

*The
Congregational History Circle Magazine*

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THE CONGREGATIONAL HISTORY CIRCLE

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VOL. 2 No. 3. MAY/JUNE 1986 and DECEMBER/JANUARY 1987 - DOUBLE ISSUE

CONTENTS

	Page
Editorial	1
Note from the Secretary, an Appeal and AGM notes	2
Secretary's Postbag, Anniversaries	R.J.Bray 4
Four Congregational Churches of Mile End, London	Jean Olwen Maynard 9
The Letters of Sir John Bickerton Williams and	12
The Letter of the Rev. John Blackburn's letter	Trevor Watts 15
to Sir John	
Bretherton Congregational Church	Chris Damp 17
Tribute to Charles Edward Surman	19
Reviews: Nonconformist Chapels and Meeting Houses	20
in Central England etc.	
What Happened to the Pilgrim Fathers - echoes of	23
the I.C.F.	David Watson
Sketch of Baxters House by W.C.Wake	24
The Journal of Francis Tallents 1619-1708	Trevor Watts 25

EDITORIAL

The International Congregational Fellowship held at Endicott College, Boston, Massachusetts and attended by representatives from many countries is worthy to be commemorated in the Congregational Hall of Fame. It was a worthy event in Congregational History succeeding as it does the famous International Congregational Council of former years. The I.C.F. met in London in 1976, again in Bangor 1981 as well as in August 1985 at Boston, Massachusetts, U.S.A.

Our Congregational History Circle owes much to the I.C.F. for it was in 1981 in Bangor, North Wales, our C.H.C. was so generously supported by our American Cousins and Fellow Congregationalists. Their support enabled us to 'free-wheel' financially for some time. As we thank them for their kind assistance and help, may we draw attention to the appeal we are forced to make for special support to enable our C.H.C. and its magazine to continue.

To assist us in making ends meet we are making this a double number. In it we welcome Ms Jean Olwen Maynard who writes on Four Congregational Churches of Mile End and our new treasurer Chris Damp who writes on Bretherton Congregational Church. Mr Bray continues unfolding his archives of Church buildings facing closure or adaptation to other use, and explains why David Morrell has had to take a sabbatical having served C.H.C. from its inception. We wish him well.

Dr W.C.Wake's sketch of Richard Baxter's House is a reminder of the proud puritan traditions of the Salop enclave. We use David Watson's, 'What happened to the Puritan Fathers?', an echo of happy days at Endecott College. Included is a preview of Francis Tallents' journal.

Free Church Chronicle Spring Issue - John Calvin

Nearer home Dr R.Tudor Jones writes in the Free Church Chronicle Spring Issue 1986 in his Moderator's Notes of John Calvin and draws attention to the 450th Anniversary of the printing of his Institutes of the Christian Religion, in March 1536 which was printed in Basle by Thomas Platter and Balthasar Lasius. "The first edition was not the extensive work of eighty chapters that we normally use today. The first edition was a thick little book of six chapters but still with 516 pages...meant to be a guide to the fundamentals of christian belief, or a catechism as both Calvin and his publishers called it...The first edition was in latin and with the appearance of his own french translation of the book in 1541, its impact became far more extensive.... The flowering of Calvin's scholarship throughout the world during the present century has taught us to appreciate anew the scope and power of John Calvin's thinking. It is hardly surprising that there should be earnest and sometimes heated debate, at the present time, about the nature of the connection between the 'Calvinism' of our Puritan forebears and the 'Calvinism of Calvin!'

Fiftieth Anniversary of Bonhoeffer's Resistance

At a service broadcast from the Kaiser Wilhelm Gedachnis Church Berlin on the 2nd February 1986 Bishop Martin Cruse and Professor E Bethge friend and biographer of Bonhoeffer, paid tribute to one of Germany's famous sons. In the face of the Hitler nazification decree Bonhoeffer declared clearly the true and faithful position and duty of the christian church. "We have" said he, "in the church but one table of communion where all must kneel, and one pulpit from which to proclaim the word of God." To close the service Prof. Bethge read Bonhoeffer's last letter from the Concentration Camp at Flossen-berg, Bavaria where he was shot on the 9th of April 1945. A tape is available from the Editor.

The Mormons and the I.G.I.

The above initials refer to the computer file index brought to this country from Salt Lake City by Fred Filby. He saw the use to which this system might be put by researchers and today it is installed in all the main British and no doubt American libraries. The International Genealogical Index contains some 33 million persons, recording dates of birth and marriage and, is in much demand by students of family history. Very interesting is the fact that the whole system has been devised to follow up the practice of 'baptism for the dead.' With so many on the file it is little wonder that naive journalists and radio newsmen speak of Mormonism as the fastest growing sect. Yet from such a deplorable and erroneous interpretation of Scripture this useful system has been invented.

FROM THE SECRETARY

May I express the sincere apologies of all those concerned for the non-appearance of the Congregational History Circle Magazine since the last

issue in May/June 1985. The reasons for this have been many. Firstly after the last issue our printing firm which has printed the magazine since we began at very advantageous rates closed down and despite many enquiries to printing firms in different areas of the country the best price that we could obtain for printing the magazine at its standard size of 32 pages varied between £300 and nearly £500 or between 2.5 and 5 times what we had been paying for the production of the magazine. This was clearly unacceptable and something which the Circle could not afford to do without having to increase our membership subscriptions beyond a level which could be afforded by many of our present members. In addition our previous treasurer Rev. David Morrell has had to resign due to the pressure of other work in his scattered and busy ministry in Devon which includes being chaplain of the Rowcroft Hospice in Torquay and looking after 3 Congregational Churches and helping his wife when he can with a family business. We would extend our thanks to him for all his work for us in the past. A new Treasurer Mr Chris Damp has now taken over from Rev. Morrell as treasurer and after considerable filling in of forms etc. the Congregational History Circle Accounts and Finances have been transferred to the Upper Bangor Branch of the Midland Bank in North Wales. Mr Chris Damp is a student training for the Congregational Ministry at Bala-Bangor College, North Wales and we welcome him as Treasurer of the Circle and thank him for taking on this duty for us. We have now located a new printing firm in Shrewsbury which will undertake the printing of the magazine for us at a reasonable cost and it is from them that this issue has come off the presses. We trust that it will prove a worthy successor to our previous magazines.

Please note

The A.G.M. will be held at the Union Chapel, Compton Terrace, Islington on Friday 8 May 1987 at 7.30 p.m.

INSTRUCTIONS ON HOW TO FIND UNION CHAPEL, ISLINGTON, LONDON.

If coming by Underground, take the Victoria Line to Highbury and Islington Station, and on emerging from the station walk straight forward to the roundabout and look across to the right, when the Victorian Gothic Tower of the Chapel will be seen. The Chapel is set on Compton Terrace - parallel with Upper Street.

The nos. 19 and 43 buses stop at Highbury Corner, opposite the Chapel on Upper Street.

Parking is difficult if you intend bringing your own car.

During the afternoon of Friday 8th May 1987 it is hoped to organise a tour of Union Chapel itself and of its surrounding area. If you are hoping to attend please let the Secretary know. All those participating are asked to assemble at Union Chapel at 1.30p.m. (bring your sandwiches) and it is hoped to start a tour of the Chapel and its surroundings about 2.00 p.m. The church has also arranged a service of prayer and healing for the evening. It is hoped that you will try and attend this meeting if at all possible and a warm welcome will await you.

R.J.Bray - Secretary.

JOHN BRAYS, POSTBAG.

Since the publication of our last magazine three members of the Congregational History Circle who were also regarded as being amongst the great people of Congregationalism have died.

MR AUSTEN SPEARING: Died on June 17th 1986. He will be remembered for a major contribution to the Congregational Churches during and after the 1939 /45 War, with a special care for those Churches which suffered in the blitz and those aided through the Home Churches Fund. Later he served the London Missionary Society as its financial officer at Livingstone House and gave much time to the planning of the John Williams Ships. As an ardent Independent he gave great support to the Congregational Federation particularly in its formative years as well as maintaining many friendships with Christians of all denominations.

REV. CHARLES EDWARD SURMAN: Whose ministries were at Blackburn, Bolton, Reading, with the Ministry of Health War Relief Services and at Erdington, died on August 30th 1986. His greatest work for Congregationalism will almost certainly be his painstaking recording of Congregational Churches and Ministers over the years and these records will remain as a standard reference work for anyone who is interested in Congregational History in the future. (see obituary).

DR. E.D.JONES: Formerly Librarian of the National Library of Wales, Aberystwyth, who died aged 83. A native of Llangeitho - famed sphere of Daniel Rowlands (1713-90). Dr. Jones was a former President of the Union of Welsh Independents and author of two volumes among others on Lewis' Glyn Gochi the leading Welsh poet of the 15th Century; and secretary of his home Church.

OTHER NOTES OF INTEREST

1. CAPEL - City United Reformed Church, Windsor Place, Cardiff was the setting on May 3rd 1986 for the founding conference of the Capel: The Chapels Heritage Society. The intertwining of Welsh and English Nonconformity is often so close that it is easy to forget the separateness of the two national Nonconformities. This is particularly the case where architecture is concerned. To take two examples Salem, Senghenydd or even the Welsh Church on Charing Cross Road, London might be considered as two prime examples of the variety and quality of the Welsh Chapel and Capel sets out to preserve and record details of the finer examples of Welsh Chapel Architecture if possible. Further details of Capel can be obtained from its Secretary: Gerallt D. Nash, Capel, Welsh Folk Museum, St. Fagans, Cardiff, CF5 6XB. It is also understood that suggestions have been made regarding the formation of a similar organisation covering England.

2. The Sunday Telegraph on Sunday 6th May 1986 gave pictures and text on Peter Gatun a millionaire Canadian Nightlife Entrepreneur who was that week putting finishing touches to a new London nightclub called the Limelight which is situated in the former premises of the Welsh Presbyterian Church in Charing Cross Road, London. Now stripped of its pews and equipped with video systems, lasers and V.I.P. lounges this smaller example of Cubbits work (see Union Chapel, Islington for a larger example of his design work) this listed Grade II building and adjacent Sunday School building has now reverted to secular use.

