THE EARLY HISTORY

OF THE

CHURCH MISSIONARY SOCIETY

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FOR AFRICA AND THE EAST

TO THE END OF A.D. 1814

BY THE

REV. CHARLES HOLE, B.A.

LECTURER IN ECCLESIASTICAL HISTORY AT KING'S COLLEGE, LONDON

'*I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings*'—Ps. lxxvii. 11, 12

LONDON

CHURCH MISSIONARY SOCIETY

SALISBURY SQUARE, FLEET STREET, E.C.

1896

PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON

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APPENDICES.

A. Biographical Notes, relating almost exclusively to those persons who attended the first meeting on April 12, 1799, or who before 1815 bore any office in the Parent Society, including all the metropolitan clergy (as those on p. 239) who were entitled to a seat on the Committee by the rule of December 30, 1812.

B. The Original Rules of the Society.

C. The Original Account of the Society, showing the principles on which the Founders based their design.

D. African Children at Clapham, friends of the Society, but not under it, baptized in 1805.

INTRODUCTION.

I. Sources and scope of this Work. Early fathers of the C.M.S. Those less known. The C.M.S. a bond of fellowship. Holy Catholic Church no lost idea to them. C.M.S. localities. The C.M.S. promoting revival in the Church. Its earlier years a providential preparation. The present Work in its structure. II. Missionary ideal of early English colonisation. Charters cited. The missionary outcome. Eliot and Brainerd. III. The first S.P.G. Second S.P.G., or New England Company. Christian Faith Society. The S.P.C.K. Third S.P.G. These two Societies compared. Their relation to the Church at their formation. Ecclesiastical tendencies of the founders. The S.P.G. and its Charter in relation to missionary work. The S.P.C.K. and missionary work in India. The Baptist Missionary Society. The London Missionary Society.

I. The main sources of this Work are the printed and manuscript records of the Church Missionary Society, whose archives include minutes from the first day of its existence, a large number of letters written by its friends, and copies of some important ones sent by the first two Secretaries. We here refer, of course, only to such documents, out of the vast treasures relating to every department of the Society's great business for nearly a century, as it has been necessary for us to consult. From these materials have been compiled (1) a short preliminary narrative of an indefinite period containing events and circumstances which led up to and prepared the way for the institution, (2) a full account of the first fifteen years of its own life.

In such a history, intended mainly for the Society's friends, there seemed to the Author a call for some considerable detail, and for a free exhibition of what is to them never a matter of indifference, its inner life and leading principles.

A task of such scope was one very congenial to him when requested to undertake it, falling in as it did with some of his own studies in the more recent history of the English Church. One thing has been strongly impressed upon his mind, that among those who identified themselves with the birth and early years of the Church Missionary Society there is a larger number than may be suspected worthy of being remembered by those who, had they lived then, would have been their friends and fellow-helpers, but who now know not even their names, while as to their spirit they simply take it for granted. Their record is on high; they desired no other, could have looked for no other; but the memorials that survive of them in the letter-cases at Salisbury Square can hardly fail, we think, even through the brief hints we have room for, to awaken an interest in their names. We allude here chiefly to those of minor importance,

who had no biographers, and generally not even a magazine notice; but in their humble spheres they were the salt of the earth, and in co-operating with the Church Missionary Society they found one of the cordials of their work for Christ. In the midst of apathy and worldliness the sight and the news of messengers going forth with the Word of Life, and the very hope of converts in the dead places of the earth, encouraged them to perseverance in their own secluded path. It has frequently been an assumption, with those who really do not and cannot know, that such of the spiritually minded men of that day as were attracted to a society like this were merely individualists, having scarcely an idea of what the Church was, and no veneration at all for the word. We strongly suspect that among the members of the Church of England that precious ideal was in any practical way known and understood by very few so well. Shunned by fellow-churchmen and strangers in their own Jerusalem, all the more intensely would their souls look upward to the great Head of the Church. How could they but thankfully link themselves in sympathy and exertion with brethren pledged to extend the Christian fellowship into every realm of darkness? Who more readily than those familiar with the pages of their own JOSEPH MILNER, not to speak of the inspired language of St. PAUL, should have appreciated the true meaning of those divine words, CHURCH OF CHRIST? Who more likely to be kindled to a new sense of them than those who were continually uniting in speech, in correspondence, in gifts, with brethren whose brotherhood but for this inspiring effort they had hardly known? If these were not the men, who were they, by whom the reformed established Church of this nation was being permeated with the genuine spirit of the Holy Catholic Church, that mystical body of Christ which is the blessed company of all faithful people? What was Venn of Yelling thinking of, when in 1786 those words which we shall soon have to record burst from his heart? It was the Church of the Firstborn which are written in heaven. Many an isolated pastor declaring, to his ability, the Gospel of Christ, realised to himself and communicated to his flock the nobler signification of the word Church which he never learnt and never could learn anything like so well from other fellow members of the national communion. What Milner of Hull was for the Church of Christ, all that was Biddulph of Bristol for the Church of England as by law established; like Milner a powerful upholder, because like him a spiritual expositor to the hearts of the people, as for a series of years he laboured to inculcate not only the divine material of their national worship, but its beautiful and touching adaptability to their ever varying needs as well. Then again, who was it that started the movement for the earliest extension of the English Episcopate and the English Church Establishment into the East? Who but this Society's fast friend and early fellow-worker, Dr. Claudius Buchanan?

Another conviction much present to the Writer in the course of this compilation has been the great apparent usefulness of suffering no local memories of the Church Missionary Society's home-work to die out. He has been strongly of opinion that a full history of the Society's early period should deal much in localities; that a record should survive of every parish and hamlet wherein the Society in bygone days happily succeeded in creating any real interest. For that reason he has thought it good to be as particular as possible in fixing the starting date and circumstances of the Church Missionary history of any spot, no matter how obscure, that came in his way. The probabilities are, as he thinks, that if in any case a definite beginning is once made, local chroniclers will one day arise to carry on the story. If former efforts have been intermitted, the golden thread may be restored by some Christian of the place jealous that the word *fuit* should be read with any work for the Gospel of Christ. The drawing out of some details in these pages so fine is therefore intended, not to show how well the Secretary organised his work and marshalled his forces, but to secure that every spot of ground upon which the Church Missionary Society once trod should know what it has to maintain or retrieve, and be put on its mettle in both these respects. Scores of places mentioned in these pages, passed over, it may be, by the general reader, will be treasured up, we would fain believe, by some more individually interested, who still look upon the old church, the old rectory, the old mansion, of their acquaintance, and cheer themselves in the thought that through them this Society did something to build up the piety handed on to the present day. Some of the seniors of this generation must be able to cast their look behind, upon pulpits, and platforms, and faces, and anniversaries, which, as they reported the expansion of the Kingdom of Christ, warmed the piety of their fathers while it interested the beginnings of their own. Not for a moment would we encourage a supposition of there being inherent in this particular cause any special secret to which was due the reflex benefit to its promoters. Then, as now, fire from the altar was everything, and let missionary materials have been ever so high-piled, until the hearth was lit it remained a dull gospel all the same. But with this caution, we repeat our conviction that the spiritual quickening of many a locality in England owed much to the advocacy of this Society.

Nor, we will further add, have we in the progress of this Work felt indifferent to such points as might interest the reader of ecclesiastical history. The fuller story of the Church Missionary Society has, we think, much to contribute in illustration of the state of the English Church half a century and a century back, which in not a few of its features certainly differed much from the same Church in the later decades of the eighteenth century and in the last one of the nineteenth. Let any one, with the materials furnished by this present History before him, try

to form a judgment as to whether the Church of England was or was not the better for the Church Missionary Society having been born within its bosom in 1799; whether the revival of Scriptural light and warmth which took a new and marked departure among the members of the Church of England and in its literature half a century before that year was or was not appreciably augmented in the following half century in consequence of the activities promoted by this Society; and whether the sons and daughters of the Church of England have at the present moment the greater cause to feel grateful to God for, or to treat with indifference and oblivion, the days when John Venn, Scott, Pratt, and Goode, Wilberforce, Lord Gambier, Charles Grant, Woodd and Wilson, took counsel for heathendom on St. Andrew's Hill, in Fleet Street, in Salisbury Square. Surely, the work which, without any boasting, has been accomplished in heathen lands is of itself proof abundant of a development, during the process, of devotion, spirituality, liberality, and self-denial, which are the grand signs of healthiness in a Church. In short, warm friends of the Society may fairly be excused if they rise from a perusal of its history with a conviction that its steady progress from 1799, and more especially from 1812, onwards was not only symptomatic, but in no small degree instrumental of the improvement so undeniable in the Church of the first half of this century.

We have brought the Society in this volume to nearly the end of its fifteenth year. During its first twelve years, with 'Africa and the East' in its title, it appears in our eyes a humble institution indeed, largely ignored by its mother Church, spending a mere three or four thousand a year. It gave no promise of any material advance, and perpetual childhood seemed its inevitable doom. The interest of those years, indeed of the whole fifteen, lies more in the home branch of its operations than in the foreign, in watching English Church people slowly waking up to the duty and the joy of extending the borders of the Church of Christ and the Kingdom of God. Rather monotonously at first, it yet does advance. It never goes actually back. Reported contributions occupy a little more space each year; governors or vice-presidents increase in number; committee-men, lay and clerical, are always found; the anniversary Sermons are crowded and gain the people's ear; faith in Missions lives on. At length a view of INDIA, long and obstinately closed, opening in a new way to Christian enterprise, changes the entire prospect as if by magic. It is like the end of the Canadian winter. The whole country is appealed to on the basis of going to India. All is Eastward Ho! Our stationary infant, out of its nurse's arms, goes bounding along. By means of provincial ASSOCIATIONS the feeble metropolitan contributory becomes a real Society for England and Ireland, and in the effort to grasp the full promise of its title it bursts, almost without touching youth, at once from childhood into manhood.

This extension through the country, the Society's second birth, yields in point of interest in no respect to its original foundation, and the space devoted to it in this History is as much as that occupied by all the previous portion. The Society's friends may well be excused if they express a belief that the hand of God led it by this way. Why should it not have? If any institution that was ever formed commended itself to the care and protection of Almighty God constantly and daily, surely it was this one. It needed to, having special difficulties to cope with—such as this one, to create its own constituency. That long period of apparently unadvancing, stunted, childhood, a little reflection will show that it was by no means a lost one. Its own experience was ripening—confidence in it was growing. Had the Church Missionary Society, instead of being founded in 1799, waited a dozen years, and at the time of India's opening been but an infant, so to speak, in long clothes, unready for its opportunity, it might have proved an utter failure. How different was the event! The crisis came, and the Church Missionary Society, with twelve years of childhood on it, was strong enough to take a prominent place among other leading bodies. But for her co-operation might not the India Charter have passed without the Christian clauses? Had not the Society occupied the position she did in that grand struggle, what other representative, as large, as active, as popular, and as vigorous, had the Church of England of that period in her at all?

In regard to the structure of his Work, with much multiplicity of detail that he has not seen how to avoid, the Author has taken what pains he could to consult the reader's convenience. The Index, though not to be considered as exhaustive, is certainly full, most so as regards names of the clergy, of office-holding laymen, and of localities. Of official members of the parent society there will be found in an Appendix a series of short biographical notices; while copious footnotes, to which the Index will prove a guide, give corresponding information, somewhat more concise, of provincial worthies.

This Introduction will not conclude without some pages devoted to an account of a few societies of much interest and importance which the reader will be every now and then in contact with, but which could not be enlarged upon in the text without considerable digressions. We refer to Boyle's missionary foundation, the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, the Baptist Missionary Society, the London Missionary Society. Our notice of these will be preceded by a review of even earlier missionary attempts in England.

II. In 1606, in the reign of James I., there were formed two companies, one belonging to London, the other to Bristol and various leading towns in the West of England, their object being to promote colonisation in America. A royal charter, dated April 10, 1606, licensing the design, expresses a hope that it—

'may, by the providence of Almighty God, hereafter tend to the glory of His Divine Majesty in propagating of Christian Religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages living in those parts to human civility, and to a settled and quiet government.'[1]

What could such language mean if it did not imply the foundation of a very missionary company, the Crown itself, which is the spokesman and representative of the nation, being a party to it, and the colonists the missionaries? If such is the case, it may in some real sense be reckoned that the modern missionary history of England commences from that date. Other charters to the same or other colonial companies followed at various times, affirming in like unequivocal language the duty of a Christian nation, its Christian sovereign, and its Christian emigrants, towards the Heathen Natives with whom colonial enterprise brought them in contact. One such, dated May 23, 1609, incorporating the Virginia Company, makes King James thus express himself:—

'The principal effect which we can desire or expect of this action is the conversion and reduction of the people in those parts unto the true worship of God and Christian Religion.'[2]

Another Virginia Company charter, March 12, 1612, allowed one object of the colonisation on foot to be 'the propagation of the Christian Religion, and reclaiming of people barbarous to civility and humanity.'[3] New England was equally pledged by its charter of November 3, 1620, which, while it recognised that the conversion of the Heathen was one design of the company itself, further declared the King's own readiness to 'go on to the settling of so hopeful a work, which tendeth to the reducing and conversion of such savages as remain wandering in desolation and distress to civil society and Christian Religion.'[4]

There commenced the missionary history of New England, and all that Eliot afterwards did, all that Brainerd did, in those regions, was simply the performance of what the English Crown and the colonising Company formally pledged themselves on that day to consider as their grand purpose. The bulk of those who directed and financed the operations at home may have had commercial ends mainly in view, but there was no mean number animated by an ardent desire to spread the Christian religion in its purer forms, men like Henry Wriothesley Earl of Southampton,[5] Sir Edwin Sandys,[6] Hooker's pupil, son of the Elizabethan

[1] S. Lucas, *Charters of the Old English Colonies in America*, 1850, Charter i. clause 3, p. 2.

[2] *Ibid.* charter ii. clause 29, p. 18.

[3] *Ibid.* charter iii. p. 20.

[4] This charter, not in Lucas, will be found in Ebenezer Hazard's *Historical Collections*, 2 vols. Philad. 1792–4, 4to, and the particular passages in i. 165, 117. Romanists were excluded from this colony. The charter is quoted in Dr. Robert Baird's *Religion in the U.S.A.*, New York, 1844, 8vo. p. 667.

[5] The third Earl, died 1624.

[6] Knighted April 12, 1617, Metcalfe's *Book of Knights*, 1885, p. 170.

Archbishop of York, and Nicholas Ferrar of saintly fame, all of them holding high positions in the Virginia Company. Before the members of that body, on November 13, 1622, probably with those three very men in the auditory, but most certainly with such as those in his mind, Dr. John Donne, the Dean of St. Paul's, delivered what his latest biographer [2] describes as a glorious sermon, and regards as the first missionary sermon printed in the English language, addressing them in terms like these:—'Beloved in Him whose Kingdom and Gospel you seek to advance in this Plantation, our Lord and Saviour Jesus Christ.' [3]

Returning to the charters, we notice in the one granted by Charles I., March 4, 1629, to the Massachusetts Company, the King enjoining on the settlers that—

'their good life and orderly conversation may win and invite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian Faith, which in our royal intention and the Adventurers' free profession is the principal end of the Plantation.' [4]

Such were the intentions and principles professed. The missionary colonists, as we may call them, had to make themselves at home in the strange land before any execution of the main purpose could be looked for. That came first from the New Plymouth Settlement, the governing body of which, in 1636, made a legal public provision for instructing the Indians around in Christianity,[5] and so Anglo-American Missions, in the terms of the charters, were formally commenced. In 1646, ten years later, occurred the second instance, when the Massachusetts Colony passed an Act for encouraging the propagation of Christianity among the Indians, recommending the Elders of the various churches (Nonconformist it will be noted) to consider the best means of effecting it.[6] It was under this evangelising Act that John Eliot, a Massachusetts minister, began the mission to the Red Indians in his immediate neighbourhood in 1646, which led to his being called the Apostle of that widely extended race. His strictly missionary labours concluded in 1675; his life, at an advanced age, in 1690.

III. Reports of the missionary work in New England excited much interest at home, and there was formed a society for assisting it, which by an ordinance of the Commonwealth Parliament, dated July 19, 1649, was incorporated under this title: 'The President and Society for the Propagation of the Gospel in New England.' [7] It consisted of sixteen members. A general collec-

[1] His life, by Professor J. E. B. Mayor and the Rev. T. T. Carter, has more on this subject.

[2] In Stephen's *Dictionary of National Biography*.

[3] Donne's Sermon on Acts i. 8, to the Virginia Company, p. 11. It is in the British Museum.

[4] Lucas, p. 43.

[5] Baird, pp. 667, 668; N. Morton, *New England's Memorial*, 1855, p. 379.

[6] Baird, p. 668; Dr. William Brown, *Prop. of Christ.*, i. p. 32.

[7] The substance of this ordinance may be seen the most fully and with the date here given in Hazard, i. p. 635; less fully in *An Account of the S.P.G.*, 1706 (to be mentioned further on), p. 4; and in Baird, p. 670.

tion throughout the country enjoined by the ordinance raised a sum which, when invested in land, produced above 500*l.* a year. This was the first of the institutions to which the letters S.P.G. would apply. At the Restoration, when the Commonwealth ordinances were regarded as dead in law, its landed possessions had all been lost but for the energy of the Hon. Robert Boyle,[1] who succeeded in obtaining a royal charter, dated February 7, 1662, which virtually re-incorporated the old society and saved everything. The title, however, with some apparent hesitation, was altered from 'Society' to 'Company.' The hesitation seems revealed by the Charter first using the phrase 'Society or Company' and then, after the word 'Company' has been introduced in a new sense, making use of that alone, fixing the official designation as 'The Company for Propagation of the Gospel in New England and the parts adjacent in America.'[2] With this explanation and this qualification we shall take the liberty of mentioning this society as the second S.P.G. The head, or Governor, was Mr. Boyle. The members, forty-five in number, were composed of Churchmen and Dissenters. Mr. Boyle threw himself warmly into its objects and was its animating spirit until his death on December 31, 1691.[3] The apostle of the Red Indians, Eliot, continued to be supported by it,[4] and under its patronage translated the whole Bible into their tongue.

The Anglo-American missionary work of the first forty years or so after the Massachusetts Evangelising Act proceeded on nonconformist lines,[5] as might have been supposed from the history of the colonisation of New England, the home Church authorities holding aloof until about 1679, when the Bishop of London procured the erection of a church at Boston;[6] nor was it till much later that we find Church of England Missions started. Their origin brings us first to a Boyle missionary fund, and then through the S.P.C.K. to another S.P.G. What we here call a fund of Mr. Boyle's was something quite distinct from his benefactions to the New England Company, of which he was Governor. It arose out of a bequest of the residue of his personal estate, which his executors were to lay out for charitable purposes at their discretion, with a recommendation that they should chiefly consider the 'propagation of the Christian religion amongst

[1] Birch's *Life of Hon. Robert Boyle*, in Boyle's *Works*, 1744 folio, i. p. 42; Mr. H. W. Busk's *New England Company*, 1884, pp. 8, 9.

[2] The short title at the present time is 'The New England Company.' The text of the charter is given in Birch's *Life of Boyle*, Boyle's *Works*, 1744 folio, i. p. 95; also in Mr. H. W. Busk's *New England Company*, 1884. Office of the Company, 1 Furnival's Inn. The substance of the Charter may be seen in *An Account of the Foundation of the S.P.G.*, 1706 (mentioned further on), p. 4; and in Baird, p. 670. The S.P.G. *Account* uses the phrase 'Society or Company,' as will be mentioned further on.

[3] Birch's *Life of Boyle*, 1744, p. 101. [4] *Ibid.* pp. 130–6.

[5] The society, incorporated in 1662, limited to forty-five members, consisted of Churchmen and Dissenters. *S.P.G. Digest of Records*, p. 3.

[6] S.P.G. *Account*, 1706, p. 10.

infidels.'[1] The result was the purchase of an estate for 5,400*l.*, and the remission of its rents to the College of William and Mary in Virginia, for the education of Indian children. During the American War (1775–1786) such remittances were withheld, and afterwards, on a petition of Beilby Porteus Bishop of London in 1790, the Court of Chancery decreed their entire discontinuance on the plea of Virginia having become foreign ground. A new scheme for the disposal of the fund, drawn up by the Bishop, was approved by the Court on October 30, 1793, and in accordance with that the estate has been administered to this day. The Bishop of London, the Lord President of the Privy Council, and other great persons are the trustees, and the body thus organised bears the title, 'Society for Advancing the Christian Faith in the West India Islands and elsewhere in the dioceses of Jamaica, Barbadoes, the Leeward Islands, and the Mauritius,' but more briefly 'Christian Faith Society,'[2] disbursing above 1,500*l.* a year in aid of the Church of England's work among the natives of those British possessions.

We proceed now to the next two Societies awaiting notice. When the seventeenth century drew to a close and much good had already been done through the well-known 'Religious Societies,' organised parochially in and after the reign of Charles II., there came to the front a man whose unwearied efforts to improve the ministry of the Church of England should be held in lasting remembrance, Dr. Thomas Bray, Rector of Sheldon. He sought to encourage divinity studies among his fellow clergy by supplying libraries of the best theology procurable, to be established at various parochial centres for their special use. His benevolent mind took in likewise the plantations or colonies in America, especially Maryland, for which the Bishop of London, Dr. Compton, in 1696 appointed him his commissary,[3] *i.e.* a sort of spiritual agent, whose business was to study the needs of the Church there, keep the bishop informed, and carry out his lordship's instructions. In this post Dr. Bray did excellent service, recruiting the Maryland clergy from England, and not forgetting the libraries. We now reach a memorable incident, in which once more this valuable man figures.

On March 8, 1699,[4] a few gentlemen met together and formed themselves into a voluntary society. There were five in all, four

[1] Boyle's Will, in *Life*, by Birch, vol. i. of *Works*, 5 vols. folio, 1744, Appendix, p. 103.

[2] The author acknowledges his obligations for much information respecting this Society to R. Munro, Esq., the Accountant. The office is at No. 1, The Sanctuary, Westminster.

[3] S.P.G. *Digest*, p. 2.

[4] This is the proper date in the new style. Sometimes it appears (the styles being combined) as March 8, 1698 9. In the old style entirely it was March 8, 1698; and as the new year began on March 25, we find the day described (*e.g.* in S.P.C.K. *Account*, 1733, p. 4) as 'the latter end of 1698.'

of them laymen of position, Francis North second Lord Guilford, Sir Humphrey Mackworth, a capitalist of distinction and an author, Mr. Justice John Hook, Colonel Maynard Colchester; the fifth, probably the originator and life of the movement, the Rev. Dr. Thomas Bray. That meeting started the Society for Promoting Christian Knowledge.

We might speak of it as having been essentially a layman's meeting, gathered and probably led by a clergyman. Its minutes show that there were four main objects more immediately in view. (1) The progress which the Rev. George Keith was making in his labours for the conversion of the Quakers was to be ascertained. (2) It was to be considered how catechetical schools might be erected in the parishes of London. (3) Archbishop Tenison was to be moved by Lord Guilford to get inserted in the bill then before Parliament for employing the poor a clause enacting that their children should be taught to read, and to learn the Church Catechism. (4) Dr. Bray was desired to bring forward his scheme for promoting religion in the Plantations. The grand desire, in short, was to promote Christian instruction both at home and in the colonies. The colonies, though mentioned last, were absolutely co-eval with the London parishes in the intentions of this Society from its very foundation. We further observe that at this little meeting each gentleman put down his name for a donation; but there was no attempt at organising; no one was president, secretary, or treasurer;[1] no rules were proposed: a committee was impossible except so far as they were themselves one. We find no hint that the heads of the Church were so much as thought of; not even the diocesan was to be acquainted with the new Society's existence, although Dr. Bray was his commissary. We may safely assume however that the Bishop of London, in whose care was the whole sphere of the Society's attentions, the Plantations included, was kept informed of everything and approved of everything. The members considered it a matter of immediate importance to frame a 'Preamble,' which meant, as the sequel shows, a standard formula declaratory of their principles and objects as a society, constituting in fact their bond of union. The first mention of it was on March 19, but it was not ready until April 19, on which day it was read and approved. It was ordered that every member should subscribe it, and four of the original members, the only ones present that day, at once affixed their names; many others did the same at various times afterwards. It ran as follows: –

'Whereas the growth of vice and immorality is greatly owing to gross ignorance of the principles of the Christian Religion, we whose names are underwritten do agree to meet together as often as we can conveniently to consult (under the conduct of the Divine Providence and assistance) how we may be able by due and lawful methods to promote Christian knowledge.'

[1] Mr. Justice Hook was made treasurer on March 16.

On this same day the first new member was admitted, Mr. John Chamberlayne, F.R.S., an eminent linguist of the day, and after this date admissions to the Society became frequent. An entrance was not secured by any amount of donation; nor was it the custom (so far as the minutes show) for persons to offer. Any gentleman deemed suitable was twice proposed from within the body, and after the second proposal inquiries about him were ordered to be made. In case these proved satisfactory, he was admitted and desired to attend. Should he accept his election, subscription to the Preamble and a donation naturally followed. The first new appearance at a meeting was that of Mr. Chamberlayne on May 4, and in the course of the same month three others joined. In June were added six: Dr. Gideon Harvey, the physician; Mr. William Melmoth, of Lincoln's Inn, afterwards a well-known religious writer: the Rev. Dr. Woodward, of Poplar, historian and improver of the Religious Societies; the Rev. Henry Shute, the lecturer of Whitechapel, strongly opposed by the Non-jurors of that parish, headed by the rector, Dr. Welton; Mr. Samuel Brewster, of Lincoln's Inn; Mr. Robert Nelson, merchant, friend of the Non-jurors, pious and literary, author of *The Fasts and Festivals*, biographer of Bishop Bull, and quite of the school of Bull's *Harmonia Apostolica*. He was admitted June 22, 1699, and began attendance on June 29. The continued predominance of the laity is very striking, Woodward and Shute being the only clerics since Dr. Bray. In June a Bishop was proposed twice, Edward Fowler of Gloucester, but his admission is not recorded, though he subscribed the Preamble. In October we notice the Pembrokeshire baronet Sir John Philipps, father of Sir Erasmus, and later on a friend of George Whitefield and the Oxford Methodists; in November, Dr. William Nicholls, of Prayer-book fame.

As to the Preamble, we may observe that there is nothing in it to oblige its subscribers to belong to the Church of England, nor had any rule pledging the associates to be of its communion been adopted, so far as the minutes show; but we may assume that at every election care would be taken to admit none but those whose churchmanship was undoubted. Nor would an outward and heartless communion with the Church be all that had to be thought of. At a period like that, when the tension of parties in the Established Church was truly deplorable, and the commixture of uncongenial comrades, only too easy, must have proved fatal to their undertaking, they could not be too particular in the co-optation of members. They were really obliged to be narrow, just because they were broad, if they would prosper. Nor was the absence from the Preamble of a test of churchmanship, or even of Scriptural Christianity, so perilous as it might at first sight appear, since the schools could be set up only through the parochial clergy, and plantations aided only through the Bishop of London and his commissaries. On the

Church authorities therefore would be the ultimate responsibility of their work. They were not a missionary society, to select and send out agents, but only an aid society, to excite the clergy to their duty and assist them in it. The orthodoxy and spirituality of their literature was, however, a serious responsibility, and it behoved them to take extreme care as to the reception of all coadjutors upon whom would devolve its chief oversight.

On October 31 the first Secretary was appointed, Mr. Chamberlayne. But there was still no committee, so called; the 'members' themselves, selected so sparingly and so vigilantly, were what in other societies would be the committee. To the end of 1699 the 'Plantations' are constantly receiving attention at the meetings, and the minutes record libraries and gifts for their benefit, all betokening the splendid activity of Dr. Bray, who must have been the real father of this branch of the work. On June 10 we find him writing out to the Maryland clergy that he is absorbed in business on their account and has been quite unable to get out to them, but he hopes to sail in August.[1] He was delayed, however, until December,[2] when at length he undertook the voyage with a commission from the Bishop of London. But we will take events as they come. On January 4 and 5, 1700, the Bishop of Chichester, Dr. John Williams, was twice proposed. After 'inquiries' made about him—without respect of persons—he was on Jan. 11 'approved of and accordingly attended,' the first Bishop, the first Church dignitary admitted to membership, fifteen months after the Society's birth. On April 18, 1700, the Society seemed on the point of receiving a formal constitution, for some proposals were made in the meeting of that day for erecting it into a corporation, and there is here appended to the minutes a memorial addressed to the Society by one or some of the members for moving in that direction; but the idea seems to have been afterwards wholly laid aside, and things came to take another turn. We should not omit to notice that on June 10, 1700, Bishop Kidder, of Bath and Wells, Ken's successor in Ken's lifetime, was proposed, by Mr. Shute, for membership. On June 12 he was, on the second proposal, to be inquired about by Mr. Shute and Mr. Chamberlayne; on June 13 he was approved of, and on June 27 was first present —a second Bishop. In the course of the summer of 1700, Dr. Bray, having arranged matters in Maryland, was back in England; and we may safely conclude that after this personal contact the condition of the Plantation Church was nearer than ever to his heart. It was on July 25 that he personally reported himself to his fellow members, when an order was passed 'that the thanks of this Society be returned to Dr. Bray for his extra-

[1] S.P.G. *Collection of Papers*, Brit. Mus. 'T. 680,' No. 4, p. 31.

[2] S.P.G. *Digest*, p. 4. He ceases to appear for a time at the S.P.C.K. after December 14, 1699, reached Plymouth December 24, and sailed January 3 or 4. MacClure's *Minutes of the S.P.C.K.*, pp. 40-73, 289.

ordinary care and pains in his late expedition.'[1] Although nothing apparently could have been accomplished for the Plantation Church but for Dr. Bray, it seems more than probable that even Dr. Bray would have failed to effect all that was ultimately done but for 'Mr. Barklay.' From this gentleman, who was the Society's correspondent in Africa and the West Indies—but whether cleric or layman we cannot say—there was received on Nov. 7, 1700, a proposal for propagating Christian knowledge in foreign parts 'amongst the Indian and Barbarous,' the importance attributed to which was shown by the consideration given to it in meeting after meeting afterwards and its being finally handed to Dr. White Kennet to prepare for the press. Dr. White Kennet has here the appearance of being an acting literary or editorial secretary. Meanwhile contributions for Plantation Missions freely poured in and missionaries came forward. Evidently outside attention was being increasingly attracted to this business, which was as much a novelty to Churchmen as had been the setting up of 'catechetical schools;' transatlantic mission work had interested none but Nonconformists scarcely, with some bright exceptions. But before very long there were other Churchmen besides Dr. Bray and the Society beginning to move in that matter; and here we arrive at an incident of very considerable interest. On March 13, 1701, a Committee of Convocation was named to inquire into the means of promoting Christian religion in the Foreign Plantations, and on March 15 that Committee met.[2] Probably no man in England knew half so much at that time of the Colonial Church as Dr. Bray, and if he now was stimulated to further action by a fear that the management of the cause might be taken out of his hands, even by Convocation, it is not much to be wondered at. Acting for his Society, and entirely supported by it, he lost no time in drawing up a petition to King William III. for Letters Patent incorporating an attempt which he had in view. That petition was before the Privy Council on April 7, 1701.[3] At the following S.P.C.K. meetings the S.P.G. Charter business came forward. On May 5 the draught was read,[4] as on the 12th was Dr. Bray's petition to the King in Council, the Archbishop's support of it as a member of that body being also reported.[5] On the 19th the draught-charter was debated and amended,[6] and on June 9 it was announced that the order in Council for Letters Patent had been signed by the King.[7] On June 23 Letters Patent incorporating the S.P.G. were laid before the Society and read, Dr. Bray being thanked for procuring the grant of them, and the Archbishop for his assistance in the matter.[8]

[1] MacClure's *Minutes*, p. 73.

[2] S.P.G. *Digest*, pp. 4, 5. On Mar. 27 a Carlisle letter advised the Society to apply to Convocation, MacClure, p. 326.

[3] S.P.G. *Digest*, p. 5, where the petition is in full, but undated.

[4] MacClure's *Minutes*, p. 132.

[5] *Ibid.* p. 133. [6] *Ibid.* p. 134. [7] *Ibid.* p. 136. [8] *Ibid.* pp. 138, 139.

The Charter of the S.P.G., bearing date June 16, 13 Will. III. (*i.e.* 1701), incorporates ninety-four persons, whose names are recited.[1] They include the two archbishops, who are to be always members *ex officio*, and nine bishops. The then Archbishop of Canterbury (Tenison) is named as first President, but the presidentship is to be afterwards elective annually, not to be *ex officio*.[2] On June 27, 1701,[3] the first meeting of the newly incorporated Society was held at Lambeth Palace; the next one was at Bow Church, Cheapside,[4] on the legal[5] annual day, the third Friday in February (February 20), 1702, on which occasion the first S.P.G. sermon was preached by Dr. Richard Willis, Dean of Lincoln.

That Dr. Bray was the one personally to secure that galaxy of patrons which the Charter exhibits, including so large a portion of the Episcopate, need not be supposed. He and his Society must have had the Bishop of London and the Primate behind them. In fact, the S.P.G. *Account* of 1706 (§6, p. 15), passing by Dr. Bray, definitely states that 'a proper application was made by the Archbishops and Bishops to the King, who accordingly granted the Charter.' But why the prelates were not ostensibly the moving parties, and why Dr. Bray was left to petition the Crown, the Archbishop merely assisting Dr. Bray as a privy councillor, we are unable to say. They formed a large body in the Upper House of Convocation, and they may have desired not to come into open competition with the Lower House; but whatever the motive, it was the Bishops and both the Archbishops who sanctioned the taking of the matter out of the hands of Convocation and forming the new Society independently of it.

We desire to make a few remarks on the new Society.

1. It was an offshoot from the S.P.C.K., and but for the forbidding associations of the word we might have said a separation from it. It is quite needless to add that the parting indicated no differences even in the remotest degree, but took place solely for the more effectual carrying out of their common original design. The S.P.C.K., now two years old, warm and experienced in its valuable home-work, had no experience whatever in the foreign branch, which they had not begun to enter upon, except to receive gifts, and in which everything had to be learnt, except by Dr. Bray. The division of labour was most natural, and

[1] The Charter is given in full in the S.P.G. *Collection of Papers*, which may be seen in the British Museum volume of Tracts, 'T. 680;' also in S.P.G. *Digest*, p. 925, where some sections are otherwise numbered. An abstract of it continued to be annexed to the printed annual sermon.

[2] The Charter, secs. ix., x. (S.P.G. *Account*, 1706). The vice-presidents, treasurers, and secretaries were also to be annually elected on the anniversary day.

[3] S.P.G. *Digest*, p. 6.

[4] St. Paul's Cathedral was only in process of restoration, and in place of it the fine neighbouring church of St. Mary-le-Bow was then and for some time afterwards used on great public occasions as a sort of Pro-Cathedral. But the S.P.G. sermons were not removed to St. Paul's until many years later.

[5] The Charter, sec. ix. (S.P.G. *Account*, 1706).

most necessary. We observe too that most but not all of the members of the S.P.C.K. were by the Charter members of the S.P.G. If our reckoning (arrived at from the Minutes of the S.P.C.K.) is accurate, there were forty-six who had made their appearance as accepted members at the S.P.C.K. meetings down to June 16, 1701, the date of the Charter. We do not count here those who are styled corresponding members, who were on a different footing from the others, residing, as a rule, at a distance, and not concerned with the actual management of the Society. Out of the forty-six we find thirty-one mentioned in the Charter. Among the fifteen absent we observe Mr. Nelson and Sir John Philipps, the others being more obscure. Out of the forty-six, we cannot be sure how many are clergymen, as 'Mr.' is mostly the only title, with the Christian name, which might identify some, generally omitted. But as far as we can judge, the majority were laymen. Then again, while the S.P.C.K. proceeded in its private course, a small layman's committee, if we may call it so—the Chartered Society went on in public state, with its eleven prelates, a cloud of churchmen of rank—deans, archdeacons, chaplains in ordinary, all the Divinity Professors at Oxford and Cambridge, doctors of divinity, masters of arts, almost enough to put out of countenance its few titled laymen, physicians, lawyers, and merchants. The S.P.G. had its President and his following of Vice-presidents; but where were corresponding dignitaries in the little S.P.C.K.? The S.P.C.K. never found it incumbent upon it, or worth its while, to communicate to the world a lengthened account of its history until 1733: the S.P.G. presented itself before the public punctually each year on its chartered day, with a sermon by a leading divine, afterwards regularly printed with a summary of its doings. For all that, however, the S.P.C.K., only in another form, had its anniversary too, and one that probably far outshone in a pageantry of its own the gathering of its daughter at Bow Church. It was when in long array all its foster children, the boys and girls of its schools, marched from every point into the great church of Saint Sepulchre's without the gates—a beautiful and welcome sight to Londoners—to be addressed, not seldom in very touching and fatherly terms, by dignitaries as high as those in Cheapside itself. In formal terms this was not an anniversary of the S.P.C.K., but a Charity School anniversary: yet none the less was that benevolent Society, those children's alma mater, the principal doer of it all. It will be understood that in comparing the members of the two Societies numerically, we confine ourselves to the middle of 1701, and do not answer for any later period.

2. In its origin the S.P.C.K. was a private society. 'A few gentlemen formed themselves into a *Voluntary Society*.'[1] Such also essentially was the S.P.G., though chartered by the Crown.

[1] S.P.C.K. *Account*, 1733, p. 1 (Brit. Mus., 694. f. 13).

Those gentlemen were in no sense the delegates, or a Committee, of the Church. There was no application at any stage to the Church as a body. The incorporating act was from the civil authority. This is more noticeable, since on the very eve of the incorporating Charter Convocation was almost, as it were, actually saying that it would like to lead. In the circumstances of the hour why did not the S.P.C.K. hail the indication and hand over their project? We should not like to answer this question Perhaps the Church history of those few years might be consulted. Most assuredly ecclesiastical party feeling ran high, and it was a very troublous period then and afterwards for Convocation. But to us it seems a very natural thing that the associates should act as they did. They were substantially a body of laymen, who had come to know one another in consultation and to have confidence in one another, discharging no functions they were incompetent for. Why should they not have remained on the same footing and continued a private society?

3. The chartered daughter bore the old title, 'Society for the Propagation of the Gospel.' Yet there was a change. The first and second corporations were for New England in America; the third was for 'Foreign Parts,' while its members were churchmen without exception. The churchmen did not shun the title of the first corporation because of its Commonwealth and Dissenting associations. Probably the designation 'Society' of earlier days was thought more appropriate to a religious organisation than the 'Company' of Mr. Boyle's period, and less suggestive of commerce and colonisation. We cannot help the conviction that because of those associations the ordinary and colloquial name of the corporation of 1662, in spite of its chartered title of 'Company,' continued to be 'Society,' and there may be some proof of this in the fact that the S.P.G. *Account* of 1706 in its historical review refers to the corporation of 1662 by the expression 'Society or Company.' This being borne in mind, it may perhaps be allowed us to consider the present S.P.G., for convenience sake, the third.

4. Most strictly for the purpose of historical inquiry, and without the least desire to drag the reader into the discomforts of controversial briars, we proceed to ask the question—What were the ecclesiastical leanings of the original members and managers of the S.P.C.K. and its daughter society? An answer should not be hazarded without a recollection of the fact that the terms *high-church* and *low-church* were coming into use first at that very time 1698-1702, and therefore had a very special meaning for the period, not one however to be dilated on in this place. To analyse for the purpose of an answer the ninety-four names of the S.P.G., which included most of the S.P.C.K., would be impossible here, even if we were competent to do it; but a few hints may perhaps be usefully suggested. In the first place, it should be observed that the

President, Archbishop Tenison, was a decided friend of the Revolution settlement, as he was later on of the Hanoverian succession, both of which policies were regarded by high-churchmen of the period generally with much dislike and frequently with disdain and hostility. All the first five S.P.G. anniversary preachers, 1702-1706, to go no later, Willis Dean of Lincoln, William Lloyd Bishop of Worcester, Burnet Bishop of Sarum, John Hough (Hough of Magdalen) Bishop of Lichfield and Coventry, John Williams Bishop of Chichester, showed themselves by their public utterances, while varying in the strength of their expressions, staunch friends of the cause espoused by the Primate, men who neither were nor could be high-churchmen of the type then prevalent.[1] But what may be especially noted is the official language sanctioned by the S.P.G. in its *Account*, *i.e.* its formal history of itself published so early as 1706. The Society, it says, arose 'soon after the late happy Revolution, when our glorious Deliverer King William had rescued the Church of England and the Protestant religion from extreme danger.'[2] It seems difficult to conceive how such expressions could have found place in an authoritative document of the Society, unless the great body of its members, which would include most of the S.P.C.K., were in sympathy with the President on that burning question of the hour. Nor may it be immaterial here to note that in the same paper sent forth in 1706, the *Account*, the S.P.G., so far from manifesting any backwardness in letting the world know of its succeeding more or less closely to the titles and the general objects of the mixed bodies of 1649 and 1662, took all possible pains to make it clear. The reader of Church history will however know, and not forget, that the low churchman of that day was not the Evangelical Churchman of ours. What is understood as the Evangelical Revival was at this juncture in its very earliest beginnings. It was uttering itself indeed in the county of Salop, but its voice was not perhaps heard much beyond.

We are anxious, however, for a few more words here before

[1] Willis, in his S.P.G. sermon, February 20, 1702, makes distinct allusion to the blessings of the Revolution, and in a later sermon, November 5, 1705, before the Commons was especially outspoken. Bishop W. Lloyd, on November 5, 1689, before the king and queen upheld that cause. Bishop Burnet, one of its strongest champions, preaching before the S.P.G. February 18, 1704, declares that William's memory 'will ever be glorious among us.' Bishop Hough, gentle in language, spoke, in his charge of 1717, unfalteringly as a friend of the Revolution and of the House of Hanover (pp. 19 22 of his *Charges and Sermons*, ed. W. Russell). Bishop Williams, in his argumentative *Vindication of a Discours concerning the Unreasonableness of a New Separation on account of the Oaths*, 1691, showed himself a strenuous supporter of the policy then established.

[2] *Account* of the S.P.G., 1706, §6, p. 14. If this paper was drawn up by Dr. White Kennet, as the French translator of it in 1708 says it was (see following note), the language referring to William is well accounted for, and the fact of his having been made the spokesman of the Society of much significance. Kennet was a very able writer against the chief high-church position of that day, and brought out his book on *Ecclesiastical Synods*, maintaining the rights of Princes, in 1701, the very year his name was placed in the S.P.G. Charter.

proceeding to the next point. In the honoured founders of these two great Societies we see Churchmen who, if not 'high' in the party sense which that word then bore, were yet stiff and unbending, abhorring schism and separation, stoutly asserting the privileges of the Established Church in all public measures, though not the least regretting the Toleration Act. They were not the men to unchurch the foreign Protestants or throw doubts on the salvation of Dissenters. They were not the men to compromise matters with Rome. What we most regret to find in these divines is that their pulpit-teaching was mainly that of the moral-essay school. In the better examples which have reached us may be read many a passage of good common sense, pointedly, tersely, and forcibly expressed, calculated to do a certain amount of good; and had such discourses been duly penetrated with the leading doctrines of Christianity, as afterwards asserted by Hervey and Romaine, they would have furnished admirable aids to religious thought. In the absence of this essential quality we feel obliged to consider the teaching of this school a dull theology, not to be really brightened by any amount of vigorous and earnest language. But this imperfect school had not everything to itself. Among the venerated founders of the two great Church Societies of that period, there were, for instance, Melmoth and Mackworth, lay teachers, sending through the press something which could drive home to the heart their preceptive admonitions and meet the deeper wants of their times. Portions of Mackworth's *Discourse* and Melmoth's *Great Importance* were assuredly doing not a little towards promoting that knowledge of Gospel doctrine which, when it became in a few years sufficiently prevalent, constituted what is understood by the expression Evangelical Revival.

5. We would next inquire in what relation the S.P.G. of 1701 stood to its predecessor in the title—Charles II.'s S.P.G., Boyle's S.P.G. Owing perhaps to the survival of the leading initials, some uncertainty of statement seems now and then to occur, and we are given to understand that the third S.P.G. (if we may here so call it) continued the existence of the second just as the second did that of the first; and this was especially likely to have been the case after the S.P.G. of 1701, in the official account of itself published in 1706, had taken no small pains, as already noticed, to introduce its birth with a narrative of the two earlier S.P.G. corporations. Thus the German historian Mosheim makes the Society of 1649 and that of '1661' to have been 'again confirmed and invested with extraordinary privileges and rights by William III. in 1701.'[1] Baird,[2] more

[1] Mosheim's *Church History*, English translation, vol. iii. p. 199, ed. 1863. His reference here is to Kennet's *Relation de la Société*, etc., Rotterdam, 1708, which work is merely a French version of the S.P.G. *Account* of 1706, which the French translator attributes to Dr. White Kennet.

[2] Page 670.

indefinite in his expressions, appears to mean not much otherwise when he states that the S.P.G. of 1701 'joined with' that of 1662 'in aiding the American Missions.' The Charter of 1701 itself hints no organic connection of the third Society with the second. Mosheim's observation appears based on a passage in the S.P.G. *Account* of 1706, where, after a notice of the Society or Company of 1662, it is added, in reference to the Society of 1701—

'when so good a foundation had been laid, it was time for public authority again to espouse and confirm and carry on this good work as a national concern and a blessing to the Christian world' (*Ib.* p. 14).

What these words say is that the *work* of the earlier Society (not that Society) was confirmed and carried on through the Society of 1701. There is no statement anywhere in this *Account* implying that the Society of 1701 was that of 1662 reorganised. The S.P.G.'s important volume, recently issued, *Digest of the Records*, by Mr. C. F. Pascoe, 1893, puts the matter in the clearest light,[1] showing that the two Societies were, and still are, perfectly distinct; while all the requisite details on which that account is based are contained in Mr. Busk's *Sketch of the Origin of the New England Company*, referred to earlier in this Introduction.

6. Again, did the S.P.G. of 1701 contemplate *native* races as within its sphere of operations? In the Charter the King states[2] that the object of the Society is to provide for the spiritual good of 'our loving subjects' in the Colonies, who from lack thereof are in danger of falling into atheism, infidelity, popish superstition, and idolatry. Natives are not alluded to, but provision is made[3] for an orthodox clergy to live amongst 'our people,' and, as it is added, 'for the propagation of the Gospel in those parts,' language which at least permitted the Society to go to the natives, if not pledging them to go. It is clear that the original, direct, and pressing object of the Society was felt to be the colonial settlers; their duty to the natives was latent and awaited the interpreter. The interpretation came in the very first sermon on February 20, 1702, when Dean Willis said:—

'The design is, in the first place, to settle the state of religion, as well as may be, among our own people there, . . . and then to proceed in the best methods they can toward the conversion of the Natives.'[4]

The Society had not to wait long for the opportunity of commencing its strictly missionary work, the needs of two peoples in particular being pressed upon its attention—independent Indians and negro slaves. The Indian races known as the *Five Nations*, occupying the frontiers of New York territory, were being assiduously proselytised by French Canadian priests,

[1] Page 3. [2] Section i. [3] Section i.
[4] Willis's sermon to the S.P.G., p. 17. See also *Digest*, p. 7.

and thereby enticed into the support of French interests, to the no small disquietude of the English Government, who had been considering the matter since the year 1700.[1]

The cause of the Negroes, left without the least attempt to Christianise them, found a warm sympathiser in a French Protestant layman of New York, Mr. Elias Neau, a letter from whom, dated July 10, 1703, informed the Society of their deplorable condition.[2] The honour of the earliest systematic measures for the instruction of this helpless people on any scale of importance belongs to the S.P.G., whose annual sermons in London frequently referred to them. In 1706 the Society was fully recognising its missionary obligations.

It might appear somewhat singular that the S.P.C.K., which had handed over Colonial Missions in America to a separate organisation, on the ground of its having enough on its hands at home, should be found shortly afterwards occupying itself with a Mission in India. The circumstances were these. On November 29, 1705, two Danish Lutheran clergymen, Bartholomew Ziegenbalg and Henry Plütschau, ordained by the Lutheran Bishop of Zeeland, embarked at Copenhagen, and on July 9, 1706, arrived at the Danish settlement of Tranquebar, in South India. In 1709 this Mission first became known in England, by means of the Rev. Anton Wilhelm Boehm, who was residing in London and had been Chaplain to Prince George of Denmark, the Consort of Queen Anne. Prince George, whose death had occurred on October 28, 1708, and whose funeral sermon, preached on November 21, in the German Protestant Chapel Royal at St. James's Palace by Mr. Boehm,[3] had been published in an English translation, was an uncle of Frederick IV., King of Denmark, and may have taken an interest in the Tranquebar Mission. The Chaplain at all events had, and a set of ten letters, which had reached him from Ziegenbalg, were in 1709 published by him in an English version out of High Dutch, with a dedication to the Society for the Propagation of the Gospel. The Society showed its sympathy by a present of 20*l.* and by a case of books, which arrived at Tranquebar in October 1709.[4] The footing thus gained in England by this Danish Mission, through a happy combination of circumstances, political and religious, was confirmed during the next few years. In 1710 was published a second set of Tranquebar letters, covering the period from April 20, 1709, to January 17, 1710, and this time 'humbly recommended' to the S.P.G.; but as the Society, restricted in its operations by Charter to the British Colonies, could not officially render assistance, the unchartered S.P.C.K. was approached. Here also an obstacle existed, from the fact

[1] S.P.G. *Account*, 1706, p. 38. [2] *Ibid.* p. 58.

[3] A German chapel, with a German Lutheran ministry, is, as readers of the newspapers well know, still a part of the ecclesiastical establishment at St. James's Palace.

[4] Hough, *Protestant Missions in India*, i. pp. 167–8.

that the business to which they were engaged with their subscribers was strictly a home one. They willingly, however, undertook to open and manage a separate fund, and of this fund the President and Secretary of the S.P.G., the Archbishop and Mr. John Chamberlayne, in their unofficial capacity, were the heart and soul.[1] In 1714 King Frederick IV. of Denmark established at Copenhagen the Royal Danish Missionary College, for the purpose of training clergy for the Tranquebar Mission. Such an institution, under such patronage, added immense dignity to that Mission, while the Episcopal title prevalent in the Danish Lutheran Church greatly advanced it in the eyes of English Churchmen.[2] In 1716 Ziegenbalg, who had returned to Europe for fresh assistance, received a cordial welcome from Archbishop Wake, the new Primate, the Bishop of London (Dr. John Robinson), King George I., the Prince and Princess of Wales, and the Committee of the S.P.C.K., who since 1709 had made friendly mention of him in their reports. On August 23, 1717, George I. addressed a reply-letter to Ziegenbalg and Grundler, promising his support. On January 7, 1719, Archbishop Wake, as President of the S.P.C.K., addressed them in a warm and encouraging letter. On February 23, 1727, King George once more addressed a sympathetic reply-letter to the Tranquebar missionaries.[3] Throughout the eighteenth century and into the nineteenth did the S.P.C.K. lead the support of distinguished men in England to the Danish labours at Tranquebar, and for thus keeping alive the missionary interest all those years within their Church English churchmen can never think of its earlier history without feelings of affection. But it is specially to be noted that nothing done by the S.P.C.K. constituted it a Missionary Society. It remained what it was after the Charter of 1701, and all it did was to subsidise a Missionary Association, transmitting to it special gifts bestowed by its friends for that special purpose. The *alumni* of the Royal Danish Missionary College would come to London for embarkation, and would there receive the friendly hand and fatherly counsels of the Society, which thus united with Copenhagen in giving them a mission; but their selection, their training, their ordination, and their chief maintenance were from their own people in Denmark.

It was *Cook's Voyages round the World*, published in 1768–81, that in 1787 kindled William Carey's heart towards missions

[1] Hough, i. pp. 172–3. We notice among the S.P.C.K. minutes that on November 9, 1699, the Rev. J. W. Mecken, Chaplain to the Princess of Denmark, as Queen Anne then was, first appeared among the members of the Society.

[2] There is a short account of the college in Nickamp's *Kurtzgefasste Missions-Geschichte*, 1740, p. 218, and in Grichovius's Latin version of this work, 1747, p. 176. There is also an account in Ziegenbalg's *Propagation of the Gospel in the East*. In the date of the college we follow Nickamp. In a brief notice in the *Missionary Register*, 1813, p. 176, the year is 1706, but no authority is cited and it seems questionable.

[3] Hough, i. pp. 184, 185, 190, 193, 220.

while he was teaching boys and working as a shoemaker at Moulton. By a striking coincidence the Calcutta scheme of missions was planned and sent to England in that same year, and Sierra Leone was acquired by the Crown of England whereon to settle and civilise the native Africans thrown upon its care, after the law had declared the impossibility of slavery on the soil of the United Kingdom.

In 1789 Carey became a Baptist minister at Leicester, and never did he cease to press the subject of Missions upon the attention of his fellow ministers, Andrew Fuller, one of them, being his warm supporter. At Kettering on October 2, 1792, a body of twelve formed themselves into a Society, five of these being appointed a Committee, of which Andrew Fuller was made Secretary. As soon as the sum of 13*l.* 2*s.* 6*d.* was subscribed by this small gathering, Carey offered himself as the first missionary. The Birmingham Baptists on hearing of this added a contribution of 70*l.*; other congregations at once followed their example, and soon a considerable sum was raised.[1] Carey and his family, with John Thomas a surgeon, were the first to go out, and Bengal was chosen as the scene of their labours. *Cook's Voyages* must not be lost sight of. Carey's first impulse shows the imagination laid hold of for Christ. Here are new lands opening up—new lands and new peoples; do they not belong to Christ? Are not we, British Christians, whose are the ships and the seamanship, to see them brought to Christ? This was a distinct thought from that which carried Englishmen towards a New England, planting in it the Eliots and the Brainerds. It was not—We are going out as farmers and miners with royal charters and subscribed capital, and are therefore bound to see the natives, for their sake and for ours, instructed in the way of salvation: the idea was, we must go into all the world and preach the Gospel to every creature; and if there be but a single man qualified and willing, there is that man's business. An old Baptist minister said to the adventurer, 'Young man, when God pleases to convert the heathen He will do it without your aid or mine,' showed an apparently greater faith; but at the root, if unsuspected, there was unbelief, that would not obey a plain command and trust the difficulties to Him who had commanded. There was nought unreasonable, wild, fanatical, or in the language of that day 'enthusiastical,' about Carey's plan. He was going to live among the people, learn their tongue, write the Bible in that tongue, and offer it to them: what could possibly be a more sober, safe and rational way of proceeding?

An address, dated August 26, 1794,[2] issued by the Rev. David Bogue, a Dissenting minister of Gosport, started the movement in the press towards the formation of the London Missionary Society. The object was to combine Churchmen and Dissen-

[1] J. C. Marshman, *Life and Times of Carey*, i. pp. 9 *sq.*

[2] It was reprinted in the *Evangelical Magazine* of September 1794.

ters in the cause of Missions; but it was very imperfectly realised, and the Dissenting element considerably predominated the only two clergymen who took a leading part being Thomas Haweis, Rector of Aldwinckle, Lady Huntingdon's trustee, and John Eyre, minister of Ram's Chapel, Hackney. The Rev. Melville Horne's *Letters on Missions*, which appeared in 1794 contributed greatly to its establishment.[1] After various steps taken to secure co-operation, a preparatory meeting was held on September 21, 1795, at the *Castle and Falcon*, Sir Egerton Leigh presiding, to arrange for launching the Society on the following day. On September 22, therefore, at Spafields Chapel (Lady Huntingdon's), after a sermon by Mr. Haweis, a numerous body of ministers and laymen, Mr. Kingsbury an Independent minister presiding, formed themselves into a Society, appointed a committee, and adopted a plan of operations. Here is to be considered the birth-place, and this the birthday, of the London Missionary Society, as it came afterwards to be called. Various other meetings immediately followed for the purpose of making the new Society known. On the same evening, at Mr. Steven's Meeting in Crown Court, the Rev. George Burder, of Coventry, preached before it. On September 23, at the Haberdashers' Hall Meeting, there was a sermon by the Rev. Samuel Greathead of Woburn, and there Directors were chosen. In the evening the Society was addressed at the Tabernacle by the Rev. John Hey, Baptist minister of Bristol. On September 24, the fifth and sixth sermons were delivered by Rowland Hill at Surrey Chapel, and by David Bogue at Tottenham Court Road Chapel. On September 25 a general meeting was held at the *Castle and Falcon*, when the Society was regarded as formally introduced in the most public sense. The first missionary attempt was to be made at Otaheite in the South Seas, and as soon as possible afterwards, others on the coast of Africa, or in Tartary by way of Astrakhan, or in Surat on the Malabar coast, or in Bengal, the Coromandel coast, Sumatra, or the Pelew Islands.[2] On July 28, 1796, the first missionaries, twenty-one in number, were publicly designated at Sion Chapel, London, some of them being carpenters, smiths, sail-makers, painters, &c. On August 10, 1796, they embarked at Portsmouth in the *Duff*, a vessel purchased by the Society for 5,000*l*., and with its cargo insured for 6,000*l*., the E. I. Company promising them a return freight from India.

That embarkation was a truly striking event, well calculated to excite the attention of the whole Christian body of this country. That the thoughts of a limited number of Churchmen

[1] *Evangelical Magazine*, May 1797, in a review of a sermon of Melvill Horne's.

[2] Sermons preached in London at the formation of the Missionary Society, September 22, 23, 24, 1795; to which a copious Memorial respecting the establishment and first attempts of the Society. By order of the Directors, London, 1795.

had been already turned towards the vast outlying regions of idolatry and Islam before even the older of these two societies arose, there will be dates to show; but that they were at length stimulated to definite action by the interesting example of 1796 seems, by similar testimony, highly probable, and if so should be thankfully acknowledged.

N.B.—It should be observed that references in the notes are sometimes made to the Society's *Proceedings* and sometimes to its *Reports*. The *Proceedings* are the entire annual volume, containing everything, Sermon, Report, Contributions, Appendices, Lists, &c.; and any page in the *Report* or *Sermon*, &c. will be found as the same page in the *Proceedings*.

The reader is also asked to bear in mind that the early Anniversary Sermons are said to have been preached sometimes in 'St. Andrew's,' sometimes in 'St. Anne's.' These were two names of the same church, as explained in the notes.

THE EARLY HISTORY

OF THE

CHURCH MISSIONARY SOCIETY

CHAPTER I.

EVENTS LEADING TO ITS ESTABLISHMENT.

A.D. 1786–1799.

SECTION I. EVENTS IN INDIA, 2. Early Christian Efforts in Bengal, 2. First Eclectic Meeting on Missions, 1786, 6. The Calcutta Project of Missions, 1787 (*map*), 7.—The Calcutta Project in England 1788, 11. Second Eclectic Meeting on Missions, 1789, 13. -Mr. Grant in England, 1790, 14.

SECTION II. EVENTS IN ENGLAND, 16. The Sierra Leone Company and the Third Eclectic Meeting on Missions, 1791, 16. Various Incidents of 1792, 1793, 18.—East India Company's Charter, 1793, 19. The Rauceby Meetings and Bristol Clerical Educational Society, 23. Fourth Eclectic Meeting on Missions, 1796, 25. Battersea Rise, 1797, 27. Contemporary Notices of these movements, 28. —Fifth, Sixth and Seventh Eclectic Meetings on Missions, February 18, March 18, April 1, 1799 (*map*), 29.

SUMMARY.

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SECTION I.—EVENTS IN INDIA.

1. *Early Christian Efforts in Bengal.*

ALTHOUGH in this chapter nothing more is intended than a history of those events which led to the establishment of the Church Missionary Society, it will be convenient to commence with some early efforts in Calcutta, inasmuch as these contributed greatly to the awakening and maturing of that missionary spirit and those missionary plans at home to which the origin of the Society is mainly due.

In 1689, when the East India Company had but two Presidencies, Madras and Bombay, an English factory was established at the then purely native town of Calcutta. In 1696 the first Fort William was erected, and in 1700 the site of Calcutta was formally purchased by the Company from its Indian owners. In 1714 the Society for Promoting Christian Knowledge invited the Rev. Samuel Briercliffe, Chaplain of Fort William, to become a corresponding member, requesting of him information as to the state of Christianity in Bengal; and his reply, dated December 31, 1715, is, we believe, the earliest account of that subject which we possess. In 1715 Calcutta was declared a Presidency. When its first church, St. John's, was built is not precisely known, owing to the loss of records in the disasters of 1756; but it is believed to have been in 1716, the year after Calcutta attained to its new dignity. Its situation was near the river, and its lofty steeple was then the chief public ornament of Calcutta. It became the custom every Sunday for the Governor, the civil servants, and such of the military as were off duty, to walk in procession to attend divine service there. On the night of October 11–12, 1737, the steeple fell down in a hurricane and earthquake, and it was never rebuilt. In 1756, the Black Hole year, the church itself was demolished. By his victory at Plassey, June 23, 1757, Clive recovered Calcutta, and the same year a new Fort William was begun.

While this fortress was in course of erection the missionary history of Calcutta commenced. The capture of Cuddalore in South India by the French on May 2, 1758, led to the break-up of the Danish Mission there, which was supported by the S.P.C.K., and on September 29, 1758, Mr. J. L. Kiernander, a member of that Mission, a Dane, who had been eighteen years in India, arrived at Calcutta with six assistants, continuing, as at Cuddalore, in connection with the S.P.C.K. He was the first Protestant missionary in Bengal. Colonel Clive, the acting Governor, cordially received him, while he was also welcomed and aided by the chaplains. On December 1, 1758, with the

general concurrence, he opened a mission school. On June 2, 1759, he commenced public worship in the Portuguese tongue in the chapel of Fort William, which was allowed him when not required for the English service. In 1763 the then Governor, Mr. Vansittart, who also warmly supported this Mission, placed at his disposal a building which served him for a chapel. About May, 1767, Government premises being no longer available for him, Mr. Kiernander began the erection of a mission church, the liabilities of which, amounting to 8,000*l.*, he took upon himself—a thing he was able to do through his having recently contracted a second marriage with a lady of fortune at Calcutta. On December 31, 1770, he dedicated it with the Hebrew name of Beth Tephillah (House of Prayer); but it commonly went by the name of The Mission Church. When first built this was the only church in Calcutta town, St. John's having never been re-erected down to that time. In its original form it had a very homely appearance, and was not that handsome Ionic edifice, porticoed, towered, and spired, which made it later more worthy of the English community of Calcutta.[1] The year 1773 was an important one for Calcutta, for two reasons. Fort William, a stronghold of the very first rank, was finished, and an Act of Parliament elevated the Presidency to a supremacy over both Madras and Bombay, nominating Mr. Warren Hastings the first Governor-General. Well worthy of notice, therefore, is a token of respect shown that year by the Court of Directors to Kiernander and his Mission. They gave a free passage in one of their ships to two of his children returning from Germany, and to a German missionary who went out to his assistance.

Two points here invite our attention. First, there is the unbroken favour shown to the Mission by the ruling authorities, from Clive to Warren Hastings; while the action of the Directors at home evidenced an increasing public encouragement, instead of any diminishing one—a matter that will not be forgotten when, later on, we reach the obstacles thrown in the way of Missions both in London and in India. In the second place, the work of Kiernander at Calcutta was in no sense a mission to the old Heathen population of the country—a fact needing attention, as an unexplained mention of the 'Mission' of Kiernander is very misleading. He was less a missionary at Calcutta than he had been at Cuddalore, for the Tamil of South India, with which he was well acquainted, was not spoken in Calcutta, and Hindustani or Bengali he never attempted to acquire. Kiernander's missionary equipment at Calcutta was Portuguese, which was the *lingua franca* of all the foreign settlements around the Bay of Bengal, and the ordinary medium of communication between the Europeans and their domestics, as Persian was in

[1] An engraving of it in its improved state may be seen in the *Gentleman's Magazine*, 1824, p. 105, where there is a full history of the church and a life of its founder.

their intercourse with native courts. The Beth Tephillah mission was confined to the descendants of European fathers, and hardly ever embraced a single Heathen. It was known in Calcutta as 'the Portuguese Mission'; it began with Kiernander, and with him it practically ended. Altogether distinct was it from a Mission to Hindus and Mohammedans, though in itself a most valuable one. By every sense of honour the heads of the English community, which was responsible for this Eurasian race, were bound to encourage and reward the charitable labour which Kiernander discharged towards the poorer members of it, and it is not surprising that they are seen acknowledging their obligations.

A name of note in the annals of our Society is now to be introduced. Charles Grant, of a good Scotch family, left home at one-and-twenty as a military cadet, November 23, 1767,[1] the year in which Beth Tephillah was founded, but his special qualifications having been discerned, he was at once put into civil employ. In 1773, when Calcutta became the capital of India, he was advanced to the Company rank of Factor. His talents and integrity continued to merit the confidence of the Calcutta Government and secure his rise in the service. In June, 1784, he gained the step of Senior Merchant.

In 1783, twenty-five years after Kiernander commenced his labours in Bengal, the dawn of true Missions in that province made its appearance by the arrival out of the *Oxford* (more properly *Earl of Oxford*) Indiaman. The surgeon of that ship, Mr. John Thomas, pained by the entire apathy towards religion, as far as he could see, in Calcutta society, which had not even a church of its own (Beth Tephillah not coming under that designation), and was wholly neglecting to offer Christianity to the Hindus around, felt impelled to advertise a plan of his own for this latter object in the *India Gazette* of November 1, 1783, inviting communications.[2] Although he was mistaken in supposing that there was no spiritual life left in the Calcutta community, no direct result followed from his advertisement, and on March 16, 1784,[3] Mr. Thomas went home again in the *Earl of Oxford*.

On April 6, 1784, the first stone was laid of a new St. John's[4] Church, twenty-eight years after the destruction of the original one, on a piece of ground presented by a rich native, and in its erection, which cost 20,000*l*., a leading part was taken by Mr.

[1] Thomas Fisher's *Memoir of Mr. C. Grant*, 1833, p. 2.

[2] Thomas's own account is given in the Baptist Missionary Society's *Periodical Accounts*, i. p. 15, where the advertisement is given *verbatim*, along with two answers received. One of the answers was anonymous, and Thomas did not know who the writer was. He was the Mr. Chambers mentioned further on, p. 8.

[3] *Calcutta Gazette*, April 1, 1784.

[4] *Ibid.* April 8, 1784. Conspicuous in the proceedings of this day, in the absence of the Governor-General from Calcutta, was the much respected Mr. Edward Wheler, member of Council, removed by death in the following October, and noticed in the *Calcutta Gazette* of October 14.

Grant. A comparison of dates shows that measures for this church must have been on foot much about the time of the visit of Mr. Thomas, before it or after it, while it seems possible that they even grew out of it.

The building of St. John's was far advanced when, on June 8, 1786, there arrived out a young clergyman of three-and-twenty, David Brown, appointed by a society of officers of the Company's army, to take spiritual charge of their Military Orphan House at Calcutta.[1] The later history of the Beth Tephillah Mission, the history of the St. John's ministry, the history of the progress of spiritual religion in Calcutta, could not be written without much space in them being given to the labours of David Brown. These, however, are not to our present purpose.

Mr. Grant and David Brown became at once intimate friends, and it may be assumed that either a plan was drawn up between them, or else that one already designed by Mr. Grant[2] was talked over, for Missions to the Hindus. But this subject can more conveniently come before us a year later, when we begin to have better information concerning it.

On July 14, 1786,[3] after the arrival of Brown, the *Earl of Oxford* once more made her appearance in the Hoogly, with Mr. Thomas on board, and on this his second visit he was introduced to Mr. Grant, who, being favourably impressed with him, proposed his retiring from the *Earl of Oxford*, learning the native languages, and devoting himself to missionary work; to which plan Thomas, after some delay, assented. Mr. Grant, whose official residence was at Malda, about one hundred and seventy-five miles above Calcutta, on the same side of the river, had established in his neighbourhood, at Gomalty, a factory of his own for the cultivation of indigo, then recently introduced into the country, and the idea was that Thomas should be stationed at Gomalty as a missionary. Thither accordingly he proceeded, his support being provided for from funds raised by Mr. Grant, who himself contributed 1,000*l*. This Gomalty Mission is interesting as the first actual attempt to reach the native races of Bengal in a Christian way, and as indicating the growth of the missionary spirit at Calcutta, which last is our more immediate concern.

The birth of a missionary spirit in that line of things which issued in the formation of the C.M.S. is what we are seeking. Having discovered this at Calcutta about the autumn of 1786, we leave India for a brief space in order to point out the rise about the same time in England of a streamlet similar in

[1] Simeon's *Memorial Sketches of Rev. D. Brown*, 1816, p. 143, a passage of singular interest.

[2] Before the second arrival of Thomas (Marshman's *Life and Times of Carey*, i. p. 31).

[3] *Calcutta Gazette*, July 20, 1786.

character, which afterwards coalesced with it. Henceforth, in fact, we shall have for a short while, in pursuit of our object, to pass backwards and forwards between Calcutta and London.

2. *The First Eclectic Meeting on Missions*, 1786.

It became necessary, after the concession of independence to the American colonies, to find a fresh penal settlement for English criminals, and New South Wales was selected. The first fleet was on the point of sailing with its unhappy freight when Mr. Pitt was waited on by Mr. John Thornton and Mr. Wilberforce, who urged the appointment of a chaplain to Botany Bay, where the convicts were to be settled. The Rev. Richard Johnson was appointed, and on October 22, 1786, having accompanied Mr. John Thornton to Woolwich, he was there, on board a hulk, introduced to about 250 of his future flock. This occurrence is reported by the Rev. Henry Venn of Yelling (previously of Huddersfield) in a letter to his daughter dated October 28, 1786, and he expresses the warmest feelings on it, his thoughts taking a wider range and anticipating openings for carrying the Gospel to those eastern regions, and a period when 'a vast multitude whom no man can number shall call upon His Name.' He adds, 'Though neither I nor you who are yet in youth (much less I who am stricken in years) shall be living on earth when this fact comes to pass, yet we shall be well informed of it above. All heaven will break forth in that song of praise: *Allelujah, for the Lord God Omnipotent reigneth!*' [1]

Two days after Mr. Venn's letter was written, and probably without the least connection with it, Mr. Johnson's mission engaged the attention of a clerical society in London, who were in the habit of meeting every other Monday in the vestry of Mr. Cecil's chapel, St. John's, Bedford Row. Of this body, which bore the name of Eclectic Society,[2] more will meet us as we proceed. On the day in question, October 30, 1786, the subject appointed for the following meeting, November 13, was, 'What is the best method of planting and propagating the Gospel in Botany Bay?' This was discussed on that day accordingly, though we have no information as to what was said, nor was Mr. Johnson, who had been invited, present.[3] That was the first known meeting on the mission subject ever held by the Eclectic Society, which was then three years old.[4] Mr. Johnson, we may add, went out with the convicts, but proved unequal to the post,

[1] *Life of the Rev. Henry Venn*, by his Son, 5th ed. 1837, p. 447.

[2] It was composed mainly of clergymen, and its meetings, begun on January 16, 1783, were for the first three years held at the 'Castle and Falcon.'

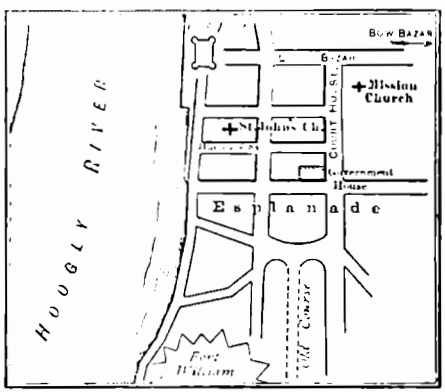
[3] *Memoir of the Rev. Josiah Pratt*, by his Sons, 1849, p. 463.

[4] We cannot, however, but note here that the enlightenment of the Natives of India had been already urged by the S.P.G., whose annual sermon on February 17, 1786, preached by Dr. Thurlow, Bishop of Lincoln, made a strong appeal to the H.E.I.C. to recognise that duty. One passage of it much reminds us of

and returned home His successor, Samuel Marsden, whose commission was dated January 1, 1793, became the father of the New Zealand Mission. Noting that Mr. Venn's letter, the Eclectic meeting, and Mr. Grant's mission at Gomalty were all nearly contemporaneous and harbingers of further efforts, we take our stand once more at Calcutta.

3. *The Calcutta Project of Missions*, 1787.

On the festival of St. John the Baptist, June 24, 1787, St. John's Church at Calcutta was opened for divine service; consecrated it could not be, according to the forms of the English Church, there being no bishop.[1] It stood, and stands, near the river, midway between Government House and the Old Fort, and less than half a mile south-west from the Mission Church.[2]



Mr. Grant and the Rev. David Brown were by no means disposed to think that all was done when Mr. Thomas was stationed at Gomalty. Had Thomas been a man of the true missionary stamp (which he was not), his mission could not promise much under the direction of Churchmen, for he was a layman and a Baptist. In the course of 1787, therefore, we find a far more ambitious scheme in contemplation. In a letter of David Brown to a friend in England, dated only 1787, but written apparently on or about September 10,[3] he remarks, 'I have been at work on the idea of a Mission, and some papers have been sent home on the subject.'[4] Mr. Simeon, nearly thirty years later,[5] referring to these papers, appears to attribute 'the idea of a Mission' to

Heber's stanza written many years later: 'Can we, whose souls are lighted,' &c. 'Can we withhold from so many millions of rational beings, unhappily deluded by error or degraded by superstition, this privilege of an EMANCIPATION from their chains of darkness and an admission into the "glorious liberty of the children of God?"' Bishop Thurlow urged that the Company should, at their own expense, build churches in the capitals of the provinces under their rule.

[1] It was reckoned as consecrated by a written 'Act of Consecration' sent out June 24, 1787, from the Archbishop of Canterbury to the Rev. William Johnson, the senior chaplain, as stated in the lettering under a large engraved view of the church to be seen at the British Museum (K. 115. 46 c.).

[2] The erection of St. John's caused Beth Tephillah to lose its Hebrew name, and to be called 'Mission Church,' and, at the present day, 'Old Church.'

[3] This being the date of a letter preceding it in the published series, and written apparently for the same mail.

[4] *Memorial Sketches of David Brown*, p. 225.

[5] In his Preface (dated September 16, 1816) to the *Memorial Sketches of the Rev. David Brown*, pp. xii., xiii.

Brown alone, without mentioning Grant; so that if Grant, or Grant and Brown, started it about June, 1786, it was probably Brown who worked it out and put it into shape a year later.[1] However this may have been, that the Calcutta suggestion was one of the seeds from which sprang the Church Missionary Society was plainly the view of Simeon in 1816, when he wrote in the same Preface:[2] 'Mr. Brown, if not actually the founder of all the great missionary institutions which have been established of late years, and of the plans which have been carried into effect for translating the Scriptures into all the languages of the East, laboured in this field as much as any who have followed him, and strove to the utmost of his power to kindle that very flame which has burned and is now burning in almost every quarter of the globe.' The programme was drawn up, as Simeon here goes on to say, by Brown 'in conjunction with two other friends in India, who most gladly co-operated with him.'[3] But before we proceed with these papers to England we will unfold them at Calcutta, first saying something more of those whose thoughts and hopes they expressed.

Mr. William Chambers in 1767 resided at Madras, engaged in mercantile pursuits of his own, unconnected with the Company. He was a personal acquaintance of Swartz, and a letter written by him in the above year gives the only description that exists of the appearance of that distinguished missionary. Swartz's published letters to him, the first of which is dated September 8, 1769, show Mr. Chambers to have been an established Christian and a warm friend of missionary work, on which subject he frequently corresponded with the S.P.C.K. On October 19, 1774, his brother Sir Robert Chambers reached India as one of the puisne judges of the newly constituted Judicature of Bengal, Sir William Jones being another, and Sir Elijah Impey being Chief Justice. About 1779 Mr. William Chambers had removed to Bengal. In 1783 he replied to Mr. Thomas's advertisement of November 1 on Missions.[4] In 1787, the year now especially before us, he must have been a man of some influence, his brother being senior puisne judge and practically Chief Justice, as Sir Elijah Impey was then in Europe. His wife was a sister of Mr. Grant. Reputed the ablest Persian scholar among the Europeans in India, Mr. Chambers translated the first thirteen chapters of St. Matthew from Greek into Persian, and in 1787 was engaged on a Bengali version of the New Testament. He died in August, 1793, most deeply regretted by David Brown.

Mr. George Udny, whose rank in the Company's employ commenced on July 14, 1778, was in 1787, when Junior Merchant,

[1] Marshman (*Life and Times of Carey*, i. pp. 31, 32) says the scheme was Grant's, and Brown came into it. [2] P. xii. [3] P. xiii.

[4] The reply of Mr. Chambers, as cited by Thomas, stated his readiness to assist if the advertiser's object was to obtain a translation of the New Testament into Persian and Moorish, under the direction of proper persons. See note further back (p. 4).

Commercial Resident at Malda in succession to Mr. Grant; a near neighbour, therefore, to Mr. Thomas at Gomalty, whose mission there he helped to support. In after years he proved a kind friend both to Thomas and Carey. Later on he served for a period on the Supreme Council, and temporarily, in 1805, held the post of President and Deputy Governor-General. After a career of fifty-two years in India he died at Calcutta on October 24, 1830,[1] being then second Senior Merchant, Senior Member of the Board of Trade, and Export-warehouse Keeper.

Mr. Grant's influential position in 1787 may be judged of from the posts he then occupied. He was a Senior Merchant, a member of the Board of Trade, a director of the General Bank of India. In the autumn of 1787, soon therefore after the mission scheme had been despatched to England, the misfortune of insolvency fell upon poor Mr. Kiernander and that of sequestration on Beth Tephillah. For the redemption of the latter Mr. Grant out of his own purse paid ten thousand rupees, and on October 31, 1787, the fabric was conveyed to Mr. William Chambers, Rev. David Brown, and Mr. Grant, in trust for the S.P.C.K. Forthwith it was re-opened, and David Brown served it gratuitously, Grant, Chambers, and Brown forming themselves into a committee of management, and raising subscriptions among their friends in Calcutta and elsewhere. Thus this group of Christians had constituted themselves a committee to conduct the 'Portuguese Mission' among the Eurasians and lower orders of Calcutta, and a little Mission to the Hindus of Gomalty,' while promoting a vast Christian scheme for British North India.

How the scheme was taken up in England we shall presently see, after attending to it in detail as it left the hands of the four associates. It was headed, 'A PROPOSAL FOR ESTABLISHING A PROTESTANT MISSION IN BENGAL AND BEHAR.' The claim which the natives had upon the British Government was forcibly set forth, and the duty urged of imparting to them the civil and religious privileges enjoyed by ourselves.[2] British Bengal and Behar were at that period in eight grand divisions, viz., Calcutta, Moorshedabad, Patna (or Benares), Monghen, Dinagepore, Dacen, Burdwan, and Rangur.[3] The proposal was that eight young clergymen of the Church of England should come out, picked men as to ability, vital piety, and missionary spirit, one to reside in each division, and at their respective stations to set up schools, employ catechists, and establish churches. How strikingly this idea reflected that of Bishop Thurlow's S.P.G. sermon! The sermon, of course, could not have been heard by David Brown, who, at the period of its delivery, was on his voyage; but there was time for a printed copy of it to have reached India. The pro-

[1] *Calcutta Annual Directory*, 1831, p. 59.
[2] *Memorial Sketches of David Brown*, Pref. p. xiii.
[3] *Ibid.* p. xiv. In these names we follow the authority cited, but Rennell's map of 1786 gives Monghir and Dacca, which must be the correct spellings.

posal also embraced a measure for translating the Scriptures into the various languages of the East. The hope was that both Government and the Company would come forward and defray the costs.[1] To support the application to those bodies, letters were addressed to the Archbishop of Canterbury (Dr. John Moore), the Bishop of Llandaff (Dr. Richard Watson), and Mr. Wilberforce. Other letters were sent to influential men, urging and entreating them to use their utmost efforts, in and out of Parliament, to draw the attention of the public to this great work, and gain for it the sanction and assistance of the ruling powers.[2]

This was indeed a noble project, both as to the scale on which it was conceived, the people it sought to bring into the Christian fold, and the spirit in which it appealed for workmen. What may be called its *method of Missions* was not at all the one on which the Church Missionary Society was afterwards based, though the method of conversions was strictly so. For the pervading idea was that the Company and the Government were to become responsible for the movement. It was, in fact, the plan on which the Dutch Missions in the East had been worked, producing many converts, it is true, but too many for the few missionaries to instruct, and little to be depended on. By the side of this comprehensive and startling scheme the eclipsed city mission of Beth Tephillah sinks into insignificance. The promoters wanted to see in expanding British India a grand edition of what they were then beholding at Tranquebar and Tanjore under Swartz and his comrades.

The two chief men relied upon by the Calcutta friends for keeping the grand design moving were Mr. Wilberforce and Mr. Simeon. A question here arises how those veteran Indians, Chambers, Grant, Udny, could have known or heard anything of Charles Simeon, who in 1787 was almost nobody outside Cambridge, a young Fellow of King's, without even college office, known certainly in the town, but probably nowhere else, as a striking preacher. This question is easily answered. It was David Brown who carried out Simeon's name to India. A Cambridge undergraduate from about 1782 to 1785, Brown was all that while an enlightened and ardent Christian, and the young minister of Trinity Church was a man after his own heart. The warmest interest did Simeon feel in Brown's call to India, little suspecting how his own future in Cambridge was going to be affected by it. When Brown, on November 14, 1785, quitted London at the Tower, Simeon was there to bid farewell. The next morning at Gravesend there was Simeon again to see the last of him.[3] When Brown reached Calcutta, on June 8, 1786,

[1] 'Upon a public foundation,' Mr. Brown's letter, February 24, 1789, Carus's *Life of Simeon*, p. 79, 2nd ed. 1847; *Memorial Sketches*, p. 252.

[2] Simeon, Preface to *Memorial Sketches of David Brown* (pp. xiii–xv). See also Brown's letter in that volume (p. 239), mentioning more particularly Dr. Jackson for the S.P.C.K., the Archbishop, and Bishop Watson.

[3] *Memorial Sketches of David Brown*, pp. 177, 178.

Mr. Chambers, Mr. Grant, Mr. Udny, at once welcomed him as one of them to house and friendship, and it is impossible that those three could have been many days—it was more likely not many hours—without hearing enough of the Cambridge divine to warm and cheer their hearts. What wonder, then, that when the mission project left Calcutta in September, 1787, the earnestness and zeal of Simeon were absolutely counted on, and he was requested to be agent and representative of their cause in England?

The fame of Wilberforce could not have reached Calcutta with Brown. Brown, while in England, could hardly have known his name except merely as a young M.P. Born the same year as Simeon, 1759, Wilberforce was much younger in the Christian life, and correspondingly later in entering upon the special works for which he was afterwards known, as a few dates will show. It was on November 10, 1785, that he reached home from the eventful tour in which Isaac Milner was his companion.[1] On November 14 Brown left London for India.[2] On December 7, 1785, Wilberforce visited Mr. Newton, and during 1786 he was, in a quiet way, making himself acquainted with the slave-trade, with a view to usefulness in accordance with his higher views of life.[3] By the autumn of 1786 he had a reputation in England as a parliamentary intimate of the Minister, as talented, eloquent, upright in his politics, as a friend of truth and virtue,[4] and early in 1787 he could have been known in those characters at Calcutta. On October 28, 1787,[5] while the Calcutta papers were on their way, Wilberforce wrote in his journal: 'God Almighty has set before me two great objects, the suppression of the slave-trade, and the reformation of manners.' Missions, apparently, had not occurred to him. At the commencement of 1788,[6] in the early days of January we may assume, the papers arrived which helped to give him another subject of abiding interest, to endure long after Abolition was won. But at that moment he must have been absorbed in preparing for his motion in the House, due on February 2, 1788,[7] for which he seems to have given notice in December, 1787.[8]

4. *The Calcutta Project in England*, 1788.

The papers which reached Mr. Simeon at Cambridge early in 1788 included one addressed specially to himself, in the names of Mr. Chambers, Mr. Grant, Mr. Udny, and the Rev. David

[1] *Life of Wilberforce*, by his Sons, 1838, i. p. 89.
[2] *Memorial Sketches of David Brown*, p. 177.
[3] *Life of Wilberforce*, by his Sons, 1838, i. pp. 96, 97, 147, 149.
[4] *Ibid.* p. 145. [5] *Ibid.* p. 149.
[6] Carus's *Life of Simeon*, p. 75, ed. 1847.
[7] *Life of Wilberforce*, by his Sons, 1838, i. p. 160.
[8] Pitt in his speech, May 9, 1788, says the notice was given 'early in the session.' The session began November 27, 1787, and ended July 11, 1788.

Brown. Of this letter only a fragment, and that undated, is given in Carus's *Life of Simeon*.[1] It runs as follows:—

'From the enclosed papers you will learn the project of a mission to the East Indies. We understand such matters lie very near your heart, and that you have a warm zeal to promote their interest. Upon this ground we take the liberty to invite you to become agent on behalf of the intended mission at home. We humbly hope you will accept our proposal, and immediately commence a correspondence with us, stating to us from time to time the progress of our application.'

Here was a special call to Simeon, which could not have been addressed to Wilberforce. Wilberforce was already deeply pledged to a most arduous undertaking, one that demanded intense labour and thought, and at that moment he was altogether immersed in it. Simeon's mind and circumstances left him exactly open to such a call, and, whether he just then saw it or not, it proved to him a summons similar to the one Wilberforce had received in regard to the slave-trade. Simeon came to be a leading apostle of the Mission cause, as Wilberforce had already begun to be of the Abolition cause. That thought could hardly, perhaps, have dawned upon his mind immediately, but it surely grew upon him as time went on. Upon the front of the letter, as Canon Carus adds, Mr. Simeon wrote, in 1830, 'It merely shows how early God enabled me to act for India, to provide for which has now for forty-two years been a principal and an incessant object of my care and labour.'

As this address formed an epoch in Simeon's life, so it did more than anything we have seen yet to bring on the design of the Church Missionary Society, which, however, is still eleven years from us.

In February and May, 1788, Mr. Simeon wrote out to Calcutta reporting progress.[2] For his own part, he is cordially taking the matter up and exerting himself to bring the project forward. Success, however, may be doubtful. Mr. Wilberforce is ready to assist, and two young men are willing to go out as missionaries. Readiness to assist was all that could be said for Mr. Wilberforce. The motion due from him on February 2, 1788, was postponed, but on January 31 he was taken unwell, and continued for several days so unfit for public work that his friends became alarmed.[3] On May 9 Pitt moved a resolution on his behalf; but, as it was late in the session, his only intention was to keep the subject alive without going into the heart of it.[4]

On January 30 and February 24, 1789, David Brown again

[1] P. 75, ed. 1847. The letter is given nearly in full, with the date September, 1787, in the Rev. Dr. H. C. G. Moule's *Charles Simeon*, 1892, p. 111. The same date is given in Marshman's *Life and Times of Carey*, i. p. 32.

[2] The letters are not extant, but their general purport is known from Mr. Brown's replies; Carus's *Life of Simeon*, pp. 75, 76, 2nd ed. 1847; *Memorial Sketches of David Brown*, p. 244.

[3] *Life of Wilberforce*, by his Sons, 1838, i. pp. 167–170.

[4] *Ibid.* i. p. 171.

wrote from Calcutta.[1] The tone of Simeon's letters had made him and his colleagues hopeful. They were expecting the two missionaries, for whose maintenance, until a public support should be provided, Mr. Grant was ready to allow from his own purse at the rate of above 300*l.* a year.[2] The Rev. Thomas Blanshard, Senior Chaplain of the Presidency, and another chaplain, the Rev. Mr. Owen, had been consulted with the happiest results. Mr. Owen, who much approved of the project, was interesting others, while Mr. Blanshard agreed to assist in breaking the subject to the Governor-General, Lord Cornwallis. In an interview with his Lordship they had suggested beginning quietly with native schools and feeling their way. The Governor-General confessed that he had no faith in the project. He would not go so far as to veto it, but he withheld his formal sanction, leaving the promoters to take their own independent course. Mr. Grant also had, by his Lordship's request, given in a written statement of his views, which had been civilly received, with a promise of perusal.[3] All, however, was in vain. The great people then heading affairs—Governor-General, Government, Company, Primate—were not to be moved into action,[4] and the project, as far as they were concerned in it, dropped. That failure is not surprising. A great Company and the King's Government and the Episcopate were not to be gained to such a cause in that way, nor by prompters of that sort. They must be overborne by a public movement before they will, perhaps before they can, stir a step. From much humbler beginnings did success come at last, and it was proved that only a sapling can be planted, not the full-grown oak. By no means, however, need we suppose that this effort of prayer, faith, zeal, and generosity fell wholly to the ground. A scheme of such grandeur urged upon the attention of Christian men in England helped to keep their duty before them, making them watch and wait for more propitious times. Simeon and Wilberforce, after having been so closely in contact with so splendid an effort, were not likely ever to forget it, as though they had been solicited simply to procure another clergyman for the Beth Tephillah Mission.

5. *A Second Eclectic Meeting on Missions*, 1789.

On February 16, 1789, the Eclectic Society discussed the question, 'What is the best method of propagating the Gospel in the East Indies?'[5]

Here was obviously an outcome of the letters and papers from Calcutta; and if these had failed in their purpose in high

[1] Carus's *Life of Simeon*, pp. 75, 76, ed. 1847.

[2] *Ibid.* p. 79; *Memorial Sketches of David Brown*, pp. 247–254.

[3] Rev. D. Brown's letter of February 24, 1789, in *Memorial Sketches*, p. 247, and in Carus's *Simeon*, p. 76, ed. 1847.

[4] See particulars in Marshman's *Life and Times of Carey*, i. pp. 32–36.

[5] *Life of Rev. Josiah Pratt*, p. 464.

official circles, they were yet preparing a way in the humbler quarters of Mr. Cecil's vestry for some result later. Missionary literature must have been resorted to. The lives of Eliot and Brainerd were doubtless perused, as well as accounts of Greenland Missions. The financial aspect of the problem must have presented a serious difficulty, now that the Calcutta plan had evidently failed of a response in official quarters; while the meagre funds of the S.P.G. and the S.P.C.K. would seem anything but encouraging for the subscriptional method of Missions. The Moravian plan of a missionary colony maintained by trade and an annual merchantman must have had a share in the discussion.

This was the second missionary debate of the Eclectic brethren, the first, in 1786, having had reference to Botany Bay.

Watching Mr. Wilberforce's progress in his special cause, which does not really take us much out of our way, we may observe that on May 12, 1789, his first Abolition speech in Parliament was delivered, and that we may call the inauguration of the subject in the House of Commons. On May 21 the debate continued, and on June 23 it ended in an agreement for a further early consideration next session.

6. *Mr. Grant in England*, 1790.

On February 23, 1790, Mr. Grant, now about forty-four years of age, finding it necessary for the health of his family to return home, set sail in the *Berrington Indiaman*, with Mrs. Grant and six children,[1] and on July 25 arrived in the Thames.[2] A letter from him read by the Court of Directors on August 18, requesting leave to return to his station when his private affairs were adjusted,[3] shows that he had not then made up his mind to quit India, but as a matter of fact he never went out again. What is to be said as to the results of his various sacrifices in Christ's cause in India? The Gomalty Mission in Mr. Thomas's hands had by that time miserably failed, and before leaving Mr. Grant declined supporting it any further,[4] Mr. Udny following his example. In 1792 Thomas himself went home. The Beth Tephillah Mission had likewise proved a heavy difficulty, and it could be kept alive by the self-denying exertions of David Brown alone until the S.P.C.K. could find a successor to Kiernander.[5] In August, 1788, with a young family around him, he actually relinquished the Orphan House, its residence, and stipend, retaining his military chaplaincy alone, that he might serve humble Beth Tephillah without remuneration.[6] David Brown

[1] *Calcutta Gazette*, January 28 and March 4, 1790.
[2] *Court Book*, 1790–1791, pp. 344, 349. India Office. [3] *Ibid.* p. 414.
[4] Dr. William Brown, *History of the Propagation of Christianity among the Heathen since the Reformation*, ii. p. 8, 3rd ed. 1854; Marshman, *Life and Times of Carey*, i. p. 31.
[5] Hough, *Protestant Missions in India*, ii. p. 42; *Memorial Sketches of David Brown*, pp. 285, 289. [6] Hough, ii. p. 44.

thus deserves to be regarded the first *English* Protestant missionary in India, although he did not go out as one. Not until April, 1789,[1] could the S.P.C.K. embark a minister of their appointment, Abraham Thomas Clark, and he must be considered the first clergyman of the Church of England who *went* as a missionary to India.[2] Arriving on September 27, he was received with particular attention by the Governor-General, Lord Cornwallis [3]—a proof that this mission was still in favour in high Calcutta quarters. Mr. Clark's delicate health, and his ignorance of the native languages, made him ineffective, but David Brown's assistance was willingly rendered.[4] Such was the discouraging state of things which Mr. Grant left behind him in India. The three missionary projects of 1787 seemed sinking in failure. Nor did any better news soon follow him to England. In November, 1790,[5] without warning, Beth Tephillah was once more thrown wholly on David Brown's hands by Clark's acceptance of a Company's chaplaincy and removal to a distance.[6] Mr. Ringeltaube, a Dane, was next sent out by the Society,[7] but his tenure was brief, and disappointing too.[8] Mr. Grant must have been in despair but for the thought that he left behind in India, as he himself found in England also, hearts and hands true as gold. As for ourselves, engaged as we are with such a subject as the present one, it is right we should remember those difficulties in missionary history represented by some of the instances we have mentioned. They are the vexations, not of this or that society, but of all societies, more or less. The minister of souls is a creation of God, and the example has never been wholly wanting. Mr. Grant, whatever other stamp of missionary he had found, had seen David Brown, and, in all but the seeing,[9] had known Swartz. Mr. Grant arrived in England, to prove a foremost friend of Missions, and from his experience of India, his friends in India, his talents, his high India character, a most effective one. He was just the man wanted among the mission party at home to furnish that practical knowledge of India matters without which they could not have been much more than theorists. Mr. Grant was, besides, a great acquisition to the cause in England as one who could there associate in its interests with men of position, busi-

[1] Hough, ii. p. 42; *Memorial Sketches of David Brown*, p. 288.
[2] Hough, ii. p. 42. [3] *Ibid.* ii. p. 47. [4] *Ibid.* ii. p. 48.
[5] *Ibid.* ii. p. 49.
[6] *Memorial Sketches of David Brown*, pp. 289, 290; Hough, ii. p. 56.
[7] In 1797, from Halle, Hough, i. p. 463.
[8] *Memorial Sketches*, pp. 291, 292; Hough, ii. pp. 62, 65.
[9] We add this on the authority of Henry Martyn, who, under the date January 26, 1804, on which day he had a long conversation with Mr. Grant about India and Swartz, wrote:—'Mr. Grant had never seen Mr. Swartz, but corresponded with him.' (*Martyn's Journals and Letters*, i. p. 86.) The statement therefore of Mr. Thomas Fisher's *Memoir of Mr. Grant*, 1833, p. 2, that Mr. Grant, on his second voyage to India in 1772, became intimate with Swartz, a statement repeated by others, must be inaccurate.

ness, and wealth. Its supporters in the higher ranks of society needed to have as strong a front as possible, in order to impress it upon the world that Missions were not a clerical hobby, that the laity could and did understand their merits, and could contribute their independent assistance rather than as under the impulsion of the Eclectic Society and the clergy. It was an immense support to Wilberforce that he should have, in addition to Simeon at Cambridge, a man like Grant ever accessible to him in London for consultation and advice—a man who had personal and first-hand knowledge, beyond any other person of his level in England, of Hindu life and of the possibility of reaching it for Christ. We may be pretty sure that an acquaintance with Mr. Wilberforce was made at the earliest moment: but it is only on February 24, 1791,[1] that we find the two in company. As little doubt can there be that Mr. Henry Thornton was soon in his list of friends. All three were together on August 2, 1791, and are frequently afterwards so mentioned in Wilberforce's letters and journals.[2] We may safely guess at one topic of their conversations—a plan for remedying the late disaster in Parliament. For on April 18 and 19, 1791, after much skirmishing, the battle-royal of Abolition had come off in the Commons, when Wilberforce was badly beaten by 163 to 88. He and his allies were not, however, cowed, and another idea was growing, out of which afterwards issued fruit for the missionary cause.

Section II.—Events in England.

1. *The Sierra Leone Company and the Third Eclectic Meeting on Missions*, 1791.

The Colony of Sierra Leone is so closely connected with our subject that we take the opportunity which here offers of giving a short account of its origin.[3]

It was on June 22, 1772, that the law courts established the principle that no person could be legally a slave on the soil of England. As one consequence of this the streets of London became in course of time infested with negro beggars, who, being without any legal protectors, and utterly incapable of earning a livelihood, were thrown on public charity. Thus the problem of the negro in England was not solved by taking him out of the hands of a master responsible for his maintenance; and the decision of 1772 absolutely necessitated some further dealing to prevent bad becoming worse. The result of much effort and much planning was that, with the help of Government, which

[1] *Life of Wilberforce*, by his Sons, 1838, i. p. 288.

[2] *Ibid.* 307. There is a portrait of Mr. Grant, full length, sitting, in *Good Words* for September 1891.

[3] Mostly from Prince Hoare's *Life of Granville Sharp*.

made money grants and lent transports, Mr. Granville Sharp, that true friend of the race, sent out a body of about 400 Africans and 60 Europeans, the latter mostly women, to establish them as settlers at the foot of the Sierra Leone Mountains, where Great Britain did not then possess one foot of land, and in the near neighbourhood of the slave-trade; but where, nevertheless, some special advantages were reported to exist. Conducted by the *Nautilus*, sloop-of-war, Capt. Thompson, and under proper European superintendence, accompanied also by a chaplain, they arrived off the coast on May 9, 1787. With the native ruler of Sierra Leone, named Naimbanna, or King Tom, the purchase of a district twenty miles square was negotiated, and by a formal deed it was conveyed in absolute sovereignty to the Crown of England, which had furnished the price. The land thus became British, and the settlers remained British subjects—not, of course, through any parliamentary measure, but on the responsibility of the Secretary of State and the Ministry. On May 15 the settlers were landed, possession taken, and the English colours hoisted. Until September 16 the *Nautilus* stood guard on the coast and supplied necessaries of life, after which the settlers were left to manage for themselves.

Comparing dates we notice that at the very time David Brown at Calcutta was framing his scheme for the evangelisation of India, the British Government, with a truly Christian philanthropy, was doing something for Africa.

From various causes, chiefly, it would seem, from the settlement being too much left to itself in its infancy and inexperience, this beginning was disastrous, and ultimate ruin seemed but too much in prospect.

When on the top of this misfortune came the parliamentary defeat on April 19, 1791, the leading Abolitionists, only stimulated to further exertion by the gloomy appearances, united in promoting the Sierra Leone Company to conduct a commercial business, with the object of proving what had been denied, that the Africans were fitted for the pursuits of lawful trade, for civilisation, and for Christian knowledge. The chief promoter was Mr. Henry Thornton, who became Chairman of the Company, and second to him only was Mr. Wilberforce, a director.[1] Mr. Grant joined the directorate later on.[2] Dividends, though expected, were regarded as a secondary point, as was fully understood by the shareholders, who were prepared to risk something in the cause of humanity and the Gospel.[3] Virtually the Company was a Missionary Society, for it was a capital part of the scheme to employ Christianity as the great engine for civilising Africa, and two chaplains, selected with great care,[4] were

[1] *Life of Wilberforce*, by his Sons, 1838, i. p. 306.
[2] On December 20, 1791. *Life of Wilberforce*, i. p. 325.
[3] *Ibid.* i. p. 306.
[4] Melville Horne and Nathaniel Gilbert.

to be attached to the settlement. On June 6, 1791, an act incorporating the Company [1] and providing for the establishing of a colony by it received the royal assent.[2]

The Eclectic Society in London, ever on the watch for practicable methods of Missions, at their meeting on October 24, 1791, attended by Melville Horne, just then appointed one of the chaplains, fixed for their discussion at the next meeting, November 7, the question, 'What is the best method of propagating the Gospel in Africa?' No account of the meeting, however, has been discovered.[3] It was the third Eclectic meeting on Missions.

It was to Sierra Leone, and under the auspices of this Sierra Leone Company, that the Church Missionary Society sent out its first missionaries in 1804.[4] It may be truly said that this Company was another of the progenitors of the Society, the chief projectors of the Company being, moreover, the warmest friends of the Society when this came to be formed;[5] as, for instance, besides those above named, Sir Charles Middleton, Mr. George Wolff, Mr. Babington, Mr. Harford of Bristol, Mr. Hey of Leeds, Sir Richard Hill, Mr. Henry Hoare, Mr. Neale of St. Paul's Churchyard, Mr. Thompson of Hull, Mr. Robert and Mr. Samuel Thornton, Mr. E. Venn of Bow Lane, Mr. John Fenn of Cornhill, Mr. Brasier of Camberwell, Mr. Cardale of Bedford Row, Mr. Charles Elliott of Bond Street, Mr. Grimwood of Lincoln's Inn; and of the clergy, Newton, Simeon, Abdy, Farish of Cambridge, Gisborne, Gurdon, Jarratt, Professor Jowett of Cambridge, Stillingfleet of Hotham. We have already seen how, in 1787–90, the conception and the agitation of the project of Missions for Bengal brought Calcutta into the line of the C.M.S. progenitors, and we are now prepared to find, as part of the title of the Society, when we reach it, the words, 'Africa and the East.'

2. *Various Incidents of* 1792, 1793.

1792, *September* 15.—Mr. Wilberforce, at Mr. Grant's persuasion, called on Sir John Shore at Clapham, then just fixed on for Governor-General, thus establishing a connection with him for the sake of Indian objects.[6] Mr. Wilberforce's correspon-

[1] More may be seen of the Company, which was still in its early stage on July 23 and August 8, 1791, in the *Life of Wilberforce*, by his Sons, 1838, i. pp. 305, 307.

[2] Act 31 Geo. III. c. 55. The debate on the third reading, which was carried on May 30, may be seen in *Parl. Hist.*, xxix. 651, and the Act itself, which contains the names of the proprietors incorporated, in *Statutes at Large*, xxxvii. 366.

[3] *Life of the Rev. Josiah Pratt*, p. 464.

[4] In 1808, after Abolition was carried, the Company handed over the Settlement to Government, as will be explained hereafter, pp. 130, 131.

[5] A complete list of shareholders, closed in June, 1792, may be seen in Wadström's *Essay on Colonisation*, 1794–5, 4to. p. 341.

[6] *Life of Wilberforce*, by his Sons, 1838, i. p. 368.

dence with Sir John in India afterwards seems to have stimulated him to a more public encouragement of Christian action.

1792, *October* 2.—The Baptist Missionary Society was formed.

1792, *about October*.—Mr. and Mrs. Grant passed through Cambridge, where Mr. Simeon, accompanied by Claudius Buchanan, an undergraduate of Queens', dined and supped with them.[1] That Brown and Swartz were mentioned we need not doubt. Buchanan, in reference to this visit, wrote: 'I hope the conversation of that evening was useful to me. From hearing various accounts of the apostolic spirit of some missionaries to the Indies, and of the extensive field for preaching the Gospel there, I was led to desire that I might be well qualified for such a department in case God should intend me for it.'

This is the first meeting we have seen between Mr. Grant and Mr. Simeon. Buchanan, so evidently impressed by the conversation on Missions, proceeded to India a few years later.

In this year Mr. Grant composed his pamphlet, *Observations on the State of Society among the Asiatic Subjects of Great Britain*, the perusal of which was limited to his personal friends until 1797.[2]

1793, *June* 3.—William Carey and John Thomas, the first missionaries of the Baptist Society, embarked for India.

In 1793, Dr. Porteus, Bishop of London, established his missionary fund for the negroes of the West Indies. This was a capital sum, producing 1,000*l*. a year, originally bequeathed by the Hon. R. Boyle for missionary objects. For about a hundred years it was used on behalf of the native Indians in one of the American colonies, but on the concession of Independence it was diverted, under the management of the Bishop of London, to the British West Indies.

3. *The East India Company's Charter*, 1793.

Mr. Wilberforce, during the time that his Abolition cause was suffering an eclipse, had an opportunity of placing the subject of Missions as a parliamentary question. It was on March 8, 1793, that the East India Company presented their petition in the House of Commons for a renewal of their charter. The debate on that subject opened on April 23; on May 10 the Bill was read a second time, and on May 13 it reached the Committee stage. On Tuesday, May 14, Mr. Wilberforce, after long and earnest consultations with the Archbishop, the Speaker, and Mr. Grant,[3] brought before the Committee the two Resolutions following:—

(1) 'That it is the peculiar and bounden duty of the Legislature to pro-

[1] Pearson's *Life of Buchanan*, i. p. 77. The names are in initials only, and the date is calculated from the context; cf. p. 73 of the *Life*.

[2] Fisher's *Memoir* of Mr. Grant, p. 8.

[3] *Life of Wilberforce*, by his Sons, 1838, ii. p. 24.

mote, by all just and prudent means, the interests and happiness of the inhabitants of the British Dominion in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement.'

(2) 'That it is the opinion of this Committee that sufficient means of religious worship and instruction be provided for all persons of the Protestant communion in the service or under the protection of the East India Company in Asia, proper ministers being from time to time sent out from Great Britain for these purposes; and that a chaplain be maintained on board every ship of 700 tons[1] burthen and upwards in the East India Company's employ; and, moreover, that no such ministers or chaplains shall be sent out or appointed until they shall first have been approved of by the Archbishop of Canterbury or the Bishop of London for the time being.'

These Resolutions, which were passed by the Committee, having been reported to and accepted by the House, were entered in the Journals, where, therefore, they are now to be seen.[2] It cannot be said that either of them touched the question of introducing Christianity to the natives. But a clause proposed by Mr. Wilberforce to the House on May 17 went closer, and from a missionary point of view was of prime importance. The Journals do not cite it *verbatim*, but they give its substance, the entry being as follows:[3] 'Another clause being offered to be added to the Bill for empowering the Court of Directors to send out schoolmasters and persons approved of by the Archbishop of Canterbury and the Bishop of London, &c., for the religious and moral improvement of the native inhabitants of the British Dominion in India, the House was moved "That the Resolutions of Tuesday should be read." They were read accordingly.[4] . . . Then the said clause was twice read, and, upon the question put thereupon, agreed to by the House to be made part of the Bill.' At this result Mr. Wilberforce expressed himself in his journal with the deepest thankfulness to God, and represents Mr. Grant also as 'properly affected.'[5] On May 22, however, he had to record a very uncomfortable occurrence—'East India Directors met, and strongly reprobated my clauses.'[6] On May 24, in the Commons' debate on the Bill, Mr. Wilberforce, in the course of his speech, observed:[7] 'It is not meant to break up by violence existing institutions and force our faith upon the natives of India, but gravely, silently, and systematically to prepare the way for the gradual diffusion of religious truth.' The Bill was read a third time on May 24, and on May 25 Wilberforce had the following dismal statement to make to Mr. Gisborne:[8]

[1] The average burthen of an East Indiaman at this period was about 755 tons, as may be seen in a list of ships in the *Calcutta Gazette* of June 1, 1786. One of these, the *Earl of Oxford*, was of 758 tons.

[2] *Journals of the House of Commons*, 1793, pp. 778, 792.

[3] *Ibid.* p. 792. The name of Mr. Wilberforce does not occur in the Journals, either here or with the two Resolutions; it is his *Life* (ii. pp. 24, 25) that connects him with the three motions.

[4] The two Resolutions of May 14 are here repeated textually.

[5] *Life of Wilberforce*, by his Sons, 1838, ii. p. 25. [6] *Ibid.* p. 26.

[7] *Ibid.* [8] *Ibid.* ii. p. 27.

'The East India Directors and Proprietors have triumphed. All my clauses were last night struck out on the third reading of the Bill, and our territories in Hindustan, twenty millions of people included, are left in the undisturbed and peaceable possession, and committed to the providential protection of—Brama.' In his journal Wilberforce wrote, 'I closed with speaking of the East India clauses being carried, of which I have now to record the defeat, thrown out on the third reading by a little tumult in the Court of Proprietors.' [1]

Here let us look back for a few moments. The Calcutta proposal of 1787 urged that Parliament and the Company should be directly appealed to in the interest of Missions. The appeal, for want of support, never did in form reach those high regions. Now, however, six years afterwards, when the course of public business gave an opening, Parliament and the Company having been in a direct and formal manner interrogated and forced to reply, the reply was crushingly adverse. The East India Charter Act of 1793 was the true reply to the Calcutta plan of 1787.

In reviewing the efforts made by the friends of Missions in 1793 and their defeat, we should not omit to notice that in one respect the scheme of that year was less ambitious than the one of 1787, soliciting as it did only the preparatory measure of schoolmasters and chaplains, instead of territorial divisions with a missionary-in-chief over each. Yet in another respect it took a wider scope, seeking to obtain Christian teachers for the entire Indo-British Dominion. In principle, however, the two designs were the same. The Mission demanded was to be an official one. Parliament and the Company were to be at the head and in the direction of it—to be, in fact, the missionary society. It was, again, the Dutch method of Missions; and if Wilberforce's clauses had remained in the Bill, it seems to us extremely doubtful if the work would have been properly accomplished. Would chaplains and schoolmasters of the right stamp have been forthcoming for Government employ? Would the best men for this peculiar work have been always chosen? Then how about institutions for training such special agents? We must notice also that Wilberforce's resolutions were foredoomed to ultimate failure, from the simple fact that there was then positively no missionary spirit in the nation. The missionary education of the country had not really begun in 1793. Wilberforce himself bore testimony to this when he expressed his deep pain at the general apathy with which his proposals were received, and above all when he complained especially that the bishops as a body gave him no support.[2] There was, however, this result,

[1] *Life of Wilberforce*, ii. p. 27. We may here observe that the *Apology* of Dr. Claudius Buchanan contains Swartz's answer to the attacks on missions made in the course of these debates of 1793. This Charter Act, 33 Geo. III. c. 52, which received the Royal Assent June 11, 1793, may be seen in the *Statutes at Large*, xxxix. 133.

[2] *Life of Wilberforce*, ii. p. 28.

and it was certainly something, that Wilberforce's clauses which were struck out of the Bill remained planted in substance in the national records, there to testify in after years what Parliament on May 14 and May 17, 1793, apart from the Company, acknowledged to be British duty towards India. Another point also was gained, that Mr. Wilberforce himself was now more deeply interested than ever in the cause of Missions, and was in a special manner publicly committed to it and identified with it. It became from that moment, at all events, a part of his programme. He had Mr. Grant for his ally in East India circles; he had Mr. Simeon for his support at Cambridge. All was not lost therefore.

An illustrative incident of 1793 deserves mention here. Lord Macartney being on his celebrated embassy from King George the Third, made at the Court of China the following declaration: 'The English never attempt to disturb or dispute the worship or tenets of others; they come to China with no such views; they have no priests or chaplains with them, as have other European nations.'[1] A truly lamentable and humiliating utterance to have ever been made by the representative of a Christian nation! 'No priests, no chaplains, with them.' Nor does the speech in its longer form improve upon the extract.[2] Chinese sensibilities are lulled by the assurance that Portuguese missionary zeal is a thing unknown in England, and has never been enjoined by the Supreme Governor of the Universe, equally pleased with the homage of all His creatures in their own way; and so true is this that the British merchants of Canton and Macao have neither chaplain nor priest. Such was the Christ-forgetting spirit which Wilberforce, Grant, and Simeon had to face when they talked of Missions to the great builders of the British Empire! Yet Macartney, let us hope it, would not have committed his King and his Church to such sentiments but for his being challenged to his defence as a Christian in circumstances of unexampled difficulty. To a very jealous Power it had to be put beyond dispute that the English were not employing their public resources to overthrow the Paganism of the world. They would sanction no armed mission; they would bring no priests in their train to make themselves a focus of foreign politics. Too well must Lord Macartney have known what priests, and chaplains, and Jesuit Fathers, in East and West, in China especially, had done in the wake of, or in advance of, Spanish, and Portuguese, and French aggressions. In behalf of England he disowned it all, and there was a nobility in that at any rate. It is a painfully interesting commentary on much of the previous history of Missions, a terrible confession to make of the past

[1] Lord Macartney's Journal of this date, cited in the *Life of Wilberforce*, by his Sons, ii. p. 28.

[2] The Journal of the Embassy appeared in Barrow's *Public Life of the Earl of Macartney*, 1807, 4to. ii. where see p. 327.

religious iniquities of some European powers. The missionary barbarities of a Pizarro and a Cortez, blown by fame into every civilised Pagan nation, had made it seem to an English Christian envoy almost a necessity to stand before the great gods of China with no apparent religion at all.

4. *The Rauceby Meetings and Bristol Clerical Education Society*, 1795.

The Rev. Joseph Jane, Fellow and Tutor of Christ Church, Oxford, was the son of another Rev. Joseph Jane of Truro and Ann Gould of Lew Trenchard in Devonshire. The father was Rector of Truro, and master of Truro Grammar School, dying just before Samuel Walker went to that town. Mr. Jane the son, in his will, executed on September 2, 1781, he being then Rector of Iron Acton, stated that his nearest kinsman was Mr. Edward Gould of Pridhamsleigh, Devon. One of his legacies went to improve the living of Truro; and he especially desired his 'dear friend' the Rev. John Pugh, appointing him executor, to lay out for him a bequest of 4,000*l*. Reduced Annuities to the best advantage in the service of true religion. Presently the will named a second executor, the Rev. Richard Hart, while a codicil of April 4, 1786, appointed a third, Sir Charles Gould, H.M. Judge Advocate. Thus with three executors Mr. Jane seems to have left Mr. Pugh alone responsible for selecting the object of this bequest, and it is only Mr. Pugh that is commonly mentioned in connection with it.[1] Mr. Jane died a little before February 27, 1795, and on March 4 the will was proved. Mr. Pugh was vicar of two contiguous parishes in South Lincolnshire, Rauceby and Cranwell, near Sleaford, Rauceby being in the patronage of the Thorold family, whose seat, Syston Park, is not far distant from it. A local history[2] calls Mr. Pugh 'a most earnest Evangelical clergyman, of high ministerial reputation, set as a spiritual light on Rauceby Hill in a time of ecclesiastical supineness,' adding that he was resorted to by many persons for miles around, who were desirous of profiting by his counsel and of receiving the Holy Communion from his hands. From his friendship with Mr. Pugh it is evident that Mr. Jane's sympathies went strongly with the Evangelical revival, and the same thing is to be inferred from his intimacy with two other of its leaders, Thomas Adam of Wintringham, who died in 1784, and Samuel Walker of Truro, whose deathbed at Blackheath he visited in 1761. Mr. Jane's second executor, Richard Hart, belonging to one of the first

[1] The *Christian Guardian*, 1809, in a Memoir of the Rev. Richard Hart, says at the discretion of 'his executors.'

[2] *History of Sleaford*, by the Rev. Edward Trollope. Mr. Trollope, then Vicar of Rauceby, was afterwards Archdeacon of Stow and Suffragan Bishop of Nottingham.

Bristol families, was an undergraduate of Christ Church while Mr. Jane was tutor there. He afterwards became Rector of St. George's in Kingswood, near Bristol, and during the time of his ministry there Mr. Jane, retiring from Oxford, took the college living of Iron Acton in Gloucestershire, about twelve miles from St. George's. Still later on Mr. Jane ceased his residence at Iron Acton and made his abode in a village very near St. George's. The two clergymen were thus thrown a good deal together, and especially towards the last.

In 1795, on May 6 and 7, there was a clerical meeting at Rauceby Vicarage, one of those gatherings of distant neighbours (distant necessarily at that period) of the Evangelical school, glad to renew their intimacy in conference on the highest subjects at one of their houses spacious enough to afford a night's hospitality. On this occasion there were present among them three men of leading repute: Thomas Robinson of Leicester, Samuel Knight (then of Wintringham),[1] Charles Simeon of Cambridge. Those far-separated localities will afford some idea of what such gatherings usually then were in earnestness and unity—not very small ones either. Mr. Pugh drew attention to the legacy of Mr. Jane, to be laid out by him[2] to the best advantage of true religion. The opinion of the meeting was asked whether the money might better be bestowed on any scheme already in progress, or on any new object at home or abroad; if abroad, 'the thing desirable seems to be to send out missionaries.'[3] It was agreed to discuss the question at the next meeting, to be held on September 30 and October 1. On those days Mr. Knight and Mr. Simeon were again present at Rauceby, but not Mr. Robinson, and Mr. Knight occupied the chair. The question was put, 'Is it practicable or expedient to form an institution for educating young men professedly with a view to their becoming missionaries under the sanction of the Established Church?' It will be observed here that the point to be discussed was not, Shall there be a society for sending out missionaries? but, Shall there be an institution for training them? It was evidently the idea that the one *desideratum* was true men of God, and that, if such could be produced before the existing Church Societies, a mission would be readily granted them.

Once more no conclusion was arrived at. Encouragements appeared to be outweighed by obstacles, which were these: the great difficulty of finding proper men; the danger of their losing their missionary zeal under scholastic training; the probability of more good being done with the money for home purposes. It was also doubted whether a foreign mission ought to be con-

[1] Succeeded Dr. Coulthurst as Vicar of Halifax in 1817, and died January 7, 1827. It was for the Wintringham people that his *Family Prayers* were written.

[2] The account we here follow makes no allusion to Mr. Hart.

[3] *Life of the Rev. Josiah Pratt*, p. 464.

fined to the Established Church.[1] The matter was again adjourned to another meeting, and three other clerical societies were to be asked to consider it in the meanwhile—viz. those of Elland and Hotham in Yorkshire, and the Eclectic in London. Such indecision should not much surprise us when we consider that English country clergymen then were absolute tiros in missionary matters. They were altogether without experience, and were plainly at a loss where and how to begin. What else could be expected from rural gatherings swept together twice a year? It required London men to show them the way, men like those meeting at Mr. Cecil's every fortnight, paying the closest attention to passing events and all their lessons. It was they who at length first solved the problem, and, though without 4,000*l.* to start them, perceived the right thread to take up, took it up, and held on.

Before the next Rauceby meeting and the next discussion were due—and such gatherings could not occur in the winter months—there was another event, a winter one, to be noticed.

On December 15, 1795, a company of clergymen, mostly of Bristol and the neighbourhood, but with some from a distance, met at Bristol, under the lead of Mr. Biddulph, and formed a society for assisting at the Universities promising young men with a view to the ministry. Among the Bristolians was Richard Hart, and one of the distant visitors was Mr. Pugh of Rauceby. Why this Lincolnshire clergyman should have been present at Bristol is more readily seen by remembering that his co-executor was Richard Hart. A very plausible conjecture it would be, that these two, thinking the missionary scheme promised no practical result in the immediate future, and desirous of terminating their executorial responsibilities without further delay, either disposed of the 4,000*l.* for the excellent object started at Bristol on this occasion, or saw enough of the project to induce them to do so shortly afterwards. One thing is certain, that Mr. Jane's legacy was not reserved for the Church Missionary Society.

5. *The Fourth Eclectic Meeting on Missions*, 1796.

On February 8, 1796, the subject of Missions was once more brought up in St. John's Vestry, where Mr. Simeon proposed the following question: 'With what propriety, and in what mode, can a Mission be attempted to the heathen from the Established Church?' What just then brought this subject into prominence was that the London Missionary Society (to give it its later title), formed on September 21, 1795, were actively engaged in the despatch of their first body of missionaries.

[1] *Life of the Rev. Josiah Pratt*, pp. 465–6. Melville Horne's *Letters on Missions*, 1794, urged that there was no hope of a successful Missionary Society confined to any one denomination.

A summary of the views expressed, and the results arrived at, is given in the *Life of Josiah Pratt.*[1] Seventeen members of the Society were present, and ten took part in the discussion; but the only ones named besides Mr. Simeon are Thomas Scott and Basil Woodd. Mr. Simeon 'stated the circumstances connected with the legacy of 4,000*l.*, and the discussion at Rauceby.' This is not saying that Mr. Jane's bequest was then available, nor is there in the summary anything that we see inconsistent with the supposition that it had been already disposed of, or pledged to, the Bristol Clerical Education Society. As to the question before the meeting, our account says: 'The majority were not prepared to recommend any immediate measures beyond the education of young men for this special purpose, either by the Elland or some other society'; and 'Not more than two or three of those present on this occasion seem to have thought that something more might be attempted.' Of these 'two or three' Scott was evidently one, as there is quoted an expression of his that the sending out of missionaries, instead of lessening the work at home, would 'set things stirring—set up a spirit of prayer.' Basil Woodd took notes of the meeting, and from his known zeal for Missions in after days may be fairly considered as another of the 'two or three.' At some period not earlier than 1812, it is thought, he wrote upon his notes, 'This conversation proved the foundation of the Church Missionary Society.'[2] Such a remark might surprise us when no more than two or three out of seventeen felt any encouragement to press forward; but two or three men of strong convictions, who afterwards returned to the matter again and again, refusing to let it sleep, could do marvels. Our account accordingly goes on to say: 'The subject was not dropped; it was made a matter of frequent discussion amongst individual members, and of prayer; and consultations were held with those who were likely to promote the scheme.' Besides Simeon, Scott, and Basil Woodd, we might feel sure of John Venn, whose name, however, does not happen to occur, and who may not have been present. The bulk of the seventeen were evidently in despair of success rather than indifferent to it. The sanction of the episcopate appeared problematical; it would look like an interference with the S.P.G. and the S.P.C.K.; zealous ministers were wanted at home; the bishops and the S.P.C.K. should be memorialised.

We feel rather inclined to trace up this despair and indecision to the form in which Mr. Simeon put his question, when he asked about a mission 'from the Established Church.' The expression strictly interpreted suggests that the corporate body of the Church of England, with the bishops at the head, was to be moved, though perhaps he was only thinking of the two Societies

[1] P. 466.

[2] A title first officially borne in 1812, though it prevailed colloquially some years earlier, as we shall have occasion to notice.

of the Church. He may, however, have meant simply members of the Church. At any rate he did not demand, 'Shall we ourselves, we Churchmen, put our shoulders to the wheel and form the Society that we want to see?' For a feeble remnant in the Church of England, as the Evangelical clergy comparatively then were, to have taken such a position might have appeared to them too forward and presumptuous, exposing them to certain failure and to derision; but it was only when that humble, yet that lofty, ground was taken that success came. Why had the Baptists succeeded in 1792, and the London Missionary Society in 1795? Simply because two or three said, 'We ourselves are the men to do it; we will begin it now and here: we will not seek to move great bodies: let them move to us.'

6. *Battersea Rise*, 1797.

This spot, which possesses not a little interest for us in these inquiries, is to be looked for at the north-western extremity of Clapham Common, where the noble expanse, instead of coming to a corner, projects itself further west in a narrow parallelogram. All that projecting piece of the common went, as it still goes, by the name of Battersea Rise. Two detached mansions, which yet survive in their grounds, on the south side of the parallelogram, and facing it, were in 1797 the abodes of Mr. Henry Thornton and Mr. Grant. Mr. Henry Thornton, when he bought his house in 1792, was of 'Battersea Rise' simply, for the property, having no rival thereabout, bore no name, as the mansion bears none now. It had belonged to Mr. Lubbock, and 'Single-speech' Hamilton had lived there. Mr. Thornton, on acquiring the extensive estate, proceeded to erect upon it two other houses, one westward of him on the same line of road, the other far in the rear, both of them like his own in size and appearance, though varying somewhat in architectural detail from it, but in this respect closely resembling one another. The one by his side was taken by Mr. Grant in 1794, and came to be called, as it still is, Glenelg House. The mansion in the rear, Broomfield (also still standing, but altered in name to Broomwood), began to be occupied in 1797 by Mr. Wilberforce. Thus Grant, Wilberforce, and Henry Thornton, whose close and endeared friendship we have traced from 1790, were now near neighbours at Clapham, and in Mr. Grant, who on May 30, 1794, had become an East India Director, the cause of Missions had an influential friend at the India House. The Rector of Clapham, John Venn, lived at the opposite extremity of the Common, on the road between Holy Trinity Church and what is now St. Paul's, his rectory house, which was midway between the two and was standing down to 1884, occupying the site of what is now a group of dwellings named Rectory Gardens.

Mr. Wilberforce, in his journal, briefly records two conferences

on the Mission subject at Battersea Rise. Under Thursday, July 20, 1797, his entry is: 'To town, and back to dine at Henry Thornton's, where Simeon and Grant to talk over Mission scheme.'[1] Under November 9, 1797, he wrote: 'Dined and slept at Battersea Rise for missionary meeting; Simeon, Charles Grant, Venn. Something, but not much, done. Simeon in earnest.'[2]

These jottings, indicating that the cause was alive, and Simeon the soul of it, form useful chronological links; but, furnishing no particulars, they are rather interesting to us than important. They also serve to show that Clapham Common may be regarded as one of the historic spots in the line which we are tracing. We will not, however, pass on without noting another incident of 1797 to be thought of in connection with those Battersea Rise conferences. In that year Mr. Grant laid on the table of the Court of Directors the *Observations* composed, as before remarked, in 1792; and the step was taken with the object of interesting his colleagues at the India House in the cause of Missions.[3]

7. *Contemporary Notices of these Movements.*

That the earnest endeavours of Mr. Simeon and his friends in and after 1795 were exciting a corresponding interest here and there, and creating prayerful expectations, may be gathered from two or three brief remarks that happen to have fallen under our eye.

i. One occurs in a volume of *Original Essays*, 1796, by the Rev. G. C. Brodbelt, minister of Loudwater Chapel, near High Wycombe, and Rector of Aston Sandford (where he was succeeded by Scott). A clerical correspondent of his, after expressing a hope that Churchmen will follow the good example set them by the new London Missionary Society, proceeds: 'I am glad to inform you that such a plan is in agitation, and I hope will go forward. I am a member of a clerical society, meeting at —— in ——, where this matter has been taken up, and I hope the scheme will soon be matured. I think by taking this line we shall obtain more support, and much of what the others would not obtain. Let us have your prayers.'[4] For the blanks it seems natural to suggest 'Raueeby' and 'Lincolnshire,' and so assume an allusion to the meetings there on May 6 and September 30, 1795.

ii. On October 31, 1797, Dr. Coulthurst, the Vicar of Halifax,

[1] *Life of Wilberforce*, by his Sons, 1838, ii. p. 225. [2] *Ibid.* p. 251.

[3] Fisher's *Memoir* of Mr. Grant, p. 8. Mr. Henry Thornton's mansion remains in the family, and is the residence of Mr. Percy M. Thornton, M.P. for Clapham, author of *Harrow School*, 1885. He has publicly stated, we understand, that the room wherein the missionary conferences of the text were held, was the still existing oval saloon known to have been designed by Mr. Pitt during one of his visits there.

[4] *Original Essays*, p. 95.

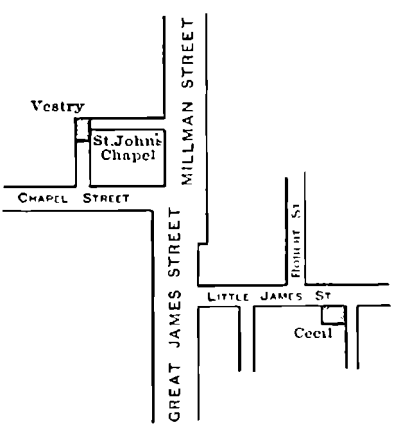
wrote to Mr. Simeon referring, perhaps, to the conference at Battersea Rise on the preceding July 20, and possibly to some other similar movements: 'I rejoice to hear that the Mission business succeeds so well; and if my poor endeavours can be of any avail, you are most sincerely welcome to them.'[1]

iii. On December 15, 1797, a country clergyman unnamed) wrote to the Rev. William Goode of Blackfriars:[2] 'A letter from Mr. P. to Mr. H., which I saw yesterday, mentions the formation of a new missionary society among the clergy and laity of the Establishment. My heart rejoiced in these tidings.' For the initials here one is tempted to think of Pugh and Hart, and the occasion could very well have been the conference of November 9, 1797, at Battersea Rise. The word 'formation' must be limited to the meaning of a design or process of forming.

8. *The Fifth, Sixth, and Seventh Eclectic Meetings on Missions, February* 18, *March* 18, *and April* 1, 1799.

On February 18, 1799, the evening at St. John's Vestry was occupied with 'a general conversation on the subject of a Mission connected with the Evangelical part of the Church of England.' Now at length, when the question was thus narrowed, immediate action was possible. A dozen London clergymen were not to move the great Church of England; they were to move themselves and such only as could sympathise with them. The long years of delay had been lost while that simple point of view was missed.

The Eclectic Society and St. John's Chapel Vestry, not the mansions of Clapham Common, gave actual birth to the Church Missionary Society. The names of its members, therefore, and the precise spot of their meetings, cannot but prove of some interest to us. St. John's Chapel was not strictly in Bedford Row, but near it, just beyond the end of Great James Street, which is a northern prolongation of Bedford Row; more accurately, at the beginning of Millman Street, which is a still further continuation, and at the corner where Chapel Street branches off from it westward. The site is exactly discernible in Rugby Chambers, a handsome block of



[1] Carus's *Life of Simeon*, p. 151, ed. 1817.
[2] *Life of Goode*, by his Son.

offices, which has taken the place of the chapel. The vestry, which stood at the north-west angle of the chapel, was approached by a passage from Chapel Street. Mr. Cecil's house, which is surviving, was in the immediate neighbourhood, on the south side of Little James Street, which runs eastward from the upper end of Great James Street. The house is at present No. 15.

On March 18, 1799, the following fifteen town and country members of the Eclectic Society assembled:[1] The Revs. John Newton, Henry Foster, George Pattrick, Thomas Scott, John Goode, John Clayton, W. J. Abdy, John Venn, Basil Woodd, William Goode, John Davies, Josiah Pratt, Charles Simeon; John Bacon, Esq., R.A., and Charles Grant, Esq.

We should remark here that laymen were occasionally admitted as members, and that the Society included two much-respected Dissenting ministers, who were on very brotherly terms with them all, John Goode (a brother of William Goode) and John Clayton. Mr. Cecil, being at that time much out of health, was absent. The question, which was proposed by Mr. Venn, ran thus: 'What methods can we use more effectually to promote the knowledge of the Gospel among the Heathen?' There exists a full and satisfactory account of what passed,[2] the leading points of which we here summarise:—

(i) The idea was that the Eclectic Society itself, aided by outside friends, should commence a Mission, and send out two or three ordained missionaries or catechists. Said Pratt: 'Let us regard ourselves as forming the Society. . . . Let us not proceed to choose a committee till we have a larger meeting.'[3] Said William Goode: 'Form a plan, publish it, send it to those friends who are likely to assist, and thus see what can be done.'[4] For the Eclectic Society thus to make itself responsible for a Mission—converting itself, in fact, into a missionary society—was not, indeed, the ultimate conclusion of this meeting in point of form, but substantially it remained so. That was, we think, precisely the right thing to do, since it was saying, 'We will be the men, now and here'; and as soon as that was meant and affirmed the business went on. Simeon, truly gauging the situation, remarked: 'Many draw back because we do not stand forward. When shall we do it? Directly; not a moment to be lost. We have been dreaming these four years, while all England, all Europe, has been awake. How shall we do it? It is

[1] This list is from the *Life of the Rev. Josiah Pratt*, 1849, p. 467, where Simeon and Grant are called country members, of whom there was a considerable number. The thirteen of the above list, exclusive of Simeon and Grant, together with Cecil (absent), made up the entire number (fourteen) of town members then belonging to the Society. Pratt's *Life*, p. 468, says that on this occasion 'fourteen members were present,' probably including Simeon.

[2] Preserved in shorthand by the Rev. William Goode, and printed in the *Life of the Rev. Josiah Pratt*, pp. 468–70, and likewise (along with some brief memoranda of Josiah Pratt) in Archdeacon J. H. Pratt's *Eclectic Notes*, 1856, p. 96.

[3] *Life of Pratt*, p. 471. [4] *Ibid.* p. 471.

hopeless to wait for missionaries. Send out catechists. Plan two years ago. Mr. Wilberforce.'[1] These fragments reveal something. The 'four years ago' point to the foundation of the London Missionary Society, which, Simeon said, 'we cannot join,' and he was evidently thinking that in 1795 they ought to have come forward with a plan of their own. The 'catechists' and 'two years ago' and 'Mr. Wilberforce' show what Mr. Wilberforce was urging at Battersea Rise in 1797. 'All Europe awake' is an unmistakable reference to the wars of the French Revolution then raging everywhere. War awake and Missions asleep, was pusillanimous and discreditable.

(ii) The tone of this meeting was of the very highest Christian character. The Evangelical spirit breathed in every utterance. For all success they must depend upon the power of the Holy Ghost working with them, for enlarging the hearts of Christians to help, as well as for preparing agents of the true missionary stamp, men of Brainerd's sort. Prayer unceasing was to be their help and strength in every stage of their efforts. We may notice that more was at that time known in England about Brainerd than of either Eliot or Swartz. Mather's *Life of Eliot* was not very accessible, and of Swartz no life had yet been written.

(iii) They would be governed by the principles of the Church of England, being quite unable to unite with the London Missionary Society, with which, however, they expressed a kind and cordial sympathy. Venn, Simeon, Scott, all took that position.

(iv) We notice lastly the determination of this meeting to conduct operations on Evangelical lines. At three different times was that adverted to. On February 18, 'a mission connected with the Evangelical part of the Church of England.'[2] On March 18 Venn thought the Mission ought to be 'founded upon the *Church-principle*, not the *High* Church principle';[3] Pratt said now, 'Must be kept in Evangelical hands.'[4] We shall remark upon this presently.

(v) The conclusion was, not to encumber the Eclectic Society with the management of a Mission, but to institute a distinct organisation for the purpose. In the words of our authority, 'The result of this meeting was a general consent that a society should be forthwith formed, by inviting a few of those upon whose concurrence in their own views they could rely; and that a prospectus of their proceedings should be afterward prepared, and that then their plans should be laid before the heads of the Church.'[5] Such language plainly contemplated some wider scope than that of a Mission to be started by this clerical society, which would hardly require to be brought before the heads of

[1] *Life of the Rev. Josiah Pratt*, p. 471. [2] *Ibid.* p. 468.
[3] *Ibid.* p. 469. [4] *Ibid.* p. 471. [5] *Ibid.* p. 472.

the Church. Their range of vision must have extended in the course of conversation.

At the next meeting, on April 1, 1799, devoted to the same subject, the rules of the 'proposed Society' were considered and settled.[1] On this day, therefore, at St. John's Chapel Vestry, the Church Missionary Society was in its governing idea fashioned by the Eclectic Society. On April 12, 1799, the plan and design was taken into the City, where, at the 'Castle and Falcon' Inn, the first stone was laid and the institution founded.

We will conclude this section with a few reflections upon the resolve taken by these fathers and founders that their Society should be kept in Evangelical hands.

1. It is inevitable that it should be said, There was the mark of narrow minds! Whether it was narrowness or whether it was not, this little company were driven into the path they thus took. They had sought to interest the Church at large in a wide project, but had found the Church and its Primate immovable. Any one looking carefully into the state of opinion in those days finds no difficulty in seeing that those whom St. John's Chapel and its vestry represented were shunned and distrusted by the great body of their fellow-Churchmen. It was very shortly after 1799 that Bishop Tomline, of Lincoln, opened his battery with very small disguise against the Evangelical clergy. If the 'Evangelical part of the Church of England' did not work in this matter by themselves, they might just as well have thrown up the design of Missions altogether, for none would have co-operated with them or have had anything to do with them, except receive their subscriptions.

2. It is not narrowness, it is the ordinary common sense of practical men, if they hold their principles with any strong conviction, to work on their own lines, while others can look on, criticise, and in some measure assist. There are plenty of examples of that in the present day. The C.M.S. is one. It is staunch to the maxim of its founders. It is kept in Evangelical hands; while in many instances large-hearted High Churchmen and Broad Churchmen, jealously watching it, and keenly criticising it, will generously help it, believing in a balance of usefulness. The Society profits by all those three attitudes. On the other hand, as need hardly be said, there are High Church Societies, which Evangelical men watch suspiciously, criticise openly, and yet often aid, where they think that the balance of good deserves support. There is really no question of narrowness at all; for all are narrow—or all prudent.

3. But what we were most desirous of saying on this subject still remains unsaid. The 'Evangelical part of the Church,' by keeping the C.M.S. in its own hands, has derived an incalculable blessing for itself which is not always suspected by either critics

[1] *Life of the Rev. Josiah Pratt*, p. 472.

or friends. No one can read the literature of the Evangelical revival before 1799 without becoming painfully aware how the leaders in that good movement, as Scott, for instance, Cecil, Venn the elder, Berridge, regarded the people who thronged their sermons as deplorably tainted with a practical antinomianism. In the most unsparing language they expressed themselves on this subject, Scott perhaps more than any one. What they meant was, not that Evangelical doctrine logically led to antinomian principles, but that the people received it in an antinomian spirit, resting satisfied with the doctrine without showing the fruits of it; in short, accepting Evangelical doctrine in lieu of practising the Evangelical life. It was by no means intended to say that Evangelical congregations were worse than those of the old dry orthodoxy; for these were antinomian too, and much more so, in the sense meant by the word, satisfied with forms as others were satisfied with hearing. Those true men, when put on their defence, had no difficulty in showing that congregations under Evangelical teaching compared favourably with others on the whole, as evidenced by their splendid charitable collections; but they complained that their flocks were far behind their privileges and far too perilously inclined to accept consolatory doctrine with easy rules of life. Not the slightest distrust of Evangelical doctrine did those honoured masters of it ever exhibit, though they would severely reprehend the unfaithfulness of preaching it narcotically, as some inferior teachers were wont to do. Scott himself, who saw and unhesitatingly condemned the antinomian tendency of some Evangelical preaching and hearing, was as decided as any of the Eclectic brethren in asserting that their Missions should be conducted on Evangelical principles, and he was not a man to harness cripples to a waggon, which he would be doing if he had not the strongest possible confidence in those principles. His absolute reliance upon them as the only sources of life, power, and perseverance never faltered. His writings show no reserve or suppression of Evangelical doctrine, no putting the law in the place of the Gospel. He, in fact, insisted on it more instead of less; but then he pressed its obligations in a corresponding degree.

What was really wanted in the eighteenth century to support the efforts of the best teachers of this school, and keep their crowded congregations up to the standard aimed at, was some grand and weighty public cause, appealing in the plainest and the most direct terms to the activities of every individual who heard the joyful sound, some vigorous undertaking to rouse self-denial, toil, and sacrifice. The project of Missions to the Heathen appears to have been the very thing needed, with its grand claims that could never be gainsaid, calculated to arouse the warmest enthusiasm of all who had truly received the doctrine of the Cross. As the Society advanced and its insatiable demands for funds and service grew, it became the peculiar care of those who loved its

fundamental principles—for few others would assist it, nor indeed while its chosen motto was emblazoned on its front could the abstention be complained of. The Church Missionary Society has thus been the special offspring of the Evangelical part of the Church, its success their fondest satisfaction if not their boasted feat. It has been the point of honour in that body to make it a success, and if there was failure there, the early saying, 'Must be kept in Evangelical hands,' would be thrown in its face with derision. On the whole they have responded to the various appeals addressed to them in such a manner that, whatever faults have been attributed to the Evangelical part of the Church, that of antinomianism has been less and less heard of, and the worst reproach of the eighteenth century has been wiped away.

CHAPTER II.

EARLY DAYS, FRIENDS, AND LOCALITIES.

A.D. 1799–1805.

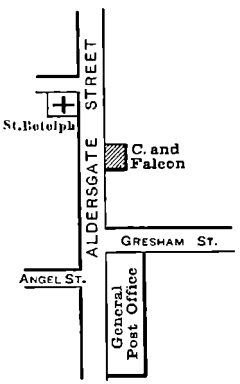
Place and Date of Foundation (*map*), 36.—Castle and Falcon Meeting, April 12, 1799, 36.—First Committee Meeting, April 15, 38.—A Contemporary Notice, May 20, 39.—More Early Proceedings and a General Meeting, 40.—The Society's First Home, 43.—Letter to the Primate, July 1, 45.—Delays, 46.—Outlook as to Episcopal Support, 52.—Country Friends, 55.—The Primate's Decision, July 24, 1800, 58.—Resumption of Activity, August 4, 60.—Closer Search for Missionaries, 63.—First Anniversary, May 26, 1801, 69.—First Subscription List, 1801, 72.—Letters and Proceedings to the Second Anniversary, 73.—Second Anniversary, June 8, 1802, 79.—New Contributors during the Year, 81. The Berlin Missionary Seminary, 81.—Letters and Proceedings to the Third Anniversary, 83.—Third Anniversary, May 31, 1803, 88.—Proceedings and Letters to the Fourth Anniversary, 89.—Fourth Anniversary, May 22, 1804, 98. Proceedings and Letters to the Fifth Anniversary, 101.—Fifth Anniversary, June 4, 1805 (*map*), 106.—The Four Committees of 1799–1805, 109.

SUMMARY.

We now see the Society formed and befriended. In some influential quarters, however, it is regarded with little sympathy or encouragement. Being resolved not to subject their views to any misrepresentation through their own default, they early determine, May 27, 1799, to issue a statement, known as *An Account*, along with the *Rules*, and by these they desire that their doctrinal and ecclesiastical principles, as a Society, shall be judged. The heads of the Church, whose countenance they solicit, more than hesitate. Meanwhile, all quarters are searched in the hope of discovering Missionaries. Sierra Leone is determined upon, November 4, as a sphere long before it is clear how they are to get there. When sufficient episcopal countenance fails, they refuse to despond, heartened by brethren in sympathy with them now seen multiplying within the Church of England. On February 12, 1802, they hear of missionaries to be had from Germany, the way to Africa at once becomes clear, and thither, on February 21, 1804, two missionaries are sent forth.

1. *The Place and Date of Foundation.*

THE Minute Book of General Meetings opens thus:—'At a meeting held at the Castle and Falcon, Aldersgate Street, on Monday,[1] April 12, 1799, for the purpose of instituting a society among the members of the Established Church for missionaries among the heathen—.' The inn here mentioned, where also, in 1783, commenced the meetings of the Eclectic Society, which was the parent of the Church Missionary Society, still survives and flourishes, some little distance northward from the General Post Office, on the east side of Aldersgate Street, and the fifth house from Gresham Street. To the archæologist it is interesting from its containing in its cellars a fine visible fragment of the Roman wall of London. Outwardly the Castle and Falcon is but slightly changed. The old entrance arch, which used to admit carriages to an inner courtyard, is abridged to an ordinary doorway. Facing this, the spectator sees above him on his right three first-floor windows, rather narrow and close together, and behind those is the room, apparently quite unaltered, where the friends of April 12, 1799, gathered, prayed, hoped, and believed on behalf of the Heathen World.



2. *The Castle and Falcon Meeting, April* 12, 1799.

The proceedings by which the Society was instituted, and the names of those who were present, are given in the minutes before referred to. There were assembled sixteen clergymen and nine laymen, whose names here follow.[2]

Rev. John Venn, in the chair; Rev. William Jarvis Abdy, Rev. Edward Cuthbert, Rev. John Davies, Rev. Henry Foster, Rev. Thomas Fry, Rev. William Goode, Rev. William Alphonsus Gunn, Rev. John White Middelton, Rev. John Newton, Rev. Dr. John Witherington Peers, Rev. Richard Postlethwaite, Rev. Josiah Pratt, Rev. Thomas Scott, Rev. Thomas Sheppard, Rev. Mr.[3] Terrot, Mr. John Bacon, R.A., Mr. John Brasier, Mr.

[1] April 12 was Friday. The mistake must be due to a slip of the clerk in transcription, for the existing minutes are not the original ones, but copies in new books begun in 1814.

[2] Some particulars of each will be found in Appendix A. The list also occurs in the Rev. Henry Venn's *Founders*, 1848, and the *Life of Pratt*, 1849, p. 13.

[3] In the Minutes 'Mr.;' in Venn 'Rev. W.;' in Pratt 'Charles William.' He must have been the Rev. William Terrot of Haddington, in the Minutes of December 2, 1799. Notices of the two Terrots will appear later on. See Index.

William Cardale, Mr. Nathan Downer, Mr. Charles Elliott, Mr. John Jowett, Mr. Ambrose Martin, Mr. John Pearson, F.R.S., Mr. Edward Venn. The Rev. R. Cecil, then much out of health, was unable to attend.

Of the clergymen, there were three who had no London occupation that we have discovered, and at all events they appear very shortly afterwards in distant parts—Mr. Fry, Mr. Postlethwaite, and Mr. Terrot, the third with duty in Scotland. The rest we find were employed as follows:—Mr. Newton and Mr. Goode were city Rectors. Mr. Foster was a city lecturer; Mr. Gunn a city curate and lecturer. Mr. Martin and Mr. E. Venn were in city businesses. Mr. Abdy, Mr. Davies, Mr. Pratt, Mr. Scott held city lectureships with their other duties. In London, but beyond the city boundaries, E. Cuthbert, J. Davies, T. Scott, T. Sheppard; and the business gentlemen, Messrs. Downer, Cardale, Bacon, Pearson. In Southwark were the Revs. W. J. Abdy and J. W. Middelton; and in business Mr. John Jowett. In the environs the Revs. John Venn and Dr. Peers, and the layman Mr. Brasier. The city was therefore pretty largely represented in this gathering at the Castle and Falcon.

Coming to business, the meeting having first proceeded to declare their motives and main purpose, then constituted themselves a Society for carrying out that purpose on a definite plan. This was all done in the shape of three resolutions, which were unanimously adopted, namely:—

(1) 'That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel amongst the heathen.'

(2) 'That, as it appears from the printed reports of the Societies for Propagating the Gospel and for Promoting Christian Knowledge that those respectable Societies confine their labours to the British Plantations in America and to the West[1] Indies, there seems to be still wanting in the Established Church a society for sending missionaries to the Continent of Africa, or the other parts of the heathen world.'

(3) 'That the persons present at this meeting do form themselves into a society for that purpose, and that the following rules be adopted.'

A body of rules, which had been settled among the Eclectic friends at St. John's Vestry, and were no doubt substantially the twenty-one which stand in the Minutes, were submitted to the meeting and with whatever alterations accepted.

The Society being now constituted decided to make known their purpose to the Primate, the Diocesan, and that Church Society whose objects most nearly resembled their own, and this was expressed in another resolution:—

(4) 'That a Deputation be sent from this Society to the Archbishop of Canterbury as Metropolitan, the Bishop of London as Diocesan, and the Bishop of Durham as Chairman of the Mission Committee of the Society for Promoting Christian Knowledge, with a copy of the rules of the Society and a respectful letter.'

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[1] So in the Minutes. Mr. Venn, in his *Founders*, suggests 'East' as a correction.

The Society then proceeded to elect their officers and Committee. Mr. Wilberforce was fixed upon for President; and for Vice-presidents the following:—Sir Richard Hill, Bart., M.P.; Vice-Admiral Gambier; Charles Grant, Esq.; Henry Hoare, Esq.; Edward Parry, Esq.; Samuel Thornton, Esq., M.P. The Treasurer was Henry Thornton, Esq., M.P.

For the Committee were chosen eleven out of the sixteen clergymen present at the meeting and all the nine laymen. Four others who were not there made up twenty-four. The entire body then stood thus:—Thirteen Clerical Members: W. J. Abdy, R. Cecil,[1] E. Cuthbert, J. Davies, H. Foster, W. Goode, J. Newton, J. W. Peers, G. Pattrick, J. Pratt, T. Scott, J. Venn, B. Woodd. Eleven Lay Members: J. Bacon, J. Brasier, W. Cardale, N. Downer, C. Elliott, J. Jowett, A. Martin, J. Pearson, H. Stokes, E. Venn, W. Wilson.

The Minutes of April 12 ended thus:—'The General Committee were then desired to hold their first meeting on Monday next at one o'clock precisely at the same place, and the General Meeting adjourned to Monday, May 20, at this place, to meet at twelve o'clock precisely.'

3. *First Committee Meeting.*

This was held at the Castle and Falcon, on Monday, April 15, 1799, there being present the Rev. J. Venn (Chairman), Sir Richard Hill (Vice-president), Mr. Samuel Thornton (Vice-president), the Revs. Abdy, Cuthbert, Davies, Foster, Goode, Newton, Peers, Pratt, Scott, Woodd; Messrs. Bacon, Downer, Elliott, Jowett, Stokes. The position of Chairman, occupied by Mr. Venn at this and at all the earliest meetings, indicates the influential part he had hitherto taken, and the confidence reposed in his zeal and judgment. Sir Richard Hill and Mr. Samuel Thornton were there to testify in person their readiness to accept the office to which they had been chosen. Letters of acceptance were read from Mr. Grant, Mr. Hoare, and Mr. Henry Thornton. Mr. Wilberforce, who had been nominated President, wrote to express hesitation and a desire for time to consider. We observe no mention made of Admiral Gambier and Mr. Parry. Mr. Scott was requested to act as temporary Secretary, a testimony paid to his qualities as a man of business and energy. Venn and Scott were evidently the principal leaders in the movement, and to them, humanly speaking, is to be ascribed the success with which it issued from its early difficulties. The Secretary was, and is, a functionary of the Committee only; the President and the Treasurer of the Society.

One of the first necessities was the Committee of Accounts, for which were nominated Messrs. Brasier, Downer, Elliott, E. Venn, and Wilson, who were to receive subscriptions, and pay

[1] It appears from the Minutes that Mr. Cecil declined, leaving the acting members only twenty-three.

them into the banks of Messrs. Down, Thornton and Co., and Messrs. Dorien, Martin and Co. They were also desired to look out for a Deputy Secretary.

Rule XIV., on the procedure to be observed in the appointment of a missionary, was now settled, having been left in a skeleton form on April 12. The amended form is that given in the printed editions of 1799 and 1801.[1]

Five hundred copies of the amended Rules were to be printed for the Committee to circulate among their friends.

Mr. Venn and Mr. Scott were requested to draw up a form of prayer to be used by the Committees at their meetings.

At the present meeting were announced the first two recorded contributions, 100*l.* each from Mr. Ambrose Martin the banker and Mr. George Wolff. The latter, whose business house was in America Square, not far from the Tower, was Danish Consul-General and a friend of the Thorntons. His country house was on Balham Hill, near Clapham Common, and he went to Clapham Church.[2]

4. *A Contemporary Notice.*

The earliest outside mention of the Society that we have met occurs in the *Missionary Magazine*[3] of May 20, 1799, where the following intelligence is prominently given :—

'NEW MISSIONARY SOCIETY.

'A Society for Missions, we understand, is just instituted in London by some members of the Church of England. Nothing unfriendly to the present London Missionary Society is intended by this institution, nor will it in the least, we are assured, interfere with it as to its objects, or at all materially as to its funds. A set of men will thus be brought into action, according to their own principles and consistently with their own engagements, who could not in either respect have unreservedly and openly united with the present Missionary Society; and a set of people will no doubt contribute to this whose predilection for the Church, and dislike to Methodists and Dissenters, would have effectually kept them from aiding the other.'

There were at this time two English periodicals which we might have expected would take some notice of the new Society, but both were silent, as was also the newspaper press, so far as we have been able to find. One of the two, and the only religious periodical managed by Churchmen, was *Zion's Trumpet* (afterwards issued as *The Christian Guardian*), published at Bristol under the care of Mr. Biddulph's friends. It was chiefly didactic, and gave but little news. The other was the *Evangeli-*

[1] See the Rules in Appendix B., p. 646.

[2] There, in 1815, he attended the funeral of Mr. Henry Thornton, whose death he deeply felt. He lived to the age of ninety-two, and died at Balham Hill, March 8, 1828. His daughter Martha Anne, wife of Mr. Edward Poore, was the mother of Sir Edward Poore, second Bart.

[3] This early missionary periodical, the organ of no particular society, began July 18, 1796. It was published monthly at Edinburgh, and is now, we believe, rather scarce. The first nine volumes are in the Society's library. The passage in the text was given in the *Church Missionary Intelligencer* for February 1892, p. 152.

cal Magazine, under mixed management. Missions were prominent in its pages, and more particularly those of the London Missionary Society, but all through 1799 it made no allusion to the birth of the new institution. The *Christian Observer* had not yet been projected. In this absence of all mention in the English press, the notification in Scotland is particularly observable.

5. *More Early Proceedings and a General Meeting.*

At the second Committee Meeting, held at the Castle and Falcon, on Monday, May 20, 1799, there were present Rev. J. Venn (Chairman), Mr. Grant (Vice-President), Revs. Abdy, Cuthbert, Davies, Foster, Goode, Newton, Pattrick, Peers, Pratt, Scott; Messrs. Bacon, Downer, Elliott, Jowett, Pearson, Wilson. The Committee of Accounts reported that they had found no suitable place in which the General Meeting[1] could be held, and it was decided to hold it in the New London Tavern, Cheapside, on the 27th.

In consequence of a letter from Mr. Wilberforce, it was resolved to recommend to the General Meeting on the 27th to waive the election of a President for the present, and make the number of Vice-Presidents seven.

At this meeting the name[2] of *The Society for Missions to Africa and the East* was proposed for future consideration. The Committee of Correspondence was also now elected, and the following members composed it:—The Revs. Foster, Goode, Pratt, Scott, Venn, Woodd; Messrs. H. Thornton, C. Grant, J. Bacon. Thus two of the magnates of the Society were brought into a share of its practical business, and more competent men could not have been thought of; Mr. Thornton representing Africa, and Mr. Grant the East.

How Mr. Scott the Secretary viewed the prospect, both as to funds and as to the grand difficulty, the missionary, is disclosed in the following letter to a friend in Scotland, dated Chapel Street, May 25, 1799:—

'We have set on foot a new Society for Missions to Africa and the East, by members of the Established Church; and as I am a party greatly concerned, and have accepted the office of Secretary, it occupies a great deal of my time. Probably we shall engage a set of men (to support it), and draw most of our resources, from quarters which are out of the reach of other societies. If you know any one of a heroical spirit in the cause of Christ and of souls, he might here have an opportunity of exerting himself in that best of services.'[3]

The third Committee Meeting, at New London Tavern, Cheapside, May 27, present: Revs. Venn (Chairman), Abdy, Goode, Davies, Foster, Newton, Peers, Pratt, Scott; Messrs. Bacon, Brasier, Elliott, Jowett, Wilson, was held at eleven o'clock, in view of the General Meeting, which was to assemble in the

[1] Appointed on April 12 for this day. [2] Omitted on April 12.
[3] Scott's *Letters and Papers*, 1824, p. 224.

same place at one. It was now decided to recommend the title *Society for Missions to Africa and the East.*

One important piece of business done at this meeting was the election, as permitted by the Rules, of a body of Country Members of the Committee.[1] The following twelve clergymen and two laymen, recommended by the Committee of Correspondence, which had previously sat in the same place the same day, were fixed on:—The Revs. Edward Burn, of Birmingham; T. T. Biddulph, Bristol; Dr. Coulthurst, Halifax; Isaac Crouch, Oxford; Thomas Dikes, Hull; Edward Edwards, Lynn Regis; Dr. Hawker, Plymouth; William Richardson, York; Thomas Robinson, Leicester; Charles Simeon, Cambridge; James Stillingfleet, Hotham; Robert Storry, Colchester; Mr. Thomas Babington, Rothley Temple, Leicester; and Mr. William Hey, Leeds. In this list, which we shall see enlarged at a subsequent Committee, both Universities were represented, and ten important towns. There were also a rural clergyman and a county magnate. It was thus sought to obtain influential country supporters and correspondents, by whom the provinces might be canvassed, and through whom missionary candidates might be heard of. The appointments, however, were made without any previous communication with the elected, nor were these immediately informed of the honour conferred on them; and when they came to be, the replies were not in every instance all that was hoped.

At this meeting Mr. Goode made a kind offer of his study for the use of the Committee, and it was thankfully accepted.

The General Meeting of the Society, reckoned the second, held at the same place at one, was attended by seventeen clergymen and eight laymen: Rev. J. Venn (Chairman), Vice-Admiral Gambier and Sir Richard Hill (Vice-Presidents); Revs. Abdy, Davies, Foster, Goode, Peers, Pratt, Scott, members of the Committee; Messrs. Bacon, Brasier, Elliott, J. Jowett, Martin, W. Wilson, lay members of the Committee; Revs. J. Mayor of Shawbury, H. G. Watkins, W. B. Williams of High Wycombe; Messrs. Thomas Atkinson of Huddersfield, Dartnell, Dornford, Dr. Fearon, Benjamin Jowett, Joseph Mayor, members or friends of the Society.

Such was the first of the series of those meetings which have now come to fill Exeter Hall and St. James's Hall. A parlour lined round with five-and-twenty chairs would have held it. The meeting could not anyhow at that time, and in its special circumstances, have been even moderately large. It was, by the Rules,[2] a gathering of 'members,' and six weeks after the birthday the subscriptions which entitled to membership had hardly begun to flow in. Some of those present, though afterwards members, were not members then. The meeting did not assemble to hear oratory; it was not preceded by a sermon; it contained

[1] The idea of country members was not new. The Eclectic Society had a similar branch.

[2] Rule IV.

no ladies. Its object was to transact a little necessary and formal business; the members were summoned individually through the post, and three were there who had come up from the country—Bucks, Salop, and Yorkshire. It is one, and not the least, of the lines of interest in the history we are tracing to watch how an annual C.M.S. meeting of the modern type grew; but at present we are only at the seed-sowing.

What, then, was the business of this occasion? The title 'Society for Missions to Africa and the East'[1] was decided on, a very cumbrous one, which never prevailed colloquially; no one ever going further than 'Society for Missions,' or 'Missions Society,' and sometimes it was 'The New Missionary Society.' By degrees 'Church Missionary Society' grew into use, but not until 1812 did the regular official style begin to be 'Church Missionary Society for Africa and the East.'[2]

Another thing done was making the President and six Vice-Presidents seven Governors; but the original designations some years later were restored. In the room of Mr. Cecil, who was elected one of the Committee on April 12, but was obliged to decline on account of the 'unconfirmed' state of his health, the Rev. Watts Wilkinson was proposed and accepted, but, as it appears, without any previous communication with him. In Rule XX. there were added the words (suggested by Sir Richard Hill) 'Protestant' and 'of propagating the Gospel of Jesus Christ.'[3]

It is worth noting finally that the Committee were requested to have printed as soon as possible, for general circulation, a proper account of the nature of the Society.

The various resolutions, it need not be said, had all been previously settled in Committee. The present meeting was, in fact, mainly the Committee itself, with a sprinkling of visitors.

Our best efforts to discover whereabouts in Cheapside was the New London Tavern, to which this meeting introduces us, and which for several years continued to be the Society's 'Exeter Hall,' have been fruitless. In the old annual *Picture of London* and in the Directories it occurs from 1802 to 1825 as a tavern and coffee-house, kept by Lewis, for assemblies, large dinner-parties, clubs, &c., in Cheapside, but invariably without a number. One book on London[4] puts it in Bishopsgate Street, opposite the Church of St. Martin Outwich, most erroneously identifying it with the City of London Tavern, on the site of which was afterwards built the Wesleyan Centenary House.

[1] Left blank on April 12; fixed on at the second Committee meeting, May 20.

[2] In 1812 the designation was somewhat ambiguous, the title-page of the *Sermon* retaining the old form, 'Society for Missions to Africa and the East instituted by members of the Established Church,' while the title-page of the entire volume of which the Sermon forms a part, reads, 'Proceedings of the Church Missionary Society for Africa and the East.' The changes observable in 1813 are noticed in the remarks appended to the Rules of 1799, Appendix B., p. 649.

[3] The Rules thus amended are given in Appendix B.

[4] *History of London*, by Thomas Allen, 1827 (in 4 vols.), iii. p. 152.

6. *The Society's First Home.*

On Monday evening, June 17, at seven o'clock, the General Committee find themselves for the first time assembled in Mr. Goode's study, St. Andrew's Rectory, in consequence of his friendly offer of accommodation at the previous meeting. The house, which stood, and yet stands, on St. Andrew's Hill, at the north-west corner of the churchyard, was built by Mr. Romaine, on taking possession of his living in 1766. What that room was to Romaine as a Bible student, as an intercedor for the whole Church, for his own flock, for his personal friends, can never be forgotten by any reader of his letters. A truly fitting preparation were such exercises for that further chapter in the history of the rectory which reached from the day above mentioned to January 3, 1812, covering twelve years and a half, a period of many prayerful efforts to send forth preachers of the holy volume to Africa and the East. A photograph of the chamber, showing the above dates, which were inscribed within recent years on its chimney-piece, is well known to visitors of the Church Missionary House.[1] It is the West African Church which has the principal reason to regard the rectory-house of Romaine and Goode as a holy place in its history. The India Missions of the Society made their grand start about the time that the Committee moved into Salisbury Square.

At this Committee of June 17, 1799, there were present the Rev. J. Venn (Chairman), Mr. Grant (Governor),[2] Revs. Cuthbert, Davies, Foster, Newton, Pattrick, Peers, Pratt; Messrs. Bacon, Brasier, Cardale, Elliott, Jowett, Martin, E. Venn, Wilson; Visitor, Rev. E. Burn of Birmingham.

The principal business was the acceptance of a friendly offer spontaneously made by the Cambridge Arabic Professor, the Rev. Joseph Daere Carlyle, to assist in the instruction of the Society's missionaries in the Arabic tongue. The Professor's early death occurred before the Society was in a position to profit by his kindness.[3]

To this meeting was submitted for approval by the Committee of Correspondence a short but very interesting pamphlet in manuscript, which has not, after being printed, been smothered in oblivion among ephemeral circulars and appeals that were useful for an occasion. Its title was *An Account of a Society for Missions to Africa and the East*, and it was from the pen of Mr. Venn for the Committee of Correspondence, before whom it

[1] For an engraving of it see *C.M. Gleaner* for April 1887, p. 38. The photograph was taken in July 1886, after the death of the Rev. Charles Frederick Chase the Rector, and presented to the Society by Mrs. Chase before her removal from the rectory.

[2] Improperly designated Vice-President in the Minutes here, and again on December 2.

[3] He died April 12, 1804, at the age of forty-five, having been professor since 1795. He was also Chancellor of the Diocese of Carlisle from 1795.

was laid on June 10, when that body sat at Mr. Pratt's in Doughty Street. The idea had originated in the General Committee of May 27, and was the same day proposed to the General Meeting, which recommended its being proceeded with. It was not any historical narrative. Altogether omitting facts, dates, and names, which we should certainly now have been glad of, this *Account* confines itself to principles and plans; in which respect it is true to its original intention, namely, as more definitely expressed in the Minutes, to set forth an account of the *nature* of the Society.[1]

As to principles more will be said presently. As to particular plans and methods, where expediency might have scope, one was declared which the Committee afterwards found themselves obliged to defend from the objections of their own supporters. According to this, if it were found impracticable to get missionaries in holy orders, there were to be sent out lay catechists, whose office as teachers was defended at length by the example of the early church, and by the successful practice of the S.P.C.K. The *Account* said nothing of any ministerial function besides that of teaching; but the *Rules*, a printed copy of which was annexed to it, permitted the catechists to baptize, though only in cases of urgency, and this proposal was supported by a quotation from Hooker.[2] The point created a real and anxious difficulty, but, as it proved, only a temporary one, and a way out of it unexpectedly offered, as we shall find. In other respects the *Account* dealt with fundamental matter, independent of all particular plans, on which the Society's friends never hesitated, never changed. It was in reality, and no doubt it was intended to be, the Society's manifesto to the public and the Church, exhibiting an official and authentic expression of those foundation truths (as they were held to be) on which all their future work was to be built, and which alone justified the Society's existence. By evangelical principles as there stated, and not by any statement of them by others—foes perhaps—they would be judged in the possible controversies that were before them; by those principles their agents were to reckon themselves in conscience bound; and by them future generations of the Society would be able to measure whether or not they were in plomb with the minds of their founders. The importance therefore of this document cannot well be overrated. The colleagues in the Committee of Correspondence to whom the Rector of Clapham submitted his draft were Scott, Goode, Pratt, Bacon the sculptor, and Mr. Grant. It was their minds as well as his own that the clear statements, well chosen points, and measured language of this document expressed; and many others at the present day, who desire to be reckoned of their company, might well be thankful for them, quite apart from the

[1] The Committee of June 17 resolved that 2,000 copies should be printed for distribution: but on this point see more *infra*, under July 1.

[2] See Rule XVIII. in Appendix B., p. 647.

special objects of the Society. The *Account* would be, we think, generally acknowledged a correct exponent of what the wisest evangelical builders of the present time would earnestly desire, and be thankfully content, to see made the basis of all public Church teaching; and if this be so, the little tract will be regarded by them a happy memorial of the first Committee held in this historic study.[1]

7. *Letter to the Primate.*

Committee, July 1, 1799.—Revs. Venn (Chairman), Cuthbert, Davies, Foster, Goode, Peers, Pratt, Scott; Messrs. Cardale, Downer, Elliott, Jowett. A letter was read from the Rev. Watts Wilkinson, excusing himself from joining the Committee through want of time.[2]

It was agreed to subscribe for 400 copies of the Arabic Bible about to be printed under the inspection of Professor Carlyle, towards which subscription a donation of 100*l.* had been offered by Mr. Neale, of St. Paul's Churchyard.[3]

It was also decided that 4,000 (instead of 2,000) of the *Account* and *Rules* should be printed.[4]

But the most anxious business of the meeting was the drawing up of a letter to the Archbishop (Moore), the Bishop of London (Porteus), and the Bishop of Durham (Shute Barrington), according to the fourth Resolution of April 12. The deputation to carry it consisted of Mr. Wilberforce, Mr. Grant, and Mr. Venn, who were also to present a copy of the *Account* and the *Rules*, not yet struck off (but doubtless in proof). The letter ran:—

'*To His Grace the Archbishop of Canterbury,*

'*London, July* 1, 1799.

