The Life of Philip Doddridge' see notes in The C.H.C. Magazine No.4. May 1980 page 11. There are only two omissions, one is the picture of Kibworth Harcourt Congregational Church, the scene of the Doctors early labours and academy, and his walking stick once preserved in the New College, Hampstead. Such minor matters. The book deserves to be widely read, and may I add that if the price is high 'What are libraries for?' The national charge for the reservation of any book is only 20 pence. I assure you that you will have your money's worth. I am grateful to Mr. Harold Wright who cares for the Kibworth Harcourt Church for an extended loan of his copy of this excellent work by Malcolm Deacon. Perhaps Mr. Wright will let us have a good picture of the Kibworth Church for the C.H.C. Magazine, some day.

The Editor.

REVIEWS

THE DAY COMES: A Prophetic view of the contemporary world. by Dr. Clifford Hill, is published by Collins as a Fount paperback, price £2.50. I first caught a glimpse of this very interesting work on the bookstall of York Minster. It certainly should be seen by Congregationalists in these days when the Second Advent, the use of tongues, and healing are frequently discussed in the most orthodox circles.

Dr. Hill has certainly chosen a vast canvass on which to depict what Baxter - the 19th century writer-called his Forty Future Wonders. Prophecies of doom are covered on the basis of Isaiah chapters 24-27, cataloguing the devastations to come. These devastations linked with the Armageddon so eagerly taken by the 'born again' American President, have a familiar ring of utter despair and lack of faith in the sovereign rule and power of God. The prophetic forebodings are a stern warning of mankind's capacity to destroy itself and 'hell' is the ultimate consequence of mans sinful propensity to evil. In the words of the 'minor apocalypse' in Matthew 24 that warning is repeated. Dr. Hill makes use of the terms so often used today. Pollution of the earth and its atmosphere, by Nuclear power not to mention its ultimate threat to mankind. But Dr. Hill will be known for his part in the very recent debate on legal abortion and the 'video nasties' and gives figures on the so many 'murders' etc. Perhaps to balance this the story of the movement that lead to the widespread practice of 'family planning' in the Protestant countries needs to be mentioned. The meaning of the prophecy could be more clearly seen if stress were placed on the 'devastation' caused by 'over-population?' The horrific statistics caused by Wars in the Two Great Wars and latterly in the Third War against Vietnam, and Lord Mountbatten's stern condemnation of the use of lethal weapons that lead the world to the brink of destruction, all are touched upon. Perhaps this book is not complete without Dr. Hill's latest entitled "Tell my people, I love them", which has just come off the press. We should see more of these books by Dr. Hill on Congregational and Free Church bookstalls.

The Editor.

DONALD P. RAINE, M.A. (Edin.).
(Bookseller)

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BIOGRAPHY AND HYMNOLOGY.



For the sake of the children

THE CHILDREN'S FRIEND

Benjamin Waugh, the great pioneer of the rights of children, was born in the village of Settle, Yorkshire, in 1839. His father was a saddler of Scottish descent and his mother a Yorkshire woman who died when the young Benjamin was only eight years old. He became a Congregational Minister after studying at a Theological College in Bradford where he was described by a fellow student as 'as ready to battle with his professors as he was with his fellow-students'.

His first ministry brought him to Newbury but very soon he moved to London. Here in East Greenwich his work took him to the worst slum areas. He came face to face with the wretched lives led by many children, with their helplessness at the hands of cruel, drunken or uncaring parents. Children were to be seen begging in the streets; many thousands of babies died through overlaying; baby farming and insuring the lives of infants (both of which frequently led to the murder or manslaughter of the child) were prevalent. This was around the year 1868 when a parent could do what he liked with his own children: the law was powerless to help them.

THE GOAL CRADLE: WHO ROCKS IT?

Waugh's investigations into the offences with which children were charged, the way they were treated and brought before the courts, led him to write the book 'The Gaol Cradle: Who Rocks It?' in 1873. This was circulated privately throughout England, every magistrate receiving a copy. In it he pleaded that the child offender be treated in a special court, making the point that the public was responsible for the children. The following extract from the same book, anticipating the Welfare State of today shows the extent of Benjamin Waugh's vision: True poor legislation will begin when the law takes the small scheme of a club, lifts the scheme to the rank of a State policy, removes from it all that is uncertain and hazardous, amplifies its objects, cheapens its payments, augments its advantages, and builds it large enough to embrace the million'. With the same vision he embarked on the formation of a creche or day-home where mothers could leave children when going out to work.

His election to the first London School Board brought him further to the realisation that a special society should be formed to help children. Again in his own words: 'This brought me into contact with the most worthless parents. I had long previously been of the opinion that the law as to the home

protection of children was absolutely inadequate and insufficient. I had founded a system by which I used to become bail for children summoned at the police court, and gave such children employment as sellers of blacking and in collecting wastepaper for sale and other light work; some of them I sent to the deep sea fishing. The magistrates at Greenwich at this time sent many children to me instead of committing them to prison...I came to the conclusion that it was desirable to form a Society specially designed for their protection, and with this the object of bringing about a change in the state of the law as it might stand from time to time.

2. INCREASING PUBLIC CONCERN FOR CHILDREN

Waugh was not alone in his concern for children. Others were raising voices of protest up and down the country but the difficulties to be surmounted in educating public opinion and persuading Parliament to pass the necessary legislation was formidable. In 1881 the Vicar of Ashton Hayes, Cheshire the Rev. George Staite, wrote two letters to the Liverpool Mercury in which he quoted cases of savage cruelty by parents to their children and asked 'Whilst we have a Society for the Prevention of Cruelty to Animals, can we not do something to prevent cruelty to children?' He turned to the great Lord Shaftesbury for advice but even he quailed at the suggestion that children be given rights in their own homes by Parliament. In a letter written in the late summer of 1881 he said: The evils you state are enormous and indisputable, but they are of so private, internal and domestic a character as to be beyond the reach of legislation, and the subject indeed, would not I think, be entertained in either House of Parliament.