3. On Sunday 27th July 1986 a Service was held in the Bradley Pit in the Bradley Woods, Near Newton Abbot, Devon and it is understood that about 70 people attended this historic service commemorating the spot where non-conformists met to worship when banned by law from doing so. This was the first

service to be held in the pit for some years, and where in Congregational days annual services were held, but it is hoped that it will not be the last and that more services will be planned in future years.

4. The South Devon Group Committee of the Congregational Federation is planning a further service at the site of the 1662 former Congregational Chapel, at Ford, Near Torcross, South Devon on Saturday 18th July 1987. Full details can be obtained from Mrs R.White, 85 Bowden Park Road, Crownhill, Plymouth, Devon.

5. The next three items are reproduced from "Voice" the Magazine of the Countess of Huntingdon Connexion Churches.

"Following the item in the last edition of the C.H.C. Magazine regarding the death of Mr George Ellis a stalwart of the Church at Bodmin in Cornwall we are sad to record that the Church also decided to close following their Harvest Thanksgiving Services on 20th October 1985. Nearly 30 worshippers, including members of Mr Ellis' family, attended a service commemorating not only what God had provided for them but also remembering the service given by Mr George Ellis in the 40 years he had served as Secretary, Treasurer, Organist and Deacon at the Bodmin Church. The Congregation of the Congregational Church at Bodmin met at the St. Leonards Chapel, hired from the Anglican denomination their own chapel having been closed exactly twenty years ago in 1965.

6. A Short History of Zion Congregational Church, St. Ives, Cornwall Countess of Huntingdon Connexion. Founded by Joseph Sherwood ejected minister of St. Hilary in 1662. By 1775 it had 160 members. A meeting house was opened in 1775 by the Countess. In 1888 Rev. Clayton Fudge wrote a short history. In 1895 a manse and school were built to seat 350. A fire in 1975 was followed by major renovations. After 300 years the Congregation continues to Witness.

7. The Countess of Huntingdon Church, Brighton, was built in 1761 and rebuilt 1774. George Whitfield preaching from 2 Peter 3 v.18. By the 1900's the church was demolished and is the site now of 'The Huntington House'. A tablet records the preaching of Whitfield, Toplady, Fletcher and Romaine was unveiled by Miss Williams of Wivelsfield (C.H.) Church. (see Life and Work of the Countess of Huntingdon Vol. 1)

8. ANNIVERSARIES: 1986 sees the 350th Anniversary of the printing of the New Testament in English translated by William Tyndale. Also 1536 was the year when William Tyndale was martyred in Belgium.

His life and death is remembered by a statue on the Thames Embankment in London, between Charing Cross and Westminster Bridge. Its inscription reads:-

William Tyndale,
First Translator of the New Testament,
into English from the Greek.
Born A.D. 1484.
Died a Martyr at Vilvorde, in Belgium,
A.D. 1536

'Thy Word is a lamp unto my feet, and a light unto my path.'
'The entrance of thy word giveth light.'

9. December 14th is the 150th Anniversary of the birth of the famous Hymn Writer, Frances Ridley Havergal (1836-1879). The youngest daughter of the Rev. W.H.Havergal who was himself a hymn writer she began writing verses at the age of seven. At about the age of fourteen she went through a deep religious experience. This deep evangelical experience and the note of utter consecration characterises all her hymns and devotional writings. Sadly Congregational Praise only contains five of her hymns - Nos. 387 I bring my sins to thee : 458 Take my life, and let it be : 528 Who is on the Lord's

side? : 552 Lord, speak to me, that I may speak : and 5 Tryphaena whereas Christian Hymns contains eleven.

10. At the beginning of 1986 a film appeared on television called 'He Who Dare's Wins' which deals with the work of the S.A.S. It shows some excellent shots filmed both inside the Church and ancillary rooms and outside of Union Chapel, Islington, London where our A.G.M. is held (see Secretary's notes).

11. A very fine example of a former Congregational Church (later U.R.C.) and a listed grade 2 building and possibly one of the oldest Free Church Buildings in England to still meet in its original buildings at its closure. The Church dates from 1665 and closed in 1985. This was the Church at Ashburton, Devon. On the closure of the Church a very historic clock in the Church dating from 1791 was promptly sold by the U.R.C. authorities for a figure believed to be about £1,500. This fortunately will remain in the town as it has been sold to a group and will be incorporated in a restored St. Lawrence Chapel (Anglican). The group consists of Devon County Council interests, Ashburton Town Council and various other bodies. Sadly the U.R.C. Church and Schoolrooms were purchased very quickly by a Mr R.B.Howard for a figure believed to be about £37,000 and who has now applied to the Dartmoor National Park Authority, who are the planning authorities for the area, to alter the interior of the listed building to allow a regular market to be held in the Church building and for the Church Hall to become a tool hire sales centre and for the meeting rooms to become a fitness health centre. The fate of a very fine brass chandelier which hung in the church is not known as the restorers of the St. Lawrence Chapel in Ashburton would have liked to obtain this in order to hang it with two very similar examples in that building. They have however to date been unable to trace its whereabouts. The chandelier also dates from 1791. A fine stained glass window in memory of the Amery family was also in the church.

Sadly a very fine example of Church Architecture has been lost to posterity by this church's closure and desecration

12. Stoke Fleming former U.R.C. Church: A very long and protracted battle to purchase these premises from the U.R.C. and to reopen them as a free church still continues. The U.R.C. has now lowered the asking price to £5,000. Negotiations with the U.R.C. to hold a Carol Service in the Church at Christmas however fell through when a U.R.C.official failed to reply to mail sent to him. It is now hoped to arrange a service about Easter Time (possibly Good Friday 17th April 1987). Anyone requiring further information about this project should contact the C.H.C. Secretary, Mr John Bray.

13. The Council for British Archaeology Working Party on Non-Conformist places of worship have arranged a residential weekend conference in Bristol from Friday evening 11th September 1987 to lunch time on Sunday 13th September 1987. There will be talks and discussions on chapels and visits in the Bristol area to historic churches and sites. Further details from Mr Richard Morris, The Department of Archaeology, The University, Leeds.

14. The Evangelical Fellowship of Congregational Churches Annual Congregational Studies Conference was held on Saturday 21st March 1987 at Westminster Chapel, Buckingham Gate, London SW1E 6BS. Subjects planned to be covered included:

'John Cotton's Doctrine of the Church'

'Lionel Fletcher - Evangelist'

'Richard Davis and God's Day of Grace'

Full details from Rev. Michael Plant, 12 Mulgrave Road, Linthorpe, Middlesborough, Cleveland, TS5 6PU. Printed copies of the lectures (20 pence each and 50 pence for the set) and tapes (£1.50 each and £4.00 for the set).

15. The Annual Cromwell's Day Service organised by the Cromwell Association will be held again in 1987 on Thursday 3rd September 1987 in front of the Oliver Cromwell Statue at Westminster, London. No speaker has yet been fixed for the event but nearer the date full details can be obtained from Major R.D. Babcock, 6 Maresfield Gardens, Hampstead, London N.W.3. (Sec.).

16. The 250th Anniversary of the Ordination of George Whitfield was marked by a celebration in the Cathedral and a reunion of the Whitfield Churches of the Gloucester area, based on Rodborough Tabernacle and Whitfield's tump, nearby on June 9th 1986. Details were sent by Mr David Evans, 17 Kingsfield Park, Dursley, Gloucester. GL11 4DG.

17. On Saturday 17th February 1739, a young man of 24 years took the then unprecedented step of preaching in the open air, away from consecrated ground. This fearless young man was George Whitfield; his chosen place, Hanham Mount, in Kingswood, Bristol. His listeners mainly coal miners and their families. These were poor folk who were largely neglected by the Established Church, and reputed to be fierce and lawless. This act earned him the censure of the Church, but it began the remarkable happenings known since as the 'English Evangelical Revival'. In the work of 'Open Air' preaching that followed, George Whitfield was joined by John Wesley.

In June 1741, Whitfield sent another helper, John Cennick, to build a meeting room in Kingswood emphasizing that it must not be 'too large or too handsome'. This room, or Tabernacle as it was called, was to shelter the great number of his followers who were then worshipping regularly in the open fields.

In 1851 the 'New Tabernacle' was built to accommodate the large congregation of that time. This has now become too costly to maintain so the Church Members decided to close the lovely new Tabernacle and revert to the Whitfield Room using it for worship again. This is the only original Whitfield building in existence today in this country. It has been classed as a Grade I listed building by English Heritage because of its historic connection with George Whitfield.

Extensive major repairs are now urgently required to this room for which some grants may be forthcoming. The cost of these repairs to the roof windows, toilets and heating etc., are beyond the resources of the local church to raise alone, and for this reason a national appeal has been launched.

George Whitfield 1714-1770 founded the University of Pennsylvania, U.S.A., Princetown University U.S.A., Orphanage Savannah U.S.A., 50 Universities and Colleges U.S.A., Missionary to Georgia U.S.A., Moorfields Tabernacle London, Rodborough Tabernacle Gloucester and the George Whitfield Room, Kingswood, Bristol.

18. The Square Congregational Church (18th Century) in Halifax is under threat of demolition. Dr. Bill Ashley Smith has kindly written to bring to our attention the fact that this brick building (the rest of Halifax is stone) which is of imposing design including four venetian windows could face demolition if a Public Enquiry decides that this can happen.

The building in question was replaced during the 19th Century by a Victorian Gothic Stone edifice which was erected next door and of which only the spire and a couple of arches remain. After the discontinuance of the Church, the premises were acquired by the Calderdale Metropolitan Borough Council. Either before or after that acquisition, the Victorian Chapel was destroyed by fire. The Council maintains and floodlights the spire.

The old chapel was used as a Sunday School. It is now in poor shape. Efforts have been made to find a use for it and there are unconfirmed reports that one possible user was asked an absurdly high rent for a building which will require considerable expenditure on it before it can be used.