'MAY IT PLEASE YOUR GRACE—

'The Committee of a Society now forming for Missions to Africa and the East have sent a deputation of their members to present, in the most respectful manner, to your Grace, as Metropolitan, a copy of the Rules which they have framed, together with the Account of the nature of their[5] Institution, which is designed for publication. They humbly trust that your Grace will be pleased favourably to regard this attempt to extend the benefits of Christianity, an attempt peculiarly necessary at a period in which the most zealous and systematic efforts have been made to eradicate the Christian faith.

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[1] Printed in Appendix C.

[2] He had been proposed and accepted at the General Meeting on May 27, on the strength of which it must have been that his name occurs in the earliest printed list of the Committee, that of 1799; printed, too, after his refusal had been notified, no doubt because no one had any authority to remove it before the next General Meeting.

[3] At No 8, opposite the south-west corner of the Cathedral, since swallowed up in the woollen warehouses of Messrs. Pawson. Mr. James Neale, an intimate friend of Fletcher, Romaine, Newton, and Cecil, was an eminent porcelain manufacturer, and died in 1814. His son, Cornelius Neale, whose life was written by the Rev. William Jowett (1833), and whose son was Dr. John Mason Neale, of Sackville College, historian and hymn-writer, was the Senior Wrangler of 1812, and Second Chancellor's Medallist.

[4] Two thousand copies had been decided for on June 17, p. 44. On this point see later, October 7, p. 48.

[5] Venn's *Founders*, p. 11, 'this.'

'With the utmost submission and reverence they beg leave to subscribe themselves

'Your Grace's most obedient humble servants,

'Signed, on behalf of the Committee,

'JOHN VENN, Chairman.'[1]

This letter, it will be observed, does not ask the fathers of the Church for their counsel, their co-operation, or their permission. Respectfully and dutifully it acquaints them with an enterprise which a number of individual friends have settled to undertake on their own principles clearly laid down. It desires their approbation and encouragement, which would be sincerely valued, and would be considered a great support to their efforts. This assumption of an independent, however respectful, attitude it is very important that we should bear in mind, and if we lose sight of it we shall neither understand the course of events, nor gauge the action of the Society, nor (we are bound to add) do full justice to the Governors of the Church.

8. *Delays.*

For above twelve months Mr. Wilberforce's deputation (as we may call it) to the three prelates remained on foot, and at that amount of delay there can be no reasonable wonder; for since the Archbishop had to consult his brethren, the Society was substantially approaching the whole episcopate, and that in detail, as the bishops did not in those times often meet, except during the Session of Parliament. The Committee, however, was not reduced for some months to absolute inaction, as will appear from a review of the Minutes, which we now resume.

Committee, Aug. 5, 1799.—Revs. Venn (Chairman), Davies, Peers, Pratt, Scott, Woodd; Messrs. Brasier, Cardale, Downer, Martin, E. Venn, Wilson.—News had recently arrived that the London Missionary Society's vessel, the *Duff*, had been captured at sea, and the business done at this meeting was a prompt levy by the members of the Committee among themselves of above 50*l.*, to be sent as an expression of condolence and sympathy; and, engaging their absent colleagues for another similar sum, they forwarded through Mr. Brasier one hundred guineas, without the loss of a moment. The generous act was no business done for their own Society, and yet it was truly in its interest; for there can be no doubt that members of the London Missionary Society, which was first in the field, and was framed on an undenominational basis, were much disappointed that their constituents numbered so few Churchmen, and were feeling sore at the starting of a Churchman's Society, which they could not help regarding as a rival and an obstacle.

Committee, September 2, 1799.—Revs. Woodd (Chairman),

[1] This letter is printed in the *Life of Josiah Pratt*, p. 15, and in Venn's *Founders*, p. 11.

Pattrick, Peers, Pratt, Scott; Messrs. Brasier, Jowett, Martin, Pearson, Stokes, E. Venn.—Since the meeting of August 5, the first removal by death had occurred, that of Mr. Bacon, one of the Correspondence Committee. The Minutes of this meeting contain no allusion to the event.

A letter of cordial thanks was read from Mr. Joseph Hardcastle, of Hatcham House, Treasurer of the London Missionary Society, thoroughly appreciating the brotherly spirit of the supposed rivals. The letter still exists. The Committee's full hundred guineas had been made up.

The following letter from the Rev. J. Venn to the Rev. Thomas Scott, communicating some news of the deputation, was read:—

'1799, *August* 28.[1]

'As soon as the Archbishop returned Mr. Wilberforce waited upon him, and had a long conversation with him respecting the Society, and the persons by whom it was set on foot. The Archbishop was very candid,[2] and appeared to be favourably disposed; but, as might be expected, he was cautious not to commit himself till he was more particularly acquainted with the subject. He said that he should be glad to receive the deputation at any time.'

September 28, 1799, Mr. Scott, in a private letter[3] to a friend in the North, remarked:—

I do not think any of the things which have happened to the London[4] Missionary Society will eventually injure the cause of missions. I really foretold, at least foreboded and privately uttered my forebodings, that such would be the event of their over sanguine and hasty, though well meant, proceedings. The Apostles had no missionary ship worth so many thousands as to tempt depredators. *Armed* and *rich* missionaries, as those at Otaheite were, might expect to be plundered and overpowered, as much as a man in London unprotected by law who was loaded with gold and jewels. It must be so without miracles. I said they were too rich to be safe, or to have any prospect of safety; and their firearms and military exercise were like a declaration of war. The seven that are left behind are exactly in the condition I should have wished them to have been in at first landing; nothing to trust to for protection and provision but the Lord, and under Him the favour He may give them with the people. But of almost all places these islands are the last I should have selected. You may depend upon it that our new Society is not heedlessly losing time. We cast anchor for a while, to avoid running on rocks, but we mean soon to go on; and we would wish not to make more haste than good speed. We mean to begin on a small scale and afterwards to enlarge it if we can, and we have no fear of not getting money if the Lord but *form* us missionaries. One thing we have done. As soon as we heard that the *Duff* was taken we, as individuals of the Committee, sent the Missionary Society a hundred guineas, as a token of regard and condolence; which has tended greatly to conciliate them and to convince them that we are coadjutors, not rivals. The world is under obligations to that Society; but their love and zeal have not been directed by proportionable wisdom. They will profit by their losses, and we shall profit by their mistakes.

Committee, October 7.—Mr. Martin (Chairman), Revs. Abdy, Cuthbert, Davies, Foster, Goode, Newton, Peers, Pratt, Scott,

[1] *Life of Pratt*, p. 16.
[2] A word then frequently meaning friendly and considerate.
[3] Scott's *Letters and Papers*, 1824, p. 164.
[4] This title must now have become current.

J. Venn, Mr. Grant.—The deputation was still making but slow progress; the three bishops, considering the Society's object important, were going to confer with their brethren. The Episcopate was, in short, about to be consulted. Committee business was accordingly deferred until something more definite was reported; except that 500 copies of the *Account of the Society* (which the Archbishop had in proof) were to be printed for private circulation by the Committee among their friends. The edition of 4,000 ordered on July 1 had therefore been in abeyance, and we are to consider that the *Account* and the *Rules*, often spoken of as 'the pamphlet,' now extant in fac-simile,[1] as the earliest publication of the Society, and dated 1799, were at length struck off in an impression of 500 about October 12, 1799.

It was also decided to forward a printed letter to those who had been elected country members (and were apparently not yet informed of the fact), letting them understand more particularly what was expected of them. Every possible endeavour was also to be made to find missionary candidates. Thus, while on the one hand the Episcopate at large were being appealed to for countenance, earnest clergymen and laymen were, on the other, being canvassed everywhere for their co-operation.

Committee, November 4.—Revs. Venn (Chairman), Abdy, Cuthbert, Foster, Goode, Pattrick, Peers, Pratt, Scott, Woodd; Messrs. Cardale, Downer.—To assist the Committee in acquiring missionary information, the following books were to be procured:—*Life of David Brainerd, Crantz's Greenland, Lochiel's Moravian Missions to America, Moravian Periodical Accounts, Baptist Periodical Accounts, Life of Xavier, Danish Conferences on the Tranquebar Missions, Missionary Magazine, Horne's Letters on Missions, Jesuits' Missions in Paraguay, Gillie's Collections, Sierra Leone Company Reports, History of the Society for the Propagation of the Gospel.*

A memorial for educating Native African children, with a view to their becoming missionaries to their countrymen, was read by the Rev. J. Venn, and referred to the next meeting.

The most important business done this day was a resolution to attempt, as soon as convenient, a mission to Sierra Leone. Thus early was the Committee's attention fixed on that spot of West Africa. They did not then need their missionary books to discover to them the opening there offered, and it would be surprising if it were not already in their minds when they first adopted in their title the words 'Africa and the East.' The Chairman of the Company was on the Correspondence Committee of the Society, while many of the shareholders were members of the General Committee.[2]

It must have become evident by 1799, after seven years' experience, that the Christianisation of their colony was too

[1] The Society possesses a single copy of the original. [2] *Supra*, p. 18.

ifficult a task to be worked out by a Board of Directors in Birchin Lane: and to that feeling, brought to a point by the death of their ordained chaplain,[1] and to their failure in six months to procure a successor, may be traced, we are inclined to think, the resolution passed in St. Ann's Rectory on this November 4, 1799. It might have seemed to those who had influence in both the Society and the Company that to combine somehow the offices of chaplain and missionary within the colony and on its frontier, at least for a beginning, would, in some degree, mitigate a common difficulty, serve a common interest, and secure the willing co-operation of officials abroad. It happened, at all events, that the missionaries, on their arrival in Africa, found themselves very acceptable as temporary chaplains.

Before proceeding to the December Committee meeting we pause a moment to introduce more particularly the youthful Africans mentioned in the minutes now in hand. They were never under the Church Missionary Society, but they are frequently referred to in these early years with some sanguine hope that they were destined to advance the cause which the Society and the Company alike had so much at heart.

In 1799 Mr. Zachary Macaulay, on retiring from the Governorship of Sierra Leone and quitting the colony, took home with him twenty-five children, four of them girls, who had been under his superintendence in the schools.[2] They were received into the patronage of the Sierra Leone Company, which promoted a private subscription for their maintenance and education, and for the education of other Africans, both in this country and in Africa, thus originating the Society for the Education of Africans.[3] The boys were placed at Clapham, under a master procured for them, Mr. William Greaves, while the girls were taken charge of by a lady at Battersea, at her own expense. As might have been expected, the friends of the Society for Missions were not indifferent to this hopeful experiment, and we find Mr. Newton visiting the boys as early as October, 1799, when he wrote:—

'Last week I was at Clapham, and saw the twenty African black-birds. The girls were at Battersea, out of my reach. When I went into the school

[1] The Rev. John Clark, Chaplain of Sierra Leone, died in the colony, December 3, 1798. He was of the Presbyterian Church of Scotland, and having been ordained as Chaplain in London, sailed with Governor Macaulay, with whom he arrived out on March 19, 1796. His death was announced in the *Evangelical Magazine*, May 1799, p. 218, and in the *Missionary Magazine*, May 20, 1799, pp. 218, 232, where some of the above particulars are stated.

[2] *Annual Report of the Sierra Leone Company*, March 26, 1801, pp. 22, 49. Their arrival in England was announced in the *Missionary Magazine* for June 17, 1799, which shows Mr. Macaulay's own approximate arrival, which we have found nowhere else. The same periodical for April 21, 1800, mentions only three girls.

[3] A list of the directors and subscribers is given in the *Sierra Leone Company's Report*, referred to in the previous note, pp. 50, 53.

I said *Lemmi*, which is, being interpreted, "How do you do?" Two or three answered *Bah*, that is, "I thank you!" by which I knew that they had some knowledge of the language of Sherboro', the scene of my bondage. I am told the boys came forward apace, behave well, and seem very happy, especially when they see Mr. Macaulay.'[1]

Another view of these Africans is recorded by an eye-witness, who accompanied Mr. Macaulay one Sunday afternoon to hear them examined in the Bible. His account of the scene, which occurred in or about 1800, but was not printed until many years afterwards in the *Christian Observer*,[2] proceeds thus:—

'They stood in a semicircle round Mr. Macaulay while he questioned them in Scripture history. Mr. Henry Thornton stood by Mr. Macaulay's side, evidently much interested in the group before him, while Mr. Wilberforce, on the outside of the group, went from boy to boy, patting them on the shoulder as they gave good answers to the questions, and giving them a few words of encouragement and an admonition to teach the same truths to their countrymen.'[3]

After four or five years, this account goes on to state, some of the number expressed a wish to receive Christian Baptism, and accordingly the Clapham register contains the entries of ten of them baptized by the Rev. John Venn, two on February 10, 1805, and eight on May 12 following.[4]

Committee, December 2, 1799.—Mr. Cardale (Chairman); Mr. Grant (Governor);[5] Revs. Abdy, Cuthbert, Foster, Goode, Pattrick, Pratt, Scott; Messrs. Downer, Elliott, Martin.—Mr. John Jowett, elected to the Committee of Correspondence, vice Mr. Bacon deceased. The consideration of the memorial concerning African children deferred. The following clergymen were elected new country members of the Committee:—James Vaughan of Bristol: William Tandey of Bristol; Thomas Fry of Oxford; Thomas Jones of Creaton; Matthew Powley of Dewsbury; Christopher Stephenson of Olney; Melvill[6] Horne of Macclesfield; John Fawcett of Carlisle; William Day of Bengeworth; John Mayor of Shawbury; William Terrot of Haddington; Robert Jarratt of Wellington, Somerset; George West of Stoke by Guildford, Surrey.

Committee, January 6, 1800.—Revs. Venn (Chairman), Davies, Foster, Goode, Newton, Pattrick, Peers, Scott; Messrs. Brasier and Downer.—Letter from Rev. Thomas Jones of Creaton, describing a young tradesman of Chester as a possible missionary candidate. The memorial concerning African children referred to the Committee of Correspondence.

Several letters from country members read.[7]

[1] Bull's *Life of Newton*, p. 343. [2] November 1872, p. 806.

[3] This quotation will also be found in the *Memoir of Rev. H. Venn*, Secretary, p. 6.

[4] Their names, parentage, and localities, as recorded in these entries, will be found in Appendix D., p. 653.

[5] Wrongly 'V.P.' in the minutes.

[6] We have seen this spelling, and also Melville, in Mr. Horne's letters. In his publications he wrote Melville latterly.

[7] A section will be devoted to these letters further on, p. 55.

Committee, February 10, 1800.—Revs. Venn (Chairman), Abdy, Foster, Goode, Pratt, Scott; Mr. Martin.—A letter from the Rev. J. Mayor of Shawbury, mentioning a possible missionary candidate. A letter from the Rev. John Fawcett of Carlisle, describing two, but their mothers would object.

The books purchased, according to a previous minute, directed to be bound and labelled as the Society's property, and Mr. Goode appointed librarian. Thus commences the history of the Society's library.

Two hundred and fifty copies of the 'pamphlet' were to be printed for the Society.[1]

Committee, March 3.—Revs. Foster (Chairman), Abdy, Cuthbert, Davies, Goode, Pratt, Scott; Messrs. Downer, Elliott, E. Venn.—Mr. John Jowett was dead since the previous meeting; but the minutes do not refer to the subject. Mr. Wilberforce reported to be using every proper endeavour to obtain an answer from the bishops.

Committee, April 7.—Revs. Venn (Chairman), Foster, Goode, Newton, Pattrick, Scott, Woodd; Messrs. Downer, Elliott, E. Venn.—The deputation to the bishops to be requested to endeavour to procure an answer; and if one should arrive in time, it be mentioned in the letters summoning the next meeting, so as to secure a larger attendance.

Committee, May 5.—Present: Rev. J. Newton and Mr. J. Pearson. As the attendance was insufficient, no business was done. The letters of summons reported no answer from the bishops, and the members must have thought it useless to attend. This was the first instance of the Committee failing to make a *quorum*, and the advancement of their work has come to a pause. It was now about Anniversary time;[2] but a general meeting that year was, under the present circumstances, out of the question, and the minutes refer to none. Nor was any Committee meeting summoned for June.

Committee, July 7.—Present: Revs. Abdy and Scott, and Messrs. Martin and Pearson.

Again, and for the same reason, no *quorum*, no business. Three blank Committee days had now passed, and in this deadlock the secretary, on July 12, in a humour of impatience, thus expressed himself in a private letter to his son: 'The Missionary Society lies off *The Bishop and his Clerks*, where, if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all nonplussed.'[3]

[1] Five hundred copies were, on October 7, 1799, ordered to be printed.

[2] Whit Tuesday was fixed by the Committee on March 2, 1801, and began as the Anniversary day that year.

[3] Venn's *Founders*, p. 13. We have not found this passage in Scott's *Life*, or in Scott's *Letters and Papers*.

9. *The Outlook as to Episcopal Support.*

We have seen that the founders of the Church Missionary Society, in the vestry of St. John's Chapel, resolved to base their whole enterprise upon evangelical principles, in the sense they understood that expression. Every single step in their proceedings from April 12, 1799, indicates an unswerving adherence to the original intention; and now while the Society, in the persons of its deputies, stands in the presence of the episcopate, this point was in the very forefront. Let us survey the situation. The letter addressed to the Archbishop was dated July 1, 1799. At the latter end of August, as soon as his Grace returned from his holidays and Mr. Wilberforce could see him, there was a long conversation respecting the Society and the persons by whom it was set on foot. The Archbishop had also in his hands the Society's unpublished *Account* of itself, which clearly set forth both its doctrinal view and its proposed plan of operations—the catechist plan. It becomes therefore a vital point in any history of this Society that the sentiments of the heads of the Church at this time, in regard to that class of their clergy who were coming forward in this missionary project, should be as far as possible understood. A few quotations dating about the period will, we think, sufficiently answer this end.

Some time in the earlier part of 1799 (as will presently appear), just therefore while the founders of the Society were putting their scheme into shape at the Eclectic meetings, there occurred a free conversation between Mr. Pitt and Mr. Wilberforce. A memorandum of it, preserved by the latter, runs as follows:—

'We spent some hours together at a *tête-à-tête* supper, and I confess I never till then knew how deep a prejudice his mind had conceived against the class of clergy to whom he knew me to be attached. It was in vain that I mentioned to him Mr. Robinson of Leicester, Mr. Richardson of York, Mr. Milner of Hull, Mr. Atkinson of Leeds, and others of similar principles; his language was such as to imply that he thought ill of their moral character, and it clearly appeared that the prejudice arose out of the confidence he reposed in the Bishop of Lincoln.[1] I remember proposing to him to employ any friend, whose mind should not have already received a bias on either side, to visit the several places I had mentioned, to inquire into their characters, and to ascertain the principles and conduct of their adherents, adding my confident persuasion that both their moral and political principles would be found favourable to the peace and good order of society; indeed, I went further, and alleged that they were in general friendly to his administration, from believing these to be promoted by its continuance. All however was of no avail.'[2]

[1] Dr. Pretyman Tomline, Pitt's early tutor and subsequently his biographer.

[2] This memorandum, undated, occurs in the *Life of Wilberforce*, by his Sons, 1838, ii. p. 364. It was written just after the abortive attempt of Lord Sidmouth to carry his Protestant Dissenters Ministers Bill, which, strongly protested against by Wilberforce (*Life*, iii. 507–510) was introduced in the Lords, May 9, 1811, and lost May 21 on the second reading (*Parl. Debates*, vol. xix. 1,128, xx. 233, 255).

Here we have evidence both of an estimate of the evangelical clergy which had been formed by a bishop, and of an impression existing in the mind of Pitt so deep as to be ineradicable under the efforts of so close a friend as Wilberforce. Bishop Pretyman Tomline, whose diocese equalled three average ones in extent, an intimate of the Premier, was one of the most influential prelates of his time. Our next extract brings him and Wilberforce together at an exact date, and one corroborating the period we have assigned to the conversation with Pitt. It is from Wilberforce's diary,[1] under April 11, 1799, the very day preceding the foundation of the Society. 'The Bishop of Lincoln good-natured; but Pitt having told me of his thinking the great bulk of the more serious clergy great rascals, not open, I fear.'

The prejudices which a public man like Pitt would disclose perhaps only now and then to an intimate were scattered incessantly through society by that virulent but influential organ the *Anti-Jacobin Review*, then recently started to counteract French principles. The sore trouble which it was to the evangelical clergy and their sympathisers will be seen from our next two extracts.

Mr. Wilberforce to Mr. William Hey of Leeds.[2]

January 21, 1800.

'Have you had an account of what has passed respecting this said[3] Mission Society? It is rather indicative of the temper of the bench of bishops, and in that view very important. If you have not received it, I will endeavour to find a vacant half-hour for scribbling it to you. While I think of it, let me ask you, does the *Anti-Jacobin Review* meet with many readers in your country? It is a most mischievous publication, which by dint of assuming a tone of the highest loyalty and attachment to our establishment in Church and State, secures a prejudice in its favour, and has declared war against what I think the most respectable and most useful of all orders of men the serious clergy of the Church of England. It has of late openly opposed and vilified the Abolitionists; it has condemned as puritanical the wish expressed by the Society for Bettering the Condition of the Poor, that the number of ale-houses might be lessened to the proportion really wanted for travellers. But its opposition to the Evangelical Clergy is carried on in so very venomous a way, and with so much impudence, and so little regard to truth, that the mischief it does is very great indeed. It accuses them in the plainest terms, and sometimes by name, as being disaffected both to Church and State.'

The Rev. Thomas Jones of Creaton, Northants, to the Rev. Thomas Charles of Bala.

February 4, 1800.

'The *Anti-Jacobin Review* has an amazing run. It defends the whole body of the English clergy except the Methodists; they are holy every one of them, and the Church itself is pure; but as for the pestilential Methodists, they must be put down. One of the English Bishops has said, "Church-methodism is the disease of my diocese; it shall be the business of my life to extirpate it." This I have seen in his own handwriting.'[4]

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[1] *Life of Wilberforce*, by his Sons, 1838, ii. p. 335.

[2] *Wilberforce's Correspondence*, i. p. 200.

[3] Not previously mentioned in the letter as printed. We cannot explain the allusion.

[4] Rev. John Owen's *Memoir of Jones of Creaton*, 1851, p. 119.

It is only fair that we should likewise cite what one of the most eminent of the evangelical clergy felt compelled to admit as to the faults on the side of his own friends; faults which, as they vexed him and some others, must have had their share in provoking the displeasure of the bishops at a period when the great Methodist body, after the death of Wesley, were avowing their separation openly before the world. Among the letters of the Society there is one dated April 26, 1802, addressed to their own Secretary, Thomas Scott, by his admiring and affectionate friend, the Rev. Thomas Robinson of Leicester. It is a most urgent warning against ecclesiastical irregularity, careful as Scott generally was in matters of that sort. It reads like a private rather than an official letter, yet it is preserved among the records, and we must suppose for some reason. The utmost of Scott's offending was that he had occasionally preached for Rowland Hill; but that to Robinson was intolerable, and his admonitions were not spared:—

'Your letter perfectly astonished me, as containing a confession of your *irregularity*. I had for some years past boasted of you as belonging to *our* company, and now I find you have been in the habit of preaching at S. Chapel. I am sorry to find myself mistaken; but am glad that you promise and are firmly resolved to amend your conduct in the future. You know that I was always *churchy*, but I am become more decidedly so from seeing the mischief of the opposite plan. The times are critical with respect to the state of religion in the Church. Evangelical ministers are increasing around us, but they are watched with a malignant eye. They are evidently more and more hated by the clergy of an opposite description, and I doubt not but plans are in agitation to check them or to drive them out of the Establishment. I trust those plans will not be carried into effect; but I say to all my brethren so aimed at: Be more than ever circumspect, maintain a perfect consistency of character, show yourselves true friends of the Church by avoiding everything which might weaken her interests, and then abide all consequences. I know not that I should have said *all* that W. R.[1] has done in the *Christian Observer*. I would have let Whitefield and Wesley sleep quietly in their graves. They did good, immense good. But the plan they pursued has been too much followed by others and produced unspeakable mischief. You may not be so much aware of it as we *parish priests*. But it has introduced sad confusion and insubordination, so that a country clergyman has no hold of his people. All are masters, and think themselves at perfect liberty to run where they please, to desert him, and to set up a Church for themselves. This is a serious evil. Surely it becomes *us* to set ourselves firmly to resist it; and therefore I am decided to observe the line of strict regularity.[2] *You* will not blame me, though the Rector of Surrey Chapel may possibly do so. With *him* I cannot act; but still I esteem him highly.'

Surely if the leaders of the Evangelical clergy were of Robinson's stamp—as unquestionably they were—it was the wisest policy of the fathers of the Church to encourage them with all their might, even though they could not fraternise with them. The Society for Missions too, not only was it attracting Church-ward an awakening sentiment of great interest and power, but it was

[1] Rev. William Richardson of York.

[2] The subject of clerical irregularity was discussed about August 5, 1800, at the Elland Clerical Meeting, attended by Robinson, Simeon, Jones of Creaton, and eleven others. (Jones's letter of August 13, 1800, in the Society's Collection.)

the very thing that was to serve to bind them mightily to Church regularity and order if they had it not before. By it they became deeply pledged to a vigilant Churchmanship, without which their darling project, which they had taken exclusively upon their own shoulders, must have been shattered. But the governors of the Church, estimable men as most of them were, did not really know this class of their fellow clergymen; and there must have been some ground, we are persuaded, for a remark made by Dean Isaac Milner to Mr. Richardson of York (September 8, 1800): 'It is a lamentable truth that the Bishops of our country do not understand the real state of religion.'[1] Kind, courteous, learned, in their palaces, they practically knew little indeed of their brethren over whom they were set in the Lord.

10. *Country Friends.*

The first country members of the Committee, chosen on May 27, 1799, began to be informed of their election in the middle of October, the delay arising from the slow progress of the deputation to the Archbishop, and the five hundred copies of the 'pamphlet,' ordered on October 7, must have been with a view to distribution now. Thus, as we may put it, not until six months after its foundation as a London society did our institution really begin to ramify into the remoter parts of England, and by the end of the year, as the Country Members had been doubled on December 2, the process, as far as then contemplated, was well-nigh completed. We have travelled through the records of the London Committee for the first twelve months, and seen their formal minutes of business. Were we now to peruse the letters of the country members and some others, which are still preserved in Salisbury Square, we should find the utterance of the hearts and spirits of them all, both in town and country. The letters and the minutes are companion records of the original days, not a little interesting to those who value the work and history of the Society. Here we can but briefly touch on the salient features of the provincial correspondence.

Mr. Crouch, who dates from Oxford, October 26, 1799, sends the earliest response, as a country member, that we have seen. Warmly sympathetic, he seems to discern no prospect of anything to be done at his University, nor does he suggest any encouraging signs whatever. Later on, however, he and Mr. Fry, a Fellow of Lincoln, between them mention a large number in other parts of England, as likely to sympathise and help, those, doubtless, whom they had known, and perhaps had influenced, at Oxford. Mr. Edwards of Lynn, promising a five-guinea subscription from himself and engaging his efforts to obtain others, says that the serious Christians of his neighbourhood are mostly

[1] Mary Milner's *Life of Isaac Milner*, 1842, p. 219.

poor, many of whom are the converts of his ministry, while among the upper classes his exertions seem to have been fruitless.

Mr. Biddulph of Bristol (November 23, 1799) consented some time before, on Mr. Goode's application, to be a country member, but the burden of ten thousand souls, since laid on his shoulders, compels him, unwillingly, to decline. He suggests in his stead Mr. Tandey, the new rector of the small parish of St. Werburgh, a man of superior influence, wisdom, and judgment; or Mr. Vaughan, who is wanting employment; or Mr. Wait, the curate of St. Maryport; or Mr. Hart, the Vicar of St. George's. The printed papers he has distributed.

Mr. Jones of Creaton (December 2, 1799) mentions a young man behind a counter at Chester as a likely missionary, with some valuable qualities. In a second letter (January 1, 1800) his young man has a strong mind, thirsts for knowledge, is a staunch episcopalian, somewhat contemptuous of Dissenters, and wants ordination. On the whole Mr. Jones is more doubtful.

We pause a moment to introduce in its place a letter which will show how the Committee's plan of lay missionaries is being regarded in Episcopal quarters:—

Mr. Wilberforce to Rev. Thomas Gisborne.

Near Bath, December 6, 1799.

'Venn desires me to say that the mission plan has been misunderstood. It was not intended that the Catechists should ordinarily baptize, but only in cases of necessity. This seems to take away the force of the Bishop of Durham's objection to the use made of Hooker's authority.[1] Surely there might be some special appointment or designation for persons intended for teaching barbarous heathen. For the service requires qualifications very different from that of a minister in an enlightened, polished country like this, where the truths of Christianity are already known and professed. Do meditate on this, and if you approve, state your opinion to the Bishop of Durham.'[2]

Mr. Burn of Birmingham (December 10, 1799) engages to help in the great work, and promises to interest his friends in every possible way; having already consulted them he finds there is a prospect of their most cordial co-operation.

Mr. Stillingfleet of Hotham (December 18, 1799) cannot bring himself to think that he reaches the standard of the qualifications of a country member as described in the Committee's letter, and on that scruple he seems rather inclined to hold back. We do not gather, however, that he refuses.

Mr. Vaughan of Bristol (December 31, 1799) expressing his thanks that he has been deemed eligible for so important a post, cheerfully concurs in the design, and is fully disposed to promote it in every possible way. He would like two or three dozen of the pamphlets.

Mr. Fawcett of Carlisle (January 21, 1800) feels no hesitation in accepting the office. He knows of two young men apparently suited for missionaries; but can it be right to break the hearts

[1] Alluding to the foot-note quotation at Rule XVIII. Appendix B., p. 647.
[2] *Wilberforce's Correspondence.*

of their mothers? He has mentioned the plan to several; has six guineas (including one from himself) to send, and wants more copies of the *Account*.

Mr. Mayor of Shawbury (dating Shrewsbury, January 22, 1800), while humbled in reflecting how far short he comes of the true country member's spiritual qualifications, will accept the call and do his best. His neighbourhood is not promising for missionaries, but he will mention one young man, who has all the spirit of one and preaches about; he has been obliged, however, though at heart a Churchman, to take out a Dissenter's licence to give him legal security.

Mr. Powley of Dewsbury (April 5, 1800) will be extremely happy to promote the design, and has communicated with several clergymen and others. The plan has been much approved, and there is reason to think it will be heartily encouraged, provided the bishops will countenance it, at least so far as to engage to ordain the catechists when presented to them. If the catechists are subjected to the supervision of a clergyman, and the bishops will at the proper time ordain them, no reasonable objection can be made against the scheme; 'but if the bishops will not ordain them, it is generally thought that the catechists will in the end become lay-preachers or dissenting ministers, and thus the end of the institution be so far defeated. . . . You will have the goodness to inform me whether the bishops approve of the plan, as the knowledge of this circumstance will weigh much with regard to a subscription in these parts.'

Mr. Melville Horne of Macclesfield (April 22, 1800) accepts the office with more pleasure than he can express, though his ability does not keep pace with his good will. He hopes in a little while to send a contribution from himself and his flock. How the Macclesfield church people stand affected to their pastor and his work appears from his next remarks, that the afternoon congregation number 2,000, and the communicants 500, many of the people being truly pious, but the majority in a sort of twilight between morality[1] and Gospel, light and darkness. With his plain speaking they do not quarrel, and the friendliness shown to the preacher encourages the hope that they are disposed to attend to his doctrine. But Melville Horne, as described by others in later days, Bishop Shirley,[2] for instance, was a preacher much out of the common. In a subsequent letter[3] Mr. Horne mentions a condition of things at Macclesfield which embarrasses him not a little, and may perhaps explain that 'Church Methodism' which the bishop alluded to by Jones of Creaton was resolved on eradicating. All the fruit of Simpson's earnest ministry for twenty-five years at Macclesfield, wrote Horne, were found in the Methodist ranks. Pews were being held by the

[1] He means, of course, a reliance before God on merely human goodness, without any adequate dependence on the merits of the Saviour.

[2] *Life of Bishop Shirley*, pp. 314 5. [3] January 7, 1805.

same persons both in Church and in Chapel, Simpson's ministry having produced that result. Simpson, in fact, had himself in his last days declared for Methodism, and had died in it; his flock was now largely supporting the Wesleyan Missions, which Dr. Coke was managing. Such an example could not but prejudice the Society of Missions in the eyes of bishops, and in the eyes of men who were 'churchy' like Robinson without his evangelical standpoint.

On the whole, therefore, the country division of the Society of Missions was adopting the cause in good heart and disposed to carry on the great design with hopefulness and energy, while the London division (not for lack of these qualities) were reduced to being hardly able to command a quorum.

11. *The Primate's Decision.*

On July 24, 1800, Mr. Wilberforce wrote thus to the Rev. John Venn :—

'I have had an interview with the Archbishop, who has spoken in very obliging terms, and expressed himself concerning your society in as favourable a way as could be well expected. I will tell you more at large when we meet, what passed between us. Meanwhile, I will just state that his Grace regretted that he could not with propriety at once express his full concurrence and approbation of an endeavour in behalf of an object he had deeply at heart. He acquiesced in the hope I expressed, that the Society might go forward, being assured he would look on the proceedings with candour, and that it would give him pleasure to find them such as he could approve.'

The Primate then expresses no positive disapprobation, much less does he forbid. He will not commit himself to the Society, and certainly will not fraternise with it; but he will not be responsible for stopping it. In short, he, and the Episcopate in him, mean to be neutral, or outside friends. This being the main point, it signified little what the special objections may have been, and these were doubtless communicated by Mr. Wilberforce in conversation.[1] The Society had nothing whatever to complain of or to be disappointed with in this result; and they could have no possible grievance in the fact that a body of prelates who included Tomline, and had been recruited under Pitt, did not avow themselves of the Evangelical school. Nor had the Society done anything as yet to merit more than tolerance from the governors of the Church in those days. As represented by the founders of April 12, and by its present working Committee, the Society had little to boast of that could attract the attention of the world—two or three rectors, a cluster of curates and lecturers, a banker or two, merchants and tradesmen. Nor were they all resolute in their own cause. Mr. Secretary Venn in after years observed of them :—'Humble as this list of names will appear for so great an undertaking, yet some of this number afterwards rendered but little assistance to the cause, and some

[1] Some of the Archbishop's feelings in the matter, apparently ascertained from this source, were at a later day publicly stated by Mr. Pratt, pp. 393, 406.

withdrew from it.'[1] When the Society went before the Archbishop, as it were, it had not discovered a person of its own principles suitable for a missionary. Its own unity and coherence had yet to be proved, as well as its zeal and perseverance, not to speak of its competence for so difficult a business as the direction of Missions to the Heathen. Mr. Wilberforce himself, deeply interested as he was in the undertaking and pledged to its principles and plan, had apparently not thought the Society to be yet of sufficient importance to have a President. The Society had, in fact, to win its spurs before it could expect formal recognition from the heads of the Church.

The Committee which met in these circumstances on August 4, 1800, was an important and a memorable one. There were present the Revs. Abdy (Chairman), Goode, Pattrick, Pratt, Scott, Venn, Woodd: Messrs. Brasier, Cardale, Downer, Martin, Pearson, E. Venn. Mr. Wilberforce's letter was read. The minutes disclose no disappointment, no complaint, no grievance, nothing, in fact, but the final resolution. The discussion, however, could not have been otherwise than a most anxious one. Mr. Henry Venn's information enables us to give the substance of it, as follows:—

'The encouragement thus given by the Archbishop was deemed by many of the Committee as too slight to proceed upon; but the ardent zeal of the Secretary and the sound judgment of Mr. Venn, who had a chief part in the negotiation with the Bishops—supported especially by the lay members of the Committee—determined the rest of that body in their course. Mr. Scott contended "that it was their duty to go forward, expecting that their difficulties would be removed, in proportion as it was necessary that they should."'[2]

No trace of despondency or disappointment is discerned in the Resolution which appears in the Minutes, but only that thankfulness and hope, that spirit of putting the best interpretation on things, which the majority were resolved on cultivating in themselves and encouraging in their distant friends. They had behaved with the dutifulness of Churchmen, as well as with the independence of Englishmen, and it was really a great point that they were free to go forward without a stigma of mutiny; and being now left to carry on their own project in their own way without reproach, to go forward they were determined. Their Resolution was, THAT IN CONSEQUENCE OF THIS ANSWER FROM THE METROPOLITAN, THE COMMITTEE DO NOW PROCEED IN THEIR GREAT DESIGN WITH ALL THE ACTIVITY POSSIBLE.

Five thousand copies of the pamphlet, with the date altered to 1800,[3] were to be printed, names of deceased members being omitted. The country members were to be informed of the purport of the Archbishop's letter, and the Committee's design to make a first attempt at Sierra Leone, while Mr. Zachary Macaulay,

[1] *Founders*, 1818, p. 6. [2] Venn's *Founders*, p. 15.

[3] This reprint is among the Society's papers. It gives the *Account* precisely according to the edition of 1799, as given in Appendix C.

lately Governor of that settlement, was to be asked to meet the Committee, as one capable of giving them important information. In a memorandum written a few days afterwards for his family, Mr. Scott remarked:—'What will be the final issue—what the success of these Missions—we know not now. I shall know hereafter. It is glorious and shall prevail. God hath said it, and cannot lie.' [1]

Under the public patronage of laymen the Society was now to go forward, and the seven who were consenting to let their names remain in the forefront of this design, derive an additional interest in our eyes. Sponsors before the world were they for the ability, wisdom, and determination of that handful of working members, until such a time as the fathers of the Church should come to believe in them. The Laymen patronised the Society in its time of promise; the Episcopate were to do so in its day of success.

12. *Resumption of Activity.*

The very next day after the meeting of August 4, 1800, and its energetic resolution, the secretary began to communicate with the country members, acquainting them with the purport of the Archbishop's reply, and with some modifications which had been decided on in the plan described in the printed *Account*, copies of which were offered for distribution. In the course of August several replies came.

On August 8, 1800, Dr. Hawker writes from Plymouth in most unfavourable terms. Unless the corrections in the pamphlet are very considerable he will require no copies, and will not recommend the Mission. He must learn a new idea of things before he can sanction a young man's going abroad as a catechist. He has not so learned Christ. As for laymen baptizing in case of emergency, what has emergency to do with lawfulness? If lay baptism is valid in emergency only, it is never valid; if in emergency, it is valid without it. Let the missionaries be ordained men; if they are not fit for ordination they are not fit to go out at all. He will be no party to fettering the Gospel in the manner proposed by the Committee.

To this explosion Scott replied in a most patient tone. 'We know that we cannot procure ordination for *every* person whom we might consider as capable of doing good service as a missionary, and we have assigned a reason in the pamphlet why we cannot expect the bishops to ordain them in present circumstances.[2] If, then, none but ordained persons must be sent, we must either wholly, or in a great measure, give up the design. We do not hear that the bishops object to this part of our plan

[1] Venn's *Founders*, p. 15.

[2] This admitted difficulty of the bishops, which is fully and fairly stated in the *Account* (p. 652 *infra*), will have to be borne in mind when a few years later the Committee were much tried by their failure to procure ordination for the students.

(I mean of sending catechists).' The Committee, however, Mr. Scott adds, purpose waiving the point of catechists baptizing. He hopes that, in the face of the difficulties to be encountered and the many various opinions to be conciliated, Dr. Hawker will favour the Committee with his counsels, and at least not turn others against them by withholding his countenance.

Mr. Dikes of Hull (August 9, 1800) will gladly exert himself to procure subscribers, and will want eighty or a hundred pamphlets, but he knows no one fit for a missionary.

Mr. Vaughan of Bristol (August 11) congratulates the Committee on the encouragement they have received from the Archbishop, and they may depend upon his utmost exertions. He will want at least twenty-five pamphlets, and is beginning that very day to circulate a subscription-book. But he knows of no one for a missionary in Bristol.

Mr. Jones of Creaton (August 13) is happy to hear of the favourable reply of the Archbishop, but knows of no missionary: the young man he thought about has been taken up by the Elland Society.

Mr. Stephenson of Olney (August 14) is glad of the Archbishop's favourable answer and the Committee's renewed exertion. He will do his utmost at Olney, and wants copies, but knows of no missionaries.

Mr. Robinson of Leicester (August 15) rejoices to see a return to action; will exert himself to obtain subscribers, and will take fifty copies; will look out for missionaries.

Mr. Powley of Dewsbury (August 16) rejoices that the Archbishop's answer is so favourable as to induce the Committee to go forward. 'I have consulted my friends, and they think on account of the number of evangelical clergymen in these parts, one hundred copies may be circulated. It will be important to lay them before the Elland meeting on October 2 and 3 next. . . . The correction which you have made about the catechists baptizing in cases of necessity will, I am persuaded, meet with their approbation.' He will help in getting subscriptions and look out for missionaries.

Mr. Hey of Leeds (August 16) is glad the Committee are going forward; will use his best endeavours, and will want twenty or thirty copies.

Dr. Hawker again writes from Plymouth (August 21), in reply to Scott. Notwithstanding the expressions in the Archbishop's letter to, or conference with, Mr. Wilberforce, 'No one ought to be requested to go as a missionary from the Church of England without ordination.' That is his opinion, and he adheres to it. But he certainly will not use his influence against the Society. He gives an instance of a Mr. Nankivel, one of his congregation, ordained by the Bishop of London for St. Kitts,[1]

[1] Bishop Porteus had a special interest in W. India Missions, having as bishop to administer an ancient endowment assigned to that object. Introd. p. xxiii.

and becoming so attached to his work there that he never wanted to leave it. Why should not a young man be ordained for Sierra Leone on the understanding that he was not to return under the time equal to a University course, thus, as it were, keeping terms in Sierra Leone? He describes an interesting plan he is trying for influencing young men in religion before going to college. The tone of this letter is much more pleasant and gracious.

Mr. Simeon (August 22, 1800) writes from Cambridge: 'I am happy that at last the plan seems likely to be put into a state of activity after being so long dormant. To those who know not how I have been employed I shall seem to have been extremely remiss; but I have endeavoured (in a prudent way) to sound the dispositions of the serious young men respecting Missions, and I am sorry to say not one of them says, "Here am I, send me." . . . I see more and more who it is that must thrust out labourers into the harvest.' He will be glad of some pamphlets, and he adds—what seems so unlike Simeon, but what shows how disappointment has entered into his soul—that he will send a contribution when he knows what others are going to do. 'I should not, indeed, wait for any example if matters seemed likely to take a favourable turn, but I feel a little discouraged at my own entire want of success.'

Mr. Fry of Oxford writes from Axbridge, near Wells (August 28), sending his hearty wishes; he cannot, however, hold out much hope, for in truth the most promising design now on foot seems to be the Bristol Clerical Education Society, and he is using all his influence in support of that.

Mr. Tandey of Bristol (August 28) rejoices at the Metropolitan's showing them favour. But he declines being a country member, as he knows only the same people that Vaughan does; he will second and support Vaughan, 'an active man with the cause of God at heart.'

On September 1, the Committee met; present, Revs. Peers (Chairman), Davies, Goode, Pratt, Scott; Messrs. Cardale, Martin, Pearson, Wilson. Mr. Macaulay was unable to attend, but has promised to come some other day. The business of the meeting was listening to the foregoing letters; from which they ought to have gathered that there was no need to despond yet, though they had no particular reason to boast of the result of Evangelical preaching during the past fifty years—and especially the past twenty—throughout England. Yet they had no reason to be ashamed of that either; for if no young missionaries had come to the front, here was a no despicable body of older men—and it was then growing fast—banded together to say that, please God, there soon should be some forthcoming. Meantime there were other stones to be turned up.

13. *A Closer Search for Missionaries.*

Committee, October 6, 1800.—Revs. Foster (Chairman), Abdy, Cuthbert, Goode, Newton, Pratt, Scott, Venn; Messrs. Cardale, Downer, Martin. The Rev. George Pattrick was dead, the third member of the Committee who had been taken.

All through September no news of missionaries had arrived from country members. Mr. Macaulay, attending the Committee by request, recommended an application to two persons he knew. He was desired to communicate with them. In the case of one of them only, Mr. Brunton,[1] shall we see a practical result, though he did not prove a missionary.

Committee, November 3.—Revs. Venn (Chairman), Abdy, Goode, Peers, Pratt, Scott; Messrs. Downer, H. Thornton, E. Venn. Still no missionary had been heard of. The country members, who had engaged to try their best, had failed in this respect, though they were doing something towards obtaining funds. It was resolved, therefore, to go beyond the country members, and institute for themselves an exhaustive search through the whole country, by sending to every likely clergyman whom they knew or could discover, a printed circular, which Mr. Scott was requested to draw up.

In the course of November the secretary received two letters, one from Dr. Gaskin, the Secretary of the S.P.C.K., acknowledging fifty copies of the pamphlet, the other from Dr. Haweis, the leading promoter of the London Missionary Society. These were the only two Societies which Churchmen could join, should the Society for Missions fail.

Dr. Gaskin (November 7), writing from Bartlett's Buildings, observes:—'The harvest truly is plenteous. God grant that fit labourers may be found to work in it, that the Gentiles who have not yet entered into the sheepfold of Christ's Church may be led to see that it is *the ark of salvation!*'

Dr. Haweis, from Brighton (November 15), hardly conceives it practicable to make a beginning in the way suggested by the *Account*: nor can he imagine any fit catechist devoting his life to the Heathen 20,000 miles distant[2] who should be deemed unworthy of ordination. He laments that all denominations, and foreign Churches too, could not combine.

Committee, December 1.—Revs. Cuthbert (Chairman), Abdy, Goode, Pratt, Scott, Venn; Messrs. Elliott, Martin, E. Venn. Country Member, Rev. C. Simeon. No missionaries heard of. Letters of Dr. Gaskin and Dr. Haweis read. Scott's draft circular directed to be printed[3] (500 copies) and distributed in likely quarters from time to time.

[1] There are two letters from him to Mr. Macaulay, November 26, December 4, 1800, in the Society's collection.

[2] This remark suggests the wisdom of the Society in beginning at so moderate a distance as Sierra Leone.

[3] We have not seen it among the Society's papers.

The December letters breathe further discouragement, though by no means unmixed, as the country members display no fainting of heart under them.

Mr. Powley writes from Dewsbury, December 10, 1800, that at the last Elland meetings,[1] when the Archbishop's reply to Mr. Wilberforce was considered, there was a unanimous agreement to support the Society in every possible way. He has distributed the pamphlets. He adds, 'On account of the times, I do not expect that our trade will be considerable. Our trade is in a manner at a stand, and the wants of the poor are such that some are driven to very unjustifiable means to relieve them. Our church and two others were robbed last week. How we are to get over the winter I know not.'[2]

Mr. Vaughan of Bristol (December 19) has circulated the pamphlets, but has not received many subscriptions. The high prices, taxes, and the distress of the poor, bring extraordinary demands on every individual. The Bristol Clerical Education Society is in great want of money, which he does not suppose the Missions Society is. He hopes he has paved the way for a larger income next year. 'On any emergency you might obtain a very considerable assistance.' He sends, however, 33*l.* 12*s.*, including twenty guineas for a life member. Mrs. Hannah More of Cowslip Green, and her sister Mrs. Martha, are likewise in his list.

Mr. Melville Horne of Macclesfield (December 30), intended to have had a collection in the summer, but the distresses of the previous winter, followed by the high prices of the summer, and the prospects of the present winter, have forbidden the attempt. 'I am obliged to preach charity, and ask it so frequently for hundreds of starving people, that I cannot think of begging of men whose purse and liberality is quite exhausted.' Dr. Coke, too, is calling on every one at Macclesfield to support the Methodist Missions. He will distribute the pamphlets.

Mr. Jones of Creaton (January 2, 1801) has not attempted to collect subscriptions, not knowing whether any are wanted.

Committee, January 5, 1801.—Revs. J. Venn (Chairman), Abdy, Foster, Goode, Pratt, Scott; Messrs. Martin, Wilson. Revs. Crouch and Fry, country members.—Mr. Scott is requested to circulate the letters, and every person present is asked to make out a list of likely country clergy. The Revs. Walker and Maturin elected country members.[3] Mr. Newton to be asked to preach the Anniversary Sermon.

[1] October 2 and 3.

[2] The failure of the harvest and the continuance of the war had caused severe distress in the manufacturing districts, as may be seen in the letters and diaries of Wilberforce, who, in the early months of 1801, was making great exertions to alleviate it.—*Life*, by his Sons, 1838, iii. pp. 4–6.

[3] The Rev. John Walker of Dublin, who afterwards seceded from the Established Church, and the Rev. Henry Maturin, whose address in 1812 was Fannet Glebe, Ramelton or Rathmelton, on Lough Swilly, N. Donegal.

On January 29, 1801, Mr. Newton wrote to decline the Anniversary Sermon. After an introduction breathing very brotherly sentiment and a lowly estimate of himself, he proceeded to state objections, and these turned on the catechist plan :—

'I was always afraid it would involve us in difficulties, and not answer our wishes, and perhaps render our simplicity disputed. I apprehend the catechists in the primitive Church were not quite an appropriate precedent for us. Both they and their catechumens seem to have been constantly under the eye and notice of the Bishops or elders. I think the catechists were not sent abroad as missionaries into unknown and very distant parts of the globe, or if they were, they were not[1] restricted from administering the sacraments not allowed even to baptize unless in cases of great necessity. I find *teaching* and *baptizing* so closely connected in our Lord's commission that I know not how to separate them, either in point of conscientious regard to His express command, or, indeed, in the reason and nature of the thing. For baptism seems the necessary and only door of admission into the visible Church. I think as ministers and members of the Establishment, we are under peculiar disadvantages for the business, unless the Lord is pleased to impress the heart of one or more clergymen of years and experience to undertake it. Of all teachers and preachers, a missionary should not be a novice; and though young men may be directed and assisted in useful studies, the true spirit—the fortitude, wisdom, self-denial, and devotedness (such as we see among the Unitas Fratrum) must be given from above. Without this mission spirit, and ordination afforded to such as are not already ordained, I am afraid we shall do little. As to a catechist who should, by the Lord's blessing, awaken a number of heathens, leaving his charge and returning home from the interior of Africa or Asia to obtain leave to baptize them, I suppose few persons are so sanguine as to expect it, and I should think the man who would promise so much beforehand too much of a stranger to his own heart to be fit for the employment.'

Committee, February 2, 1801.—Revs. Goode (Chairman), Abdy, Davies, Cuthbert, Pratt, Scott, J. Venn, Woodd; Messrs. Downer, E. Venn.—Mr. Newton's letter was read. Much must it have taken them all by surprise, Mr. Newton having never objected to the catechist plan in Committee, as, in fact, he notices in a part of the letter we have not quoted, giving as his reason that he had not the heart to disturb their unanimity by interposing his own humble and solitary opinion; nor would he have done this now, but that he had been asked publicly to endorse the plan in a sermon, which in his conscience he could not do. Surely this disapproval by one so revered, the father, the Nestor of the whole Evangelical body, must have poured the last drop into the cup of their discouragement. It is not necessary to suppose that they failed to see or appreciate the difficulties he suggested; but that they were difficulties to be surmounted by time, patience, prayer, experience, they must have been convinced, and the history of their society has abundantly justified their faith and indomitable perseverance. If they could not do what was theoretically the best thing, they were resolved on doing what they discerned to be the next best. On the present occasion the Committee told off three of their number, John Venn, Thomas Scott, Josiah Pratt,

[1] The reading of the MS. is so, but the sense requires the omission of 'not.'

as a deputation to wait on their venerable friend,[1] who, through growing years and deafness, was now not frequently in attendance. One thing more we notice among the minutes of this meeting. Mr. Zachary Macaulay is thanked for a letter giving an account of the 'Society for the Education of Africans.'

February 21, 1801.—Amid such struggles and uncertainties of a new body we will introduce a young boy's artless description of an established annual meeting of the venerable S.P.G., at that time the sole public and authoritative representation of the English Churchman's missionary duty, for the South India Mission of the S.P.C.K. was but a private, subsidiary, and special department of quite a different branch of work not formally coming into the public eye in any demonstrative way; connected moreover with the Danish Church. The narrator was Edward Bickersteth, writing home when a lad new to London. His description may dwell in our mind's eye, by way of contrast, when we arrive a little further on at the first anniversary of our own Society. Our reason for the date (entirely omitted in the *Life*) will appear in a note:—

'I saw yesterday morning at a Church in Cheapside the two Archbishops of York and Canterbury, and a great many of the Bishops, it being the anniversary of the Society for Propagating the Gospel in Foreign Countries. There was the Lord Mayor also there in his state carriage, and the Sheriffs of London in theirs. The carriages were very magnificently adorned, and looked very fine, especially that of the Lord Mayor. The Archbishops and Bishops had their private carriages, which were very handsome also.'[2]

The letters of February, 1801, mention numerous country clergymen thought well inclined to the Society's objects, and as those to whom the circular should be sent. The lists sent in by the two Oxford Fellows are especially copious, and altogether they afford an idea of the extent which the Evangelical revival in the Church of England had by this time reached. But missionaries are still nowhere in sight.

Mr. Powley writes from Dewsbury (February 18, 1801) that the Elland Society can hear of none. He has sent the circular to various likely men about. 'They will all, I doubt not, com-

[1] See further on under March 2.

[2] *Life*, i. p. 6. The S.P.G. Anniversary was kept on the third Friday in February, at Bow Church, Cheapside, and Edward Bickersteth's first February in London was in 1801, in which year the anniversary fell on February 19. We have been unable to discover any newspaper notice for 1801, but the *Morning Chronicle* of February 20, 1802, and February 19, 1803, contains reports for those years, showing us the Lord Mayor, Sheriffs, and Aldermen, in state, attending Bow Church. In 1803 'the procession was conducted to and from the Church by the City Marshals on horseback in full uniform.' In 1802, 'When the business of the Society was finished, the City Marshals, by his Lordship's orders, conducted the Bishops to the Mansion House, where a splendid entertainment was provided for them.' The procession, attended by both Archbishops, witnessed by Edward Bickersteth, could not have been that of 1803, as seven bishops are individually named, but no archbishop. It was therefore that of 1801 or 1802. In 1802 the paper mentions 'the bishops' generally, and both archbishops could have been included. We prefer 1801, as the spectacle would be then novel and more striking to the boy and most likely to be described to the family at home.

mend the matter to God in prayer. Indeed, the times are such that we are in a peculiar manner called upon to live by faith, in the exercise of prayer, self-denial, and a deadness to all earthly vanities, that life which is hid with Christ in God.'

Mr. Fawcett of Carlisle (February 28, 1801) does not expect to add many new subscribers; still less to find missionaries, and knows none whose zeal surmounts the obstacles thrown in their way by the tenderness of friends.

Committee, March 2, 1801.—Revs. Goode (Chairman), Abdy, Cuthbert, Davies, Foster, Peers, Pratt, J. Venn; Vistors: Rev. Mr. Best, Mr. Macaulay.—Mr. Scott and Mr. Pratt had visited Mr. Newton, who consented to preach the sermon. Whit Tuesday was fixed for the Anniversary Day, and was to be proposed at the General Meeting to be made such in future years.

The March letters from the country, besides remitting contributions, show a zealous distribution of the circular letter and express cordiality in the cause, despite the present failure of missionaries. Mr. Edwards of Lynn, in sending his list (March 7, 1801) of country clergymen, describes them as all zealously disposed to co-operate, but finding no signs of a missionary spirit anywhere. Mr. Crouch, however, March 14, 1801, reports some hope of an undergraduate of St. Edmund Hall.[1] Mr. Walker, from Dublin, March 28, 1801, reports pleasing appearances of a revival in Ireland, but dark clouds hanging over.[2]

Committee, April 1.—Revs. Foster (Chairman), Cuthbert, Goode, Pratt, Scott, J. Venn; Mr. Martin.—Letters were read from six clergymen, one of them William Marsh of Reading relating to the circular. A mission to Ceylon was suggested, in consequence of that island having come under the British.[3] Mr. Grant to be consulted, and to be asked about any one in India with whom a correspondence might be opened. The attendance of two visitors at this Committee, Mr. Macaulay and Mr. H. Brunton,[4] issued in what proved to be of substantial advantage. Mr. Brunton, well acquainted with Susoo, was requested to draw up and print, at the cost of the Society, a grammar, a vocabulary, and a Christian tract in that language.

Committee, May 4, 1801: Revs. Venn (Chairman), Abdy, Foster, Goode, Pratt, Scott, Woodd, Dr. Peers; Messrs. Downer, Elliott, E. Venn; Visitors.—Mr. Macaulay, Revs. Jarratt and Brunton.—Letters on Ceylon communicated by Mr. Grant. Mr. Brunton produced a Susoo epitome of the Bible which he had prepared, and on his reading portions of it to two African boys who accompanied him, they readily translated it into

[1] The hope in this quarter, never very strong, ended in the candidate's withdrawing.

[2] From this revival soon came several supporters of the Society.

[3] Ceylon was conquered from the Dutch in 1796, and ratified to Great Britain by the Peace of Amiens, March 25, 1802.

[4] A Scotch Presbyterian missionary at Sierra Leone, and for a while chaplain to the colony after the death of Mr. Clark.

English, to the great satisfaction of the Committee. A letter was read from Mr. Vaughan of Bristol enclosing a memoir,[1] by Mr. William Moseley, a Dissenting minister then at Bristol, on the practicability of introducing the Scriptures into China, Mr. Moseley being ready to hand over to the Society a considerable aid which had been promised him if he undertook it. To be considered.

Mr. Newton reported as not likely to be able to take the sermon, and Mr. Scott requested to be ready with one, the day being Whit Tuesday, May 26, service at eleven. No advertisements are ordered for either the sermon or the meeting, but the secretary was to prepare letters to send to the subscribers summoning them to a general meeting to be held after the sermon. Such was the humble provision made for the first anniversary.

Committee, May 18, 1801.—Revs. Venn (Chairman), Abdy, Foster, Goode, Peers, Pratt, Scott; Messrs. Cardale, Downer, Martin; Visitors: Mr. Macaulay, Revs. H. Brunton and T. Best.—Mr. Moseley's plan of translating the Bible into Chinese very desirable, if it can be accomplished. The Chinese version in the British Museum[2] to be inquired into. Resolved to open a special account for printing the Scriptures and religious tracts into Oriental languages. The report to be presented to the approaching general meeting read by Mr. J. Venn and approved.

Committee, May 25.—Revs. John Venn (Chairman), Davies, Foster, Goode, Peers, Pratt, Scott; Messrs. Brasier, Cardale, Downer, Martin.—A letter from Mr. Brunton on the Chinese version was filed for future consideration.

Among the May letters, one from the Rev. N. Hollingsworth of Sedgefield near Durham (May 5, 1801) hopes that that northern district will not much longer be left spiritually so very much behind the other parts of the kingdom as it has been hitherto.

William Marsh of Reading, a young man of twenty-five, and apparently seeking further employment, writes to Mr. Scott, May 12, 1801, 'If you will employ me in anything that lies within my reach, either on account of yourself or the Church, I shall esteem myself obliged.' Ardent young clergymen there were at that crying juncture who, though warmly interested for missions, did not offer their personal services.[3] The Church at home in later years was greatly benefited by them all; but while such as they felt the motive to stay irresistible, it is clear that the Church of England in its Evangelical members, in spite of the London Committee, the country members, the thickening cloud of country clergy responding to the circular letter, had hardly yet begun to awake to the missionary call.

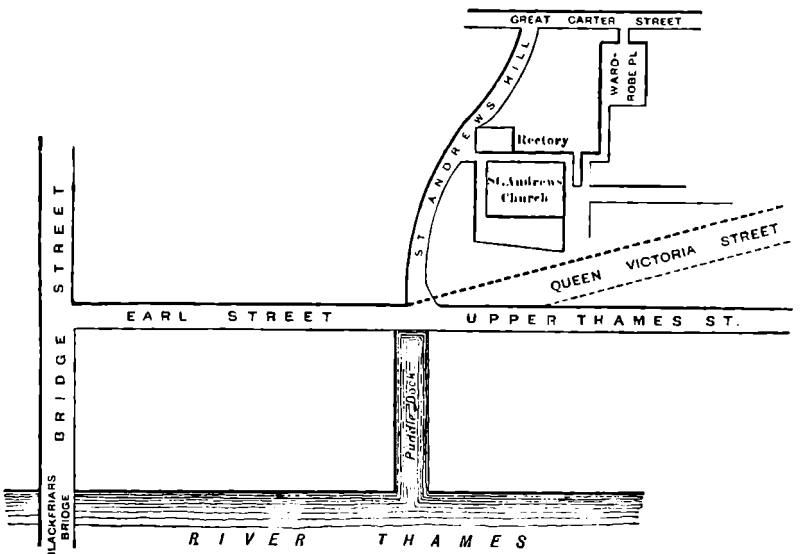
[1] An extract from it is given as Appendix II., p. 94, in the *Report* for 1801.

[2] It was a harmony of the Gospels, and a version of the Acts and St. Paul's Epistles, by an unknown hand.

[3] William Marsh, 25; Thomas Tyndale, 23; Daniel Wilson, 22: Charles Jerram, 31; Hugh Pearson, 24; James Vaughan, 27.

14. *The First Anniversary.*

The nineteenth rule required that an anniversary sermon should be preached by a minister appointed by the General Committee, at some church in London, on the morning of the day on which the annual meeting of the Society was held; and the Church of Mr. Goode, in whose house the Committee met, being naturally offered by him was gladly accepted. It is often incorrectly called St. Anne's, Blackfriars, being really the Church of St. Andrew by the Wardrobe, with which parish St. Anne's



became united when its own church was burnt down in the Fire. St. Andrew's Hill, from which there is still one entrance into the church, and Wardrobe Place[1] on the north-east of the churchyard, a survival of the ancient royal wardrobe, serve to remind us of the true dedication.[2] The fabric is a fairly spacious

[1] Reached from Carter Lane under an archway, No. 57, and also by a passage at the rear of the church.

[2] In this the first sermon, which has only a short title, the Church is 'St. Anne's, Blackfriars,' and the short title is always the same down to 1812, after which it drops. In the full title-page of the Sermon, which begins in 1802 and continues to 1816, after which the sermon goes to St. Bride's, the title is 'The Parish Church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars.' It was evidently a belief during 1801–1812, that the church, though serving for both parishes, was dedicated to St. Anne. Yet the addition 'by the Wardrobe' should have indicated that the Church was St. Andrew's. The old churchyard of St. Anne's still survives towards the north-west, to be reached by Church Entry, a passage running northwards into Great Carter Street. The 'Blackfriars' was a name then borne (as in Rocque's map of 1746) by the two neighbouring thoroughfares now called Broadway and Pilgrim Street leading into Ludgate Hill. In Rocque's map of 1746, the church is St. Andrew's, and the hill Puddle Dock Hill, descending to Puddle Dock, an arm of the river. In Horwood's map of 1799, the church bears the same name, but the hill is St. Andrew's Hill. In the Directories of the period in and about

one, and in Romaine's time, with the help of a gallery all along the north side, it held a large congregation, though it was greatly surpassed both in stateliness and capacity by St. Bride's, one of Wren's finest. In the days of Romaine and Goode St. Andrew's was hidden away completely among lanes and alleys, far more than St. Bride's is now, and only since the opening of Queen Victoria Street, which the principal entrance now faces, has it become known to the general public.

The date of the first Anniversary, May 26, Whit Tuesday, 1801, being above two years after the founding of the Society, requires a few observations. The first General Meeting after April 12, 1799, was held at the New London Tavern in Cheapside on May 27, 1799, and was not preceded by a sermon. The first Anniversary meeting was therefore due at about the same time (for the rules had as yet fixed no day) in 1800, but the suspense and uncertainties of that year made it impossible to have one, and the first actual Anniversary meeting was held on the day we have named, causing each subsequent anniversary to be numbered by the year of the century, and giving rise, perhaps, to an old mistake, that the Society began in 1800.[1]

Mr. Newton was unable after all to be in London on the appointed day, and the sermon, which had been prepared in view of that contingency, was preached by the secretary, Mr. Scott. His text was Eph. ii. 12, and his opening words gave the key-note to the whole discourse.

'Of all the times in which during many years I have been called to exercise my ministry, the present appears to me by far the most arduous and important, as it not only has respect to the eternal condition of the individuals which compose this auditory and their immediate connections, but, as it is also especially intended to recommend an institution which, though small in its beginnings, may, if properly conducted and adequately supported and graciously prospered, extend its beneficial consequences to remote regions and future ages, so that multitudes, of whom we know nothing, nay, who have not yet received an existence, may ultimately be concerned in the present service.'

From the sermon we discover how public opinion ran in regard to Missions, which were attributed to uncharitableness and malevolence, owing to the implied condemnation of the religion and future condition of the Heathen, who were as safe, the world asserted, in their own faith as Christians were in theirs. Thus had infidelity, said the preacher, diffused its contagion even among Christians, implying that Christ's commission to the Apostles and their labours were alike uncalled for. Mr. Scott remarks however :—'Our opinions concerning the eternal condition of our fellow-men will not alter that condition, whether we groundlessly presume that they are safe, or needlessly tremble lest they should perish everlastingly;' and he

1813, St. Andrew's Hill continues. Romaine dated 'Blackfriars.' In the materials we have to deal with 'St Anne's' is so frequent, and has become so familiar, that we have not thought it worth while to be uniformly consistent.

[1] Instances of this mistake will be noticed further on, under 1804, p. 97.

goes on to say that whichever view is right, the so-called uncharitable one alone seeks to benefit the Heathen, while the 'charitable' view lifts not a finger in their behalf. Be their future lot what it may, their present one is debased and unhappy, and it must needs be good to meliorate that by declaring a God of love, with all the hopes and consolations of the Gospel. As to the reproach of malevolence, he insists, 'not only do almost all exertions to promote the Gospel originate with such as hold the *uncharitable* sentiment, and owe their principal support to them, but they do far more than their proportion, according to their ability, in relieving the temporal distresses of mankind.'

The day was wet, only a moderate congregation assembled, and there was no collection. Scott felt anything but cheered. Writing to her son at Hull on the following day, May 28, Mrs. Scott said:—'We did expect a crowded church on this most important occasion. But alas! our hopes were much damped, not above 500 or 600 attended! ('not more than 400' wrote her husband in the margin). Perhaps this may be ascribed in a measure to a very heavy rain, and its not being sufficiently made public, but your father thinks that many frown on the Society.'[1]

At the New London Tavern, Cheapside, at one o'clock followed the General Meeting. How many of that three or four hundred adjourned thither from St. Andrew's? Let us not ask the question. As yet the sermon was simply everything to the missionary public, and the idea of a great meeting to succeed it had not so much as dawned. As in 1799, all that was looked for was a short and formal gathering of members or subscribers who had received previous notice according to the rule, without whose resolutions the Committee could not be re-appointed, rules could not be altered, Report, Sermon, Subscription List, could not go to the press.[2] The following are their names:—The Revs. J. Venn (Chairman), Budd, Davies, Foster, N. Gilbert, Goode, William Percy, Pratt, Peers, Scott, Simons, Watkins; Messrs. Thomas Atkinson of Huddersfield, Benjamin Bates, John Barber, William Brownlow, Anthony Clarke, N. Downer, H. Downer, Dr. Fearon, Thomas Hallward, John Hill, Thomas Hughes, Z. Macaulay, A. Martin, Joseph Mayor, John Pearson, L. B. Seeley, Short of Chelsea, E. Venn. Most of these belonged to the Committee, nearly all were subscribers this year or afterwards; the presence of ladies is not mentioned. One item of business was to fix on Whit Tuesday for the future Anniversary Day; another, to allow any number of country members, which were previously limited to thirty. Immediately after the sermon

[1] Venn's *Founders*, p. 20.

[2] The metropolitan subscribers (that is, the metropolitan members) numbered some sixty or seventy, and no others, by the rules, were entitled to attend the General Meeting. We can see no sign that the public were invited or expected.

and during luncheon or dinner hour, speeches were scarcely in place, we suppose. The Report (now occupying eleven pages of print) and the financial statement must have been relied upon for interesting the audience. As to funds, 911*l.* 19*s.* 8*d.* had been received, 95*l.* 16*s.* 1*d.* spent, leaving a balance of 816*l.* 3*s.* 7*d.* As to the main point to be reported upon the Committee began in a diffident tone. They were studying the missionary subject in books, and they were about to employ the press. Sir William Jones had given it as his opinion that Mussulmans and Hindoos would never be converted by the Churches, and that the only hope of their being won was by circulating portions of the Old Testament, especially the Prophet Isaiah, and one of the Gospels among them in Sanskrit and Persian. Dissenting from that learned Orientalist as to the hopelessness of Missions, the Committee agreed as to the value of the versions, and were subscribing towards the Arabic Bible which Professor Carlyle had in hand. They had also under consideration a proposal for printing part of the Bible in Chinese, and they had already engaged a competent scholar from Sierra Leone for the production of elementary Christian books in the tongue of the Susoos, a widely scattered people in West Africa. They were also meditating the selection of some Susoo boys to be trained for catechists and schoolmasters. In short, up to this time they could present themselves to the public only as a Bible and Tract Society that was hoping to develop into a Missionary Society.

The Sermon, the Report, the List of Contributions, of 1801, were the first ever issued. With them was printed the *Account of the Society*, which had been already published in 1799; but three pages and a half of it, relating to catechists, were omitted, and in the Rules, which were included in this publication, two or three lines referring to catechists baptizing were struck out of No. XVIII. together with the supporting note from Hooker.

15. *The First Subscription List.*

The number of the original contributors published in 1801, two years from the beginning, strikes us at once as very meagre, but it does not measure the full interest awakened at that date. The names of even earnest friends, like Simeon, Robinson, Biddulph, are not among them, from no actual hesitation on their part, perhaps, and sure of appearing later when really needed. The thin general list is readily accounted for by the circumstance that the Society's true work was not then even in sight. Not a single missionary had been accepted; there were no outgoings except for what we may describe as a limited office business. The suffering poor also were engrossing the thoughts of all. Moreover the Society had not yet deemed it proper to make any special appeal to their friends for funds. But while the absence of some familiar names need occasion no

surprise, those which do appear in the earliest list, as well as the localities which they represent, possess an historical interest in the study of this subject. Analysing them, we observe in and about the metropolis, which takes the lead, three City rectors, Newton, Goode, Crowther, and thirteen other clergymen, who as lecturers, or incumbents, or curates, or ministers of proprietary chapels, were at that time familiar to a numerous church-going public. Of the laity there appear some half-hundred, whose exact addresses and professions can be more or less accurately ascertained. Passing into the provinces, we observe a large majority of the counties marshalled before us, twenty-two of them, if we may call Bristol one;[1] but it must be confessed that the bulk of the twenty-two are no more than nominally represented, furnishing but two or three names apiece. Four of them show exceptional activity, Surrey, Bristol, Cumberland, Norfolk. In Surrey the most conspicuous locality, as might have been expected, is Clapham. In Norfolk the lead is taken by Lynn, where four clergymen, one of them a country member, contribute. In Cumberland, Carlisle (including Scaleby, a small neighbouring village) is the prominent district, under the influence of the Fawcetts. In Bristol, the supporters (including three clergymen) almost exactly equal in number those of Carlisle. The total amount raised was 911*l.* 19*s.* 8*d.*, the donations (734*l.* 0*s.* 8*d.*) being to the annual subscriptions (177*l.* 19*s.*) as four to one, a striking disproportion, indicating, it might be suspected, that the project was regarded by the bulk of its friends as at this stage mainly experimental, with few certain signs of permanence in it. Any such inference as that, however, would not be justified, since the donations were few and large, while in number annual subscribers formed the bulk. By Rule II. donors of 21*l.* were life members, and of such there were sixteen. It was not until 1813 that life members appeared under a distinct heading, and until then they were always included in the general list of 'Benefactors,' *i.e.*, donors.

16. *Letters and Proceedings to the Second Anniversary.*

This year will show us a few new country correspondents, and a slight advance in Committee towards the main object.

May 26, 1801.—The Rev. Edward Spencer of Winkfield[2] is sending the circular and the *Account* to five clergymen whom he names, all he knows of in his parts, and will do everything in his power to help.

Committee, June 1.—Revs. Goode (Chairman), Crowther,

[1] It is convenient thus to reckon Bristol as a large city in two counties, containing from the very commencement more supporters than two or three average counties combined.

[2] Near Bradford, Wilts, where he formerly had among his pupils Isaac Crouch and John Hill, vice-principals of St. Edmund Hall; John Hatchard of Plymouth; and Edwin Sidney the biographer. He was vicar from 1775 till his death on February 9, 1819, in his eightieth year.

Davies, Pratt, Scott, Watkins; Messrs. Barber, Martin, E. Venn.—A Sub-Committee appointed to prepare the Sermon and Report for the press, and superintend the printing.

June 18, 1801.—Mr. James Neale of St. Paul's Churchyard (from Brighton) will advance 100*l.* towards the Society's copies of the Arabic Bible about to be printed by Professor Carlyle.

Committee, July 6.—Revs. J. Venn (Chairman), Crowther, Cuthbert, Pratt, Scott; Messrs. Cardale, Elliott, Martin.—2,500 copies of the Sermon and Report have been printed, and some are directed to be sent to the Bishops, to the S.P.C.K., the S.P.G., the London Missionary Society, and to other quarters.

July 8.—The Rev. Cradock Glascott, vicar of Hatherleigh,[1] Devon, mentions various clergymen and others in his county and Cornwall, to whom he has sent the letter and the *Account*.

July 25.—Mr. Fawcett of Carlisle has received twenty-five copies of the Anniversary Sermon and Report, and encloses his second subscription list.

Committee, August 3.—Revs. Foster (Chairman), Abdy, Goode, Peers, Pratt, Scott, Venn; Messrs. Barber, Downer, Macaulay, Martin, Wilson. A collector is to be appointed. Mr. Macaulay having mentioned a plan of Mr. Brunton for acquiring the Tartar language, is requested to obtain from him a memoir on the subject. A sub-committee is named for inquiring about a portion of the Bible in Chinese, now in the British Museum.

August 13.—The Rev. W. Day of Bengeworth sends his cordial sympathy, and has dispersed six only of the papers, it being useless to send them to such as are manifestly indifferent. He and the Rev. Mr. Beale will subscribe.

Committee, September 7.—Revs. Crowther (Chairman), Abdy, Davies, Foster, Goode, Scott, Watkins; Messrs. Cardale, Downer, Macaulay, Martin, Pearson, Wilson; Visitor, Rev. Mr. Moseley.—Mr. Macaulay reads a memoir on a mission to Astrakhan, sent by Mr. Brunton. It is to be inserted in the Book of Miscellanies. Mr. Thomas Smith, of 19 Little Moorfields, is appointed Collector, and proposed for Deputy Secretary.

September 8.—General E. Smith of Hotwells, Bristol, sends twelve guineas, with a very cordial and sympathetic letter, after reading the Anniversary Sermon, which he received from a 'very promising young divine.'

Committee, October 5.—Revs. Crowther (Chairman), Goode, Foster, Henry Jowett, Pratt, Scott, Watkins; Messrs. Barber, Downer, Macaulay, Martin, E. Venn, Wilson.—Mr. Thomas Smith, the Collector, appointed Deputy-Secretary at 20*l.* a year, his duties being to attend the meetings and generally assist the Secretary as needed.

Committee, November 2.—Revs. Foster (Chairman), Goode,

[1] From December 7, 1781, until his death, August 11, 1831, aged eighty-nine.

Peers, Pratt, Scott; Messrs. Macaulay and Cardale.—The Rev. Mr. Hollefear[1] was present as visitor. Mr. Pratt and Mr. Cardale were instructed to attend an S.P.C.K. meeting to be held the next day, when the matter of printing the British Museum Chinese version (which with the Committee's consent had been referred to that Society), is expected to be considered.

Committee, December 7, 1801.—Revs. Dr. Peers (Chairman), Abdy, Cuthbert, Davies, Goode, Pratt, Watkins, J. Venn; Messrs. Barber, Cardale, Downer, Martin, Wilson; visitor, Rev. Rd. Johnson.—Forty guineas to be presented to Mr. Scott for his services as Secretary before the appointment of a Deputy-Secretary, and twelve to Mr. Goode as a token of respect for the expense incurred in accommodating the Committee. Mr. Pratt and Mr. Cardale report that the S.P.C.K. on November 3 referred the matter of the Chinese version to their East India Committee. A Sub-Committee appointed to inquire into the subject of a Persian version of the Bible.

The important business of this meeting, which issued in the discovery of a clue to the main object of the Society, was the appointment of a Sub-Committee, consisting of the Rev. E. Cuthbert, Mr. Cardale, and Mr. Wilson, to confer with the Rev. Christian Ignatius Latrobe on the possibility of obtaining missionaries from abroad, and to invite Mr. Latrobe's attendance at the Committee. Mr. Latrobe, an Englishman of French descent, his family having been settled in this country since the Revocation of the Edict of Nantes, had resided much in Germany, where he united himself to the Moravian Church. In 1787 he became their Secretary for Missions in London, where he resided at 6 Dyer's Buildings in Holborn. His office brought him much acquaintance with continental missionary efforts, and in the various English missionary societies he also took a deep interest. Although in Moravian orders, he held no pastorate in London. He held the Church of England in great respect, and among her members were some of his most intimate friends. His genius and enthusiasm for sacred music brought about a friendship with Mr. John Jowett, of Newington Butts, and his brother, Professor Jowett of Cambridge, at whose musical parties he was an annual and ever welcome visitor. He retired from his secretaryship in 1834, and died May 6, 1836, at the age of seventy-eight.

December 29, 1801.—The Rev. Thomas Martyn Hitchins, of Plymouth Dock, informs Mr. Scott that he has read the anniversary sermon, borrowed from Dr. Hawker, and has bought a copy for lending. He expresses the warmest approbation and a great desire to assist. He likes the sober spirit in which the matter has been taken up. He sees no prospect of a missionary,

[1] Rev. William Manwaring Hollefear, Hertford Coll., Oxford, B.A. 1774. He was Vicar of Wolvey in the north-east of Warwickshire, near the border of Leicestershire, mentioned by Mr. Robinson of Leicester, February 11, 1801. Died February 12, 1816.

but sends contributions from himself, his wife, Miss Lydia Grenfell,[1] of Marazion (who was apparently then on a visit to them), and Lieutenant D. Wynter, R.N. He knows Scott by his writings, and with Mrs. Scott his wife is personally acquainted.

Committee, January 4, 1802.—Revs. Venn (Chairman), Abdy, Davies, Foster, Goode, Scott; Messrs. Cardale, Macaulay, Wilson. —Mr. Venn has talked over the subject of the Persian version with Mr. Grant, who promised to inquire into it. It is advisable to have a Corresponding Committee at Sierra Leone, to take charge of the Susoo books now printed, and to find teachers. Mr. Macaulay is therefore requested to invite the following gentlemen in the settlement to act in that capacity: William Dawes, Esq., Governor; Thomas Ludlam and Richard Bright, Esqs., Members of Council; Mr. Alexander Smith, Mr. Michael Macmillan. Mr. Brunton is to have 50*l.* presented to him for his trouble with the Susoo books.

In the *Christian Observer*, which made its first appearance this month under Mr. Pratt, one of its objects being to give an account of 'propagating the Gospel abroad,' we find a press notice of the Society. In a brief enumeration of institutions is mentioned the *Society for Missions to Africa and the East*, and here was certainly an opportunity for one who had so much of its history at his fingers' ends to give something of its origin, or at least a date. All that the historical inquirer is furnished with is—'in its infancy.'[2]

Committee, February 1, 1802.—Revs. Crowther (Chairman), Davies, Goode, Scott, Watkins, Woodd, Venn; Messrs. Cardale, Macaulay, E. Venn, Wilson; visitors, Mr. Latrobe, Rev. Mr. Williams.—Mr. Nicholas Vansittart, in consequence of reading the *Account*, has sent a donation of twenty guineas. Mr. J. Venn has spoken about the existing Persian version of the Bible to Lord Teignmouth, who finds it very imperfect.[3] At this meeting the clue to missionaries is securely grasped, when Mr. Latrobe mentions the Rev. Charles Steinkopff who had recently come to this country from Germany, and was the new Lutheran minister of the Savoy, Strand. Mr. Latrobe is requested to confer with him, and also to correspond among his own friends in Germany and Holland with a view to obtaining missionaries.

On February 12, 1802, Mr. Cuthbert, Mr. Cardale, Mr. Wilson, the Sub-Committee appointed on December 7, accompanied by Mr. Latrobe, visited Mr. Steinkopff, who gave much information, Mr. Latrobe interpreting, and promised to make inquiry of the Missionary Seminary at Berlin. This institution he described

[1] A sister of Mrs. Hitchins. See Appendix A., under *Biographical Notes*.

[2] *C.O.* January 1802, p. 52.

[3] In connection with this subject will be remembered the labours of Henry Martyn a few years later on the Persian version. It will also be noticed how much the Clapham residents, J. Venn, Mr. Wilberforce, Mr. Grant, Mr. Z. Macaulay, Lord Teignmouth, were conferring on matters that came before the Committee.

as having lately come into existence in consequence of the great zeal recently displayed in England having spread to Germany. It had already sent out four missionaries, and it had seven more in training. All of them belonged to the mechanic class. The three gentlemen evidently attributed some importance to this conversation, and left 5*l.* in the hands of Mr. Steinkopff for the expenses he might incur in his further inquiries.

Committee, March 1.—Revs. Goode (Chairman), Abdy, Crowther, Cuthbert, Davies, Pratt, Scott, Venn; Messrs. Cardale, Macaulay, Martin, Pearson, Wilson; visitor, Rev. John Gregg.—Mr. Newton to be asked to preach the Anniversary Sermon, and, failing him, Mr. Cecil. On the report of Mr. J. Venn, Lord Teignmouth found upon further inquiry that the printed Persian Gospels would not do. He mentioned a translation begun by the late Mr. William Chambers, of Calcutta, and the fact of Persian being much cultivated in India. He promised to seek for further information. The Sub-Committee on foreign missionaries having reported their interview with Mr. Steinkopff on February 12, were requested to continue their inquiries. The Committee is evidently much interested and hopeful.

On March 3 Mr. Cardale, in the name of the Committee, wrote to Mr. Steinkopff, thanking him for his inquiries. 'They are so struck and pleased with the pure and disinterested zeal of the Berlin Society, that they very much desire to know more particulars concerning it,' and they beg him to obtain these through his German friends, specifying six points. Mr. Cardale sends him a copy of 'Religious Instructions of the Susoos,' bound by the native Susoo children now educating in the school at Clapham.

Committee, April 5.—Revs. Venn (Chairman), Abdy, Davies, Foster, Goode, Peers, Pratt, Scott, Woodd; Messrs. Barber, Brasier, Cardale, Macaulay, E. Venn; visitor, Rev. Richard Johnson.—Mr. Newton and Mr. Cecil have both declined the sermon; Mr. Simeon to be asked. On the report of Mr. J. Venn, Lord Teignmouth had found the Persian version worse and worse, and was preparing a statement. The printing of the Susoo tracts had cost 90*l.* 16*s.* 11*d.* Mr. Brunton to be awarded 50*l.*

April 26.—The Rev. Thomas Whitaker of Ringway, near Manchester, writes that a pupil he is educating for the Elland Society is very desirous of offering for Chaplain to Sierra Leone, for which he is ready to give up university prospects. He is a native of Whitehaven.[1]

Committee, May 3.—Revs. Goode (Chairman), Cuthbert, Foster, Pratt, Scott, Watkins; Messrs. Cardale, Macaulay, Wilson; visitor, Mr. Ludlam.—Mr. Simeon has consented to preach. Rev. J. Venn and Mr. Macaulay are requested to pre-

[1] Nothing resulted from this application.

pare the Report. A cordial letter from the London Missionary Society on the Berlin Seminary. The Secretary is requested to open a correspondence with that institution. Mr. Latrobe is desired to continue inquiries; his expenses guaranteed.

Committee, May 17, 1802.—Revs. Peers (Chairman), Cuthbert, Goode, Scott, Venn; Messrs. Barber, Brasier, Cardale, Elliott, Macaulay, Wilson; visitor, Mr. Frey.—Mr. Frey, a Jew, introduced by the London Missionary Society, attended to furnish information respecting the Berlin Seminary, its history, its students, its plan of instruction. The students learn a little English, but chiefly Latin. There are six (whose names he gives) waiting to be engaged, two of them being Mr. Renner, twenty-eight, and Mr. Hartwig, twenty-four.

The Anniversary Meeting is to be advertised twice in two morning papers and one evening paper.

The *Christian Observer*[1] announces Mr. Simeon to preach on June 8, 'after which it is intended that there shall be a general meeting of the members of the Society.'

The advertisement runs,[2] 'Society for Missions to Africa and the East, by Members of the Established Church. A General Meeting of the Subscribers to this Institution will be held at the New London Tavern, Cheapside, on Tuesday next at one o'clock, to receive the Annual Report of their Committee. The second Anniversary Sermon will also be preached on the same day before the Society at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, by the Rev. Charles Simeon, M.A., Fellow of King's College, Cambridge. Service to begin at eleven o'clock. Thomas Smith, Deputy Secretary.'

Committee, June 7, 1802.—Revs. Peers (Chairman), Cuthbert, Davies, Foster, Goode, Pratt, Venn, Scott; Messrs. Cardale, Elliott, Wilson; visitors, Revs. C. Simeon, John Simons,[3] W. Williams.[4]—A letter was read from the Rev. John Jaenicke, Director of the Berlin Seminary, stating the nature and objects of the institution, which appeared to the Committee highly important and likely essentially to promote the interests of the Society: and as the funds of the Seminary were very low and even deficient by 50*l.*, it was resolved to raise 150*l.* for them immediately by a special fund.

[1] *C.O.* May 1802, p. 330. [2] *Morning Chronicle*, June 2, 4, 1802.

[3] For 57 years rector of St. Paul's Cray, Kent, where he had private pupils. One of these was Cornelius Neale the senior wrangler, in whose *Memoir* by William Jowett there is a warm tribute from the pen of Thomas Grinfield, another pupil, describing their tutor's talents, pains, and Christian worth. He died August 8, 1836.

[4] Apparently William B. Williams, curate of High Wycombe, a contributor subsequently of Ram's Chapel, Homerton, and the same as under January 3, 1803 further on.

17. *The Second Anniversary, June* 8, 1802.

The Sermon of Mr. Simeon at St. Andrew by the Wardrobe, from Phil. ii. 5–8, urged two main points as to the humiliation of Christ in His incarnation and death, (1) a fact to be believed, (2) a pattern to be followed. Under the first head he remarks, as to the condition of the Heathen (p. 126) 'though we will not presume to say that *none* of them are saved, yet we must affirm that their condition is most pitiable, and that the notions which obtain in the world respecting the extension of God's mercy to them are awfully erroneous.' Under the second head he says (p. 127)—'After inquiries made in every part of England, none have as yet been found by us endued with that union of talents and of zeal which is requisite for the work.' As to how the Sermon was attended we have no information, nor is the event of the day noticed at all in the *Life of Simeon*. From the increased publicity given to this Anniversary, and from the fame of the preacher we should conjecture that there was a full congregation. But there was no collection; the days for that had not arrived.

1802, June 8, one o'clock, General Meeting, New London Tavern, Cheapside, Thomas Babington, Esq., M.P., in the Chair. Present, Revs. Abdy, Robert Armstrong,[1] Budd, Cuthbert, Davies, Foster, Goode, Moses Grant,[2] Nathaniel Gilbert,[3] C. I. Latrobe, Dr. Peers, Pratt, William Rose,[4] Scott, Thomas Sheppard,[5] Simeon, Steinkopff, J. Venn, Watkins, Woodd, Nathaniel Woodroofe; Messrs. Thomas Atkinson,[6] Benjamin Bates, Matthew Bishop, John Brasier, William Brownlow, William Cardale, Anthony Clarke, Thomas Dobson, Joseph Earle, Greenford, Thomas Hodson, Thomas Hughes, Thomas Conway Hughes, J. Hill, B. Jowett, Z. Macaulay, Joseph Mayor, Thomas Roberts, Henry Rumsey,[7] Benjamin Starey, Edward Venn, William Wilson, &c., &c.; twenty-two clergymen and the same number of the laity, in addition to the Chairman, forty-five in all, and with the '&c., &c.,' there must have been at least fifty or sixty, but probably all gentlemen, for ladies would have been mentioned. The minutes show very little business needing to be done. Mr. Steinkopff and Mr. Latrobe were thanked for 'their important services' to the Committee; the rule as to the annual retirement of three members of this body was suspended for the present year.[8] From the Committee Minutes of the previous day we assume that the letter of Mr. Jaenicke of Berlin was read, and that a book was laid on the table for donations towards the 150*l.* to be presented to his seminary. No collection was made at this meeting for the general purposes of the Society.

[1] Succeeded Jeremiah Newell in 1803 as Vicar of Great Missenden.
[2] Of Nolton, in Wales. [3] Vicar of Bledlow, Bucks.
[4] Rector of Beckenham and Vicar of Carshalton.
[5] Shepherd in the Minutes. [6] Of Huddersfield.
[7] Of Amersham, Bucks. [8] Cf. Committee Minutes of June 21, 1802.

The Report (12 pp.) opens with a regret that no missionaries have as yet been engaged. Earnest applications to a very numerous body of clergymen in almost every part of the kingdom have ended in disappointment. This may be accounted for partly by the recent distracted condition of Sierra Leone, its unhealthy climate, its unknown language. How little men can be expected to encounter these difficulties may be judged from the fact, that the Sierra Leone Company has been vainly inquiring for five years for a chaplain of the Established Church, though the salary would be liberal and the situation one of comparative comfort. In contrasting, however, this apathy with the zeal of the primitive Church, the Committee deem it only fair to remark that it was often persecution that thrust forth the disciples and turned them into missionaries. They are extending their inquiries to Germany, after the example of the Society for Promoting Christian Knowledge, whose missionaries to India have been principally drawn thence. Some hopes are resting on the Berlin Missionary Institution, whose Principal is the Rev. Mr. Jaenicke.

They have, however, done something. They have printed tracts and Scripture portions in the Susoo dialect of Africa prepared by Mr. Brunton. Never before has any book been written, much less printed, in the native language of the western parts of Africa. The facility with which a missionary may now attain the knowledge of Susoo, which is understood through a vast extent of Africa, is obvious. Some Susoo boys being educated in the African Academy at Clapham, recognised their native tongue at once when read to them even with an English pronunciation, and they are being taught through these books with much success. Some gentlemen in the Company's service at Sierra Leone have kindly consented to act with the Society as a Committee of Correspondence, and will endeavour to find native teachers for the use of these tracts.

The Chinese version has been resigned to the Society for Promoting Christian Knowledge.[1] They are turning their attention to Persian, the Court language of India. The Persian Four Gospels printed by Professor Wheelock at Cambridge in 1657, has been found valueless, and the Committee are endeavouring to secure a continuation of the admirable version of the late Mr. William Chambers of Calcutta, who finished about twenty chapters of St. Matthew. The Arabic Bible of Professor Carlyle, who has returned from Constantinople, will be proceeded with as soon as possible. The contributions from the commencement in 1799 to Lady Day, 1802, are reported as amounting to 1,284*l.* 16*s.* 8*d.* This must include the 911*l.* 19*s.* 8*d.* received up

[1] A copy of the B.M. Manuscript laboriously made by Morrison was taken out with him to China in 1807, when he was sent by the London Missionary Society. It materially assisted him in his great work, a version of the entire Bible into classical Chinese, finished and published in 1823.—Archdeacon A. E. Moule, *New China and Old*, 1891, p. 305.

to Lady Day, 1801, making the contributions for the year to have been 372*l.* 17*s.* The expenditure for the year was 260*l.* 4*s.* 3*d.* The balance in hand on Lady Day, 1802, was 928*l.* 16*s.* 4*d.*

In the June *Christian Observer*, issued, as then usual, at the *end* of its month, and now under the care of Zachary Macaulay, this anniversary is noticed, and if the art of anniversaries had been in the least understood, there would have been somewhat to say of this one. A paragraph informs the historical inquirer that the Sermon was preached, and then adds: [1]—'A meeting was afterwards held of the members of the Society and a Report of the proceedings of the Committee for the last year was read to them and ordered to be printed.'

18. *New Contributors during the Year.*

The figures already given will have prepared us to find no considerable increase of names in the Report issued in July, 1802. In the metropolis there are about thirty-two new supporters, including three clergymen, or about half the number recorded in 1801. In the provinces eight new English and two new Welsh counties appear. Ireland also is now first represented, viz., in Dublin.[2] The ten counties are Beds, Cornwall, Derbyshire, Devon, Dorset, Essex, Warwickshire, Worcestershire, Merionethshire, Pembrokeshire. These, together with Dublin, furnish seventeen contributors, i.e., one or two apiece, generally clergymen, the exception being Essex, in which Colchester shows a list of four, including the Rev. Robert Storry, a country member of much local weight.

19. *The Berlin Missionary Seminary.*[3]

As candidates from this Institution will shortly be coming forward, here is a convenient place to introduce it to the reader. Its beginning takes us to two distant spots, (1) Dobrilugk in Saxony, forty miles north of Dresden and sixty south of Berlin: (2) Hatshusen,[4] a village in East Friesland near the town of Aurich, and about ten miles north-east of the port of Emden on the Ems. Two institutions also come into this story, the London Missionary Society and the Moravian settlement at Herrnhut. The attention that was awakened by the former from the first moment of its foundation, the news of it having found its way into the very heart of Germany, will at once strike us by the contrast of its sister Society of the Church of England, which

[1] *C.O.* June 1802, p. 398. [2] By Mr. W. Hall.

[3] Taken from an account in the Minutes of the Committee of Correspondence, February 7, 1803, and from the printed papers mentioned further on. There is also a letter of Mr. Jaenicke, dated May 29, 1813, giving a few more particulars of its early days.

[4] Mentioned in Rudolph's *Orts-Lexicon von Deutschland*. We have not found it marked in any map.

for its first year or two seemed hanging between life and death.

In 1796 August Baron von Schirnding, of Dobrilugk, Ranger of the Electoral Parks, when he learned, through the *Hamburg Gazette*, that the London Missionary Society had been started, had already drawn up an *Address to the British Nation*, earnestly pressing upon its attention the duty of Missions to the heathen, holding up before it the example of the Moravians, whose head-quarters, Herrnhut, and its proprietor, Count Zinzendorf, thirty miles east of Dresden and only some sixty south-east of Dobrilugk, must have been names familiar to his ears. The Baron at once enclosed the *Address* in a letter to Dr. Haweis, one of the heads of the London Missionary Society, and through him the *Letter* and the *Address* were printed in the *Evangelical Magazine*,[1] afterwards appearing also in the *Missionary Magazine* of Edinburgh.[2] From the questions which he put to Dr. Haweis, it would seem as if the Baron intended, like a second Zinzendorf, to devote no small part of his property to the cause he had so much at heart; but at that point our information stops for a time.

The reply of the London Missionary Society reached Hatshusen, and in 1799 drew from its Lutheran pastor, G. S. Straecke, an earnest appeal to his own countrymen advocating the same cause, signed by twenty-two ministers besides himself.[3]

The fruit of all this stir was that under the Baron's auspices a seminary was opened at Berlin on February 1, 1800, for training promising candidates for missionary employ. It commenced with seven students, for whose instruction a tutor was engaged. What steps the Baron would have taken for sending them abroad does not appear, for at the end of nine months, in the middle of November, 1800, his circumstances underwent some change which obliged him to retire altogether from the project.

When no single individual appeared to supply his place, there came to the rescue the Rev. John Jaenicke, an earnest but fortuneless Lutheran clergyman of Berlin, who, loth to see the work dropped, made it known to the above, East Frisian Ministers' Missionary Society they were called, the result being that the seminary went on under Mr. Jaenicke and Mr. Straecke as directors, the former, from his residing at Berlin, having the most intimate connection with it. Both their names, but especially that of Jaenicke, were very familiar to the early fathers of our Society, nor was little Hatshusen quite unknown to the Committee. Mr. Jaenicke, though he had one congregation in Berlin and another at Ruecksdorf, a mile from the city, partly

[1] August 1796, p. 309. [2] September 19, 1796, p. 110.

[3] Printed in the *Missionary Magazine*, Edinburgh, July 15, 1799, p. 331. It was drawn up in consequence of a letter from 'the British Society,' *i.e.* the London Missionary Society.

depended for his income on the royal exchequer, and could contribute little to the seminary but his time as managing director. For funds he looked chiefly to his East Frisian friends in and about Hatshusen.

Somewhere near Mr. Jaenicke's abode in Berlin, as we should suppose, the seminary was located. How are we to conceive of its appearance? For the instruction of a handful of students, all of whom, as a matter of fact, came from the artisan class, we do not imagine anything like a collegiate edifice. Some humble lodgings near the tutor's house, with a resort to that for study and lectures, would seem to have been sufficient; and that some such was the actual plan we are as good as told by the fact that each student had a weekly allowance of two rix-dollars (six shillings and eightpence English) for lodgings, clothes, and all necessaries. The frugal habits to which they had been accustomed may be judged of from those figures.

We must add that the directors had neither intention nor ability of fitting out the students as missionaries after training; but it was expected that if they could produce the men, employment abroad under other Societies would offer. Not that it was by any means a blind venture either, if we may take a suggestion from the date of foundation, which so closely followed that of the Baptist and the London Missionary Societies, and more especially, if the news had got abroad, that of the Society for Africa and the East. All these, it must have been foreseen, would help to swell the demand for missionaries; for that Great Britain was herein dependent on the Continent had been demonstrated for half a century by the example of the Society for Promoting Christian Knowledge drawing its regular supplies from the Royal Danish College. That the connection of events was then generally so understood is apparent from the remark of Mr. Steinkopff already quoted under Feb. 12, 1802, to the effect that the Berlin Seminary was an outcome in Germany of the missionary spirit that was rising in Britain, p. 66.

20. *Letters and Proceedings to the Third Anniversary.*

The question of improving Oriental Christianity came forward very early in the annals of the Church Missionary Society. Some friend at Bristol, in a letter of June 16, 1802, opened the matter thus:—

'Would it not be an object well worthy the attention of your Missionary Society to attempt the revival of spiritual and evangelical religion in the Greek Church? Could a man of the right stamp be introduced as Chaplain to an English Consul or Factory in Asia Minor, or elsewhere, who should find out the state of religion among the Greeks, get acquainted with their priests, acquire the knowledge of their present dialect, compose or translate into it short pieces on the Atonement, Regeneration, &c., and then have them printed and dispersed, surely it would be an object of exceedingly great importance. A man well skilled in Greek, who could select a number of the most evangelical passages from the Fathers, and who would prudently waive

less important subjects and labour to excite their attention to the most spiritual, evangelical, and experimental topics, might be of immense use. I see the Society in Bartlett's Buildings did somewhat, by printing the New Testament and Psalters in Arabic, &c.; but I think much more ought to have been attempted by Protestants in this way than ever has been yet done.'[1]

June 21, 1802.—Revs. Foster (Chairman), Abdy, Crowther, Davies, Goode, Pratt; Messrs. Cardale, E. Venn: Visitor: Rev. N. Woodroffe.[2]—Letter read from Rev. Mr. Cordiner (Colombo, December 15, 1801) to Mr. Charles Grant, on the spiritual destitution of Ceylon. A sum of 100*l.* out of the 150*l.* to be sent immediately to the Berlin Seminary.

July 5.—Revs. Peers (Chairman), Crowther, Goode, Pratt, Scott; Messrs. Barber, Brasier, Cardale, Macaulay, Martin, E. Venn, Wilson.—Mr. Macaulay to be a member of the Committee of Correspondence, *vice* the late Mr. John Bacon. Messrs. Melchior Renner and Peter Hartwig of the Berlin Seminary to be adopted as the Society's missionary students, on the recommendation of the Committee of Correspondence arrived at that same day. The latter Committee, thus authorised, sat further, and proceeded to carry out the decision by communicating with Mr. Straecke the Berlin director. All this business was transacted the same evening at Mr. Goode's, and probably in the same room, the Committee of Correspondence first resolving their recommendation, then adjourning and uniting with the general Committee to get it passed, and finally re-sitting, to transmit the decision to Mr. Straecke. The two candidates thus accepted were Melchior Renner, about thirty, a native of the Duchy of Würtemberg, and Peter Hartwig, about twenty-five, a Prussian. Both had been brought up to a mechanical employment, and both had become religiously impressed under Mr. Jaenicke's ministry a few years before. Hartwig was one of the seven original students on February 1, 1800; Renner joined in August, 1801. On April 6, 1802, Hartwig removed into East Frisia, to reside in Mr. Straecke's family, whither, on July 7, he was followed by Renner. It was with Mr. Straecke therefore that negotiations for adopting them as candidates were carried on by the Committee of Correspondence.

Committee, August 2, 1802.—Revs. Watkins (Chairman), Abdy, Foster; Messrs. Cardale, Downer, Martin, Wilson.—The minutes are on formal business and need not be noticed. The meeting, however, is included in the series, which we wish to preserve for some little time unbroken; and as the same absence of minutes will occur occasionally again, it will be seen on what days in those early times the progress of the main point was slack.

[1] *C.M.S. Proceedings*, i. p. 238.

[2] Nathaniel George Woodroffe or Woodroofe, then of Shoreham in Kent, was rector of Somerford Keynes, Wilts, from 1803 until his death on October 30, 1851. He was a distant cousin of Canon Thomas Woodroofe who was once assistant secretary of this Society (1825–1832) and died May 14, 1878.

End of August. The *Christian Observer* inserted an outline of the Report.[1]

Committee, September 6, 1802.—Revs. Abdy (Chairman), Cuthbert, Goode, Pratt; Messrs. Barber, Martin.

Committee, October 4.—Revs. Peers (Chairman), Crowther, Cuthbert, Davies, Foster, Pratt, Scott, Watkins; Messrs. Barber, Brasier, Martin, Wilson.

Committee, November 1.—Revs. Goode (Chairman), Cuthbert, Peers, Scott; Messrs. Barber, Brasier, Cardale, Macaulay, E. Venn, Wilson.

November 25.—The two Germans, having arrived in London at the Deputy Secretary's, appear before the Correspondence Committee; but it is very little English they know, and there is no one present able to interpret.

November 30.—They attend again, Mr. Steinkopff being now there by request, besides Mr. Greaves, the master of the African Academy at Clapham. The result of this meeting is that the two Germans are to be recommended to the General Committee for appointment 'to Africa, near Sierra Leone,' among the Susoo nation.

December 6.—Revs. Foster (Chairman), Abdy, Crowther, Cuthbert, Davies, Goode, Pratt, Scott, Watkins, Woodd; Messrs. Barber, Brasier, Cardale, Downer, Wilson; Visitors, Revs. John Mayor, Thomas Fry: Mr. Scott's resignation as secretary, for which he had given notice, was accepted, and the following resolution passed :—'That the thanks of the Committee be given to the Rev. Thomas Scott for his able and important services to this Society, and that the offer of his future services in the country, as occasion may require, be accepted.' The Rev. Josiah Pratt appointed secretary.[2]

The two students, Renner and Hartwig, were accepted as missionary catechists; their destination to be the Susoo nation, for which they were to be prepared, under the direction of the Committee of Correspondence. Placed in lodgings at Clapham,[3] they were near Mr. Venn and Mr. Macaulay, through whom their connection with the Committee was kept up. By favour of the African Education Society they attended the instructions of Mr. Greaves, both in English and Susoo, having free intercourse with the native youths, who were chiefly of the Susoo nation.[4]

The *Christian Observer* of December, contained a review of Mr. Simeon's Anniversary Sermon.[5]

We have now noticed every place in the *Christian Observer* of 1802 referring to the Society, and we expected to find within its

[1] *C.O.*, August 1802, p. 536.

[2] He was at this time assistant minister of St. John's Chapel, Bedford Row, under Mr. Cecil.

[3] Authorised by the Committee of Correspondence on December 23, 1802, to be taken for them. The house, Mr. Dugard's, was near the church, and convenient to Mr. Greaves's.

[4] *Report*, 1803, p. 222.

[5] *C.O.*, December 1802, p. 796.

friendly pages something upon it that might be called original, stimulating, and helpful. It is too evident that our friends had not yet learnt to use the periodical press for their cause any more than they had discovered the art of anniversaries.

In the autumn of 1802 the Committee in London and Mr. Simeon at Cambridge must have felt encouraged by an offer for missionary service from one of the younger graduates of that University—no other than Henry Martyn, senior wrangler of 1801, and now a Fellow of St. John's, in his twenty-third year. For some three years he had already given his heart to God as a fruit of Mr. Simeon's ministry, and it was now, in consequence of some remarks by Mr. Simeon on the beneficent results of Carey's labours in India, followed up by a perusal of *Brainerd's Life*, that he resolved to devote his talents to the conversion of the Heathen. He offered himself, writes his biographer, to the Society, and with unshaken constancy of soul, stood prepared to go to any part of the world whither it might be deemed expedient to send him.[1] No more precise date is given for this offer than the October Term of 1802, and 'the latter end of 1802.'[2] Martyn's printed journal commences with 1803, and under January 17, in that year, we have his own earliest dated reference to the subject, as he writes to Mr. Sargent that his going as a missionary is disapproved of by some of his family and friends. The statement of the *Memoir*, that he offered himself to the Society, cannot in that form be exact, since none of the Committee Minutes,[3] which invariably mention the proposals which came duly before them, make any allusion whatever to an offer from him, or from Cambridge, at or about the period alleged. Later Annual Reports[4] of the Society, which will be quoted further on in their places, having unquestionable reference to Henry Martyn, speak indefinitely of 'a prospect' of his coming forward, and of his being 'likely' to do so, expressions sufficient to negative any conclusion that he ever did formally offer himself. What really happened was no doubt this, that late in 1802 he acquainted Mr. Simeon and others with his resolution to devote himself to missionary service under the Society at the proper time, and so it became an understood thing, as we shall have other occasions of noticing. But any actual candidature would have been at that time quite premature, and the Committee, if we may judge from their usual practice, could not have received it, as he needed no training under their care. He was under the ordination age, and could not have gone out until he should have received priest's orders, and that would not have been earlier than 1804. For some time, therefore, his mission was purely a prospective one, and ultimately he went out in another character, and not under the Society. Yet his candidature, if such it might be called, as

[1] *Memoir of Henry Martyn*, 9th ed., 1828, p. 31. [2] *Ibid.* pp. 29, 34.
[3] Either of the General Committee or the Committee of Correspondence.
[4] *Report*, 1804, p. 328; 1805, p. 443.

long as it lasted, forms a real and an interesting portion of the Society's history, and it will furnish a few notices as we proceed.

January 3, 1803.—Revs. Cuthbert (Chairman), Foster, Goode, Pratt, Scott, Watkins; Messrs. Brasier, Cardale, Macaulay, Martin, E. Venn; Visitor, Rev. Mr. Williams.—Alteration of Rule XII. to be submitted to the next general meeting: 'Three members of the General Committee shall go out annually at the discretion of the said Committee;' and in case this passes it shall be a by-law of the Committee that the three members who have attended the fewest times during the year shall be the persons to go out. The Rev. John Newton is to be exempted from the operation of this by-law. Mr. Cecil to be asked to preach the next sermon; and, failing him, Mr. Robinson of Leicester.

January 19.—Henry Martyn was informed that he was to go to the East Indies, not as a missionary but in some superior capacity, to be stationed at Calcutta, or possibly in Ceylon.[1] Up to this time he must have considered his natural destination as Sierra Leone and the Susoos. Henceforth his thoughts and studies are all in the direction of the far East, though still for employment under the Society, who, however, by no means as yet see their way clearly to commence operations in those regions. Ceylon and India had been brought before them on April 1 and May 4, 1801, and on June 21, 1802, on which days the subject appears in the Minutes of the General Committee.

February 7.—Revs. Foster (Chairman), Goode, Pratt, Watkins; Messrs. Barber, Brasier, Macaulay, Martin, E. Venn, Wilson; Visitor, Rev. Robert Jarratt.—Mr. Cecil has consented to preach the sermon. Mr. Basil Woodd resigns as a member of the Committee of Correspondence, and the Rev. E. Cuthbert is put in his place. Mr. Scott gives notice of resigning on the same Committee.

March 7.—Revs. Peers (Chairman), Abdy, Crowther, Cuthbert, Davies, Foster, Goode, Pratt; Messrs. Cardale, Downer, Martin, Stokes, Wilson.—Four more missionary students of the Berlin Seminary to be adopted.

Committee, April 4.—Revs. Peers (Chairman), Cuthbert, Foster, Goode, Pratt, Watkins; Messrs. Cardale, Macaulay, Pearson, E. Venn.

Committee, May 2.—Revs. Goode (Chairman), Foster, Pratt, Watkins; Messrs. Barber, Martin, Wilson.

Committee, May 16, 1803: Rev. Cuthbert (Chairman), Abdy, Foster, Goode, Pratt; Messrs. Macaulay, Wilson.—The missionaries are to be sent out to Sierra Leone, so as to arrive at the end of October, after the rains.

Committee, May 31, 1803, 9 A.M.—Mr. Cardale (Chairman), Revs. Abdy, Crowther, Cuthbert, Davies, Foster, Goode, Pratt, Peers, Watkins.

[1] *Letters and Journals*, i. p. 28. The Mission Church at Calcutta is mentioned in the *Memoir*, p. 61. Cf. *infra*, p. 91, January 9, 1804.

21. *The Third Anniversary, May* 31, 1803.

It was advertised thus[1]:—

'Society for Missions to Africa and the East, by members of the Established Church. A General Meeting of the subscribers and benefactors to this Institution will be held at the New London Tavern, Cheapside, on Tuesday next, at one o'clock, to receive the Annual Report of the Committee and on other business. The third Anniversary Sermon will also be preached on the same day by the Rev. Richard Cecil, M.A., Minister of St. John's Chapel, Bedford Row, in the Parish Church of St. Andrew by the Wardrobe and St. Ann, Blackfriars. Service to begin at eleven o'clock. Thomas Smith, Dep. Sec.'

A mere office form without warmth and without appeal.

Mr. Cecil's sermon, from Is. xl. 3, urged the moral state of the Heathen, the means of their recovery, the motives to attempt it. As though he was resolved not to hamper his argument with disputable points, nor to furnish those who decried Missions with a handle for a charge of malignancy, he dwelt exclusively on the present and obvious condition of the Heathen, without alluding to their future, except that he brings in the text Eph. ii. 12, which he cites without comment. In the words of a living witness in India he affirmed that their religion consisted of little more than lust and cruelty. Of the profligacy of their temples he spoke as much as he dared. Of the cruelties of Heathenism he could say much more; all on irrefragable evidence, and all the immediate outcome of the native religions, religions of impure deities exhibited in impure symbols, religions which, so far from promoting morality and happiness, were directly and intentionally destructive of both. For the possibility of Missions and their elevating effects he pointed to the illustrious example of Swartz, then recently dead, the testimony to whose long devotion and conspicuous success was indisputable. In the Christian religion, therefore, ministered by men endued with the true spirit of Christ, there was a power to deliver the Heathen world from the bondage of Satan. Those were the strong points of the sermon, which selected such topics as admitted of no possible contradiction, were uncommon then in the ears of Church people, and in the vigorous and well-chosen language of Cecil were as powerful as they were fresh. What attendance there was we cannot say. There was no collection.

The General Meeting of the members, at the New London Tavern, Cheapside, followed. Two of the Governors attended, Mr. Grant, in the chair, and Sir Richard Hill. Of the Clergy there were, Revs. Abdy, Budd, Crowther, Cuthbert, Davies, Foster, Goode, Dr. Gilbee,[2] H. C. Mason, John Owen,[3] Hugh Pearson, Dr. Peers, Pratt, John Simons,[3] J. Venn, Watkins. Of the laity Messrs. George Cannon, W. Cardale, Matthew Bishop,

[1] *Morning Chronicle*, Thursday, May 26, 1803.
[2] Rector of Barby, Northants. [3] Rector of St. Paul's Cray, Kent.

John Barber, Dr. Fearon, Hall,[1] Hughes,[2] Z. Macaulay, Benjamin Risdon, Simpson, Abraham Thorpe, '&c., &c.' Fifty in all, perhaps, were present. As to business, on the motion of Mr. Cardale, Rule XII. was made to provide that the three members of the Committee to retire annually should be determined by the Committee itself, and on the proposal of Mr. Macaulay, the Rev. Thomas Fry, the Rev. Henry Budd, and Mr. John Matthew Grimwood, took the places of the Rev. Basil Woodd, the Rev. Thomas Scott, Mr. Henry Stokes.

The Report could not even yet announce any missionary operations, but only a hope of their being soon attempted. There had come over two young men, a German and a Prussian, trained at Berlin, preparing to go out to the Susoo nation as the Society's missionary catechists—for catechists was all that they could at present hope for. As to the home supply of agents, the Committee were trusting that the missionary spirit which had till recently been dormant among Churchmen would increase with the increasing opportunities for its exertion and the certainties of co-operation and support. Meantime it was a ground of rejoicing that the great Head of the Church had communicated to others, though in a foreign land, the disposition and determination to devote themselves to this arduous employ. Invitations to undertake something for China, Ceylon, the Tartars, and even the Christians of the Greek Church had been received. On the whole, the prospect was one for congratulation; and if the various impediments peculiarly belonging to the circumstances of this Society were considered, the pace had not been unreasonably slow.

As to means, there was as yet a sufficiency. Starting on March 26, 1802, when their financial year began, with 928*l.* 16*s.* 4*d.* in hand, they had increased this sum by 194*l.* 16*s.* 9*d.*; for while their expenses during the year had been 371*l.* 17*s.* 8*d.*, their receipts had amounted to 566*l.* 14*s.* 5*d.* Consequently on March 25, 1803, they had a clear sum of 1,123*l.* 13*s.* 1*d.*, of which sum 711*l.* 3*s.* 1*d.* was invested.

The additional supporters exhibited in this Report are very few in number, eighteen for the metropolis and two for the country, the latter furnished by one new county, Lancashire. These were the fewest additions in a year ever yet or ever afterwards made.

22. *Proceedings and Letters to the Fourth Anniversary.*

Committee, June 6, 1803.—Revs. Foster (Chairman), Abdy, Davies, Goode, Pratt; Mr. Martin.—A sub-committee for drawing up instructions for the two missionaries on their departure.

H. Martyn, while reading (June 13–24, 1803) *Staunton's*

[1] Two William Halls subscribed, one in Dublin, the other in Hull.
[2] Two of this name at the previous General Meeting.

Embassy to China, felt a strong desire to be sent on a mission to that country.[1]

Committee, July 4, 1803.—Revs. Budd (Chairman), Abdy, Fry, Pratt; Messrs. Cardale, Grimwood, Macaulay, Martin, Wilson.—Four more students reported to have been put under training for the Society in the Berlin seminary.

Committee, Aug. 1.—Revs. Fry (Chairman), Foster, Goode, Pratt, Watkins; Messrs. Grimwood, Martin, Wilson.—The Society to allow 35*l.* per annum per student trained for them in the Berlin seminary, books being extra. The Secretary is empowered to purchase useful books and periodicals relating to Missions at his discretion. Committee of Correspondence to collect materials for a review (which is to form a part of the next annual publication) of the present state of Africa and the East in regard to missionary work.

Committee, August 22.—Revs. Goode (Chairman), Abdy, Davies, Pratt, Watkins; Messrs. Martin, E. Venn.—The two missionaries having being offered ordination at the Lutheran Church in London,[2] and having expressed a wish for it, it was resolved that it should be left to their own option.

The *Christian Observer* for August [3] gave an abstract of the Report, the only thing appearing in it through the year relating to this Society, which seems to be dropping out of the public mind altogether.

Committee, September 5.—Revs. Goode (Chairman), Budd, Foster, Pratt; Messrs. Barber, Brasier, Wilson.—The Sierra Leone Corresponding Committee have written to say they will co-operate in promoting the Society's objects.

Committee, October 3.—Revs. Cuthbert (Chairman), Fry, Crowther, Goode, Pratt; Messrs. Barber, Brasier, Martin.—Mr. Jaenicke, of the Berlin Seminary, authorised to have 300 copies of *Luther's Catechism* in Arabic printed at Halle for 3*l.* Mr. Macaulay reports that it is very uncertain when a ship will be sent out by the Sierra Leone Company.

Committee, October 10.—Revs. Abdy (Chairman), Davies, Foster, Goode, Pratt; Messrs. Downer, Elliott, Martin, Wilson.—This meeting was specially called to reconsider the resolution of August 22, relative to the ordination of the missionaries. It is resolved to withdraw the leave, as the ordination in London would be an impropriety. But the missionaries may go, with the Committee's sanction, to East Friesland for ordination, and all expenses allowed.

The two missionaries sailed on October 19, in the *Two Sisters,* for East Friesland.[4] They would land at Emden on the Ems and proceed to Mr. Straecke's at Hatshusen. In the Lutheran Church of that village they received ordination from Dr. John

[1] *Letters and Journals,* i. p. 41.
[2] They had been brought up in the Lutheran Communion.
[3] P. 503.
[4] Minutes of November 7, 1803.

Peter Andrew Müller, President of the Consistory, on Sunday October 31.[1]

Committee, November 7, 1803: Revs. Goode (Chairman), Crowther, Davies, Fry, Pratt, Watkins; Mr. Wilson.

November 18, 1803.—In Henry Martyn's Journal there stands this entry: 'I look forward often to the time of my hoped-for mission with joy.' Under the same date he wrote to Sargent: 'I never hear a word about the missionary business. If you see Mr. Wilberforce, and his mind is not too much occupied about the present affairs of national danger, ask him something about it.' For Martyn this delay was indeed providential, as we shall understand when we find him again introducing the subject.

Some time in the beginning of 1804 Mr. Pratt resigned his post at St. John's Chapel on having been elected Sunday Afternoon Lecturer at St. Mary Woolnoth's, Lombard Street.[2]

Committee, January 2, 1804: Revs. Peers (Chairman), Abdy, Foster, Fry, Goode, Pratt, Watkins; Messrs. Elliott, E. Venn; Revs. M. Renner, P. Hartwig, missionaries.—Mr. Renner and Mr. Hartwig presented the original certificate of their ordination, and whereas they had been previously accepted as missionary catechists only they were at this meeting accepted as missionaries. On this day therefore, and in Mr. Goode's study, the Society's first two missionaries were, in their full capacity as such, appointed.

Application having failed for a passage in a slave-ship, the only conveyance that could be heard of, Mr. Elliott and Mr. Macaulay were requested to seek for some other.

The trying difficulty of the catechist question was now overcome, and the Society was sending out ordained missionaries. They would have preferred English orders; foreign ones were not sought for, but neither were they declined. That solution had come in the natural course of things; the Society had not planned it. They had gone forward in faith along the only path that opened, and it had led them to where they now stood. How their constituents would view the situation was to be seen.

January 9, 1804.—Henry Martyn writes from Cambridge to Mr Sargent:—

'I thank you for the kind interest you take in my missionary plans. But unless Providence should see fit to restore our property, I see no possibility of my going out. Most probably after all I shall be settled at Calcutta, in that post which Mr. Grant is so anxious to procure someone to fill; for by this the pecuniary difficulties which attend my going out would be removed.'[3]

The loss of his slender patrimony, to which he here refers, a calamity in which his youngest sister was also involved,[4] cut off

[1] Mr. Straecke's letter of November 12, 1803, gives a full account, with a copy of the Latin certificate of orders.

[2] *Life*, p. 48.

[3] *L. & J.* i. p. 79. Cf. *supra*, 87 *n*. The letter to Sargent implies that he was certainly then in some definite way looking for employment under the Society; still, as the Committee minutes do not mention or allude to him, all must have been informal. *Infra*, p. 109.

[4] *Memoir*, p. 60.

all his hopes of going out with the bare allowance which a missionary society could afford. From this time, therefore, his hopes of missionary usefulness rested solely on his obtaining either the Mission Church at Calcutta or an E.I.C. Chaplaincy, which by restoring his affairs would enable him to assist his sister.

Committee, January 12, 1804.—Thursday, Rev. W. Goode (Chairman), Mr. Samuel Thornton, Revs. Davies, Foster, Fry, Pratt; Messrs. Macaulay, E. Venn. Settled that the missionary party should proceed in a vessel Mr. Macaulay had found, the *John*, Captain Willey, belonging to Messrs. William and John Wilsone, a firm of woollen drapers and army clothiers of 82 Basinghall Street, the passage money being thirty guineas for each.

Committee, January 23.—Revs. Foster (Chairman), Abdy, Budd, Crowther, Davies, Goode, Pratt, Watkins; Messrs. Barber, Brasier, Cardale, Downer, Elliott, Macaulay, Martin, Wilson; Visitors: Revs. R. Johnson, Steinkopff, Wilson.[1]—An open Committee to meet at the New London Tavern, Cheapside, on Tuesday the 31st, at one o'clock, when an address would be delivered to the missionaries. Within the Colony of Sierra Leone the ministry of the missionaries to be exercised only in connection with the Established Church, and this the secretary is to communicate to the missionaries.

January 25, 1804.—The Rev. Peter Hartwig was married at Clapham Church to Miss Sarah Winsor, who had been governess in the family of the Rev. John Venn. The ceremony, performed by Mr. Venn, was witnessed by Mr. Renner, Mr. Steinkopff, and another German.[2]

An Open Committee, January 31, 1804.—Twenty clergymen and twenty-four laymen were present: Rev. H. Foster (Chairman), Sir Richard Hill, Governor, Revs. W. J. Abdy, H. Budd, S. Crowther, T. Fry, W. Goode, Mr. Gunn, Mr. Greig, Rowland Hill, Mr. Latrobe, Mr. Martin,[3] Mr. Middleton,[4] William Wilson,[5] Mr. Pearson,[6] Mr. Owen,[7] Mr. Steinkopff, H. G. Watkins, Basil Woodd, J. Pratt, Dr. Peers; Messrs. J. Barber, W. Bates, G. F.

[1] This may have been Daniel Wilson, who had given up his Chobham curacy and was about this time in London, before returning to Oxford.

[2] This marriage therefore had the Committee's sanction (and so says the Report of 1804, pp. 316, 349); yet our materials show that it had been contracted without leave. The committee could justly claim a voice in such a matter, as a wife naturally came into the Society's service and pay, which gave them a right to form a judgment as to her missionary spirit and the probability of her aiding or retarding that of her husband. The Clapham marriage register gives Mr. Hartwig as of the parish of St. Giles, Cripplegate, showing that the missionaries, after their return from Germany, must have resided with the Deputy Secretary at 19 Little Moorfields.

[3] Henry Martyn, who had been ordained deacon October 23, 1803.

[4] Doubtless J. W. Middelton, one of the founders, of whom we have failed to find any other notice since April 12, 1799.

[5] We are unable to identify this name, which is perhaps a mistake for Daniel Wilson. *See* Committee, January 23. [6] Rev. Hugh Nicholas Pearson.

[7] Doubtless Rev. John Owen of Fulham, afterwards so well known in connexion with the Bible Society.

Bates, R. Blasson, Brown, William Brownlow, William Cardale, T. Dobson, T. Hallward, John Hill, T. Hodson, Hughes, Z. Macaulay, Mackenzie, Manley, Medley, Naylor, Relfe, Risdon, B. Starey, Stevens, Thorpe, William Wilson.[1]

Instructions were read by the Secretary to the missionaries in an address to them. The missionaries presented a letter acknowledging their obligations to the Committee for their kindness, and expressing their determination by God's grace to follow the future directions of the Committee to accomplish the objects of this mission.

The 'Open Committee,' or semi-public dismissal meeting, must have regarded this appearance of their representatives, foreigners too unacquainted with English to express themselves unless by letter, with mingled sentiments. Their own great Church, though extensively permeated by an earnest spiritual ministry, has been vainly searched through and through, and now to prevent the utter collapse of their chosen enterprise two poor students sent over by the Lutherans are about to enter on the experiment, agents in Lutheran orders[2] for gathering converts to the English Episcopal Communion.[3] More Lutherans, too, are being prepared at Berlin, and are coming. Under these singular circumstances the Committee and their friends are at least pledged to support the venture with funds to the very utmost of their power. There were, however, in the heart of one young clergyman in the meeting, a Fellow of St. John's, Cambridge, thoughts of personal service. It was Henry Martyn, who had come to London for ten days and was staying with the Bates family. His journal records, under January 31, 1804[4]:—

'At one we went to hear the charge delivered to the missionaries at the New London Tavern in Cheapside. There was nothing remarkable in it,[5] but the conclusion was affecting. I shook hands with the two missionaries, Melchior Rayner and Peter Hartwig, and almost wished to go with them, but certainly to go to India.'

Committee, February 6.—Revs. Foster (Chairman), Budd, Goode, Pratt, Watkins.—Mr. Robinson of Leicester to be asked to preach the sermon, failing whom Mr. Richardson of York. Arrangements made for the embarkation of the missionaries.

February 21.—The mission party, conducted by the Deputy

[1] Many of these laymen will be mentioned again (see Index) or be found in the *Biographical Notes of* the Appendix.

[2] 'To be employed as ministers of a Sister Communion to the Church of England.'—*Report*, 1804, p. 315. Cf. *infra*, pp. 100, 375.

[3] They went forth with the understanding that whatever converts might be given them should be brought up as far as practicable according to the doctrine and discipline of the Church of England.'—*Life of Pratt*, p. 33.

[4] *L. & J.* i. p. 88.

[5] It will be found in the Appendix to the Fourth Report, and it strikes us as full of sound sense and practical wisdom, expressed in a very brotherly spirit, as might have been expected from the signature at the end, JOSIAH PRATT.

Secretary, left London for Portsmouth, whence they proceeded in the *John* to join their convoy (it being war-time) at Plymouth. There they paid Dr. Hawker a visit,[1] of which, however, we have no particulars. On April 14, after a pleasant voyage, the missionaries holding divine service[2] throughout, under the sanction of a kind and religiously-minded captain, a son-in-law of that very worthy clergyman the Rev. John Carter of St. Saviour's,[3] the *John* reached Freetown. There they found a flock without a shepherd, a large colony without a minister.[4] Good William Dawes the Governor had done his part to fill the gap, and five young native couples had he married during his term of office.[5]

Committee, February 29, 1804.—Revs. Abdy (Chairman), Foster, Goode, Pratt; Mr. Wilson.—Neither Mr. Robinson nor Mr. Richardson can preach. The Dean of Carlisle[6] to be asked. A circular letter to the clergy to be drawn up, urging subscriptions and congregational collections.

Committee, March 5.—Revs. Dr. Peers (Chairman), Budd, Goode, Pratt; Messrs. Barber, Cardale.—Failing the Dean of Carlisle for the sermon, Mr. Biddulph to be asked, and next to him Mr. Crouch, Mr. Gurdon of Assington, Mr. Hallward of Assington. The draft circular letter approved; 500 to be printed, and 1,000 more with the omission of that part which is addressed to the clergy. The Deputy Secretary reports as to the departure of the missionaries.

The circular letter, dated March 5, 1804, was immediately issued, making a special appeal for funds on the ground that the distinctive work of the Society has commenced and missionaries actually have gone forth. It asks for returns to be in time for the forthcoming Report. The contents of this paper, which no longer exists, are substantially preserved in another dated April 2, 1804, mentioned further on.

The *Christian Observer* for March, 1804[7] (coming out at the *end* of that month), notices this circular letter of March 5, and gives the information (unquestionably borrowed from the circular itself) that the Society was instituted in 1800. On this mistake we shall remark further on.

On March 15 and 17 Mr. Biddulph, after Mr. Robinson, Mr. Richardson, and Dean Milner, wrote to beg himself off, and if

[1] Letter of Rev. T. M. Hitchins of Plymouth Dock, May 16, 1804.

[2] *Report*, 1805, p. 434

[3] Mr. Carter had served repeatedly as chaplain in the Navy, and was with Captain Fancourt in the Nore Mutiny, when all the officers were turned ashore but himself and the surgeon. After quitting the Navy he gave instruction to those preparing for sea. The *Gentleman's Magazine*, 1818, p. 580, giving a very interesting account of him, mentions a small tablet placed against one of the buttresses on the south side of St. Saviour's, Southwark, thus inscribed:—'Deposited near this place, September 13, 1817, aged 64, the mortal remains of the Rev. John Carter, A.M., lecturer of St. John, Wapping, and vicar of Waterperry, Oxon. A few friends placed this tablet as a memorial of him, in whose affectionate and respectful remembrance he lives.'

[4] *Report*, 1805, p. 445. [5] *Ibid.* p. 449–50. [6] Dr. Isaac Milner. [7] P. 182.

we added no more than that he pleaded incapacity, it would produce a most inadequate impression. The two letters show much more of Mr. Biddulph than that, and if ever a life of him should be written they would prove a welcome addition to the very few of his that are now known to have survived.

Mr. Biddulph had then been for four years minister of the poor and populous parish of St. James, Bristol, in the work of which he was engaged with his whole heart and with no little success. He seems to have had no thought beyond it, unless it were for the Bristol Clerical Education Society. To the Society for Missions he had not even yet subscribed, and how he refused his election as a country member of the Committee in 1799 we have seen. We are inclined to think that the low repute in which an evangelical ministry was still held among the leading clergy and laity of the Church of England at Bristol had something to do with the mean estimation which he expressed of his own competence. A man of more than average ability, yet of no remarkable brilliancy, does not find his name everywhere spoken against in a city of merchants for fourteen years without some adverse influence on his own ideas of himself. Thus he now enquires how one so wretched could think of appearing before such a congregation as that which met at Blackfriars on this Anniversary. Where were their Robinsons and their Burns that a Biddulph must be dragged forward so early in the day? In some future year, when all in the upper list have taken their turns, he may be able to reconcile himself to an appearance. Moreover, in those times of coach-travelling, Whit Tuesday was a most unfortunate day for Mr. Biddulph, who, unable to leave his Church on Whit Sunday, and obliged to be on the road all Monday night, would arrive in London more fit for a bed than for the pulpit.[1] No disinclination to the cause, no lack of sympathy with its directors, breathes in any line that Biddulph writes. The Committee are his 'beloved fathers and brethren.' His subscription now begins. It was, indeed, one of the very best auguries for this Society that in the face of such coldness and dislike as it had to encounter in some quarters, its real friends were bound to one another in a brotherhood that never failed. The beautiful spirit so prominent in these two letters of Biddulph largely prevailed among the makers of the Society generally, and if we are obliged to add that the needful spirit of venture shown by several of them appears deficient in him at this juncture, it was but for the moment. The time soon came when Biddulph proved a tower of strength to the Mission cause, and when under his lead the City of Bristol became the standard and example to every

[1] Scott in 1801 and Cecil in 1803 were London men. Simeon in 1802 could easily have coached from Cambridge in the course of Monday. The journey difficulty may have had much to do with the refusals of Robinson of Leicester and Richardson of York.

other great town in England. How all Biddulph's pleadings ended on this particular occasion the Minutes will show.

Committee, April 2, 1804. Revs. Foster (Chairman), Abdy. Goode, Pratt, Watkins: Messrs. Cardale, Macaulay.—The Dean of Carlisle cannot take the sermon; Mr. Biddulph consents. The circular to be abridged to suit a general congregation; 1,500 copies to be printed for distribution in the church at the annual sermon.

The sermon to be advertised in the *Christian Observer, British Critic, Evangelical Magazine, Methodist Magazine, Gentleman's Magazine, Morning Post, Times, Morning Chronicle;* and in the evening papers, *Sun* and *Courier*.[1]

The circular letter of April 2, 1804, referred to in these minutes and plainly an adaptation of the one addressed to the clergy on March 5, is preserved among the records, and is the earliest one now to be found there. It informs us that the Society was instituted in 1800. It makes an urgent appeal for funds, such as it has never felt justified in doing before. For missionaries have at length gone out; others are in training, and seven persons are wholly dependent on the Society, whose income is not equal to half its expenses. Not only have they the prospect of some missionaries among clergymen of their own Church, but the Lutheran Church appears to offer them such a facility of obtaining suitable missionaries that they have little doubt of turning to good account all the funds that may be placed at their disposal.

Committee, May 7, 1804.—Revs. Goode (Chairman), Abdy. Crowther, Fry, Peers, Pratt, Watkins; visitors, Revs. Burn. Simeon.—Five collections announced in answer to the circular of March 5, and nine letters read from clergymen, acknowledging the circulars and most of them sending donations or promising collections. Two thousand cards to be printed and circulated, giving notice of the sermon.

In the course of May, 1804, and especially about the middle of the month, numerous letters were written from the provinces and from Ireland, all expressing cordial approval and hearty sympathy, some suggesting that the circular should have been sent more generally and that umbrage had been taken at a selection of names. All these letters came not from 'country members' only, of whom something is otherwise known, but from obscure clergymen in small remote parishes, of whom we should now have known nothing, giving an account of the spiritual history and condition of their parishes and showing the spirit of their own work; letters, therefore, of no small value in any inquiry into the progress of a spiritual ministry in the Church of England at that period.

Committee, May 22, 1804.—Revs. Foster (Chairman), Abdy,

[1] The advertisement may be seen in the *Morning Post* of May 19, 1804. It informs the public that the Society was instituted in 1800. See further on, p. 97.

Budd, Biddulph, Crowther, Fry, Goode, Pratt, Peers, Simeon, Vaughan of Bristol; Messrs. Cardale, Elliott, Macaulay, E. Venn.—Reported that the S.P.C.K. had given up the Chinese version to the newly-established Bible Society.

It seems all but unaccountable how it could ever have happened that the Society already in 1804 had let slip the memory of its own birth year. Such seems actually to have been the case, and we have given instances of it already. Mr. Zachary Macaulay, the editor of the *Christian Observer*, though he was not in England in the month of the Society's foundation, arrived later in the same year. On October 6, 1800, he first visited the Committee, and on May 26, 1801, after a few more visits, became a member of it. Mr. Thomas Smith, who signed the advertisements in 1804, and was the first deputy secretary, received his appointment on October 5, 1801. Both these gentlemen, it would appear, having had nothing to do with the original institution, and thinking only of the first anniversary sermon having been preached in 1801, and the fourth in 1804, may have inadvertently concluded that 1800 was the first year, overlooking the general meetings minute book, which commenced with April 12, 1799. But how the same date should have been inserted in circular letters signed by Mr. Pratt on March 5, and April 2, 1804, we can understand only on the supposition that 1800 had become generally current and familiar. It long continued to be so. It was repeated in the official advertisement of the anniversary of 1805; in the secretary's circular letters down to 1808.[1] It occurs in the Life of the first Secretary, Thomas Scott, by his son in 1822,[2] and in the *Life of Wilberforce* by his sons in 1838.[3] The earliest mention that we have discovered in print of the true date (and it may be added of the place) of foundation is in the appendix to Mr. Venn's funeral sermon for Mr. Josiah Pratt in 1844; and this we suspect is the actual source of all the correct statements of recent years. Mr. Venn's entire narrative wherein this information appeared was almost immediately afterwards reprinted in the *Church Missionary Record*, January, 1845,[4] and again in the *Life of Pratt*, 1849.[5] The date and place occur also in Venn's *Founders*, 1848,[6] and in Pratt's *Eclectic Notes*, which came out in 1856.[7] Since that period the date has become familiar among the Society's friends. The long oblivion of those figures which every Gleaners' Union member now repeats without thinking is, if we in any wise divine its true cause, an impressive commentary on the Society's initial trials. Let us for a moment contrast the circumstances of its foundation with those of its immediate predecessor, the London Missionary Society. The

[1] Namely, November 14, 1804; December 21, 1805; December 1, 1806; December 31, 1807; December 31, 1808. The circulars, in that part of them where the date occurs, seem mere office forms. After 1808 the form changes and the date disappears.

[2] P. 323, 8th ed., 1825.

[3] Vol. ii. p. 251.

[4] P. 6.

[5] P. 472.

[6] P. 5.

[7] P. 98.

institution we are tracing came with little observation. The promoters of the earlier one had no one to consult but themselves. Their initiatory was taken with great *éclat*; the sermons preached during the process were immediately published, and a magazine in full sympathy with all the movers was ready to chronicle every circumstance. Action followed swiftly on its birth, and the Missionary Society, as it was then called, was universally known. The Churchmen's Society had to be presented to superiors, and in the process was almost stifled. Disheartened by wearisome delays, which made them sometimes half doubt of their future or even present existence as a society, they were engrossed in Committee details, so much that they had no occasion to refer to their first meeting and first enthusiasm, and their birthday, left so long without the special interest of action, came to be overlooked and well-nigh forgotten, the only date remembered was that of resumed activity, 1800.

CONGREGATIONAL COLLECTIONS.—These were especially appealed for in the circular of March 5, 1804. In April and May returns came from the following places, which we have arranged by counties, and the interest of the list lies in its showing officially the earliest *parochial* supporters of the Society as distinguished from individual friends. They are not to be regarded as associations, which do not dawn till later, but they prepared the way for them. It is not certain if the remittances sent from *all* the following places resulted from congregational collections, and some few may represent gatherings from house to house.[1]

Berks—Ashamstead. *Bucks*—Aston Sandford, Bledlow, Loudwater, Olney. *Cambridgeshire*—Cambridge Holy Trinity. *Cumberland*—Carlisle St. Cuthbert, Nichol Forest, Scaleby. *Lancashire*—Bacup. *Lincolnshire*—Long Sutton, Sleaford. *Monmouth*—Machin. *Norfolk*—Lynn St. Margaret, Lynn St. Nicholas. *Somerset*—Milborne Port. *Staffordshire*—Darlaston, Rowley Regis. *Suffolk*—Lakenheath. *Warwickshire*—Birmingham St. Mary's Chapel. *Worcester*—Ribbesford. *Yorks*—Slaithwait. *Wales*—Brechva near Carmarthen; Talsarn, Cardiganshire; Cadoxton and St. Fagan near Cardiff.

23. *The Fourth Anniversary, May* 22, 1804.

The following is the advertisement,[2] which we think is worth while to give along with other early ones, as showing how the Society puts its own case before the general public; especially as the meeting is wholly unreported, and the Society goes along almost ignored in the press. In the present case it will be observed that the date 1800 continues; also that the sermon is the chief point of attraction, being mentioned now for the first time before the Meeting; there will be a collection after it, and only then; great is the urgency. Surely the *Christian Observer*, the Society's

[1] *Report*, 1804, p. 363. [2] *Morning Post*, May 19, 1804.

special friend, might have put forth editorially something as spirited as this, to support the advertisement.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On Whit Tuesday, May 22, 1804, being the fourth Anniversary of this Society, a sermon will be preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars by the Rev. Tho. T. Biddulph, M.A., Minister of St. James, Bristol, and Chaplain to the Rt. Hon. the Dowager Lady Bagot. Service will begin at eleven o'clock. A collection will be made after the Sermon for the benefit of the Institution. At two o'clock the Annual General Meeting of the Society will be held at the New London Tavern, Cheapside.

This Society was instituted in the year 1800 by members of the Established Church, and is conducted in strict conformity to her doctrines and discipline. Seven persons are now wholly dependent upon it, three of whom embarked about two months since for Africa upon a Mission to the Susoo Nation, and the other four are under preparation for the same quarter of the world. As the income of the Society is at present not equal to half its annual expenses, the liberal contributions of all friends to Missions are earnestly requested.

THO. SMITH, Dep. Sec.

Mr. Biddulph's sermon, from Matt. vii. 12, urgently pressed the golden rule of doing to others as we would have done to us, but contained no specially striking points in its treatment. As a preacher in general, Mr. Biddulph was not brilliant or remarkable, yet a most acceptable one among his own people at Bristol, where a large and attached congregation ever listened to him with deep interest, from the character which he bore among them, and his affection for them transparent in all his addresses and in his whole labours as a pastor. One noticeable passage occurred in his Blackfriars sermon, where towards the conclusion he congratulated his London friends, 'on that spirit of holy fervour in the work of God which is excited among them;' adding with an allusion to the war,[1] 'It affords to the anxious mind an encouraging symptom of Divine favour towards us under our present national gloom. It has a tendency to kindle in our bosoms a lively hope that God has not forsaken us, and that He will not give us up as a prey to the teeth of our malicious enemies, to whom we should rejoice to testify our Christian charity by imparting to them also the Gospel of our God.' He was impressed by the spirit with which the London Committee were working the missionary cause, and there can be, we think, little doubt that this visit to the friends meeting at Blackfriars Rectory was a means of stimulating Mr. Biddulph to a new fervour, probably to his first real fervour, for the missionary cause, encouraging also his more energetic brother James Vaughan, and that the results were seen in the magnificent effort put forth for the Society at Bristol in 1813. Mr. Biddulph's year at Blackfriars was the first in which a collection was made after the sermon, and this sermon had been largely advertised.

[1] Before the Battle of Trafalgar, when Napoleon's whole genius was employed on projects for the invasion and ruin of England.

The collection was called for by the same urgency which had suggested the circulars of March 5 and April 2.

May 22, 1804, *two o'clock.*—The General Meeting in the New London Tavern, Cheapside, was still a mere supplement to the sermon, for the formal passing of obligatory annual business. The advertisement had not a word to say as to chairman, speakers, or collection. A Governor, Sir Richard Hill, presided, and he was supported by Mr. Thomas Babington. Twenty-four other laymen were present and twenty-three clergymen. In the following lists we have supplied the addresses and initials, where there seemed little or no doubt. Of the clergy, the Revs.—

Armstrong, Robert.
Biddulph, T. T., of Bristol.
Budd, Henry, of the Bridewell.
Davies, John, Clapham.
Fancourt, W. L.
Foster, H., St. James, Clerkenwell.
Fry, Thomas, Lock Chapel.
Goode, William, Blackfriars.
Greig, John.
Gunn, W. A., Hoxton.
Hill.[1]
Mann, W., of St. Saviour's.
Peers, Dr. J. W., St. Geo.'s Pl., Surrey Rd.
Sheppard, Thomas, Stoke Newington.
Simeon, Charles, Cambridge.
Simons, John, St. Paul's Cray.
Steinkopff, C. F., Savoy, Lutheran.
Vaughan,[2] J., of Bristol.
Venn, John, Clapham.
Watkins, H. G., Hatton Garden.
Williams.[3]
Wilson, Daniel, Oxford.
Woodd, Basil, Paddington Green.

Of the laity, Messrs.—

Bates.[4]
Bishop, Matthew, Blackheath.
Blair, Wm., Great Russell Street.
Broughton, James, Snowhill.
Brown.[5]
Butcher, Robert, Spa-fields.
Cardale, Wm., 2 Bedford Row.
Dobson, Thos., Dean Street, Soho.
Elliott, C., Clapham.
Emerson.
Fearon, Dr. Devey.
Fell, James, Old Change.
Gimber, William, Hampstead.
Hodgkinson, Enoch, Stamford Street.
Hodson, Thomas, Crutched Friars.
Hooper, Stephen, Walworth.
Macaulay, Z.
Mayor, Joseph, Little Moorfields.
Montague, Charles, Camberwell.
Pearson.[6]
Seeley, L. B., Ave Maria Lane.
Starey, Benjamin, Poultry.
Venn, Edward, Bow Lane.
Wolff, George, Balham Hill.

The Committee vacancies were filled by the Rev. H. N. Pearson, Mr. Hodson, Mr. Terrington. The Report (pp. 22) expresses thankfulness, hope, and sober expectation. Missionaries have actually gone forth, ordained as ministers of a sister communion to the Church of England, after the example of the Venerable

[1] Rev. Rowland Hill, the chairman's brother, a subscriber, residing in Charlotte Street, Surrey Road, may be assumed.

[2] Not mentioned with the rest in the General Meeting minutes, but safely to be assumed, as he was with Mr. Biddulph at the Committee earlier in the day (*Committee Minutes*).

[3] Daniel of Ivy Lane, or W. B. of Homerton.

[4] Mr. Benjamin Bates of Upper Thames Street, a donor of 21*l.*, or Mr. Ely Bates of Blackheath, the author, a donor of 10*l.* and subscriber of two guineas.

[5] Probably Mr. John Aq. (Aquila), of Pall Mall, a donor of two guineas and a subscriber to the same amount, the only Mr. Brown contributing at this time.

[6] Probably Mr. John, F.R.S., of Golden Square, the surgeon, donor of 21*l.* There was also among the subscribers Mr. William Pearson, Sen., Steel Yard.

Society for Promoting Christian Knowledge. 'The facility with which pious and devoted missionaries may obtain regular ordination in the Lutheran Church will greatly assist the plans and exertions of this Society.'[1] There seems in fact every prospect of obtaining from that source as many suitable missionaries as their funds will enable them to employ. They have already adopted four more of the Berlin students to be prepared. There is a prospect also of one or two missionaries from among clergymen[2] of the English Church. Funds are therefore now of the greatest importance, and the Committee report that the special appeal made by their circular of March 5 has already been productive beyond their most sanguine expectations.

The financial statement showed receipts for the year ending Lady Day, 1804, 611*l.* 0*s.* 8*d.*; expenses 746*l.* 10*s.* 10*d.*

The fresh contributors announced in the Report for 1804 are seventy for London, and about half that number for the provinces. The new English counties are Lincolnshire, Monmouthshire, Shropshire, Sussex, Wilts, and the North Riding of Yorkshire; the new Welsh are Glamorganshire, Cardiganshire, Flintshire; the Irish, Kilkenny, Wexford, Carlow, Armagh.

Ireland's connection with the Society, which had a solitary beginning at Dublin in 1802, made a considerable start in 1804, especially in the county-group of the south-east consisting of Kilkenny, Carlow, and Wexford, where a large and earnest clerical association was formed in or about 1801, led chiefly by George Carr, curate of New Ross, and Peter Roe, curate of St. Mary's, Kilkenny. Their letters afford some interesting illustrations of a clerical revival in the Irish Church, and only out of that harvest-field could the Society hope to reap.

24. *Proceedings and Letters to the Fifth Anniversary.*

Committee, June 4, 1804.—Revs. Abdy (Chairman), Goode, Pratt, Watkins; Messrs. Thomas Hodson, William Terrington.—The deputy secretary announced 226*l.* 6*s.* collected at Mr. Biddulph's Sermon. Letters reported from thirteen clergymen, enclosing amount of collections in church in consequence of the circular of March 5 to the country clergy; and from ten others, with amount of collections made among friends. Twelve hundred and fifty copies of Report, Sermon, Appendix to be printed; and 2,000 copies containing an extract of the *Account*, for gratuitous distribution.

Committee, July 2, 1804.—Mr. E. Venn (Chairman), Revs. Abdy, Goode, Pratt; Messrs. Hodson, Terrington.

[1] *Report*, p. 316.

[2] *Ibid.* p. 328. One of these was apparently Henry Martyn, who could not in that case have formally terminated his *quasi* candidature (cf. *supra*, pp. 86, 91). Nor was there yet for some while any opening for a chaplaincy (cf. *infra*, p. 109 *n.*).

The *Christian Observer* for July[1] reviews Mr. Biddulph's sermon, besides which, and the review of the circular of March 5, it does not notice the Society or its work in the year 1804.

Committee, August 6, 1804.—Revs. Abdy (Chairman), Goode, Pearson, Pratt; Messrs. Macaulay, Terrington.—A bequest announced of 20*l.* by Mr. George Ramsay, late of Tyson Place, Kingsland Road, in the parish of St. Leonard's, Shoreditch, and of the Excise Office, London. The will was executed May 10, 1804, and proved July 7, 1804. This was the Society's first legacy.

In September, 1804, the secretary undertook additional clerical duty, having been chosen for the three-year lectureship at Christ Church, Spitalfields, which required from him a lecture every Sunday evening. He was now responsible for two Sunday lectures, but not for any parish work.[2]

Committee, September 3, 1804.—Rev. Watkins, Mr. Hodson.—No quorum, no business. No meeting is recorded for October; none was summoned apparently.

Committee, November 5, 1804.—Mr. Cardale (Chairman), Revs. Abdy, Davies, Foster, Goode, Pearson, Peers, Pratt, Watkins; Messrs. Hodson, Terrington, E. Venn, Wilson.—Likely clergymen in London to be asked to have sermons for the Society before the next annual meeting. Mr. Venn to be asked to preach the next Annual Sermon. Letter received from Mr. Renner, dated Freetown, May 22, 1804, with journals.

In December, 1804, Mr. Pratt was appointed Lady Camden's Thursday Evening Lecturer at St. Lawrence Jewry.[3]

Committee, December 3, 1804.—Revs. Abdy (Chairman), Budd, Crowther, Goode, Pratt; Messrs. Cardale, Hodson.

Committee, December 21, 1804.—Revs. Goode (Chairman), Davies, Foster, Pratt, Watkins; Messrs. Cardale, Hodson, E. Venn, Wilson.—Special meeting, attended by William Dawes, Esq., from Sierra Leone,[4] who gave much information, all recorded in the minutes. He had left the colony; but Mr. Ludlam remained out. His opinion of the missionaries, including Mrs. Hartwig, was favourable. They were well adapted for their undertaking. He judged it best that missionaries should be married, and advised that fresh missionaries should sail about October next.

December 31, 1804.—The Rev. Robert Shaw of Sandpits, sending a small collection from his little congregation, lets us see something of the spirit that was rising in Ireland:—

'I am happy to find my poor people seem anxious about it, and that many prayers are being offered up among them for its success. . . . Indeed, Sir, I

[1] P. 442. [2] *Life*, p. 49. [3] *Ibid.* p. 48.

[4] The *A*——, in which Governor Dawes left Sierra Leone, was at anchor there with 274 slaves on board, on June 3, 1804 (Renner's Journal in *Report*, 1805, p. 448). He had had then some fifty days' acquaintance with the missionaries. The slaves indicate that he returned home *viâ* the West Indies, a course sometimes taken.

think our neglect of the heathen has been a great cause of controversy between us and our God, and one amongst many for which we groan, now being burdened. But His countenance seems to be lifted up again, and in His wrath He is remembering mercy; for He has raised up many witnesses, and they are increasing every day. It holds up my hands, and I hope all things. Jerusalem is building in troublous times, and I am convinced He will preserve our nations for the blessed part they have in the work.'

January 7, 1805.—Revs. Peers (Chairman), Goode; Messrs. Cardale, Hodson, Terrington, Wilson.—The Rev. Melville Horne of Macclesfield wrote that he had preached and had a collection on Sunday, December 30, reading a letter of the Committee which had been addressed to Mr. Ryle,[1] who seemed pleased at receiving it. The circumstances of his church and congregation did not allow of an annual sermon.

January 17, 1805.—Mr. Biddulph writes from Bristol, that Miss Smith of Bradford in Wiltshire has on his recommendation contributed fifty guineas. On Sunday, the 6th, on receiving Mr. Pratt's communication that day, he strongly recommended the Society in his sermon, obtaining thereby two annual subscribers. He cannot yet make a collection at the doors, the parishioners being heavily burdened with a church-rate, and there being a probability of opposition from the churchwardens and vestry. 'Our congregations are more parochial than yours in London.'[2]

January 22, 1805.—Mr. Pratt writes out to the missionaries Mr. Dawes's favourable report of them and the Committee's great satisfaction. He bids them persevere in the same path; hinting however that the Committee will gladly hear of their going forward, without lingering in the Colony much longer, to their proper destination, and reaching the Susoos. Much disappointment (he adds) is felt by the Committee that there are no journals of their work written by themselves[3] according to their instructions. How can the Committee learn the progress of the mission? How can they form a judgment as to the disposal of the missionaries next to be sent?

Committee, February 4, 1805.—Revs. Goode (Chairman), Budd, Crowther; Messrs. Brasier, Elliott, Hodson, Macaulay, Terrington.—Mr. Venn has consented to preach the sermon. The Rev. Josiah Pratt is thanked for his active and important services as Secretary; in acknowledgment of which one hundred

[1] Mr. John Ryle the elder, owner of a large silk-mill in Macclesfield, and the founder of a most prosperous business connected with it. With an ample fortune, he had established himself at Park House in an extensive demesne, in the south-west outskirt of the town. He died aged sixty-three, on June 18, 1808. His eldest son, John, banker and M.P., was the father of Dr. John Charles Ryle, Bishop of Liverpool.

[2] Here then commences an annual sermon at St. James's, without a collection. The first collection came in 1809 with Buchanan, as will appear in the proper place.

[3] See p. 102 above. They had deputed Mrs. Hartwig, who was a well-educated English lady, to write the Journals. The difficulty they must have felt in writing English was one of the drawbacks the Committee had to put up with in employing foreigners: but the missionaries could have written in their own tongue, which the Committee would have got translated.

guineas are presented to him. It is decided that the secretary's salary shall be 60*l.*, commencing from the previous Christmas. A gratuity of fifty guineas is presented to Mr. Thomas Smith, the deputy secretary, his salary to be 40*l.* a year, commencing from the previous Christmas. It is also resolved to purchase 100*l.* consols in the name and for the use of the Rev. W. Goode, as a consideration for the kind services he has rendered the Society, and for accommodating the Committee in holding their meetings at his house for some years past.

Mr. Goode's study in Blackfriars for a monthly Committee Room, and Mr. Pratt's study in Doughty Street, for a secretary's office daily, constituted between them the 'Salisbury Square' of that period.

March 4, 1805.—Mr. Goode, in a letter intended no doubt to be read to the Committee the same evening, expressed his thanks for the donation he had received, and in terms which show a liberal and disinterested spirit. When he made the offer of his study he had not the least idea of remuneration, and was pleased at the thought of so helping the common cause. The first donation was expended chiefly in the service of the Society, or it would have been declined :—

'The present donation has been communicated in such a manner, and is now placed in such a situation as to render it impossible for me to avoid the acceptance of it. It must therefore excite my attention how it can best be employed for the advantage of the institution; and in future I must assure the committee that it is not my design to accept anything for the use of my room beyond the compliment which they have thought proper to vote to my servants who are employed in preparing it for their reception.'

Committee, March 4, 1805.—Revs. Foster (Chairman), Goode, Pratt; Messrs. Hodson, Terrington.—On the recommendation of the Rev. George Carr of New Ross, it was agreed to appoint for the Society's Dublin bankers the house of the Rt. Hon. David La Touche and Co., and for its Dublin bookseller Mr. John Johnson, 20 Crowfoot Street.

Committee, April 1, 1805.—Revs. Watkins (Chairman), Abdy, Foster, Goode, Pratt; Messrs. Hodson, Terrington.

May 4, 1805.—The Rev. John Venn, too unwell to attend the coming Committee, writes thus to the Secretary :—

'I heartily approve of the plan of educating young men who are natives of this country as missionaries, if you can find proper persons. In this case, however, the rule holds most exactly, that whatever is best administered is best. Men, and not the Institution, are chiefly to be considered. If you can find *proper men*, whether English or foreigners, whether poor or rich, whether learned or not, I would accept them, and suit the education to the men and to the design. But if an establishment is formed which must be supplied, I have no doubt persons will be found to fill the establishment, but they will probably disappoint us hereafter. Let all pains be taken first to find the man, and then I would adapt his education to his disposition, character, &c. One might be sent to college, another trained in a humble style, and his future ordination left for future openings. I wish that the original plan of employing catechists were not abandoned. Schoolmasters

may do much good, and if zealous and proper they might hereafter be ordained.'

This letter, with the memoir it refers to, presently to be noticed, intimates that the question of the Society training its own missionaries at home was growing urgent. The Committee ought to have their own experience, and a longer one, of their candidates, and the latter ought to possess, with a view to their reports from the mission-field, a more satisfactory acquaintance with the English language. The Berlin Principal had evidently the full confidence of the London Committee, but there was no guarantee of what his successor might be. As it was, great inconveniences arose from the weariness of protracted correspondence in a tongue needing a translator. The Committee were left in the dark on many points of detail that they ought to be fully acquainted with; they could know their missionaries only at second hand; they could hardly know at all sometimes why one was dismissed from the seminary, and another substituted. An Islington College was, in fact, needed, and although that was as yet a long time off, the prospect of an English seminary was not so very distant.

Committee, May 6, 1805.—Mr. Martin (Chairman), Revs. Abdy, Budd, Crowther, Foster, Pratt, Scott, Simeon, Watkins; Messrs. Hodson, E. Venn, Terrington.—A donation of fifty guineas, through Mr. Vaughan, announced; also some church collections, including one of 51*l.* 0*s.* 9*d.* at Trinity Church, Cambridge, by the 'Rev. Mr. Martin,' *i.e.* Henry Martyn.

At the Committee assembled this evening the Secretary Mr. Pratt read a memoir on the expediency of educating English missionaries. He was requested to inquire, among country correspondents, whether they knew of any persons whom they could recommend to the Society as proper to be adopted by them, in order to fit and prepare them for missionaries in their service, by a suitable education and regular ordination. The search for missionaries in England had wofully failed; the question now was, whether the raw material out of which missionaries might be formed, could be found. The missionary training college begins to dawn.

Committee, May 27, 1805.—Revs. Foster (Chairman), Crowther, Pratt; Messrs. Martin, Terrington.

The Anniversary advertisement for 1805 ran as follows:—[1]

'Society for Missions to Africa and the East. On Whit Tuesday June 4, being the fifth anniversary of the Society, a Sermon will be preached in the Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, by the Rev. John Venn, M.A., Rector of Clapham. Service will begin at eleven o'clock. A collection will be made after the sermon for the benefit of the Institution. At two o'clock the annual General Meeting of the Society will be held at the New London Tavern, Cheapside. *,* This Society was instituted in the year 1800 by members of the Established Church, and is conducted in strict conformity to her doctrines and discipline. Seven persons

[1] *Morning Chronicle*, Wednesday, May 29, 1805.

are now wholly dependent upon it, three of whom embarked about twelve months since for Africa upon a mission to the Susoo nation, and the other four are in preparation for the same quarter of the world. The liberal contributions of all friends to missions are earnestly requested, as the society has a prospect of usefully employing whatever funds may be entrusted to its disposal.'

June 1, 1805.—The Rev. William Richardson of York knows of no one for a missionary, and fears that none will be found. The S.P.C.K. experience the same difficulty :—

'They would have been glad to have taken under their protection such characters as you are in quest of, if such men could have been found. For though they like not to encourage at home those who are like-minded with Swartz, Gericke, &c., they have no objection to employ them among the heathen. Hence my fear that you would fail in this point, and my wish that you could in some way or other have employed your labour and money in educating or seeking for men of a right spirit who might have been recommended to this old Society. This should have been done snugly, and without noise, as the Elland and Bristol Societies educate their young men. Your finances will hardly be equal to the expense, both of educating, and then maintaining missionaries. But as you are now formed, and publicly announced to the world as a distinct Society, these remarks are unseasonable, and might have been spared. I sincerely wish success to the undertaking, and shall rejoice if I can serve you in promoting it. There is certainly a dearth of such men as you want in this land : but if you can get Germans, Danes, or Swedes to answer your purpose, I see no reason why they may not be employed, especially as the S.P.C.K. have set the example.'

Committee, June 4, 1805, 9 o'clock, before the sermon : Revs. Abdy (Chairman), Crowther, Fry, Goode, Peers, Pratt, Venn ; Messrs. Cardale, Elliott, Hodson, Macaulay.

CONGREGATIONAL COLLECTIONS appearing first in the year ending June 4, 1805.

Bucks—Hulcot, Weston Underwood. *Cheshire*—Macclesfield. *Cornwall*—Callington, Linkinhorne. *Derby*—Mellor. *Devon*—Holsworthy. *Herefordshire*—Walterstone. *Lancashire*—Manchester St. James's. *Leicestershire*—Caldwell. *London*—Bentinck Chapel ; Bermondsey St. Mary Magdalen. *Northants*—Creaton. *Salop*—Shrewsbury St. Alkmund. *Somerset*—Wellington. *Suffolk*—Ipswich St. Peter. *Yorks*—York St. Saviour's ; Dewsbury, Heptonstall. *Wales*—Abernant and Cynwil in Carmarthen ; Begwldy in Radnor ; Ulstrad and Llandevodug in Glamorganshire. *Ireland*—Castlecomer, Fiddown, and Kilmagenny [1] (*Rep.* 1806, 99), in Kilkenny.

25. *The Fifth Anniversary, June* 4, 1805.

Mr. Venn's Sermon, from 1 Cor. i. 21, turned chiefly on the *remedy* for human depravity and misery, proving that the only true one was that provided is Christ, without which the world's condition was remediless. He had more particularly to examine Paganism, not for its worst (that Cecil had done in 1803) but for

[1] Rev. Hans Hamilton, Rector of Knocktopher and Kilmagenny, who steadily subscribed from 1804. In 1832 appeared a posthumous volume of his sermons, with a preface by the Rev. Peter Roe of Kilkenny.

its best; to bring into light what remedial features existed in its teaching, able to meliorate the woful state of man. It might, perhaps, surprise us that here he drew all his illustrations from the literature and philosophy of the classical paganism of Greece and Rome, whereas a modern sermon on such a day would find its entire matter in India, China, Japan, or Africa. But this contrast only reminds us how young is the knowledge of contemporary Heathenism, and how much we now owe to the Missionary and the Orientalist. Mr. Venn shows in a brief but sufficient analysis that in the old non-Christian system morality was not even professedly based upon religion, which was limited to ceremonies and practised to avert the displeasure of heaven, while the odious characters attributed to the popular gods was an incentive to all immorality. Philosophers were the only possible regenerators of the people, and these were more often wrong than right, while even when right they could not speak with authority, and the people having no standard were unable to determine how much was right and how much wrong.[1] His line of thought was very intelligible and useful to those who had been brought up in classical schools, while to more modern readers his reasoning is equally valuable, inasmuch as present Heathenism is in all essential features a duplicate of the old. Mr. Venn then contrasted very effectively the Gospel remedy as a reforming agency in all those particulars where Pagan failure is most conspicuous. The reasoning of the sermon is orderly and interesting, and constitutes as profitable a study now as it did then. It admirably illustrates what the fathers of the Society intended to be understood by the Evangelical principles upon which they resolved to conduct their Missions, and the hopelessness with which they regarded all others. Thus for instance:—

'We must therefore fix our hope of success in establishing missions chiefly, under God, on the nature of Divine Truth and on the spirit and temper of the men who preach it. Do they understand the Truth clearly? Do they state it not partially but completely? Do they deliver it faithfully, and enforce it earnestly? Do their lives correspond with the purity of their doctrine? Are they men of an apostolic spirit? Are they ready to hazard their lives for the Truth? Such men may justly be expected to be successful in their labours, and to turn the heathen from darkness to light. By such men was Christianity first established.'

Weighty words for committees, for subscribers, and for missionaries! He could adduce nothing for the Society to boast of. Their instruments might be weak. They had not met with immediate success. Yet should they sit still? He offers no opinion, makes no assertion, as to the salvation of the heathen in the future world. He does not touch upon it, resting his plea on what they are now before our eyes without there being a possibility of mistake. In sin they know of no remedy; in death they know of no grounded hope; for the future 'not a

[1] Mr. Venn has an excellent and appreciative note on Socrates.

beam of hope shoots through the obscurity which surrounds them.'

The collection at the doors amounted to 205*l.*

The General Meeting at the New London Tavern was presided over by Mr. Babington. Of the clergy there were eleven: Revs.

Crowther, Samuel, Ely Place.
Foster, Henry, Clerkenwell.
Goode, William, Blackfriars.
Mann, Joshua, Paddington.
Mann, William, St. Saviour's.
Pratt, Josiah, Secretary.
Shepherd, John, Charlotte Street, Surrey Road.
Simons, John, St. Paul's Cray.
Stephenson,[1] Christopher, Olney.
Venn, John, Clapham.
Watkins, H. G., Hatton Garden.

Of the laity, besides the Chairman, these twenty-six, Messrs.—

Atkinson.[2]
Bates.[3]
Batley, William, Blackheath.
Bishop, Matthew, Blackheath.
Blair, Wm., Great Russell Street.
Brasier, John, Camberwell.
Butcher, Robert, Spa-fields.
Cardale, Wm., 2 Bedford Row.
Dawes, Wm., South Lambeth.
Fearon, Dr. D., Lamb's Conduit Pl.
Gimber, W., Hampstead.
Hatchard, John, Piccadilly.
Hodson, Thomas, Crutched Friars.
Hooper, Stephen, Walworth.
Hughes.[4]
Jowett.[5]
Macaulay, Z.
Martin, Ambrose, Charlotte St., Blms.
Mayor, Joseph, Little Moorfields.
Pellatt, Apsley.
Risdon, Benj., Gray's Inn Lane.
Shaw, Stoke Newington.
Starey, Benjamin, Poultry.
Tarn, Joseph, Spa-fields.
Terrington, William, Cooper's Row.
Venn, Edward, Bow Lane.

The Report announced that the missionaries who had arrived out on April 14, 1804, and were well received by the heads of the Colony, were on September 25, 1804, still there discharging chaplain's duties and getting acclimatised. Before the Report was printed, news to the middle of March 1805 arrived showing that Mr. Hartwig had been absent from Sierra Leone for a month on a journey to the Susoo country.