3. NEW YORK SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN

Also in 1881 a Liverpool banker, T.F. Agnew was visiting New York and by chance came upon the premises of the New York Society for the Prevention of Cruelty to Children. This Society had been formed in 1875 directly due to the now famous case of an adopted girl called Mary Ellen. Her sufferings were discovered by a volunteer woman missionary visiting a dying immigrant woman in a dilapidated tenement house in the Hell's Kitchen district of New York. The dying woman asked her to try to help the child next door who was beaten violently day after day and night after night. The missionary promised to do what she could but when she visited the house of Mary Ellen she was met by a loutish man who answered her enquiries with threats and abuse. She approached the police, magistrates, Heads of charitable institutions and prominent private citizens only to be told that the law did not permit any official intervention in the case and that parents had the right to chastise their own children. Finally she decided to call in Henry Bergh, the founder of the New York Society for the Prevention of Cruelty to Animals who with a friend who was a lawyer, searched the statute books for some law which would justify the rescue of the child, only to find that whilst

animals enjoyed legal protection children did not. This fruitless search did not daunt them and they decided to act as though the child was an animal. Officers of their society removed Mary Ellen, seized the scissors with which her head and body had been beaten and gashed and brought her, wrapped in a horse blanket before Justice Lawrence of the Supreme Court.

4. THE LIVERPOOL AND LONDON SOCIETY FOR THE PREVENTION OF
CRUELTY TO CHILDREN

The case thoroughly aroused the general public and a society was formed to protect the children of the city from cruelty and neglect and to awaken public sympathy for their sufferings. Agnew was so impressed by what he heard that he called on similar societies which were then forming in cities as far apart as Chicago and New Orleans and finally returned to Liverpool in 1882 determined to found a society to help children in that city which he did with the help of the M.P. for Liverpool, Samuel Smith, and on April 19th 1883, the Liverpool Society for the Prevention of Cruelty to Children was formed. T.F. Agnew became the chairman and during the rest of that year the society dealt with 211 cases in which 378 children were helped.

This work aroused interest in many parts of Britain and stirred the novelist Hesba Stretton to write a series of letters to the Times. As a result of these letters, Agnew was urgently invited to London where Hesba Stretton introduced him to Benjamin Waugh. The Lord Mayor put the Mansion House at their disposal and on July 8th. 1884, the London Society for the Prevention of Cruelty to Children was formed. Among those present were many whose names were to become household names including Lord Shaftesbury, the Baroness Burdett-Coutts, Cardinal Manning, Dr. Barnardo, Lord Aberdeen, Sir Henry Fowler, and Mr Kegan Paul. Three days later the Council of the Society held its first meeting, also at the Mansion House. Lord Shaftesbury was elected President and Benjamin Waugh Honorary Secretary, later to become its director. It should be mentioned that throughout the summer the Executive met in the board room of the R.S.P.C.A. in Jermyn Street and the new movement received the greatest of help from that already famous society.

Benjamin Waugh at this time was editor of the Sunday Magazine and it was in his office in Ludgate Hill that the inaugural meeting at the Mansion House was planned. He was a descriptive and powerful journalist and used his experience in this field to launch the Society's magazine 'The Child's Guardian' which first appeared on New Year's Day 1887. He stated that the paper would be used as a means of educating and informing those who were concerned to help ill treated and suffering children.

One of the main tasks confronting the society was to provide

a shelter to which children in need of protection could be taken and since at the start no funds were available, Waugh and his wife permitted their own home to be used for this purpose. On October 27th, 1884 the Committee opened its first shelter and Headquarters at 7 Harpur Street, Bloomsbury. The society has long ceased to operate shelters but in those days they were essential as centres to which children could be sent by the magistrates pending a decision in court. In 1876 it was estimated that there were probably more than 30,000 homeless and destitute children in London alone. This dreadful state of affairs was made worse by the fact that the Boards of Guardians had power to refuse to receive children who were not destitute in the legal meaning of the word - that is, who were not clearly known to be without an adult relative who might care for them. Many of the Society's cases were not destitute in this sense and provision had to be made for them.

A clear example of this type of case is shown in the Society's first report where the story is told of an 8 year old boy whose father was dead and who was regarded by his mother as less than human. One day a neighbour heard a mysterious noise and on entering found him bound with rope and placed in an orange box under a bed. Enquiries showed that his mother left him like this all day whilst she was out at work and that he did not cry because he was drugged before she left. He was received into the shelter and then placed in a Doctors house where he was welcomed and well cared for. For the first few months, though, he was completely bewildered by the kindness he received.

In these early years the movement continued to spread and aid committees began to arise all over the country. The first to be formed was in Bristol in 1887. By 1889 there were thirty-one Aid Committees scattered all over the country and these were all united with the London Society to form the National Society for the Prevention of Cruelty to Children. The Liverpool Society stayed outside this framework until 1953 when with the Birkenhead Society they became part of the N.S.P.C.C.. By the end of 1889 a branch of the society opened in Dublin and was followed by branches of the society in Belfast and Cork in 1891. Eventually 20 branches were formed throughout Ireland and this continued until 1956 and on March 1st of that year the Irish Society for the Prevention of Cruelty to Children took over the responsibilities of the national body south of the border, whilst the work north of the border remained part of the N.S.P.C.C.. In Scotland a similar society was formed in Glasgow in 1884 and Edinburgh in 1885. An amalgamation of these two branches in 1889 formed the Scottish National Society for the Prevention of Cruelty to Children and in March 1922 this Society was granted a Royal Charter, becoming the Royal Scottish Society for the Prevention of Cruelty to Children.