There is now a proposal by the Council to demolish the building and an Enquiry by the Department of the Environment is anticipated. It is true that the site is now surrounded by warehouses and shops so it is unlikely that an ecclesiastical use for the building will be found.

This situation has been dragging on for some time so the current situation as we go to press is unknown. If anyone has any further information on the present situation could they please let the editor know.

19. The Clwyd Chapels Project: The Clwyd Records Office in conjunction with the Manpower Services Commission have organised a project initially lasting for a year which should be of interest to all counties.

For the last six months the Record Office has been busy compiling indexes of all the available printed and manuscript material in the Record Office and County Libraries. In the next six months they are hoping to use this information to compile detailed fact sheets on every non-conformist chapel, past and present, in the county. These will include a brief history of the cause, details of published histories and relevant records, together with a note on any buildings associated with the chapel, including their location and present use.

The Project Supervisor Mr Dylan Adams has written to request our help regarding the location of any records or details of the history of any of the present or past Congregational or U.R.C. Chapels in the Clwyd area and if anyone can help him to contact him on Ruthin 3077 or at The County Records Office, 46 Clwyd Street, Ruthin, Clwyd.

20. The John Owen Society plans services to commemorate the ejections of 1662 and the preceding years on Saturday 22nd August, St. Bartholomew's Day. At 10.30 a.m. at Bunhill Fields, City Road, London E.C.1; at 2.15 p.m. at the Memorial Hall, Fleet Lane, London E.C.4 and at 3.00 p.m. at St. Andrew's by the Wardrobe, Queen Victoria Street, London E.C.4. The sermon will be preached by the Dr. Alan Argent, Chaplain to the Society. Further details can be obtained from 01-274-5541 or write to Trinity Chapel, St. Matthew's Road, Brixton, London SW2 1NF.

21. The 1662 Society meets as follows:-

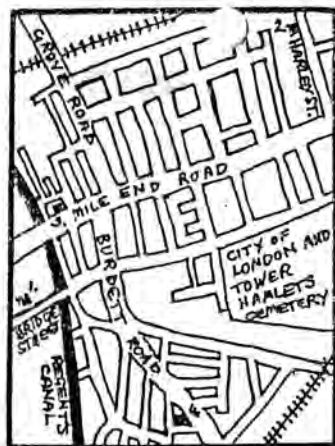
Tuesday 12th May 1987 - "Christ in Pictures : A Change in Vision". A talk illustrated with slides by Dr. R.G.Fricker M.Sc. Venue - Trinity Congregational Church, St. Matthew's Road, Brixton, London S.W.2.

Tuesday 2nd June 1987 - "George Macdonald". Speaker Mr W.Raeper (Macdonalds biographer). Venue - Dr. Williams Library, Gordon Square, London W.C.1.

All meetings commence at 7.30 p.m. with a Cold Supper, Tea and Coffee being served from 7.00 p.m. Everyone is welcome.

Membership for the year is £4.00 or for non-members a charge of 50p per lecture is made to cover costs. There are reductions for OAP's and children. Phone 274-5541 for further details.

22. Please Note - The Congregational Lecture will be delivered by Dr. R. Tudor Jones on John Robinson (1576-1625) on Monday 12th October at the Dr. Williams Library, 14 Gordon Square, London W.C.1.



A BRIEF ACCOUNT OF LATIMER CHAPEL.

1. Latimer Chapel, Bridge Street
2. Harley Street Chapel
3. Salem Chapel, Mile End Road
4. Burdett Road Chapel

1985 marked the 150th anniversary of the opening of Latimer's Chapel, Mile End, on a plot purchased for "£150 and £1.10s. for a crop of potatoes thereon." It opened without debts, about half the cost of its construction having been met by the Minister, Richard Saunders (1), who had founded the Church in 1817 in a hired building. A businessman without theological training, Saunders devoted all his spare time and much of his income to evangelistic work, and over a hundred of the members were his own converts.

Sadly, dissensions arose among them in the mid 1850s. The Minister resigned (apparently several times) and factions seceded to join Stepney Meeting House, Wycliffe, and Salem Chapels. Membership fell very low, and overtures from another Church meeting at the Hampden Chapel, in Hackney, which was also in difficulties, must have been warmly welcomed. In 1858 the Hackney congregation moved to Mile End, and their Minister, Henry Hooper, became Saunders' assistant.

The newcomers were, in fact, a Church which had been founded in Ropemaker's Alley, in the City of London, by the Ejected Minister Edward West (2). First heard of in 1672, at the time of Charles II's Declaration of Indulgence, it moved to Aldermanbury Postern in 1765 under the pastorate of its longest-serving Minister, Thomas Towle (3), and in 1797 was joined by the Church at Founders Hall. The Founders Hall Church was a secession from Mr Samuel Pike's congregation at the Three Cranes, which itself dated back to the reign of Charles II: the secession occurred over Pike's involvement with the Sandemanian Society, a movement affiliated to Congregationalism which came under suspicion because of its very literal adherence to Biblical precepts. Thomas Towle died in 1806, after 58 years as Minister. After a long and distinguished history, the Church at Aldermanbury Postern began to decline, and was induced by changing circumstances - like so many other City congregations - to move out to the suburbs. After many vicissitudes, it had found a pied-a-terre in the Hampden Chapel in 1854. After it left, the Hampden Chapel was taken over by Baptists, and is now Pentecostal.

The part of Mile End where Latimer stood (in Bridge Street, a short distance west of the Regents Canal) was a smart middle-class suburb in the early years of Queen Victoria, but between 1850 and 1860 the population expanded rapidly (some observers estimated a tenfold increase), and the backstreets became crowded with poor tenants living several families to a house. A gradual exodus of middleclass, churchgoing inhabitants, commenced, gathering momentum as the 19th Century wore on. More churches and chapels were built, and there was fierce competition between them for the allegiance of the diminishing stock of well-to-do residents: this seems in many cases to have intensified

the bitterness of any quarrels which arose, within Churches, over the evangelistic success, or lack of success, of the current Minister. In the late 1860s came a spate of resignations, most of them in acrimonious circumstances and a blaze of unedifying publicity. Latimer rid itself of Henry Hooper as discreetly as possible, but across the Mile End Road, at the Salem Chapel, differences between members and Minister dragged on for years, and by the time the Minister eventually gave in the building had been sold to a Roman Catholic gentleman from the West End.

Latimer and Salem were now both in serious trouble. Latimer had no Minister (Richard Saunders remained, in an honorary capacity, but was getting too old to preach), and attendance at Sunday services went down to about nine in the summer of 1868. Salem, on the other hand, still had a good congregation and a thriving Sunday School, but was under notice to leave its building. The Deacons of Salem therefore worked fast, approached those of Latimer without delay, and moved their own congregation over to Bridge Street in September. By the following year the united Church was happy under a new young Minister, John William Atkinson. (4). The Salem Chapel was reopened as the Catholic Mission of the Guardian Angels.

Atkinson's lengthy career at Mile End (he died in 1916, still at his post) may be divided into two phases. The first was characterised by evangelistic endeavour, and Latimer became the headquarters of the East London Evangelisation Society, which trained young men for full-time home-mission work. Open air services were held in Ernest Street, the heart of a very poor and largely Irish district a half-minute's walk from Bridge Street, and in 1891 the foundation stone was laid for a permanent mission-hall there. Gradually, however, programmes aiming at mass-conversion of the lower classes began to show diminishing returns. The impetus of the Evangelical Revival was finally dying out, and the population of Mile End was increasingly composed of the poorest of the poor - who had never been very susceptible to evangelisation - and of groups who already had their own faith, such as Catholics and Jews. Atkinson therefore founded the East London Mission and Relief Work, to raise money for the material alleviation of poverty, and by 1896 Charles Booth noted that this programme had put Latimer, along with the Tower Hamlets Mission and Harley Street Chapel in the forefront of poor relief in the Mile End/Bow area.

Until the turn of the century the congregation at Latimer, Bridge Street remained exclusively middle-class. Attendance had fallen from near capacity (about 750) in 1851 (just before the first crisis), and again in Atkinson's early years, to about 350, but this was still a respectable total, and in terms of "quality", as opposed to quantity, its respectability was pre-eminent. Latimer Christian Mission, Ernest Street, meanwhile had congregations of well under a hundred, all from the local poor streets. The two congregations had separate institutions - Sunday School etc. - and had little contact with each other.

However, in the lead-up to the First World War the character of both changed quite dramatically. The remaining middle-class families moved away to the new suburbs, and Latimer, Bridge Street became a working-class Church. Latimer, Ernest Street, was used variously as a soup-kitchen and as a venue for the temperance meetings for young women held by Atkinson's daughter, Florence, which continued throughout the period between the Wars. J.W. Elders, (5) Minister from 1917 to 1933, started "Pleasant Monday Evenings" (informal services with a high entertainment content for non-churchgoers), which became one of the largest week-night gatherings in East London. His successor, Lionel Phillips, (6) weathered the Blitz, and after the chapel was rendered unsafe continued to hold services in a hired club-house. His much-loved wife used a tiny Welsh church behind Guardian Angels for her Women's Meeting.

The new Latimer Church, opened in 1953, stood in Ernest Street near, but not on the site of the mission-hall which had also fallen victim to the bombing. What was actually opened was the church hall, but the church was never built. After Mr Phillips' death his successor, Edward Maynard,(7) redecorated the upper room of the hall to make it into a worthy sanctuary. Latimer chose not to join the U.R.C., but retained friendly links with neighbouring Churches which did, and Mr Maynard became the first person in history to take over a U.R.C. pastorate (that of Bruce Road), while remaining a Congregational Minister: he looked after Bruce Road as well as Latimer for several years, until pressure of work made it too much for him.

Under the present Minister, Mr Reg Sago (8), Latimer Church is again growing. The exact date of its Chapel Anniversary - sometime in November - has unfortunately been forgotten, but early in 1985, on 3rd January, the church was filled when members of Guardian Angels joined with the congregation to celebrate both the anniversary of the opening of the Salem Chapel, and the beginning of Latimer's own 150th year of service to Mile End.