Besides the customary resolutions, there was one thanking Mr. Basil Woodd for his zealous services to the Society, and more particularly for his letter to this meeting enclosing 245*l.* 15*s.* being a collection, together with sundry donations and subscriptions, after a sermon by him at Bentinck Chapel on April 21. There was nothing in London even, much less in the rest of England, to come in the least degree near this one munificent gathering on a single day in Paddington.

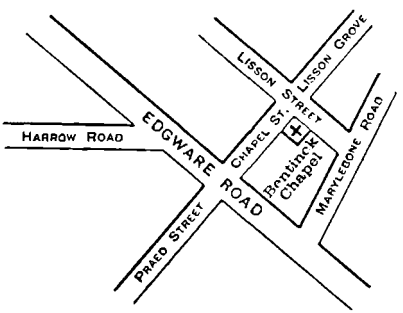
The new members placed on the Committee were Mr. William Blair, Mr. Henry Dobbs, Dr. Devey Fearon, in the room of the Rev. H. N. Pearson, Mr. John Pearson, Mr. John Barber.

The Report stated that funds have been greatly augmented in response to circulars addressed to the clergy, and the congregational collections are especially gratifying. The prospect of

[1] In the MS. Rev. Mr. Stevenson.
[2] Probably Mr. Thomas of Huddersfield, a donor of 21*l.* in 1804.
[3] As in 1804, see p. 100.
[4] Thomas, Bunhill Row, and John Conway, Kingsland Terrace, subscribed.
[5] Probably Benjamin, Camberwell.

English ordained Missionaries has failed, one,[1] alluded to in the Report of 1804 as being likely to offer himself, having withdrawn with the Society's full acquiescence, in consequence of an important appointment likely to give him considerable influence among the Heathen. The Cash Account of the year ending March 25, 1805, showed gross receipts, 1,682*l.* 18*s.* 10*d.*; expenditure, 896*l.* 9*s.* 2*d.*

Among the London contributors who appear with the Report of 1805, there are five new clergymen, and about fifty new lay people. There are also in response to the Committee's appeal to London clergymen, two new congregational collections, one at St. Mary Magdalene's, Bermondsey, which is not repeated, the other at Bentinck Chapel, Basil Woodd's. This chapel occurs in the list year after year afterwards, supplying along with Blackfriars the only two regular collections in London, one in the suburbs the other in the city. But there was this difference between them, that whereas, the contributors at Blackfriars were extra-parochial, flocking to that one annual sermon from every quarter of London, those of Bentinck Chapel formed the stated congregation, and were more or less a local body. This was long the distinction of Bentinck Chapel under Basil Woodd in the Metropolitan history of this Society.[2] His failure at Committees may have been due to the distance of Paddington Green and the evening hour; certainly from no lack of interest in the Mission cause.



The *Christian Observer* for August, 1805, reviews this Report.

26. *The Four Committees of* 1799–1805.

Confining our observation to these years, we notice a settled rule, that out of the twenty-four members of the General Committee, thirteen were clergymen and eleven laymen; but since the seven Governors were reckoned as belonging to it, and some of them occasionally attended, there was always a possible majority of laymen.

We shall call that a *new* Committee in which fresh members

[1] *Report*, p. 443. No doubt Henry Martyn, who obtained his chaplaincy on April 3, 1805. It must be in reference to the same circumstances that the Report of 1809 (p. 480) states that the Rev. Henry Martyn 'originally devoted himself to a missionary life under this Society, but afterwards with the full approbation of the Committee entered on the important post' of Chaplain to the East India Company.

[2] Bentinck Chapel, the site of which is now covered by Hyde Park Mansions, was not very far from where the Harrow Road branched off from the Edgware Road, and more particularly at the corner where Chapel Street and Lisson Street joined. Chapel Street branches off north-eastward from the Edgware Road, opposite to where Praed Street branches off south-westward. The place of the chapel may be seen in Cary's map, 1838.

were included by a vote of the General Meeting of the Society on the Anniversary Day. Rule XII. obliged three of the twenty-four members to retire annually, and had it been strictly observed (which at first it was not) there would have resulted a new Committee every year. The first Committee was appointed at the foundation meeting on April 12, 1799, but one of the clerical nominees, Mr. Cecil, not present on that occasion, wrote afterwards to decline, reducing the Committee practically to twenty-three. The first General Meeting that was afterwards held, on May 27, 1799, voted the Rev. Watts Wilkinson, in his absence, as Mr. Cecil's successor; but he likewise declined, and the acting number still remained twenty-three. In the first printed list, however, issued in 1799 after the General Meeting, Mr. Wilkinson's name appears, for there was no competent authority to remove it until the next General Meeting. In 1800 none was held, and another year passed. The one held on May 26, 1801, filled four vacancies caused by three deaths and Mr. Wilkinson's refusal. The first Committee may, therefore, be regarded as having lasted without the introduction of any fresh members for two years. On June 8, 1802, the General Meeting made no changes, and the retiring rule was for some reason not observed, so that the second Committee went on like the first for two years until the next anniversary, May 31, 1803. On this day there were three retiring and three new members, by which Rule XII. was for the first time carried out. As the same thing happened on the two following anniversaries, the third and fourth Committees each lasted a year. The formal decision as to the outgoing and incoming members rested with the General Meeting, but it always went on the recommendation of the Committee, and this body made it a by-rule of their own, to select for retirement those who had attended the fewest meetings, yet ever in such proportions of the two orders that the clerical members should number thirteen, and the lay eleven. A special exception was made by a distinct minute in favour of Mr. Newton, whose revered name they were thankful to retain on their list, although, in consequence of his advancing years, he never attended beyond the autumn of 1800.

We now proceed to a summary review of the attendances at these four Committees, that we may ascertain who among its early conductors would seem to have rendered the infant Society the most effective help in the period of its precarious existence. For this purpose it was that we chronicled the various meetings without omission, mentioning every individual member present; a mode of treatment that need not continue to be followed.

The first Committee, lasting two years, April 12, 1799, to May 26, 1801, met twenty-eight times, from April 15, 1799, to May 25, 1801. On an average, a majority of the clergy attended, but a minority of the laymen. Those most frequently present

were, of the clergy: Scott, Pratt, Goode, J. Venn, Foster, Abdy, Peers; of the laymen: Downer, Martin, Cardale, Elliott, E. Venn. John Venn usually presided. These seven clergymen and five laymen were practically the managing members of the first Committee. The two most influential of them after October 6, 1800, when Mr. Newton ceased to attend, appear to have been John Venn and Thomas Scott. At the close, four vacancies had occurred, by the Rev. Watts Wilkinson declining, and by the deaths of Mr. Bacon, Mr. John Jowett, and the Rev. G. Pattrick.

The second Committee included four new members, Crowther and Watkins clerical, Barber and Macaulay lay. It lasted two years, May 26, 1801, to May 31, 1803, and held twenty-eight meetings from June 1, 1801, to May 31, 1803. The change of secretaries was made on December 6, 1802. Mr. Pratt, who is otherwise known to have taken the deepest interest in the Society, gives evidence of it by his constant attendance from the first, showing how closely he must have kept himself informed of all the proceedings of the Committee. Besides Pratt, the other most regular attendants were Goode, Foster, Cuthbert, Watkins, Abdy, Davies, among the clergy; Cardale, Wilson, Macaulay, Martin, Barber, among the laity. It looks as though all these had a business acquaintance with the Society, and were actual conductors of it. From this list we miss the name of John Venn, who attended almost for the last time on June 7, 1802. His active assistance on the General Committee had been given for about three years, the three earliest and very important years. In nearly all the early meetings of the Committee of Correspondence, the minutes of that body show him taking a leading part, his attendance ceasing with July 5, 1802. Scott's labours, starting with Venn's, lasted only a few months longer, and substantially, Scott and John Venn may be considered as having rocked the Society's cradle together through the years 1799–1802. The three out-going members of the second Committee were Scott (having left London), Woodd and Stokes for fewest attendances. Scott, at Aston Sandford, afterwards rendered the Society effective service; as did Woodd at Bentinck Chapel. Mr. Stokes also, though almost a total stranger to the Committee, continued many years a supporter.

The third Committee, recruited by Budd, Fry and Grimwood, lasted one year, May 31, 1803, to May 22, 1804, holding nineteen meetings, from June 6, 1803, to May 22, 1804. It was the first of the one-year Committees.

Judged by attendances the leading clergy were Pratt, Goode, Abdy, Foster, Watkins. Mr. Venn was not once present, and but for Mr. Cuthbert's death, he would, as far as we know, have had to retire. Of the laymen Messrs. Wilson, Martin, Cardale, Macaulay were oftenest present, yet not sufficiently often, one would think, to admit of their following the business closely and giving much practical assistance. On the whole, we notice the

entire lay attendance as having been too thin and occasional for any real utility, and the work of the Society seems to have been, as far as attendances show, in the hands of about five clergymen, the rest having practically abandoned it. This need not mean that the business was inefficiently conducted, for a Committee of five can often accomplish as much as one of twenty-four.

The vacancies at the end of the third Committee were occasioned by the death of Mr. Cuthbert and the retirement for fewest attendances of Mr. Downer and Mr. Grimwood. The last-named was not present at a single meeting, but the minutes show him interested in the work, and helping in other ways.

The fourth Committee, completed by H. N. Pearson, Hodson, Terrington, lasted one year again, May 22, 1804 to June 4, 1805, meeting fourteen times, from June 4, 1804 to June 4, 1805. For attendances two clergymen, Pratt and Goode, stand conspicuous, and the other eleven are almost nowhere. Among the laymen two are equally prominent, the new members, Messrs. Hodson and Terrington. For two months together, September and October 1804, there was no business done, this occurring for the first time since the summer of 1800. Practically the Society, so far as we can discern, is in the hands of a couple of clergymen and a couple of laymen, nor could the rest have possibly followed its proceedings with any continuity.

A similar examination of the Committee of Correspondence, which was a smaller body, meeting much less often than the General Committee, would show the following general results.

Through the periods		the most assiduous attendants were :—
1799, 1800, 1801	. . .	Foster, Goode, Pratt, Scott, Venn.
1802	. . .	Foster, Goode, Pratt, Scott.
1803	. . .	Foster, Goode, Pratt, Cuthbert.
1804, 1805	. . .	Goode, Pratt.

Hence, in the *entire* period of the present survey, those in closest attendance were Goode and Pratt, next to these, Foster, and next to him, Scott and Venn.

Thus, in a word, the Society in the summer of 1805 has much the appearance of being about to pass chiefly into the hands of its secretary, and if such was the case, we may account for it by the fact of Mr. Pratt's ability, industry and zeal. If one man could direct everything, he could. It does not at all follow that his colleagues lacked interest; for in truth the business was fast getting more special, more technical, such that no man could properly follow who was not constantly pen in hand. It was not possible for the management to be placed on a strictly satisfactory footing until the secretary and his sub-secretary were in official premises, with Committees meeting there and seeing each other's faces every week, acquainting themselves with things, constantly refreshing one another's faith and interest by united conference and united prayer; in short, until Salisbury Square was discovered.

CHAPTER III.

PROGRESS TO THE END OF 1811.

I. Missionary Seminaries, 114.—II. The Africa Mission, 126.—III. The New Zealand Mission, 140.—IV. Proposed Missions, 145.—V. Preliminary Examination of India, 151.—VI. The Society's Advance at Home, 187.

SUMMARY.

We are to watch a German and an English school of missionaries proceeding concurrently; the Africa work beginning, but beset with difficulties that for a time prove inextricable; a New Zealand mission started, though for a long while disappointed of reaching its ultimate destination. But not the least important division of this chapter is the one which surveys the grand field of India. In the chapter as a whole we shall view the gigantic obstacles which at that time baffled the entry of the Gospel into the strongholds of evil. The 'open door' and the ready entrance of the missionary in the present day should be thought of in connection with the iron bars and supreme difficulties of earlier times; and the obstacles in Africa, in New Zealand, in India respectively were of the most divergent character, offering to the true student deeply interesting materials for reflection. Then, finally, there is the missionary: how to fit him for his work, how to interest the Church and its Governors in him and in the Society which is sending him forth, how far the Society is proving itself deserving of the confidence of the fathers of the Church and the attachment of Churchmen at large.

In the preceding chapters our story had to be treated altogether annalistically; it will now proceed topically, the several topics observing in their details the same chronological form.

SECTION I.—MISSIONARY SEMINARIES.

The Berlin, 114.—The Bledlow, 116.—The Aston Sandford, 121.

THREE training institutions have to be considered, one at Berlin, the others at Bledlow and Aston Sandford. Each of them has its interest. Berlin Seminary, the Society's earliest recruiting-ground, is never likely to be forgotten. The Bledlow Seminary is perhaps all but unknown; yet, as the Society's first attempt for itself, it should not be. But Aston Sandford, where Scott carried on to a green old age his laborious and affectionate work in the missionary cause, deserves to be remembered in a peculiar manner as the Society's earliest successful training-ground in England. We shall pass in review each of these, carrying our remarks on as far as the end of 1811.

1. *The Berlin Missionary Seminary.*[1]

Having already given a sufficient account of the foundation of this institution,[2] we need here only remind the reader of a few leading dates and names, such as its opening on February 1, 1800, at the charge of Baron von Schirnding, and its coming, upon his retirement, about November 1, under the direction of the Rev. John Jaenicke of Berlin, and the Rev. G. S. Straecke of Hatshusen.

On February 12, 1802, the Committee heard of this seminary, and on November 25 the Committee of Correspondence received in London the first two students adopted by them, Melchior Renner and Peter Hartwig, who on December 6 were accepted as lay catechists, and on October 31, 1803, were ordained at Hatshusen. On March 7, 1803, the Committee determined on admitting four more of the students as missionary candidates.

The Committee regarded this source of supply, when England had so completely failed them, with thankfulness and hope; but as every human plan has its drawbacks, so had this one. There was no sufficient opportunity, during the brief stay of the strangers in London waiting for a ship, of forming a judgment of their missionary quality; and even when the Committee had satisfied themselves of this, there remained to be solved the problem of German agents, selected by Germans, trained in Germany, working effectively under the direction of one English Committee in London and another at an English settlement in Africa.

The question of an English seminary had just been mooted

[1] From an account in the Minutes of the Committee of Correspondence, February 7, 1803, p. 19.

[2] *Supra*, p. 81.

at the date of Mr. Venn's letter on the subject, May 4, 1805, and Mr. Pratt's memoir read at the Committee on May 6.[1] But the idea would seem to have been prompted not so much by any misgivings as to the sterling qualifications of the Germans, who on the whole answered expectation, some of them eminently, as by a desire to form a nursery for the production of English missionaries.

On July 3, 1805, the Berlin Seminary forwarded the second party which it had prepared, consisting of J. G. F. Schulze, 41, of Kalbe on the Saal, in the Duchy of Magdeburg; G. R. Nylander, 29, of Revel in Livonia; L. Butscher, 29, of Ueberlingen on the Bodensee, in Swabia; J. G. Prasse, 28, of Liefhennersdorf in Upper Lusatia. Proceeding to London *viâ* Hatshusen, where they were admitted to Lutheran orders, and the port of Emden, they were accepted as missionaries by the Committee on August 19.

It soon became evident that the Society had only to signify its readiness and any number of candidates were forthcoming from Berlin. On February 3, 1806, the following were engaged for a third body: C. F. C. Wenzel, 34, of Breslau in Silesia; J. S. Klein, 31, of Stuttgart in Würtemberg; J. G. Wilhelm, 31, of Strasburg in Alsace.

On June 2, 1806, when there were two German missionaries in Africa,[2] three on their way to Africa,[3] and the three others just mentioned in preparation, the Committee met on some very anxious news from Sierra Leone. Putting their finger at once on the mischief of the moment (which will come before us further on), they passed among their resolutions this one, on June 9: 'That a missionary institution for the education of the missionaries be founded in this country.' German missionaries they must have, and they were thankful for them; but the conclusion had evidently been reached that those worthy men must receive their final training on English ground, under the Committee's own eye, and before the English public: so that after a year or two in England they might go forth more fitted, if in nothing else than knowing the English tongue, to co-operate with an English Committee and the heads of an English Colony. On August 4, 1806, the Committee decided to accept no fresh students from Berlin before establishing a seminary in England for their reception.

On November 3, 1806, arrangements were made for starting such an institution at Bledlow; but for the present we proceed with the one at Berlin, which, in or about July, 1807, sent off to London its third reinforcement for Africa, namely,[4] the three before mentioned—Wenzel, Wilhelm, Klein—adopted by the

[1] *Supra*, pp. 104, 105.

[2] Renner and Hartwig, who had been out since April 14, 1804.

[3] Nylander, Butscher, Prasse, who reached Sierra Leone on September 22, 1806; Schulze having withdrawn in England.

[4] *Proceedings*, 1808, p. 331.

Committee on February 3, 1806, and J. C. Barneth, 43, of Bernsdorff in Silesia, finally adopted on August 4, 1806. These four, having received Lutheran orders on July 15, 1807, in the city of Wernigerode,[1] proceeded to England *viâ* Hamburg, Altona, and the Danish port of Tonningen at the mouth of the Eider. On August 13 they were introduced to the Committee in London and afterwards forwarded to Bledlow, where we shall meet with them again.

Thus within the period now before us there were despatched to London ten missionaries in three sets, nine of them ultimately reaching Africa and one withdrawing.

1809, *July* 7.—The Committee answered an offer from Berlin, where five more candidates for missionary employ were desiring a call to England, that they were not disposed to engage any more until they had witnessed some fruits from those already under the Society's patronage.

On August 9, 1811, the Committee agreed to accept the Berlin students, J. C. Schnarre and C. T. E. Rhenius, on their obtaining Lutheran orders. Rhenius had joined the seminary on May 6, 1811.[2] These were not forwarded to England until 1812, when we shall meet with them again.

2. *The Bledlow Seminary.*

When the Committee by its resolution of June 9, 1806, came face to face with the problem of an English seminary, the person to turn to was Mr. Scott, whose country retirement (which they desired in preference to London or a large town[3]), small parish, force of character, and whole-hearted sympathy with their principles, marked him out as the very man. To their letter of application, in which they mentioned a 'seminary,' he replied, with expressions of deep interest, on June 17, 1806, from Hull, where he was visiting his son. His house at Aston Sandford was, he said, just large enough for his family, nor did either his village or his neighbourhood contain one of sufficent capacity. But a thought had occurred to him: 'Mr. Dawes, late Governor of Sierra Leone, has taken part of a large old mansion at Bledlow, five miles from Aston, in which he can have as much room as is requisite, and his exceedingly frugal and hardy habits of living seemed to point him out as a peculiarly proper person for the service, while his acquaintance with Africa and other remote places would enable him in various ways to give useful information to the intending missionaries.' He added: 'Mr. Gilbert, who lives at Bledlow, might also, I suppose, be induced to give

[1] *Proceedings*, 1808, pp. 331, 332. Wernigerode, in Saxony, is about 130 miles S.W. from Berlin, and the same S.E. from Hamburg.

[2] *Memoir of Rhenius*, 1841, p. 8. This volume gives no particulars whatever of his residence at the Berlin Seminary. He and Schnarre appeared before the Committee, ordained, on October 2, 1812.

[3] This appears in a letter of Mr. Dawes.

some measure of religious instruction to the young men; and, should it be thought desirable, I would undertake once or twice a week to give them expository lectures on some select portions of Scripture with reference to their peculiar situation and the service to which they are designed.' Mr. Scott also spoke of his own busy life as one of the obstacles to his giving all the time that would be required, but his particular employment he did not mention. The work that was engrossing him was the second edition of his *Family Bible*, the fourth and last volume of which (the one containing the New Testament) was now in hand. This second edition was the first edition with marginal references, and the time he was devoting to it those can have little conception of who think only of his *Notes* and his *Practical Observations*, his 'Commentary' in fact. Few are aware that those references, which were in an especial manner his own, references as valuable now as they ever were, and never likely to become obsolete, were always considered by him in his later years to be the principal feature of his Bible. He never felt he had done with them until just before his death in 1821, and by virtue of these he is even more aptly called 'Bible Scott' than 'Scott the Commentator.' Thus was he mainly employed when obliged to decline the honour of starting the seminary.

Bledlow, in a charming locality of south-west Bucks, on the border of Oxfordshire, is five or six miles south-east from Thame, and about five southwards from Aston Sandford. Mr. Dawes, who had retired a second time from the Governorship of Sierra Leone a few weeks after the arrival out of Renner and Hartwig, the first missionaries, had, when Scott wrote on June 17, 1806, just taken a portion of a rambling old house at Bledlow, the property of Lord Carrington, who was lord of the manor. His previous connection with Sierra Leone had been as follows:—He succeeded the first Governor, Lieutenant Clarkson, December 31, 1792; sailed for England, April 1, 1794, leaving Zachary Macaulay acting Governor; in February, 1796, while still in England, he resigned, and was succeeded by Macaulay. On January 5, 1801, he arrived out again to take the place of Mr. Ludlam, resigned. The directors of the Company, in their annual report, dated March 26, 1801, spoke warmly of his services, abilities, attachment to their principles, military knowledge, and influence with all descriptions of persons in the colony, natives included. In 1801 he had returned home, as already mentioned, on Mr. Ludlam resuming. In 1805 and 1806 he was residing in South Lambeth, where he subscribed to the Society. His views now at Bledlow were bent towards starting an academy, and if that should be deemed an humble occupation for an ex-Governor, it must be added that the colony itself was in a struggling condition, ill able to afford adequate salaries. His private investments there were paying miserably, and the settlement was drifting towards insolvency.

What took Mr. Dawes to Bledlow rather than elsewhere was no doubt the circumstance of the vicar, Nathaniel Gilbert, being his friend. Gilbert, the first co-chaplain of Sierra Leone with Melville Horne, had occupied the living of Bledlow since 1798.[1] His sympathies were all with the Society. He had been Cecil's curate, and before that under Fletcher at Madeley; he was intimate with Pratt and others of the Committee; he occasionally contributed to the *Christian Observer*, then in Zachary Macaulay's hands. A son of Mr. Scott had recently married, at Bledlow, Mr. Gilbert's niece, Euphemia Lynch, a lady whose beautiful traits are drawn by the pen of her son, Sir Gilbert Scott. Mr. Dawes was worthy of such a circle of friends, by whom he was well known; but he was a layman, not a divine, and to place under his charge a company of missionary students, men in orders and not quite young, whose thorough grounding in the doctrines of salvation, and their capacity for teaching them, it was a matter of leading importance to ascertain, required much consideration, and especially in the circumstances which had brought the seminary project into such anxious discussion. Before communicating with Mr. Dawes, therefore, the Committee thought best to have an interview with Mr. Scott and hear his opinion on the whole subject of the future education of the missionaries. Their meeting of August 4, 1806, he accordingly attended, and there he repeated what he had already said as to his own inability to undertake the charge, but expressed his readiness to assist Mr. Dawes to the utmost of his power, receiving the students once a week. It must have been a great drawback to this offer that Aston and Bledlow were five miles apart, and in winter almost cut off from each other. So bent, however, were they upon having their seminary, that on this day they passed a resolution to receive no more missionary candidates until one had been established. None were therefore adopted in their name at Berlin. On August 9, 1806, communications were opened with Mr. Dawes, who, in conference with the Committee on September 1, expressed himself much disposed to comply, saying he could give instruction in Latin, English, and mathematics, but asked another month for consideration.

As the Committee were now determined on an English seminary, and would accept no candidate without one, the question of time was urgent, and they resolved to secure an alternative choice, if possible, by inviting an offer from Mr. Legh Richmond, the vicar of Turvey in Bedfordshire. Richmond replied on September 19. Dawes wrote on October 1 and 4.

[1] The manor and advowson of Bledlow belonged at that date, *jure uxoris*, to Mr. Samuel Whitbread, M.P., a leading Sierra Leone proprietor, but about 1801 they passed into the hands of the first Lord Carrington, Robert Smith, a cousin of Mr. Wilberforce.

In Richmond there was a scholarly divine, a beneficed clergyman, a country parish, all most desirable; but his time was so occupied that he would have to procure an assistant, his house so limited that he would have to fit up a barn. As for Dawes, he had now come to enter warmly into the project, which he was evidently anxious to close with. Susoo learnt at Sierra Leone, a native tongue picked up at Botany Bay, Arabic, Persian, and popular Hindustani, pretty much now at the smattering stage, but readily to be whipped up on a necessity, constituted his other linguistic qualifications; he could show the missionaries how to set out land and how to put up a simple house; he would not pretend that he was a qualified doctor, but he was at that very time making up medicines for the sick children round about; he had done the same in his family for twenty years; all the sick in Sierra Leone had been for a time on his hands; he had by him, and understood, some excellent medical books. One difficulty he had not surmounted. Lord Carrington would not promise him a lease, to warrant his fitting up the house.

On October 6, 1806, the Committee considered the letters of Richmond and Dawes, pronouncing in favour of the latter. On October 31 Dawes accepted the terms (arranged by consent by Scott and Gilbert) of 45*l.* a year for each student when the number was not under six; 50*l.* when it was. A lease was still refused, but from an unofficial assurance of the steward he would risk the outlay. On November 3 the Committee closed with Mr. Dawes, allowed him 30*l.* towards his expenses, and directed a letter to be written to Berlin for the missionary candidates to be forwarded to London immediately. The first student received at Bledlow was an Englishman after all, a promising young man sent on January 5, 1807, but he proved to be not strong enough, and on March 26 left at his own desire.

Not until August 13, 1807, were the four Germans, Barneth, Wenzel, Wilhelm, Klein, presented to the Committee. On August 25 three of them left for 'the Bledlow Seminary,' where they doubtless arrived the same evening; the fourth, Mr. Wilhelm, remaining in London to supply Mr. Steinkopff's church for a month. That was just five months after Mr. Dawes's one pupil had left.

The Germans had been at Bledlow only one month when, on September 25, 1807, Mr. Dawes wrote a dismal letter, intimating the termination of all his hopes. Lord Carrington was making new plans for his property; already part of the premises were taken down; without a question he would have notice to quit; his prospect of keeping an academy was hopeless; for several months his circumstances had been going back, owing to failure of remittances from Sierra Leone; the delay of the missionaries joining occasioned him disappointment and loss. Some profitable employment was now a necessity to him; his only hope was private tuition in London, whither he was anxious to go as

as possible, anyhow before Christmas. He was extremely erned about the missionaries. They were all well in health, getting on as well as might be expected, attending Mr. Scott Tuesday forenoons and Friday afternoons. The gloomy ire thus concluded: 'Poor Gilbert, I am sorry to inform you, ill very ill, and for the last few days has, I fear, been getting e.' On September 30, Mr. Dawes again made suggestions lisposing of the missionaries at Bledlow, but all contingent on ert's recovery. The hand of death was however upon him, he died November 18, 1807, in his forty-sixth year.

Such was the prospect the Committee had before them on ber 5, 1807. It was evident that the Bledlow Seminary was ing to an end, and in this difficulty their eyes were once fixed on Mr. Scott, who they resolved should be asked to ide for the missionaries near his parish. They must have nt him to put them up in lodgings, as well as he could, for knew he could not find them a seminary. Yet that admirman, ever great in an emergency, and his heart ever true way, actually did extemporise a seminary, being then, in in a better position to do so than he had been when he o from Hull on June 17, 1806. The following are his sugions on the idea of Dawes leaving and Gilbert being taken. y occur in a letter to the Secretary of October 7, 1807: —

He hopes in less than a year to complete the copy of this ion of his Family Bible, and then he will place his services at disposal of the Society. But he has no room in his house. thinks there ought to be a regular seminary; but until the mittee see a way of forming one, the missionaries may be rded in a plain way in two or three houses at Haddenham, a from Aston Sandford by a pleasant walk—except in very y weather or floods. Some plan may be formed for their ting and studying. There are persons who would be glad to verse with them on religion. 'Our people are wonderfully rested about the missionary cause.' He will do all he can ssist their instruction, but cannot do all that would be adete to a regular seminary course. He hopes to be in town ober 20–23, when he can talk over the matter.

On November 4, 1807, Mr. Scott,[1] having on the previous heard that Mr. Dawes would certainly leave Bledlow, agreed Mr. West of Haddenham,[2] a reasonable and liberal man, to mmodate the missionaries in two bedrooms and a parlour 35*l.* a year each, washing included. His own plan for their ruction he thus describes:—

I mean to allow them about an hour every day, and to put them in a of improving the rest of their time to advantage, as in general they may inue with me during the forenoon, or come to me when they will, to ask any questions or to remove any difficulties which they meet with. I

[1] His letter, November 5, 1807.

[2] Mr. George West, draper.

purpose to take different subjects for my observations on each day: one or two for English (always keeping that in sight); one for expounding some parts of Scripture; another for lecturing in Divinity in a more systematic manner, making my *Essays* the text; another for reading and making observations on the diaries of missionaries, or the history of Missions. In addition to this I purpose that they shall constantly attend my morning family prayer, in which I have long been in the habit of expounding the New Testament, with some reference to the instruction of those who are to be ministers, for the benefit of my sons while with me. . . . The missionaries seem as glad of receiving instruction as I can be to communicate it, and with very few advantages they make considerable progress in English, especially they seem mostly to understand what I say to them.'

At what date the removal of Mr. Dawes from Bledlow and the transference of the missionaries to Haddenham took place we have not found.[1] No notice of it occurs in the Minutes of December 7, 1807, and it was only in the Committee of January 4, 1808, that Mr. Scott's letter of November 5 was considered. It may therefore be well to reckon the new plans to have commenced at Christmas, 1807, from which time Mr. Scott's remuneration was afterwards computed.[2]

3. *The Aston Sandford Seminary.*

Whether the institution directed by Mr. Scott should be entitled from Haddenham, where the students lodged, or from Aston Sandford, where they attended lectures, might seem a little doubtful. As to the date of the new start, we have suggested Christmas, 1807. In regard to the instruction in divinity, the change could not but have been very considerably for the better; for instead of a five-mile walk twice a week, it was now but a mile step every day, the daily 'hour' being interpreted by Mr. Scott in the most liberal sense. For, in truth, to meet disciples who drank in instruction, to perfect them in the knowledge of truths which he saw them exemplifying, giving them his own grasp of that message which was for the life of the dead, only put new spring and new solace into the flagging hours of that laborious divine, 'Bible Scott.'

He was now sixty, with a wife, and a daughter Elizabeth. His three sons had left home. His parish was very small, two miles in length and half a one across—just a square mile. The population was about seventy, in fourteen labourers' cottages around a small green near the church. Close by them stood the rectory-house and a manor farm-house, with another small farm-house a mile beyond, across the fields. There was no ale-house,

[1] The value of his African experience soon came under the notice of Government, and on May 2, 1808, we find him in the Minutes at a committee meeting, on the eve of proceeding to Sierra Leone to stay there some time. The Committee wish him to investigate the state of the Mission, confer with Governor Ludlam, and advise the missionaries. He had received a Government appointment (*Rep.* 1808, p. 331).

[2] On April 3, 1809, the Committee resolved that Mr. Scott should have 20*l.* a year for each student, commencing Christmas, 1807.

shop, or mechanic of any kind. This little community was a sort of satellite to Haddenham, which was a large village or small town of some 1,300 people, a mile off by the field-path, but further by road, supplying many of the Aston Sandford congregation on Sundays, and many contributors to its large missionary collections. The vicar, Thomas Phelps, vicar also of Kingsey close by, until his death in 1812, was not of Scott's school of divinity.

At or about Christmas, 1807, then, let us say, the four Lutheran clergymen from Haddenham were entering Aston Sandford Rectory with their broken English. In respect of their divinity, what Mr. Scott wrote some years later[1] must describe the present period: 'The missionaries, as they have hitherto come to me, have been pious men, but superficial theologians.' We soon, however, begin to hear some particulars.

1808, *January* 20.—Mr. Scott sends the Committee his first report of the missionaries:—

'I have the satisfaction to say that there appears no reason at all to doubt the genuine piety of any one of them. Indeed, I think religion has a very deep root in their hearts. It must, however, be remembered that human judgments are fallible, and that my acquaintance with them is recent. But their conduct is consistent; they are very diligent in study, and remarkably teachable. They miss no opportunity, even on dark and wet evenings, in coming over when I expound the Scriptures to a few parishioners, and all their time is taken up in study, except for a short, *limited* time they recreate themselves by music, and as they accept now and then the invitations of some of my people to drink tea with them. The best of my people (the richest of whom are only farmers in moderate circumstances) are very much interested in them, and I am persuaded that while a moderate time spent in their company by the missionaries will aid their acquisition of the English language, it will by no means injure them in other respects. Mr. Barneth is, I think, an excellent man and has very good views of religion, and in that respect seems to make a good progress in his studies, and tolerably in acquiring the English language, but his talents are inferior to those of the others. He will, however, probably make a very good missionary in connection with them, as his modest, mild, and kind spirit, and his earnest desire to do good, will be a great advantage in the service. Mr. Wilhelm readily takes in anything which he is taught. He now writes English with tolerable correctness, and will, I think, make a good preacher.'

June 2, 1808.—Mr. Scott reports thus of the missionaries:—

'I have full satisfaction myself, and the most pious and judicious persons in this neighbourhood are fully satisfied, as to the genuine and deep piety of each of them, and their fitness in that respect for the important service to which they seem cordially and deliberately devoted. The proficiency of all (except Mr. Barneth) in reading and writing English, and in the English grammar, is very encouraging. . . . But the chief thing in which I trust they are making progress is the study of divinity; an enlarged, or enlarging, view of Christianity, in its simplicity and symmetry as a whole, and the relation which each part bears to all the rest; and in an acquaintance with the Holy Scriptures, and the true meaning of them, and rules for explaining them. In this part of my endeavours I am most at home, and by specimens of sermons, &c., which they bring to me from time to time, I am fully satisfied that they profit by what they hear, and are imbibing instruction which, if they are spared, will one day be of importance.'

[1] Letter, November 18, 1813, in *Life*, p. 394.

In or about June, 1808, Mr. Scott was somewhat startled by a request from the Committee that he would instruct the students in Susoo and Arabic. Being entirely ignorant of those languages, he was for a day or two thrown into much discomfort, but at the end of that time his indomitable resolution asserted itself and he entered upon the study. Susoo was mastered without much difficulty by means of Brunton's tracts, which had been printed [1] in 1801 and 1802, and by November the students likewise knew it. But Arabic was a harder business. By the same date, however, he had, through his knowledge of Hebrew, overcome the difficulties, and was hoping to read the Koran with his pupils.[2]

December 22, 1808.—Mr. Scott reports of the missionaries :—

'It gives me great pleasure to say that the conduct of every one of them is not only blameless, but peculiarly *accurate*, so that not a single circumstance has occurred in which any of them has failed, as far as I can learn, of the strictest propriety of deportment towards all around them. They certainly grow more and more into the esteem and affections of the religious people of this neighbourhood, and at the same time set them an edifying example. I also think that they clearly manifest the right state of heart in respect of the object of their special designation.'

In Susoo the students have begun to translate the Testament into that language as an exercise, and he means to bring a specimen to town for Mr. Macaulay's inspection. In Arabic they read a portion of the Koran every other day, scarcely leaving one word till fully understood. They write sermons in English once or twice a week. Their improvement in theological knowledge and in English (all but the pronunciation, which will never be good) is considerable. '"How is it possible for them to mind so many things?" I answer at once, "Their diligence and application are extraordinary."'

January 30, 1809.—The missionaries can now write sermons, and good ones, in English, though they pronounce it very poorly. Specimens of their Susoo are sent. Progress in Arabic he has not much to speak of; but he continues to say that their heart is in their work :—

'No hour is lost; everything gives way to improvement. They earnestly desire it, and I earnestly desire to help them. Mr. Barneth will, as I observed before, never learn English or Latin well, but he seems to promise more in Susoo, and he knows more Arabic than any of us, if I could but understand him. I believe him to be an excellent man.'

April 24, 1809.—Mr. Scott writes :—

'It is the uniform answer of each missionary to any question as to what he is willing to do, or would prefer: "We have given up ourselves to the Lord, and to the Society, to be disposed of as they see good. We would do nothing but by their approbation. We are ready to go whither they see good to send us."'

June 5, 1809.—Mr. Scott writes to the Committee about teaching Wilhelm and Klein Hebrew and Arabic :—

'As to the Susoo,' he adds, 'no great progress can be made in England, unless more copious vocabularies were formed in Africa. On an average, not

[1] Minutes, January 4, April 5, 1802. [2] *Life of Scott*, by his Son, pp. 392, 393.

more than one word in twenty of English can be mated with a Susoo word. But I think what is learned here, and the habit of translating, however imperfect, will be of great use, and I have much hope that our brethren about to go to Africa will after a time send us some more copious vocabularies.'[1]

June 14, 1809.—Mr. Scott writes:—

'I have no hope of the two missionaries who remain[2] being so far brought forward in Arabic *under my tuition* as to write tracts in the language; but I thought they might be so grounded in the first principles of it as to possess a very great advantage for more rapid improvement should they ever come into situations where they could be instructed in it as a *living* language by suitable teachers; and, should this seem desirable, also that they might acquire so much as to be able to initiate other missionaries, should that be needful; and to form simple *manuscript* elementary primer tracts in English (such as they have in German, but more simple) to smooth the way to future *beginners* belonging to our Society—perhaps to be useful to other beginners also. In this view, if I hear nothing further, I will go on allotting a little time to it.'

June 19, 1809.—For the second time an Englishman was accepted for the home seminary. On July 7, the day it was arranged to send him to Haddenham, and somewhat encouraged perhaps by this appearance of an English candidate, the Committee answered an offer from the Berlin Seminary, where there were five more students desirous of a call to England. The Committee's reply is significant, and indicates a doubt whether this copious supply from Germany was entirely of the right sort. They are not disposed to receive any more students till they have witnessed some fruits from those already under the Society's patronage. But their English candidate gave them no comfort for long. On October 23 Mr. Scott reported him pious and industrious, but so reserved that it was impossible to get to know him, quite set against Cambridge studies, and therefore hopelessly backward in his preparation. On October 27 the Committee cancelled his acceptance, and though he afterwards acknowledged his fault and promised amendment, he was refused re-admission.

October 27, 1809.—On this day, at the very meeting which dismissed Scott's Englishman, another name was introduced, and we reach at last a satisfactory English missionary, the first ever trained by Scott, the first in Orders of the English Church sent forth by the Society. This was Thomas Norton, twenty-nine, shoemaker, one of Carey's stamp. He was brought forward by the Rev. Thomas Sheppard,[3] as a man remarkable for piety and application to learning, having an ardent desire to be a missionary, and warmly attached to the doctrines and discipline of the Church of England. In the course of a twelvemonth, by eating Greek and meals together in the intervals of his trade,

[1] Mr. Wenzel, who arrived in Africa August 5, 1809, had by December, 1809, compiled an English-Susoo dictionary as far as U.—*Rep.*, 1810, p. 102.

[2] Barneth and Wenzel had left for London in June, and *cir.* July 1 embarked for Africa on the *Minerva*, Captain Macaulay.

[3] Mr. Sheppard was at this time minister of Pentonville Chapel, and Norton was presumably one of his congregation

he had got some way on in the Greek Testament. On November 3 he was questioned before the Committee, and accepted as a candidate. Scott was communicated with, and soon the way was clear.

November 9, 1809.—Mr. Scott, attending the Committee in London, was of opinion that the habits formed at a university were unfavourable to a missionary, and he felt no doubt that ordination might be obtained after a tolerable education without going to one. Mr. Pratt, the Secretary, knew that Mr. Biddulph of Bristol was of the same opinion. The Committee therefore decided not to send Mr. Norton to a university. We must, of course, understand that they referred to the universities of their own period only.

December 18, 1809.—Mr. Scott writes:—

'I have been seriously grieved that no Englishmen come forward in this great concern. If you could find out young men of sterling piety and good natural ability in inferior situations of life, and purpose, not stating much to them, but in your minds, to procure them instruction as to the needful parts of literature, without any thought of an university education, it appears to me that you would be far more likely to succeed than on any other plan.'

December 30, 1809.—Mr. Scott is giving directions for the journey of Mr. and Mrs. Norton. They must come by the Thame coach, which runs on Tuesdays, Thursdays, and Saturdays from the 'Bull,' Holborn. They shall be met in the evening in a tilted cart, the best conveyance for those roads, and conveyed to Haddenham, where preparations have been made for them. Their arrival may perhaps have been on January 7, 1810.[1]

June 7, 1810.—Mr. Scott is preparing for the press a sermon on Mr. Barneth's death.[2] His report mentions Mr. Wilhelm's excessive application to study, he having finished a translation of St. John into Susoo, which Mr. Scott will put in the hands of the Committee:—

'I am persuaded his attainments as to the general nature and style of faithful translation will prove a valuable acquisition to the Society, should his life be spared. I wish some person in England could and would examine the translation, and I certainly should advise sending it over to Mr. Wenzel when you have an opportunity. . . . At your last anniversary, neither of your missionaries knew a letter of either Greek or Hebrew, but they have commenced both with success. I have gone on with them, explaining every word and phrase most minutely, through several parts of the Gospels, and through almost the whole epistle to the Romans. . . . We read Hebrew every morning. No doubt they will soon know enough to prosecute the study of it without a teacher. Mr. Klein has very good health and spirits, and he and Mr. Wilhelm are so useful to each other in different ways that they should never be parted. Mr. Wilhelm makes more ready proficiency in his studies, but Mr. Klein gets a considerable degree of solid knowledge. He has translated the fourteen first chapters of St. Luke into Susoo, not quite so neatly as Mr. Wenzel's of St. John's, but very well, I think.

'I am happy to say that Mr. Norton appears a very good character and a

[1] He had been there five months on June 7, 1810.

[2] Barneth, who arrived in Africa on August 5, 1809, died at the Rio Pongas Mission on February 2, 1810.

very promising man, and he and the Germans seem most cordially united. He had never attempted Latin when he came to me, but he now construes with the others; and though he certainly understands much less of it, yet I believe at the close of each lesson he may be said to have made an advance on them. His reading as an Englishman is very useful to them, in aiding them to read it in our manner, and it is wonderful how well he writes Latin exercises. He knew something of Greek when he came, and is therefore about on a par with the others in that respect. He began Hebrew as soon as he came, and is not far below the others, though rather more at a loss sometimes. I cannot but think it practicable to make him a complete linguist and fitted to be a tutor to a seminary of missionaries; but this is merely a hint. Mrs. Norton is not strong, but is very useful among the sick and poor at Haddenham, being an admirable nurse.'

Soon after September 7, 1810, Wilhelm and Klein left for London.[1]

March 22, 1811.—The Committee accepted for probation a young man of Dewsbury, recommended by the Rev. John Buckworth of that town, William Greenwood, blanket manufacturer, a member of the Church of England, spiritually awakened about three years previously, and ever since desirous of going forth as a missionary. To Haddenham he must have gone immediately, as on April 30 he reported his progress in Latin and Greek.

The Committee of May 3, 1811, agreed to allow Mr. West of Haddenham, for boarding the students, sixteen shillings a week instead of 35*l.* a year. On May 31 they learn that William Greenwood has been drawn for the militia at Dewsbury, but, through Mr. Buckworth, excused on condition of his offering for training where he is living. On June 7 they are informed that he has served his time in the Oxford militia. On August 28, 1811, Mr. Scott presided at the open Committee in London to take leave of Wilhelm[2] and Mr. and Mrs. Klein, and delivered the address. Thus within the period of this chapter four German and three English students were received at Aston Sandford. The four Germans left for Africa, one Englishman proved unsuitable, two Englishmen remained for further preparation.

Section II.—The Africa Mission.

The Members of the Mission organised, 127.—The Missionaries in their Work, 128.—The First Reinforcement, 130.—Sierra Leone coming under the Crown, 133.—Mission on the Rio Pongas, 134.

When on November 4, 1799, the Committee resolved to make their first attempt at Sierra Leone, it was consigning their venture, not to the very ends of the ocean, but to a protected peninsula fairly within reach, where their operations would be under the eye of friends and Englishmen in an established settlement,

[1] See *infra*, p. 137, and *Report* 1811, p. 254.

[2] *Rep.* 1812, p. 463.

pledged to the highest welfare of Africa, if not every one of them animated by the spirit of Wilberforce and Henry Thornton. The felicity of this choice can be best understood by those who have studied the attempts made in Bengal in 1793, and at Otaheite in 1796, and know the risks to which inexperienced zeal is exposed in such situations. In launching their anxious experiment through Sierra Leone, a Society as yet without practical knowledge encountered the least possible danger, and were supported by the greatest possible hope. Our object now will be to watch this Mission through its earliest years, to the end of 1811, to see how a body of London clergymen and citizens succeeded in piloting their Germans, and in perfecting their own selves in the art of navigating a Mission through unknown channels.

On August 4, 1800, the very day upon which, after the Archbishop's decision, the Committee resolved on resuming activity and again declared for Africa, they agreed to invite to their counsels Mr. Zachary Macaulay, who had then been home above a year, and whose interest in African education they well knew. That zealous man responded at once, and on September 1, at their very next meeting, the Committee received his promise to visit them, together with a subscription. On October 6, he was first present as a visitor, and in the same unofficial capacity he was frequently there afterwards, giving them the benefit of his African experience at every turn, until, on the first possible day, May 26, 1801, he was put upon the Committee. On January 4, 1802, even before any missionaries had been heard of, the Committee resolved on seeking the co-operation of the heads of Sierra Leone, and asking Governor Dawes, Mr. Thomas Ludlam, a member of Council, and other influential gentlemen, to become a Corresponding Committee. They at once complied, and thus a sort of co-partnership was secured in advance. The resolution of May 3, 1802, to open communications with the Berlin Seminary, soon brought missionary candidates in view, and then it was that Mr. Macaulay was placed (July 5) on the Committee of Correspondence, where he would most usefully aid in the selection of suitable men for Africa. Then again Mr. Macaulay, as Secretary of the Sierra Leone Company, was in constant intercourse, both with the Directors of that Company at home, and with the Council in the Colony, and so was a most valuable acquisition to the deliberations of the Committee. On all these accounts the Committee could hardly feel otherwise than sanguine as to their African prospects.

1. *The Members of the Mission organised.*

In the farewell address[1] to the two missionaries on January 31, 1804, Mr. Renner, as senior, was appointed 'Superior of the Mission' until the Committee should issue further instructions.

[1] *Proceedings*, 1804, p. 348.

'We desire,' the address went on to say, 'that in case any difference of sentiment should arise, your opinion be followed till you receive the directions of our Corresponding Committee at Sierra Leone, if the matter respect the temporal aspect of the Mission; or till you receive the instructions of this Committee, if it respect the spiritual concerns.' This plan gave the senior missionary a control over his colleague, unless the latter should choose to appeal to one of the Committees, or one of the Committees chose to interfere. No better rule could probably have been devised: but there needed an unselfish and brotherly spirit to make it work smoothly.

2. *The Missionaries in their Work.*

The two pioneers, Renner and Hartwig, arrived out April 14, 1804, and the Committee Minutes[1] indicate that after the lapse of a year and more they have done little or nothing to the main purpose. They continue located in the Colony, and are discharging chaplain's duties rather than pushing out to the Susoos beyond. Nor are they even learning the Susoo language, about which the Committee are so anxious. At the end of a second year the Minutes[2] show the same state of things, and the Committee feel disappointed. Whose fault was it? Were the colonial authorities, short of chaplains of their own, taking undue advantage of the missionaries, and not much discouraging dilatoriness in them? Or were the missionaries, pleased at the excuse, lingering from the battle? This last might seem to have been the case, from a very rough passage in a letter sent by one of the Company's Sierra Leone servants to a Holborn bookseller, and laid before the Committee on June 2, 1806. It read as follows:—

'They are still in a state of inactivity, and standing, as it were, all the day long in the market-place! The wife of one of them returns home by this conveyance. In short, were the good people in England and other places aware of what little account their money was given for Missions to Africa and the East, they would be more cautious how they gave it.'

In that unmerciful tone the letter arrives at this conclusion, which shows how ill-qualified the writer was for judicially reporting on the whole case, which seemed to him so clear:—

'Missions to this coast, under present circumstances, are a mere chimera. In the meantime we do not call in question the power of God to change the face of things as soon as, and by what means, He thinks fit.'

But if Missions are chimerical, is not that of itself a justification for missionaries standing despondent? The writer does not seem aware, either, that Mrs. Hartwig had been working in Government schools, earning Government pay,[3] and was going home out of health, with the Governor's sanction.

[1] June 4, August 19, September 2, 1805. [2] Minutes, June 2 and 4, 1806.
[3] A Sierra Leone Order in Council, March 27, 1805, allowed her 60*l.* per annum for her services in the schools (Minutes, August 19, 1805).

All, therefore, that the Committee of Correspondence deemed it needful to record on the accusation of this letter was the Minute:—

'As this appears to relate only to the general state of the country as being unfavourable to Missions, the Committee did not think it necessary to enter further into the business.'

It does not follow that the Committee found nothing to censure in the present state of affairs. They saw something of which the Sierra Leone writer was wholly ignorant, the journals of the missionaries; and from these it was obvious to them that the Susoo language was being neglected, next to nothing having been done towards mastering it. Here the Committee of Correspondence did not hesitate to blame the missionaries; for how could they possibly come in contact with the Susoos, to whom they were especially sent, without Susoo? Were, then, the Committee out of heart, and in despair of their Mission? There is no sign of such a thing; but like good workmen, they set about mending their plans, and it was on that very day, June 4, 1806, that the Committee of Correspondence[1] said—'Let there be a missionary seminary in England;' from which words came in due time the indomitable labours of Scott at Aston Sandford, where he succeeded in creating the one Susoo school in England. What Renner and Hartwig learnt of Susoo under Greaves for a few months at the Clapham African school could have been, like their English, but a smattering. We do not, however, reach the bottom of this difficulty until we arrive at the Minutes of July 7, 1806, where a Mr. Fredress, from Sierra Leone, visiting the Committee, gives it as his opinion that 'the missionaries *cannot learn Susoo in the Colony*.' They are, he says, acting as chaplains of the Colony: one wet season there is sufficient for acclimatising them: they should go beyond the Colony, but not far, not out of reach of its protection and supplies; visiting the Colony occasionally. In what direction they had better proceed Mr. Fredress could not say: the Governor and Council were the Committee that managed the Society's concerns out there, and nothing could be done but by them. Here the situation dawns more clearly upon us. The two missionaries had been sent out to the Susoos without Susoo. They were located in the Colony until they had learnt Susoo. Yet they could not learn Susoo without going among Susoos. But the Susoo country was dangerous, and colonial protection was necessary. The Governor and Council must approve of the missionaries' movements, and if they were over-cautious, seeing that a previous missionary, Brunton's colleague, Mr. Greig, had some time before been murdered there, we cannot much wonder. The difficulty then came to this, the missionaries must not go into the water until they could swim. Is it surprising if they were depressed, and seemed to 'stand idle in the market-place'? Moreover, the two

[1] Goode, Pratt, Venn, Z. Macaulay.

Germans were in an English settlement, and strangers to the English as well as to the Susoos.

Nor, it must be allowed, was the diagnosis of the Sierra Leone letter to Holborn as to the chimerical nature of a Mission on that coast, altogether in error. The Slave Trade Abolition Bill was not yet carried; kidnapping and marketing of slaves, and rum in plenty as the price of slaves, round about Sierra Leone, were utterly demoralising the native mind, and rendering it about as fit to receive the Christian message as were men in a condition of intoxication. That such was really the case appears in the subsequent journals of the missionaries, who did not, in fact, establish their first station among the Susoos until the Act came into force, Sierra Leone passed under the Crown, a ship of war was on the coast, and the native intoxication had cooled.[1]

But the situation is not completely described until we add again that one of the missionaries had manifested faults of character which made him little suited to his sacred employment, and soon afterwards necessitated his severance from the Society. A higher standard of spiritual attainment had to be placed before them both. Also, the missionaries, not being English, had, as far as possible, to be anglicised in heart and tongue and feeling, to make them welcome as ministers in an English settlement, and enter cordially into the ideas of the Society's Colonial Committee. On August 4, 1806, the resolution was passed that no more students were to be received from Berlin until a seminary was established in England for their reception.

3. *The First Reinforcement.*

On September 22, 1806, when Renner and Hartwig had been out seventeen months, three additional missionaries reached Sierra Leone, Nylander, Butscher, Prasse,[2] making now a body of five, Renner continuing Superior of the Mission.

On November 1, 1806, occurred a crisis in the Sierra Leone Company, leading in time to a change in the circumstances of the Mission. That day Mr. H. Thornton attended as chairman before the Privy Council, announcing the Company's desire to surrender their charter and transfer the settlement to the Crown. The main reason for that step was the depressed state of the finances, which had never properly recovered from the wreckage inflicted by the French fleet in 1794, while the expenses which had been incurred in carrying out Government projects had involved the Company, notwithstanding compensating grants, in many difficulties. The charter, from certain circumstances about it, could not be accepted by the Crown without an en-

[1] See journals of missionaries in *Report*, 1808, p. 344; Renner's journal, February, 1809, in *Report*, 1810, p. 94.

[2] They left London January 15, were wrecked in the *Margery and Mary*, of Liverpool, re-embarked in the *Rover*, and were long detained at St. Helena (*Report*, 1806, 56–8; 1807, 185–9.

abling statute, and in the parliamentary debate which ensued the friends of the Company alleged, as one motive for the surrender, that their colony had originated in an attempt to combat the slave-trade, the abolition of which was at length in prospect.[1] The proprietors may have been more reconciled to the withdrawal as Sierra Leone was now become a base of missionary operations likely to be vigorously maintained, and the grand object of the Christian civilisation of the Africans would probably suffer no detriment.

On April 21, 1807, the Committee made an alteration in the organisation of the missionary body, the five members of which were manifesting a want of brotherly harmony. The leader of the mission had not shown too much discretion; the *primus inter pares* had, in fact, advanced to the position of ruler; and the only remedy was to abolish the post of Superior altogether.

At the same meeting (April 21, 1807) the Committee inadvertently passed a Resolution which had consequences they neither foresaw nor desired. As there appeared a promising opening for a mission in the town of William Fantimani's father,[2] they settled that the four missionaries, Hartwig, Nylander, Butscher, Prasse, should proceed thither immediately; while Renner, as he appeared acceptable in the Colony,[3] should stay there for the present. The inadvertence of the Resolution consisted in this, that it disposed of the missionaries and arranged their location without any reference whatever to the Corresponding Committee in the Colony, who were thereby virtually superseded. Before this Resolution arrived out, the missionary body was reduced to four members, as on or about April 25, 1807, Hartwig took some step interpreted as a withdrawal, and the Corresponding Committee suspended him. The suspension was endorsed by the home Committee on July 13.[4]

On August 8, 1807, the Act, restoring Sierra Leone to the Crown, received the royal assent, but it was not to be carried out locally until January 1, 1808, up to which date all was to go on as before. The Colony had thus a statutory existence of just sixteen years, the Act of Incorporation having received the royal assent on June 6, 1791. The Sierra Leone Company was, however, to remain incorporated as a trading body for another seven years, but not longer.

On October 12, 1807, the General Committee was attended by Mr. Macaulay's brother, Captain Macaulay of the merchant

[1] The Slave Trade Abolition Act received the Royal assent, March, 25, 1807.

[2] William Fantimani, one of the Clapham African boys, had been baptized on February 10, 1805 (*infra*, 653). The father, whose town on the Rio Pongas, in the Susoo country, became known as Fantimania, was chief of a district, and very favourable to a Mission.

[3] Acting as chaplain.

[4] He had neglected or deserted his missionary duties and taken to trading, without notice given, or any sanction of the Society. We learn this from a letter written some years later, November 1814, by Mr. Hinderwell of Scarborough, whose source was Mrs. Hartwig, then residing there. But more and worse seems to have been known to the Committee.

service, home from Sierra Leone, and his account of the Mission was very discouraging. Renner was satisfactory; but all the rest were deficient in energy, not visiting the huts, not catechising the children or people, not learning the language. Hartwig was at the bottom of this change in their behaviour. Letters were read from Governor Ludlam and the missionaries which threw the Committee into unusual perplexity, and a clause in their Minute, the first of the kind we have seen as yet, records: 'After which, prayer was offered to God for His blessing on the Committee's deliberations.' The Minute proceeds to say that the Committee perceive with deep regret that, in consequence of misinformation from various quarters, they had adopted such measures as have led to the dissolution of the Corresponding Committee at Sierra Leone, an event by no means within the design of the Resolution of April 21, referred to by the said Committee. They thank the gentlemen forming that Committee for their past exertions in favour of the Mission, and their promise to give it as individuals all the support in their power is gratefully accepted. An explanatory letter is to be written to Governor Ludlam, earnestly soliciting his future protection to the Mission as well as his counsel, and asking him to assign one of the missionaries for occasional residence in the Colony for its religious services.

In the moribund condition of the Sierra Leone Charter and Government it was no use to seek a revival of the Colonial Corresponding Committee, and all that was possible in reparation of the mishap of April 21 was now done on October 12. More, however, was necessary in face of the fact that the missionaries were left by the dissolution of the local Committee without a guiding hand, and it was therefore concluded to reorganise their body, reinstating Renner in his office of Superior, this being the desire of all the rest. He was to have the power of convening meetings for deliberation. In these he was to preside, and have a casting vote in addition to his ordinary one, and was to transmit from time to time a copy of the minutes of such meetings. Thus ended a most anxious and, except for the relief they found in prayer, a most disheartening Committee meeting. No missionaries had been discovered in England; the very willing ones from Germany had as yet grievously disappointed them. Their first attempted English seminary at Bledlow was breaking up. Their one ray of hope, under God, must have been the letters of Scott, full of resource, replete with vigorous determination, in reference to a new one. His spirit was also theirs, and so they fainted not. As to the missionaries, an admonitory letter was written to each of them; but Hartwig was dismissed. Nor indeed was their inactivity so bad as it seemed to Captain Macaulay. It was October 12 when he reported them. Only three days afterwards, October 15, the missionary Butscher, a very capable and earnest man, set out from Sierra Leone in a Company's

ship for the Rio Pongas, two days' sail to the northward, in order to get to Fantimani's town on that river, and gain his support for fixing a station.

However much the missionaries may have been to blame for ministerial inactivity within the Colony, there seems evidence to show that the delay in pushing forward, as Butscher was now doing, was not their fault. The Abolition Act, though dated March 25, 1807, was not to take effect on the African coast until January 1, 1808,[1] and that interval was being used by the slave-traders to the very utmost.[2] On November 2, 1807, Governor Ludlam wrote home to the Directors that the people were 'catching each other openly and secretly on all manner of pretences,' and that the enormities perpetrated were never worse.[3] The Directors asserted on March 24, 1808, that while the trade went on, the efforts they had made for civilising the Africans had been abortive.[4] At those dates (*i.e.* Nov. 7 and 8) Butscher was out exploring, apparently in the hope of making a beginning with the New Year. A most happy success resulted. While he stayed at Fantimani's, a trader, Mr. S. Gray, close by, died, and on December 2 a neighbouring trader, Mr. Benjamin Curtis, whom Butscher happened to visit without any special object, actually offered him and his fellow-missionaries as a free gift Mr. Gray's house, which he had bought, on condition of their setting up a school in it and teaching his children. The missionaries in conclave accepted the offer, and on January 22, 1808, the deed of gift was signed by Mr. Curtis.[5]

4. *Sierra Leone comes under the Crown.*

Already when Mr. Curtis made that offer on December 2, 1807, the slave-trade in those quarters (in which he probably had been engaged) was under notice; for not only had the Abolition Act received the Royal assent (March 25, 1807), but also the Act for restoring Sierra Leone to the Crown (August 8, 1807), immediately after which latter date the *Derwent* sloop-of-war, Captain Frederick Parker, was ordered out for the protection of the settlement. On January 1, 1808, according to the Act, all things having been pre-arranged, the transfer was formally carried out, Governor Ludlam and the other officials of the Company remaining temporarily at their posts.[6] The first Governor appointed under the Crown was Mr. Thomas P. Thompson. The friends of the Mission hoped for his good-will. His father, Mr. Thomas Thompson, M.P. for Midhurst in Sussex (1807–1818), was a banker at Hull, partner in Messrs. Smith, Payne, and Smiths, a man of tried religion,[7] and a supporter of the Society.

[1] Sierra Leone Company's *Report*, March 24, 1808, p. 10. [2] *Ibid.*
[3] *Ibid.* pp. 10, 11. [4] *Ibid.* p. 12. [5] The Society's *Report*, 1808, p. 499.
[6] Sierra Leone Company's *Report*, March 24, 1808, p. 4.
[7] *Life of Dean Milner*, p. 356. We have not found the date of the son's

5. *Mission on the Rio Pongas.*

The Rio Pongas is a river of the West Africa coast about 100 miles north from Sierra Leone, and in the time of the slave-trade was one of its principal seats.[1] Some distance up on its south or left side is the tributary river Bassia, and up that, on its east or right bank, close by a small Susoo town, was the house given by Mr. Curtis. His deed of gift described it as 'the place called Bassia on the Rio Pongas.' Mr. Gray, termed there a 'merchant,' was a slave-trader,[2] although once an acting Governor of Sierra Leone.[3] The house, built of the country brick, was 60 feet by 20, of two storeys, the upper one having six rooms. There was an excellent store, as large as the house itself, belonging to it, four other houses, and four abodes for servants. The extensive gardens abounded in lemon, plantain, and pine.[4] Two miles[5] higher up the Rio Pongas was Fantimania, or Fantimani's town, in the native tongue 'Kakara,' and there Fantimani had built the missionaries a house of smaller dimensions, 30 feet by 16.[6] Thus the Rio Pongas missionary settlement consisted of a principal branch Bashia, as it came to be called, and a secondary one Fantimania, two miles apart. Quitting Sierra Leone on March 2, 1808, and leaving Nylander there as chaplain, the three missionaries, Renner (Superior of the Mission), Butscher (who had rejoined his brethren), and Prasse, entered the Rio Pongas on the 4th, and reached Bashia on the 5th. Some time was spent in putting their premises in order, and in July, 1808, scholars began to arrive. The first was a trader's son, the second a chief's. An eagerness to have the children instructed soon manifested itself both amongst traders, chiefs, and other natives. It was no thirst for Christianity for its own sake, but simply for the white man's education. It would seem that they saw the old country trade was passing away; that new and higher ideas were springing up, fostered in no small degree by the African Institution.[7] As they thought of their own and their children's future, one thing must have struck them—the careers which had opened to the returned Clapham Africans, one of whom was Fantimani's own son. All were prospering, as Governor Ludlam wrote home on November 9, 1807, and were among the Company's most valuable servants, one of them acting as apothecary to the colony, another being deputy-storekeeper, a third highly useful as a boat-builder and shipwright, others in the capacity of clerks.[8]

appointment, departure, or arrival out. The Sierra Leone Company's annual *Report*, March 24, 1808, p. 7, speaks of his shortly going out as Crown Governor.

[1] The Society's *Report*, 1807, p. 194. [2] *Ibid.* 1809, p. 493.
[3] *Ibid.* pp. 465, 493. [4] *Ibid.* pp. 465, 466.
[5] *Ibid.* p. 493, Nov. 13. [6] *Ibid.* p. 461. [7] Mentioned further on.
[8] Sierra Leone *Report*, March 24, 1808, p. 10. Here was a striking example of the Christian efforts for Africa not being confined to instilling divine truth into the

We observe then that the Rio Pongas Mission started just about the time when Sierra Leone came under the Crown, and when the slave-trade was beginning to relax. March 2, 1808, when Renner, Butscher, and Prasse set forth to take possession of their new homes, was almost four years after Renner and Hartwig arrived in Africa (April 14, 1804). 'Years have passed away,' said the missionaries (and the Committee, once so impatient on that point, freely endorse their explanation on May 23, 1809),[1] 'before we could announce an established settlement. . . . Had not the abolition taken place, we think it would have been impossible to settle in this quarter.' In other words, the Act of March 25, 1807, was the miracle by which the chimera of the Sierra Leone letter of 1806 was to be destroyed. The Almighty has given to nations the power of working many such miracles when they have the heart and the faith for the performance.

For the rest of this period (to the end of 1811) the African Mission is the Rio Pongas Mission. It was established *from* Sierra Leone, as the Committee had ever urged. We have not yet, therefore, seen the 'Sierra Leone Mission,' once so constantly quoted at missionary meetings. That is yet to come. All these four years the Sierra Leone Mission has been a mere chaplaincy in an English trading settlement. The Committee at home did not grudge this chaplaincy; they always supported and were anxious for it to continue, so long as no more than one of their missionaries at a time occupied it.[2]

On January 23, 1809, at Fantimania, occurred the first death among the Society's missionaries, that of Mr. Prasse, to whose Christian character and promise of usefulness his colleagues bore testimony. He had been in Africa since September 22, 1806, and at Rio Pongas since March 5, 1808. In February, 1809, the Rio Pongas was visited by the first slave-vessel seen there since the beginning of 1808, when Sierra Leone came under the Crown and the slave-trade was to cease on the African coast. The slaving mania, which had been subsiding during those fourteen months, was now re-kindled among the natives.[3] On March 28, Mr. Nylander, at 'Georgetown' (as Freetown was now for a time called), wrote home that it was doubtful if the Rio Pongas Mission could be maintained, as communications with the colony had been broken off.[4] On May 22, the Committee direct the missionaries to second the objects of the African Institution by promoting the cultivation of certain plants, with a view to which there are sent them seeds and instructions. The African traders are to be conciliated. Books

minds of the natives. The arts of life were also carefully taught as far as possible. The Clapham Africans were under the Company, not the Society, but the leading members of these two were many of them the same individuals.

[1] *Report*, 1809, p. 476.

[2] The *Report* of 1809, pp. 478–9, speaks of baptisms by Renner, Hartwig, Nylander at Sierra Leone, before going to Rio Pongas.

[3] *Report*, 1810, p. 94. [4] Minutes, June 19.

for the colony are also sent out. The African Institution, founded in April, 1807, immediately after the passing of the Abolition measure, and by its friends, had for its object the promotion of the arts of civilisation among Africans, and the cultivation of the ground, fostering legitimate commerce, and making it the interest of the natives to desist from the slave-trade.[1] In May, 1809, Nylander, at Freetown, was visited by King George, from the Bullom Shore,[2] who was willing to have a missionary settlement in his country. The commencement of one was encouraged by Mr. Ludlam.[3] In May a new Governor of Sierra Leone sailed from England, Captain Edward Henry Columbine, who, arriving at Goree (June 24), attacked the French privateering stronghold of Senegal, which fell on July 13. Columbine was a fine and determined officer,[4] who had set his heart upon killing the slave-traffic. He was a Governor afloat, in command of his frigate, with some additional maritime force. He found the slave-trade still rife, but his exertions met their reward. It was no doubt in confident anticipation of a good result under this appointment that the Committee, on June 19, instructed their Rio Pongas missionaries to remain at their posts.

July 7, 1809.—The Committee will receive no more Berlin students until they have witnessed some fruits of those already employed. At that date there was uncertainty as to whether the Rio Pongas Mission, then fifteen months old, could even be maintained, and no evidence as to spiritual results. On August 5, Mr. and Mrs. Wenzel, with Mr. Barneth, arrived at Sierra Leone by the *Minerva*, Captain Macaulay,[5] and reaching Rio Pongas in the middle of October,[6] found thirty-three children in both settlements, Natives on the increase, school held twice a day, and instruction given in Christian doctrine. On October 27, the Committee earnestly desire Mr. Nylander, who has proposed a Mission to the Bullom Shore, under some difficulties and uneasiness in his situation as chaplain, to continue his important post in the Colony, it being for the advantage of the missionaries that they should be represented at the seat of government by one of their body. On November 16, the Rio Pongas school contains thirty-five children, viz. seventeen Native boys, from six to fifteen, four of them redeemed by the missionaries from slavery, but mostly the sons of chiefs; also five boys and nine girls, mulattoes, between five and nine, children of traders, nearly half of them orphans.[7] In December Mr. Wenzel, at Fantimania, completed an English-Susoo dictionary to letter U.[8]

[1] In the *Report* of 1808, p. 356, there is an account of the African Institution, with a list of its vice-presidents and directors. See *supra*, p. 134, *n.* 9.

[2] Across the River Sierra Leone, north of the colony. A relative of this Bullom King was one of the Africans baptized at Clapham in 1805. See Appendix D., 653.

[3] *Report*, 1810, p. 98.

[4] For his character and exertions see the *Gentleman's Magazine* for September, 1811, p. 285.

[5] *Report*, 1810, p. 57.

[6] *Ibid.* 57, 101.

[7] *Ibid.* 1810, p. 63.

[8] *Ibid.* p. 102.

On February 2, 1810, Mr. Barneth died at Fantimania, in the garden of which settlement he was buried.[1] His fellow-missionaries and the Report speak warmly of him. Mr. Scott, who had a great regard for him, printed a sermon on his death. In May, the school at Bashia was largely extended, a new house of two storeys to lodge fifty boys having been built, and the old one reserved for girls.[2] The Committee allowed 100*l.* for it,[3] and Mr. Butscher was the builder.[4] But the teaching continued to be English, the Susoos, it was said, would not be able to read in their own tongue for the next ten years, and there was no eagerness therefore to translate the Bible into Susoo.[5] On May 23, Butscher is occupying the new house with twenty-five boys, and there are seventeen girls under Mr. and Mrs. Renner in the old one.[6]

On June 8, the Committee stop all further allowance to Nylander, whose stipend as chaplain has been advanced by the Governor to 300*l.* a year. They also request Butscher to have the property given by Mr. Curtis legally secured to the Bashia Mission,[7] a step now the more needful since the building extension. On July 25, the Society lost a valuable friend by the death of Mr. Thomas Ludlam, the ex-Governor, on board Governor Columbine's frigate the *Crocodile*, at Sierra Leone. He had been employed, ever since his retirement from the governorship, under a special Crown Commission, in visiting various parts of the African coasts in the interests of Great Britain and the cause of humanity. As the Company's Governor he cordially sympathised with the objects of this Society, and is frequently mentioned in the Minutes. He was of mild and conciliatory manners, possessing much of the talents of his father, the Rev. William Ludlam, F.R.S., of Leicester, eminent in science and a friend of Mr. Robinson, not to be confounded with his brother, the Rev. Thomas Ludlam of the same place, a controversial opponent of Robinson.[8] On August 3, 1810, the Committee had received from the Bible Society a grant of Bibles for the Africa Mission, and there had arrived from Nylander a short dictionary and grammar of the Bullom language. On September 7, the Committee decided to have Klein and Wilhelm, before sailing for Africa, taught printing,[9] and likewise the new Lancastrian or British method of school teaching, for which purpose they daily attended Mr. Lancaster's school.[10] These two, who were talented men, are the first we hear of in the Africa Mission as receiving special tech-

[1] *Report*, p. 55. [2] *Ibid.* p. 102; 1811, p. 223. [3] Minutes, July 1, 1810.
[4] *Report*, 1811, p. 221. [5] *Ibid.* 1810, p. 102.
[6] *Ibid.* 1811, p. 221. [7] Minutes, June 8.

[8] There is an account of Governor Ludlam in the *Gentleman's Magazine*, October, 1810, p. 386.

[9] With Mr. Ellerton, of Fleet Street, for 21*l.* Minutes, October 5, 1810. The house was in Johnson's Court.

[10] This institution, which had then for some few years been under distinguished patronage, was in the Borough Road. Its rival, under Dr. Bell, was soon about to follow, and will meet us further on.

nical instruction.[1] After the long barrenness the Committee must have been doubly anxious to increase the efficiency of their agents by every possible means. Klein and Wilhelm were of course to take out printing-presses and types.[2] Cord for fishing-nets, which they had learnt to weave, was also included in their stores;[3] a medicine-chest too, by which was commenced a rudimentary Medical Mission.[4]

On November 24, 1810, Mrs. Nylander died in her twenty-second year, a very useful person in the Colony, where she held an evening school for twenty-five young women.[5] On December 24, Mr. Butscher had thirty boys in the new house at Bashia, and the Renners twenty girls in the old.[6]

Captain Columbine, whose health had been much impaired by his exertions against the slave-trade in that deleterious climate, had to be relieved, and on April 11, 1811, Mr. Charles Maxwell was appointed Governor.[7] On or about May 11,[8] in a state of great debility, Captain Columbine sailed from Sierra Leone in the *Crocodile*, and on June 18, a hundred leagues west of the Azores, he died of a dysentery.[9]

June 5, 1811.—Mr. Butscher, who had come to the Colony for the marriage of Mr. Nylander,[10] set out on his return to his Mission by land, taking with him six Negro children, three of each sex, committed to him for education in the Bashia schools by Governor Maxwell, out of a number of slaves recaptured from smuggling slave-vessels.[11] His journey with such a charge, and through a country where nothing but his own vigilance prevented the kidnapping of the children, shows at once the undying propensities of the Natives, and the security of Europeans under the protection of the Colony which Columbine's administration had achieved. By his determined conduct and unwearied exertions an almost total stop was put to the traffic.[12] In these six children on June 5, 1811, we have the first instance of African slaves liberated by British cruisers committed to the missionaries of

[1] See preceding notes on the African Institution and Clapham Africans.

[2] Minutes, February 1, 1811. [3] *Ibid.* March 1, 1811.

[4] *Ibid.* February 1, 1811. It was by teaching the art of making nets and of catching the fish that abounded on their coasts that Bishop Wilfrid, in and about 681, gained much influence and many converts in his mission among the pagan South Saxons or people of Sussex.

[5] *Report*, 1811, p. 233–4. Her name before marriage was Phillis Hazley; of her race and social position we are not informed. Renner married them in the colony on March 13, 1810, *Report*, 1810, p. 72.

[6] *Ibid.* 1811, p. 229.

[7] *Gentleman's Magazine*, April 1811, p. 391; Haydn's *Book of Dignities*, 1890, p. 685. Haydn notices no earlier Governor of Sierra Leone.

[8] His ship having arrived at Portsmouth on July 13, after a passage of sixty-three days, determines the date of his leaving the colony.

[9] *Gentleman's Magazine*, September 1811, p. 285. The *Crocodile* was under his personal command, and must have been his ordinary abode.

[10] The marriage was not earlier than June 1, on which day Butscher arrived at Sierra Leone from Bashia. Mr. Nylander's second wife was Ann Beberith, of whose race and social position we are not informed.

[11] *Report*, 1812, pp. 393, 459. [12] *Ibid.* June 4, 1811, p. 232.

this Society. Though received at Sierra Leone, the children were placed in the schools of the Rio Pongas. They were not actually the first liberated slaves under the missionaries, as some had been redeemed by them.[1]

On December 22, 1811, Mr. Wilhelm, with Mr. and Mrs. Klein, arrived at Sierra Leone by the *Minerva*, Captain Ford.[2] On the 28th, Mrs. Wenzel died in her confinement at the Rio Pongas.[3] On January 4, 1812, Mr. Butscher met the party from England at Sierra Leone, and brought them to Rio Pongas on January 20.[4]

We have now followed, through about eight years, the Society's experience in the conduct of a Mission. For the latter four years of that period, from March 5, 1808, to January 20, 1812, the labourers have worked on purely heathen ground, beyond the bounds of British authority, though not of British influence. Had the missionaries been more perfect and more experienced, had they been without any exception faithful to their commission, more results might have been chronicled. But making all proper allowance for failures which beset imperfect human instrumentality, we may fairly acknowledge that much true Christian work was accomplished. The results were quite worth the expense incurred and the pains bestowed at home, and were felt to be so by those concerned, for contributors still persevered, Committees still served, the Secretary without flagging hoped and laboured on. So much may be stated, notwithstanding the fact that we have not gained sight of a single Native convert in the truest sense of that word. The Rio Pongas Mission was as yet a school, where the children were learning much English, the missionaries were picking up some Susoo. There was no church, no proper public worship, no itinerant preaching. Not a single Native under their care had been admitted to the Holy Communion. The schoolroom was everything, and within its walls these ordained teachers, cramped and confined, were toiling on, their one hope being, by God's help, to sow the seed of eternal life in the hearts of their babes, form their lips to prayer, their habits to every home virtue; and all in English words, words foreign to pupils and teachers alike. The Susoos, whether young or old, were not hearing in their own tongue wherein they were born the wonderful works of God. Until they were, the Society's main purpose was not being accomplished.

[1] *Vide supra*, p. 136, July 7.
[2] *Report*, 1812, p. 401. They left London October 3, 1811 (*Report*, 1812, p. 400).
[3] *Report*, 1812, p. 401. [4] *Ibid.* 401, 402.

SECTION III.—THE NEW ZEALAND MISSION.

Under this title it will be our object to relate how a Mission to New Zealand was planned, equipped, and despatched, and what events occasioned its detention in New South Wales before it was able to reach its destination.

It was on Monday, March 7, 1808, that the Committee, sitting as usual at Mr. Goode's, received a communication from the Rev. Samuel Marsden on the expediency of a missionary settlement in New Zealand; but before proceeding we must occupy a few lines in showing what circumstances led up to this application.

Samuel Marsden, born in 1764 of humble parentage at Leeds, a pupil of Hull Grammar School under Joseph Milner, a student of St. John's College, Cambridge, through the Elland Society, was appointed in 1793,[1] before his degree, on the recommendation of Mr. Simeon, and by the influence of Mr. Wilberforce, Government Chaplain to the penal settlement in New South Wales, in succession to the Rev. Richard Johnson. There, at Sydney, on March 10, 1794, he landed, and in course of time became acquainted with many Native visitors from New Zealand, whom he took every opportunity of entertaining with the kindliest hospitality at his abode in Parramatta, near Sydney, establishing thus an intimacy and an influence with a large body of those strangers. Among the guest-friends in this way received during 1806 were a chief named Tippahee and his four sons, who, after witnessing the comforts and many blessings of a Christian and civilised home, returned to their country laden with seeds, tools, and various other tokens of Marsden's good-will, all freely bestowed in the hope of their paving the way for the entrance into New Zealand of the beneficent religion of Christ. Tippahee, a man of uncommon natural ability, was on his side anxious for the elevation of his people, and ready to welcome any plans that might conduce to that end. The New Zealanders were in a deplorable state of barbarism. Unskilled in most of the arts of life, ignorant of the chief methods of raising food from the ground, they were impelled to perpetual wars of plunder one with another, and to the same cause it would appear reasonable to attribute the horrible and unnatural custom which they had of devouring their captured fellow-men.[2] In 1807 Mr. Marsden had to revisit England for the purpose of proposing to Government various improvements which he desired in reference

[1] His commission was dated January 1, 1793. Rev. R. Taylor's *New Zealand*, p. 282.

[2] Marsden in one place calls them 'cannibals who had massacred and devoured our countrymen,' referring to the case of the *Boyd*.—*Missionary Register*, 1816, p. 468.

to his own chaplaincy, and finding a Society now established for Missions to Africa and the East, he did not omit the opportunity of bringing before them in the way we have mentioned the spiritual interests of the New Zealanders. The Committee, in reply to his application, decided on considering it at a special meeting that day month, and accordingly on Monday, April 4, they again assembled. The outlines of the case were formally brought before them in a letter of Mr. Marsden, dated Ivy Lane, March 24, 1808,[1] the writer himself attending the Committee to assist in the discussion. He suggested that the missionaries should go out under the sanction of the Home Government, and with its official recommendation to the Governor of New South Wales. From New South Wales they would proceed under the patronage of the Governor to New Zealand, and with a recommendation from him to the Chief of the country. It would also be necessary to keep up communication between Port Jackson and the Mission, and this might be done, if no other way presented itself, by hiring a small vessel of some twenty or thirty tons.

It was resolved that his proposal should be entertained, and that the Committee of Correspondence, along with Mr. Marsden, should be requested to meet at Mr. Goode's on the following Thursday morning, April 7, to digest a plan. On that occasion there were present, besides Mr. Marsden, the Revs. H. Foster (Chairman), S. Crowther, W. Goode, J. Pratt, J. Venn, H. G. Watkins. Mr. Marsden's letter having been thoroughly debated, it was agreed to send out three men, not ordained missionaries, but skilled and intelligent artisans, qualified to impart Christian knowledge and teach the arts of life concurrently. A circular was to be issued to the Society's principal friends, embracing the outlines of the design, and inquiring for men of the stamp needed—viz. a carpenter, a smith, a twine-spinner, men of piety, industry, prudence, and patience. Another meeting on April 11 settled the circular, and directed that twelve written copies of it should be sent to clergymen in the chief towns of the kingdom.

The New Zealand Mission, conceived on a plan altogether different from that of Africa, demanding agents of another class, tapped a new source of missionary supply. Mechanics to be transformed into scholars and clergymen, laying aside their whole life's training, habits, and associations, were one thing. Mechanics going forth with all their tools, to practise their own craft and continue the current of their lives under new and most interesting conditions, were quite another. The Committee were therefore not very long in hearing of two or three agents from the English counties suitable for this enterprise, remote though it was, and were thus doubtless somewhat consoled amid the

[1] This letter is printed without a date in the *Report* for 1808, Appendix iv., p. 361. The date is given in the Minutes of April 4, and in the original letter, which is preserved in the Society's collection.

various disappointments which, as the reader knows, had recently befallen them in reference to the Africa Mission and the seminary difficulty. Mr. Fawcett of Carlisle, their ever-watchful friend, wrote to recommend William Hall, a joiner, and after a correspondence with Mr. Marsden, the Committee decided on July 4 that he should be taken in hand. He was therefore placed in the ship-yard of Mr. William Barnes at Hull (where he was under the eye of Mr. Dikes, of St. John's) to be instructed in the method of draughting vessels. The next successful candidate was John King, 21, shoemaker, of Nether Worton, a village in the neighbourhood of Oxford under the pastoral care of Mr. Daniel Wilson,[1] who recommended him to the Committee under the dates July 19, July 20, August 7, 1808. The Committee and Mr. Marsden having approved, King was given a spinning-wheel and put in a rope-walk to learn spinning. On June 19, 1809, both men attended before the Committee, who were greatly pleased with Hall's drawings in ship-building, while in various other ways Hall as well as King had acquired stores of useful information, and both had favourably impressed with their intelligence and character all who had come in contact with them. At the present interview the Committee would not allow it for a moment to be forgotten that the *Christian* instruction of the New Zealanders was to abide paramount in their thoughts, while arts and trades—carpentering, shoe-making, boat-building, boat-rigging, medicines and medicine books—(for with these too they were furnished) were to be subsidiary to that grand aim. The plan was that they were to accompany Mr. Marsden to Parramatta, in New South Wales, and there remain on an allowance from the Society[2] until an opportunity should occur for their settlement in New Zealand. Lord Castlereagh, the Secretary for War and the Colonies, having promised his favour, that of Lt.-Colonel Macquarie, who was proceeding as Governor to New South Wales, was readily obtained, and in August, 1809, Mr. Marsden set sail with Hall and King; but a smith for instructing the natives in making nails and edge-tools had not been obtained. On board the ship, returning to his native country there was found by Mr. Marsden, early in the voyage, a New Zealander in the last stage of destitution and misery, his name Duaterra; and Mr. Marsden, to his surprise, further discovered that he was no other than a nephew of Tippahee, whom he resembled in character and intelligence, as well as in a desire to elevate his compatriots. From the moment of his coming in contact with the friend of his race Duaterra began to recover,

[1] Then residing at Oxford as Vice-Principal of St. Edmund Hall, while curate in charge of Nether Worton, where were the estate and abode of his uncle and father-in-law, Mr. William Wilson, the silk merchant of Milk Street, City, who had been a member of the Committee from April 12, 1799, to May 27, 1806.

[2] Hall, his wife, and King were allowed 20*l.* a year each from the time of embarkation until able to provide for themselves, 100*l.* to be advanced to Mr. Marsden for that purpose. Minutes, August 4, 1809.

and on reaching Port Jackson he was once more in health. His story, which is told with many particulars down to the period of his death in February 1815, reflects indelible disgrace on some British captains navigating the South Seas, and proportionate honour on the humanity of Marsden.[1]

On the arrival of Mr. Marsden and his party at Port Jackson on February 27, 1810, the prospects of the mission were very bright. A plan had been matured among the merchants for making a settlement in New Zealand,[2] with the object of procuring hemp and other natural productions of the island; Government had sanctioned the project, the settlers had been fixed upon, the ship was ready to sail. Here was an opportunity at once provided for establishing King and Hall, when the disastrous news unexpectedly arrived that the British ship *Boyd* had been burnt by the New Zealanders, with the murder of all her crew but eight.[3] Mr. Marsden's letter of May 3, 1810, with this intelligence came before the Committee on December 7, 1810,[4] but Mr. Marsden was not in the least discouraged, nor were the two intending settlers, as no doubt remained on their minds that the New Zealanders had been provoked to the outrage by the misconduct of English crews, and that when treated with humanity they were a kindly as well as a noble race. It was judged wisest, however, by Mr. Marsden to defer the mission until matters became more settled.

There was in London at this time waiting for acceptance a third candidate for New Zealand, Mr. Thomas Kendall, of 43 Bryanston Street, a schoolmaster, married, one of Mr. Basil Woodd's congregation. He had first applied so early as December 5, 1808, and had seen Mr. Marsden, but he was not the 'smith' that Mr. Marsden had originally asked for, which may have been the reason why no immediate decision was arrived at.[5] The offer was renewed on March 1, 1811, but the sad intelligence from New Zealand prevented all consideration of it.

Mr. Marsden wrote again on July 29 and October 25, 1810, and his letters were read by the Committee on May 3 and 31, 1811.[6] There was much more in them about the *Boyd* affair, and a repetition of his belief that the mission was practicable, though not so yet. He very strongly urged the establishment of a ship at Port Jackson. 'Nothing can be effectually done with the natives of the South Sea Islands without the means of keeping up a constant communication with them from Port Jackson.

[1] Original details are given in the *Report* for 1817, Appendix viii., p. 549. The name of Duaterra is worthy of the tenderest and most honourable recollection.

[2] The northern extremity of New Zealand is somewhat over 1,200 miles due east of Port Jackson.

[3] *Report* for 1811, p. 243.

[4] Minutes of that date. A long extract from the letter occurs in the *Report* for 1811, p. 243.

[5] The Minutes bearing on Mr. Kendall's application are those of December 5, 1808, May 1 and 19, 1809.

[6] Copious extracts are given in the *Report* for 1811, p. 247.

One vessel of about 150 or 200 tons would visit all the islands in these seas, be a protection to the missionaries, and bring such natives to and from Port Jackson as may from time to time wish to go in her. The produce of the islands brought to Port Jackson and sold would pay all expenses.'[1] Mr. Marsden did not suggest that the Society should undertake this responsibility, but he strongly urged it on the consideration of Christian merchants, assuring them that with little or no risk to themselves they would thus be most effectually promoting the missionary cause. Dr. Buchanan's Anniversary Sermon on June 12, 1810, had forcibly pleaded for a missionary ship, as the friends of missions were reminded in the report of June 4, 1811. The merchants, however, may have been justified in thinking, if that was in their minds, that with the Society so stationary in income as it then was, and therefore so little able to extend its operations, especially while the difficulty of securing English missionaries seemed still so great, any such an enterprise was scarcely to be regarded by them as business.

On June 7, July 11, and August 2, 1811, Mr. Marsden's missionary vessel was again before the Committee, and Mr. Hardcastle, the Treasurer of the London Missionary Society, was consulted as to what had been the experience of that body in such an undertaking. But no encouragement came apparently from that quarter, and as no decision in favour of the scheme seemed at all possible, the question was shelved. A solution afterwards came in the only possible way, by the local action of Mr. Marsden himself purchasing on his own responsibility a small but suitable craft, the *Active*, as will appear by-and-by in the proper place.

A letter laid before the Committee on August 9, 1811, from the Rev. John Buckworth, Vicar of Dewsbury, reported that he had in his congregation several young men of good promise for settlers, whom he had acquainted with the views of the Society in regard to New Zealand, and the probability of suitable candidates for employment being accepted. The Committee were pleased to hear of all this, but as to immediate action the *Boyd* catastrophe had for the present clouded the scene, and nothing seemed prudent to be done until Mr. Marsden could report the way clear. Hall and King were as yet only colonial settlers at Parramatta; Kendall was being kept back. Not until April 1813 (if we may for a moment transgress our chronological limit, and anticipate what will come again in its proper place), did Kendall sail, and apparently then only because Mr. Marsden could usefully employ him at once as a master in New South Wales, and because Government, on that understanding, granted him a free passage. But for New Zealand the Society's design was a handicraft mission, much after the Moravian type, and for

[1] *Report* for 1811, p. 251.

that matters would evidently not be considered ripe until news should come that Mr. Marsden himself, at the head of his little party, had embarked for the dreaded shores. His delay in taking this step might seem to belie his optimistic view of the New Zealanders' disposition; but the fact was that the *Boyd* tragedy had brought down upon the poor islanders the vengeance of the South Sea shipping, and the terrible sore was kept open. Not until 1814 did Marsden think it prudent to take the critical step, and it was in that year he made his well-known adventurous bivouac among the natives on their own shores, and this he did in safety, entirely vindicating the character he had given of that interesting race. But on these matters we must not touch further yet. We will only add that early in the eighteenth century weavers could apparently be obtained more easily than others for missionary work. Von Schirnding's *protégés* in 1800, at the Berlin Seminary, were mostly of that business, and that Mr. Buckworth's young men at Dewsbury, a weaving town, were so in 1811, we may be fairly certain. A gentle, thoughtful, intellectual race, and to some extent religious also, they would seem to have been. Why so many of them were able to leave their employment at that period the history of trade would perhaps explain.

SECTION IV.—PROPOSED MISSIONS.

Ceylon and the East, 145.—The Mediterranean, 148.—The Falls of St. Mary, 150.

1. *Ceylon and the East.*

In our earlier pages, under April 1 and May 4, 1801, were noticed suggestions made to the Committee that the British conquest of Ceylon should be followed up by a mission to that island. It was mentioned also that letters from Ceylon were communicated by Mr. Grant. China also was kept in view for many months by the Committee,[1] as were Astrakhan and the Tartars.[2] Through most of 1801, therefore, while not a single missionary was revealed to the anxious search, those distant regions were prominent in the Committee's deliberations; the whole world of the East inviting, and not a man to say, 'Send me!' Yet they were not occupied in dream-work either, for while the living messengers failed there was still the very practicable means of reaching the East by versions of Holy Scripture, and it must not be forgotten that no Bible Society existed for such an object.

Early in 1802 the Berlin Seminary hove in view, attention was immediately concentrated on Africa, and all the ideas re-

[1] See under May 4, 18, 25, August 3, November 2, December 7, in 1801, pp. 67, 68, 74, 75.

[2] See under August 3, and September 7, 1801, p. 74.

presented by the above dates were put to flight in the busy work of starting the Sierra Leone mission, which gave them abundance to think of through the years 1803, 1804, 1805. In 1806 the Oriental nations were in sight once more, and then by way of Calcutta, where a vigorous work of Bible translation was being carried on under the hands of Brown, Buchanan, and Udny, in aid of which noble effort the Society remitted substantial sums once or twice, as will be noticed more fully later on.

This contributory contact with the East in general was afoot when, in 1810, Ceylon was again brought into view by the presence in England of Sir Alexander Johnston, Chief Justice of the island. Dr. Buchanan, who had met him in Ceylon, called him 'a man of large and liberal views, the friend of learning and of Christianity.'[1] In England Sir Alexander, visiting the Committee of the Bible Society, gave some very interesting information respecting the 'Scriptures in Ceylon.'[2] Mr. Pratt, who was present on that occasion, related at the next meeting of his own Committee, on April 6, 1810, the substance of what he had heard,[3] and was commissioned by them to present Sir Alexander with three copies of the Society's *Proceedings*, one for himself, the others for the Governor and some public library in Ceylon. The Committee also informed Sir Alexander that if he should think good to select one or two pious native Christians of Ceylon, and send them to England, the Society would undertake to educate them. This communication with the Chief Justice was the Society's first actual contact with Ceylon. The Report of June 12, 1810,[4] details much of what Sir Alexander said (either then or on some other occasion) in conversation with Mr. Pratt himself, and it especially emphasises what he described as the policy towards Christianity which had been pursued by the Dutch Protestant Government, and by the Portuguese Roman Catholic before that, of openly and directly encouraging and officially promoting Christianity among the natives, without the least pretension to indifference or neutrality. The British Government, this account proceeds to state, continues the same policy in Ceylon, in strong contrast to the one observed by the East India Company on the continent of India. 'The consequences are,' the Report goes on to say, 'a very general profession of Christianity and a great regard to moral conduct.' 'Governor Maitland,' it adds, 'and Sir Alexander Johnston are earnestly desirous of promoting all prudent and salutary measures for the diffusion of Christianity.' The principle of the same policy the Report does not hesitate warmly to commend. When this Report was printed

[1] Letters from Ceylon dated September 27, 1806, March 11, 1808, in his *Christian Researches in Asia*. In 1802 Mr. Johnston became Advocate-General in the King's Court at Ceylon, and in 1805 Chief Justice. In 1810 he was made Judge of the Admiralty Court, and President of H.M. Council in that island, and knighted.

[2] *British and Foreign Bible Society Report*, 1810, p. 8.

[3] C.M.S. Minutes, April 6, 1810. [4] P. 76.

(August, 1810), and likewise the Bible Society's, Sir Alexander Johnston's remarks must have attracted the notice of many.[1]

There occurred also in the earlier part of 1811 the publication by Dr. Buchanan of his very interesting volume *Christian Researches in Asia*,[2] one section of which was devoted to Ceylon, giving information collected personally in the island during the visits paid to it in the years 1806 and 1808. Attention was pointed to the melancholy fact of there being but two English clergymen in all Ceylon, insufficient even for their own countrymen, much more for the numerous native Christians left by the Dutch. Of these, great numbers were yearly relapsing to idolatry, bringing reproach upon the English nation and occasioning scornful remarks from the Roman Catholic priesthood against the Protestant name.

The *Christian Researches in Asia*, which in a volume of moderate size passed in review the various countries of the East, the condition of Christianity in them, and their means of becoming acquainted with it from the Scriptures themselves, obtained an immediate popularity, occasioning four editions of it in 1811, with a twelfth in 1812, and to the attention excited by it, as well as by Sir Alexander Johnston's visit in 1810, must be attributed, we feel little doubt, the fact that the Society had this year to consider the prospect of a mission to Ceylon.

The minutes of February 1, March 1, April 5, 1811, show an offer for Ceylon before the Committee from a Wesleyan local preacher of Faversham, recommended by Dr. Clarke; but it was sufficient that there was no possible opening at that time.

Again, on October 4, November 1, December 6, 1811, the Committee were dealing with a most urgent suggestion of the Rev. Melville Horne, now curate of West Thurrock in Essex, to set on foot missions to Ceylon, Malabar, and other parts of the East. Here most distinctly we are on the track of Buchanan's volume, which contains much of Malabar, and is all over 'the East.' Buchanan's fervour on such a subject as the spread of Christianity was quite congenial to Horne, and cannot be concealed even in the formal language of the minutes; but then it was a scheme of formidable dimensions for the scale on which the Society then stood, with its humble two or three thousand a year and not a single University man among its forces. A friend of Horne's stamp, however, had to be seriously dealt with, and in their turn they asked him to point out such a plan as he would suggest. That, too, was reasonable; for no one has a right to say, 'This thing is bound to be done, and you are bound to find the way of doing it.' Able man as he was—in-

[1] He returned finally to England in 1819. On September 4, 1833, he was made a Privy Councillor, and an assessor to the Judicial Committee. He died in Great Cumberland Place, March 6, 1849, at the age of seventy-four. Earl Grey said of him in the House of Lords that 'his conduct in the Island of Ceylon alone had immortalised his name.' *Annual Register*, 1849, p. 224.

[2] Dated February 15, 1811.

deed, because he was an able one and could see many sides—Horne declined, still urging them to the endeavour. They could see no further than he could, and for the present a Ceylon mission, a Malabar mission, an Eastern mission, were placed on the shelf. At that day no one had the suspicion how the way into the East was going to be made open to missionary footsteps; but whether the Committee suspected that or not, they had at that very moment under Scott's training two men, English, one day to be sent (as it turned out) to Ceylon, while two others were coming, Germans, their equals in missionary power, who afterwards proceeded under the Society to the Continent of India. Whatever the Committee may have anticipated, it would seem they *durst* not absolutely decline to look into the words which confronted them in their title—THE EAST—and they resolved[1] that the next Report should contain the best plan that their wisest heads could devise for entering that grand field,[2] leaving it to the Christian public to say if they had the heart to take it up. There was another venture of faith, and by the time that Report appeared the wave was on the rise which should carry their eastward bark to sea. Melville Horne's importunity, based upon Buchanan's sagacious foresight, and incapable of doubting, in spite of the darkness, that the East was meant for Christ, and the Church of England meant to assist in making it Christ's, was not going to be lost.[3]

2. *The Mediterranean.*

The suggestion which came before the Committee on June 16, 1802,[4] just after the Peace of Amiens,[5] to endeavour to reach the Greek Church in the Mediterranean by means of consular chaplains, was one which could be carried out only through special opportunities. No action resulted, the Committee becoming about that time acquainted with the Berlin Seminary, and the near prospect of the Africa Mission compelling them to put aside for a while every other project, to say nothing of the speedy return of hostilities. The reappearance in the minutes of a proposal for the Mediterranean nine years later when, though the war was unended, those coasts were safe for British travellers through the possession of Malta,[6] and after the victory of Trafalgar,[7] was due, as we feel no doubt, remotely to the unflagging energy of Dr. Buchanan, whose venturous yet practical mind was ever pointing the way. In the *Christian Observer* of May 1811[8] there is printed a piece of 'Literary Intelligence,' headed PALESTINE, to the effect that Dr. Buchanan contemplated

[1] December 6.
[2] The design was fully carried out.
[3] Protestant missions in Ceylon commenced in this order: Baptist, 1812; Wesleyan, 1814; American Board of Missions, 1816. *Missionary Guidebook*, p. 175. The Church Missionary Society, commencing in Ceylon in 1817, permanently occupied it in 1818.
[4] See p. 83.
[5] Signed March 25, 1802.
[6] Surrendered to the British, September 5, 1800.
[7] October 21, 1805.
[8] P. 321

a visit to Jerusalem and the interior of Palestine with the view of investigating subjects connected with the translation of the Scriptures and the extension of Christianity. After visiting Syria he would return through Lesser Asia, hoping to see something of the Christian churches of Greece and the Archipelago. In other words Buchanan was planning a new series of *Christian Researches*, the scene of which should be the countries of the Mediterranean, and in fact it had been his intention at one time to travel that way to Europe on leaving India, with the express view of continuing his investigations as to the hold of Christianity in those regions.

The dates make it impossible (for we must remember that periodicals were then issued, not as now but at the *end* of their months) that the statement of Dr. Buchanan's intentions was seen by Dr. Cleardo Naudi before he wrote his letter to Mr. Pratt dated Malta, June 2, 1811.[1] The coincidence of periods, therefore, is striking, but there remains the strong probability that it was Dr. Buchanan's popular volume in reference to Eastern Asia which prompted the Malta proposal in reference to Western Asia. Dr. Naudi of Malta, personally a stranger to Mr. Pratt, expressing himself as a warm friend of Scriptural Christianity, speaks of multitudes of Christians in the Levant, of different denominations, mingled in confusion with the Turkish inhabitants, so ignorant of the true light of the Gospel, that they not only can contribute nothing to the extension of religion, but are scarcely able to maintain the great doctrines of redemption among themselves. The overthrow of the Roman Propaganda and the confiscation of its revenues in the present war, cutting off all its activity in those parts, which was of some avail, has left the field open. He begs that two missionaries may be sent to the Levant, the necessary qualifications of whom he describes. They must be scholars, able to speak Greek and Arabic, or one of them. He has written on this subject to Mr. Terrot and to Mr. Mair, the latter of whom will deliver his letter.

The Mr. Terrot here referred to reminds us of one of those present at the Castle and Falcon on April 12, 1799. Mr. Hugh Campbell Mair, whose city address was 6 Copthall Court, Throgmorton Street,[2] was a warm friend of the Society, and had spent the winter of 1810–11 at Malta for the benefit of his health.[3]

Dr. Naudi's letter was placed before the Committee, accompanied by one from Mr. Mair on October 4, 1811, the same day on which Melville Horne's suggestion for Malabar and the East came forward. On November 1 all three letters were considered, and the practical outcome was that they served to emphasise the resolution of December 6, 1811, that the most hopeful plan of

[1] Printed in full in *Report*, 1811, p. 499.

[2] He first occurs in the Directory, and with this address, in 1809, 1810. In 1811 he begins to be of 14 Angel Court, Throgmorton Street. In business he was a ship and insurance broker.

[3] *Report*, 1812, p. 408.

the Society's acting in THE EAST should be taken up and got ready for the report of 1812.

Here must end our progress in this subject for the present, as we have reached the conclusion of 1811. The names of Mr. Mair and Dr. Naudi will return to us in the following chapter, and we need now only remark that we are distinctly on the track of the first English clergyman to take foreign service under the Society, William Jowett,[1] and of his volume, that matches Buchanan's in interest, *Christian Researches in the Mediterranean.*

3. *The Falls of St. Mary.*

On June 1 and 8, 1810, the Committee considered a proposal which reached them from Mr. John Johnston, a gentleman who had resided twenty years in North America, for the most part at this spot, by the south-east end of Lake Superior, where the river issuing out of it flows on to Lake Huron, and in its course divides the United States from Upper Canada. Mr. Johnston was settled on the States side and just beyond the Canadian border, but in the midst of a portion of the great tribe of Chippeway Indians,[2] with whose chiefs he was closely connected. From an interview he had had with them, and from his knowledge of the people, of whom he gives a very favourable description, but for whose civilisation and Christian instruction little or nothing was being done, he believed good results would follow a mission among them, and if the Society could send a suitable person to conduct one, he would afford him his protection and contribute towards his maintenance, feeling assured also that anyone recommended by them would obtain ordination from Dr. Mountain the Bishop of Quebec. It was mentioned in the Committee that there existed in New England a Society for the civilisation and conversion of the North American Indians, and further inquiry from Sir William Pepperell, who was in connection with it,[3] showed that it possessed an income of 2,000*l.* a year and a school of thirty-five children. On February 1, 1811, a letter was received from Bishop Mountain declining to ordain such a person as Mr. Johnston had in contemplation, and there the matter seems to have ended.

[1] He was accepted for Malta in 1813, and proceeded thither in 1816.

[2] They occupied various tracts within the borders both of Canada and the United States.

[3] It was the New England Company (Introd. p. xxii.), of which Sir William Pepperell became a member on May 29, 1795, and on May 14, 1807, the Governor (Busk's *New England Company*, pp. 74, 84).

SECTION V.—PRELIMINARY EXAMINATION OF INDIA.

Under Lord Cornwallis, 151.—Sir John Shore, 153.—Marquess Wellesley, 157.—Marquess Cornwallis, 167.—Sir George Barlow, 168.—Earl Minto, 177.

1. *Under Lord Cornwallis.*

In view of the uniform friendliness exhibited through so many years by the East India Company towards the missionary work of Swartz in the Madras Presidency, we might feel at some loss to comprehend the reasons of those obstacles encountered by promoters of Missions in India subsequently, and more particularly in 1812 and 1813. We will seek to set this matter in a clear light by an historic treatment of it, noticing the attitudes successively adopted through a series of India Administrations, commencing with Lord Cornwallis, on the question of the Christian enlightenment of the Natives, and we shall endeavour always to keep in sight the very trying situations in which the ruling power was sometimes placed. But we are bound to acknowledge that the space which this inquiry will occupy will prove much out of proportion to the amount of the Society's *direct* contact with India during the period to be traversed; and our justification is that it is highly desirable to make it well understood how the governing powers stood affected towards missions in India within the early years of the Society, whether its contact was much or little, while in the critical year 1812, towards which we are looking, it will be exceedingly important that the previous history of the matters in debate should be clearly intelligible. It will tend to throw light on the principal point if we also include in our survey two subsidiary ones, namely, the rules made from time to time as to the permission in India of those British subjects who were not in Company or in Government employ, and the spirit of the ruling power in reference to the preservation of Christianity among the British population of India. We shall accordingly lose no opportunities of illustrating these two matters. One of them we meet so early as 1781, in which year an Act passed in the Company's behalf[1] ordered that British subjects in India in the Company's service, or licensed by the Company, were to reside in some principal settlement, or within ten miles of one, except on special leave. This rule, made long before the missionary difficulty arose in India, indicates the close watch which the authorities considered it necessary to keep, and were allowed to keep, over all British residents in their dominions. By an order of the Calcutta

[1] 21 Geo. III. c. 65, s. 28, *Statutes at Large*, xxxiii. pp. 429, 430.

Government in 1784 that rule was advertised[1] for general information.

This was previous to Lord Cornwallis, whose administration began September 12, 1786, and ended October 28, 1793, a period upon which we now proceed to enter.

On March 21, 1787, the Calcutta Council ordered all British subjects in the Company's territory, except those in its own and the King's service, to certify within three months their names, abodes, and occupations, mentioning the year of their arrival and forwarding their original licenses. In default they were made liable to forfeit all right of remaining in India, and to be dealt with as unlicensed traders.[2]

In 1789, the Council ordered that every master of a vessel arriving in India should deliver to the pilot who would take charge of her at Saugor,[3] the names of all the passengers on board, with a statement as to whether or no they possessed the Company's license to resort to India.[4] Here is the first intimation we have met with of any attempt to challenge strangers at their entry into India. What would be the consequence of arriving without a license this account does not state, and for anything that is apparent the unlicensed person would land at Calcutta without hindrance; but then he would subsequently find himself dealt with by the other regulations applying to his case.

On December 23, 1789, the Council of Calcutta ordered invitations to be issued for contracts for the building of a chapel in the garrison of Fort William.[5]

Lord Cornwallis, as Governor-General, was contemporary with Mr. Charles Grant, Mr. William Chambers, Mr. George Udny, Rev. David Brown,[6] all warm friends and supporters of missionary efforts, as shown by what we have already noticed of the small local mission at Gomalty, the great design of parcelling out North India into missionary provinces, and the partial version of the New Testament accomplished by Mr. Chambers. Lord Cornwallis did not commit his government to any one of those projects, but he allowed such as had faith in them to go their own way without hindrance.

Turning, however, to the Company at home, we find a difference. How can we forget the bitter hostility of 1793, in the month of May?[7] Yet that hostility had not reference to any missionary proceedings then on foot in India. The Company were on the defensive only, resisting an effort to force their hands by a clause

[1] *Calcutta Gazette* of September 16 and 23, 1784.

[2] The order appeared in the *Calcutta Gazette* of May 17, 1787, and may also be seen in *Selections from the Calcutta Gazette*, i. p. 188.

[3] Saugor Island, at the month of the Hoogly, eighty miles below Calcutta.

[4] Marshman's *Carey*, i. p. 74, without a reference. We have been unable to find the original authority, or to verify the exact terms of the order.

[5] *Calcutta Gazette*, January 7, 1790, or *Selections*, ii. p. 13.

[6] He began his ministry at the Mission Church on Good Friday, April 6, 1787. *Memorial Sketches*, p. 482.

[7] Chapter i. of this work, pp. 20, 21.

of a Charter. Left to themselves they would, according to all appearances, have taken no steps, suffering the Indian Government to deal with every case as it might arise. Missions in South India, it must be remembered, had widely prospered under the Christian Knowledge Society, and Swartz was in the height of his usefulness with the knowledge and approbation of the Madras Government as well as of the Court of Directors.

It must here be observed that the Charter Act of June 11, 1793, decreed that any unlicensed persons going to the Company's territory in India, or found there, were liable to fine and imprisonment.[1] But this Act was not to come into force in India until February 1, 1794.[2]

2. *Under Sir John Shore.*

In his administration, which began October 28, 1793, and ended March 6, 1798, arrived the first English Protestant missionaries properly so called, those whose express object in coming out was to convert the Hindoo and Mahomedan natives to the Christian faith; for we altogether pass by the 'Portuguese Mission' of Beth Tephillah at Calcutta. Now, therefore, arises the question of the legal admissibility of English missionaries to India, and it is necessary we should know the regulations then in existence which governed it. No laws had ever been made against missionaries as such, but there had been many from time to time against strangers of every kind arriving without leave, and able if tolerated to invade the Company's legal privileges.

On November 11, 1793, there arrived out, just a fortnight after Sir John Shore had assumed the government, two missionaries of the Baptist Missionary Society, Messrs. Carey and Thomas, without the Company's license, in the Danish ship *Kron Princessa Maria*, which had cleared from Copenhagen, and was commanded by Captain Christmas, an Englishman naturalised in Denmark, who had taken in those passengers in the Downs. How they passed the ordeal at Saugor Island we are not informed, nor is anything said of obstacles at Calcutta, where the party, eight in all, landed[3] without any more question, so far as we know, than if they had arrived at Bristol.[4] Carey's biographer offers conjectural explanations. We must remember, however, that the Charter Act of June 11, 1793, making them guilty as unlicensed strangers of a high crime and misdemean-

[1] 33 Geo. III., c. 52, s. 131, *Statutes at Large*, xxxix. p. 185. Marshman's *Carey* (i. pp. 57–8) quotes the language of this statute as from an 'Act passed in 1783.' No particular Act is named, and no reference is given, nor was any Act bearing on this subject passed in 1783 (See *Statutes at Large* for that year). The date should doubtless have been 1793.

[2] Sec. 163, p. 204.

[3] Marshman's *Carey*, i. p. 61.

[4] *Carey's* letter mentioning his arrival contains no particulars of his landing, and no hint of any obstacles put in his way (*Periodical Accounts*, i. p. 64).

our, punishable with fine and imprisonment, was not law in India until February 1, 1794. Leaving them for a while, we proceed to notify certain changes made in the Company's regulations.

On December 11, 1793, the Directors, addressing a general letter to the Calcutta Government, and expressly basing their action on the Charter Act of June 11, 1793, ordered that no one was to reside in India without a license, and that unlicensed persons were to be dealt with as unlicensed traders and sent home. This rule was a mitigation of the Charter Act, since it directed instead of fine and imprisonment deportation to Europe,[1] to which penalty therefore Carey's party were exposed so soon as the Act should come into force in India.

On May 28, 1794, the Directors wrote out another general letter, referring to the previous one of December 11, 1793, and supplementing it in *favour* of the unlicensed residents. Instead of being summarily deported they are allowed to remain if they can get some responsible person to stand surety for them, and the letter announces that for carrying out this plan printed forms of a covenant are being sent out from England, which the unlicensed persons will have to enter into, finding securities for their due observance of the same. The covenant, it was added, would date from February 1, 1794, the day on which the Charter Act came into force in India. Extracts from this despatch of May 28, 1794, were made public in the *Calcutta Gazette* of March 12, 1795,[2] up to which time Carey and his party were in no real danger; and if they now found securities and were willing to accept the covenant they could remain safe from henceforth in British India. Let us therefore attend to their proceedings.

After various trials since their landing at Calcutta the two missionaries found themselves, for a livelihood, in charge of Mr. George Udny's two indigo factories, Thomas at Moypauldiggy and Carey at Mudnabatty in the Malda district,[3] where he arrived on June 15, 1794. It was an understood thing with Mr. Udny that while attending to his indigo works Carey and Thomas were to use all the time they could save in learning Bengali and qualifying themselves for their main business, that of missionaries.

In 1795[4] the Governor-General, in order to check the continual encroachment of outsiders who considered themselves justified in turning to their own advantage, without cost to themselves, the grand commercial system which India proprietors had erected and were maintaining with their capital and at their risk, advised the Court of Directors not to permit above ten 'free

[1] Published in the *Calcutta Gazette* of March 12, 1795, and *Selections*, ii. pp. 143, 144.

[2] They appear also in *Selections from Calcutta Gazette*, ii. pp. 143, 144.

[3] Malda, its capital, was some 174 miles up the Hoogly, north of Calcutta.

[4] Marshman's *Carey*, i. p. 74.

merchants' at the very outside to proceed to India in any one year. He also in conformity with his instructions from home issued orders at Calcutta that every unlicensed European in India should enter into covenants with the Government and find securities for the performance of them in sums varying from 500*l.* to 2,000*l.* Under this rule Mr. Carey was returned as an indigo planter residing in the district of Malda, Mr. Udny and another friend standing his sureties.[1] Through the rest of the period of Sir John Shore and beyond it he continued his plans at Malda without the least interference.

On March 10, 1797, the Rev. Claudius Buchanan, a chaplain of the Company, landed at Calcutta, and in May was appointed to Barrackpore, on the left bank of the Hoogly, sixteen miles above Calcutta, where the Governor-General had a country seat, and where five or six native regiments were usually stationed. There he remained during the rest of Sir John Shore's administration. In India, then, all that while, there was no sign of hostility to missionary work. But then missionary work had not been formally brought before the authorities. Had it been, could even Sir John Shore have sanctioned it? It is significant that Carey did not venture to report himself on Government paper a missionary, the one character he cared for, but only an indigo planter. Proceedings so unobtrusive as his, so remote from the capital—we must add, so unavowed—were left unnoticed and free, but were probably not unknown.

Towards the close of 1796 another missionary arrived at Mudnabatty, Mr. Fountain, who went out in one of the Company's ships rated as a servant, for which reason it may have been that he entered Calcutta without observation. With the assistance of Mr. Udny and Mr. David Brown he proceeded up the country. Mr. Carey's biographer[2] says of him:—'He had brought out from England all the democratic views of the French Revolution, and in India society freely gave vent to the most extravagant opinions, and in his letters home, which were opened at the Post Office. Mr. Fuller, the Secretary of the Baptist Missionary Society, was extremely vexed with Mr. Fountain, and sent out remonstrances.'[3]

Sir John Shore's period was marked, as Lord Cornwallis's had been, by an official obstruction *at home* to mission work in India. In 1796 Mr. Haldane of Airthrey, a Scotch gentleman of family and fortune, one of the warmest supporters of the London Missionary Society, then recently founded, desired to go out and plant a mission in Bengal. Ample funds were provided by the sale of Airthrey, and it was arranged to take out a well-equipped printing-office, with a staff of catechists, itinerants, and schoolmasters. All being completed, application for permission to

[1] Marshman's *Carey*, i. p. 75. [2] *Ibid.* i. p. 75.
[3] *Ibid.* i. p. 75. Mr. Fountain died at Dinagepore, August 20, 1800. *Ibid.* p. 134. *Periodical Accounts*, ii. p. 87.

proceed was made to the India authorities, Mr. Haldane frankly stating his object to Mr. Dundas,[1] President of the Board of Control. After a negotiation of four months had been on foot, Mr. Wilberforce came to London about it.[2] But he had to contend against other difficulties than the utter lack of missionary interest in high places. In a period when French Revolutionary principles were rampant in this country, the French republican armies everywhere else successful, and a strong Tory English Government in power to combat both, good Mr. Haldane and his friends avowed extreme political opinions. Wilberforce wrote under October 4, 1796:—'I am sorry to find them all perfect democrats, believing that a new order of things is dawning, &c. Haldane very open.' Wilberforce earnestly 'argued against their revolutionary principles in a long talk about governments, and gave it as his opinion that they had by their imprudence seriously injured their cause with Mr. Dundas.' Mr. Wilberforce, however, tried to forward the project with that minister, using this argument: 'It is on your own grounds the best thing you can do. In Scotland such a man is sure to create a ferment. Send him, therefore, to the back settlements to let off his pistol *in vacuo*.' Mr. Dundas was not to be won, while the Court of Directors gave Mr. Haldane a complimentary but peremptory refusal, for 'weighty and substantial reasons.'

We cannot forbear the remark that Mr. Wilberforce, in backing up Mr. Haldane's application by such reasonings, must have done something still more to prejudice the cause of Missions with Mr. Dundas. The general soundness of Mr. Wilberforce's judgment was a pillar of support to every Christian cause in that day, and the bitterest enemy of Missions could do them no such fatal injury as to bring it seriously into question among leading India statesmen. Sometimes in pursuit of one idea people will, if allowed, lead influential men into the straits that Wilberforce was brought into by Mr. Haldane, and with the lightest heart, entertaining little suspicion indeed how far the ensuing damage must necessarily reach beyond the occasion and the moment.

It may then be reasonably thought that in the case of the project here offered and refused the question between public authorities and Missions had not been played on a fair issue. A fair issue it was if missionaries of Swartz-like judgment, with directors of acknowledged weight behind, presented themselves before those responsible for India. Anything short of this invited defeat beforehand. India was very much less of a *vacuum* for the revolutionary pistol than Mr. Wilberforce was at that moment aware of. Ripeness of time for Missions could not be forced. When there appeared a strong Society, experienced in the management of Missions, competent to keep in hand distant individual enthusiasm four or five months away, then India and

[1] Henry Dundas, President 1784–1801.
[2] *Life of Wilberforce*, by his Sons, ii. p. 176.

the India House might begin to believe in Missions, and the interest of public men in them would grow. When 1812 arrived, Mr. Wilberforce had the Church Missionary Society, with twelve years of youth upon it, besides other maturing bodies, to back him up in Parliament, and what was still more, to justify the Company in relaxing its grasp of India for the admission of the Evangelist.

The last event of this administration bearing on India Missions was the death of Swartz at Tanjore on February 13, 1798, and his burial on the 14th in the garden belonging to the Mission Chapel, which he had erected outside the fort. We say 'the burial,' since that so remarkably set the seal to his whole life's work, when the Rajah himself, the natives generally whether converts or not, in common with the troops (among whom he had acted as chaplain) bewept him as a father, for such had he been to them all. The life and burial and monument of Swartz long remained a great event in the history of India Missions and an evidence of their reality. These could always be confidently pointed to by friends, for they vindicated both the possibility and the usefulness of Missions; they put enemies to silence who persisted in associating the name of missionary with authority eluded or defied, natives exasperated, conversions *nil*. The prudence, zeal, spirituality, humility, of Swartz made him the typical Protestant missionary in India, as Eliot and Brainerd were among the American tribes. His name remained a tower of strength. He completely justified the principle of Missions, putting adversaries as to that point on the defensive. Through the Christian Knowledge Society the Rajah had a marble monument by Flaxman sent out for erection in the chapel. What the Court of Directors did and wrote will be referred to later on.

3. *Under the Marquess Wellesley.*

The Earl of Mornington began his administration May 18, 1798,[1] and ended it July 30, 1805, when he was Marquess Wellesley. David Brown and Claudius Buchanan were chaplains all that time. He is placed before us in two interesting passages of Buchanan's letters. One from Barrackpore to Mr. Grant in July, 1798, said:—

> 'Lord Mornington has been here near six weeks. As yet he maintains much dignity in his government. He goes regularly to church, and professes a regard for religion. He has been at Barrackpore for ten days past. He was surprised when I told him that we never had divine service there or at any other station. He was still more surprised when he heard there were horse-races here on Sunday morning.'

In the other passage, written on February 1, 1799, to Mr.

[1] Between March 6 and May 18, 1798, Sir Alured Clarke was acting governor.

Charles Elliott, of Clapham, relative to his son, we see the germs of Fort William College:—

'Lord Mornington aids us here. He no longer leaves it at the option of the young men whether they will study or not. An examination at the expiration of three years hence is to decide on all pretensions to new appointments.'

Evidently his heart is set on elevating the whole tone of Indian administration.[1]

At this point it is advisable to prepare the way by a few public dates. The French Revolution, which had been since 1789 affecting more or less all the western nations, seemed in 1798 ready to draw within its mighty vortex the princedoms and British conquests of India. Bent on overthrowing the Eastern dominion of England, Bonaparte on May 19, 1798, sailed for the conquest of Egypt, which was to be his base of operations. With Egypt and Syria both in his hands, an advance across the deserts to the Indus would have been an easy matter of four months. Nelson's victory of the Nile (August 1, 1798), though too late to prevent Bonaparte's landing in Egypt, gave a mortal blow to his army by cutting off its communications with France. But at first the star of Bonaparte was in the ascendant. Egypt fell, and Syria was overrun, when on May 20, 1799, the conqueror was compelled to retire from the fortress of Acre, the key of Syria, and driven back to Egypt, which he re-entered on June 1. Baffled in this scheme, he returned personally to France, and his army, which he left behind, capitulated to the English at Alexandria on August 31, 1801. There was an end of India's danger by way of Egypt, but during the three years of those operations politics in India demanded all the vigilance of its British rulers. At the various native Courts artful emissaries were busy preparing for the French advance; most of the Mahomedan chiefs of the Ganges provinces were tampered with, while the whole of the Mahratta potentates were secretly intriguing, preparing to join openly in a confederacy against the British power as soon as the French should arrive from Egypt.[2]

The Government at Calcutta, watching all and knowing all, had to cultivate a policy of unflagging suspicion, as we find noted in a letter of Buchanan, who expresses himself without any sign of surprise, or as if he thought the measure spoken of uncalled for. He was writing on or about June 3, 1799,[3] just as Bonaparte, ruined as to Syria, had returned to Egypt, though the latest news at Calcutta must have portended danger to India:—

'Lord Mornington is taking measures to send home all Frenchmen and republicans. I was applied to lately in a kind of official way to give some account of the Baptist missionaries. It was asked, What was their object? How supported? Whether they were not of republican principles? As I had some good data for speaking favourably of Mr. Carey, I confined myself

[1] Pearson's *Buchanan*, i. pp. 161, 170. [2] *Alison*, xi. p. 66, Cabinet ed.
[3] Pearson's *Buchanan*, i. 183.

to him. I stated the origin of the Tranquebar mission, and its success under Swartz, and I represented Carey as endeavouring to do in Bengal what Swartz did in the Deccan.'

That such suspicions were not unnatural for the officials to entertain appears by the instances of Haldane and Fountain before noticed, and if entertained they were disquieting.

On October 5, 1799, the American ship *Criterion*, Captain Weekes, carrying four missionaries of the Baptist Society, Joshua Marshman and William Ward being two of them, but all unlicensed, anchored in Saugor roads, and the pilot came on board bringing blank forms to be filled up with the names of the passengers, their profession, and their destination. Mr. Carey had suggested by letter that the four should report themselves as his assistants proceeding to his indigo factory near Malda. But since their intention was, acting on the advice of Mr. Grant, not to land at Calcutta at all, but proceed direct to Serampore, they took the open course, and had themselves entered as Christian missionaries proceeding to the Danish settlement of Serampore. On the 10th the *Criterion* reached Calcutta, but the missionaries remained on board without landing. On the same day the *Criterion* list of passengers was submitted by the police to the Governor-General in Council. This was the first instance in which the arrival of missionaries without the permission of the Court of Directors had been officially brought before Government, and orders were sent to the town authorities that the missionaries should forthwith be required to leave the country. At ten o'clock on Saturday night the missionaries quitted the *Criterion* in boats, and at daybreak on Sunday morning, October 13, arrived at Serampore.[1] On Monday, the 14th, Captain Weekes, on applying to have his vessel entered, was informed that that would be refused unless the four missionaries appeared at the police office and entered into engagements to return immediately to England. They, however, being already under the protection of the Danish Governor, Colonel Bie, resolved on remaining there, but by his advice addressed Lord Mornington in an explanatory memorial. What aggravated the situation was that a paragraph in a Calcutta paper, mistaking the word 'Baptist,' announced that four 'Papist' missionaries had arrived in a foreign vessel, an alarming piece of news to the Calcutta public, who at once concluded that they were French Roman Catholics, emissaries of Bonaparte in disguise. But Mr. David Brown had received letters about them from Mr. Newton, and their actual character soon became known. The Governor-General, who really could do nothing, and had no right whatever to refuse entry to the *Criterion*, yielded to circumstances with a good grace and *did* nothing, not even remonstrating with the Danish Governor. But all Mr. Brown's efforts

[1] Marshman's *Carey*, i. p. 111; *Periodical Accounts*, ii. p. 12. The latter authority merely brings the missionaries to their destination, without the least hint of difficulties at Calcutta.

to get them permission to settle on British territory were unavailing,[1] and so an effectual stop was put to their attempt to join Carey at Mudnabatty. The result was that, on Governor Bie's invitation, Carey removed all his plant to Serampore, arriving there on January 10, 1800.[2] Thus and then it was that Carey removed from British to Danish India. It was his own choice; he was in no way expelled. There had been no reason for his expulsion, as he had professed himself an indigo-planter, and had entered into the required covenant. Serampore was a little town within a domain of twenty acres, purchased from a native prince about two years before the conquest of Bengal by Clive. It was on the right bank of the Hoogly, exactly opposite to Barrackpore, and so the same distance, sixteen miles, above Calcutta.

Thursday, February 6, 1800, was appointed at Calcutta—

'For a general thanksgiving for the late signal successes obtained by the naval and military forces of his Majesty and of his allies, and for the ultimate and happy establishment of the tranquillity and security of the British possessions in India.'[3]

It was observed at St. John's, the Presidential Church, as a great solemnity, some account of which survives.[4] Lord Mornington, whose title in England was now Marquess Wellesley,[5] and the principal officers of the Government, proceeded in official state to the church, where prayers were read by the senior chaplain, David Brown, and the sermon was preached by Claudius Buchanan. Buchanan's special powers had full scope in the subject and occasion, while the fact of its being the first[6] public thanksgiving day remembered to have been held at Calcutta warmed up all his enthusiasm. Buchanan was emphatically a 'public' man. The sermon was one exactly suited to his audience and to the chief member of it. Lord Mornington heard its leading points with full sympathy and the greatest satisfaction, as the preacher remarked how the long contest with France had been one means of discrediting infidel principles by their becoming identified with French principles, and how the conviction had gained

[1] Marshman's *Carey*, i. p. 116.

[2] *Ibid.* i. p. 124; Hough, *P.M.I.*, ii. pp. 104, 106. Thomas had previously removed to Calcutta. He died at Dinagepore, October 13, 1801, Marshman i. p. 153; Hough, pp. 105, 113.

[3] *Life of Buchanan*, i. p. 185. The thoughts that were stirring the hearts of British India at that time may be judged of from the vote of thanks, with a present of 10,000*l.*, accorded to Lord Nelson by the Court of Directors on April 24, 1799, referring to the important services conferred on British India by his ever-memorable victory over the French fleet at the mouth of the Nile in August 1798. Nelson's autograph acknowledgment, dated on board the *Foudroyant* in the Bay of Naples July 3, 1799, with a copy of the resolutions, is shown in a glazed frame in the library of the India Office. At a banquet given him by the Directors at the London Tavern, December 3, 1800, Nelson said that the designs of the French upon India had been frustrated (*Calcutta Gazette*, May 14, 1801). But for that frustration what might have been now the history of India Missions?

[4] *Calcutta Gazette*, February 13, 1800; also *Selections*, iii. p. 257.

[5] The creation was dated December 2, 1799.

[6] *Life of Buchanan*, i. p. 190.

ground that national security and national happiness could have no other solid basis than Christianity; how consequently there had sprung up an increased regard for Christian ordinances and a more general acknowledgment of the providence of God, scepticism and infidelity being not so well received in society as they once had been. Lord Mornington was one of a growing number whom events before their eyes were convincing that the maintenance of Christianity and the stability of nations were linked together. The sermon itself, full of masculine expression and ideas of common sense, was just one to secure his ear, and its delivery proved the commencement of Buchanan's India reputation. By order of Lord Mornington printed copies were not only sent home to the Directors but distributed in every part of British India, as though he were resolved that his own rooted convictions should, if possible, pervade that great civil and military framework on either hand of which were seen the untold perils of a heathen Asia and a revolutionary Europe, that great English framework of which he was the responsible chief. What responsibility Lord Mornington felt in regard to the guidance of the native mind may be less evident, though we may speculate on it with the deepest interest.

The Marquess Wellesley, as we will now style him, was already planning[1] that institution for training the Company's civil servants which did so much good for India, the College of Fort William, the main design of which was, in Buchanan's words, 'to enlighten the Oriental world, to give science, religion, and pure morals to Asia, and to confirm in it the British power and dominion.'[2] Language like this can but mean that the College was designed to be, in the broadest sense, a missionary centre for India and for all Asia; not indeed technically such, for sending out missionary agents—which Lord Wellesley never encouraged—but essentially such, for the promotion of Christian knowledge, in a learned and literary way.[3] This Governor-General most especially, in designing the College and making it his favourite foundation, admitted publicly the principle that it was an obligation on the rulers of India to promote Christianity among their native subjects. The sanction given to the College was hesitating and fitful on the part of the Directors,[4] whose approval of that principle must therefore be considered as more doubtfully expressed. But if the principle was assented to by the Marquess Wellesley, it did not follow that he would agree to its being carried out into practice in any way but that of his own choosing, much less by agents whom he regarded as unauthorised

[1] Pearson's *Life of Buchanan*, i. p. 201. It led eventually to the Haileybury East India College.

[2] *Ibid.* p. 368. See also p. 200, where Pearson remarks that French principles were gaining a footing among the Company's officials.

[3] Buchanan mentioned in July, 1801, the Christian influence of the college among the students. *Life*, i. p. 218.

[4] *Life of Buchanan*, i. pp. 240–242.

volunteers, evading his surveillance, present only by his connivance.

The College came gradually into operation. On July 10, 1800, the regulation for its establishment was passed by the Governor-General in Council, but by his Lordship's special order the Institution bore date May 4, 1800, that being the first anniversary of the British victory at the Mysore capital Seringapatam,[1] and on this day college work informally commenced; in private houses, however, the intention being to erect in Garden Reach a building to accommodate 200 students, including hall and chapel.[2] The minute in Council containing the reasons for establishing the college is dated August 18, 1800;[3] lectures opened on November 1, 1800,[4] and the first regular term began on February 6, 1801.[5] The Statutes, dated April 10, 1801, and enacted by the Governor-General, who was Patron and Visitor, declared one of the objects of its foundation as being 'to maintain and uphold the Christian religion in this quarter of the globe.'[6] Every professor or lecturer was to engage not to teach anything contrary to the Christian religion or to the doctrines and discipline of the Church of England. The Provost was the Rev. David Brown; the Vice-Provost, Rev. Claudius Buchanan, who was also Professor of the Greek, Latin and English classics. The Oriental languages to be taught were Arabic, Persian, Sanscrit, Hindoostanee, Bengalee, Telinga, Mahratta, Tamula, Canara.

For Bengalee there was only one competent instructor known, William Carey, the first edition of whose Bengalee New Testament was completed at the Serampore press on February 7, 1801. By an advertisement of it in the Calcutta papers the Governor-General came to know of the existence of that press, and was made not a little uneasy, until assured by David Brown that it would not be used for political purposes.[7] Brown and Buchanan, however, were not satisfied until they had got Carey on the college staff, a matter of some difficulty, as a Dissenter could not be a professor or a lecturer. They proposed to him on April 8, 1801, the inferior grade of 'Teacher,' and upon his consent went the next day to the Governor-General, to whom they plainly stated his missionary character. The only question Lord Wellesley asked was: 'Is he well affected to the Government?' As to that there was no manner of doubt, and all was settled. On May 12, 1801, Carey commenced his duties as Teacher of Bengalee at 500 rupees a month.[8] Thus the function of a mis-

[1] See a small volume of *Letters of the Marquess Wellesley respecting the College of Fort William*, 1812, p. 50.

[2] *Life of Buchanan*, i. pp. 196, 205. The collegiate erection was never carried out owing to fluctuations at the India House as to the permanence of the institution.

[3] Given *in extenso* in *Letters* as before, pp. 9–49, also in Buchanan's *College of Fort William*, 4to., 1805, p. 1.

[4] *Life of Buchanan*, i. pp. 206, 212.

[5] *Ibid.* p. 212.

[6] Buchanan's *College of Fort William*, p. 46.

[7] Marshman's *Carey*, i. pp. 133, 141.

[8] *Ibid.* i. p. 148.

sionary was acknowledged by the highest authority in India. Yet that did not grant permission for the *exercise* of the function, a permission which always resides with the supreme civil power.

It may here be noted that on May 8, 1801, in consequence of war having broken out in Europe between England and Denmark, Serampore came under the English flag;[1] but the missionaries, to their great thankfulness, were allowed to go on with their work unmolested.[2] This was four days before Carey began his lectures at Fort William College.

After so many early dates of this interesting college we will add one more. At its first public examination, on July 3, 1801, the highest place was taken in Persian and Hindoostanee, with a line below his name for distinction, by William Pearson Elliott,[3] the second son of Mr. Charles Elliott of Clapham. This very promising young man, who also took[4] a first class in Arabic, was forthwith appointed to a post in the Bengal Civil Service, from which he was transferred to the embassy in Arabia.[5]

The chronology now brings us to an Indian date in the infant history of our Society. It was while the College of Fort William was in its very earliest terms that the Committee, anxious to find openings, began to look eastwards, and on April 1, 1801, resolved on consulting Mr. Grant as to anyone in India favourable to their designs, with whom they might open a correspondence, as though they had never heard of Mr. Udny, David Brown, and Claudius Buchanan. On May 18, whether or no in consequence of Mr. Grant's recommendation, they decided on giving their attention to the translation of the Scriptures and tracts into Oriental languages. On December 1 a Sub-Committee was resolved on to consider as to printing the Scriptures in Persian, a step having reference probably to India, where Persian was the tongue of the native courts and upper native society. On February 1, 1802, they were informed that Lord Teignmouth had found the Persian Scriptures very faulty; on March 1 that he had pronounced the Persian Gospels so likewise. Mr. William Chambers's partial version of St. Matthew was mentioned. On April 5 Lord Teignmouth, who had found the Persian Gospels worse and worse, was preparing a report on the subject. After this date all mention of the versions and of India drops from the minutes for four years, for the Berlin Seminary has come in sight and Africa is now the uppermost thought. That gap of

[1] *Calc. Gaz.*, May 14, 1801, Add. Supp., P.S. It must have been restored on or about July 4, 1802, when an official copy of the Peace of Amiens had reached Calcutta (*Calc. Gaz.* of that date).

[2] Bapt. Miss. Soc., *Period. Acc.*, ii. 180.

[3] Buchanan's *College of Fort William*, p. 179; *Life of Buchanan*, i. pp. 217, 218.

[4] Buchanan's *College of Fort William*, p. 205.

[5] There is a notice of him in H. N. Pearson's *Dissertation on the Propagation of Christianity in India*, p. 141. In 1803, while secretary under Sir Home Popham, he died of a fever at Senaar.

four years we shall examine at Calcutta, and so be prepared for the return of the subject to London in 1806.

At Calcutta two things have to be kept in view, the Serampore Mission as it developed itself, and the Fort William College as it contributed to India the light of Christianity. We shall take them as they come chronologically.

After a residence of two years at Serampore, we are told, the missionaries began to itinerate beyond the little Danish territory into the interior.[1] If this two years dates from the arrival of Marshman and Ward on October 13, 1799, the itineration commenced in October 1801. The matter is worth noticing, for here we have the mission expanding upon British territory. No *settlement* upon it however was made, and the missionaries do not appear to have transgressed their original orders. Such natives as were impressed by their preaching seem to have been received for further instruction into Serampore town.

On January 23, 1803, the missionaries commenced celebrating divine service in English in a hired room at Calcutta.[2] This was a further extension, but no settlement, and it was not interfered with. The effect was small.

On April 29, 1803, Mr. David Brown began residence[3] at Aldeen House near Serampore, which he had just purchased,[4] and it continued his abode for the rest of his life, which terminated June 14, 1812. In the extensive grounds attached to it, and close to the river, was an old deserted pagoda.

Some time before July 25, 1803, the Old Testament in Bengalee, Carey's translation, was printed at the Serampore press.[5] His Bengalee New Testament had appeared, as already mentioned, in 1801.

On October 20, 1803, Mr. Buchanan, with the sanction of the Governor-General, sent home his first offer of prizes,[6] the subjects all bearing on the Christian enlightenment of the East. The subject of the Latin poem was *Collegium Bengalense*. The English Dissertation was to be on 'the best means of civilising the subjects of the British Empire in India, and of diffusing the light of the Christian religion throughout the Eastern world,' which was evidently intended to elicit ideas on the subject of Oriental translations of Holy Scripture.

Such translations must have been now in preparation at Fort William, and as the subject will come before us in Committee minutes later on, it will be best to make a few remarks here.

The necessity of instructing a numerous corps of talented English students in the dialects of India attracted the services of

[1] Marshman's *Carey*, i. p. 152.
[2] *Ibid.* i. p. 177.
[3] David Brown's *Memorial Sketches*, p. 298.
[4] Marshman's *Carey*, i. p. 184.
[5] Buchanan's *College of Fort William*, pp. 219, 223.
[6] *Life of Buchanan*, i. p. 280. The offers were accepted in England in the summer of 1804 (i. p. 307). The successful competitors at Cambridge were announced in Lent Term, 1805.

a large body[1] of native moonshees drawn from the countries where the various tongues were spoken. These teachers formed a part of the college staff, working under the professors, and were paid out of the College funds. Professors taking advantage of their presence were enabled to edit or translate important productions of the old literature of the country, besides compiling dictionaries, grammars, and other apparatus needed by students. The works were printed at the college press and with the college sanction, but at the expense of their authors,[2] who were repaid by the sale, the Governor-General being always a munificent patron. Fort William College thus became not merely a teaching institution but quite an emporium of Eastern letters.[3] The Provost and Vice-Provost were not going to let the opportunity slip for procuring by the same means and under their own superintendence the best possible versions of the Scriptures. Carey, too, in the same way brought out a second edition, which was virtually a new translation,[4] of his Bengalee New Testament, a vast improvement upon the original work executed by him up the country at Malda. Besides the Bengalee Old and New Testaments no other Bible version occurs in a list dated July 25, 1803, which notices every work published in connection with Fort William College until then.[5]

In January or February 1804 the Bible Versions then in prospect occasioned an explosion,[6] which both indicated and aggravated the difficulties of those whose hearts were set on the Christian enlightenment of India, in days when the living missionary was so much discouraged, by the dissemination of the text of Scripture. Among the subjects proposed by the professors for the disputation of the students at the ensuing annual 'speech-day,' as we might call it, always held in the native tongues, was this one:—'The advantage which the natives of this country might derive from translations in the vernacular tongues of the books containing the principles of their respective religions and those of the Christian faith.'[7] At this thesis the moonshees took great offence, as if an attack on the native religions were intended, and the old civil servants who saw mischievous consequences from trenching on the prejudices of the people fanned the flame. Excitement at Calcutta rose to fever heat, and the Governor-General was memorialised. His lordship refused to condemn the thesis, in the principle of which he could see nothing objectionable, yet to allay the apprehensions that were aroused he directed its withdrawal.

[1] More than fifty. Marshman's *Carey*, i. p. 180.
[2] As it has always been the case with regard to English University Presses.
[3] Buchanan's *College of Fort William*, p. 235.
[4] Marshman's *Carey*, i. pp. 179, 180.
[5] Buchanan's *College of Fort William*, p. 219.
[6] *Life of Buchanan*, i. p. 297
[7] The account of this affair in Marshman's *Carey* (i. p. 191) gives a different version of the thesis.

In the next list of the College Press publications, September 20, 1804, the Gospels in Persian, in the Nustaleek character, translated under the care of one of the professors, Lieut.-Col. Colebrooke,[1] an eminent Orientalist, were printing. This was the first Persian version of the Gospels ever printed in India,[2] and from a comparison of dates it might seem possible that Lord Teignmouth suggested it from England in consequence of the action of our Committee in 1801 and 1802.[3] In this same list there were ready for the press, or preparing for it, a Mahratta and an Orissa New Testament, and the Gospels in Malay.

On September 20, 1804, occurred an incident which is considered as possessing much significance. At the annual public Disputation of Fort William College on this day, before the Court and all the rank of the capital, native and European, in the throne-room of Government House, Mr. Carey, here called Sanscrit *Professor*, delivered a speech in Sanscrit in commendation of the College.[4] It had been previously submitted to the Governor-General (in English, of course) and by him approved. It had therefore in every line his sanction and authority. One short passage was this: 'I have been in the habit of preaching to multitudes daily,' and it was intended for an avowal of Carey's missionary character. The alleged significance was this, that in the presence of that important assembly the Governor-General openly gave his sanction to the missionary office.[5]

On June 4, 1805, Mr. Buchanan sent home proposals for another of his valuable prizes to be competed for in duplicate at Oxford and Cambridge. The purport of the essay to be written was, as before, the Christian enlightenment of the East. The points to be discussed were clearly laid down, and one was, 'The duty, the means, and the consequences of translating the Scriptures into the Oriental tongues, and of promoting Christian Knowledge in Asia.'[6]

About June 10, 1805, Lord Wellesley granted Mr. Buchanan, whose health required a change, leave of absence for four months, for enabling him to proceed to the Malabar coast with the object of procuring information which might facilitate the dissemination of the Scriptures in India. That design was therefore here distinctly sanctioned by Lord Wellesley, though Buchanan's journey was deferred.

[1] Buchanan's *College of Fort William*, p. 225. The British Museum has a copy of St. Matthew in Persian, translated by Colonel Colebrooke, Calcutta, 1805, 4to.

[2] *Life of Buchanan*, i. p. 299.

[3] *Supra*, pp. 76, 77, 163.

[4] Printed (in English) in Buchanan's *College of Fort William*, p. 168. When Carey commenced under the title of Professor we have not seen. Dr. Buchanan said that as 'Teacher' his salary was 500 sicca rupees a month, or 750*l.* a year; as Professor double that amount (*Report* 1814, p. 354).

[5] Marshman's *Carey*, i. p. 198. It is stated, p. 199, that it was Buchanan who brought this about.

[6] *Life of Buchanan*, i. p. 349. The offers were accepted at the close of 1805, and the award declared on June 4, 1807.

On July 30, 1805, Lord Wellesley's administration terminated. What then had been his policy on the question now under consideration? He had shown much sympathy in the efforts for the Christian enlightenment of the natives of India through the agency of the Holy Scriptures. He had thrown no obstacles in the way of the Serampore missionaries (and there were no others within his Presidency) itinerating on British ground. But he had refused them permission to form stations or settlements upon it, and this they had not attempted to do. They had refrained from all acts of aggression upon the Calcutta Government authority during Lord Wellesley's period.

4. *Under the Marquess Cornwallis.*

Lord Cornwallis, returning to India as Marquess, had a very brief term of office, from July 30, 1805, to October 5, 1805.

On September 9 and 10, 1805, two Serampore missionaries in a course of itineration penetrated to Dacca, where the magistrate and collector united in affirming that their tracts had created great uneasiness in the minds of the people. Being requested to leave they returned to Serampore.[1]

This unfriendliness to the Mission in no way touched the Governor-General, who was at the time on a journey up the country; but the incident shows that the missionaries, immediately after the departure of Lord Wellesley, began to extend their operations. The alleged effect of the tracts must have been reported to Calcutta and have affected the official mind.

In the autumn of 1805,[2] two works of Buchanan issued from the London press, and won the attention of those English people who cared for India, his *College of Fort William* and his *Memoir of the Expediency of an Ecclesiastical Establishment in British India*. The former, enumerating one hundred[3] original works in the Oriental languages, printed at the Fort William press, exhibited the splendid effort made by the Marquess Wellesley, under whom British India had so largely increased, to train for its administration a civil service high in ability, elevated and religious in tone, helping Englishmen to take a pride and interest in their Eastern Empire. But the *Memoir* was a most solemn call, addressed more especially to English Churchmen, to go forth and evangelise that magnificent possession so providentially given to this country; and the motives for doing so it did not scruple to found on the necessity of ameliorating its deplorable condition, which was owing to the pride, immorality, and bigotry of the Mahomedans, the vices, enormities and barbarities of Hindoo superstition and

[1] Marshman's *Carey*, i. p. 247.
[2] *Life of Buchanan*, i. pp. 306, 324.
[3] *Ibid.* i. p. 325.

idolatry.[1] With much confidence Buchanan pointed out that the Christianisation of both peoples was, under God, neither impossible in itself nor dangerous to British rule.[2] He also urged the inadequacy of the clerical staff in India for the needs of English residents there.

5. *Under Sir George Barlow.*

Sir George Barlow, Member of the Council when the Marquess Cornwallis died, acted as Governor-General from October 10, 1805, until July 31, 1807. Mr. Buchanan, writing to Colonel Sandys on October 22, 1805,[3] observes of him and of Mr. Udny, the latter of whom was then on the Council, 'both are warm supporters of religious improvement in India, and I trust they will do good.'

In November 1805 one of the Serampore missionaries, Mr. Ward, tried to purchase land at Jessore for a missionary station.[4] That appears to have been the first attempt to break through the restrictions laid down by Lord Mornington in 1799—in fact the first missionary aggression—and we do not see how the encroachment could fail to make authority henceforth more stiff and opposition more bristling. The English official at Jessore threw obstacles in the way, and Mr. Ward desisted.[5]

Sir George Barlow, on succeeding as acting Governor-General, had to proceed up to the North West Provinces, and Mr. Udny was left in charge as Deputy Governor. Mr. Udny had done everything in his power now for many years to favour the Christian cause in India, and was the first friend and supporter of Carey and Thomas. Mr. Carey now applied to him, in Sir George Barlow's absence, to authorise a most important advance in missionary operations, abolishing altogether the restrictions maintained by Lord Wellesley throughout his administration. It was to sanction the establishment of missionary stations throughout Bengal and Orissa. As of course Mr. Udny could not, in his temporary authority, grant a request so great, the intention could hardly have been any other than to secure him, as second in rank, to support the project with Sir George at the proper time. Sir George, on his return to Calcutta, said that though he was personally favourable to missionary exertions, he had no power to authorise missionary establishments in the country, and could not act in opposition to the known sentiments of the Court of Directors.[6] This decision was communicated by Mr. Udny to Mr. Carey, and Mr. Carey—

[1] *Life of Buchanan*, i. p. 310. The Preface is dated Calcutta, March 12, 1805.
[2] *Ibid.* i. p. 311.
[3] *Ibid.* i. p. 361.
[4] Marshman's *Carey*, i. p. 248.
[5] *Ibid.*
[6] *Ibid.* pp. 249, 250. The delicacy of Sir George Barlow's position should not be overlooked. His appointment being from Calcutta only, upon a sudden emergency, he was but Acting Governor until the wishes of the Directors were known. Their confirmation was granted in England on February 19, 1806, but being cancelled by the Crown on May 29, it never took effect.

'stated in reply that however great might be the respect of the missionaries for the wishes of Government, "they *must* form stations," and that without the consent of the Government if they were unable to obtain it, and that they were prepared to take the risk of the consequences on themselves.' [1]

Such is the account of this matter as recorded by Carey's biographer; but it is hardly possible that the words, 'they *must* form stations,' could have occurred in any official communication. The places at or near which the missionaries were to be settled were Cawnpore, Benares, Dinagepore, Goalpara, Chittagong, Jessore, Cutwa, Dacca, Juggernath. To Dinagepore one of the missionaries was actually sent, but being challenged by the judge, Mr. James Pattle, and having neither license nor passport, he found it useless to combat his difficulties, and returned to Serampore.

The next incident that we observe bearing on these matters occurred on Sunday, March 2, 1806, when Mr. Buchanan, on the eve of the College anniversary, preached before the Government, taking for his text St. Mark xiii. 10: 'And the Gospel must first be published among all nations.' On the following day, Monday, March 3, the Governor-General delivered the annual Speech before the College. In anticipation of it Mr. Buchanan had on March 1 written thus to Mr. Grant:—

'Much depends—very much—on the complexion of his discourse, and many are waiting with solicitude the result—many on both sides. If he admit the word "civilisation" into his speech this year, you may expect to hear the word "religion" next year. For thus by slow degrees we must proceed.' [2]

The words proved to be 'civilisation,' 'morality,' 'virtue.' [3] This eager watching of words and phrases shows that the zeal of the two clerical heads of the College in pressing their point was encountering a strong reaction among old Indians, who were becoming increasingly averse to the communicating of Christianity to India by any means, whether by missionaries or by Scripture. If we censure their want of faith in Christianity and in Christ, we should remember how little their Church had done to keep their souls alive in a distant heathendom. If we censure their timidity, it should be recollected what little experience there had then been in Northern India for the solution of the problem of how the religion of the conquerors and the religion of the conquered would behave in contact, when on the one side they saw principally zeal and on the other a gross credulity ready for any lying invention. The reader of history knows also that there were well-founded causes for grave anxiety as to the future of India, and that the utmost vigilance of the wisest heads was needed to prevent the natives proving ungovernable. Vast territories had been recently annexed, and princes put down. The Sepoy army was in a mutinous state. Bonaparte, now an emperor, was again becoming formidable, though the Egyptian

[1] Marshman's *Carey*, i. p. 250.
[2] *Life of Buchanan*, i. p. 380.
[3] *Ibid.* i. p. 384.

route was closed to him. The talk of India was reflected in a letter of Buchanan on February 12, 1806:—[1]

'With infinitely more ease than ever Alexander did may he march through Eastern countries, if he could once get his army to the south of the Hellespont.'

Buchanan himself shared this dread, and if he still persevered in his Christian efforts it was not that he defied Indian disaffection, or that he shut his eyes to it, but that he absolutely disbelieved it could be promoted by the measures he was in pursuit of. With Swartz in his mind, he believed in God's blessing and in India's safety. Not a sign did he show of relinquishing the Oriental translations. Difficulties did but stimulate him to persevere. The Versions were to be his missionaries. Early in 1806, finding that it was possible through the advance of the linguistal resources of the college greatly to extend their scope, while there was no chance of Government contributing to their cost, the three friends, Udny, Brown, and Buchanan drew up a statement of what they were prepared to get translated and printed, appealing for subscriptions. The Serampore missionaries had taken a similar step in 1804, stating their readiness, with the help of Fort William learning, to proceed with seven languages, and asking the Baptist Missionary Society for the means. But the three colleagues laid their plans for fifteen languages. Their proposals said:—

'Our hope of success depends chiefly on the patronage of the College of Fort William. To that institution we are much indebted for the progress we have already made. Oriental translation has become comparatively easy, in consequence of our having the aid of those learned men from distant provinces in Asia, who have assembled during the period of the last six years at that great emporium of Eastern letters. These intelligent strangers voluntarily engage with us in translating the Scriptures into their respective languages, and they do not conceal their admiration of the sublime doctrine, pure precept, and divine eloquence of the Word of God. The plan of these translations was sanctioned at an early period by the Most Noble the Marquess Wellesley, the great patron of useful learning.'[2]

In March 1806 these proposals were forwarded to influential men, civil and military, throughout India; and at home to the Directors, the Bishops, the Bible Society and other public bodies, to Lord Teignmouth and other great laymen. We shall meet them in London before long. Meantime we note other incidents.

On May 16, 1806, Henry Martyn landed at Calcutta, and on the 19th took up his abode in David Brown's old pagoda at Aldeen.[3] Mr. Brown's residence here (an hour and a half[4] with the stream from Calcutta) served to draw the Chaplains who

[1] *Life of Buchanan*, i. p. 377. In fact India was never deemed secure from Bonaparte's daring schemes until his army was hurled back from Moscow in 1812.

[2] *Ibid.* i. pp. 386–7.

[3] H. Martyn's *Letters and Journals*, i. pp. 445, 449. He left for Dinapore October 15, 1806, *ibid.* p. 503.

[4] *Ibid.* p. 448.

favoured Missions into frequent contact with the Serampore missionaries. Martyn's arrival in India also reinforced the cause of Bible translation.

On June 1, 1806, the Serampore missionaries took a step towards establishing stations, by opening a bungalow at Calcutta in Bow Bazar,[1] for vernacular preaching by native converts.[2]

On June 2, 1806, four hundred copies of the Hindoostanee Gospels, directed by Lord Wellesley to be printed at the expense[3] of Government, under the auspices of Fort William College, were presented to the Serampore mission. This circumstance is mentioned as giving a date in the Fort William versions.

On July 7, 1806, a Committee minute of our Society records a grant of 200*l.* to George Udny, Esq., the Rev. David Brown, and the Rev. Claudius Buchanan, of Calcutta, in aid of the translation of the Scriptures into the Eastern languages now carrying on at Fort William; and those gentlemen are to be requested to report progress with that work and render their aid in the Society's designs. The final clause virtually appointed those Calcutta friends a Corresponding Committee, although we do not find this designation given them until May 22, 1809.

That helping hand to Udny, Brown, Buchanan, for translations made the Society's first actual contact with India, nineteen years after the appeal of Grant, Chambers, Udny, Brown, to England for missionaries, through Simeon and Wilberforce. It could then be a day of translations only. The day of Missions was postponed by an alarming event which occurred only three days after that Committee, and seemed quite to belie Buchanan's confidence in India's willing acceptance of Christian enlightenment.

The mutiny in the fortress of Vellore,[4] some fifty miles inland from Madras, on July 10, 1806, was the culminating point of a wide-spread disaffection throughout the southern Sepoy army, the Coast Army, assuming its first active form in May, 1806, and dying out in December, 1806.

It was occasioned by an unpopular military system introduced into India, some few years previously, including distasteful changes in uniform, coming to a head at this time, and in this portion of the army, through the machinations of the dethroned royal family of Tippoo of Mysore, then residing under British supervision at Vellore, but secretly intriguing for the overthrow of their conquerors and their own restoration. Under

[1] In a street running eastward from the Old Fort past the Beth Tephillah Mission Church.

[2] Marshman's *Carey*, i. p. 258.

[3] Such is the statement here, Marshman's *Carey*, i. p. 255. In Buchanan's *College of Fort William*, 1805, p. 234, it is stated that the sole charge incurred by the College in the department of sacred translation has been for the Gospel of St. Matthew in Persian and Hindustani.

[4] From a detailed account in J. W. Kaye's *History of the Sepoy War in India*, 1857–8, i. pp. 217, *sqq*.

colour, probably, of the undeniable fact that Christian missionaries had been active in their efforts for years previously in South India, the household of Tippoo sedulously propagated the fabrication that the sepoys were being forcibly Christianised by the English Government by means of the new round hat, cross belts, and other articles of military dress, and the people at large by means of the salt sold at the Government stores, but previously polluted with the blood of swine and cows. Kaye observes :— [1]

'That the excitement of religious alarm was the principal means by which the enemies of the British Government hoped to accomplish their objects is certain; but if there had not been a foregone determination to excite this alarm, nothing in the actual progress of Christianity at that time would have done it. A comparison indeed between the religious status of the English in India and the wild stories of forcible conversion, which were then circulated, seemed openly to give the lie to the malignant inventions of the enemy. There were no indications on the part of Government of any special concern for the interests of Christianity, and among the officers of the army there were so few external signs of religion that the sepoys scarcely knew whether they owned any faith at all.'

Some little time was required to form an accurate judgment of the deeper causes of this outbreak, and these will be referred to further on. At present we limit ourselves to more immediate results.

August 11, 1806.—The Governor-General at Calcutta received from Madras by H.M.S. *Rattlesnake*, official despatches dated July 31, of the Vellore disaster. The reply, dated the same day, is signed G. H. Barlow, G. Udny, J. Lumsden.[2] The event must have been kept a Government secret, and there was much speculation as to its cause and significance.[3] Many letters now began to pass between the Calcutta and Madras Governments.

Saturday, August 23, 1806, six weeks after the Vellore outbreak, and twelve days after the news of it had reached Government, at Calcutta, the *Benjamin Franklin*,[4] Captain Weekes, anchored off that city, with two fresh missionaries on board, James Chater and William Robinson. On Sunday, the 24th, Mr. Ward preached in Bow Bazar bungalow. On Monday, August 25, Government orders were issued for Chater and Robinson not to leave Calcutta without permission. On Tuesday, 26th, the magistrate, Mr. Blacquerie, delivered a message to Mr. Ward enjoining that the preaching at Bow Bazar must be given up. Under the same date the Journal of Henry Martyn, then at the Aldeen pagoda, records :— [5]

'At midnight Marshman came to the pagoda and awakened me with the

[1] Page 249. [2] Lord W. C. Bentinck's *Memorial*, p. 107.

[3] *Ibid.* A commission of investigation, dated July 12, 1806, sat at Madras, and its report was dated August 9, 1806.

[4] *Periodical Accounts*, iii. p. 276; *Calcutta Gazette*, August 28, 1806. Marshman (*Carey*, i. p. 259) must be wrong in calling Weekes' ship this time the *Criterion*. Both were Americans. [5] *Letters and Journals*, i. p. 487.

information that Sir G. Barlow had sent word to Carey not to disperse any more tracts, nor send out any more native brethren, or in any way interfere with the prejudices of the natives. We do not know what to make of this; the subject so excited me that I was again deprived of necessary sleep.'

There is no hint here that the missionary party either understood or felt for the difficulties of Government, or in any way concerned themselves with them. Neither Vellore nor the mutiny occurs in Martyn's Journal.[1] Such a spirit of forgetfulness and impatience is not what would have been expected from men of their devoted character, had they known the facts, and we must infer that they thought it simply natural to attribute the interference they complained of to a mere dislike of Christian work. We should have had special satisfaction in knowing how that crisis was viewed by David Brown, one whose long acquaintance with India and its rulers, and whose zeal so often shown for Missions, would have qualified him to do justice to all concerned. A glimpse of him we do get further on in Martyn's Journal.

'*August* 28.—In the evening Messrs. Marshman, Ward, Moore, and Rowe came up and talked with us on the Governor's prohibition of preaching the Gospel. Mr. Brown's advice was full of wisdom and weighed with them all. I was exceedingly excited, and spoke with vehemence against the measures of Government, which afterwards filled me justly with shame.'[2]

This excess of vehemence shows one thing at all events, the determined and angry mood of Government which all other notices as plainly indicate. In September 1806 Martyn states[3] that the missionaries—

'are forbidden by the Governor-General to preach to the natives in the British territory. Unless this prohibition is revoked by an order from home, it will amount to a total suppression of the mission.'

On or before September 11 the police ordered the two newly arrived missionaries to return home,[4] and when Mr. Udny was afterwards appealed to[5] he said that such was the prejudice and alarm[6] at the moment that he feared it would be impossible to arrest the execution of the order.[7] Some difficult legal questions, however, were found to be involved, and no decided steps seem to have been taken by Government. A mission beyond the Company's territory seemed to hold out a prospect of relief, and such a thought we find expressed in the following friendly and conciliatory passage:—

'As Government appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to the kingdom of Burmah was contemplated, and Mr. Chater

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[1] Martyn left for Dinapore October 15, 1806.
[2] *Letters and Journals*, i. p. 488. [3] Letter to Miss Grenfell, *ibid.* p. 499.
[4] Martyn's *Letters and Journals*, i. p. 493.
[5] He was on the Council till October 6, Marshman's *Carey*, i. pp. 270, 273.
[6] This word is significant. [7] Marshman's *Carey*, i. p. 270.

and another brother agreed to go to that country to make observations on its practicability.' [1]

We shall presently see the design in execution.

We now begin to vary and even somewhat to complicate our entries, which the reader, if unprepared, may regard as needlessly mixed. The purpose of the following one concerning the tomb of Swartz is not at all to convey information as to the matter of that, but solely to exemplify the spirit of the India House and of the Madras Government on the question of Christianity and missions among the peoples under their rule. The light thrown on this may prove to some a welcome surprise.

On October 29, 1806, the Court of Directors dated a letter [2] to the Madras Government announcing the despatch by their extra ship, *The Union*,[3] of a marble monument to Swartz executed under their own direction by Mr. Bacon.[4] The letter, which mentions the unwearied labours of Swartz in the cause of religion and piety, directs that the monument is to be erected 'in some conspicuous situation near the altar in the Church of St. Mary in Fort St. George,' and that—

'the native inhabitants, by whom Mr. Swartz was so justly revered, may be permitted and encouraged to view this monument after it shall have been erected, and that translations be made of the inscription into the country languages and published at Madras, and copies sent to Tanjore and other districts in which Mr. Swartz occasionally resided and established seminaries for religious instruction.'

This letter, indited before the news of the Vellore disaster had arrived, could not have more forcibly asserted that the Christian enlightenment of India was right in principle and could be safely carried out. Did it not also convey a hint (whether intentionally or not) to missionaries and missionary societies, that if only men of Swartz's ripeness aspired to tread the perilous ground of India, the distrust and opposition of men of the world might be much reduced if not cancelled?

December 22, 1806.—Letters were received at the India House from the East Indies, dated July 28, 1806, brought by an American vessel by way of America. The *Times* of December 23 making this announcement says, 'a very disagreeable affair'

[1] *Periodical Accounts*, iii. p. 279.

[2] This letter, with the date here given, is to be found among the records of the India Office in the thirty-eighth volume of *Despatches to Madras*. It is printed, but unfortunately with the date October 29, 1807, in Pearson's *Life of Swartz*, ii. p. 394, and with the same date in the *Missionary Register* for 1813, p. 339. It is also given, but undated, in Hough's *Chr. in India*, iii. p. 643.

[3] Her captain, James Macintosh, was sworn to the command of her on June 20, 1806, and took leave of the Directors on July 30. *Court Book*, April 1806 to April 1807, pp. 355, 550, among the Records of the India Office. The date corrected in the preceding note is thus verified.

[4] His father, John Bacon, R.A., the more celebrated sculptor, one of the original Committee of the Society, died August 7, 1799. Mr. John Bacon the younger was also a supporter of the Society. He reported the completion of the monument to the Directors on July 7, 1806. *Court Book*, April 1806 to April 1807, at the India Office, p. 428. The date of the letter in note 2 is thus again verified.

has occurred at Vellore, supposed to have arisen from a quarrel about some women. The guilty sepoy battalion, however, has been exterminated, and the *Times* has 'the satisfaction to state that this unpleasant affair did not originate in any disaffection to Government.'

As yet, then, the British public is all at sea as to what has really happened at Vellore. Turning next to Serampore, we observe signs of the Calcutta Government being anything but easy at the increase in the mission at their doors.

January 23, 1807.—Chater, one of the two new missionaries, and Mardon, one of the older ones, sailed from Calcutta for Burmah, to lay plans for a new mission. On May 23, they arrived back at Serampore, reporting Rangoon promising.[1] Remaining in India until November 29, Chater embarked that day at Calcutta, in company with Mr. Felix Carey, for Rangoon, where about December 7 they two commenced the actual Burmah Mission. A good missionary could have felt it no exile to be thus transferred, at his leisure and with consent, from one promising eastern spot to another eighteen days off, and we have seen no intimation that Mr. Chater ever professed to find a grievance in his lot. Thus one of the missionaries by the *Benjamin Franklin* is accounted for without his return to Europe; the other, Mr. Robinson, will in the same way be before us in the chapter following.

March 23, 1807.—Despatches arrived at the India House for the Secret Committee from Lord William Bentinck the Governor of Madras, and Sir J. Cradock, Commander-in-Chief of Madras, including an 'Account of the recent outbreak at Vellore.'[2]

We next visit the India House and note who are leading its counsels at this juncture; while at Calcutta, in the neighbourhood of the Mission Church, we find it is considered safe to allow the Serampore brethren some standing. The public of this capital are not even yet, it would seem, made acquainted with the real import of the occurrence at Vellore.

April 8, 1807 (the second Wednesday in April).—At the annual election of East India directors Mr. Charles Grant returned to that body. On the same day he was appointed deputy chairman, and Mr. Edward Parry chairman.[3]

During April, in consequence of a memorial to the Governor-General, supported by the Calcutta people, a Baptist mission chapel was allowed to be built at Bow Bazar.[4]

On May 18, a letter, and in the opinion of Kaye[5] a masterly one, was addressed by Mr. Parry and Mr. Grant, the chairman and deputy chairman of the East India Company, ex-

[1] *Periodical Accounts*, iii. pp. 337, 341, 345.
[2] *Court Book*, April 1806 to April 1807, p. 1,372, India Office.
[3] *Ibid.* April 1807 to April 1808, in the India Office, under April 8 and 9. Both gentlemen were re-elected on Wednesday, April 13, 1808, and thus held office two years, until Wednesday, April 12, 1809.
[4] Marshman's *Carey*, i. p. 291. [5] Page 251.

pounding their view of the more recondite causes of the Vellore Mutiny. These, as they considered, were a general decline in the fidelity of the army and the attachment of the people to British rule, occasioned by new maxims of intercourse, a new system of government, and above all a new class of men, military and civil, who possessed little knowledge of India and little interest in its people. In short—

'The whole tendency of the existing system was to promote the intrusion of a rampant Englishism, and thus to widen the gulf between the rulers and the ruled.'

Kaye[1] gives an example of this at Hyderabad, in the Deccan, on the advent of a commanding officer of the most approved European pattern, knowing nothing of the people, enforcing the new orders with more than ordinary strictness, and adding obnoxious regulations of his own. He says:—

'There was a profound conviction among the sepoys that it was the intention of the English to destroy their caste, break down their religion, and forcibly to convert them to Christianity.'

It was not the importunity of a missionary appealing to his heart that the sepoy resented, but the suspicion of his becoming a victim of involuntary conversion by mechanical arts at the will of those placed over him, that he was alarmed by. The words above quoted exactly furnish the key to the letter of October 29, 1806. The Directors avowed their own Christianity, and were not afraid to point the natives to the Christian teacher; but in doing this they appealed to their hearts and their convictions, openly and directly, showing that it was not in all the thoughts of Englishmen to make converts by secret artifices.