This initial 31 Aid Committees which had arisen to support the London Society became the first branches of the N.S.P.C.C. and these have over the years grown to some 217 branches which have become the backbone of the Society which still heavily relies on voluntary contributions. The Junior section of the N.S.P.C.C. was founded in 1891, especially for children to help those less fortunate than themselves. One of the first contributions to this came from Princess May, later to become Queen Mary, who sent a donation card from the three young Princes and herself. The League of Pity today raises one tenth of the societies total income.

5. ROYAL PATRONAGE AND CHILDREN'S CHARTER.

The year 1889 was a notable one for the society firstly because Queen Victoria consented to become its Patron and also because Parliament passed the Act for the Prevention of Cruelty to Children that became known as the Children's Charter. Tremendous work went into ensuring the passage of this Bill with a result that 87 Corporations representing more than four million people petitioned Parliament in favour of the Bill. The Children's Charter had two parts - the first dealing with the treatment of children and the second with their employment. It greatly increased the number of offences against children which were punishable by law and made considerable changes in the regulations governing the employment of children. Begging in the streets by children was now forbidden, street hawking by children and the performing for money by children was controlled and police were empowered to arrest anyone who they saw ill-treating children and it was now possible where reasonable suspicion existed that all was not well with a child, to obtain a warrant to enter his home and to arrange for a doctor to examine him. A further act of 1894 extended the field in which children might give evidence without taking the oath. It also brought within the embrace of the law certain offences which had escaped it; for example, injury to mental health became a punishable offence, as did failure to call a doctor when he was needed. A further Act of 1904 made more provisions for the safety of children including one that allowed an N.S.P.C.C. Inspector, on obtaining the authority of a J.P. and without seeking the aid of any other person to remove a child from its home.

A Royal Charter was granted to the Society in May 1895, allowing it to hold property in its own right, dispensing with the need for trustees and allowing more people to become involved in the running of the society making it a more democratic body. With the passing of the 1894 Act the Society had established its considerable standing in all quarters.

6. THE DEATH OF BENJAMIN WAUGH

This enormous work however led to a deterioration in the health of Benjamin Waugh. He was forced to retire in 1905 and on March 11th, 1908 he died. He was buried in Prittlewell in Essex, borne to the grave by the Inspectors of the Society and these words were inscribed on his tomb 'Benjamin Waugh - The Children's Friend.'

Waugh was succeeded as director by Robert J. Parr who in many ways was the complement of his predecessor. By now the pioneer phase of the Society's work was over and it was followed by a period of expansion during which Parliament passed a series of Acts which greatly strengthened and indeed revolutionised welfare work amongst children and young people. Amongst these were the Probation of Offenders Act of 1907 and the Childrens Act of 1908, all of which were in no small way inspired by the work of the Society. The Childrens Act was one of the greatest pieces of legislation ever to appear on the statute book and marked an enormous step forward in child welfare and clearly recognised that the most vital factors affecting any child were his home and family. In particular it called for the setting up of Juvenile Courts in Britain.

Since then the work of the Society has never looked back and enormous strides taken in safeguarding the conditions, rights and privileges of children of all ages but it should never be forgotten that the work of the society is still heavily reliant on its voluntary contributions. There is still much to be done and in 1984, its Centenary year, the Society has launched an appeal to raise £250,000 to enable it to continue its work at its present level. Any help that you may be able to give in this direction would be appreciated and fuller details of the Society can be obtained from the Society at their offices at 67, Saffron Hill, London EC1N 8RS. or Telephone London (01)-242-1626.

Congregationalism can again be proud of the not insignificant part it played in founding a major work in this country and this should be kept in mind when one considers the influences that Congregationalism had on our forefathers in shaping the heritage of this country. Long may it continue.

THIS INFORMATION IS PRECISED FROM A BOOKLET 'The Children's Friend-Benjamin Waugh, the founding of the N.S.P.C.C. and the role of the Society today' and published by the N.S.P.C.C. Information Service at 1 Riding House Street, London W1P 8AA., by Mr. John Bray.

TORCROSS CONGREGATIONAL CHURCH 1884 -

Gone are the days when even the most indomitable spirit could envisage building a Church, however small, for £500. But on August 4, 1883 with the sum of only £160. in hand, raised at a bazaar on that date, a small group of Devon christians set out to do just that. What seemed impossible became, not only probable, but possible on a site at the South end of Slapton Ley, Near Kingsbridge.

On Monday, 30.May,1884, a handful of dedicated christians arranged for the new Church to be built by Messrs.Edgcombe and Harvey from designs by Mr.J.Wills of Derby. At the inaugural meeting, the services, morning and afternoon were conducted by the Rev.T.Sellecks of Newton Abbot, followed by an evening meeting when the speakers were Mr.Hewitt of Kingsbridge, Mr.Wilks and Mr.Balkwill, followed by Mr.S.Robinson the elected minister.

The lease of the site to the Trustees, originally for 99 years, commenced on 25th December 1883 at a rent of £3.3.0d per annum. The freehold reversion of the Trust property was, in fact, on 4th April, 1922 conveyed to the Devon Congregational Union Incorporated which holds the freehold of the Church premises as set out in the Trust Deed of 1895, a provision of which lays down that 'if public worship is discontinued for 2 years, then and only then may the Trustees sell the building.'

Pastor S.Robinson, the first minister "called" to take oversight of the Torcross Church seems to have found a small but active congregation there in 1884. He organised a Church committee to arrange the various activities within the Church and Sunday School, including a Church meeting once a month - the pivot of organisation within the democratic Congregational Church.

Two interesting points emerge in the development; first, even in the 19th Century, co-operation with the Anglican Church was encouraged, yet the appointment of ladies to the Church catering committee was restricted to Church members (who did receive a free tea if they were in charge of a 'tray').

The principle of voluntary offerings was continued but as a Deacon with a box stood at the door it must have been a potent reminder (!) and was eventually discontinued in 1892, and instead boxes were fixed on the doors.