Sources

Wilson's "Dissenting Churches"

The East London Advertiser

The East London Observer

Latimer Archives (handwritten extracts from records of Founders Hall)

"The Foundation of the Congregational Church now meeting at Latimer Chapel, Mile End" Stanley B. Atkinson (TCHS 1906)

Recollections of Mrs Phillips and Mr Maynard

"Life and Labour of the People of London" Charles Booth

Footnotes based on Charles E. Surman's Index of Ministers

1. R. Saunders was apparently pastor of the ancient church from Ropemakers-alley. Little Morefield=Aldermans-Postern=Mile End Meeting, Latimer Chapel, Bridge Street, Mile End, Stepney (built for him 1834). See C.Y.B. 1871,p344 CHST ii.280 and other refs in Index.
2. Edward West M.A.(Oxon) Rector of Wittenham, Berks 1658-62. At Ropemakers' Alley 1669. Licenced in 1672. Died 1675/6, aet 40. Calamy Rev p.520. C.E.Surman's Fourth London Classis,p.158 CHST ii.272f. Died 13 Jan 1676.
3. Thomas Towle. BD. (Aberdeen 1764) Born London 15 Feb. 1724. Educated at Deptford (Dr Abram Taylor-A King's Head Student. Ropemakers Alley Ord: March 1747/8, Removed to New Meeting at Aldermansbury Postern 1765-1804. 58 years as Minister. Founders Hall Congregation United 1797, and he preached alternately with Jos.Barber, thereafter. Died 2 Dec. 1806. CHST ii.281. Known as 'Tommy Dishclout'.
4. John William Atkinson. Born Leeds 1847, son of John who died 1901. Served Richmond Wesleyan 1864- . Hence to Potternewton, Leeds 1867-68. Hare Court Canonbury London, assistant 1868-9. Latimer Chapel, Stepney Middlesex 1869-1916. C.Y.B. p.150.1917 and CHST ii.281. Salem Chapel united with Latimer under him.
5. John William Elders. Born Whitby, Yorks. 12 October 1865. List B. 1885. (Obituary reads Educated Yorks United-sic). Evangelist (no location given) 1885, Barry St., Bradford, Yorks. as Evangelist 1888-1905. Pastor 1905-17. Latimer Chapel 1917-33. Died 17 November 1935. See C.Y.B. 1935, p.274.

6. Lionel Phillips, Stepney. Latimer 1936-1971? C.Y.B. 1974-81.
7. Edward Maynard. 1971- Stepney. Latimer C.Y.B. 1971-85.
8. Reginald V.Sago. 1982. Latimer. Stepney 1981- .See C.Y.B. 1984-6.

Sir John Bickerton Williams Kt., Congregational Apologist 1792 - 1855.

continued from previous issue of C.H.C. Magazine

The two volumes of the Letter on Puritanism and Nonconformity are dated 1843 and 1846, and both printed by Jackson and Walford, St. Paul's Churchyard. The first volume is dedicated to the Rev. Robert Vaughan, D.D. President of Lancashire Independent College. In the preface Sir John is "keen to defend Dissenters from artful falsehood which disgrace not a few productions of the press." He had in mind such books as the Englishman's Library and some 'Tracts of the Christian Knowledge Society, who because of aversion to Non-conformity draw upon the ignorance and credulity of their readers. A footnote refers to the Congregational Magazine for 1833, pp.268-282, 'where the artifices of the British Magazine are exposed.' Investigation, will justify Dissent." The example of Philip Henry is quoted, 'once he was willing to conform, but the treatment, he received, discovered to him the mischief of human authority in religious concerns.' Referring to the 'Tracts' by J.H. Newman entitled 'Tracts for the Times', which had only recently appeared he adds, that study of them leaves 'me satisfied with the principles of Congregational Nonconformity.' Others as Richard Baxter, were on account of these religious prejudices forced to dissent, "sensible of the sin and mischief of using men cruelly in matters of religion, and pretending men's good, and the order of the church, for acts of inhumanity and uncharitableness. The principles of Congregational Nonconformity regard religion as non-political but spiritual, not national but personal." And speaking of christians of many denominations he quotes Dr Isaac Watts-

"The Saints on earth, and all the dead,
But one communion make;
All join in Christ, the living head,
And of His grace partake."

"Why then" urges Sir John "is there such unfriendliness on the part of many churchmen towards dissenters?... They are all one as good loyal subjects...." Those who were ejected in 1662 suffered "only for the honour they had to the kingly power of Christ in his church, and the preservation of their own consciences inviolate." Sir John adds "This is dissent." In the words of the Rev.Thomas Binney,"It is a stand not merely for the claims of Scripture, and the supremacy of Christ ... but is grounded on agreement in what is supreme and visible unity, being a stand for universal christian communion, - for the unrestricted intercourse of ministers and churches, in spite of the diversity of forms of discipline...and Dissent has less of sectarianism and more of catholicity, than any other system whatever." And Sir John concludes his preface by quoting Lord Bacon, "The Church is one faith and one baptism, not one heirarchy and one discipline.

Letter one, addressed to 'My dear Friend quotes Sir Henry Vane, "mindful of the sufferings that had been inflicted by the church upon dissenters...The

province of the man's estate is the world, and man's body; not conscience, or the concerns of eternity." Sir Archibald Edmonstone, wrote, "the time happily is past when conformity - to the Church of England - was enforced by penal enactments." And speaks of the fallacy of equating the established religion with the Church of England.

Letter two, discussed the term Bishop, used in scripture as is elder and pastor. The high churchman asserts for diocesan-episcopal government, a divine right, an apostolical origin. He proceeds not to answer the controversy himself but quotes, Baxter, Owen, Clarkson, Mason and a singular book entitled 'The Godly and Pious Institution of a Christian Man' signed by two Archbishops, nineteen Bishops, and seventeen Doctors of Divinity in 1537 which determined on two orders only deacons and priests and declares presbyters and bishops to be the same and that according to the word of God. In all this debate the two significant features appear, the liberties granted to Nonconformists and later to Roman Catholics, and the growth of Tractarianism with its high church doctrine in the established Church.

Letters four and five discuss Puseyism-Pusey, Newman, Keble and Froude were joint contributors to the 'Tracts for the Times' which date after 1833, and speak of those who "blew coals and fire..on those who go not on their path." He quotes among others Thomas Kelly, and pleads that the Rev. J. Angel James' book "The Anxious Inquirer after Salvation Directed and Encouraged" which defends the dissenting interest, deserves a place at "Court." "The effect of these things upon Puseyism, appears to be as agonizing as sunbeams to an owl. Feeling their insecurity in dealing only with the Scripture; under such circumstances, high churchmen resort to tradition." See Letter 5.

In Letter six attention is paid to the very important Congregational Magazine for November 1838, that carries a Review of the first three volumes of "Tracts for the Times". In these days we hear occasional rumblings of protestantism and anti-catholicism in the 19C, it was the growth of the high church theory and its threat to christian and religious freedom that Sir John sought to abate, through these letters and other articles, meeting that threat head-on and drawing his armour from the rich store of scripture and experience.

Yet the life he enjoined on others had its pleasant side. The poor in the land were poor indeed and many churchmen and dissenters suffered public ridicule for presenting and urging their cause, an effort that was eventually to be rewarded. Yet the writings of Sir John can not be expected to anticipate how things were to be changed in the interest of the less fortunate during the next century and half. Sir John belonged to the more fortunate class who were able to appreciate his love of landscaped gardens and parks, and Isaac Walton's opposition to hunting as a "tiresome occupation...but angling is a harmless occupation...that invites to contemplation and quietness." His essays or Letters are as much in praise of the graces as of the 'grace'. Speaking of the grace of cheerfulness Sir John quotes a list of puritans who combined strictness with love of humanity. Mentioning W. Perkins, H. Gellibrand, John Ray, Richard Taverner and others who engaged in music, sport, scientific experiments-something new in those days and a field in which dissenters were to excell, "Who" he asks, "were happier than the Puritans and Nonconformists? Who cultivated singing more? Had Milton no love to music when he thus described its power?"

"And ever against eating cares,
Lap me in soft Lydian airs,
Married to immortal verse.....
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony."

On the subject of recreations he quotes Job Orton's Letters to A Young Clergyman and his use there of the words of his puritan ancestor Perkins "recreation is an exercise enjoined by God..to this end the scripture allowed shooting, Samuel 1:18, Music consort, Nehemiah 7:67 putting forth riddles, Judges 14:12, hunting wild beasts, Cant.2:15, searching out....of the works of God 1.Kings 4.33."

The services of Dr Whitaker, Edward Deering, Thomas Guthrie are all pressed into service to support the puritan as he enjoyed a healthy attitude to moderation and recreation and help put on the one side the gloomy parody of the average puritan nonconformist.

Letter 10 shows how men of quality have "noticed the Puritan and Nonconformists", and seeks to correct the statements regarding their inadequate learning, and offered many examples, Dr Lightfoot and Selden both of the Westminster Assembly of Divines, Henry Ainsworth, and Thomas Cartwright, John Owen, R.Baxter, Manton and Howe who rose at the unearthly hour of 3 and 4 to pursue their studies in the sacred scriptures. After sketching the lives of others and Edward Calamy who rose at 3 spending 14 and more hours in study, Arthur Jackson, Wm Bagshaw, 'Apostle of the Peak' and others, adds "let their slanderers blush...they were no illiterate mumblers...on the contrary they were influential spirits of the age."

Letter eleven, Sir John is not satisfied merely to justify the good name of Nonconformist, as a barrister he takes the initiative, taking to task Peter Heylin of Welsh extraction and a Royalist removed from New Arlesford, Hants. by the Puritans, for his attack on the Presbyterians who are so maligned by Heylin that the reader can no longer recognize the subject under consideration. He deals in the same way with the "railing of Anthony Wood" and adds "there is no virtue in bad taste."