At length the British public is learning the whole truth respecting Vellore, both the facts and their various interpretations, and at once the cause of Missions at home is put upon a new defence. The Baptist Missionary Society thus describes the situation under the date June 9, 1807, Northampton:—[2]

'Many rumours and private letters having been sent from India of late, tending to excite prejudices against the mission by representing the introduction of Christianity among the natives as dangerous to Government, and a plain and respectful statement of the conduct of the Society and the missionaries having been drawn up, it was unanimously resolved that the said statement should be printed, and that a copy of it should be presented to each of the East India Directors and to the members of the Board of Control, and to the leading members of Administration.'

In the course of June the Rev. Andrew Fuller, of the Baptist Missionary Society, had interviews with Mr. Parry the chairman and Mr. Grant the deputy chairman of the Board of Directors, Mr. Robert Dundas the President of the Board of Control, Lord Teignmouth, and the Marquess Wellesley, in view of a discussion on the Vellore Mutiny that was to come off at the India House

[1] Page 234.

[2] *Periodical Accounts of the Baptist Missions*, iii. p. 374, an editorial notice.

on June 17, when some reflections on the missionaries were expected. The point of Mr. Dundas's remarks was that the missionaries, in dealing with native superstitions, were not always prudent, as he had seen one of their tracts speaking of the *Shasters* being founded on fable, fit only for women and children. Mr. Fuller, not denying the tract, urged that they might have liberty to plant missions; but Mr. Dundas recommended no application for that until present irritation had subsided; in four or five months perhaps he might stand some chance.

June 16, 1807.—The Chief Secretary of the Madras Government gave instructions to the senior chaplain, Dr. Kerr, to see to the erection of the monument to Swartz in accordance with the Directors' letter of October 29, 1806, begging him to give every practicable effect to its suggestion as to the best means of conveying an adequate impression of the exalted worth of that revered character.[1]

June 17.—The discussion on the Vellore Mutiny came off; the memoir of May 18 (quoted in an earlier page),[2] drawn up by Mr. Parry and Mr. Grant, was presented, and no injurious reflections upon the missionaries were thrown out.[3] We thus reach the close of Sir George Barlow's administration, and find the missionary subject in a state of great tension both in India and in England.

6. *Under Lord Minto.*

His Administration lasted from July 31, 1807, to October 4, 1813. The first incident of this period takes us to Madras.

On August 6, 1807, the *Madras Gazette* published the fact of the arrival out[4] of a monument to Swartz, sent by the Directors, with a copy of the inscription in full.[5] It is of considerable length, and ends thus—

'The East India Company, anxious to perpetuate the memory of such transcendant worth, and gratefully sensible of the public benefits[6] which resulted from its influence, caused this monument to be erected Ann. Dom. 1807.'

August 13, 1807.—The Committee of our Society are as yet in despair as to India and all the East, which they find entirely closed to them. Among the minutes of this day is the following record: 'No opening appears in the East, as the Committee had hoped.' A more propitious day must be waited for. A bark at sea must encounter a risen storm as best it may, but it would

[1] The letter may be seen in the *Missionary Register* for 1813, p. 342.
[2] *Supra*, p. 175. [3] Marshman's *Carey*, i. pp. 275–279.
[4] *The Union* by which it came is reported as at Madras, and as ready to leave again, in the *Madras Gazette* of April, 1807. Here is still another verification of the date adopted in note 2, p. 174.
[5] This may be seen also in the *Missionary Register* of 1813.
[6] A very striking account of benefits, here acknowledged, which Swartz, through his influence with the natives, was enabled to render to the British armies may be read in the *Missionary Register* for 1813, p. 278, extracted from the S.P.C.K. *Report* for 1795.

not quit port in one. For the Missionary bark the sky at Calcutta was decidedly tempestuous, and so was the sky in England; only at Madras were the waters smooth and the breezes fair, and that within fifty miles of Vellore, but within reach also of Tanjore and Swartz's grave.

August 15, 1807.—Fort St. George. Public Department.[1]

'The Honourable Court of Directors having, in order to testify their reverence for the eminent piety and virtues of the late Reverend Mr. Swartz, transmitted to this Presidency a monument to be erected in the Church of St. Mary's to the memory of that exemplary character, the Right Honourable the Governor in Council deems it proper to give notice that the monument will be completed by Sunday, September 6 next, and a sermon applicable to the occasion will be preached by the senior chaplain on that day. Published by order of the Governor in Council, G. Buchan, Chief Secretary to Government. Divine Service will begin at half-past nine A.M. on Sunday next, and at the same hour on succeeding Sundays until further notice.'

On August 17, 1807, Mr. Buchanan, in a letter to Colonel Macaulay,[2] notices the good example of Lord Minto and his attendance on Divine worship, adding, 'He wishes me to communicate fully with him on all the subjects which he knows have long engaged my attention.'[3]

On September 2, 1807, Mr. Carey was summoned before the Chief Secretary at Calcutta, and shown a pamphlet which had emanated from the Serampore press, using abusive language in reference to Mahomet. Mr. Carey and the other missionaries expressed regret for the tract and promised its suppression.[4]

September 6, 1807.—Sunday. At St. Mary's church in Fort St. George, where the Governor and his Court must certainly have been present, the Senior Chaplain preached on the occasion of the completion of the monument to Mr. Swartz.[5] He distinctly acknowledged and declared the *Missionary* character of Swartz, in his obeying the injunction, 'Go ye into all the world and preach the gospel to every creature'; and the blessing which he brought to Europeans in India is thus described:—

'Some of the Honourable Company's servants long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man.'[6]

The several passages relating to the Swartz monument, of which this one is the last, indicate at the various dates the minds of those in authority towards the missionary cause as represented by Swartz's name, enabling a comparison to be made with what was going on in other places about the same times. It may be added that the Governor of Madras, Lord William Cavendish Bentinck, in carrying out his instructions, had a congenial task,

[1] Published as a Government advertisement in the *Madras Gazette* of September 3, 1807. It once more confirms the date adopted, p. 174, note 2.
[2] A brother of Zachary Macaulay and an India friend of Buchanan.
[3] *Life of Buchanan*, ii. p. 123. [4] Marshman's *Carey*, i. pp. 307–11.
[5] There is a long extract in the *Missionary Register* for 1813, p. 343.
[6] *Missionary Register*, 1813, p. 348.

if we may judge from what Daniel Wilson, when Bishop of Calcutta, wrote in 1833 of Lord William, then Governor-General, viz. that on the good of India, the interests of the natives, and the diffusion of Christianity they two were 'strongly agreed.'[1]

If we pass up now again to Calcutta we find ourselves in an altogether different spiritual climate.

On September 8, 1807, an order of the Governor-General in Council forbade preaching in the Baptist preaching-house at Calcutta, grounded on the character of the tracts issuing from the Serampore press,

'Evidently calculated to produce consequences in the highest degree detrimental to the tranquillity of the British Dominions in India.'

The Governor-General also expressed a wish that the press might be removed to Calcutta, where it would be under proper observation.[2] Mr. Carey regarded this intimation as a prohibition of his attempts to spread Christianity.[3] On September 15, Mr. Buchanan wrote to Colonel Macaulay that he was on the eve of a rupture with the Government, who were 'endeavouring to restrain the exertions of the missionaries in Bengal.'[4]

On October 1, 1807, the Governor-General was petitioned to excuse the removal of the press; Colonel Krefting, the Danish Governor, stating that 'he had prescribed such rules for the missionaries as would effectually prevent in future the issue of any tracts of an objectionable character.' The request was complied with.[5]

Our dates now take us once more to London, where we are to observe the anti-missionary spirit so rife at Calcutta bitterly rampant, justifying itself over and over again by the mutiny of Vellore. What an alarm those words appear to have raised in Calcutta and London, and how little they were apparently now feared at Madras, in close proximity to the scene of the outbreak! The shock they sent through England and Calcutta told with prodigious effect on the advancing cause of Missions. It is a painful fact that opponents without the least practical belief in Christianity and quite indifferent to its progress, used the watchword of 'Vellore' as their one answer to it all, with prophecies of the downfall of our eastern empire. It was easy also for those who saw that spirit rampant and despised it to recognise no danger whatever, and to be affronted at all the counsels of caution even before there had been time to gauge the situation and weigh the meaning of the disaster. There was nevertheless a real danger, which responsible men had to contemplate with the most anxious care, and it was this—the lying inventions which *the native mind might credit.*

[1] Bateman's *Life of Bishop Daniel Wilson*, i. p. 329.
[2] Marshman's *Carey*, i. pp. 315–6.
[3] *Ibid.* p. 316 [4] *Life of Buchanan*, ii. p. 126.
[5] Marshman's *Carey*, i. pp. 325–6.

'There can be no doubt,' writes Marshman,[1] 'that the mutiny was intimately connected with the impression created in the minds of the troops that Government had formed the design of forcing them to become Christians.'

The difficulty of Government was to root out that impression, which was a solid danger to them while it lasted, calling for the utmost caution on the part of all who were approaching the native mind in the interest of Christianity.

But we shall not properly estimate the effect on Missions of the Vellore disaster without considering it in its sequence with a previous chain. The question of India Missions in 1807 was much in advance of what it had been in 1800, the year in which Buchanan, by his great sermon, started his Calcutta career and in which Carey brought his press to Serampore. There had been the growth of two vigorous institutions for the dissemination of the Scriptures in India, Fort William below, Serampore above. At Serampore in 1806, were eight or ten[2] missionaries, with no scope for their preaching within its petty domain, impatient to break forth and establish themselves on forbidden ground, strongly disposed to independent courses, having also under their direction *native* preachers, whose discretion they could not answer for and whom Government could not reach. A new class of chaplains, zealous men with enthusiastic missionary inclinations, missionary chaplains we might call them, were on the increase, and by their intimacy with the Serampore brotherhood were adding to its influence. At home, funds were forthcoming for the Oriental Bible. Buchanan's writings, especially the *Memoir*, as well as his munificent prizes, were deepening the interest in the Christian enlightenment of India. Moreover at the India House two of the Governors of the Society for Africa and the East, Mr. Parry and Mr. Grant, were influential Directors, and in 1807 occupied both the Chairs. Mr. Grant, in close alliance with Mr. Simeon, was strengthening the stream of the 'missionary chaplains.' Thus was the Mission cause challenging attention.

It is likewise particularly to be observed that this advance in favour of Missions was eliciting a proportionate increase of hostile vigilance, of criticism, of jealousy, previously dormant. It was stiffening the operation of adverse rules already in existence. It has been said that opposition to missions in India commenced after Lord Wellesley and under Sir George Barlow. It would be more correct, we think, to put it thus, that by the end of Lord Wellesley's rule, Missions had come to acquire more weight against the old barriers; and as those barriers refused to give way, the opposition seemed to come from them. Each of the two forces had in fact become more strenuous, and so the line of resistance, which had never altered in position, had

[1] Marshman's *Carey*, i. pp. 264–5.

[2] Henry Martyn says ten, writing in September 1806 (*Letters and Journals*, i. p. 499). On July 8 he had met nine (*Ibid.* p. 465.)

become more visible and marked. The best course for missionary advance to take was, we think, a constitutional public debate on the whole principle. Such a debate could not arise without an occasion. The occasion did not appear before the new Charter Bill in 1812. Until that year the debate was, and could only be, a press discussion, an irritating one, and somewhat of a quarrel.

In October, 1807, there appeared anonymously,

'A Letter to the Chairman of the East India Company on the danger of interfering in the religious opinions of the natives of India, and on the views of the British and Foreign Bible Society as directed to India.'

The author, as he afterwards avowed himself, was Mr. Thomas Twining, a senior merchant on the Bengal establishment and an East India Proprietor, who threatened to bring on a motion before the Court of Proprietors for expelling all the missionaries from Hindostan, and for preventing the circulation of the Holy Scriptures in the languages of the East. This pamphlet quoted extensively from the Bible Society's Reports, and from Dr. Buchanan's *Memoir*.[1]

The progress of our chronology now enables us to compare the sentiments expressed on the mission subject by two high Indian authorities, Lord Teignmouth and Dr. Buchanan, writing only a few days apart, one in England, the other in India. The nobleman, it might seem, was best able to look at both sides and to see the faults of his friends, besides making the most ready allowance for administrators, with whose perplexities he was conversant as Governor-General in the past, and as one of the Board of Control now.[2] The chaplain probably had looked the deeper into the native mind, and seems as if he would have regarded the statesman's difficulties mostly theoretical, as later experience appears to have shown that they were.

November 5, 1807.—Lord Teignmouth,[3] recommending to the Rev. John Owen, secretary of the Bible Society, a perusal of Mr. Twining's letter, proceeded:—

'I see gross misstatements in it, tending to very erroneous and, in my opinion, pernicious conclusions, which ought to be corrected. I think it a great misfortune for the cause of religion and the interests of this country as connected with India that the subject should be brought forward to public discussion, as I fear there are too many in this country who believe the Mahomedan and Hindoo superstitions as much as the Christian Religion. Yet I cannot bring myself to believe that the public would ever deliberately put a veto on the introduction of Christianity in India. . . . I regret that the conversion of the natives of India has been brought forward so conspicuously by the publications of Dr. Buchanan and his premiums for prize disputations. That Christianity may be introduced into India, and that the attempt may be safely made, I doubt not; but to tell the natives that we wish to convert them is not the way to proceed.'

[1] *Life of Buchanan*, ii. p. 179. Mr. Twining, the son of an eminent tea merchant, wrote some pamphlets from 1795 to 1807.

[2] Lord Teignmouth was put on the Board of Control, April 6, 1807. He continued a member twenty-one years, until February 7, 1828.

[3] *Life of Lord Teignmouth*, ii. p. 130.

He suggests that Mr. Owen, than whom he knows no man better qualified, should 'unravel the fallacies of the writer of the Letter and support the cause of Christianity.'

On November 9, 1807, occurred Dr. Buchanan's threatened rupture with the India Government, and this was the occasion of it. Being on the point of leaving India he had preached a course of farewell sermons, taking for his subject the prophecies, dwelling chiefly on those which related to the spread of the Gospel, in order to incite his audience to efforts for promoting the knowledge of Christianity in India.[1] Government refused permission for these sermons to be advertised in the Calcutta papers for publication, and moreover sent him a request (about the middle of September) to transmit the manuscript for their inspection. The letter which he wrote at the above-mentioned date, declining to send the manuscript but announcing the withdrawal of his intention to publish it, charged Lord Minto's Government (but not Lord Minto personally) with hostility to the progress of the Gospel in India, specifying four particulars:—

(1) Withdrawing Government patronage from the translation of the Holy Scriptures into the Oriental tongues.
(2) Attempting to suppress the translation of the Scriptures.
(3) Suppressing the encomium of the Court of Directors on the missionary Swartz.
(4) Restraining the Protestant missionaries of Bengal from the exercise of their functions.[2]

Dr. Buchanan was of opinion [3] that after the departure of the Marquess Wellesley a disposition to discourage the promotion of learning and religion in India became apparent, having been previously restrained by his presence.

November 23, 1807.—Mr. Wilberforce, writing to the Rev. Francis Wrangham,[4] observed:—

'The late melancholy tragedy at Vellore has furnished to the adversaries of Christianity an occasion for endeavouring to obstruct the efforts which we were using for its diffusion. Our past crimes, according to the ordinary dispensations of Providence, are now in the way of natural consequences producing our punishment. The servants of the East India Company, who . . . lived among pagans for many years, without the opportunity of attending public worship or any other ordinances of religion or means of grace, being now come home with large fortunes and numerous connections and considerable influence, manifest their heathenish principles by openly espousing the cause of the Vedas against the Scriptures and the Hindoos against the Christian faith.'

He then proceeds to the letter of Mr. Twining, and expresses a belief that the neglect of attempting to Christianise India is the greatest by far, now that the Slave Trade has ceased, of our national crimes.

[1] *Life of Buchanan*, ii. p. 129. [2] *Ibid.* ii. p. 133. [3] *Ibid.* ii. p. 130.
[4] *Life of Wilberforce*, by his Sons, 1838, iii. p. 350. Wrangham was the author of *Civilisation of the Hindoos*, an unsuccessful Cambridge Buchanan Prize Essay then in print at the wish of the Examiners.

November 28, 1807.—Mr. Marshman, the Serampore missionary, comments on the official account of the Vellore Mutiny lately published at Calcutta. This is the earliest intimation we can find of the Calcutta and the Serampore public having become acquainted with the real character of the disaster which it was safe now to make public in India.[1]

November 29, 1807.—James Chater and Felix Carey embarked at Calcutta for Rangoon, which they reached in eighteen days, thus beginning the Burmah Mission.

The end of 1807 and the beginning of 1808 witnessed more pamphlets. Mr. Owen, replying to Mr. Twining as Lord Teignmouth wished, dated a Letter to Mr. Parry, December 14, 1807. On December 15 and 21 were dated two Letters to the East India Proprietors, taking the same side. On December 23 Mr. Twining's threatened motion was *not* brought forward in the Court of Proprietors. The Bishop of London also, Dr. Porteus, defended, but anonymously, the Bible Society and Buchanan's 'invaluable memoir.'[2] Early in 1808 Major Scott-Waring, a Bengal officer,[3] advanced to attack with *Vindication of the Hindoos from the Aspersions of the Rev. C. Buchanan*. The Rev. Andrew Fuller replied both to the Major and to Mr. Twining. Afterwards followed Lord Teignmouth's *Considerations on the Practicability, Policy, and Obligation of Communicating to the Natives of India the Knowledge of Christianity*. This pamphlet, large extracts of which are given in Lord Teignmouth's *Life*,[4] is stated by Mr. Pearson[5] in his summary view of the controversy to have concluded the dispute started by Mr. Twining.

January 25, 1808.—The Eclectic Society at St. John's Chapel Vestry, Bedford Row, discussed the following question, which had been proposed by the Rev. C. Simeon :—[6]

'What is that line of conduct which the present irritated state of many of the India Proprietors renders proper to be followed by the pious ministers in the East Indies, whether missionaries or chaplains, in relation to the diffusion of the Scriptures or the exercise of their ministry?'

Difficulties, remarked Mr. Simeon, now lie in the way of both chaplains and missionaries. All are there either by the appointment or by the connivance of the East India Company, and therefore the question is an important and a delicate one.

Buchanan, said Mr. Abdy, had laboured long and with little effect, and it was time to write. It might be indiscreet to publish names.

Buchanan's *Memoir*, observed Mr. W. Goode, was written

[1] It appears to have been Sir J. Cradock's *Account* received by the Directors on March 23, 1807, and if so must have been sent out from England. Marshman's comments may be seen at length in the *Periodical Accounts*, iii. p. 408.

[2] *Life of Buchanan*, ii. p. 184. Bishop Porteus is mentioned as a favourer of missions in *Life of Wilberforce*, by his Sons, 1838, iii. pp. 365–6.

[3] Author of numerous political pamphlets, chiefly relating to India, from 1782 to 1812.

[4] Vol. ii. p. 140.

[5] *Life of Buchanan*, ii. p. 186.

[6] Pratt's *Eclectic Notes*, p. 420.

during the Marquess Wellesley's administration as Governor-General, when all went on swimmingly.

In these remarks we see the spirit of a company of clergy, members of our Society, endeavouring in a day of irritation and difficulty to do justice all round.

February 5, 1808.—Mr. Wilberforce to Mr. Hey of Leeds.[1]

'You must have collected from the pamphlets that have been advertised that the subject of East Indian missions has been interesting the public mind; but you may not have heard how active and earnest "the enemy" has been . . . in stirring up opposition to any endeavours for diffusing Christian instruction throughout our East Indian Empire. A motion has been made in the Court of Directors by one of the most able, experienced, wealthy, and well-connected members of their body; the effect of which would have been to bring home all the missionaries, to recall Buchanan by name as a culprit, and to prohibit the circulation or even translation of the Scriptures. The Court seemed in general but too well disposed to such proceedings, but the most strenuous efforts were made by Mr. Grant and Mr. Parry,[2] Lord Teignmouth and others, and happily the first attempt was defeated by a considerable majority; and we hope that, though it is dreadful to think what is the general opinion and feeling of the bulk of the higher orders on this whole subject, we shall be able to resist all the endeavours that are used to bar out the light of truth from those our benighted fellow-subjects. Mr. Perceval has stood our friend. Buonaparte, by all accounts, is preparing on a great scale for an expedition to the East, and should this country use the powers of its government for the avowed purpose of shutting the Scriptures out of our Indian Empire, how could we hope that God would not employ his French army in breaking down the barriers we had vainly and wickedly been rearing, and thus open a passage by which Christian light might shine upon that darkened land?'

We have seen the confession of faith of the India House as to the principle of India Missions; and now there is an opportunity of noting the confession of a Governor-General as to the principle of Oriental Bible translation.

On February 21, 1808, Lord Minto, at Fort William, in his annual Address, spoke in praise of the Chinese version of St. Matthew, St. Mark, and St. Luke, which had been printed at Serampore, and spoke of them as 'throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world.'[3] But then China was not under British rule. Mr. Brown, writing to Dr. Buchanan, added, 'the gratifying and unexpected intelligence that Lord Minto supported the translations generally, and had subscribed to some of the works then carrying on at the Serampore press;'[4] but that language might cover the fact of his supporting those versions only which represented people outside his authority. By such discrimination he may have satisfied his Council while showing the friends of the Bible that his action as regarded

[1] *Life of Wilberforce*, by his Sons, 1838, iii. p. 358.

[2] These two were still the Deputy Chairman and Chairman.

[3] Pearson's *Buchanan*, ii. p. 199.

[4] *Life of Buchanan*, ii. p. 199. It is to be noted that on January 28, 1808, war having arisen in Europe between England and Denmark, Serampore for the second time came under the British flag. It was restored December 15, 1815, after the peace. *Period. Acc.* iii. 428; vi. 100.

other versions did not spring from any anti-Christian principles. Directors praising a dead missionary and stopping a living one, Governor-Generals patronising a Chinese version and frowning on a Bengalee one, need not be regarded as necessarily hollow and doubled-voiced. Whatever may have been the unbelief of some with whom they were associated, those eminent men, who expressed themselves as we have seen, allowed the principle of Christian duty and justified the expressions of Lord Teignmouth's letter. But when it came to applying those principles to the actual India it almost seemed as if their faith in the God of Christianity failed them, or their trust in human representatives of it failed them; something perhaps of both.

Early in the spring of 1808 Cunningham's *Buchanan Prize Essay* was published, and afterwards Pearson's. They had been declared on June 4, 1807.

In May, 1808, Mr. Wilberforce wrote,[1] 'The *Edinburgh Review* has just published a violent paper against East Indian Missions.'[2]

On June 10, 1808, the Rev. T. T. Thomason embarked in the *Travers* for India,[3] a 'missionary chaplain' in the room of Dr. Buchanan, then on his voyage home. On August 18 Dr Buchanan reached London, and soon afterwards paid his respects to the Directors individually. There was to be on August 24 'a grand discussion on Indian Missions,'[4] occasioned by Lord Minto's having sent home to the Court Buchanan's letter of November 9, 1807.

On February 26, 1809, Dr. Buchanan preached for the Society at Mr. Biddulph's church (St. James's) in Bristol, before a large and deeply interested congregation,'[5] the sermon afterwards printed with the title *The Star in the East*. It dealt with the subject of Christianity in India and the Bible versions, mentioning two Mahomedan Arabs, men of high consideration in their own country, recently converted to the Christian faith in India. One of them, Abdallah, had suffered martyrdom; the other, Sabat, though at the time consenting to his death, afterwards embraced Christianity, and being a learned man was now engaged in translating the Scriptures, and in concerting plans for the evangelisation of his countrymen. The conversion of Sabat, however, though fully relied upon as genuine by Dr. Buchanan when this sermon was preached, subsequently proved to have been only superficial.

On May 22, 1809, the Committee voted a second grant, 300*l*., in aid of the Fort William Scripture Versions, although through some mistake the 200*l*. of July 7, 1806, had been neither ac-

[1] *Life of Wilberforce*, by his Sons, 1838, iii. p. 364.
[2] It came out in the April number.
[3] *Life of Simeon*, 1847, p. 258.
[4] *Life of Buchanan*, ii. p. 188.
[5] The *Christian Guardian* (1809, p. 164) said it 'kept the minds of a large auditory in a state of most lively sensation for an hour and twenty-five minutes.'

knowledged nor drawn for. In charge of the Versions were now Messrs. Udny and Brown, who in the present minute are for the first time called a Corresponding Committee, Thomason and Martyn being at the same time added to their number. Evidently the missionary committee and its chaplain friends were as yet but distantly acquainted, and we may discern that *Versions* only had been thought of at Fort William, and a Church of England Mission being regarded as out of the question, the Society for Africa and the East, if not unknown at Calcutta, was lost sight of, or only the 'Africa' remembered. The arrival home of Dr. Buchanan altered this, and brought the 'corresponding committee' to some closer correspondence with Blackfriars, the first sign of which was the 300*l.* of this May 22, 1809, with the hope of more held out.[1] It proved, however, to be the last grant towards the Oriental Versions, for the Minutes record no more. The preparation of these at Fort William College seems to have been by this time dropped, and if so the departure of so efficient a coadjutor as Dr. Buchanan, as well as the expanding operations of the Bible Society, would be sufficient to account for it. At all events the Calcutta Committee are now found directing their attention to another plan, as though desirous of utilising versions already completed.

On November 3, 1810, an application[2] for assistance from Messrs. Udny, Brown, Martyn, Thomason, was dated at Calcutta, where on that very day Martyn had arrived from Cawnpore to take his passage for Persia.[3] The project they had matured was that of having the Scriptures in the vernacular simply read in public to the natives by natives, without preaching, or address or comment, without missionaries, or crowds or excitement; simply a reading of the sacred text, for such passers by who chose to stay and listen. Here was in fact the *advertising* after publication, and the only way in which the existence of the volumes and their contents could be brought home to the mass of the native public. The way adopted for bringing them to the knowledge of native princes was by forwarding presentation copies sumptuously got up.[4]

The Committee, on May 3, 1811, supported this application to promote Scripture Reading in the East, and on their recommendation the Anniversary Meeting of June 4 voted an annual grant of 250*l.* a year. The publicity arising from this vote being made at a general meeting, necessary perhaps from the grant being an annual one, led to a difficulty, proving what a hostile spirit was abroad on the subject of Christianity in India.

[1] The receipt of the 500*l.* acknowledged at Calcutta, May 29, 1810 (and in London, December 27, 1810). The account of its expenditure received in London, May 29, 1811. Minutes, December 27, 1810; May 29, 1811.

[2] Minutes of April 5, 1811. [3] *Letters and Journals*, ii. p. 323.

[4] *Report* 1811, pp. 238–240. There is a full account here of the reading plan, which is considered as likely to prove of much importance. It is well illustrated by the labours of Abdool Messeeh, to be mentioned later on.

The matter attracted the notice of a Member of Parliament, Mr. M. G. Prendergast,[1] who on June 14 and 26 made references to it in the House of Commons, threatening a hostile motion. On the latter of these days Mr. Grant, who had meantime procured from Mr. Terrington, one of the Committee, all the papers bearing on the business, was enabled to explain to Mr. Prendergast the harmless character of the design, assuring him that such readings were entirely in keeping with native customs, and moreover that nothing would be done in India without the permission of the local authorities. With these assurances Mr. Prendergast was satisfied, and the motion he had intended was not made. Acting on the advice of Mr. Grant, the Committee of August 2, 1811, cautioned the Calcutta friends to obtain permission from the authorities of the place whenever any public readings might be set up. In those irritating times it was impossible that public men should not be in some measure conciliated to the cause of Missions by such a spirit of subordination and compliance. Thus guided by the maxims of frank submission in the face of legal bars, the Society could with more effect enter upon the constitutional struggle of gaining law to its side, when the providential moment, now approaching, should arrive. Melville Horne's eager desire to push on to Malabar (October 4, December 6, 1811) and the kindling spirit of the whole subject of India Missions, all helped to keep hearts and brains alert eastward; but these dates bring us to a stop for the present.

Section VI.—Advance of the Society.

The incidents illustrating this section will exhibit the Society's progress in various ways after the fifth anniversary (June 4, 1805) to the end of 1811. We shall proceed by a year at a time.

1. *To the Sixth Anniversary, May* 27, 1806.

The first circumstance we select, the departure of Henry Martyn from London on July 8, 1805, for India, is but indirectly connected with the Society; yet it is worthy of a place here. The unflinching spirit in which this true 'missionary chaplain' set forward must have encouraged many to hope that there would one day be seen men of his stamp offering themselves from the ranks of the Church of England and from the colleges of Oxford and Cambridge. But as yet the humble seminary at Berlin was the Society's only visible source of supply, and how the Mission that was being carried on by means of it in Africa was going to answer appeared quite problematical.

[1] Mr. Michael George Prendergast, M.P. for Saltash in Cornwall 1809–1818, Galway 1820–1826, Gatton 1826–1830; died in Kentish Town, June 13, 1853, aged eighty-eight.

On January 13, 1806, a second party of Missionaries for Africa, the Rev. Messrs. Nylander, Butscher, Prasse, besides a fourth who afterwards withdrew, were bidden farewell.

In December 1806 the Secretary undertook Mr. Newton's curacy at St. Mary Woolnoth's. The duty was mainly the Sunday morning service in church, and he was already the Sunday afternoon lecturer.[1] His salary as secretary was far from sufficient for his support.

CONGREGATIONAL COLLECTIONS appearing first in the year ending May 27, 1806 :—*Berks*—Harwell. *Bucks*—Bledlow Ridge Chapel. *Cornwall*—Roche. *Devon*—Exmouth Chapel. *Essex*—Colchester. *Sussex*—Lewes St. Thomas at Cliff. *Yorks*—Hull St. John's, Holmfirth. *Wales*—Llandowror, near St. Clears in Carm. ; Llanbadane (*sic*) ;[2] Manachlogddu, or Monachlogddu, in co. Pembroke. *Ireland*—Kilmagenny, in co. Kilkenny.

The sixth anniversary sermon, preached at St. Andrew's on Whit Tuesday, May 27, 1806, by the Rev. Edward Burn, of Birmingham, from Acts xxvi. 17, 18, was a valuable Biblical missionary study, showing how the heathen world is portrayed in the New Testament in reference to Christianity, and what blessing it received from Christianity in Apostolic days. The preacher hints how the missionary subject was being eyed by contemporaries when he remarks :—

'It has been a question whether the heathen be not in a salvable condition without the Gospel. I shall not agitate this question farther than to observe that, whether the thing be affirmed or denied, it will to a certain degree establish the necessity of missionary labours. They who contend that saving faith comes only by hearing the Word of God will of course zealously concur in the views of this Society; and such who think the salvation of the heathen possible without the Christian revelation, will nevertheless admit that such a blessing would materially conduce to their advantage.'[3]

The collection was 236*l.* 0*s.* 1*d.* At the meeting in the afternoon, in the New London Tavern, Mr. Thomas Babington, M.P., in the Chair, there were present of the clergy :—

Rev. Bates, George Fernie.	Rev. Simeon, Charles.
„ Crowther, Samuel.	„ Simons, John.[5]
„ Davies, John.	„ Steinkopff, C. F.[6]
„ Goode, Wm.	„ Thomason. T. T.
„ Hughes, Joseph.[4]	„ Tyndale, T. G.
„ Mann, William.	„ Watkins, H. G.
„ Meade, Henry, of Reading.	„ Williams, Mr.[7]
„ Peers, Dr. J. W.	„ Woodd, Basil.

[1] *Life of J. Pratt*, p. 48.

[2] Perhaps one of the seven Llanbadarns is meant, and, if so, the principal one is Llanbadarn-fawr, Card., one mile from Aberystwith.

[3] *Proceedings*, 1806, p. 35.

[4] Of Battersea, one of secretaries of the Bible Society, a dissenter.

[5] Of Paul's Cray, Kent.

[6] Foreign Secretary of the Bible Society.

[7] Four of this name then subscribed: W. B. of Homerton, Daniel of Bartholomew Close, John of Chiswick, W. of Hascomb.

And the following of the laity :—

Mr. Bainbridge, Thos.
„ Bates.[1]
„ Black, Alex., Islington.
„ Blair, Wm., Gt. Russell St.
„ Bowen, Essex.[2]
„ Brownlow, Wm., Fleet St.
„ Cardale, Wm., Bedford Row.
„ Fearon, Dr. Devey.
„ Fell, James, Old Change.
„ Hodson, T., Crutched Friars.
Mr. Jowett, Benj., Camberwell.
„ Jowett, Joshua, Holborn.
„ Macaulay, Zachary.
„ Martin, Ambrose.
„ Mayor, Jos., Little Moorfields.
„ Pellatt, Apsley.
„ Ring, Thos., Reading.
„ Rugg, H., Union St., Bishopsgate.
„ Tarn, Joseph, Spa-fields.[3]

The income this year was 4,281*l.* 0*s.* 9*d.* The congregational collections had been unusually large, amounting to 1,331*l.* 11*s.* 3*d.*; but of this sum 667*l.* 3*s.* had been contributed at a single church, St. Peter's in Colchester, Mr. Storry's, where, after a sermon by Mr. Basil Woodd, bank notes amounting to 600*l.* were put into the plates by General Sir James Pulteney, and his lady the Countess of Bath, who were then residing in the neighbourhood. This probably occurred in October, 1805, as it was reported to the Committee at their Meeting on November 4.

The Report stated that the staff of missionaries numbered five, two of them being in Africa and three on their way thither. Little success had been achieved. True it was that men worthy of the name of *missionaries* must be peculiarly prepared and specially raised up, yet there was no reason to expect the appearance of such unless the ministers of Christ spoke about it more frequently and more feelingly to their hearers, and proper means were taken to turn the attention of religious young men to the subject. Mr. Basil Woodd received the thanks of the meeting for the Bentinck Chapel collection on April 13, amounting, with subscriptions and donations, all made up the same day, to 203*l.* 5*s.* 6*d.*

The retiring members of the Committee were Messrs. J. Brasier, W. Cardale, W. Wilson, the new ones being Messrs. T. Bainbridge, T. Hallward, B. Jowett.

2. *The year ending with the Seventh Anniversary, May* 19, 1807.

Under the date September 3, 1806, in the Journal of Henry Martyn, the following words arrest our attention :—'Read the Report of the Church Missionary Society,' showing that this title had become current six years before it was officially adopted. Another incident to notice is a Committee minute of April 6, 1807, that gentlemen are to be sought for in all the principal towns to act as agents for making the society known.

The sermon of 1807 was preached at St. Andrew's on Whit Tuesday, May 19, by that warm and successful friend of the Society, Mr. Basil Woodd, who, taking for his text Isaiah xl. 5, made his leading thought the ultimate triumph of the Gospel

[1] Ely of Blackheath, the author; or Benjamin of Brunswick Square, physician.
[2] Of Castlegorfod in Caermarthenshire. He died at Bristol Hotwells March 26, 1832, aged 65, leaving a legacy to the Society by his executor Mr. George Bowen of Llwgngwair, Pembrokeshire. The Society's valued friend Bishop Bowen of Sierra Leone was of a Welsh family. [3] Assistant Secretary of the Bible Society.

and the duty of promoting it by the support of Missions. Perhaps it is now that we must date a very favourite argument which prevailed for many years in Church Missionary sermons and meetings, that the conversion of the world would come about through the agency of missionary societies.

'The aspect of the present times,' remarked Mr. Woodd, 'encourages us to hope that the day is rapidly advancing when all flesh shall see the salvation of God. The ardent zeal which hath, especially in late years, been excited to diffuse the knowledge of the Christian religion may surely be considered as a symptom of the approach of its glory. We look forward to the day, we discern its blessed approach, when the Indian, the negro, and the rude barbarian shall be brought to God's holy mountain and be made joyful in His House of Prayer, for it shall be called a House of Prayer for all nations.'[1]

Pleading, as he said, the cause of all missionary institutions that day, wishing them every possible success and the blessing of God, the preacher mentioned the two venerable societies of the Church of England, the Church of Scotland Missionary Society, the London, the Arminian Methodist, and the Moravian Missionary Societies. The collection was 256*l.* 9*s.* 4*d.*

At the afternoon meeting in the New London Tavern Mr. Simeon presided, and there were present fourteen other clergymen, with thirty laymen, namely:—

Rev. Abdy, W. J., Horsleydown.
„ Bates, G. F.
„ Budd, H.
„ Collett, Robert, of Wormwood Street.
„ Collyer, W. B., of Blackheath Hill.
„ Fancourt, W. L., Southwark.
„ Mann, Wm., St. Saviour's.
Rev. Peers, Dr. J. W.
„ Scott, Thomas.
„ Shepherd, John.
„ Steinkopff, C. F.
„ Shaw, Robert.
„ Venn, John, Clapham.
„ Watkins, H. G.

Mr. Bainbridge, Thomas.
„ Bishop, M., of Blackheath.
„ Black, Alexander.
„ Blair, William.
„ Brown John Aq., Pall Mall.
„ Butcher, Rob., Spa-fields.
„ Cardale, Wm., Bedford Row.
„ Curling, Jesse, of Bermondsey.
„ Dobbs, H., Bridge St., Blkfriars.
„ Elliott, C., of Clapham.
„ Fearon, Dr. Devey.
„ Godden, Thomas, of Bucklersbury.
„ Greaves, W., of Clapham.
„ Hatchard, John, of Piccadilly.
„ Hill, John, Chapel St., Westm.[3]
Mr. Hodson, Thos., Crutched Friars.
„ Jowett.[2]
„ Mair, Hugh Campbell, of Copthall Court, Throgmorton Street.
„ Mayor, Joseph, Little Moorfields.
„ Pearson, J., F.R.S., Golden Sq.
„ Pearson, William, Steelyard.
„ Pellatt, Apsley.
„ Risdon, Benj. Gray's Inn Lane.
„ Stainforth, Richard, Clapham.
„ Tarn, Joseph, Spa-fields.
„ Thorpe, Abraham, Thames Street.
„ Venn, Edward, Bow Lane.
„ Waistell, Charles, High Holborn.
„ Wolfe, J. A., Haymarket.

The income for the year ending March 31, 1807, was 2,426*l.* 3*s.* 9*d.*; congregational collections, 606*l.* 5*s.* 1*d.*

There were now five missionaries on the funds, all in Africa. No converts are reported. At home a seminary has been arranged

[1] *Proceedings*, 1807, pp. 151, 152.
[2] Benjamin or Joshua.
[3] Died November 12, 1832, aged 87. He subscribed to most of the religious and benevolent institutions of his day and remembered a large number in his will. To the C.M.S. he bequeathed 300*l.*

for at Bledlow; agencies are being organised in important towns; a grant has been made in aid of the Fort William Scripture Versions.

CONGREGATIONAL COLLECTIONS appearing first in the Report of May 19, 1807: — *Bucks* — Monks Risborough. *Derbyshire*— Chapel-en-le-Frith. *Yorkshire*—North Ferriby (Rev. J. Scott's).

The Committee lost the Rev. H. Budd, Mr. W. Blair, Mr. T. Hallward, and was recruited by Rev. G. F. Bates, Mr. J. Compigne, Mr. G. L. Hollingsworth.

3. *The year ending with the Eighth Anniversary, June* 7, 1808.

In September 1807 the Secretary's three-year Sunday evening lecture at Spitalfields Church terminated, and by Mr. Newton's death on December 21, 1807, his curacy at St. Mary Woolnoth's closed. Thenceforth his ministerial duty was a Sunday and a Thursday lectureship.[1]

All else there is to notice for this year on the subject of the present section may be summed up in an account of the eighth anniversary. The sermon at St. Andrew's on Whit Tuesday, June 7, 1808, was preached by the Rev. Thomas Robinson of Leicester, who, from Romans x. 13–15, set forth the duty and the means of promoting Christian missions.

This admirable sermon should be read with some idea in our eye of the commanding presence of the preacher, and with a full recollection of the bitter contest that had been recently raging around the question of Missions to India. To that controversy he distinctly refers, and some of its most specious passages, hostile to Christianity, he quotes; but like a great preacher of the Cross he shows how the foundations of the subject lie in the grandeur of the Christian salvation and its power in a fallen world. A deep solemnity pervades all his references to the perfections of the Almighty, the sacrifice and intercession of the great High Priest, and the distinguishing privileges of those who have been visited with the light of revelation. In this sermon, apart from the missionary argument, which is powerfully handled, the Evangelical preacher of the day, in one of its finest and most finished specimens, may be seen. All the points of Evangelical doctrine that the pen of John Venn summarised in the *Account* are here given in an amplified pulpit version by Robinson of Leicester, and in him we have a view of what men they were, while most of them were yet alive, who had founded and were conducting this struggling effort. The sermon clearly shows what prejudices the cause of Missions had now to combat. In respect to a large part of the British dominions in Asia—

'The pagan inhabitants have been held up to admiration for their moral excellency, merely on account of a certain mildness of natural disposition,

[1] *Life of Josiah Pratt*, p. 49.

and the cry is gone forth, "Let them alone; why should you disturb their peace? What can you offer them to improve their condition?"'

The representation, he shows, is partial, unfair, and dishonest.[1]

'Much has been said and written, and vehement debates have been maintained, concerning the final state of the Heathen. I presume not to decide the controversy. But there are certain plain truths which cannot be overlooked. However enlarged may be our views of the divine mercy, we must allow that they cannot be admitted to the felicities of the heavenly world. I do not say without a clear apprehension of the appointed way of mercy by the sacrifice of Christ, but I do say they cannot be admitted without repentance and holiness.'[2]

The duty of the English Christian, then, he thus sums up[3]:—

'Send them the Word of Life; promote the translation of the Scriptures into their various languages, and disperse copies of the Bible as extensively as you can. I rejoice that such a plan is in a state of progress. May it prosper even beyond your expectations.'

But in this sermon there is a passage which certainly ought not to be omitted, since, while it contains an appeal from one of the foremost divines of the Midlands, now in his latest years, to the Christian Churchmen of London in particular, it evidences the flowing tide of the Evangelical ministry, in which lay all the future promise of this Society. In the delivery of the following passage he was standing in the pulpit which thirteen years before was Romaine's, and he was evidently thinking of Newton, who had died on December 31, 1807, and on Cecil, whose paralysis came in February, 1808. He was illustrating the sufficiency of the Gospel for the conversion of the Heathen by facts well within the experience or knowledge of those whom he was addressing, when he proceeded thus:—

'We can speak of the immense benefits of Christian preaching without the fear of contradiction. This favoured city can produce an incalculable host of unexceptionable witnesses who have been hereby turned to God in righteousness and induced to go forth like a great army under the banner of the Cross. I appeal to yourselves, as having seen with your eyes, if you have not yet experienced in your hearts, the effects which I describe. I cannot forget that honoured servant of the Lord Jesus who for so many years of extended usefulness occupied this pulpit, and by whose labours numerous converts were added to the Church. May it please God to give the same, or rather a more abundant testimony, to the word of His grace! He hath lately removed from us many burning and shining lights, but *the residue of the Spirit is with Him*; and we trust that He hath raised up others who will be a blessing to their generation. May He add unto them, how many so ever they be, a hundred fold!'[4]

As he spoke the words beginning 'I cannot forget' he turned himself round and fixed his eyes on the monument of Romaine designed by the elder Bacon and then standing in the chancel near the communion rails. Among the younger clergy whom his remarks pointed to, whether or no he himself knew them individually, there were Josiah Pratt, Legh Richmond, Henry

[1] *Proceedings*, 1808, p. 294.
[2] *Ibid.* 1808, p. 297.
[3] *Ibid.* p. 298.
[4] *Ibid.* p. 288.

Budd, John and Francis Cunningham, Haldane Stewart, Daniel Wilson, William Marsh, William Jowett, and others. Such memories and such hopes, such earnestness and such anxiety to use his opportunity well, such animation in the idea of the old preachers still speaking and new ones yet to speak concerning the Gospel as the power of God, appear to have deeply impressed the congregation, if we may judge from the fact that the collection was much in excess of all previous years. The sermon, however, cost the preacher, and we may add the public, dear. In 1808 it was that Mr. Robinson first became sensible of a difference in his organic powers, and this he ascribed to an excess of exertion in the delivery of this missionary sermon, during which his perspiration was profuse, and he felt 'as though something had cracked in his head.'[1] The collection was 324*l.* 1*s.* 3*d.*

At the New London Tavern afterwards Mr. Charles Elliott presided over the meeting, which consisted of twenty-six other laymen and thirteen clergymen, viz.:—

Rev. Abdy, W. J., Horsleydown.
„ Bates, George Fernie.
„ Davies, John.
„ Fancourt, W. L., Southwark.
„ Fearon, Dr. D., Windlesham.
„ Goode, W., Blackfriars.
„ Mann, W., St. Saviour's.
Rev. Meakin, John.
„ Rose, W., Beckenham.
„ Saunders, Isaac.
„ Shaw, Robert, Ireland.
„ Watkins, H. G.
„ Woodd, Basil.

Mr. Bishop, M., Blackheath.
„ Black, Alex., Islington.
„ Blair, W., Gt. Russell St.
„ Bowen, Essex.
„ Broughton, Nich., Snowhill.
„ Brown John Aq., Pall Mall.
„ Brownlow, Wm., Fleet St.
„ Cardale, Wm., Bedford Row.
„ Compigne, Jas., Guildford St.
„ Dixon, W., High St., Boro'.
„ Hatchard, John, Piccadilly.
„ Hill, J., Chapel St., Westm.
„ Hodson, T., Crutched Friars.
Mr. Hooper, Steph., of Walworth.
„ Hughes, as in 1804.
„ Knight.[2]
„ Martin, Ambrose.
„ Preston, Thos., of Walworth.
„ Randall, Philip, Goswell St. Rd.
„ Robinson, Geo., Little Queen St.
„ Seeley, L. B., Fleet Street.
„ Starey, Benj., the Poultry.
„ Stokes.[3]
„ Thorpe, Abraham, Thames St.
„ Wilson, W. C.[4]
„ Wolfe, J. A., Haymarket.

The income for the year ending March 31, 1808, was 2,230*l.* 15*s.* 8*d.* The congregational collections produced 675*l.* 18*s.* 1*d.* There were now four missionaries at work, and the meeting was informed that by the latest advices from Africa (August 31, 1807) a school for native children had been opened at Freetown[5] by the missionary located there for chaplain's duties, while his brethren had been vainly in search of openings for a station among the remoter Susoos.[6] This was the first anniversary at which it could be stated that missionary work

[1] Rev. E. T. Vaughan's *Life of Robinson*, p. 269.
[2] Wm. of Gainsford Street, Horsleydown, or John of the Strand.
[3] H. of Brunswick Row, Queen's Square, or John of Gutter Lane.
[4] Probably W. W. Carus Wilson of Casterton Hall, a subscriber.
[5] *Proceedings*, 1808, p. 322. [6] *Ibid.* 1808, pp. 321, 322.

had actually begun. It was added that the next party would take out a printing-press; but it was not concealed that the Society had felt compelled to withdraw its support from one of the two original missionaries. While such was the utmost from Africa, it was announced that a mission to New Zealand was under consideration. This, from a Society nine years old, was a thin story to a thin audience, at a time, too, when the cause of Missions in the East was reeling under the Vellore disaster. Nevertheless there was still, as the great collections at Blackfriars and at Paddington, and the confident tone of the sermons, show, an earnest, if limited, public believing in the principle of Missions, with a full reliance on the promises of God to prosper the seed which they were patiently sowing. Special thanks were voted to Mr. Basil Woodd for collections at Bentinck Chapel, 'and for many proofs of his affection for the Society.'

CONGREGATIONAL COLLECTIONS appearing first in the Report of June 7, 1808:—*Beds*—Turvey, Wrestlingworth. *Berks*—Basildon, Reading St. Lawrence, Swallowfield. *Bristol*—St. George Gloucester. *Cambridgeshire*—Little Shelford. *Leicestershire*—Leicester St. Mary's. *Oxfordshire*—Nettlebed and Bisshill, Worton. *Kent*—Blackheath Chapel. *Suffolk*—Debenham. *Surrey*—Clapham (Mr. Venn's). *Yorks*—Huddersfield Parish Church, Thornton Chapel near Bradford. *Wales*—Llanfihangel.

The Committee lost the Revs. J. Newton, J. Venn, J. Davies, Messrs. G. L. Hollingsworth, H. Dobbs; and received the Revs. H. Budd, T. Sheppard, B. Woodd, Messrs. John Brown, John Poynder.

4. *The year ending with the Ninth Anniversary, May* 23, 1809.

The arrival home of Dr. Buchanan from India on August 18, 1808, was as important to the progress of the missionary cause on its popular side as was Mr. Grant's in 1790 on what may be called its official side. Those two, together with Lord Teignmouth, made three men now home from India who were thoroughly acquainted with the cause of Christianity in the East, its practicability and its difficulties, warmly sympathised with it, and from the positions which they had held were sure of a hearing on its behalf. How the Society gained from Dr. Buchanan's presence in England will appear as we go along. Here it will suffice to observe that he was yet a stranger to the Committee, and had made no point of visiting it when he reached London, his thoughts being bent on other plans than those which they now had directly in hand. He had not even contributed to the Society, though Mr. David Brown had subscribed from 1803.

September 12, 1808.—Dr. Buchanan wrote:—[1]

'Much more good has been done by the proposition of the literary prizes than I ever expected. Wherever I go some commotion prevails, a conflict

[1] *Life of Buchanan*, ii. p. 190.

between light and darkness, which was not known when I left England twelve years ago.'

November 28, 1808.—The death of Sir Richard Hill, M.P., reduced the number of governors to six.

On December 12, 1808, we gain sight of an idea which since that time has often been prominent in sermons on behalf of the Jews and the Gentiles; the idea that Israel in its conversion was destined after all to be mainly instrumental in bringing the heathen world on any large scale into the fold of Christ. The occasion referred to was when on the above day the Eclectic Society discussed, 'The ground of expecting the conversion of the Jews, and the means by which it may be promoted,' a subject proposed by the Rev. T. Fry, who observed, 'From their knowledge of language they will be fit instruments of diffusing the Gospel. I think nothing will be done upon a large scale for the heathen till God's ancient people are brought to the knowledge of it.' [1]

Dr. Buchanan's Bristol sermon on February 26, 1809, which has been already considered in its relation to India, comes before us again here in connection with the Society. It is to be noticed that Dr. Buchanan, although he preached for the Society, did not come as a deputation from it. What led him to Bristol, with his two little girls, was evidently the residence there of the Whish family, to which his late wife belonged.[2] He arrived November 21, 1808,[3] from Scotland, and continued there four months,[4] chiefly employed at St. Mary Redcliffe,[5] and Mr. Biddulph took the opportunity of getting him to preach at St. James's. How little he knew or remembered of the Society's proceedings during his absence in India may be judged from his account of a visit to Mr. Cecil, then an invalid at Clifton:—

'He seems to feel a singular pleasure in hearing me talk on Oriental subjects, and the diffusion of the Gospel generally. It seems he once preached a sermon which led him to some inquiry on these subjects.' [6]

It was of course the anniversary sermon of 1803, which Buchanan, if we may judge from 'it seems,' had either never heard of or had forgotten. As to Dr. Buchanan's sermon at St. James's, it is scarcely possible to doubt that the vivid recollection left by it in the minds of his great auditory contributed much to produce the splendid success of the Bristol Association in 1813, the formation of which immensely forwarded the progress of the Society generally.

[1] Pratt's *Eclectic Notes*, p. 446.

[2] He married in India, April 3, 1799, Miss Mary Whish, third daughter of Rev. Richard Whish, rector of Northwold in Norfolk. She had come out with her sister (afterwards the wife of Major Prole) with their aunt, the wife of Captain Sandys. Mrs. Buchanan died June 18, 1805, on a voyage to England (*Life of Buchanan*, i. pp. 181, 359). On October 29, 1807, the Rev. Martin Richard Whish, who was her brother, became Vicar of Bedminster (with the chapelry of St. Mary Redcliffe), Bristol.

[3] *Life of Buchanan*, ii. p. 191. [4] *Ibid.* ii. p. 206.

[5] *Ibid.* ii. p. 194. [6] *Ibid.* ii. p. 193. Cecil also had a son in India.

On April 28, 1809, Dr. Buchanan in London wrote:—[1]

'I proceed to Cambridge to-morrow to preach on Sunday[2] in Mr. Simeon's church. The *Star in the East*, I find, has excited a general interest. I breakfasted yesterday with the Bishop of London,[3] who said he was sure it would do a great deal of good.'

The ninth anniversary sermon at St. Ann's on Whit Tuesday, May 23, 1809, was preached by Legh Richmond of Turvey, then known for his pulpit talents and his *Fathers of the English Church*.[4] Taking for his text St. John xi. 6, he made a strong appeal for increased missionary efforts. The Gospel, he said, had been of late years more widely diffused in England. Let it be shown by renewed exertions to send it abroad.

'Send over your missionary shepherds to feed the flock of Christ among the heathen with the wholesome bread and pure water of life. We must not trifle in this matter. It is the cause of God and truth. Mingle, therefore, nothing with their food. . . . Be ye pastors according to God's heart, and feed them with knowledge and understanding. Christ living, Christ obeying, Christ dying, Christ risen, Christ ascended, and Christ interceding for sinners; this is the true bread of life.'[5]

The collection, 331*l.* 1*s.*, was the largest ever yet known. The meeting afterwards at the New London Tavern was likewise the fullest that had been held, there being 'about one hundred members present,' but the only name reported in the minutes is that of the chairman, Mr. Ambrose Martin.

There was also an increased income, 3,475*l.* 18*s.* 8*d.* having been received for the year ending March 31, 1809. Congregational collections were likewise improved to 841*l.* 18*s.* 5*d.* These various advances must appear to indicate a rallying of the friends of missions in reply to the press attacks of 1808.

The number of missionaries in Africa was four, and four others were in England preparing to go out. The Report of 1809 was worthy of the increased audience. At length it could be said, five years after the departure of the Africa Mission, that a settlement, one hundred miles from the colony, had been formed and education begun under the most favourable auspices. It was the first fruits of abolition. Still no converts were reported, and the first death of a missionary was announced along with the first real mission. Mr. Prasse had died at the Rio Pongas January 23, 1809, a good and promising man. The Report takes particular notice of Dr. Buchanan's *Star in the East*,[6] which it commends to the attention of junior clergy and to students for holy orders in the hope of its arousing zeal for personal service. The expanding Africa[7] Mission calls for increased subscriptions and more numerous congregational collec-

[1] *Life of Buchanan*, ii. p. 210. [2] April 30.
[3] Dr. Beilby Porteus, *ob.* May 14, 1809, *æt.* 78.
[4] His *Annals of the Poor* first appeared in the *Christian Guardian* for 1809, 1810, 1811. [5] *Proceedings*, 1809, p. 435.
[6] *Ibid.* 1809, p. 482. Copious quotations are given in its Appendices iii. and iv., pp. 505, 510.
[7] *Proceedings*, 1809, p. 487.

tions. The 'distinguished assistance' received from Mr. Basil Woodd and his congregation at Paddington have added to the funds from first to last above 1,000*l*. A Sunday-school collection, sent by the Rev. Philip Gell of Matlock, is particularly welcomed as an example of how the young can be, and should be, got to interest themselves in the cause of missions. Everything now shows that better times are approaching. Altogether this report was hopeful and encouraging, and much the most interesting of all those that had yet appeared. It came too amid the anxieties of the Peninsular War.

CONGREGATIONAL COLLECTIONS appearing first in the Report of May 23, 1809:—*Bristol*—St. James's (Mr. Biddulph's). *Derbyshire*—Matlock. *Somerset*—South Petherton.

This meeting resolved to ask Lord Barham, Mr. Babington, M.P., and Sir William Pepperell, to be additional governors, Sir Richard Hill having been removed by death. It also placed Dr. Buchanan on the Committee. Nine governors accordingly appeared with the Report of 1809. Rule XI. was also altered so as to allow the Committee to meet 'once a month at such time as may be most convenient to them,' instead of upon 'every first Monday in the month.' Mr. Basil Woodd was thanked again and in the usual terms.

The retiring members of the Committee were the Revs. Dr. Fearon, Dr. Peers, Thomas Fry, and Mr. Charles Elliott. The new ones the Revs. Dr. Buchanan, D. Wilson, and Messrs. W. Blair, T. C. Slack.

5. *The year ending with the Tenth Anniversary, June* 12, 1810.

June 21, 1809.—The Rev. Messrs. Barneth and Wenzel, with Mrs. Wenzel, took leave for Africa, and on June 26 quitted London to embark at Deal. This was the third mission party sent out. There was no public valediction, and the dismissal, by a sub-committee of the Committee of Correspondence, seems to have been of a very informal character, owing apparently to the missionaries having to sail at a short notice.

The minutes of August 4, 1809, mention the following friends in important towns holding the office of 'Agents,' for the purpose of circulating reports and papers, in order to make the Society better known and gaining it friends. They might be considered an anticipation of Association Secretaries.

At *Birmingham*	Pratt,[1] Mr. H.
„ *Bristol*	Roberts, Mr.
„ *Carlisle*	Fawcett, Rev. J.
„ *Chester*	Walker, Mr. J.
„ *Colchester*	Storry, Rev. R.
„ *Hull*	Scott, Rev. John
„ *Leicester*	Robinson, Rev. Thos.
„ *Shrewsbury*	Nunn, Rev. John.

[1] Doubtless Mr. Pratt's younger brother Henry. The name is replaced by that of the Rev. Edward Burn in the list which accompanies the Report of 1810. The

The following description of the religious aspect of the times possesses this interest for us in the present study, that it indicates a growth in the country of that spirit out of which the Society was to attain maturity, a spirit which the Society itself was undoubtedly doing something to stimulate and foster.

On June 11, 1810, at the Eclectic Society the question considered was—'What are the present appearances of true religion in the world?' The proposer of it, the Rev. Thomas Robinson of Leicester, observed—

'We live in an uncommon day. Schools established; the rapid way of instruction;[1] missionary exertions; Bible Societies; the course of Providence. In the Church of England things are in a good state. Opposition is strong; but this is no bad symptom. God is raising up in the Church of England an increased number of pious ministers. The great call for faithful ministers is another extraordinary symptom. It is the most astonishing change in the public mind ever known. Yet there is a sinking of the tone in many places. This is to be deeply lamented, while God is so greatly at work in the world.'[2]

At the tenth Anniversary, Whit Tuesday, June 12, 1810, the preacher at St. Ann's was Dr. Claudius Buchanan, the first one to occupy the anniversary pulpit as conversant with missionary work by personal contact with it, with the heathen world through his individual investigations, and with practical measures on its behalf from his own experience. His text was St. Matt. v. 14, in connection with which missionary work and missionary qualifications, the heathen world and its real character, measures adequate to a large scale of operations, were touched upon in a manner that would have been impossible to any of his predecessors in that pulpit. Never before, for instance, could such a passage as the following have been delivered:—

'I have, indeed, seen that Darkness. . . . I have been in what the Scripture calls "the Chambers of Imagery" (Ezek. viii. 12), and have witnessed the enormity of the Pagan idolatry in all its turpitude and blood. I can now better understand those words of the Scriptures, *The dark places of the earth are full of the habitations of cruelty* (Ps. lxxiv. 20). I have seen the libations of human blood offered to the Moloch of the heathen world; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight before the idol, and raising acclamations to his name. But the particulars of these scenes cannot be rehearsed before a Christian assembly, as indeed the Scriptures themselves intimate to us (Eph. v. 12). I only wish that the great Council of our Nation could behold this darkness; then there would be no dissentient voice as to the duty of diffusing light. It may suffice to observe that the two prominent characters of idolatry are the same which the Scriptures describe—cruelty and lasciviousness, blood and impurity. I may further notice that the fountain head of this superstition in India is the Temple of Juggernaut. That temple is to the Hindoos what Mecca is to the Mahomedans; it is the sacred spot of their superstition.'[3]

Pratts belonged to Birmingham and to the congregation of Mr. Burn, at St Mary's Chapel.

[1] He alludes to the new systems of Bell and Lancaster. Lancaster's plan had long held the field, but Dr. Bell's was now beginning to be known in London.

[2] Pratt's *Eclectic Notes*, p. 476. [3] *Proceedings*, 1810, pp. 29, 30.

That passage was Buchanan's sufficient answer to the adverse pamphlets of 1808, to which otherwise he made no reference; and his hearers who could realise the awful import of it, if their faith in the duty of Missions had ever been shaken, must have been now reassured. That generation of Englishmen which for twenty years had been listening to the horrors of western slaves raids and of western slave-ships were coming to the discovery that there were horrors in the East, in the British East too, vastly exceeding them all; and as if Britain had been born to fight for the race, it is remarkable that just as it had won a victory of humanity for Africa it was being prepared to attempt the still holier victory of Christianity for India, and that at the very time when the British arms were so powerfully aiding in the deliverance of Europe from its great oppressor. Buchanan boldly thought that the abominations he had witnessed were a call for Parliamentary interference. He does not seem to have suspected the occasion which the year 1812 was about to furnish for it; but at all events he was here in this sermon, and in his various other efforts, doing very much towards preparing the Christian public to support an appeal to the legislature whenever and however Missions to India should become a public question.

Another passage in this sermon characteristic of Buchanan, and reflecting that period, is the following, which, however, seems somewhat to lose sight of the *preaching* missionary.

'Your object and that of the Bible Society is the same. It is to give the Bible to the world. But as that sacred Volume cannot be given to men of different nations until it be translated into their respective languages, it is the province of your Institution to send forth the proper instruments for this purpose. Your Society is confined to members of the Established Church. You do not interfere with the Society for the Propagation of the Gospel in Foreign Parts, nor with that of Promoting Christian Knowledge; for neither of these professes the precise objects to which you would confine yourselves. It does not seem to be possible to frame an objection to your establishment. When the design and proceedings of your Institution shall have been fully made known you may expect the support of the Episcopal Body, of the two Universities, and of every zealous member of the Church of England.'[1]

We quote one more passage from this interesting sermon:—

'The time seems to have arrived when more effectual measures ought to be adopted for the promulgation of Christianity than have hitherto been employed. It appears to be now expedient for us to open a more direct and regular communication with our missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and approve; but there must be greater personal activity and a more frequent intercourse with the converts and their instructors abroad. LET SHIPS BE PREPARED TO CARRY THE GLAD TIDINGS OF THE GOSPEL TO REMOTE NATIONS.'[2]

Upon this measure the preacher was very urgent, placing it before his hearers in its varied lights. He viewed his ships

[1] *Proceedings*, 1810, p. 47; *Life of Buchanan*, ii. p. 230.
[2] *Proceedings*, 1810, p. 34.

carrying forth missionaries from England to their work and bringing them back in sickness, taking out visiting inspectors for guidance and control, conveying to the Missions all needful supplies, and especially materials for printing the Scriptures wherever, even in the far East, and as fast as, they could be translated. He pointed to the advantage which the S.P.C.K. Mission in South India had so long enjoyed in receiving the necessary freight every year by favour of, and in the ships of, the East India Company. He reminded them of the methods of the United Brethren and the London Missionary Society, which involved the employment of ships. Truly that was a grand conception, characteristic of Buchanan, to bring the missionaries and their work, at the very ends of the earth, in constant, regular, and official contact with headquarters. Could it have been realised, might not that grand difficulty of missionary scarcity have been solved? Might not men have offered for a less forbidding service which did not mean absolute exile and perhaps for life? No one can say. But to carry out so fascinating a plan, Indiamen would have been necessary, able to weather the Cape and encounter a typhoon. Even if Buchanan's scheme was not feasible, as at that time it of course was not, it does not follow that he was feeding the people with notions. On the contrary, he was firing their imaginations with thoughts of solid substance, showing them the essential grandeur of the work they were engaged in, and letting them comprehend that the command to go into all the world and preach the Gospel to every creature was one for supreme efforts, not to be fulfilled by petty means.

The collection was £382 19*s.* 2*d.*, which figures, besides the preacher's estimate of his audience as one of 2,000, show that St. Ann's, on these anniversaries, was thronged to its utmost capacity. This collection, and the previous Bristol one, constituted Dr. Buchanan in 1812, by the laws made that year, a life member, and such he appears in the Report of 1812, earlier than which his name does not occur. His thoughts were all absorbed in the business he understood so well and to which he had long been committed, Oriental Bible Versions.

At the meeting in the New London Tavern Mr. Babington, now a governor, occupied the chair; but the Minutes give no further names and take no notice of the attendance, which we must suppose was an average one of some half a hundred. The Sermon still continues to absorb the interest of the day; the public do not crowd in after a great sermon to listen to the latest journals of four or five missionaries relating their expectancies and describing their little schools; nor are they much excited to learn whether the year's income is £40 or £50 ahead of or behind last year's. In short there is no pabulum yet for a real public meeting, and when there is we shall find ladies there. Still, the crowded St. Ann's and the unflagging Bentinck collections prove that the Evangelical clergy were keeping alive the

interest of their people in the missionary cause, and establishing in their consciences the *principle* of Missions.

Nevertheless the Report of 1810 possessed an interest to match that of the Sermon. For the year ending March 31, 1810, the receipts had been £3,703 11*s.* 5*d.*, to which amount congregational collections had contributed £836 6*s.* 4*d.* Legacies alone had prevented a deficit. A munificent one of £1,000 [1] stock, by Thomas Hawkes, Esq., of Piccadilly, was among them. Four missionaries [2] were in Africa, good Barneth had died.[3] The Rio Pongas schools were extending. The sailing of the missionary settlers for New Zealand, the conference about Ceylon with Sir Alexander Johnston, the call made on behalf of the Chippeway Indians, the hopeful prospect of the Aston Sandford Seminary, matters all sufficiently enlarged upon, would be certain to interest the hearers, and later on the readers. One motive for liberal contributions, the safety of England amid the convulsions of the period, when Bonaparte was at the summit of his successes, was forcibly urged. The usual thanks were voted to Mr. Basil Woodd and his people, whose contributions in five years had exceeded £1,200. Speeches were delivered at this meeting, one of them by an Irish clergyman. The Rev. H. Foster, the Rev. H. G. Watkins, and Mr. Slack retired from the Committee; the Rev. T. Fry, Rev. H. Godfrey, Mr. Haydon joined it.

Congregational Collections first appearing in the Report of June 12, 1810:—*Bucks*—Drayton Beauchamp. *Cambs.*—Bourn. *Devon*—Hatherleigh. *Leicester*—Wolvey. *Somerset*—West Coker. *Wilts*—Westbury, Winkfield.

The tenth Anniversary is fortunate in having been noticed in two contemporary letters, since printed, by interesting writers, Peter Roe of Kilkenny,[4] then on a visit to London, and Edward Bickersteth. Mr. Roe wrote on June 12, 1810:—

'Dr. Buchanan preached the missionary Sermon this day at Blackfriars Church, from the words, *Ye are the light of the world*. He gave a clear and circumstantial account of the state of the heathen abroad, of their bloody rites, etc., etc. The Report was afterwards read at the New London Tavern. Having been appointed to move a resolution, I had to address the Society. Messrs. Robinson, Scott, and Babington (who was chairman) spoke.'

Mr. Bickersteth, then a young man of twenty-four, articled to a lawyer, and dating Hatton Court, Threadneedle Street, wrote home on Friday, June 15, 1810:— [5]

'I heard with Mr. Wilson a most excellent sermon last Thursday [6] from

[1] Invested, and only the interest reckoned in the income.
[2] Renner, Nylander, Schulze, Wenzel.
[3] February 2, 1810, at the Rio Pongas.
[4] *Life*, p. 206. He was frequently in England, and his notices of the church and clergy there contained in his letters are of much interest. Born March 11, 1778, he was ordained December 25, 1798, to the Curacy of St. Mary's, Kilkenny, and in October 1807 succeeded to the living, which he held till his death on April 22, 1842. His memoir appeared in 1842, written by the Rev. S. Madden.
[5] *Life of Edward Bickersteth*, i. p. 140.
[6] So printed, but Tuesday must have been intended.

Dr. Buchanan, for the benefit of the Missionary Society. I will send a Report of this Society with *Doddridge's Exposition*, and perhaps when my father has read it he can spare a guinea for it.'[1]

6. *From the Tenth Anniversary to the close of* 1811.

In October 1810 the Secretary began his ministry at Wheler Chapel, Spital Square, his other clerical duties being the Sunday lecture at St. Mary Woolnoth's and the Thursday evening lecture at St. Lawrence Jewry. These remained his ministerial engagements through the rest of his secretariat.[2]

The Eleventh Anniversary sermon at St. Ann's on Whit Tuesday, June 4, 1811, was by Mr. Melville Horne, from Philippians iv. 13. He had been chaplain of Sierra Leone, where he was brought into some contact with missionary work, in behalf of which he effectively wrote his *Letters on Missions* in 1794. His sermon therefore, like Buchanan's, spoke from experience; and in stirring, eloquent address exceeded Buchanan's, though in lasting interest Buchanan's had the advantage. It was an earnest appeal for missionaries to come forth from the ranks of the clergy, and for the whole Church to wake up. Surely that was needed. Here was this Society, founded to represent Churchmen, twelve years old, and Germans were its only missionaries, Germans in Lutheran Orders. True, an Englishman or two were in training; but where were University men, where were the clergy? A religious tide was rising in the country, but as for this Society, it was at a dead level, a little better one year, a little worse the next; this year the financial figures were in every item worse than the previous one. Melville Horne's accents were therefore very timely. Something like them was just the thing wanted after Buchanan's startling disclosures. So he proceeds:—

'The trumpet of the millennial jubilee is at last heard among the thousands of Israel, and will soon fill the tents of Jacob. Serious Christians of all denominations are espousing the cause of Missions, and anxious to prepare the way of the Lord. Among others this association of attached members of the Church of England is not ashamed to claim an interest in the Son of David. But sorry am I to say that the clergy, and the clergy alone, decline the Cross. We claim the palm—Oh, why will we not deserve it? In the midst of judgment and mercy, while war shakes our coasts, shall we recline indolently under our vine and fig tree, and bid our Lord extend His kingdom how and by whom He will? In comparison of this, defeat itself were victory. The Church, while lamenting their defeat, would magnanimously console her vanquished missionaries, and would renew the war with redoubled zeal and better hopes. But when not *one* clergyman will arm in the cause of the Redeemer, what is to be said? The fact is, I believe, unparalleled in the annals of the Church. That it is a fact, I appeal to this Association, and ask, have you, my honoured brethren, in Africa or in the East one English clergyman who serves as a *missionary*? From such a spirit little is to be hoped, and if I confidently expect the clergy will redeem their honour, it is not the language of eulogy that is to rouse them.[3] . . . A

[1] Mr. Bickersteth the father is not among the contributors in 1811.

[2] *Life of Josiah Pratt*, pp. 49, 51.

[3] *Proceedings*, 1811, p. 205. More on this subject will be seen in the sermon of May 3, 1813.

small number of pious foreigners, Lutheran clergy, are now engaged in the Society's missions. But highly as we are obliged to them, highly as we respect them, and most cordially as we accept their godly services, my duty this day obliges me to say that the flower of the Lutheran clergy cannot promote our cause like those of our own establishment. Their persons, characters, and connections are necessarily unknown, and cannot excite that lively interest and emulation with which we should view the labours of our own Clergy. Independently of the disgraceful confession that we have not piety to conduct our own missions, should they be permitted once to flow in a foreign channel we damp the spirit of missions and destroy the vital sap that should feed them; for the Clergy will feel themselves discharged from the war, and instead of our spirit and resources increasing with success and the demand for greater exertions, we shall soon relapse into our former apathy. . . . The God of Truth will not impute to the English clergy the services of pious foreigners. Our own work can be best done with our own hands.'[1]

This is a brilliant oration all through. Collection, 276*l.* 3*s.* 7*d.*

In the afternoon, at the New London Tavern, Mr. Wilberforce was in the chair, itself a sign of the growing importance of the cause, for this is his first appearance at an Anniversary Meeting, although there can be little doubt that he was usually present at the Sermon. He was supported by two other M.P. Governors, Messrs. Babington and Grant; by the Treasurer, Mr. Henry Thornton, M.P.; and by the following clergymen:—

Rev. W. J. Abdy.
„ H. Budd.
„ W. L. Fancourt.
„ Dr. D. Fearon.
„ H. Godfrey.
„ W. Goode.
„ W. Gurney.
„ M. Horne.
Rev. R. Johnson.
„ W. Mann.
„ W. Rose.
„ T. Scott.
„ T. Sheppard.
„ C. Simeon.
„ — Wilson.

and of the laity by

Mr. A. Black.
„ W. Blair.
„ R. Blasson.[2]
„ W. Brownlow.
„ — Carlisle.
„ W. Dawes.
„ W. Fulford.
„ M. Gibbs.
„ — Haydon.[3]
„ W. H. Hoare.
Mr. Z. Macaulay.
„ P. Randall.
„ Benj. Starey.[4]
„ R. Surridge.
„ J. Tarn.
„ W. Terrington.
„ Abraham Thorpe.
„ W. Townsend.
„ E. Venn.
„ G. Wolff, etc., etc.

The income for the year ending March 31, 1811, was 2,958*l.* 8*s.* 7*d.*, towards which sum congregational collections produced 729*l.* 1*s.* 3*d.* The number of missionaries was the same, four, and their educational work was extending, but no converts are reported. The fact is mentioned that no less than three important chiefs were urging the establishment of Mis-

[1] *Proceedings*, 1811, pp. 206, 207.

[2] In 1843 the Society received a legacy of 100*l.* from Mrs. Sarah Blasson, of Islington, through her executor, Rev. H. G. Watkins.

[3] Most likely Thomas, of the Committee of Funds, December 19, 1811.

[4] Benjamin or B. H., both of the Poultry.

sions among their people. Long passages are cited from Mr. Marsden's last letter about the *Boyd*, defending the character of the New Zealanders, and urging a South Sea missionary vessel of 150 or 200 tons, to be stationed at Port Jackson, with a certainty of paying its own way. Two competing schemes of a missionary vessel have now come before the Committee, Buchanan's and Marsden's. A third and much earlier one, suggested by Marsden in 1808,[1] when in England conferring with the Committee, was now quite extinct, and may be dismissed from memory. That was a plan for a small craft of about thirty tons to be stationed at Port Jackson, and keep up connection with the New Zealand settlers. After New South Wales was reached, and the *Boyd* disaster had occurred, the aspect of things changed, and now the idea was the larger vessel we have spoken of, for wider excursions in the South Seas generally. That proposition was sent from New South Wales, July 29 and October 25, in 1810, only a few weeks after Buchanan's sermon at Blackfriars on June 12, 1810, sketching out a more ambitious design of a ship (for his 'ships' must have been rhetorical) to go out from and return to England, visiting all the Society's Missions in the world. These were the two surviving schemes designed by their authors independently of, and without the knowledge of one another, Marsden's reaching the Committee nearly a year after Buchanan's sermon. With both before them, the Committee regarded the less pretentious one of Mr. Marsden as most within the bounds of possibility, considering even that however as beyond the range of a society like theirs. They could do no more than commend the idea of a missionary ship to Christian merchants who might have it in their power as well as in their hearts to advance the kingdom of Christ in this particular way.[2]

The Report urged that the congregational collections, which were now getting a long list, but were only *occasional*, might be made annual. Mr. Basil Woodd and Bentinck Chapel were thanked as usual; but we observe that the contribution had dropped to 89*l*. May that be interpreted as a hint of Bentinck Chapel that it ought not to be the only one in all London to make an annual collection? The hint was a reasonable one, whether intended or not. Finally the Chairman was thanked 'for his polite attention this day.'

CONGREGATIONAL COLLECTIONS appearing first in the Report of June 4, 1811:—*Cambs*—Hardwicke, Kingston. *Bucks*—Iver. *Leicestershire*—South Croxton. *Warwickshire*—Clifton.

The retiring members of the Committee, Rev. W. J. Abdy, Mr. Brown, Mr. E. Venn, were replaced by Rev. R. Johnson, Mr. M. Gibbs, Mr. R. Marsden.

Proceeding now to the end of 1811, we shall quote Committee Minutes and a few letters all marking the Society's pro-

[1] *Proceedings*, 1808, p. 363.
[2] *Ibid.* 1811, p. 254. The Report for 1814, p. 306, returns to this subject.

gress, and preparing us for the stirring period that will commence in 1812.

Committee of July 11, 1811.—The Society's library, then at Mr. Goode's, was to be removed to the Secretary's [1] for the purpose of being arranged and catalogued. In this department therefore the Society had grown. It was to be announced on the cover of the Report, then printing, that in future the names of only those contributors who had paid within the financial year would appear, in order that the printed list might be made to agree with the general statements of receipts.[2]

On July 16, 1811, Edward Bickersteth wrote as follows,[3] and we take notice of the record because it shows the drawing of one to the subject of Missions, who afterwards took so leading a part in the Society's work. He was then aged twenty-five, still residing in London, with the legal profession before him.

'I have been reading with much interest Buchanan's *Christian Researches in Asia*,[4] which, I hope, has opened a new scene to my mind of the vast importance to Christianity in the present day of studying in every way to promote the Gospel of Christ. By the grace of God I will bend my soul more and more to this glorious end. I may do much more by self-denial. My Saviour died for me, and shall not I abstain from luxuries for His Gospel?

Committee, August 9, 1811.—A donation of twenty guineas was announced from the Earl of Crawford and Lindsay, who was thus constituted a life member, and whose benefaction, with the address Richmond Hill, occurs in the Report of 1812.[5]

On August 28, 1811, an Open Committee was held at the New London Tavern, to bid farewell to three missionaries proceeding to Africa, Mr. Wilhelm and Mr. and Mrs. Klein. The Rev. Thomas Scott occupied the chair, and there were present above one hundred persons, including various ladies who attended by invitation, evidently on Mrs. Klein's account. This is the first time ladies are mentioned at any meeting. An address was given by Mr. Scott, and the secretary read the Committee's instructions to the missionaries with their reply.[6] This was the fourth mission party sent out, and there were four missionaries in the field previously.

[1] Mr. Pratt's house was 22 Doughty Street, Mecklenburg Square.

[2] It was found expedient, however, not to carry out this intention, as sometimes an unavoidable delay in remittance might prevent a name appearing, to the donor's great disappointment. This is stated in the Report for 1812, at the head of the subscription list.

[3] *Life*, i. p. 188.

[4] It was then a new book.

[5] Charles Crawford, then claiming those titles, was known from 1773 to 1817 as a poetical and philosophical writer. He was also interested in the Jews, and held the office of Vice-President in the London Jews' Society. After the death of George Lindsay Earl of Crawford and Lindsay, on January 30, 1808, the Earldom of Crawford reverted (as was ultimately adjudged) to Alexander Lindsay Earl of Balcarres, grandfather of the distinguished author of *Lives of the Lindsays*.

[6] All printed in the Report of 1812, in its Appendix iii., p. 460.

A letter of September 2, 1811, by the Rev. Henry Budd of Bridewell Hospital, shows us once more the progress of religious revival and increased missionary interest, keeping pace with and assisting each other.

'I lately heard an admirable address given by Scott to the missionaries. I cannot but look on the day in which we live as the dawn of a happier period. There is more inquiry about religion. It is not so much driven "to the moles and to the bats" as it was. It comes forward more into the face of day, and by the frequency of its appearance becomes more tolerable. The establishment of missionary societies, the frequent sending out of missionaries, the publication of their reports, sermons preached for this purpose, and the very opposition given to missionary efforts by Major Scott-Waring, Twining, &c., all these things, I doubt not, are appointments in Providence, together with the overthrow of kingdoms sunk into immorality and infidelity, as preludes of that happier day of Gospel light and peace. Have you seen Dr. Buchanan's book? If not, shall I bring you a copy of it? I have bought one for the purpose of lending it to my congregation. It displays a field of knowledge and a collection of facts of which the Christian world had no idea before the publication of this book, the result of his knowledge and experience' (pp. 144, 145).

On September 6, 1811, the Committee received an *Essay on the Propagation of the Gospel*, presented from the Earl of Crawford and Lindsay.

The Committee of November 1, 1811, came to a resolution which bore much fruit in the Society's progress, as though they looked forward to 1812 as a busy and eventful year. They decided that a Committee should be specially summoned to consider the propriety of forming sub-committees to facilitate the concerns of the Society. They were in fact getting ready for they knew not what.

At a Committee on December 19, 1811, the vacancies in the Committee of Correspondence were filled up with the Revs. H. Budd, S. Crowther, R. Johnson, Daniel Wilson.[1] There was also a sub-committee for augmenting the funds and increasing the patronage formed,[2] consisting of Revs. G. F. Bates, Henry Godfrey, Thomas Sheppard, B. Woodd, Messrs. T. Bainbridge, W. Blair, Thos. Haydon,[3] B. Jowett, John Poynder, who were to meet weekly, on Friday, at twelve, or otherwise as convenient, and with the following objects:—

1. To circulate by reports or otherwise, and by occasional advertisements in the newspapers and periodicals, such information as may tend to make the Society more generally known.

2. To search out and correspond with clergymen and others friendly to the views of the Society.

[1] He had now succeeded Cecil at St. John's, Bedford Row.

[2] The 'sub-committees' nominated in this Committee were sanctioned and made 'committees' by the next annual meeting of the Society, May 19, 1812. The revised body of laws which were passed the same day recognised the 'Committee of Patronage' and the 'Committee of Funds' as ranking with the original Committee of Correspondence and Committee of Accounts (Report of May 19, 1812, p. 311).

[3] Of Cateaton (now Gresham) Street, a donor of 20 guineas.

3. To facilitate and recommend the establishment of auxiliary societies, and to circulate such information on the subject as might further that end.

4. To procure annual and occasional collections in churches.

5. To secure an increase of patronage.

The sub-committee of Funds and Patronage were desired to revise the laws of the Society for adoption at the next general meeting. They were also to introduce regulations respecting the occasional return of missionaries, the assisting in particular cases their dependent relatives, and for pensioning missionaries who, having faithfully discharged their missions, should have returned with the Committee's approbation.

It must be observed that in these minutes of December 19, 1811, the Committee are determined on a vigorous effort for the coming year. As to annual sermons, Basil Woodd's before the Paddington gentry and Scott's among his farmers and labourers, in each case so regular, and in the proceeds so munificent, had set the example long enough, and the Bentinck people must have been tired of their annual compliment. It was time others should go and do likewise.

Lastly we have to note that what with a General Committee sitting monthly at least, and three other Committees, one of which was to sit weekly, and with a growing library to be accommodated and looked after, it was simply impossible for Mr. Goode to continue the use of his study, unless he would convert his house into an office at once. Salisbury Square, however, was not yet discovered, though it was not far off. A room in Fleet Street must come first for a little while, but we do not get even there until 1812.

Anniversary Preachers and Incomes.

Whit Tuesday	Preacher	Sermon Collection			Income			Congregational Collection			Legacies		
		£	*s.*	*d.*	£	*s.*	*d*	£	*s.*	*d.*	£	*s.*	*d.*
May 26, 1801	Scott, T.	—			911	19	8				—		
Jan. 8, 1802	Simeon, C.	—			1,284	16	8				—		
May 31, 1803	Cecil, R.	—			1,495	10	9				—		
May 22, 1804	Biddulph, T. T.	226	6	0	1,023	10	7	605	9	9	—		
June 4, 1805	Venn, J.	205	0	0	1,959	18	7	677	3	7	—		
May 27, 1806	Burn, E.	236	0	1	4,281	0	9	1,331	11	3	—		
May 19, 1807	Woodd, B.	256	9	4	2,426	3	9	606	5	1	—		
June 7, 1808	Robinson, T.	324	1	3	2,230	15	8	675	18	1	—		
May 23, 1809	Richmond, L.	331	1	0	3,475	18	8	841	18	5	—		
June 12, 1810	Buchanan, C.	382	19	2	3,703	11	5	836	6	4	224	19	0
June 4, 1811	Horne, M.	276	3	7	2,958	8	7	729	1	3	83	9	9

CHAPTER IV.

PROGRESS DURING 1812.

PROCEEDINGS IN JANUARY–APRIL 1812, 208.—IN MAY 1–19, 1812, 215.—IN MAY 20–DECEMBER 31, 1812, 221.

SUMMARY.

THE Society is now first seen occupying a hired office; and as the Blackfriars rectory is to be especially associated with the planting of the Africa Mission, so is the Bookseller's upper room in Fleet Street with the missionary opening of India. In 1812 the Society enters upon its share in the East India Charter campaign, and matures its plan for ramifying itself by means of affiliated associations all over England. In 1812 the Africa Mission is for the first time reinforced by laymen for the purpose of introducing European handicrafts among the natives. In India the uncomfortable relations between the missionaries and the Calcutta Government are now seen in their acutest stage.

SECTION I.—JAN. 3 TO APRIL 21, 1812.

Internal, 208.—Collection Sermons, 209.—Missionary Ship, 210.—Africa, 210.—India and the New Charter, 210.

1. INTERNAL.

Committee, January 3, 1812.—It was agreed with Mr. L. B. Seeley, bookseller, to hire a room in his house, 169 Fleet Street,[1] for committee meetings, at 30*l.* a year, to include fire, candles, and care of the library, which was to be always accessible.

[1] No. 169 was, and is, midway up on the right, at the corner of Red Lion Court. In 1841 Seeley and Burnside, publishers, went into No. 54 on the other side of Fleet Street, opposite, and in 1843 were there partially joined by the bookselling branch from No. 169, and in 1848 entirely. No. 54 was thus occupied until the removal of the firm a few years ago to Essex Street.

This was the last occasion of the Committee meeting in Mr. Goode's study, where its business had been conducted since June 17, 1799. The members present were Mr. Thomas Bainbridge (Chairman), and the Revs. J. Pratt, W. Goode, H. Budd, D. Wilson; Messrs. Haydon and Terrington. The first meeting in the new room was held on February 6, and on March 6 Mr. Goode was thanked for his hospitable accommodation of the committee during the many previous years.[1]

Committee, April 3, 1812.—It was agreed to recommend at the approaching anniversary that there should be a president at the head of the Society, and he to be, with his consent, Lord Gambier; while the other eight governors should be invited to take the title of vice-president, four being added to their number, namely, Earl Ferrers, Lord Teignmouth,[2] Mr. Nicholas Vansittart,[3] Mr. Charles Noel Noel. This increase in the staff of dignitaries, and the new titles, were no mere ornament for display, and the practical value of them, doubtless the thing intended, soon became apparent, especially in the continued absence of episcopal countenance. More particularly was such the case in the person of the President. It was becoming more and more necessary for the Society to stand before Ministers of the Crown, besides addressing colonial Governors, who were usually officers of rank, on all which occasions Admiral Lord Gambier, whose naval record was so distinguished and so recent, could assist in representing his Society with excellent effect. He, and he perhaps in particular, regarded his new place in the Society as one of work and business, and often is he seen with the labouring oar, leading at humble No. 169.

Committee, April 10, 1812.—The following additional provincial agents were proposed:—

For		By
Lincoln . .	Mr. George Moore . .	Mr. Terrington.
Wellington (Som.)	Rev. R. Jarratt . .	Rev. H. Godfrey.
Norwich . .	Mr. E. Bickersteth[4] . .	Rev. R. Johnson.
Ipswich . .	Mr. Benjamin King . .	Mr. Edward Venn.

2. Collection Sermons.

Committee, February 6, 1812.—The Committee of Funds and Patronage are recommended to invite clergymen in and near the Metropolis to have sermons for the Society, and these to be advertised in the name of the committee, members of which should, if convenient, attend them to represent the Society.

Committee, April 3, 1812.—The Rev. Samuel Crowther will

[1] The first meeting at Salisbury Square was on December 13, 1813.

[2] A member of the Board of Control and President of the Bible Society.

[3] Of Foot's Cray, Kent, second son of Mr. Henry Vansittart, a former Governor of Bengal. On June 9 he became Chancellor of the Exchequer.

[4] Here first mentioned in the Minutes. He was now twenty-six; had left London in April 1811, and was become a partner with Mr. Thomas Bignold of Norwich, whose sister he married May 5, 1811. (*Life*, i. p. 200.)

preach at his church (Christ Church, Newgate) on Sunday morning, April 19. On April 10 Mr. Gibbs is requested to procure twelve white wands for the use of the committee in their attendance at church when sermons for the Society are preached. The Christ Church sermon, the first *parochial* sermon ever preached for the Society in the City, came off on Sunday, April 26.[1]

3. Missionary Ship.

February 6, 1812.—The committee took into consideration a letter from Mr. Wilberforce (dated January 23), recommending the scheme of the South Sea missionary vessel as mentioned in the Report of June 4, 1811.[2] They decided that this point had been already ruled[3] to be beyond the proper objects of the Society. A plan digested by Mr. Wilberforce and his friends might with much advantage be recommended to the public. The vessel contemplated in this minute was, as will be remembered, a small one to be stationed at Port Jackson and sail the South Seas, rather than the grander one of Buchanan's idea. Not until 1816 does the Report[4] begin to show a Ship Fund.

4. Africa.

Committee, March 6, 1812.—Mr. Nylander has leave to retire from the Colony of Sierra Leone, and labour with his fellow missionaries on the Rio Pongas, at his discretion; but it is recommended that he should consider the feasibility of establishing himself in the less remote position of the Bullom Shore. In the Committee of April 10, Governor Maxwell is thanked for his friendliness towards the missionaries.

5. India and the New Charter.

On February 6[5] the renewal of the East India Charter comes into view, when a select committee of the House of Commons was appointed to consider East India affairs in reference to the Company's existing charter, which would expire[6] in two years, on March 1, 1814.

The friends of Missions, remarks Mr. Pratt's biographer,[7] began to bestir themselves in the early part of 1812. The object this Society in particular had in view was twofold: to obtain free access for missionaries into the British dominions in India, and to promote the completion of the ecclesiastical establishment there by the erection of an episcopate.[8] The proper course for the Society to take officially in this matter may not have

[1] The Minutes of Friday, May 1, say 'last Sunday.' The collection was 43*l.* 10*s.* 6*d.*
[2] *Proceedings*, 1811, pp. 251, 254; *supra*, p. 204.
[3] *Ibid.* pp. 253, 254. The Committee had reconsidered Marsden's plan as late as August 2, 1811, but were unable to see their way to adopt it.
[4] P. 335.
[5] *Parliamentary Debates*, xxi. p. 672.
[6] *Ibid.* xxii. p. 90.
[7] *Life of Josiah Pratt*, p. 70.
[8] *Ibid.*

been immediately apparent to the Committee, who at all events would not have an opportunity of discussing it before their next monthly meeting in March. That Mr. Wilberforce was instantly on the alert is clear from two entries in his diary during the month of February, and from his expressions we discover the sentiments he found prevailing around him.

February 12.—Mr. Wilberforce: 'I am sadly disappointed in finding even religious people so cold about the East India Instruction, partly produced, I think, by the sectaries having had a notion that the Church of England is to be established. Alas! alas! let us have some substance before we differ about form.'[1] On February 26 again:[2] 'I begin to despair of much being gained for the Christian cause in the East Indian charter discussion.'

Mr. Wilberforce's mind became very busy on this subject. On March 7 he wrote to the Bishop of St. David's, Dr. Thomas Burgess, on the promotion of Christianity in India. He also records: 'Dined at Speaker's; sat next to George Holford and Leicester; talked to former about East India Mission and Buchanan.'[3]

March 19, 1812.—Petitions on the subject of the East India charter began pouring into the House of Commons[4] from the mercantile world, bent on securing a share of the trading privileges hitherto monopolised by the Company. Thus the community at large was awake on this matter, which, although it had not come formally before the Committee, was doubtless engaging the attention of its members as much as it was Mr. Wilberforce's. How deeply his mind was engrossed with it may be seen from his diary under the same day, March 19:[5] 'To town to meet Grant, and with him to Lord Melville[6] about getting leave for Gospel light to pass into India. This is indeed a cause for which it is worth while being a public man.'

Committees, April 3, 10, 1812.—It was now two months since the charter question had first come publicly forward, and as yet no notice of it has occurred in the Minutes. Nor is it alluded to on either of these days. We feel little doubt, however, that the step taken on April 3 mentioned under a previous head, the augmentation of the Society's patrons in rank and number, had special reference to this matter, which induces us to recur to the subject. For the first time in its existence the Society was soon to face the governing public, and it was essential that it should

[1] *Life*, by his Sons, 1838, iv. p. 14.
[2] *Ibid.*
[3] *Ibid.* 1838, iv. p. 14. George Peter Holford, who had been twice Secretary to the Board of Control between 1804 and 1810, represented Lostwithiel in the Tory interest from 1807 to the dissolution of September 20, 1812. In the following Parliament (1812–1818) he sat for Dungannon.
[4] See *Parliamentary Debates*, xxii. p. 89.
[5] *Life of Wilberforce*, by his Sons, 1838, iv. p. 16.
[6] Robert Dundas, who succeeded his father Henry in the peerage, in May 1811, and was President of the Board of Control for the second time from November 13, 1809, to April 7, 1812.

have in its front line those who would command full recognition in the eyes of men of affairs. That augmentation of its lay strength, while all adequate ecclesiastical protection remained so far beyond hope, was so much the Society's best move for dealing with events seen to be rapidly approaching, that we can account for its having been adopted at this special juncture no otherwise than on the hypothesis of express calculation for that particular end. We conclude, therefore, that the nine co-ordinate governors were changed into one president and sixteen vice-presidents (for that was the number finally decided on) with the view of advancing the Society's efforts to push its way into THE EAST. That is one thing the Committee were really about in preparation for a struggle which the Minutes have so far not actually mentioned at all.

On April 12, 1812, Mr. Wilberforce wrote:—[1]

'Sir G. Barlow[2] opposing diffusion of Scriptures in Hindostan. A most alarming private account of Scindia writing to the Secretary of Government resenting our measures for proselytising India. Surely this is the evil spirit's stirring up. It is not yet known. We are all at work about the best mode of providing for the free course of religious instruction in India, and this intelligence made known would ruin us.'

Dowlat Rao Scindia, one of the independent princes of Western India, including in his territories the strong hill fortress of Gwalior (where he died), some seventy miles south from Agra, ruled from 1794 till his death in 1827. The Mahratta Empire, which at his death had passed away, was at his accession in the summit of its glory, himself being the most powerful member of that great confederacy, in authority and importance second to no native potentate in India. His military strength, shattered as it was by the arms of the Company, was still considerable, and his name retained too much of its old honour among his brother princes to allow of his being disregarded by the Government of Calcutta.

Government reticence in regard to Scindia's letter, even from a public point of view, need occasion no surprise. Angry complaints from one who may have spoken for other princes besides himself would be so dangerous to make public, that the ruling powers would be but too anxious to suppress them while using every possible endeavour to reassure native opinion in other ways. There will be more of this further on.

The 'all at work' in Mr. Wilberforce's letter must certainly include the friends next to be mentioned, and we need not doubt that in the deliberations of the Committee in March and April the new charter was uppermost, although no business upon it capable of being minuted was done.

April 13, 1812, Kirby Hall, Yorkshire.—Dr. Buchanan despatched to Mr. Zachary Macaulay and Mr. Wilberforce a

[1] *Life*, by his Sons, 1838, iv. p. 15.

[2] Governor of Madras from December 24, 1807, to May 21, 1813.

Prospectus of an Ecclesiastical Establishment for India, to be submitted to Mr. Grant and Lord Teignmouth.[1]

On April 20, 1812, ten weeks after the first note was heard in Parliament, and while all commercial circles were busy in getting their views on trade questions inserted in the new charter, the Committee were put in motion by the receipt of a requisition[2] for a Special General Meeting of the Society to be called without delay, that the Society might 'exert itself at this juncture to procure such provisions in the new charter to be granted to the East India Company as shall, under wise and prudential regulations, promote Christianity in India.' It was signed by twenty-three gentlemen, including Mr. Thomas Thompson, M.P., of Hull, Mr. William Henry Hoare of Clapham, Mr. Charles Noel Noel, M.P., Mr. John Mortlock of Edgware Road, Mr. Richard Stainforth of Clapham, Mr. George Wolff of Balham.

On the very next day, April 21, there was a special meeting of the Committee at Mr. Seeley's, Mr. Wilberforce in the chair, his first appearance at a committee. With him was Mr. Henry Thornton. The committee members present were Revs. Budd, Goode, Pratt; Messrs. Gibbs, Jowett, Martin, Poynder, E. Venn. There attended also Mr. Charles Noel Noel, M.P., Mr. William Henry Hoare, and the Rev. John Simons of Paul's Cray.

It was resolved that a Special General Meeting of the Society should be held at the New London Tavern on Friday, 24th, at one. The Secretary read an address he had drawn up on the subject of promoting Christianity in India, and this was ordered to be printed immediately and sent to every member of the Society within the twopenny post, along with a pressing summons to the meeting. Another paper compiled from Reports of the Society for Promoting Christian Knowledge, was ordered to be printed without delay and circulated at the meeting. The Governors, the Treasurer, and members of the Committee were to be urged to attend at the New London Tavern at eleven to prepare the resolutions. Here was rapid action: a requisition with twenty-three signatures from every part of London on the 20th, a meeting on the 21st in pursuance of it, an address and a documentary pamphlet for the press, to be followed by a great meeting on the 24th, could not have been the preparation of a day. Pratt and his associates must have been at work for weeks.

April 24, 1812.—The Special General Meeting assembled, Lord Gambier in the Chair, supported by a large body of the clerical friends of the Society, many of them from the country,

[1] Pearson's *Life of Buchanan*, ii. pp. 274, 276. The *Prospectus* was the *Sketch* which now appears among Buchanan's publications. It will be found annexed to his *Colonial Ecclesiastical Establishment*, 1813. Referring to the British in India, not to the natives, it advocates three bishops, one for each Presidency, and a larger number of chaplains. On June 1, 1812, Mr. Wilberforce presented a copy of the *Sketch* to the S.P.C.K., and this society on June 23, 1812, adopted various resolutions in support of it, now printed with the *Sketch*.

[2] Printed in *Proceedings*, 1812, p. 502.

and by the following principal lay members:—Lord Calthorpe, Sir Thomas Baring, M.P., Sir William Pepperell, Mr. Wilberforce, M.P., Mr. Babington, M.P., Mr. T. R. Kemp, M.P., Mr. C. N. Noel, M.P., Mr. James Stephen, M.P., Mr. Thomas Thompson of Hull, M.P., Mr. H. Thornton, M.P., Treasurer. The meeting numbered about four hundred, all gentlemen, half of whose names are recorded. The principal resolution [1] pledged the Society—

to exert itself in order to procure such provisions in the new charter to be granted to the East India Company as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

By other resolutions the governors and the treasurer were appointed a deputation to the Chancellor of the Exchequer [2] and the President of the Board of Control,[3] to solicit their support in these objects, and confer with them on the best means, so far as this Society was concerned, of attaining them. The fifth and last resolution thanked Mr. Pratt for his unremitting attention to the duties of his office, 'and particularly to the important object of the business of this day,' language which pretty well discloses to us the vigorous hand which had brought up the Society thus far to the front on this question. The speakers were Mr. Henry Thornton, Mr. Wilberforce, Sir Thomas Baring, Lord Calthorpe, Mr. James Stephen, Mr. Babington, Mr. Noel, Mr. Kemp.[4] Mr. Wilberforce bore witness to the importance of Dr. Buchanan's India work, remarking that 'the literary labours of Dr. Buchanan had unveiled the horrible effects of those superstitions in India falsely called religion; the degraded state of India began to bear on the minds of conscientious persons with unusual force, and the darkness which had enveloped the subject was quickly passing away.'[5] Mr. Babington [6] referred to the House of Commons' resolutions on May 14, 1793, which nothing but the coldness of the public had allowed to remain a dead letter on the journals of the House: 'it was therefore with true pleasure that he witnessed the meeting and proceedings of that day. The weight and influence of the large assemblage of gentlemen around him, and the high rank and character of those who were most active in the interests of the Society, would no doubt produce an important effect on the public mind.'

[1] The first three Resolutions are printed in *Proceedings*, 1812, pp. 423–425. The remaining two, conveying thanks to the President and the Secretary, are in the Minutes.

[2] Mr. Spencer Perceval was Chancellor of the Exchequer as well as First Lord of the Treasury.

[3] The Earl of Buckinghamshire, from April 7, 1812, to June 20, 1816.

[4] The principal speeches are reported in the *Proceedings*, 1812, pp. 503 *sqq.*

[5] *Proceedings*, 1812, p. 507. [6] *Ibid.* p. 511.

Such was the occasion that started the crowded meetings of this Society. It was a special, not an annual one; the meeting was not preceded by a sermon. It was of men only. It needed only to make the annual meeting 'special' in regard to effort, advertising, and speakers, to have it on a separate day from the sermon, and to admit ladies, and—it may be added—to produce *missionary results*, when the missionary anniversary of the modern type would at length be achieved.

Mr. Wilberforce's impressions of the day are recorded in his journal:[1] '1812, April 24.—General meeting of the Church Missionary Society[2] for Africa and the East. A grand assemblage. I spoke with acceptance. It went off well.' It was Mr. Wilberforce's second attendance at a General Meeting. Henceforth his presence will be more expected and more worth his while to give.

SECTION II.—May 1–19, 1812.

The Mediterranean, 215.—India and the New Charter, 215.—The Twelfth Anniversary, 216.

1. THE MEDITERRANEAN.

May 1, 1812.—The Committee on the recommendation of Mr. H. Campbell Mair, writing from Malta, January 24, 1812, resolve that a clergyman shall, if possible, be sent to Malta, with an ultimate destination to Aleppo; the Committee of Correspondence to seek for a suitable person.

2. INDIA AND THE NEW CHARTER.

Lord Gambier's deputation on Saturday, May 2, found the two ministers, Mr. Perceval and the Earl of Buckinghamshire, very favourable to the Society's general objects, but strongly impressed with the necessity of prudence in the measures to be employed. As the charter would not be granted until the following year, the deputation thought that more definite expressions were not to be expected.[3]

May 15, 1812.—Dr. Buchanan wrote from Yorkshire:—[4]

'I had a note from Lord Buckinghamshire thanking me for the *Prospectus* and acknowledging its importance. Another note from Mr. Perceval to the

[1] *Life of Wilberforce*, by his Sons, 1838, iv. p. 21.

[2] This title was now in common use, but the old one remained official, and appears in the *Proceedings* of 1812. See *infra*, p. 649.

[3] Lord Gambier's report to the Society, dated May 9, 1812, is in the *Proceedings* of 1812, p. 440.

[4] Pearson's *Life of Buchanan*, ii. pp. 279, 280.

same effect. Happy Perceval if he have died in the faith, as I have long believed he lived![1] I have been trying to move the General Assembly to notice the extension of religion in India. I have also urged Cambridge to petition Parliament on the subject. If an University which has permitted its members to portray so often the blessing of giving Christianity to India[2] should hesitate to recommend the measure, who can be expected to support it? Time flies, assassins fire shots, and we hear the voice, "Be ye also ready!" I doubt not but the death of Mr. Perceval will give life to the religion of many a man in England. Some men will feel it as sensibly as if he had been a member of their own family.'

3. The Twelfth Anniversary.

On Whit Tuesday, May 19, 1812, the preacher at St. Ann's was Mr. Goode the Rector, who from Psalm lxxii. 17 enlarged on the hopeful aspect of the mission field, viewed in its possibilities and open doors. This was the first sermon able to refer to results accomplished by the Society in its own Mission, though but comparative results, not including actual conversions.

'Impediments are yielding. Attempts have been made and purposes effected, which a few years ago would have been deemed chimerical. . . . The once oppressed and desolated coast of Western Africa now sees more than a hundred of her children under the Christian instruction of the missionaries of this Society.'[3]

The collection was 245*l.* 9*s.* 0*d.*

The same day after the sermon the General Meeting was held at the New London Tavern, Lord Gambier presiding, supported by Lord Calthorpe, Sir Thomas Baring, Mr. Wilberforce, Mr. Henry Thornton, and about 200 members, clergy and laity, not particularised. This was only half the attendance at the special meeting on April 24; but then it followed the sermon, and no extra exertions had been put forth. They were all men too. For an Anniversary, therefore, it was a decided advance; but until we see ladies present we shall not consider the meeting as one of the normal modern type.

The income was 2,679*l.* 11*s.* 11*d.*, out of which congregational collections amounted to 681*l.* 1*s.* 4*d.*

The new Laws and Regulations, as revised at various times in committee, were adopted by this meeting. In number they are now thirty-five as against the previous twenty-one. The old title remains, 'The Society for Missions to Africa and the East,' but is now first admitted into the laws, being made No. I. Instead of the former nine Governors there are now a President and sixteen Vice-Presidents. The President is Admiral Lord Gambier. The other eight governors are made vice-presidents, and the following eight new vice-presidents are created:—Earl Ferrers, Lord Calthorpe, Lord Teignmouth, Sir Thomas Baring, M.P., Mr. Nicholas Vansittart, M.P., Mr. Thomas Reade Kemp,

[1] Shot in the lobby of the House of Commons on May 11, 1812. He was succeeded as Premier by Lord Liverpool, and by Mr. N. Vansittart on June 9 as Chancellor of the Exchequer.

[2] Alluding to the Buchanan Prizes.

[3] *Proceedings*, 1812, p. 366.

M.P.,[1] Mr. Charles Noel Noel, M.P., Colonel Macaulay ; making now five peers and (including Mr. Henry Thornton, the treasurer) nine members of the House of Commons. By these Rules the Committee may appoint Honorary Life Governors (VII.), and, on the nomination of the Committee of Patronage, Vice-Presidents (XV., XXV.). The annual meeting was to be held on the first Tuesday in May, or when that day should be May 7, on Tuesday, April 30 ;[2] members within ten miles to be summoned by letter ; the anniversary sermon to be preached on the morning of the same day.

The number of committees for particular purposes, which were to be elected by the General Committee at their own first meeting, was now to be four instead of two, namely, those of Patronage, Funds, Correspondence, Accounts ; while for these were eligible other members of the Society not on the General Committee.[3] By Law XXIII. all clerical members of the Society might attend the meetings of the General Committee.[4] Life-membership, previously limited to donors of twenty guineas, was now extended to those of ten, while the privilege was further opened to executors paying legacies of 50*l.*, clergymen contributing congregational collections of 21*l.*, and persons rendering essential service.[5] Law XXXIII. provided for missionaries returning on leave and on pension, and in certain cases for their dependent relatives being assisted.

This was the first considerable alteration and extension of the Laws since the foundation of the Society. The changes were entirely in matters of management, without involving any point of principle. The previous set as printed in 1801, will be found prefixed to the first volume of Proceedings (1801–1805) and likewise to the second volume (1806–1809). The new set are prefixed to the Proceedings of 1812 in the third volume (1810–1812).

This meeting was attended by the first returned missionary of the Society, Mr. Butscher, who was accompanied by an African pupil, Richard Wilkinson.[6] He gave an account of the Africa Mission, and this was the first instance of the Society being

[1] Mr. Kemp, then of Quebec Street, afterwards of Queen Square, Westminster, succeeded Mr. Thomas Kemp (probably his father), many years M.P. for Lewes, in May 1811, and held the seat, with an interval of ten years, until 1837. The family belonged to Brighton, where they had valuable property and much influence. Mr. Thomas Kemp's house, purchased by the Prince of Wales in 1783, formed the nucleus of the Marine Pavilion. The splendid eastern suburb Kemptown, laid out by Mr. T. R. Kemp on an estate of his and built between 1821 and 1830, perpetuates the name.

[2] The present rule is 'on the Tuesday next before the first Wednesday in May,' which more neatly expresses the same thing.

[3] At this present time 'Funds' has become 'Funds and Home Organisation' ; 'Accounts' has become 'Finance' ; and there is a fifth Committee of 'Estimates.'

[4] But that law did not confer, as now, membership or a title to vote.

[5] The first separate list of life-members is given in the *Proceedings* of 1813, where are collected all the names scattered in the previous annual *Reports* under 'Benefactors.' The list of 1813 is also retrospective, including those as life-members who in earlier years were benefactors of only 10*l.* 10*s.*

[6] Both had recently arrived on May 15, when they visited the Committee.

addressed by one of its missionaries fresh from the field. Mr. Butscher was likewise the first German missionary of the Society able to stand up before an English audience. There were also present at this meeting two of Mr. Scott's students from Haddenham, Mr. Norton and Mr. Greenwood.

The Report is able to say that the Africa Mission is laying its foundations deep and wide in the instruction of a great number of native children,[1] which is securing it a firm hold on the protection of the various chiefs, and opening further prospects in the interior.[2]

As to the East and the possibility of the Society's approaching it, the Report redeems its promise[3] to the full.

Touching first on the Levant and the Archipelago[4] it refers to the communications from Dr. Naudi of Malta, urging the Society to take up the ground left unoccupied through the ruin of the ancient Roman Society *De Propagandâ Fide*, and the dwindling away of its Missions in consequence of the revolutions on the Continent. The Greek Christians, to judge by the eagerness with which the ancient and modern Greek Testament printed by the Bible Society has been received in the Levant, seem unacquainted with the points of difference between them and us, so that prudent men preaching the Gospel to them would meet no serious obstacle.

Turning to the remote East, the Report points out how the free and unlimited access which Great Britain has acquired by her arms to all the regions beyond the Cape of Good Hope, displays the grandest theatre ever offered to Christian exertions. There those laborious preliminaries necessary in Africa, of fixing the language and then teaching the natives to read it, are not needed. Throughout the East two-thirds perhaps of the whole human race are already so far civilised as to possess a written language, and into many of their tongues the Scriptures have been already translated, or are in the course of translation.[5] A young clergyman, master of the Ethiopic, Persian, Arabic, Syriac, Tamul, Cingalese, Bengalee, Hindostanee, Malay, may take the Scriptures and read them to the natives. If he has skill he may assist those who are already translating them. The Society will gladly aid.

The opening into Abyssinia consists in the knowledge of that country communicated to us through the visits of Mr. Bruce, Lord Valentia, and Mr. Salt, and in the Abyssinian Version preparing by the Bible Society. The Committee would send out two or three missionaries acquainted with Ethiopic,[6] who could disperse the Arabic Scriptures and Arabic tracts into the interior by the caravans which regularly proceed from Abyssinia to Darfur, and even to Timbuctoo.

[1] *Proceedings*, 1812, p. 402.
[2] *Ibid.* p. 392.
[3] *Supra*, p. 148.
[4] *Proceedings*, 1812, p. 407.
[5] *Ibid.* p. 409.
[6] *Ibid.* p. 411.

Openings into other countries dawn through the new Arabic and Persian translations of the Scriptures soon expected from the Bible Society, and thus 'the shores of the Persian Gulf and of the Red and Arabian Seas, accessible everywhere to British enterprise, will receive the Word of Life at our hands.' And will no learned, wise, and devoted servant of God offer himself to be the messenger of these glad tidings?[1]

In Southern India, Malabar and Travancore are inviting the missionary to visit the venerable Church of the Syrian Christians of Malayala. The report of Dr. Kerr,[2] sent by the Madras Government to examine into the state of the Syrian and other Churches, has been confirmed by Colonel Macaulay, many years the Resident at Cochin, and by the subsequent researches of Dr. Buchanan. A few learned, prudent, and zealous clergy would probably be received with open arms.[3]

Ceylon, with its half million of nominal Christians, and other newly acquired conquests of the Indian Seas, are open to missionary effort. There is every reason to conclude that Government would countenance any prudent attempt to extend true Christianity among our native subjects there, and sanction any missionary who should conduct himself properly in pursuit of that object. In Ceylon Chief Justice Sir Alexander Johnston, the Hon. Mr. Twistleton, principal Chaplain and Superintendent of Schools, Lieut.-Col. Molesworth, and others, are rendering all assistance to prudent and zealous men. Will no one feel his heart moved to enter on that field?[4]

By the conquest of Java, the whole Malayan Archipelago, with its multitude of native Christians, has become British. Than those islands, no quarter of the globe, in Dr. Buchanan's opinion, holds out more encouragement to the missionary. The Scriptures are translated and are being further translated. The Committee earnestly hopes that the *Christian Researches in Asia* will prove a means of awakening many suitable persons to offer.[5]

The Report then touched the ground, which was at that moment probably more in men's thoughts than Levant, Abyssinia, Ceylon, and the Malayan world all put together—the India of the great Company. While the mercantile classes throughout the Empire were earnestly urging their claims to a share in the commerce of the East, was not every British Christian bound to come forward and secure to the natives a means of hearing the Word of Life? Was it not a duty, and wisdom besides, to plant such men as Swartz and Gericke wherever British influence extended? The Parliamentary resolution of May 14, 1793, pledged the nation to the principle, and the Committee were careful that it should be once more placed before the eyes of their friends word for word.[6]

[1] *Proceedings*, 1812, p. 412.

[2] The senior chaplain of Madras, already mentioned in the matter of Swartz's monument, 1807, p. 177.

[3] *Proceedings*, 1812, p. 413. [4] *Ibid.* pp. 414-417. [5] *Ibid.* p. 419.

[6] *Ibid.* 1812, pp. 419-422.

The Report could not announce any steps actually taken in pursuance of the measure for which 250*l.* a year had been voted at the anniversary meeting of 1811. A letter of acknowledgment from Mr. David Brown, dated Calcutta, December 11, 1811, warmly welcomed the vote, but at that date the plan had not been even thoroughly digested, though Mr. Brown was full of hope. The public readers were in a manner the Society's missionaries at a time when the missionary proper was impossible, while providing the Scriptures to be read was the business of the Bible Society. How Mr. Grant had answered the objections taken in the House of Commons, and how the Calcutta Committee had been cautioned against setting the readers in motion until the Calcutta Government had been communicated with and its sanction obtained, was likewise mentioned in the Report.[1] The Society's anxious care to take no single step except in deference to authority, and its constant note of caution as to the virtues of prudence, wisdom, and order, when pressing for missionaries to offer, should have done something to conciliate the minds of public men. Such continual guardedness of expression can hardly be misinterpreted. It means that missionary wisdom was not too common in those who aspired to India, and unless the servants of the State could be made to feel greater assurance than they did on that point they could never grant missionaries the free hand they asked for, and would take no manner of pains to smooth the way for societies. In the Mission difficulty of those times the blame is to be divided, in whatever proportion, between the ruling powers and the missionaries themselves.

The case for the East could hardly have been set forth in abler terms than those employed in this important and interesting Report, which concludes in corresponding fulness and earnestness with an appeal for means and men—especially for Churchmen. Referring pointedly to the untiring exertions of the Roman Catholic Church in the cause of Missions, it wants to see a similar zeal in the ranks of a purer faith. While other bodies of Christians are strenuously exerting themselves 'let the United Church of England and Ireland assume that share in these exertions which becomes her! It was with a view of associating her members in this holy work that the present institution was formed.'

There retired from the Committee this day Messrs. T. Haydon, T. Hodson, A. Martin, J. Poynder; and there joined Messrs. John Butler, W. Dawes, John Thornton, E. Venn.

[1] *Proceedings*, 1812, pp. 425–428.

SECTION III.—MAY 20 TO DECEMBER 31, 1812.

The Seminary and Missionary Candidates, 221.—Africa, 221.—New Zealand, 225.—The Mediterranean, 226.—India and the new Charter, 227.—Internal, 230.

1. THE SEMINARY AND MISSIONARY CANDIDATES.

1812.—*Committees, May* 22, *June* 5, *July* 3, *August* 7, *September* 4, *October* 2, *December* 4.—A title for Mr. Norton is to be obtained as soon as possible (May 22). Richard Wilkinson has gone to Haddenham for instruction under Mr. Scott (June 5). This was an African youth who had accompanied Mr. Butscher to England. Mr. Scott is for the future to receive 80*l.* a year when the number of students does not exceed four, with 20*l.* for each additional one (July 3). A select permanent library for the seminary is to be considered (September 4). Somewhere about September 29, perhaps, three more Englishmen came under Mr. Scott's care at Aston Sandford, Benjamin Bailey, John Collier, Thomas Dawson.[1] Bailey, a clothier, and Dawson, a carpenter, had come from the Rev. John Buckworth's congregation at Dewsbury parish church. Collier, whose calling we have not seen, had attended the ministry of Mr. Goode. Mr. Scott was to judge whether they had abilities enough to read for orders. Messrs. Schnarre and Rhenius on their arrival from Germany were introduced to the Committee (October 2), and after the departure of Mr. Butscher for Africa, if not too long delayed,[2] they were to proceed to Haddenham to be under Mr. Scott.

Committee of Correspondence, October 29, 1812.—A letter from the Bishop of Salisbury (October 10) to Rev. Wm. Marsh, declining to ordain Mr. Norton, on the ground that the care of the Colonies lay with the Bishop of London, and that he never ordained persons who had not been to college, except in some few particular cases.

November 12.—The Rev. Prebendary Pratt has engaged to obtain orders for Norton from the Bishop of Peterborough, Spencer Madan, if a title can be procured for him in that diocese.

2. AFRICA.

1812.—*Committees, May* 18, *June* 5, 12, *August* 7, *September* 4, 14, 30, *October* 12.—The subject of lay reinforcements for Africa had first come up on March 6, on the proposal of Mr. Butscher in Africa, and ever since his arrival in England,[3] more especially

[1] From the minutes of March 5 and April 10, 1812, they appear to have been accepted at those dates, and from those of September 4 they had apparently not then gone to Mr. Scott's, but were about to go. The report of May 4, 1813 (p. 87) said they had been received during the year.

[2] The Africa party left London November 17.

[3] He was at the Committee on May 15.

since the anniversary day, May 19, it had been engaging the attention of the committee. The trades it was considered they should be competent to practise were exactly those suggested by Mr. Marsden for New Zealand, as it was now reckoned of the first importance to counteract the slave-trading bent of the Africans by cultivating in them a taste for civilised life, and thus to work hand in hand with the African Institution. Three London Germans were readily found, but not one of them brought up to the handicrafts required. Conrad Henry Meissner, a Hanoverian, 33, of 11 Widegate Street, Bishopsgate Street, had been originally bred to husbandry, afterwards apprenticed to a wheelwright, and latterly a musical-instrument maker. Herman Meyer, a native of Bremen, 30, had been seven months as a cabinet-maker and joiner residing at Mr. Coope's, Osborne Street, Whitechapel. These two men, recommended by Mr. Steinkopff, had worked some years in London as sugar-bakers with Messrs. Craven and Bowman of Godmanfields.[1] Mr. Coope approved of Meyer's desire to go to Africa. A third, John Quast, Hanoverian, 28, lodging with Meissner in Widegate Street, and apparently introduced by him, had been in England five years and a half, engaged in Mr. Gibson's sugar-house in Lime Street. The three men were accepted on June 12, 1812, and until their departure for Africa Meissner was put to boat-building,[2] Meyer to rope and twine-spinning,[3] Quast to smithery.[4] All must have been completely anglicised in tongue.

On Wednesday, September 30, in view of their departure, there was a service at St. Lawrence Jewry,[5] the first ever held by the Society for such a purpose. Mr. Budd preached,[6] and the collection was 72*l.* 15*s.* 7*d.*

Committee, October 1, 1812, *Legal Business.*—The secretary produced a paper declaring that whatever property or right the customs of the country might give to any persons connected with the Mission should be secured by the Society in every way by which it could be effected. This paper was submitted to Mr. Poynder for his approval, and all missionaries, clerical and lay, present and future were to sign it. Mr. Poynder was also requested to supply the most simple form of a will to secure to the Society such property in the settlements as according to the customs of the country may be effected by wills.

On Baptizing.—In reply to an inquiry of Mr. Butscher the Committee decided that the missionaries were not to re-baptize

[1] Committee of Correspondence, April 16, 1812.

[2] Under Mr. Courthorpe, ship-boat builder.

[3] Under Mr. Outhwaite of Brick Lane, Old Street, in whose manufactory John King had been instructed.

[4] Under Mr. Joshua Jowett, ironmonger, Holborn.

[5] Where Mr. Pratt was the Wednesday Evening Lady Camden Lecturer.

[6] Mr. Budd's address to the missionary party in this sermon, not having been well heard by them, was repeated with enlargements at the Dismissal Meeting on October 12, and in that form was printed in *Proceedings*, 1813, pp. 60, 110.

children baptized by laymen and others, but conform to the practice of the Church of England which allowed the validity of lay-baptism. In regard to the age for baptism, missionaries were to avail themselves of every opportunity of admitting infants to baptism when proper sponsors were secured. But in case of children who entered the settlements after the age of infancy the missionaries were to follow the analogy of the practice of the Church of England as to the age of confirmation, admitting children of 14 or 15 as catechumens, and 'due care having been taken for their examination whether they be sufficiently instructed in the principles of the Christian religion,' if they should 'be found fit,' then they should be admitted to the holy ordinance, it being however understood that the missionaries were not precluded from admitting to baptism children of an earlier age, provided they manifested a suitable seriousness of mind and adequate knowledge.[1]

Monday, October 12, 1812.—A Special General Meeting of the Society 'to dismiss to their labours'[2] Mr. Butscher and his companions, was held at the New London Tavern. Such a gathering had previously been designated an 'Open Committee.' The minutes of this meeting have not been preserved, but there exists a report of it inserted as a large-print advertisement in the newspapers,[3] and from this we learn that there were present between three and four hundred ladies and gentlemen. Ladies could hardly have been absent when so large a proportion of the mission party were of their sex, and they were especially summoned when Mrs. Klein received her farewell. Lord Gambier the President filled the chair; Mr. Pratt read the instructions of the Committee,[4] and Mr. Butscher replied.[5] Mr. Budd renewed the counsels he had addressed to them in his sermon at St. Lawrence Jewry.[6]

The party going out, the fifth altogether sent forth by the Society, consisted of nine persons, Mr. Butscher and the three laymen, all newly married,[7] with the African Richard Wilkinson,[8] already mentioned. The taking leave of so large a body had

[1] These directions are included in the printed instructions given to the missionaries at the Dismissal Meeting of October 12, 1812, and a further instruction to admit young persons to Lutheran Confirmation. (*Proceedings*, thirteenth anniversary, p. 103.)

[2] *Report*, 1813, p. 56. In the Minutes of October 2, the wording is 'for the dismissal' of the party.

[3] The Committee on October 16 ordered an insertion in the *Morning Chronicle*, *Morning Post*, *Courier*, *Star*. It may be seen in the *Star* of October 28, occupying half a column of large print.

[4] Printed in full in *Proceedings*, 1813, Appendix i. p. 95.

[5] *Ibid.* p. 105. [6] *Ibid.* p. 110.

[7] Minutes, August 7, September 4, 1812; *Report*, 1813, p. 56. Mr. Butscher was married on August 13, 1812, by Mr. Pratt at St. Dunstan's, Stepney, to Miss Catherine Wilson of Poplar, who in the interval before setting sail received instructions in drawing by direction of the Committee. Committee of Correspondence, August 20, 1812.

[8] Minutes, May 18, June 5, October 2, 1812; *Report*, 1813, p. 56.

not before occurred in the Society's history. With the five[1] missionaries and three wives already in Africa, sixteen persons had now come on the funds (not counting the African boy) for foreign employ, besides those at the seminary, while the income was wholly insufficient.[2]

But a third station was now to be opened, near Bramia on the Rio Dembia, forty miles from the old ones, and in honour of the President to be named 'Gambier.'[3]

Mr. Butscher's Reply to the Instructions enables us pretty clearly to understand the history and present state of the Mission. Before the abolition of the slave trade they could not approach the natives, who would not be induced to credit the disinterestedness of Europeans in Africa, while the traders took all possible pains to make them suspected. But in the four years since, by means of the children, now numbering 120, some twenty of them belonging to chiefs, confidence has been won. There are drawbacks however. English and manners are all that they may teach; not a word of Susoo may be heard among them, and so no preaching power in Susoo has been gained. Butscher hopes to improve upon that at Gambier, as he will have to take some of the boys for interpreters with him, so enabling him to address the grown-up in Susoo, besides teaching children English, and that the missionaries have never done yet. He asks that the Berlin Seminary may be encouraged, 'since the whole of this Mission has been entrusted to the care of Lutheran ministers.' His hope is to raise up native teachers and preachers from the schools, whom he and his Lutheran brethren may ordain as missionaries. In that hope the Committee and the Society have perforce to acquiesce for the present. Until they could obtain a few recruits from their own great Church it was much to their honour that they could so cordially employ this Lutheran contingent. Indeed that the Committee thoroughly believed in their single eye and untiring zeal, and felt every reason to be thankful for their services, is shown by the fact that after repeated conferences with Mr. Butscher on all that was going on they did not hesitate to forestall the means of the Society,[4] so increasing their own burden of work and anxiety.

October 22, 1812.—The Committee of Correspondence urged the propriety of erecting churches in all the settlements, appropriating them to public worship alone, and observing in their construction a different form from that of the buildings used for

[1] There had already gone out nine ordained missionaries, in four parties. Of these one had been discharged, two had died, one was in England and now returning.

[2] The lay assistant was allowed 20*l.* a year, his wife the same, and each child 7*l.* 10*s.* Minutes, October 2, 1812.

[3] *Report*, 1813, pp. 65. 107. The settlement was to be erected on 50 acres of land to be purchased of Mr. William Fernandez of Bramia, at a cost of nearly 3,000*l.* *Ibid.* pp. 64. 65. Committee of Correspondence, July 23, 1812.

[4] *Proceedings*, 1813, p. 74.

worship by the Mahometans and heathens in the country.[1] Up to this date, therefore, no churches had been built.

October 23, 1812.—*Committee.* Gratifying proofs received of Mr. Nylander's diligence in the study of Bullom, in spite of long ill-health. He left Sierra Leone for Yongroo on the Bullom Shore on October 1, 1812.[2]

October 29, 1812.—The Committee of Correspondence declines opening a correspondence with Mr. Hartwig, but desires Mr. Butscher to take any opportunity which may occur of ascertaining the present state of his mind and of bringing him to a sense of his misconduct.

November 16, 1812.—*Committee of Accounts.* The missionaries' stores, outfit, freight, cost 2,936*l.* 12*s.* 2*d.*[3] The Treasury allows the stores to be shipped duty free.

On November 17 the secretary accompanied the mission party down to Portsmouth, and on the 19th left them on board the brig *Charles* at Motherbank, requesting a friend, Mr. James Sterling, to show them every kind attention until the ship sailed. She weighed on November 28, with all in good heart, and on December 1 left Falmouth.

They carried with them a set of mathematical instruments, a good watch, and a house clock ;[4] two hand-mills for the cleaning of rice ;[5] window-frames and window-glass ; Bibles and Testaments presented by the Bible Society ; twelve Arabic Bibles presented by the same valuable institution, and by the Committee bound in morocco, for distribution among the chiefs by Mr. Butscher at Gambier ; the Homilies in folio, subscribed for from the Prayer Book and Homily Society then recently established, a copy for each of the three settlements.[6] Nor must we forget to add a copy of the registers for Marriages, Baptisms and Burials, that year issued by authority in the most improved modern form ; that so the Christian society might go forward in an orderly manner, evidenced as to its succession in all due English record among the heathen population.

Alas, the *Charles* was wrecked on January 5, 1813, when within three or four days of her expected arrival, and nearly everything was lost.[7] The deaths that ensued must be mentioned under 1813.

3. New Zealand.

June 5, 1812.—*Committee.* Letters from Mr. Marsden (N.S.W., Nov. 19, 20, 1811) reported that he had sent Duaterra and two other natives to New Zealand in the *Frederick* ; but

[1] Included in the printed Instructions (*Proceedings*, 1813, p. 104).
[2] *Report*, 1813, p. 65.
[3] All was insured for 3,000*l.*, including stores, goods, freight, passage money and premium of insurance (Committee of Accounts, October 19, 1812).
[4] That is, if the advice of Mr. Dawes (Minutes, August 7) had been followed.
[5] Minutes, September 4. [6] *Ibid.* October 2, 1812.
[7] *Report*, 1813, p. 61 ; 1814, p. 311.

that nothing had been done towards forwarding the missionary settlers, New Zealand being in too excited a state to make such a course safe. Some British whalers calling there had taken revenge for the *Boyd* by the slaughter of Tippahee and the burning of his village on one of the islands of the Bay of Islands. No idea, however, was entertained of abandoning the Mission, but as to a missionary vessel, the Committee, being without the requisite funds, could not incur the responsibility. The only feasible plan seemed to be for friends in England, perhaps Mr. Wilberforce, who had the project much at heart, to make an independent effort; or a vessel might be hired, as wanted, in New South Wales. At this meeting Mr. Kendall was accepted for New Zealand, and on Nov. 13 Lord Bathurst [1] promised Mr. Wilberforce a free passage for him and his family in the spring, on the understanding that as long as they remained in New South Wales Mrs. Kendall should act as schoolmistress in that colony.

4. The Mediterranean.

July 30, *August* 27, 1812.—*Committee.* Dr. Naudi, being present, proposed that some Maltese should be sent to England to be educated and ordained as missionaries in the East. Being shown the Thirty-nine Articles and the oath of supremacy, which would have to be accepted by a candidate for English orders, Dr. Naudi was of opinion that the Maltese he had in view would find no difficulty in them after an education in England.

September 14, *October* 2, 8, 9, 1812.—*Committees.* Dr. Naudi in conference with the committee, being about to return to Malta in December, recommended the Society to authorise his sending to England two Maltese- or Greek-speaking men for education and ordination, whom, on their return to Malta, he might send as missionaries to the Levant with recommendations to his friends. A salary of 25*l.* a year each would be adequate to their support, which might be diminished or withdrawn as they met with acceptance in their missions. He would act as representative and agent of the Society in Malta, and would exert himself on his return to form an Association in Malta with a view of aiding the designs of the Society in the Levant. Being a kinsman of the Bishop of Malta and having received his countenance in his more private exertions, he wished his name not to be mentioned in print until he perceived how the bishop should stand affected towards the missionary association. It was his purpose to represent to the bishop that as the Society *De Propagandâ* could no longer support its missions, which were falling rapidly to decay, and a society in the Church of England was willing to attempt to supply its place, it was expedient such attempt should be encouraged; and he had little doubt of the

[1] Henry Bathurst, third Earl Bathurst, Secretary for War and the Colonies, from June 11, 1812, to April 30, 1827.

bishop's acquiescence. Dr. Naudi mentioned a young man of about twenty, now studying for the ministry in the Roman Catholic Church, pious and of good connections, named Salvator Bonsatin, to whom he had proposed the above plan, and he had consented to it. The Committee fell in with this proposal. Mr. Bonsatin and another were to be sent to England, and Dr. Naudi to attempt the formation of an association.

5. India and the East.

While the Church Missionary and other Societies were in 1812 laying their plans for the constitutional triumph of their efforts in 1813, there was proceeding at Calcutta a struggle unexampled hitherto in scale and severity between the authorities and the local missionary body. That the secret cause of it on the part of the Government was the complaint of the Indian prince mentioned by Mr. Wilberforce, we have already suggested from a comparison of dates. We will now give an unbroken outline of these events which occupied all the latter half of 1812 and a few months of 1813, before noticing the contemporary occurrences on the missionary subject going on in England.

How tolerantly missionary matters had been allowed to proceed before the date of Scindia's complaints is evident from the fact that on October 20, 1810, Lord Minto had assured Dr. Marshman,[1] the manager at Serampore, that Government would offer no objection to a mission being established by his colleagues at Agra, where accordingly one was started. On October 23, 1810. Chater too was back in Calcutta, having been obliged for his wife's health to give up Rangoon and leave F. Carey in charge. In various places he prosecuted the Serampore Mission without interference, and was still in India on January 29, 1812, waiting at Calcutta for a ship to take him to Colombo, where he had settled to begin a Mission.[2] Robinson likewise, his comrade of the *Benjamin Franklin*, was similarly working without molestation, and matters were proceeding smoothly, when all at once, on June 17, 1812, there broke out, as Carey's biographer proceeds to relate, a violent Government persecution against the missionaries, and the only explanation suggested by him of this unlooked for bolt is the innate hostility of the Indian official mind to the Christian enlightenment of the natives. Without a knowledge of the fact of Scindia's letter, the historian could see no other motive, and none appeared more natural. It is therefore assumed all throughout his narrative with the most undisguised plainness. It might, perhaps, be more considerate to the rulers of India, with Wilberforce's letter before us, to account for the new policy by the menacing resentment of the native powers, which might well have been reckoned the most perilous symptom since the Vellore Mutiny, and one not to be disregarded.

[1] Marshman's *Carey*, i. p. 473. [2] *Periodical Accounts*, iv. pp. 171, 405.

The Calcutta authorities could now take a higher hand than was possible in 1800 and 1806 at Serampore, where, owing to the state of war between England and Denmark since 1807, the British flag floated.[1] An occasion[2] for the outbreak of severities came with the arrival at Calcutta on June 17, 1812, of two fresh American missionaries, Judson and Newell, in the American ship *Caravan*. They quickly learnt that they must leave the Company's territory; but on their stating that it was never their intention to settle there, being desirous of a sphere of labour east of Bengal,[3] they were allowed to remain until the arrival from America of the ship *Harmony*, in which they expected three fellow countrymen who were to proceed with them to Mauritius. On August 15, 1812,[4] the *Harmony* arrived with the colleagues in question, Messrs. Hall, Rice, and Nott. The first vessel bound for Mauritius had room for none in addition to Newell and his family, and on November 7, when the other four had failed to obtain a passage, the Supreme Council insisted on their embarking in one of the ships about to sail for England. Judson and Rice, however, were allowed to join the *Creole*, which they found going to Mauritius, but Hall and Nott only escaped deportation to England by contriving to embark clandestinely for Bombay, which they reached on February 15, 1813.[5]

But besides the three Americans, whose destination was with Judson outside India, the *Harmony* had landed three Englishmen, Messrs. Johns and Lawson for Serampore, Mr. May for Chinsurah.[6] Their having come as British subjects by way of America by no means improved their chances with the Calcutta authorities, who began to resent what appeared to them a now settled route for unlicensed Englishmen. May had leave to remain, in charge of a European congregation at Chinsurah, and for a time the other two were permitted to stay pending an application to the Directors at home.[7] It soon, however, became evident to the mission party that this leave was going to be cancelled, while even Mr. Robinson was getting involved[8] as an Englishman *viâ* America, though he had been tolerated above six years from his arrival in the *Benjamin Franklin*. The explanation of this action against Robinson is that the authorities, having been officially reminded of his presence by a formal application for his proceeding in a Company's ship to Java, felt bound to take notice of him with the rest. Yet after all he managed to get away to commence a Mission in Java before any official prohibition appeared, embarking at Calcutta on March 2, 1813.[9] During the whole of that six years and more Robinson was, as

[1] Serampore was occupied by the English for the second time on January 28, 1808, on the ground of a rupture in Europe between England and Denmark. It was restored December 15, 1815. *Periodical Accounts of the Baptist Missions*, iii. p. 428; vi. p. 100.

[2] Marshman's *Carey*, i. pp. 474, 482. [3] *Ibid.* i. pp. 486–7. [4] *Ibid* i. p. 488.

[5] *Ibid.* i. p. 492. [6] *Ibid.* i. p. 488. [7] *Ibid.* i. p. 493. [8] *Ibid.* i. p. 494.

[9] *Periodical Accounts*, v. p. 261.

represented in the *Periodical Accounts*, in active co-operation with the other Serampore missionaries in various localities of the Company's territory. Lawson and Johns were now left. Lawson was allowed to stay on account of the great skill he possessed for perfecting the fount of Chinese type, in which Lord Minto took a great interest.[1] Johns, and Johns alone of all the party, was actually deported to England in an Indiaman that sailed from Saugor Roads on April 1, 1813.[2] If Scindia and his fellow princes were watching these energetic proceedings, which in Marshman's narrative have all the appearance of a bitter and determined persecution, they must have been fully satisfied that the British Government of India were in no complicity with the missionaries for the overthrow of the native faiths. But we feel doubtful as to Mr. Marshman's just comprehension of the state of affairs, and we are strongly inclined to suspect that Lord Minto's government, in that highly demonstrative activity, when they contrived to let all the old missionaries as well as two of the new ones abide in India, hurried away some to where they professed to be otherwise going, and sent only a single one back to England, intended to proclaim the law of British India and the Company's rights in the presence of an advancing tide of invasion, to vindicate themselves before the highest ranks of Indian native society from any charge of officially interfering with the popular religion; and all this with as little real hardship as possible to the missionary body, who were admittedly bent on evading,[3] if not in one case defying,[4] the ruling authorities.

From such scenes of irritation in the East, we now turn to the contemporaneous period in England.

July 18, 1812.—Dr. Buchanan thus wrote to his daughter from Scarborough:—[5]

'I have received a letter from Colonel Macaulay this morning informing me that a deputation of Messrs. Wilberforce, Grant, Babington, &c., had waited on Lord Liverpool on the subject of evangelising India, and that his Lordship surprised them by offering almost more than they wished. He intimated his intention to carry the three following important measures:

1. To establish a seminary at each Presidency in India for instructing natives for the ministry.

2. To grant licences for missionaries, not from the Court of Directors, but from the Board of Control.

3. To consecrate Bishops for India.

The activity of the Church Missionary Society during 1812 called into action other Christian bodies; meetings followed everywhere, and between eight and nine hundred petitions were presented to Parliament.[6] But these belong to 1813.

[1] Marshman's *Carey*, i. p. 502. [2] *Ibid.* i. p. 503. [3] *Ibid.* i. pp. 496, 498.
[4] See the account of the Missionary Chamberlain at Agra. Marshman's *Carey*, i. p. 478.
[5] Pearson's *Buchanan*, ii. p. 282.
[6] *Life of Josiah Pratt*, p. 77.

On October 16, October 23, and December 4, 1812, the Committee were putting Dr. Buchanan in communication with various living authorities and sending him books in aid of his studies in reference to the following countries: West Indies, Malta, West Africa, South Africa, Ceylon, Hindostan, Java and the Pacific Isles, Abyssinia, Greek Archipelago, Egypt. The result will meet us early in 1813.

6. Internal, Associations, Sermons.

Under this heading we shall be mainly occupied with the planning of associations. On May 29, 1812, a scheme for giving practical effect to the idea of forming 'auxiliary societies,' as suggested by the sub-committee of funds created on December 19, 1811, was proposed in the Committee of Funds (as that body had then become), but it was obliged to stand over.

On July 3, 1812, in consideration that the new plan of additional particular committees (of which there were then four in all) had entailed more labour on the Secretary and his deputy, Mr. Pratt was presented with 100*l.*, and his salary was fixed at 100*l.* a year, commencing at June 24, 1812; but he was to have more duties, and be allowed 60*l.* a year for an assistant. The Deputy Secretary, Mr. Thomas Smith, received also a gratuity of 60*l.*, and he was to have thenceforward 50*l.* a year with diminished duties.[1]

On September 17, 1812, the Committee of Funds recommended that the Secretary, Mr. Pratt, should draw up, to be laid before the Committee, a plan of Missionary Associations, which should be established generally through the country, for the object of raising weekly contributions of a penny and upwards.

The number of missionaries now under employ, or in preparation, made it imperative for something to be done if the Society was to keep on its feet. While the income was stationary at two or three thousand a year, the work was developing; for it was not only that Africa was opening but new projects were constantly springing up on all sides, while there was above all the grand possibility of India. Already had they actually pledged themselves to that magnificent field. The special meeting of April 13, followed by deputations to the King's Ministers, meant nothing less than that; and should the gate open in the coming session of Parliament and find them, after such vigorous exertions to force it, prepared to do nothing else than salary a number of public Native readers in the market-places of India, the Society would be humiliated indeed; its new array of dignitaries, President and Vice-Presidents, the crowds at St. Ann's, the gentry at Bentinck, the ideas of Buchanan, the eloquence of Melville Horne, the earnestness of Basil Woodd, would have

[1] *Minutes*, July 3, 1812.

appeared truly ridiculous to East India proprietors, and the governors of the Church would have held more aloof than ever. The income must not creep on by forties and fifties; it must double or treble itself, and that in a very short space of time. Hence this weekly penny all over the land. It was indeed that humble scheme which worked the miracle. It quickly covered England with a network of Church Missionary Associations, and in fact brought about the Society's second birth.

Committee of Funds, September 24, 1812.—Bristol is reported as ready to come forward more generally if called on. Mr. Biddulph is to be written to. Rev. W. Mann will preach a sermon at his church, St. Saviour's, on Sunday, October 11. The lay members of the Committee are asked to attend it. The Secretary is requested to prepare letters to the following thirteen clergymen in and near London, inviting them to have sermons for the Society, Revs. —

Watkins, H. G., St. Swithin.
Lloyd, R., St. Dunstan West.
Gurney, William, St. Clement Danes.
Foster, Henry, St. James, Clerkenwell.
Sheppard, Thomas, St. James's Chapel, Pentonville.
Shepherd, John, Queen Square Chapel, Westminster.
Saunders, Isaac, of Broadway Church, Westminster.
White, Thomas, Welbeck Chapel, Marylebone.
Wilkinson, Watts, Aske's Hospital, Hoxton.
Wilcox, John (for Ely Chapel and St. George Southwark).
Abdy, W. J., St. John Horsleydown.
Venn, John, Clapham.
Williams, W. B., Ram's Chapel, Homerton.

Committee of Funds, October 1.—Mr. Pratt read the outline of a plan for forming Church Missionary Associations, and this he was requested to present in its more perfected form to the General Committee on the following day. He also mentioned a letter he had received from Mr. Biddulph in reply to one asking what more could be done at Bristol. It announced that several Bristol clergymen had resolved on forming an Association in aid of the Society, and that the Secretary was invited to go down to Bristol and preach the Tuesday, Wednesday, and Thursday evening lectures on the occasion of it. The Committee of Funds resolve to recommend to the General Committee that they should ask the Secretary, Mr. Pratt, the Chairman of the Committee of Correspondence, Mr. Budd, and Mr. Daniel Wilson, to be the preachers at Bristol, and that arrangements for an early visit should be made. It may here be added that at this same meeting the Committee of Funds resolved on recommending the General Committee to have all the Society's publications, when it can be done with propriety, headed 'Church Missionary Society.' The suggestion indicates how much the title had gained currency, without being as yet admitted to the rules.

On October 2 the General Committee heard read Mr. Pratt's

'plan of Church Missionary Associations throughout the Empire' —so the Minutes worded it—and requested the Committee of Funds to give it every possible publicity. To all the other recommendations they assented, for Pratt, Budd, and Wilson to go down to Bristol, and for the new heading of publications.

The *Plan* as printed may be seen in the *Missionary Register*,[1] headed 'Plan of Church Missionary Associations.' Although 'throughout the Empire' is omitted in this title, that language is used in the text and was always afterwards meant to apply in practice. Two objects were in view, the promoting of a missionary spirit by the circulation of missionary intelligence, and the augmentation of the Society's funds by procuring congregational collections, benefactions, and annual subscriptions, and promoting weekly and monthly contributions, small or large. It was recommended that those friendly to this design should form themselves into a 'Church Missionary Association in aid of the Church Missionary Society for Africa and the East.' In large towns comprehending several parishes it would be expedient to appoint a President, Vice-Presidents, a Treasurer, a Secretary, with a pretty numerous Committee. In parochial associations a treasurer, secretary, and smaller committee under the presidency of the clergyman would be better. Every member of a Committee should associate himself with a few others who would each engage to collect a shilling a week at least in weekly penny contributions.

That the Bristol clergy should have been found so responsive to Mr. Pratt at this time is in no way surprising. They had already been forward in missions—as forwardness was then reckoned. Mr. Biddulph, to say nothing of his London sermon in 1804, had preached annually on the subject at St. James's from 1805, though without collections; Mr. Emra in 1808 had preached and collected in his church of St. George, Gloucester; then came Buchanan's *Star in East* at St. James's in 1809. Now in 1812, as though Nonconformists were ever more ready than Churchmen at catching the tide, the London Missionary Society is at Bristol, and at that very moment when Pratt had written, the first campaign was being advertised, Castle Green Baptist Chapel taking the lead, and noble St. Mary Redcliffe following suit, under its vicar Mr. Whish, with a London clergyman, John Wilcox of Ely Chapel, to occupy its pulpit; Rowland Hill too being promised.

On October 6, 7, and 8, the Bristol public, Churchmen as well as Dissenters, Churchmen in St. Mary Redcliffe, were appealed to by a strong staff of preachers and speakers in favour of the L.M.S., and at a large meeting on October 8, a Bristol Auxiliary to it was formed.[2] A resolution of that meeting specially thanked

[1] Vol. i., January, 1813, p. 21.

[2] The *Morning Chronicle* of October 19 had an advertisement-report of above half a column. One of the resolutions especially thanked Mr. Whish for opening

the vicar of St. Mary Redcliffe for granting the Society his pulpit; it was the only one belonging to the Church of England that was so granted in Bristol. On October 9, the day after that great success, which was duly made known by advertisement in London, Mr. Vaughan, who represented the Church Missionary Society in Bristol, wrote to Mr. Pratt detailing a plan for an Association of their own there. That movement it might be easy to attribute to Churchmen's jealousy of Dissenters. But there should be no mistake as to that. Vaughan, Biddulph, and their friends, had no atom of jealousy of the missionary success of Dissenters on their own ground; but to see Dissenters who had a broad area of their own, coming to gather a harvest out of the Church fields, must certainly have made them, and ought to have made them, extremely uneasy, not against their dissenting brethren, whose zeal they must have admired, but at their own past remissness. Vaughan, Biddulph, and their brethren at Bristol, surrounded by critics ever ready to tax them and their congregations, on any pretext or on none, with nonconformity, and unable on that account, if on no other, to unite with the London Missionary Society, after seeing the finest and largest parish church in Bristol thronged with Churchmen giving it their support simply because they were not asked to send out missionaries of their own Church, deemed that the time was fully come for a Bristol Church Missionary Association, which should at all events keep the Church flock moving in one direction towards the same great object. That there were Churchmen thus resolved to keep their fellow members interested in the rising missionary cause within their own lines and without the temptation to act second in a powerful Nonconformist organisation, was something for which the bishops of the Church of England had much reason to be thankful, whether at that moment they realised it or not.

Let it then be fairly granted, and the dates will scarcely allow us to deny it, that with zeal for the diffusion of the Gospel, there was combined, among the Bristol supporters of the Church Missionary Society in 1812, an ambition to behold the great Church of England, to which they were thankful to belong, taking its due place in Christian enterprise, exerting its proper influence in it, and reaping the honour of it to which her principles and history entitled her.

Committee of Funds. October 8, 1812.—Five hundred copies of the *Plan of Associations* to be prepared for distribution at the Special General Meeting of the Society on Monday next. A copy to be sent to all clergymen throughout the empire supposed favourable to the Society; also to the Agents, with a request that they would exert themselves. Recommended that associations

St. Mary Redcliffe to the Society, and a long list of gentlemen constituted the committee. The deputation continued its tour westward, and on October 13 established an auxiliary at Plymouth Dock, a report of which was advertised in the *Star* of October 26.

should be promoted to the following places, an interesting list, showing the towns where the friends of the Society were then strongest :—

Birmingham	Grantham	Lancaster	Manchester
Bradford, Yorks.	Guildford	Leeds	Norwich
Cambridge	Halifax	Leicester	Oxford
Carlisle	Huddersfield	Liverpool	Shrewsbury
Chester	Hull	Lynn	York
Colchester	Ipswich	Macclesfield	

It is recommended that clergymen be engaged to go at the Society's expense to such of those places as may be prepared to form associations, and to preach in any churches that may be open to them in other places. The members present at the Special General Meeting on Monday to be urged to promote the plan of Associations in their respective circles throughout the metropolis, and to recommend it to their friends all over the country.

October 9, 1812.—Committee meeting at Mr. Seeley's. Five hundred of the *Plan* have been printed and are preparing for distribution at the Dismissal Meeting on the 12th. On the 12th the Committee met at the New London Tavern in preparation for the greater meeting, when Mr. Pratt read a letter from the Bristol Secretary, Mr. Vaughan, detailing a plan for a Bristol Church Missionary Association.

October 23, 1812.—Committee meeting at Mr. Seeley's.

Resolved that all clergymen being members of the Society within the range of the three-penny post be summoned to attend the meetings of the Committee ; that they and the clergy who are elected members of the Committee be particularly requested to attend the meeting of the Committee of Friday, November 6, to consider a plan of establishing Church Missionary Associations throughout London and its vicinity.

November 6, 1812.—Committee at Mr. Seeley's. Present, Mr. Z. Macaulay (Chairman), Revs. Budd, Goode, R. Johnson, W. Mann, T. Sheppard, B. Woodd ; Messrs. Compigne, Dawes, Gibbs, Jowett. Visiting clergy, according to pressing invitation : James Gibson, T. Scott, J. Scott, Isaac Saunders, Snow, Daniel Williams.

Letters from Mr. Vaughan of Bristol (October 27, 28), advising that the formation of the Bristol Association should be deferred till the spring, and asking for 300 of the *Plan*.

After much discussion on the best plan of establishing Church Missionary Associations throughout the Metropolis, it was resolved that the clerical members of the Society in and near London should be asked to meet here and digest a plan for exciting and extending a missionary spirit through the metropolis.[1]

December 4, 1812.—Committee at Mr. Seeley's. It was

[1] This resolution mentions no day, though it does the hour, eleven o'clock. Perhaps they fixed their own days. They were not members of the Committee.

stated that a Church Missionary Association for the metropolis was in preparation. The Secretary produced two papers, *Plan of Church Missionary Associations* and *Review of the Society's Proceedings*, enlarged from the paper approved on October 2. They were ordered to be printed and distributed. Letters on the subject of Church Missionary Associations were produced from the following:—

Williams, Rev. William, Carmarthen, November 7, 13, 26
Bickersteth, Mr., and Bignold jun., Mr., Norwich, November 17
Bickersteth, Mr., November 19
Maddock, Rev. H. J., Bonsall Rectory, November 17
Howard, Rev. S. Garton, Bunwell Parsonage, November 17
Hey, Mr. William, Leeds, November 19
Marsh, Rev. William, Reading, November 23
Wathen, Mr. Joseph, Woodchester, Stroud, November 23

On this occasion, Mr. Pratt having represented that his endeavour to obtain a proper assistant for 60*l.* a year had been fruitless, owing to the great increase of business which arose from the exertions making to augment the funds and influence of the Society, the amount was advanced to 100*l.* a year.

December 11, 1812.—Committee meeting at Mr. Seeley's.

It was reported that meetings of the clergy had been held to form a Church Missionary Association in the metropolis; that they had expressed an earnest wish that the meetings of the Committee of the Society might be held at noon on the second Monday of every month, in order that the Committee of the Association might meet at eleven on the same day.

It would appear, then, that the LONDON CHURCH MISSIONARY ASSOCIATION, which was in preparation on Friday, December 4, 1812, was formed this day Friday, December 11.[1] Following the plan laid down, but only in part, it had its Treasurer, Mr. W. H. Hoare of Fleet Street, banker; its Secretary, Mr. John Poynder of Bridge Street, Blackfriars, its Committee consisting of all clergymen favourable to the Society's objects in and near the metropolis, but no President or Vice-Presidents. Those clergy were engaged to form committees and sub-committees in their respective circles and to preach sermons in aid of the funds. They were to meet on the second Monday in each month at eleven o'clock at Mr. Seeley's.[2] Here, then, in the metropolis, as was fitting, the earliest of the Associations was formed. In action it seems to have been a central committee for promoting parochial associations rather than such an association as we are accustomed to see in the provincial towns, a bundle of independent associations, in fact, as London is a bundle of towns.

THE LADIES' ASSOCIATION OF LONDON is placed here from its evident relation to the London Association. We have seen no account of its separate formation, but the Reports show

[1] We have not seen the day explicitly stated. The *Missionary Register* of January 1813, that being the first number, and published at the end of January, giving it the above title, says merely 'has been formed.'

[2] *Missionary Register*, January 1813, p. 30.

that its half-years began in December and May; and as the first lists appear in the Report of 1813, and in the *Missionary Register* of July, 1813, we may perhaps conclude that its first half-year ran from December 1812, to May 1813. This Ladies' Association was, at its commencement, but a titular one, a mere list of subscribers brought together by Mrs. Gason,[1] who resided in Lincoln's Inn Fields,[2] and in 1814 is called treasurer.[3] She and the four Misses Gason, who make this name conspicuous in their company, were evidently the moving power. In 1815 the organisation is complete,[4] the Rev. J. Haldane Stewart being president, Miss Lucy Gason treasurer, Miss Emily Gason secretary, these two ladies being, if we may judge from the warm mention of their names under School Fund in 1815,[5] the life and soul of the whole body. As we find Mrs. and Miss Laura Gason likewise on the Ladies' Committee of the St. John's Chapel Association in 1815,[6] we gather that the Gason family belonged to Mr. Daniel Wilson's congregation. The members of the Ladies' Association of London belonged to various congregations; but some of these had associations of their own, and a few of them also had Ladies' Committees in connection. The rule of contribution evidently was, as at Percy Chapel afterwards, that each lady either collected or gave at least one shilling a week, or fifty-two shillings a year. Our materials show that the above ladies were the wife and daughters of Major Gason of Lincoln's Inn Fields, another of whose daughters was married to the Rev. H. Palmer of Oare, near Hastings, where also an Association will be met with further on. It should be noted that the distinct purpose of a ladies' association was the frequent collection of small sums.

At the same Committee meeting, December 11, it had also been represented that on various grounds it was highly desirable to allow all the clergy, members of the Society, to attend and vote at the meetings of the Committee without having their names printed, and that all resident in the metropolis should be summoned to each committee meeting.

It was resolved that a Special General Meeting of the Society should be summoned by advertisement in three papers for December 30, at the New London Tavern, to take this subject into consideration, and that it should be asked to sanction the change desired by causing Law XIII. to stand thus:—'The Committee shall consist of twenty-four laymen, members of the Established Church, and of all such clergymen as are members of the Society; eighteen laymen shall be annually appointed from the old Committee, and six from the general body.'

The Special Meeting was held accordingly,[7] the Chair being

[1] *Report*, 1813, p. 145. [2] *Ibid.* 1814, p. 375. [3] *Ibid.*
[4] *Ibid.* p. 640. [5] *Report*, p. 641. [6] *Ibid.* p. 639.
[7] In the General Meetings Minute Book, the minutes are dated December 23, which was doubtless an error for December 30, the day resolved on in the Committee of December 11, and the day advertised.

taken by Mr. William Henry Hoare. He was supported by four clergymen and twenty-six laymen, all whose names are given in the Minutes. Law XIII. was altered according to the Committee's recommendation.

Everything was now in train for the formation of Associations in the spring of 1813. Then, likewise, the Parliamentary discussions on the Charter would return. Thus the Society would be contending for the legal opening of India and spreading their Associations concurrently, which two movements gave one another a marvellous impetus.

We conclude this section by noticing that on December 11, 1812, the Committee had intelligence of the Rev. William Marsh having collected 95*l.* 9*s.* 9*d.* at Reading; and as Mr. Marsh expressed the wish of himself and his friends, that an African boy should be redeemed from slavery and named Launcelot, in compliment to Mr. Launcelot Austwich, the Mayor of Reading, for his kindness in promoting the collection, the missionaries were to be instructed accordingly. This was the first instance of the African children of the Society being named in compliment to English friends of the Mission. In the present instance it was a Christian name that was transferred; later it was surnames as well. The Reading collection was made up of 84*l.* 19*s.* 9*d.* after a sermon at St. Laurence by Mr. Marsh, and a donation of ten guineas from Mr. Peter French of Reading. This gentleman was the father of the Rev. Peter French, vicar of Burton-on-Trent, whose son Thomas Valpy French was Bishop of Lahore. Mr. Marsh was at this time still honorary curate of St. Lawrence, Reading, and vicar of Basildon, a neighbouring country parish.

CHAPTER V.

PROGRESS DURING 1813.

SECTION I.—JANUARY 1 TO MAY 3.

Internal, 238. – Seminary, 240.—Africa, 240.—Antigua, 241.—New Zealand, 241.—Ceylon, 241. – Mediterranean, 242.—India and the New Charter, 242.—Church Missionary Associations, 251.

SUMMARY.

THE provincial districts are preparing to form associations, Bristol taking the lead. In Africa a second batch of liberated slave children have been received. Buchanan advocates an extension of the Episcopate and the National Church throughout the British dominions. But the most prominent subject of this section is the renewal of the East India Charter, the terms of which are still undecided.

1. INTERNAL.

It is time to take some further notice of the Secretary and his duties. Mr. Pratt, now in his forty-fifth year, was minister of Wheler Chapel;[1] Sunday evening lecturer of St. Mary Woolnoth, Lombard Street; Wednesday evening[2] (Lady Camden's) lecturer of St. Lawrence Jewry. His own house, No. 22 Doughty Street, Mecklenburgh Square, was, if the expression may be allowed, the Society's honorary office, and at Mr. Seeley's, 169 Fleet Street, was the committee-room. When it is remembered that Mr. Pratt as secretary drew but 100*l.* a year, exactly the same amount as his assistant, we shall understand how little he could afford to relinquish any of his clerical duties and how

[1] Now called St. Mary's Church.

[2] It was Thursday in 1804, when he was appointed, but subsequently made Wednesday, and it would seem from Mr. Budd's sermon there on Wednesday, September 30, 1812, that the change had then taken place.

laborious was the life he led. Its paid staff was beginning to cost the Society 250*l.* a year. But what of its unpaid staff? What of its companies of committee men for funds and patronage, for accounts and correspondence? Few, perhaps, ever think of the sacrifices made, of the many educated and gifted men, trained in various walks of life, with scrupulous constancy holding heart and brains at the disposal of the Great Taskmaster.

On January 11, 1813, it was decided in committee, in accordance with a resolution of the Special General Meeting on December 30, 1812, that, while all half-guinea clerical subscribers, everywhere, were entitled to sit on the Committee, those following, resident in the metropolis, should be regularly summoned to its meetings. The list, which may seem a long one for our page, has the interest of showing who of the London clergy had at that time identified themselves with the Society. It may be compared with the shorter list on p. 231, which indicates who had pulpits at their disposal and available:—

Abdy, W. J., Rector of St. John Horsleydown, Southwark.
Arnott, Samuel, Fellow of St. John's College, Oxford.
Bates, G. F., Lecturer of St. Giles Cripplegate.
Budd, Henry, Minister of Bridewell Precinct.
Burgess, Bryant, Salisbury Place, New Road.
Clark, George, Chaplain of the Royal Military Asylum.
Crowther, Samuel, Vicar of Christ Church, Newgate.
Fancourt, Thomas, Hoxton Square.
Foster, Henry, Minister of St. James, Clerkenwell.
Gibson, James, Sloane Street, Minister of Lock Chapel.
Godfrey, Henry, Fellow of Queens' College, Cambridge.
Goode, William, Rector of St. Ann Blackfriars.
Gurney, William, Rector of St. Clement Danes.
Johnson, Richard, Rector of St. Antholin.
Lake, J. N., Lecturer of St. Luke's.
Mann, Rev. William, Chaplain of St. Saviour's, Southwark.
Mann, Rev. Joshua, Portman Place.
Owen, John, Minister of Park Chapel, Chelsea.
Pratt, Josiah, Minister of Wheler Chapel, Spital Square.
Pritchett, C. R., Lecturer of St. Bartholomew's.
Ruell, David, St. Saviour's, Southwark.
Saunders, Isaac, Minister of Broadway Chapel, Westminster.
Sharpe, J., Lecturer of Clapham.
Shepherd, John, Minister of Queen's Square Chapel, Westminster.
Sheppard, Thomas, Minister of St. James Pentonville.
Stewart, James Haldane, Minister of Percy Chapel.
Venn, John, Rector of Clapham.
Watkins, H. G., Rector of St. Swithun's.
White, Thomas, Minister of Welbeck Chapel, Marylebone.
Wilcox, John, Minister of Ely Chapel, Holborn.
Wilkinson, Watts, Lecturer of St. Mary Aldermary, &c.
Williams, W. B., Minister of Ram's Chapel, Homerton.
Williams, Daniel, Craven Buildings, City Road.
Wilson, Daniel, Minister of St. John's Chapel, Bedford Row.
Woodd, Basil, Minister of Bentinck Chapel, Paddington.

Committee, January 11, 1813.—According to the authority granted for the purpose by the Special General Meeting of the

Society, December 30, 1812, the Committee added to their number the following twelve laymen :—

Messrs. Barker, Joseph, Lawrence Lane.
Barry,[1] Richard, Lisson Street.
Brooks, William, Doughty Street.
Close,[1] Captain, Kilburn.
Dixon, William, Blackheath.
Jenney,[1] William, Great Cumberland Street.
Martin,[2] Ambrose, Charlotte Street, Bloomsbury.
Mortlock,[1] John, Edgware Road.
Poynder, John, Bridewell.
Samler, William, St. Andrew's Hill.
Stokes, William R., Shorter's Court, Throgmorton Street.
Thornton, Edward Norton, Borough.

January 31, 1813.—The *Missionary Register* began, No. 1, January 1813, a monthly periodical of the Society, price threepence, to be published on the last day of the month, giving information of missionary work by all societies; two copies to be sent gratis monthly to every collector of one shilling a week. It was edited by Mr. Pratt, who first proposed it to the Committee on December 11, 1812.[3]

February 2.—The Committee resolved that Dr. Isaac Milner, Dean of Carlisle, having given a donation constituting him a member of the Society, should be appointed a Vice-President.

May 3.—The Committee appointed Mr. J. Stephen and the Dean of Wells Vice-Presidents, and resolved that the Revs. T. Scott, Dr. Buchanan, B. Woodd, J. Jaenicke, for essential services, should be recommended for Life Governors.

2. Seminary.

At the opening of 1813 the students in England were Messrs. Norton and Greenwood; Bailey, Collier, Dawson; Rhenius, Schnarre; and there was no change, nor anything particular to record, during the period of this section. At its close all the seven, on or before May 3, accompanied their tutor Mr. Scott to London to attend the anniversary.

3. Africa.

Committee, January 11.—Governor Maxwell writes from Sierra Leone (September 10, 1812) expressing cordial good-will towards the objects of the Society, and his intention to support the missionaries.

[1] Subscribed through Rev. Basil Woodd, of Bentinck Chapel.
[2] Declined, and was replaced by Mr. John Cooper, Queen Street, Cheapside (*Minutes*, January 11, February 2).
[3] *Minutes*, January 11, 1813.

Committee, April 26.—A Bullom Grammar and Vocabulary, with St. Matt. i. and ii. in Bullom, by Mr. Nylander, received with much satisfaction. Nylander, having resigned his chaplaincy in Sierra Leone at Michaelmas, by the Committee's permission, wishing to form a settlement at Yongroo on the Bullom Shore, requests the Committee to receive under their protection two boys and two girls of the Congo nation from among those rescued from slave-ships, Governor Maxwell being willing to grant them. The request is complied with. This was the second set of rescued slaves taken under the Society's protection.

A printed account of a Society for the Relief of the Poor of Sierra Leone, sent by Nylander, is to be brought forward at the ensuing General Meeting and recommended to individual benevolence.

4. Antigua.

Committee, April 26, 1813.—Mr. William Dawes, about to leave England to settle in Antigua, resigned his place on the Committee. Being about to have a considerable number of negroes under his superintendence,[1] he was willing to take on him the character of a catechist, if the Society would so accredit him. He was requested to meet the Committee and confer on the subject.

5. New Zealand.

February 8.—Committee at Mr. Seeley's. A very cordial and satisfactory interview with Mr. Thomas Kendall, who was in attendance. A passage to Port Jackson had been granted to him and his family by Government on board the *Earl Spencer*, storeship. A few friends were to take leave of him with prayer at the Secretary's house, and he was to be commended to Mr. Marsden in New South Wales, under whom King and the Halls were still residing and learning the New Zealand language. By April 12[2] they had dropped down the river.

6. Ceylon.

Committee, April 12, 1813.—Various books have been sent to the Governor and other principal persons at Ceylon. Thus that interesting Mission was by no means forgotten, and more would have been done towards it if possible. Before the Society could get its men on the island, other societies had the honour of commencing their work there—the Baptist, the Wesleyan, and the American Board of Missions.

[1] It will be remembered that though the importation of negroes into the West Indies was made illegal by the Abolition Act of 1807, the negroes already there remained still in slavery until the Emancipation Act of 1832.

[2] *Minutes.* A letter with an account of his voyage is printed in the *Missionary Register* 1815, p. 101. He sailed May 31, 1813, and on Oct. 10 arrived in sight of Sydney.

7. MEDITERRANEAN.

Committee, May 3, 1813.—The Rev. Mr. Terrot of Grindon, near Sedgefield, who had resided some time in Malta, is reported by Dr. Naudi as willing to go out under the Society as its representative in Malta and the Levant. Dr. Naudi offers to accompany him in a voyage among the Greek islands and in a journey on the Continent. Mr. Terrot is to be informed that the Committee will be glad of his service, and Dr. Naudi's offer is gratefully accepted.

8. INDIA AND THE NEW CHARTER.

January 11.—The Committee directed that Mr. Thomason and Mr. Udny, who were now, by the deaths of David Brown and Henry Martyn, the sole survivors of the Calcutta Corresponding Committee, should be desired to add to their number such gentlemen as they might think fit, and to arrange for establishing at Calcutta a Church Missionary Auxiliary for that part of India. The Corresponding Committee of Calcutta are to be requested to carry out as early and as extensively as possible the design of establishing Readers of the Scriptures throughout Hindostan.

Committee, January 11.—There was considered Buchanan's MS. draft of *An Address to the Legislature on the State of the Colonies of Great Britain and of the Asiatic Empire in respect to Religious Instruction*,[1] the fruit of his enquiries in the autumn of 1812. This the Committee at once agreed to publish, and Mr. Lewis Way, of Stanstead Park, being present, offered fifty guineas, or more if required, towards the expense.