After four years oversight by Pastor S.Robinson, Mr.A.W.Whit-church Little from Bristol College undertook the pastoral duties at both Torcross and Ford Churches from 1888-1891. At his instigation the Church bought a new organ for £16.16.0d. Some new members joined the Church during this period, but membership seems to have remained small. Only fourteen members attended the

annual meeting in 1892, and a special meeting was called especially to discuss the Sunday evening attendance.

In 1895 ten new Trustees were appointed at a time when Mr.W.H. Menhennet, an independent minister, combined ministerial oversight of the Congregational Churches at Kingsbridge, Dartmouth, and Torcross. Torcross then apparently needed reminding of its responsibilities to the group through the United Churches committee. Even at local Church meetings the average attendance over this period, 1895-1905, was only about six.

During the next 8 years(1892-1900) Mr.W.H.Menhennet an evangelist, showed considerable concern for the quickening of the spiritual life of the Church, introducing a Communion Service each Sunday, and, to stimulate giving, a weekly collection.

On April 1,1901, Mr.W.H.Cannon was invited to the pastorate of Torcross and Ford Churches. It was during his time that the children were allowed to go out before the sermon.

The numbers of adults attending still seemed to be small, and though 100 attended the Harvest Service on August 15, 1901, only 21 were from Torcross.

During the early years of the Twentieth Century the Church maintained contact with the Congregational Union, but the demands of repairs necessary on the fabric of walls and railings and so forth were a drain on the time and finances of the few. However, with the help of the Kingsbridge friends a Christian Endeavour was formed.

For the next decade, little is recorded of any note, but at the end of the 1914-18 war, the Rev.Lewis Herbert Davies of Prees, Salop was called to the pastorate. His two years there appear to have been chiefly concerned with repairs and paying off the debt.

Following his departure, a meeting with local ministers, Reverends E.P.Powell,M.A., T.E.Damerell of Dartmouth and R.E.P.Stephenson of Kingsbridge was arranged by the Moderator(E.P.Powell), in 1921, with leading laymen. It was concluded by them, that the most suitable pastoral choice was a single man living in Chillington.

For the next 40 years, details of progress at the Torcross Church are, to say the least, inadequate. In 1938, on the departure of Mr.Maliphant to Somerset, a group meeting of the four Churches was held and it was decided to seek the help of the Devon Congregational Union scheme for the use of evangelists (List B), and the oversight of the Superintendent minister, each church is the group making a contribution towards the stipend of an assistant minister (viz.£168 per year plus rent and rates). The Rev.Thrasher was therefore asked 'with a view' to the pastorates of Loddiswell, Ford and Torcross.

With the outbreak of war in 1939, the whole area round the Church was soon to be closed (1942) and occupied by the U.S. Army, and it was not until May 29th 1963 that any further record was entered in the minutes. On that date, with the Rev. A. Robins in the Chair, the continuing existence of the Church was revealed. By this time, the Ford Church had closed its doors in the late 1940's, but at Torcross the Congregational interest continued. The Women's World Day of Prayer was held there in 1963. A number of efforts to raise funds for repairs were made which were carried out between July and September. It makes pleasant reading to see recorded in the minutes that the Church members created a happy atmosphere. A Woman's meeting was inaugurated, and an "At Home" planned brought 200 people, and the renewal of various activities were planned, including weekly coffee mornings. The walls were re-decorated and various improvements made to the kitchen. The chimney was taken down also. In 1966 on the 17th April, the Church accepted the Covenant of the Congregational Church, and the deeds were deposited with the Devon Congregational Union.

1967 saw little increase in numbers - only seven members were at the Church meeting in May - but various activities were maintained and the Rev. A. B. Robins continued his oversight and help, and Col. Downes his assistance with the finances of the Church. The Music Fund's purpose faded out in 1968, and left only seven members and friends attending the Church meeting in 1969.

On the 20th January 1970, a proposal was put forward to link Torcross with the Dartmouth Group in a joint pastorate, allotting to Loddiswell 44 services, Flavel Memorial Church 40 services, Stoke Fleming 12, and Torcross 24. However, the joint pastorate did not materialise, and from 1971, the pulpit supplies eventually became the responsibility of Mr. Dennis Hine of Loddiswell until the Rev. David Morrell accepted the part-time pastorate of the Loddiswell Church in 1983 and was able to offer help in this direction.

By this time, through old age, removal or death membership had steadily declined leaving Mrs. Guest as the only member of the Torcross Church itself in 1983. However members of the Loddiswell Church continued their support in the belief that Torcross Congregational Church has yet a part to play in fulfilling God's purpose. Annual Flower Festivals have been arranged for several years by a lady from the area and have attracted the acclaim of the television media and the press, and has raised considerable sums of money for the church and charity. The church celebrated its centenary in 1983 and a rally was held at which the Rev. Elaine Marsh, B.D., M.A., from Plymouth Church, Minneapolis, USA was the guest speaker and in the evening the Brixham Ladies Choir presented a service of praise.

The present organ in use originally came from Buckfast Abbey and then went to Torquay, Ugborough and Torcross. A fine example of ecumenical progress.

Under the ministry of Rev. David Morrell special events are well attended and numbers growing. Recently the Church has appointed its own officers and reliance on the Loddiswell Church has been reduced. Long may Torcross continue to provide an example to others.

-----A. Dorothy Hooper.-----

THE LONDON MENNONITE CENTRE

On 4th May 1983 the Resource Centre of the London Mennonite Fellowship was opened at 14 Shepherds Hill, Highgate, London. N6 5AQ. The Resource Centre includes:-

1. A Library of over 2,700 volumes, 150 cassettes and 40 periodicals. Many of the titles which cover biblical, theological and secular subjects are of general interest, and are primarily for the use of use to the members of the London Mennonite Fellowship. But there are several sections of the Library which would certainly be of interest to specialist Congregational and Free Church readers.