In Letter twelve, his judicial ire is aroused, and quotes Daniel De Foe 'let my soul be with the English Puritans' from the Discourse upon Occasional Conformity, p.7, 1701. He uses the material of the life of Mrs Sarah Savage daughter of Philip Henry and her letter addressed to a bigotted clergyman for his lack of charity to a dissenting minister, and Dr. Edward Williams who baptised him at Oswestry Meeting, and wrote the "Essay on the Equity of Divine Government", and urges that it is time to leave the church system that is held up by the 'props of Constantine...upon which a leading section of it has so long rested', and urges "trust alone on the presence, power and efficiency of its glorified Lord." In all this Sir John echoes the rising cry for the disestablishment of the Church of England, that was his reply to the Tractarians with their high churchmanship. For almost a century battle was to rage around this position. The Nonconformists gathered around and in the Free Church Federal Council fought relentlessly for disestablishment; this came to Wales in the 1920's, Scotland and Ireland were equally free of State control, and it was a century later that the Liberation Society with this principle of the separation of Church from State was disbanded in the face of the ecumenical thaw in church relations. That battle like many

others passes f... initiative by the Free Churches to those who oppose the dependence of Church on State from without and within the Established Church of England.

The last Letter No. 13, Sir John looks out at the "position of professed christians towards each other..their enmity and divisions...and unholy rancour and evil speaking..addiction to scorn and their unseemly strife, which involves hatred of one another, and points out the words of Hosea 9:7 "The days of visitation are come...Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred! Sir John urges his brethren to cultivate "the union that subsists between them...the closer the scriptures are attended to, the better, and....the servant of the Lord must not strive but be gentle to all men, in meekness instructing those that oppose themselves." He concludes "the monopoly of the English Church is at an end as to marriages, baptisms and registrations." Sir John speaks of the events and attitudes of 1843 and uses the example of the Bible Society which seems to unite good men of the various denominations."Divide and conquer, is a maxim the miscalled apostolicals, no less than infidels understand."

The last letter of Sir John makes reference to the Rev Robert Vaughan to whom his volume is dedicated, he writes, "Dr Vaughan has done much to further our acquaintance with the principles of the Independent, and as his closing gesture draws attention to over a dozen books on the theme of Church relations, and having referred to the distinguished works of learned Congregational and Free Churchmen falls back upon the words of Mr Baxter "who was for acknowledging all that was good in Conformists and Nonconformists." Sir John concludes "they all look to Christ...they all pray...and are engaged in the same spiritual conflict...and cheered by the same promises...in a word they are all ONE IN CHRIST...but it is plain from experience, as well as God's word...that the full development of the heavenly principle, cannot be expected on earth...They nevertheless will meet in the divine presence." His favourite Matthew Henry has the last word, "Heaven - that world of everlasting light, will be a world of everlasting love."

Letter of John Bickerton Williams to The Rev John Blackburn(1), Pentonville, London. Dated Nov 15 1833 from the New College MSS L52/5/46.

The Crescent, Shrewsbury Nov. 15 1833.

My dear Friend,

The receipt of your kind and excellent letter yesterday afforded me true gratification and excited afresh my sincere gratitude. Mr Jones happening to be here on his way to London I embrace the opportunity this affords of immediately acknowledging it.

Until Mr Weaver's(2) return from the Metropolis I was not aware of your absence on the Continent, nor of the succession of trials to which you refer. I heard of the amendment, this God's blessing, in your health with unfeigned joy. O what a fulness of consoling meaning is there in the thought, as the mind is enabled to realise it, that the Captain of our Salvation was made perfect through sufferings.

A few years ago we were called to surrender a lovely boy nearly 5 years old, the loveliest as we thought in our circle, his Mamma has scarcely yet recovered the shock. Just as the wound was fresh bleeding my beloved friend the late Mr Hughes of Battersea visited us-he said as the result of personal experiences of the same kind of affliction, that he never could in his sober

judgement wish the emancipated spirits of his little one back again. As we advance in age the idea becomes more comprehensible perhaps. I perceive its force more now than I did then.

Blest indeed is my privilege domestically, my eldest daughter at our last church meeting but one was added to our number here, and my eldest son will, I trust ere long follow the example. I earnestly ask your prayers, my dear friend on our behalf and give praise to God for His great mercies.

I would feel constant gratitude respecting Hawley & Jones. It is a source of perpetual satisfaction to me that they enjoy the advantage of your ministry...and friendship. They are both very excellent and hopeful young men, and will I trust be made a blessing. I am truly glad Mr Hawley is an assistant in the school, his residence in London is likely to be of longer continuance than Mr Jones.

Your account of the Congregational Magazine is very discouraging. Nay more highly disgraceful as respect to the Congregational Body....I have been instrumental in promoting its sale and I do feel a strong interest in its well-being and circulation....Its ill support is a grievous stigma. Mr Roaf is a talented but rather eccentric man. I hope he is doing well in his ministry. I urged him to send papers to the Mag.

A few days ago I perused a MSS which I hope Mr Fletcher of Manchester, Mr Roby's successor, will shortly transmit.

I thank you for taking care of Goodrich. I value it much and I never yet met with anyone who knew of its existence. When our good friend Davies' now at the Library, saw it he was surprised. I sent, last week, a rallying letter to the Bookroom department of the Congregational Magazine.

As to the portrait of my old venerable friend Mr Edwards, I can only say that receipts has no law. I will talk with Miss Edwards about it the first time I go to Wem.

Need I say how highly I estimate a letter from you, how deeply I feel under obligation to infinite goodness for the honour and privilege of your friendship. A letter anytime will be greatly prized. A visit still more. Should change of air and scene be again pleasant to you I can promise you a cordial reception here with perfect liberty to do as you like. Only send me good notice that I may contrive to be at home, for the enjoyment of as much of your society as may be. Don't regard this as containing one spice of formality but as the cordial desire of one who greatly honours you in the Lord and who feels a pleasure in subscribing himself.

Your Friend,
J.B.Williams

Rev J.Blackburn.

Footnotes:

1. John Blackburn, born the Minories, London 1792, son of John, who died 31 Oct. 1834. Was educated: Stepney Academy 1810 - withdrew to Hoxton Academy 1811. Work with the Irish Evangelical Society 1814-5: Minister at Finchingfield, Essex 1815-22. And Claremont, Pentonville 1822-55. Secretary of the Congregational Union of England and Wales 1834-47. Editor, Congregational Magazine 1818-45. Editor of The Congregational Calendar 1840-48. First Editor of the Congregational Yearbook 1846- Died 16 June 1855. See: C.Y.B. 1856, p.208. C.H.C.T vii.308; xi.263, Congregationalism in England 1662-1962. R.Tudor Jones. See its index.

2. Thomas Weaver, born Clerkenwell 12 April 1775, brought up as an orphan.
 Educated at Hoxton Academy, 1796- Ordained at Swan Hill Shrewsbury 1799-1852. Died 13 Feb. 1852.
 See: C.Y.C. 1853, 235, Evangelical Magazine 1852 p.30; 1802. 119; 1823, April (Portrait).
 Married - Roberts, of Kidderminster - died 1838.
 See: C. Mag 1838, p.600. Composed two Congregational Hymns. Full size portraits at Swan Hill of T.Weaver, robed in pulpit and smaller in his study by James Pardon. For Pardon see previous footnotes to Sir John B. Williams article Vol.2.
3. Daniel Goodrich, reference here is to his volume entitled 'An attempt towards rendering of private christians helpful to their ministers' 1756. Copy at the Memorial Hall Congregational Library at Dr Williams Library, copy has 'PD' on top right hand corner, referring to Philip Doddridge according to Mr J.Creasey the Librarian at Dr Williams. I am indebted to Dr Williams for copies of Mr Surman's index and Dr G.F.Nuttall for assistance with many of these notes.

The Editor

BREThERTON CONGREGATIONAL CHURCH 1786 - 1986

Ebenezer Congregational Church Bretherton celebrated its two-hundredth anniversary on Sunday 1st June 1986. The services were conducted by the Rev R.J.McKelvey, Principal of Northern College, Manchester.

The Church at Bretherton has an interesting history. The Congregational witness was first presented here in this village by the Rev John Johnson(1), and that in the face of great opposition. In 1795 the Rev William Roby(2), a convert of John Johnson, came to Bretherton as master of the endowed school. Roby having discovered that the trust of the school required that the pupils be given religious instruction, began a Sunday school which was often followed by a service for parents. This continued until 1786 when the Rector of Croston, Dr Masters protested to the trustees of the school. Roby resigned, and John Johnson continued to preach there as often as he could. In 1788 Roby became assistant minister to Johnson at St. Paul's Independent Chapel, Wigan, and together they regularly preached at Bretherton. And this continued until 1795 when Roby moved to Manchester. For a fuller account of William Roby see R.Tudor Jones Congregationalism in England 166-196. pages 157-8.

An itinerant society was formed in 1801, being 'an association of ministers in the contiguous parts of Lancashire, Derbyshire and Cheshire.' The first itinerant was the Rev William Honeywood(3), who preached regularly at Bretherton. A document dated 1802,(June 14th) says that "at Bretherton, sixty or seventy people are collected together remarkably serious and attentive", and adding "that the prospect is great." In the first report issued by the Lancashire Congregational Union in 1808, it was recorded that the Rev George Greatbach(4) of North Meols was preaching regularly at Bretherton.

In the 13th report of the Lancashire Union published in 1820 Bretherton is again mentioned. The report records the opening of a new Independent Chapel on the 1st June 1819. The preachers on that occasion were the Rev William Roby of Manchester, A.Steill(5) of Wigan and George Greatbatch of North Meols. The report states: "In this place the Rev William Roby first commenced his usefull career in endeavouring to benefit the souls of his neighbours by occasionally speaking to them the word of truth. The late Rev John Johnson also..visited the spot and preached the glad tydings of redemption amidst much persecution."

On the 30th November that year, and only three years after the erection of the chapel, a church was formed, and Mr William Bowen was asked to take the oversight.