Committee, February 2.—Lord Gambier in the Chair, and Lord Teignmouth present. It was resolved that the deputation of April 24, 1812, appointed to confer with Ministers, should be requested to wait on the Earl of Moira,[2] then about to sail for India as Governor-General, to explain the views of the Society and obtain his protection to their proceedings. The only proceedings then to be protected were the employing of native Public Readers of Scripture in the towns of Hindostan under the Calcutta Corresponding Committee.

February 2.—Parliament opened. On February 4, Dr. Buchanan wrote:—[3]

'You go up, you say, to witness the battle between the Government and the India Company. It rages very furiously at present. It is a fine trial of the honesty of religious men. . . . God will direct the event according to His counsel. There may be no remarkable triumph at this time; but other parts of the great catastrophe (the revelation of Christ's kingdom) are ap-

[1] See Pearson's *Buchanan*, ii. pp. 302, 303. In Buchanan's Works the treatise now appears under the title, *Colonial Ecclesiastical Establishment, being a Brief View of the State*, &c.

[2] He was the eldest son of Selina Countess of Huntingdon.

[3] *Life of Buchanan*, ii. p. 305.

proximating, and you may live to see its advance. The expiration of twenty years more is likely to be a grander period in the Church than the present.'

February 16.—The above mentioned deputation to Ministers met at Mr. Babington's, and drew up a clause for insertion in the new East India Charter, embodying the Resolution of the House of Commons on May 14, 1793, and resolved that the President should ask the Earl of Liverpool for a conference on the subject.

On February 20 the deputation held another meeting at Mr. Babington's, and gave an account of the conference they had had with Lord Liverpool. They had submitted their clause to his inspection. It had been drawn up on account of Mr. Perceval (with whom they had communicated) having recommended them to proceed in that method. Lord Liverpool said that as the discussions on the Charter advanced he should pay particular attention to the interests of religion, on which point there had hitherto been too much remissness. He hoped 'an establishment' might now be given to India. He was with the deputation in principle, but the practical application required much consideration. He threw out an intimation of possible danger of the clashing of parties if unrestricted freedom of all parties to India were conceded. But he had not made up his mind.[1]

February 19.—Mr. Wilberforce presented a petition to the House of Commons from the Scottish Society for Propagating Christian Knowledge, praying that in any Bill for the renewing of the Charter it should be made lawful for the petitioners to impart the benefits of Christianity to the natives of India.[2]

February 25.—A petition was presented in the House of Commons from the East India Company, for leave to present a petition for the renewal of their Charter. On February 26 this latter petition was presented, and ordered to lie on the table.[3] These were the Company's first moves.

March 6 (Saturday).—Mrs. Watts Wilkinson to her son:—[4]

'It is not to be wondered at, when such vigorous efforts are making for promoting the Redeemer's kingdom, that Satan and his emissaries should be also active in opposing it. Many religious people seem at this time to be considerably alarmed with respect to the India Bill now before the House, lest it should be so drawn up as to prove unfavourable to missionary exertions. Mr. Kemp[5] told your father last Tuesday[6] that he felt much shocked the evening before by observing with what extreme indifference the eternal concerns of millions of souls in India were treated in the House.'

March 8, 1813.—Committee at Seeley's, attended by Lord Gambier, the President, in the Chair, and Mr. Wilberforce,

[1] The Reports of the Deputation (February 16, 20), of which the above is an abstract, are given verbatim in the Minutes of the Committee of March 8, 1813.

[2] *Parliamentary Debates*, xxiv. p. 654.

[3] *Commons Journals*, 1813, pp. 232, 239.

[4] *Life of Rev. Watts Wilkinson*, p. 389.

[5] Mr. Thomas Reade Kemp, M.P., one of the Vice-Presidents. [6] March 2.

Vice-President. The reports of the deputation to Lord Liverpool in February were presented. They are given verbatim in the Minutes.[1] It was resolved that a copy of Dr. Buchanan's *Address* should be sent to each member of both Houses of Parliament.

March 16, 1813 (Tuesday).—The House of Commons resolved to go into a Committee on Monday next to consider the affairs of the East India Company.[2]

March 16.—Mr. Wilberforce.[3]

'I sadly fear that we have been too negligent about the grand question of communicating Christianity to our Indian fellow-subjects. We have heard of excellent Martyn's death in Persia on his way to the Mediterranean homewards. Alas! when the interior is opened, the missionary and religious party in India are not so much at one nor so free from human infirmity as I had supposed. Oh, did the world see into the hearts of religious professors, how much would it triumph over them! Yet they are better, as well as worse, than the world suspects.'

March 16.—A petition on the subject of the Charter was presented to the House of Lords, and occasioned two or three speeches.[4] March 18.—Petitions to the Lords: no speeches.[5]

March 22 (Monday).—After the presentation of petitions[6] in reference to the Charter, on the motion of Lord Castlereagh the Commons went into a Committee of the whole House on East India Company's affairs.[7] Referring to the Resolutions[8] (to be presently explained) on which the Government proposed to legislate, he stated the substance of them, and when he came to the point of religion[9] spoke only of the disadvantage which the members of the Church of England were under by having no one to exercise the episcopal functions. He did not, he said, propose 'a great ecclesiastical establishment,' but only one bishop and three archdeacons 'to superintend the chaplains of the different settlements.'[10]

Under the same date Mr. Wilberforce records:—'Lord Castlereagh opened upon the East India Charter—three hours. Then Robert Thornton. Sparring about East India religious interests. I, Stephen, and Thomas Thompson.'[11]

Comments in the Church Missionary Committee room pointed to extreme gravity, which was afterwards thus officially expressed:—On the introduction of the India business to the House of Commons this day, it appeared to be the plan of His Majesty's Ministers to appoint a bishop and three archdeacons to superintend the religious interests of the European

[1] For an abstract see further back under February 16, 1813, p. 243.
[2] *Commons Journals*, 1813, pp. 317, 337.
[3] Diary in *Life*, by his Sons, 1838, iv. p. 100.
[4] *Parliamentary Debates*, xxv. p. 132. [5] *Ibid.* pp. 200, 201.
[6] *Commons Journals*, 1813, pp. 330, 337.
[7] *Parliamentary Debates*, xxv. p. 227. [8] *Ibid.* pp. 232, 234. [9] *Ibid.* p. 242.
[10] He makes no reference to Christianity among the natives.
[11] *Life of Wilberforce*, by his Sons, 1838, iv. p. 101. Mr. Thompson, member for Midhurst, was the Hull banker.

residents in India, but to leave the subject of religion in other respects still under the control of the Directors. The friends to the introduction of Christianity in India were disappointed and alarmed.[1]

March 25, 1813.—Mr. Wilberforce again wrote:—[2]

'I grieve to say it is intended to commit, as before, to the Court of Directors the uncontrolled power of granting licences, without which no one shall be permitted to go to India; indeed, to leave them the exclusive direction as to religious and moral concerns in all that regards our East Indian dominions. Mr. Stephen, I, and others, loudly exclaimed against the proposed system of barring out all moral and religious light from the East Indies, and declared that we were confident the friends of religion, morality, and humanity throughout the kingdom would petition on the subject.'

It was exactly in that gloomy condition of the cause that the Bristol Association, soon to be noticed, was in process of formation, so exactly that when on March 25th, Mr. Pratt had to hurry off after his speech, it was to reach London in time to take part in a Committee to be held on the very next day, March 26th, to consider what was to be done in face of the deplorable attitude of the Ministry and the House. Was it possible he could appear among his friends, fresh from those few animating days at Bristol, without reinvigorating their hopes and determinations?

March 26, 1813 (Friday).—There assembled at Mr. Seeley's the following very strong Committee: Lord Gambier, the President, in the Chair, supported by six Members of Parliament, Vice-Presidents—Sir Thomas Baring, Mr. Wilberforce, Mr. Henry Thornton, Mr. Babington, Mr. James Stephen, Mr. T. R. Kemp; six clergymen—B. Burgess, H. Godfrey, J. Pratt, C. R. Pritchett, D. Ruell, J. H. Stewart; and the following laymen—R. Barry, W. Blair, J. Butler, W. Brooks, Capt. Close, W. Jenney, Henry Hoare, Wm. Henry Hoare, J. Poynder, Z. Macaulay, — Stokes, E. N. Thornton, John Thornton, E. Venn. Visitor, Mr. W. Cunningham.

Mr. Henry Thornton stated that the meeting had been called in consequence of what had passed in the House of Commons on Tuesday, the 23rd, on the Charter Renewal, when the remarks of Lord Castlereagh gave ground to fear that the Government intended to limit their plans to appointing a bishop and three archdeacons, leaving the admission of missionaries to the Company as before. Many further observations were made by Mr. H. Thornton, Mr. Stephen, Mr. Macaulay, Mr. Babington, Mr. Wilberforce, Mr. Kemp, and others; from which it appeared that the temper of the House was adverse to any considerable extension of Christianity in India, insomuch that, though Ministers were disposed to favour the introduction of the clause (as it appeared that they were), it would be requisite to support them

[1] *Report of Church Missionary Society*, May 4, 1813, p. 78.
[2] *Life*, by his Sons, 1838, iv. p. 105.

by the public voice. It was stated, moreover, that a meeting had been called by public advertisement at the City of London Tavern, on Monday the 29th, and that the following notice was in extensive circulation:—

'INDIA. All persons who are friendly to the religious instruction, moral improvement, and civilisation of the inhabitants of our Indian Empire are most earnestly requested to meet at the City of London Tavern, Bishopsgate Street, on Monday next, the 29th, at 12 o'clock in the forenoon, to consider of a petition to the Legislature on the subject. The Chair will be taken at one o'clock precisely. Sir, your attendance on this occasion is most particularly and earnestly requested by your most obedient servants, Thomas G. Babington, George Burder, Adam Clarke, J. W. Freshfield, W. H. Hoare, Joseph Hughes, Z. Macaulay, Josiah Pratt, Joseph Reyner, John Thornton, John Townsend, George Wolff.'

It was agreed by all the members present to exert themselves in procuring a numerous attendance at such meeting, and in giving a proper direction and full effect to its proceedings.

As it appeared that the clause proposed by the deputation to Lord Liverpool was not altogether satisfactory to other denominations, the Committee was asked its opinion of it. The Committee cordially supported it as suggesting 'the best practicable method of attaining the objects which this Society and other Christian bodies have in view.'

March 29, 1813.—A meeting was held at the City of London Tavern, composed of all denominations, to consider the Government proposal of March 22 respecting Christianity in India. Meetings of various bodies in numerous parts of the kingdom rapidly followed.[1]

March 30.—The Resolutions which had been laid before the Commons were, by the desire of the Earl of Buckinghamshire, introduced into the Lords, with a view of being referred to a committee.[2]

The actual battle of the Charter was fought on these preliminary Resolutions before any Bill was brought in. The Resolutions were to determine the main principles of the Bill beforehand, and being before both Lords and Commons at the same time they enabled the leading principles of the new Charter to be considered in both Houses concurrently. The consequence was that when the Bill followed, almost everything had been already settled, and the measure rapidly went through both Houses.

March 30, 1813.—In the House of Lords eleven motions were made respecting the renewal of the East India Charter. No. 11 was as follows:—

[1] *Report of Church Missionary Society*, May 4, 1813, p. 78.
[2] *Parliamentary Debates*, xxv. p. 411.

'That it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a bishop and three archdeacons, and that adequate provision should be made from the territorial revenues of the Indies for their maintenance.'[1]

March 30, 1813.—House of Commons. Committee on the East India Charter. Evidence of Mr. Warren Hastings :—[2]

'The question as to the propriety of a Church Establishment was one of great difficulty and delicacy; much would depend on the temper and demeanour of the person raised to the sacred office. But he could not help saying that he wished some other time had been chosen for this experiment, as a surmise had gone abroad that there was an intention of forcing our religion on the natives; an opinion which might tend to the greatest mischief, especially if propagated among the native infantry, who were the great defence of the empire.'

March 30, 1813.—House of Commons. Committee on the East India Charter. Evidence of Lord Teignmouth :—[3]

'He did not think that such provisions as had been suggested would induce a belief that it was intended to force a new religion upon them. Both Hindoos and Mahometans had experienced for years that in every transaction the greatest respect was paid to their prejudices, civil and religious, that they had been allowed the freest toleration; and in many instances it must have been manifest to them that it was the wish of the Government to leave them in religious matters perfectly free, as any attempt to infringe their rights was punished. . . . If enactments were made which only went to empower persons who might go to reside in India for that purpose to instruct those in the Christian religion who wished to be instructed, from these he could see no danger.'

March 31.—Lord Teignmouth to his son.[4] Portman Square:—

'Last night I was examined, questioned, and cross-questioned more than two hours by the Committee of the House of Commons on the India business, including the subject of missions. The questions put to me were such as would have taken three days' deliberation to answer circumstantially. I gave my replies from the impressions of the moment. I reached Portman Square at one in the morning, and, as you may suppose, feel somewhat fagged to-day. I got through my examination with great intrepidity, and really felt no other embarrassment than from the difficulty of answering questions of great importance and of great length *impromptu*.'

March 31, 1813.—Mr. Wilberforce to Mr. J. S. Harford :—[5]

'The door has not been quite shut to missionary exertion, and I own I think it will be better to touch on the past with a tender hand, and rather to petition that for the future the system may be improved. No missionaries (but now and then when, very seldom, the Bartlett Buildings Society has had to send any) have ever been suffered to go to India in the Company's ships—the only ships, you know, which have sailed from these kingdoms for India; they have therefore stolen out as they could, circuitously and unlicensed. Last year a very worthy man, immediately on his arrival, after a long circuit, was ordered to depart, and on his stating that he had no money was told he might go before the mast. The poor fellow, chiefly from grief, sickened and died. The expense of these circuitous passages is very great; but it is due to the Government abroad to say that several of the missionaries, when there, have

[1] *Lords Journals*, 1813, p. 242.
[2] *The Times*, March 31, 1813; *Parliamentary Debates*, xxv. p. 415, 425.
[3] *Morning Post*, March 31, 1813; *Parliamentary Debates*, xxv. pp. 429, 435, 436.
[4] *Life of Lord Teignmouth*, ii. p. 206.
[5] Harford's *Recollections of Wilberforce*, p. 28.

been kindly treated. It is the Court of Directors at home that is hostile, more than the Government in India.'

April 1–14, 1813.—House of Commons. A number of persons (following Warren Hastings and Lord Teignmouth on March 30, 31) gave evidence, full minutes of which survive in print.[1] One of those examined was on the Committee of the Society, Mr. Edward Venn,[2] on April 14. He said he had been a tea-broker above thirty years, and his evidence was on tea matters.

April 2, 1813.—House of Lords. East India affairs.[3]

April 2.—Mr. Simeon to Rev. T. T. Thomason in India :—[4]

'On the subject of facilitating the diffusion of Christian light in India there are going to be petitions from all quarters. Vast opposition is made to it. Lord Castlereagh is adverse to it. Examinations are making in relation to it (as well as to the trade of India) at the bar of the House of Commons. Mr. Hastings, Lord Teignmouth, and others, have given their evidence. Hastings is very adverse. Lord Castlereagh's plan is to send out a bishop and three archdeacons; but whether it will be approved in Parliament I cannot tell.'

April 3, 1813.— A special meeting of the Committee was held at Mr. Seeley's, attended by Mr. Babington (Chair), Mr. Henry Hoare, Sir William Pepperell, Colonel Macaulay, Mr. John Thornton, and others, to consider the propriety of calling a Special General Meeting of the Society to determine whether petitions should be presented to Parliament from the Society on the subject of Christianity in India. The Committee had thus been summoned because other missionary societies were moving. It was resolved that a Special General Meeting of the Society should be called on Tuesday, 13th, at the New London Tavern, Cheapside, at ten o'clock, to receive the report of the deputation appointed at the last Special General Meeting, and 'adopt such measures as may appear to be expedient at this important crisis.' This meeting was attended by the Rev. Richard Jeffreys,[5] recently one of the Company's chaplains, who gave much interesting information tending to confirm the obligation of the country to provide for the religious instruction of the inhabitants, and the advantage with which it might be undertaken.

April 5, 1813.—Lords' Committee. Evidence on East India Company's affairs. Warren Hastings[6] and others examined. April 6, Lord Teignmouth[7] examined. Their evidence is printed at length in the *Parliamentary Debates*.

April 8, 1813.—A committee to prepare the business of the General Meeting of the 13th. Lord Gambier, the President, took the Chair, and there were among those present Earl Ferrers, Colonel Macaulay, Mr. Henry Thornton, Mr. Babington ; and as visitors Mr. Thomas Thompson, M.P., Mr. Joseph Butterworth, M.P., Mr. W. H. Hoare. Proceedings of various missionary

[1] *Parliamentary Debates*, xxv. pp. 487–1,083. [2] *Ibid.* p. 1,073.
[3] *Ibid.* p. 518. [4] *Life of Simeon*, p. 362, ed. 1847.
[5] Warmly mentioned by Henry Martyn at Calcutta, 1806. *J. & L.* i. 459, 468, 469.
[6] *Parliamentary Debates*, xxv. p. 553. [7] *Ibid.* p. 587.

societies in respect of petitioning Parliament were read, and a sub-committee was appointed to prepare resolutions and a petition.

April 9, 1813.—House of Lords. The Marquess Wellesley, moving for papers on East India Company's affairs,[1] in a long speech, enters upon the Resolutions, and, coming to the question of Missions, proceeds to say :—[2]

'As to the benefits of extending Christianity to the natives of the East, there was no man less willing than himself to throw a shade over so bright a prospect; but he must say that if we expected success it must proceed from gradual and temperate proceedings, and by no means better than by combining religion with education. This measure should not appear to be recommended from the authority of the Government, because in the East the recommendation of the Government is supposed to be almost equivalent to a mandate. He knew no better means of diffusing the Christian religion without giving alarm to the natives than by placing the head of the Church establishment in India at the head of the collegiate establishment at Fort William, where there would always be a number of learned natives employed in instructing the pupils in the Eastern languages, and by the gradual diffusion of knowledge which would result from this intercourse between those learned natives and the dignitaries of our Church in India. With regard to the missionaries, he must say that while he was in India he never knew of any danger arising from them, neither had he heard of any impression produced by them in the way of conversion. The greater number of them were in the Danish settlements, but he never heard of any convulsions or any alarm being produced by them. Some of them, particularly Mr. Carey, were very learned men, and had been employed in the college in Bengal. He had always considered the missionaries who were in India during his time as a quiet, orderly, discreet, and learned body; and he had employed many of them in the education of youth and in translating the Scriptures into the Eastern languages. He, however, had issued no order nor given any authority for the dissemination of those translations among the natives. He had thought it his duty to have the Scriptures translated into the languages of the East, and to give the learned natives employed in the translation the advantage of access to the sacred fountains of divine truth. He thought that a Christian Governor could not have done less, and knew that a British Governor ought not to do more.'

The Earl of Buckinghamshire, who followed the Marquess at great length, and the Prime Minister, Lord Liverpool, who spoke briefly after him, were both silent on this subject.

April 9, 14, 27.—Petitions in favour of Christian Missions in India were presented to Parliament from the Protestant Dissenters, the London Missionary Society, and the Friends of Religious Liberty.

Committee, April 12.—Above 800 of Dr. Buchanan's *Address to the Legislature* have been sent to Members of both Houses of Parliament, 25 to the East Indies, others to various places, and 100 remain.

The pamphlet, besides advocating a Colonial Episcopate,[3] and an extension of the National Church through the British Possessions,[4] suggested that there should be literary representa-

[1] *Parliamentary Debates*, xxv. p. 675.
[2] *Ibid.* p. 697.
[3] See under January 11, p. 242.
[4] *Life of Buchanan*, ii. 303.

tives of Christianity in different countries,[1] especially those contiguous to the ancient Christian Churches; not to be themselves missionary preachers or teachers so much as to correspond with the Church at home, reporting the state of religion, suggesting localities for missions, new translations of Scripture, and in every possible way to guide the Church at home in the direction of foreign missions;[2] in some such way, in fact, as he had done in Malabar and Ceylon, as described in his *Asiatic Researches.*

Committee, April 12, 1813.—Present, Lord Gambier, in the Chair, Mr. Henry Thornton, M.P., Mr. Kemp, M.P. The Earl of Moira, Governor-General, in conference with the deputation, consisting of Lord Gambier, Lord Teignmouth, and Mr. Wilberforce, had manifested every disposition to protect and assist the Society's work in India.

Two thousand copies of *Duty and Policy of Propagating Christianity in India*, circulated the previous summer, to be reprinted and sent to every member of the Legislature.

Committee, April 12, 1813.—The deputation had not again found it requisite to communicate with Ministers on the clause.

April 13, 1813.—A Special General Meeting of the Society was held at the New London Tavern, Cheapside, at which were present Lord Gambier, President, in the Chair, Earl Ferrers, V.-P., Mr. Wilberforce, M.P., V.-P., Mr. Thomas Babington, M.P., V.-P., Mr. Henry Thornton, M.P., Treasurer, 'and about 150 members.'[3]

Mr. Wilberforce read a report of the deputation to Ministers, the substance of which we have already seen in the Committee Minutes. The report added that since Ministers had declared their agreement with the deputation in principle, the deputation were in hopes of their bringing forward some Resolution to that effect. Those hopes have been disappointed; yet the deputation believe Ministers to be not unfavourable to their object; but remembering how the Resolutions of 1793 had been approved, and Ministers, in consequence of a sudden opposition of the Company, rejected the propositions finally, the deputation dare not countenance any relaxation in the efforts of the friends of religion until their object shall have been actually passed into law. After much discussion fourteen long resolutions were passed, and a petition agreed upon[4] to both Houses of Parliament.[5]

April 16, 1813.—Dr. Buchanan to Colonel Macaulay:—[6]

'I am happy to hear you speak so favourably of the disposition of Government in regard to the extension of Christianity in the East. Mr. Wilberforce has urged me to go up and give evidence at the bar of the

[1] *Report*, 1813, p. 83. [2] *Ibid.*
[3] *General Meeting Minutes; Report*, 1813, pp. 78, 79, 132.
[4] All in full in the Minutes of this meeting.
[5] Presented to the Lords by Lord Gambier, to the Commons by Mr. Wilberforce
[6] *Life of Buchanan*, ii. p. 297.

House of Lords. I told him I am willing to appear; the only question is whether it will be physically practicable. The physicians oppose my going. I do not know what will be the event.'

April, 1813.—Buchanan, Kirby Hall, to a friend :—[1]

'Your accomplishing the object of a numerous meeting at the London Tavern was a grand measure, and the whole Christian world is indebted to you for it. The resistance to your purposes will be most resolute. The public voice alone promises something. If every city and town in England and Scotland were to petition (which is practicable), the business would acquire a new complexion before the end of May. The duty, however, of a Christian is to be obedient to the powers that be. To claim as matter of *right* the permission of preaching Christianity to the Hindoos is highly absurd, and the assertion of the *right* ought to meet with a rebuke.'

April 14, 27, 28.—Petitions (L.M.S. Ap. 14) presented to the House of Commons in favour of Christianity in India.[2]

9. Associations and Sermons.

It was no doubt the Bible Society's Auxiliaries—that being their word—from which came the hint of Church Missionary Associations,[3] the earliest of which, as we saw, was formed for the metropolis in December 1812. The idea of their extension to the provinces, according to Mr. Pratt's *Plan*, rapidly gained favour, but the success which they achieved would probably have failed of attainment had it not been for the concurrent awakening of the country at large through the new India Charter Bill. Very fortunate was the Society at that juncture in having a sufficient number of capable friends for carrying their cause with a ready enthusiasm into county after county—men like Josiah Pratt, William Goode, Thomas Scott, Henry Budd, Edward Burn, Basil Woodd, Melville Horne, Thomas Dikes, Legh Richmond, Haldane Stewart, William Marsh, Daniel Wilson. Such practised preachers and speakers, taking nothing for their labours, and merely reimbursed their expenses while travelling for many weeks at a time, could not, as apostles of the Church Missionary appeal, do otherwise than declare with all their might those fundamental principles of Christianity upon which alone it was sought to build. They thus had a splendid opportunity, after so many years of slight cast upon their doctrine in some high quarters of the Church as well as of the world, of unfolding in a host of provincial pulpits the Gospel of the grace of God according to their apprehension of it. The readiness of large numbers, clergy and laity alike, to accept the Society on its own principles wherever it appeared before them

[1] *Life of Buchanan*, ii. p. 306.

[2] *Parliamentary Debates*, xxv. pp. 817, 1,084, 1,090.

[3] There was an Association to aid the Bible Society formed in London in 1805 and another in Birmingham in 1806; but the regular succession of affiliated Auxiliaries commenced with one at Reading on March 28, 1809 (Rev. John Owen's *History of the Bible Society*, 1816, i. pp. 403, 406). They began to be thought of by C.M.S. Dec. 19, 1811, *supra*, p. 207.

is not the least interesting impression which we gain in watching the rise of these associations one after another. People whose names are found in no previous subscription lists began to flock into the Society through the channel of associations all through the year 1813, and the result is apparent in the contributory portions of the Report, swelling more and more in and after 1814. It can hardly be doubted that by this ramification into every quarter of the kingdom the Society to a very large extent created its own constituency, and greatly extended within the Church of England that new public opinion which was to be, humanly speaking, its main and its growing resource.

In proceeding now to deal with the various associations in order, we shall adduce not those only which are presented to us in an organised form according to the official plan; but such as in the reports bear the name, though a mere list of contributors without president, treasurer, or secretary. Nor shall we omit those called Penny Societies; for all of these grew out of Mr. Pratt's plan, some were the beginnings of greater things, others were very interesting in themselves, humble and obscure as they may have been. We shall also include some that were called associations by themselves, but not reported as such.

Cir. Jan. 1, 1813.—CLIFTON, WARW. The earliest provincial association we have met with is a small one dating 'from the commencement of the year' 1813, as stated by the founder in a letter of December 15, 1813, acquainting Mr. Pratt with its existence and remitting the first year's proceeds. It was formed in the Warwickshire village of Clifton-upon-Dunsmoor, two miles east from Rugby, by one of the masters of Rugby School (before Arnold's time), the Rev. James Hoare Christopher Moor, who was serving the parish as curate.[1] If he did not commence active measures until the appearance of Mr. Pratt's *Plan* in the *Register* at the end of January, the subscriptions were probably made to date from the beginning of the month, as his letter would imply.

February 13, 1813.—Rev. Henry Budd. 'We are going about, some of us, to some of the principal towns, preaching for the Missionary Society.'

February 20, 1813.—DEWSBURY. A circular of this date survives announcing the founding of an association at Dewsbury, upon a plan recommended by the Committee in London; president, the Vicar, Rev. John Buckworth;[2] treasurer, Rev. John Halliley, senior; secretary, Mr. Battye, who was an attorney of Dewsbury. In the quietest way imaginable was this institution started, without initiatory sermons, without a general meeting.

[1] James Hoare Christopher Moor, of Magdalen College, Oxford, B.A. June 13, 1800, was Demy of his College 1796–1810, and Fellow 1810–1815. He was assistant master in Rugby school (1800–1831), curate of Clifton-upon-Dunsmoor 1803–1831, and vicar from 1831 till his death in 1853. He will be mentioned again towards the end of this chapter, p. 402.

[2] Instituted June 23, 1807.

It made itself known to the public at large by this circular, which sets forth the rules and invites subscriptions. The Society was not entirely new to the town. The old vicar, the Rev. Matthew Powley, and Mr. Hallilcy, subscribed from 1802, and so began the Church Missionary history of Dewsbury. There had been sermons too in one year, 1805. The present vicar, who had been curate under the former one, was a subscriber and very warm friend; but besides him and his two lay colleagues named in the circular, and Mr. John Hague of Crow's Nest, a subscriber from 1805, we discover no supporters in Dewsbury, and those four gentlemen are to be regarded as the fathers of this Association. Their unobtrusive way of commencing must be attributed not to lack of enterprise, but to the circumstances of the town, a manufacturing one in bad times, the disposition of the people whose interest it was sought to awaken, and their many calls. Owing perhaps to the novelty of the idea among Church people, and the entire want of experience in such undertakings, the subject had to be approached by slow and cautious steps. At all events, as the Warwickshire Clifton was the first village, so Dewsbury was the first town, that, so far as we can find, started an association in consequence of Mr. Pratt's *Plan* published in the *Missionary Register* of January 31, 1813,[1] but otherwise made known earlier.

HATHERLEIGH.—Passing from Yorkshire to mid-Devon we note that there was established 'in February,' 1813, at this village, under its vicar, the Rev. Cradock Glascott, an association dividing its produce between the Church Missionary and the Jews' Societies, one therefore not on Mr. Pratt's plan, which contemplated his own Society exclusively. The source of our information is Mr. Glascott's remittance at the end of the first year, January 27, 1814.

CARLISLE.—In February 1813 we may place the commencement of subscriptions promoted here by a young lady, whose first year's proceeds, 2*l.* 12*s.*, were announced on February 15, 1814, by the Rev. J. Fawcett, of St. Cuthbert's parish.

February, 1813.—READING. The Church Missionary history of this town starts from 1801, in which year the first Report shows the Rev. William Marsh, the Rev. T. G. Tyndale, Mrs. A. B. Johnson, subscribing. In 1803 appears Mr. Thomas Ring, surgeon, in 1804 the Rev. Joseph Maude, in 1805 Dr. William Romaine, the son of Mr. Romaine; in 1808 Mr. Stephen Maberly,[2] surgeon, and a sermon at St. Lawrence's by the Rev. Wm. Marsh, honorary curate; in 1809 Mrs. Jones, of Friar's Place, and Miss Taylor, in 1811 Miss Lambard. In 1813, apparently in or about February, a collection was started by Miss C. Hooper,

[1] In the Report of 1813 (p. 203) the Dewsbury subscribers are not entitled an Association.

[2] He died at Reading, June 3, 1831, being then the father of Mr. J. Maberly, M.P. for Abingdon (*Annual Register*, June, 1831, p. 342).

residing in London Street West. This we gather from her letter of June 11, 1813, where she says it was 'some months back,' adding that 'about that time' she also received from her minister, Mr. Marsh, the first number of the *Register* (published January 31, 1813). No collection appears in her name in the Report of 1813, but an anonymous penny-club occurs. About Lady-day, apparently, a collection was begun by Miss S. Maberly, the surgeon's daughter, and this appears in that Report, where also there is a life-member donation from Mr. Peter French. Miss Maberly's letters (December 20, 1813, March 28, 1814) appear to make her year end at Lady-day. In subsequent years each of the ladies appears with her penny-society, and there is also a Christian Union contributing.

March 4, 11, *April* 10, 1813.—LIVERPOOL. Under these dates Mr. Pratt was trying, with only partial success, to get the Society into Liverpool, where the Committee's chief hope rested on the Rev. Richard Blacow, minister of St. Mark's. A polite letter of March 11, from one of the leading clergy to the Secretary, declined the publications sent by him, on the ground that no bishop was named among the Vice-Presidents:—

'A Society, having for its object the increase of pure religion, seems to me essentially defective if it has not the patronage and support of those to whom I owe deference as exercising the apostolic office and functions in our Church.'

To this plea Mr. Pratt replied:—

'Your principle would have stifled the Reformation in its birth. It implies that nothing can become a duty in the subordinate members of the Church in which their superiors do not countenance them. We have but one point at which to aim in this respect—to *deserve* that countenance, and we have no doubt it will, in due time, be obtained.'

Mr. Blacow (April 10) saw little of a missionary spirit among Liverpool Churchmen, with whom nothing could be attempted except in an unobtrusive way.

CHESTERTON, CAMBS.—On Saturday, March 6, 1813, in the little and poor village of Chesterton, a short walk from Cambridge, at the house of Mr. J. Foster, a meeting was held and a small association formed, its treasurer, Professor Farish, of Magdalene College, who resided there, and among the members, a fellow and tutor of the same college, the Rev. George Hodson. Mr. Hodson's letter of March 8, and Mr. Foster's of March 11, make known to us this humble village movement within hail of the university town, supported by Magdalene College, setting an example to both town and university. It was in that very month, March, 1813, that Professor Farish received into his house at Chesterton as a private pupil, to be prepared for Queens', the future Secretary of the Society, Henry Venn, and it may be taken for granted that the son of the Rector of Clapham was not indifferent to the Chesterton Association which he saw starting. Whether or not the stimulus came from Chesterton, it is certain

that when the missionary movement is seen soon afterwards springing up in Cambridge town, another of the Farish name was mainly in charge of it.

March 6, 1813.—Mrs. Watts Wilkinson to her son[1] the Rev. Henry Watts Wilkinson, who will be seen hereafter active in this cause at Sudbury :—

'I was much gratified by hearing that your young people had come forward in such a spontaneous manner on behalf of the Church Missionary Society. The associations which are forming in all directions for aiding the funds of missionary societies are indeed a pleasing sign of the times.'

March 11, 1813.—SHREWSBURY. The Rev. John Nunn, curate of St. Chad's, reports an association formed in his parish, named The Bible, Prayer Book, and Missionary Association, the funds to be divided between the Auxiliary Bible Society, the Prayer Book and Homily Society, and the Church Missionary Society.[2] This is not to be considered a Church Missionary Association.

Friday, March 12, 1813.—LEEDS. From this day, when a party of friends met here as a provisional committee, the Leeds Association slowly grew. The Church Missionary history of the town began in 1804 with the subscriptions of Mr. William Hey, F.R.S., the eminent surgeon so often addressed by Wilberforce, and Mr. Henry Dunderdale. We should have expected to see the name of the Rev. Miles Atkinson, who was minister of St. Paul's from 1793 until his death on February 6, 1811, and its absence is one of the indications that there must have been important Evangelical ground in parts of Yorkshire unoccupied by the Society during the interval between its foundation in 1799 and the starting of the Association system in 1812. In 1811 the Rev. Robert Cox, minister of St. James's, joined, and he was the Society's earliest clerical friend in Leeds. In the Report of 1813 Mr. Cox stands with Mr. Hey and Mr. Hey, jun., with which three appear an equal number from the neighbourhood, all, however, under Leeds, namely, Mr. Thomas Butler, of Kirkstall Forge (whose subscription began in 1802), Mr. Joshua Dixon (probably representing the Mrs. and Miss F. Dixon, of New Laithes, who also began in 1802), and Mr. Joseph Fawcett, of Knostrop. Mr. Dunderdale was then subscribing at Woodford in Essex. Here, then, were the germs of the Leeds Association. Mr. Hey and Mr. Cox were certainly the leading members of the provisional committee of March 12, and two others were the Rev. Robert Cholmeley, the new curate of St. Paul's, and Mr. T. S. B. Reade. The outcome of their deliberations[3] was the issuing of an Address (a copy of which is preserved among the Society's letters), dated March 20, 1813, and signed by Mr. Pratt. The hope, however, of its leading to a general meeting, with the concurrence of the vicar of Leeds, was not realised, and nothing more was done for three or four months.

[1] *Life of Rev. Watts Wilkinson*, p. 388. [2] *Minutes*, April 12.
[3] Mr. Cox's letters of March 13 and 17, 1813, in the collection.

March 22, 1813.—Rev. Josiah Pratt to Rev. T. T. Thomason, of Calcutta :—[1]

'I am preparing to go by to-night's mail to Bristol, where I meet Mr. Scott, Mr. Woodd, Mr. Burn, and Mr. Budd, in order by sermons and at a public meeting to lay the foundation of a Church Missionary Association in that city. We are making great exertions to extend our funds, because we hope for large demands from you for the service of India.'

March 24, 1813.—GLASBURY.[2] At this village near Hay, on the eastern border of South Wales, close to Herefordshire, the first association of the Society in Wales was formed. To those who read or remember Charles Bradley's sermons the name of this remote spot must be familiar, as one of his volumes derived from it its title, *Sermons Preached at Glasbury*. Bradley was vicar there from 1823 until his death in 1871, a period long preceded by the missionary history of Glasbury, which began in 1810, when the curate, the Rev. James Jones, and Miss Hughes of Glasbury House, first appeared in the Society's list of contributors. For two or three years they remained the only ones. On March 24, 1813,[3] a Wednesday, while the Bristol Association was in course of formation, the first congregational collection (3*l.* 16*s.* 7*d.*) was made at Glasbury, and on that same day the week-school children contributed 2*l.* 3*s.* 1*d.*[4] Thus was this Association inaugurated, and it was on Wednesday March 30, that its anniversary sermon was preached. In July 1813,[5] just in time to appear in the Report,[6] its first quarter's remittance was received in London, mentioning the two original subscribers, Mr. Jones and Miss Hughes, the church and school collections, and contributions of 12*l.* without names. The Report of 1813 exhibits the Glasbury Association as the only one in Wales, giving as Patron Lt.-Colonel Allen; President, Rev. James Jones; Treasurer, Mr. Morgan. Its first year's proceeds reached 55*l.* 0*s.* 4*d.*,[7] and its long list of contributors[8] included the names of Colonel Allen, Mr. Morgan, and Mrs. Williams of Glasbury House. The Rev. William Williams of Carmarthen wrote on September 22, 1813, that in its support of the Society 'the parish of Glasbury in Breconshire has as yet outshone every parish in the principality of Wales.'

March 25, 1813.— BRISTOL. Now at length we have reached Bristol, at that time quite unrivalled among the greater provincial towns for the hold taken on its people by the principles dear to the promoters of this Society. Ever since September 24, 1812, *i.e.* even before Pratt's plan was in circulation, Bristol Churchmen had reported themselves ready to advance; but as

[1] *Life of Pratt*, p. 75.

[2] The Rev. Thomas Warry, presented to this living by the Bishop of Gloucester in 1813, died at Ealing, where he held a lectureship, Nov. 7, 1823, in his sixty-eighth year.

[3] *Report*, 1815, p. 729.

[4] *Ibid.* 1815, p. 729 ; 1813, p. 208.

[5] *Ibid.* 1815, p. 535.

[6] *Ibid.* 1813, p, 208.

[7] *Ibid.* 1815, p. 729.

[8] *Ibid.* 1814, p. 464.

it was local circumstances alone (already explained) that obliged them to remain on the halt, the credit of being the first to form belongs to them, though the palm does not. When Bristol did come into line and display to the whole Church what was possible and what was necessary, all the prior efforts we have been tracing, far from sinking in their insignificance, acquire, we think, a new dignity. As early as March 6, 8, 11, the Bristol friends are seen by their letters planning how they may secure the countenance of their learned bishop, the Master of Trinity College, Cambridge. Mr. Vaughan is casting about how to approach him, but is told he had better do nothing, while Mr. Pratt is moving Dr. Jowett, the Regius Professor at Cambridge, to move Dean Milner, the President of Queens', to secure his Lordship. But the person to reach him at last was his chaplain Dr. Dealtry, a fellow of Trinity, who, thinking it doubtful whether the Bishop would be willing publicly to support the Association, as no other bishop had yet given his name, whispered that he had written to sound him. The result he thus communicated on March 11: 'I do not find that the Bishop of Bristol is likely to join the Society at present. I am certain however that he will look with due respect upon the exertions of the Bristol clergy, and that the projected society will meet with no opposition from him unless he be induced to view it with sentiments very different from those which I believe him at this moment to possess.' In other words Mr. Vaughan, Mr. Biddulph, and their friends must still persevere in their aim, as Mr. Pratt said to the Liverpool dissentient, to *deserve* their bishop's countenance.

The fathers of the Bristol Association were certainly the Rev. Thomas T. Biddulph and the Rev. James Vaughan. Among the laymen supporting them was prominent a talented young man, residing in the neighbourhood at Frenchay, Mr. John Scandrett Harford, who two years later succeeded to his father's beautiful property of Blaise Castle, four miles north from Bristol. An interesting religious history connected him with the Rev. Richard Whalley of Chelwood, of precious memory. He was afterwards an intimate friend of Wilberforce, Hannah More, and Sir Thomas Acland. In letters he is known by a *Life of Michael Angelo*. His nephew afterwards took the additional surname of Battersby. Five clergymen representing the Society assisted —Josiah Pratt, Thomas Scott, Basil Woodd, Edward Burn of Birmingham, Henry Budd, who preached before, upon, and after the day of meeting, from Tuesday, March 23, to Sunday, 28th, the sermons being with one exception on week days. The precedent then set of finishing with a sermon was usually followed in large towns, both in forming the Association and at subsequent anniversaries. The churches used were these seven —St. James's (Mr. Biddulph's), Mr. M. R. Whish's two, Redcliffe and St. Thomas's, Mr. Tandey's, St. Werburgh's, St. Mary-le-port, in charge of Mr. William Wait, Clifton Church and Dowry

Chapel, both in charge of Mr. Hensman. There were at least two more pulpits in which, had there been need, sermons would have been welcome—St. Philip's (William Day's), St. George's in Kingswood (John Emra's). That the congregations were thoroughly interested was shown by the amount of the collections, which included 60*l.* worth of ladies' jewellery and ornaments. The meeting held at the Guildhall on Thursday, March 25, for forming the Association, was attended by the leading clergy and gentry, the Mayor of Bristol, Mr. Michael Castle, presiding. The first resolution was moved and seconded by Mr. Harford and Mr. Biddulph, while as many as ten others were spoken to by eight laymen and twelve clergymen. The laymen were Mr. E. S. Edwards, Mr. Philip Prothero,[1] Mr. James Fripp,[2] Mr. J. M. Gutch, Mr. Willian Dymock, Mr. Isaac Cooke,[3] Mr. G. Thorne, Mr. George Baring, of Walford House, near Taunton.[4] The clergy were James Vaughan,[5] Walker Gray,[6] J. T. Sangar, John Swete, either then or a little later Mr. Biddulph's curate, author of *Family Prayers*, and for many years later much respected in Bristol as Dr. Swete, Martin Richard Whish, Thomas Browne Simpson,[7] Samuel Field or Feild, then or shortly afterwards curate of Westbury near Henbury, with pupils,[8] John Emra, Dr. Nathaniel Bridges,[9] William Wait, Thomas Conolly Cowan, serving St. Thomas's, and John Bull. Eleven resolutions and twenty-two speakers, in addition to all the sermons, show the enthusiasm and unwearied attention which the subject of missions was now beginning to find.[10] Mr. Pratt, who had to hurry away from the meeting in order to get back to an important committee of the Society in London on the following day,[11] reported there that the Bristol Association had

[1] Presumably related to the Member for Bristol.

[2] One of Mr. Biddulph's congregation, a prominent Bristolian.

[3] Solicitor, an attached friend of Mr. Biddulph. He had placed his house at Clifton at the disposal of Mr. Cecil in his last days.

[4] He shortly afterwards took holy orders.

[5] Vicar of Wraxall, in Somersetshire.

[6] Two years later curate and lecturer of Henbury, occupying that post till his death thirty years after. Blaise Castle was in Henbury parish. He contributed reminiscences to William Jowett's *Memoir of Cornelius Neale*, the Senior Wrangler, with whom he had been intimate at Cambridge.

[7] Curate then, or a little later, of Brislington, near Bristol, where Mr. James Ireland was still living at an advanced age. Mr. Simpson was also Vicar of Keynsham, and died Vicar of Congresbury, November 4, 1818.

[8] He was afterwards Vicar of Hatherleigh, Devon, in the patronage of Mr. Ireland's trustees, and died in 1860.

[9] Uncle of Charles Bridges, then an undergraduate at Cambridge. Dr. Bridges, Vicar of Willoughby, in Warwickshire, but resident at Clifton, was lecturer of St. Nicholas and of St. Mary Redcliffe, in both which churches monuments were erected to him by public subscription. He was distinguished by a compass of intellect, vivacity of thought, strength of mind even to old age, and by a pointed originality of language. He died at Willoughby, aged 86, on July 17, 1834.

[10] An account of the meeting may be seen in the *Missionary Register* for 1813, p. 141, but a better one in the *Report* for 1813. The same volume of the *Missionary Register* has preserved the speeches of Mr. Pratt (223), Mr. Harford (251), Mr. Biddulph (288), Mr. Vaughan (291), Mr. Gray (292).

[11] See under the Charter Bill, March 26, 1813, *supra*, 245.

been formed on a scale which would prove most beneficial to the Society. He might well say that. So warm a missionary interest was diffused through Bristol that several influential persons, both lay and clerical, who attended the meeting with undecided minds afterwards signified their adhesion; while no fewer than thirty gentlemen, many of them leading Bristol men, were found willing to form the committee of the new institution. An eminent merchant, Mr. Thomas Daniel,[1] accepted the post of Treasurer. The Vice-Presidents were the Mayor, Mr. Castle, and both the city members, Mr. Richard Hart-Davis and Mr. Edward Protheroe. A neighbouring magnate, the Duke of Beaufort, was President. Two clergymen, James Vaughan and Fountain Elwin, were Secretaries.

This was a promising beginning, and the starting impulse was not allowed to die out. The whole city was divided into districts for systematic weekly and monthly collections, and in its first year the Bristol Association raised no less than 2,300*l.*, almost as much as the whole income of the Society in the previous year.[2] With its many columns of subscribers and its numerous staff, this Association is the most prominent feature in the contributory portion of the *Proceedings* for 1813. But the chief interest, perhaps, which it possesses in an historical review lies in the fact that it was (with the limitation already noted) the earliest among all the provincial associations, leading the way in a great movement, furnishing in point of scale the example and the standard to all the towns and counties of England. It long remained what it was at its birth—the queen of all the Society's provincial supports, and we shall meet with nothing like it until we reach Norwich six months later.[3] But apart from the Society, there is, we think, still something more to be said. An unwonted multitude of the Bristol public learnt, probably to their great surprise, by the visit of the five strangers in co-operation with their own clergy and laity, the power of the Evangelical pulpit and platform of the Church of England to kindle a spirit of enthusiasm, even without the aid of their fathers in God. In days of great rebuke they saw enough to assure them that the Communion of the Established Church possessed men capable of awakening a genuine popular interest in a purely religious cause, and inspiring confidence in their ability to conduct it successfully on a great scale of enterprise. At all events, this was the first time the 'Evangelical part of the Church' had appeared distinctly before their countrymen in this light. On the eve of a period of advancing nonconformity, and the many hostile political forces which the coming peace was to develop, the Bishop of Bristol in the Master's Lodge at Trinity missed a grand opportunity of popularising his office

[1] His family was afterwards seated at Stoodleigh, near Tiverton, administering that extensive property (now in other hands) with a princely munificence.

[2] *Life of Josiah Pratt*, p. 75.

[3] See p. 346.

in that great city of the West, which was his principal charge. Nor was the example of this Bristol Lady-Day lost on those in other parts of the country, who were bent on awakening their Church to the new spiritual life. Letters in the Society's collection show how much the news from Bristol had astonished, gratified, and encouraged them.

March 25, 1813.—CAMBRIDGE. About this time Mrs. James Farish began collecting in the town, as her letter of January 12, 1814, states that at Christmas, 1813, she had been at work for three-quarters of a year. Her husband was Mr. James Farish, surgeon at Cambridge, brother of Professor William Farish, as our materials show,[1] and it is safe to connect her efforts in the town of Cambridge with the Chesterton Association already noticed.

March 25.—COTSBROOK. Now, or hereabout, commenced a Ladies' Association at and in the neighbourhood of this Shropshire village near Shifnal, eighteen miles east from Shrewsbury. It comes to light from later letters: Thus on September 4, 1813, 'Mrs. Dorothea Whitmore of Cotsbrook desires papers in aid of a society of twenty ladies in the neighbourhood who have formed themselves into a little set of contributors at the rate of one shilling a month, and it was begun at Midsummer.' Yet in a later letter, January 11, 1814, she says of her Associates, then about twenty-four, 'we have been formed three-quarters of a year last Christmas,' which carries back the origin to Lady Day. We must assume that some early beginnings were made at Lady Day. In the Report of 1814 the entry is, by her direction, without the name of the place, and only under Shropshire, 'Society of Ladies, by C. S.' In 1815 it is a Ladies' Association, and Cotsbrook named, with a list of twenty-six ladies; among whom are Lady E. King, Viscountess Lorton, Lady and Miss Molesworth, Countess Dowager of Rosse, Mrs. J. Eyton, and Mrs. G. Mortimer, no doubt wives of the Vicar and Curate of Wellington, besides six of the Whitmore name, four of them married, evidently the prime movers in this interesting sisterhood.

March 25, 1813.—BEDFORD. Now, or nearly so, a penny association was formed here by a very earnest clergyman, the Rev. Charles Williams, chaplain of the House of Industry, and curate-in-charge of Biddenham, the vicar of which, the Rev. T. S. Grimshawe, resided on his other living, Burton Latimer. Mr. Williams's heart had been drawn to the Society in 1812. We first learn of the association from his letter of December 1, 1813, when he had left Bedford to take charge of Burton Latimer. His letter gives no particulars as to its formation beyond the fact of the subscriptions being reckoned to commence at Lady Day. Its first half-year, ending at Michaelmas 1813, produced

[1] Mr. Farish, surgeon, is mentioned in a letter of Dean Isaac Milner of Cambridge, March 17, 1802 (*Life of Dean Milner*, p. 252). Mr. J. Farish, 'late a surgeon at Cambridge,' died November 21, 1834 (*Gent. Mag.*). James Farish of Cambridge and Professor Farish were brothers (C. J. Latrobe's *Letters*, p. 11). In the Reports under Cambridge, Mr. J. Farish occurs last in 1833, and Mrs. Farish last in 1834.

7*l.*, and a sermon on October 29 in the Chapel of the House of Industry, 5*l.* On October 24 he preached for the Society at Biddenham. The active lady at Bedford appears to have been Mrs. Crofts. Mr. Williams continued to preside over his Bedford Association after his removal to Burton.

April 6, 1813.—PORTSEA. Miss M. Heddington of this town wrote to say that she had opened among her little pupils a very small monthly subscription. Thus commenced the Portsea Juvenile Association, of which she was the nursing mother for several years with ever-growing success, being most warmly interested in missionary work. She was one of Mr. Dusautoy's congregation at St. John's, and was started on her work by his placing in her hand the *Missionary Register*, which began on January 31, 1813. Her abode was 5 Lion Place, and if this was the present Lion Gate Road, or is represented by it, its direction was eastward into the country, beyond the fortifications, issuing from Lion Gate. Mr. Dusautoy mentions her (August 16, 1813) as an excellent woman, very active for the Society.

April 7, 1813.—BUNWELL. To-day an association was formed at this Norfolk village, five or six miles south-east from Attleborough, as related in a letter of the same date from the Rev. John Garton Howard, curate-in-charge and secretary.[1] The patron of the Association was the Rev. J. Buxton, rector of the next parish, Carleton Rode. Mr. Howard says: 'An interest in the forlorn state of the heathen world and a desire to send the knowledge of Christ crucified among them are beginning to be felt in this part of the country.' Though he signs himself 'Secretary of the Bunwell Church Missionary Association,' he does not so appear, nor is the Bunwell Association mentioned in the Report of 1813, which means that there was no Association remittance received before that Report went to press.[2] On August 26 he reported to Mr. Bickersteth at Norwich that his little branch association was on the increase. Mr. Howard, a young man very warm in this cause, became shortly afterwards curate-in-charge of Spondon, near Derby; in 1816, vicar of St. Michael, Derby, and of Stanton-by-Dale, eight miles from it.

April 9, 1813.—BLUNHAM. A penny association was formed to-day at this Bedfordshire village, eight miles east from Bedford, under the rector, the Rev. Robert Porten Beachcroft,[3] at a meet-

[1] Of Queens' College, Cambridge, B.A. 1809, M.A. 1812.

[2] The Report of 1814 gives Bunwell, in conjunction with Carleton Rode, a Branch Association of the Norfolk and Norwich Association which had been then formed. The Rev. John Buxton, of Trinity College, Cambridge, B.A. 1777, was a brother of the patron of Carleton Rode, Sir Robert John Buxton of Shadwell Lodge, Norfolk, who was created a baronet Nov. 25, 1800. In 1822, the Society received from Mr. Buxton's executors a legacy of 200*l.* He was succeeded in the living by the Rev. Frederick Stephen Bevan, married to a daughter of Sir Robert John Buxton, and grand-daughter of Sir Thomas Beevor.

[3] Of Oriel College; B.A. 1802; M.A. 1805; Rector of Blunham from June 2, 1806, until his death on November 9, 1830. From the executors of Mrs. Sarah Beachcroft of Blunham in 1834 was received a legacy of 100*l.*

ing held by him in a large room in the parish workhouse. The people came forward most readily, and Mr. Beachcroft's only difficulty was to restrain those in receipt of parochial relief from contributing. The unburied records from which we draw, revealing the earliest endeavours of the Society and its distant friends to make known the grand duty and grander privilege of awakening a missionary spirit within church walls and Church homes in the towns and villages of England, are not to be lightly heeded in the narrative we are pursuing. Those few enthusiasts here introduced to us were the pioneers of the great army which we witness to-day. They were as truly among the Society's founders as were those who met at the Castle and Falcon in 1799.

Committee, April 12, 1813.—President in the Chair. Letters from Mr. Bickersteth of Norwich (February 24, March 30), on the formation of a Norwich Association were read, the President reporting, from Mr. Lewis Way, that such an association would be patronised by the Bishop of the diocese.

Committee, the same day.—It was in contemplation to form a Church Missionary Association at Leeds. Letters on the subject were read from the Rev. Robert Cox,[1] dated Leeds, March 13 and 17, and from the Rev. John Buckworth,[2] Dewsbury, March 19. Mr. Buckworth had sent 1,000 copies of a printed paper addressed by him to the inhabitants of Leeds. Mr. Wilberforce is to be requested to write to the Vicar of Leeds to countenance this effort.

Committee, the same day.—The President, in the Chair, presented a report received from the Mayor of Bristol of the meeting held on March 25 to form the Bristol Church Missionary Association. A resolution was passed, 'That this important communication be entered on the Minutes, and the original preserved among the papers of the Society.'[3]

April 23, 1813.—SUDBURY. The Rev. Henry Watts Wilkinson wrote on this day that he had succeeded in forming an Association, and offered his services as agent for the town and neighbourhood. In 1811 and 1812 he was himself the first and only subscriber. The first half-year's remittance of the Association was acknowledged in the *Missionary Register* for October 1813. This was the earliest association formed in Suffolk. Mr. Wilkinson was the son and (in 1842) the biographer of the eminent Rev. Watts Wilkinson, chaplain of Aske's Hospital. He was at this time apparently a curate in Sudbury, where in 1816 he became P.C. of St. Peter and St. Gregory. He was a Fellow of Worcester College, Oxford, and from 1845 till his death on May 12, 1851, Vicar of Walton-with-Felixstow.[4]

[1] Of St. James's, Leeds. Some years later he published a *Life of Fletcher* and other works.

[2] He had now succeeded Mr. Powley as Vicar of Dewsbury.

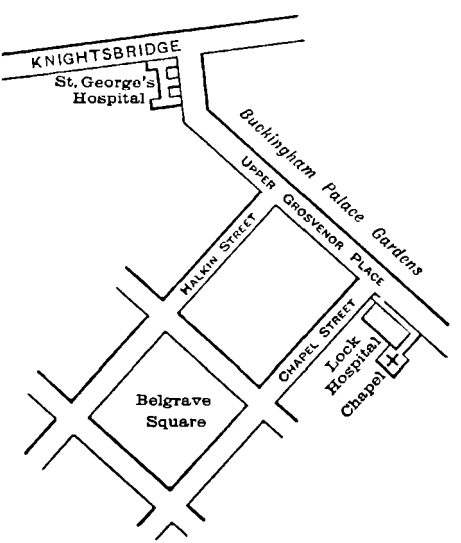
[3] It is printed textually in the *Report* of May 4, 1813, p. 135.

[4] He took his degrees in 1804 and 1806, and had two brothers, Charles and Marlow.

April 26, 1813.—The Committee recommended that the general establishment of associations should be urged at the approaching Anniversary Meeting.

April, 1813.—KENNINGTON. An Association began here about this time, known from the fourth payment in the course of twelve months having been voted at a quarterly meeting held on April 28 and remitted by Mr. Crabtree April 29, 1814. Its appearance in the *Missionary Register* begins in October 1813 with a quarter's contribution (the second quarter it must have been). In the Report it begins in 1814, when the president is Mr. Nicholls, the treasurer Mr. Crabtree,[1] the secretary Mr. Robert Garland. The contributions are arranged under nine collectors, of whom eight are ladies, one of them Miss Sophia Garland. The single collector of the other sex is Mr. James Garland, in whose list are two Messrs. Garland. Evidently the Garland family were the life of this movement. The Association was exclusively among the laity, not a single clerical name appearing in it.

May 3, 1813.[2]—THE LOCK CHAPEL ASSOCIATION FORMED. The Lock Hospital stood at that period by the corner of Chapel Street, Upper Grosvenor Place, near Hyde Park Corner, and its chapel, served by able preachers, on a site now occupied by great mansions, was attended by many of the west-end gentry and aristocracy, by whom the institution was in a large measure supported. The Chaplain, Thomas Fry, contributed to the Society down to 1811, before retiring to his Emberton living in Bucks, and in 1812 his successor, James Gibson, residing in Carlisle Street, continued his support. The Report of 1813, in spite of the date we have given, exhibits no organisation, but only a long list of contributors called an Association. Miss Dod is Treasurer of it and an active collector, while among the contributors we notice Major-General Carey, Lady Olivia Bernard Sparrow, the Hon. Mrs. Gardner, the Hon. Miss Brodrick, Mrs. Babington, Mrs. Inglis, Mrs., Miss, and Miss E. Wilberforce.[3]



[1] Mr. Joshua Crabtree, 49 Aldermanbury, shalloon and serge warehouse.
[2] This date is first given in the *Report* of 1814, p. 377.
[3] Then residing at Kensington Gore, no great distance from Hyde Park Corner.

The proper organisation, which may not have been settled when the Report of 1813 went to press, first appears in the Report of 1814, when the Rev. James Gibson is President. In that year other titled contributors appear, three of them through General Carey.

SECTION II.—MAY 4, 1813.

THIRTEENTH ANNIVERSARY.

In 1813 occurred the first observance of the modern anniversary rule, which has fixed the day as the first Tuesday in May; but the custom of having the sermon on the same day had not yet been altered. To-day also began the custom of an eight o'clock breakfast on the Anniversary day, at the place of the Meeting. This breakfast was not then what it became in later times, but a private arrangement of the London Association for facilitating its own share in the day's business. The persons attending it were the members of all the committees and sub-committees of the Association, and the business was to adjust the Association's accounts for the year and agree to a report to be presented by a deputation of its members to the Meeting in the afternoon. The rule for this breakfast and business must have been made by the London Association at its formation in December 1812; the earliest public information of it that we know of was given in the *Missionary Register* for January 1813.[1] Though only a few months old the Association this day reported a collection of nearly 500*l.*[2]

The preacher was the Rev. William Dealtry, B.D., F.R.S., Fellow of Trinity College, Cambridge, and Examining Chaplain to the Bishop of Bristol, Dr. Mansel, Master of Trinity. If we might venture an opinion, there was much in the circumstances of Mr. Dealtry to give him a warm interest, if he had it not independently, in the India question. He was mathematical professor at the Hertford East India College, which had succeeded the College of Fort William at Calcutta for training the Company's civil servants, and was afterwards removed to Haileybury. He had been from 1798 intimate with Mr. Grant, whose two sons, Charles and Robert, he prepared for their distinguished mathematical honours. In this tuitional engagement he had resided at Clapham and had preached in Clapham Church. He was just then, too, in charge of the Rev. John Venn's duty, Mr. Venn being in his last illness.

Mr. Dealtry's text was 2 Cor. v. 14, 'The love of Christ constraineth us.' The sermon, which was confined to the subject of India, was an argumentative discourse of great freshness and no little power, entirely to the times. The preacher's position

[1] Pp. 30, 185. [2] *Ibid.* p. 185.

added considerably to its weight. As an intellectual effort it exceeded, in our opinion, all the previous anniversary discourses, though in discussing the general question of Missions, and the Bible view of the heathen world, some of them may have had the advantage of his in instructiveness. Mr. Dealtry's sermon, dwelling as it does on grand principles, is as interesting now as it was in 1813, and is worthy of being studied by the advocate of Missions as well as by the admirers of pulpit eloquence. It must have been read with delight by many of both Houses of Parliament, and well might the Society have been thankful for a preacher who at such a juncture could speak as Dealtry did then. Of several telling passages one—a bold one, too, in the lips of a bishop's chaplain—glances at the lack of episcopal countenance, and two others pointed to the deaths of David Brown and Henry Martyn, whose characteristic merits are very happily touched. If we quote from this sermon at greater length than we have done in other instances it is not to exemplify eloquence, with which we have here no concern, but because the unusual interest of that moment makes us especially desirous of noting the thoughts that he was reflecting, and at the same time stimulating, in the throng about him.

'In expressing my conviction that the stability of our Indian Empire is very intimately connected with the diffusion of Christian knowledge, I would take my stand on higher ground, and from that eminence I would look down on the narrow and reptile policy which would deliberately do evil that good may come; which for the purpose of easier control could chain down the immortal spirit in a dungeon of darkness and exclude it for ever from the light of heaven. The Christian should act upon a more liberal and a nobler policy, upon a policy which tends not merely to please men but God; not to flatter the passions of an idolater, but to conciliate that overruling Providence which alone confers empire and which alone can take it away. Sound policy would direct us to secure the favour of Him who made and governs the world. *If God be for us, who can be against us?* . . . . They who in questions of empire would overlook everything that is noble and exalted, and from mistaken views of earthly policy would barter the present happiness and eternal welfare of millions of immortal beings, are of all men the most desperate in policy and the most depraved in judgment. They may profess to be alarmed at the inconsiderate rashness of some who contend at all hazards for the extension of Christianity; but I tremble and am amazed at the disastrous boldness of those who would fix the foundation of their country's greatness upon the displeasure of the Almighty, or demand in their own favour a violation of those eternal rules which direct the usual march of the Providence of God.'[1]

In adverting to the afflictive loss they had sustained in the death of Henry Martyn, whom he had well known at Cambridge, Mr. Dealtry proceeded:—

'I speak of a Christian minister well known to many of you and dear to all that knew him. If it may be permitted to one who formerly walked with him to the house of God and shared with him the intercourse of private life, to pause for a single moment over the tomb of MARTYN, recollection would dwell with melancholy pleasure upon that candour of mind, that sweetness of disposition, that spirit of love, that constancy of zeal, that simplicity of purpose, that exaltation of heavenly-mindedness, which distinguished him

[1] *Proceedings*, 1813, p. 36.

alike in the privacy of retirement and in the walks of public occupation. If it be asserted that learning and ability are seldom combined with a supreme regard for religion, let me produce one instance for the credit of literature, where talents of the first order and attainments of no vulgar fame were ennobled by fervent piety and zealously employed in the best of causes. . . . . Some of the last moments of our departed brother seem to have been cheered by the consolation that the circumstance of his death would in no wise retard the diffusion of the Gospel. In a letter addressed to a friend in England at a time when there was little hope of recovery, he observes, "If I sink into the grave, my place in India will be supplied a hundredfold." [1] . . . . My brethren, be strong in the Lord and in the power of His might. In such a cause I cannot believe that you will want either patronage or coadjutors. It is surely impossible that the sacred flame, which is now lighted on the altar of the Established Church, should soon become extinct. It will burn in the hearts of her rulers; it will kindle the nobler feelings of her priesthood and her laity; it will expand and dilate itself till, like the fire which came down from heaven and consumed the sacrifice of the prophet, and the wood, and the stones, and the dust, and licked up the very water in the trench, it shall have caused every obstacle to disappear. A new race of missionaries shall enter into the labours of those who have been called to their eternal reward, and whilst they reflect honour upon our own Church, will confer benefit upon the universal Church of God. That venerable Establishment under whose shadow we sit with great delight will thus become the parent of a numerous progeny.' [2]

Thus Mr. Dealtry appealed to many sentiments, and those who were not despairing of their Church one day taking the lead in these enterprises must have gathered new encouragement. The Bristol Association had given token of this; and other associations later in the year, with the warm reception given to the Society's preachers, all showed that Dealtry had not miscalculated the strength of Churchmen's belief in their future, though bishops were as yet absent, and missionaries had to be fetched from the Seminary of Berlin. The collection after this sermon was 216*l.* 8*s.* 9*d.*

That the meeting in the New London Tavern this year would prove a crowded one was foreseen by the Committee, when on the previous day they appointed a sub-committee of six, who were to proceed as soon as practicable after church, and provide for the due accommodation of their assembling friends.

The Chair was occupied by the President, Lord Gambier; and supporting him were Viscount Galway, Dr. Ryder Dean of Wells, Mr. Wilberforce, Mr. Grant, Mr. Henry Thornton, Mr. Babington, Mr. Kemp, Mr. Zachary and Colonel Macaulay, Mr. Lewis Way, 'and about six hundred other members, clergy and laity, and ladies'—a great assembly well accounted for by the agitation of the Charter question, by the morning's sermon, and by the news of the Bristol Association. It was Dean Ryder's first appearance at a meeting of the Society, which had never before been attended by any Church dignitary whatever. He had not become even a member before the previous Lady Day, from which day his annual subscription dated. At the Committee on the preceding day Lord Gambier had been asked to

[1] *Proceedings*, p. 46. [2] *Ibid.* p. 49.

obtain his consent to be nominated a Vice-President, and if this had not been already given it was before the meeting began.

The Report announced that the income for the year closing March 31, 1813, reached the great sum of 7,454*l.* 4*s.* 8*d.*, far above double that of the year preceding, and the doubling was due to one single cause, the Bristol Association.

In its opening paragraphs the Report observed of the previous year, 'The most surprising events have marked its progress, events which none who assembled at the last anniversary could anticipate.' They had led to an unprecedented activity in the Society, which had held no fewer than three Special General Meetings, issuing in a great extension of its means and influence. In the survey of missions Africa takes the lead. A reinforcement beyond all previous example in respect of number and equipment had gone out, and a fourth settlement had been formed. They had now, far away from Sierra Leone, in and about the Rio Pongas, Bashia, Canoffee, Gambier; and on the Bullom Shore, nigh at hand, Yongroo. At length, and for the first time, the missionaries had branched out absolutely beyond the colony, according to the original intention. Much, however, did the Committee regret that not a single one was left behind to represent the Society at headquarters, and strongly does this Report appeal for an English clergyman to go out as their missionary to fill the vacancy at Sierra Leone, being well assured that his services as chaplain would be willingly accepted by the Government, which had none in its employ, and offered no salary which would be adequate without some addition by the Society. Stress was laid on his being in the orders of the Established Church of England, and we are struck with this, as well as with the oft-expressed desire of the Lutheran missionary to retire from the post. We are plainly meant to understand, without being explicitly informed, that a chaplain of the Lutheran Church under a Government representing the Church of England was not a comfortable arrangement. We begin to foresee then how in West Africa the old order of Lutheran Germans will give place to the new one of the Church of England. The Report breathes cordial satisfaction with the Society's German allies, both in Africa and Berlin. The visit of Mr. Butscher has left no trace of doubt on the minds of the Committee, who now fully admit the old difficulties of the Mission, and distinctly set them forth, cordially acknowledging the present zeal and success. One sign of their complete reassurance is that now the Rev. John Jænicke, head of the Missionary Seminary of Berlin, is made one of four Honorary Governors for life, 'having rendered very essential services to the Society,' the other three being Dr. Buchanan, Mr. Scott, and Mr. Basil Woodd. But, notwithstanding, the Germans need to improve their methods. They are still but teachers of the 'White-man's book' in schoolrooms wherein Susoo is forbidden speech. That is quite unsatisfactory. The

Susoos must be somehow made to understand that missionaries are teachers of *God's* book. The missionaries are instructed, therefore, to supplement their plans. They must build churches, a thing never yet done; and they must make more progress with their own Susoo, and preach to the Susoos out of doors, if not in the churches, where Susoo is not under a ban.

Passing to the East, the Committee showed their desire to enter every open door. After Dr. Buchanan's idea they were quite ready to send as literary representatives, with the permission of Government, duly qualified men, should such offer themselves, for one, two, or more years, according to circumstances, to all the most promising stations; and, under the same sanction, resident clergymen to Java, Mauritius, the Cape, Ceylon, and Malta.[1] For Malta they had already taken measures, having accepted an offer of Dr. Naudi of that island to accompany any clergyman acting under the Society in a voyage among the Greek islands and a journey on the Continent. For such a mission the Report invites properly qualified clergymen to offer themselves.

Into Southern India, likewise, the Committee were ready to step, without needing to wait for the new Charter, on a plan of the Rev. Dr. John, Senior of the Royal Danish Mission at Tranquebar, described in his pamphlet, *Indian Civilisation*. This plan was for capable Europeans to go out, master the language, and under the title of Rectors or Inspectors of Native Schools to direct native schoolmasters, in subordination to English chaplains or clergy connected with the School Society. The Committee were prepared to act in this matter without further delay, having missionaries now ready to depart to any quarter to which they may be appointed.[2]

On the subject of the Charter renewal the Report simply mentions the steps taken by the Committee and by the Society at the two Special General Meetings. On New Zealand there was nothing fresh to say.

At the Seminary under Mr. Scott there had been five new entries during the year, two of them Germans from the Berlin Seminary, Mr. Schnarre and Mr. Rhenius, both in orders, and three Englishmen, Messrs. John Collier, Benjamin Bailey, Thomas Dawson. There were also Mr. Norton and Mr. Greenwood, Englishmen, ready to proceed. Want of funds had prevented the reception of other young men who had offered.

The formation of missionary associations the Committee had been urging upon their friends since the anniversary of 1812. Results had surpassed the most sanguine expectations. The agitation of the great question of the evangelisation of India had awakened a zeal never before felt, both for India itself and the whole heathen world besides. It had been stimulated by the surprising occurrences of the previous few months. An association formed in London had produced nearly 500*l.*

[1] *Report*, 1813, p. 84. [2] *Ibid.* p. 85.

since November. At Bristol the matter had been taken up 'on a magnificent scale,' and 2,000*l.* had already been the result; while a branch association, formed by young people for systematically canvassing the whole of Bristol, was expected to raise several hundreds a year. At Liverpool, Shrewsbury, Dewsbury, and other places associations had been formed, and others were forming.

On the testimony of the private letters received by the Committee the Report could speak of a *missionary spirit* spreading in all directions, and prayer for the conversion of the heathen everywhere remembered among religious people, in individual devotions, in social meetings, in family worship, in secluded villages, in humble cottages, and even from children. A Welsh clergyman, on receiving a letter from the Secretary, took horse on the very instant, rode forty miles, knocked at the doors of rich and poor, and brought home for the Society 23*l.* 1*s.* 6*d.* The whole Christian public is therefore urged to exertion and prayer. The new *Missionary Register* will supply monthly information. The communication of the Gospel to distant lands, and especially to their own fellow-subjects, heathen and Mahometan, is becoming the universal anxiety among Christians.

The adoption of the Report was appropriately moved by Mr. Simeon and seconded by Mr. Biddulph. Simeon typified Cambridge and the men who should come forth as followers of Henry Martyn; while Biddulph, accompanied by influential Bristolians, represented, as the whole assembly must have felt, the great western Association which had recently declared its readiness to support the metropolitan efforts. But the part which the Bristol merchants were taking was not left for hints and suggestions to express. The second Resolution conveyed, through Mr. Wilberforce and Mr. Lewis Way, the formal thanks of the meeting to their friends in the West. The third Resolution urgently pressed the general establishment of associations 'throughout the empire.' Other speakers were Lord Gambier, Mr. Wilberforce, Mr. Henry Thornton, Mr. Babington, Colonel Macaulay, Mr. John Poynder, the Rev. Basil Woodd, the Rev. John Townsend, the Rev. Thomas Scott, the last of whom, with all[1] his seven pupils, five of them English, a party of eight with Mrs. Norton, were there by special invitation.[2]

As to the sermon of the day, it was not sufficient that the preacher should be thanked as usual, with a request for permission to print it, but an additional motion was carried:—

'That Mr. Dealtry's sermon, being peculiarly calculated to assist the present efforts of the Society and other bodies in behalf of India, be printed with all speed, without waiting for the Report, and 2,000 copies of it circulated among the members of both Houses of Parliament, and such other persons as it may be desirable to influence.'

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[1] *Report*, 1813, p. 87. [2] *Minutes*, April 26, 1813.

Another motion added to the list of Vice-Presidents the Dean of Wells, who on the spot cordially accepted the office. The mover, Mr. Babington, had Mr. Ryder, when simply Rector of Lutterworth, for many years his neighbour in Leicestershire, when as yet he was far from being a friend to the principles of the Society. Dean Ryder was the first Church dignitary ever placed among the Vice-Presidents. The thanks of the meeting voted to the Secretary for his 'able, diligent, and persevering zeal' were anything but perfunctory, and were well calculated to encourage him in his indefatigable labours. He might at that moment have recalled to mind the words once spoken to him in an hour of despondency by Cecil: 'Never mind, Pratt; make yourself useful, and a time will come when *you will be wanted*.'[1] Not a whit more perfunctory were the thanks accorded to Lord Gambier, 'for his assiduous attention to the interests of the Society.' His assiduity is clear from the Committee Minutes, which show that he did not take his presidentship as a mere ornament for field days. In the frequent and anxious deliberations on the Charter question, and not that only, he was constantly in the chair of the Committee, where at his side gathered other influential friends, members of Parliament, and Vice-Presidents.

There retired from the Committee Messrs. T. Bainbridge, W. Blair, W. Dawes, J. Barker, W. Dixon, A. Martin, W. R. Stokes; and there joined it Messrs. J. Bacon, J. Cooper, W. A. Garratt, T. Haydon, W. H. Hoare, J. W. Freshfield, R. Purves.

May 4.—Mr. Wilberforce's Diary. 'Annual sermon of the Church Missionary Society for Africa and the East, Dealtry. Excellent sermon. Meeting afterwards and spoke.'[2]

It seems certainly not too much to affirm that the efforts made within the few weeks which ended on that day gave a great impetus both in the popular and the parliamentary mind to the cause of India Missions. The coldness of February, 1812, had in a great measure passed away. The Bristol Association of March 21–25, the London Bishopsgate meeting of March 29, the parliamentary evidence of Lord Teignmouth and others, with the speech of Lord Wellesley, the stream of petitions from the provinces, the pamphlet of Buchanan, the meeting of May 4, the spoken and printed sermon of Dealtry,—all aided the rising tide, in conjunction doubtless with other influences of which we are not competent to speak, and the friends of the Church Missionary Society may reflect with gratitude on the share (in whatever proportion to that of others) taken by their fathers in the cause they inherit to-day.

[1] *Life of Pratt*, p. 9.
[2] *Life of Wilberforce*, by his Sons, 1838, iv. p. 128.

SECTION III.—MAY 5 to JULY 31, 1813.

Internal, 271.—Patronage, 271.—The Seminary and Students, 272.—Associations, Sermons, Journeys, 274 (maps, 291, 294).—Africa, 296.—Antigua, 297.—The Mediterranean, 297.—India and the Charter, 297.

SUMMARY.

The Salisbury Square house now comes into view; much effort is made to obtain Episcopal patronage; but the great interest of this section is the spread of Associations and the parliamentary settlement of the East India Company's Charter.

1. INTERNAL.

Committee, June 14.—By reason of the daily increase of the Society's operations, it is resolved, on the suggestion of Mr. Pratt, to provide a house and to revise the staff arrangements. The report of a sub-committee, dated June 29, is adopted on July 1, the decision being that the secretary's salary shall be 300 guineas a year, and that the house No. 14 Salisbury Square, now vacant, shall be treated for. Negotiations for the house were pending on July 12.

2. PATRONAGE.

May 10, 1813.—Mr. James Stephen, Master in Chancery, who had been nominated as Vice President on the anniversary, May 4, writes from No. 51 Great Ormond Street, in terms of great civility accepting the office.

Committee, June 14.—The Rev. James Gibson, minister of the Lock Chapel, near Hyde Park Corner, is requested to engage the Hon. Miss Brodrick, one of his congregation, to ask her brother, the Archbishop of Cashel,[1] to become a Vice President. Mr. W. H. Hoare also is requested to present a copy of the *Proceedings* to the Bishop of St. David's (Dr. Thomas Burgess), and explain to him that through inadvertence he was not waited on for a subscription after the first two years, and to ask him to become a Vice President. Dr. Burgess, when Rector of Winston, County Durham, had subscribed (1801–2–3) through the Rev. N. Hollingsworth of Sedgefield. He was nominated to the See June 22, 1803, and on his removal from the north, Mr. Hollingsworth, being no longer a neighbour, ceased to apply for his subscription. To the present application he replied that he would become a Vice President if some elder Bishop should, as the Bishop of Durham.[2] The Bishop of Durham, Dr. Barrington,

[1] The Hon. Charles Brodrick, son of the third Viscount Midleton, died May 6, 1822. He was the father of William John Brodrick, Rector of Bath, Dean of Exeter, seventh Viscount Midleton, who died August 19, 1870.

[2] *Minutes*, July 1. The letter which the secretary wrote to the Bishop of St. David's was prompted by a communication he had received from the Rev. William Williams, of Carmarthen, giving the result of a conversation he had had with the Bishop. Mr. Williams's letter does not make it clear that the Bishop had actually promised to subscribe, as Mr. Pratt seems to have understood.

being applied to by Mr. Wilberforce, declined becoming a Vice President on account of his advancing years.[1] Mr. Gibson, on a point of delicacy, did not see his way to writing to Miss Brodrick.[2] Not one of the three prelates appears among the contributors of this period, and it is evident that the Society had not yet won the confidence of the Episcopate.

3. The Seminary and Students.

Mr. Scott's number on the anniversary day, May 4, 1813, was seven, Messrs. Norton, Greenwood, Rhenius, Schnarre, Bailey, Collier, Dawson, who are spoken of as present at the meeting with their tutor; but for Rhenius and Schnarre other plans at once began to be formed, and they do not appear to have returned to Aston Sandford, at least as students, but to have continued in London, residing with a German countryman at the Savoy and pursuing studies in preparation for India, in which Mr. Scott could not assist them. We shall meet them further on in the India portion of this section. The five Englishmen therefore remained with Mr. Scott. But although the native supply thus seemed improving, the German recruiting ground was still kept in view, and in consideration of the events of the Continental war having very much crippled the Berlin seminary, a present of 50*l.* was voted for its relief. That their English institution was going to expand the Committee had no doubt, if we may judge by their furnishing above a hundred volumes to start it with a library.[3] A list of these is the following:—

The first Library of the C.M.S. Seminary.

Proceedings of C.M.S.
Proceedings of the Baptist Missionary Society.
Missionary Society's Transactions.
United Brethren's Missionary Proceedings.
Life of Brainerd.
Missionary Register.
Loskiel's *Indian Missions.*
Burder's *Missionary Anecdotes.*
Crantz's *History of Greenland.*
Rollin's *Ancient History*, 8 vols.
Adam's *Geography and History*, 8 vols.
Pinkerton's *Geography*, 8 vols.

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[1] *Minutes*, July 6. Under this date the Bishop of Durham wrote to the same purport to Mr. Wilberforce, from Mongewell, and on July 9 Mr. Wilberforce, dating No. 1 Poet's Corner, enclosed the letter to Mr. Pratt. The latter (July 13) urged Mr. Wilberforce to press the point, but (July 14) he declined. We seldom see in Mr. Wilberforce's printed letters the London address we have just quoted, it being usually 'Old Palace Yard.' An instance, with the date April 6, 1813, occurs in *Life*, iv. 110. The house, No. 1 Old Palace Yard, had its narrow end and doorway in Poet's Corner, and No. 1 Poet's Corner (now removed, along with all the northern half of Old Palace Yard) was contiguous to it.

[2] *Minutes*, July 1. The point of delicacy, which was one of great interest to Miss Brodrick, is communicated to Mr. Pratt in a letter of June 28.

[3] *Minutes*, May 17, 1813, *General* and *Correspondence*.

Wesley's *Philosophy*, 5 vols.
Goldsmith's *Natural History*, 6 vols.
Bigland's *World Displayed*, 5 vols.
Milner's *Works*, 8 vols.
Leighton's *Works*, 6 vols.
Bishop Hall's *Works*, 10 vols.
Bishop Hopkins's *Works*, 4 vols.
Hervey's *Works*, 6 vols.
Scott's *Works*, 5 vols.
Newton's *Works*, 6 vols.
Cecil's *Works*, 1 vol.
Cecil's *Life and Remains*, 1 vol.
Robinson's *Scripture Characters*, 4 vols.
Robinson's *Christian System*, 3 vols.
Bunyan's *Works*, 3 vols.

But even Berlin seemed now about to fail in its supplies, as Mr. Jænicke wrote on May 29 that the Prussian Government had issued orders for all men from fifteen to sixty to join the army, and it would not, therefore, be advisable for the present to admit any fresh students to the seminary. The reader of history will not need reminding that this was the time of a grand muster against the French after their recent disasters in Russia.

On June 13, 1813, Trinity Sunday, Mr. William Greenwood, one of Mr. Scott's pupils, intended for Ceylon, was ordained deacon by Dr. John Fisher, Bishop of Salisbury, for Dr. George Henry Law, Bishop of Chester, on the title of the Rev. Harry Grey,[1] Vicar of Knutsford, Cheshire. This was the first ordination in the English Church of the Society's candidates. The mission field was not then recognised as a sufficient title for holy orders, and the candidate must needs be ordained in the first place to an English curacy. Knutsford was a Cheshire town of about 3,000 inhabitants, twenty-five miles N.E. of Chester, and its vicar was not a supporter of the Society at that time any more than the two bishops. We have little doubt that the opening for Mr. Greenwood was made by a warm friend of the Society, Mr. Henry Dobbs, of whose extensive acquaintance in Cheshire, to be noted further on, Mr. Grey was one. The difficulty of obtaining titles in any diocese where a bishop would be induced to ordain a non-collegian, especially one bred to trade, was very considerable,[2] causing vexatious delay, which was increased by the deacon being obliged to serve his curacy for a year before he could obtain priest's orders. It so happened that two of the candidates obtained their titles in very aristocratic neighbourhoods where they had to take prominent duties through the ill-health of their rectors, having had no better introduction

[1] Vicar from September 9, 1809, till his death on March 26, 1860; son of the Hon. John Grey, third son of George Harry fifth Earl of Stamford, a lineal representative of the father of Lady Jane Grey, Henry Grey Duke of Suffolk, beheaded 1554. Mr. Harry Grey's letters breathe ardent desires to have a curate of decided piety, and one devoted to parish duty, in both which respects his letters show that he found Greenwood all that he hoped for.

[2] Letters of June 28, 1813, in the Society's collection.

to society than they gained among the Haddenham tradesfolk and Scott's Aston Sandford farmers. In regard to ability in their examinations and devotion to their duties, the worthy fellows passed their ordeals with the greatest credit; but there is no denying that they were wanting in form and accent, and had to be drilled by their tutors in some very elementary rules. There was no help for this until it pleased men of the University class to show the way into the mission field, and let the world see that the Missionary calling could dignify gentle birth every bit as much as it advanced the no less talented men of the rank below. The Missionary candidates of that day were never trained for English curacies, and never offered themselves for that position, which came to them as a sheer necessity; and had their lordships seen their way to be more accommodating in the conferring of holy orders, there had been no occasion for the kind of criticism we are hinting at.[1]

In justice however to the bishops, it ought to be borne in mind that in the *Account* of 1799 the Committee had frankly and fully stated the inherent difficulties attending such ordinations as they were so anxious now to obtain for their students.[2]

Committee, July 12, 1813.—Four Berlin students, Messrs. Sperrhacken, Schaffner, Schulze, Schroeter, were engaged. They were to be ordained and sent to England, and four others to be put under training. Pratt's letter of July 5 is urgent that the four new men may be of good talents, linguistic ability, competent to rule and manage men, with a view to India, and for establishing new settlements in Africa.

4. Associations, Sermons, Journeys.

The Bristol Association on March 25, Dealtry's Anniversary sermon and the meeting on May 4, the Charter Bill agitation going forward among the friends of Missions in all parts of the country, were a great stimulus to the association movement. In reference to this more especially Simeon on May 16, wrote out to Thomason:—'The whole Christian world seems stirred up almost as you would expect it to be in the Millennium.'

Committee, May 10, 1813.—Mr. Henry Dobbs, a visitor,[3] having mentioned promises he had obtained of churches in Cheshire and Staffordshire, if the Society could send the preachers, was requested to procure a list of the churches, with the times that would be most convenient for the sermons. Here was something which the Committee had not previously attempted. Individual clergymen had preached missionary sermons for their friends by private arrangement between them, but not by direct

[1] These remarks will find illustrations in letters dated June 25, June 28, July 10, July 21, Aug. 2.

[2] *Infra*, p. 649. We may also refer to Simeon's *Memorial Sketches of D. Brown*, p. 147.

[3] Placed in the Minutes among the Committee, but not a member of that body, except from June 4, 1805, to June 7, 1808.

employment of the Committee. A body of preachers had been specially deputed to Bristol for the single purpose of aiding local efforts to form an association, and this one thing accomplished the visitors retired. But the present proposal was something different; it was a systematic county itineration for sermons—for sermons if for nothing more. Not that that was in itself a novelty. The young societies that were springing up had already adopted it, and preaching-itineration was a practice England had long been familiar with under Wesley. But it had not before been among the plans of this Committee. The way they received the suggestion, by desiring further steps to be taken, shows that they saw neither strangeness nor difficulty. The first call for this Society to start sermon-itineration came then from Cheshire and Staffordshire, and it was brought to them by a London tradesman. Mr. Dobbs, in the paper line, at No. 8 New Bridge Street, Blackfriars, close to the Society's successive committee-rooms and annual sermons, began to be a subscriber in 1804. His influence in the two counties arose from his possessing a house near Congleton, in the village or hamlet of Ramsdell on the edge of Cheshire, close to the Staffordshire border, and his summer residence there brought him in contact with the Rev. Clement Leigh, P.C. of Newcastle-under-Lyme, in Staffordshire, who heartily co-operated with him in procuring the pulpits.[1]

We take the opportunity which here offers of saying something more in the note below of this warm and valuable lay friend whose name will be before us again, and whose letters, breathing the most cordial sentiments towards Mr. Pratt and the Mission cause, appear in the Society's collection.[2]

May (*early*), 1813.—CAMBRIDGE.[3] Among the earliest of

[1] Both were specially thanked for this service by the Committee on November 2, 1813. Mr. Leigh, Junior Chancellor's Medallist at Cambridge in 1797, had been Mr. Robinson's curate at Leicester, and became Perpetual Curate of Newcastle-under-Lyme, October 10, 1803.

[2] He evidently had a prosperous business career in London. In 1825 he removed from No. 8 New Bridge Street to No. 2, which brought him close to the corner of Fleet Street. He was then pencil manufacturer and stationer to the king. From 1830 until his death he was of 134 Fleet Street, wholesale plain and ornamental stationer, pencil maker, and manufacturer of London crayons and Bristol boards, with a branch at 13 Soho Square from 1829 to 1850. From 1833 he had a private house at Clapham, from whence in 1839 he removed to Norwood, where he died October 31, 1843, aged 88. His interest in the Society never dropped, and in 1831, by a donation, he became a life member, his annual subscription in all his later years being five guineas. From 1818, the Misses Dobbs, presumably his daughters, became collectors, their gatherings advancing rapidly from ten guineas a year to above one hundred, and after Mr. Dobbs' death they continued his subscription. The business in Fleet Street continued with his name at the head of the firm, which in 1851 became Dobbs, Kidd & Co., and as such it is still current at the same house, which is nearly opposite the street leading to Salisbury Square.

[3] An article in the *Church Missionary Intelligencer* of September, 1887, p. 521, composed by the present writer, but before he had the advantage of consulting the Society's collection of letters, contains various details which need not be repeated here, but to which we would beg leave to refer the reader.

those who took action after the Anniversary day were the junior members of Cambridge University, already prompted by Magdalene, at Chesterton, and by the ladies in the town. Till then the supporters of Missions in the University of Simeon and Henry Martyn had been the merest handful, but now, in the ripening of events, the spirit of those earnest men spread rapidly through the colleges. Strange indeed had it been if, at that juncture, Cambridge men had been all apathy, after two of their leading mathematical fellows had given them the trumpet-call, for such indeed were Martyn's death, now known, and Dealtry's sermon. A day or two, perhaps, after May 4, when term, which had begun on Wednesday, April 28, was in its first days, some leading juniors must have begun to concert measures for giving the sermons at Trinity Church, which had been arranged for May 30, some great additional *éclat* by a supporting subscription from the colleges. Letters in the Society's collection, and other information, show us who were taking the lead. Three were Queens' men: Francis Cunningham,[1] John E. Brown, Charles Bridges; besides whom were George Hodson, Magdalene,[2] and John Blackburn, jun., of St. John's.[3] As to Mr. Brown we are enabled to quote the following interesting notice from a private letter of his friend and Cambridge contemporary, the late venerable Canon John Babington, written in 1885 in express reminiscence of the proceedings we are now engaged upon. He wrote:—

'There were a certain number of the undergraduates who went about soliciting and receiving subscriptions for the Society. The man whom I best remember was a Scotchman, John Brown, a year or two older than most of us, to whom I became much attached. He worked most successfully. He afterwards pursued a rather remarkable course in Ireland at Belfast, always energetic, always sound in principle, though sometimes a little erratic.'[4]

The evidence as to Mr. Charles Bridges, whose activity at this juncture was not remembered by Canon Babington (who was not of the same college) is derived from the mention of him in the Rev. W. R. Fremantle's *Memoir of Spencer Thornton*. Thornton on first going up to Cambridge in 1832 wrote on

[1] B.A. and Hulsean Prizeman, 1812; ordained priest, May 16, 1813. He was a younger brother of the Rev. John William Cunningham, Fellow of St. John's and Vicar of Harrow, whose Curate he was for some while before 1816, when he became Curate of Pakefield.

[2] The Rev. George Hodson, a Fellow of Magdalene, who assisted Professor Farish in getting up the Association at Chesterton in March, 1813. He was Junior Chancellor's Medallist and B.A. in 1810, Trinity, P.C. of Christ Church, Birmingham, October 2, 1824, and in 1829 Archdeacon of Stafford.

[3] B.A. 1815.

[4] His father Mr. John Brown, 'sovereign' (*i.e.* chief magistrate) of Belfast, is remembered in that town by Brown's Square, called after him. The son after leaving Cambridge became curate of the parish church of Belfast, St. Anne's, in August 1816, and there he remained until 1820, when he removed to Scotland. In 1840 he became vicar of St. Mary's, Leicester. He was the author of *Five Discourses* preached before the University of Cambridge in December 1839, being then a member of the Royal Irish Academy; also of *Church Observances*, in four sermons preached during Advent 1842 in his church at Leicester.

October 22, of his having been invited to take the post of secretary to the University Church Missionary Association by Mr. Carus, adding (what he must have learnt from Mr. Carus as the Cambridge tradition of that day) that Bridges was the 'author' of the Association. Bridges, who began at Queens' in October 1812 was warmly interested in Missions, like his uncle Dr. Nathaniel Bridges, one of the promoters of the Bristol Association in the preceding March, and greatly revered by his nephew.

The earliest notice of this move among the letters occurs in one from Francis Cunningham, dated Queens' College, May 12, 1813, addressed to Mr. Pratt. He writes:—

'I have asked a great many questions about the Missionary Society, and at length I find that the prospect of forming an Association at Cambridge is done away for the present. I think, however, that, anticipating a public formation of a Society after next Christmas, a good deal may be now done if it is judged expedient, and I am willing to undertake, with Mr. Hodson, who joins with me, forwarding any plan that you may adopt. I think if it were done in the form of an Association to take place by-and-bye, that it would be better. . . . I shall rejoice if I can be of any use. . . . We had better go to work immediately if anything at all is done.'

On May 13, Mr. John Blackburn, junr., of St. John's College, writes to Mr. Pratt for more *Registers*, and asks for a copy of the form of prayer at committee meeting, if in print. This indicates that a committee is forming among them. He adds:—

'I trust that our funds are increasing, and as soon as we have a sum at all worth remitting it shall be sent to you. We are not without hope that the Lord will bless our feeble endeavour to promote the interest of the Society, and we can assure you of our earnest prayers and sincere wishes for your success.'

On May 17, Mr. F. Cunningham writes from Queens':—

'Mr. Simeon has consented to lend his church on May 30, on which day Mr. Wilson, according to your promise, will be expected to preach. We are anxious also to get Mr. Dealtry for the morning. Mr. Wilson and he would have very different congregations, Mr. Dealtry of university people, who are a good deal interested with his sermon,[1] and Mr. Wilson of a still more numerous class.'

He asks for papers, and for copies of Dealtry's sermon which he will get sent to the combination rooms and other places. 'We will, by all means, pave the way for the sermons.' On May 20, Mr. Dealtry wrote from the East India College at Hertford, that he could not possibly preach at Cambridge on the 30th, at about which time his college work was overwhelming. He rejoiced that they talked of a Missionary Association at Cambridge. Could not John Cunningham preach?

'As St. John's College is the chief opponent of the Bible Society, and therefore I presume of Missionary plans, Cunningham or C. Hoare,[2] each a

[1] His Anniversary Sermon at Blackfriars, which had therefore been already circulated in Cambridge. It was in print by May 10, on which day Mr. Pratt was forwarding copies to the Secretary of the S.P.C.K.

[2] Charles James Hoare, fellow, 1804–1810; Seatonian Prizeman, 1807; at this time Vicar of Blandford, Dorset; later, Canon of Winchester and Archdeacon of Surrey.

quondam fellow of St. John's, is the best man in the world to send among them.'

On May 26, Mr. Francis Cunningham writes that his brother's coming 'would certainly, as Cambridge is circumstanced, be of very considerable importance'; but he cannot leave Harrow. Mr. Simeon, writing from Wisbech, wishes Mr. Wilson (who eventually was the preacher) to bear in mind in his sermon that there will be a multitude of young men in his congregation, whose attention is bent towards missions and whom it would be profitable to have in view. 'They will desire to know the personal qualifications or disqualifications for missionaries, and to have the missionary spirit a little excited in them.' One of the sermons made an impression on John Babington, that remained uneffaced to the end of his life, and in the following expressions of his letter of 1885 he gives the leading idea of what must have been an address of no little power:—

'A rare sermon it was; I was never more deeply interested in my life. The text was, "He shall see of the travail of His soul and be satisfied." The question was, What must that be which shall satisfy the yearnings of the blessed Redeemer's soul? I have seen a printed sermon of his upon that text,[1] but the influence at the time of his fervour, and the depth that he seemed to open before us, was far beyond anything that the printed sermon can suggest.'

The gownsmen's independent collection, which was no less than 270*l.*, added to the proceeds of the sermons, never previously equalled, brought up the total to 387*l.* Analysing the list of the University contributors, we find above seventy members of eleven Colleges, Queens' supplying nearly half of them, Magdalene and Trinity a goodly number. Queens' stood at that period in numbers and reputation about fourth in the University. Its President Dean Isaac Milner, Mr. Mandell a tutor, and three fellows, Messrs. Godfrey, Buddicom, Gorham, are included in the list. Among the juniors our materials identify the uninitialled Mr. Keck of the Report with Basil Anthony Keck, no doubt related to the Mr. G. A. L. Keck who was later in the year a Vice-President of the Leicester Association. Henry Venn, whose college was Queens', was still Professor Farish's private pupil at Chesterton, and did not come into college residence till October 1814.[2] At Magdalene we notice, besides Professor Farish and the tutor Mr. Hodson, a Master of Arts Mr. Samuel Lowe,[3] and among the undergraduates John Babington, Cecil's son Mr. William Cecil, of musical fame, James Gisborne one of the Needwood Forest family. The Trinity contributors, all of them under-

[1] It occurs, without date or occasion, in the volume of Wilson's Sermons first published in 1817. The *Cambridge Chronicle* of June 4, 1813, reports the sermons at Trinity Church as having been preached 'in a very animated and impressive manner.'

[2] *Life of Mr. Secretary Venn*, pp. 8, 10.

[3] Related to him presumably was Miss Jane Lowe, who if not actually then was a little later Mrs. James Farish's colleague at the head of the Cambridge Ladies' Association. Thus Magdalene College both on the men's side and (we may say) the women's, was taking a leading part.

graduates, included George and Richard Bevan, Henry and Edward Elliott, William and Roger Carus-Wilson, H. G. Sperling. Scholefield occurs first in 1814. Among the seniors of other colleges there were, besides Simeon of King's, George Peirce Richards of the same College, the Buchanan Prizeman of 1805 and long remembered as an able master of Hyde Abbey School at Winchester; Professor Joseph Jowett of Trinity Hall, Isaac Aspland Fellow of Pembroke, William Henry Markby Fellow of Corpus.

This was an immense advance upon anything previously done at Cambridge. Though matters were not then ripe for bringing forward publicly an organised University Association, here was the beginning of one, an association all but in name. Leaders and managers were a necessity, and that the men among themselves had their committee, and even called themselves an association, there is evidence, for, besides Mr. Blackburn's letter above,[1] Charles Bridges, on July 24, 1813, during the long vacation, in a letter from home, referred to later on, introduces himself as 'One of the members of the committee in Cambridge of the Church Missionary Association.' But whatever internal organisation there was, just to keep things moving, and hold them together, all was yet private. Nothing of it was allowed to be seen in print. In the Society's Report of 1813, the Cambridge contributors are a mere alphabetical list of subscribers, not one of them before another, town and gown all mingled together.[2] Anything more would, in all probability, have called down frowns and brought up difficulties. In short, we see here the associates alone evident, the association being invisible. Nor was this kind of association peculiar to Cambridge. Our materials reveal many such, which are associations in private letters but mere subscription lists in the Report. Country neighbourhoods have their social difficulties as well as seats of learning. The inner committee at Cambridge are, in various letters, observed to have been constantly on the watch for something more open and declared, until in 1818 the clouds lifted, patience and good judgment had conciliated academic distrust, and the friends of Missions were rewarded by seeing University, town, and county all in a happy fraternity of title.

May 11, 1813.—Birmingham. The Church Missionary history of Birmingham began when on May 27, 1799, the Rev. E. Burn of St. Mary's Chapel was placed among the first country members. In April or May 1804, in which year congregational collections made a beginning, Mr. Burn had one in his Chapel. On August 4, 1809, Mr. H. Pratt (the Secretary's brother) was

[1] See under May 13. In a letter of April 30, 1814, Mr. Blackburn, writing from St. John's, signs himself Secretary of the Cambridge Committee, and calls 'Browne' of Queens' the treasurer. The *Missionary Register* of May 1813 mentions Cambridge among the places forming 'associations.'

[2] Their arrangement by Colleges may be seen in the article of 1887.

appointed the Society's agent in Birmingham. The Society's Report of June 4, 1811, records a second collection at St. Mary's Chapel, and now appears the first Birmingham subscriber, Miss Hensman. In the Report of 1813 occurs the second, Mr. Samuel Kempson. On the before named day May 11, 1813, a few friends of the Society belonging to the 'working class,' attached to the ministry of Mr. Burn, met in the evening to form themselves into an association. Their plan was to procure twenty sub-collectors, each of whom would engage eleven others to obtain contributions of one penny a week, and it was their intention to meet regularly the second Tuesday in each month. The acting secretary, from whose letter of May 12 to Mr. Pratt this information comes, was Mr. Isaac Westley, at Mr. Thomas Hind's, Whitehall Street, Birmingham. This is the first organised attempt in Birmingham that we have found, and at the time of its formation there were but two subscribers in Birmingham.[1] It would not appear in the Report before a remittance had been received, and that was not until 1814.[2] This was all that could be done at Birmingham for above a year, and the feeble beginning makes the splendid start at Bristol the more conspicuous. In the Report of 1814 the title of Association has been dropped.

May 13, 1813.—LIVERPOOL,[3] St. Mark's. The Rev. Richard Blacow, the chaplain of St. Mark's Chapel, unconsecrated, writes in much despondency as to prospects in Liverpool, among the other clergy of which he sees no present hope whatever for the Society. His own isolated position is thus described :—

'What with the Calvinists [4] on one side, the Methodists on the other, and except Mr. Marsden,[5] the whole posse of my clerical brethren, with their powerful lay patrons on a third, I am perpetually assailed.'

But he has a large and attached congregation :—[6]

[1] *Report*, 1813, p. 200, where also there are recorded the two collections by Mr. Burn at St. Mary's Chapel.

[2] P. 448, where one year's contribution 34*l.* 19*s.* 6*d.* is acknowledged under the heading, 'Working Class attending St. Mary's Chapel.' Perhaps they had thought it better to drop the title Association, in view of a larger effort intended to be made. The 'Birmingham Association' of the Reports was established October 19, 1814, but its pioneer, the 'Working Class of St. Mary's Congregation' as it was then called, continued to appear and with an augmented collection. For continuation see July 5, p. 292.

[3] From Section i., where see under March 4, 1813, p. 254.

[4] See Section iv. Associations, August 5, 1813, p. 307.

[5] Rev. William Marsden, Perpetual Curate of St. Matthew's, a plain church which had once been a Dissenting Chapel. He was of Brasenose College, Oxford, B.A. October 10, 1793; B.D. June 13, 1811; Vicar of Eccles, in Lancashire, March 7, 1837. The 'chaplain' of St. Matthew's in 1816 was the Rev. John Fearon, and Mr. Marsden had left Liverpool.

[6] St. Mark's was a spacious, plain, brick building at the top of Duke Street, built by subscription under the direction of the Rev. Thomas Jones, finished in 1803. It had a tower at one end, was capable of seating 2,500 persons, and cost 14,000*l.* A view of it may be seen in the anonymous *History of Liverpool*, published in 1810, p. 384. The minister's proper title was 'Chaplain.' Mr. Blacow resided in the same street at No. 72.

'My committee is formed of young men, who are acting with much zeal and prudence, and I doubt not we shall be able to raise from 200*l.* to 300*l.* a year in my own congregation. Beyond that much I fear will not at present be effected. . . . The burning bush was not burnt, and I am sometimes encouraged to hope that He that was there is amongst us, and that His strength will be made manifest in our weakness.'

On May 18 Mr. Blacow again wrote :—

'We stand here on very critical ground, and are at least half a century behind Bristol, Hull, &c., in many good works. I rejoiced to see your success at the former place, and heartily wished such a door could have been opened in Liverpool; but we must do what we can, not what we will. . . . The pressure of the times is indeed sadly against us, but by adhering as much as may be to the penny system, as my congregation is very numerous, many a little will make a mickle.'

Referring to the sad dearth of religious publications in Liverpool, he wishes to know whether Mr. Seeley could not introduce some useful works by sending them on sale or return to Messrs. Gregory and Taylor.

'Mr. Gregory is an excellent young man, and much attached to the good old doctrines of our Church. Perhaps there is no other part of the kingdom where they are so little known or so lightly esteemed; but He that can bring light out of darkness, may in time dissipate the gloom and cause His face to shine upon this benighted spot.'

On June 15 he is more in heart, writing :—

'Our little auxiliary is daily gathering strength. A gentleman to whom I had given two of the papers a few days ago in the street called upon me this morning and presented me with a donation of 10*l.*, and pledged one annual guinea for himself and two for his lady.[1] He wished, however, his name to be concealed, as he is nearly connected with our great corporate body, who have always manifested an unusual degree of hostility to every thing emanating from my church.[2] This certainly adds greatly to our difficulties, but perhaps increases our zeal. A young friend not yet sixteen, whom I had set to work on Tuesday last, brought me a list of thirty names into the vestry on Sunday morning, who had all paid him a quarterly subscription of thirteen pence each. I already begin to see in this institution the seeds of much good, not merely from pecuniary contributions, but from the favourable bias it gives to those engaged in it. A door of *religious* access is also opened by it to some minds, which I found it difficult to get at, and which would have repelled any direct communication on spiritual topics.'

Here then at Liverpool is another picture to look upon beside the one at Bristol. How it was that the path was for a long course of years laid open gradually for the advent of the Society in one of these great western port towns and so closely barred

[1] The Report of 1813 gives this donation from 'Benevolus,' and only two others from Mr. Edmund and Mrs. Bushell. The Association then forming at St. Mark's first appeared in the Report of 1814 with a long list of contributors under thirteen collectors, twelve besides Mr. Blacow himself.

[2] The divinity taught at St. Mark's was probably not all the offence. The Liverpool Corporation were patrons of many of the churches, and if Liverpool was like other great towns where that system prevailed, the preferment fell too exclusively to those connected with leading houses, and other clergy if they ever got any at all were looked coldly upon as intruders. St. Mark's was a non-corporation church, under trustees. By the Municipal Act of a later day, corporations were obliged to dispose of their ecclesiastical patronage.

in the other, would be a subject of no little interest to study. John Newton's letters written at an earlier day during his lay life at Liverpool might be compared with these of Mr. Blacow's.

May 19, 1813.—LIDDINGTON AND STOKE ASSOCIATION in Rutlandshire. The Rev. Henry Barfoot,[1] residing at Uppingham, writes under this date that his proposal of an Association has been favourably received among his poor people, and he expects three or four collectors of one shilling weekly. The Report of 1813 shows that there was at this time but a single contributor for all the county of Rutland—Mr. Daniel Freeman, of Seaton, near Uppingham—whose subscription first appeared in 1810. Mr. Barfoot's poor people belonged not to Uppingham, where the letter is dated, but to the two contiguous villages of Liddington and Stoke near that town; and this we ascertain from the Report of 1814, where their Association is mentioned, with one year's contribution of £25 14*s.* 3*d.* The three villages above named, and Uppingham, where Mr. Barfoot resided, lie within the sharp southern angle of Rutlandshire. Three months later, on August 10, Mr. Barfoot wrote that his collectors, who were growing daily in love with their undertaking, then raised seven shillings a week from no fewer than seven or eight villages. Mr. Barfoot's people had the honour of beginning the Rutland Association.

May 22, 1813.—CLEWER. From this village, a mile from Windsor, the Rev. Charles Jervis[2] writes that he has proposed a CLEWER CHURCH MISSIONARY ASSOCIATION to a few of his serious people, and obtained their ready acquiescence. He hopes to procure ten or fifteen weekly sixpences, to be raised by penny subscriptions, trusting to do better in course of time, when the Society becomes better known, and its importance duly appreciated. His plan is to nominate ten or fifteen persons as a committee, naming himself president, and each committee-man engages to supply him weekly with sixpence.

'In order to awaken a missionary spirit among them, without which the association will soon languish and expire, I purpose to request the attendance of every subscriber on the first Wednesday evening of every month at church, when I will read extracts from the *Missionary Register* and other interesting intelligence. We have a large schoolroom in the church, where I propose to meet, and *there* I can take occasions of reading what, in this place at least, would be deemed unbecoming the dignity of the pulpit. I shall open with singing and prayer, and conclude with appropriate addresses. On those Wednesday evenings when we do not assemble I shall recommend the subscribers to meet me at the throne of grace at a given hour.'

[1] Of Clare Hall, Cambridge; B.A., 1812; M.A., 1815; Vicar of Leake, in Lincolnshire, May 12, 1831.

[2] Of Trinity College, Oxford; B.A., July 1, 1805; M.A., Nov. 17, 1808. We have no information as to his ministerial connection with Clewer besides that derived from his letters and the reports. We find that he became Rector of Kenchester, in Herefordshire, August 28, 1811, and of Luddenham, in Kent, April 22, 1813. He may have been serving Clewer as Curate-in-charge. From August 21, 1816, till his death on September 28, 1826, he was Perpetual Curate of Cheltenham. At some period he was Chaplain to the Duke of Cambridge. On April 25, 1817, he married Maria, second daughter of Richard Grape, Esq., of Eton.

On June 22 he wrote from Windsor that he had procured ten or twelve annual guinea subscribers and monthly collections to about 20*l.* a year. Mr. Jervis first occurs in the Report of 1813, under Clewer, the sole contributor in that parish. There was then no association in Berkshire, and the one now forming must have been the earliest, though it would not be entered in the Report until a remittance had been sent, requiring acknowledgment. The CLEWER ASSOCIATION is, therefore, first found in the Report of 1814, Mr. Jervis heading it as president, but his subscription is given under Bray, a Berkshire village some three miles off. His 'twelve' collectors have raised £25 9*s.* 11*d.* in three quarters of a year. There are several annual guinea subscribers besides, the most prominent names being those of Mrs. and the Misses Grape. There are also contributions from Miss Ward's young ladies, and from the Clewer Free School children.[1]

May, 1813.—BACUP. Here in the south-east of Lancashire the Rev. William Porter, among his congregation at St. John's Church, formed an association this month, as we are informed by his own letter of October 7, 1813, wherein he also says that many of the members are among the poor, whose cheerfulness in bringing their monthly contributions, and earnest wishes for the conversion of the Heathen, are a great encouragement to him in his pastoral labours. The date is confirmed and something further added in his letter of April 11, 1814, remitting 9*l.* collected 'in twelve months,' and from associations formed chiefly among the poor of his flock and the Sunday-school, the more opulent liberally supporting the Bible Society.

May, 1813.—DRAYTON BEAUCHAMP. The Church Missionary history of this village in Bucks, where Richard Hooker was once rector, commenced under Mr. Basil Woodd, who was instituted to the living April 5, 1808, and served it along with Bentinck Chapel by a curate. His first sermon there for the Society appeared in the Report for 1810, and two others followed in 1811 and 1812. The Report of 1813[2] gives a collection by the curate, the Rev. Samuel Maddock,[3] with two lay subscribers besides himself. We have seen no account of the formation of the Association, a designation which first occurs in November 1813,[4] along with the announcement of one half-year's contribution, which implied that the Association began to be formed in May 1813. The first Report that gives it that title is the one for 1814,[5] where the President is Mr. Basil Woodd, and the Treasurer Mr. Maddock.

June 2, 1813.—WOOBURN. Of this pretty Buckinghamshire

[1] This Clewer Association occurs last in the Report of 1817. In 1818 the collections continue and also the subscriptions (including those of Mr. and Mrs. Jervis), but the title of Association is dropped. In that year Mr. Jervis is President of the Cheltenham Branch. [2] P. 176.

[3] A brother of the Rev. Henry John Maddock, whose journeys for the Society will be mentioned in 1814. Samuel died Vicar of Bishop's Sutton and Ropley, Hants, May 13, 1871, aged 88.

[4] *Missionary Register*, November, 1813, p. 399. [5] P. 406.

village, near Beaconsfield, the Vicar was Thomas George Tyndale, the early friend of Haldane Stewart and William Marsh. Hearing that Mr. Basil Woodd was about to preach in his parts at High Wycombe, on June 3, Mr. Tyndale took measures to secure him for Wooburn. In asking Mr. Pratt for printed summaries of the Society's work for previous distribution, he made special request that in the usual heading the word 'Church' might be omitted, hoping in that case to get all the Dissenters, who were a large body in the parish, to attend the sermon, which otherwise they might have avoided. A copy of the paper surviving, and headed 'Missionary Association for Africa and the East,' shows that the request was complied with. The incident illustrates the times, showing the conciliatory disposition of the Society and its friends, as well as the willingness of Dissenters to attend Church when there was such an evident disposition to meet rather than provoke their prejudices. Other examples of Dissenters attending the Church Missionary sermons will meet us, though we have found no similar instance, except at High Wycombe, of the suppression of the title Churchmen were so proud of, or of its being asked for or expected. Mr. Tyndale, over-anxious perhaps in a first experiment, may on this occasion have possibly underrated the large-heartedness of his Nonconformist neighbours; but he certainly gave proof of his own. The first Church Missionary Society collection then at Wooburn Church was on Wednesday evening, June 2, service commencing at half-past six. The hymns were—'O gracious God, to Thee we pray,' 'Arm of the Lord, awake, awake,' 'Jesus shall reign where'er the sun.' The collection was 28*l.* 3*s.* 6*d.* Besides the Vicar, who had subscribed from 1801, the contributors in 1813 were two ladies, Miss Biddle and Mrs. Gilbert, the latter being, no doubt, the widow of Nathaniel Gilbert of Bledlow.[1]

June 3, 1813. Thursday Evening.—HIGH WYCOMBE ASSOCIATION.[2] Of this town in the South of Buckinghamshire, some six miles from Wooburn, with Loudwater midway between, the vicar was the Rev. James Price, and the curate the Rev. Charles Bradley, whom Mr. Pryce, mentioned below, describes as 'a very pious and zealous young man.' *Sermons preached at High Wycombe* was the title of one of Bradley's volumes afterwards published. The centre of Church Missionary activity in these parts had long been Loudwater, a chapelry of High Wycombe, the minister of which, the Rev. William Pryce, had had annual sermons for the Society from 1806. The vicar of the mother-Church had not manifested an equal interest, but was gained over by Mr. Pryce, who suggested an application to Mr. Basil Woodd for a sermon. Mr. Woodd, besides being an able preacher and a distinguished advocate for the Society, was a Buckinghamshire clergyman, as Rector of Drayton Beauchamp, some sixteen

[1] The *Report* of 1815 is the earliest that gives an Association at Wooburn.
[2] Letters from Mr. Price May 7, 1813, and Mr. Pryce May 14, 1813.

miles to the north, near Tring, and he had preached the Archdeacon's Visitation Sermon at Aylesbury with high approbation. As Mr. Woodd was unable to give up a Sunday, Mr. Price fixed on Thursday evening, June 3, that being the time of the usual 'preparation lecture,' as it was then customary to call the sacramental lecture held a few days before the first Sunday in the month. In consequence of that engagement it was that Mr. Basil Woodd was obtained for Wooburn by Mr. Tyndale on June 2.[1] The Society had at that time no more than a single subscriber at High Wycombe, Mr. J. B. Slater, whose name had appeared from 1810. At High Wycombe the Dissenters were very numerous, and of course they supported the local London Missionary Association which had been established in the town; besides which, even many Churchmen, who had become interested in missions, subscribed to that organisation, from having none of their own.[2] The same thing was going on everywhere, and it was high time for the clergy, and the bishops as well, to show a readier interest in missions, if not for the missions' sake, at least as one way of preventing their flocks sometimes straying into other folds and perchance finding the rule there to be more life and deeper earnestness. That High Wycombe was on a par with Wooburn as to the strength of Dissent would appear from the fact that the sermons at the two places were advertised in the same sheet under the one mutilated heading, 'Missionary Society for Africa and the East.' The same three hymns presumably were sung. Mr. Basil Woodd's sermon, the first ever preached for the Society in the parish church of High Wycombe, produced 67*l.* 17*s.* 0*d.*, though that was virtually the collection of two congregations, as the Loudwater people attended it, their own sermon being omitted that year on purpose that they should do so. How acceptable Mr. Woodd and his advocacy proved is shown by the vicar's warm expressions to Mr. Pratt in remitting the amount of the collection. It gave him great pleasure to convey the liberality of his people to that very excellent Society, contributed after a most impressive sermon. Already, on June 11, when he wrote that, he was able to add:—

'We are now engaged in establishing a Penny Association in aid of the parent Society, of which I hope soon to give you a good account. May God prosper every effort in so good a cause. . . . Mrs. Price begs to join me in the kindest regards to Mr. Basil Woodd, with whose company we were much delighted.'

Who can avoid seeing that this Church Missionary sermon, and this visit from the minister of Bentinck Chapel, were a day's blessing to the whole place, pastor and people alike? Mr. Bradley wrote on August 19 that though they had succeeded in establishing an Association, Mr. Price president, himself treasurer and secretary, the priority acquired by the London Missionary Society was against them, and they had to gather from a field

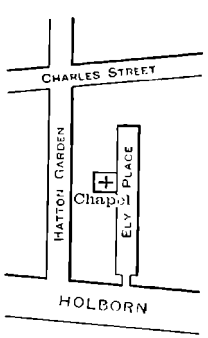
[1] Mr. Tyndale, May 17, 1813. [2] Mr. Bradley's letter, August 19, 1813.

which others had already gleaned. Yet the penny subscribers even then numbered 180, and were expected soon to reach 200. A committee had been thought at present unnecessary. So there was much for Churchmen to make up even at best.

June 11, 1813.—OARE. Of this pleasant village near Hastings the vicar was the Rev. Henry Palmer,[1] a personal friend of Mr. Pratt. He first appears in the Report of 1811 at Mount Sorrell in Leicestershire, and in 1812 he is of Oare. The Report of 1813 gives the first Church Missionary Society sermon at Oare, collection 5*l.* 1*s.* 6*d.*, and it may have been after the sermon that Mr. Palmer, on June 11, wrote for papers, 'hoping to make some progress for the Society.' On June 17 Mrs. Harriet Palmer is forming a penny association for the neighbourhood; but she is far from sanguine, as 'Hastings is sadly deficient in that zeal which the object so justly claims.' On July 5 Mr. Palmer is still making endeavours; the result being that the Report of 1814 shows a HASTINGS AND OARE ASSOCIATION, the only one for all the county of Sussex, Mr. Palmer being the treasurer.

June 11, 1813.—SEAMERE ASSOCIATION, in Yorkshire, near Scarborough, announced by the vicar, the Rev. John Boutflower,[2] B.D., who has sent a first remittance, stating that a meeting has been held, and that he hopes the object is now firmly and permanently on its feet. It appears in the Report of 1813 as an 'Association,' though unorganised, and only *headed* by Mr. Boutflower. Among the contributors is the curate J. Richards, and Henry Harper,[3] B.A., curate of Beeford.[4] There are also four Scarborough contributors to this association.

June 24, 1813.—ELY CHAPEL ASSOCIATION, HOLBORN.[5] Ely Place, in which this chapel stands, and Hatton Garden parallel with it, occupy a site of some historical interest, if this were the place to dwell upon it. The property, once possessed by the Bishops of Ely for their London residence, and for a time alienated in part to the Hatton family, was in the eighteenth century exchanged (or what remained of it) with the Crown for another residence in Dover Street, Piccadilly. The chapel, dedicated to the Ely saint Etheldreda, was a few years ago purchased by the Roman Catholics, but of the original structure a fine window facing the street is about all that now remains.



[1] Rector, September 5, 1801. He became Rector of Little Laver, Essex, February 21, 1824, and Vicar of Dorney, Bucks, February 8, 1832.

[2] Of St. John's, Cambridge, B.D., 1787.

[3] Queens' College, Cambridge, B.A. 1813; M.A. 1826.

[4] Gone to another cure before June 11.

[5] For an account of the formation of it and the date see *Missionary Register*, June 1813, p. 234. For the staff and the long list of subscribers in the first year, see *Report*, 1814, p. 371.

Mr. Wilcox began to support the Society in 1812, residing then in Ely Place.[1] On Thursday evening, June 24, 1813, after a sermon by Mr. Pratt, an association was formed among the congregation 'as a branch of the General London Association.' President, Mr. Wilcox; treasurer, Mr. Nicholas Broughton of Snow Hill, an old subscriber since 1801; secretary, the Rev. J. B. Wright; committee, Messrs. Vipond, Mayo, Melville, Innes, Borsley, Moon.[2] Except the president and the secretary, all were new supporters. The *Missionary Register* adds:—

'This Branch Association embraces the co-operation of all ranks, and collects contributions of one penny and upwards per week, to be payable weekly, monthly, quarterly, or annually, at the option of the subscribers. The well-known zeal of this congregation in the labours of Christian charity will no doubt greatly assist the efforts of the Society.'

June, 1813.—LANCASTER. An Association was here formed at St. Anne's, by the Rev. Robert Housman, a cordial friend, whose letter of February 14, 1814, gives the information. He will be mentioned again later.

Saturday, June 26, 1813.—LEEDS.[3] The friends find that their association scheme must be now or never. On the previous Sunday, June 20, Jews' sermons were preached, and such was the interest created that many would have formed an auxiliary society for the Jews at once but for the objections of those who were engaged to a Church Missionary Association. As if that were not enough, Mr. Cox had been applied to that very afternoon, June 26, for his pulpit, in behalf of the London Missionary Society, of which a strong body of advocates both of clergy and Dissenters were expected in August at Leeds and all over the West Riding. Mr. Cox, therefore, on the day just mentioned urges Mr. Pratt to take immediate measures for the Leeds Association, Mr. Hey adding in a postscript, 'If you wish that the Church Missionary Society should not be swallowed up by the General Society formed in London, some active steps should be taken immediately.' By 'General Society' Mr. Hey must mean the London Missionary Society, which, though chiefly worked by Dissenters, was in its constitution undenominational and was largely aided by Churchmen. Up to this time it had made much more stir in the world than the Church Missionary Society, and greatly surpassed it in vigour, having no superiors to hamper its action, while the mass of Dissenting people were as awake and warm as the bulk of Churchmen were apathetic. It was very plain that at Bristol in the autumn of

[1] Of Pembroke College, Oxford, B.A. 1800. He was instituted rector of Little Stonham, Suffolk, December 4, 1816. The *Report* of 1817 gives the Ely Chapel Association for the last time. In 1818 he appears for Little Stonham. He died in London, December 23, 1835, aged about fifty-six.

[2] The Directories show business surnames identical with most of these, but the absence of the initials in every *Report* prevents the identification.

[3] Continued from p. 255.

1812 the friends saw the General Society passing through the country like a flood, and had they not bestirred themselves in good earnest Churchmen who had been awakened to an interest in Missions would have been swallowed up by it. The Leeds Committee, waiting above three months apparently for their Vicar,[1] were found napping at last, and almost wrecked their cause. To save their fellow Churchmen for a Church Society they woke up now however in earnest. On June 28 Mr. Hey wrote again, urging the Committee to send able and popular clergymen to make the circuit of the West Riding before the Dissenting Ministers executed their intention. The man they would most like to have was Legh Richmond; but anyhow someone, for to ask every clergyman in this part of the country to preach in his own church at the present time would not answer. No man in England was more awake on these matters than Pratt himself. To Richmond he instantly wrote, and Richmond would have gladly complied had he not been engaged for the Jews' Society the whole of August.[2] Basil Woodd was communicated with immediately, and Basil Woodd's reply,[3] if it astonishes us, will at all events indicate what a novelty was springing up in connection with this and other societies:—

'I rejoice, I hope, in the opening facilities for our mission, but I do not see the expediency of sending ministers from London to Yorkshire, which has so long been the "garden of the Lord." Besides, it has an aspect of publicity which I do not like. I am willing to succour the cause in my own little sphere, but do not ask me to take long journeys.'

He had not taken in the idea. Trust Basil Woodd to answer for Bentinck Chapel for ever, to run out to Clapham, to go off to Colchester, or to High Wycombe, and back next day. But the idea of a journey to Leeds, and then to Huddersfield, and then to York, and no one knew where, week by week for months together, an excursion, a regular tour! It was being done, however, and Basil Woodd must have seen it—and been shocked. He was no doubt put right by Pratt, and soon afterwards started as one of the earliest, best, most successful, and most gratified, of the Society's itinerants. On July 3 Mr. Hey wrote that they had called by advertisement a public meeting of the friends of the Church Missionary Society at a tavern in Leeds for Wednesday, July 7, adding:—

'Our intention is, if we meet with sufficient encouragement, to form an *Auxiliary Society* at Leeds, but to defer entering upon an *Association* for collecting very small subscriptions, as such a measure has been lately adopted for the Bible Society. If our Auxiliary Society can be accomplished, the other may be brought to bear a year or so later.'

On Wednesday, July 7, 1813, then, at the *White Horse* inn,[4]

[1] Rev. Peter Haddon, who died March 1, 1815, aged eighty-two.
[2] *Letter*, July 1, 1813; *Minutes*, July 1, 26, 1813.
[3] *Letter*, July 2, 1813. [4] A newspaper cutting among the letters.

the chair being taken by Mr. Henry Hall, the Mayor of Leeds, the Church Missionary supporters came together,—alas in scanty numbers. The meeting 'was slenderly attended, but the business was not understood,' reported Mr. Hey.[1] In such circumstances was formed the LEEDS ASSOCIATION—for that title ultimately prevailed. The Mayor accepted the office of president; the treasurer was Mr. William Greenwood; the Rev. James Armytage Rhodes[2] secretary. There is no mention of a committee. A copy of the resolutions, signed by the chairman, was transmitted to London, and afterwards preserved among the Society's documents.[3] It was not a very exhilarating commencement when compared with Bristol proceedings. All was hurried on at the last moment; no stirring sermons to usher it in; not a single London friend to help out the meeting; Mr. Cox, too, who led the cause in Leeds, was out of health; Mr. Hey, a warm friend, advanced in years; the Vicar unsympathetic; the ground preoccupied by popular men and popular causes. The first to lift it out of this bog was the man who could not see it proper at all to excursionise, least of all in Yorkshire—Basil Woodd; and one of the very first things that Basil Woodd did when he began to excursionise was to place Leeds Association on its feet, and that before July was out. This association was formed too late to appear in the Report of 1813. In that of 1814, when it is first seen, it shows a numerous body of subscribers, among whom the name of Rhodes is prominent. It had become both a penny association and (in Mr. Hey's sense) an auxiliary society for annual guineas.

June, 1813.—ST. CLEMENT DANES SUNDAY SCHOOL ASSOCIATION,[4] STRAND. This was under Mr. Henry Curwen Christian,[5] the superintendent. The Rector, the Rev. William Gurney,[6] was a friend of the Society.

June 29, 1813.—NEWLAND ASSOCIATION. The parish of Newland, in Gloucestershire, included the four chapelries of Clearwell, Redbrook, Bream, Coleford, and lay beyond the Severn, in the Forest of Dean, touching the Wye. The vicar, Mr. Payler Matthew Procter, instituted November 29, 1803, was a man of singular devotion to his duties, and in a most particular manner laid himself out as a missionary among a neighbouring population of colliers and miners, who, living far remote from any existing church, without a claim, or an acknowledged claim, on

[1] *Letter*, July 17, 1813.

[2] Of Queens' College, Cambridge, B.A. 1806; M.A. 1809.

[3] *Minutes*, July 12, 26, 1813; *Missionary Register*, July 1813, p. 259; *Report*, 1814, p. 457.

[4] The *Report* of 1814, p. 371, is the authority.

[5] A linendraper, No. 10 Strand, commencing a partnership with Mr. Joseph Christian in 1811, in which year also he first supported the Society.

[6] B.A. from Clare Hall, Cambridge, 1791; M.A. from Sydney, 1811; Rector, June 5, 1807. He first supported the Society in 1811.

any clergyman whatever, lived almost like the heathen. Taking these outcasts under his special care, Mr. Procter, by the greatest exertions got a chapel of their own built and endowed,[1] and this he served himself until the day of his death, amid the affection and veneration of his people. He died May 8, 1822, at the age of fifty-two.[2] The Church Missionary history of Newland commences with the curate, the Rev. Josiah Allport,[3] who on June 29, 1813, wrote that he had procured eight persons, besides himself, as subscribers of not less than one shilling a month, four of these being associated with him as active members, each aiming to procure subscriptions monthly and weekly. He was then on the point of printing a scheme which he had drawn up, with rules and an address, to aid in procuring subscriptions. It was printed by July 9, on which day he dated a letter written on a blank part of it, now preserved in the Society's collection. The scheme is headed 'Newland Association,' and it is signed by the four friends he mentioned, Mrs. Elizabeth James, Mrs. Anne Hawkins, Mr. H. Glover, Mr. William Stephen, these with himself constituting a committee for procuring contributions. Their own subscriptions were to be reckoned from July 1, 1813. While the paper was in the press two more had joined his committee, besides four guinea subscribers. He is shortly going to preach for the Association. Up to this point Mr. Allport is the centre of activity, and the vicar's name has not appeared. On July 28 Mr. Allport has just printed the sermon preached by him in two different places for the Association with good effect, and is circulating it to increase the interest.

'This afternoon,' he writes, 'a neighbouring clergyman, the Rev. P. Price, called upon me, to whom a friend had given some of my papers a fortnight ago. I was agreeably surprised by his producing the names of subscribers in two small parishes in Herefordshire which he serves, to the amount of fourteen shillings and sixpence a month.'

The Newland Association (he states) is now fully formed—president, the Rev. P. M. Procter, Vicar of Newland; treasurer, Mr. John James; secretary, Rev. J. Allport. Of the committee, nine in number, one is the Rev. P. Price. Mr. Allport promises to do his best to find pulpits in Gloucestershire, but (he adds) he is 'almost a stranger in the diocese, situated at the very extremity, and in a manner, separated by the Forest of Dean.' The Newland Association was formed too late in the year for

[1] Commenced in June, 1812, and opened for divine service, January 6, 1813. On July 7, 1816, it was consecrated by the name of Christ Church by Bishop Ryder. Full details of this and of another church built in a different part of the Forest may be seen in the Rev. H. G. Nicholl's *Forest of Dean*, 1858, which has also a view of Christ Church at p. 166.

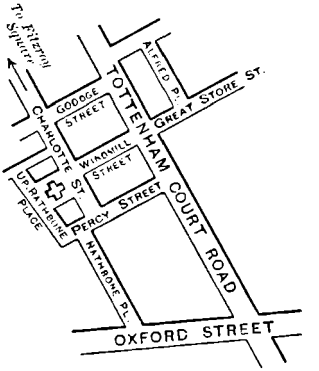
[2] He was succeeded by the Rev. T. R. Garnsey, who died in March 1847.

[3] Well known in after years as a Birmingham clergyman, and in letters by his *Life and Works of Bishop Davenant*. On December 18, 1813, he was given the separate charge of the chapelry of Bream. On November 27, 1829, he became P.C. of St. James's, Ashted, Birmingham.

the Report of 1813, but its first quarter's contributions were announced in the *Missionary Register* for October 1813.[1] Its first appearance in the Report was in that of 1814,[2] with complete organisation, the only association in Gloucestershire, occupying a space equal to all the rest of the county together. Among the contributions there occurs the very interesting one of 4*l.* 17*s.* 10*d.* from 'Thomas Morgan, of the Rev. Mr. Procter's new chapel on the Forest of Dean, being weekly subscriptions by the Foresters.'

July 1, 1813.—*Committee.* It was resolved that Mr. Basil Woodd, Mr. Daniel Wilson, Mr. Wilcox, Professor Dealtry, should be asked to preach in various parts of the country during this summer.[3]

July 4, 1813. PERCY CHAPEL ASSOCIATION. Charlotte Street, distinguished by the addition of 'Fitzroy Square,' which is, however, some long distance to the north of it, runs parallel with, and westward of, Tottenham Court Road, from which its lower end is reached by Percy Street. The chapel, surrounded by an open space, almost faced Windmill Street, which is another link between Charlotte Street and Tottenham Court Road. On October 18, 1812, the Rev. James Haldane Stewart preached his first sermon in this chapel, which he had taken on lease.[4] His abode was No. 8 Alfred Place, to the eastward of Tottenham Court Road.



A most meagre account in the *Missionary Register*[5] informs us that the Percy Chapel Association was formed in the course of July 1813, and not a single circumstance of the occasion is stated. It is, therefore, a welcome addition to our knowledge that on Sunday, July 4, Mr. Basil Woodd preached a Church Missionary sermon at the chapel,[6] and that, no doubt, it was which inaugurated the association. It had for its president the Rev. James Haldane Stewart; for its treasurer, Mr. Charles Bevan; for its secretary, Mr. William Martin Forster. There was a Ladies' Committee, of which Mrs. Charles Bevan was

[1] P. 368.

[2] P. 416. Morgan was himself one of the foresters, and it was from his speaking to Mr. Procter that the whole movement originated. The story is one of no ordinary interest.

[3] See above under May 10, p. 274.

[4] He retired October 5, 1828. Mr. Robert Montgomery, the poet, gave this chapel an additional interest by his ministry there after Haldane Stewart, 1843–55. It was removed some thirty years ago, and its site is now occupied by Percy Chambers and the Hearts of Oak Benefit Society, No. 15, 17, 17A Charlotte Street. These premises completely fill the space once surrounding the chapel, and leave the street there without a break.

[5] July, 1813, p. 260.

[6] He drops this incidentally in his letter of July 2, 1813, writing of his plans.

treasurer, and Mrs. W. M. Forster secretary, and a Gentlemen's Committee, of which the treasurer was Mr. Charles Bevan, and the secretary Mr. W. M. Forster. The two committees numbered thirty-six members, each of whom engaged to collect or to contribute to the amount of 2*l.* 12*s.* annually.[1]

July 5, 1813.—BIRMINGHAM.[2] The Rev. E. Burn, of St. Mary's, is anxious for a public meeting, but he and his friends agree that things are not quite ripe.

'The penny associations, however,' he adds, 'have commenced,[3] and will, I trust, become general in both my congregations.[4] I will do what I can to prepare the way for a more public recognition of the Society, and affairs are in that train that I do not despair of ultimate success. You know how I am circumstanced by standing nearly alone here. But you will say times are mending when I tell you the Rector of St. Philip's took my duty yesterday afternoon at St. Mary's! . . . In our immediate neighbourhood I trust we shall have but little difficulty in procuring churches. We have several brethren near us who will be ready to this good work. I think we may almost promise for Dudley, Wolverhampton, and even Walsall. But I will in the meantime beat the bush and see what can be done.'

July 5, 1813.—IRELAND. The Rev. Silver Oliver[5] writes from Loughgall, co. Armagh, that a Society is forming for Missions to the heathen, consisting of all denominations, the clergy wishing that their collections should go to the Church Missionary Society.

July 8, 1813.—IRELAND. FANET GLEBE. The Rev. Henry Maturin[6] writes that they have not been able to establish an auxiliary Church Missionary Society in this country. They have this year for the first time attempted collections in the several parishes of the diocese. He has lately conferred with friends, who agree that nothing is yet to be done.

Committee, July 12, 1813.—It was reported that Mr. Dealtry was unable to comply with the request to preach in various parts of the country this summer,[7] but that Mr. Basil Woodd, Mr. Daniel Wilson, Mr. Wilcox consented. We could well understand that Mr. Dealtry's post at the East India College was what caused (if it did cause) his hesitation. That he felt the delicacy of it while the debate was going on in Parliament is shown by some particular injunctions he gave Mr. Pratt not to allow the college or his professorship to be mentioned in the title of the printed sermon. The debates were ended now indeed, but the memory of them was not. As a Professor at Hertford and a Bishop's chaplain he had taken a bold course in preaching as he did on the anniversary.

July 18, 1813.—SHEFFIELD. The first efforts to obtain an entry for the Society into this town are found in a letter of

[1] For the first year's proceeds, see *Report*, 1814, p. 378.
[2] Continued from May 11, p. 280. [3] See under May 11, 1813.
[4] He became P.C. of St. James's, Birmingham, September 19, 1810.
[5] Of Trinity College, Dublin; B.A., 1801; M.A., 1807.
[6] Of Trinity College, Dublin; Scholar, 1788; B.A. 1790; Fellow, 1792; M.A. 1793. [7] See above, July 1, p. 291.

March 29, 1813, to the Secretary, by the Rev. Matthew Morris Preston, Curate of Little Shelford, near Cambridge, and an intimate friend of Mr. Simeon.[1] At that date the Society had not a single subscriber at Sheffield,[2] nor, in Mr. Preston's opinion, was there any clergyman in the town who would take a leading part in favour of it, while some few might even view it with suspicion. The Vicar was the Rev. Thomas Sutton,[3] and one of the clergy of the parish church was Mr. Preston's own father, so that Mr. Preston was well able to gauge the situation at Sheffield, and he strongly advised that nothing should be attempted until July, when he would be there on a visit, and would see if anything could be done. On June 5, Mr. Preston had been in correspondence with the vicar, who thought that an Association at present was out of the question, as the people were contributing even beyond their means to a great number of charitable institutions, but he offered his pulpit and a congregational collection. Mr. Preston advised a short address to the Sheffield people on the subject of the Society, signed by the secretary, for circulation in advance, and confidently hoped that at some future time an association might be established, but on no account should the attempt be made without the vicar's full concurrence.

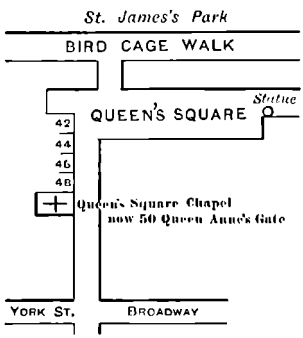
'You may with the strictest truth address the people of Sheffield as very liberal in proportion to their means. It is not an opulent town, but contains many benevolent establishments. I fear there is not *much* vital religion in the Church. The place abounds with Methodists and Dissenters.'

On July 3 he has planned to leave for Sheffield on the 15th or 16th, to preach there on the 18th, and remain about ten days. He still thinks that an association may be one day established, but that nothing should be pressed just now. Of the sermon of July 18, which began the Church Missionary history of Sheffield, we have met with no further notice. The collection, after the deduction of expenses, was 46*l.* 2*s.* 6*d.*, which Mr. Sutton remitted on July 19. There will be more to say when the sermon of 1814 is preached.

July, 1813.—QUEEN'S SQUARE CHAPEL ASSOCIATION, Westminster.[4] The small oblong then called Queen's Square, but consisting of merely an abrupt widening of the thoroughfare, is close to Birdcage Walk, which skirts St. James's Park on the south. It is no longer called a square, but Queen Anne's Gate, a designation which embraces likewise its eastern, its northern, and its southern outlets, the numbering being continuous throughout. The eastern outlet contains an old stone statue of Queen Anne, against the wall of the corner house where the widening begins. The northern outlet, a very short one, leads into Bird-

[1] Vicar of Cheshunt, April 14, 1826.
[2] *Report*, 1813, p. 206.
[3] Vicar, March 5, 1805.
[4] For a notice of its formation, of which little seems known, see *Missionary Register*, July 1813, p. 260.

cage Walk, a little to the east of the Barracks chapel and grounds. The southern outlet, at right angles to the square, contained a few years ago a chapel on the site of what is now No. 50 Queen Anne's Gate, consisting of chambers.[1] The president and treasurer of the new association was the minister of the chapel (the Rev. John Shepherd), who resided in York Street adjoining;[2] the Rev. John Bishop, B.A., was vice-president; secretary, Mr. Richard Dove. The Committee were Messrs. F. Clements, J. Basnett, jun., William Harris, jun.; the collecting ladies, Mrs. Dove and Miss Forster. The zeal and activity of Mr. Richard Dove are especially mentioned. Through him between seventy and eighty members of the congregation had engaged to collect. At the close of the first year the Gentlemen's Committee numbered ten and the Ladies' eight,[3] all of them, and all the rest we have mentioned, except Mr. Shepherd, supporting the Society now for the first time.



July 24, 1813.—MALDON, ESSEX. Mr. Charles Bridges, an undergraduate of Queens' College, Cambridge, now home for the long vacation, writes to Mr. Pratt, introducing himself as 'one of the members of the committee, in Cambridge, of the Church Missionary Association,' for Papers to assist him and his friends in forming an association in Maldon. This letter commences the Church Missionary history of Maldon, where an association was formed in the month of August.[4]

The Rev. Basil Woodd's journey in Yorkshire during July.

Wednesday, July 21, 1813.—Accompanied by his wife, Mr. Basil Woodd set out from London for Leeds, proceeding by way of Northampton, Market Harborough, and Derby. They travelled by post chaise, gave up all thoughts of holiday touring, and made the Society's object their own, like any business agents. If his friends could but find him pulpits, Mr. Woodd promised to preach twice a day.[5] This was the first journey of the kind ever taken by an advocate of the Society. The traveller, it need not be said, was vigorously supported by the secretary in London, whose letters to every likely supporter in the north, both before the start and afterwards, were unwearied, while parcels of

[1] Opposite the Westminster Training School and Home for Nurses. Information as to the exact site was given to the writer by an old inhabitant, who well remembered the chapel.

[2] He commenced subscribing there in 1808, having previously subscribed in Charlotte Street, Surrey Road.

[3] Their names are given in the *Report* of 1814, p. 379.

[4] See *Report* of 1814, where the vicar, Rev. C. Matthew, contributes, and Miss Sarah Bridges, Charles's sister, is secretary.

[5] *Letter*, July 12, 1813.

Reports, *Registers*, and printed matter of all kinds had to be sent off at every demand at a moment's notice. But, ably as he was seconded in London, Basil Woodd's great support was his own presence, and personality, and message, without which all Mr. Pratt's missives and parcels would have little availed. The living man of the right stamp was, under God, the instrument for permeating the Church of England with this cause. Comrades in the north were equally energetic with the secretary in London, and every pulpit within reach, urban or rural, was being anxiously engaged, large collections being not the only inducement. The spread of a missionary spirit among the people and the clergy, that was a great concern never out of view.

LEEDS AND BRADFORD.

Traversing the romantic road between Derby and Barnsley, the travellers reached Chesterfield on Friday, July 23, and at eight o'clock on Saturday evening, July 24, arrived at Mr. Cox's house at Knostrop, two miles from Leeds, which was to be his hospitable head-quarters.[1] On Sunday, 25th, Mr. Basil Woodd preached in the three pulpits opened to him, the parish church being refused.[2] In the morning he appeared in St. Paul's, Miles Atkinson's old church, now Mr. Miles Jackson's; and in the afternoon at St. John's, Mr. Cookson's. The congregations of these two were the most affluent of the three. St. John's he reports[3] as 'crammed, and hotter than Bentinck Chapel.' All the evening there were violent thunderstorms with heavy rain, which greatly thinned St. James's, where there was usually a large congregation. The collections were in round numbers 42*l.*, 25*l.*, 20*l.* respectively. On Wednesday morning, July 28, he addressed some 150 ladies and gentlemen in the Music Hall, on the objects of the Society, and the same evening preached at Horsforth,[4] five miles from Leeds (12*l.*); the four collections making 100*l.* Independently of these he found the Association and subscriptions promising well, and likely to raise 200*l.* a year. On Thursday morning, July 29, he wrote from Mr. Cox's:—

'This is a glorious object, and it is an honour to collect if but one stone or brick for the spiritual temple. I think the disposition towards the Mission favourable, and if properly nursed I should hope, by annual sermons and associations, Yorkshire might produce 1,000*l.* per annum. I trust I have your prayers, and those of yours, and all I love, in this very important and unexpected engagement, for this day three weeks I as much expected to be in the moon. You see by this we have very little prospect of seeing the

[1] *Letter*, July 29.

[2] The four churches here referred to, and that of Holy Trinity, were the only ones in Leeds at that time and for some years after.

[3] *Letter*, July 29.

[4] William Shepley was Vicar: Curate, William Foster, 1813–1817. Mr. Shepley had subscribed from 1802 and his wife from 1806.

curiosities of Yorkshire, as I am tolerably engaged and consider myself at the entire disposal of the Society.'

On the same Thursday evening he preached at Armley;[1] on Friday he addressed Mr. Fawcett's school in the morning, and in the evening preached at Hunslet,[2] both those places being in the neighbourhood of Leeds. Mr. Basil Woodd's ministry to schools was a strong point. Bentinck Chapel was full of schools, upper class schools and lower class schools alike; those walls were a great attraction to them; for he had a remarkable sympathy with the young, and was one of a very few in that period who knew how to reach their hearts for Christ.

On Saturday evening, July 31, he proceeded to Bradford, nine miles west from Leeds, where he was to preach next day. The Manns of London had influence there, Joshua Mann his assistant at Bentinck, and William Mann, Joshua's brother, chaplain of St. Saviour's, Southwark, being relatives of Mr. Mann of Bradford, by whom Mr. Woodd was entertained. But our chronology has brought us to the end of the Section, and the rest of Mr. Basil Woodd's journey must be deferred till the next one.

5. AFRICA.

Committee, May 17, *July* 12, 26.—Letters from Africa relating to the wreck of the *Charles*, near Goree, on January 5, 1813. The death of Mrs. Meyer at Goree followed. Much kindness was shown to the missionaries by Lieut.-Colonel MacCarthy, the Governor of Senegal, and Major Chisholm, the Commandant at Goree. On March 2 the missionaries left Goree, in a Spanish vessel hired to carry them to their destination. On March 9 John Quast died, after two days' illness, an hour before the vessel arrived in the Rio Pongas. He was buried on the 10th, where the vessel anchored in the Rio Pongas, two hours from Bashia. All the missionary party were delivered to Renner, who carried them to Bashia on the 11th. The Butschers, setting sail again, reached Sierra Leone on March 14, and delivered the letters of Lord Gambier to the Governor and Chief Justice.[3] On March 17, Governor Maxwell answered Lord Gambier, and promised further support to the missionaries. The bulk of the Mission property (70 per cent.[4]) was lost in the wreck, but was mostly covered[5] by insurance.

[1] Incumbent, Richard Fawcett, from November 18, 1791; succeeded as Vicar of Leeds April 18, 1815. In 1816 he subscribes as Vicar of Leeds, but the parish church still keeps aloof.

[2] Incumbent, Richard Foster, from March 2, 1808, till his death on August 24, 1838, aged 72.

[3] From a narrative in the *Minutes* and the *Missionary Register* of July 1813, p. 267, and for May. A report was sent to various newspapers and periodicals.

[4] *Minutes*, July 1, 1813.

[5] *Report*, 1813, p. 62. There is a letter of Thomas Daniel & Co., 4 Mincing Lane, on the goods saved from the wreck of the *Charles*.

6. Antigua.

Committee, May 10.—Mr. Dawes, ex-governor of Sierra Leone, being present and having renewed his offer of April 26, was appointed a gratuitous catechist, and a correspondent of the Society in Antigua, and any neighbouring island, according to his opportunity.[1] He was the Society's first honorary missionary, as the title now is. In those days only a clergyman was a missionary; laymen were catechists, or, if employed in mechanical arts, missionary settlers.

7. The Mediterranean.

May 12.—Mr. Pratt to the Rev. Mr. Terrot:—Dr. Naudi has informed the Committee of conferences he has held with Mr. Terrot, and reports his readiness to accompany Mr. Terrot in a voyage to the Archipelago, the Society furnishing the means. Can Mr. Terrot go pretty soon?

Committee of Correspondence, May 17, 1813.—A letter from Rev. William Jowett, of Nottingham, giving his reasons for reluctantly declining Mr. Pratt's proposal for him to visit Malta and the Levant, as literary representative.

May 19, 1813.—*Sedgefield, Rushyford, County Durham.* The Rev. William Terrot,[2] in reply to Mr. Pratt. Had he his former health he would gladly do all in his power to forward the common cause by going to Malta, but his dear friend Dr. Naudi hardly knows how feeble he is. The church on his living is a very small one, and he is scarcely able to preach and read prayers once a day. His influence was once considerable in Malta, but then he lived in the Governor's family, and the Governor was much attached to him. It would now be very different. It was once proposed to him to go to Tunis and keep a school and act as chaplain. He is obliged to decline Malta.

Committee, June 14, 1813.—Dr. Naudi, being present, cordially consented to be the Society's representative and correspondent at Malta, promising to do all in his power to advance the Society's objects.

8. India and the Charter.

Committee, May 10, 1813.—Present, Mr. Steinkopff, and the seven missionary students. Schnarre and Rhenius were appointed to Southern India, either as assistants to Dr. John of Tranquebar in his schools, or generally for school and other missionary labours, as shall appear best. The Committee of Correspondence were to obtain for them instruction in Sanscrit and Tamil, natural history and chemistry.

It will be noted that the Committee in thus appointing mis-

[1] There is a letter of Mr. Pratt to Mr. Dawes to this effect, dated May 12, 1813.

[2] Mr. Terrot, one of the founders of the Society in 1799, and then of Haddington, died at Woolwich, February 7, 1832, aged 62, being then Vicar of Grindon, two or three miles from Sedgefield, and having been Chaplain and Head-master of Greenwich Hospital Schools. He was also Chaplain to the Marquess of Cleveland.

sionaries to Southern India showed no sense of difficulty whatever, although the Charter was still under debate. They were, in fact, entering on Danish ground, and could have done the same years before if they had had the men, and if it had not been encroaching on another Protestant mission. But there was no scruple of that kind since the invitation conveyed by Dr. John's pamphlet.

From Mr. Grant, when consulted on the practicability of their learning the two Oriental languages in England, it was ascertained that there were no professors of Tamil in this country, though of Sanscrit there were two, Dr. Wilkins and Professor Hamilton, of the East India College at Hertford. That either of these would consent to teach the missionaries there was no prospect, nor could Professor Hamilton spare the time, or lend any assistance. Nothing remained but that the missionaries should work up Carey's *Sanscrit Grammar* by themselves, and this book the Committee directed should be procured for them.[1]

May 15, 1813.—Dr. Buchanan, Kirby Hall, to a friend:—[2]

'Many thanks to you for *Christianity in India*. It is drawn up in the manner I entirely approve, which I could not say of the former summaries. It comes in well after the petitions, and its perspicuity and brevity will fix and fascinate the careless eye. I begin almost to *sympathise* with your Indian opponents, the battering of religious Britain has been so tremendous. Like you, I am not anxious as to the terms of concession in regard to the question. The deed is done. Britain has lifted her voice in her Christian character, and the effect will be permanent and blessed. By this concussion religion rises at least two degrees in a scale of twenty, both in its character and interests. The Bible Society, too, shares in the triumph. Mr. Dealtry's sermon was well-timed, and would be, I doubt not, a *coup de grace* to the dying prejudices of some.'

May 21, 1813, *Committee of Correspondence*.—The original 250*l*. a year granted to the Corresponding Committee of Calcutta is augmented to 500*l*. a year, which may go to an auxiliary society, if one can be formed at Calcutta, for the support of readers, or for any other objects of the Society which the Corresponding Committee might judge preferable.[3]

On *Monday, May* 31, 1813, the House of Commons went into Committee on the affairs of the East India Company,[4] which now continued to occupy its daily attention for some time until the Charter was settled.

June 2, 1813.—Dr. Buchanan, Kirby Hall, to a friend:—[5]

'I congratulate you on your great triumph. Such a resolution proposed under such circumstances! The moment it actually passes the petitioners ought to unite in one national hallelujah.'

House of Commons, June 3, 1813.—A copy of a letter of Dr. Buchanan, of May 25, 1813, to the Court of Directors relative

[1] *Minutes*, May 21, 1813. [2] *Life of Buchanan*, ii. p. 307.
[3] Confirmed by General Committee, June 14.
[4] *Parliamentary Debates*, xxvi. p. 366, 407.
[5] *Life of Buchanan*, ii. p. 308. Referring to Resolution XIII.?

to Mr. Buller's statements concerning the idol of Juggernaut, presented in pursuance of the order of the House, at the bar of the House, by Mr. Melvill from the directors. The paper to lie on the table and be printed.[1]

House of Commons, June 3, 1813.—The House went into Committee on East India Company affairs, and a set of fourteen resolutions were submitted.[2] The 12th and 13th[3] referring to Christianity in India were as follows :—

'XII. Resolved. That it is the opinion of this Committee that it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three Archdeacons, and that adequate provision should be made from the territorial revenues of India for their maintenance.

'XIII. Resolved. That it is the opinion of this Committee that it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement. That, in the furtherance of the above objects, sufficient facilities shall be afforded by law to persons desirous of going to, and remaining in, India for the purpose of accomplishing those benevolent designs.

'Provided always that the authority of the Local Governments respecting the intercourse of Europeans with the interior of the country be preserved, and that the principles of the British Government on which the natives of India have hitherto relied for the free exercise of their religion be inviolably maintained.'

House of Commons. Wednesday, June 6, 1813.—Resolution XII. agreed to at once. Resolution XIII. gave rise to a debate, which was adjourned till June 22; but a Bill on the basis of the Resolutions was ordered to be brought in.[4]

June 12, 1813.—Mr. Wilberforce writes to Mr. Joseph Ivimey :—[5]

'I address you now, because I wish to announce to you, and through you to all our common friends, in the great work of Christianity in India, that our opponents mean to make their utmost exertions to defeat us, and have heard with concern that they have been working in private with more success than we had conceived possible. We must therefore meet exertion with exertion.'

On June 18, the resolutions were received by the Lords and a debate on them commenced.[6]

House of Commons. June 22, 1813.—The East India Charter Bill was presented by Lord Castlereagh and read a first time.[7] Later in the day the debate was resumed on Resolution XIII., when Lord Castlereagh argued that the Natives of India had no objection to any peaceable discussion of religious questions, and

[1] *Commons Journals*, 1813, p. 547.

[2] The Resolutions in full, *Parliamentary Debates*, xxvi. p. 555; also in *Commons Journal*, 1813, p. 547. See remarks on them *supra*, p. 246, after March 30.

[3] These two Resolutions are also given in the *Missionary Register*, June 1813, p. 236, with comments.

[4] *Commons Journals*, 1813, p. 574.

[5] Quoted by Mr. Ivimey in his letter to Mr. Pratt, in the collection.

[6] *Parliamentary Debates*, xxvi. p. 710.

[7] *Commons Journals*, 1813, p. 587.

were incensed only by insulting attacks or when force was suspected. Native governments themselves tolerated missionaries when they did not offend the laws of the country. Why should Hindoos resent the presence of a Christian missionary more than of a Mahometan? The large proportion of Christians never proved a source of danger in Ceylon. The Resolution was agreed to by 89 to 36.[1] In the Lords on the same day the resolutions were all assented to.[2]

House of Commons. Wednesday, June 23, 1813.—Mr. Wilberforce to Mrs. Wilberforce:—[3]

'Blessed be God, we carried our question about three or later this morning. As it happened, I do not believe we lost anything from its not coming on till between ten and eleven, as we were spared many long speeches of our opponents, and I was able, thank God, to speak at length. I was quite surprised that my voice held out so well, as I must have spoken above two hours, and I do not find it worse this morning.'

House of Commons, June 25.—The Charter Bill was read a second time;[4] July 13, read a third time and passed.[5]

After the passing of the Bill Mr. Wilberforce wrote[6] in his diary:—

'The East India Bill has passed, and the missionary, or rather the Christian, cause fought through without division to the last. We were often alarmed. Lord Castlereagh has managed it admirably—coolly and quietly. The petitions, of which a greater number than were ever known, have carried our question instrumentally, the good Providence of God really.'[7]

Committee, July 1.—A letter from Rev. G. F. Bates, of South Mims, dated June 17, about Abdool Messeeh, from one written by Rev. D. Corrie in India, December 17, 1812.[8]

House of Lords, July 14, 1813.—The Charter Bill from the Commons read a first time.[9] July 16, numerous petitions relating to Christianity received (printed in the journals), and the Bill read a second time.[10] July 20, read a third time and passed.[11] July 21, Royal assent given.[12] As the Act 53 Geo. III. c. 155, it was to come into force April 10, 1814.[13]

[1] *Commons Journals*, 1813, p. 592; debate in *Parliamentary Debates*, xxvi. pp. 827, 873.

[2] *Parliamentary Debates*, xxvi. p. 815.

[3] *Life of Wilberforce*, by his Sons, 1838, iv. p. 121.

[4] *Commons Journals*, 1813, p. 604.

[5] *Ibid.* p. 663; *Parliamentary Debates*, xxvi. pp. 1,201, 1,207.

[6] *Life of Wilberforce*, by his Sons, 1838, iv. p. 124. No date is here given.

[7] The first petition in favour of introducing Christianity into India was presented to the House of Commons from the General Assembly of the Church of Scotland on February 15, 1813; the second, from the Society in Scotland for the Propagation of Christian Knowledge, on February 19; the third on April 9; the last on June 12; the total number being 837. (*Missionary Register*, 1813, p. 235). For the early action taken by the London Society for Promoting Christian Knowledge for memorialising Government and the Court of Directors in 1812, see *ibid.* 107.

[8] This letter of Corrie's is printed in the *Missionary Register* of July 1813, p. 161. Mr. Bates's communication gave the Committee its first knowledge of this valued convert.

[9] *Lords Journals*, 1813, p. 615.

[10] *Ibid.* p. 640; *Parliamentary Debates*, xxvi. pp. 1,217, 1,219.

[11] *Lords Journals*, 1813, p. 653. [12] *Ibid.* p. 658.

[13] The Act in *Statutes at Large*, liii. p. 681. The Sections on Christianity

About *July*, 1813.—Mr. Wilberforce, in a letter to Mr. Hey, of Leeds, after the passing of the India Bill,[1] wrote :—

'To those who observe the signs of the times the prospect is very encouraging. We were mercifully favoured by Providence in our parliamentary contest, and when I consider what was the state of the House of Commons twenty-five years ago, and how little it would then have borne with patience what it heard not only with patience but acceptance during the late discussions, I cannot but draw a favourable augury for the welfare of our country.'

Mr. Wilberforce wrote later :—[2]

'You can scarcely conceive how incessantly I was engaged on the subject of the renewal of the East Indian Charter, especially in that resolution and clause which respected the communication of Christian light and moral improvement to our East Indian fellow subjects; and I am persuaded that we have, by our success in that instance, laid the foundation-stone of the grandest edifice that ever was raised in Asia.'

July 24, 1813.—Dr. Buchanan, Kirby Hall, to a friend :—[3]

'I congratulate you sincerely on the issue of your campaign, far more interesting to thousands than that of Lord Wellington. And now we are likely to be all disgraced. Parliament has opened the door, and who is there to go in? From the Church not one man! Lord C. anticipated this *dénoûment* in a very pleasant vein. We may hope that the Church Missionary Society will excite a new spirit in various places. And we must believe that the late great national movement in behalf of Christ and His kingdom will have a reward in the fruits of righteousness within the year.'

July 25, 1813.—Mr. Nicholas Vansittart is unable to attend the Committee to-morrow to consider means of obtaining leave for missionaries to proceed to India. He doubts the prudence of this at present, when the parliamentary debates are so recent. But in a few months or even weeks these will be forgotten. He advises that Mr. Grant or Mr. Parry should be consulted.

Special Committee, *July* 26, 1813, Mr. Grant in the chair, summoned on the advice of Mr. Babington, who urged that now the Bill was passed immediate measures should be taken to procure for Schnarre and Rhenius permission to proceed to India. On the advice of Mr. Grant, confirmed by a note from the Chancellor of the Exchequer,[4] based on the fact that the Act would not come into operation until April, 1814, it was decided to suspend action until October.

The sum of 100*l*. was granted towards the expenses of the Committee for Conducting Applications to Parliament.[5]

are 33–54, beginning 'And whereas it is the duty of this country to promote the interest.' All these Sections are given in the Society's fourteenth *Report*, App. I. p. 325.

[1] *Life of Wilberforce*, by his Sons, 1838, iv. p. 125; no date.

[2] To Lord Muncaster, September 2, 1813, in *Wilberforce's Correspondence*, ii. p. 271.

[3] *Life of Buchanan*, ii. p. 310.

[4] Mr. Vansittart.

[5] Another 100*l*. was granted on September 13, and on November 2 there was granted the sum of 22*l*. 13*s*. 8*d*., a third part of the cost of the *Shorthand Parliamentary Debates*, a copy of which the Committee were allowed to have taken. (*Minutes*, September 13, November 2.)

SECTION IV.—AUGUST, SEPTEMBER, OCTOBER, 1813.

Internal, 302.—The Seminary and Probationers, 302.—Africa, 304.—India and Ceylon, 305.—The Mediterranean, 306.—Associations and Sermons, 306.

SUMMARY.

The main subject of this section is the continued ramifying of the Society over England by means of Associations and preaching journeys. Of special importance are the Norfolk and Norwich Association and Mr. Basil Woodd's journey.

1. INTERNAL.

Committee, October 11, 1813.—A sub-committee was this day appointed for fitting up the Society's house in Salisbury Square. It had been anticipated that the premises would be occupied by Michaelmas, and so it had been advertised; but there had been miscalculations, and the meetings went on at Seeley's until nearly the end of the year.

A second edition of the Sermon and Report, 1,000 copies,[1] was ordered. The increased demand was, doubtless, owing to the special interest of the Sermon, which was Dealtry's, to the Association movement (especially the Bristol example of it), to the Missionary Dismissal Meeting, to the Africa Appendices, and to the opening of the East. But besides all these matters, the summer preaching tours, to be related in the present section, had by the date of this Committee, widely published the missionary work over England, creating many fresh readers.

2. THE SEMINARY AND MISSIONARY PROBATIONERS.

On August 1, 1813, at Aston Sandford were Mr. Norton, ready for ordination; Messrs. Bailey, Collier, Dawson. Rhenius and Schnarre were in London, studying for India; Mr. Greenwood in his curacy at Knutsford.

August 3, 1813.—Mr. Scott sees little that he can do towards procuring a title for Norton, who is quite ready for ordination, but continues his studies under him. On August 14 the Rev. David Lloyd, of Llanbister, is urging Norton's case on Bishop Burgess. On September 22 Mr. Lloyd wrote that he had waited on the Bishop at Brecon a few days back, and was informed by him that it would not be regular to accept a title where the candidate was not intended for a continued licensed residence upon the cure. The letter proceeds:—

'He said with much good nature that he approved of the motives of the Church Missionary Society, and had himself lent them a helping hand. He hinted that the intended missions were so respectably, and indeed so honourably patronised, that the only probable method of giving dignity and legality

[1] At the Committee of November 2 the order was increased to 2,000.

to them would be to apply to the Archbishop of Canterbury for that kind of sanction and authority which might enable the bishops to act without incurring blame, and in strict legal propriety. I am really afraid that, till some course like this is taken, the Committee will find great difficulties in getting their young candidates admitted to holy orders. From the friendly attentions which I have received from the Bishop of St. David's, I have reason to think that he would have granted me this favour as soon as almost any other person who might have solicited him. He hinted to me that he would probably address you on the occasion. I can only say that I feel sorry and pained that hitherto we have not succeeded.'

This statement seems to mean that Bishop Burgess, himself personally well inclined to the Society, waited for the Primate to set the example. On October 30 poor Norton wrote from Haddenham that he was much depressed by these disappointments, and was ardently longing to be at missionary work. The Committee, too, must have been well-nigh thrown into despair by Mr. Lloyd's letter, and have felt a fresh necessity for turning to the Lutherans of Berlin.

On September 16 Mr. Scott wrote to announce, on the authority of Mr. Pearson, the eminent surgeon, whom he had consulted, that by reason of a new and incurable malady it would not be practicable for him to continue his tuitional labour to any extent much longer. It was at present almost insupportable. Some other plan must, therefore, be made without delay. Could Mr. Norton be ordained, he might go on teaching the other three for some time longer, as he could do what was requisite in an hour and a half. This he would attempt, but must not receive any more, except as an accommodation for a few weeks, in which case he should not undertake to teach them much. All about him said he was injuring himself and shortening his days.

On September 25 four new missionaries reached Harwich from Berlin, which they had left on August 30.[1] They were all in Lutheran orders, and were thus named :—

Sperrhacken, John Christopher, 32, a native of Saxony.
Schulze, John Henry, 31, of Hanover.
Schroeter, Frederick Christian Gotthelf, 27, of Saxony.
Schaffner, George William, 23, of Spire.

On October 7 Mr. Scott again wrote :—

'I am not materially worse than when I wrote last, but the winter most tries me. . . . It cannot be expected that I can do anything much longer, and you must, without delay, seriously apply yourselves to form a permanent seminary, with proper instructors. suited to the enlarged scale in which the Society will probably be henceforth conducted.

October 11, 1813.—*Committee*, Seeley's. The four Germans from Berlin were presented, and in attendance along with them were their countrymen Schnarre and Rhenius. Their orders had

[1] A full account of their journey and expenses, which amounted to 82*l.*, will be found among the letters of the Society's collection under date September 25 and October 11, 1813.

been conferred by the Rev. Superintendent Hecker, according to the Lutheran form, in the Church of the Holy Trinity at Berlin, on August 28. Having quitted that capital on August 30, and proceeding *viâ* Stralsund and Ydstad, they sailed from Gottenburg on September 18, and reached Harwich on September 22. The Committee now accepted them as missionaries, to be placed at the seminary under Mr. Scott until their destination should be determined on. Their testimonials of orders were retained for preservation by the Society, and a copy given to them. On October 16 they left London to be placed under the care of Mr. Scott, at least for the present.

October 22, 1813.—The Rev. James Vaughan, of Wraxall Parsonage, near Bristol, in reply to a request of the Committee, reported that the committee of the Bristol Association were willing to undertake the examination and selection of such missionary candidates as might offer in that part of the country, and that a sub-committee, consisting of Mr. Biddulph, Mr. Day, Mr. Elwin and himself, had just finished enquiring into a case, the result of which Mr. Vaughan communicated. The clergymen of that sub-committee might be safely trusted with such a commission, as they were all managers probably, Mr. Biddulph certainly, of the Bristol Clerical Education Society, and were continually in contact with young men offering for holy orders, which gave them much experience.

On October 29 another sore trouble overtook the English missionary probationers. Norton's fellow student Mr. Greenwood, whose difficulties as to title and ordination had all been surmounted, whose piety and devotion to duty had been warmly commended by his vicar, Mr. Harry Grey of Knutsford, received notice to leave before priest's orders had been obtained. Mr. Grey's letter to Mr. Pratt at the above date, disclosing all the grief, retracts not a syllable of what he had said in his curate's favour; but alas, there are peculiarities for which his refined, cultured, and fastidious parishioners come down on him very hard. His elocution and his accent are most faulty, and Mr. Grey cannot deny it, nor can he think it right that people's hostility to vital religion should be aggravated by personal defects. There is no remedy but for Mr. Greenwood to leave. Mr. Grey, however, will give him a title for priest's orders.

3. Africa.

General Committee, August 6; *Committee of Accounts, August* 6 *and* 9, 1813.—Letters from the various Africa missionaries presented, Mr. Butscher dating from Sierra Leone. He is allowed to retain some landed property which he has purchased there with his wife's money[1]; but the missionaries are forbidden to pursue

[1] Mr. Pratt's letter to the same effect, dated August 11, 1813, will be found in the Society's collection.

a system of traffic, Butscher having been speculating in this way for the benefit of the Mission. The letters from Africa give great satisfaction. A list of stores to go out by the *Neptune* to replace those lost in the *Charles*.[1] A Broadwood piano (17*l*. 2*s*.), a watch and clock (17*l*. 9*s*.), are included; also school-books (10*l*.) to Major Chisholm, Commandant of Goree, in acknowledgment of his kindness to the shipwrecked missionaries.