- Annabaptists/Mennonite History and Theology, on which the library possesses over 250 books, including many volumes of primary sources in German, Dutch, and English; the only complete set in the U.K. of the standard scholarly journal on Mennonite/Annabaptist history, The Mennonite Quarterly Review (1927 to the present); over 200 articles on Annabaptist/Mennonite history photocopied from other journals;

- Christian Discipline and ethics, with a special concentration (over 190 titles) on the Christian attitude to peace, war and the state;

- secular books on war, peace, justice and development.

2. An excellent card catalogue, with an extensive, cross-referenced topical index covering areas of their special collections.

3. Metanoia Book Service, which sells over 300 titles of special concern to radical disciplines, and which has display shelves at the Resource Centre. (see later note)

4. Resource Persons (Alan Kreider, director; Marian Landis, librarian; Walfred Fahrer, book service director) who are available by appointment to converse with enquirers.

The library is non-circulating, and is open from 9.00-5.00 on Monday to Friday and at other times by appointment. Tel.No. 01-340-8775. N.B. I have now received a copy of the Metanoia Book Service Catalogue of books for sale from the centre and subjects covered include "War and Peace Studies; Peacemaking and Witness; Social Issues; Christian Feminism; Annabaptist History; Annabaptist Biographies; Annabaptist Source Materials; Spirituality and Worship Biblical Exposition; Theology; Discipleship; Community and Lifestyle Church; Church and State; Mission; Early Church; and Childrens Books. Copies of the Catalogue can be obtained from the centre.

"THOSE HALCYON DAYS"

a Study of **Congregational Commonwealth Incumbents**

We have a long way to travel in this essay and I hope to touch on many things that interest and concern the modern reader of Church history and particularly the readers of the C.H.C. magazine. One very encouraging feature is the interest shown in local history and the quite professional standards brought to that task by the layman. In this age of comparative leisure a very pleasant and common practice is for individuals and groups to visit old Churches and chapels.

We should aim at visiting an equal number of both whenever possible, to the better understanding of the forces of reform which led to separation in the 16th and 17th Century. Our American readers and others will be well aware of this habit of visiting old Churches and Meeting Houses which is so wide spread in Britain. Our pre-occupation with these old places of worship and the consequent study of history will make clearer the reasons for the reforms which have resulted in the present pattern of Church life and worship in Britain.

The larger Churches and Cathedrals are known to the Overseas student tourist, it is the little country and parish church that interests the British visitor and student.

Whenever I have been free to visit a parish church it is my habit to seek out the location of the 'list of Incumbents'. The Incumbent is the Vicar or other who holds the benefice or the ecclesiastical living, in the Church of England, Wales or Ireland. The 'List' consists of the names of all who have in other words served that Church from the earliest recorded time to the present. Sometimes the unexpected occurs, consequent on such an innocent quest, such as the visit to a Church on the south coast, when on asking for the list of incumbents, I was given a lecture on the frailty of Vicars and ministers in general, this lady had confused my interest in the Commonwealth holders of that office with her Vicar who was 'persona non grata' for he did not support his Church as he should, and his wife and children were among the worst absentee offenders. I was encouraged by the fact that among the incumbents serving that Church during the Commonwealth was a Ralph Button a Canon of Christchurch who suffered ejection for his Nonconformist faith, in those 'halcyon days'.

The Commonwealth itself was a period from the death of Charles the First to the abdication of Richard Cromwell the son of Oliver Cromwell, in 1659. During that period and the almost ten years that preceded the Commonwealth, a fundamental restructuring of Church and State relations took place, with consequences that have brought much good to all and continue to govern our lives to this day.

For much of the Commonwealth the Nonconformists were in power at Westminster, Bishops etc. were removed, the Prayerbook was changed for the Directory with free prayer, Vicars conformed and were known as 'Ministers' or were relieved of their posts. All these changes had the force of law established in Parliament.

The Anglican Churchmen who left their livings have had their story told by Walker in his 'Sufferings of the Clergy' in a lamentable wail for his so-called 10,000 sufferers. By way of compensation for their loss of the living, one fifth of their former tithes was allowed them, a more generous gesture than that of the Restoration Establishment which ejected Non-conformists without any such provision. Such grants of the 'Fifth' were not strictly and universally observed in every single case, many miscarriages occurred, as the committee responsible decreed on the particular merit of the case. The period has been described by the Non-Conformists as well as political students as the 'Great Revolution', because these and other measures taken by Parliament reached the limit when King Charles I was executed. And the Civil Wars were fought and won by the Parliamentarians, with results that are enshrined in the British heritage.(1)

The 'List of Incumbents' I have referred to, however contain quite frequently the names of Congregationalists who occupied the pulpit, an echo of those far off but formative days. The Wars took place over three hundred years ago but the echo remains and are reflected in even our 'Lists'. One such example of prejudice is seen in the St. Mary's Shrewsbury 'List', there the years 1652-62, has the description 'no priest' which remind us of the trade advice never name your opposition; for its minister Francis Tallents the Presbyterian Minister during the years mentioned was the towns most outstanding preacher and scholar. In a very interesting way the 'list' sometimes not only ignores the Commonwealth Incumbent but fiercely attacks him.(2) In Breckonshire one Church's 'list' reads: 'during this period of the Commonwealth that malignant dissenter John Jones occupied the pulpit'. Sometimes the former Anglican occupant of the pulpit is examined as to his sound doctrine, at Battlefield Church, Shrewsbury, when Thomas Orpe was ejected from Stanton-upon-Hine Heath 'for not being a soul saving minister, nor belonging to the election of grace'.