In a statement at the beginning of the Church book we read as follows: "We the undersigned inhabitants of Bretherton, having for many years had the privilege of occasionally hearing the gospel preached by various ministers of Christ, and now by the kind providence of God being favoured with this blessing more stately under the ministry of our beloved friend Mr Bowen, formerly a student under the care of the Rev W.Scott, Rowell, Northamptonshire and having now a place of worship in which to assemble, and taking the Holy Scriptures alone as our guide do believe it to be our duty to join ourselves together as a Church of Christ that we may observe all his ordinances and do His will in all things. To assist us in this very solemn and important business we have invited the Rev George Greatbach, Independent Minister, North Meols to come over on the day and in the presence of the Eternal Jehovah, The Father, the Son and the Holy Spirit, entered into the following agreement and covenant."

The covenant follows the statement and is signed by eight men, one of whom, John Harrison, travelled all the way to the Independent chapel at Yockholds when there was no preacher at Bretherton to serve them, a distance of thirty-five miles return journey.

William Bowen the first minister was born 4th March 1789, at St Helens but moved to Liverpool to the church whose Minister was the Rev Philip Charrier, who often walked many miles to preach at Bretherton among other places. In 1816 Bowen entered the Academy at Rothwell and came to Bretherton to minister in 1818. When he arrived there was no meeting house and no regular congregation. In 1820 Bowen was ordained minister in Ebenezer Chapel, Bretherton.

The church prospered under his ministry and in 1839 the annual report of the Lancashire Congregational Union recorded 41 members, there being 150 persons in the congregation, ninety children in the sunday school and twenty teachers. Bowen preached faithfully in the surrounding villages and established a number of causes including Hesketh Bank, Croston, Hoole, Ulmes Wolton and Leyland. The Church at Leyland flourished and in 1972 joined the United Reformed Church. Bowen continued his ministry at Bretherton until 1851 when he resigned owing to ill health and died 9 October 1854. He was succeeded by the Rev William Hodges(7), who again led the church into a period of fruitful and enduring ministry.

The Church continues to bear witness to the Gospel of the Lord Jesus Christ. But there are many problems, the elderly congregation as all the young people move away to find employment. The Church will have to face up to many difficulties, but Bretherton and its people have always pulled through and can we hope look forward to a future of faithful witness and usefull service proclaiming the Gospel of our Lord Jesus Christ.

Christopher Damp.

Footnotes:

1. For John ...nson see C.Damp's article in C.H.C. Magazine Vol.2, No.2.
2. William Roby, Born Haigh, Wigan, Lancs. 3.3.1766. Schoolmaster at Bretherton Endowed School 1785. At Trevecca Academy, Talgarth, Powys 1787- (brief stay). Minister at Malvern (supply) Sept. 1787. Worcester 1788. Reading 1788. Ashby de la Zouch, Leics. St. Paul's, Wigan, Lancs.-assistant pastor 1789-95. Cannon St Manchester 1795. removed to Grosvenor St 1807-30. Died 11 Jan 1830 of Pulpit iii. 1816. J.V.
3. William Honeywood. Educ. Trevecca (Life & Times C.Huntington ii,113. Ministry. Ely, Cambs (no date) c.1790- Perhaps supply? Stone, Staffs. 1796-1800. AGM. p.262. Agent of Lancashire Itinerant Society living at Ormskirk and preaching there and at Bretherton, Neburgh, Lathom, North Meols, Leyland, Croston, Tarleton etc. 1801-2.
See Cong. Mag. 1819. p502. Nightingale ii,33iv,199,v 19;
School at Heckmondwike - 1820. Miall p.276. Died 1820.
Not given as at Ely in J.T.Barker, Lincs;
W.Gordon Robinson, William Roby 1954. p.102.
4. George Greatbatch. Born Shelton, Staffs. 1779. Private education. Agent under Lancs. Itinerant Society (Newburgh, Southport, Ormskirk, Rufford, Burscough etc. wide itinerancy. Ormskirk, Lancs. 1802- North Meols 1807-1824. Ord. at Orrell, Wigan 25 Nov. 1823. Southport, Lancs. (Chapel Street) 1824-47. Died 5 March 1864. See C.E.Book 1865, p.241. Nightingale iv.p 199; vol. 10-19-27.... etc.
5. Alexander Steil. Bn.Portsea, Hants. 4.Feb 1768. Educ. Gosport 1788-92. Fareham, Hants (supply). Winchester Ord. 10 Sept. 1793-98. Kidderminster, Worcester 1798-1809. St Paul's Wigan, Lancs. 1809-31. (supply there July-Dec. 1809). Died 23rd March 1832 at Wigan. c.f. Patriot 4.iv.32. Nightingale iv.79, Evan Mag. 1833, pl41ff.
6. William Bowen. Bn. Nr. St. Helens, Lancs. 1789 (1790)? Educ. Rowell Academy 1816-18. Bretherton 1818-51. Open air evangelist at Leyland c.1819. Died 9.10.1854. C.F. C.Y.B. 1855. 208. Nightingale ii,28,34ff also practised physic.
7. William Hodges. Bn. Oswestry, Salop 1811. Ministries at Frankton & Bagley, Salop 1842-57. Bretherton, Lancs. 1857-70 with Walmer Bridge. Resident or retired at Preston. Died 6 July 1882. C.Y.B. 1883. pp.287f. Elliot, Salop. p.238, as 1843. Nightingale, ii.38.

Most, in fact, all details on this page are from Rev Charles E.Surman's Card Index at Dr Williams Library, and kindly supplied by them.

Tribute to a Congregational Scholar and Minister

The Late Rev Charles Edward Surman who died August 30th 1986.

The Congregational Ministry and Congregational History lost one of its great and dedicated champions in the passing of Charles E.Surman aged 85.

He was the son of Alfred and Helen Surman of Ley Stone, Essex. The family was Baptist with Congregational ancestry. After leaving school at Westham he served as a clerk in London. There followed a period as headmaster at Mr Fegan's charity school 1924-25. Later serving as lay pastor of the Pembridge and Broxwood Congregational Churches, Herefordshire. He was admitted to Lancashire College 1926-1928, and was ordained at Brownhill Ch, Blackburn, taking his BA Manchester in 1931, and his MA 1943 with the F.R. Hist. Soc. 1953.

In 1930 he married Ula Mary daughter of Dr James Alexander Grieve D.D. He served many church organisations contributing articles to numerous journals and periodicals. He wrote the biography of his father-in-law Dr Grieve in 1953. An untiring worker, minister and writer, his outstanding contribution to Congregational History was the collecting of an index of over 30,000 Congregational ministers in Britain. He was a capable linguist including German and Welsh, the latter enabling him to trace and record the details of some thousands of Welsh Congregational ministers. He attended the I.C.C. at Hartford, USA in 1958 and recently the I.C.F. at Bangor, North Wales in 1981 where he was awarded a scroll of honour for his work to Congregationalism.

After a period serving the Ministry of Health War Relief Services during the War, during which time he served the Trinity Congregational Church, Reading until 1946. He removed to the Erdington C.Ch. Birmingham, serving there from 1946 to his retirement in 1972. He continued to work on his Index and other projects, always ready to help research students pursue their studies. His final work before weakness set in was to bring up to date the Supplementary Catalogue to the Congregational Memorial Hall Library, in three volumes, published by the Congregational Federation for the Library, which meant many journeys to and from the Congregational Centre in London and Nottingham. He also served the Midlands Province of The United Reformed Church as Archivist at its Spencer St. Church, Leamington Spa., where a Memorial Service was held on Sat. 25th October led by Rev. Hugh Jones, John Farrier and Mr Ted Wilson.

He is survived by his widow and daughter Rosemary and family. To them we extend our sympathy assuring them of a place in our prayers, in gratitude for Charles E. Surman who served the Lord he loved with untiring vigour and thoroughness. "Blessed are the dead who died in the Lord, for they rest from their labours." The Editor.

REVIEWS

Nonconformist Chapels and Meeting-houses in Central England, by the Royal Commission of the Historical Monuments of England. Pp.276. H.M. Stationery Office 1986. Price £45.

RCHM has produced this massive and fine descriptive work by way of a tribute to the Nonconformist tradition in Central England. The work covers, as it suggests, the counties of Buckingham, Derby, Gloucester, Hereford, Leicester, Northampton, Nottingham, Oxford, Rutland, Shropshire, Staffordshire, Warwicks and Worcestershire.

And an attempt is well and timely made to correct the imbalance between the Dissenting and the Anglican tradition of Church building. Christopher Stell writes in the preface, "Nonconformity cannot be confined simply to matters of bricks and mortar. The growth of the various denominations loosely united here under the general, if sometimes reluctantly accepted ,

title 'nonconform. J, and their principal differences will be discussed in a future volume." An inventory of communion plate is also in preparation and therefore only selected references have been included here.

Each denomination will seek out the details and illustrations of Churches known to themselves from this attractive tome with its numerous entries and illustrations. In addition to the vast amount of surveying of interiors and exteriors, histories and dates an account of treasure in plate, paintings and records is provided. Many are of the simple utility built style while others bear the stamp of rich patrons and competent architects. The vast canvas supplied by the Chapel ceiling has frequently been exploited to point the worshipper heavenward, through the medium of the colour scheme, symmetry and fresco. The whole intended to point the worshipper to the glorious heavens and the infinite holiness and majesty of the Eternal God.

Every meeting house cannot possibly be mentioned else we would have to repeat the apology of the 'beloved disciple' with variations, that if that were done the shelves would not be able to contain the volumes printed. There are plans for volumes describing Chapels in other regions and this fine volume will help pay a necessary tribute to the Saints and Chapel folk of other days.

HMSO also produces attractive sections of the above; there is one treating Shropshire and Staffordshire in an attractive cover at £1.75.

Dr Alan P.F.Sell has three books that have reached us.

Church Planting, A Study of Westmorland Nonconformity

Dr Sell pays a tribute to a district he knows having served one of its churches. He traces the story of dissent from 1640, calling his work Church planting but he does not forget the watering. Sketches are by Mrs Sell. ppl73. Price £7.50.

Halleluja, Recording Chapels and Meeting-houses, by the Council for British Archaeology 1985. Pub. Unwin Bros. Producing stories and studies of a number of Meeting-houses and containing many illustrations.