October 23, 1813.—The Rev. George Bugg, curate of Kettering, told Mr. Pratt that on a recent journey he had fallen in with six or seven clerical brethren, all warm friends of the Society, who in the course of conversation raised a question as to the judiciousness of the missionaries redeeming slave children, purchasing them in fact, for the purpose of Christian education. Would not the natives see in this practice another form of slave traffic? Mr. Bugg spoke in defence of the Society, and mentioned the arguments he used; but he suggested that the scruple should be officially dealt with, either in the pages of the *Missionary Register* or otherwise. Replying on the 29th, Mr. Pratt considered that his correspondent had taken the right ground in the discussion, and that in principle the practice of redeeming was sound. As to the expediency of it, however, more might be said, and he would take time to consider.

4. India and Ceylon.

August 12, 1813.—Mr. Pratt to Mr. Thomason in India.[2] Referring to Schnarre and Rhenius being destined for India:—

'The establishment of these young men in such a situation, and that of others who may perhaps follow them, will require the superintending aid of an auxiliary society, which may be the medium of communication between us and our different concerns in India. Earl Moira[3] has expressed his favour towards our object, and would in all probability take the head of such an institution. The late discussions on the subject of India, and the spirit which has been excited throughout the country, are both a call and a help to us in more widely extending the usefulness of the Society. Bristol, as you will see, has done munificently, and other places are following.'

August 19, 1813.—The Rev. G. F. Bates has heard from the Rev. D. Corrie in India (June 9), who sends more particulars about Abdool Messech, reports that Sabat has apostatised, and Thomason is sinking under his labours. Martyn's death, not being mentioned, could not have been known to Corrie.

August 21, 1813.—Mr. Wilberforce, Sandgate, to Lord Teignmouth:—[4]

'Both Mr. Grant and I have been afraid lest the Anglo-Indians, who are among the most intelligent members of the higher circles, should be able to produce an impression that we carried our point in the House of Commons by availing ourselves of a popular delusion contrary to truth and reason.

[1] There is a letter of Mr. Robert Corry, East India Chambers, October 18, 1813, bearing on this, in the Society's collection.

[2] *Life of Pratt*, p. 93. [3] The new Governor-General.

[4] *Wilberforce's Correspondence*, p. 268.

To provide against this it is to be wished that the public mind could be in some degree instructed. . . . Buchanan, I hear, has published a new book, but I have not seen it. How much the mind in him predominates over the matter with which it is associated!'

August, 1813.—Dr. Buchanan, Kirby Hall, to Mr. Z. Macaulay:— [1]

'I approve most highly of your patronising Dr. John's plans of native schools. They are properly Mr. Swartz's plans. See the defence of them in the last *Church Missionary Register*. I visited some of the schools patronised by Government, and witnessed their operation. They may be justly termed "mediate schools" for Christianising the Hindoos, though their effects be not immediate. I had the same plan in view in proposing the numerous schools attached to the Ecclesiastical Establishment in my last work.'

October 11, 1813.—Mr. Zachary Macaulay, from 26 Birchin Lane, sends to be laid before the Committee this day a letter from Colombo, dated March 3, 1813, which reached Mr. Macaulay's hands through a friend in Scotland, giving a deplorable account of the state of Christianity in Ceylon.

5. Mediterranean.

Committee, October 11.—The Rev. William Jowett, present from Nottingham, accepts, and is accepted for, the post of literary representative at Malta, but will not be ready for two years, on account of his engagement at Nottingham and the time he will want to learn the languages. On October 25 the Committee of Correspondence settle the arrangements: the objects of the Mission detailed; the information collected by the representative is to belong to the Society; stipend to be what he was then receiving as curate, with all proper extras. Confirmed by the General Committee on November 2.

6. Associations and Sermons.

August 3, 1813.—Cambridge. Mrs. James Farish and her friend Miss Jane Lowe, of St. Andrew's Street, have been going from house to house, a part of each day—this being the fifth day—canvassing for subscriptions. They have been successful beyond expectation, above 120 subscribers having been obtained, besides donors, and great cordiality met with, from the middle and lower classes, however, the higher being colder. If an auxiliary were formed, the latter might come forward. The contributions are usually sixpence a month—in some cases a shilling or two shillings—and one elderly person has given five pounds. It is intended to divide the town into ten or twelve districts, and to appoint some young ladies to receive. On August 9 the Rev. M. M. Preston, of Little Shelford, near Cambridge, writes to Mr. Pratt to supply papers to Mrs. Farish, who 'is actually going with them from house to house, and has disposed of her stock.' On August 19 this zealous lady, remitting

[1] *Life of Buchanan*, ii. p. 327.

65*l.* 15*s.* 6*d.*, reports 330 subscribers, yielding 120*l.* per annum if all pay regularly. She and Miss Jane Lowe have given about six hours a day for three weeks, and divided the town into eight districts.

August 5, 1813.—WALES. The Rev. William Williams, of Carmarthen, hears from Mr. Phillips, curate of Coychurch, in Glamorganshire, that five or six clergymen in his neighbourhood would be ready, he believes, to favour the Society. His rector, a gentleman of family and fortune, has expressed himself willing to do anything in his power, provided everything is done 'in a regular way.' Mr. Pratt is, therefore, recommended to send his papers to the Bishop of Llandaff,[1] now residing at Cilgarth Park, near Kendal, Westmoreland, aged and very feeble, never expected to see his diocese again. If approving of the object, the bishop will write to his registrar in Glamorganshire, and in due course the Rector of Coychurch will ascertain his diocesan's wishes in the regular way.

August 5, 1813.—LIVERPOOL.[2] Rev. R. Blacow, of St. Mark's:—

'Much as I wish to see the great and noble cause espoused by the ministers of our Church, I can honestly say that I do not know a single clergyman within ten miles round Liverpool, to whom, in my opinion, your writing would be attended with any advantage. Mr. Marsden concurs with me in the same sentiments, and despairs as much as myself of seeing anything done in this district beyond the limited means already adopted, until the cause is *openly* sanctioned by the highest dignitaries of the Church. To my pulpit, the two excellent men you mention[3] will have a most hearty welcome. Mr. Marsden cannot *yet* pledge himself; but I should greatly have preferred, if it had been by any means possible, to have seen the commission opened in any other church than either his[4] or mine. You may perhaps venture to write to the Rev. George Vanburgh, Rector of Aughton, near Ormskirk, Lancashire. He is a man of most exemplary life and conversation, and an excellent parish priest, and chaplain to our new bishop.[5] I can indeed scarcely flatter myself with a hope that he will openly countenance the cause; but from what I know of his head and heart he will not, I rest assured, frown upon it, and from what you may be able to state as to the high and most respectable patronage it has already received, you may remove any existing prejudice, and conciliate his goodwill. I grieve, indeed, to my inmost soul, at the state of Churchmen and Church measures in this great town and neighbourhood. Scarcely a finger is moved among us, while the whole body both of Wesleyan Methodists and Calvinistic dissenters are pushing forward with a vast momentum. Two sermons were preached among them yesterday, and two others to-day. A meeting was also held at two o'clock, attended by the secretaries of the London Society, Mr. Thorpe of Bristol, and Mr. Bogue of Gosport; and many other eminent dissenting ministers are on the spot. In truth, such is their zeal and energy in various ways, and such the apathy of the Establishment, that the whole mass of the population is verging fast into dissent, and unless the state of things is very different in other parts of the kingdom, we shall soon have an episcopal Establishment with a dissenting population. We are at least a century

[1] Richard Watson, ob. July 4, 1816.

[2] From May 13, 1813, p. 282.

[3] Mr. Goode and Mr. Burn, then contemplating a preaching tour in the northern counties.

[4] St. Matthew's, a plain building, once a dissenting chapel.

[5] George Henry Law, elected June 23, 1812, Bishop of Chester.

behind most other places, and an age must elapse before the garment spotted by the flesh—with the polluted stain of African gore which clings to so many of our leading men—is worn away. While a shred of that remains, whoever appears among us in the holy garb of the Redeemer's righteousness, and advocates the extension of that kingdom which is righteousness, peace, and joy in the Holy Ghost, will be treated as a mover of sedition—a man not fit to live upon the earth.'

August 6, 1813.—BELCHAMP ST. PAUL, in Essex.[1] The Rev. Edward Pemberton,[2] recently become a life member by a donation of ten guineas, wrote:—

'I have endeavoured to form an association in my parishes, but religion is at too low an ebb among us to permit of our expecting much. The farmers for the most part are entirely dead to such things, so that what little can be raised must be from the poorer class, and many of them seem much interested about missionary accounts. I do hope the Lord will stir up a spirit of prayer for them among us.'

He does not expect to obtain above 12*l.* a year, and hopes to make occasional collections in church.[3]

General Committee August 9, *Funds Committee August* 16.—Arrangements were made for promoting associations and sermons at Liverpool, in Staffordshire, at Norwich. Tours would be undertaken by Mr. Goode, Mr. Burn of Birmingham, Mr. Daniel Wilson. Mr. Freshfield, one of the Committee, would try and secure the support of Dr. Blackburn, the Warden of Manchester.[4] Mr. Haldane Stewart had already promised for Hampshire and Sussex, while Mr. Basil Woodd was at that very time actively engaged in Yorkshire.

By way of introduction to the next date we make a few remarks concerning that triple naval fortress, consisting of Portsmouth, Portsea, Gosport, from out of which issued the earliest considerable Church Missionary interest and association for all Hampshire.

Portsmouth, the most ancient of the three towns, is at the

[1] At the northern edge, close to the border of Suffolk. The parish of Foxearth, presently to be mentioned, lay north-east of it, their churches being two miles apart.

[2] Fellow of Peterhouse, Cambridge, B.A. 1806, M.A. 1809. In 1809 he began subscribing as curate, and as vicar Jeremiah Pemberton, jun., of the same college, B.A. 1808, M.A. 1811, did likewise. They were probably brothers, sons of an elder Rev. Jeremiah Pemberton, of King's College, Cambridge, B.A. 1768, M.A. 1771; and if such was the case it was their sister Charlotte, stated to have been the daughter of the Rev. Jeremiah Pemberton, of Trumpington, near Cambridge (Burke, *Commoners*, iii. p. 76), who in 1788 married Mr. John Plumptre, of Fredville, in Kent, and became the mother of Mr. John Pemberton Plumptre, M.P., whose Christian worth as a public man will not easily be forgotten. From May 22, 1810, to 1841 Mr. Jeremiah Pemberton, jun., was rector of Foxearth, where he regularly supported the Society. After 1841 he retired, and at the age of 80 died in London on December 1, 1864, bequeathing 7,000*l.* to various societies, among which were the London Clerical Education, the Church Missionary, and the Church Pastoral Aid (*Gent. Mag.* 1865 pp. 113, 522). Mr. Edward Pemberton continued curate of Belchamp St. Paul down to 1854, the vicar from 1812 being J. Vander Meulen. In 1855 he retired, and on March 29, 1859, he died at Rose Hill, Wixoe, Suffolk, aged 76.

[3] His own donation and annual subscription, together with a collection of 10*l.* 9*s.* 3*d.*, were acknowledged in the Report of 1813.

[4] What was then the Collegiate Church at Manchester is now a Cathedral.

entrance of the harbour, on the east shore of the narrow inlet to it, and has its mother church within the walls, all among the people. Northward of Portsmouth is the parish of Portsea, once a thinly inhabited common, with a correspondingly small church, St. Mary's, a mile and more inland.[1] Its urban and maritime population was entirely the growth of the eighteenth century, and in 1753, while it was gathering, St. George's chapel-of-ease was built for the people. In 1770, so populous had this suburb become, that it was thought good to surround it with fortifications corresponding with those of Portsmouth. Thus the little old mother church, besides being too small, was completely shut out from it. The fortified suburb still grew in populousness, and in 1787 a second chapel, St. John's, was erected, much to the north of St. George's, following the direction of the growth. By the end of the eighteenth century, the suburb had become important enough to be reckoned a town. Its population was four times that of Portsmouth, and it reached far up into the harbour. It was spiritually under the charge of the two chapels or district churches we have mentioned, the mother church of St. Mary's being quite forgotten. Both churches were spacious, imposing, and handsome structures according to the taste of those times, St. George's being at the southern end of Portsea, nearest to Portsmouth, in the centre of St. George's Square, a long and broad area suitable for the abodes of the gentry; St. John's in Prince George's Street, more in the centre of the town and nearer to the bulk of the poor. Opposite these twin towns, and on the western side of the harbour, lay the third, Gosport, fortified like the other two, not itself a parish, but the modern urban and maritime district of the parish of Alverstoke, the mother church of which was inland beyond the walls, as in the case of Portsea, in contrast to the case of Portsmouth. For the spiritual needs of Gosport, there was the chapel-of-ease, or church, of Holy Trinity. Thus these three towns on the shores of Portsmouth Harbour, forming one combined naval system, had each its separate ecclesiastical centre and organisation. Considered as an entirety it has this interest for the reader of this work, that it was the frequent port of departure for our missionaries for many years, owing to the fact that those were years of war, when it was necessary for fleets of merchant ships to sail under man-of-war convoy. It was at Portsmouth that Henry Martyn embarked. To Portsmouth the successive parties of Germans were conducted by the Deputy Secretary or the Secretary. Long detentions frequently occurred before the fleet and the convoy could form, and during those times the out-going missionaries were generally received and visited by friends of their cause at Portsmouth or Portsea, and an opportunity was given them of addressing the people and promoting a missionary

[1] At a spot named Kingston. The church is now commonly called Kingston Church.

spirit among them. Looking at the three towns individually, we shall find that only a single chapel and a single clergyman would at this time co-operate with the Church Missionary Society, and those were St. John's in Portsea, and the Rev. William Stevens Dusautoy[1] its incumbent.

Mr. Dusautoy, of Portsea, is the earliest person we can discover interesting the people about him in these parts for Missions and for the Society. It was through his circulating the *Missionary Register* that the Juvenile Association began under Miss Heddington, as told in her letter of April 6, 1813. That lady was the first actual collector in Portsea, leading the way to the Portsea Association; but neither her name nor Mr. Dusautoy's appears in the Report of 1813, inasmuch as when it went to press no funds had been received from either. The only person in the three towns in that Report (and in no other, earlier or later) is Mrs. Robey of Gosport, a donor of two guineas. Gosport, therefore, with that single name, was the first of the towns to figure in the Society's Reports. We shall very soon, however, hear of an influential friend connected with Portsmouth itself, cordially supporting the action of Mr. Dusautoy. This was the Resident Commissioner of Portsmouth Dockyard, Captain the Hon. George Grey, R.N.,[2] who along with his lady, will appear from time to time, exhibiting a personal interest. That Mrs. Robey of Gosport and the Greys likewise, were put in motion by Mr. Dusautoy of Portsea, as we know Miss Heddington was, seems far from unlikely; yet it was by no means impossible, from a letter presently to be cited, that the Commissioner and his lady had their attention drawn to the subject by the Vicar of Portsmouth himself.[3]

August 12, 1813.—PORTSEA. The Rev. R. H. Cumyns,[4] of St. George's Chapel, wrote that as the Society had not the sanction of his diocesan[5] he must refuse Mr. Stewart his pulpit.

[1] His name does not occur among the English or Dublin graduates. He was ordained deacon in 1807 by the Bishop of Salisbury, and priest in 1808 by the Bishop of Winchester. In 1831 he became Rector of Exton, Hants, a living in the patronage of the Bishop of Winchester. In 1863 he retired from clerical duty, and died in or before 1865. But he occurs in the Reports in connection with the Portsea Association uninterruptedly down to 1864, and in 1865 Mrs. Dusautoy alone appears. The *Gentleman's Magazine* (1866, pp. 291, 432), giving an obituary memoir of his son, the Rev. William Stevens Oliver Dusautoy, who died at Malvern December 26, 1865, aged 56, states that the family belonged to the old nobility of France, and were sprung from the Sieurs Du Sautoy de Melk, of Alsace.

[2] He was the fourth son of Charles Grey first Earl Grey. Born in 1767, he married in 1795 a sister of Mr. Samuel Whitbread, M.P. He was created a baronet July 2, 1814, and died October 23, 1828. His eldest son, the second baronet, was Sir George Grey, Under-Secretary of State for the Colonies, born May 11, 1799, and in 1827 married to Bishop Ryder's daughter Anna Sophia. By numbers now living the names of this Sir George and Lady Grey must be well remembered with every sentiment of honour and respect.

[3] The Commissioner's official residence was by the entrance of the Dockyard, and this was within the town and parish of Portsmouth.

[4] Of All Souls, Oxford, B.A. April 29, 1790.

[5] Hon. Brownlow North, Bishop of Winchester.

On August 16, the Rev. William S. Dusautoy consented with pleasure to Mr. Stewart's preaching at St. John's.[1] He would have liked to have the collections from pew to pew, but since there were to be two annual sermons for parochial charities he did not think it advisable to have them in that way except on those occasions. Though sorry to hear of the refusal of Mr. Cumyns, he was pleased that application had been made to him, as it would 'do away with the appearance of party business.'

August 13, 1813.—NORWICH. Mr. Bickersteth asks to have 500 circulars sent, but printed according to a copy which he encloses, for sending out to the clergy and others in his county. The Norwich friends prefer to circulate their own well-weighed form, with a view to their special public. In reference to the hoped for meeting in September he is not without his fears, but he is making it a subject of prayer. On the 19th he says they are all looking forward with unspeakable joy to having their London friends among them. Besides his partner Mr. Bignold and himself, the two men to whose persevering exertions under many discouragements success was chiefly owing, Mr. Bickersteth must have been here speaking for his clerical friends Christopher Stannard, rector of St. Peter Hungate,[2] Edward Glover[3] curate of St. Lawrence's, churches of Norwich, Robert Sutcliffe[4] and John Glover of Little Stonham in the heart of Suffolk.[5] The circular, dated August, 1813, and printed after all at Norwich,[6] probably by Mr. Pratt's advice, acquainted the neighbourhood from the provisional committee of an intention to establish a Church Missionary Association at Norwich under the patronage of the Bishop and of many of the city and county clergy.

Here then is announced a striking advance. At length episcopal countenance in an episcopal city, a thing that was refused at Bristol and not obtained in London, is granted at Norwich. Under what circumstances it was conceded we have not seen; more will be said later on.

The circular, making allusion to the recent passing of the East India Company Charter Act, urges:—

> 'As this is peculiarly a Church Society, and as the objects of the Society have received the sanction of Parliament, it is hoped that all the friends of the Establishment will patronise and support it.'

August 16, 1813.—BIRMINGHAM. Mr. John Westley, in a letter breathing an earnest spirit, is finding many difficulties in the way of his Association. About 8*l.* has been raised. Endeavours are being made to excite a missionary spirit in the Sunday School.

[1] Dating from 34 Bishop Street, a thoroughfare running due north directly towards St. John's Church.

[2] February 18, 1811. [3] Emm. Coll. Camb., B.A. 1786, M.A. 1789.

[4] Of Corpus, Cambridge, B.A. 1789, B.D. 1800. Rector of Lambourne, Essex, September 30, 1815.

[5] Four miles east of Stowmarket; instituted September 27, 1803.

[6] Bacon, Kinnebrook & Co.

Tuesday, August 17, 1813.—PEATLING PARVA, eight miles south from Leicester, and four north-east from Lutterworth. The very small church was this day well filled, as the clergyman, Mr. Peter Lièvre, wrote on the 27th from Lutterworth, in a cordial and sympathetic letter, to hear a sermon preached by the Rev. E. T. Vaughan, of Leicester. There was the large collection of 10*l.* 5*s.* 3*d.*

August 18, 1813.—PORTSMOUTH. The Vicar, Rev. J. G. Bussell, declines in very civil terms admitting Mr. Stewart to his pulpit for the Society, there being no recommendation from the Bishop. He will peruse the papers attentively, and give as much publicity to the constitution and objects of the Society as lies in his power.

August 19, 1813.—DUBLIN. Dr. William Thorpe remitting 10*l.* from friends by the Rev. Henry Maturin, of Fanet, says a Missionary Society has been established in Dublin, which promises well, its object being not to send out missionaries at present, but to assist the funds of other Societies.[1]

August 19, 1813.—RAWDEN, near Leeds. Mr. Poole,[2] who has undertaken the curacy of this place, wishes to preach a sermon for the Society, and if he can get permission in several churches around.

August 20, 1813.—STANSTEAD PARK, Sussex. Mr. Lewis Way received Mr. Pratt's letter this morning, in the presence of Mrs. Grey of Portsmouth, who had received another on the same subject, namely, the Rev. J. H. Stewart's approaching journey to those parts. They are now consulting together in the common cause with all their hearts. Mr. Way has no doubt of obtaining Havant and other churches, and begs Mr. Stewart will make Stanstead his head-quarters.

August 23, 1813.—MALDON, Essex. Mr. C. Bridges writes:—

> 'We are, I trust, proceeding with a prospect of success, and the minds of the people seem to be favourably inclined towards this good work. But at the same time they are so ignorant with respect to the object of the Society that, judging from the present prospects, I fear we shall not be able to remit above 24*l.* annually. Should we not, however, be able to assist materially the end of the institution, I trust our feeble attempts will be made profitable to our own souls by calling off our minds from earthly objects to adore the goodness of God who has made us to differ, and cast our lot in a fair ground.'

On October 6, Miss Sarah Bridges, Mr. Charles's sister, trying to get up an Association, expects the committee will consist of six ladies; that their vicar the Rev. Charles Matthew[3] will be

[1] The Secretary, the Rev. Abbott Trayer, 26 Holles Street, Dublin, sent Mr. Pratt on September 6 a printed prospectus, which may be seen under that date in the Society's collection.

[2] The Rev. George Ayliffe Poole, who became incumbent of St. James's, Leeds, March 16, 1839.

[3] Vicar of All Saints and St. Peter, Maldon, December 5, 1809.

patron, and the Rev. F. Doveton,[1] the rector of Woodham Walter, will be treasurer.

August 25, 1813.—NOTTINGHAM. Mr. John Blackburn, of St. John's College, Cambridge, writes that he has met with disappointment in taking the papers into the north.

'At Nottingham, also, a deplorable indifference pervades the Church, and an unwillingness to form an Association. Yet, I think, if some active resident would set it agoing, it might please God to add success to the attempt.'

August 28, 1813.—CHESHIRE and STAFFORDSHIRE. Mr. Dobbs and his local friends had been for weeks most urgent with Mr. Pratt to come up and assist at the numerous openings they had found for the Society, little realising the absolute necessity there was for his sticking to his desk and answering the constant demands made from commencing associations and the itinerant friends. Nor was it by any means easy for Mr. Pratt to find substitutes of the requisite ability and information. The Cheshire and Staffordshire organisers had been getting into despair, and were all but reproaching the secretary, who was absolutely single-handed at his office for all responsible duty. The day for an assistant secretary was approaching. Mr. Dobbs, who came by degrees to take in the situation, was at length able on the 28th to write from Ramsdell:—

'It may be a relief to your mind that, under the expectations of assistance as held out by yours of the 25th, we shall, I trust, be able to supply, perhaps, all our churches without the painful necessity of drawing you from your present laborious and useful scene of action. Mr. Woodd has undertaken Knutsford.'

August 28, 1813.—HUDDERSFIELD. The Curate, Rev. William Harding,[2] has been trying to form an Association, though afraid it will be on a small scale.

'We intend to meet in the vestry of the church on the first Monday in September, to consult respecting the plan for its formation. The annual subscription at present amounts to rather more than 22*l.*, which will do to begin with, and I hope, when the thing is more known, there will be a considerable increase of subscribers and parishes. Some of the neighbouring parishes may join us. It is my design to preach on the subject the Sunday previous to our meeting, and I hope we shall have an annual sermon for the benefit of the Association. Mr. Coates declines taking any active part; therefore it all falls upon me, and as soon as the Association is formed, and the subscriptions paid, I will remit the money to you. The state of the Church here is truly painful. We have a population of 8,000, and only one church, and every seat in it is private property. The consequence is that the body of Dissenters and Methodists is great, and there seems no probability of a new church or chapel being built. We were exceedingly pleased with Mr. Woodd.[3] I think the Church of England will come forward in a way that becomes her in this sacred work.'

[1] Rector of Woodham Walter, three miles west from Maldon, June 6, 1812; Vicar of Steeple, with the hamlet of Stanesgate, seven miles S.E. from Maldon, February 27, 1812.

[2] His address was at Mrs. Shirt's, Berry Place, Huddersfield.

[3] He was at Huddersfield on August 4 and 5. See his Journey further on in this section, p. 315.

August 30, 1813.—CHICHESTER ASSOCIATION formed, as related in Mr. Stewart's journey further on in this section.

August 30, 1813.—KNARESBOROUGH. The Rev. Andrew Cheap, the vicar, wrote to Mr. Pratt just a fortnight after Mr. Basil Woodd's visit:—

'I have the pleasure to say that Mr. Woodd's suggestion to form Associations has met a ready performance in the spontaneous offer and exertions of several in our congregation, and I trust we shall have an equal sum with our collection to remit from the annual produce of this source. Mr. Woodd pleaded his interesting cause with great effect, and has created an interest amongst us for the object of the institution, which I hope will not soon subside. I am persuaded it would much forward the views of the Society if missionaries like him were periodically to itinerate for the same purpose. And I think it would also much conduce to the general benefit of true religion. It helps our faith and strengthens our hands to have such confirmatory testimonies to our doctrine of the Cross.'

August 31, 1813.—STEBBING AND BARDFIELD,[1] in Essex. The Rev. J. West writes that, after having strained every nerve in behalf of the Bible Society, they are now canvassing the parish for the Church Missionary Society, and have established a Stebbing and Bardfield Village Association, of which the president and treasurer is the Rev. Philip Henry Douglas,[2] and himself secretary. The first 5*l.* collected is now sent.

The Rev. Basil Woodd's Journey in August.

BRADFORD, HUDDERSFIELD, WAKEFIELD.

Sunday, August 1, 1813.—BRADFORD. Mr. Woodd having reached this town on the previous day from Leeds, preached thrice in the parish church, collecting 45*l.*, 12*l.* 15*s.*, 15*l.* 15*s.* The children present there so interested him that he could not resist giving them an address in the interval before the evening service, distributing among them some of his booklets. He parted from them warm friends, and some were evidently touched to the heart. 'Who knows,' he wrote on August 3, 'but it may bring some child to the Blessed Saviour?' The evening service was attended by the Independent, Baptist, and Wesleyan ministers, who shut up their chapels that their congregations might come to church.

Monday, August 2, 1813.—From Bradford he rode out to Fulneck in the parish of Calverley, five miles to the north-east, to view the Moravian settlement, founded there in 1748; and at Bramley, a populous township of Leeds, four miles to the north-west of it, he preached for the Society, collecting 18*l.*[3]

[1] Stebbing was three miles north-east from Dunmow, and about four miles due north of Stebbing were Great and Little Bardfield, two contiguous parishes between Thaxted, where a missionary movement was on foot, and Dr. Joseph Jowett's parish of Wethersfield.

[2] Of Corpus, Cambridge. B.A. 1809, M.A. 1812. In the earliest *Clergy Lists* (1841–3) he is at Charlton Kings, near Cheltenham, apparently as curate under the Rev. J. F. S. Gabb, and no later does his name occur.

[3] Letter, August 3; Diary of his Journey.

Tuesday, August 3.—He took measures for forming an Association at Bradford, and writing the same day thus expressed himself:—

'I thank God for these opportunities, and that I do not feel much fatigued. I am only afraid that the Associations will not be kept up. I hope our friends will make a point of annual sermons for the mission.'[1]

Wednesday, August 4, 1813.—From Bradford, Mr. Woodd proceeded eleven miles southward to Huddersfield, where he preached, collecting 35*l.* 9*s.* The vicar was the Rev. John Coates.[2]

Thursday, August 5.—HUDDERSFIELD. He breakfasted at Mr. Battye's. It was probably on that occasion that he used the endeavours which he spoke of to promote an Association, in reference to which he observed:—

'I think this will be effected. . . . Hearing that the 8th was Slaithwaite Feast, and the 15th Longwood[3] Feast, I have persuaded Mr. Chew[4] and Mr. Robinson to make it a Missionary Feast, and I have told them I would inform you they would both collect. The clergy beg you will send the Rev. J. Coates a good parcel of the summaries. Mr. Chew has become a subscriber. It strikes me that a little cheap book like my *Missionary Anecdotes* would have an enlarged effect. It would wonderfully please the little children, who seem very ready to subscribe, and would please old folks as well. The subject would be *The Superstition of Ancient Britons*, with little engravings of all the Saxon deities. . . . I brought two Hindoo gods with me; one has a snout like an elephant. I find they entertain everybody, and plead the cause of missions as well as if they were missionaries themselves. I have enjoyed my work, for which I thank God. The interest, kindness, and affectionate expressions everywhere experienced, call for much humiliation and gratitude. I have also had opportunity of distributing 900 tracts, and have a large packet now on the road. May they prove a blessing, if but to one soul! I wish we had Scarborough, but despair.'[5]

The same evening, August 5, Mr. Woodd preached at Birstall, a populous town nine miles north-east from Huddersfield, on the direct road to Leeds, and distant from the latter seven miles; minister, the Rev. W. Heald.[6] The sermon was attended by many clergymen, and the collection amounted to 30*l.* 1*s.* 9*d.* Returning thence to Mr. Cox's, he reached Knostrop at half-past eleven.

Friday evening, August 6.—He preached at Chapel Town or

[1] Letter, August 3.

[2] Of St. Catherine Hall, Cambridge, B.A. 1782, M.A. 1785. He became Vicar of Huddersfield in 1791, and died in 1823 or early in 1824 (*Gentleman's Magazine*, February 1824, p. 188). His successor, the Rev. J. C. Franks, continued to support the Society.

[3] Slaithwaite and Longwood were townships in the parish of Huddersfield.

[4] The Rev. Charles Chew, Minister of Slaithwaite, was of Trinity College, Oxford, B.A. January 20, 1779. On July 27, 1819, he became Vicar of Lockington, in Leicestershire, and died November 26, 1824, aged 58.

[5] Letter, August 5. Mr. Pratt had written on July 20 to the Rev. John Boutflower, of Seamere, to endeavour to procure the Scarborough pulpit.

[6] William Margetson Heald, not a graduate; he became vicar March 17, 1801, and in September 1836, William Margetson Heald, jun., presumably his son, of Trinity College, Cambridge, B.A. 1826, M.A. 1829.

Chapel Allerton, a township of Leeds, five miles to the north of it, collecting 12*l.* 6*s.*

Saturday, August 7.—He rode to Wakefield, nine miles south from Leeds, and had a cordial reception from the Rev. Thomas Rogers. There, on Sunday the 8th, he preached morning and evening, collecting 34*l.* 0*s.* 9*d.* and 30*l.* 16*s.* 5*d.*[1] In the afternoon he preached at Ossett, four miles west from Wakefield, a township of the parish of Dewsbury, collecting 20*l.* 3*s.* 7*d.*[2] For this afternoon he had endeavoured to obtain the pulpit of Methley, five miles north-east from Wakefield, but had been refused by the Rector. The Dean of Ripon had also politely declined. 'These are the only two rebuffs as yet,' wrote Mr. Woodd on August 5.

Monday, August 9.—Mr. Woodd having put things in train for an Association at Wakefield, returned to Mr. Cox's at Knostrop, where he arrived at half-past nine in the evening. On August 10, Mr. Rogers remitted the collections in a very cordial letter to Mr. Pratt.

In 1813, before the Report went to press, the Society had but a single supporter at Wakefield, Edward Ridsdale, Esq., who had subscribed from 1804, Mrs. Elizabeth Ridsdale having done so from 1804 to 1809. The impetus given by Mr. Basil Woodd's visit is shown in the Report of 1814, where some thirty subscribers appear, among whom are Mr. George and Mrs. Ridsdale, Mr. Edward not occurring. This body of contributors, though called an Association, are a mere list without organisation.[3]

Wednesday, August 11, 1813.—Mr. Woodd preached at Pudsey, a populous township in the parish of Calverley, five miles west from Leeds; minister, the Rev. D. Jenkins. He collected 9*l.* 6*s.* in church, put things in train for an Association contributing forty-eight pence per week, and returned to Knostrop at 11 P.M.

Thursday, August 12, 1813.—He preached at Farnley, four miles south-west from Leeds, and a township of the parish; minister, the Rev. Nussey Holmes,[4] 17*l.* 9*s.*

[1] The vicar, from July 3, 1810, was Samuel Sharp. Mr. Rogers, of Magdalene College, Cambridge, B.A. 1783, M.A. 1791, who died February 14, 1832, at the age of 72, had been thirty years evening lecturer, and was greatly respected. He had once been curate under Mr. Robinson at Leicester. He was secretary of the Wakefield Church Missionary Association (formed March 1, 1820) down to the time of his death.

[2] The incumbent, Mr. Kilvington, doubtless related to Dr. Thomas Kilvington, of Ripon, was of Jesus College, Cambridge, B.A. 1787, M.A. 1790, Fellow of Sidney 1791. He subscribed at Ossett (where an Association was formed on November 9, 1817) from 1803 to 1827. He was the founder and first incumbent of Trinity Church, Ripon, which he built at his sole expense and endowed. On its consecration by the Archbishop of York in November 1827 he resigned Ossett and removed to Ripon. There he died, at the age of 68, January 28, 1835. (*Gentleman's Magazine*, November 1827, p. 456; 1835, p. 330.)

[3] It was not until March 1, 1820, as already observed, that a proper Association was formed at Wakefield.

[4] Of Lincoln College, Oxford, B.A. 1786, M.A. 1790.

Thus far Leeds, in the centre of the West Riding, has been the pivot of his operations, in the course of which he appears to have occupied every available pulpit. We are next to follow him to the maritime parts of Yorkshire.

TADCASTER, KNARESBOROUGH, YORK.

Friday, August 13.—He proceeded to Tadcaster, about thirteen miles north-east from Leeds, in the direct way to York; minister, the Rev. William Rhodes.[1] Preaching the same day he collected 12*l.* 17*s.* 4*d.* It was entirely new ground.

Saturday, August 14.—He arrived at Knaresborough, thirteen miles north-west from Tadcaster, sixteen north-east from Leeds; the Rev. Andrew Cheap vicar,[2] the Rev. William Richards[3] curate. Here also was new ground; neither the town nor its vicar had hitherto appeared in the Reports. Yet Knaresborough, a manufacturing place, was at that very period the scene of a home-mission of remarkable promise, headed at the vicarage by the vicar's sister-in-law, the celebrated Mrs. Stevens, a lady in her prime, pious, prudent, gifted with powers of teaching and powers of song. There, ever since 1804, she and her sister had been labouring, without stint, attracting various ranks of the people, and not the poor only nor yet the young only, to their room, which was a large hay-loft over the vicarage stables. This is yet another instance of Evangelical ground in the north undiscovered by the Society previous to the Association period.

At Knaresborough, on Sunday, August 15, after Mr. Woodd's sermons morning and afternoon, 40*l.* 1*s.* 4*d.* was collected, including 5*l.* from Dr. Kilvington.[4] In the evening his sermon at Pannal, a village five miles to the south-west, brought in 7*l.* more. Among a people so long under the influence of an earnest evangelical teaching both in the parish church and at the vicarage, an Association was the speedy result of Mr. Woodd's visit. Writing to Mr. Pratt on November 3, Mr. Cheap said:—

'It afforded me much pleasure to hear of Mr. Woodd's success. We think of his visit here with great satisfaction. I shall be happy for the continuance of such intercourse with the parent Society.'

August 17.—He arrived at the *Crown* inn, Boroughbridge, a township of the parish of Aldborough, in the West Riding, but close to the border of the North Riding. Boroughbridge is some nine miles north-east from Knaresborough. Half-a-mile to the southward are three enormous upright stones, known as

[1] St. John's, Cambridge, B.D. 1796; P.C. of Tadcaster, October 13, 1811.
[2] From May 11, 1804. [3] St. John's, Oxford, B.A. April 4, 1789.
[4] Dr. Thomas Kilvington, of Ripon, was of St. John's College, Cambridge, where he took his M.B. in 1758. His support of the Society began in 1803 by a donation of 21*l.*, which was followed by one of 20*l.* in 1806, one of 50*l.* in 1808, and one of 200*l.* in 1817. He subscribed five guineas annually besides. He died in his 92nd year at Ripon, on September 13, 1823.

the *Devil's Arrows*, but mentioned by Mr. Woodd, who walked out to view them, as the pyramids—a pleasanter name.

Near Boroughbridge was the abode of Dr. Claudius Buchanan, at the parsonage called Moat Hall, where he was in sole charge of the parish of Ouseburn,[1] five miles south-east from Boroughbridge. Here he had lived ever since, and in consequence of, his second marriage with the daughter of Mr. Henry Thompson of Kirby Hall. Kirby Hall was the name of a township in the parish of Little Ousebourn,[2] and perhaps also of a mansion which gave its name to the township. Dr. Buchanan almost invariably dated his letters Kirby Hall, meaning apparently the township, and rarely Moat Hall.[3] At Moat Hall Mrs. Buchanan died March 23, 1813.

On the day now before us, August 17, Mr. Woodd preached at Little Ouseburn, Mr. Watson rector, collecting 30*l.*, and that night 'slept at Dr. Buchanan's, Moat Hall.'

On August 18, accompanied by Dr. Buchanan, he proceeded to Ripon, about five miles north-west from Boroughbridge, and the same day dined with Dr. Thomas Kilvington, the physician, a warm friend of the Society. Setting out from Ripon on the 21st, he reached York, seventeen miles to the south-east, on the same day, and was received by the Rev. William Richardson.

Sunday, August 22, 1813.—York. Mr. Woodd preached at Mr. Richardson's two churches, St. Michael-le-Belfrey and St. Sampson's. The Rev. John Overton shut up his church, St. Crux, that the congregation might attend Mr. Woodd's sermons. By Mr. Richardson's desire half the collections went to the Moravian Society; in consequence of which Mr. Overton had a sermon at St. Crux in the evening by Rev. Thomas Fry, who was then in York, and 'he preached a most admirable sermon to a large congregation!'[4] That evening Mr. Woodd attended the lecture of the Rev. John Graham, a warm friend of the Society, at St. Saviour's.

August 23 *and* 24.—Mr. Woodd spent these days in viewing the minster and other principal objects of interest, as well as in seeing people and influencing them in the missionary cause. With Mr. William Gray, that veteran supporter of Mr. Richardson's ministry and of all spiritual work at York, he made a personal acquaintance, dining at his house. Mr. Gray and Mr. William Gimber were the principal lay pillars of the Society at York. On the 24th Mr. Woodd reported to London that his ex-

[1] Called in some county maps Great Ouseburn. Little Ouseburn, six miles south from Boroughbridge, was a distinct parish. (Moule's *English Counties*, ii. pp. 464, 465.)

[2] Moule's *Counties*, ii. pp. 465.

[3] *Life*, ii. pp. 216, 292.

[4] Mr. Overton's letter, September 8, 1813. He was instituted to two York rectories, St. Margaret in Walmgate and St. Crux in Fosgate, October 8, 1802. In 1801 he published *The True Churchman Ascertained, or an Apology for those of the regular clergy of the Establishment who are sometimes called Evangelical Ministers*, a work which excited much discussion.

penses had been so far 60*l.* 0*s.* 9*d.*, 'much reduced by the kindness of friends, especially Mr. Cox.' He added:—

'We have succeeded as well as we could expect, but the difficulty will be to keep it up annually. Several of our friends think this will not effectually be done except by sending itinerant ministers. I begin now to think that this is expedient, and that little would have been effected by mere letters. . . I advise your inserting the rectors of the church; it will gratify them and give them a share of the credit which is their due. I am convinced the monthly reports I proposed for the *Guardian*[1] and *Register* would be highly beneficial and rouse our brethren, many of whom want it; but as I have now taken a prominent part I feel delicate in mentioning it, only that the grand cause requires it. If you will state in general terms that such and such places have formed a Society, it will prove a stimulus. I send a copy of the hymns which have in most places been sung. The hymns have greatly increased the missionary feeling, but I think it would be better another year to print and send Dr. Watts's 117th and 72nd Psalms;[2] and if you insert "O'er those gloomy" take it from the Bentinck book; but I think a better hymn is that of ours, "Arise, O Sun of Righteousness." I think I have now to bring you 700*l.*, for which to God be all the praise! I am very well, but Mrs. Basil Woodd quite wearied. We have traversed 450 miles in all. Mr. Kirk, of Scarborough, wrote to the Archbishop[3] whether he should admit me to preach for the Church Missions. His Grace sent word that he saw no objection.'

Accompanying this letter of Mr. Woodd, and still preserved with it, was a summary account of the Society which he had had printed at Leeds, and on the same sheet three hymns for the church service, when a missionary sermon was preached. As some of the best available in days before Heber's famous lines were composed they may interest the reader, and two of them are therefore subjoined. The third is well known.

Before the Sermon.

'Jesus, immortal King, go on,
The glorious day will soon be won,
Thine enemies prepared to flee
And leave a conquered world to thee.

Gird on thy sword, victorious chief,
The captive sinner's sole relief;
Cast the usurper from his throne,
And make the universe thine own.

Thy footsteps, Lord, with joy we trace
And mark the conquest of thy grace;
Finish the work thou hast begun
And let thy will on earth be done.

Then shall contending nations rest,
For love shall reign in every breast;
Weapons for war designed shall cease,
Or then be implements of peace.

Hark how the hosts triumphant sing!
The Lord Omnipotent is King!
Let all His saints rejoice at this,
The kingdoms of the world are His.

[1] *The Christian Guardian.*
[2] 'From all that dwell below the skies;' 'Jesus shall reign where'er the sun.'
[3] Hon. E. Venables-Vernon.

Now let the idols fall around,
The Gospel through the world resound,
The Saviour's name alone ador'd,
And distant nations own Him Lord.

After the sermon the following, or else 'O'er those gloomy.'

My soul, with sacred joy survey
The glories of the latter day;
Its dawn already seems begun;
Sure earnest of the rising sun.

The friends of Truth assembled stand,
A chosen consecrated band,
The standard of the Cross display
And cry aloud, Behold the way!

Behold the way, ye heralds, cry,
Spare not, but lift your voices high;
Convey the sound from shore to shore,
And bid the captive sigh no more.

Swift on the wings of heavenly zeal
They fly, nor seem their toils to feel,
But faithful to their Master's will
Their sacred embassy fulfil.

The North gives up, the South no more
Keeps back her consecrated store;
From West to East the message runs,
And either India yields her sons.

Auspicious dawn, thy rising ray
With joy I view, and hail the day:
Thou sun, arise, supremely bright,
And fill the world with purest light.

SCARBOROUGH, BRIDLINGTON.

Wednesday, August 25.—Mr. Woodd left York and made for Scarborough, forty miles to the north-east. He was on this journey in the North Riding, skirting its south-eastern border. Midway between the two places lay Malton or New Malton, through which he passed, and stopping at Seamere, where he called on the Rev. John Boutflower, a friend of his cause, he soon completed the remaining four miles, and at half-past eight reached the *Pied Bull* at Scarborough, the pulpit of which town he had been in despair of gaining.

To this populous watering-place Mr. Woodd had come, as he said, quite at a venture, hoping that some opportunity of pleading for the Society might occur. There were lay friends of it already in the town, four of whom were subscribers to the Seamere Association,[1] and one of these, Mr. Thomas Hinderwell, proved now of great service to him.

On Thursday the 26th, and Friday the 27th, he was visited by

[1] So entitled in the *Report* for 1813, *i.e.* before the August of that year, but it was only an alphabetical list of subscribers.

five clergymen, Rev. John Richards, curate of Seamere, Rev. H. Harper, curate of Beeford, the Rev. Francis Wrangham of Hunmanby, the Rev. Edward Kilvington of Ossett, and last, but not least, the Vicar of Scarborough, Rev. John Kirk,[1] accompanied by Mr. Hinderwell. Preaching engagements followed, as will appear further on, and above all, one for Scarborough itself—thanks to Mr. Hinderwell.

Having enjoyed the sea breezes of Scarborough, much needed by his wife, and visited various spots of interest about it, he returned to Seamere and Mr. Boutflower's on the evening of the 27th. From thence he wrote on Saturday, the 28th, to Mr. Pratt as follows:—

'I assure you that I have so many people to consult, with so many letters to write, that I cannot be a regular correspondent; but as you mention the word *Bulletin* I will take you at your word and send you a weekly statement in a regal style.'

Thus, at the end of five weeks our itinerant was beginning to create enough new work for a Yorkshire secretary.

Sunday, August 29, 1813.—Mr. Woodd preached in the morning at Seamere (13*l.* 17*s.* 6*d.*); in the afternoon (without a collection) at Hunmanby, Mr. Wrangham's, eight miles south-eastward, and within the East Riding; and in the evening, returning northward by a drive of thirteen miles, at Scarborough parish church to a congregation estimated at 2,500, the dissenters shutting up their chapels and attending church.[2] Mr. Willis, in whose family Mrs. Hartwig, the missionary's wife, was then living as governess, and whom we gather to have been the churchwarden, in his letter to Mr. Pratt remitting the amount of the collection (52*l.* 5*s.* 3*d.*), described the sermon as most excellent and delivered to a very crowded congregation. Writing on the blank page, Mrs. Hartwig said he had taken an active part in contributing to the success of the sermon, and from her general remarks we plainly see in this gentleman an example of many Church people of exemplary lives, not particularly interested in religious matters generally, certainly not demonstrative in them, who yet could be aroused to a very genuine interest in the cause of spreading the religion of Christ among the heathen. Thousands would after all listen to that when set before them by advocates as Basil Woodd, Daniel Wilson, and their compeers; and thousands besides were probably reminded by such sermons, preached in demonstration of the Spirit and of power, of a need of something deeper for themselves than they had yet known. In that way it was that these messengers of the missionary cause were improving the religion of the people at large, and for this

[1] He was the son of a Scarborough gentleman; took his degree in 1773 at Oxford from Worcester College; became in 1789 vicar of Scarborough, and in 1809 rector of Thwing, near Bridlington. He died, holding both these livings, on November 6, 1827.

[2] Mr. Woodd's letter, September 9.

reason many an earnest pastor welcomed them to his pulpit without being always ready to endorse, from his own convictions, even if he always saw, the evangelical foundations on which the preachers mainly relied in discharging their great errand. It is very evident, too, that the preachers must have studied to keep elementary foundation points foremost without allowing themselves to be turned aside to disputable matters that were not to edification. Only men of superior mould would do that.

This was no little success accruing from Mr. Woodd's venture to Scarborough. On Monday, the 30th, he left Seamere, which had been his head-quarters for that locality, and travelling some nineteen miles south-east reached Bridlington, the principal coast town of the East Riding. Here were two friends of the Society, Miss Booth who had subscribed from 1805, and Mr. Brian Taylor who appears first in 1813, but before Mr. Woodd's visit. Calling on the Rev. George Smith, the perpetual curate, he received the promise of his pulpit for Sunday, September 5, agreeing that the collection should be divided with the Bridlington schools. For some days, during which he was entertained by M. Pritchett, Esq., Bridlington remained the pivot of his operations among some distant villages of the interior. Resuming his journey the same afternoon, he was, after about nine miles in a south-westerly direction, brought by six o'clock to the village of Beeford, Mr. Harper's, four miles from the sea, where he preached the same evening (6*l.* 3*s.* 3*d.*) and promoted an association, afterwards returning to Bridlington.

On Tuesday, 31st, he reported to London from Bridlington :—

'Mr. Harper, and several other ministers, are exerting themselves in this neighbourhood to form general associations for schools, bibles, homilies, and the Church Missionary Society. Mrs. Woodd is better. I am very well. Our carriage has cracked two axle-boxes and two springs; roads very rough. I have (*Deo gratias*) been provided with eight churches[1] since I left York. What mercies and encouragements! O for gratitude to the Author.'

Thus ended Mr. Woodd's August journey. His proceedings in September will be resumed further on in this section.

Rev. J. Haldane Stewart's Journey in August.[2]

Saturday, August 28, 1813.—On this day Mr. Stewart, after some previous correspondence with the Rev. John Sargent of Graffham, the Hon. Mrs. Grey of Portsmouth, and Mr. Lewis Way of Stanstead Park, all zealous friends of the missionary cause, left London, and in the evening arrived at Graffham, a village in the west of Sussex, some seven miles N.N.E. from

[1] These would seem to have been, reckoning those promised and shortly to be occupied—Scarborough Scamere, Hunmanby, Beeford, Driffield, Hornsea, Bridlington, Rudstone.

[2] From his lett[illegible] *Re*gust 30, 1813, and his report presented to the Committee on November 2, 181[illegible] lis[illegible]

Chichester, and about nine N.E. from Stanstead Park. Mr. Sargent was the well-known dear friend of Henry Martyn, and a few years later his biographer.[1] On Sunday morning, the 29th, Mr. Stewart proceeded to Chichester, in company with the Rev. Thomas White Cogan,[2] to preach in the only church in that city which Mr. Sargent could procure for him, All Saints. Mr. Cogan, who was rector of this, a very small church, one of several such in Chichester, was also Rector of East Dean, a mile or two from Graffham, in the direction of Chichester, and so a very near neighbour of Mr. Sargent. He was also well disposed to the missionary cause, though he had not before supported the Society, neither does Mr. Sargent appear in any earlier report than that of 1813. Within the narrow walls of All Saints, holding not much above two hundred people, in a service without singing, before a congregation that was entirely out of the habit of having collections except for the Naval and Military Bible Society, and when no means had been taken to give publicity to the sermon, Mr. Stewart opened the missionary cause. The collection was 10*l.*, a sum which, under the circumstances, showed a readiness of the people to take an interest in the subject. Mr. Way was present, from Stanstead, but reserved his liberality for an Association that was contemplated.

In the afternoon Mr. Stewart preached in the small church of Graffham, a parish of farmers and poor cottagers, with only one higher family besides the rector's in the place, Lady Frances Harpur's.[3] Mr. Stewart mentions her ladyship, and her nephew by marriage, Mr. Jenney, as warm friends of the cause, and that must account for the collection having mounted up to 10*l.* 4*s.*

On Monday, the 30th, he went with Mr. Sargent to Chichester, on the occasion of a meeting of the Committee of the British and Foreign Bible Society, to see if a public association, under the patronage of the bishop, could not be formed. The gentlemen present considered that the Society was not sufficiently known for such a measure; but an association was immediately formed of the company present, of which Mr. Lewis Way was chosen president, Mr. Jenney treasurer, and Prebendary George

[1] His *Memoir of Martyn* is dated Graffham, July 7, 1819.

[2] Of Trinity College, Oxford, B.A. 1794, M.A. 1798; vicar of East Dean (1795–1851), rector of All Saints (1800–1848), rector of Upwaltham, close to Graffham (December 15, 1840–1850). He died April 20, 1856, aged 88, at West Hampnet, two miles north-east from Chichester.

[3] Lady Frances Elizabeth Greville, second daughter of the first Earl Brooke and Earl of Warwick, the widow of Sir Henry Harpur, 6th Bart., who died in 1789. She died a widow at Beckenham Rectory, April 7, 1825. The rector was William Rose, a pupil and convert of Clarke, of Chesham Bois, a correspondent of Newton, and a friend of the Church Missionary Society. The Harpurs were of Calke Abbey, Derbyshire, and the 6th baronet, who married in 1754, was M.P. for Derbyshire a few years from 1761 and high sheriff in 1774. His sister's daughter Caroline was the wife of Mr. William Jenney of Bladinwood, Staffordshire, and Great Cumberland Street, the son of Mr. Arthur Jenney of Rendlesham, Suffolk. Sir Henry Harpur the 7th baronet took in 1808 the name of Crewe.

Bliss secretary. Mr. Bliss,[1] one of the cathedral clergy with a church in the neighbourhood, was quite in sympathy with this movement and offered his pulpit; but Mr. Stewart, thinking only a few persons could be collected on a week-night, requested him to preach for the Society himself on an early Sunday, which he promised to do. There was then at Chichester another cordial friend of the missionary cause, Mr. J. C. Haller, a Dutch gentleman who came to England with the Prince of Orange,[2] one of the victims of the French revolution, and some lady friends of his engaged to begin a small association among themselves. Mr. Sargent and Mr. Cogan both offered their services to preach for the Chichester Association in any part of the district where pulpits could be procured. The Association, thus extemporised privately and on the spur of the moment, did not survive its infancy, as no mention of it occurs in subsequent reports. Comparing its inception with that of the Norfolk and Norwich Associations, we may perhaps understand partly why nothing better came of it.

In his letter of August 30 to the Secretary from Graffham, Mr. Stewart wrote:—

'Mr. Way wished to have notices of my preaching posted up through the different towns, with Church Missionary Society at the head of the bills; but recollecting that you much disapproved of that practice by the Jews' Society, I told him, without mentioning any name, that I knew one of the leading members of the Missionary Society had objected to it. I should be glad that you would inform me by return of post to Stanstead Park whether you still disapprove of this mode. I thought it right to consult you upon it before I consented to its being done. It would probably add some to the members of the congregation.'

Rev. Basil Woodd's September Journey.

BRIDLINGTON, SEAMERE, MALTON, PONTEFRACT.

Wednesday, September 1, 1813.—Mr. Basil Woodd, from his headquarters at Bridlington in the East Riding, proceeded to Hornsea, a village twelve miles down the coast, the Rev. Mr. Dixon's, and preached that evening.

On Thursday, the 2nd, he preached at Driffield, an inland village twelve miles south-west from Bridlington and nine from the sea, meeting with a very cordial reception from the clergyman, Mr. Allen, and collecting 5*l.* 5*s.* He got back between eleven and twelve.

Friday, September 3.—Besides conferring with people on his

[1] Of Christ Church, Oxford, B.A. 1803, M.A. 1805. On January 22, 1808, he was made a prebendary of Chichester, and in the same year appointed by the chapter P.C. of Huntington, four miles north-west from Chichester, on the direct road to Stanstead Park, midway between the two. In 1824 he resigned his prebend, and in 1856 the living was vacated, but whether by his death or no we have not seen.

[2] This prince, deprived of his dominions in Holland by Napoleon in 1806, was in London in 1813. In 1815 he commanded in the army of Wellington at Quatre Bras and at Waterloo. *Alison*, x. p. 75, xvii. p. 311, xix. pp. 325, 353, cab. ed.

main business he made an excursion to Beeford, apparently from Driffield, from which it was seven miles distance towards the sea. A walk of two miles in the same direction brought him to Skipsea, to view the Danish camp, of which he gives a pen-and-ink sketch in his diary. In the evening of September 4 he was back at Bridlington.

Sunday, September 5.—He preached in the morning at Rudstone, a village five miles inland, due west from Bridlington, collecting 3*l.*; in the afternoon at Bridlington, dividing the collection, as agreed upon, with the schools.

The Bridlington cluster of pulpits, as we may call them, were now exhausted, and on Monday, September 6, Mr. Woodd would have taken his departure but for a tremendous storm by which he was prevented from getting horses and was obliged to stay another night. On Tuesday, September 7, at ten, he bade goodbye to his hospitable entertainer, Mr. Pritchett, and turned his face once more towards the North Riding, taking the coast road, visiting Flamborough Head and Filey Bay and Bridge. He noticed the very curious strata of rock there, resembling a natural pier, and jotted down a pen-and-ink sketch of it in his diary. In the evening he once more became Mr. Boutflower's guest at Seamere. On Wednesday, 8th, arrived the two clergymen Messrs. Harper and Howard. By Mr. Harper he was informed that the Association in those parts would probable produce 20*l.* a year, many of the neighbouring clergy appearing very friendly. That evening he preached at Seamere, not, of course for the Society again, and there were no more pulpits that he could occupy thereabouts, but he was hoping for one at Malton on his way back to York.

On September 9, he wrote from Seamere to Mr. Pratt:—

'I would not have you talk of it, but we hear that Mr. Wrangham has had a conversation with the Archbishop, and it is expected he will join the British and Foreign Bible Society. We have read Dean Milner's reply to Dr. Marsh.[1] At the Visitation dinner there was a conversation about my preaching here for the Missionary Society. Mr. Wrangham defended it and me also, and the Archbishop seemed rather favourable. I understand Dean Milner is intimate with him, and is going to spend some time with him. I wish you or some friends would urge the Dean to try if he can obtain the Archbishop's patronage to the Church Mission. . . . Our excursion has been attended with a succession of mercies, kindness, and endearing interviews, which I trust will prove a foretaste of our eternal meeting. Last night I saw the *Christian Guardian* for September, and I feel quite vexed that this is not made a more important vehicle for the Church Missionary Society. If one leaf was every month devoted, with the title in capitals, CHURCH MISSIONARY INTELLIGENCE, then an extract or two from the Reports, and then the collections of the month, it would produce a great effect. Why should not the *Christian Observer* do the same? Do think of what use you can make of the above hint, for this publicity is of more importance than you suspect.'

[1] Dr. Isaac Milner's *Strictures* on the writings of Dr. Herbert Marsh, in defence of the Bible Society, published early in 1813, seems here alluded to. *Life of Milner*, pp. 529, &c.

As Mr. Woodd is now on the point of leaving Seamere we take the opportunity of recording the impression formed of him by his entertainer, Mr. Boutflower, who, writing on November 29 to acknowledge the thanks of the committee for his attentions, speaks of him as 'the truly great and good Rev. Basil Woodd, who with his dear and interesting meilleure Moitié, wherever they go kick the beam of hospitality by their own intrinsic excellencies.'

On Friday, September 10, at nine in the morning, he finally quitted Seamere, and at one o'clock reached Malton, where his hopes of the pulpit were not disappointed. The rector, Dr. Cleaver, a relative of the Bishop of St. Asaph,[1] besides allowing the sermon, refused in the kindest manner to permit any deduction from the collection (9*l.* 17*s.*) for expenses, all of which he bore himself; while a gentleman near, Mr. Charles Brome of Appleton, who had come to church prejudiced, intending to give nothing, made a donation of 5*l.* Here he stayed the night, and on Saturday started for York, his destination being Pontefract. Five miles south-west from Malton, he turned aside to view Castle Howard, the mansion of the Earl of Carlisle, an architectural creation of Vanbrugh, a paradise of art, marbles, and antiques. Arrived at York, he called on Mr. Richardson, where he was joined by Mr. Marshall,[2] the Vicar of Pontefract, by whom accompanied, presumably, he pushed on for Pontefract, some thirty miles southward.

On Sunday, September 12, he preached in the morning at Knottingley, a township of Pontefract, Rev. F. Bayley, P.C., and in the evening at the church of Pontefract. The collections were 12*l.* 12*s.* and 27*l.* At both places the Dissenters shut up their chapels and attended church.

BARNSLEY, KETTERING, PETERBOROUGH.

September 13.—After viewing the castle ruins and visiting the Quakers' school at Acworth, he reached Barnsley, fifteen miles to the south-west, in the evening, Rev. John Mence vicar.[3] There was a very good congregation of Methodists. He hoped a small Association would be formed, but the town was poor and consisted of Methodists. The church officers bore the whole expenses of lighting, &c. The Archbishop had expressed himself much pleased at Mr. Woodd's dividing the Bridlington collection with the Sunday School.[4]

Having slept at Barnsley, and the Barnsley sermon being his last in Yorkshire, Mr. Woodd started at nine on the morning of

[1] Bishop William Cleaver, ob. May 15, 1815.

[2] Thomas Horncastle Marshall, vicar of Pontefract, May 19, 1809.

[3] Of Worcester College, Oxford, B.A. 1785, M.A. 1788; senior Fellow of the college when he died at Barnsley, December 1, 1816. His father, John Mence, a graduate of the same college, was P.C. of St. Mary's, Barnsley, from 1761 till his death on March 8, 1806.

[4] Mr. Woodd's letter of September 22.

Tuesday, the 14th, and taking the southern road, he found himself at the end of about fourteen miles, in Derbyshire, thanking God as he quitted Yorkshire that he had been enabled to preach in that county forty times, and collect 854*l.* 9*s.* 6*d.*, to suggest or promote thirteen Associations, and distribute some 7,500 tracts. Had the Society's friends been more active, he might have preached twenty times more, and, as he found to his mortification when too late, at Whitby and Rotherham. Amongst the most energetic of the Society's Yorkshire friends, he specially mentions the Rev. Robert Cox of Leeds, and the Rev. J. Harper of Beeford.[1] Having experienced everywhere the greatest kindness, he retired from the county with sentiments of gratitude, affection, and regret. That night he slept at Derby, and on September 15, reached Market Harborough, where he would gladly have preached, but was refused the church by the rector.

On September 16 he arrived at Thorpe Malsor, two miles west from Kettering, Rev. I. Young's. There, on Sunday, the 19th, in the morning he read prayers and preached, but without a collection. In the afternoon he addressed a large congregation at Rothwell[2] (32*l.* 5*s.* 9*d.*), the Rev. William Brotherhood, curate.[3] In the evening to an immense congregation in the great church of Kettering, Rev. Joseph Knight, rector, all the Dissenters attending, their own chapels being closed on purpose, and the Rev. Andrew Fuller[4] holding a plate.

On September 22, he wrote from Thorpe :—

'I think it will be proper for all the collections to appear first in the *Register*, and then the report of the *Register* may be copied into the *Guardian*.[5] It will have good effect. A general summary and list of Associations might be sent to the *Cottage Magazine*; Mr. Cox of Knostrop[6] is the editor, and very desirous to serve the Church Missions. He and Mr. J. Harper of Beeford are very active characters. Also an occasional report might be sent to the *Christian Observer*, which is much read in Yorkshire.'

On Thursday, September 23,[7] Mr. Basil Woodd preached at Burton Latimer, near Kettering, the Rev. Thomas Shuttleworth Grimshawe[8] rector (15*l.* 12*s.* 6*d.*); and on Friday, the 24th, at Titchmarsh, near Oundle (27*l.* 18*s.* 1*d.*); rector, the Hon. Lyttleton Powys.[9]

[1] Mr. Woodd's letter of September 22.

[2] Called Rowell in the *Report* of 1813, p. 193.

[3] In the *Report* of 1813 William Bosworth is curate. In that of 1814 he is still resident, but William Brotherhood is curate. Mr. Brotherhood, on April 1, 1828, became vicar of Rothwell-cum-Orton.

[4] He was Secretary of the Baptist Missionary Society.

[5] *The Christian Guardian.*

[6] The Rev. Robert Cox, Minister of St. James's, Leeds.

[7] For the remainder of the journey our information is from his letters of September 22 and October 7 and the diary of the journey.

[8] He graduated from Brasenose College, Oxford, in 1798; was rector of Burton Latimer from 1809 to 1843, and of Biddenham, Beds, from 1808 until his death on February 17, 1850. He was the biographer of Cowper and Legh Richmond, and the editor of *Cowper's Poetical Works and Letters.*

[9] Rector of Titchmarsh in 1805, vicar of Towcester in 1806, rector of Pilton 1826, all in Northants. He was the second son of the first Lord Lilford.

Sunday, September 26.—Mr. Woodd preached in the morning at Werrington, a hamlet of Paston, four miles north-west from Peterborough. It being a 'preparatory sermon,' with reference to the following sacramental Sunday, there was no collection. In the afternoon he preached at St. John's, the parish church of Peterborough (28*l.* 6*s.* 6*d.*). The incumbents of these two churches were named Pratt, and may have been related.[1] Mr. Woodd preached in the evening at Werrington again (7*l.* 12*s.* 2*d.*). In consequence of these engagements he had to decline an invitation of the Rev. Benjamin Hutchinson[2] to preach at Cranford, near Kettering.

On Wednesday, September 29, and Thursday, 30, he preached at Meldreth and Melbourne, near Royston, in Cambridgeshire (28*l.* 16*s.* 2*d.*); rector, the Rev. William Jurin Totton.[3]

On Saturday, October 2, Mr. and Mrs. Basil Woodd reached their Paddington home. Thus ended this splendid journey, the first of the kind ever undertaken for the Society, and incomparably the most important of all that were made in 1813. His expenses, which alone fell on the Society, came within 150*l.*, not a large sum for two persons, travelling 1,020 miles in pre-railroad days, with so many out-of-the-way places to be reached by cross-country roads. He had preached about fifty times, promoted the establishment of twenty-eight associations, and collected some 1,060*l.* Could he have remained out one more Sunday, October 3, he would have accepted an invitation to preach in the principal church of Northampton, All Saints, to which he had been invited on September 29, by Mr. Tuffnell, the rector, as well as an invitation from the Rev. F. Marden to preach at Quainton in the neighbourhood.

If Basil Woodd was a Church Missionary man at Bentinck, he was ten times one when he returned to his people out of Yorkshire and Northamptonshire. He wrote on October 7:—

'I rejoice to observe the spirit of zeal which appears in the nation,' and, in allusion to his coming to the Committee on the 11th, 'hope to hear a glorious account of Norwich. My journey to you there was impracticable, being 106 miles from Peterborough.'

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[1] Joseph Pratt, of Queens' College, Cambridge, B.A. 1807, M.A. 1813, ordained 1808, 1809, was rector of Paston from March 13, 1811, to 1876, after which his name disappears from the *Clergy List*. Joseph Stephen Pratt, of Trinity Hall, Cambridge, LL.B. 1805, became vicar of Peterborough, September 5, 1806; prebendary of Peterborough March 31, 1808; vicar of Maxey, a chapter living eight miles north-west from Peterborough, August 29, 1817. He resigned both his livings in 1833, his successor in the prebend was collated March 24, 1841, and in this same year he first disappears from the *Clergy List*, but we have found no record of his death. He was buried at Ware. He began subscribing to the Society in his undergraduate days, 1804. Mr. Woodd and he had a common interest in having been amongst the pupils of Rev. Thomas Clarke, of Chesham Bois, but not contemporarily, there being a difference of some twenty years in their ages.

[2] Rector of Oving, Bucks, 1804; of Cranford St. Andrew, Northants, 1805; of Rushden, Northants, 1808, vicar of Kirkburton, Yorkshire, 1822.

[3] Graduated from Oriel 1793, vicar of Meldreth 1796, rector of Debden, Essex, 1796, till his death January 1, 1850.

When forwarding his report to the Committee,[1] he offers some counsels as the result of his experience on this journey. He remarks:—

'I think if a clergyman should in future travel for this purpose, it would be very important to procure ministers of the neighbourhood to meet, as, for instance, in Leeds, during the week, and to preach in different churches, and give more publicity to the Society by a public meeting. I am persuaded, had this been done at Leeds, York, &c., much more might have been collected. During this excursion I experienced great pleasure and gratification from the kindness of friends of various denominations. At nine places the Dissenters, Baptists, and Methodists shut up their meetings and attended the Church. Mr. Razir, of Wakefield, and several others, announced in their meetings and chapels the sermons for the Church Missionary Society, and attended personally with their people. In many places great interest was manifested among the children, and a great readiness to subscribe their pence and half-pence per week. I found that the clergy and others perpetually confounded the Church Missionary Society with the London Missionary Society. This circumstance, on the occasion of future sermons, ought to be very distinctly stated, as the interests of the Church Missionary Society are very materially injured by the confusion.

'On the whole, I have experienced great cause for gratitude and praise, and great encouragement for exertion. May the Church Missionary Society flourish till the Son of Man cometh in His glory. Amen.'

Journey of Revs. William Goode and Edward Burn, in September, 1813.

We place the two travellers under one head, because it was originally planned for them to go together. As it happened, their operations were mostly apart, though not independent, on which account we present the details of each journey separately.

Rev. W. Goode's Journey in September.[2]

Starting from London on Tuesday, August 31, Mr. Goode proceeded *via* Derby to Ashborne, where the vicar, the Rev. Samuel Shipley, had made every preparation for the sermon. Mr. Shipley, a man of great activity in his parish, was intimately acquainted with Wilberforce's friend the Rev. Thomas Gisborne of Yoxall Lodge, some eighteen miles south from Ashborne. On Sunday the 5th Mr. Goode preached to a full, though not crowded, congregation in that very large and fine old church, collecting 31*l.* 0*s.* 9*d.* The missionary psalms,[3] which he brought from London printed on a sheet, were not used, as Mr. Shipley had previously made his selection, much attention to psalmody being given at Ashborne church. Leaving at the earliest moment, while the collection was being made from pew

[1] Presented on November 2.

[2] His letters, September 7, and his final report to the Committee, presented on November 2.

[3] 'All people that on earth do dwell,' Ps. c.
'To bless thy chosen race,' Ps. lxvii.
'Jesus shall reign where'er the sun,' Ps. lxxii. (*Watts.*)
'From all that dwell below the skies,' Ps. cxvii. (*Watts.*)

to pew, Mr. Goode, by a rapid drive, reached Derby in time for a three o'clock service at St. Werburgh's. The rather small church[1] was tolerably well filled, principally by the middle and lower classes, the wealthier families being still on their summer excursions. The collection was 26*l.* 0*s.* 3*d.* Mr. Unwin[2] and his lady, the latter a relative of Mr. Wilberforce, in whose family she had much resided, he found warm promoters of religion among their people, as was likewise Mr. Thomas Cox, a Derby gentleman of property and influence, proprietor of the Derby water-works, whom he met under their roof, one quite ready to aid the designs of the Society in Derby. Mr. Cox[3] in subsequent years appeared among the subscribers of St. John's church down to 1842 inclusive, which was the period of his death, and several others of his name occur in the same lists. Mr. Goode saw little hope of an Association being formed at either Ashborne or Derby, the Bible and Jews' Societies having pre-occupied the ground, specially at Ashborne, where they were being warmly taken up.[4]

On Wednesday, September 8, Mr. Goode leaving Ashborne, proceeded to Newcastle-under-Lyme, about twenty-one miles due west, and on the western side of Staffordshire. Here, again, he had a most cordial welcome from the Rev. Clement Leigh, whose weekly lecture he preached the same evening. During the next two or three days he was introduced by Mr. Leigh to the clergymen whose pulpits he was to occupy on the following Sunday.

On Sunday, September 12, Mr. Goode preached at Burslem, a considerable town in the Potteries three or four miles north-east from Newcastle, abounding with Wesleyan Methodists. He was received in a very friendly manner by the curate, the Rev. John Salt.[5] The good-sized open church was well filled with an attentive congregation, somewhat thinned by the rain. The collection was 34*l.* 11*s.* The service was prolonged by the vocal performance of a theatrical singer accidentally in the neighbourhood, and with the best intentions engaged with a view of aiding the sermon.

It was half-past two before he reached Stoke-upon-Trent,

[1] It was 60 × 58 feet, besides the chancel 38 × 16 feet. The church, rebuilt at a cost of 14,000*l.*, was opened and consecrated on June 28, 1894.

[2] Mr. Unwin, who had good private property, lived in his own grounds just outside Derby, on the Kedleston Road. He was of Pembroke College, Oxford, B.A. 1788, M.A. 1792, Vicar of St. Werburgh's from 1809 till his death at the age of 80 on Nov. 18, 1847. Among his children were the late Edward Wilberforce Unwin, Esq., of Forest Lodge, in the New Forest, and the late wife of the Rev. George Wrenford Southouse, of Depedene Brow, in the same neighbourhood, for many years rector of Shanklin, in the Isle of Wight, where the memory of both is, and long will continue to be, held in the most affectionate remembrance.

[3] He was the only supporter of the Society at Derby before Mr. Goode's visit, or at least when the *Report* of 1813 went to press, earlier than which year his name does not occur. In 1842 the Society received from his executors a legacy of 200*l.*

[4] Before Mr. Goode's visit there was a solitary subscriber at Ashborne, Miss Mary Pares, from 1810, before which year she had subscribed elsewhere.

[5] He became P.C. of Endon, in Staffordshire, July 26, 1815.

three or four miles to the southward, and here after a hasty dinner with the curate, the Rev. Thomas Yeomans, he preached to a crowded congregation of all classes, including many Methodists, who enlivened the service by their loud *Amens*. The collection was 22*l*. 1*s*. 6*d*. Mr. Yeomans he found an active man, much interested in the progress of the Society. He had already begun to subscribe in 1813, before Mr. Goode's visit, and in subsequent letters to Mr. Pratt, August 18, 19, he expressed very cordial feelings. In the evening Mr. Goode preached at Lane End, about two miles further down, and above four from Newcastle. Its large chapel was well filled, the people being principally poor but well inclined to religious exertions. They collected 20*l*. The perpetual curate, the Rev. Thomas Cotterill, at whose house he was received for the night, is described by Mr. Goode, as a pious, active, and intelligent young man.[1] On Monday Mr. Goode dined there, with Mr. Burn (who had commenced the preceding day in other parts of Staffordshire), Mr. Leigh, and several neighbouring clergy, together with Mr. Dobbs, who carried him off to Ramsdell in the evening. Mr. Goode had formed a very high opinion of Mr. Clement Leigh, and thought he would make a valuable agent of the Society for Staffordshire and Cheshire, if he could be induced to engage in such an undertaking; and this would be more desirable from the communication which was kept up by a monthly Clerical Society in the neighbourhood. At Ramsdell Mr. Goode spent twelve days, backward and forward, having no public employment but on Sundays.

On Sunday, September 19, Mr. Dobbs conveyed him into the interior of Cheshire, to Middlewich, some twelve miles to the north-west of Ramsdell, where he preached in the morning in a large church, not very well attended, but to an attentive people. Mr. Lee, the curate, received him in a very friendly manner, and seemed desirous of promoting the cause. The churchwardens were rather distant, but after a little conversation concurred in the collection, which amounted to 28*l*. 14*s*. 9*d*. The rector was James Stringer.[2] In the afternoon Mr. Goode preached at Great Budworth, nine miles further north, in a large old church, to a

[1] He afterwards became incumbent of St. Paul's, Sheffield, and in 1818 was the first secretary of the Sheffield Association, preaching himself in his church for the Society that year, his children and pupils subscribing. Here he died prematurely December 29, 1823, leaving a widow and five children. An obituary memoir in the *Christian Guardian* (1824, p. 104) testifies to his fervent and enlightened piety, his fine genius and rare talent. At the request of his congregation, his brother, the Rev. Joseph Cotterill, of Ampton in Suffolk, edited a selection of his sermons, including those on the Liturgy in which he was engaged when he died. Joseph Cotterill was of St. John's, Cambridge, B.A. 1808, M.A. 1812, rector of Blakeney in Norfolk from 1846 till his death, February 14, 1858. He was the father of Henry Cotterill, senior wrangler and in the first class of the classical tripos, 1835, afterwards Bishop of Graham's Town and of Edinburgh. (Joseph Foster's *Noble and Gentle Families*, ii. p. 451.)

[2] He became vicar of Weston-on-Trent, in Staffordshire, March 3, 1808, and of Middlewich January 31, 1811.

crowded congregation, principally of farmers. Collection, 16*l.* 9*s.* The curate, Rev. Richard Jones, a man of piety, once curate to Mr. DeCourcy of Shrewsbury, received him cordially, and seemed willing to do all that was possible for the Society among his people. Neither Middlewich nor Great Budworth had had previous collections, nor had the clergymen given any support. Mr. Goode's visit therefore opened entirely new ground here in the heart of Cheshire. On September 20 he wrote from Great Budworth :—[1]

'Where I have been every attention has been paid, every exertion made; the clergy appear most ready to promote the cause, and the people have been liberal to the full extent and beyond expectation; and the aspect, as to the general influence of the cause itself is very encouraging and gratifying.'

On Saturday, the 25th, proceeded from Ramsdell to Market Drayton, the church of which had been procured for the Society by Mr. Clement Leigh. This town, also called Drayton-in-Hales, was within the eastern border of Shropshire, about twenty-five miles south-west from Ramsdell, and some fourteen in the same direction from Newcastle. The same evening he saw the Rev. John Atcherley,[2] the curate, whom he found a warm, cordial, and active man, desirous of promoting the general cause of religion and of aiding the Society. He had already formed four committees for penny contributions, and consulted Mr. Goode as to rules. The neighbourhood abounded with opulent families. The next morning, Sunday, the 26th, he preached to a congregation highly respectable and attentive, and in the afternoon, while Mr. Goode was at another church, Mr. Atcherley preached himself for the Society. The collection altogether was 43*l.* It was Mr. Goode's opinion that Mr. Atcherley would make a very useful agent for the Society. For the afternoon Mr. Goode proceeded to Wem, ten miles to the south-west, having obtained that pulpit through the interest and exertions of Mr. Atcherley, upon a letter from Mr. Dobbs. Upon a sandy road it was with difficulty he reached the church five minutes before the time of service, having left Drayton as soon as he had concluded his sermon and before the collection. He was met at the inn by the rector, the Rev. Edward Tucker Steward,[3] and the two curates. One of these clergymen had preached in the morning on charity, by way of preparing for the sermon. The large new church was crowded by persons of all denominations, and the two curates themselves held the plates at the door—for this was the only church in which the collection was not made from pew to pew—and there was received for the Society 23*l.* 10*s.* Thus, at Wem, where his work ended and whence he proceeded the same evening to Shrewsbury, Mr. Goode experienced the usual

[1] *Life*, p. 129.

[2] St. John's College, Cambridge, B.A. 1793.

[3] Of Oriel College, Oxford, B.A. December 9, 1795, rector of Wem January 7, 1804, until 1846, but his name continues (without a charge) in the *Clergy List* until 1867.

kindly reception both for himself and the Society. Market Drayton and Wem were both new ground, and their Church Missionary history commences with these visits of Mr. Goode. The nine places in the four counties, with the sums collected, are tabulated, but without dates, in the *Missionary Register*.[1] Mr. Goode reached home on the 28th, after a month's journey, including four Sundays.[2] In his report to the Committee[3] he recommended thanks to be returned to the clergy individually who had treated him and his errand with such kindness—not forgetting the two curates of Wem—and especially mentioning Mr. Dobbs, of Ramsdell, for varied and unceasing exertions, and his readiness to receive any persons coming to promote the plans of the Society.

Journey of the Rev. Edward Burn.

Mr. Burn's journey was attended with some disadvantages, as he had to take an invalid daughter to Aberystwith for change, thus delaying its beginning, while also making a much longer absence from his parish a matter of much difficulty.[4] Newcastle-under-Lyme, round about which the North Staffordshire churches open to him lay, was about fifty miles N.W. from Birmingham, and to his duties in this town he had to return in the intervals between the Sundays, thus considerably increasing his expenses.

On Sunday, September 5, having previously arrived at Newcastle, where he was entertained by the Rev. Clement Leigh, he preached at Leek, eleven miles to the north-east, vicar, the Rev. R. Bentley, collecting 33*l.* 10*s.* In the afternoon he preached at Cheadle, nine miles south from Leek, and ten south-east from Newcastle, curate the Rev. W. Hunter, collecting 26*l.* 14*s.* In both cases it was new ground won.

On Sunday, September 12, Mr. Burn preached at Newcastle, Mr. Leigh's church, collecting 56*l.* 3*s.*; at Wolstanton,[5] a mile and a half to the north, curate the Rev. Edward Careless, 14*l.* 9*s.*; and in the evening at Stone, nine miles south-east from Newcastle, 33*l.* 15*s.* The two country churches were new ground for the Society, both as to the collections and the clergymen. Mr. Leigh, however, was an old and warm friend, having supported the Society with a subscription from his first coming to the living in 1803, and his the only one, besides having preached and collected for it once in 1812. On September 16 Mr. Burn wrote from Birmingham:—

[1] October 1813, p. 368.

[2] His duty had been taken by his intimate friend, the Rev. John Hall of Bristol (Mr. Hall's letter of Nov. 15).

[3] Presented on November 2.

[4] Mr. Goode's letter of September 8 in the collection.

[5] That this was the church is certain, from Mr. Leigh's letter of October 20 in the collection; but the *Report* of 1814 erroneously places it under Shropshire, mistaking it for Woolstaston.

'On Sunday last the success equalled the expectations of our Staffordshire friends. . . . Nothing could exceed the attention we have both received at the different places, both from the clergy and the principal inhabitants.'

On Sunday, September 19, Mr. Burn having again come from Birmingham, preached twice in Cheshire—namely, at Congleton, near the Staffordshire border, P.C. the Rev. Mr. Williamson, some three miles from Mr. Dobbs at Ramsdell, collecting 31*l.* 11*s.*; and at Knutsford, twelve miles to the north-west, vicar the Rev. Harry Grey, curate Mr. Greenwood the Society's missionary. The collection here was 20*l.* 1*s.* 6*d.* With the exception that at Congleton there had been previously a single subscriber, the Rev. Edward Wilson, from 1812, the two places were new ground acquired by the Society, their ministers also being new friends.

With the seven sermons here enumerated Mr. Burn's itineration this season, if it can be so called, ended. With hesitation and uneasiness he returned his costs at 17*l.*, much of it being due to his being backward and forward; but it was impossible for him, situated as he was at Birmingham, to have managed otherwise. He had twice also to put up at inns.

Summing up the results achieved in these four weeks of September by Messrs. Goode and Burn between them, through the exertions of Messrs. Clement Leigh and Henry Dobbs, we note as follows. In Staffordshire eight sermons were preached, in Cheshire four, in Derbyshire two, in Shropshire two, making sixteen in all. Putting aside Newcastle-under-Lyme, entirely new ground was thus opened up to the Society. Newcastle and Ramsdell were the pivots of this admirable effort. In a summary given by the *Missionary Register*,[1] it is stated that in Staffordshire, Cheshire, and Derbyshire Messrs. Goode and Burn collected above 450*l.*; adding the Shropshire collections, here overlooked,[2] the sum amounts to above 510*l.* It will be noted that they were all Sunday collections, no week-day ones being recorded. Also that no associations were formed.

Rev. J. Haldane Stewart's Journey in September.

RYDE, PORTSEA.

Wednesday, September 1, 1813.—Mr. Stewart left Graffham and proceeded to Stanstead, which then became his head-quarters for some days. He employed Thursday and Friday in accompanying Mr. Way to some neighbouring clergymen, with a view to obtaining their pulpits. Mr. Renaud, of Havant, promised for Sunday, the 12th. On Saturday, the 4th, he went over to the Isle of Wight, to be ready for the Sunday morning at Ryde.

Ryde, in the days before its noble pier[3] and its steamboats,[4]

[1] October 1813, p. 366. [2] Added at p 368, *ib.* [3] Built 1814.

[4] Began between Portsmouth and Ryde in 1825. The Southampton and Cowes steam service commenced in 1817.

was comparatively remote, inaccessible, and small. Its mother church was miles away at Newchurch, and was represented by the little chapel of St. Thomas,[1] served by a curate, the Rev. W. Sneyd. Mr. Stewart on his arrival found that the Society was known to few and interested few, some being even unaware of the approaching sermon for it. The collection amounted to 22*l.* 13*s.* 7*d.* The Incumbent of Newport, the island capital, had declined his pulpit,[2] on the ground of there being no episcopal recommendation. That is the beginning of the Church Missionary history of the Isle of Wight.

At St. John's Chapel, Portsea, where he preached in the evening, there was a fine congregation, the missionary subject being, through Mr. Dusautoy, well-known and cared for. Out of a collection of 44*l.* 11*s.* 3*d.* there were fifty shillings' worth of coppers, for the poor were interested in the matter and understood it. Mr. Stewart remained a day or two beating up recruits for the subscription lists, and especially in Portsmouth. The Commissioner not only subscribed but promised a ten-guinea donation,[3] making him a life-member. The staff of the Royal Naval College, headed by the Lieut.-Governor, Captain Giffard, warmly entered into the Society's views, while the Rev. Professor Inman and the Rev. Preceptors P. Johnson and William Tate promised to receive contributions. With these and a few other subscribers Portsmouth began its appearance along with Portsea in the Report for 1814. That was all that could be done at present. It was judged wisest not to attempt an association for either town just yet, and Miss Heddington's juveniles remained the only body in the three towns dignified with the title. They were not forgotten by Mr. Stewart, who, on Tuesday, the 7th, before leaving called at the school and read a touching African story.

HAVANT, BASINGSTOKE, OVERTON.

Sunday, September 12.—He preached in the morning at Havant church, Rev. George Daniel Renaud[4] curate. Here the Dissenting minister shut up his meeting and with all his people came to church, collection 30*l.* 11*s.* 3*d.* In the afternoon he preached in the small church at Rackton, just within the Sussex border and south of Stanstead Park, the Rev. George Way curate. In this church, now procured through Mr. Lewis Way, there had never before been a collection within memory.

On Wednesday morning, September 15, Mr. Stewart preached in the Parish Church of Basingstoke, the principal town of North Hampshire; but it being market-day there was only a small

[1] Built in 1719; rebuilt as at present in 1827. The proprietary chapel of St. James was built in 1829, and bought by the Rev. R. W. Sibthorp in 1830.

[2] Solicited by Mr. Rolleston, a friend of the Greys.

[3] Acknowledged by the Committee on October 11.

[4] On January 10 and 25, 1827, he became vicar of Messingham with Bottisford, in Lincolnshire. He retired in 1840, and on December 2, 1857, died, aged 86, at Anglesey Place, Southampton.

congregation. The collection was 13*l.* 8*s.* 8*d.*, and there were four annual guinea subscriptions promised. There was a staunch friend of the Society at Basingstoke in Miss Ring, who must have been related to the eminent medical practitioner of Reading.

In the evening Mr. Stewart preached at Overton, eight or nine miles west from Basingstoke, towards Whitchurch. Here he found in the curate, Nicholas Bull, a very zealous friend, who on the previous Sunday had excited the attention of his congregation to the subject. The collection was 14*l.* 12*s.* 8*d.* The one to procure him both these churches was Mr. Lefroy,[1] the Vicar of Ashe, near Overton.

The Overton sermon was the last one of this journey, which had produced in collections and new subscriptions a total of 197*l.* 0*s.* 4*d.* His expenses were returned at 7*l.* 11*s.* 6*d.*, which included lighting the church at Overton, sticking bills, and some other items. Upon reaching home he reported to Mr. Pratt in a letter of September 18, and afterwards in a more formal statement which was presented to the Committee. In these he made special mention of the zeal and exertions of Mr. Lewis Way in procuring pulpits and in other things. He also referred warmly to the support he had received at Portsea, where Mr. Dusautoy, of St. John's, led the cause, and at Portsmouth, where the Hon. Commissioner and Mrs. Grey rendered most active assistance, while the authorities of the Royal Naval College gave their cordial support. His general impression he thus reported:—

'Wherever the subject was introduced in Sussex and Hampshire, it seemed to be new and interesting. Could I have prolonged my stay, or had greater previous preparation been made for the tour, several other churches might have been procured.'

As to himself individually he remarked:—

'I cannot conclude this short journal without mentioning how much personal pleasure and satisfaction I received from the journey. Many occurrences which cannot well be written confirmed me in the truth of a frequent observation, that the way to be happy is to lay oneself out in the cause of the Saviour.'

September Associations.

September 1, 1813.—OLNEY.[2] The Church Missionary history of this town of Newton's and Scott's curate days began on December 2, 1799, when the vicar, Christopher Stephenson, was made a country member of the Committee. He appears as a subscriber regularly from the very first Report in 1801, and in 1804 he was joined by the curate G. B. Mitchell. In this year,

[1] John Henry George Lefroy, son of the Rev. Isaac Peter George Lefroy, of Basingstoke. In reply, November 20, to the thanks of the Committee, he expressed a warm approval of the Society. He was of Christ Church, Oxford, B.A. 1804; of Ewshot House, Hants, and from 1806 till his death on September 5, 1823, in his 42nd year, rector of Ashe. There were several Lefroys of Ewshot and Ashe.

[2] Vicar, the Rev. Christopher Stephenson, from July 3, 1799, until his death in 1814. Henry Gauntlett became curate in 1810, succeeded as vicar March 8, 1815, died in 1834.

when Congregational collections began, there was one at Olney by the Vicar. In 1805 the vicar and the curate each preached for one, and there was besides a collection of donations. Sermons followed in 1806, 1807, 1808, Legh Richmond being the preacher in 1808. The next sermon, preached by Rev. Henry Gauntlett, curate, in 1812 or 1813, was announced in the Report of May 4, 1813. About September 1, 1813, apparently, there was started at Olney by Mr. Gauntlett a joint society, as referred to in two of his letters. On October 11, 1813, he writes that a penny society has just been established in the town, the proceeds of which are to be divided between the Church Missionary Society and the Jews' Society. The first monthly payment exceeded forty shillings, and Mr. Gauntlett hopes for such an increase as will make up 15*l.* or 20*l.* annually for each Society.

From this statement we infer that the society was then about a month old. On March 25 and 29, 1814, he remits as secretary a moiety of the proceeds for seven months. About the beginning of September would suit both letters.

September 1, 1813.—Lymington. Here about this time began a collection by Miss Charlotte Maria Nicolls and her young people, as we are informed by her remitting on February 28, 1814, the proceeds of half a year. On November 9 she wrote:—

'At present myself and another young lady collect about four shillings and sixpence weekly; but, from want of support from the clergyman and those best calculated to forward the truly Christian designs of the parent Society, fear we shall not be able to render any greater assistance, except by earnest prayer for its success.'

September 1–11, 1813.—Norwich. Under these dates we note the preparations and anticipations for the approaching Norwich Association. There are to be sermons both before and after the grand meeting, namely on September 26 and October 3. Mr. Bickersteth, urging (September 1) on Mr. Pratt the importance of his coming for at least one of the Sundays, writes:—

'This city is in a very different state to Bristol. All are alive to worldly things here, while religion meets either with opposition or a most cold and heartless reception. May our great Lord and Master bless your labours of love amongst us, not only in promoting the great object of assisting the efforts of the Society for the salvation of the heathen, but also in exciting a spirit of religion amongst us here. I have got a list of the clergy of the county and am sending out the papers to everyone. Our hands are quite full, but as we trust our hearts are in the cause, the labour itself is a pleasure, and we are enlivened also by the delightful prospect of seeing our London friends. If Mr. Budd could join you, it would be highly gratifying and very useful. Mr. Bignold joins me in affectionate remembrance.'

September 2.—The papers are being sent about. The bishop's taking the chair is doubtful. The Norwich people are always enquiring what clergymen are coming from London. Four churches have been engaged, the best in Norwich, those of St. Peter, St. Andrew, St. Stephen, St. Lawrence.

'We do not mean (writes Mr. Bickersteth) to limit you to four or to twice

four sermons during your stay amongst us. We trust some of you will arrange for staying two Sundays with us. What you sow on the first Sunday you may reap in the second. We will allow you then to leave *us* to gather in the harvest. We have no warrant from anything we see and hear around to expect great matters, but the Lord is our strong tower, and to Him we desire in faith and hope to commit the cause.'

On September 3 Mr. Bickersteth thus addressed the Rev. Henry Budd :—[1]

'My dear Sir and beloved Minister,[2]—Your presence would be essentially serviceable in our Missionary Society, and I am persuaded the journey would be beneficial as respects your health. Never place needed more the labours of faithful ministers than this large and benighted city, and I cannot but think *you* are particularly calculated to be useful here. I feel it to be a great privilege to be permitted to join you in forming and promoting a Missionary Association in this place. All our hopes, however, are, I trust, simply directed to the great Head of the Church.'

Again, on September 8, he wrote to Mr. Budd :—[3]

'My dear and beloved Sir,—You will, I am afraid, think me bold and troublesome in again venturing to entreat your company, if not your assistance, at our Missionary Meeting. But, indeed, our hearts quite long for you. We [4] have experienced the blessings of your society, we have enjoyed the presence of God in it, and we quite thirst for it again. You shall neither preach nor speak, if you find yourself at all unequal to it. One of the clergymen, the Rev. James Brown, who was a Johnian, has already bespoken you for his church. . . . We look up to you as our second father, and feeling this filial affection we cannot be satisfied to give up the hope of seeing you.'

September 11, Mr. Bickersteth writes to Mr. Pratt :—

'Many thanks for your frequent and encouraging letters, which will, I hope, stir us up to be zealous in the cause. The prospect of so soon seeing you is very delightful, and we will employ the intervening time as much as our opportunities will allow in preparing for your coming, that it may not be in vain. But it will be well not to expect too much, at least from what I may call the natural soil here. Many seem to start with horror at the idea of missions, as including everything enthusiastical and fanatical. But I know your journey will not be in vain. There are several warm friends in the county, and some at Norwich; and if we continue praying and believing and working, I doubt not the Norfolk and Norwich Church Missionary Association will be respectable, though certainly far short of Bristol. We hope to see the Bishop again on Monday, when we will write to Lord Calthorpe. Two principal churches have been refused, as application was made through a channel from which we hoped for success; but other churches can be had, and two important ones. We hope to see Edwards of Lynn, Hare of Docking, Sharpe of Yaxham, Jowett of Dunham, Alderson of Hevingham, Tacy of Wyndham, and many other warm friends of the Society, at the meeting. Many would tell us, this is a bad time for your Society, you will do nothing. But we answer, if only three or four of us stand alone we will have a Society in aid of Church Missions, and so I hope those who are lukewarm, seeing us determined, will join and help us. It is pleasant to be employed in this great work, and to know that in any case our labour is not in vain if it be in the Lord. God grant we may not only be employed in building the ark, but may also enter into the true ark and find refuge there. I shall be delighted

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[1] *Life of Budd*, p. 625.

[2] Mr. Bickersteth had connected himself with Mr. Budd's ministry at the Bridewell when resident in London.

[3] *Life of Budd*, p. 626.

[4] Probably his partner, Mr. Bignold, and himself. To Mr. Bickersteth, at any rate, when in London, Mr. Budd's ministry was very useful.

to become acquainted with those excellent men, Mr. Wilson and Mr. Melville Horne, whose characters I have so long admired.'

On September 15 he wrote again:—

'The Bishop gives us still his patronage, but declines taking the chair. Gurney has written to the High Sheriff to ask if he will do this. I hope Mr. Buxton, who speaks admirably, will give us a speech at the meeting. We are making our plans as widely known in the county and city as we can.'

He adds that his brother John is coming over from Acton for the few days. Tacy of Wyndham hopes to have a sermon and collection. Mr. Bickersteth and Mr. Bignold, who both lived in Surrey Street, were competing for the largest number of guests. A printed circular, giving notice of the meeting, the sermons, and the preachers, was issued a day or two later, with an address to the public, which states that the Society was 'instituted 1801.' It is signed 'Chris. Stannard.' A copy is preserved among the letters, with one written on the blank leaf by Mr. Bignold, quite in Bickersteth's spirit, concluding with this hint:—

'With regard to the sermons, you just bear in mind that in this part of the world we are dreadfully afraid of *Calvinism*!'

September 2, 1813.—OXFORD. Mr. Francis Thurland, of New College, writes as one warmly interested, and is making collections:—

'In this place little can yet be expected without exertions. Very few can be found willing to move in the cause *of themselves*; but persuasion seems to have some effect.'

September 12, 1813.—BEEFORD and vicinity, in Yorkshire. The Rev. Henry Harper writes:—

'We have been busily engaged in forming a new Society here. Our object is to establish *parochial* schools on the new system, to supply the poor with religious publications at a cheap rate, and to assist your Society in extending the benefits of Christian instruction to heathen nations. We should, in fact, have been a kind of auxiliary association to your Society, and four others. The Archbishop highly approved, and still approves, of our plans. He went so far as to leave it to our choice whether he should give us a handsome donation or become an annual subscriber. Just, however, as we were about to call a general meeting we received an intimation from him that we had not sufficiently attended to form, that we ought to bring forward our plans at the Archdeacon's visitation, &c., &c. For the present, therefore, we must defer the formation of any public society. Meantime, several clergymen, including myself, have associated together for the purpose of promoting the above-named objects. We solicit subscriptions and donations from our friends, and each in his parish proposes to form an association, consisting of members subscribing not less than one penny per week to the account of schools, or books, or missions. The thing is already begun in Seamere, Cayton, Ayton, Snainton, and Beeford. Mr. Wrangham will shortly begin in his three parishes, and we fully expect others to follow. We have already obtained subscriptions of about 30*l.* annually on account of your Society. I must not forget to notice to you that if we succeed in forming our Society, the Archbishop of York will have become a patron of your Society, through the medium of ours. I am not yet without hope that this will be the case, though I do not think, from what I have lately heard, that he altogether approves of our lending our pulpits on working days to your zealous advocate

the Rev. Basil Woodd. Our Archdeacon decidedly disapproves of his preaching in Yorkshire at all, and says he believes the Archbishop to be of his opinion. This, however, notwithstanding, Mr. Woodd has kindled a spirit in Yorkshire, which will never be extinguished. The Society has become known to all the clergy and laity around us, and people are even anxious to contribute to your funds. Even at this busy time one farmer, who has a large family and no very large income, has walked two miles to beg your acceptance, through me, of half a guinea annually. I cannot but rejoice at the prospect of an abundant harvest from this very uncultivated part of Yorkshire.'

This letter throws not a little light on the subject of episcopal patronage being withheld from the Society. With all his benevolent disposition, the Archbishop of York finds himself obliged to act through his Archdeacon: that is, through the Archdeaconry; that is, through the mass of the clergy; who thus are virtual masters of the question. Suffragans wait for the primate, the primate for the rank and file. Until the mass of the parochial clergy, in archdeaconry assembled, resolve that the Church Missionary Society ought to be included in the general working system of the Church of England, episcopal patronage cannot be expected to be extended to it. The Society could not at that time be patronised generally by the Bishops and at the same time be 'kept in Evangelical hands.' What the Society has to wait for is to see its principles respected by the Church's rulers, with the rulers sufficiently independent of the ruled.

Wednesday, September 15, 1813.—ST. IVES, Hunts. The Rev. Thomas Webster, of Oakington, near Cambridge, remits 23*l.* 2*s.*, the amount of a collection on Sunday evening at St. Ives. Mr. Bourdillon has been active in this matter. The Rev. C. I. Baines, of St. Ives, should be thanked for the use of his church. Mr. Webster is planning an expedition to Ramsey or Chatteris, if possible, and will cheerfully go to any place within a moderate distance if Mr. Pratt can procure a pulpit:—

'We have talked of an Association, but all the active religion of St. Ives is Dissenting, and therefore there are great difficulties in the way. The Rev. Mr. Wilson of Somersham is disposed to assist in this work, and as he is a stirring man, can perhaps do more than anybody. We will do what we can.'

September 15, 1813.—CANTERBURY. Captain W. D. Nicolls, R.H.A., in the name of a few friends desiring to form an Association, writes for a supply of papers, and asks how a friend in Ireland can procure them regularly. On November 5 he requests four *Registers* monthly for as many collectors; and on December 22 more papers for an increasing number of subscribers.

Thursday, September 16, 1813.—The HUDDERSFIELD ASSOCIATION. The Church Missionary history of Huddersfield dates from 1804, when the contributors were Mr. Thomas Atkinson and Mr. Horsfall. In 1805 the list was Mr. Thomas Atkinson, Mr. Abraham Horsfall, Mr. John Horsfall, junr., and so it continued, with the addition of a sermon (20*l.*) reported in 1812, down to about July 1813, when that year's Report was printed. Such

was the state of matters when, on Wednesday, August 4, Mr. Basil Woodd having arrived from Bradford preached in the parish church. On August 28 the curate, William Harding, who took the active part, was trying with no great hope to form an Association, and had settled with his friends to meet for consultation on September 6. On the 16th, at a meeting under the Rev. J. Coates, vicar, the Association was formed; president Mr. Coates, treasurer Mr. Charles Atkinson, secretary Rev. William Harding; committee for the ensuing year, Mr. W. W. Stables, Mr. John Whitacre, Mr. B. Haigh Allen, Mr. J. Atkinson, Mr. John Battye, Mr. Fr. Hudson. Mr. Harding, who gives this information in a letter of September 20, says he is sending about papers among the clergy and principal families. Subscriptions were on the increase, but people very ignorant of the missionary subject :—

'Surely the wonderful interposition of Divine Providence in behalf of our nation at this awful crisis,[1] will excite the members of the Established Church in an especial manner to exert themselves in promoting the increase of the Redeemer's kingdom, that all nations may become God's true worshippers, and rejoice in Christ their Saviour.'

Among the contributors under this movement, as made known in the Report for 1814, the family of Atkinson is conspicuous, and next that of Whitacre. With each of the names, Brook, Horsfall, Hudson, there are two gentlemen. This list also shows the Rev. William Smith, of Almondbury, close to Huddersfield, and a Slaithwaite branch, also in the neighbourhood, headed by the Rev. Charles Chew.

September 17, 1813.—BALLINCOLLIG, Cork. The Rev. Henry Irwin, Chaplain to the Royal Artillery, reports an Association begun among the soldiers, consisting at present of thirty persons, but with the best founded hopes of a large increase. Their contributions will of course be small, but Mr. Irwin is persuaded that the earnest prayers of several of them will accompany them. On November 15 he wrote :—

'I have now above ninety weekly subscribers out of a small garrison of artillery to which I am chaplain, and I have already observed so much good arising from our little society that I am extremely anxious for any publications that are calculated to feed the curiosity excited on the subject.'

These he begs may be sent to him through the Rev. John Swete of Bristol. On December 13, again :—

'Our subscribers now exceed one hundred and forty, and I entertain every reasonable hope of a further increase before my next remittance, as I evidently observe a very growing interest in behalf of Missions in this neighbourhood.'

September 18, 1813.—KENDAL. The Rev. W. Whitelock, Fellow of Queen's College, Oxford, and officiating at St. George's Chapel, Kendal, remitting 26*l.* 2*s.* 8*d.*, a sermon collection and

[1] Wellington's victories in the Peninsula War, and the overthrow of the French armies in Russia, must be here alluded to.

subscriptions, informs Mr. Pratt that he received his first clear knowledge of the Gospel from a sermon preached by him in August, 1803, at Long Acre Chapel, on the text, 'These are they which came out of great tribulation.' His remarks on this subject show that he had not lost his first love. On October 12 he announces fresh subscriptions, and sends the names of four ladies and five gentlemen who have made themselves responsible for collecting various sums which will be remitted at the beginning of next March. On October 26, Mr. Edward Tatham, secretary and treasurer of the Kendal Church Missionary Association, writing for papers, sends thankful remembrances to Mr. Budd for spiritual help gained in former days from attending his house in London, with much regret for the illness that kept him from going to Norwich. Mr. Tatham was evidently one of Mr. Budd's party of ten forming the religious improvement society meeting at his house in Bridewell Precinct on Saturday nights in and about 1810, Mr. Bickersteth being of the same number.[1] On December 22, again, Mr. Edward Tatham, remitting 13*l.* 4*s.*, states that Mr. Whitelock has decided to preach a sermon quarterly on the days that the payments of the collectors of the penny societies become due, as a means of promoting activity. December 7 was the first quarter-day.

September 21, 1813.—ASHBY DE LA ZOUCH, in Leicestershire. The Rev. R. W. Lloyd[2] writes that Mrs. Lloyd, in conjunction with some ladies in this town, contemplate establishing some penny societies, and desire papers. On November 5 he reports six collectors, and hopes to transmit between 20*l.* and 30*l.* annually.

September 22, 1813.—STOKE, in Surrey, one mile north from Guildford. The Rev. George West[3] writes from Basingstoke :—

'I have no doubt but an Association may be formed at Stoke, including Guildford and the whole country. I can find a President doubtless among my men of opulence, and I trust, under divine blessing, we shall be able to do something that will not appear contemptible in your list.'

Sunday, September 26, 1813.—MANCHESTER ST. JAMES'S SUNDAY SCHOOL ASSOCIATION, established by resolutions dated this day, probably at a meeting in the evening; president, Mr. Thomas Moverley; vice-presidents, Mr. John Waller and Mr. Wilson Rigg; treasurer, Mr. Thomas Keeling; secretaries, Mr. John Walker, jun., 17 Back Square, and Mr. Thomas Hodges. Intending to have another meeting on the following Sunday

[1] *Life of Bickersteth*, i. pp. 163, 179, 187, 189, 190.

[2] Robert Watkin Lloyd, who (according to his letter of November 5) had removed hither from Tamworth. On September 28, 1818, he became perpetual curate of Wigginton and Wilnecote, both in Tamworth.

[3] Of St. Edmund Hall, Oxford; rector of Stoke, through his father, from 1795, and P.C. of Seale from 1823 through the Archdeacon of Surrey. By his own and his wife's families he was well connected in the county. He took a great interest in the well-being of the labouring classes, and died at Wheyborne House, near Farnham, May 25, 1831.

evening, the secretaries on September 27 write for papers, speaking of their infant institution as 'originating and centering in the St. James's Sunday School.' It was commenced with great spirit, about one hundred subscribers coming forward with their weekly pennies and monthly sixpences at the first meeting. The secretaries, in a postscript, add: 'Our worthy mother in the church, Mrs. Bayley, has requested us to leave a corner of this letter for her use,' whereupon follows a letter from this lady, Mrs. Rachel Bayley, which introduces us to an interesting Manchester name. Her deceased husband, Dr. Cornelius Bayley, of Trinity College, Cambridge, the author of a popular Hebrew grammar and a ripe Biblical divine, finding a great lack of churches in Manchester, from whence he took his wife, erected there the Church of St. James, which was consecrated in 1788, the patronage to remain with him and his representatives for sixty years. His laborious ministry in a populous district, and his evangelical doctrine wholesomely taught, were appreciated by a very large congregation, and when he died, April 2, 1812, in his 58th year, his loss was deeply felt and widely mourned. This Sunday School was one of the fruits of his ministry, and the reverent mention of his widow in the postscript sufficiently indicates her surviving attachment to his work. In order that she and her only daughter might continue in the receipt of the income of the church, a friend, Mr. Crosse, the blind vicar of Bradford, a preacher, like Dr. Bayley, of great popular gifts, had accepted the incumbency. It was, she said in her letter, Dr. Bayley's ardent prayer that faithful ministers might be raised up to be sent to the heathen. She hears that Mr. Goode and Mr. Burn propose coming to Manchester in October, for the Society; but Mr. Crosse, who warmly approves of the Society, thinks next spring would be a better time, as does the minister of St. Stephen's,[1] in which church Mr. Legh Richmond preached the previous week for the Jews' Society, collecting 40*l*. It was a Sunday School, therefore, that had the honour of beginning an Association in Manchester.[2] On October 23, Mr. Walker, in reply to Mr. Pratt's of the 15th, approves of his emendation of the title. They will do all in their power to raise the contributions in the manner he suggests, and feel no doubt but St. James's congregation will assist.

September 29, 1813.—PUDSEY, NEAR LEEDS. At or about this time the Rev. D. Jenkins started a penny association among his villagers, encouraged no doubt by Mr. Woodd's sermon there on August 11, 1813. The date appears from subsequent letters. On December 18, 1813, Mr. Jenkins wrote:—

'We have lately formed here a small association. It consists of about sixty persons, some of whom subscribe 4*d*., some 6*d*., some 8*d*., some 5*s*. per

[1] Rev. Ebenezer Booth, B.A.

[2] The Manchester and Salford Association was established April 11, 1815.

month. These weekly and monthly contributions, together with some larger subscriptions I hope to procure at the end of the year, will, I trust, amount to about 20*l.* per annum. You will be pleased to hear that I find some of the poor people very forward in contributing their pence. One poor widow, when told she could not afford to give anything, said that she *would* give a penny if she was obliged to go without supper. We have some intention, on account of the smallness of our number, of joining the association that is already formed at Bradford.'

On November 8, 1814, Mr. Jenkins remitted a year's proceeds due at Michaelmas 1814.

September 29, 1813.—TAMWORTH and WALTON-ON-TRENT. In 1813 there were three Tamworth subscribers before the Report went to press, the vicar, Rev. Francis Blick,[1] the Rev. Robert Watkin Lloyd,[2] and a lady. At Michaelmas groups of associations (constituting one main Association) began to be formed, as we learn from two letters. In one of these, October 22, 1813, Mr. Blick, writing from Bonehill, one of the townships of the parish, assures Mr. Pratt that he and his daughters will gladly circulate the *Missionary Register*. He has also a pretty extensive Bible Society Auxiliary to keep him busy and to share some of the liberality of his people. Under the care of his daughters the Church Missionary Associations go on rapidly, and in January next, when he comes to London, he hopes to bring the first quarter's payment, with a list of the ladies and gentlemen answerable for the subscriptions. He hopes that by their exertions there may be raised 50*l.* a year in quarterly payments, besides annual subscriptions. In another letter (April 4, 1814) Mr. Blick remits, with a long list of contributors, the proceeds of the two quarters ending March 31, 1814. The Report of 1814 gives an association for Tamworth, with Mr. Blick as president, and a long list of subscribers, including Edward Blick, Esq., Miss, Miss Jane, and Miss Louisa Blick. No sermon collection is mentioned. Mr. Blick was also Vicar of Walton-on-Trent, where he headed another association in the Report of 1814 (p. 443).

September 30, 1813.—LIVERPOOL. Rev. R. Blacow. His Association will probably remit 120*l.* next month. He is pressed in some quarters, and is himself quite inclined, to preach for the Society at his church, but is somewhat apprehensive it would not be quite agreeable to his diocesan, on whom he is absolutely

[1] Of St. John's College, Oxford, B.A. 1774, M.A. 1777; vicar of Wissett le Roos, Suffolk, from 1795, and of Tamworth from 1796; also rector of Walton-on-Trent from 1800. This Walton, on the Derbyshire side of the Trent, was nine miles north from Tamworth. On November 7, 1828, he was made a Prebendary of Lichfield. He at one time kept a private school at Tamworth, in which he was succeeded by his son-in-law, the Rev. Robert Lloyd, who married his daughter Anne. On April 3, 1842, at the age of 88, he died, possessed of all his preferments, at Millfield, near Tamworth.

[2] Perhaps curate, or engaged in tuition (*see* the previous note). On September 28, 1818, he became P.C. of Wigginton and of Wilnecote, Tamworth, the incumbency of which he held until his death, which occurred at Wilnecote, at the age of 77, on December 12, 1860. He had been a fellow of St. John's College, Cambridge.

dependent for his ecclesiastical existence. That makes him hesitate. At present he is on the best terms with him, and recently received some marks of attention from him which bespoke great liberality on the Bishop's part. Dr. Parkinson, Chancellor of the diocese, was recently at Liverpool and seemed friendly towards the Society. He is a near neighbour to the Dean of Wells, and might perhaps be prevailed upon to become a vice-president. That would materially contribute to smoothe difficulties in the rugged soil of Liverpool, from the high office which he holds and his having hitherto escaped the imputation of Methodism. Mr. Blacow is glad to announce that Mr. Buddicom, a Fellow of Queens' College, Cambridge, has been elected to Everton Church, near Liverpool, by a very large majority, seventy to ten, over the candidate patronised by the Corporation; but the influence of this body is less predominant in the township of Everton than in the precincts of the town.[1]

September 26 *to October* 11.—NORFOLK AND NORWICH. The Church Missionary history of Norfolk began in 1801 at two places simultaneously, at the town of Lynn Regis in the west, where the Ouse empties itself into the Wash, and at the small village of Little Dunham, some twenty miles eastward, five-and-a-half miles north-east from Swaffham.

At Lynn its original friends were its three clergy, S. Allen, Edward Edwards, Robert Hankinson; who were joined in 1803 by the Rev. William Hardyman, in 1804 by Mr. R. Whincop, in 1812 by Mr. W. W. Fysh. The single friend at Little Dunham was the rector, Henry Jowett, a brother of Dr. Joseph Jowett, of Cambridge. A third parish joined, Barney, in the far north, five or six miles north-east of Fakenham, in 1802, with the Rev. John Lloyd, his wife joining in 1807.

In 1804 was added Hevingham, nine miles north from Norwich, with the Rev. Joseph Alderson. In this year likewise began Norwich, which will be noticed separately. In 1805 East Dereham, Rev. Edmund Cooper, in the very centre of the county, fifteen miles north-west of Norwich, joined; and in 1808 the three parishes, Tilney near Lynn, Mr. Dandeson Coates; Causton near Norwich, Rev. Dr. Richard Baker; Hindolveston, twelve miles north-east from East Dereham, Mr. R. R. Acres. In 1809 there was Carlton Rode, with its rector the Rev. J. Buxton, two miles north-east of New Buckenham and south-west of Norwich; in 1810 Harleston, Mr. James Crisp, on the border of Suffolk; in 1812 Docking, the Rev. Humphrey John Hare,[2] eleven miles north-west from Fakenham. In 1813 there was a large addition: Earlham, two miles west from Norwich, Mr.

[1] Robert P. Buddicom, B.A. 1806, 8th wrangler. He remained at Liverpool until 1840, when he became P.C. of St. Bees and Principal of St. Bees College.

[2] Of Docking Hall, J.P. and D.L.; Queen's College, Oxford, B.A. 1799. He died April 30, 1856, a Vice-President of the Association now forming to the end of his life.

Joseph John Gurney; Pulham, four north-west from Harleston, Rev. William Cole; Thorpe,[1] the Rev. Charles Day; Bunwell, close to Carlton Rode, Rev. J. Garton Howard; Horsford, five miles north from Norwich, Rev. George Kent,[2] Mrs. and Mr. James and Mr. Edward Day; Yarmouth, Mr. J. F. Ramsey; Southacre, Mr. William Seppings, three miles north from Swaffham. All the above names and localities are in the Report of 1813, printed before any public move for an association began. The county was dotted all over with them before there was much excitement on foot, and it seems impossible not to feel that they constituted a very considerable preparation for a county association.

In the capital itself the first contributor, Mr. John Stewart, appeared in 1804, and he was joined in 1805 by the Rev. Stephen Webster, of All Saints; they in 1808 by the Rev. Robert Sutcliffe. In 1811 Miss Bignold (presumably the later Mrs. Bickersteth) joined; and in 1812 Mr. Bickersteth, who had now arrived at Norwich. In 1813 Miss Bignold has gone and Mrs. Bickersteth appears. In the same year the following joined: Mr. T. Bignold, jun., Mr. Stephen More, Miss Squire, Rev. Christopher Stannard (from Cambridge), Mr. Joseph Stannard, Mr. James Stewart. On this foundation the Norwich branch of the Association was founded.

The Norfolk and Norwich Association, September 29.

Thursday, September 23, 1813.—The Rev. Josiah Pratt the Secretary, the Rev. Melville Horne, curate of West Thurrock in Essex, and the Rev. Daniel Wilson, minister of St. John's Chapel, Bedford Row, proceeded to Norwich to assist in forming the Norfolk and Norwich Association. They were there the guests of Mr. Thomas Bignold, jun., and Mr. Edward Bickersteth, partners in the law, whose residences were in Surrey Street.

On Sunday, the 26th, five sermons were preached in as many churches; in the morning by Mr. Horne at St. Gregory's, Rev. James Thompson minister, collection 23*l.* 5*s.* 4*d.*, and by Mr. Pratt at St. Peter Hungate, Rev. Christopher Stannard, B.D., minister, 19*l.* 1*s.* 11*d.* In the afternoon by Mr. Pratt at St. Lawrence's, Rev. Edward Glover, curate, 23*l.* 11*s.* 11*d.*, by Mr. Wilson at St. George Colegate, Rev. Mr. Newton minister, 22*l.* 8*s.* 1*d.*, and by Mr. Horne at St. Augustine's, curate Rev. Charles Day, 10*l.* 9*s.* 5*d.*

On Monday evening, the 27th, Mr. Wilson preached at St. Andrew's, Rev. J. Brown minister, 43*l.* 10*s.* 11*d.*; on Tuesday evening, the 28th, Mr. Bickersteth's elder brother John, Vicar of Acton in Suffolk, at St. Lawrence's, 30*l.* 15*s.* 6*d.*

The Society's sheet of four Psalms, recommended to be sung at their sermons, is among the records of this occasion, and

[1] Perhaps the one close to Norwich, on the east.

[2] Trinity College, Cambridge, B.A. 1809; vicar January 29, 1812.

presumably they were adopted on these days at Norwich. They were 'Sing to the Lord, ye distant lands,' Psalm xcvi.,[1] before the service; 'To bless thy chosen race,' Psalm lxvii., *N.V.*, before the communion, or after the second lesson;[2] 'Jesus shall reign where'er the Sun,' Psalm lxxii., *Watts*, before the sermon; 'From all that dwell below the skies,' Psalm cxvii., *Watts*.

The version of Psalm xcvi. was as follows:—

Sing to the Lord, ye distant lands,
Ye tribes of every tongue;
His new discovered grace demands
A new and nobler song.

Say to the nations, Jesus reigns,
God's own Almighty Son;
His power the sinking world sustains,
And grace surrounds His throne.

Behold He comes, He comes to bless
The nations as their God,
To show the world His righteousness,
And send His truth abroad.

On Wednesday, the 29th, a meeting to form the Association assembled at St. Andrew's Hall at twelve o'clock. The previous advertisement said, 'Seats will be provided for the ladies,' the wording of which seems almost to imply that men had to stand; but it only meant probably that seats would be reserved for them. Any way, it was a distinct invitation to ladies.

The Norwich meeting, at which nearly forty clergymen were present, was presided over by the Rev. H. J. Hare, of Docking Hall. Mr. Pratt opened the subject at full length, and was followed by the Revs. Melville Horne, Daniel Wilson, John Cubitt,[3] Robert Hankinson,[4] John Bickersteth, William Sharpe,[5] Dr. Richard Baker,[6] the concluding speakers being Mr. Frederick Hare[7] and Mr. Edward Bickersteth. This list represented the most distant parts of the county, as well as Norwich itself and the London Committee, showing the admirable management of the Norwich provisional committee, not to speak of their activity and exertions, a circumstance worthy of notice in considering this earliest example of a county association.

From a printed report of the meeting in the Society's collection, we subjoin a few sentences of Mr. Wilson's address. After expressing his high satisfaction at the success of the appeals which had been made to the inhabitants of Norwich, the speaker observed that for twenty years God had been rearing up this

[1] This version is found in the collections of Robinson of Leicester (1791) and Cecil (1794).

[2] A Psalm after the second lesson was customary for many years later in the Church services.

[3] Of Southrepps, three miles from Cromer.

[4] Rector of Walpole, eight miles west from Lynn, near the Wash.

[5] Of Mattishall, four miles S.E. of East Dereham.

[6] Rector of Cawston, eleven miles N.W. from Norwich.

[7] Of Stanhoe, nine miles N.W. from Fakenham.

nation as a bulwark; that there had been an increasing spirit excited for the spread of the Gospel, and that he could not think God would destroy it before the work was accomplished, or give up a nation that was pledging itself for His glory, and that we might apply to it the lines:—

> 'As some tall cliff that lifts its awful form,
> Swells from the vale and midway leaves the storm;
> Though round its breast the circling clouds are spread,
> Eternal sunshine settles on its head.'[1]

If anything had given him a moment's regret, it was that a word of apology should be conceived to be necessary for pleading such a cause before a Christian audience. . . . This country, he continued, great as it was in arms, famed as it was for benevolence, and applauded wherever its name had reached, would receive a greater accession of glory, more solid fame, and a higher hope of every blessing, by promoting the kingdom of God in the world. He concluded by applying to this country the lines of one of its ornaments:—[2]

> 'Be these thy trophies, Queen of many Isles!
> On these high heaven shall shed indulgent smiles;
> First by thy guardian voice to India led,
> Shall Truth Divine by tearless victories spread;
> Wide and more wide shall flow the heaven-born theme;
> New realms from thee shall catch the rising beam;
> Unwonted warmth the softened savage feel,
> Strange chiefs admire and turbaned warriors knee;
> The prostrate East submit her jewelled pride,
> And swarthy kings adore the CRUCIFIED.'

In 1832, the writer of those lines was mainly instrumental in getting Mr. Daniel Wilson appointed to the see of Calcutta.[3]

When the meeting resolved that the Norfolk and Norwich Association should be formed, the chairman announced that the Bishop of the diocese cordially consented to patronise it. The officials were as follows—as ultimately settled:—

President.	The Bishop of Norwich.
Vice-Presidents.	Lord Calthorpe.[4]
	Vice-Admiral Murray.
	Charles Hervey, Esq., M.P.
	John Gurney,[5] Esq.
	John Cobb, Esq.
Treasurer.	Thomas Bignold, Esq.
Secretaries.	Rev. Edward Glover.[6]
	Rev. William Mitchell.[7]
	Mr. Edward Bickersteth.

[1] Goldsmith's *Deserted Village.*

[2] Mr. Charles Grant, jun., M.P., from his Buchanan Prize Poem gained at Cambridge in 1805, entitled *Restoration of Learning in the East.* See the *Intelligencer* article of September 1887, already referred to.

[3] Bateman's *Life of Bishop Wilson*, i. p. 282.

[4] His seat being at Ampton in Suffolk, he declined as a rule to join Norfolk institutions; but he made two exceptions, the Bible Society Auxiliary and the Church Missionary Association.

[5] Of Lynn.

[6] Curate of St. Lawrence's, Norwich.

[7] Of Hetherset, four miles N.E. from Wymondham.

The sum of 530*l.* was contributed in the hall.

In the evening there was another sermon, preached by Melville Horne at St. Andrew's, in the room of Basil Woodd, who had been advertised as expected, but who had found it impossible to do the 120 miles across country along with his other engagements—for he was still on his preaching journey—in time. That the Norwich people had not become weary of the missionary subject is shown by the fact that the largest of all the church collections was taken this evening, 44*l.* 19*s.* 10*d.* On the following day, September 30, Mr. Pratt had an interview with the Bishop, who repeated his consent as to patronage. That consent must, in fact, have been intimated long before, as it was published in the printed circulars issued by the provisional committee in August and September, as well as in the *Missionary Register* for August.[1] He had heard nothing since to alter his mind.

On Sunday, October 3, Mr. Pratt preached twice, in what church or churches our information does not say, and apparently without a collection; the concourse to hear him was such that the people were actually hanging at the windows to catch what they could of his sermons.[2] On the following day he returned to London, leaving Mr. Wilson in the neighbourhood for another week. He carried back with him the resolutions of the meeting signed by the Chairman, and these, like the Bristol resolutions, after which they were modelled, were kept among the records of the Society.[3] The Association immediately began to ramify itself in various parts of Norfolk by means of 'branch associations,' as the Minutes call them;[4] but the statement is to be interpreted with some latitude, as the Report of 1814 gives but one bearing that title, namely the Carlton and Bunwell under Mr. John Buxton, the rector of Carlton Rode; but there are numerous villages, each with a list of contributors, just as worthy, apparently, to be dignified with the name. At Norwich itself was a Ladies' Association, president, Miss Gurney; treasurer, Miss Hancock; secretary, Mrs. R. Kitson.[5]

Referring to the main list of contributors, we notice that the Friends were a strong body in and about Norwich, Joseph John Gurney of Earlham being a familiar example. He and a Norwich Friend subscribed 25*l.* each, but to a 'Separate School Fund.'[6] A little scruple is of course here implied, and it will raise a question further on. Altogether the Norfolk and Norwich Association makes no show in comparison with the Bristol, nor could that have been expected, as the cities themselves are out of all proportion in magnitude and commercial wealth. But the East

[1] P. 295.
[2] Letter of Mr. Wilson, Norwich, October 11, 1813; *Life*, i. p. 187.
[3] *Minutes*, October 11, 1813. [4] *Ibid.*
[5] It was formed on October 19. See further on under October 14, p. 358.
[6] *Report*, 1814, p. 432.

Anglian Association boasting a bishop, which the western one cannot, is like Bristol and its duke dignified in the next Report with capitals great and small.

It will not do to pass on from Norwich without a notice of Mr. Daniel Wilson's concluding sermons there on Sunday, October 10, as related by his own pen. Like Mr. Pratt's on October 3, they were not collection sermons, but none the less were they in the interest of the Society and its work for the abiding impression which they left behind after a first acquaintance.

He wrote on Monday, October 11, 1813 :—[1]

'Yesterday, I have reason to bless God for a profitable and delightful day. Strange to say, the clergyman of the largest and most fashionable church in Norwich [2] offered me his pulpit. It is one of the most beautiful and magnificent churches I ever saw. It was not crowded. There might be 1,500 people, which was three times the usual congregation. But it consisted, I understand, of all the principal families in Norwich, mayors old and new, mayors' wives, aldermen, members of Parliament, merchants, lawyers, gentlemen. I preached from Revelation xvi. 9, "They repented not to give him glory." I was heard with the deepest attention. I preached thirty-five minutes. The first effect I heard of as following, through God's blessing, was that one of the members of the city (C. Hervey, Esq.), a man of great influence, and one who had warmly opposed our Society as being conducted by Calvinists, has consented to become a vice-president, and acknowledged that he was wholly mistaken on the subject. In the afternoon I preached at St. Lawrence's, a small church in comparison. Here the whole city seemed to have come together to hear what new doctrine this was. People pressed to church half an hour before the service began. I imagine there must have been 1,000 people. You might have walked on their heads; and what more surprised me was that the same persons who had been at St. Peter's in the morning flocked again in the afternoon. I am informed that all the most wealthy and influential persons were present. My text was Psalm cxxx. 4, "But there is forgiveness with Thee, that Thou mayest be feared." In both discourses I endeavoured to declare the whole counsel of God, especially insisting on the Deity, the Atonement, and Grace of our Redeemer Jesus Christ, endeavouring to be as correct as I could in my language, and as little vehement as possible. I quite stand amazed at what God hath wrought. Why did we not return disappointed? Who gave us favour in the eyes of 40,000 strangers? "Not unto us, O Lord, not unto us, but unto Thy name be praise." The subscriptions now amount to 900*l.*'[3]

Mr. Hervey at Norwich gives an example of how the Bishop of Lincoln's book was working among the reading laity. His work against 'Calvinism,' intended to hit the Evangelical clergy, was then a recent publication. As far as it was their interest to reply, Scott had replied effectively; but for a popular reply, which should reach the people's convictions, nothing could have been better than the missionary cause in such hands as those of Pratt, Wilson, Horne, and Burn, well supporting the polemical argument of Scott. It was a striking coincidence, of the most unintentional character, that Bishop Tomline's glaring misrepresentations of the Evangelical teaching were so closely

[1] *Life*, i. p. 187.

[2] St. Peter's.

[3] On November 23, 1813, Mr. Bickersteth sent Mr. Pratt a printed list of the contributors, showing donations 828*l.* 17*s.*, subscriptions 107*l.* 1*s.* 6*d.*

followed by the flight through England of the great company of Evangelical preachers, giving people who were interested in that subject an opportunity of judging for themselves.

Altogether, then, we are not surprised to be informed that the Norwich churches were on this occasion crowded to overflowing beyond example, and that a very general impression seemed to be made favourable to the interests of religion at large as well as to those of the Society in particular.

It was a worthy occasion indeed for the first bishop to have been won by the Society. It was, however, to a diocesan association only, not to the parent Society; the principles and proceedings of which were nevertheless hereby endorsed. Bishop Burgess, by his willingness to become a Vice-President if some other bishop would, indicated a similar approval, and so did also Bishop Barrington, by excusing himself on the score of age alone. It may well have been that the members of the episcopate felt a delicacy in joining a Society from which the Primate held aloof, and it is only fair to remember that. It was much that the Bishop of Norwich went so far as he did, and it should not be any reproach to his honesty that he went no further.

Nor, on the other hand, should this be lost sight of, that the Bishop of Norwich was in reality under no small amount of moral pressure to take the course he did. His city was one of moderate dimensions, and his castled palace was in the centre of it, within earshot of all that was passing around. To have been in the very midst of a warm spiritual movement that was appealing emphatically to Churchmen, and to have kept coldly aloof from it all, along with the most worldly and indifferent of his flock, must have been no easy thing for him, had he been so inclined. The absentee Bishop of Bristol could turn his back with less difficulty. Without the least desire to lessen the credit of a body of men who were in general much and worthily revered, we cannot but think that the surest way of winning their confidence would have been to stir up their episcopal capitals as Bristol and Norwich were aroused, to wake up country towns and villages as Basil Woodd was doing in Yorkshire. Seeing a religious spirit spreading among apathetic Churchmen, and even Dissenters thronging the parish churches, *must* have gradually won over bishops and many mother-church vicars, who were little bishops in their way, to so loyal, dutiful, and zealous a body as the Church Missionary Society then was, and indeed ever has been, while no doubt resolutely firm to the principles on which it was founded. It only remained now for its guides to go urgently forward, founding Associations and directing the itinerations in the spirit of this commencement, approaching their superiors at every opening and opportunity, but not impatiently, and all would be won. Who can wonder that, as long as they regarded themselves isolated, and their dearest endeavours for the spread of Christ's kingdom thwarted and discouraged by the heads of

the historic and established body, we meet them so frequently reminding one another, by an expression that seems very prevalent among them at this period, and apparently used with a particular emphasis and meaning, of the Great Head of the Church ?

Lest it should be thought that we have ventured to attribute too much to the *situation* of the Bishop of Norwich and too little to his inmost and individual conviction, we are anxious here to leave a different impression. There is enough known of his public life to convince us that he was now being led by the most genuine dictates of his own mind.

Dr. Henry Bathurst,[1] related, but not very nearly, to the contemporary members of the noble family of the same name, was advanced to the see of Norwich in 1805, and died in his 93rd year, on April 5, 1837. One feature of his character is clearly revealed by a speech which he delivered in the House of Lords on May 27, 1808, in support of Lord Grenville's proposal in favour of the Roman Catholic claims, afterwards remarking to a friend : 'I have lost Winchester, my dear sir, but I have satisfied my conscience.' All through that long controversy, down to 1829, he was one of the most fervent advocates of the cause of emancipation, and during many years he was regarded as the only bishop on the liberal side in the House of Lords. It may well be supposed, therefore, that Bishop Bathurst stood alone among his episcopal brethren, and that the patronage he extended to the Church Missionary Society in his diocese was not likely to incline them any more towards it. We must guard, therefore, against attributing too much significance to the Bishop of Norwich's liberality, or against seeing in it an indication of the breaking down of the episcopal barrier. On the contrary, we might expect the barrier to prove for some time to come even more rigid than ever.

The city of Norwich, in connection with the association just established, reminds us of the then still recent achievement of her great episcopal sister in the west. In point of magnitude, as well as of influence and importance, the Norfolk and Norwich Association is worthy of being reckoned next to the Bristol, and we may call it the second great association that was formed in the provinces. It was the very first to include a county in its title, and with that county it joined a city of episcopal rank. Its story possesses for us in this history the superior good fortune of having reached to our day in a vivid narrative of its chief circumstances, owing to the fact of the still surviving letters written on the spot and at the moment, in addition to a full report of the secretary, Mr. Pratt, present at its formation, to his Committee.

But there is much more than this which we are anxious to

[1] From an obituary memoir in the *Annual Register* of 1837, p. 186.

impress upon the reader. In the instance of Norfolk and Norwich Association we obtain an early striking view, beyond, perhaps, even what we get at Bristol, of the sterling benefit done by this Society to the Church of England at large by propagating itself as it did through the length and breadth of the land. For most unquestionably the religion of the people of all ranks was warmed and animated, and stirred to its depths, by the missionary addresses that were now being made to them. They came to understand, as they had never done before, what it was they were required to take out, and to send out, to the heathen world. Many were led to experience the power of it in their own hearts as a preliminary to supporting it with their gifts and their personal service, to understand that it was no mere messengers of humanity or patrons of civilisation that they were to be in going to the heathen world, but apostles of the everlasting Gospel, to turn men from darkness to light, and from the power of Satan unto God. The Society had been unable to get missionaries in England. Their country members, their agents, admirable men each single one of them, had miserably failed, for not a man in twenty who had offered for mission service was fit for the grand task. The country members, the agents, had gone to work in the only way that was open to them, the way of observation and enquiry. But that was not the adequate way. The Society now entered on a different path, not knowing probably where God was leading them. The Society sent out their preachers in order to raise supplies, supplies to pay for their seminary, for the Salisbury Square house and its work, for the sea-passages, the outfits, the allowances, of the missionaries they had procured and were procuring from Berlin; all which responsibilities were formidably increasing, and most anxiously absorbing their thoughts. Well, the preachers went forth on this errand; they gained the funds they were sent for, funds in showers; but they also gained, though not all at once, the English missionaries whom they did not consciously go for or were designedly sent for. How that came about is obvious now to those who read. The preachers being not simply men of eloquence but mighty in the Scriptures, men who had learnt the clear outlines of Evangelical doctrine in the Scriptural Church of England; in short, men of spiritual power, accustomed to see converts to God springing up around their pulpits at home, succeeded in deepening the spiritual life in the towns and villages of England, and before long English missionaries arose as willows by the water-courses. In saying that this process can be discerned going forward so early as the Association now under notice, we refer more particularly to the letters of that young Christian lawyer of Norwich, Edward Bickersteth, one of the very prime movers in that Association. He saw what was wanted at Norwich besides bank-notes and silver for the missionaries; and those letters which we introduced before the arrival of the secretary and his colleagues at

Norwich are as much a part of the history of this Society as the sermons, speeches, report, of those gifted delegates.

October 1, 1813.—KETTERING,[1] Northants. The curate, Rev. George Bugg, writes that some twenty dozen persons are being formed into associations, and that the Rev. Thomas Jones, curate in charge of Creaton, ten miles to the south-west, is also planning one.

October 4, 1813.—STOKE-UPON-TRENT, Staffordshire, two miles east of Newcastle-under-Lyme. The curate, Rev. Thomas Yeomans, writes that since Mr. Goode's sermon on September 12 he has been establishing associations among his people, one hundred of whom have commenced paying their penny a week and sixpence a month. He hopes that the collection after that sermon, 22*l.* 1*s.* 6*d.*, which he remits, will constitute him a life member, it having been raised among his congregation, and at his desire, though he was not the preacher.[2]

October 6, 1813.—LEICESTER. The Rev. Edward T. Vaughan writes that some friends at Leicester are deeply interested in plans for an Association, and he is taking steps to bring together a small party for consultation. He thinks Advent Sunday and one or two following days will be a good time, when he will probably request Mr. Pratt's attendance and exertions.

October 8, 9, 23, 29, 1813.—IPSWICH. The enthusiasm of the Norfolk and Norwich Association immediately spread into Suffolk and Ipswich, and that principally through the Suffolk clergyman who had so eagerly asssisted in it, John Glover of Little Stonham, whose country parish was some thirteen miles north from Ipswich. To Mr. Pratt he wrote on October 8 :—

'The very next day after my return from Norwich I went to Ipswich to communicate to Mr. Griffin and other true friends of the Church of England the glad tidings of your ready willingness to come over and help us on November 7, 8, and 9, to establish a Suffolk and Ipswich Auxiliary Church Missionary Society, and I have it in charge to beg you to invite and entreat Mr. Horne and Mr. Wilson to accompany you. I waited on Mr. Cobbold, who not only promised us his church, the largest in Ipswich, but also assured us of his best services, and that he would promote the glorious object of the Society to the utmost of his power. We can also command the two next largest churches as often as you please, and Mr. Griffin has no doubt but we may obtain a fourth if thought desirable. But you will hear particulars from him immediately. I will, however, inform you that Mr. Cobbold promised to write immediately to the Bishop to obtain his patronage, and we only wait the receipt of such papers and instructions as you deem proper for circulation throughout the country. . . . Immediately on hearing from you I have promised to go over and assist Mr. Griffin in making the arrangements needful to the promoting of the important business of the Society.'

In similar warm terms on October 8 wrote the Rev. Edward Griffin. The two churches promised (besides his own) are the largest and first in the town. As soon as the papers arrive he will communicate with his friends, all of them hearty well-

[1] Seventeen miles north-east from Northampton ; rector, Joseph Knight.
[2] By Rule IV. the collection made him a member only, not a life member.

wishers, the Rev. Dr. Owen of Stowmarket, Mr. Wilkinson of Sudbury, Mr. Hurn of Debenham, Mr. Julian of Trimley, and Mr. Glover of Little Stonham. Their worthy diocesan is to be asked to sanction them with his patronage. Ipswich has twelve churches, but in population and wealth it is far inferior to Norwich. On October 23 the Bishop wrote cordially, accepting the presidentship, only regretting that he would be prevented by the laborious duties of his diocese from taking any *active* part. He would also have felt a real pleasure in attending the Bible Society meeting had he been able to do so. On October 29, Mr. Glover and Mr. Griffin both wrote. Mr. Glover in a warm and hearty letter mentions all the steps they are taking, and is particularly anxious to know what preachers are coming from London, quoting the Corporation of Ipswich as saying:—

'Let Mr. Wilson, whom some of us have heard at St. John's, and all have heard of at Norwich, come and preach to us on the Sunday morning at St. Mary Tower Church, and tell us the nature and design of the institution, and we will then show you what we will do.'

Mr. Griffin urges upon Daniel Wilson the same thing:—

'I take the liberty to inform you that, greatly as we should esteem ourselves obliged by your presence at any time, it would be more especially so if it could be convenient on the Sunday, the Corporation of this borough having promised you their pulpit, and expectation having been excited that you would be so good as to occupy it.'

Four churches will be open on Sunday, and one every evening. The Bishop will be president. He concludes:—

'If it is altogether inconvenient for you to comply with this request, perhaps our old friend Mr. Basil Woodd, who is well known and highly esteemed here, would undertake to supply for you.'

October 9, 1813.—WEST COWES. A collection is here commenced by the curate, Rev. William Nickson,[1] as we learn from a letter of his, April 20, 1814, remitting 8*l.*, the produce of his efforts in the parish since the first date. He means to use every exertion. The Report of 1814 shows sermons here by the Rev. David Ruell, and a half-year's 'Association.' This West Cowes Association was the earliest effort made within the Isle of Wight itself, Mr. Haldane Stewart's sermon at Ryde on September 5, 1813, being a purely imported one.

October 11, 1813.—LOUTH. The Rev. A. Burnaby[2] remits a donation of five guineas. His parishes are small and the people mostly poor, but he hopes soon to forward pretty large contributions, and he will try his utmost. 'I have endeavoured also to form an association of friends, each to subscribe so much per week or month,' but its success is at present uncertain.

[1] Vicar of Stoke Poges, Bucks, May 7, 1831.

[2] Andrew Burnaby, Jesus College, Cambridge, B.A. 1808, M.A. 1817, rector of Ashfordby in Leicestershire from July 6, 1823, till October 29, 1856, when he died at the age of 71.

October 11, 1813.—The BRADFORD ASSOCIATION, Yorkshire. Before coming to the particulars of its establishment on this day, we will advert to an attempt made by the Vicar, the Rev. John Crosse,[1] in 1812, as recorded by his curate and biographer, who was personally cognisant of the facts. One day in that year, not specified, having met a number of gentlemen in the vestry on some parochial matters, after business was over he addressed the company on the subject of the Church Missionary Society. All listened attentively as he spoke, but at the end not one word of approbation followed, and the meeting separated. Much disappointed at this apathy, he remarked to his curate as they walked back to the vicarage, with a heavy sigh:—

'Well, sir, if we cannot do what we wish, we must do what we can; we must pray God to incline our hearts to favour this good Society. Yes, sir, we must pray for it. Good afternoon, sir.'

Yet the tender-hearted vicar could not fairly have wondered at the reticence of his gentlemen, who had not been summoned for the consideration of that matter, had not had the benefit of his previous example on it, and must have been then as new to it as he had previously been himself; and who shall say that even then he put the subject before them with sufficient directness? Any way it was something that they offered no actual opposition; and as to himself, it is clear that this blind pastor was in his affliction gentle and diffident among his flock, without any trace of a pushing and impatient spirit. What he did next also was clearly right and in time brought its reward. He betook himself to his little room, and did not make his appearance again that day. The curate, who resided with him, went to his own room too, and both commended the great cause to the Hearer of prayer. Some time afterwards, in the same year, the curate in his Sunday morning sermon took a favourable opportunity of introducing the claims of the Society; and in the afternoon Mr. Crosse followed it up by a strong appeal. Afterwards the curate called on a few people and collected some small sums, which amounted by-and-by to 8*l.*, and a missionary spirit was kindled. This sum must have been the bulk of the 11*l.* 9*s.*, acknowledged in the Report of 1813, from seventeen contributors, who are there called the 'Bradford Association,' which title here can mean only that they had become subscribers, since they are

[1] Born 1739; of St. Edmund Hall, Oxford, B.A. December 1, 1768; vicar of Bradford from 1784 till his death on June 17, 1816; perfectly blind for some years before his death, including the year 1812; a man of scholarly attainments, a well-read divine inclining to the Arminian view, a preacher of such power and acceptance that three galleries were successively erected to hold his increasing congregations (1785, 1786, 1797); an indefatigable pastor; vigorous in his various duties, even in blindness, by himself and curates. The living came to him through a next presentation purchased by his father, a London gentleman of St. Martin-in-the-Fields. On a bequest of his was founded the Crosse Hebrew Scholarship at Cambridge. In 1841 appeared a life of him, by his former curate William Morgan, and there is a short account of him in John James's *History of Bradford* (1841), with an engraving of the church.

a mere alphabetical list, without a trace of organisation. Seven of the number were clergy—namely, Mr. Crosse, the vicar; Mr. Charles Hardy and Mr. William Morgan, curate and assistant curate; Mr. J. Barmby and Mr. P. Watman, head master and under-master of the Grammar School; Mr. R. Powell, perpetual curate of Wibsey, belonging to the parish of Bradford; and Mr. S. Redhead, perpetual curate of Horton,[1] two miles south-west of Bradford, and within the parish. The lay contributors were Mr. John Hardy,[2] Recorder of Leeds, but residing at the Manor House, Bradford; Mr. Fennell, of Woodhouse Grove; Mr. Rand, Mr. J. Jarratt, Mr. Hartley, Mr. Mawson, Mr. Oliver, Mr. Outhwaite, Mrs. Rich, Mrs. Thompson. Not one of these names appeared in 1812. They represent the fruit of the prayer and the two sermons of the vicar and his curate; and that was the state of things in regard to the Church Missionary Society when Mr. Basil Woodd, coming from Leeds, preached in Bradford Church on August 1 the three sermons which produced 75*l.* On August 3 he took measures for forming a Bradford Association. When he retired, on the 4th, to stir up other places, his voice kept echoing back from the towns and villages of Yorkshire, and so we come to the date October 11, from which these remarks started.

At a meeting held that day in Bradford, the vicar in the chair, the Association was formed. The resolutions and the rules passed on the occasion were printed, along with an *Address to the Inhabitants*.[3] Copies were beginning to be dispersed when, on October 19, the assistant curate, Mr. William Morgan, forwarded one to Mr. Pratt, telling him they were well received, and giving the names of a numerous body of collectors and of several subscribers.

October 12, 1813.—NAZING, in Essex.[4] The Rev. Charles Arnold writes from the vicarage that in forming an Association he proceeds but slowly, hoping, however, to forward something in a little time. Mr. Jones, of Broxbourn, would doubtless, he thinks, lend his pulpit if asked, and from so wealthy a congregation as his Mr. Basil Woodd or Mr. Crowther might collect something considerable.

Thursday, October 14, 1813.—NORWICH. Mr. Bickersteth writes:—

[1] Here Mr. Crosse had procured the erection of a chapel-of-ease in 1808.

[2] He was for some years M.P. for Bradford. By his wife Isabel, daughter of Mr. Richard Gathorne, of Kirkby Lonsdale, he was the father (1814) of Gathorne Hardy, Viscount Cranbrook. He was, in 1811, the first secretary of the Bradford Auxiliary Bible Society, and president of the Leeds Auxiliary. He erected the handsome church of St. Paul at Wibsey. He and the Rev. Charles Hardy, the curate, who was his brother, handsomely contributed to the erection of Christ Church, Bradford, the first stone of which was laid June 4, 1813.

[3] This address informed them that the Society was instituted in 1801. It is among the letters of date October 19.

[4] Five miles N.E. from Waltham Abbey, and near the border of Herts. Mr. Arnold, of Oriel College, Oxford, B.A. 1805, M.A. (from Hertf.) 1810, became vicar February 27, 1813.

'We have now got 900*l.*, and I do hope we may soon increase it to 1,000*l.* Mr. Wilson's sermons on Sunday excited great attention, and gained us Charles Hervey, Esq., M.P., for a Vice-President. We are to have a meeting of ladies on Tuesday next (19th), for forming a Ladies' Association.[1] . . I am sure our Association will be an encouragement to you to persevere in the most unfavourable circumstances. The success quite astonishes many of our friends, and they are led to see the Hand of God and to give all the glory to Him. When the rich and the noble—the clergy in general, and all the High Church party, which form so strong a body here—with the Dissenters and party men who form another considerable body, were all against us, we could not indeed reasonably expect what we have got, and should never have had it had not God opened the hearts of men to contribute liberally. We are trying now to form a respectable committee of laymen, but I doubt—nay, I will not again doubt—of our success. We have indeed had several rebuffs, but I trust we shall ultimately succeed.'

Mr. Bignold adds a short letter in the same spirit. On October 15, Mr. Pratt, sending Mr. Dobbs the thanks of the Committee, observes:—

'We feel much encouraged to renew our efforts[2] at a future time, and even are led to hope that at no distant time several at least of the bishops will countenance us in our exertions. I am just returned from Norwich, where Mr. Horne, Mr. Wilson, and I have met with a most encouraging reception. We have preached many sermons in and near Norwich to immense congregations. The spirit of hearing and of giving surprised our Norwich Christian friends, and we do hope that great spiritual good will follow. The Bishop is most cordial. He is President, and would have taken the chair had he had half an hour's conversation with me *before* the meeting instead of after. Our meeting was held the day before the Bible Anniversary. By helping them we got help from them, and we are invited and urged to go down to Ipswich next month on the same terms, to help the Suffolk and Ipswich Bible meeting and to form a Suffolk and Ipswich Church Missionary Association. This is well worth attending to. We may perhaps next year hook ourselves at Manchester, Liverpool, and Chester in the same way.'

October 16, 1813.—LONGWOOD, Huddersfield. The Rev. W. Robinson, minister, writes:—

'I succeeded last week in forming an Association. Our beginning is but small, but I am in hopes we shall be able to collect a small sum in a weekly penny society, with the aid of an annual sermon.'

The Association is formed nearly on the plan of the Dewsbury. The chapelry, consisting of four townships, is very populous, and the inhabitants mostly poor. The Independents and Methodists are stirred up to push their respective missions, a circumstance which seems to draw the attention of the neighbourhood towards the subject.

October 18, 1813.—CHESHIRE AND STAFFORDSHIRE. Mr. Dobbs, writing from Ramsdell, forwards a list of the clergy who should be thanked for their pulpits. Referring to a lay friend of the Society who had been zealously using his influence for it, but who, Mr. Pratt hears, ranked in his locality as a Dissenter and likely to create a prejudice against it, Mr. Dobbs confirmed the

[1] See further back under October 3, p. 349. On November 23 he wrote to Mr. Pratt: 'You will be pleased to see the exertions of the Norwich ladies.'

[2] In Cheshire and Staffordshire.

report, stating that their friend, though a good man, was not relished by Churchmen, adding the caution very emphatically, *You cannot be too particular in that quarter.* Mr. Clement Leigh, writing under the same date from Newcastle-under-Lyme, with a list of the churches preached in by Messrs. Goode and Burn, adds:—

'I am thankful that in this neighbourhood we have been able to render you the above assistance. I doubt whether it would be expedient to connect the Church Missionary Society with the anniversary of the Bible Society at Stafford, but I will bear your suggestion in mind and make further enquiry. Mr. Dobbs has also considerable hesitation about Cheshire. Perhaps the plan might be practicable at Manchester, but I cannot speak with any certainty. Your prospects are greatly opening. May God endow the friends of the Church Missionary Society with wisdom and zeal equal to their vast undertaking.'

October 19, 1813.—LIVERPOOL. Mr. William Hensman, treasurer of the St. Mark's Association, remitting 150*l.*, writes:—

'It is much to be regretted that at this port nothing can be done more generally at present, more particularly so when we reflect that your excellent institution has much greater claims here than upon any other place, in consequence of that barbarous trade carried on here. We rejoice and congratulate you in the support that Bristol has afforded, and sincerely lament the apathy and darkness so prevalent in the Established Church here.'

October 23, 1813.—Rev. W. Jowett, Nottingham, to his mother, after a visit to Dr. Buchanan:—[1]

'Dr. Buchanan asked much about the Church Missionary Society, its funds, its principal supporters, and active members. I stated that Mr. Pratt, with two other clergymen, had just left Norwich, where they had collected nearly 1,000*l.* It did him good to hear it. Who else were active members? I mentioned Mr. Woodd, with his 1,050*l.* from the Yorkshire tour; Mr. Goode's 300*l.* or 400*l.* in Cheshire, and Mr. Stewart's 200*l.* in Hampshire. He said that Mr. Pratt had a great deal to do, and that these things would reward him as the fruit of his long exertions; for that to him and his great readiness in printing what was proper was owing this increase of the Society's funds. He had better give up a lectureship than give up his present situation, with *all* its labours; for he can get anybody to stand up in his place and preach, but he cannot get anybody to do the work that he does for the Society. Dr. Buchanan remarked, "How curious that none of the Bishops join! What are they afraid of?" But added, "They are fallen on times that will give them no peace; the time is come, the time is come; and if they do not bestir themselves in this great work, other denominations will."'

October 25, 1813.—CARLISLE. The Rev. John Fawcett, Minister of St. Cuthbert's, writes:—

'A few persons of my lower classes have associated themselves to further the missionary cause by weekly penny subscriptions. . . . I see some of the members of the weekly association the first Monday of every month.'

The number of contributors at present is about twenty, and a few days ago they paid in 1*l.* 13*s.* 6*d.* The Reports of 1813

[1] *Life of Pratt*, p. 174. Mr. Jowett was at this time much in communication with Dr. Buchanan in reference to his mission to Malta, where the nature of his work would resemble that of Buchanan's *Christian Researches in the East.*

and 1814 both show a goodly list of subscribers, but they are not there called an Association.

Thursday, October 28, 1813.—THAXTED, in North Essex, six miles north from Dunmow. Stopping here on the way to his country living of Wethersfield, six miles further westward, for the Sunday, Dr. Joseph Jowett, of Cambridge, wrote:—

'I find Mrs. Jee very active in promoting the cause of the Missionary Society by weekly subscriptions. Considering the great number of Dissenters, to whom she does not apply, I think her success considerable. She expects to remit 20*l.* a year by half-yearly remittances.'

This is entirely a new move at Thaxted, and is the commencement of its Church Missionary history. Mrs. Catherine Jee, writing from the vicarage and sending the Vicar Mr. Jee's[1] annual subscription, remits with it contributions from the Tradesmen's Club at the *Sun* inn (1*l.* 10*s.*), the Tradesmen's Club at the *Swan* (1*l.*), the Labourers' Club at the *Swan* (1*l.*), a quarter's collection by Miss Atkinson (2*l.* 10*s.*). The place first occurs in the Report of 1814, with the contributions raised by Mrs. Jee, whose name is alone mentioned. It has, however, the title of an 'Association.'

SECTION V.—NOVEMBER AND DECEMBER 1813.

Internal, 360.—Seminary and Probationers, 361.—Africa, 365.—India and Ceylon, 366.—New Zealand, 369.—Madeira, 370.—Associations and Sermons, 370.

SUMMARY.

The principal subject of this Section is the continued formation of Associations in various parts of the country, the most important ones being the Suffolk and Ipswich, the Leicestershire and Leicester, and the Southwark.

1. INTERNAL.

November 2, 1813.—*General Committee and Committee of Funds and Patronage*, at Mr. Seeley's. The Dean of Wells, Dr. Ryder, was to be requested through Lord Gambier to preach the next anniversary sermon.[2] It was recommended that the office of Patron should be reserved for members of the Royal Family; that vice-patrons should be confined to peers, spiritual and temporal; that the president might be either a peer or a commoner; that the vice-presidents should be commoners. Also that Dr. Parkinson, Chancellor of the Diocese of Chester, understood to be friendly to the Society, should be requested to accept the office of Vice-President.

[1] Rev. Thomas Jee, of Pembroke College, Cambridge, B.A. 1798, M.A. 1820, presented to Thaxted 1806 by Viscount Maynard, died at Thaxted aged 82, July 27, 1853.

[2] On November 16, in a letter to Lord Gambier, the Dean consented.

November 15.—*Committee.* It was resolved to establish a separate school fund for the mission schools, owing to various circumstances occurring at the formation of the Norfolk and Suffolk Associations,[1] which induced a belief that the Society of Friends would largely support it if kept distinct from the general operations; the Friends were to be invited to aid this fund.

December 1, 1813.—Lord Gambier, in allusion to the friendly attitude of the India House, observed to Mr. Pratt:—

'It appears that Providence is not only increasing the means of our Society, but is also opening the way to its operations for the extension of the kingdom of Christ upon earth, which gives us reason to believe that our endeavours are acceptable to Him.'

December 13.—A Special General Meeting of the Society was held at the Church Missionary House, Salisbury Square, summoned by advertisement, when by an alteration of Rule I. the Institution was made to take the name of 'The Church Missionary Society for Africa and the East.'[2] Likewise the above-mentioned recommendations of November 2 in regard to patronage were adopted.[3] This was the first meeting held on these premises by the Society, and on the same day the Committee met there for the first time, after they had occupied the room at Mr. Seeley's from February 6, 1812, to November 25, 1813.

On the same day was dated an attack on the work of the Society in an Ipswich newspaper.[4]

On December 18 the Secretary of the Leeds Association wrote in rather a doubtful tone as though disaffection were creeping into the minds of his committee and into his own as well.[5] These were signals to the Society's advocates that they must expect to be placed on the defensive as their work developed and friends increased.

On December 27 the Committee decided to meet in future every Monday at eleven, summonses not to be sent except when required by special business. On December 31, Lord Gambier, dating Iver Grove, was rejoiced at the increasing importance and prosperity of the Society. Mr. Wilberforce, writing from Kensington Gore on the same day to Mr. Pratt, was delighted to witness 'the annual, nay, almost daily, growth of good designs and institutions.'

2. The Seminary and Probationers.

On November 1, 1813, the Aston Sandford students were Mr. Norton, ready for ordination; Messrs. Bailey, Collier, Dawson, Sperrhacken, Schaffner, Schroeter, Schulze; the largest number Mr. Scott ever had under him. Mr. Greenwood was at

[1] A letter of Mr. J. J. Gurney, of Earlham, December 1, 1813, noticed p. 397, bears on this point.

[2] How this title has come to be now found in the Laws accompanying the Report for May 4, 1813, is explained in Appendix B., p. 648.

[3] Vice Patrons, five in number, first appeared in the Report of May 3, 1814.

[4] Rev. E. Griffin's letter, December 24, 1813; more on this, p. 404.

[5] See further on, p. 403.

his Knutsford curacy; Mr. Rhenius and Mr. Schnarre were in London studying for India.

November 1, 1813.—In a letter from Aston Sandford Mr. Scott enters on the point of himself giving a title to Mr. Norton, and asking the Bishop of Lincoln, his diocesan, to ordain him upon it. It was proposed by Norton himself in conversation with Mr. Scott, and he had already written to the Committee to the same effect. Mr. Scott's letter gives the suggestion no encouragement, intimating that his title has no chance of being accepted by the Bishop.[1] Norton is now, as Mr. Scott thinks, sufficiently advanced to be able to study alone, but he is anxious to attend the morning Bible exposition in the family, which is really a divinity lecture, and along with the prayer occupies an hour. He adds that all the students, Norton included, are of great help in the parish. He advises that Norton should be removed to London, where he might be more in the way of hearing of a title.

November 2.—*Committee.* Mr. Scott's declining health is reported. A letter from Mr. Norton of October 30, suggesting ordination on Mr. Scott's title, is considered, and Mr. Scott is to be requested to approach the Bishop of Lincoln on the subject, his letter of November 1, objecting to that course, having evidently not arrived.

November 3.—A Norfolk curate offers for missionary work through the Rev. C. Stannard, Secretary of the Norfolk and Norwich Association. This seems an instance of the Association movement diffusing the missionary spirit and drawing out candidates. This particular candidate was however not deemed sufficiently up to the mark.

Committee of Correspondence. November 4, 1813.—Mr. Scott's letter of November 1, giving reasons against approaching the Bishop, is considered. It is resolved that Norton should continue at Haddenham in private study, without any further help from Mr. Scott, who is to devote all his time to the rest.

Letters from the Rev. W. Greenwood, Knutsford, October 25, and his vicar, the Rev. Harry Grey (October 29) are considered. Mr. Greenwood is not acceptable to the upper classes of the Knutsford congregation, partly from his defective articulation and provincial dialect, on which account Mr. Grey feels obliged to get another curate in his place. But he has no objection to Greenwood's remaining for priest's orders.[2] This offer is to be accepted, and when Greenwood has obtained full orders he is to have instruction in elocution.

[1] Mr. Scott evidently alludes to the prejudice which must have been created against him by his *Remarks on the Bishop of Lincoln's Refutation of Calvinism*, published in 1811.

[2] There was no falling off in Mr. Grey's warm appreciation of Mr. Greenwood's sterling ministerial qualities, as is clear from Greenwood's letter from Knutsford of December 15, 1813, reporting most kind, sympathising, and encouraging letters from his vicar, who was then at Torquay, much out of health.

November 15, 1813.—Mr. Scott, who reports his health not materially worse, gives particulars about the instruction of the new German students, who know little or no English.

November 18, 1813.—Rev. Thomas Scott, Aston Sandford:—[1]

'I have not given up the tuition of the Missionaries, though I have urged the Committee to look out for and form a more permanent Seminary. As far as I have seen and heard, they give as little trouble as men can do, and do most things for themselves. They have hitherto been much respected and loved in the neighbourhood, and have at least done nothing to hinder my usefulness. Several of them, in matters which I am not able to do, have been a good deal helpful to me, and they are, I think, a credit to the cause. The missionaries, as they have hitherto come to me, have been pious men but superficial theologians, and my morning expositions have been their lectures on divinity—I hope of good use.'

November 25.—The Rev. Thomas Webster, Vicar of Oakington, near Cambridge, a nephew of Mr. Scott, writes to Mr. Pratt on the subject of his uncle's intended retirement, and indicates a wish to offer himself as his successor, but would like information about it. Mr. Webster was a man of ability and accustomed to tuition. As to Norton's ordination he suggests an application to the Bishop of Norwich, the whole situation being unreservedly explained, with a request that he would ordain Norton, if found qualified, without a title, the Committee pledging themselves to exonerate the Bishop from any possible pecuniary consequence.

'He has ordained several persons contrary to general rule, and perhaps might listen to your request; but it appears to me exceedingly difficult to obtain ordination by a title which must in great measure appear fictitious.'

In an undated letter written a few days afterwards, Mr. Scott says he cannot go on much longer; he gets wearied, but thinks he can manage till the Committee have formed plans. He hears there is an idea of taking the students into the house in London,[2] and if that has been decided on he begs information may be given to Mr. Webster, who is being inconvenienced by receiving no reply.

December 1, 1813.—The Rev. John Graham, of St. Saviour's, York, having been in consultation with Mr. Richardson on the subject of ordination for Norton, saw his way to offer him his own curacy with a title. He proceeds:—

'I resolved, therefore, to see our kind Archbishop on the subject. The good opinion which I wish to support with him for openness and sincerity would not permit me to conceal anything from him; the uncommon readiness to gratify all my wishes which he has ever shown, induced me to hope that I should not suffer by frankness on this occasion. Therefore I stated the *whole case* to him, though I have reason to suspect that he is not a *warm admirer* of your institution.'

Mr. Graham specifies the points on which the Archbishop asked for more particulars. He hopes for a successful issue, but dares not promise it. On December 11 he reports that the Archbishop will ordain Norton on condition of his remaining in

[1] *Life of Scott*, p. 393. [2] It was so resolved on January 17, 1814.

his title till this time next year. Mr. Graham will allow him the same stipend he pays his present curate, 26*l.* a year, the duty being only in the morning.[1]

December 12, 1813.—Dr. Buchanan, dating Jermyn Street, informed Mr. Pratt that Lord Teignmouth, Colonel Macaulay, and himself, had been in conference on the subject of Mr. Samuel Lee. An autobiographical letter of this remarkable young man, giving an account of his classical and oriental studies, dated Blue School, Shrewsbury, April 26, 1813, and addressed to Mr. Jonathan Scott of Bath, himself a Persian scholar, was printed by that gentleman, and forwarded on November 26 by him along with some beautiful manuscript specimens of Mr. Lee's oriental caligraphy,[2] to Lord Teignmouth, the result being the conference referred to by Dr. Buchanan. In the name of himself and his colleagues, Dr. Buchanan recommended that Mr. Lee should be sent to college, at a cost to the Society of 150*l.* a year; that he should take holy orders, and be sent as a missionary to India. On December 13 the case came before the Committee of Correspondence, which that day was held for the first time in Salisbury Square. They thought Mr. Lee might prove either a valuable instructor of missionary students and a translator of tracts at home, or a useful missionary abroad. On December 17 this Committee concluded that he should be engaged by the Society, and (as a present arrangement) placed at Queens' College, Cambridge, for one year, with an allowance of 150*l.* for his expenses.[3]

Saturday, December 18, 1813.—Mr. Norton wrote from York that he had that morning passed his examination to the satisfaction of the Archbishop. He proceeded:—

'He in the first place gave me as a theme, *Quibus constat argumentis religionem Christianam cæteris omnibus præstare?* Next he gave me a section of Grotius to translate into English. After that he put me to my Greek Testament; and lastly he examined me *vivâ voce*, and particularly, understanding I came from Mr. Scott, with regard to predestination, etc. But through mercy I was enabled to answer him either in Scripture language or that of our Articles. He concluded, saying, "I perceive you have paid serious attention to these things; you will attend to-morrow morning at ten o'clock."'

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[1] Many now living will remember the time when a curate's stipend with a title continued to be very small. James Hervey, when curate of Bideford, in full orders, in and about 1740, had 20*l.* a year. When Scott was a curate, in and about 1780, 50*l.* a year for a curate was very handsome. The Committee supplemented the stipends of both Greenwood and Norton with a sufficient allowance.

[2] These specimens and a copy of the printed letter are in the Society's Collection at December 15, 1813.

[3] Numerous letters in the Society's Collection, which it will be seldom necessary for us to refer to particularly, would give a pretty complete account of Mr. Lee's career, which was of the most creditable character, all the while he was under the Committee. Dr. Buchanan became warmly interested in him, and engaged, in case the Committee were unable after the first year, to pay his future college expenses out of his own pocket. Mr. Lee eventually became D.D., Regius Professor of Hebrew at Cambridge, and the author of a Hebrew Lexicon, which in 1844 was in its third thousand.

On the following day, Sunday the 19th, Mr. Norton was ordained, and on Monday, 20th, as his services were not just then required by Mr. Graham, he left York.

December 28, 1813.—Mr. William Valentine, an undergraduate of Magdalene College, Cambridge, after having had an interview with Mr. Simeon and on his recommendation, wrote for information as to missionary employment, having for some time felt a desire to offer his services, though he had not made up his mind entirely, as indeed was very natural, he being but a very young man, only in his second academical year, and a long way from his degree. The Committee never accepted a candidate until he had arrived at an age to enter at once, deliberately and exclusively, on direct preparation; and Mr. Pratt advised this applicant to make the missionary work a matter of study and a subject of prayer, inviting him, should he desire further counsel, to let him hear again from him. The young man eventually devoted his energies to ministerial employment in East London, and we mention the case here as affording an instance of the missionary spirit beginning to manifest itself among the junior members of the universities, beyond the point of mere interest, and extending to the desire of personal service.[1]

3. Africa.

November 4, 1813.—The Committee for conducting the *Youth's Magazine*,[2] held this day, directed 40*l.* to be forwarded to the Church Missionary Society for the redemption and education of four African children, to be named Robert Raikes, John Campbell, William Marriot, William Brodie Gurney.

November 15, 1813.—The Rev. John Martyn Longmire, of Hargrave near Kimbolton, sends 10*l.* for the redemption of an African girl, to be named Mary Longmire; adding, 'I rejoice as a minister of the Established Church in the increased exertions of this Society.'

Committee, November 15.—On a suggestion of the Rev. George Bugg,[3] it was decided that the redeeming of African slave children should be discontinued, lest it should countenance the principles, and perhaps encourage the practice of the slave trade, and 'an abundant supply of children may be obtained at Sierra

[1] We feel interested in this case for another reason, namely, that in 1838 a Cambridge M.A. of the same surname, the Rev. G. M. Valentine, went as a missionary of the Society to India.

[2] The *Youth's Magazine* commenced September 1, 1805, and down to 1815 inclusive, was edited by W. B. Gurney, W. F. Lloyd, and others. After December, 1867, it was incorporated with the *Bible-Class Magazine*, which ended in 1874. The memorandum of the resolution which made the above grant was signed W. B. Gurney, and it was sent, accompanied with a draft of 40*l.*, by Mr. William Marriott, jun., of York Place, City Road, on November 30.

[3] Dated Kettering, October 23, 1813, Committee of Correspondence, November 4. The letter is in the Society's Collection, and is noticed in Section IV. under the head of Africa, p. 305.

Leone from among those which are liberated from captured smuggling slave-ships to be apprenticed to the settlement.'

On November 25[1] the Committee of Correspondence acquiesces in Mr. Butscher's accepting the office of Chaplain to the Colony, provided he acts there as the Society's representative, and superintends such schools as the Society may support there, discharging also the duties of its missionary to the heathen in and near the Colony. The settlement at Gambier is to proceed according to previous instructions. The missionaries, especially those on the Rio Pongas, need to be admonished on the three great points of acquiring the native language, preparing books therein, and preaching to the people. The Secretary thus wrote to them accordingly, and we are probably to consider him as emphasising the position taken by the Society, that its object was *not* mainly limited to the instruction of children in the art of reading, or even of reading Scripture.