The study of Commonwealth Incumbents and Ejected Ministers must begin with Edmund Calamy's 'Account' revised by A.G. Matthews in 1934. The number ejected is frequently given as 'around 2000', in the old popular histories. Dr. Geoffrey F. Nuttall, following Calamy speaks of '2080 names (1909 genuine cases of ejection) which find a place in Calamy Revised. A.G. Matthews comments on Edmund Calamy and supplies the necessary background as follows:

'The circumstances under which this was written have often been told. Richard Baxter died in 1691. To Matthew Sylvester, his

literary executor, he left for publication a mass of autobiographical and other papers, which Silvester...copied out and published without editorial selection or rearrangement. As a result there appeared in 1696, under the title: 'Reliquiae Baxterianae', a folio of 800 pages, in which Baxter's personal story, often of intense interest and value, was interrupted by arid wastes of those casuistical subtilities which were the great divine's disastrous foible.

'In this volume Silvester accepted some help from young Edmund Calamy (1671-1732) who for three years (1692-5), while yet unordained was his assistant at Blackfriars meeting house. Fully alive to the unfortunate manner in which Silvester had bungled his work, Calamy decided on an attempt to retrieve the lost opportunity by rewriting the original narrative in the form of a history of Nonconformity, continued to the year 1691 with Baxter as the hero of the story: special attention being devoted to an account of the ejected ministers the whole designed as a popular statement and defence of the case for Nonconformity'.

'For this undertaking Calamy was exceptionally well fitted. ...and despite the obstacle placed by the law in the scholastic path of Dissenters, he had enjoyed the advantage of an excellent education'....

'As a third bearer of his name he inscribed after them upon his title-page, like an order of knighthood, Edm. Fil & Nepos. His father had been ejected, and so to had his grandfather, the illustrious pastor of Aldermansbury, in the City of London. The boyhood of the third Edmund was passed in the days and atmosphere of persecution. The father was never imprisoned, but his friends were, and he often sent his son to Newgate and other jails 'with small presents to such Dissenting Ministers as were clapped up'...Ejected ministers had surrounded him from his earliest childhood. One had been his catechist; three had been his school-masters; under the care of another, then turned physician, he recovered from his early sickness; and when he was ordained in 1694 it was by six of the same venerable company'. (3)

Such was the man deeply rooted in Nonconformity who took in hand the task of ordering that mass of Baxterian manuscripts for the benefit of future generations. The first edition of the 'Abridgement' (the title page of which we reproduce in this issue) appeared in May 1691. The bulk of the 'Abridgement' is taken up with the Life of Baxter; then commencing with the City of London the Counties of England and Wales follow, with the names of those ejected supplied in order.

It might surprise the reader to be told that of the 2080 names (1909 genuine cases of ejection) only 189 (171 genuine) were certainly Congregationalists, and find a place in Calamy revised'. "It is a very small proportion" writes G.F. Nuttall, "less than 10% but they were an important minority, as the Dissenting Brethren had been in the Westminster Assembly, and as the younger Independents would be on the non-subscribing side at Salter's Hall". In the main they were men of middle age. And of the 189, eighteen, Calamy's editor confesses were not in fact ejected. And the 171 which remain can be divided into three categories, namely: those holding: Parochial livings; Town lecturships; and Academics-teachers in University and Schools.(4)

The Lecturers delivered Sermons in public places such as markets, which events were often called 'propheysings', and fees paid for by patrons. The purpose being to make up for the lack of regular preaching much like the modern town or village mission held today. The Academics were those who taught in University or schools. Both types of office were clearly more loosely attached to the State Church than were the livings: they carried with them no cure of souls as did the parishes! The Third Group were those who served in the various parishes throughout the country. And it might be added that the Independents or Congregationalists had a lot to offer in all these fields, as they accepted these posts in the higher levels of learning. But it is the third group which served the regular preaching and other duties in the parishes, which gained prominence during those years and paid the penalty for their actions in the 'great ejection' of 1662.

It is these men who are listed in Calamy's 'Abridgement' which appeared in the 1702 edition writing to Thoresby, the Leeds antiquary in a letter dated 2nd June 1702, he says, 'I have for these six weeks past been in a constant hurry' and goes on to speak of his having to work day and night to get his book finished before the rising of Parliament due to take place on the 25 May, and dedicates the 'Abridgement' to the Marquis of Hartington, afterwards Second Duke of Devonshire. In a reprint dated 1713, after the dedicatory Epistle to the Duke, the Life of Baxter occupies over 400 pages, (Illustration of Title page reproduced P.29). Followed by the 'Account' of the Ministers etc who were ejected or silenced after the Restoration of 1662. 'It is the ninth chapter of the 'Abridgement' occupying 300 pages of the 700, that deals with the men ejected from the parishes and supplies us with biographical notes of their life and sufferings. These parish ministers are noted in detail according to the County and place of residence, commencing with the City of London, Westminster and the Borough of Southwark (5).

Dr. Geoffrey F. Nuttall points out that of the 189 Congregationalists eighteen were not in fact ejected on Calamy's admission. The 171 that remain occupied the three groups of ministry described above, namely the 1) Lecturers who preached after appointment by patrons or committee's 2) the Academics who held posts in the University or schools, and the 3) rank and file parish Ministers, who were in the majority. Of the 171 genuine ejected ministers from all three groups, 41 occupied position in the first two categories as Lecturers and Academics. The 130 that remain are our hard core of Congregational Incumbents or Ministers who worked in the Churches generally, from North to South and East to West including Wales, though in no great detail, and also omitting Scotland. There the Church had wrested special concessions of liberty and autonomy from the King which they were reluctant to relinquish at any cost.