Belief in Bedfordshire by Patricia Bell. Belfry Press, Bedford 1986. A most useful County history supplying a continuous story of Christianity in the county from its coming and preaching to the Druids through the yearly saints to Puritanism and Modern times with Bahai, Muslim and Hindu Judais, and the many American and British 'sects'.

Saints: Visible, Orderly and Catholic Alan P.F.Sell. Pub. by the World Alliance of World Churches. The second title is the Congregational Idea of the Church. The author seeks to trace the 'congregational idea...from its early expression in England and America to the formation of the United Reformed Church...and that in days when there are signs that members of other communions are being encouraged to reflect upon the implications of Congregational catholicity.' After introducing its 'pre-history' we have Classical Congregationalism 1640-90, and Evangelical and denominational aspects linked with its 'churchly aspirations'. The years of its modern tribulation began in 1970's and all parties wait for the consummation. The Congregational idea is deep in the U.R.C. but it is also fundamental to the C.Fed:E.F.C.C; and the Unaffiliated Congregational Churches, all 'divided'.

The Great Debate, Calvinism, Arminianism and Salvat, 1983. Dr Alan P.F. Sell, H.A.Walter Ltd. The author is Theological Secretary of the World Alliance of the Reformed Churches, who has a number of books to his credit. And this is a very valuable addition to the 'debate' that must continue as thoughtful christians and preachers seek to hand on the faith 'once given to the saints.' It is an excellent handbook for those doing Christian doctrines of the Reformation. The distinctive elements of the great 'doctrines' are defined and traced to their source, and the student and minister must take the understanding forward as he presents the faith today. He 'traces' the river to its source in the Continent, and its 'tributaries', flowing through the protestant period-depositing as it flows the 'banks' upon which the christian and protestant communities are established. These great doctrines are due for revival in these days after the 'turgid ecumenism' of recent times. A very useful glossary of technical terms, from Amyraldism to Universalism. The book has been widely commended and deserves that commendation.

The Baptist History Society continues its series on The English Baptists of the Eighteenth Century 1689-1815. Its author Dr Raymond Brown is principal of 'Spurgeon's College'. The book is a record and a tribute to that twin-communion with the Congregationalists that under God has brought light and blessing to this nation. The story is told by a scholar and preacher of repute - if ever he takes the 20th Century as his subject - he will be well equipped to record the varied and vigorous witness of the Baptist Communions.

In the Congregational Quarterly Ian Gregory has been writing on Hymn singing and preaching. On the former Eric Routley's article in the former Congregational Quarterly should be consulted i.e. C.Q. 1944 Oct. Vol. XXII No.4 p.341 and the first sentence of the preface to the Methodist Hymn Book. "The Methodist Church was born in song." Recent copies of the C.Q. concentrates on the importance of preaching and visitation. Obtainable from the Congregational Centre, 4 Castle Gate, Nottingham.

The Editor

Benjamin Keach and a Monument to Liberty. "Tucked away behind Winslow in Buckinghamshire Cattle Market in what has been described as Pillar's Ditch, Bell Alley or Market Walk, stands a small brick built chapel. It has had a chequered history and has weathered many a storm. The only access is through a cumbersome brich arch built in the wall surrounding a tiny graveyard. Entrance to the chapel itself is by a timber framed porch. Once inside it is just as if time had stood still for the last three hundred years. It would come as no surprise to discover a Puritan family occupying one of the box pews at the front, or to see a labouring man in homespun clothes sitting on one of the backless forms or straightbacked pews. The pulpit in unpretentious, the communion table has the very minimum of decoration and some of the small windows are shuttered as if their business is to shut out the world rather than to let in the light. Few would want this ancient chapel as their place of worship now and so it remains, in its lonely situation, a timely reminder of stirring events of a bygone age....."

So reads the forward to a well produced publication entitled "Benjamin Keach and a Monument to Liberty" which is the latest publication of the Strict Baptist Historical Society and is in fact written by their secretary Mr Kenneth Dix. Anyone who requires a copy should send £1.95 plus postage to the publishers "The Fauconberg Press", 38 Frenchs Avenue, Dunstable, Bedfordshire, LU6 1BH.

J.R. Bray

Y Cofiadur, jou Y of the Union of Welsh Independents History Society Rhifyn (vol. 51) mai 1986, contains Dr Rhys Morgan's Annual lecture 'Brad y Cyllyll Hirion a Brad y Llyfrau Gleision'. Being an examination of the way the English monoglot Inspectors examined the Welsh Monoglot school children in the 1840's. Dafydd Wyn Williams continues his extracts from Howell Harris' Second visit to Ynys Mon, the extracts are in English. Huw Walters of the N.Lib. of Wales, lists church histories under county headings. Please note - Mrs Euronwy James is Editor and her address is 'Y Garreg Wen' 10 Cae Mawr, Penrhyncoch, Aberystwyth, SY23 3EJ and she hopes to produce an exhaustive index of the contents of Y Cofiadur since 1923.

WHATEVER HAPPENED TO THE PILGRIM FATHERS?

"Location: In a jumbo jet, 30,000ft. above the Atlantic. Date: 31st July, 1985. Time: 3.00 p.m. Cast: 85 British Congregationalists en route to the U.S.A."

The above is an extract from the shooting schedule of a TV Documentary entitled "Whatever happened to the Pilgrim Fathers?" (It is to be shown shortly on Welsh TV fourth channel). It was just one of the excitements in store for those from Britain who had enrolled for the two world events in Congregationalism held in Massachusetts this summer. Ninety-five went in all (58 from the Federation, 37 from the U.W.I.) and ten of these were young people bound for the Congregational World Assembly of Youth (C-WAY) held in Union Church, Braintree. The remainder booked in at Endicott College, Beverly - just 40 miles to the north - for the Quadrennial Conference of the International Congregational Fellowship. Both parties arrived in a torrential rainstorm which flooded parts of Boston to a depth of four feet.

Any loneliness the adult group may have felt as the sole residents of a dark, extensive and rain-swept college campus was dispelled the next day with the arrival of a large contingent of Americans from their annual Congregational meetings and by a stream of cars from the airport bringing participants from all quarters of the globe. In all, 342 people from 24 countries attended the two events.

The theme of the conference was "Joy in Christ : Rejoice in the Lord always" and among the British speakers were Revs Janet Wootton and John Travell (who provided the link with C-WAY), Dilys Cleaves and David Watson. The Chairman was Dr. R. Tudur Jones - Principal of Bala-Bangor Theological College. He not only kept things moving briskly with many a touch of deft humour, but gave a memorable address on the final day. But most would agree that the most moving sessions were those when the truly international character of the conference became evident - when, for example, the same familiar passage known as "The Beatitudes" was read by a succession of speakers, each in his own tongue; when, on the final morning, we all joined in the Family Prayer in our own language.

But it was not all talking - there were morning prayers, a daily act of worship and a joint Communion service with the young people at the historic Park Street Church in Boston. Visits were paid to the living representation of the first Pilgrim settlement (the Plymouth Plantation) and the full-size replica of the "Mayflower" moored off Plymouth's waterfront.

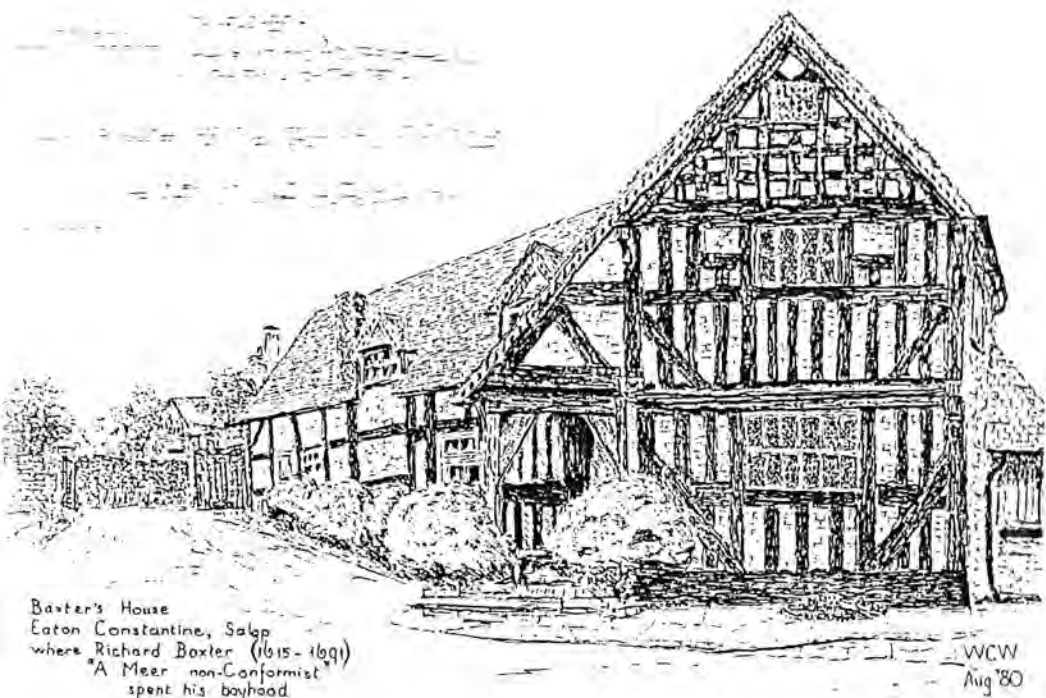
For the adults, a post-conference tour took in four East-coast cities - New York, Boston, Philadelphia and Washington, with generous hospitality provided along the way. But for eight of the young people (five from Britain) there was the trip of a lifetime: coast-to-coast across the USA with half

the transport and all the hospitality costs met thro) the generosity of American Congregationalists.

Obviously, each one who went brought back his or her own special memories and impression of an historic event. For me, it was the privilege of deep personal fellowship with Congregational Christians from a score of countries (some from such surprising places as Brazil, Mexico and the Argentine), many so vital and vibrant in their Christian witness as to, at one and the same time, put me to shame and give me tremendous hope for the future.