November 26, 1813.—Mr. Pratt to the missionaries in Africa:—[2]

'The public are now beginning to take a warm interest in the Society's concerns. We have aroused their feelings and awakened their consciences. Many eyes are turned on our missionaries. Unless the fruits of a Christian Mission, now established for several years, become visible in our Report of Proceedings, we shall very soon have to *defend* the Society, and to apologise for it, in respect to the Susoo Mission, rather than lay claim to the public favour and support. Schools are our foundation. We and our missionaries did well in laying that foundation; but the foundation is laid in order to the rearing the superstructure. Success belongs not to us, nor to our missionaries; but attempts and exertions do. The Christian public will be fully satisfied if they witness these attempts vigorously made and patiently persevered in, knowing that God alone can give the increase and success.'

December 1, 1813.—Mr. J. J. Gurney, of Earlham, begs that the 50*l.* which he contributed to the Norfolk and Norwich Association in September, be confined simply to the expense of the school at Bashia, repeating an objection he had formerly made to the redeeming of children by the missionaries, which he alleges is but a kind of trading in slaves, for the dealers would bring the slaves to the missionary market so long as there was any demand for them.

4. India and Ceylon.

November 2, 1813.—Lord Teignmouth, from Portman Square, wrote to say that Dr. Cooke, of the Wesleyan Conference, had called on him that morning to mention that he was going in the first East India fleet with six missionaries to Ceylon *viâ* Bombay, reporting that he had met with the greatest courtesy and condescension from Earl Bathurst, who had given him recommendatory letters of the most pleasing kind. The Court of Directors had also been very kind in their manner of granting him leave to sail in their ships *viâ* Bombay to Ceylon. This permission

[1] The last day at Mr. Seeley's.

[2] *Life of Pratt*, p. 108.

was given without difficulty or demur. Lord Teignmouth concludes: 'If so, where is the ground for demur to our missionaries?'

November 2, 4, 8, 1813.—The Committee, anxious to secure the permission of the Court of Directors for Messrs. Schnarre and Rhenius proceeding to India before the new Act should come into force, drew up a memorial in consultation with Mr. Grant. It sets forth that the Society, 'instituted in the year 1801,' wish to send those gentlemen out as superintendents of schools and as missionaries to the East Indies, in accordance with a pamphlet lately published by Dr. John, Senior of the Royal Danish Mission of Tranquebar, as superintendents of the native schools established in India under the patronage of the E.I.C. and the sanction of the Court of Directors. The Committee feel it their duty, if they can obtain leave from the Court, to send persons duly qualified to assist Dr. John both in preaching to the natives and in teaching and superintending schools. They ask that the two clergymen, who are of the same communion with Dr. John, should be permitted 'the necessary licence to go and reside in the East Indies.'

Committees, November 4, 8, 15.—In reply to a letter from Mr. A. Armoni, of Colombo, on the state of religion in Ceylon, through Mr. Z. Macaulay, Mr. Armoni is to be informed of the communications held with Sir A. Johnston, and to be asked for his assistance and suggestions.

November 27, 1813.—Mr. Robert Thornton wrote from the India House to Lord Gambier:—

> 'I have the honour to acquaint your Lordship that I have laid your letter requesting permission for two missionaries to proceed to India before the Board of Directors, and I have the pleasure to add that the Court have complied with your Lordship's request.'

Enclosing this letter to Mr. Pratt on December 1, Lord Gambier, feeling greatly encouraged, expressed those hopes quoted a little further back.[1]

December 6, 1813.—Mr. Grant, in reply to the Secretary, entered on some particulars relating to the voyage of the missionaries Schnarre and Rhenius. The first Indiaman going to Madras was the *Marquis of Huntly*, with whose captain, Mr. Macleod, he would interest himself on their behalf. On the same day the Secretary of the India House, P. Thomas Maitland, Esq., to whom Mr. Grant had spoken, wrote in the kindest possible spirit, promising his personal attentions to the two missionaries in getting through the needful formalities at the India House prior to embarkation. On December 13 the consent of the Directors, communicated through Lord Gambier, and a letter from Mr. Secretary Maitland, offering in the most friendly manner to forward the business of the missionaries at the India

[1] *Supra*, p. 361.

House, came before the General Committee. The Committee of Correspondence, of the same date, sitting for the first time, as was also the other, in Salisbury Square, read the Rev. Daniel Corrie's *Journal of a Voyage up the Ganges* just received from India, and recommended that some parts of it should be printed. Corrie, a convert of Simeon, and a 'missionary chaplain' of Martyn's stamp, arrived out at Calcutta on September 21, 1807, four months after Martyn. The interest of the voyage here referred to is that Corrie's companion was a Christian native, Abdool Messeeh, whose ministry to his countrymen all the way up the river is related in the Journal, the first part only of which had now reached England, namely from November 20 to December 29, 1812. Abdool,[1] the genuineness of whose conversion was beyond doubt, is a character of no ordinary interest, and strictly belongs to this history, as we are reminded by the fact of his striking and handsome turbaned portrait hanging by the side of Bishop Corrie's in the committee-room of Salisbury Square. A native of Delhi and a zealous Mahometan, he was convinced of Christianity at Cawnpore through Henry Martyn. When Martyn proceeded to Calcutta to embark for Persia, Shekh Salih, as his name was then, accompanied him, and there, after Martyn's departure, he was baptized in the Old Church by David Brown on Whit Sunday, June 2, 1811, receiving a new name meaning *Servant of Christ*. He resided at Calcutta, doing much good under great opposition until July 1812, when, to avoid further vexations, he removed to Chinsurah. When Mr. Corrie was appointed Chaplain to Agra he took Abdool with him to labour there among the natives; and on November 20, 1812, with a large party of boatmen and servants, they commenced their voyage in the neighbourhood of Calcutta, but not before March 1813[2] arrived at Agra. The Journal, however, continued some time after that date. Abdool Messeeh's connection with the Society consisted in the fact that, though not their convert, he was their Reader, brought into their service and maintained by them through their representatives at Calcutta, the Corresponding Committee. He was quite fit for holy orders had ordination, according to the rites of the Church of England, been procurable at that period. All the ministry that a layman could exercise Abdool did, and Corrie was at hand for the rest, so that he was virtually, one might say, the Society's first native minister, and at all events the first native missionary, in days before the Charter Act was passed, and when it was impossible for them to send out an English clergyman. Corrie's journal read at this committee meeting was the first intimation which had reached the Society of the full value of their Reader. It was calculated to console them after the small fruit in Africa, and in the delays of the New Zealand Mission. It proclaimed a commencement

[1] There is a brief account of him in the Report of 1814, p. 293.
[2] Report, 1814, p. 296.

of the miracle without which the Ipswich Christian would not believe. It justified the President's faith that the blessing of God was resting on their work.[1]

On December 17 Mr. Grant writes that he has agreed with Captain Macleod of the *Marquis of Huntly*. The passage-money for the two missionaries to Madras is 350*l.*, not an immoderate sum. They are to be at the captain's table, and have a cabin between them. They will have to go on board at Portsmouth. Mr. Grant adds various directions as to their proceedings.

December 20, 1813. Jermyn Street.—Dr. Buchanan recommends that the two missionaries should have not less than 100*l.* a year each. He believes the London Missionary Society give their missionary Mr. Ringeltaube more. He proceeds:—

'Your missionaries and those of the Society for Promoting Christian Knowledge ought to be really on the same footing. They go forth as missionaries, not as schoolmasters, not under the direct authority of Dr. John, but under that of the Society. Dr. John is now nearly superannuated. He has ever been an enthusiast, and somewhat eccentric. His book was sent forth by a friend. The missionaries themselves will tell you what is proper to be done after the revolution of half a year. They may, however, safely commence the languages and the rudiments of their general career under Dr. John and the other experienced missionaries of Coromandel.'

5. New Zealand.

December 18, 1813.—Mr. William Hall, of the firm Thomas Hall & Sons, writes from Hull that he has heard from Mr. Marsden, who, in a letter dated Parramatta, November 12, 1812, delayed on the passage, consults him on fitting out and sending a vessel of 150 or 200 tons measurement to New South Wales, to be employed in the trade which he has long been desirous of establishing between that settlement and the islands east of it in the South Sea. Mr. Hall, who writes as a Christian merchant and one deeply interested in the missionary cause, says he would not hesitate to fit it out at his own risk but for prudential considerations towards his family, and sketches a plan for a more public adoption, on which he asks Mr. Pratt's opinion.

On December 27 the communication from Mr. Hall was considered in Committee, when it was decided that he should be informed of the contents of Mr. Marsden's letter of October 27, 1810, and of the Committee's resolution of February 6, 1812. Mr. Wilberforce also was to be requested to further the business among his friends, and in a letter to the Secretary on December 31 he enters upon the subject. Dr. Buchanan, writing on January 3, 1814, remarked that the Hull ship was a benevolent plan, but seemed to refer firstly to commerce, and secondly to the London Missionary Society. Dr. Buchanan evidently did not see in this plan anything likely to fulfil the design he sketched out in his Anniversary Sermon of 1810.

[1] Corrie's *Journal* was printed in the April and following numbers of the *Missionary Register*, 1814.

6. Madeira.

December 13, 1813.—The Committee in Salisbury Square, held there for the first time on this day, made a grant of school books and copies of Scripture to the schools in Madeira. This was in consequence of letters from Mr. Kendall (dated Funchal June 6, at sea July 25, 1813 [1]), who touched at that island on his voyage out to New South Wales, with a view to Mission work under the Society in New Zealand.

7. Associations, Sermons, Journeys.

November 1, 1813. Southwark.[2]—This evening the vestry of St. Saviour's Church was occupied by the Rev. William Mann, the senior chaplain,[3] the Rev. John Carter,[4] residing in St. Saviour's churchyard, the Rev. John Wilcox, minister of Ely Chapel, Holborn, Mr. E. N. Thornton,[5] Mr. John Gibson,[6] Mr. Holmer,[7] and some six other gentlemen, to consider the propriety of forming a Southwark Church Missionary Association. The meeting was of a very satisfactory character. Mr. Holmer was appointed secretary *pro tem.*, and sub-committees were formed (1) to procure two persons at least from the ten [8] parishes of Southwark willing to become active members of the Committee, (2) to obtain, if possible, the patronage and co-operation of the clergy. The Committee adjourned for one week, and Mr. Gibson is now urgently requesting Mr. Pratt to send such papers as will assist their efforts. He adds:—

> 'I do trust the Church in this glorious work will take the lead in Southwark, and I see nothing to prevent the general meeting taking place in much less time than a month hence.'

On November 2 the *Committee of Funds* resolved that the preparations which were making to form a Southwark Association for all London South of the Thames should be aided by every possible means.[9]

Of all the South London gentlemen above mentioned, the oldest supporter of the Society was Mr. Mann, who in 1804 began

[1] A copy of Mr. Pratt's reply, December 9, 1813, is preserved in the collection.

[2] From the letter of Mr. John Gibson, 50 Lime Street, November 2, 1813.

[3] There were at that period two chaplains, who held the incumbency of St. Saviour's jointly, the church being thus a collegiate one. Mr. Mann was senior, his appointment dating from September 11, 1804, his colleague being the Rev. William Harrison, B.D., appointed April 27, 1808.

[4] Mentioned under 1804, p. 94.

[5] Undertaker and funeral featherman, 174 High Street, Borough.

[6] Thomas Gibson & Sons, sugar refiners, 42 Lime Street.

[7] Holmer, Sons & Pomeroy, ironmongers, 165 Borough. Mr. William, jun., probably the partner here meant, resided in Valentine Row, Long Lane, Borough.

[8] Southwark in 1814 consisted of only six parishes: St. Saviour; St. George the Martyr; St. Thomas; St. Olave; Christ Church, Surrey Road; St. John, Horsleydown.—Manning and Bray's *Surrey*, 1814, vol. iii. p. 545. The promoters probably meant South London generally, including Rotherhithe, Bermondsey, Newington.

[9] The Association was established on December 13. See further on, p. 398.

to subscribe, residing then in Worcester Street, and in 1805[1] is credited with the first sermon for the Society in South London, namely, in Bermondsey parish church, of which he was lecturer. Mr. E. N. Thornton's name occurs first in 1812. In 1813, before the report of that year was printed, and months before the movement we are now dealing with began, the first Southwark sermon for the Society was preached, namely, by Mr. Mann in St. Saviour's Church. That probably prepared the way for the meeting of November 1. Mr. Carter, Mr. Gibson, Mr. Holmer, are new recruits, their names first appearing in the Reports in 1814.

Tuesday, November 2, 1813, HAWKESWORTH,[2] Notts.—After a sermon on Sunday, October 31, by the rector, Rev. John Storer, junr.,[3] unfolding the views of the Society, a meeting of the whole parish was this day held, and it was agreed to form the Church Missionary Association for Hawkesworth and its neighbourhood. Mr. Storer writing from Thornton close by, on November 3, reported that a sum already amounting to 14*l.* a year had been subscribed, and that he expected considerable augmentations by the accession of serious Christians from other parishes. Mr. Storer first appears as a subscriber in the Report of 1813, which was printed about August. The Hawkesworth Association, as here described by him, was the first in the county.[4] At Nottingham there was a list of subscribers, unorganised.

November 2, 1813, KETTERING.—The curate, Rev. George Bugg, writes:—

'A poor man who attends at Kettering Church, who has heard what has been said in the pulpit there, belonging to an adjoining village, has got of his own accord twelve penny contributors to the Mission, and twelve to the Bible Society. The village, except what this poor man has done, does not join either of these Societies. I *had* hoped indeed to have gained a little ground in the place through the medium of a lady acquaintance with the respectable part of the inhabitants, but this did not succeed. It was but two days since I was told of what my poor hearer had been doing. The Bible Society has had a very great and extensive (but not universal) diffusion in this part, and had not our brother Woodd just stepped in before our anniversary, we should not probably have raised more than a dozen contributors instead of as many collectors. But thank God for a few. The *Church* at Kettering has hitherto given us cause for shame, and *now* some of our chief persons are not found in the lists.'

November 3, 1813, CORK.[5]—On this day was formed here THE CORK MISSIONARY SOCIETY for promoting Christianity amongst the heathen, one leading rule of which was, that its funds were

[1] Report of 1805, p. 454.

[2] Seven or eight miles south-west from Newark, and further eastward from Nottingham.

[3] Of Christ Church, Oxford; B.A. 1805, M.A. 1808; rector of Hawkesworth from July 5, 1808, till his death on February 4, 1837.

[4] The Report of 1814 does not give a Hawkesworth Association, as no funds had been remitted when it went to press. It appears first in the Report of 1815, and then as a titular one only, without officers.

[5] From a letter of Rev. Henry Irwin, Cork, November 15, 1813, asking for printed accounts of the C.M.S. to lay before the Cork Society.—*Missionary Register*, December 1813, p. 422.

to be equally divided between the London Missionary Society and the Society for Missions to Africa and the East; secretary, the Rev. Henry Irwin of Cork. The meeting was held in the Council Chamber of Cork, the Rev. John Quarry in the chair. Among the twenty-four members of the Committee were the Rev. John Quarry, the Rev. H. Irwin, the Rev. Benjamin Swete of Floraville, Cork, Mr. Swete. One of the Swete family, the Rev. John Swete of Somerset Street, Kingsdown, Bristol, who had much intercourse with Cork and Dublin, forwarded a printed cutting containing the resolutions, and a list of the staff, to Mr. Pratt, on November 20, and this is preserved in the Society's collection.[1]

November 8, 1813, LEICESTER.—At a preliminary meeting on this day, summoned by advertisement, it was determined to attempt to form an association, and to convene a general meeting for that purpose in the course of the week after Advent Sunday. Mr. Pratt and other clerical friends, such as Mr. Scott, Mr. Basil Woodd, Mr. Dealtry, Mr. Burn, Mr. D. Wilson, were to be asked to attend. The Rev. E. T. Vaughan was named secretary, and requested to apply before the meeting to the diocesan, the Bishop of Lincoln, to become patron. Earl Ferrers, the leading county magnate, known to be friendly to the principles of the Society, the Dean of Wells, Dr. Ryder, rector of Lutterworth, Mr. Babington of Rothley Temple, M.P. for Leicester, were to be successively asked to be President; Mr. William Harrison, Proctor and Deputy Registrar of the Spiritual Court, was to be asked to be treasurer. In the absence of Mr. Babington and the Dean of Wells from home, Colonel Macaulay, a brother-in-law of Mr. Babington, was to be asked to take the chair at the great meeting. It was considered very desirable that the Sunday preceding the meeting, Advent Sunday, should be fully occupied with sermons by the clergy visitors, and so five were to be preached in the three churches: St. Mary's, St. Martin's, All Saints; and it was particularly wished that there should be a public and general sermon, with a collection, on the evening of the meeting day. Mr. Vaughan, writing on November 9, these and further particulars to Mr. Pratt, observed:—

'Our project is to form a society which may consist chiefly (though of course without any principle of exclusion) of religious persons, true and sincere friends of our cause. We do not mean to aim at anything imposing in appearance, but rather to wait for than solicit patronage. But of course all our future arrangements must be subject to the regulations of the general meeting.'

Mr. Vaughan lost no time in addressing the diocesan, and on the same day, November 9, wrote to him as follows:—

'My Lord,—I have the honour to inform your Lordship that we had a numerous meeting of the inhabitants of Leicester and its neighbourhood

[1] More light is thrown on the origin of this Society by Mr. Austen's letter of November 25 further on, p. 387.

yesterday, convened by public advertisement, to consider of the propriety of attempting to form a Church Missionary Association to act in conjunction with a Society in London, which consists of members of the Church of England exclusively. That Society is probably not wholly unknown to your Lordship, having been instituted in the year 1801 for the purpose of encouraging missions to Africa and the East, and having received a large accession of patronage during the last two years. It was determined, my Lord, that it would be expedient to form such an Association, and a time was fixed in the course of the week after Advent Sunday for holding a general meeting of the inhabitants of Leicester and its neighbourhood in order to accomplish this design. As a measure preparatory to this general meeting, I am directed to make an humble and earnest request to your Lordship, with all respect and deference, that your Lordship will be graciously pleased to accept the office of Patron of this projected society. I can only assure your Lordship that this request is dictated by the purest reverence for your Lordship's high office and personal character, and that I most cheerfully and respectfully add my own personal salutation to that of a numerous and respectable meeting. I am, my Lord, your Lordship's most humble and most obedient servant, EDWARD THOMAS VAUGHAN.'

On November 15 the Bishop of Lincoln thus replied:—

'*Bugden Palace.*—Rev. Sir, I received the favour of your obliging letter, dated the 9th of this month, and, after full consideration, I must take the liberty of requesting that I may be allowed to decline the office of Patron of the intended Association. I decline it with some reluctance, and beg that you and the other gentlemen will accept my best thanks for the offer. At the same time, I desire to assure you that no man would feel more sincere satisfaction than I should if proper persons could be found to go to Africa and the East Indies. I have always lamented the great difficulty there is in meeting with clergymen of suitable character willing to undertake religious duty in any distant part of the world. This difficulty has been long experienced, and still exists in the two societies in London, of which I am a member.—I am, Rev. Sir, your obedient servant, G. LINCOLN.'

The bishop's objection, as here clearly hinted, was that the Society sent out missionaries who were not of the Church of England. But then, did not one of the two societies of which he was a member likewise support clergymen in Lutheran orders in the India mission-field? He was not, probably, forgetful of the fact, but may have been unwilling to extend his patronage any further in the same direction, especially as his heart did not go with some of those principles which the Church Missionary Society deemed vital. Doubtless this want of inner harmony was the secret fountain of the difficulty, and but for that the obstacles which all deplored might have much diminished. Nor did the unfriendly attitude of the Bishop of Lincoln stand alone; more or less it pervaded the Episcopate, and it must have had some effect in discouraging the offer of service from young clergymen to this Society. Even the candidature of laymen, warm and attached members of the Church of England, of sufficient zeal and ability, ably trained by this Society for its service, was positively repelled again and again by bishops raising obstacles to their ordination. Not only was the missionary calling rejected as a title for orders, but so also was a curacy at home as a preliminary to work in the mission-field;

and it is difficult to see what effect this action was likely to have, except to stop the employment of Church missionaries by this Society, to paralyse one of its fondest efforts, that of giving the grand Church of England a proportionate share in the missionary enterprise now fast becoming a recognised Christian duty. It could never have been designed to turn an increasing body of Churchmen who were being touched enthusiastically by this movement into an organisation for supporting dissenting missions. To blame the bishops of that day as utterly indifferent to this issue might be tempting to some, perhaps; but those whose sympathies can take a wider sweep will, we think, refrain from doing so. The Church governors of the period were conscientious men like their brethren, and, in the face of many difficult problems, were mostly anxious to take the wisest steps. Let them have all the credit of such motives, where we think they had not anything like all the wisdom and spiritual light in their action. There were shortcomings everywhere, and on the principle that each should be foremost in acknowledging his own, the friends of this Society will be ready to take the humbling view that becomes them. Moved by the accounts of the growing list of serious young clergymen and earnest laymen, so deeply interested in missionary sermons, so elated by the hopes of an extending Christianity in an unbelieving world, so zealously organising in villages and towns the penny society and the great association, they should in all fairness remember again and again that until out of such ranks were seen the forlorn hope with their '*Here am I, send me!*' those polished stones of courteous refusals from the bishops' hands must have seemed to the bishops themselves not to lack some justification. Perhaps it was even a good thing that the Society could not win the bishops on any easier terms.

An opportunity seems here to offer of saying something more on the subject of missionaries in Lutheran orders going forth under the sanction of English Churchmen. We notice every now and then the advocates of our Society apologising for this practice, and evidently glad to be able to answer their critics by the unimpeachable example of the Society for Promoting Christian Knowledge. They were indeed most fully entitled to the shelter which they claimed, as the following instance will show. On March 23, 1813, Dr. Thomas Fanshaw Middleton, Vicar of St. Pancras and Archdeacon of Huntingdon, a man of no common ability, much patronised in the past by Bishop Tomline, and afterwards recommended by him for the See of Calcutta, was appointed to give the valedictory address to the missionary Mr. Jacobi, going out under the venerable Society to India. In the course of his charge Dr. Middleton said to Mr. Jacobi, who was in Lutheran orders, 'We regard you as invested with the functions of an apostle;'[1] while Jacobi in his reply, declaring

[1] *A Charge delivered before the Society for Promoting Christian Knowledge to*

himself distinctly a Lutheran, observed [1] that he was 'very happy to understand that the Church of England considers the Lutheran Church as a faithful sister.' Recognition could not possibly be more explicitly declared. The Lutheran missionaries of the Society for Promoting Christian Knowledge were drawn from Denmark, and were ordained by Bishops, the Danish Lutheran Church being episcopal; those of the Church Missionary Society, drawn from the German Lutheran Church, were ordained by Superintendents. The two titles are etymologically equivalent, and in their origin both classes of Lutheran functionaries were precisely similar. The Danish 'bishops' resembled the American Methodist 'bishops' so far as both originated in ordination by a presbyter. It was on September 2, 1537, at Copenhagen, that seven pastors of the Danish Church, after having adopted Lutheran doctrines and the Confession of Augsburg, were ordained to take the place of the seven deposed bishops of the ancient Danish succession, and the ordaining minister was Bugenhagen the Lutheran pastor of Wittemberg. The royal mandate of Christian III. of Denmark, authorising and commanding their ordination, designates them not Bishops but Superintendents. The Church Missionary Society missionaries from the humble Berlin seminary and the Society for Promoting Christian Knowledge missionaries from the Royal College of Denmark stood as to their ecclesiastical descent precisely on one footing, though in the dignity of their *almæ matres* the Danish brethren had out and out the advantage, an advantage which was certainly made the most of.[2] The Lutheran ministry, both in Denmark and in Germany, were historically of ancient descent, not self-created; but the ordaining authority that transmitted it was not. Bugenhagen was himself an episcopally ordained presbyter, quite in the ancient succession, but as a transmitter of orders he was out of continuity with the old, being an interruption of it. The Danish superintendents, admitted as such by him, were as ordaining functionaries in sequence from him only, not from the historic episcopal order; yet all who were afterwards by them received as presbyters were still a prolongation of the old presbyterian line, as a matter of fact, even if, as Romanists

the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India, p. 1. In Bishop Middleton's *Sermons and Charges*, 1824, p. 169. Also in an abbreviated form in the *Missionary Register*, 1814, p. 11. Jacobi's reply is given in both works. [1] *S. and C.* 183; *M.R.* 19.

[2] An account in English of the Reformed Church of Denmark may be seen in *Colburn's New Monthly Magazine*, lxxxvi., 1849, pp. 76, 232. The ordination of the seven bishops of the new succession by Bugenhagen, the Synod which supported the ordination, and the text of the royal mandate can be read in Pontoppidan's *Annales Ecclesiæ Danicæ Diplomatici*, 1741–7, iii. pp. 224–230, where the ordained are called by the author himself 'bishops,' and 'bishops or superintendents,' showing what was the current language in his own time. The cessation (in the R.C. sense) of the old Danish Episcopal succession in and about 1537, is given in the R.C. historian Gams's *Series Episcoporum*, p. 329. Some account of the Danish Royal Missionary College will be found in the *Missionary Register*, 1813, p. 176.

alleged, an illegitimate one. The English Church had this special advantage, that not only were her presbyters, as a matter of fact, like the Lutheran in undoubted historic line with those of the remotest antiquity, but her ordaining officials, unlike the Lutheran, succeeded their remote predecessors in a similar continuity, and no question as to legitimacy could arise. English Bishops and the English Society which endorsed the ministry of Swartz, Jacobi, and their comrades in Tranquebar, though they would of course have preferred missionaries of English ordination, yet by their sanction of the utterances of Dr. Middleton, on the occasion we have referred to, distinctly declared their recognition of the Lutheran Church and Lutheran orders. Passing from the Danish Lutherans to the German we seem to find the episcopal title lingering there also. For in the minutes of our Society, under April 3, 1812, the Committee are informed that their two students at Berlin, Rhenius and Schnarre, have been promised ordination by the 'Bishop of Königsberg'; while under October 2 we learn that they were ordained at Berlin, on August 7, by the 'Rev. Superintendent Hecker.' We naturally infer that among the German Lutherans the ordaining functionary was, in current speech, 'bishop' as well as 'superintendent.' Königsberg is about fifty miles N.E. from Berlin.

November 10, 1813. SUFFOLK AND IPSWICH ASSOCIATION.—The Church Missionary history of Suffolk began in 1801, in the rural parish of Assington,[1] where the Rev. Philip Gurdon, squire and patron, of Assington Hall, the ancient seat of the Gurdons, and the Rev. John Hallward, vicar, subscribed. In 1802 Ipswich followed, by the subscription of one of its merchants—Mr. Benjamin King—who was not seconded until 1812, when the Rev. Edward Griffin, then recently appointed to St. Peter's, had a collection in his church. In 1803 the country town of Debenham[2] was added to the list by a subscription from its vicar, the Rev. William Hurn, and in 1804 three more places joined, namely Lakenheath,[3] where the vicar, the Rev. Michael Hayward,[4] had a collection in the church, the first in Suffolk, and in the very first year of congregational collections for the Society; Elveden or Elden,[5] in the north-west corner of the county, where the Rev. Thomas Bull subscribed; and Mildenhall,[6] where Mr. John Swale (Mrs. Swale, also, in 1807–1810) subscribed.

In 1807 there was added Eriswell or Earswell, close to Lakenheath, where Mr. John Robinson subscribed, until in 1809 his support was given from Lakenheath. In 1810 was added to

[1] Fourteen miles in an air-line westerly from Ipswich.

[2] Twelve miles north from Ipswich.

[3] North-east from Mildenhall, about five miles west from Elden.

[4] Of Magdalene College, Cambridge, B.A. 1792. In 1807 he subscribed himself, and in 1809 Mr. John Robinson from Eriswell.

[5] Twelve miles north from Bury St. Edmunds, and four south-west from Thetford.

[6] A country town forty miles north-west from Ipswich, having Elden eight miles to the north-east.

the list the village of Brent Eleigh,[1] down in the south, by the subscription of the Rev. Richard Snape.[2]

In 1811 was added Sudbury, one of the chief towns of Suffolk, near the border of Essex, twenty-two miles west from Ipswich, by the subscription of the Rev. Henry Watts Wilkinson; and in 1812 the parish of Hoxne or Hoxon, on the Ouse, at the very edge of Suffolk, twenty-seven miles north from Ipswich, by a donation of 50*l.* from Sir Thomas Maynard Hesilrige, of Hoxne Hall, through the Rev. Robert Storry, of Colchester.

In 1813, by the subscription of the Rev. F. Knottesford Fortescue,[3] was added Stoke-by-Nayland, a country parish near the southern boundary river Stour, five miles south-west from Hadleigh, and about four south-east from Assington.

The persons here named were in 1813 (except where the contrary is intimated) supporting the Society when the movement for forming the Suffolk and Ipswich Association began. Noticing the parishes which grouped in the same neighbourhoods, we observe that in the north-west corner of Suffolk were Mildenhall, Eriswell, Lakenheath, Elden, and these may be called the Mildenhall group. In the south-west were Sudbury, Assington, Stoke-by-Nayland, Brent Eleigh, the Sudbury group.

Approaching now the foundation day of this Association, we shall recollect the application of Mr. Griffin and Mr. John Glover on October 8 and 9, that Mr. Pratt, Mr. Horne, Mr. Wilson might be sent to preach the sermons at Ipswich on November 7. When those letters were written the city of Norwich was in its very earliest days of Church Missionary fervour, its Association having been formed on September 29. The preachers so urgently desired for Ipswich were those who had created so deep an impression at Norwich. It is evident, therefore, that the Suffolk and Ipswich Association was growing immediately out of the Norfolk and Norwich, and that the two young lawyers who started the first were by consequence the fathers of the second likewise. Those laymen, and the clergymen Edward Griffin and John Glover, were four men who between them were chiefly instrumental in covering both limbs of the East Anglian Bishopric with a network of missionary centres. Surviving letters in the Society's collection, the Secretary's Report to his Committee[4] from personal attendance at the scene, the substance of this transferred to the *Missionary Register*,[5] and an account in the next Annual Report,[6] give us full information.

[1] Fifteen miles west-by-north from Ipswich, six north-west from Hadleigh.

[2] Of Magdalene College, Cambridge, B.A. 1793; became vicar April 14, 1808. From 1806 he had subscribed from Bolton.

[3] Of Queen's College, Oxford, B.A. 1793, M.A. 1798; rector of Billesley, in Warwickshire, from 1823 until his death on May 31, 1859. He was of Alveston Manor in Warwickshire, and the father of the Rev. E. B. Knottesford Fortescue, Dean of Perth Cathedral, who married Frances Anne, the daughter of Archdeacon William Spooner.

[4] Committee Minutes, November 15.

[5] November 1813, pp. 400, 431; 1814, p. 46. [6] Report 1814, p. 444.

On October 23 the Bishop of Norwich wrote expressing his gratification in being President, though his diocesan duties would not allow him to take any *active* part.[1] Of the three clergymen so urgently asked for Sunday, 7th, only two could come. How was it possible for Mr. Wilson to leave St. John's again so soon, at that time of the year too, even to preach in the Corporation Church? Nor could Mr. Basil Woodd, after his long recent summer absence, leave his almost equally important congregation at Bentinck as Wilson's substitute. Pratt and Horne, who could more easily get their pulpits filled, were available. Horne, who could write,[2] 'The missionary fervour Wilson infected me with at Norwich is not yet out of my veins,' was somewhat put out by having to re-arrange all his plans for Shropshire sermons, but did not hesitate, and agreed to join Pratt at Romford on Friday November 5, at 10 o'clock, for Ipswich.

As the day approached for the sermons, the fears of the local friends seemed to predominate over the hopes, chiefly owing, it is evident, to the low standard of religion generally that prevailed. We plainly detect, however, a consciousness that occasions like this were among the very means looked to for a quickening of spiritual life among the dry bones. Writing on November 2, about arrangements, Mr. Griffin remarked:—

> 'What may be the success of your efforts is very problematical. The matter is new here, and we have, I am sorry to say, but few zealous friends in the Church. It is my earnest prayer that the Lord may bless your exertions to revive the decayed spirit of true Christianity among us.'

Mr. Griffin added that the hopes of obtaining Vice-Presidents were but slender, though efforts were being used. At that very moment, however, Mr. Pratt must have heard from Lord Calthorpe of Ampton, the leading Suffolk nobleman, and a decided friend of Christian exertions, who wrote to him on November 1 accepting the office, and promising a 10*l.* donation, though prevented by parliamentary duties from attending the meeting.

On Friday evening, November 5, if previous arrangements were carried out, Mr. Pratt and Mr. Horne arrived together by coach at Ipswich, and were received with warm welcome at Mr. Griffin's rectory. On Sunday, the 7th, four sermons were preached by them in as many churches; namely, in the morning at St. Mary Tower by Mr. Melville Horne before the gentlemen of the Corporation, the collection being 14*l.* 5*s.* 8*d.*, and at St. Matthew's by Mr. Pratt (5*l.* 16*s.* 1*d.*); in the afternoon at St. Margaret's by Mr. Horne (13*l.* 15*s.* 6*d.*); in the evening at St. Peter's by Mr. Pratt (26*l.* 3*s.*). On Monday, the 8th, there must have arrived two letters relating to Vice-Presidencies, as they are dated November 6; one from Mr. Gurdon of Assington to Mr. Griffin, couched in warm terms of approval, accepting, the

[1] To the same effect he wrote to the Rev. C. W. Fonnereau, *Missionary Register*, 1813, p. 432.

[2] Letter, October 22.

other from Mr. Round of Colchester, M.P ,[1] to Mr. Pratt written in a Christian spirit, and very courteously declining, but giving no reasons. Mr. Gurdon intimated that continued ill-health entirely prevented his attendance at public meetings. Another letter of acceptance must have reached on this day, being dated November 7, from Sir William Rowley, M.P.[2] In the evening Mr. Horne preached at St. Peter's (12*l.* 6*s.* 2*d.*) On Tuesday, the 9th, there must have arrived a letter (dated November 8) from Sir Thomas Maynard Hesilrige[3] of Hoxne Hall, who though a donor of 50*l.* declined the office of Vice-President on the ground of his having already refused in two similar cases. The same day there appeared on the scene Mr. Daniel Wilson, so eagerly desired at Ipswich, and not tied to London on week-days as he was on Sundays. From his wider fame as a preacher, and his being accustomed to address congregations of great intellectual power, he was especially calculated to gain and rivet the ear of the educated and mercantile classes. His presence was perhaps wanted to make the occasion a complete success. There was a power in his eloquence, trained as it was before an audience in London built up by Cecil, surpassing that which either Pratt or Horne could produce; although as Secretary, with a knowledge of the whole missionary subject and of the workings of his own Society at his fingers' ends, Pratt possessed an authority to which no one else could pretend, making his presence always a necessity before any first-class assembly when the missionary cause was so new a topic to a provincial audience.

On Wednesday, November 10, the meeting[4] was held in the Shire Hall, and the attendance proved very numerous, Mr. Cobbold of the Tower Church presiding. Other clergy, town and country, taking an active part were Mr. Griffin of St. Peter's, the Rev. C. W. Fonnereau of St. Margaret's, the Rev. John Glover of Little Stonham, the Rev. John Hallward of Assington, the Rev. Joseph Julian of Trimley. Of the laity Mr. E. Lawrance is more particularly mentioned.

Mr. Pratt, making a pointed appeal to the Friends, who were very numerous in those parts, and whose principles forbade their supporting the Society as such, solicited their liberality for a distinct fund which should be devoted exclusively to the support of missionary schools. Mr. Wilson, ever full of ideas, made some telling points. He brought out, for instance, the thought that the vocation of a true missionary was unique, arising from the fact that in its main purpose it dealt with the human heart,

[1] The Tory Member for Ipswich (1812-1818).

[2] Sir William Rowley, 2nd Bart., of Tendring Hall, Suffolk, in the parish of Stoke-by-Nayland, Whig Member for Suffolk 1812-1830; born 1761, died October 20, 1832.

[3] He died in his 77th year in Upper Brook Street, Grosvenor Square, April 24, 1817. The principal seat of the family, where Sir Arthur of the Commonwealth times resided, and where some were at this time living, was Nosely Hall, Leicestershire, seven miles north from Market Harborough.

[4] *Missionary Register*, 1813, p. 431.

and that for eternity, requiring in him not merely fortitude and daring in encountering the dangers and difficulties of missionary life, but sympathy and tenderness in approaching the alienated heart, and winning it for Christ. Using illustrations that would be appreciated in a period of war, he showed that the religion of the Bible produced the union he spoke of:—

'We know indeed that the virtues of daring valour and unbending sufferance are to be met with in the fields of ambition and blood; but to possess these bolder features of the hero, together with the softest sympathies of the heart, the most patient meekness, and the sweetest charity—all that is high in principle with all that is lovely in affection—belongs to the man filled with the grace of his Saviour, and elevated by the peculiar influence of His Spirit. It is in this way, Sir, that we have far overstepped the ordinary limits of charity. We have not stopped where all other plans of beneficence stop, at the barrier of the grave. We have carried our projects beyond, into that unknown and unutterable eternity which spreads itself before us! We have united both worlds.'[1]

It was in that strain that Daniel Wilson endeavoured to indoctrinate men of the world, impatient of the homiletic above all things, with spiritual ideas.

One other point which Mr. Wilson amplified upon may be adverted to—the contributions of the labourers and the young. Facts gave him ample occasion of harping (in the true sense of that word) on this subject, as our readers must have noted for themselves. The Penny Associations had the most striking effect in engaging the interest of the classes we speak of in the success of the Gospel in the world. It would have been easy to misrepresent these associations as engines for screwing the halfpence which constituted all their wealth out of the workman, the widow, and the child, an idea absolutely abhorrent from the generous natures of Wilson and those who worked the associations. Taking high ground, and a most true one, they maintained that willing and heartfelt contributions to any high and holy cause were actually elevating to the contributor, and why should the wage-earner and the child be alone debarred from that channel of improvement? In short, this part of Wilson's address was one more instance of the fathers of this institution seeking to make their cause a blessing to England itself, while their banner bore AFRICA AND THE EAST. Nor was this noble intention unfruitful, if we may trust the letters that were constantly arriving from the penny societies. Mr. Wilson argued:—

'The most salutary effects would follow if those who have the care of the young would endeavour to interest their tender charge in the welfare of the negro children. Their susceptible minds would soon be awakened, the tendencies to selfishness would be corrected, the value of religion would become palpable, an adequate motive be presented for laying by a portion of their little income, the best feelings of their simple minds would receive a right impulse, and an opening be made, under the blessing of God, for those principles of piety which may be their guard and their ornament through their future life. . . . But the labouring orders of society may also well

[1] *Missionary Register*, 1814, p. 46.

assist in this great work. . . . Sir, there is no reason why the humbler orders of society should not partake in our labours and share our triumph. We have no right to monopolise the commerce of benevolence. There may be as much real charity in the breast of the labourer as of the scholar or merchant, to which justice has hitherto never been done. By inviting them, therefore, to subscribe their smaller sums to this association you present to them a noble stimulus for their endeavours, you promote a higher tone of general morals, you raise them to a participation in all the good that is now on foot in the nation, . . . you induce a habit of economy which, so far as they are concerned, is itself a handmaid to almost every other virtue.'[1]

The only local speaker reported in the brief account of this meeting was the Rev. C. W. Fonnereau, who read an extract from the Bishop's letter to him expressing the cordiality of his acceptance of the presidentship.[2]

Accordingly, the meeting resolved on the establishment of the Suffolk and Ipswich Association. The same evening the final sermon was preached at St. Peter's by Mr. Wilson; collection, 18*l.* 4*s.* 6*d.* The total collection in the four days reached 123*l.* 13*s.* 6*d.*, a sum not, of course, to be thought of in comparison with that raised at Norwich within an equal period of time, any more than the two towns could be compared for wealth and importance.[3] At the meeting, though the collection was very small—8*l.* 9*s.*—a zealous spirit was displayed.[4] During the visit of the three colleagues plans for promoting the cause were discussed. Mr. Cobbold especially wished that an attempt should be made at Bury St. Edmunds,[5] the second capital of the county, his having been educated there giving him probably an additional interest in it. Ipswich, being down in the south-east corner of Suffolk, was at a great disadvantage for influencing the county at large, rendering of very great importance the co-operation of Bury, which much exceeded half its size, and was the leading town of the north-west, Sudbury, the third inland capital, being already in excellent hands.[6] These towns would be a triple Church Missionary Society fortress to influence all West Suffolk. Mr. Cobbold lost no time in personally exerting himself to secure the two Bury pulpits, and was very anxious that, in case of his success, Mr. Pratt should himself visit the town and rouse up that part of the county as the Ipswich end had been stirred.[7] Alas, it was of no avail: both Bury pulpits, of which at one moment there was some hope, were ultimately refused, and the corner capital continued the centre of gravity of the Church Missionary influence. In spite of this disappointment Mr. Griffin and his fellow-helpers could thank God and take courage, believing

[1] *Missionary Register*, 1814, p. 47. [2] *Ibid.* 1813, p. 432.

[3] Norwich, spoken of by Mr. Wilson as having a population of 40,000, was much more than twice the size of Ipswich.

[4] *Missionary Register*, November 1813, pp. 399, 400.

[5] Mr. E. Lawrance's letter, November 30.

[6] Moule's *Counties*, 1837, gives the population of Ipswich as about 17,000; of Bury, 10,000; of Sudbury, 3,600; of Lowestoft, on the north-east coast, 3,600; the round numbers being ours.

[7] Mr. E. Lawrance's letter, November 30.

that by the arrangements then on foot the Society would reap many hundreds a year.[1] On November 17 Lord Gambier wrote to Mr. Pratt, expressing his heartfelt joy at the success he had met at Ipswich; that the favour of Christ rested upon the efforts that were being made, and that the work would prosper he felt very sure. Later on Mr. Cobbold, as the senior clergyman, after forwarding the Ipswich resolutions and newspaper reports to Lord Gambier, received a letter which greatly delighted him.[2] It is impossible, indeed, to peruse the many letters of this early period of Church Missionary Associations without being struck with the growing solidarity among those whose hearts were in them. As associations were formed one after another, many were the warm and lasting friendships originated in the various visits and preaching journeys, and fostered in the correspondence that preceded and followed them. Mr. Lawrance of Ipswich, for instance, in the letter already referred to, addressed Mr. Pratt, who was an entire stranger to him before the Suffolk and Ipswich Association was started, in terms of great affection and respect. Fellow members of the Church of England who, in taking up the work of this Society, found themselves brethren in heart and thought and got to be intimate with one another, felt a new brightness in their lives, and especially those dwelling in distant towns and country villages, who had few around to sympathise with them, in days when travel was comparatively rare.

It was not until about December 13 that a sheet account of the Ipswich Association came from the printer. Mr. Lawrance, writing on that day to report progress, said:—

'I have sent a copy to every resident and officiating minister, and to all the people of rank and consequence in the county; also a number for distribution to the different bankers, with lists for subscriptions. Our opinion, however, is that we shall derive far greater assistance from our small associations than from any quarter. My particular attention is now directed to the establishment of such associations.'

A list of the leading officers was published in the December *Missionary Register*.[3] The Vice-presidents were Lord Calthorpe, Ampton; Sir William Rowley, of Tendring Hall, Suffolk, M.P.; Peter Godfrey Esq., of East Bergholt;[4] the Rev. William Fonnereau,[5] of Christ Church Park, Ipswich; the Rev. Philip Gurdon, of Assington Hall. *Treasurer,* Edward Bacon, Esq.[6]

[1] *Missionary Register*, 1813, p. 399.

[2] Mr. E. Lawrance to Mr. Pratt, December 13.

[3] Page 433.

[4] Eight or nine miles south-west from Ipswich, on the borders of Essex. Mr. Godfrey continued to appear in the Report down to 1838.

[5] He was of Trinity Hall, Cambridge, LL.B. 1755. We have found no mention of his death, which probably occurred in or about 1817. He appears among the Vice-Presidents for the last time in the Report of 1817, and in 1818 his place there is occupied by the Rev. Charles William Fonnereau, who was probably his son. In 1814 there is a benefaction of ten guineas in his name, and in 1818 another of the same amount. The last mention of his name that we have seen outside of the Reports is in an account of a furious storm of wind on January 17, 1817, in which his house and grounds suffered great damage (*Gent. Mag.*, 1817, p. 268).

[6] Never in the Reports after 1814.

Secretaries.—Rev. Joseph Julian,[1] B.A., of Trimley; Rev. William Edge,[2] B.A., of St. Mary Key; Joseph Wooler,[3] Esq.; Mr. E. Lawrance; all new friends of the Society, not having yet appeared in the Reports.

The Committee, since its members are not given in the *Missionary Register* along with the Vice-presidents and Secretaries in December, 1813, must have been formed some time in the first half of 1814, in which year their names appear. Ten were clergymen, eight of whom belonged to, or subscribed at Ipswich, viz., Thomas Cobbold[4] of St. Mary Tower, Charles William Fonnereau[5] of St. Margaret's, Edward Griffin[6] of St. Peter's, William Layton[7] of St. Matthew's, John Morley[8] of St. Clement's,

[1] Of Caius College, Cambridge, B.A. 1796, 5th Sen. Opt. Trimley, near the east shore of the mouth of the Orwell, was eight miles south-east from Ipswich. From 1807 to 1819 Mr. Julian was rector of Hasketon, eight miles off in a northerly direction, and six north-east from Ipswich. He was probably serving Trimley as curate, since in 1822 he was instituted to the living on his own presentation. There he died at the age of 60, on November 17, 1829.

[2] Of Emmanuel College, Cambridge, B.A. 1809. He was perpetual curate of St. Mary Key, or St. Mary-by-the-Quay, an Ipswich parish. On December 24, 1810, he became rector of Naughton, some ten miles north-west from Ipswich; on May 17, 1814, vicar of Weybread St. Mary, close to the border of Norfolk, twenty-four miles north-east from Ipswich; on January 23, 1822, rector of Nedging, close to Naughton.

[3] Contributes under Ipswich.

[4] Educated at Bury St. Edmunds and Trinity College, Cambridge; B.A., 1765, M.A. 1773. In 1767 he became rector of Wilby, twenty miles north from Ipswich, and sixteen east from Eye; in 1781 of Woolpit, seventeen miles north-west from Ipswich and eight east from Bury; in 1779, on the nomination of the parishioners, perpetual curate of St. Mary Tower. He died at Ipswich, possessed of all his preferment, August 12, 1831.

[5] In early life he served for several years in the Navy, and was present in Rodney's celebrated engagement on April 12, 1782, as acting Lieutenant of the *Conqueror*. Quitting the Navy he entered Trinity Hall, Cambridge, and in 1793 took the degree of LL.B., and was ordained. For some time he was rector of Hargrave, Northants, which preferment he vacated on going to reside in Suffolk, where in 1796 he accepted the two family livings of St. Margaret, Ipswich, and Tuddenham St. Martin, three miles to the north-east. This preferment he held until his death, which occurred in his 76th year on January 9, 1840, at his seat Christ Church Park, in the outskirts of Ipswich, leaving a son, who succeeded to that family property, and a daughter, married to Charles Lillingston, Esq., of the Chantry, Ipswich, and previously of Elmdon Hall, Warwickshire. (*Gent. Mag.*)

[6] Of Trinity College, Oxford, B.A. 1776. He settled at Ipswich in 1801 or 1802, and was minister of St. Peter's; on May 1, 1815, Rector of St. Stephen's. After 1834, when about 79, he drops from the Reports and probably then died. He was for many years a warm friend of Watts Wilkinson.

[7] Of Trinity College, Cambridge, B.A. 1773, M.A. 1776. In or about 1775 he became rector of St. Matthew, Ipswich, and of Hemley, some eight miles to the south-east on the right shore of the estuary of the Deben. Much of his time was devoted to topographical and genealogical research, especially in connection with the County of Suffolk, and he rendered valuable literary assistance to Mr. Nichols, who dedicated to him the sixth volume of his *Literary History of the Eighteenth Century*, published in January, 1831. He died possessed of the above livings in his 81st year, February 19, 1831.—*Ipswich Journal*, February 26, 1831.

[8] Matriculated at Oxford from Oriel January 20, 1780, aged 16, but took no degree; became, April 29, 1814, rector of Bradfield Combust, or Burnt Bradfield, five miles south from Bury St. Edmunds, the birth-place of Arthur Young the agriculturist, and on April 17, 1816, vicar of Aylesbury, Bucks, holding both livings till his death, September 29, 1842.

Dr. Bailey Wallis,[1] John Edge;[2] the others being John Glover[3] of Little Stonham, John Bishop[4] of Copdock, Edward Bolton[5] of Eye.

The lay members of the Committee were but four, Mr. Benjamin King[6] the premier supporter of the Society in Ipswich; Mr. Robert Ralph, Mr. Edward Tovell, Mr. George Vaux.[7]

It may be truly said that the warm welcome accorded to the Church Missionary Society within six weeks by both the members of his large diocese, left the Bishop of Norwich without any reason to regret his having broken the episcopal ice. He had been well supported in daring to set an example to his order, and holding out the hand in open friendship to this suspected cause. Dr. Buchanan had asked, What are the Bishops afraid of? If they really feared anyone or anything, it was probably the Bishop of Lincoln and his new book. What they should really have feared was to be found laggards in this great race. Most assuredly it was a perilous condition of things in the Church of England when the leaders refused to lead in a movement towards which the people, the more serious clergy, and the serious nobility were now fast flocking, while Dissenters with admirable zeal were powerfully competing with them for public sympathy, and in several instances beating them in the struggle of religious activity and influence. That in a religious cause of the first moment the people in towns, villages, and hamlets should have already learnt to look for leaders in the pious gentry and nobility next to their own pastors, never once thinking of their bishops, except perhaps to credit them with utter indifference, was an element of danger to the Church of England for the times that were coming on, which ought to have excited far more attention than it apparently did in the breasts of her rulers.

November 11, 1813. LEEDS.—Mr. Joshua Dixon, Burley Bar, Leeds, wrote:—

'I am sorry to inform you that we get but poorly forward with our

[1] Of Peterhouse, Cambridge, B.A. 1778, M.A. 1782, D.D. 1808. He subscribed last under Ipswich in 1817.

[2] Of Emmanuel College, Cambridge, B.A. 1779; rector of Naughton, about ten miles north-west from Ipswich, December 13, 1805; appears once, 1814, in the Report, with a donation of 5*l*.

[3] Of University College, Oxford, B.A. 1787, M.A. 1792. He died P.C. of Calverley, Salop, in 1828. His successor at Little Stonham was John Wilcox, 1816.

[4] Copdock is three miles south-west from Ipswich.

[5] Edward Dikes Bolton, of Pembroke College, Cambridge, B.A. 1812, M.A. 1819. Eye was twenty-three miles north from Ipswich. He became rector of Testerton, in Norfolk, September 3, 1836, and P.C. of Wingfield, in Suffolk, February 23, 1837.

[6] The Reports give him only once, 1814, as a member of the Ipswich Committee; as an Ipswich subscriber he occurs last in 1816. In 1817 he begins to appear as treasurer and secretary of the Stowmarket Branch, then without any clerical head, and in that position he continued until 1853, being succeeded in 1854 by Mr. B. O. King. He died at Stowmarket February 24, 1855, at the age of 70, having supported the Society without a break for fifty-three years.

[7] Surgeon in St. Nicholas Street.

Missionary Association, an object which lies very near to my heart as well as yours. I told you that the Committee, of whom I have the honour to be one, are all much engaged in business, and though very willing are really unable to attend to the duty of soliciting subscriptions generally. In consequence of the arrangement made with you, as soon as the papers printed at Bradford arrived, I immediately distributed them according to the best of my judgment in the churches. These papers arrived after the Dissenters had had their meeting, and therefore were less efficient than they would have been. A few names were given at the Vestry of St. James's, a few at St. Paul's, none, I believe, at St. John's or Trinity. The Dissenters immediately sent papers to every house in the town, requesting them to be subscribed with the name of every resident who would give a shilling a week or more. We followed them by similar papers, but quite too late. They are nearly inefficient. Among my poor acquaintance I have got some subscribers, and for their encouragement who bring me one shilling a week, I should be happy to have the *Missionary Register*. Our Sunday School Association at St. James's goes on pretty well. I hope we shall collect 20*l*. in the year. You know my dear friend Mr. Cox has left us, and is succeeded by Mr. Cholmeley, late of St. Paul's. I hope he will be very useful among us. Mr. Cox, I fear, is in a delicate state.'

November 16, 1813. MANCHESTER, St. James's.[1]—The Rev. Henry Heap, curate-in-charge for the Rev. John Crosse, wrote:—

'The visitors and others belonging to our Sunday School have formed an association under my patronage, in aid of the Church Missionary Society, which I trust will yield to the parent Society something worthy of your notice. I am desirous of promoting the wishes of your Society, and therefore shall most assuredly recommend associations to be formed in different parts of this very populous and extensive town. I hope that ere long great will be the advantages arising from the different associations that may be formed.'

On November 22 Mr. John Walker, Secretary of the St. James's Sunday School Association, forwarded to Mr. Pratt a printed copy of their original resolutions, dated September 26, 1813, with a printed addition, to show that the Association was now under the patronage of the Rev. Henry Heap, curate-in-charge for the Incumbent Mr. Crosse.[2]

November 18, 1813. BIRMINGHAM.—Rev. E. Burn:—

'I rejoice most cordially in the growing prosperity of your Society. But it is no marvel, for "He must increase." I have the pleasure to enclose you the firstfruits of our Penny Association formed amongst a few young men of the working class. It is the produce of the first half-year, and I have the further satisfaction to say that the plan is circulating amongst people both here and at Ashted. Your sister Charlotte, who ought to have been a missionary, is labouring with success at Harborne, and though you may have felt a little sulky about Birmingham, you will, I trust, in the end have reason to be satisfied.'

November 22, 1813. ASSINGTON, Suffolk.—A Penny Society commenced, as stated by the Vicar, the Rev. John Hallward, in a letter of December 21, at which date his daughter had succeeded in getting twenty-four penny subscribers.

[1] See for previous efforts, p. 342.
[2] The document is in the collection at this date.

November 23, 1813. BRAMLEY,[1] near Leeds.—The Rev. Robert Humphreys, writing from Farnley Hall, near Leeds, acknowledging the thanks of the Committee of November 2, expresses himself in favour of the Society, regretting that his necessary non-residence would prevent his aiding it much. Officiating at Bramley, on Sunday, the 21st, he took occasion from the pulpit to refer to the resolution of thanks, and several of the congregation afterwards expressed their satisfaction at the compliment thus paid to the parish.

November 24, 1813. WISBECH.—Mr. William Watson, one of the magistrates of that division, wrote that Miss Neville, the daughter of General Neville,[2] had pointed out to Mrs. Watson the benefit which might result from a number of persons uniting their small contributions in aid of the Society. Wishing to promote such a desirable plan Mrs. Watson requested that papers might be sent in aid of her endeavours. Two months later, on December 29, Mrs. William Watson, dating North Brink, Wisbech, asks for papers and registers—

'to distribute amongst those friends who are willing to support me in my anxious endeavours towards raising an annual sum to what I consider a most noble and Christian institution. Eight pounds is all I at present have been able to obtain. I have not succeeded so well in my undertaking as I had hoped, but the reason must partly be attributed to our having a Bible Society and a Society for Promoting Christian Knowledge.'

November 25, 1813. CORK.—The Rev. Dr. Robert Austen, Glebe House, Midleton, Ireland, wrote Mr. Pratt:—

'A few of the Clergy of the Established Church who are in the habit of meeting once a month in Cork lately proposed to form a branch of the Church Missionary Society, and for that purpose Mr. Irwin and I waited on Mr. Newman, a friend of the Bishop of Cork, Reader of the Cathedral. We handed some of the papers of the Society for his perusal, and hoped for his support and countenance. After some days, Mr. Newman returned the papers to Mr. Irwin, and said the Bishop of Cork would not be patron of such Society professing to be a branch of a Society in London not sanctioned by the English Bishops. Under these circumstances we have made a junction with a Society just then forming as a branch of the General Missionary Society,[3] and it has been settled that half of the funds raised shall go to the last, and half to the Church Missionary Society.'

Later on Mr. Pratt felt that the legitimate hopes of the Church Missionary Society in Ireland were being interfered with,[4] and measures were taken which led up to the Hibernian Auxiliary.

November 25, 1813. *Glebe House, Midleton, Ireland.*—The

[1] Where Mr. Basil Woodd preached on August 2. Mr. Humphreys, of Queens' College, Cambridge, B.A. 1805, was P.C, of Bramley (appointed by the Vicar of Leeds) from 1822 till his death in 1830 (*Gent. Mag.* September, 1830, p. 282). He must have been therefore in 1813 curate-in-charge.

[2] Major-General Charles Neville, R.A., became a supporter and a Vice-President in 1813, his address being then Ordnance Office, Pall Mall, and continuing so till 1821 or later. From about 1825 he was of Euston Square, and from 1830 of Sutton, near Hounslow, until he died, January 10, 1837.

[3] This meant the London Missionary Society. See further back under November 3, p. 372.

[4] See p. 440.

Rev. Robert Austen wrote that the Bishop of Cloyne, with whom he had communicated, approving of the plan and objects of the Society, must yet decline being a Vice-President, compelled as he was by very peculiar circumstances to reside in London and wishing to remain there in as private a character as possible, an object which he considered would be completely defeated were he to come forward and take a lead in a Society not countenanced by the English bishops.

November 27, 1813. WREXHAM, Denbighshire.—The Rev. Richard Blacow of Liverpool recommended that an official letter should be sent to the Rev. Thomas Jones, the Vicarage House, Wrexham :—

'I had some conversation with him a few weeks ago respecting the Society, and have sent him at his particular request some of the missionary papers. He seems well inclined to co-operate, and as his congregation and connections are highly respectable his influence may be of service to the cause. . . . What glorious intelligence has poured in upon us from the Continent, and how thankful we should be to the great Arbiter of nations for His "mighty hand and stretched-out arm," in breaking the yoke of the oppressor! May it stimulate us to renewed efforts in spreading the knowledge of His will, and thereby securing to this and other nations the blessing of a solid peace!'

November 27, 1813. PORTSMOUTH.—The Honourable Commissioner George Grey assures the Committee of his desire to promote the objects of the Church Missionary Society in whatever way they may consider it practicable for him to be useful. It has given him and the other friends of the Institution much pleasure to have had it in their power to forward their views in any degree.

November 30, 1813. FRAMPTON, Gloucestershire.—Major Close writing from the Office of Ordnance, Pall Mall, sends an urgent request for a parcel of papers to the Rev. Charles Neville,[1] of Frampton-on-Severn, Stroud, who intends preaching for the Society in his church on Sunday next, December 5.

The Rev. Melville Horne's November Journey.

After assisting at the formation of the Suffolk and Ipswich Association on November 7 and 10, Sunday and Wednesday, Mr. Horne went into Shropshire for the Society, he being well known in some parts of that county, and especially at Madeley, where above twenty years previously he had been curate after the death of Fletcher.

[1] Strickland Charles Edward Neville, of Wadham College, Oxford, B.A. January 29, 1812, M.A. February 8, 1816. He was probably now curate-in-charge of Frampton. On August 8, 1814, he became P.C. of Randwick in the same county; on October 20, 1829, vicar of Houghton-*juxta*-Harpley, in Norfolk, eleven miles north-east from Lynn. We may conjecture that he was a relative of Major-General Charles Neville, Vice-President, who at this time belonged to the Ordnance Office, from whence Major Close was writing. The circumstances of the Major-General and his daughter being mentioned by the Watsons of Wisbech, and Mr. Neville afterwards holding a living in that part of Norfolk, besides his being found preaching there earlier, point to a connection in the two gentlemen. From their ages they could have been father and son.

His head-quarters seem to have been Madeley,[1] fourteen miles in an air-line south-east from Shrewsbury; Vicar, the Rev. Mr. Walter, who, however, gave reasons for not having a collection in his church until the spring.

On Sunday, November 14, Mr. Horne preached at Wellington, 29*l.* 13*s.*, and at Wrockwardine 22*l.* 19*s.* 7*d.*, two miles east from it, both places being six or eight miles north-west from Madeley, and rather more east from Shrewsbury. The Rev. J. Eyton, Vicar of Wellington, and the Rev. Joshua Gilpin, Vicar of Wrockwardine, received him most kindly and as cordial friends of the cause he represented. Mr. Eyton, he says, was well beloved at Madeley, and would preach the sermon there when it was convenient to have one.[2]

On Tuesday evening, 16th, Mr. Horne preached at Madeley, and on Wednesday took Mr. Eyton's lecture at Wellington; on Thursday he preached at Lilleshall, on Friday at Newport, these two being on the border of the county seventeen miles north-east from Shrewsbury. On Sunday, November 21, he preached for the Society at Newport, 12*l.*, and at St. Chad's,[3] Shrewsbury, 56*l.* 15*s.* 7*d.* Of his general impressions in regard to this part of his tour he wrote:—'I have the pleasure to say that religion begins to flourish in Shropshire, and the number of serious clergy is greatly increased.' On the following Sunday, November 28, he was preaching at Leicester in aid of the Association then in process of formation, and there we shall meet him further on.

The Rev. John Buckworth's Journeys[4] *in November and December.*

Sunday, November 28, 1813.—While still in temporary charge of the parish of St. Chad's, Shrewsbury, Mr. Buckworth went out in the morning to the Shropshire village of Pulverbatch, eight miles to the south-west; Vicar, the Rev. W. Gilpin. He reached the place by chaise, and was obliged to be back for his afternoon sermon at Shrewsbury. The church was small, the congregation composed chiefly of the lower middle class, yet the collection reached the handsome amount of 16*l.* 17*s.* 6*d.*; which seems to indicate that the following anecdote, told a week afterwards by the rector's daughter to Mr. Buckworth,[5] was but a specimen of the spirit which animated the people of that parish generally. One of the congregation had brought with him five shillings to put into the plate; but as soon as the collection commenced he told a neighbour sitting by him that he should like

[1] Letter from here dated November 16, 1813.

[2] The Reports of 1814 and 1815 mention none.

[3] Not mentioned in his letter of November 16, but in the Report of 1814, the date above being assumed.

[4] From his letter to Mr. Pratt, December 20, 1813.

[5] Related in his letter to Mr. Pratt on February 24, 1814.

to run home for a pound-note. On his friend's telling him that there would not be time for it, he borrowed as much as he could from those near him and was thus enabled to put in sixteen shillings and sixpence.

Sunday, December 19.—Mr. Buckworth preached at Welshpool,[1] in Montgomeryshire, having volunteered to take the place of Mr. Melville Horne, who had been requested but could not stay in those parts so long. The place was eighteen miles west from Shrewsbury, and there being no coach he was obliged to incur the expense of a chaise. The circumstances must have deeply impressed the inhabitants, if we may judge from the way the congregation appears to have been augmented. For the credit of Welshpool and for the honour of Wales, the idea of a gentleman coming to them out of England all that way, with such expense and with no other object than to preach a missionary sermon, and finding after all only an ordinary congregation, was not to be entertained. At any rate, during the previous week a gentleman at the play, an officer as Mr. Buckworth understood, desired aloud that the company would all be present at church on Sunday. The Vicar, the Rev. Henry Jones Williams,[2] was himself most anxious in every way to support the sermon, and did all he could to advance the missionary interest and benefit his people. Five miles away on the south was the village of Berriew, the pulpit of which, through a pious layman belonging to it, Mr. Buckworth had procured for the afternoon. But a kind thought of Mr. Williams greatly improved the opportunity. Understanding that the congregations at Berriew were always largest in the morning, he promised to go there himself the following Sunday morning and kept Mr. Buckworth at his own church that afternoon for a second sermon and a second collection. The proceeds of the two Welshpool sermons, 19*l.*, were not quite in proportion, he thought, to the means of a well-to-do people whom he addressed with all the earnestness and force he was capable of; yet very tolerable from a parish that was quite unaccustomed to charity sermons. The Church Missionary Society by its increasing ramification was now becoming one of the agencies which made this apology for small collections less and less applicable, and caused the higher blessedness of giving to be annually better understood in the parishes of the National Church. The Vicar's own warmth for the missionary cause had been so kindled, that besides engaging for the Berriew sermon, he promised an annual one in future at Welshpool.[3]

[1] His letters, December 20, 1813, February 24, 1814.

[2] Became rector of Hirnant, in north of Montgomeryshire, thirteen miles north-west from Welshpool, March 4, 1807, and vicar of Welshpool, October 18, 1808.

[3] Whether it was that circumstances prevented the execution of these good resolutions or that the vicar could not carry his people with him, the subsequent Reports do not show a fulfilment of the expectations raised by Mr. Buckworth's visit.

At these results Mr. Buckworth was extremely gratified, as Mr. Williams, though a much respected clergyman, had not shown any particular leaning towards those more closely identified with the progress of the Society.

The cost of Mr. Buckworth's two excursions was 3*l.* 10*s.* His return to his own Yorkshire parish after about another fortnight left him no opportunity of preaching again for the Society in the neighbourhood of Shrewsbury.[1]

December 1, 1813. BURTON LATIMER, near KETTERING.—The Rev. Charles Williams, curate,[2] having just been put in charge of this populous parish, with its large church and good congregation, is very anxious for the spiritual welfare of the people. He has established an Association, which at present numbers eight collectors, answering for a shilling a week each, and their first quarter will be completed at Lady Day next. He also subscribes a guinea himself. He writes in very heart-felt terms of the spread of the Gospel, of the Society's work, and of Mr. Pratt himself, who is his personal friend.

December 1, 1813. LEICESTER AND LEICESTERSHIRE ASSOCIATION.[3]—The Church Missionary history of Leicestershire began with two contributions in 1801, those of Mr. John Adams, of Leicester, and Mr. Thomas Babington, of Rothley Temple, five miles off, M.P. for the same town. For some years afterwards Leicester alone furnished the slowly increasing stream. In 1802 there were two additions to the two of 1801, the Rev. T. Robinson, vicar of St. Mary's, Leicester, and Miss Pares of Leicester.[4] These were followed in 1803 by the Rev. Clement Leigh, then a Leicester curate, of St. Mary's we believe, who in 1804 removed to Newcastle-under-Lyme as perpetual curate. In 1804 Mr. John Flint, of St. Mary's School, joined the small list, and in 1805 Mr. William Poole and Mr. William Smith; in 1807 and until 1811 the Rev. John Miles, a Leicester curate, of St. Mary's, we believe. In 1808 a second Leicester incumbent appears, the Rev. E. T. Vaughan, vicar of St. Martin's and of All Saints. In 1811 there were added Mr. William Heyrick and Miss Moore. In 1812 there was an unusually large acquisition at Leicester, Mr. William Harrison, Mr. Onesiphorus Raworth,

[1] His last collection sermon in Salop was on Jan. 2, 1814, at the small chapel-of-ease of Bicton in the parish of St. Chad, Shrewsbury, P.C. Rev. H. Campbell. (Ref. for the day lost, but the sermon and collection are reported in the *Missionary Register and Report* for 1814.)

[2] He had just removed from Biddenham in Bedfordshire, a living, like Burton, under the Rev. T. S. Grimshawe, and was occupying the rectory. He was still presiding over the Penny Society he had established at Bedford.

[3] Minutes, December 13, 1813; *Missionary Register*, 1813, p. 399; Report 1814, p. 426.

[4] This lady must have belonged to the family of Mr. John Pares, of The Newarke, near Leicester, and of Hopwell Hall, Derbyshire, who became one of the Leicester Committee in 1816, and died June 16, 1833. His eldest son, Mr. Thomas Pares, of the same places, born at Leicester in 1790, was M.P. for Leicester (1818–1826), and a Vice-President of the Association from about 1820 until his death, April 26, 1866.

Mr. William Ludlam,[1] Mrs. Burton, Miss Coleman. This year also the county made its first addition since 1801, but we will complete the Leicester names first. In 1813, before the movement for an association had started, three others joined—the Rev. G. B. Mitchell (the newly appointed vicar of St. Mary's), Mr. Hamlet Clarke, Miss Thompson. Later in that year, when an association began to be talked of, the bulk of those we have mentioned supported the movement, but two clergymen had disappeared, Mr. Robinson and Mr. Miles, besides Miss Pares, with some other ladies of the same name who had dropped in and dropped out, and Miss Moore. Among the remainder were the two vicars who commanded three out of the five churches of the town, no part being taken by St. Margaret's and St. Nicholas's. The leader in this movement was Mr. Vaughan, whose long standing in the town, besides his occupying two churches there and one outside, gave him the principal influence.[2]

Coming now to the rural parishes, we find none to second Rothley Temple until 1810, when the Rev. Henry Clarke, of Somerby, twelve miles north-easterly from Leicester, joined. In 1812 three places were added: Walton-in-the-Wolds,[3] ten miles north from Leicester, subscriber Mr. John Moore; South Croxton, seven miles north-east from Leicester, where the Rev. William Wilkinson[4] had a church collection; Caldwell, sixteen miles north-east from Leicester, where there was a collection after a sermon by Dr. Ford, of the neighbouring town of Melton Mowbray. These two church collections were the earliest in Leicestershire. In 1813, but before the association was mooted, two more villages joined: Sweepstone, or Swebston, fourteen miles north-westerly from Leicester and five south from Ashby-de-la-Zouch, subscriber Miss Bagster. Claybrook, eleven miles south-west from Leicester and five north-west from Lutterworth, where the

[1] Son of the distinguished Leicester scientist the Rev. William Ludlam, F.R.S., and younger brother of Thomas Ludlam the Sierra Leone Governor. He was a surgeon, warmly spoken of by the Rev. Thomas Webster, Vicar of Oakington, in his funeral sermon for Robinson in April 1813, when William Ludlam had just died at the age of thirty-three, leaving three small children. The two brothers, most promising men, were thus cut off in their prime. The father died March 1, 1788.

[2] Once a Fellow of Trinity College, Cambridge, B.A. 1796, M.A. 1799. He was instituted vicar of All Saints and of St. Martin's on June 7, 1802, and on June 12, 1812, to the neighbouring rural living of Foston, previously held by Robinson. On May 2, 1815, he preached the anniversary sermon in London, and the same year brought out his *Life of Robinson*. His father was Dr. John Vaughan, M.D., of Leicester, and one of his sons, Dr. Charles John Vaughan, became Head Master of Harrow, Master of the Temple, and Dean of Llandaff.

[3] This Walton is here assumed, but it is simply 'Walton' in the list, and there is a hamlet of Walton in the parish of Knaptoft, eleven miles south from Leicester, four north-east from Lutterworth. The Rev. Philip Laycock Story, of Jesus College, Cambridge, B.A. 1804, M.A. 1810, Vicar of Fawsley, Northants, April 24, 1808, became Rector of Walton-in-the-Wolds December 30, 1813. Mr. Story and Mr. Moore were both on the first Committee (Report 1814).

[4] Of Trinity College, Cambridge, B.A. 1797, M.A. 1801; appointed Rector of South Croxton May 30, 1801, and Vicar of Sowerby, in the same county, September 15, 1814.

curate-in-charge, the Rev. John Kempthorne, subscribed and collected from friends. The livings of Claybrook and Lutterworth were held by Dr. Ryder, the Dean of Wells.

Caldwell excepted, all these Leicestershire villages appear, either by name or by their subscribers, in the movement for a county association towards the latter end of 1813; and after this introduction we now proceed to the active measures taken to establish it.

On November 9, 1813, just while the Suffolk and Ipswich Association was in the course of formation, Mr. Vaughan wrote to beg that they might have the assistance of Mr. Pratt and other friends in the approaching effort at Leicester. On November 15 the provisional committee sent an express invitation to Mr. Pratt, Mr. Burn, Mr. Horne, to preach in the three churches which would be placed at their disposal on Sunday, November 28, and the following days. Mr. Pratt and Mr. Horne undertook the commission in full, but Mr. Burn, unable to leave his own churches at Birmingham for the Sunday, came for the week-day sermons and the meeting only.

On Sunday, November 28, in the morning, St. Martin's was occupied by Mr. Pratt (26*l.* 2*s.* 10*d.*), St. Mary's by Mr. Horne (26*l.* 2*s.*), and in the afternoon All Saints was taken by Mr. Horne (13*l.* 10*s.*), Mr. Vaughan preaching in his own neighbouring country church of Foston (4*l.* 14*s.* 6*d.*). In the evening Mr. Pratt took St. Mary's (30*l.* 0*s.* 7*d.*), and Mr. Horne St. Martin's (19*l.* 8*s.* 9*d.*). On Tuesday evening, November 30, Mr. Burn preached at St. Mary's (13*l.*).

The following two hymns (for they were not versions of Psalms) were sung on this occasion:—

BEFORE THE SERMON.

Indulgent Sovereign of the skies,
And wilt Thou bow Thy gracious ear?
While feeble mortals raise their cries,
Wilt Thou, the great Jehovah, hear?

How shall Thy servants give Thee rest,
Till Zion's mouldering walls Thou raise?
Till Thy own power shall stand confessed,
And make Jerusalem a praise?

Look down, O God, with pitying eye,
And view the desolation round;
See what wide realms in darkness lie,
And hurl their idols to the ground.

And let the Gospel trumpet blow,
And call the nations from afar;
Let all the isles their Saviour know,
And earth's remotest ends draw near.

On all our souls let grace descend,
Like heavenly dew or copious showers,
That we may call our God our Friend,
That we may hail salvation ours.

AFTER THE SERMON.

Great God, the nations of the earth
Are by creation Thine;
And in Thy works by all beheld
Thy radiant glories shine.

But, Lord, Thy greater love hath sent
Thy Gospel to mankind,
Unveiling what rich stores of grace
Are treasured in Thy mind.

O when shall these glad tidings spread
The spacious earth around,
Till every tribe and every soul
Shall hear the joyful sound!

Smile, Lord, on each divine attempt
To spread the Gospel rays;
And build on sin's demolished throne
The temples of Thy praise.

On Wednesday, December 1, a meeting numerously attended was held in the Guildhall, the Mayor Sir William Walker, Knight, presiding. After Mr. Pratt had explained the objects of the Society, and the first resolution had been spoken to by Mr. Burn and Mr. Horne, addresses were given by Mr. Walter Ruding and by the following five town and county clergymen: G. B. Mitchell, P. L. Story, E. T. Vaughan, A. Macaulay, William Babington. Newspaper reports of the principal speeches are preserved in the Society's collection of letters, and from them we cite a few passages, which, as showing us something of the Society in those times, possess an historical interest. Mr. Pratt, in the course of his address, remarked:—

'When the Society first entered on their designs, the then Archbishop of Canterbury, Dr. Moore, and the Bishop of London, Dr. Porteus, encouraged them to proceed, and promised to regard their efforts with kindness, and to afford them countenance and protection when their proceedings should have attained such maturity as to commend themselves to their approbation.[1] But these revered prelates were removed to a better world, while the Society was in silence laying its foundations.[2] It can now, however, make that appeal, and it does make it with confidence, which may satisfy every member of the Church that it offers to the whole body a fair and promising opportunity of taking its just and proper share in attempting the conversion of the heathen world.'

Mr. Burn, in the course of what the reporter called a 'truly eloquent, argumentative, and impassioned' speech, observed:—

'It is a matter of astonishment and regret that in this Christian country a disposition should have shown itself to discourage and even to ridicule and

[1] This must have been the substance of Mr. Wilberforce's oral communication to Mr. Venn which he promised in his letter of July 24, 1800, when giving a summary account of his interview with the Archbishop (*supra*, p. 58).

[2] Archbishop Moore died January 18, 1805, and was succeeded by Dr. Charles Manners Sutton, translated from Norwich February 1, 1805. Bishop Porteus died May 14, 1809, and was succeeded by John Randolph, who was followed by William Howley, elected August 31, 1813.

condemn missionary labours. Sometimes they are altogether scouted as visionary and fanatical. But surely those who entertain such opinions of missionary attempts are not aware that it is to such efforts we owe the sum of all our boasted privileges.'

Mr. Horne, referring to the Society's German missionaries, pointed out how the Society for Promoting Christian Knowledge gladly availed themselves of the services of Lutheran ministers, as members of a sister Church to our own, from the days of George the First to the present, and then proceeded:—

'I cannot but mark a striking feature in the ways of Providence, that while Britain stood as the forlorn hope and supporting pillar of the laws, liberties, and religion of the vanquished Continent, and re-animated those exertions which it is to be hoped will now crown Europe with peace, it is wonderful to see Germans advancing with the sacred standard of the Cross of Christ, and reviving the drooping zeal of the ministers of the Church of England. When I mention the Church of England I cannot but feel myself dignified in classing among her ministers. I am jealous of her honour. When she takes the field, it should be in a manner becoming her dignity, the first in reputation of all the Protestant Churches, famed for the purity and moderation of her principles, inferior to none in talent and learning, and superior to all in affluence and liberality. Highly as I honour the pious Lutheran ministers, who are bold to suffer and die in our cause, I cannot brook the idea of their advancing alone into the field with the standard of our Church in their hands. Where are our own ministers? What happy peculiarity is there in the air of Germany? What food is it which nourishes these pious Lutherans? What are their blessings and mercies to make them bold in a cause in which the English clergy are not free to engage? I cannot allow these good men to stand in our place. Let us assert to our own dignity and that of the Church to which we belong.'

Mr. Vaughan in his address, after reading the substance of the Bishop of Lincoln's letter declining the office of patron, went on:—

'I doubt not we shall all unite with our venerable diocesan in expressing regret that the missionary whom we would in all points prefer is so rarely to be met with. But is the work of God to stand still because we cannot obtain the peculiar object of our search and choice? In ordinary transactions we are content to use the secondary instrument where the preferable one is not to be procured. Shall we not reason thus in the case before us? Here is an urgent duty to be performed. We want agents. The fittest and most desirable agents, as we conceive, are not within reach. Then we will gladly use those who are but slightly, if at all, exceptionable.'

Mr. Vaughan added:—

'Considering myself as addressing an assembly of Churchmen, I venture to recommend the Church Missionary Society to your support AS BEING THE ONLY SOCIETY OF CHURCHMEN WHICH PURSUES FOR ITS OBJECT THE EVANGELISATION OF THE HEATHEN EXCLUSIVELY.'

At this meeting the Association was formed, under the presidency of the Earl Ferrers, who, next to the Duke of Rutland, seated at Belvoir Castle at the extreme north-east angle of the county, must have been the leading magnate of Leicestershire. His principal abode was Staunton Harold, five miles north from Ashby-de-la-Zouch, and seventeen north-west from Leicester; but he had two other seats in the county: Rakedale, near Melton

Mowbray, and Radcliffe-on-Wreke, seven miles north from Leicester. Robert Shirley, the seventh Earl Ferrers, now about fifty-seven, had succeeded to the title in 1787 and lived till 1827. His father's first cousin, the Lady Selina Shirley, was the famous Countess of Huntingdon. The Hon. and Rev. Walter Shirley, so prominent in her life, and his grandson, Bishop Walter Augustus Shirley, belonged to a branch of this family.

The five Vice-presidents were gentlemen of rank and standing, four of them members of Parliament, but with one exception, all new to the Society. They were the two county members, Lord Robert Manners[1] and Mr. George Anthony Legh Keck;[2] Sir William Walker, Kt.,[3] the Mayor of Leicester, by virtue of his office; the two borough members, Mr. Thomas Babington of Rothley Temple,[4] and Mr. Samuel Smith,[5] the last not otherwise, we believe, connected with the locality.

We need not pass unnoticed the fact that this Association had gained for the Society three new adherents in the House of Commons. Bristol, Norfolk, and Suffolk had previously gained four others. These seven, added to the ten M.P's. who were Vice-Presidents and Treasurer of the Society, made a good array of professed friends in the Lower House. In the Upper there were seven others, including the Duke of Beaufort in the Bristol Association, and the Bishop of Norwich in the Norfolk and Suffolk Associations, making twenty-four members of the legislature in all, one of them a Cabinet Minister. This array of patronage was a declaration to the world that the Society was in credit in

[1] Brother of John Henry Manners, of Belvoir Castle, fourth Duke of Rutland, Lord Lieutenant of Leicestershire. Lord Robert represented the county in the Tory interest from 1806 to 1830, and the northern division of it from 1832 till his death, on November 13, 1835, at Belvoir Castle.

[2] Of Stoughton Grange, in the parish of Thurnby, four miles east from Leicester. He likewise was of Tory politics, and was member with one short break from 1802 to 1830. He remained among the vice-presidents down to 1861, but we have not seen the date of his death.

[3] Of Southgate Street, Leicester.

[4] Frequently mentioned before in these pages. He was born December 18, 1758; of St. John's College, Cambridge; succeeded his father 1776; B.A. 1779, 12th wrangler; High Sheriff 1780. In 1787 travelled in Scotland with one of the neighbouring clergymen, Aulay Macaulay, curate of Claybrook, and married his sister, becoming a brother-in-law of Zachary Macaulay, whose first child, born at Rothley Temple, October 25, 1800, was christened Thomas Babington after him. He represented Leicester in the Tory interest 1800–1818, after which he was succeeded by Mr. Thomas Pares in the Whig. Died November 21, 1831. He was the father of John Babington, Hon. Canon of Peterborough, who died October 16, 1885. On January 26, 1894, it was announced in the papers (*Standard*) that Rothley Temple, including 900 acres of land, was sold.

[5] Of Woodhall Park, Herts, son of Mr. Abel Smith of Nottingham, banker; born 1754; Tory M.P. for Leicester, 1796–1818, and afterwards for Wendover; died March 12, 1834. His elder brother Robert was created Lord Carrington. Through his mother, Mary Bird, he was the first cousin of Wilberforce, whose mother, Elizabeth Bird, was her sister. Samuel Smith's sister, Elizabeth Smith, a favourite cousin of Wilberforce, formed one of the party in that continental tour of 1784, in which Wilberforce was accompanied by Isaac Milner, and it was she who brought the volume of Doddridge with her which those two read. She became Mrs. Manning, and died March 29, 1789.—*Life of Wilberforce*, by his Sons, 1838 i. pp. 76, 212; ii. p. 166.

Parliamentary circles; that it was not thought to have been discredited in the recent public debates, and had done nothing as yet against the real dignity or welfare of the Church. With so many to vouch for its respectability, the Society could afford to disregard all idle sneers, and could claim to have such objections as might be brought against it formulated in serious argument.

Coming now to the officers of lower rank in this Association, we remark that the treasurer was Mr. William Harrison,[1] already spoken of, and the secretary the Rev. E. T. Vaughan.

On the committee were twelve clergymen and twelve laymen. The only clerical members belonging to the town were Mr. Mitchell and Mr. Vaughan, we believe; all the rest, so far as we can identify them, occupying country parishes:—William Babington,[2] Matthew Drake Babington,[3] Aulay Macaulay,[4] Edward Thomas March Phillipps.[5] The other six clerical members mentioned, like the rest, without their cures, were Gilbert Beresford,[6] John Fry,[7] John Miles,[8] John Noble,[9] Philip Laycock Story,[10] William Wilkinson.[11]

The lay members of the Committee were thirteen in number: Mr. Walter Ruding,[12] of West Cotes; Messrs. Aldermen John

[1] Of Friar Lane, Leicester.

[2] A brother of Mr. Thomas Babington, born in 1763; of St. John's College, Cambridge; B.A. 1786; appointed rector of Cossington, a family living five miles north from Leicester, 1787.

[3] A son of Matthew Babington, who was another brother of Thomas. He was born in 1788; graduated from Trinity College, Cambridge; B.A. 1812, M.A. 1816; incumbent of Shepeshed, twelve miles north-west from Leicester. He was the first author of the *Babington Pedigrees*, father of Professor Churchill Babington, and died in 1851.

[4] Vicar of Rothley, August 31, 1796, on the presentation of Mr. Babington.

[5] Son of Mr. Thomas March Phillipps of Garendon Park, eleven miles north-west from Leicester. He was of Sidney College, Cambridge; B.A. 1804; 6th wrangler; M.A. 1807; instituted rector of Hathern, a family living two miles north from Garendon Park, September 29, 1808; died July 12, 1859. His sister Sophia in 1802 married the Rev. Henry Ryder, then rector of Lutterworth, afterwards bishop. His brother Samuel in 1812 married Mr. Charles Grant's second daughter Charemile, a most charming lady, mentioned by Mr. Wilberforce and others.

[6] St. John's College, Cambridge: B.A. 1795, M.A. 1799; instituted rector of Saxelby, four miles north-west from Melton Mowbray, July 4, 1800; and to Aylestone, three miles south from Leicester, patron the Duke of Rutland, April 27, 1813.

[7] Instituted rector of Desford, seven miles west from Leicester, March 2, 1801.

[8] Of Magdalene College, Cambridge; LL.B. 1801; rector of Willoughby Waterless with Peatling Magna, June 16, 1815. But he began to subscribe here in 1812, therefore presumably as curate.

[9] His address in 1815 and after was Frisby. There was a Frisby on the Wreke, four miles west from Melton Mowbray, and Frisby a Chapelry in the parish of Gaulby, eight miles south-east from Leicester. He graduated B.A. from Sidney College, Cambridge, in 1826.

[10] His dates and cures are mentioned in a subsequent note, p. 552.

[11] Of Trinity College, Cambridge; B.A. 1797, M.A. 1801; instituted rector of South Croxton, seven miles north-east from Leicester, in the patronage of the Duke of Rutland, May 30, 1801; and vicar of Lowesby, nine miles east from Leicester, September 15, 1814.

[12] One of the speakers at the meeting. Some years previously he had taken an active interest in politics, and in 1796 stood for the borough on the Whig side in opposition to Mr. Samuel Smith, but unsuccessfully.

Fox of the Market Place, John Slater of High Street, Jeffcutt of New Street, Neale of Harvey Lane, Stevenson; Messrs. William Walker,[1] of Humberstone Gate, John Moore of Horsepool Street, O. Raworth of West Bridge, Clement Dumelow,[2] W. Hacket of the Market Place, R. Mitchell of South Gate Street, Joseph Wheatley of Red Cross Street. A special interest attaches to the name of Mr. Wheatley, who so far back as 1778, when Mr. Robinson was newly come to Leicester as a curate, was one of those whom the hosiery business had raised to opulence. He was then also a prominent member of a religious society of the Woodwardian type, which met on Tuesday evenings in St. Mary's vestry. A sermon or two which he heard Robinson deliver, soon convinced him that the very man had at last arrived for whom he and his fellow members had been long praying and waiting. Doing what a layman could, he devoted at once a large sum to the founding of a Tuesday evening lecture at St. Mary's. His offer was accepted by the authorities, the Tuesday evening vestry meeting passed into the Tuesday evening lecture; Robinson was appointed lecturer, and on the next vacancy in that great church, he was made vicar. Mr. Wheatley's name continues in the Reports down to 1817, further than which we have not traced him. We assume the identity. On December 17, Mr. Vaughan was able to write thus hopefully:—

'We are doing well in subscriptions, and I trust we shall do well in Penny Associations, but the subject is not so well yet understood as we could wish.'

He goes on to say:—

'I consider myself as having formed a most valuable friendship by means of this Missionary Association, and it will rejoice me to cultivate it by taking every opportunity of intercourse which may occur.'

December 1–4, 1813, NORFOLK AND NORWICH.—It would appear that in reference to the scruples of those members of the Society of Friends who were supporting this Association, Mr. Pratt, or else his colleagues, had not been sufficiently guarded, as on December 1, Mr. J. J. Gurney, of Earlham, complained to him of an unauthorised publicity given at the Ipswich meeting to his name and donation, whereby he had incurred blame from his brethren in religion, whose principles were his own and were deemed by him too important to be compromised. The donation was, therefore, to be confined strictly to the Bashia schools, and not to be employed in the Society's general operations, which involved matters with which Friends were not in accord. The only reason for noticing the incident is that some other things grew out of this question afterwards. On December 4, Mr. Bickersteth wrote that the Norwich Committee were circulating

[1] Apparently the Mayor's son.
[2] A prominent member of the hosiery trade, the staple one of Leicester.

the account of the foundation meeting of September 29, and a list of the subscribers, only just now printed,[1] among the clergy and through the county, with the hope of increasing their income.

December 9, 1813, BRADFORD.—The Rev. William Morgan, the secretary, remitting 50*l.* as the first-fruits of the Association, remarks:—

'You will see we go on well. A spirit is now kindled in Bradford in favour of missions, which I hope will never cease to act.'

December 13, 1813, DEBENHAM, SUFFOLK.—Mr. E. Lawrance of the Ipswich Association, reports measures in hand for forming a branch at Debenham, in the inn of which town there is, he says, an excellent room, as large and lofty as the one Mr. Pratt dined in at the *Bear and Crown*, Ipswich. It was proposed at first to hold the meeting there, but the vicar, Mr. Hurn, prefers the church. Mr. Lawrance thinks the church not so suitable for a meeting as the inn.

Monday, December 13, 1813. SOUTHWARK ASSOCIATION.[2]—A meeting, at which were present from one thousand to twelve hundred persons, was held in the Spiritual Court, St. Saviour's, Southwark, for the purpose of forming a Church Missionary Association, to embrace all the parishes of Southwark[3] and its vicinity. The Spiritual Court was filled before the meeting began, and the concourse afterwards became so great that many hundreds could not enter. The chair was taken at six o'clock by Mr. Henry Thornton, Member for the Borough and Treasurer of the Society. The Spiritual Court,[4] a spacious Gothic building annexed to the Parish Church of St. Saviour, being illuminated on this occasion, exhibited a grand spectacle. Here in the Marian persecution Gardiner Bishop of Winchester passed sentence of death on some of our distinguished martyrs, a circumstance which some of the speakers did not forget.[5] After an address from the Chairman, Mr. Pratt spoke as representing the parent society, and the other speakers were the Revs. Robert Myddelton, D.D.,[6] rector of St. Mary, Rotherhithe, Basil Woodd, W. Dealtry of Clapham, William Mann of St. Saviour's, his brother Joshua Mann of Paddington, Isaac Saunders, J. N. Lake, John Sheppard, John Wilcox, besides the following laymen: Mr. John Poynder, Mr. E. N. Thornton, Mr. Charles S. Dudley,

[1] A copy occurs in the collection at this date.

[2] *Missionary Register*, January 1814, p. 22; committee minutes, January 3 1814. For the preparatory measures see *supra*, under November 1, p. 370.

[3] Enumerated further back under November 1, p. 370.

[4] Also called the Bishop's Court for the diocese of Winchester. The visitations of the deanery of Southwark were, and still are, held there. In ancient times it was the Lady Chapel of the Church of St. Mary Overie.

[5] Within recent years the interior has been handsomely restored, with memorials of the martyrs in the windows and on the walls.

[6] Formerly Fellow of Clare Hall, Cambridge; B.A. 1774, M.A. 1777, D.D. 1794; rector of Rotherhithe from 1792 till his death on November 28, 1815, in his 63rd year.

Secretary of the Southwark Auxiliary Bible Society. Mr. Dudley, as one of the Society of Friends, frankly declared that he could not support any missionary society as such, but that he would cheerfully contribute to one special department of the Church Missionary Society's plans, native schools, for which he understood that a separate fund had been opened.

The Association was formed, with Mr. Henry Thornton for President. The Vice-Presidents, as published in January 1814,[1] were Mr. Henry Pigeon,[2] Mr. Richard Thornton,[3] Mr. David King,[4] Mr. Jesse Curling, jun.,[5] Mr. Florance Young.[6] The treasurer, Mr. Charles Holehouse;[7] the secretaries, Rev. John Sheppard,[8] Rev. David Ruell,[9] Mr. William Holmer, jun. A committee of fifty laymen had been appointed, which was opened to clergymen, but no names are given.

Shortly afterwards the vice-presidents were doubled in number[10] by the addition of Mr. Charles Barclay,[11] Mr. Henry Perkins,[12] Mr. Frederick Perkins,[13] Sir John Pinhorn, Kt.,[14] Mr. James Newsome.[15]

[1] *Missionary Register*, January 1814, p. 23.

[2] H. and H. Pigeon, distillers, 158 Borough High Street.

[3] No. 13 Broad Street, Horsleydown, merchant.

[4] Smith and edge-tool manufacturer, Charles Street, Horsleydown.

[5] Curling and Nelson, woolstaplers and fellmongers, Dockhead, Bermondsey.

[6] Back maker, 143 Borough High Street, and other parts of London.

[7] Died at Great Surrey Street, Blackfriars Road, July 13, 1834, aged 77.

[8] Son of Mr. John Sheppard, of Newington, Surrey; of St. John's College, Oxford; B.A. May 20, 1809, M.A. February 7, 1815. Under date May 17, 1812, he was assistant preacher at West Street Chapel (once Wesley's), and Sunday evening Lecturer of St. Antholin's. On February 15, 1814, he dated Dean Street, Southwark. This street, now for the most part a railway tunnel, ran northwards into Tooley Street, a little westward of The Maze. In 1815–17 he was no longer secretary, but still supported the Southwark Association. Before 1822 and down to 1854, he was minister of Dartmouth Place Chapel, Blackheath, and continued in the *Clergy List* as of Lewisham, without a charge, until 1858.

[9] A native of Radnorshire; of St. Edmund Hall, Oxford; B.A. June 5, 1811, M.A. November 9, 1814. Began to support the Society in 1812, being then of St. Saviour's, Southwark. In 1815 he had removed to 10 Chapman Street, Pentonville, and was secretary of the Clerkenwell Association formed March 20, 1815. He was minister of St. James's Chapel, Pentonville, from before 1841, until his death on July 18, 1846.

[10] As given in the Report of 1814.

[11] He and the two Messrs. Perkins belonged to the second generation of the great firm whose brewery in Park Street, Southwark, covered a vast area, and is now conspicuously in view in the approach to Southwark Bridge. The firm was founded by his father, Mr. Robert Barclay of Bury Hill, Dorking, who in conjunction with Mr. Perkins in 1781 purchased the business, even then very large, from the Thrale family, a name well remembered by the readers of Dr. Johnson. Mr. Charles Barclay, born in 1780, succeeded in 1815, on Mr. Henry Thornton's death, as member for Southwark, and as President of this Association. He died December 5, 1855, head of the firm, and his grandson now occupies the same position.

[12] Died at Dover, April 15, 1855, aged 78, being of Hanworth Park, Middlesex.

[13] Died October 10, 1860, aged 80, being of Chipstead Place.

[14] Of the banking house of William Weston, Sir John Pinhorn, James Newsome, William Weston, jun., No. 37 Borough. He was knighted May 19, 1802. He had retired from the bank at the time of his death, which occurred at Turnham Green in his 80th year, November 14, 1831, he being then of Ringwood House in the Isle of Wight. His daughter, Miss Pinhorn, became in 1814 treasurer of the Southwark Ladies' Association.—*Letters*, February 14, 1814.

[15] Of the banking house mentioned in the preceding note. He died May 11, 1815, in his 56th year, being of Wandsworth Lodge, Surrey.

In this list the oldest South London supporter of the Society was Mr. Henry Thornton, its treasurer from the beginning in 1799; the next oldest was the Rev. W. Mann, whose support, as already stated, began in 1804.[1] In 1805 appeared Mr. Jesse Curling, jun., then of Rotherhithe, from 1806, of Bermondsey; in 1806 Mr. Charles Holehouse, with his Borough address, but in 1804 and 1805 without any; in 1807 Mr. R. Thornton of Horsleydown; in 1812 the Rev. David Ruell of St. Saviour's and Mr. E. N. Thornton. All the others were now coming forward for the first time, and their names began to appear in the annual reports in 1814.

In the founding of this Association Southwark was treated much less as a metropolitan district than as a separate town, which, with its own Member, it in fact was, and it was approached in a similar manner to what Bristol, Norwich, Ipswich, Leicester, had been. The sermon part of the usual programme had been indeed omitted, and no great preaching strangers had been brought from a distance, which its metropolitan situation had made unnecessary; Woodd, and Wilson, and Pratt, and Wilcox could be heard at their own chapels any Sunday. But on the other hand its close neighbourhood had collected at the meeting double the number of speakers representing the Society, and they were some of the ablest in London. No other metropolitan association of the Society had been formed with such *éclat* hitherto; they had severally sprung up nearly without observation in connection with congregations, and usually without the preservation of even a birthday date; while here was a unified public district of six parishes, headed by a popular member, respected as a Christian leader and among the foremost philanthropists of London. Such was the distinction of Southwark among the metropolitan associations, if it was the distinction of Bentinck Chapel that it virtually led the way to them all.[2]

On December 15, when the Association was two days old, Mr. Holmer reported the subscriptions as going on well, and considered that 'every advantage ought to be immediately taken of the zeal produced by the late most delightful meeting.' An address was about to be circulated, and districts assigned, to be canvassed for subscriptions by members of the Committee. On December 17, Mr. Pratt was asked to send his speech for the printer; on Saturday, the 18th, an account of the meeting, prepared by Mr. Mann, appeared in the *Surrey, Sussex and Southwark Gazette*, the conductor of which offered to insert the

[1] See *supra*, under November 1, p. 370.

[2] The Southwark Association had not a very long life, only until 1850, after which its constituent parishes began to appear in the Report independently. Mr. Barclay continued president, and the Messrs. Perkins vice-presidents until the last. In 1851 the Southwark Ladies' Association, formed as we shall see in 1814, alone remained.

paragraph gratuitously.[1] Mr. Mann also procured the insertion of the resolutions in the daily papers.

A few words are here necessary in reference to the separate school fund, and the support so kindly given to it by Mr. J. J. Gurney in Norfolk and Mr. Dudley in Southwark. Their fellow Friends were not reassured by the distinction they drew between that fund and the Society's general purposes fund; for what guarantee was there that the missionaries would not teach from the Bible in their schools Church doctrines to which Friends objected? Mr. Dudley, therefore, finding himself on the defensive among his own people soon after his Southwark speech, put an advertisement in the *Times* of December 25,[2] intimating that he supported the Society's schools only, and was uncommitted to the Society's ecclesiastical views, inasmuch as the education given in its schools ended with the ability of the children to read the Bible. This statement, when brought to the notice of the Committee on December 27, could not possibly be held by them as representing their ideas; but they felt that they could do entire justice to them without any direct reference to it. They simply requested Mr. Ruell, the Southwark secretary, and his committee to send the resolutions passed at the meeting on the 13th, to be printed in the *Times*, along with the statement respecting schools made in Mr. Pratt's speech on the same occasion. They also decided on suspending an invitation addressed to Friends[3] to support school-work as a distinct branch of missions. That would have seemed to countenance Mr. Dudley's unfortunate hypothesis.

Before passing on we are tempted to add a word or two on Borough High Street, for the chance of a Southwark reader feeling an interest as to whereabouts in that ancient thoroughfare the thriving traders carried on their businesses, while so earnestly pushing this old association into being and keeping it going so long. Borough High Street extended at that time from Tooley Street on the north to St. George's church on the south, though it now runs on to Newington Causeway, absorbing what was then Blackman Street. The numbers began on the left hand going south, the last on that side being 155, next to which was the churchyard. With 156 over the way, the numbers led back towards the river and St. Saviour's church. At the present time the numbering is very different, and there is no way, we believe, of identifying the old shops of which we have given the numbers without a reference to Horwood's large-scale maps of 1799, in which the houses are for the most part numbered.[4]

[1] A report appeared as a large type advertisement, about one-third of a column long, in the *Times* of December 22.

[2] A quarter of a column of large print.

[3] *Minutes*, November 15, 1813.

[4] The north corner house of St. Thomas Street, now No. 23, was then No. 43, what was then 155 is now 221, and, being a survival in the same business from 1780, must give some idea of what the street was like in 1813. There are also some much older houses on the opposite side.

We have given six High Street addresses. Three of those were far up on the right; the other three on the left, and one of these, No. 107, now No. 143, was at the north corner of King Street. Weston and Pinhorn's bank was the sixth house north of St. Thomas's Street, at the right-hand corner going into the quadrangle of St. Thomas's Hospital that then was. It was long the only bank south of the Thames, where in 1790 there was not one.

December 15, 1813. WAKEFIELD.—The Association here reported [1] to be in a slumbering condition, subscriptions of 60*l.* a year having been promised, but no trouble being taken to collect them. The only one to keep things going is the Rev. Thomas Rogers, who should be asked to put some life into the work.

December 15, 1813. RUGBY.—An Association was now forming here, with Mr. George Harris secretary,[2] under the sanction of the minister of the parish, as we find in a letter of the above date written from Rugby by one of the Rugby masters, the Rev. J. H. C. Moor. Mr. Moor had himself, in the beginning of the year, formed an Association at the neighbouring village of Clifton-on-Dunsmoor, which he had charge of as curate, and it may have been after his example and by his influence that the Rugby Association was formed. Be that as it may, here were two associations for the promotion of a missionary spirit planted at the gates, and within a walk, of what was destined to be, though as yet far from being, one of the great public schools of England; and the missionary interest attaching to one of Arnold's boys tempts us to overstep a little the bounds of our chronology. Dr. Arnold, under whom Rugby commenced its modern career, was elected head-master in December 1827. Mr. Moor, who had become B.D. in 1811, and rector of Swaby in Lincolnshire on November 8, 1814, remained assistant master until some time in 1831, perhaps until the midsummer vacation in that year, or even longer, succeeding to the living of Clifton, of which up to that time he had been curate. Henry Fox's period at Rugby was from February 1831 to Midsummer 1836, his first half-year, therefore, being probably under Mr. Moor. Henry Fox, who owed much to the religious influence of Dr. Arnold, is not said to have derived his missionary predilection from that distinguished master, and we may with much apparent reason attribute this to the spirit which began in 1813 at and near Rugby through Mr. Moor and his friends. Mr. Moor remained vicar of Clifton until his death, March 20, 1853, and altogether, as curate and vicar, was its minister for fifty years. He was also at his death perpetual curate of St. George's, Don-

[1] By Mr. Joshua Dixon of Leeds, on the authority of a Wakefield gentleman then with him.

[2] The Report of 1814 gives as President the Rev. John Sleath. Mr. Sleath, a scholar of Wadham College, Oxford, 1785, was assistant master of Rugby from 1787, until in 1814 he became high master of St. Paul's School, London, taking his B.D. and D.D. July 2, 1814. He died prebendary of St. Paul's, April 30, 1847. The President of the Rugby Association was the Rev. William Chambers in the Report of 1815.

nington Wood, Salop, fifty miles north-east from Rugby, having been appointed to it March 12, 1832.

December 15, 1813. LEEDS.—Mr. Joshua Dixon writes a poor account of this Association:—

'I do not know any one of my fellow-members of the Committee who does anything for the Association. All are, with myself, much engaged in business, and do not like the trouble of penny subscriptions. Except among the poor, we meet with scarcely any encouragement. The Dissenters I must also except, who are very active (to our reproach) for their own missionary association, which gets on very well. Also many of them subscribe to ours; and a great thing in their favour and against us is that their ministers all exert themselves in the cause, whilst ours, with the exception of the Rev. Mr. Cholmeley, who has succeeded Mr. Cox at St. James's [1] church, either disapprove or care for none of these things. I hope another year we may do better, and in this hope you must not despise the day of small things.'

December 18, 1813. LEEDS.—The Rev. James Armitage Rhodes, Secretary of the Leeds Association, dating Woodhouse, near Leeds, writes:—

'An association has been formed in Leeds in aid of the Church Missionary Society for Africa and the East, of which I have been appointed secretary. I have to lament that the contributions in this town have fallen greatly short of the apparent merits of the Society, for which public aid has been diligently solicited, and in endeavouring to obtain the true reason why the patronage of my brethren the clergy, as well as that part of the laity who are zealous in support of the Established Church and the propagation of the Gospel, has been withheld, I think I have discovered one motive which operates pretty generally against the Society. You will allow me to use the freedom to state the case openly and without reserve. The common opinion seems to be that it would have been much better that the Church Missionary Society should have united with the Society for Promoting Christian Knowledge than by separating themselves from an institution of such acknowledged excellence deprive it of that support which it would otherwise have obtained, as well as withdraw from it the assistance of many of the most pious members of the Established Church. For it is thought that if the Society for Promoting Christian Knowledge had been assisted with the funds obtained for our Society it would have been willing to have directed its operations to that part of the world for which our Society has been constituted, and have listened with attention to the claims of Africa and the East, especially if enforced by the judicious appeals of those highly respectable clergymen who stand at the head of our Society, and by so doing have rendered it unnecessary to form a new Society for that express purpose. I hope to be excused if I should request you to have the goodness to state for the information of the committee and the public whether at the first institution any and what steps were taken to unite with the Society for Promoting Christian Knowledge, or with any other Society (as the Society for the Propagation of the Gospel) supported by members of the Established Church, and upon what grounds it was thought necessary to separate from the first Society and to form a distinct and separate institution. The committee will meet on Wednesday, and if it would be quite convenient I should feel much obliged by an answer by return of post, that it may be laid before them. But this is not of much importance, as I shall take the earliest opportunity of calling them together after the receipt of your letter, in order that they may be fully satisfied that the separation was not made unnecessarily, and that the friends of the above-mentioned societies may contribute to our association consistently with their former opinions and partialities.[2] I can-

[1] The writer mentions that Mr. Cox had now left Leeds.

[2] For an instance of a District Secretary of S.P.C.K. cordially adopting the C.M.S., see the letter of the Rev. H. J. Williams, December 27, 1813, pp. 405, 406.

not omit on this first occasion of addressing you to add my testimony to the numberless others which you will daily receive of the great debt of gratitude which the Society for Africa and the East owes to you for your exertions for its support, and you will render it an additional service (at least, as far as the support it expects from this neighbourhood is concerned), if you will by your answer distinctly reply to the objection above stated and effectually remove the prejudice which is so common and so hurtful to our association. . . . P.S. Any further intelligence of the Society's proceedings and success will be thankfully received.'[1]

December 23, 1813. SWANSEA.—The Rev. William Williams, dating from the Strand, Swansea, recommends that, as there is now a *Missionary Chronicle*, the *Missionary Register* should have the title, '*Church Missionary Register*,' which would make it more acceptable to Churchmen. When the new vicar of St. Mary's arrives at Swansea to take possession, Mr. Williams will attempt to make a collection at Swansea,[2] as he has done at Carmarthen. He recommends that some copies of the *Missionary Register* should be printed with the title, '*The Cambrian Church of England Missionary Register*,' with the insertion on the second page of the subscriptions and donations to the Church Missionary Society in Wales.

December 23, 24, 1813.[3] SUFFOLK AND IPSWICH.—Both the Bury pulpits have been refused to Mr. Cobbold's solicitations, and the Ipswich committee are exceedingly hurt. They are resolved, however, to redouble their efforts in other quarters, and mean next week to make a personal application through the several parishes of the town. The Friends will be asked to contribute to the separate school-fund, which has been planned specially with a view to meet their scruples. The curate of Stowmarket, Dr. Hugh Owen,[4] will be leaving that large parish at Midsummer, having been appointed head master of the endowed Grammar School at Beccles. He is favourable to the principles of the Society, and no doubt would have supported a branch association there had he been staying. The Stowmarket people had just begun to understand and appreciate an evangelical ministry, and out of a population of 3,000 there was generally an afternoon congregation of 1,500. The rector was non-resident. The refusal of the Bury pulpits, and the doubts as to the future of Stowmarket, were not the only adversities that then tried the patience of the Ipswich committee. Two malignant letters, over the signature, 'Philo-Propheticus,' appeared in one of the local papers. Whether Mr. Cobbold would take up the pen in defence or whether the attack would be treated with silence seemed doubtful. In the midst of these troubles the

[1] Great press of business prevented Mr. Pratt's replying by return of post. The letter was considered by the Committee on December 27, and answered by Mr. Pratt on December 29. See further on, p. 406.

[2] Swansea does not occur in the Report for some years.

[3] Letters of Mr. E. Lawrance and Rev. E. Griffin.

[4] Dr. Owen, LL.D., on the presentation of the Earl of Gosford, was rector of Beccles from 1823 until he died, in his 80th year, September 3, 1854.

Ipswich friends were cheered by tidings from Leicester, and the new association there. Cuttings of those letters, the first of them dated December 13, 1813, accompany the printed account of the Ipswich Association. They were not of a character to convince any one but enemies of Christian missions. The ground chiefly relied upon was one which appears now so strange, but which contains a half-truth of the deepest significance—namely, that missions to the heathen were absolutely useless, as God alone could convert them. This argument will be heard of again, for it seems to have taken some hold of that generation. Carey met it from the lips of an old Baptist minister. We saw something like it working at Sierra Leone in 1806.[1] Men who thought in that way had not paid sufficient attention to the fact that the proper conversion to God of nominal Christians is not less a miracle than the conversion of pagan idolaters; while it seems also to have escaped them that the Gospel, the power of God unto salvation, was really that miracle which they most justly believed to be necessary. They were, moreover, oblivious of St. Paul's question, How shall they hear without a preacher? and of the fact that Paul was one of those expressly sent with the Gospel to turn men 'from the power of Satan unto God.' The argument of 'Philo-Propheticus' and the Baptist minister shows how partially, after all, the voice of the Evangelical preachers, though daily increasing in volume, had permeated England. Truly a vast deal remained to be done. No amount of eloquent preaching would eradicate the notion in question. Evangelical principles must show their value in the mission field before men would quite trust them seriously. But first those vital principles must reach the mission field, and through the lips of Englishmen, of men whose names were familiar to their ear, before Englishmen would admit beyond all cavil that to the Church of England was entrusted the power under Christ and His Spirit of working the miracles of conversion. We must notice, too, before passing on, that the Ipswich newspaper writer and the letter of the Leeds secretary, occurring nearly at the same time, warn us of what we are soon to expect. The Church Missionary Society has commenced her era of popularity, and along with this has arrived upon her the challenge to battle. Serious argument will have to be met by serious argument, but mere cavil and malignant sneers can be sufficiently faced by the mere names of her lay president and vice-presidents, her single provincial prelate, and the gathering array of her rectors and vicars and curates in every diocese.

December 27, 1813. MONTGOMERYSHIRE.—A letter from the Rev. H. J. Williams, the vicar of Welshpool, mentioned further back,[2] shows a footing for the Society being gained in this county:—

[1] P. 128. [2] In Mr. Buckworth's journey, p. 389.

'As the success of this Society is very near my heart, I appeared before the congregation of Berriew, near this place, yesterday, and after the sermon the sum of 22*l.* 1*s.* 9*d.* was collected. Mr. Buckworth and myself thought it proper to have our intentions inserted in the Shrewsbury papers, and to have cards circulated in my parish and Berriew, concisely stating the objects of the Society. . . . I hope you will not think it an unnecessary degree of zeal in Mr. Buckworth and myself, pressing ourselves forward in this good cause uninvited by the Society. Mr. Buckworth has long been known to you, but, like myself, I hope you have many unknown friends. I beg hereafter to become an annual subscriber of one guinea to the Society, and hope to advocate its cause in this neighbourhood again with success. If it is consistent with your regulations I think I could give an extensive circulation to a considerable number of the missionary papers, as I am rural dean of the deaneries of Pool and Caereinion,[1] and secretary to our district Society for Promoting Christian Knowledge. I beg your acknowledgment of the enclosed, and am, with the most ardent wishes and prayers for the success of our glorious cause, Rev. Sir, your affectionate fellow labourer.'

December 27, 1813. GOSFIELD, Essex.—The vicar, Rev. John Thurlow,[2] sending a remittance from the Gosfield Society, expresses the most earnest wishes for the success of Mr. Pratt's unwearied efforts.

December 27, 1813.—The Committee at Salisbury Square had before them this day a letter, dated Woodhouse, near Leeds, December 18, from the Rev. J. A. Rhodes, the Leeds secretary, enquiring, in the name of the Leeds committee, as to the early formation of the parent society and the motives which led to it, which appear to have been much in debate at Leeds, to the disadvantage of the Leeds Association. But the letter itself has been already before us, and we now proceed to give Mr. Pratt's important reply in full, a copy of it having been preserved in the collection, dated December 29. It is indeed the reply of the Committee itself, which approved it on January 3, 1814.

'On the subject of your letter of the 18th instant, I beg to refer generally to the Account of the Society prefixed to its first Report. Your Committee will there see distinctly the object and operations of the Society for Propagating the Gospel in Foreign Parts and the Society for Promoting Christian Knowledge, and the general grounds on which a new Society was deemed expedient. For their satisfaction, however, I will enter a little into some circumstances which could not well have place then in a printed account. The then Archbishop of Canterbury (Dr. Moore) and the then Bishop of London (Dr. Porteus) were both solicited for their sanction. They hinted no suspicion of opposition to existing bodies, but encouraged us to proceed and promised to regard our efforts with kindness, and afford us countenance and protection when our proceedings should have attained such maturity as to commend themselves to their approbation. But they were removed to a better world while the Society was silently laying its foundations. To rescue the Church both from reproach and ultimate danger, it became necessary that

[1] A small place, four miles west from Welshpool, giving its name to a rural deanery in the county and archdeaconry of Montgomery, and the diocese of St. Asaph. The town of Llanfair also, four miles further west, takes from it sometimes the additional name of 'Caereinion.'

[2] Of Clare Hall, Cambridge; LL.B. 1786; appointed vicar of Gosfield by the Nugent family in 1782, and rector of Chelmondiston in Suffolk by the Crown in 1787. He subscribed at Gosfield from 1809 until his death there, August 26, 1830, in his 77th year.

she should make exertions for diffusing the Gospel somewhat commensurate to her means. Great numbers of the more zealous members of the Church, anxious to take their share in the good work, were likely to throw in their aid to other bodies if the Church would not invite and employ it. And it must be made known to our friends round you, if they do not know it, that though at that time many of us, and of them, were members of the Society for Promoting Christian Knowledge, yet so exclusive a spirit then prevailed that any offer of co-operation for the purpose of sending missionaries would have been rejected instantly by the junto who then controlled its proceedings. I need give no other evidence of this than to tell you that a most worthy man was refused admission by the ruling faction because he was recommended by that great man for whose parliamentary life the nation is chiefly indebted to your county. It is true our Society for Promoting Christian Knowledge has, though late, learnt some wisdom. The zealous exertions and deserved popularity of other institutions have compelled her, in self-defence, to make more vigorous efforts to keep pace with the growing spirit of the times. The union was therefore impracticable. But had it not been so, it would have been inexpedient. Societies with multiplied objects are not so well adapted to secure the same quantum of support as two or more bodies with single undivided objects. The funds for missionary purposes which are now raised and likely to be raised would never have been obtained in connection with the Society for Promoting Christian Knowledge. You employ the word "separation" from that Society, which, as you will allow on reflection can have no application to us, when you consider that the object which with us was exclusive, was accidental with them;[1] and that the greater part of our early members neither were members of that Society nor would have been then received as such. I hope this explanation will be satisfactory. I confess that the objection, under all the circumstances of the case, has not a little surprised me; but I have not the less endeavoured to remove it. If I have not succeeded, I can only say that if Churchmen will not assist the Church Missionary Society to attempt the conversion of the heathen, they neither have, nor will have, any other adequate opportunity of rescuing her from reproach, and from the danger ultimately consequent on reproach when merited.'

Dec. 28. EDINBURGH.—Mr. J. Whiting, a student,[2] writes:—

'The formation of a society auxiliary to your London Church Missionary Society has been proposed by some of the students of this university. One meeting has been held for its consideration, and I have been commissioned to request from you such papers and directions as may assist in the prosecution of this object. Prior to this nothing has been done. Our first step will be to wait upon the Right Rev. Dr. Sandford, Bishop of Edinburgh, and the clergy, to ascertain how far it can be extended, and what support we can promise ourselves. If no further, we intend to do as much as possible in the college. Ours will probably be most humble attempts; yet I cannot but believe you will be disposed to encourage the meanest in so noble a cause. The London Missionary Society has formed an Association, but very little appears to have been done, and the Episcopalians have kept aloof from it. We feel encouraged to believe your Society may meet their wishes and enlist them in this grand work of extending the kingdom of Christ. The Bishop is much admired, and is very accessible, and may be said to go much further than the generality. Our expectations are not large from the others of the clergy, except one good man, who has very little influence. I feel truly thankful to have met with some eminently pious young men among my fellow students, and we have much enjoyment in religious privileges. P.S.—Perhaps you may know something of friends Bignold and Bickersteth.'

[1] On these very grounds it was that the S.P.G. actually did separate (with consent) from the S.P.C.K.

[2] Residing at Mrs. Hamilton's, No. 7 Drummond Street.

CHAPTER VI.

PROGRESS DURING 1814.

SECTION 1.—JANUARY 1 TO MAY 2.

Internal, 408—Seminary and Candidates for Service, 412—Africa, 416—The Mediterranean, 417—India and Ceylon, 418—New Zealand, 426—Associations, 429.

SUMMARY.

THE Society has entered Salisbury Square. Mr. Scott's retirement is in contemplation. Efforts to secure the countenance of the Episcopate continue. The reasons of the paucity of English candidates are examined. The first missionaries to India take their departure. The progress of the Association movement is still conspicuous, and the efforts to extend it to Ireland become now of exceptional interest.

1. INTERNAL.

January 3, 1814. *Committee.*—A printed paper was read, containing an address 'To the Friends of Missionary Societies,' signed 'An Old Director.' It was designed especially on behalf of the London Missionary Society, with a view to obviate what were regarded as some misconceptions calculated to injure it among the friends of the Established Church. It urged particularly the incorrectness of calling it a Dissenting Society, when its fundamental principle, coeval with its founding and here cited, with the date, May 9, 1796, proclaimed it undenominational, Churchmen being among its directors, while its cause at the anniversaries was always pleaded by a clergyman of the Church of England. In short, the claim put forward on its behalf was its being the *Union* Missionary Society. The document did not come before the Committee from any official source, nor even in any name; and as moreover it contained, in their opinion, various inaccuracies

and misconceptions respecting the Church Missionary Society, they did not deem that it called for further consideration. That it indicated a friction in prospect, if not already in existence, it is impossible to deny. That intermingling of the denominations to which this well-meaning friend pointed was, in fact, more dangerous to union than productive of it, by gaining the Society he advocated a footing (an intrusion, some thought) in Church of England congregations, from which the vast preponderance of the Dissenting element in its actual management might naturally have excluded it.

Friday, January 7.—A special general meeting held this day to bid farewell to missionaries departing or destined for India was an event appropriate to the Epiphany season; but a fuller account of it may be more fittingly reserved until we arrive under the heading of INDIA.

January 17. *Committee.*—The circulation of the *Missionary Register* has now reached 5,000 copies monthly. This periodical was found to be of the greatest use in the process of extending home operations, and it was in continual demand wherever the very smallest association or penny-society was formed, though to save constant repetition we have seldom noticed it.

January 24.—Carpentering and sheeting for the House in Salisbury Square has cost 80*l.*

February 21, 28. *Committees.*—There was considered an anonymous letter from Altrincham, in Cheshire, containing 'Hints for the C.M.S., and other benevolent persons who are desirous to do good in foreign parts,' with 'Queries for consideration.' Some of the hints had reference to sending books to Malta, New South Wales, Nova Scotia. There was at and about that period a single subscriber at Altrincham, Mr. William Pass, who may therefore have been the author of this friendly letter.

February 23, 28. *Committees.*—On the former day a present of 200*l.* was voted to the Moravian Missions, which were just then in difficulty. This was no doubt in acknowledgment of friendly services frequently rendered by the Rev. C. I. Latrobe, the London representative of those Missions, whose thanks (Neville's Court, February 26) were received on February 28.[1] The incident produced a Minute (February 28) ruling that no money could be voted, except for the direct purpose of the Society, unless after notice, with a mention of the proposed vote in the summons to the meeting. It will be remembered that the present sent to the London Missionary Society in 1799 on the loss of the *Duff* was contributed by the individual members of the Committee from their own purses.

February 28. *Committee.*—The Secretary was authorised,

[1] Mr. Latrobe's letter, here referred to, appeared in full in the *Missionary Register* of March, 1814, p. 108.

with the concurrence of three other members of the Committee, to summon at any time a special committee meeting.

February 28.—*Committee of Accounts.*—In accordance with a recommendation of the General Committee, on January 3, that an insurance should be effected, the amount of 1,000*l.*, for fixtures, furniture, and books, was deemed advisable.

March 9, 1814.—A passage from a letter of Mr. Pratt, which will come before us later in another connection, is here inserted as indicating the high-water mark of ecclesiastical favour which the Society had yet reached. It was indeed a small beginning, yet it was something. The dignitaries alluded to are the Bishop of Norwich and Dean Henry Ryder. 'We are gradually making our way to the Bench. One bishop has already joined us; more, we trust, will follow. The Dean of Wells (very probably near the Bench) preaches our next anniversary sermon.'

Monday, March 14.—The Committee met after the interval of a fortnight, thus commencing a new rule of meeting on the second and fourth Mondays in the month, instead of every Monday.[1] The hour was 12 o'clock, and the members received a summons. The rule was made on February 14.

March 25.—*Carendish Square.*—The Bishop of Durham, having received a visit on the previous day from Lord Gambier seeking to obtain his patronage for the Society, wrote as follows:—

'My Lord, Reflecting after your lordship left me yesterday that if I acceded to your wish I must either attend meetings to which, at my advanced age, I feel myself unequal, or perhaps become a party to measures to which, had I been present, I might have objected, I must beg to decline the proposed honour of being a Vice-Patron of the Society to which your lordship alluded.'

March 25, 1814.—On or about this day[2] Mr. George Sweet, the first to fill the office, began his service at the House as clerk under the Secretary. His salary was 100*l.* a year, and his hours, like the Secretary's, were from nine to seven. He came for six months on trial.

April 25.—The Committee accepted with thanks from Miss Hannah S. Hancock (St. Helen's, Norwich, April 21) a MS. tract entitled *A Statement of Facts*, compiled by her for popular use, to illustrate the condition of the heathen. It was decided to print it wholly or in part.[3]

April 25, 1814.—On or before this day the family of Mr. Samuel Lee, the Oriental student, while he resided at Cambridge under the Society, were received into the House, as the most economical means of providing for them.[4]

[1] The rule for weekly meetings was made on December 27, 1813 (*supra*, p. 361).

[2] Inferred from the fact that when the Committee decided, on February 14, Mr. Sweet would not be free until March 18.

[3] Referred to again further on, p. 451.

[4] Minutes, January 17, April 11, 25.

April 29, 1814.—The Rev. J. W. Cunningham, Vicar of Harrow, announced to Mr. Pratt that his pamphlet *Causes of the low estate of Church Missions Societies and on Remedies for the same*, dedicated to the Archbishop, was ready. The published title was *Church of England Missions*. The pamphlet,[1] which may be seen in the British Museum, possesses much historical interest. It probes some of the sores of the Church, and does not altogether spare its governors; but the language is kindly, temperate, fair, recognising fully the real difficulties of the bishops and suggesting remedies. The writer's name is a sufficient guarantee of literary ability, a perfect acquaintance with his subject, and a pleasing style. A passage or two from his pages may fitly conclude this heading:—

'Although the Missions of this country were for a long period confined altogether to the Church of England Societies,[2] of late years this species of zeal has flowed chiefly in other channels. Such activity in the conversion of the heathen has discovered itself in many classes of Dissenters from the Establishment as to multiply their missionary settlements to an extent far exceeding those of the Church. Having perhaps first lighted their torch at the lamp of the Establishment, they have found a multitude of hands to carry it to the benighted regions of paganism. . . . Now the consequence of this superior activity of the Dissenting bodies has not been, as might be hoped, to stimulate the Church to exertions more worthy of herself, but in a measure to discredit the missionary spirit in the eyes of Churchmen, by confounding it with Dissent. Hence arises a new source of obloquy to the man who engages in this sacred enterprise. Though his desire to enlist in it be partly inspired by his zeal to enlarge the pale of his own Church, to make her bounds commensurate with those of Christianity itself, his loyalty to this very Church is with many brought into suspicion by this particular undertaking. Hence, where the mind is not unusually steeled against the judgment of others, the man is likely to be frightened out of his missionary schemes. . . . His very love for the Church deters him from a service in which he is to risk his reputation as a Churchman.'[3]

Drawing to a conclusion,[4] he thus warms with his subject, both as a Christian and a Churchman:—

'Above all, those who believe in the superiority of our Church to every other religious society; those who discover in its formularies the exact impress, the sacred image, the embodied spirit of the Gospel; those who attribute the moral and intellectual advancement of the country in great measure to the character of the religion diffused by the Establishment; those that believe that the stream of "pure and undefiled" piety has suffered in this country so little pollution since the Apostolic ages chiefly because the mercy of God has confined it to this particular channel; such persons cannot but devoutly wish that the Church of England should be foremost in the missionary race, that her formularies should be displayed wherever the banner of our country is erected and her name is known. We cannot be satisfied to have had the fire from heaven fall on our altars without endeavouring to carry a torch lighted there into the caves and dens of idolatry. We cannot be satisfied that this our manna should enrich only a single plain. But we desire—and would by all peaceful and pious means give efficacy to that desire—to see our God the God of the whole earth; to see the temples of

[1] P. 43. The *Christian Observer* (1814, p. 307) has a long review of it, with copious extracts.

[2] He had been touching, with great respect, on the missionary operations of the S.P.G. and the S.P.C.K. [3] Pp. 24, 25. [4] P. 42.

other hemispheres reared with stones dug from our native cliffs, to hear "one song employ all nations," and from pole to pole one general chorus arise to "Him that sitteth on the throne and to the Lamb for ever and ever."'

Can we be wrong in thinking that from this peroration Heber must have caught a note or two for his matchless hymn?

2. Seminary and Candidates for Service.

The year began with seven students under Mr. Scott at Aston Sandford, Messrs. Bailey, Collier, Dawson; Sperrhacken, Schaffner, Schroeter, Schulze. Mr. Greenwood was in his Knutsford curacy, and Mr. Norton engaged for one at York. Mr. Rhenius and Mr. Schnarre were on the point of leaving for India.

January 3, 1814. *Committee.*—A letter from Mr. Simeon, warmly recommending a Shropshire curate possessed of private means (December 27) for employment in Ceylon, and the curate's own letter (December 30) in answer to Mr. Pratt, were considered. Mr. Simeon had not exactly understood his friend's views, which were entirely to do good, but only on a grand and liberal scale. His ideas were that nothing really effective was possible under an expenditure of 700*l.* or 800*l.* a year, and in a stationary position. His own means, which were ample, would be contributed to the work as far as possible. The Committee agreed that they could not supply such enlarged means of exertion as this offer contemplated, and the Secretary was requested to send word that the salary allowed by the Society was intended to be adequate to the missionary's decent support, and that all extra expenses prudently incurred in pursuit of the objects of the Society would be defrayed.

This reply was not meant to indicate any desire to starve a mission; just the reverse. But it was a most prudent plan of the Committee never to start their agent with large stated funds, not knowing how they were to be employed in detail and what his fitness for such a responsibility might prove. As a sound and good work grew under his hand and before their eyes, they would support it with all their might. Any other rule would have been madness. Where there was a Corresponding Committee of tried and experienced men to supervise and direct, as at Calcutta and once at Sierra Leone, it was a different thing, and any such body was entrusted with a limited discretion, as we have already seen.

At the same meeting, on January 3, the Committee decided on an allowance of 150*l.* a year to Mr. Samuel Lee, to date from the previous Christmas. His appointment as teacher and translator of Oriental languages was deferred till the end of his twelve months at Cambridge.

January 7, 1814.—As Mr. Scott's days in charge of the Society's students were now numbered, we would not omit to

notice the natural occurrence of a few affectionate and appreciative words publicly expressed by some of those who had so greatly benefited by his labours. The occasion was the leave-taking at the Freemasons' Hall, which we shall consider in its own connection on a later page; here we simply listen to the words of sons casting back their memory to that indefatigable teacher who was never known to spare himself or do less than justice to his pupils. The four missionaries replied in pairs. Norton and Greenwood, the two Englishmen, whom he had converted from mechanics to scholars and clergymen without spoiling their Christian humility or damping their missionary ardour, had to speak first, and at the proper moment expressed themselves thus:—

'We cannot conclude without paying the feeble tribute of our gratitude to that dear and venerable man, the Rev. Thomas Scott, our tutor, who has ever been as a father to us. He has carefully watched over us and assiduously prepared us, under great bodily infirmities, for our future labours. We lament that his infirmities deprive him of the pleasure which he would have felt this day. For how would it have gladdened his heart to unite, with animation and love, in exhorting us to persevere and abound in the work of the Lord!'

The two Germans, Rhenius and Schnarre, added:—

'About fifteen months we have been in England, of which we spent nearly six in the Seminary of the Honourable Society under the Rev. Thomas Scott in order to prosecute our studies.[1] . . . With pleasure and reverence we mention here also this director of your Seminary. We have often had occasion to wonder at his indefatigable exertions in the cause of God, especially in his old age, and to take an example from his ardent Christian love toward all mankind. He is now fast declining, and his death perhaps not far distant; but we are sure that angels, serving in glory, will carry this faithful servant of the Lord before His throne in order to enjoy the fruits of his faith in Christ.'

January 17.—The Committee, owing to the impaired health of Mr. Scott, resolved that, as soon as a duly qualified clergyman could be met with, it would be advisable to remove the Seminary to the House and place it under his superintendence, he to be allowed a suitable salary as English, Classical, and Theological Tutor; the missionaries to reside with him, and he to have a weekly sum for their maintenance.

The same day Mr. Samuel Lee, introduced by Mr. Henry Stokes, cordially concurred in all the plans of the Society respecting him, desiring to serve it in whatever way he might be able. He was to be provided with the works of Milner, Hall, Hopkins, Scott. A grateful letter[2] was received from him on February 14. Mr. Simeon had some thoughts of procuring him ordination on his title, but the idea was abandoned.[3]

January 31, 1814.—The Rev. Thomas Norton, having left London, where he had attended the dismissal meeting on the 7th, as one of the four outgoing missionaries, arrived at York, to

[1] See pp. 221, 240, 272. [2] Dated Queens' College, Cambridge, February 7.
[3] Minutes, March 28, April 11.

serve the curacy to which he had been ordained on December 19. We notice his movements under this heading in the absence of a more convenient one; so let us consider that his curacy is a kind of continuation seminary where he completes his preparation for missionary work, and such it really is. His vicar is the Rev. John Graham of St. Saviour's, and the church he serves, but only in the morning, he names Bishophill.[1] This was all the duty he could get at first, at a low stipend, the Society making it up to him. On February 17 he wrote that he was busy helping with the new Association just formed at York. On April 19 that he had obtained two afternoon churches with alternate services—one in York, lately held by Mr. Walker,[2] who died in October, and still vacant; the other in a small village two miles off, incumbent Mr. James Richardson,[3] who was to pay him 10*s.* 6*d.* a sermon. He did also occasional duties for other clergymen, and was well occupied. He was engaged to preach for the Society at Tadcaster, nine miles off, on Sunday, June 26. The invitation had come from Mr. Rhodes, the Rector, through one of the principal ladies of Tadcaster, who had spent a month in York and attended Bishophill church. His modesty shrank very much from this invitation, but it was decidedly pressed on him, and if he declined perhaps there might be no sermon preached there at all.

The *Missionary Register* for January 1814, published at the end of that month, intimated as follows:—[4]

'The health of the Rev. Thomas Scott, the venerable teacher of the Society's missionary students, being seriously impaired, the Seminary will be established, as soon as practicable, in the House of the Society.'

February 21.—The Committee resolved that it would be expedient to place the English candidates with clergymen in different parts, rather than educate them in the Seminary. The Seminary should be chiefly appropriated—

(1) To the instruction of foreign clergymen, missionary candidates, in the English language and other knowledge;

(2) To the preparation of schoolmasters;

(3) To instruct English candidates in foreign languages. An advertisement was to appear in the next number of the *Missionary Register* for a clergyman as head of the family in the Society's House, to prepare foreign clergymen and English schoolmasters.[5] The special suitability of the House for these

[1] Known at York as St. Mary Bishophill Senior (for there was also a 'Junior'), in Kirk Lane (Hargrove's *History of York*, ii. 159). Mr. Graham became rector of it and of St. Saviour's in 1796.

[2] Rev. J. Walker (*Gent. Mag.*, November 1813, p. 503). The day of his death or his church we have not discovered.

[3] Rector of Holy Trinity, Goodramgate, in the city, September 16, 1801, and Vicar of Huntington on the Foss, three miles north from York, in the patronage of the Subchanters and Vicars Choral of the Cathedral, October 3, 1804.

[4] P. 21.

[5] The advertisement appeared as directed at the end of February, p. 49.

two classes would seem to have been the advisableness of keeping the foreigners, older men and in orders, apart from the Englishmen (who might be much younger) in charge of provincial tutors; while schoolmasters would more especially require to be within reach of the model training institutions in London.

February 27. ASTON SANDFORD.—The student Mr. Schaffner writes to the Committee for leave to visit home before sailing from Europe. *March* 7, Mr. Scott reports on his four German students, and as to his own health says he is not more weary in his work than he was six months ago. There would seem, therefore, no very immediate necessity for the tutor at Salisbury Square.

March 8, 1814.—Mr. W. E. Wolseley, following up a previous letter of January 17, introduces himself as of Wolseley Hall, near Lichfield, the youngest son of Sir William Wolseley, Bart., turned thirty years of age, of no present employment, and anxious to be engaged in missionary work. In early life he went to the West Indies in the military profession, but his thoughts have taken a more serious direction, and hence this communication. Having entered the army at sixteen he has had no scholastic education, and would not therefore be fit to take orders. But he is anxious to have work. He has a brother a clergyman,[1] and can be recommended by another clergyman, his sister's husband.

March 12.—Mr. Scott writes rather doubtfully as to the probability of Mr. Schaffner's persevering, and Schaffner's own letter, March 14, seems expressed in an uncertain tone. As this is the first instance of the kind, it will be interesting to observe how it is dealt with by the Committee.

March 14.—Mr. Jænicke (Berlin, February 22, 1814) has received into the Berlin Seminary for the Society three students—Decker, Jungmichel, Diettrich—and a fourth is expected.

March 28.—Mr. Schaffner has an interview with the Committee of Correspondence, who give him to understand that if he visits the Continent they will not attempt to induce him to return. He expresses his wish to go and his resolution to come back. They leave the matter entirely in his own hands, offer to pay his

[1] A younger line of this family, which had been then some time settled in Ireland, and were baronets of that kingdom, has since given us the distinguished Commander, Viscount Wolseley. Mr. William Edward Wolseley is in the peerage designated Captain, but from his own expressions he appears to have before this time retired from the army. The elder brother he speaks of was the Rev. Robert Wolseley, of Abbot's Bromley, ten miles north from Lichfield, who in January 1814 became a donor of ten guineas to the Society (*Miss. Reg.*, p. 39; Rep. 1814, p. 441). His sister was the wife of the Rev. John Ryland, of Sutton Coldfield, another friend of the Society. Wolseley Park, in the parish of Colwich, is about ten miles north-west from Lichfield, and six south-west from Abbot's Bromley. The very interesting offer mentioned in the text could not be accepted, the Committee not having then at its command any appointment exactly suitable to Mr. Wolseley.

passage to Holland, and advise him to lose no time. The general Committee confirm this decision, and Mr. Schaffner presumably leaves Aston Sandford without delay.

April 11, 1814.—Mr. David Evans, a pupil of the Free Grammar School at Haverfordwest, Pembrokeshire, was accepted by the Committee as a missionary candidate. He was a clergyman's son, designed and being educated for the ministry of the Established Church. He had offered on January 27. On March 5 he was highly spoken of by the Rev. S. A. Griffiths, of Cartlett,[1] who mentioned that his father was rector of Jordanston,[2] in which parts his family was well known, loved, honoured, and esteemed. On March 7 the Rev. Michael Davies, Vicar of Ford,[3] near Haverfordwest, wrote in his favour, stating that his father was a clergyman of Hescomb, near Fishguard. He was passed by the Committee of Correspondence on March 28.

3. Africa.

January 3, 1814. *Committee.*—A letter from Mr. Butscher reports the death, 'under painful circumstances,' of the lay missionary, Herman Meyer, twine-spinner and rope-maker.[4]

January 5. *Committee.*—It was decided that, the redeeming of African children having ceased by the resolution of November 15, 1813, all contributions given for that purpose should be applied (with consent) to the maintenance and education of children liberated from captured slave-smugglers.

January 5.—A friend who would be known only as Llewellyn of Wales, without locality, sends 40*l.* for the redemption of four African boys, and he intends to remit 20*l.* annually for their support. They are to be named *David Llewellyn*, *Morgan Llewellyn*, *Owen Llewellyn*, *Evan Llewellyn*.[5]

January 15.—The Rev. J. A. Rhodes, Secretary of the Leeds Association, sent 10*l.* for an African girl to be 'purchased and called *Mary Rhodes*,' at the cost of Mr. Timothy Rhodes's sister, but to be entered anonymously.

The expression here quoted shows that it was quite time the system of 'redeeming' Africans should cease.

January 29, 1814. *Berwick.*—Mr. John McDougle remitted 10*l.* for the redemption of an African girl, to be named *Jane McDougle*.

[1] Near Haverfordwest.

[2] The Rev. David Evans was instituted rector of Jordanston, four miles S.W. from Fishguard, on September 24, 1813, and again (if the same person) on January 1, 1824. There were four graduates of that name at Oxford from 1785 to 1797. The living was refilled in 1828.

[3] Seven miles north from Haverfordwest.

[4] Mr. Butscher's letter was dated November 10, 1813. The death occurred in September 1813 (Report, 1814, p. 311). We have not seen either the exact date or the circumstances.

[5] On February 16 this benefactor wrote to approve of the change of plans in regard to redeeming.

The *Missionary Register* at the close of this month contains a notice [1] of the change of plan in regard to redeeming, and invites the consent of contributors.

February 11, *April* 28, 1814. *Kempsey.*[2]—Mr. Francis Chassereau contributed to the maintenance of an African boy to bear his name.

February 12.—Mr. Thomas Thompson,[3] 6 Colebrook Terrace,[4] remitted a sum sufficient to maintain an African boy and girl, to be called *Thomas* and *Elizabeth Thompson*.

February 14.—The Rev. John Hall of Bristol wrote respecting the redemption of the children, *Christmas Ransom*, &c.

March 23.—The Rev. J. Garton Howard, curate of Spondon, near Derby, wished (through a relative) to support an African child of about six or eight, to be called *Garton Howard*, who was to be educated for the ministry, and placed under the care of Mr. Butscher, 'with whom,' he added, 'I seem to myself already acquainted.' He meant to keep an eye on the little African and to send him letters and books.

April 6.—The Rev. John Martyn Longmire, of Hargrave, wrote respecting the African child to be called *Mary Longmire*. Miss or Mrs. A. B. Johnson, dating from Mrs. Birtles, Cotham, Bristol, wished her African child to be renamed *Anna Benigna Hope*. Should the child prove a success she would, if spared, make some future provision for her.

4. Mediterranean.

February 26, 1814.—Dr. Cleardo Naudi, dating from Savile Row, expressed his thanks for having been appointed the Society's member and correspondent in Malta, as the centre of the Mediterranean. Thither he was now about to return, having been eighteen months in England, and in a very long and Christian letter dilated on plans, prospects, and ideas for Christianity in the Mediterranean.[5] On March 4 Mr. Pratt wrote to him at Portsmouth, where he was to embark, expressing himself in warm and fraternal terms. He likewise sent him a present of books. On March 14 the Committee, in compliance with the *Hints* from Altrincham, directed that books should be sent to Malta; which may mean either a further supply to Dr. Naudi, or a sanction of what Mr. Pratt had already done.

March 6, 1814.—The Rev. William Jowett wrote from Nottingham, where he was curate of St. James's, that he ex-

[1] Dated January 26, p. 28.

[2] On the Severn in Worcestershire, five miles south from Worcester.

[3] In the summer of 1894 there was an African student, Mr. T. J. Thompson, at Fourah Bay College, an undergraduate of Durham University, reading for the law.

[4] Called also Colebrook Row. It is in Islington, a short distance eastward from the Green.

[5] The letter is printed in full in the *Missionary Register* for March, p. 84, but it is there misdated 'London, February 21, 1814.' It was read at the Committee on July 12.

pected to leave that town at Easter, when there would have elapsed exactly half a year since his first engagement with the Society.[1] He had done very little in the way of preparing for Malta. After Easter he would come to town and then proceed to Cambridge for study.[2] Could he stow away his books—about a cubic yard—in the Church Missionary House?

5. India and Ceylon.

January 3, 1814. *Committee.*—It was ordered that the Journal of the Society's Reader, Abdool Messeeh, which Mr. Corrie had sent, should be printed, at the Secretary's discretion, names being omitted and a few phrases varied.[3]

Friday, January 7, 1814.—A Special General Meeting of the Society was held at Freemasons' Hall, Great Queen Street, at twelve o'clock, for the delivery of the instructions of the Committee, and of an address by the Rev. Claudius Buchanan, D.D., to the Rev. Thomas Norton and the Rev. William Greenwood, destined as missionaries to Ceylon, and to the Rev. J. C. Schnarre and the Rev. Charles T. E. Rhenius, who were about to sail under licence of the Hon. Court of Directors of the East India Company as missionaries to Tranquebar. In such full terms ran the printed circular[4] sent out to members, and after all the bitter controversies of the past—in which, however, the Society, as such, had taken no part—it was a reason for the deepest thankfulness that such unequivocal language could be used. In despatching their first Mission to India this Society was permitted to announce to all the world the sanction given by that illustrious and powerful corporation to their proceedings, and its full consent in this Christian work. A large attendance of members and their friends was anticipated, and the numbers proved to be fourteen or fifteen hundred. The lay members of the Committee undertook the duty of seeing the hall prepared for the meeting and personally providing for the accommodation of the company throughout.[5] The Society's great gatherings were at that date new things, and their successful accomplishment had to be anxiously planned. Long experience has since, we believe, reduced everything to simple routine, but in case there should be any curiosity as to earlier details, we may add as follows. Those members who resided in town received the printed circular, which they brought with them to the meeting. A ticket for the use of a friend accompanied the circular, but each of the Committee received four tickets. Fifty tickets

[1] Easter Day, 1814, was April 10. He engaged on October 11, 1813.

[2] He was Fellow of St. John's.

[3] The first part of this Journal appeared at the end of April in the *Missionary Register*, p. 149.

[4] Dated Church Missionary House, Salisbury Square, December 27, 1813. It is preserved in the Society's collection of letters.

[5] *Minutes* of December 27, 1813.

printed in a particular colour gave the friends of the Vice-Presidents admission to reserved seats. At ten o'clock on the morning of the meeting a Committee was held at the hall to arrange the business of it. At the meeting Lord Gambier occupied the chair, and the speakers were Mr. Wilberforce, Mr. Henry Thornton, the Rev. W. Dealtry, the Rev. J. W. Cunningham.

In the presence of the assembly now convened two separate charges were delivered to the departing brethren, and their replies received. One charge was a body of instru tions, which had been previously settled in Committee, and was now officially read by the Secretary: the other was an address, composed by Dr. Buchanan on his sole responsibility. The instructions were, as the word implies, a set of formal regulations, according to which the missionaries publicly bound themselves to be guided as agents of the Society. They were virtually terms of a compact between employers and employed, and the document was preserved in a printed form among the records of the Society.[1] The address was, on the other hand, an informal body of counsels drawn by an elder brother from the treasures of his own wisdom and experience. The two together would remind the members of the Society, and inform their invited friends, of what they were about in sending forth these four men as their agents and representatives to India. The object of this meeting was accordingly as much a true business one as that of any committee meeting at Salisbury Square could be. It was summoned, in fact, as 'a Special General Meeting of the Society,' and its *acta* were preserved among the Minutes. The Society at large and their servants were in presence, one party as the senders, the other as the sent. It was by no means a mere public utterance of, and a public listening to, sermons of good thought; still less was it a mere advertising of the Society. It was the open ratification of an engagement, and all those who received the circular—for they constituted the Society within reach—were as much bound to be present as the missionaries themselves. It was to them, in the presence of God, the missionaries were contracting their services; it was their rules they were engaging to observe faithfully in their distant labours. By the prayers of the assembled Society—President, Committee, members—they were to be dedicated to those labours and commended to the keeping of God.

After the instructions had been delivered by Mr. Pratt, the address, in the absence of Dr. Buchanan, who was too unwell to attend, was read by Mr. Dealtry, the Rector of Clapham, Mr. John Venn's successor. As the first charge ever delivered to India missionaries under this Society it possesses a very peculiar interest. Its author had also a better right to be heard on

[1] In the *Proceedings* of the Society, 1814, p. 351.

such an occasion than any other man then living. No English Churchman at that time in England possessed the experience which Dr. Buchanan had acquired on the subject of promoting Christianity among the Natives of India. The address was composed at Cambridge, at his own college (Queens'), where it had been looked over by the distinguished President, Dean Milner. It was Dr. Buchanan's wish, too, that Mr. Zachary Macaulay should revise and Mr. Dealtry publicly read it. Extreme was the care on his part that every word he wrote in regard to missionary work in India should be well weighed, judicious, and incontrovertible.[1] Alas! this proved almost a dying work of his. He never properly recovered from this illness.[2] His counsels to the missionaries were in substance eminently practical, in diction weighty, and every word of them was solemn in the highest degree. It does not need that one should be acquainted with India, or should have been a missionary, to pronounce that many parts of this charge must be as applicable at all times, and now, as they could ever have been then. Subjoined are some specimens of it:—

'Your chief enemy in India is not, what some apprehend, the scorpion or snake, but your chief enemy is man. *Beware of men*—not of heathen men only, but of men professing your own religion. There may be those who will oppose your ministry, and impeach your purposes, and represent you as the disturbers of the peace of India and subverters of its empire. They may describe the religion of Moloch as being not less excellent than the religion of Christ; drawing a veil over its impurity and inhuman rites, and exalting the morality of paganism to a state nearly approximating to purity and perfection. . . .

'In your endeavours to convert the heathen, let your address be ever characterised by the *meekness of wisdom* (James iii. 13). Address them not in too impassioned a manner while they yet continue in an unconverted state. They will not understand you. They will not themselves be in the least affected by your vehemence, and will consider the use of it as a kind of intemperance or folly on your part. They cannot always perceive the truth of your arguments, but they will understand your courtesy of manners and can admire the beauty of Christian conduct.

'Neither is it necessary to invent phrases of abuse against the idols of the heathen. It will be more efficient to enter into a calm expostulation with the Brahmins on the inanity of idols, and to pronounce occasionally in the ears of the people a solemn sentence from Scripture on their utter vanity. . . . I would here observe that the Prophecy of Isaiah is peculiarly suited to the heathen people. It contains such bold challenges and such eloquent appeals to the worshippers of idols, expressed, too, in that style of language to which the Easterns are accustomed, that they cannot refuse their audience. . . .

'Commend the zeal of the Hindoos for adoration and worship, as the rational service of sinful and accountable creatures; but condemn the object. Endeavour by every means to direct them to the right object. This is the simple end of your ministry. Exert all your powers, both in preaching and in writing, to display the glory of the great Creator, the Lord God Almighty. And this you will best do by setting forth the God-man Christ Jesus; describing His incarnation in the simple language of Scripture, and giving alternate praise to the circumstances of His Humanity and to the eternal

[1] It was dated Queens' College, January 4, 1814, but it was despatched on January 3.

[2] He died February 9, 1815.

attributes of His Divinity. Exhibit Him as dying for the sins of the whole world. The Hindoos themselves will furnish interesting notices of the Atonement, and will sometimes suggest striking ideas concerning the necessity of a divine expiation and its infinite power. As soon as you can transfuse the following sentence into the true idiom of the native language, fail not to make it the frequent text or subject of your discourse: *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life.*

'Speak well of the zeal of the Hindoos in worshipping an unknown God; but say unto them, *Whom ye ignorantly worship, Him declare I unto you*; and try to exalt His praise and glory in such strains of Scriptural eloquence as may tend to captivate their minds, and induce them to inquire, and to hear you again.

'Be innocent in your correspondence with your countrymen at home. Study to give a true picture of every scene which you would delineate, and see that your representations of men and things are calculated to make a just impression on the minds of strangers.

'Let every page which you write be consecrated by sacred truth. Beware of that powerful self-deception whose operation is sometimes commensurate with a man's zeal for his object, which leads him to practise pious fraud, to deceive for God's sake, and to do partial evil under the hope and plea that great good may come. If you would keep at a remote distance from such a temptation, avoid amplification and embellishment in what makes for the credit and honour of your personal labours or those of your fellow-missionaries. . . . A good general rule for regulating your communications to England will be to show your descriptive accounts to some English gentleman on the spot, or to some missionary of a denomination different from your own, or to some aged and experienced member of your own Church or Society. If you cannot do this, you ought at least to take care that no statement is made upon your authority which you would be ashamed to hear cited in India if your correspondents at home should publish the manuscript. . . .'

Warning the missionaries against denying Christ, Dr. Buchanan said:—

'A minister of Christ denies Christ when he courts the society and is flattered by the applause of men who have no respect for the name or religion of Christ; when he prefers science and talents to purity of heart, God's law, and eternal truth; and instead of being *transformed in the spirit of his mind*, carries about with him these words, written in legible characters, *I am conformed to the world*. . . . Some who have preceded you and have been solemnly designated to the sacred work have fallen away. They declined from sound doctrine, or they were seduced from pureness of living, and instead of doing the work of an evangelist they have lived a useless burden on the Society which supported them. I mention these things to warn you. But I have more pleasure in directing your view to other servants of Christ whose bright example has illumined the East, who have been patterns of faith, diligence, prudence, and fortitude. From ministers of the two churches to which you respectively belong I shall select two illustrious characters who have left a great example for them that follow. I mean the venerable Swartz of the Lutheran Church, and the late Rev. David Brown of the Church of England.'

Dr. Buchanan, after an impressive reference to these great missionary exemplars in India, and touching the salient points of their characters, brought this solemn charge to a conclusion. Many copies of it, reprinted in a pamphlet form, were sent by him to India, and forty-nine presented to the Bishops, who would be able to learn from it something more of the Society which they

were so perseveringly solicited to countenance at this most interesting juncture.[1]

January 27.—Mr. Simeon to Thomason in India:[2] 'Now let me tell you that there is a hope and prospect of more chaplains to be sent out to India, and I am going to set all hands to work to find if I cannot send you some good ones. I have always been afraid of urging on anyone so important a step as the going to India, lest when they have crossed the line they should begin to doubt whether God sent them or I. This would be dreadful indeed; but I shall on this occasion speak somewhat more strongly than I have done, because the call for ministers is so exceeding urgent and my prospect of sending them out is so good. O that God might "thrust them out," and then they will go to some purpose!'

On Friday, February 4,[3] the missionaries Schnarre and Rhenius left London for Portsmouth, where, until their ship should arrive, they were lodged near Mr. Dusautoy's house and church, at No. 40 Prince George's Street, Portsea. How they were received by all the Society's friends, including the Greys and the Dusautoys, will appear from their own letters, which we shall quote.

On February 14, reporting that the ships were beginning to arrive, and the day of embarkation drew near, they wrote: 'Many experiences here make us say that it is good to have gone hither. The Lord is with us, and blesseth us in our communion with His people in this place.'

On February 16, the missionaries wrote that they had been out to the ship, conveyed in Mr. Grey's own boat, and seen the captain, whom they found most kind. Mrs. Dusautoy had interested herself in their comfort. 'Our friends here in Portsea make us almost ashamed by showing us so much attention, love, and assistance in every respect. The fleet is expected to sail on Saturday, February 19.'

On February 18 Schnarre and Rhenius wrote again:—

'We have acquainted you in our former letters almost with everything we have experienced during our stay in this place. It is especially the mind and disposition respecting the Mission in general which I have been observing. The number of those who love the Word of God and have felt the power of it is very small when compared with the rest; but we hear of our dear friend, the Rev. Mr. Dusautoy, and others, that it has been for some time, and is now, increasing very fast. We have been several times in conversation with some of them, and we found that, though there is a great disregard respecting the spread of the Gospel among the Gentiles, yet some of

[1] The Address occupies twenty-three closely printed pages of the *Proceedings* of 1814, pp. 335 *sqq*. The pamphlet form covers fifty-seven smaller pages of larger print, including eight pages of extracts from the funeral sermons on David Brown, by Thomason and Corrie at Calcutta, on June 21, 1812. Buchanan's letters of January 3 and 7, 1814, in the Society's collection, refer to the address, and quotations from it are given in Pearson's *Life of Buchanan*, ii. 342.

[2] *Life of Simeon*, ed. 1847, p. 379.

[3] *Minutes*, February 28, 1814; Report, 1814, p. 291.

them regretted their backwardness in assisting the Missionary Society, and confessed their indolence concerning it. On Thursday evening, February 10, we had the pleasure of being present in the school, where about thirty little children are instructed by Miss Heddington, and were very much gratified when she told us she had formed a Missionary Auxiliary Society, to which each child subscribed.'

The 'blessed entertainments' of their Christian friends are mentioned, and especially the kindness of the Greys and the Dusautoys.

On the same day, February 18, Mrs. Grey wrote from Portsmouth: 'We are much delighted with your two missionaries, who expect to sail on Sunday if the wind proves favourable.' That the missionary interest has deepened even in her own family we gather from her adding that her second daughter has become a collector.

February 19.—Schmarre and Rhenius are going on board with the captain to-morrow (Sunday) morning at five, and sail immediately should the wind be fair. They write:—

'A few hours ago we took leave of our respected friends, the Commissioner and Mrs. Grey. They wish to devote all they have to the promoting of the Redeemer's kingdom. He offered us also his assistance for the future, and desired us to send all our letters or parcels from India directly to himself, because then would our Society be freed from many expenses; and so, on the contrary, he wished that all things which might be sent to us in India may be delivered to him for furthering them.'

On the 25th Mr. Dusautoy, who had superintended the expenditure of the two missionaries while at Portsea, in forwarding the account, 20*l.* 0*s.* 9*d.*, reported their having embarked on Sunday the 20th, and set sail the same day. Their letter per pilot announced everything on board comfortable. Mr. Dusautoy adds:—

'We were all *much* pleased with them here, and I hope their presence among us has served in no small measure to increase our missionary zeal. I wish them abundant success in the name of the Lord, who, I have no doubt, will be with them, as they seem to be men of a very pious and devoted spirit.'

Miss Heddington some time afterwards wrote:— [1]

'They brought the apostolic age as it were forcibly before me, and I thought of Barnabas and Paul, and could not help saying to myself, surely the "barbarous people" will call dear Mr. Rhenius "Mercurius." I trust their lengthened stay here was productive of some good during that period. I felt much gratified at their addressing the young persons who meet at my house, and I hope it will make a lasting impression on their minds. Dear Sir, what highly privileged days are these!

'All the promises do travail
With a wondrous day of grace.'

In bidding farewell to the Society's first missionaries to India, we could not bring ourselves to curtail such particulars as these. What was the spirit of the men as they went forth?

[1] On June 30, 1814, when making her next remittance.

What was the spirit of the people whom they last shook hands with, men, women, children, at the water's edge? Here it is all before us. It is quite like missionary business. The memory of it helps the voyagers along for four months, and causes the home-stayers to look out eagerly for their next missionary visitors, missionary sermons, meetings, and periodicals. A kingdom of heaven seems to all more of a solid reality. But now, while the messengers of peace are fairly above and below the blue, we will attend to one or two matters of a more business character, which those who have to manage this part of Missions —the Committees of Accounts and the Committees of Funds— can never cease to be interested in, while sometimes they may be instructed in comparing the old order with the new. The passage-money of the two missionaries amounted to 350*l.*,[1] which sum, together with their effects, was insured for 900*l.*[2] Their stipend was 100*l.* each,[3] and if they should marry there would be an additional 25*l.* a year for the wife. The Rev. Marmaduke Thompson, chaplain of Madras, was requested to endorse their drafts if required.[4] How Mr. Grant spoke for them to Captain McLeod, of the *Marquis of Huntly*, we have seen; Colonel Macaulay also recommended them to that gentleman, besides furnishing them with introductions at Madras.[5] How Mr. Commissioner Grey, too, had smoothed their progress at every step we have seen. All this, then, it took—all this exertion of influence, all this kindly, generous thought and brotherly attention, besides the judgment in securing powerful patronage, the skill in finding the true missionary, the wisdom in training him—all this, besides and beyond the summer and the winter journeying, the missionary sermon and the missionary meeting, the Association, the Penny Society, the annual guinea, the committees of every name, the Church Missionary House—all this it took to send on the EVERLASTING GOSPEL aright.

March 7, 1814.—Under the continued head of India we notice an offer which must have been intended to refer to Africa and the East generally. It was one emanating from Mr. Macbride, the Arabic Professor at Oxford, to assist the Society in Arabic publications. This proposal had been communicated to Mr. E. N. Thornton, of the Southwark Association, through a friend at Oxford, and by him laid before the Committee on March 28, when it was resolved that the Secretary should open communications with Professor Macbride. The result was that on April 22 Mr. Pratt requested him to carry through the press selections from Grotius in Arabic.[6]

[1] *Minutes*, December 27, 1813.
[2] Committee of Accounts, January 24, 1814.
[3] Mr. Vaughan, of Leicester, was then offering that for a curate in full orders.
[4] *Minutes*, January 17, 1814. [5] *Ibid.*
[6] *Ibid.* March 28; Pratt's letter of April 22. In 1814, Mr. Thomason, in India, was translating the New Testament into Arabic for that country. *Life of Simeon*, 1847, p. 399.

March 9, 1814.—Placing again under India what could very well apply to Persia likewise, and was probably intended for both, we note that Mr. Jonathan Scott of Bath, the Persian scholar who brought Samuel Lee forward, offered Mr. Pratt to translate the Liturgy of the Church of England into Persian for the Society's use. The Committee, on March 14, gratefully accepted the offer.[1]

March 28. *Committee.*—The following items of India business were this day despatched. The 500*l.* per annum already granted to India was to be applied to the general purposes of the Society there, and the Calcutta Committee was authorised to draw an additional 500*l.* a year, from Midsummer 1813, to be applied to the sole purpose of supporting schools. The President and Vice-Presidents were requested to form a sub-committee to consider the powers of the Indian Bishop with regard to ordaining natives of India, and to adopt such measures as they shall deem fit. Intelligence of Dr. John's death having arrived, the Secretary was to write to the Rev. John Caspar Kolhoff, S.P.C.K. missionary at Tanjore, to request his friendly counsel and assistance to Schnarre and Rhenius in their proceedings.

April 2, 1814.—Mr. Pratt addressed the following letter to Mr. Vansittart, Chancellor of the Exchequer and one of the Vice-Presidents of the Society, in reference to the relations in which their missionaries in India would stand to the Bishop of Calcutta :—

'I took the liberty of calling in Downing Street this morning, by desire of our Noble President and Committee, to beg the favour of you to ascertain the limitations put upon the exercise of the episcopal functions in the Letters Patent appointing the Bishop for India. It has been suggested that he will not be allowed, in any case, to ordain natives. If this be the fact, it is viewed by our Committee in the most serious light, as throwing obstacles in the way of attempts to propagate those views of Christianity which are most likely to be orderly and permanent, and as giving all advantages to the sectaries. It has pleased God to give our Society such a prospect of success in India that we are anxious that no exclusive clause should prevent the Bishop from conferring ordination where he may judge it proper to do so. Men of learning and rank, both Mahometans and Hindoos, have embraced Christianity, as we learn by despatches just received from Mr. Thomason of Calcutta. Several are occupied in reading and expounding the Scriptures with great effect in and near the city of Agra. So long as the excellent chaplain, the Rev. Daniel Corrie, resides at that station the converts are not in want of the administration of the Sacraments; but it is obvious that no extensive and permanent success can be expected when that administration is casual and temporary. The Society would naturally look, in the first instance, for the ordination of its duly qualified Readers and Catechists to the English Bishop, rather than have recourse to any other members of the Episcopal body residing in India, and much rather than recur to their ordination by the Lutheran clergymen in India or on their voyage thither, to which order of ministers the Society for Promoting Christian Knowledge has had recourse for the ordination of its Catechists. May I beg the favour of you to give me the needful information on this subject that I may communicate it to the Committee.'

April 11. *Committee.*—It was resolved that a deputation should wait on Dr. Middleton to congratulate him in the name

[1] *Minutes*, March 14; subsequent letters March 23, 29, April 4.

of the Society on his appointment to Calcutta,[1] and to lay before him the objects and proceedings of the Society in India. Various tracts in Arabic and Sanscrit, offered by Rev. W. M. Johnson, thankfully accepted. In accordance with the recommendation of Sir William Jones, the Rev. Daniel Wilson was requested to draw up a tract (to be translated into Arabic and Persian) showing the correspondence of the Prophecies of Isaiah and their fulfilment in St. Matthew, especially for the Mahometans. More of Abdool Messeeh's Journals were to be printed.

April 11, 1814.—Mr. Dusantoy writes from Portsea that he is impatient for the next *Register*, to see what the good news from India is. It was no doubt the journal of Abdool Messeeh, the first part of which was then about to appear.[2]

April 13.—*Mr. Simeon to Thomason in India* :—[3]

'I have just read the Diary relating to Abdool Messeeh.[4] How extremely interesting, and what encouragement does it give us for prayer! He seems to have imbibed much of the spirit of his Divine Master, and to have profited much from the example of his preceptors Martyn and Corrie. I am not without hope that the Bishop of Calcutta will ordain him. There is a deputation of gentlemen (Messrs. H. Thornton, Babington, and the Dean of Wells) at this moment conversing with the Bishop, in order to dispose him to forward the views of the Church Mission Society. I hope you will find him a helper to you in many things.'

6. New Zealand.

January 3, 1814.—Dr. Buchanan gave it as his opinion that the building and fitting out of a ship as suggested by Mr. Marsden in New South Wales to Mr. Hall at Hull, would not be a suitable undertaking for the Church Missionary Society; or, as he put it: 'The Hull ship is a benevolent plan, but seems to refer (1) to commerce, and (2) to the London Missionary Society.' It was not, therefore, the plan he had in his eye when he mentioned the missionary ship in his Blackfriars sermon.

January 17, 1814.—Mr. Thomas Blick, of Kibworth, Market Harborough, Leicestershire, a gentleman of means, offered to go out to New Zealand. His idea was to form a settlement, and thereby seek to exercise a Christian and civilising influence on the natives. He gave an outline of his plan, which involved the erection of a strong post on the seaboard as a protection from attack; and a settling party he thought could be despatched from England *direct* to New Zealand, without proceeding first to New South Wales, provided that another part of the coast, distant from the Bay of Islands, where the troubles had occurred, were selected for the experiment. The particular spot he had in

[1] See under April 13 just below, and pp. 467, 468.

[2] In the course of 1814 eight portions of Abdool's Journal were published in as many numbers of the *Missionary Register*, the first in April, and the others in May, June, July, August, September, November, December.

[3] *Life of Simeon*, 1847, p. 387.

[4] Probably either the MS. or a proof. The April *Missionary Register* would not be out until the end of the month.

his eye was one described by Captain Cook in Mercury Bay, and said by that navigator to be capable of being made impregnable to the whole country, while 'the best engineer in Europe could not have chosen a situation better adapted to enable a small number to defend themselves against a greater.' Of course Mr. Pratt could only reply that the Society did not engage in designs of exactly that kind, recommending Mr. Blick to go out in the first place as a settler under Government to New South Wales, and there embrace the first opportunity of carrying out his idea in regard to New Zealand.

January 24, 1814.—A strong committee met to consider the question of the missionary ship; Lord Gambier in the chair; and three Vice-Presidents, Mr. Wilberforce, Mr. Samuel Thornton, Mr. Kemp, besides several clergymen and laymen. Everything was discussed, the Report of 1811 bearing on Marsden's proposals and the Committee's decision thereon,[1] Marsden's letter to Mr. William Hall of Hull,[2] and Mr. Hall's letter presenting his view of the matter.[3] The result was a resolution affirming that such a vessel would be of great value, and that the Society would contribute what help it safely could. More definitely it was agreed that the purchase, ownership, management, profits, of such a vessel should rest with Mr. Marsden and his friends. The sum of 6,000*l.* would be required, and as Marsden would raise 1,500*l.* of it, if 3,500*l.* were forthcoming in this country and lent on interest to the undertakers, the Society would lend 1,500*l.* at interest. On January 29 a sub-committee, appointed for the purpose, had prepared a statement and an appeal to be submitted to the general committee.

February 5, 1814.—The Rev. C. I. Latrobe, dating from Nevill's Court, Fetter Lane, the Moravian head-quarters in London, wrote a long letter, by request, explaining how his Society kept up communication with their missionaries in Labrador. From this statement the Committee would be able to form some idea of the practicability of a ship to communicate with their own missions.

February 8.—Mr. Pratt wrote to Mr. Joseph Hardcastle, the treasurer of the London Missionary Society, to learn what had been their experience with a missionary ship in the South Seas.

February 15.—The Rev. George Burder, of the London Missionary Society, wrote from Camberwell on the subject of a missionary ship.