These are the men, young men in the most part who had survived the vested authoritarianism of the Church of England Bishops who had brought many of them before the dreaded Court of High Commission, and endured the administration of law, persecution and loss of privilege, while some fled to the Continent and others to America to escape and seek in the words of John Masefield a 'liberty in the soul'. One of such calibre was Samuel Ward of Ipswich, and an early example of a Presbyterian, who ran the gauntlet of the persecuting Bishops. In discussing our hard core of 130 who were actually ejected from their livings in the established Church, Dr. Nuttall writes:

'It might be expected that they would appear only in certain districts, much as the few Baptists ejected tend to appear in the Marcher counties, i.e. on the Welsh border. This is not so however. They appear throughout the whole of the country, from Cornwall to Northumberland and from Cumberland to Kent; the only counties not represented are Westmoreland, Lincolnshire; Leicestershire, Rutland; Warwickshire; Huntingdonshire; Herefordshire and Surrey'

'This is not to say there are not areas where Congregationalists were thicker on the ground than in other districts; Norfolk and Suffolk together account for 30 of the 130 names, (15 each); no other county has so many. Gloucestershire comes next with 10, then Devon with 8 and Cumberland with 7. London provides 8, all but two of whom are in the Dictionary of National Biography'.

'In Norfolk much "Established" Congregationalists can be traced to the influence in two particular Churches, those at Norwich and Yarmouth. In 1636 William Bridges had been deprived by Bishop Wren of the Rectory of St. George, Tombland, Norwich and went to Holland. Here he fell in with such exiles as Hugh

Peters and Samuel Ward, who converted him to Congregationalism. On his return to England in 1642, he retained his principles and in 1643, became pastor of the Congregational Church formed at Norwich, a section of which, with Bridges still as pastor, was formed in 1644 into a separate Church at Yarmouth. Bridges never again held a benefice, but accepted the office of one of the three Town Preachers at Yarmouth, from which he was ejected. He remained pastor of the Yarmouth Congregational Church until his death in 1671.' (6)

Amongst the sermons preached by William Bridges is that entitled The SAINTS HIDING PLACE in the time of God's anger, which he preached before the Right Honourable House of Lords, Westminster, October 28. 1646, wherein he is described as 'sometime fellow of Lincoln College, Cambridge and preacher of God's Word at Yarmouth' His text was taken from Zepheniah 2:3, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgement: seek righteousness, seek meekness; It may be ye shall be hid in the day of the LORD'S anger". The Congregational Library has a copy printed in 1647. He was succeeded at Norwich by Timothy Armitage who died early in 1655 and was succeeded by Thomas Allen, another of our 'ejected ministers'. By this time around 1650-2 and onwards - ministers of Nonconformist Churches could be elected to parish Churches. And in them they were free to preach without inhibition of prayerbook, regulations and formularies: surplices and robes were set aside and description St. was omitted, as in Margaret's for St. Margarets etc, and parish church became the meeting house, and its congregation expected to be as loyal to Parliament as the conformists had been to the Convocations and the Bishops. The ministers fees were frequently paid out of the sequestered funds of the established Church; and a general sense of liberty spread through the congregations which resulted in bold preaching of the Gospel which was to set the people of Britain free to face the future. In the words of William Bridges, the 'Saints' had found a 'Hiding Place'.

'In Suffolk the leading Congregational Churches were those at Ipswich and Bury St. Edmunds but these do not seem to have sent their members out to hold Congregational pastorates together with parochial benefices as did the churches at Norwich and Yarmouth. The ministers of the two Congregational Churches at Ipswich, Robert Gouge and Benjamin Stoneham held livings, the former the rectory of St. Helen's, the latter the curacy of St. Peter's and both were ejected; but the Bury Church had a more Separatist complexion from the first!

This example of Dr. Nuttall illustrates the differing patterns of worship that existed in the various towns and counties. For a thorough discussion of these differing patterns and a statistical analysis reference must be made to his article. (7)

In London the ejected Congregational ministers included; Joseph Caryl one of the Dissenting Brethren i.e., the 'chiefs' of the Independent party in the Westminster Assembly, the other four being Philip Nye, Jeremiah Burroughs, William Bridges and Sadrach Simpson who advocated Congregational principles against the Presbyterian majority in the early days before the Congregational or Independent party assumed control.

Joseph Caryl was Minister of the Gospel at Magnus, Near London Bridge. He preached before the House of Commons on 28th January 1645 on James 4:8, 'draw nigh to God and He will draw nigh to you'. The title he chose was 'Heaven and Earth Embracing'. In virtue of his high office he was empowered to write the Imprimatur, the licence to print Joseph Caryl's Exposition of the Prophecies of Hosea 1644. Which were 'began in divers Lectures upon the first three chapters at Michael's Cornhill, London! Others of our men in London were John Goodwin, Nathaniel Holmes and Henry Burton.

'In Yorkshire were Christopher Marshall of Woodkirk and Henry Root, the former, another of John Cotton's proteges who had the Quaker James Naylor among his church members: the latter baptised the future Archbishop Tillotson. Another was William Dell, who resigned the mastership of Caius in 1660 and was ejected from Yelden, Bedfordshire. He was a radical Independent who combined a Quaker-like distrust of an academic training for the ministry with pioneer views on university extension'.
(8)

William Dell is described as Minister of the Gospel on the title page of his sermon based on Hebrews 9:10 'the time of Reformation' entitled 'Right Reformation of the Church' preached before the House of Commons 25th November 1646 'attending Sir Thomas Fairfax', as chaplain to the Parliamentary Forces. The interesting point to note is that Dell was delivering 'a reply to Master Love's sermon preached that day! It must have had something of the spirit of the opposition's instant reply to the budget speech in the present and nearby St. Stephen's, House of Commons.

The reader must ask, why, if there were as many as 1909 genuine ejections, only 171 were Congregationalists? The bulk of parochial ministers must have been former Anglicans who during the struggle with King and Bishops came to see the virtue of the 'Independent Way', and many sealed that conviction with suffering at the ejection. Then there were the Presbyterians who had suffered much in their struggle for freedom from 'Old Priest', though in turn their 'new presbyter' came to be as much disliked by the Independents and others.