David Watson

Sketch of Baxters House by W.C.Wake



(10) Wedn. Feb 22 71 (1)

We set out from y^e Posthouse in Southwark, wher^e I had
 not had thought had been so bad an Inn, if I had not seen it.
 About 2 miles off, one of ^{with some of our} ~~the~~ Galloping Gades ^{had} ~~run~~ ^{into}
 y^e dirt w^{ch} one of ^{our} ~~the~~ young Messieurs, ^{thence by Bromly} ~~thence by Bromly~~ ^{to}
 the late BP of Rochester has built a very fair Almshouse
 for 20 Min^{rs} widows, w^{ch} 20th a year for each) w^{ch} our Guide
 horse led, & so we shoud find y^e way to Choppard, w^{ch} 20 m^{ts}
 23 That morn, (after a dear riding, & having some spurs
 stoln away by y^e Postboy) we mount. A gentleman for
 France falls in w^{ch} En, enquires much who we are &c
 We politely dubat wth he might be. Well y^e ^{gentleman} ~~gentleman~~
 if he had spokⁿ his tongue & willdⁿ ~~it~~

The future of our ancient and more recently built churches is a subject increasingly on the lips of our church folk as they witness the closure of so many places of worship. And for that reason we think Mr Bray our CHC's secretary has been right to devote considerable space in the Magazine to the efforts made to save some and to adapt others of our Congregational and Free Churches and so preserve our distinctive witness in these days of change and decay.

Another aspect is the need to preserve our Church treasures - Church communion plate for example, for although the Free Churches had advocated - in the face of much high Church ridicule but not so much ridicule today as perhaps concern for hygiene - the use of the individual communion cup; quite a lot of old communion cups, flagons and plate are on display or under safe cover in our Chapels.

The situation with regard to Church records is a happier one with our records deposited in the local Record Office for safe keeping. Old oil paintings and prints of former divines adorn the walls of many a chapel vestry but alas they do not all have the care they deserve.

One old oil painting that is to be saved for posterity is that of Francis Tallents, the Presbyterian Minister, Shrewsbury, whose stern features have looked down on many generations of Swan Hill scholars and witnessed much change in Church and State. Through the generosity and devotion of a kind descendant of Tallents brother Philip - mentioned in Pepys Diary - the painting is to be restored to something of its former glory and at a cost of almost £300. Many on reading this will quote the question spoken in our Lord's hearing, 'Why was this waste?', and recall the reply 'she hath done this for a memorial.' It will then be on display at Newark for a time before returning to Swan Hill.

Although Francis Tallents has not figured as prominently as he deserves, he is given however, a place of honour in Edmund Calamy's Ejected and Silenced Ministers, Vol. ii, pp.548-555. The article by Miss C.Fell Smith

in the Dictionary of National Biography covers the essentials. While Owen and Blakeway - the latter having possession of the Journal for one period - have good reason to include a short quotation from it in their History of Shrewsbury Vol. i,486; ii,379ff. Dr J.W.Ashley Smith has drawn particular attention to Tallents major contribution to teaching and the place of modern history in the Dissenting Academies, in his 'The Birth of Modern Education, the Contribution of the Dissenting Academies 1660-1800. Independent Press 1954. As well as H.McClacklan's English Education under the Test Acts, 1931, p.80.

Perhaps the main reason that our subject had not had the honour due to him is, that though he 'stood tall' in his day, he was only one of many of equal stature and resolution who suffered much for their faith and for conscience sake. In the vestry at Swan Hill he is surrounded by portraits of his colleagues, Richard Heath and John Bryan, all ejected in 1662 from St. Mary's, St. Alkmund and St Chad's respectively. With the trio is a fourth James Owen the famed tutor of the Oswestry and Shrewsbury academies and co-worker with Tallents.

The story of this Journal is told by later hands on the inside cover of the Journal itself. It is Tallents own account of his two and a half years travel in Northern France during 1670-1673. He took as his companions 'the eldest son of Mr Hugh Boscowen, Esq of Cornwall and Mr Hampden son of our illustrious patron'; visiting Dieppe, Rouon, Caen, Saumur, Angers, Tours, Orleans, Lyons, Montpellier, Nismes, Geneva and Paris. If Tallents was wishing to escape the impositions of the Conventicle and the coming Five Mile Acts he scarcely succeeded for he ran into the approach of the Revocation of the Edict of Nantes which was to bear so heavily on the Protestant Churches of Europe and to scatter the Huguenots to Britain and the New World. Yet he found much to interest him in France; he refers with pride to the 'fair Protestant Temples' that flourish where they are permitted under the Edict of Nantes.

Edmund Calamy concludes that what Tallents saw of the 'Romaine' Church on the Continent "only confirmed his trust in the Protestant Religion", Vol.ii.549.

The Notes added later on the inside cover record the Journal as being handed down by the author to a Mr Dulton of Shrewsbury, and thence to Job Job Orton, and then to Thomas Stedman the 'correspondent' in Orton's 'Letters to a Young Clergyman' two volumes then passing into the hands of William Blakeway and Archdeacon Owen, W.G.Rowlands, and again to J.O.Hopkins, the last three being Vicars at St Mary's. For many years it lay in the Vestry safe at St Mary's until it was handed for safe keeping to the P.R.O. and its Archivist Mrs M.T. Halford. I must acknowledge my thanks to her and Miss R.E. Bagley and the staff for help in deciphering the difficult parts including the French used in Tallents account. Thanks are also extended to Prebendary B.T.Maddox of St Mary's for permission to copy part of the first page here, and to Dr G.F.Nuttall for expert advice.

The Journal contains 133 pages of closely written material and reads very much like a travel guide with copious notes on ancient Churches in Northern France; by way of example, the first page is dated and reads as follows:-

Wednesday Feby. 22 1670/1

We set out from the Posthouse in Southwark, which I should not have thought had been so bad an Inn, if I had not seen it.

About two miles off, one of our Galloping Jades tumbled into the dirt with one of our young Messieurs (which some would have taken for an ill omen) : Thence by Bromly (where the late Bishop of Rochester has build a very fair Almshouse for twenty Ministers widows, with E20 a year for each)

where our Guide: }rse tired, and so we shew'd him the way to Chepstead which twenty miles off.

23. Next morn (after a dear reckoning, and having some spurs stolen away by the Postboy) we mount. A Gentleman for France falls in with us, enquires much who we are &c. We politickly debate what he might be. Witty, talked as if he had spoke the tongue excellently and known all France, but when put to it there, at a loss in both. After dinner at Stone Cruz (twenty miles further) leaving our old guide and his blind horse behind with one of our company, we got to Rye twenty miles further.

Its but forty miles from thence to Gravesend, and so coming the way we did, we mist the pleasure of seeing the Great ships upon the Rivers, and was at more charges than we needed.

24. The weird standing quite contrary, our Landlord Dallet at the Red Lion, led us to Winchelsea, (Frigmare ventus) where the Major of it, our little dapper host was very free of his liquor for our money. There we saw the ruins of a brave place formerly, much like Galloway in Ireland four or five streets of good breadth directly crossing each other.

25. The Master of our ship, called Bois (as the saying is) an honest fellow, tells us the wind is fair being quite turned. I'the evening about nine of the clock we got on board our ship (of about twelve tons, and but two men and a boy in it for which we paid £6 having passed all the tolls and payments of the Town, 2s.6d. a piece for shewing our pass (which had from the Secretary of State under the King's and Secretary's hand and cost £5) 1s.4d. for each of us, 8d a piece for each valise : 1s. a piece to the boardmen to carry us to the Ship &c. and with a fair but gentle wind (which made us about six hours later than we expected and is usual) arrived at

26. Diep about 3 of the clock the next afternoon.

The See shore being rough and most of our company sick, the shalopers asked 5 livires french money but exacted 3li. (that is 5s. English money) a piece of us, and ourselves, mounted on their backs for 5/s a piece more, we got to land, where we were entertained with sents and sights unusual in England.

Here we met with Sent, but felt it not (lodging at the Bastile, the hosts a Protestant (called Lengleche) except in the dearness of the reckoning, having also called somewhat freely like young Englishmen.

27. Stylo Veteri: & Mar:9 St Noo we view the Town; large, high old and wooden. Populous, many fair ships in the harbour which is strong and good. There a shop famous for all kind of turned Ivory works and other rarities. A fair large Temple of the Protestants of an oval form, and the roof upheld by cross beams.

28. or March 10. At £3 a piece, A liver is 5/s Eng. money for horses, and as much for our guide, we set out for Rouen, which twelve leagues off. But staying long in our Inn in the morning, and at Toasts after dinner, our old guide also lagging behind, we got late to Rouen, to M.Abraham Guillotious at the Quadran de Mer, (whose brother keeps the bon Pasteur another good Inn) some in the Street in the dark striving to have snatched one or two of our swords away.

March 11.Wednesday. From thence till Monday we nest) selves, and view the wonders of the Town.

Having set out on Wednesday Feb. 22 1670 Tallents returned on the 15 July 1673. The Journal offers glimpses of a France that has changed much over the years and through the wars. Many a 'fair building' he has described is no more, and he might have saved himself a lot of trouble with the nice sketch of the Chateau Richelieu for it was to be destroyed in 1805, only the parklands remaining. Of his two travelling pupil companions only one returned. The other, Theophilus Boscawen died of the pox at Zaberne, near Strasbourg. Tallents devoted the last eight pages in the form of an appendix giving details of the sickness and death of his young companion. Tallents was with him to the end, and writes that he died in the hope of resurrection to life."

After returning to London Tallents married Mary Greenhill, widow, of Harrow on Hill, London and his third wife, who he brought to Shrewsbury where he ministered to the Presbyterian meeting.

(to be continued)

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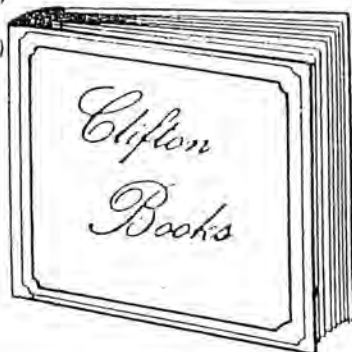
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