Many of these were won over to Independency in the course of the struggles with King and Bishops and the Commonwealth itself, a change in the balance of religious power that has a parallel in the 18th Century struggles over doctrine. The Baptists also must be reckoned with and also Fifth-Monarchy men who were opposed to Oliver Cromwell and his protectorate, seeking a better and more secure future in the Kingdom to be set up and governed by Jesus Christ and his saints. And many of these men such as William Erbury and Vavasor Powell in Wales (9) and many more in England did not accept the offered parochial livings or tythes preferring the shepherding of local congregations. Of the 1909 ejected the many were like the proverbial Vicar of Bray switching side with each change in the constitution.

In addition to serving Parish churches or those in the 'local' congregation, many served on the Committees such as that for plundered minister, and government was mainly by committee; others were chaplains during the Civil Wars, who when the King returned saw the established religion return to their great dismay. Those who did not submit early in 1660, and there were many who did, were dismissed by St. Bartholomew's Day, August 26th 1662, being the dead-line for conformity. Some became busy with 'separate congregations' as if in anticipation of the need for fellowship in bitter days to come, all were dismissed not only from the church positions they had occupied and there was no 'redundancy fifth of their stipend' awaiting them, but rather after 1662 the 'five mile act' etc, which drove them out of the reach of their friends in the local congregations, and they were forced to make their own way in a time of bitter persecution.

To Congregationalists the future must have seemed bleak indeed, they had put their trust in leaders who broke under the strain and left them wander leaderless. They had lived and survived hard times and dug deep foundations for the future structure of church life and security. That security was not based on Kings or Bishops who had been the tools of fortune, their security was based on the 'word of God', which was the light by which they were to walk until the clearer times of Toleration came to these Islands.

Trevor Watts

FOOTNOTES

1. For Walker see Introduction to Calamy Revised A.G. Matthews Independent Press 1959, p 19 -
2. Francis Tallents see D.N.B. and my article in our Congregational History Circle Magazine No.8 pp 20 and Dr. Ashley-Smith in the reference given in my article above.

3. Intro to Calamy Revised above pp 12-13 A.G. Matthews.
4. G.F. Nuttall. Transactions of the Congregational Historical Society. Volume 14, 1940-4. pp 155-167. For complete list of the ejected see R. Tudor Jones, Congregationalism in England 1662-1962 pp 46-54.
5. Intro by A.G. Matthews, (above) p. 13.
6. T.C.H.S. Dr. Nuttall. No. 14, pp 157-8. Samuel Ward a Presbyterian who became a Congregationalist is in D.N.B. and State Papers Domestic 1641 see Preface.
7. T.C.H.S., (above) pp 160.
8. T.C.H.S. (above) pp 165-66.
9. For Wales see the well indexed volumes of Thomas Richards, from the Puritan Movement in Wales and other works, 1639-1687. Richards did for Wales what Matthews did for English Nonconformity. And 'Y Cofiadur' No. 32. Welsh Dissenters 1660-62. Complete list of 120 of all denominations, which added to Matthews Calamy 1909 make a total of 2,029. List by R. Tudor Jones, and B.G. Owens.

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From Our Contemporaries

THE UNITARIAN HISTORICAL SOCIETY

Transactions of the Unitarian Historical Society Vol.XVlll No.2 April 1984. This edition contains articles on 'A Unitarian View of English Dissent in 1807' by G.M.Ditchfield; on Joseph Hunter, 1783-1861 by Peter B.Godfrey; on Retirement Denied: the Life and Ministry of Noah Jones(1725-1785) by Alan P.F.Sell and on the Founding of the Liverpool Domestic Mission and its development under the ministry of John Johns by Brian A.Packer, plus a section on their records of various churches and reviews. I note with interest from their Annual Report with this magazine of the Unitarians continued concern about their records and the steps they have taken to preserve them in the last few years. This has spread from our shores to the continent of Australia where the Adelaide Unitarian Church has just lodged its records with the South Australian Archives. Also the Liverpool Domestic Mission Society discovered that it owned a letter from William Wordsworth to William Hazlitt. Since the letter was incidental to the Missions own story an arrangement with certain Liverpool Trusts ensured the letter a permanent home at the Wordsworth Museum at Grasmere in the Lake District. On the open market the letter would certainly have left the country. Food for thought for our own denomination perhaps?

N.B. Due to lack of space, other items under this Section have had to be held over.

THE CONGREGATIONAL HISTORY CIRCLE

The Circle was founded in 1978 to encourage an interest in all forms of Congregational History. It holds an Annual General Meeting in May every year and these meetings are generally held in different parts of the country. This is linked with a study afternoon on the same day viewing sites, churches and points of interest to Congregationalists in the area. We are also working on the possibility of regionalising our activities. We are gradually building up our archives with material being received from a number of countries of the world and plans are now well advanced for these to be given a permanent home in London in the near future. We are actively represented and involved with the International Congregational Fellowship Conference which was held at Bangor, North Wales in July 1981 and which will be held near Boston in the U.S.A. in 1985. We have fought to keep the Memorial Hall and the associated Congregational Library in London and in this we have achieved an acceptable compromise. The Congregational History Circle is accepted by all three branches of the Continuing Congregational Churches and two of these are represented on its committee. The Annual Subscription for 1984 will be for U.K. Members £1.50 and for Overseas Members £2.00. Subscriptions are due on January 1st each year.

THE CONGREGATIONAL HISTORY CIRCLE MAGAZINE

Editor: Rev. Trevor Watts, 16 Shelton Road, Shrewsbury, Salop. Backnumbers (Issues of Editions 1 - 12 available) contact the Secretary. Published twice yearly by the Congregational History Circle to record the History of all branches of Congregationalism at Home and Abroad. Our intention is to produce a balanced, informative and interesting publication and the Editor welcomes original articles, drawings and photographs for possible publication. Articles should preferably be typed. The editor appreciates a stamped addressed envelope if a reply is required. A complete range of back numbers is available from the Secretary of the Congregational History Circle if required.

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