March 4.—Mr. Wilberforce wrote from Kensington Gore:—

'It appears from the account I have received from Mr. Hardcastle, that the vessel now building by the missionaries in the South Sea Islands is by no means such as to answer the purpose or supersede the necessity of the plan recommended by Mr. Marsden. If, therefore, our Society paused upon

[1] Report, 1811, pp. 251–254. [2] Dated N.S.W., November 12, 1812.
[3] Dated Hull, December 18, 1813, January 1, 1814.

the execution of the scheme which it had determined to adopt on the credit of an adviser so intelligent and experienced as Mr. Marsden, in the hope or at least expectation that the missionaries' vessel would be adequate to the object in view, it may probably resume its intention and proceed to the carrying into execution of the measure recommended by Mr. Marsden. I am grieved, I own, to reflect that we are losing so much precious time after Mr. Marsden's having so strongly encouraged us to adopt the plan several years ago, and when we find that subsequent experience has tended only to confirm his original persuasion. The unwillingness to comply with his advice appeared to me to arise from the plan being mistakenly supposed to be primarily of a commercial nature rather than of a missionary kind properly so-called. But if any gentlemen who are under this impression will but attentively peruse Mr. Marsden's various communications, they will, I am persuaded, lay aside those ideas, and admit the reasonableness of Mr. Marsden's measures. Let me beg you to have the goodness to inform me whenever the subject is to be under consideration, if, I mean, it is to be regarded as a measure on which the board has not made up its mind on the principle, which I must confess I understood to be the case, that I may have an opportunity of attending. It would give me, however, far more pleasure to hear that the Committee appointed to carry the scheme into execution was proceeding with its work.'

March 10, 1814.—Mr. Pratt addressed Mr. Vansittart, the Chancellor of the Exchequer, on the case of Mr. Blick of Kibworth, desirous of a settlement in New Zealand. The Society did not, he said, send out settlers, but was most happy to facilitate Mr. Blick's object, as being likely to do good, and Mr. Pratt begged of Mr. Vansittart to do anything in his power to forward Mr. Blick's views. He added that despatches from Mr. Marsden gave the most encouraging prospect of establishing a mission in those islands in conjunction with a settlement about to be formed, if not already formed, for commercial purposes, by some of the Port Jackson people. Mr. Vansittart replied to Mr. Pratt on the same day, that he would forward his letter to Lord Sidmouth, and recommended that Mr. Blick should memorialise the Home Secretary for a grant of land in New South Wales.

Committee, March 14, 1814.—Letters had arrived from Mr. Marsden, dated Parramatta, June 18, 1813, reporting that great prospects of usefulness were opening in those parts. But he added that Hall and King were not disposed to fulfil their engagements. Admonitory letters were to be written to those two; but it would seem from some of our materials that the complaints were not all on one side. Indeed, with so long a delay and in such exceptional circumstances it would have been surprising if points of difference and discontent did not crop up occasionally. But there was nothing really the matter that could not be composed, and so proper a spirit prevailed on the whole that the work was not substantially marred or impeded. Mr. Marsden was to be asked to form an Auxiliary Society. In compliance with the *Hints* received from Altrincham, it was agreed that books should be sent to New South Wales.

March 25, 1814.—At this date, Mr. Kendall, according to his journal, was at sea, bound for New Zealand, on the *Active*.[1]

[1] *Minutes*, June 12, 1815.

7. Associations and Sermons.

January 1, 1814. Dorchester, Dorset.—At or about this time a penny association began here, as we learn from Mrs. Mary Cooper's report of the year's proceedings on December 27, 1814.

January 1, 1814. Portsea.—Miss Heddington, remitting 11*l.* 7*s.*, reports subscriptions increasing, but donations a little falling off. She is grieved that the progress is so slow, and that so many of the grown up are indifferent. She has, among her pupils and many others on the second Monday of every month at her house, a prayer meeting for the success of the mission, at which Mrs. Dusautoy and Mrs. Johnson alternately preside.

Committee, January 3. Ireland.[1]—The Society's progress in the sister isle now begins to command an increased degree of interest, and the reader who may need to recover the thread of the subject will find in the note some references to what had been going on at various centres there during the previous half-year.[1] The Committee this day directed that a tract, inciting to the formation of Associations in Ireland, should be drawn up by the Committee of Correspondence in conjunction with the Rev. William Mann and Mr. Jenney, who were to be made acquainted with the following facts reported by the Secretary. In the northern part of Ireland several county societies had been formed with the co-operation of some dignified clergy, which yet appeared to connect themselves with the London Missionary Society. A Society formed at Cork on November 3, 1813, chiefly of the clergy and other members of the Church, had resolved to divide its funds equally between the C.M.S. and the L.M.S., and that much ignorance concerning the principles, objects, and proceedings of the Church Missionary Society seemed to prevail in Ireland. The Committee thought it very important, both as respects the harmony of the various missionary societies and the degree of exertion to be made on the whole in favour of the heathen, that each body of Christians should act as much as might be in its own separate character. Accordingly, on January 14, the Committee of Correspondence decided to draw up an address to the members of the United Church, stating the principle on which the Church Missionary Society was formed, the reasons for adopting such a principle, and the expediency of establishing throughout the United Kingdom associations on the same principle and in connection with the Church Missionary Society. It was recommended that the Committee should take measures for the early formation of an Auxiliary Church Missionary Society in Dublin on the principle of the Church Missionary Society, and in connection with it, in

[1] See July 5 and 8 *supra*, p. 292; August 19, September 17, pp. 312, 341; November 3, 25, pp. 371, 386. For the next stage see under January 14, p. 431 *infra*.

order that such auxiliary society might interest the members of the Church of Ireland in support of this institution.

It is obvious that the Committee was here entering on exceedingly delicate ground, and it is not surprising to find another recommendation to the General Committee, to request the attendance of the Vice-Presidents to promote this design. The subject, however, had to be deferred from time to time.[1]

January 3, 1814. EDINBURGH.—In consequence of the wish of some members of the University expressed through Mr. John Whiting,[2] the Committee decided on taking steps towards forming an Association at Edinburgh. Various papers were to be sent to Mr. Whiting, and Mr. Charles Noel Noel was to be asked, through Mr. W. H. Hoare, to solicit Bishop Sandford's countenance to the project.

January 3. ST. CLEMENT DANES.—Mr. Henry C. Christian, superintendent of the St. Clement Danes Sunday School Association, dating St. Clement's Vestry House, sends a copy of the rules, with a remittance of £9 13*s.*, observing:—

'We have not yet received any subscriptions from the children, as they are almost all paying to the Bible Society, by which, however, the principal object we have in view has been attained, as each child comes with delight to its teacher with its penny, instead of bringing to school the apple or the cake so invitingly put before it.'

January 3. CHURCH LAWFORD, near Rugby.—Miss Sophia C. Marriott, having formed an Association in this parish, remits 14*l.* 15*s.* as the produce of it for the past year, and being anxious to increase the number of subscribers in that and the adjacent villages, requests papers calculated for the lower classes. On February 16 she has four besides herself entitled to *Registers*, Mr. John Townsend, Mr. Jonathan Downing, Miss Le Grice, Miss Moore, hoping to have others soon from adjacent places. On February 26 she has added one to her list, and requests that, as some ignorant people are asserting that the money never reaches its destination, last year's contributions may be inserted in the *Missionary Register* for March. On April 18, Miss Marriott, again reporting an advance, relates as follows:—

'An opulent farmer[3] of this place, who has just learnt to see the vanity of this world's good, has commenced giving at the rate of 2*l.* 12*s.* per annum, one shilling per week. . . . A considerable sensation was excited in an adjoining village by a paragraph about the missions which one of the inhabitants met with in the newspaper and showed to some of the others. Perhaps things of this kind, inserted from time to time, might tend to excite the missionary spirit.'

January 5, 1814. THORNDON, near Thwaite, Suffolk.—The Rev. Howell Jones, Curate, dating from Thorndon Rectory, and remitting 8*l.* 18*s.* 10*d.* collected by him in the parish, urgently requests *Registers*.

[1] *Minutes*, January 17, 24, February 14, 21.
[2] See his letter of December 28, 1813, *supra*, 407.
[3] Mr. James Crofts in a later letter, May 3. He is among the collectors of 1814.

January 10, 1814. WREXHAM.—The Rev. Thomas Jones writes that before any steps can be taken for the Society in that parish, he and his coadjutor, who are both favourable, being only curates of the Dean of St. Asaph, must sound him.

January 10. COWES.—The Rev. W. Nickson reports that his society has only three collectors, but that a lady's boarding school sends him about 10*s.* quarterly. He will use his utmost exertions, hand and heart.

January 12. WALTON-ON-TRENT, near Lichfield.—The Rev. John Jones, curate-in-charge, has been soliciting subscriptions and donations with some success, and hopes to remit this year at least 24*l.*, which will be sent by the Rector, the Rev. F. Blick of Tamworth. On April 4, Mr. Blick remits the proceeds of the Walton and the Tamworth Associations, of both which he is President, for the two quarters ending March 31.

Thursday, January 13. HOLMFIRTH.[1]—The Rev. William Keeling, recently appointed Assistant Curate, had a meeting of his congregation that he might sound their disposition as to forming an Association. He begs for papers immediately in view of the next meeting on the 24th. The congregation of Holmfirth Chapel are pretty numerous, but not generally in affluent circumstances; yet he is persuaded that by adequate exertions a respectable sum may be annually raised. Dissenters of every name abound in his populous district. They have already distinguished themselves by liberal contributions to their respective Missionary Societies. Churchmen are last in making the attempt.

Thursday, Thanksgiving Day, January 13.—A collection for the Society at Pertenhall church by the Rector, the Rev. Thomas Martyn, B.D., F.R.S.;[2] at Donnington Wood chapel and Wombridge church by the Rev. Charles Richard Cameron, Perpetual Curate;[3] at Long Sutton Church by the Rev. Samuel Lowe,[4] who expresses a growing attachment to the Society.

January 14, 1814. IRELAND.[5]—In reference to the Cork Missionary Society, the Rev. John Swete of Bristol writes:—

'Our religious friends in the Church at Cork were obliged, for peace sake,

[1] From a letter of the Rev. W. Keeling, January 17, 1814. He left this curacy, it would seem, in or about 1820, down to which time he led the Church Missionary cause here. See further on under March 22, p. 444.

[2] Remitted by his son, the Rev. John King Martyn, January 18, dating from Pertenhall. The father, Cambridge Professor of Botany (1761–1825) and translator of the *Georgics*, died January 3, 1825, aged 90; the son, who became a Moravian bishop at Ockbrook, died at Bristol August 18, 1848.

[3] Remitted by him February 1, dating from Snedshill, near Shifnal, Salop, about eighteen miles south-east from Shrewsbury. Donnington is five miles further from Shrewsbury, and Wombridge as much nearer to it.

[4] Remitted by him February 5, dating from Long Sutton Vicarage. The parish is in the south-east corner of Lincolnshire, in Holland, five miles east from Holbeach.

[5] Continued from January 3, p. 429. See next under January 27, p. 133.

to unite with the Dissenters; indeed, principally through the interference of a Mr. Tracy, who was employed by the London Society to visit Ireland. I fear, with you, that the union may end in discord. I feel convinced that harmony and a spirit of love to each other is best kept up by each body acting separately of the other.'

January 15, 1814. LEEDS.—The Secretary, Rev. J. A. Rhodes, remitting the balance of 324*l.* 13*s.* 2*d.*, writes:—

'There is reason to hope that, as the success of the efforts of the Parent Society becomes more generally known, the aid which is given it from this neighbourhood will be increased.' He adds that 'the hymns used by Mr. Woodd at the different churches where he preached were charged to the Association.'

This letter is the first we have seen from Mr. Rhodes since Mr. Pratt's to him of December 29. It makes no allusion to the old difficulty whatever; while his next, on the 29th, breathes a friendly and a cordial spirit, without any hint of dissatisfaction.

January 17, 1814. WALES.—The Rev. Daniel Williams, of Craven Buildings, City Road, London, is trying to get up collections, and urging his brother-in-law in Wales, a subscriber, to push the Society in Breconshire and Monmouthshire.

January 20, 1814. MITCHELDEAN,[1] Gloucestershire.—Mr. E. T. Bliss, apothecary, has perused some part of one of the small pamphlets at Coleford,[2] and believes there would be several of his town and of the neighbouring parishes ready to become members of the Society if he had papers to lend them to read, as they are quite ignorant on the subject. If the Committee will appoint him secretary he will use his endeavours to promote their objects. A supply of publications was sent, and on February 26 Mr. Bliss returned a list of forty-nine subscribers of sixpence and fourpence a month, calculated to produce 13*l.* 4*s.*

January, 1814. HEREFORD.—A penny society began under Miss Elizabeth Bird, of 13 Norfolk Terrace in this town.[3]

January 20. GOLDHANGER,[4] Maldon, Essex.—The Rev. John Atkinson, having mentioned an Association to several of his parishioners, who are ready to come forward to subscribe and collect, asks for directions.

January 25. NORWICH LADIES.—Mr. Bickersteth reports that the ladies, who are increasing in number, already raise 101*l.* 10*s.* a year. They judge it best to be still for the present, as a fund is being raised for the relief of the city poor. At a meeting held that day for this object about 900*l.* was at once contributed.

[1] A small town or village, ten miles in a straight line west from Gloucester, of about 500 inhabitants, having a large and handsome church, with a spire rising 184 feet. It is on the border of the Forest of Dean.

[2] Seven miles south-west from Mitcheldean, and a considerable town, one mile north-east from Newland, where there was a flourishing Association.

[3] Particulars are contained in her letter of October 29, 1814. See p. 588, where her family connections will be noted.

[4] On the river Blackwater, four miles east from Maldon. It occurs in the *Report* of 1815, 'Young ladies at,' but not afterwards.

Monday, January 27, 1814. WELLINGTON, Somerset.—It was probably on this day that the curate-in-charge, the Rev. Thomas Carr,[1] held a meeting at which an Association was formed, when about seventy-one persons put down their names, some for fourpence a month and some for sixpence. The sum collected was 17*s.* 6½*d.* There were many Sunday scholars present, who subscribed generally a halfpenny per week. Mr. Jarratt quotes the following passage from Mr. Carr's letter:—

'I think this is a very good beginning, and sincerely hope it will be useful, both in its ultimate object and to those who enter into it. I read something from the *Missionary Register*, No. 1, and some part of Dr. Buchanan's account of Juggernaut. The people seemed a good deal interested; but we must have some *Registers* from town against the next monthly meeting, for the extracts from them will give great interest to the meetings. I was rather doubtful if the children would enter into what was read, and have, therefore, been questioning such as attend the week-school this morning, and they have nearly all given me a very tolerable account of it. In answer to the question, "What did the people suffer all that for at Juggernaut?" one answered, "To save their souls." To the question, "What was the money paid for?" a little boy answered, "To send ministers to them to preach the Word of God." Others answered much to the same purpose. I wish you could have heard them, because it showed they entered into it. What a good thing it will be if they could be brought up with a concern for the poor heathen! It may, perhaps, be a means of leading them to examine what better they are for the Gospel.'

On March 28 Mr. Carr wrote:—

'We have this evening had the meeting of our Association, and I am happy to inform you that our subscriptions increase. . . . We do not make use of collectors, but have a monthly meeting, when a portion of the *Register* is read and the contributions paid; but it will be desirable, perhaps, to lend the *Registers* among the subscribers, as you arrange the Association into Committees of twelve persons, and we have about seventy-four or seventy-five, subscribing some fourpence, others sixpence a month.'

January 27, 1814. IRELAND.[2]—The Rev. R. Shaw, of Kilkenny, writes:—

'We have been endeavouring to form a missionary society in different places in the south, and they are continuing to creep on. But things of that sort creep on very slowly in this nation. Our circumstances are very peculiar, and when I consider them I wonder that we get on as well as we do.'

The preponderance of the Roman Catholics in the south is so great that a large proportion of Protestant public men hold themselves obliged to court them even in opposition to their natural sentiments, besides those who are avowedly their friends.

[1] For the Vicar, Rev. R. Jarratt, absent at Torquay for his wife's health. Mr. Jarratt reported the circumstances to Mr. Pratt on Saturday, February 8, from Mr. Carr's letter, and stated that the meeting was held 'last week.' As we gather further on that the last Monday in the month was the monthly meeting day, we have assumed the original meeting to have been as in the text, a sermon probably having been preached on Sunday, the 26th. Thomas Carr, of St. John's College, Cambridge, B.A. 1813, went to India in 1815 as a Chaplain on the Bombay establishment. In 1832, he was made Archdeacon of Bombay, and in 1837 was consecrated its first Bishop. He resigned in 1851 and returned home. In May, 1854, he became Rector of Bath, and there he died September 5, 1859, aged 71. There are obituary notices of him in the *Record* of September 7, and in the *Gentleman's Magazine*. [2] Continued from January 14, p. 431. See next at February 9, p. 436.

'Now, the Roman Catholics are so decidedly hostile to any society that is formed for the propagation of the Gospel that they have endeavoured to cry them down in this country under the name of intolerant, insulting societies, which, under the name of societies for promoting Christian knowledge, have no object but to persecute and proselytise Catholics. This outcry has greatly succeeded; and such is the timidity of even the well inclined, that the first objection made in proposing any question of the sort is, Will it not offend the Roman Catholics and only bring us into hot water? and this greatly restrains interest and exertion.'

This long and valuable letter, entering at much length into the difficulties of their position, concludes:—

'We hope for better days, and would hope with more prospect were it not for the opposition our serious ministers meet from high ecclesiastical powers.'

January 28, 1814. HUDDERSFIELD.—The Rev. William Harding, the curate, wrote that they would have an annual sermon. He hoped that the neighbouring clergy, who were attempting to do something in their parishes, would open their churches in the summer. By March 31 contributions had reached 55*l.* 16*s.* 10*d.*, which was much below their hopes, caused by there having been recently so many subscriptions. Some of the clergy were then not thinking of attempting Associations until September; but four or five pulpits would be available the latter part of the summer, should a London clergyman visit Yorkshire.

January 29, 1814. LIVERPOOL.—The Rev. R. Blacow, along with a remittance, forwards a tract he has brought out, calling attention to the ecclesiastical state of things in the town. He reports no present hope of an Association, adding: 'Our friend Marsden has left Liverpool and gone to Wigan. I miss him much, for though even he durst not, for prudential reasons, enter the walls of my church, yet I could always, on every subject, freely communicate with him, and have often derived much comfort and advantage from his friendly counsel.' In a postscript on the 31st he announces some good result of his tract already, far beyond his expectation. The Corporation are approaching the proprietors of St. Mark's, with a view to its consecration, and if that measure can be carried, it will at once, he says, remove a host of difficulties and prejudices out of his way.

February 1, 1814. CHATTERIS.—About this time an Association was here formed under the Rev. Joseph Crosthwaite, curate. Our information is from Mr. Crosthwaite's letter of May 6, 1814, remitting 21*l.* for the first quarter, and he names as patronesses Mrs. Chatfield, Miss Richardson; president, Rev. Robert Chatfield, LL.D., vicar; secretary, himself; committee, Mrs. Sewell, Miss Ruston, Mr. Ruston, Mr. Edward Smith. Mr. Crosthwaite, who appears to have charge of the parish, expresses himself in full sympathy with the Society. Dr. Chatfield was of Emmanuel College, Cambridge; LL.B. 1805; LL.D. 1811; Vicar of Chatteris from June 5, 1803.

February 1, 1814. RODBOROUGH,[1] Gloucestershire.—Mr. Joseph Wathen, remitting five guineas and a half subscribed since January 1, the subscribers being all but one of his own name, promised to render all the aid he can in his neighbourhood. His friend, the Rev. S. C. E. Neville, of Frampton-on-Severn, had, on December 13, reported him as doing his utmost in obtaining annual subscriptions.

February 2, 1814. MANCHESTER, ST. JAMES'S.—Mr. J. Walker assents to Mr. Pratt's suggestion, of extending the Association so as to comprehend the congregation generally. He remarks:—

'At the commencement of the Association the minds of the congregation were so unsettled that we deemed it advisable to lay a small but sure foundation, which, as circumstances favoured, might admit of a broader basis. It is our intention the ensuing Easter to bring forward something more considerable. We hope by that time to remit you 30*l.* for the first half-year.'

February 6, 1814. LUTTERWORTH, Leicestershire.—Dr. Henry Ryder, the Dean of Wells, dating from the Rectory, describes the bearer of his letter as a young parishioner who has been singularly active and useful in establishing the Association, which the Dean expects will raise 40*l.* or 50*l.* a year, not an inconsiderable sum for a small town with hardly one opulent inhabitant and several Dissenters. He hopes to make some similar attempt in his other parish, Claybrook.

Monday, February 7, 1814. SOUTHWARK.—Mr. John Gibson, of 50 Lime Street, encloses rules drawn up for the Ladies' Association of Southwark, with the resolutions for adoption at a general meeting. The next meeting of the provisional committee is on Wednesday, when the resolutions are to be presented. He asks Mr. Pratt's opinion on one or two points, and makes the gratifying statement that Mrs. Henry Thornton has accepted the office of patroness, although unable to attend any of the meetings. He adds that fifty-five girls in the St. Saviour's parish schools are subscribing (mostly at a halfpenny a week) 'to our glorious cause,' while the weekly collection of the mistress averages 2*s.* 8*d.* On February 15 the Rev. John Sheppard[2] sends the amended rules, stating that Miss Pinhorn, the banker's daughter, will be treasurer, and that there will be two excellent secretaries. On March 26 appeared a printed folio sheet[3] headed 'Southwark Ladies' Association,' patroness, Mrs. Henry Thornton; treasurer, Miss Pinhorn; secretaries, Mrs. Slade, Mrs. Beales, Miss Wardale. It states that the Church Missionary

[1] Close to Stroud, and also to Woodchester, the latter so famed for its Roman antiquities. Frampton is seven miles to the north-west, on the estuary of the Severn. The Wathens were a numerous family in those parts. Sir Samuel Wathen was of Stroud; Mr. O. P. Wathen, of Woodchester; there was also a Mrs. Wathen, of Arlingham Court, and Mr. Nathaniel Wathen, of Field House. In 1865 there died, at Umritsar, a young C.M.S. missionary, the Rev. Frederick Wathen, aged only 26; and there is still a Wathen on the C.M.S. roll of missionaries.

[2] Dating from Dean Street, Southwark.

[3] Preserved among the letters. There is also a full account of the Southwark Ladies' Association in the *Missionary Register* for April, 1814, p. 136.

Society was instituted in 1801, and gives an address, with a code of rules. The business meetings are to be held monthly at Mrs. Knill's, West Square.

February 7, 1814. SPONDON,[1] near Derby.—The curate, the Rev. J. G. Howard, thinks that, being resident in rather an opulent village, he could aid the Society, and asks for *Registers*, adding that as Derby is within three miles he will have an opportunity of dispersing them there also, and then he has little doubt the ground might soon be prepared for some member of the parent Committee to reap an abundant harvest. In a postscript Mr. Howard has reason to apprehend a removal from the curacy of Spondon. The *Registers*, however, have been talked of and desired, and some will be found to make good use of them. On March 23 he writes that nothing more has been done in regard to the Spondon Association than to pave the way by *Registers*, and he will be glad of papers on the subject of uniting female associations with male ones.

February 9, 1814. IRELAND.[2]—A meeting of the Cork Missionary Society was held at Cork, in the Council Chamber, to hear a report of its proceedings since its formation on November 3. On February 21, the Rev. H. Irwin, remitting 50*l.*, expressed strong hopes of the Cork Society's prospering. A printed account will be noticed further on.

February 10, 1814. YORK.—Mr. William Gimber, of York, writes:—

> 'An Association is now completely formed here, under the patronage of our much loved minister, the Rev. William Richardson. . . . The Association is principally among the young people of our subscribers, but I have no doubt, by the blessing of God, it will be further extended. Mr. Richardson intends preaching a sermon in aid of the parent Society, and will, no doubt, warmly recommend the Association.'

This is the only record, besides two letters to the same effect presently to be quoted, we have to present of the establishment of the York Association, the chief interest of it, next to its original and contemporary authority, being the cordial and heartfelt language of the narrator, and the place given to Mr. Richardson as the father of the movement. There is not much here to remind us of Bristol, or Norwich, or Ipswich, or Leicester, or Southwark. London stars, introductory sermons, meeting, finishing sermon, there were none. Yet, without a doubt, all was done that it was thought wise to do. It is perfectly evident that the Archbishop and the cathedral dignitaries were not to be won, and the York Association came in without observation, started possibly in Mr. Richardson's study. We are not, however, to suppose by any means that there was wanting at York an influential support of those principles on which the Society depended

[1] Three miles south-east from Derby, in a high and pleasant situation. In 1837 it had above 1,100 inhabitants. Mr. Howard had come from Bunwell, in the south-east of Norfolk, near New Buckenham.

[2] Continued from January 27, p. 433. See next at March 4, p. 440.

for its vital existence. William Richardson and William Gray had not lived their forty years at York to no purpose. How Mr. Richardson, when a young country clergyman in Yorkshire, came to the knowledge of his Church's evangelical doctrine, and how, aided by a rich voice, he gained a footing in the minster and a pulpit of his own in the city, is a story of some interest. When his power began to tell, young Mr. Gray, just come to set up as a lawyer, fell within its attraction, and decade after decade those two remained brothers in heart, and pillars of credit to the faith they professed. Mr. Gray entered warmly into public life, and took an active part in the movement which made Wilberforce Member for Yorkshire, and that Christian politician, when at York, or when thinking of Yorkshire, never ceased to be of their brotherhood. Both lived to ripe and honoured old age. Both ended well. Mr. Richardson's funeral was attended by a long array of clergy; Mr. Gray's by the York Corporation in state.

The Church Missionary history of York begins in 1805, when the contributors were the Rev. William and Mrs. Richardson, the Rev. John Graham, Mr. William Gray, Mr. David Russell, Mr. Crosby, to whom were added in 1808 seven other contributors, including Mr. William Gimber from Hampstead.[1] The list increased in 1809, 1810, 1812, and especially in 1813. In the latter year, as we saw in the previous chapter, sermons were preached by Mr. Basil Woodd, on August 22, in Mr. Richardson's two churches, St. Michael-le-Belfrey and St. Sampson's, and by Mr. Fry in Mr. Overton's church St. Crux. Matters were not at that date ripe for an association, but now, some six months later, one is fairly started. The sanction and co-operation of Mr. Richardson and Mr. Gray were of course everything to it; but no less essential to its life and progress were the active exertions of Mr. William Gimber, who was now appointed treasurer and secretary, all the duties of which he had already discharged with the title of agent. Exactly a week after Mr. Gimber's letter Mr. Norton, now an active curate at York, wrote to Mr. Pratt (February 17):—

'I have the pleasure to inform you that we have established a Church Missionary Association here, of which Mr. Richardson is the patron. I believe we have about 50*l.* already. We are all alert, being about to divide the city into districts, that we may canvas for subscribers with more ease. They are very sanguine as to their hopes of success, and Mr. Richardson intends to preach a sermon for it in April.'

The consequence was that the contribution list in the Report for 1814 was about six times the length of what it had been in that for 1813. A printed sheet, undated, headed York Missionary Society, laid before the Committee in London on March 14, 1814, and preserved among the letters, exhibits the Rev.

[1] He had been in the Admiralty. He died at York, a supporter of the Society to the last, October 31, 1823.

William Richardson, patron; William Gray, Esq., president; Rev. John Overton, Rev. John Graham, A. Thorpe, Esq., D. Russell, Esq., vice-presidents; W. Gimber, Esq., treasurer; Mr. E. Gray, secretary. The Committee consists of the Rev. Thomas Norton and eleven laymen. It appeals for subscriptions, but gives no list of subscribers. The appeal contains the following passage:—

'To the shame of the British nation be it said that no other Christian nation has done less; and to the disgrace of the Church of England be it observed that not one of her clergy has ever gone forth as a missionary among the heathen.'

On April 5 Mr. Gimber, remitting 100*l.* 2*s.*, writes:—

'Our excellent minister Mr. Richardson, the promoter of every good work, has long been labouring to form a society in this place, and it is with great pleasure that I can now inform you he has succeeded. . . . At present it is in its infancy, but he has not the least doubt of its being considerably extended. . . . It is his intention to preach a sermon in the course of the summer, in aid of the institution, and to establish one annually for the like purpose.'

February 11, 1814. ASSINGTON, Suffolk.—The Rev. John Hallward has three associations of twelve each, and does not expect to have another. He and Mr. Gurdon are warmly interested, and Miss Gurdon has become a collector. From the above expressions we observe that it was becoming customary to give the name of 'association' in a minor sense to any subordinate body or committee of collectors acting in the same general association.

Sunday, February 13, 1814. DORSETSHIRE.[1]—A sermon was preached in the morning at the parish church of Beaminster,[2] and in the afternoon at Netherbury,[3] by the Rev. John White Middelton, according to a printed handbill preserved among the letters; and this states that the Society was instituted 'in 1804.' Yet the preacher was himself one of the original founders.

Wednesday, February 16, 1814. BRISTOL.—The Rev. J. T. Sangar, of Brandon Hill House, Bristol, wrote:—

'The first annual meeting of our Branch Missionary Association is to take place next Thursday sennight. The receipts to be reported amount to 50*l.* 16*s.* 3*d.* Is not this the Lord's doing? Ought it not to be marvellous in our eyes? O that we may be thankful for the past, and abound more and more in the future! The above information I am sure will rejoice your heart, and itself would be sufficient to make my letter acceptable. But to make this communication is not my only object in writing. The Bristol

[1] Lyme Regis, in this county, occurs further on, p. 521.

[2] A town in the west of Dorset, seven miles north from Bridport, and near the border of Somerset. The church, standing on an eminence, has a handsome and extremely well-proportioned tower, nearly 100 feet high, erected about 1503.

[3] A village two miles south from Beaminster, having a large and handsome church on an eminence, with a lofty tower, the parish being one of the most extensive in the county.

Association have recently instituted a separate fund for the education of African children.'

Various matters of information are wanted against the Thursday meeting.

February 22, 1814. CRANFORD, near Kettering, Northants.—The Rev. B. Hutchinson writes that he has proposed a Penny Society in his little parishes of Cranford St. Andrew and St. John,[1] and with the Sunday School children it is likely to succeed, as far as five shillings weekly collections. He desires *Registers*.

February 23, 1814. LYME REGIS, Dorset.—Mr. Ellis Williams, tutor in the family of Mr. Lillingston, having seen when recently in London, at the house of the Rev. D. Williams, Hoxton, some papers respecting the Society, and being desirous of making use of such in his neighbourhood, requests that copies may be sent him. On March 24 he writes that the association he hopes to establish will probably be small, and he has succeeded in getting only twelve collectors of sixpence a month, but his connections are very limited. There is a young lady exerting herself in promoting collections. On April 21 the Rev. Michael Babbs, of Lyme Regis, wrote to Mr. Pratt reviving a former subscription, which he had discontinued owing to his having advanced money to people who had deceived him. This may have been some fruit of Mr. Williams's exertions. Mr. Babbs was curate-in-charge.

February 24, 1814. YORKSHIRE.—The Rev. John Buckworth, of Dewsbury, having succeeded in engaging the two churches of Cawthorne and Peniston,[2] the clergy of which will preach for the Society themselves, asks for a few hundred papers to put in the hands of the people of those places, who are totally ignorant of the subject. In the course of a few months he may probably be able to procure two or three pulpits more, in which, if permitted, he will gladly plead the Society's cause.

March 1, 1814. ASHTED, Birmingham.—Mrs. J. S. Green[3] and friends having formed an auxiliary society at Ashted, the writer is requested to open a correspondence and ask for papers. They have 5*l.* or 6*l.* in hand, and hope to make up 15*l.* or 20*l.* yearly. This letter will be delivered to Mr. Pratt by his brother.[4] The above Society was the Ashted Ladies' Association, from which, on April 29, Mrs. Green remits 15*l.*, the first-fruits of their labours. She hopes to go on increasing, and that

[1] These two parishes, on a branch of the Nen, on opposite sides of the stream, were four miles east from Kettering. Cranford House, in the first-mentioned, was the seat of Sir George Robinson, Bart.

[2] Two villages in the south-west of the West Riding, midway between Huddersfield and Sheffield, and near Burslem.

[3] Her address is Stedhouse Lane, Birmingham.

[4] Mr. Pratt was a native of Birmingham, where his father, Josiah Pratt, an excellent Christian, attended the ministry of the Rev. Edward Burn, of St. Mary's Chapel. Mr. Burn preached his funeral sermon on March 12, 1797. Two younger sons were named Isaac and Henry.

the next yearly remittance will be really worth notice. Warm wishes for the Society are expressed.

March 4, 1814. IRELAND.[1]—Mr. Abbott Trayer, 26 Holles Street, Dublin, Secretary of the Hibernian General Missionary Society, wrote:—

'Our Society makes but little progress, chiefly owing, I believe, to the number of small societies formed through Ireland during the last year in direct connection with the London Missionary Society. I am happy, however, to find that the Society lately formed in my native city, Cork, means to admit your Society to a participation of its funds.'[2]

On March 9 Mr. Pratt, writing to the Rev. H. Irwin, of Ballincollig, the Secretary of the Cork Society, and acknowledging their contribution of 50*l.*, supplements his official letter by one of a confidential character, addressed to him personally as a member of the Church of Ireland. He discusses the general question of the Church Missionary Society's prospects in that country, which, in the opinion of Mr. Pratt and the committee, were much imperilled by the action of the London Missionary Society, to which, as well as to the Church Missionary Society, the Cork Society was pledged. He proceeds to say:—[3]

'We regret to see that the London Missionary Society is putting forth pretensions to the support of the Church which have a tendency to embroil us with them, unless we continue to make sacrifices for the sake of peace. With that support which they receive from the individual benevolence of Churchmen we have no wish to interfere. Their lists will show that many of us contribute to their funds. But we do object to their claiming support from embodied Churchmen, on whose support they have, from similarity of principles, very little more claim than the Baptist Missions, much less than those of the Wesleyan Methodists, and very far less than those of the United Brethren. . . . The Hibernian General Missionary Society professed to wish to save us the expense and trouble of travelling in Ireland. But Mr. Tracy travelled there, and societies for the counties of Tyrone, Down, Antrim, and Armagh, embracing Churchmen of high station, are in full and exclusive connection with the London Missionary Society, with no intimation to such Churchmen that a Society exists in their own body. And at Cork, when the natural course is about to be given to principles and feelings, they are arrested, and half is diverted where the whole cannot be. I learn from a letter just received from Mr. Trayer, of Dublin, that the Hibernian gets on slowly *in consequence of the direct connection* formed between the London Missionary Society and parts of Ireland. . . . Dr. Austen has informed me that he has united himself to the Cork Society, as the Bishop would not countenance a Society in direct communication with ours unless ours was sanctioned by the English bishops. But is not the plan you have adopted shutting the door against your bishops? We are gradually making our way to the Bench here. One bishop has already joined us. More, we trust, will follow. The Dean of Wells (very probably near the Bench) preaches our next anniversary sermon. Only give us time. We are strongly urged to attempt the establishment of an Association or Auxiliary Society in Dublin in direct connection with us, and we are assured of support in some high quarters. Such a Society, if it yielded us but little money, would afford us the means of making known throughout Ireland the existence, the proceedings, and the claims of our Society. . . . We wish to live in good fellowship

[1] Continued from February 9, p. 436. See next at March 30, p. 446.

[2] Its secretary, Rev. H. Irwin, of Ballincollig, had remitted 50*l.* on February 21.

[3] The letter is printed *in extenso* in the *Life of Pratt*, 1849, p. 85.

with all other bodies, and are determined to act up to the full spirit of that command, "If it be possible, as much as lieth in you, live peaceably with all men;" and it is because we see a prolific source of jealousies and ill-will opened that we are anxious to close it before "the herdmen of Isaac and the herdmen of Gerar" begin to quarrel. We shall be much obliged by your free sentiments on this subject, and that you would inform us how far an Hibernian Church Missionary Auxiliary Society would receive support within your circle.'

Replying to this communication on March 19, Mr. Irwin entirely agrees with Mr. Pratt as to the desirableness of putting the Society in a better position in Ireland, and when he goes to Dublin after Easter, will talk over matters there. He would gladly see an Auxiliary Society established, but doubts if it can be done immediately. More would be done by one or two able preachers than by the best home influence. At the formation of the Cork Society he was not present, but appointed secretary without his knowledge, and would not decline. He much prefers acting with the Church Missionary Society, but advises delay and not too much haste.

This subject will be continued after the Bristol anniversary, now soon approaching.

Friday, March 4, 1814. EDINBURGH.—Mr. John Whiting, Hamilton's, No. 7 Drummond Street, wrote:—

'We received your letter and parcel about a fortnight back, which added new vigour to our desires of aiding in the missionary cause. Mr. Adam has taken the thing up warmly, and we have, I think, a pretty good provisional committee. Our intentions of forming an association were announced in last Saturday's newspapers. We have had brief statements of your Society's nature and progress published, the substance of which is nearly what heads the account of the Norwich and Ipswich. This we intend to diffuse liberally among the Episcopalians. We had previously made application to the bishop to ascertain whether he would befriend us; unsuccessfully, his Reverence stating as the reason for declining to co-operate his being a member of the Bartlett Buildings.[1] However, we thought it could not be injudicious to give him an opportunity of becoming acquainted with your Society, which your present to him enabled us to do, I think without any apparent impropriety. I have in a note with the books mentioned the Hon. Noel Noel's name, but I hope he has ere this received a letter from himself. It would certainly be a grand lift to us to secure his name. It would weigh much in our applications to the clergy and members of the different congregations.'

March 4, 1814. EDMONTON.—About this time the Rev. Charles Wetherell, Church Street, Edmonton, made known his intention of asking for subscriptions and penny weekly collections among his people at Edmonton, hoping in case of success that those of Tottenham would unite.[2]

March 7, 1814. HULL.—Mr. Dikes tells Mr. Pratt that if he wants to establish an Association at Hull he must set to work before June. The Dissenters are preparing for a grand missionary festival there in the middle of June. So many are the calls that people are getting tired of giving. His own congregation

[1] The S.P.C.K., whose offices were then in Bartlett Buildings, Holborn.
[2] His letter, March 18, asking for papers.

have given above 1,000*l.* in the course of twelve months. He adds:—

'I have absolutely refused to lend my help in establishing any charitable institution till the Church Missionary Society has received adequate support. Nothing, however, of consequence can be done unless yourself and friends from London can come.'

On March 26 the Rev. John Scott seconds all that Mr. Dikes has said, adding:—

'The thing may be done if two or three of you will come down before the end of May, but I will not agree to moving without such assistance. In whatever we have hitherto done for any charity we have been left unaided, and it is time for relieving guard here as elsewhere.'

On April 14 Mr. Scott writes that Mr. Dikes and he are pleased to hear of the determination to visit Hull, and will support them to their best ability. Mr. Dikes or his friends will entertain them.

March 7, 1814. BEDFORD.—How the Church Missionary history of this town dated by its Penny Society from March 25, 1813, and by its sermon at the House of Industry from October 29 following, under the earnest curate Charles Williams, residing at Bedford as chaplain to the House of Industry, and in charge of the parish of Biddenham two miles off for the Vicar, the Rev. T. S. Grimshawe, has been noticed; as also how in November, 1813, Mr. Williams removed to his Vicar's Northamptonshire living, Burton Latimer, near Kettering, Mr. Grimshawe taking charge of Biddenham himself. The exchange occasioned an advance of the Society in Bedford, from whence Mr. Grimshawe, on the above March 7, wrote to say that the people had adopted the resolution of taking up the cause in the course of the summer, June being considered the most convenient time. Could they have Wilson to preach and speak, and likewise Pratt?

'We cordially approve of the zeal as well as ability that has marked the operations of the Church Missionary Society, and will seriously take up the cause in this part; and if Mr. Basil Woodd, who is, I think, the proper advocate of the cause in Northants, will follow up the impression that he has already made by preaching at All Saints, Northampton, and you are disposed to make an experiment there, I will gladly do all in my power to promote it.'

March 9, 1814. TROWBRIDGE, Wilts.—The Rev. John Fletcher[1] remits 28*l.*, collected in his church on the 27th ult., after a sermon by his excellent friend Mr. Biddulph. He proceeds to say:—

'Though pleased with the opportunity of thus manifesting my love to the Society, I cannot but lament that the eloquence and pathetic addresses of my valuable friend were not attended with better success. I attribute it to the circumstance of the people being not yet accustomed to the furtherance of such noble institutions as yours, together with the vast multitudes of Dissenters that are in the town. Should God be pleased to continue me in this important post, I trust we shall see in this respect yet better days. I have

[1] Dating from the Rectory.

commenced the formation of a weekly Penny Society. I hope I shall meet with some success. May the Lord give energy and efficiency to your laudable efforts to extend and perpetuate the glorious Gospel of His dear Son!'

Mr. Fletcher sends affectionate regards to his late worthy and excellent tutor, Mr. Wilson.

March 14, 1814. *Committee.* SUMMER JOURNEYS.—An invitation has arrived from Mr. Dikes (March 7) for the Secretary and others to come and assist in forming an Association at Hull; also one from the Rev. T. S. Grimshawe, dating from Bedford, March 7, for Mr. Pratt, Mr. Wilson, Mr. Basil Woodd, to do the like for Bedfordshire and Northamptonshire. Mr. Lewis Way, who was present, thought it of importance that Mr. Pratt, Mr. Woodd, and some others, should visit Sussex about August, and help to mature the Association begun in that county in the previous summer under himself, Mr. Jenney, and Prebendary Bliss. The Committee of Funds were requested to consider all these cases, and likewise other parts of the kingdom.

March 15, 1814. MANCHESTER.—Mr. John Walker, jun., reports that Mr. Smyth,[1] the minister of St. Clement's and St. Luke's, Mr. Booth,[2] the minister of St. Stephen's, and Mr. Heap, the curate-in-charge of St. James's, have offered their pulpits to Mr. Pratt and his friends, promising all the assistance in their power, for establishing an Association, which for local reasons cannot be attempted before August.[3] The London Missionary Society are holding their anniversary this summer.

March 15, 1814. CAMBRIDGE UNIVERSITY.—Mr. M. J. Jackson, of St. John's, sending a guinea subscription, and being strongly convinced of the importance of the missionary cause, will consider himself as an agent for the Society, and promote its interests in every possible way. He thanks Mr. Pratt for his attentions when he called on him. In a letter on April 30 Mr. John Blackburn, jun., of St. John's, signing himself secretary, and calling Mr. 'Browne' of Queens' treasurer, corrects the printed list of the gownsmen subscribers.

March 16, 1814. PLYMOUTH DOCK.—The Rev. Thomas M. Hitchins[4] to Mr. Basil Woodd, who he hears is expected in those parts in the spring. He gladly offers his pulpit at St. John's Chapel, Plymouth Dock; has long been planning an Association in that town, and will try to carry it out when he comes. He wants Mr. Woodd to preach on a Sunday, and have a meeting to form the Association next day. He will have two thousand to *hear* him, but will not probably have his usual success in collection. Mr. Hitchins will gladly receive him, having long known him by his writings and by his zeal for the cause. Mr. Woodd, in forwarding this letter to Mr. Pratt, says he would like to comply, having in view other churches in Devon and Cornwall; but to supply

[1] Rev. Edward Smyth. [2] Rev. Ebenezer Booth, B.A., St. Stephen, Salford.
[3] Manchester and Salford Association, founded April 11, 1815. (Report, 1815.)
[4] Dating from Stoke Damerell, further in the county, the mother parish.

Bentinck is his difficulty. He sends a paper referring to the Society for Promoting Christian Knowledge, to be put into the *Missionary Register*, as likely to conciliate many of the clergy and induce them to open their pulpits to the Church Missionary Society. The paper appears in the April number,[1] opening thus:—

'We have much satisfaction in reporting that the Rev. Basil Woodd, since his return from pleading the cause of the Church Missionary Society in the North of England, has formed a District Committee in aid of the Society for Promoting Christian Knowledge.'

Of this Committee Sir William Pepperell, Bart., a leading member of the Bentinck Chapel congregation, was president, Mr. Woodd himself treasurer, and his assistant minister, the Rev. Joshua Mann, secretary. There had been a collection at the chapel on the previous December 12, which with subscriptions had now produced 122*l*. This was not the first connection of the chapel or of Mr. Woodd with the Society. For twenty years its Bibles, Prayer-books, and tracts had been distributed in the district, and many of Mr. Woodd's own little books had been published by the Society. His present paper concludes with a cordial recommendation of its work to clergymen zealous to promote parochial edification.

March 22, 1814. HOLMFIRTH.[2]—The Rev. William Keeling is deeply disappointed by the apathy of his congregation. His second meeting a few weeks back was worse attended than the first, and only six of the principal people attended, whose contracted subscriptions proclaimed their indifference, which was aggravated by the liberality of the two dissenting congregations in the town, whose annual subscriptions to their missionary societies do them much honour. He will return all the *Registers*. Should another attempt be made by the Society in those parts, he will support it with all his might; but it will be prudent to defer the sermon until a popular preacher on his circuit can visit them. The congregation is numerous and opulent, but the love of money is deep-rooted.

March 24, 1814. BRISTOL ANNIVERSARY.—That the Bristolians were not tired of their Association and its Branch at the end of the first year, is clear from the fact of their listening to nine sermons in nine churches on four days, the meeting coming in the middle.[3] On Tuesday evening, the 22nd, Mr. Pratt was at St. James's; on Wednesday, Mr. Charles James Hoare, Vicar of Blandford, Dorset, was at St. Werburgh's in the morning, Mr. Daniel Wilson at St. Philip's in the evening. On Thursday came the meeting in the Guildhall, Mr. Thomas Daniel, the treasurer, a leading merchant of Bristol, in the chair; the attendance being very numerous, with between forty

[1] *Missionary Register*, April, 1814, p. 130.
[2] Continued from January 13, p. 431.
[3] The list in detail is given in the *Missionary Register*, 1814, p. 133.

and fifty clergymen present. On Friday, the 25th, Mr. Melville Horne, now minister of Marazion at the extremity of Cornwall, took St. Mary Redcliffe in the morning, and Mr. Edward Edwards, Lecturer of Lynn, St. Maryport in the evening. On Sunday, the 27th, there were four sermons: in the morning, at Clifton Church, by the Hon. and Rev. Gerard Thomas Noel, Rector of Rainham, Kent; at Dowry Chapel, Hotwells, by Melville Horne; in the evening, at Temple Church by Mr. Noel, at Bedminster Church by Horne. There was nothing as yet approaching to this interest, and even eagerness, in the whole of England. Norwich, Ipswich, Leicester, Southwark, showed something like the same willingness and zeal; but where was Liverpool, except in a single unconsecrated church under the frown of the great? Leeds was doing something; York was promising. Birmingham and Manchester were hardly beyond Sunday-school associations. There was response as well as appeal at Bristol, 725*l.* being taken at the doors, made up to nearly 800*l.* by some donations and subscriptions within that anniversary week, all this being independent of subscriptions raised throughout the year by organised collectors. Three congregations were conspicuous at these sermons, St. James's contributing 100*l.*, Clifton the same, while at St. Mary Redcliffe, under Melville Horne's oratory, the figure rose to 138*l.*; but that church, Bristol's pride, was, in its capacity and beauty, more like a cathedral than a parish church. The sermon, which was preceded by the psalm, 'Before Jehovah's awful throne,' was followed by a hymn [1] which we subjoin, whose mingled strains of missionary fervour and patriotic allusion [2] could not but have been welcome in any assembly of British Christians in that generation. With the disgraceful scene of a public adoption of Atheism by Revolutionary France still haunting their memories; with hearts that could not cease to be moved by the reflection that their country's pillar had stood erect in the general overthrow of Europe during twenty years of desolating wars; with the exulting thought that the oppressor had been at length smitten to the earth, and that that India which had been saved by their sacrifices had just been opened to the Cross by their exertions, how could they but respond to the call for carrying the religion of Jesus unto the ends of the earth?

Shine, mighty God, on Britain shine,
With beams of heavenly grace;
Reveal Thy power through all our coasts
And show Thy smiling face.

[1] Preserved among the letters of the Society's collection at this date.

[2] Bonaparte's retreat from Moscow had been followed by his overthrow at Leipsic (October 16-19, 1813), and Wellington's victories in the Peninsula. The victorious Allies were at this moment in full march for Paris, which they entered on March 31, 1814, and speedily rescued from the grasp of the fallen oppressor.

Amidst our isle, exalted high,
Do Thou our glory stand;
And like a wall of guardian fire
Surround Thy fav'rite land.

When shall Thy Name from shore to shore
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God?

Sing to the Lord, ye distant lands,
Sing loud with solemn voice;
While British tongues exalt His praise,
And British hearts rejoice.

Mr. Pratt reported on his return to London and wrote:—[1]

'This noble Association gives the fullest promise of exciting and increasing throughout the West of England a steady increase among Churchmen in the designs and success of the Church Missionary Society. The zeal fostered among eloquent and liberal friends of the Institution in and around Bristol is communicating itself to other places.'

There was even a hope that some clergymen would in due time come forth as missionaries from this association. Among those 'other places' to which Bristolian zeal was communicating itself, we shall see further on some reason to reckon Ireland, whither Lord and Lady Lifford, then at Clifton, were on the point of returning.[2]

March 30, 1814. IRELAND.[3]—Mr. Pratt's presence at Bristol had thrown fresh light on the project of an Auxiliary at Dublin, and thus he wrote to Mr. Abbott Trayer, replying to his of March 4:—

'It has been much pressed on us to attempt the formation in Dublin of a Society in direct connection with ours, as we have no hope of otherwise gaining the higher orders of the Church. We are promised support in high quarters. We would not do anything which could be reasonably construed into unnecessary zeal; but if the existence and operation of your Society do not prevent the necessity of the friends of one Society travelling among you,[4] neither should it those of another. I should very much wish the sentiments of our friends on the subject. I heard much on the matter at Bristol last week, when I attended the anniversary of the Association in connection with us. Besides, we are very free to acknowledge that we fear the working of human infirmities, and that we can best preserve real kindness and love when every Society keeps to its own communion, receiving however the charity of individuals of other communions when they have assisted their own. I understood at Bristol that we should be likely to see Dr. Thorpe in London at the beginning of May. If so, I shall be glad of the opportunity of entering into the subject with him. Three of us, I think, will probably visit Ireland if encouraged. It pleases God to open great prospects before us in India, and we cannot but be anxious to enlist all orders in our own Church in one great cause.'

April 1, 1814. ESSEX.—The Rev. Thomas Jee of Thaxted suggests the practicability of forming an association for that

[1] *Minutes*, April 11; *Missionary Register*, April, 1814, p. 133.
[2] See under April 6, p. 448.
[3] Continued from p. 440. See next at p. 448.
[4] Alluding to Mr. Tracy for the L.M.S.; see p. 440, *supra*.

portion of the county. He thinks about twelve clergymen might be collected and united perhaps in some opulent and respectable layman. Either Dunmow or Thaxted might be central for the purpose. The pulpit of Dunmow may not be quite certain, however, though that of Thaxted is at the Society's service on all occasions. The advantage of Dunmow is its nearness to Chelmsford and that part of the country, but it is in itself a place of much prejudice. The advantages of Thaxted seem to be that it is near Saffron Walden, only twenty miles from Cambridge, and the same from Chelmsford, twelve from Bishop Stortford, and the same from Braintree. The church is far the largest in the county, and the chancel well adapted for a meeting. If Sir Thomas Maynard Heselrige would persuade Lord Maynard[1] to subscribe, his tenants would probably follow the example. Mr. Jee has influence with the vicar of Dunmow, and would apply for his church if desired. On April 18 this letter came before the Committee of Funds, which requested the secretary to arrange the time with Mr. Jee.

On April 14, the Revs. P. H. Douglas, the president, and John West, the secretary of the Stebbing and Bardfield Village Association near Dunmow, sending a complete list of their subscribers, add:—

'We shall be glad if we can extend the Society so as to form an auxiliary in this county. We have mentioned our wish to several clergymen, and are taking down the names of those who will attend a public meeting for that purpose. We intend to ask Sir Brydges Henniker, Bart., who is president of the Dunmow Bible Society, to be president also of the auxiliary. Should we succeed in our application, Dunmow appears to be the most desirable place to hold the meeting, on account of its being the most central situation for the clergy who are likely to attend. We shall be happy to receive from you any instructions.'

Sunday, April 3, 1814. BRECONSHIRE.[2]—A sermon was preached at Crickhowell[3] Church (vicar, Mr. Bevan) by the Rev. Josiah Allport of Newland (7*l.* 12*s.* 9*d.*), and at Llangenny[4] (1*l.* 8*s.* 7*d.*) by Rev. Thomas Price, curate of Welsh Newton and Garway[5] in Herefordshire. Mr. Allport, who reports these sermons, adds that his worthy vicar, Mr. Procter, has been preaching for the cause at Glasbury. Mr. Allport himself was bitterly disappointed not to have been at the Bristol anniversary, owing to wrong information.

April 5, 1814. GLASBURY.—The Rev. James Jones, curate, remits 35*l.* 10*s.*, the amount of their fourth quarter, with a col-

[1] He was the patron of Thaxted.
[2] From Rev. J. Allport's letter of April 21.
[3] At the south-east corner of the county, fifteen miles south from Glasbury.
[4] Near Crickhowell.
[5] These two places are close to the south-west border of the county. Welsh Newton is four miles north-west from Monmouth; Garway the like distance farther in the same direction.

lection at church on Wednesday. the 30th ult.,[1] the anniversary of their little association. Mr. Proctor, of Newland, preached in the forenoon, and Mr. Mountfort in the afternoon. He adds:—

'It was a happy day to many as well as to myself, a day that will not be forgotten by us, and I trust that day was registered in heaven. I shall not trouble you with a description of it; *you* are in the habit of witnessing many such interesting ones. . . . I have some hopes to be able to come to London the first week in May.'

April 6, 1814. IRELAND.[2]—The Rev. James Vaughan writes that he and Mr. Hensman, of Clifton, have called on Lord Lifford,[3] then staying at that place, and that he readily promises to become a Vice-patron both for England[4] and Ireland. He spontaneously advised that some exertions should be made for the Society in Ireland, particularly in Armagh. Mr. Vaughan has also had much conversation with Mr. Fitzgerald,[5] respecting the proposed visit to Ireland, which he warmly encourages, offering every assistance in his power, and promising to write immediately to friends in Ireland. This gentleman strongly recommends that the broad Church of England basis should be taken up in Ireland, and an exclusive union with the high Calvinistic clergy particularly avoided.

On April 12, Mr. Hensman wrote *his* account of the visit to Lord Lifford, with which he was evidently, like Mr. Vaughan, much pleased.[6] Lady Lifford manifested the warmest interest in the extension of the Society to Ireland, and gave a list of nobility and gentry deemed more or less attainable. But desirous as she was of seeing some efforts made in Ireland, she was anxious to guard against too sanguine expectations at the outset. She and Mr. Browne[7] were of opinion that the object of the first expedition should be to found associations in a few leading towns, without the least attempt to traverse all Ireland. Lady Lifford coincided in Mr. Pratt's opinion, that if they would have the patronage of the bishops or nobility, they should

[1] This must mean March 30, which was a Wednesday, making the true date of the letter April 5, as we give it, not March 5 as in the MS.

[2] Continued from March 30, p. 446. See next at April 18, p. 450.

[3] James Hewitt, second Viscount Lifford, a title gained by his father, a Lord Chancellor of Ireland. He succeeded to it in 1782, and died in 1831. He was also Dean of Armagh. Lady Lifford, married in 1781, was Alicia, the eldest daughter of Dr. John Oliver, Archdeacon of Ardagh. Their second son, John Pratt Hewitt, born May 26, 1796, was now a private pupil of Mr. Vaughan of Leicester, and afterwards took holy orders. Lord Lifford's seat was Santry House, in the County of Dublin.

[4] Formally adopted by the Committee on April 11.

[5] This must be Mr. Gerald Fitzgerald, a donor of 10*l.* and a subscriber of 5*l.* under Bristol in the Report of 1815. In a letter of May 20, 1814, the Rev. Fountaine Elwin speaks of him as of St. James's Square, Bath, 'a warm supporter of our Society,' and eager to assist the movement towards Ireland by letters and papers to friends there.

[6] This letter was brought before the next Committee on April 25.

[7] John Browne, of Queens' College, Cambridge, who took so leading a part for the Society among the gownsmen in the Easter Term of 1813.

keep themselves, as in England, distinct from the other Missionary Societies. Lady Lifford added that Irish hospitality was such that in contemplating the expenses of this excursion, it would be unnecessary to calculate on many besides those of travelling. Mr. Hensman proceeds to say that Mr. Browne, whom Mr. Pratt met at his house during the Bristol anniversary, would call on him in a few days on his way to Cambridge, and that having seen Lady Lifford, and being possessed of a copy of her list, he could give in conversation some valuable comments on the names, as well as some additional names. Of this young man Mr. Hensman observes:—

'He is a fine character indeed, and is anxious to be employed for you in Ireland during the next summer; but of this he will speak himself. His stay in London will be very short. If you do not meet him in either of your churches on Sunday he will probably breakfast with you on Monday morning.'

Mr. Hensman appends a list of Lady Lifford's names, arranged in counties.

The warmth and enthusiasm of the Liffords, Mr. Fitzgerald, Mr. John Browne, need not in the least surprise us. Their Irish blood might well have been stirred by all they had witnessed during their visit to Bristol. Not even in London could they have seen anything to match it. As great a sermon, no doubt, and as great a meeting, they could have attended in London; but the Bristol Association, with its Branch, had nothing to rival it in London or anywhere in the kingdom, and it was with fresh impressions of it all that Lord and Lady Lifford were now about to return to Ireland, impressions received, let us take for granted, at the meeting on March 24, at St. Mary Redcliffe on the 25th, as well as at Clifton Church on Sunday, the 27th. It is far more likely that they heard every sermon and speech that was delivered.

Committee, April 11. SUMMER JOURNEYS.—Mr. T. R. Kemp, M.P., a vice-president, occupying the chair, mentioned his purpose of travelling in the north during July, August, and September, accompanied by the Rev. Isaac Saunders, both of them being desirous during the journey of promoting the interest of the Society. Their offer was gratefully accepted, and the Committee of Funds was requested to make arrangements.

April 13, 1814. COLCHESTER.—The Rev. Samuel Carr reports from his father that he has received subscriptions, but wants printed forms of receipt. The younger Mr. Carr was an old schoolfellow of Joshua Bacon, a late pupil of Mr. Pratt.[1]

[1] As Samuel Carr was a native of Colchester and educated in the Grammar School there, his father here mentioned must have been the Mr. S. P. Carr who appears in the list of contributors. He was of Queens' College, Cambridge, where he obtained a fellowship, B.A. 1814, M.A. 1817. On April 16, 1825, he was instituted Rector of Little Eversden and Vicar of Great Eversden, the first a college living, the second a Chancellor's. On April 23, 1830, he became Vicar of St. Peter's, Colchester, in Simeon's gift. He died possessed of these three livings,

April 16, 1814. TUTBURY, near Burton-on-Trent.—In this village the Rev. G. W. Hutchinson,[1] the vicar, has formed a penny-a-week Association for the Church Missionary, the Bible, and the Jews' Societies, each to have an equal division of the funds. There are eighteen collectors of a penny or upwards a week, and there is a monthly meeting, when the various periodicals are read.

April 18, 1814, *Monday Evening.* SOUTHWARK.[2]—What was termed the anniversary of this Association, which was now just four months old, was held in the Spiritual Court of St. Saviour's Church; its president, Mr. Henry Thornton, M.P., in the chair. The early attendance of ladies, for whom all proper accommodation would be made, was particularly requested. The following clergy took part in the meeting: the Revs. Dr. Myddelton, William Jowett, Daniel Wilson, William Mann, John Wilcox, John Sheppard, John Carter, John Neal Lake, besides Mr. John Poynder and Mr. Edward Norton Thornton. The amount received within the four months was 352*l.* 11*s.* 1*d.*

'The chairman and other speakers forcibly appealed to the meeting on the peculiar call for gratitude and increased exertions which should be heard in the extraordinary circumstances of the last few weeks,[3] and the manner in which these appeals were received may furnish, it is hoped, a pledge that the British people will answer to the call.'

April 18, 1814. MILBORNE PORT, Somerset.—The Rev. William Owen, curate-in-charge, expressing hearty good wishes for the Society and pleasure at its extension, remits a collection of 14*l.*, and a guinea subscription from Miss S. More of Yeovil.[4]

April 18, 1814. IRELAND.[5]—The Committee of Funds have much conversation with Mr. John Browne, of Queens' College, Cambridge, passing through London, and gladly accept his offers of assistance in making the Society known in Ireland during his travels there in the ensuing summer. He is to be furnished with books and papers. It is resolved that attempts shall be made to form associations in Dublin and Armagh. The following clergymen are requested to assist the secretary in this business—the Revs. D. Wilson, J. Wilcox, W. B. Williams, W. Mann, David Ruell, William Gurney, J. H. Stewart, James Gibson.

April 19, 1814. IRELAND.[6]—The Rev. John O. Oldfield, curate of the parish of Shankhill, and the Rev. John Johnston, Presby-

June 17, 1854, aged 63. The *Gentleman's Magazine* gives an obituary account of him.

[1] George Watson Hutchinson, of Lincoln College, Oxford, B.A. December 7, 1803, M.A. February 11, 1808, became Vicar of Tutbury, April 28, 1812.

[2] The handbill has been preserved, and there is a short account in the *Missionary Register* of April, 1814, p. 135.

[3] On March 31 the Allies entered Paris; on April 4 Bonaparte was deposed by the Senate and signed his abdication at Fontainebleau. On April 11 his deposition and banishment to Elba were ratified by a treaty with the Allies.

[4] Mr. Owen continued his exertions at this place until 1821, after which year both he and Milborne Port disappear from the Report.

[5] Continued from April 6, p. 448. See next at April 19.

[6] See next at April 22, p. 452.

terian minister of Tullylish, secretaries, write from Lurgan, co. Armagh, in the name of the Armagh Missionary Society, which was established about the commencement of 1813, comprising members of the Church of England, Presbyterians, and Independents, on the plan of dividing the contributions between the London Missionary Society and the Church Missionary Society. This letter remits the dividend of the firstfruits of their labour.

April 19, 1814. ACCRINGTON, near Blackburn, Lancashire.—The Rev. John Hopwood, assistant curate of this populous village and chapelry,[1] writes:—

'As the spirit of encouraging the Church Missionary Society becomes more general, and as I find it has the sanction of many respectable clergymen, I thought it a duty incumbent upon me to use my exertions in order to procure *something* for it. Accordingly I solicited the assistance of the Rev. Mr. Porter, of Bacup, to give us a sermon, and the bill, No. 175, value 26*l*. 10*s*., was the amount of the collection after the sermon, which you will allow me to say was, in my opinion, a very handsome one, considering that it was entirely a new thing in my congregation. It is our intention to form a society for the encouragement of the Society.'

His prayer is, that every member of the Established Church may open his heart to assist the Church Missionary Society in spreading the knowledge of the Redeemer's kingdom through the earth. On April 28 he reports that he is about to establish an association, and wishes to have a copy of every Report and every sermon from the commencement. He adds:—

'I hope you will from time to time receive something handsome in aid of your Society, and I do assure you that nothing shall be wanting on my part towards exciting my congregation to encourage this very laudable Society.'

April 19, 1814. DEVON AND CORNWALL.—The Rev. Melville Horne writes from Marazion, in the extreme west of Cornwall, where he is now settled, that the Rev. T. M. Hitchins, of Plymouth Dock, has been there for his brother's death, and has reported the expected coming of Mr. Basil Woodd into those parts for the Society. Mr. Hitchins is a man after Mr. Pratt's own heart, disposed to give every countenance to the missionary cause, and if an association is to be formed at Plymouth Dock, Mr. Horne will assist with pleasure.

April 21, 1814.—Miss Hannah S. Hancock's tract, giving a summary account of the missionary subject in a form suitable for the uneducated, has been before referred to in another connection. The lady belonged to the Norfolk and Norwich Association. Mr. Pratt replied that it would be made use of.[2]

April 22, 1814. EAST TYTHERLEY, Hants.[3]—The Rev. Edward Phillips, curate, in a short but cordial letter, remits 5*l*., including subscriptions and a collection.

[1] Mr. Hopwood and Accrington occur in the Report of 1815, but not afterwards.

[2] The MS. accompanies her letter in the collection.

[3] Eleven miles west from Winchester, and the same south from Andover; very near the border of Wilts. In 1815 Mr. Phillips was extending his effort, but after that year his name drops from Hampshire, and with it that of the parish.

Friday, April 22, 1814. IRELAND.[1]—On this day, at Dublin, was held the annual meeting of the Hibernian General Missionary Society, in regard to which, however, matters wore an extremely discouraging aspect. A strong undercurrent was working against it on the part of those members of the United Church who naturally desired to be represented in missionary work by a homogeneous organisation of their own communion in preference to a mixed body like the London Missionary Society, and these were patiently waiting till they could discern some practicable opening for the establishment of a direct branch of the Church Missionary Society. These Churchmen did all they could among their own friends to discourage the present meeting, which proved an ignominious failure, both of the secretaries being actually absent, and their books likewise, so that the meeting, after having been kept a long time waiting, were obliged to create officers on the spot, who managed to huddle over some verbal report. This report stated that not a society in England to which a contribution from its funds had been sent had taken the least notice of it, with the single exception of the Church Missionary Society, and that had promptly returned thanks and sent its papers. By that general neglect in every other instance, Irish susceptibility was deeply wounded; but such an example of the indifference of friends, remote and near, clearly demonstrated the futility of that mode of sending forth missionaries. It commanded no enthusiasm. The Hibernian General Missionary Society, having no blood in it, was doomed to perish speedily; but there was one thing of good omen in its moribund condition, that its members held in high credit the one thankful society which had paid it its compliment, and which therefore had the only prospect of the reversion of its goodwill in Ireland.[2]

April 27, 1814. IRELAND.—The Rev. Robert Shaw, dating from Dublin, expressed an entire agreement with Mr. Pratt as to the desirableness of the Church Missionary Society being directly represented in Ireland. He was a well-connected and influential clergyman, and perhaps no single man did more to discourage, even perhaps to counteract, the Dublin Missionary Society, the inherent feebleness of which he clearly perceived, and the certainty that it never would or could combine in the missionary cause all orders of Irish Churchmen, including the highest. To him it was entirely evident that the Church Missionary Society was the very institution to take root in Ireland. What it had done in the previous twelve months at Bristol, Norwich, Ipswich, Leicester, and in Yorkshire, was a demonstration to any one who had eyes, that its counsels were as wisely directed in the com-

[1] From a letter of the Rev. Robert Shaw. The subject is continued from p. 451.

[2] The Association paid over all its funds to the Moravians and then adjourned to November, deciding that it would then dissolve in the event of a Church Missionary Association being formed. This we learn from the account of the Hibernian Auxiliary in the next section.

mittee room and the office as they were ably seconded in the pulpit and on the platform; while the array of patronage gave all the assurance that could be wanted. Had Mr. Shaw been at Bristol at the end of March, like the Liffords, he would have been twice convinced of the soundness of the policy he advocated. But Mr. Shaw forcibly urged that the condition of things in Ireland was not sufficiently ripe for bringing in the Church Missionary Society. He put the matter thus at some length:—

'The state of this country has been hitherto such that it was natural that all classes of religionists should rally round each other and unite in carrying on the work of the Gospel. The Protestants of the South, where principally a rise of religion has taken place in the Establishment, are not more than one-twentieth of the population. They are in the midst of the most active enemies, whose attacks are incessant on Protestantism itself, through which hundreds were falling away to Popery, and when a clergyman was awakened in any place to the value of the Gospel, he found himself like a sparrow on the housetop with respect to religious society. When, then, he met any person who loved the Lord Jesus, he naturally united with him in a country where the struggle has not been between the Church and Dissenters, the name Dissenter being hardly known, but between Protestants and Papists. . . . The rise of religion is not more than twelve years old; and the intimacy formed by young Christians in so young a work forbade that, when a spirit that sat loose to the Establishment and aimed at what was called walking at liberty took place in the little religious circles, the persons so intimate should withdraw from each other and refuse to co-operate in a general cause. Hence all the societies hitherto formed were of a heterogeneous nature. But now, the cloud of witnesses growing greater every day, and in somewise beginning to cover our land, the character of the religious world is beginning to develope to the serious men of the Establishment, and they are beginning to find that, though in their first love such heterogeneous bodies can unite without any inconvenience, yet they cannot long remain together without that fermentation being excited which always has an acetous tendency and must sour every proceeding.'

Mr. Shaw was therefore of opinion that that type of society was declining, and the particular one at Dublin certainly dying. It should be allowed to expire naturally, and not be irritated by premature action that would seem opposition. The Society at Cork too, where they were a warm people with strong feelings, had to be dealt with gently. Everything, therefore, suggested that the time for the Church Missionary Society in Ireland was not quite ready. What made the prospect more hopeful when the time should have fully arrived was that religious movements of the first magnitude were at that very time in Dublin commanding great interest. Mr. Shaw in the same letter wrote:—

'Our Sunday School Society and Bible Society was attended last week at the annual meeting by thousands of ladies and gentlemen, the largest public room in the city so filled that the people were pressed—bishops, noblemen, &c., &c.—and so glorious a sight never was seen in this nation before.'

It was hard to think that the missionary cause in the vessels of the Established Church might not come up also on that rising tide if all were judiciously piloted.

On the same day, April 27, Mr. John Browne writes to Mr. Pratt from Queens' College, Cambridge, by the Rev. Francis Cunningham, who, he says, is acquainted with many circumstances likely to be of service in the Irish undertaking. Mr. Browne, who is contemplating a visit to Ireland in a month, warmly offers his own services in finding out further particulars respecting the inclinations of the clergy in different parts. He encloses a sheet of memoranda giving the substance of Lady Lifford's suggestions, besides a long list of leading Irish names.

On May 2 Lady Lifford writes from Swepstone that Lord Lifford recommends a deputation from the Committee should wait on the Archbishop of Armagh, who is now in London (Hill Street, Berkeley Square). He thinks he will not be hostile, since he is liberal to the Hibernian Bible Society. July will not be, in his opinion, too late for Ireland. She will circulate the intention and the publications everywhere.

It must be left now to another section to say what was done about the Irish expedition two months later.

April 28, 1814. BIRMINGHAM.—The Rev. E. Burn, remitting the half-yearly contribution to their 'little penny association,' observes :—

'I wish it were in my power to report favourably as to the prospect of obtaining the churches here for the purpose of public collections. I have done what I could with Dr. Outram,[1] and he has certainly received my application with great attention and kindness. But it is plain enough the Society is regarded with jealousy (I do not say by him), and that our brethren here are afraid of each other. But this *inter nos*.'

SECTION II.—THE FOURTEENTH ANNIVERSARY.

TUESDAY, MAY 3, 1814.

PAPERS explanatory of the views and proceedings of the Society were distributed in churches and chapels on the previous Sunday, and at St. Ann's, Blackfriars, on the anniversary day.[2] This was done now for the first time so far as we have seen. A sub-committee of laymen was appointed to overlook the accommodation of the meeting at the Crown and Anchor Tavern.[3] The lay members of the committee had discharged this office on January 7. Another detail was that, in consequence of the great increase of the Society and the necessary preparations for the church service and the meeting, there was no meeting held at breakfast[4] of the members of the associations in London.

The service at St. Ann's began at half-past ten. Preserved among the Society's collection of letters is a printed sheet

[1] Rev. Edmund Outram, of St. John's College, Cambridge, B.A. 1788, M.A. 1791, B.D. and Public Orator 1798, D.D. 1806, Rector of St. Philip's, Birmingham, November 21, 1811.

[2] *Minutes*, April 11. [3] *Ibid.* April 11. [4] So ran the same Minutes.

headed 'Psalms for the Anniversary of the Church Missionary Society,' dated in manuscript May 3, 1814, showing that the psalms were used on this occasion. They were these four:—'All people that on earth do well,' 'To bless Thy chosen race,' 'Jesus shall reign where'er the sun,' 'From all that dwell below the skies.'

The preacher, the Hon. Henry Ryder, Dean of Wells, took for his text Ps. xviii. 48, 49, in which there was a significance that must have been felt the instant the words were heard. In the April and May of that year England, in common with the rest of the world, was profoundly stirred by the overthrow of the great oppressor, who at that very moment was on his voyage to Elba, the island assigned for his abode, which he reached on May 4. His one grand ambition had been to overthrow Great Britain and possess himself of India and the East. Overthrown Great Britain never once was, and India was now safe as it had not been since 1798. The safety of Britain had been the possibility of Missions. In 1805, Trafalgar year, she became undisputed mistress of the seas, and that was just as the Society's Africa Mission was beginning. In 1814 the fall of Bonaparte by land and the assured security of India synchronised with the despatch of the first missionaries of the Society to the remote East. True, as it turned out, the overthrow was not final, and the beaten foe was to spring to his feet again and fall for ever at Waterloo; but the impression at the moment, all we are concerned with here, was that of a tyrannical sceptre of awful power, shivered irretrievably. How well the Dean caught the idea of the moment, for every one in that great congregation to recognise, when he coupled an oppressor's overthrow with the joyful progress of the word of God! 'Thou liftest me up above those that rise up against me; thou hast delivered me from the violent man; therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy Name.'

The Dean paid a graceful tribute to the East India Directors, who, although many of them thought it right strenuously to oppose the Christian clauses of the Charter Bill, had yet, since its enactment, even courteously anticipated the period of its operation in most readily granting their licence to the Society's missionaries.[1] The preacher testifies to a missionary zeal at length kindling even in this land of ease, so long indifferent and disinclined, to native Britons having accepted the call, while others are coming forward.[2] There is, he also notes, a revival of true religion among professing Christians.[3] With very much like a hint that it was now time the governors of the English Church should lay aside all distrust of this Society, he asks:—[4]

'Should not the lead be taken by our Church? Should not she outstrip all her competitors in this race of Christian loving-kindness? A Church

[1] *Proceedings*, 1814, p. 251.
[2] *Ibid.* p. 254.
[3] *Ibid.* p. 249.
[4] *Ibid.* p. 255.

apostolical in her constitution, scriptural in her services, evangelical in her doctrines—will she not be foremost in this work of an Evangelist, this Scriptural duty, this closest imitation of the Apostolical pattern?'

Dean Ryder was one who, from his rank in the Church, might well have sounded such a note as this. He was popularly thought to be advancing towards the Bench, but his appearance in this pulpit by no means improved his prospect of preferment. There was something peculiarly interesting in the position he held in the Society and his preaching in its cause. A very few years previously he would no more have done this than would Bishop Tomline, by whom it had been much more natural for him to stand than with Lord Gambier, Mr. Babington, and Mr. Wilberforce. The crossing of the line had been to him a very decided one; the reproach he had encountered—unflinchingly too—in consequence of it, at Windsor and at Wells, was not slight. This sermon on the Church Missionary Society anniversary was the most open and fearless fraternisation with its friends he had ever yet made in the Metropolis, one in which no dignitary of the Church had ever yet equalled him. That it had a deep root is shown by many passages of this sermon, as for instance the following,[1] wherein he is describing what ought to be the experience of a true missionary:—

'I myself am a redeemed sinner, a ransomed captive, *a brand plucked from the burning*, a prisoner delivered from the grasp of the tyrant. I feel, I see, I own, but one Deliverer, the Lord Jesus Christ—God in His blessed Son. Shall not I then *live to Him, who died for me?*'

The meeting, which was held at the Crown and Anchor in the Strand,[2] and began at two o'clock, was attended by five or six hundred gentlemen and ladies, about half the number of those at Freemasons' Hall on January 7 to take leave of the India missionaries.

The Vice-patron and President, Lord Gambier, in the chair, was supported by Lord Calthorpe, a Vice-patron, and two Vice-presidents, the Dean of Wells and Mr. T. R. Kemp, M.P., by the Treasurer Mr. Henry Thornton, M.P., and by a large body of clergymen, many of them from a distance. The names of the clergy we subjoin, as the reader has by this time become familiar with many of them, and will possibly welcome the opportunity of increasing his acquaintance with them. They were as follows, arranged according to localities, commencing with the most distant:—

Ireland.—Charles Coleman, of Grange in co. Armagh.
Wales.—Hezekiah Jones, Rector of Cadoxton, Glamorgan.
Bristol.—T. T. Biddulph, T. C. Cowan, John Hall, Thomas Sims.
Somerset.—Thomas Carr, Curate of Wellington.
Wilts.—T. A. Methuen, Rector of All Cannings, Devizes.
Hants.—W. B. Fennell, Penton, near Andover.
Sussex.—William Marsh, Brighton.

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[1] *Proceedings*, 1814, p. 259.

[2] *Minutes*, April 11.

Derbyshire.—S. Shipley, Vicar of Ashborne.
Northants.—Hon. Lyttleton Powys, Rector of Titchmarsh.
Cambridge.—Charles Simeon, William Jowett, St. John's, preparing for Malta.
Norfolk.—Robert Hankinson, Vicar of Walpole St. Andrew; Henry Jowett, Rector of Little Dunham.
Suffolk.—Francis Cunningham, Rector of Pakefield.
Beds.—T. S. Grimshawe, Rector of Biddenham.
Bucks.—Christopher Stephenson, Vicar of Olney; T. G. Tyndale, Vicar of Wooburn.
Berks.—Charles Jervis, Clewer; George Knight, Curate of Harwell.
Kent.—William Rose, Rector of Beckenham.
Essex.—Walter Shirley, Hornchurch.
Middlesex.—John W. Cunningham, Vicar of Harrow; J. Owen, Fulham.
Surrey.—John King, Rector of Bisley.
London.—William Dealtry, Rector of Clapham; Joshua Mann, Assistant Minister of Bentinck Chapel; James Gibson, Chaplain of the Lock Hospital; Henry Godfrey, Fellow of Queens' Coll., Cambridge; G. F. Bates, Lecturer of St. Giles, Cripplegate; William Gurney, Rector of St. Clement Danes; William Mann, Chaplain of St. Saviour, Southwark; Dr. Myddleton, Rector of St. Mary, Rotherhithe; Isaac Saunders, Minister of Broadway Church, Westminster; Thomas Sheppard and David Ruell, President and Secretary of the Clerkenwell Association; John Wilcox and J. B. Wright, President and Secretary of the Ely Chapel Association; Daniel Wilson, Minister of St. John's Chapel, Bedford Row; James Haldane Stewart, Minister of Percy Chapel; Josiah Pratt, Secretary of the Society; Mr. Van Voorst.

The Report opened with a glance at public affairs, and though we have hitherto in these pages reproduced every reference to them which came in our way, we feel impelled to do so here once again, in order that at every turn we may bear in mind the kind of world it was in which this Society struggled for its early existence, and English Churchmen were sending forth their messengers of glad tidings.

'After two-and-twenty years of bitter animosity, or of treacherous peace more injurious than open war, the good providence of Him *who doeth after the counsel of His own will* has brought within our reach that state of repose for which we often and earnestly prayed, but under mournful forebodings that it was removed to a distance incalculable. A generation has grown up under the din of arms. The youth and early manhood of our children have been familiarised with tales of infamy and of blood. The whole frame of human society in this more civilised part of the world has been disorganised. One of the most powerful and refined of nations was making rapid and systematic strides toward a state of barbarism. All the varied occupations which form the peculiar character of civilised life were likely soon to be absorbed in those of the cultivator and the soldier—of the man who should till the ground in order to feed another who might disturb and oppress the world. But the good providence of God has rescued Europe from this enormous evil, and, by means which so distinctly mark His irresistible hand, that even the thoughtless are compelled to exclaim, "*Verily there is a God that judgeth the earth!*"'

Such was the dark and unhappy Christendom out of the heart of which was issuing the joyful sound of salvation to save Africa and the East from all *their* darkness and unhappiness. But had it been an unclouded Christendom, would the Christians in it have been stirred to this duty by an equal impulse? Certain it is, as history shows, that the Cross has often been sent and

carried from shore to shore by suffering hands and bleeding hearts.

Referring now to India, the Committee acknowledge with unfeigned respect the sound policy, good faith, and determined conduct of His Majesty's ministers in the measure of the renewal of the Charter. As Christians and as Churchmen they hail the establishment in India of the British Episcopacy, under the benign protection of which they confidently anticipate the steady growth of primitive order and sound piety. The extensive diffusion of information on the subject of missions during the previous year has been attended with the happiest effects, and multitudes of persons who never previously turned their thoughts to it have readily lent their aid in petitioning Parliament, and afterwards, as consistency required, in furnishing the means of doing what, in answer to their earnest prayers, the Legislature enabled them to do. Touching next on one or two delicate points for which some previous sections have prepared us, the Report went on to say that the appeal addressed in the Society's behalf in various parts of the country was an especial claim on Churchmen for support to their exertions as Churchmen.

'By asking the aid, however, of their fellow members of the Church, no intention was entertained either of depreciating the invaluable labours of the two Societies already existing in its communion, or of setting themselves in hostile array against those institutions which are conducted by persons not within its pale.'

On both these points the Report enlarges fully, explaining too the special object of the journeys undertaken in 1813 by Mr. Basil Woodd and other friends. The Association movement is a prominent topic in this Report, with a long list of the places to which it had as yet extended. Of course there is special mention of the two County Associations 'under the presidency of the Lord Bishop of Norwich,' and of the one under Earl Ferrers; but above all the 'noble Association' of Bristol, so full of promise for the whole of England. Equal prominence is given to the Bristol Branch Association:—

'The information on missionary subjects diffused through the middle and labouring classes of the community and the young of both sexes by the assiduous visits of the Committee and the wide circulation of its well-adapted Report, the interest thus excited in the conversion of the heathen, *the religious benefit derived from such exertions to all the parties concerned*[1]—these advantages render the efforts of the Branch Association of incalculable importance.'

The Borough of Southwark Association, under the presidency of their revered Treasurer, is also mentioned with honour. The rank and file of minor town and village associations is a bald topographical list, to which it has been the object of some of our preceding sections, and it will be that of others to come, to give a little life and animation, by introducing exact dates, with

[1] The italics are our own.

founders and letters, enabling even villages and hamlets to know their Church Missionary origin in full detail, to learn in what spirit it was that the people were asked by their rector, vicar, or curate, or by a principal resident lady or gentleman, to organise themselves; to find, often in the very words of the movers, what plans were laid, what prayerful exertions originated, what hopes entertained, sometimes what disappointments felt, when the Society first began among them, now some eighty years ago, commencing in many instances, and often with that express object chiefly in view, an improvement of their own religious history.

Proceeding now with the Report, to review under the various heads the Society's progress during the year, we observe as follows.

FUNDS.—The income on March 31, 1814, stood at 17,809*l.* 6*s.*, of which sum there came 7,321*l.* 14*s.* from associations, and 68*l.* 15*s.* 10*d.* from legacies. Financially, the Society had now reached its teens, and beyond this once it never was in teens again, having by the next anniversary leapt out of them.

INDIA. 1. *Calcutta.*—Here the Corresponding Committee was being allowed from the Society 1,000*l.* a year, to which 400*l.* a year was being added by European residents and others. This income was to be employed for the maintenance of readers of Scripture in various towns in India, and for assisting the free schools commenced by Dr. John on the coast. 2. At *Agra* Abdool Messeeh, the public reader and catechist of the Society, was carrying on a very hopeful mission under the Rev. Daniel Corrie, the Company's chaplain there. 3. For *Tranquebar* the Society's German missionaries Schnarre and Rhenius were on the voyage, under licence from the Directors, for the purpose of continuing and extending the labours of the late Dr. John in respect to free-schools.[1] The sum of this is that a good native Christian reader in the Society's pay was at work under the eye of a chaplain, and a German school-mission was being subsidised, as well as shortly to be aided by the arrival of two missionaries.

CEYLON.—Two English ordained missionaries, Messrs. Norton and Greenwood, serving curacies in England, were to embark for this station on the fulfilment of their engagements.[2]

AFRICA. 1. *Bashia*, on the river Rio Pongas. Here were two ordained Germans, Mr. Renner and Mr. Wilhelm, both married. 2. At *Canoffee*, on the same river, were the two ordained married Germans, Mr. Wenzel and Mr. Klein, with Mrs. Quast, widow. These two stations were among the Susoo nation, about one hundred miles north from the Colony of Sierra Leone. 3. At *Yongroo* on the Bullom Shore, also northward of Sierra Leone but much nearer, was the ordained German, Mr. Nylander (married). 4. At *Gambier*, a station then in course

[1] *Report*, 1814, p. 289. [2] *Ibid.* p. 290.

of erection, on the river Rio Dembia in the Susoo nation and in the neighbourhood of the Rio Pongas, was the ordained German Mr. Butscher, with an assistant, a German mechanic, Mr. Meissner (married). In these four settlements about one hundred and fifty native children, many of them sons of neighbouring chiefs, were constantly under Christian and secular instruction in the English tongue, and several wholly maintained by the Society. 5. *Sierra Leone* itself had become a place of great importance, having had a large accession of native inhabitants, almost one thousand of them being children of various African tribes liberated from smuggling slave-vessels, and many of these had received instruction from the missionaries while they acted as chaplains to the Colony.

NEW ZEALAND.—This mission was still at Parramatta in New South Wales, awaiting its opportunity of entering New Zealand, and preparing for it under Mr. Marsden.

ANTIGUA.—Here Mr. William Dawes was acting as honorary catechist and correspondent.

MEDITERRANEAN.—Measures were in progress.

SEMINARY AND STUDENTS.—Three Lutheran clergymen were under Mr. Scott; three German students were in the Berlin seminary, and three English ones were preparing for holy orders under Mr. Scott.[1]

Such, then, in brief outline was the Society's presentation of itself before the public on this day, through the President and the Secretary, who each read a portion of the Report. Speeches followed, the clerical speakers being Messrs. Charles Simeon, Basil Woodd, John Owen, T. S. Grimshawe; the lay, Messrs. Henry Thornton, M.P., T. R. Kemp, M.P., Lewis Way, John Poynder. The resolutions made honourable mention of the six clergymen, Messrs. Woodd, Goode, Burn, Horne, Wilson, Stewart, who with the Secretary had given so much aid by their journeys, speeches, and sermons. The further establishment of Associations was earnestly urged; and finally, in no words of mere form Lord Gambier was thanked for his 'assiduous attention to the interests of the Society.'

There was still something left to complete the anniversary, namely, the St. Lawrence sermon, which had been initiated in 1813. This was preached on Wednesday evening, May 4, by Mr. Basil Woodd (taking Mr. Pratt's lecture for the occasion),[2] before the members of the London Associations, with a collection.

The published Report exhibits some increase in the array of the Society's dignitaries. On the first page, but parted from them by a double line, there follows a secondary list, containing the solitary bishop, who must anyhow be made evident in the very same view along with President and Vice-Presidents, viz., His Grace the Duke of Beaufort, Patron of the Bristol Association;

[1] See more particulars under SEMINARY in next section, p. 463.

[2] *Minutes*, April 11.

the Lord Bishop of Norwich, President of the Norfolk and Norwich Association; and yet again, the Lord Bishop of Norwich, President of the Suffolk and Ipswich Association; Right Hon. Earl Ferrers, President of the Leicester and Leicestershire Association. So the page is completed, and in large capitals!

The Committee were well advised, we think, in making the most of the Society's friends, who were in fact its credentials in the presence of the whole nation, before which in its length and breadth the Society was now beginning to show itself, often in places where it and its cause were utter strangers. It was anything but a mere vain display of the ornamental. The practical utility of such ready protectors was evident at many a difficulty, and in them the Society had an effective spokesman and easy access to the greatest. But however respectable in station and character, this array was substantially a lay body, and in various difficulties the absence of the episcopate could not escape notice and did not lack comment, among the higher clergy, at any rate, who stood anywhere within the episcopal observation. It was a practical disadvantage in other ways. It made the missionary a nobody in the public eye; he was not *ordained on his mission*, and was obliged to serve a curacy at home for a title. Being of no other college than Aston Sandford, he was by some bishops not admitted on any terms; he was regarded as of a lower rank, and the missionary calling was in danger of being thought not good enough for a graduate and a gentleman at all.

The six new members of the Committee are:—

Mr. Thomas Bainbridge, Guildford Street, solicitor; Mr. Joseph Christian, Wigmore Street; Mr. George Gooch;[1] Mr. J. C. Reeve, Russell Square; Mr. James Stephen, junr., Chancery Lane;[2] Mr. Joseph Walker, Upper Lisson Street, of Bentinck Chapel; replacing Messrs. Bacon, Cooper, Haydon, Mortlock, Purves, Samler.

Section III.—May 3 to July 31, 1814.

Internal, 462.—Seminary and Offers of Service, 463.—Africa, 465.—India, 467.—Associations, Journeys, Sermons, 469.

SUMMARY.

The seminary system now advances into Yorkshire, but without quitting Aston Sandford, where Mr. Scott's growing years have by no means compelled an absolute relinquishment of his valuable labours. An effort is being made to overcome the very

[1] There was a Captain Gooch, 23 Brunswick Square, of St. John's Chapel, Bedford Row.

[2] Son of Mr. James Stephen, Master in Chancery, and brother of Rev. William Stephen who succeeded N. Gilbert at Bledlow. He became Professor of History at Cambridge, and wrote the article on the Clapham Sect in the *Edinburgh Review*. He was the father of Sir James Fitzjames Stephen, the eminent Jurist, and of Mr. Leslie Stephen. He was born in 1789, and married the eldest daughter of the Rev. John Venn, rector of Clapham.

serious difficulty of obtaining episcopal ordination for such Englishmen as the Society has trained for missionary work. But the chief attention in this section is directed as before to preaching journeys and new Associations; and one branch of this subject is of exceptional interest, occupying a large proportion of our space, the Hibernian Auxiliary.

1. Internal.

May 6, 1814.—General Charles Neville, of the Ordnance Office, Pall Mall, accepts the post of vice-president. On May 7 Mr. John Poynder, a legal friend of the Society, is engaged in encountering obstacles which have arisen to the payment of a legacy.[1] On May 11 Mr. Nicholas Robilliard, dating Navigation Office, Customs, writing as a friend of the Society, offers to enquire, if desired, as to what vessels may be sailing from time to time to any part of the globe. That the offer was agreeable, and the Committee found it a convenience to be thus kept constantly informed, appears from subsequent letters[2] of Mr. Robilliard announcing ships bound for Africa and elsewhere. General Neville (May 13–19) endeavours to approach their Royal Highnesses the Dukes of Kent, Sussex, and Gloucester, sending them copies of Mr. Cunningham's pamphlet, in the hope of interesting them in the Society. No doubt the Committee and the General were encouraged by the fact that the Royal Dukes not unfrequently attended and spoke at meetings of the Bible Society and some benevolent institutions.[3] The pamphlets were acknowledged by the secretaries of the Dukes of Kent and Gloucester, but if any hopes had been entertained of the office of patron being filled, they were not realised. Many distinguished persons of that period, including bishops,[4] made no difficulty in supporting the Bible Society, which pledged them simply to an approval of circulating the bare text of Holy Scripture, and committed them to no one body of Christians.

[1] Of the Rev. Walter Harper, of Prittlewell, Essex, 750*l*. Mr. Poynder wrote again on May 14, and on July 9 had obtained payment.

[2] As on June 8, July 9, 12, 15.

[3] At the Bible Society Anniversary, on May 4, 1814, the Duke of Kent was present and moved a resolution, for which assistance he was specially thanked in a subsequent resolution, wherein also he and the Duke of Sussex were complimented for the zeal and ability with which they had promoted the Society's interests on so many occasions by their personal exertions. Six Dukes of the Royal Family, those of York, Kent, Cambridge, Cumberland, Sussex, Gloucester, were in that same resolution thanked for 'their patronage of the object of this Society.' At the anniversary of 1813, the Dukes of Kent and Sussex both spoke. In the Fifth Report of the London Jews' Society (May 7, 1813), the Duke of Kent began to appear as Patron. At that date the Jews' Society was undenominational. The Duke and Duchess of Gloucester were subscribers to the S.P.G.; the Prince of Wales to the S.P.C.K. from 1790, the Princess from 1795.

[4] At the Bible Society Anniversary of 1814, the Bishops of Salisbury and Norwich both spoke. The Report of that year gave the following prelates among the Vice-Presidents: the Archbishop of Cashel, the Bishops of Durham, Salisbury, St. David's, Bristol, Norwich, Cloyne, Clogher, Kildare, Meath, Derry; likewise the Dean of Westminster.

If some men in public stations could not see their way to identify themself with an institution like the Church Missionary Society, consisting exclusively of members of a single communion, though that were the Church of England as by law established, that attitude was doubtless due in many instances not to actual private unfriendliness, but to difficulties raised by the acuteness and jealousies of party divisions permeating and distracting the whole country. That, for instance, the illustrious Dukes before named thought proper to hold themselves aloof from this Society need not be attributed to personal indifference. Their advisers, if not influenced mainly by the abstention of the Episcopate, may have had to consider the charges that could maliciously and plausibly have been urged in India of the Royal Family heading an attack on the native religions.

Committee, May 23.—A statement made by the British and Foreign School Society, that the Church Missionary Society propagated the Lancasterian system, was to be contradicted.[1]

July 12.—The Rev. R. Blacow of Liverpool, dating from Cambridge, recommends the occasional diffusion of the Society's proceedings through the medium of newspapers[2] among those unconnected with the Society, and never likely to see the *Missionary Register*. A number of such newspapers, folded and franked, might be sent with the *Registers* to the secretaries of the Associations already formed, who could address and circulate them through the post.

July 25.—The Rev. Dr. William Perks, dating from 16 Rue Napoleon, writes to propose a mission to the English in Paris, where there are 14,000 of them without an English service.

2. Seminary and Offers of Service.

On the Anniversary day, May 3, 1814, there were under Mr. Scott's tuition Messrs. Bailey, Collier, Dawson, Sperrhacken, Schroeter, Schulze;[3] Schaffner being at that time in Germany visiting relations, Norton and Greenwood in curacies.

Committee, May 9, 1814.—It was resolved to circulate at the charge of the Society Mr. Cunningham's recent pamphlet on the difficulty of obtaining missionaries. There was also appointed a sub-committee for inquiring into the means of obtaining holy orders for English students trained in the Society's seminaries. It was likewise agreed to accept an offer, made to them by the

[1] The system originally invented at Madras on a small scale by Dr. Bell, of the Church of England, and afterwards adapted to large English schools by Mr. Lancaster a Dissenter, and through him extensively promoted by the Dissenters, was substantially one and the same, the monitorial system, the system of mutual instruction through the pupils themselves. On coming to England Dr. Bell was led to improve the method in the interest of the Church, and much competition ensued between the rival plans, Churchmen being for Bell, Dissenters for Lancaster.

[2] A newspaper report, being charged for, could always be inserted by the Society. See Index, 'Newspaper.'

[3] *Report*, 1814, p. 320.

Rev. John Buckworth in a letter of May 2, to educate some of their English candidates. He had suggested that the prospect of obtaining titles and ordination for them might be better in the Diocese of York than in most others, judging no doubt from the case of Mr. Norton. The Committee accordingly agreed that he should be asked to take Messrs. Collier, Bailey, and Dawson, who were now at Haddenham, awaiting new arrangements.

May 12.—The sub-committee met at the house of Mr. Thomas Babington, in Downing Street,[1] Lord Gambier in the chair. The other members present were Lord Calthorpe, Mr. Babington, General Neville, Professor Farish, Mr. Pratt, Rev. J. W. Cunningham, Mr. W. A. Garratt, Mr. Kemp, Mr. William Rashleigh. Mr. Garratt submitted the draft of an Act for Facilitating the Ordination of Missionaries.[2] It was approved, and Mr. Babington was requested to ascertain if it would be expedient to introduce it in the present session of Parliament.

May 19.—Mr. Buckworth accepted the three students. He would not, however, be able to receive them into his house, but would get them a lodging as near to it as possible. On May 20 the Rev. Thomas Rogers, of Wakefield, wrote that he had on the previous day resigned the head-mastership of the grammar school there, after a laborious tenure of it for nineteen years, his health not allowing him to continue the employment any longer. It was now, he said, his intention to devote himself to a few private pupils, particularly to such as were intended for the ministry of the Church, and were likely to prove useful. He could accordingly receive the pupil about whom Mr. Pratt had been enquiring.[3] His terms for education were 20*l.* a year, boarders evidently being not contemplated.[4]

May 23.—The Committee direct that Messrs. Sperrhacken and Schulze may be prepared for Africa, and Mr. Schroeter for India.

June 5.—Mr. Schaffner wrote from Germany that he had accepted a pastoral charge at Spire, his native town, and requested the return of his certificate of ordination. The letter appears never to have reached, and he wrote again later.

June 13.—The sub-committee on the ordination of missionaries met again, Mr. Babington in the chair. The chairman read a note from the Bishop of Lincoln, who 'declines to assist the Society's design.' In regard to the draft Act which had been agreed to, the sub-committee recommended that, the session being so far advanced, they should wait till the next. The minutes contain the full report. The General Committee

[1] At that period not wholly occupied by Government Offices.

[2] This draft, in MS., is in the *Minutes*.

[3] David Evans (*Minutes*, April 11). His education was ultimately undertaken by his friends. (His letter, July 30; *Minutes*, August 8.)

[4] This letter came before the Committee on May 23. On July 22 he wrote to say that he could accommodate pupils in the house.

on the same day resolved on deferring all further steps for the present.

Saturday, July 30.—Mr. Scott reported that his three English students, Bailey, Dawson, Collier, were leaving him on Monday, Aug. 1, for Dewsbury, adding that their conduct had been uniformly consistent and exemplary. The three Germans who alone now remained under his care, Messrs. Sperrhacken, Schulze, Schroeter, were going on satisfactorily.[1]

3. Africa.

May 8.—Mrs. Olivia Quast, widow of a lay missionary, being ill of dysentery, embarked at Sierra Leone on the *Doris* transport, Captain W. Wilson, by order of Governor Maxwell, but died a few days after.[2]

Committee, May 9.—There was presented a copy of the Bullom Grammar and Vocabulary, completed by Mr. Nylander, and just printed.

Special Committee, May 10.—Present, Jellorum Harrison, a negro from America, skilled in various African tongues.[3] He was received under the Society, and appointed to assist in conducting schools and secular concerns in Africa, whither he was to proceed on the first opportunity.

Committee, May 23.—Mr. Sperrhacken and Mr. Schulze (both with Mr. Scott) were to be prepared for Africa without delay.

May 24.—Mrs. E. Squire, through her solicitor Mr. William Cardale, of No. 2 Bedford Row, desired to contribute five guineas a year for the support of an African girl to be named *Elizabeth Squire*.

July 1.—The Rev. William Marsh, newly appointed vicar of St. Peter's, Colchester, writing from that town to Mr. Pratt, urges that the cause of Africa should now be made especially prominent by the Society's advocates, on account of the opening for the revival of the slave trade given by the late treaty of peace. Replying to this on July 2, the sub-committee acting for Mr. Pratt in his absence deplore the article in that treaty alluded to by Mr. Marsh.

July 18.—A Special General Meeting of the Society was held at the Crown and Anchor, in the Strand, in consequence of a requisition presented to the committee on July 11, signed by twenty-three members. The object of it was to prevent the revival of the African slave trade, which was then threatened in France, under the following circumstances:—The Allied Powers

[1] A fourth, Schaffner, had gone home.

[2] Letter of Captain Wilson, October 18, 1814, after his arrival at Portsmouth, in charge of her property.

[3] A *protégé* of the Edinburgh Missionary Society, and recommended, while in Scotland, by its secretary, Mr. David Dickson, Westkirk, Edinburgh, May 3, July 26

which had brought about the downfall of Bonaparte were then in Paris, arranging the settlement of Europe. On May 20 an agreement for the cessation of hostilities and the evacuation of France was ratified. In that agreement, or treaty of peace, the English Government had failed to obtain the consent of France to a complete and immediate abolition of the slave trade by her subjects. In the course of the negotiations France had indeed acknowledged that traffic to be 'repugnant to the principles of natural justice,' yet (in the opinion of many) ground was laid for its revival on a large scale and under circumstances of peculiar aggravation, not only as respects the colonies ceded to France, from which it had been for several years excluded, but still more in respect to those parts of the African coast where the depraving and desolating effects of the trade were now gradually wearing away under the efforts of British benevolence, and where that revival would reduce once more to a state of anarchy and barbarism those numerous nations who were gradually acquiring useful knowledge and habits of peaceful industry.[1]

The meeting, presided over by Lord Gambier, was attended by Mr. Wilberforce, Mr. Grant, Mr. Stephen, Mr. Henry Thornton, Mr. Babington, seventeen other laymen, and twenty-three clergymen whose names are given, and by 'many other members, gentlemen and ladies.'[2] Thirteen resolutions were passed,[3] and a long petition to both Houses of Parliament in accordance with them was adopted, praying that at the Congress of the Powers which was about to be held at Vienna[4] for the complete settlement of Europe an entire, immediate, and final abolition might be obtained from such Powers as still favoured the traffic. It was to be presented to the Lords by Lord Gambier, and to the Commons by Mr. Wilberforce. Lord Gambier and the other laymen above-mentioned were appointed a deputation to Lord Castlereagh, the Foreign Secretary.

July 23.—Mrs. McKay, through the Hibernian Auxiliary Society, sent 5*l.* for the maintenance of an African girl, to be called *Hannah Williams*; and on July 25 Mrs. George Hamilton, of Killermogh,[5] in Queen's County, 5*l.* for the redemption of an African boy, to be named *Hugh Hamilton*.

[1] This account of the attitude of France is from the petition presently to be mentioned as adopted at this meeting.

[2] Mr. Henry Hoare, of Mitcham Grove, Vice President, expressed his deep regret at his being unable to go to London that day.

[3] The *Statesman* newspaper voluntarily inserted them (*Minutes*, July 27).

[4] Met in November 1814, closed June 9, 1815.

[5] In the letter it is simply 'Mrs. Hamilton'; in the Report 'Mrs. G. Hamilton.' There is no doubt that she was the wife of the Rev. George Hamilton, of Killermogh, mentioned further on, pp. 488, 489, 491, 492.

4. India.

May 6, 1814.—Mr. Pratt requested the Rev. Dr. T. Fanshaw Middleton, the bishop-designate of Calcutta, to receive a visit from Lord Gambier and Mr. Henry Thornton, who wished, on behalf of the Society, to pay him their respects before his departure for India. Mr. Pratt regretted the loss of his self-denying labours at St. Pancras,[1] and wished God's blessing might rest on his exertions in India. The Bishop, appointing Friday, the 13th, for the interview, went on to refer to his St. Pancras labours, and if we cite this part of his letter it is to show the spirit of the bishop that was being sent out to cope with the difficulties of India for Christ.[2] He was no mere college dignitary, but a man of energy and resolution, one who well knew what it was to encounter in the path of duty obstacles of the first magnitude without sparing himself. It speaks something for him that his measures and his spirit at St. Pancras won the respect and approbation of Josiah Pratt. To make his allusions intelligible, we may add that the church of St. Pancras was not then that grand structure which we now know, built to hold 3,000, but the little old fabric in another part of the parish, suited to the ancient times when St. Pancras was a Middlesex village. The hamlet of Kentish Town had a chapel-of-ease to match, and in that rural spot was the vicarage. To Dr. Middleton's strenuous exertions to provide a church adapted to a metropolitan population of 46,000 great opposition was raised, motives of personal aggrandisement being freely attributed to him. He would have succeeded if his tenure of the living had not been cut short, and to his successor, Dr. James Moore, belonged the distinction of raising the present St. Pancras, which took three years to build—1819 to 1822. Dr. Middleton then, after settling for the visit of the President and the Treasurer, goes on to say:—

'You will permit me to return you my cordial thanks for the favourable opinion which you express of my endeavours to introduce order and religion into this unhappy parish. In those endeavours you very kindly supported me, and notwithstanding the result, I trust that our labours have not been altogether fruitless. Sooner or later a Christian Government must interpose

[1] Mr. Pratt's house in Doughty Street was in that parish. Dr. Middleton resided at St. Pancras Vicarage, Kentish Town, which was then an outlying portion of his great parish.

[2] The Rev. Thomas Fanshaw Middleton, D.D., F.R.S., was educated at Christ's Hospital and Pembroke College, Cambridge; B.A., 1792; M.A., 1795; D.D., 1808; in which year also appeared his important and well-known work, *The Doctrine of the Greek Article applied to the Criticism and the Illustration of the New Testament*. He became vicar of St. Pancras, April 13, 1811, and in March, 1814 (at which time he was also Archdeacon of Huntingdon), his nomination to the see of Calcutta was announced (*Gent. Mag.*, March, p. 297). The Letters Patent of his appointment were dated May 2, 1814 (Le Neve's *Fasti*). His life has been written by Le Bas. His marble monument at St. Paul's, representing him in the act of confirming two natives of India, is well known.

its influence to provide for the spiritual wants of the members of the Established Church, and the case of St. Pancras has now become so notorious that it can hardly fail to accelerate some measure of general reform.'[1]

It was something that at the very outset of the Indian Episcopate, the Secretary of the Church Missionary Society and the outgoing bishop were personally no strangers, and that the two were able to approach together in kindly terms of sympathy.

May 8.—Bishop Middleton was consecrated for the see of Calcutta at Lambeth Palace by the Archbishop of Canterbury.[2] The sermon, by Dr. Rennell, Dean of Winchester, it was thought best not to print, owing to the prevailing prejudice and strong feeling of opposition in reference to the Calcutta bishopric.[3]

Committee, May 9.—A copy of the Bishop of Calcutta's letters patent was to be obtained, if possible, with a view of examining how the Society's objects in India would be affected by its provisions. On May 13 Bishop Middleton conferred with the President and Treasurer, who were cordially received by him and who found him desirous of doing all in his power to forward the views of the Society.[4]

Committee, May 23.—Mr. Schroeter, a student under the care of Mr. Scott, is to be prepared for India,[5] and his marriage with a Berlin lady is provisionally sanctioned.

May 24.—Mr. Simeon to the Rev. T. T. Thomason, Chaplain in India:—[6]

'The diary of Abdool Messeeh has been highly gratifying to my mind, and I have instantly committed to Mr. Pratt the two last months of it, which he had not received. Mr. Corrie observes to me that this is the only visible effect of Mr. Martyn's ministry on the natives. But if Abraham had only one child of promise, and that son too had only one who was beloved of God, was Abraham a dry tree? So neither must we estimate at too low a rate the success of our beloved Martyn. For this one convert may have a progeny which in a few years may be numerous as the sands upon the seashore.'

July 6.—The Rev. John Owen, dating from Fulham, states that he has been the means of obtaining a pious chaplain for

[1] This anticipation was verified. On January 27, 1818, the Royal Speech on the opening of Parliament mentioned the need of more churches; on March 16 and 17 there was a discussion in the House of Commons, introduced by the Chancellor of the Exchequer, who was supported by Mr. Grant and Mr. Wilberforce, and the result was an Act for building and promoting the building of additional churches in populous parishes (58 Geo. III. c. 45, May 30, 1818), providing for the expenditure of one million of the public money (*Parliamentary Debates*, xxxvii. 1818, pp. 3, 1,116, 1,162; *Statutes at Large*, lviii. p. 115). On July 1, 1819, the first stone of new St. Pancras was laid in great state, and that may be considered as the inauguration of the modern church-building movement, brought about in no small degree by the energy of Dr. Middleton in dealing with the scandalous condition of St. Pancras.

[2] *Gent. Mag.*, May 1814, p. 606.

[3] *Memoirs of Bishop Middleton*, by Archdeacon H. K. Bonney, in the Bishop's *Sermons and Charges*; *Life* by Le Bas, i. 52.

[4] Their reception is so described in the Committee Minutes of May 23, but without any particulars.

[5] The other two Germans, Sperrhacken and Schulze, were the same day destined for Africa.

[6] *Life of Simeon*, 1847, p. 389.

Bombay (the Rev. Henry Davies), who will sail in the beginning of August. His prevailing desire is to be made useful, and he wishes to form an acquaintance with the Church Missionary Society. Mr. Owen, therefore, will desire him to attend the Committee on Monday, if there is one.

July 11.—The Committee thankfully accept the offer of correspondence with the Rev. Henry Davies, Chaplain at Bombay, who is to be asked to form an association. The journal of Abdool Messeeh's voyage to Agra from January 3 to February 13, 1813, received. An account of the Tranquebar Schools presented.

5. Associations and Sermons.

May 3, 1814. Coventry.—The Church Missionary history of this town began in 1811 with the subscription of the Rev. John Davies, an old and warm friend of the Society before his coming to Coventry. He appears to have had many obstacles to encounter in his ministry there, and to have been for some time after his arrival quite unable to interest the people of the Church of England in the missionary cause. The Report of 1813 contains his single name.[1] Such was the state of things when a stimulus reached the private ranks of the Church people at Coventry from without, and from a lady. On the above-mentioned day (May 3) Miss S. C. Marriott, of Church Lawford, near Rugby,[2] in which village she had already done so much, tells Mr. Pratt that she has spoken to two or three persons in Coventry, and is inclined to hope that in a few weeks she may have some collectors there;[3] but she fears only a little must be expected, as religion is not much alive in that town. From another source, a letter of a townsman (Mr. John Oswin, of White Lane, July 25), we obtain a glimpse of Miss Marriott's Coventry collectors at work before the end of May. It furnishes so good an instance of a religious town Churchman whose Church had not yet begun to move in this direction, getting first acquainted with the missionary cause through a lady penny-collector, and then himself popularising it further among his neighbours, bringing good to them as well as pennies to the Society, that we are tempted to linger over it a little. The letter relates how that about two months back the writer was called upon by a pious lady, who asked him to subscribe a penny a week to the Church Missionary Society, and left a paper. Mr. Oswin at once complied, and engaged for himself, his wife, and two daughters; but desiring afterwards to do something in addition, he showed the paper to a few serious acquaintances, whose

[1] There is a letter from him further on in this section, under June 27, p. 514.

[2] Church Lawford was about midway on the road between Rugby and Coventry, six or seven miles from each, but nearest to Rugby.

[3] In a letter of July 4, Miss Marriott speaks of having three collectors in Coventry, mentioning their names: Miss K. Moore, Mr. Barton, Mrs. Stean.

pennies were gladly given likewise. He had thus himself become a collector, but an unauthorised one, and then it struck him that in Coventry there was no public institution to receive such contributions, nor any individual nominated for that purpose as at Bristol and many other places, no official agent, in fact, advertised in the papers circulated. Why he did not communicate with the lady, and put his new constituents into her hands, he does not say; perhaps it was bashfulness—possibly ambition. Anyhow, he chose to communicate direct with head-quarters in London, and his letter, after mentioning the facts we have given, thus proceeds:—

'I should be very glad to be made an instrument in your cause, and for this end to receive from you instructions how to act. If you have any friends of the cause at Coventry that would assist in forming us into a society we might be more useful, and while we are employed in the Lord's work to help others, we may receive great benefit ourselves in spiritual things, and be made to know the signs of the times; for while we are stirring up people (careless of themselves) they may by God's blessing be made to think for themselves. The method I have adopted to raise money is as under. A Christian brother that was told he did not do the practical part of religion about two months ago called on me to have a little conversation about spiritual things, and though we have been brothers at the Lord's Table for many years, this is the first time he called on me for such a purpose. I looked on this as an act of God's providence to promote the missionary cause. I, having the paper of the Missionary Society in my pocket, immediately put it into his hand, requesting him to solicit any one he knew to become one-penny-a-week subscriber. In the course of one week he was so fortunate as to get forty-eight names, of which we made four societies of twelve each. Myself and another friend of mine have got thirty-six names, which make three societies of twelve each, and hope soon to have twelve names that will subscribe a shilling a month, and all this I think too little for us who are so much behind others. If what we are doing meets your approbation, please to signify the same in a letter to me which I shall show to the subscribers for their satisfaction.'

Mr. Oswin remits fifty-two shillings.

May 4, 1814. CRICKHOWELL.[1]—The Rev. Josiah Allport, of Newland, reports that thirty-six weekly subscribers have been procured in the neighbourhood of Crickhowell by female friends.

May 4, 1814. IRELAND.[2]—The Rev. Robert Shaw, of St. John's, Kilkenny, thus wrote to Mr. Pratt:—

'I do think the persons it might be of consequence to be here will not be until the latter end of the summer. All the noblemen and members of the House, with their trains, are now in London. Even Lady Lifford herself should be here and down at Armagh when you came. Her reception of you at the Primate's would be a host of recommendation to you at once, and to bring over her own letter of recommendation will not have half so great an effect. Still I shall write to Armagh to the best friends of your cause there, and prepare the way so far before you. But it requires something out of the way to rouse the very careless character of our clergymen, and it would require not a hasty visit to do it; but I so well know them that the presence of Lady Lifford and her active countenance and support would do more in a week than you and your friends in a month. Again, I scarcely know any one at

[1] A Breconshire village, thirteen miles south-east from Brecknock, beautifully situated on a declivity sloping towards the Usk, with a population of about 1,200.

[2] Continued from May 2, p. 454.

present in Dublin to take you up with effect. Lord [1] and Lady Lorton, active and zealous friends, are in London, and from the paucity of active persons in the city, in things of this sort, it will require a longer stay than you imagine, unless there is much ground broken before you. . . .

Again, the London Missionary Society and the Baptist intend coming here in the summer on their own foundation, and this will break through the principles on which the present missionary societies in this nation are founded, and then you will come over without exciting the smallest jealousy; you will only appear to the serious part of the community as following an example, and the serious community is worth attending to. Finally, it does appear to me that nothing is as yet prepared for you, and those I consulted after I wrote to you thought so likewise.'

Such were the reasons for delay as they appeared to one who knew Ireland well; but having stated them he expressed his intention of doing every thing in his power to make the attempt, whenever it should come off, a success, praying that He who leadeth the blind by the way they know not might direct the party coming over from England. He means to go to Dublin in any case before the end of May, and exert himself in the way of preparation. He wants plenty of tracts and papers for circulation.

May 5, 1814. MELBOURN, Royston.—A penny society, chiefly among the poor, was about this time cordially adopted at the proposal of the minister, Rev. Jonathan Flockton,[2] subscriptions being received by him on the first Sunday in each month. The information is from his letter of November 5, 1814, announcing the first half-year's collection.

May 7, 1814. HULL.—The Rev. John Scott writes, with the concurrence of Mr. Dikes, minister of St. John's, that the friends from London must as a *sine quâ non* spend a Sunday there. All they could hope for on a week-day would be St. John's Church, and there only half the collection that there would be on a Sunday. They are not used at Hull to opening their churches for extraordinary services on a week-day; it would be very distasteful to churchfolk, and give the whole affair an irregular and unchurchlike appearance. At the High Church, Holy Trinity, they would get, he has no doubt, a collection on a Sunday evening,[3] as well as at St. John's in the morning, but Mr. Scott has little hope of the Vicar's concurrence in the scheme. They

[1] Lieutenant-General Robert Edward King, second son of Robert 2nd Earl of Kingston, born 1773, died November 20, 1854, under which date is an obituary account of him in the *Annual Register*. He saw much active service, and took part in many engagements. In 1800 he was created Baron Erris; in 1806 Viscount Lorton. His seat was Rockingham House, co. Roscommon. His son Robert, the 2nd Viscount, succeeded to the Earldom of Kingston through the failure of the eldest line of the family.

[2] Of St. Edmund Hall, Oxford, B.A. February 22, 1791. He became Vicar of Shernbourne, Norfolk, March 22, 1831.

[3] Mr. Scott was the lecturer. The vicar was the Rev. John Healey Bromby, Sidney College, Cambridge, B.A., 1792, 17th wrangler. He had been a pupil of the Grammar School under Milner, and was his successor in the living. This he resigned in 1867, and on March 25, 1868, he died at the age of 97, his second son being then Bishop of Tasmania.

would also endeavour to find a church or two in the neighbourhood. They cannot aspire to any very splendid patronage at Hull, yet he doubts not the town will do something worth Mr. Pratt's notice. On the 20th Mr. Scott wrote again, wishing that a third friend could come along with Mr. Pratt and Mr. William Jowett:—

'We shall be very weak at our meeting. We have not a single layman to open his lips in public, and very few clergy. We might as well write for York Minster as for Mr. Richardson. A party of friends has met this evening to cut out work for you. . . . I pray God give you health, strength, and spirits for your undertaking, and that your visit and the establishment of the Society here may be for our refreshment and invigoration as well as the good of others by our means.'

Committee, May 9.—In acknowledging the gift of 30*l.*, half its funds, from the Armagh Missionary Society,[1] the other half going to the London Missionary Society, the Secretary is instructed to inform the Armagh friends of the intended visit to Ireland, and the object of it.

The President, the Treasurer, and the Secretary are requested to seek a conference with the Primate of Ireland [2] (then in London) with a view to obtaining his countenance to the Society's attempt in Ireland.

May 11, 1814. IRELAND.[3]—Mr. Pratt,[4] from the Church Missionary House, addressed the following letter to the Archbishop of Armagh:—

'May it please your Grace. I am desired by my Lord Gambier, President of the Church Missionary Society, to request your Grace to allow his Lordship, with one or two other friends of the Society, the honour of a few minutes' conference with your Grace, on some points connected with its proceedings. A public appointment very speedily calling my Lord Gambier abroad, his Lordship ventures to ask if your Grace could name an early hour on Saturday to receive him.'

To this note the Archbishop on the same day returned an answer, dating from Hill Street, stating that he was most particularly engaged every morning in that week, and much regretted that he could not see Lord Gambier and his friends. In this courteous note there is no refusal expressed, much less is there the slightest hint of any disapprobation of the Society. If therefore its representatives in Ireland should pursue their mission in the Armagh diocese, it would be after a respectful endeavour to approach his Grace and without the slightest reason to expect his opposition. In short, they might feel they had a free hand there.

May 14, 1814. BRISTOL ASSOCIATION.—The Rev. Fountain

[1] Dated Lurgan, April 19. The secretaries were John O. Oldfield, curate of Shankhill, and John Johnson, Presbyterian minister of Tullylish.

[2] The Hon. William Stuart, fifth son of the 3rd Earl of Bute, Archbishop of Armagh by patent dated November 22, 1800. He died aged 68, on May 6, 1822, and was buried at the family seat, Luton Park, Beds.

[3] Continued from May 4, p. 471. See again under May 20, p. 473.

[4] Acting on a resolution of the Committee of May 9.

Elwin, Secretary, dating from Bedminster and remitting 750*l.*, wrote :—

'We have been thinking that a few copies of interesting books on missionary subjects would be useful to present to some of the strangers of the higher classes at Clifton and its vicinity, or to lend out to read amongst others, and our Committee have allowed the secretaries to exercise their discretion upon this point. Will you do me the favour to say if anything of this kind has been done by you in town? Brother Hensman thinks he could do considerable good for us in this way. If so, a little money laid out for some books decently bound would not, I should hope, be thought amiss.'

He asks for the titles of some books. A subsequent letter of May 20 shows that the plan was approved of in London, and apparently was carried out.

May 17, 1814. SEAMERE, Yorkshire.—The Rev. J. Richards, curate, remitting 12*l.* from his subscribers, and expressing his great pleasure in 'the increasing prosperity of the blessed cause,' writes :—

'We are inclined to hope that the nature of the Society is better understood by our farmers here than it was, for they come much better forward with their subscriptions. If it pleases the Lord to continue the life of my worthy vicar,[1] which I am sorry to say has been some time in danger from a paralytic affection, we flatter ourselves that this year we shall be able to do somewhat more for it.'

May 20, 1814. IRELAND.[2]—The Rev. Fountain Elwin, of the Bristol Association, wrote :—

'We rejoice to hear of your intended journey into Ireland. May the Lord be with you and prosper your handy-work. Mr. Fitzgerald, of St. James's Square, a warm supporter of our Society, has just written to ask for something of a printed prospectus to put into the hands of some friends who are going *immediately* to Ireland, in order that printed copies might be distributed preparatory to your making your appearance there.'

On May 24 Mr. Fitzgerald wrote from Bath to Mr. Pratt, expressing a warm interest, and stating that he had sent many letters to different parts of Ireland to excite a missionary spirit there. He is trying to influence Lady Kingston in co. Cork.[3] Lord Lorton, a very cordial friend, will be absent. On May 26 Mr. Pratt addressed the following circular[4] to various persons in Ireland, to accompany a printed address :—

[1] Rev. John Boutflower, B.D. He died at the age of 82, on March 12, 1818, at Ripon, where his daughter Marianne resided, married in 1814 to Dr. F. Whaley, M.D. His son, Mr. H. C. Boutflower, scholar of St. John's College, Cambridge, who gained the Hulsean Prize in 1816, for an Essay, *The Doctrine of the Atonement is Agreeable to Reason*, became head-master of Bury School, Lancashire. Another son, Dr. Andrew Boutflower, M.D., of Hull, died, aged about 33, at the house of his brother-in-law, Dr. Whaley of Ripon, July 30, 1817. A long obituary notice of him in the *Gentleman's Magazine* describes him as a most promising man in his profession and a firm believer in Revelation. Mr. Boutflower's third son, of the Madras Civil Service, died at Madras, September 20, 1830.

[2] Continued from May 11, p. 472.

[3] Helene Countess of Kingston, wife of George 3rd Earl, who was Viscount Lorton's elder brother. Their seat in County Cork was Michelstown Castle. There was also living in 1814, Caroline Countess Dowager of Kingston, mother of the 3rd Earl.

[4] The MS. copy is in the Society's collection. Perhaps it was for Mr. Fitzgerald's friends to get printed in Ireland.

'As Secretary to the Church Missionary Society, I take the liberty of stating, by desire of the Committee, that it has long been their wish to bring before the inhabitants of Dublin and other parts of Ireland the objects and proceedings of the Society. The Committee, encouraged by many invitations, have devolved this office on me and some other clergymen, members of their body. We hope to be in Dublin by the second Sunday (the 12th) of June. The Committee very respectfully and earnestly solicit your countenance and support to their design. The enclosed address will explain the nature and objects of the Society.'

On May 27 the Rev. Silver Oliver, rector of Loughgall, near Armagh, and brother of Lady Lifford, wrote as follows to the Rev. Robert Shaw, of Kilkenny :—

'The establishment of a Society in Ireland auxiliary to the Church Missionary Society has for some time been a favourite object of mine. I am happy to find it is likely to be attempted, and I shall be happy to afford every encouragement in my power. Having witnessed in the course of last year what little success attended the well-meant efforts of those who set on foot in this county a mission society on a general plan, I am decidedly of your opinion that the exclusive scheme promises the greatest probability of success. It must rejoice all the friends of the Church of England to see the Church society yearly acquiring additional resources, and I trust that the friends of the Establishment in Ireland will show that the national Church are not disposed to shrink from their duty in making known to the heathen world the glad tidings of Salvation through Jesus Christ. I shall be happy to do all in my power towards promoting the objects of those gentlemen, and to prepare the way for them by making known to my clerical brethren in this neighbourhood the object of their visit to Armagh. But I am sure you must be aware that the first question will be, Has the measure been sanctioned by the Primate? Without his concurrence I conceive that a meeting for the purpose in question could not with any propriety be held in Armagh. As the proposed society will be exclusively a Church society, it is highly desirable that it should meet the general support and cordial countenance of the beneficed clergy; but that could not be expected unless the assent of the diocesan was previously obtained. I do not expect that his Grace would take a leading part, as I do not believe that the bishops in England have patronised the Society. I suppose they conceive it to be a sufficient reason for not doing so that they already support two other societies for missionary objects. I have no reason to think that the Primate would refuse his assent if a proper representation was made to him on the subject; and as he is now in London, if I might presume to offer a suggestion, I should think it advisable that a deputation from the Committee should wait upon his Grace to state their intentions and to know if he would object to the establishment of a Society in this diocese auxiliary to the Church Missionary Society. . . . As soon as I can understand that the Primate does not object to the measure in question, and when I am informed of the time fixed for the gentlemen you mentioned visiting Armagh, I shall without delay make known their intentions in this country and particularly communicate it to such of my clerical brethren as I know to be interested in those objects.'

May 23, 1814. SUMMER JOURNEYS.—At a Committee of Funds, Mr. T. R. Kemp in the chair, there were as visitors the Rev. Legh Richmond, the Rev. Isaac Saunders, Mr. H. Dobbs. It was mentioned that Mr. Kemp and Mr. Saunders were about to make a tour together in the north, and Mr. Saunders offered to preach for the Society in such places as might be open to him. The proposal was thankfully accepted. Mr. Richmond stated that he would be able to devote September to preaching

for the Society in the North of England,[1] taking the places visited by Mr. Basil Woodd in 1813. The Committee engaged with him to do so, and the Secretary was requested to arrange details with him and Mr. Saunders.[2]

May 30, 1814. COLCHESTER.—Mr. S. P. Carr[3] reports that the interests of the Society here have much suffered since Mr. Storry's illness and death. Owing to this and the establishment of the Bible Society in the town, the Church Missionary Society has been much neglected there, and subscriptions have been but irregularly paid. The Rev. John Bull, formerly of Coggeshall, was curate during Mr. Storry's incapacity, and Mr. Carr hopes that the Rev. William Marsh, who, he hears, is coming to their Vicarage, will be able to do something to mend matters. If Mr. Carr can be of any further use to the Society he will do anything he can with pleasure.

Wednesday, June 1, 1814. HULL AND EAST RIDING ASSOCIATION.[4]—The Church Missionary history of Hull began in 1803 with the subscriptions of the Rev. John Scott,[5] Mr. William Hall,[6] Miss Terrington and Miss Howard. In 1804 they were joined by the Rev. Thomas Dikes, the incumbent of St. John's; Sir Henry Etherington, Bart., Senior Alderman;[7] Mr. Joseph Rennard,[8] and six others. The first sermon for the Society at Hull was preached in 1806 by Mr. Dikes at St. John's, the collection being 98*l.* 14*s.* 3*d.*; but there was no second until eight years later. Down to 1812 the predominant names in the Hull subscription list were those of Hall and Terry;[9] and next, those of Frost, Horner, Terrington.[10] In 1813, when petitions were going up to Parliament everywhere for the opening of India to the missionary, Hull was not behindhand, and at Hull the life of the cause was John Scott. The Hull petition was agreed to on April 7, 1813.

[1] He was engaged to preach for the Jews' Society in the same parts before September. Minutes, October 24, 1814.

[2] Mr. Saunders, residing in Eccleston Street, Pimlico, was minister of Broadway Church, Westminster, and lecturer of St. Ann's, Blackfriars. Mr. Kemp was of Queen's Square, Westminster, not far, therefore, from Broadway Church, which probably he attended.

[3] Evidently the father of the Rev. Samuel Carr, mentioned by the latter in a previous letter, p. 449.

[4] Authorities: *Missionary Register*, June 1814, p. 201, July, p. 267; *Minutes*, July 11, 1814; *Report*, 1815, pp. 531, 719.

[5] Curate of St. John's under Mr. Dikes, 1799–1816; Vicar of North Ferriby, 1801–1834; Master of the Grammar School, 1801–1810; Lecturer of Holy Trinity 1801–1816; Vicar of St. Mary's, 1816–1834. Died October 16, 1834.

[6] This name will be remembered in connection with the New Zealand Mission, and Mr. Marsden's project of a missionary ship.

[7] Created a baronet November 11, 1775. His country house was in the pretty village of North Ferriby, near Hull. On August 16, 1819, he died without issue, in his 88th year.

[8] Many years acting partner in the firm of Thornton, Watson & Co., sugar refiners. He died at Hull aged 84, in May 1815.

[9] Mr. Avison Terry, one of the leading gentlemen of Hull, laid the foundation stone of Christ Church, Sculcoates, on March 28, 1821.

[10] A gentleman of this name was for several years at this period a valuable lay member of the Committee in London.

The clergy to visit Hull to assist in forming the Association were Mr. Pratt and Mr. William Jowett, and the preliminary sermons were as follows:—On Sunday, May 29, in the morning at St. John's, by Mr. Pratt (74*l.* 3*s.*), and at Hessle, five miles up the Humber, Mr. Garwood's,[1] by Mr. Jowett (22*l.* 15*s.*) In the afternoon, at St. Mary's, Beverley,[2] by Mr. Jowett (18*l.* 18*s.*); in the evening at Holy Trinity, by Mr. Pratt (36*l.* 8*s.* 11*d.*) On Monday evening, at Cottingham, near Hull, by Mr. Pratt (17*l.* 4*s.* 9*d.*).

On Wednesday, June 1, a meeting was held at the schoolroom in Salthouse Lane, numerously attended, the mayor presiding. Mr. Pratt explained at large the nature and objects of the Society, and three other clergymen addressed the meeting, Mr. Dikes, Mr. Scott, and Mr. J. Birt. The lay speakers were Mr. Avison Terry, Mr. C. Lutwidge, Mr. John Crosse, F.A.S., Mr. William Hall, Mr. William Betty, Mr. Simon Horner, jun. At Hull, Mr. Pratt was not likely to forget, nor his audience either, the name and influence of Joseph Milner, whose death had taken place not above eighteen years before. The following was the passage of his speech which referred to him:—

'Here lived and laboured that eminent historian of the Church of Christ whose record of its past days is most effectually lending its aid to hasten on its final glories. Here he conceived the plan and laid the foundations of that grand edifice which we see rising before our eyes, now he is gone to his reward, under the hands of that "wise master-builder" his exalted brother.[3] None who enjoyed his ministry when living, or who hear him speak in his works now he is dead, can be insensible that we are here assembled for an object which would have met his most cordial regard. I pray God that the truths delivered in the ministry of that great man, and embodied in his History of the Church, may never be forgotten among you. And sure I am, sir, that everyone present who reveres his memory or who enters into the

[1] E. Garwood, Fellow of Magdalene College, Cambridge, B.A. 1779, M.A. 1782, was, in and about 1786, curate of St. Mary's, Hull, and under him Mr. Dikes studied for his ordination. In 1799 he was appointed by the Lord Chancellor vicar of Hessle, and on April 27, 1837, he died at Elvington, near York, aged 80. In the Report of 1813 Hessle does not occur; in that of 1814 it appears with a single subscriber, the Rev. N. Mawhood.

[2] In 1805 Miss Anne Lee, of Beverley, commenced subscribing, and in 1812 she was joined by Miss Buckland. In 1813 it was Miss Lee and Misses Buckland. In the Report of 1814 there were added to these Mrs. Kirkus, Mrs. Norris, and Miss Mosey. In 1815 the number had increased, but are reckoned under Hull.

[3] Joseph Milner, who died November 15, 1797, published three volumes of his *History of the Church of Christ*, embracing the first twelve centuries. His brother, Isaac Milner, president of Queens' College, Cambridge, and Dean of Carlisle, edited vol. iv. in 1803, and vol. v. in 1809, in part from Joseph Milner's manuscripts, carrying down the history to the Reformation. On October 31, 1809, Dr. Claudius Buchanan wrote to Colonel Sandys: 'I am glad you are reading Milner's *Church History*. He has combined more real piety and sound sense in these volumes than are to be found in half the books of the day' (*Life of Buchanan*, ii. p. 214). Mr. Bickersteth, in his *Christian Student* (p. 509, ed. 1844), calling it 'the best history of the real Church,' warmly recommends it. Before this work appeared, English readers derived their knowledge of Church history from Gibbon's anti-Christian *Decline and Fall*. No other general Church history by an English writer appeared until Dean Waddington's, for the Useful Knowledge Society in 1835. Milner's work therefore filled a great gap, and for many years had a wide circulation, fully bearing out Mr. Pratt's eulogy.

spirit of his writings will feel a sacred ardour to co-operate with us in his one grand design—the advancement of the kingdom of our common Lord.'

Mr. Pratt paid a warm tribute to another great Hull name, that of William Wilberforce. Mr. Dikes dwelt on the debt that England owed to Africa for her participation in the slave trade. Mr. Scott, expressing himself in the kindliest terms towards Dissenters, justified the existence of the Church Missionary Society as a separate organisation from the London Missionary Society. He said:—

'Points of doctrine and of discipline are concerned, and no cordial union can ever be produced where any principles, even though but subordinate ones, are to be sacrificed or compromised. Union under such circumstances can only resemble that of the "iron and miry clay." From esteem, therefore, for the Dissenters, and a desire to cherish that cordiality which happily subsists between us in this place, among other reasons, I would recommend that we should here act separately—separately, yet harmoniously.'

The Association was at this meeting established, with the following officers:—

President.—Sir Henry Etherington, Bart.

Vice-Presidents.—The Mayor of Hull; Messrs. Aldermen Chr. Bolton, W. W. Bolton, Osbourne; Lieut.-Col. Francklin, R.A.; Messrs. Jonas Brown, Robert Raikes, Charles Ludwidge.

Treasurer.—Mr. Simon Horner, jun.

Secretaries.—Rev. Thomas Dikes, LL.B., Rev. John Scott, M.A.

In the evening of Wednesday, the concluding sermon was preached at St. John's Church by the Rev. Joseph Jowett.[1] On June 13, Mr. Dikes wrote to Mr. Pratt thus:—

'I assure you a good impression has been made on the town in your favour. We will fan it up and not suffer it to die away. . . . I need not say how much we enjoyed your visit. Show that you enjoyed it by repeating it. I assure you that many here will be glad to see you again.'

On the 20th he wrote once more:—

'I am persuaded that a good impression is left on the minds of the inhabitants of this place, and I shall be much disappointed if our Society do not take root and flourish abundantly. . . . The Dissenters have had their annual meeting here. They sadly outdo us in numbers. I think there were not less than forty ministers present. They had preaching in almost every chapel in the town. Mr. Campbell gave a narrative of his travels in Africa, and the whole concluded with the administration of the Sacrament. They call their Society, they said, *The Missionary* Society, because it embraces all denominations. Very good sermons were delivered by Mr. Roby, Mr. Fletcher, and Dr. Winter. I think that about 200*l.* were collected in the different places of worship. The speeches delivered at the meeting did not answer their own expectations. Such meetings will be held annually. What are we doing in the Church? Ought not you Londoners to imitate them?'

Wednesday, June 1, 1814. IRELAND.[2]—Lady Lifford writes from Merrion Square, Dublin. She and Lord Lifford landed on

[1] Rector of Silk Willoughby, near Sleaford, in Lincolnshire, instituted 1813. He was the son of the Rev. Henry Jowett, of Little Dunham, and a nephew of Dr. Joseph Jowett, of Cambridge, and a cousin of the Rev. William Jowett.

[2] Continued from May 27, p. 474; see further under June 6–9, p. 478.

Wednesday, May 25, and are about to leave for Armagh shortly. They have met with very ill success in getting friends for the Society. Every one, without exception, says it is a bad time, as very great subscriptions have been made for various objects and the principal people have mostly left town. The La Touche family,[1] most conversant in these subjects and most active in promoting charitable objects, say they think the Society at present will find little support. Mr. La Touche does not think they will collect above 400*l.* or 500*l.* Still, it is surprising what charity sermons in Dublin do collect. Lord and Lady Lifford will be happy to receive Mr. Pratt and friends at the Deanery, Armagh; but unless the Primate is favourably disposed to the Society they fear there are not many of the clergy who will give it encouragement. Lord Caledon[2] and Lord Gosford,[3] the principal gentlemen in those parts, who have the greatest influence, will not be in Ireland until August.

Sunday, June 5, 1814. PENISTON, Yorkshire, W.R.—There was a collection of 23*l.* 9*s.* in the parish church after a sermon by the curate, the Rev. John Haworth, who remitted[4] the amount in a warm and earnest letter, but does not expect to collect annually, that being a country place, with trade so low.

June 6–9.[5] IRELAND.—On one of these days certainly a clerical meeting was held in Dublin, convened by the Archdeacon[6] under the direction of the Archbishop of Cashel,[7] who was administering the diocese for the Archbishop of Dublin,[8] then mentally incapacitated, to decide on the reception that should be accorded to the representatives of the Church Missionary Society about to visit Ireland—at that very time, in fact, on their way.

[1] More will occur respecting this family further on: but here we may notice that there was published in 1809 a Report, dated April 3, 1809, upon 'Certain Charitable Establishments in the City of Dublin which receive aid from Parliament.' It was a public document, signed by Mr. John David La Touche, Mr. William Disney, and Mr. G. Renny.

[2] Dupré Alexander, 2nd Earl of Caledon, of Caledon Castle, co. Tyrone, was the son of James Alexander, who after important services in India was advanced to the Irish peerage in 1790, and died in 1802: born 1777, died 1839.

[3] Archibald Acheson, 2nd Earl of Gosford, of Gosford Castle, co. Armagh, succeeded his father in 1807, died March 27, 1849, aged 73. His eldest sister, Lady Olivia, married in 1797 Brigadier-General Robert Bernard Sparrow, of Brampton Park, near Huntingdon; his second, Lady Mary, in 1803 married Lord William Bentinck, Governor of Madras 1803–1805, and Governor-General of India 1827–1835; and his third, Lady Millicent, married in 1826 the Rev. John Hurt Barber, for many years rector of Little Stukeley, Hunts. Gosford Castle is in the parish of Mullaghbrack, on the road from Armagh to Newry.

[4] In a letter of June 27. Peniston was midway between Sheffield and Huddersfield.

[5] Continued from June 1, p. 477; see further under June 22, p. 481.

[6] James Saurin, instituted October 22, 1813. In 1818 Dean of Derry, and in 1819 Bishop of Dromore.—Cotton's *Fasti*.

[7] Honourable Charles Brodrick, son of George 3rd Viscount Midleton, of Midleton, co. Cork; Archbishop of Cashel December 9, 1801; in 1811 appointed coadjutor to the Archbishop of Dublin, mentally unsound: died May 6, 1822.—Cotton's *Fasti*.

[8] Dr. Euseby Cleaver, Archbishop of Dublin, August 25, 1809; died at Tunbridge Wells, December 1819, aged 73; buried at Fulham.—Cotton's *Fasti*.

It was in consequence of the circular letter of May 26, mentioned further back as sent by Mr. Pratt to the principal clergy in Dublin. At this gathering was manifested a general hostility to what it was then the custom to call the Calvinistic Methodism alleged to be prevailing more or less within the United Church. The term was intended on this occasion to denote the principles of those identified with the Church Missionary Society and the Evangelical body generally. But most unjustly. As to Methodism, they had not a particle of sympathy with it in its proper sense; and as to Calvinism, their views coincided with those expressed in the Thirty-nine Articles, not with those laid to their charge by the Bishop of Lincoln. But whatever their views were, the inculpated clergy did not regard them as necessary to salvation, and, as a rule, rarely touched upon them out of their own pulpits, except they were directly challenged. In their pulpits those views were not made prominent, and seldom were they urged on people who were prejudiced against them or could not receive them. In the *Account*, published in 1799 as the Society's manifesto of principles, there is no mention whatever of them; nor (as far as we can recollect) were they once even distantly alluded to in any of the Society's anniversary sermons then before the world. To have raised the cry of Calvinistic Methodism on the approach of the Church Missionary Society towards Ireland, showed anything but a considerateness for the brother Churchmen representing it, or else a deplorable ignorance of facts. The last is by far the most probable. Could the objecting Dublin clergy present at this meeting have all known how thoroughly the Dean of Wells, for instance, fraternised with his evangelical brethren, and how affectionately he was regarded by them; that he once had been as prejudiced against them on questions of 'Calvinism' as the Bishop of Lincoln himself, while he still retained, and always, on occasions that appeared to him to require it, expressed the opinions of the moderate Arminian school? That might have been to them a sufficient token of the large-heartedness of those fellow Churchmen who were now advancing to seek theirs. That the bulk of the parochial clergy of Dublin were not of the evangelical school is plain enough; we much suspect that they were not sufficiently acquainted with the best and truest living exponents of it, and that they must have been deeply prejudiced against it by some who thought they exemplified it, but handled the Augustinian teaching of their Church without sufficient insight, caution, or modesty. They could not have been sufficiently friends to the evangelical school or name to avoid confounding its best exponents with its worst. To mitigate the misunderstanding something would possibly be done by the coming visit of the Secretary and his coadjutors, as had occurred eight months previously at Norwich. The Archdeacon's meeting, however, being general, was not without spokesmen for the Society, who could well chal-

lenge any proof that its principles conflicted with the teaching of the United Church, and that was the point after all, whatever might be the opinions of individuals speaking for it. It could have been urged, that from Archbishop Moore to that day not a single bishop out of all who had withheld their countenance had ever alleged against the Society that its constitution, its avowed principles, its acknowledged objects, were contrary to the Established Church. Not even the Bishop of Lincoln had ever asserted that in his official communications with the Society's friends. There was a sufficient answer to those who in this meeting objected that the Society lacked the patronage and recommendation of the English bishops. Such an objection was raised, we know; what the answer actually given was we have not seen. The chief objection, however, relied upon was that sermons for the Society would interfere with the parochial charities, the relief of the poor in Ireland depending principally on collections made at the churches every Sunday. Based on that ground, a resolution of distinct hostility would have been the outcome of this meeting had not one of its members, a clergyman much respected and highly connected, at the head too of an influential parish, intimated his intention of patronising the Society and lending it his pulpit. It was the Rev. William Bushe, the Rector of St. George's.[1] The result was that the meeting separated on the understanding that every member was to follow his own judgment.

We have here reached the very verge of the Hibernian Auxiliary, but we should like to dispose of two or three minor incidents in England according to date before re-opening that long and interesting narrative.

June 14, 1814. SHREWSBURY.—The Rev. John Buckworth, of Dewsbury, received from some young friends at Shrewsbury,[2] where he had recently been taking charge of St. Chad's for a few months, a remittance with a letter, in which they say:—

'We feel very thankful that you should have proposed to us anything whereby we may in the least contribute to the extension of the cause of our blessed Master. Whilst on earth He did not despise the day of small things, and we humbly hope He will not despise this our feeble offering, as He is the same yesterday, to-day, and for ever, but own it as a fruit of your labour among us.'

The sum sent was collected by Miss Anne Meire, the Misses Emma, Martha, and Sarah Ditcher, Mrs. Mary Boot, Bickton.

June 15, 1814. LONG SUTTON,[3] Wisbech.—The Rev. S. Lowe, dating from the vicarage, writes:—

[1] He was a brother-in-law of Dr. George de la Poer Beresford, Bishop of Kilmore 1802–1841. In 1800 he became Prebendary of Lismore, and in or about 1805 rector of St. George's, one of the most opulent and respectable parishes in Dublin. He died at Dublin February 23, 1844, and was buried in the cemetery of St. George's. —Cotton's *Fasti*. See further on under June 16, p. 492.

[2] Reported in his letter of June 15.

[3] Also called Sutton St. Mary. It is close to the Wash, at the south-east corner of Lincolnshire.

'Although the times are far from favourable to such an attempt in a parish consisting chiefly of farmers and labouring poor, yet we have ventured to commence operations on behalf of the Church Missionary Society, and have already obtained sixty subscribers of one penny a week.'

June 15, 1814. ESSEX.—The Rev. Thomas Jee of Thaxted will talk to the clergy whom he will see on the 28th at the Braintree Bible Society about a County Association. He adds:—

'I feel it my duty to concur to the utmost of my power with the other clergy in the furtherance of an object which I think pleasing to God and beneficial to mankind.'

June 24, 1814. LYMPSHAM, Somerset.—About now in this small parish an association began under the Rev. J. A. Stephenson,[1] who on August 1, 1814, wrote that it had been for some time formed, and more definitely on December 15, 1814, remitted a contribution 'from Midsummer to Christmas.' It included in its objects the Bible and the Jews' Societies, and so was not strictly a Church Missionary Association.

THE HIBERNIAN AUXILIARY.[2]

June 22, 1814.—Though for convenience we place this important institution under the date of its actual formation, we are obliged to go back some days earlier in order to follow closely the steps by which its successful issue was secured. The meeting of the Dublin clergy in anticipation of it on a day between June 6 and June 9[3] has just been before us, and we must now consider ourselves as immediately following it.

On Monday, June 6, the Rev. Josiah Pratt, the Secretary, leaving a sub-committee in charge of his duties in Salisbury Square, set out from his house in Doughty Street at seven in the morning, in a post-chaise, accompanied by two friends, the Rev. Daniel Wilson of St. John's Chapel, Bedford Row, a member of the Committee, and the Rev. William Jowett, a Fellow of St. John's College, Cambridge, preparing to go out to Malta as the Society's literary representative in the Mediterranean. Mr. Jowett, the junior partner in this enterprise, acted as its secretary, and took notes of all proceedings, journeys included. The first stage took them eleven miles, to Barnet, where they

[1] Joseph Adam Stephenson, rector of Lympsham, a village six miles west from Axbridge and three from the sea, instituted on his own petition, July 15, 1809. He was the son of the Rev. Christopher Stephenson, vicar of Olney, who died when on a visit to Lympsham in 1814. He himself died at Lympsham April 22, 1837. By a sermon of his in the parish church some time in 1819, a most happy impression was made on the mind of Miss Emma L. Maurice, the sister of Miss Anne Cobb Maurice, two young ladies who died in the prime of life, as related in the *Memorials of Two Sisters* by Miss Mary Maurice, authoress of *Aids to Development*. All three were sisters of the Rev. F. D. Maurice.

[2] Authorities: MS. Report in the Society's collection of letters, under August 8; Committee Minutes, July 11, 1814; *Missionary Register*, July 1814, p. 272; *Proceedings*, 1815, pp. 531, 732.

[3] See p. 478 *supra*.

halted to breakfast. We shall omit all further travelling details, merely observing that the journey proceeded by day only, commencing early in the morning. On Tuesday, June 7, at 9 A.M., the party reached Birmingham, where they met at breakfast the Rev. Edward Burn of St. Mary's Chapel, Mr. Simcox, and other friends, with whom they discussed the formation of a Birmingham Association. It was decided to ask the Dean of Wells to preach on the occasion, and to request of the Birmingham clergy the use of their churches, the time fixed on being August or September. Crossing from Holyhead, the travellers reached the Moira Hotel, Sackville Street, Dublin, at half-past nine in the morning of Friday.

June 10.—About one o'clock they sallied out to find Dr. Thorpe, one of the two Bethesda chaplains, that they might learn the general feeling, and the degree of preparation. He acquainted them with the substance of what had passed at the recent Archdeacon's meeting. Accompanied by him they made several calls, but found most people out. They had tea at Mr. Francis Corbet's in Mountjoy Square,[1] the rest of the party being the Rev. R. Shaw, the Rev. W. Bushe,[2] and Mr. Paulus Æmilius Singer. All of them agreed that congregational collections should not be made on the first Sunday, even if at all, owing to recent ones having been very numerous and large. The general meeting had better be relied on for exciting an interest. In this conversation, and in many others, it was held to be most advisable that their efforts on the present visit should be limited to the obtaining of a firm footing in Dublin, leaving it either to the Irish themselves or to London visitors another year to form associations. The modest scope of this programme seemed calculated, we should think, to mitigate the opposition which the Dublin parochial clergy had vented at the late meeting, the full particulars of which seem to have been communicated to them by Mr. Shaw at their private dinner at the hotel on this Friday evening.

Saturday, June 11.—Accompanied by the Rev. Charles Coleman,[3] they went to breakfast at Lord Lifford's in Merrion Square. Mr. Coleman, who held a living in Lord Lifford's gift near Armagh, had become acquainted with Mr. Pratt and Mr. Wilson in London, and had warmly espoused the interests of the Society. He was a strict Churchman, and desirous that the Society should have that character in the eyes of persons in Dublin and Ireland. Lord and Lady Lifford, especially the latter, were still friendly and disposed to assist the Society.

[1] His country house was somewhere in co. Meath (letter August 4, 1814). In 1821 he begins to be named Francis Corbet Singleton, disappearing from the Reports after 1826.

[2] Who on this occasion, we may assume, promised the St. George's pulpit for Sunday.

[3] Dublin, B.A. 1789, M.A. 1814. He was present at the anniversary in London, May 3, 1814, p. 456.

Pursuing their calls afterwards, they found Dr. Guinness[1] very civil, but unwilling to lend his church, St. Werburgh's. With his brother, Mr. Arthur Guinness at the bank, a good man, most active in promoting charities, and with Mr. Corbet, they had some private conversation on the subject of attending or preaching at Bethesda Chapel, for as to the state of things there they had had early intimation. The chaplains, Dr. Thorpe and Mr. Mathias, were not licensed, and the Archbishop of Cashel had marked the place as obnoxious, having even expressed his intention to consider it as a test of churchmanship. Under those circumstances, it appeared likely to injure the Society if they should needlessly run the risk of such an imputation. The two gentlemen, entering fully into their views, undertook to represent the matter to Dr. Thorpe. Mr. Mathias[2] they had not yet seen. Dr. Thorpe appeared quite satisfied.

It seems a striking proof of the determination already felt for the establishment of the Church Missionary Society in the Irish capital that on this very day, Saturday, June 11, before a single sermon had been preached, long before the great meeting came off, there was actually formed a Dublin Ladies' Association. That it was planned quite independently of the three visitors, and even some time before their arrival, is evident. We are expressly told, in fact, that it originated with that warm friend of the Society, Lady Lifford.[3] The formation of it took place at Watson's, the bookseller in Capel Street, at two o'clock in the afternoon, and the three clergymen, who had not been on Irish soil yet thirty hours, attended by invitation, Mr. Pratt and Mr. Wilson speaking.[4] This was their first public essay on Irish ground. The patroness of the Ladies' Association was the Viscountess Lifford; President, the Countess of Westmeath.[5]

[1] The Rev. Hosea Guinness, of Trinity College, B.A. 1788, LL.B. and LL.D. 1796, was Chancellor of St. Patrick's from 1810 until his death, which occurred at an advanced age in March 1841; he was buried at St. Werburgh's, of which church he was rector (*Gent. Mag.*, May 1841, p. 550; Cotton's *Fasti*, ii. p. 120). In 1825 and onward he subscribed to the Society. He was one of three brothers, and apparently, from the date of his degree, the eldest of them. The second was Arthur, born March 12, 1768, and the other Benjamin. Their father, Arthur Guinness, of Beaumont, co. Dublin (born 1725, died 1803), founded the well-known Dublin brewery about 1759, which was some years earlier than the origin of the firm of Barclay and Perkins in London. The son Arthur, also of Beaumont, succeeded to this business, which was then, in comparison with what it afterwards became, but a local and limited one, carried on at James's Gate. This gentleman, the Arthur of our text, long remembered in Dublin for his high character and his charities, died June 9, 1855. His son Mr. Benjamin Lee Guinness, born November 1, 1798, began about 1825 that development of the export business which made the name of his firm known all the world over. At a cost of 150,000*l.* between the years 1860 and 1865, he restored St. Patrick's Cathedral, of which his uncle had been Chancellor. He was created a baronet, and died on May 19, 1868.

[2] Rev. Benjamin William Mathias was a scholar of Trinity College 1794, B.A. 1796; and died at Dublin in or before July, 1841 (*Gent. Mag.*, July 1841, p. 104). He was the author of various books on religious subjects.

[3] *Missionary Register*, July 1814, p. 282. [4] Mr. Jowett's MS. report.

[5] Lady Elizabeth Emily Moore, daughter of Charles 2nd Marquess of Drogheda. In 1797 she became the second wife of George Frederick Nugent, 7th Earl of Westmeath, who died December 30, 1814. According to a manuscript among

The Vice-Presidents were Viscountess Lorton, Lady Lucy Barry,[1] Lady Florence Balfour,[2] Lady Molyneux,[3] Mrs. White, the wife of General White, Mrs. Brownlow,[4] Mrs. Shaw. The Treasurer was Mrs. Shaw, Merrion Square; the Secretary, Mrs. Alexander Hamilton, Rutland Square. The chief object of this association, as of all similar ones, was the collection of smaller subscriptions. It must of course be taken for granted that the husbands of the ladies at its head were consenting parties, thus giving open assurance of their desire to see the movement now in hand for the Hibernian Auxiliary well supported. All things considered, this Ladies' Association was a fact of much weight and significance. Here, before more than a single church [5] had been promised for the morrow, and while the auxiliary itself hung in doubt, these influential women and their families seem to be proclaiming to the Dublin world their resolution to make the grand effort then going forward a success, as well as their strong assurance that it was about to prove one. That discouraging report which Lady Lifford had been constrained to write on June 1, was not going to be acquiesced in, and it may be truly said that it was the promptitude and energy of this Viscountess at a critical moment, seconded by a few great Dublin dames, that really took possession of Ireland for the Church Missionary Society. The Capel Street meeting could not fail to excite an interest that afternoon among the serious members of the upper classes in the city, and the first indication of it arrived in the evening, after Mr. Pratt and his friends had sat down to dinner at their hotel, and there was delivered to him a note from one of the foremost of the Dublin junior clergy, Mr. Lefanu,[6] enclosing one from his rector and father-in-law Dr. Dobbin,[7] offering

the letters, they resided at Willow Park, co. Dublin, and we are also informed by it that she was a pious lady, much interested in the conversion of the Jews.

[1] Juliana Lucy, eldest daughter of Arthur Annesley, Viscount Valentia, married in 1789 to Mr. John Maxwell (who had assumed the additional surname of Barry), grandson of John Maxwell 1st Baron Farnham of Farnham, in co. Cavan. In 1814 her husband, Mr. Maxwell Barry, was of Newtown Barry, co. Wexford, her father, Earl Mountnorris, her brother George Viscount Valentia. In 1823 Mr. Maxwell Barry succeeded to the barony of Farnham, and on September 28, 1839, died, aged 71. Lady Farnham died October 10, 1833.

[2] A daughter of William Willoughby Cole, 1st Earl of Enniskillen, married in 1797 to Mr. Blaney Townley Balfour, of Townley Hall, Drogheda, where that gentleman died December 21, 1856, aged 87.

[3] Margaret, eldest daughter of Sir Neil O'Donnel, Bart., of Newport, co. Mayo, married in 1785 to Sir Capel Molyneux, 4th Bart. He died in 1832. Their seat was Castle Dillon, co. Armagh.

[4] The wife of Mr. William Brownlow, M.P. for co. Armagh from 1870 till his death on July 10, 1815.

[5] St. George's.

[6] There were several Dublin graduates of this name. He was Thomas Philip Lefanu (B.A. 1804, M.A. 1815, LL.D. 1826), residing at 45 Dominick Street. He ultimately became Dean of Emly, from April 18, 1826, till his death, on June 24, 1845. He was also rector of Abington, in co. Limerick, where he was buried. In Cotton's *Fasti*, i. p. 157, he is described as a man of highly cultivated mind, great benevolence, and most amiable disposition, besides being an excellent and impressive preacher.

[7] William Dobbin, of Trinity College, scholar 1750, B.A. 1752, D.D. 1772.

their church for the next day, both morning and evening. It was St. Mary's in Stafford Street, the parish of which comprised some of the most fashionable parts of Dublin.[1] Three sermons then in two churches, and without collections with only one absolute refusal, was something secured for the first Sunday, when early in the week there had seemed a possibility of none. In the evening came in again that active friend, so well informed in everything relating to Ireland, the Rev. Robert Shaw, who sat three hours conversing on the condition of the country, civil and religious. His account of the former was lamentable in the extreme, and of the latter most disheartening. His own congregation at Kilkenny, a town of 30,000 Romanists, abounding in profligacy, did not exceed 200. One bishop, on first coming to his see, vowed that his first act should be to put down the Calvinistic Methodists in the United Church. Mr. Shaw did not think that in all Ireland more than 7,000 Churchmen had even the opportunity of hearing the truths of the Gospel preached, and of that number not all did hear them. One cause of religion having fallen into disrepute in Dublin was that the spirit of dissent had gone forth amongst some who were once most pious and highly respected Churchmen. Mr. Walker, a Fellow of Trinity College, elected in a manner peculiarly honourable, and looked up to as a man of the first rank in learning, was one; another was Mr. Carr, married to Mr. Shaw's sister, once reputed a man of sound judgment. Both were now drawing away others with all their might, the result being a great extent of schism. It required, said Mr. Shaw, more experience than the young men possessed to see the evil of those things; nor were they even yet all persuaded, and attachment to the Church was making but slow progress in the minds of religious persons. It had been only of late that Dr. Thorpe's feelings that way had grown at all confirmed. Among those who had recently become more favourably disposed towards the serious people was Mr. Bushe. This conversation carried them into Saturday night, and gave them solemn thoughts for the morrow's sermons.

Sunday, June 12.—On this their first Sunday in Ireland, after just two days' moving about among friends and critics, their object being anything but well understood generally, their preaching capacities being taken for granted rather than known, each of the three English clergymen had his opportunity of fronting a Dublin public upper grade. There they were to show a good body of the people, and some of the clergy, what manner Churchmen they were, how they apprehended evangelical doctrine, for what purpose they had come to Ireland, and why it might be worth the while of Irish Churchmen to receive them, as well for the blessing of the Irish Church as for the enlightenment of the heathen world. In Dublin morning church began at twelve

[1] G. N. Wright's *Guide to Dublin*, 1821, p. 150.

o'clock. Mr. Pratt preached at St. George's[1] to a congregation of a thousand persons from St. Matt. vi. 10, *Thy kingdom come*, and Mr. Wilson at St. Mary's from Is. liii. 11, *He shall see of the travail of his soul*. Each text admirably suited the man. Pratt from his could unfold the operations, hopes, and means of the Society; and Wilson the grand principle upon which all the Christian ministry, whether in Africa, India, or Dublin, must be founded if souls were to be brought to God. He had preached on that text at Cambridge in Mr. Simeon's church the year before, as we have already seen. In the evening Mr. Jowett preached at St. Mary's to a small congregation of 200,[2] from Eph. iii. 8, *Unto me, who am less than the least, &c.*, a very suitable text for one looking forward to employment under the Society. The curates of St. Mary's were particularly kind, requesting that Mr. Wilson and he would preach again the following Sunday. After the two morning sermons Dr. Graves, the Dean of Ardagh,[3] called and left his card; but he was not won, for when Mr. Coleman called on him and urged the cause of the Society very warmly, it was without effect. In the evening Mr. Coleman pressed the deputation to come to Armagh, where they might have three collections or more, besides a public meeting. Lord Lifford likewise invited them. It was evident, therefore, that they had so far created a good impression among friends, who saw no reason to feel shy of the cause they had committed themselves to or the advocates they had welcomed.

Monday, June 13.—They breakfasted at Mr. Corbet's, Mountjoy Square West, when the title of the coming institution was talked over, some preferring that it should bear the word Society rather than Auxiliary. After breakfast Mr. Wilson and Mr. Jowett went by appointment to call on Lord and Lady Lifford, who were leaving for Armagh on the following day, and from them they expected to learn the arrangements made for their own visit to those parts. Alas, they found obstacles and doubts. There is nothing to show that Lord Lifford had lost interest in the cause, but he was certainly uneasy as to his own duty in it, situated as he was. He feared to give umbrage to the Primate by promoting an Association and a public meeting without his Grace's previous appro-

[1] So reckoned; but in reality that parish church was in building, and service was held, with the Archbishop's consent, in Wesley Chapel, belonging to the Wesleyan Methodists.

[2] The reason of so scanty an evening attendance, quite a usual thing, was the Dublin dinner hour.

[3] On the staff of Trinity College, and celebrated in letters as the author of *Lectures on the Four Last Books of the Pentateuch*, designed to show the divine origin of the Jewish religion. This valuable work first appeared in 1807; a 2nd edition was issued in 1815; a 3rd in 1829. Hartwell Horne considered it 'indispensably necessary to every biblical student.' His Mosaic studies seem to have especially interested him in the Jews, as he had twice preached, 1811 and 1812, for the London Jews' Society, at St. Andrew's Church, Mr. Bourne's. Dean Richard Graves, born in 1763, died in 1829.

bation and sanction. We must not be surprised at these scruples. The Dean of Armagh and the Archbishop of Armagh were very close neighbours. It is true his Grace had expressed no opposition, but neither had he shown the slightest degree of interest or favour. Lord Lifford suggested Belfast instead of Armagh; but his visitors saw that that would not do. The Protestants there, though numerous, were principally dissenters. They had, moreover, no competent introduction there. In fact, they must give up the Armagh Association altogether and concentrate their whole effort on Dublin. As to Lord Lifford, he was evidently much out of heart as to the whole scheme. Perhaps he had expected more Dublin pulpits on Sunday. Three able men, three sermons, two churches! What dignitaries had come forward? Not one. He took a gloomy view of the situation, and expressed his concern that the three clergymen should have come to Ireland before things were better prepared for them. There, however, Wilson and Jowett would not agree with him. Their position enabled them to take a wider view, and from close attention to all they had heard from every quarter they were convinced that, had they delayed their visit for even two years, things would not have been more prepared; nay, the prospects would probably have been worse through other eager societies pre-occupying the ground. After this disappointing interview Mr. Wilson and Mr. Pratt, whose departure was delayed by the rain, had a long and interesting conversation with Lady Lifford and her niece Miss Hewitt, who spoke much of their enjoyment during their recent visit to England of the sermons they had there heard and the society of friends such as Mr. Wilberforce, Dean Ryder, and others. Here again was, in effect, the current of the Church Missionary Society in other ways reaching the sister isle.

In the course of the same evening, Monday the 13th, Mr. Thomas Parnell of Merrion Square called, a gentleman moving in the first Dublin society, but how exactly connected our materials do not show. His country abode was at Maryborough, in Queen's County,[1] from whence he had evidently come to Dublin that day. The deep interest he took in the welfare of Ireland and its Church, his earnest hope also for his country through its closer connection with England, will be evident in these pages. He stayed two hours, describing the dreadful state of Ireland, of which Mr. Jowett's report has preserved some

[1] He has this address in the subscription lists of the London Jews' Society. He must have been, we think, that Thomas Parnell who is down in the Peerage as the son of Sir John Parnell, of Rathleague, two miles S.E. from Maryborough, in Queen's County, and as the brother of Sir Henry Parnell, who, succeeding Sir John in 1801, was created Baron Congleton in 1841, and died in 1842. If so, another elder brother was William Parnell of Avondale, near Rathdrum, in co. Wicklow, who, dying in 1821, was the grandfather of the late political leader, Mr. Charles Stewart Parnell of Avondale, M.P., born in 1846. Mr. Thomas Parnell is, in the Reports from 1815 to 1869 inclusive, a life member of the Hibernian Auxiliary.

memoranda. The poor Roman Catholics were grossly priest-ridden, and as to the condition of the Church things were melancholy in the extreme. In his own county he knew but two pious clergymen, Mr. George Hamilton of Killermogh,[1] who lived in his house in a state of siege almost, and Mr. Kelly of Kellyville near Stradbally,[2] lately become a dissenter. From him Mr. Parnell brought a cordial letter of invitation to Kellyville.[3] Sunday schools have been forming now for three or four years, with benefit to Ireland,[4] but Mr. Parnell fears that gentlemen and Members of Parliament in England are but little acquainted with the degraded and turbulent state of the interior. As to the proposed Hibernian Auxiliary, he is very hopeful that great good may result. Its benefit will be felt, he thinks, by making the few serious clergy better known to each other, more united, more attached to the Church and to England.

To dwell as we do on the sores of Ireland as illustrated by this visit of Pratt, Wilson, and Jowett, is by no means to wander from our path. Far from it. It is most instructive to see that while the parent Society was born and nursed in England amid the throes of a struggle with the French Revolution, its counterpart in Ireland, the Hibernian Auxiliary, was in like manner planned and established by men and women whose ears were familiar with the rumbling of a volcano at home. There is nothing surprising in either case. Public anxieties awaken people to many activities for the relief of afflicted humanity.

Tuesday, June 14.—Mr. Disney called, with the information that Lord and Lady Lifford were set off for Armagh. There was likewise a visit from the Hon. and Rev. John Pomeroy,[5] who stayed conversing on the business in hand half an hour,

[1] Killermogh, in Queen's County, was two miles west from Durrow. Mr. Hamilton's brother Alexander, of Dublin, will occur further on.

[2] An account of the Rev. Thomas Kelly, minister of Bethesda Chapel, Dublin, before Mr. Mathias, the composer of some well-known hymns and tunes, may be seen in Julian's *Dictionary of Hymnology*. The son of Thomas Kelly a Judge of the Irish Court of Common Pleas (1784-1801), he was born at Dublin, July 13, 1769, graduated at Trinity College, B.A. 1789, was ordained in 1792, and died May 14, 1854. Kellyville, the family seat, in the parish of Stradbally, five miles east from Maryborough and thirty-eight S.W. from Dublin, was in 1819 (Lewis's *Topog. Dict. of Ireland*, 4th edit.) the residence of Mr. Thomas B. Kelly. Mr. Kelly's daughter, Elizabeth, was the wife of the Rev. William Wingfield, one of whose brothers, the Rev. Edward Wingfield, married into Lord Roden's family, and another was the 6th Viscount Powerscourt, whose widow, Theodosia Lady Powerscourt, wrote the *Letters* edited by Bishop Daly.

[3] He welcomes the three delegates to Ireland; he is at present in the country on his way to Scotland with Mrs. Kelly, and invites them to stay at Kellyville, should they be coming that way. Mr. Kelly could not be expected to render any active assistance, but in the latter years of his life, as we have noted elsewhere, he regularly subscribed.

[4] In 1811 the Kildare Place Society for the education of the Irish poor was founded, the Guinness family being among its earliest friends.

[5] A younger son of the first Viscount Harberton, born December 19, 1758; Prebendary of St. Patrick's 1794; 4th Viscount from September 27, 1832, until his death on July 4, 1833. His sister, the Hon. Henrietta Judith Pomeroy, was Lord Lifford's first wife (*ob.* 1778). His house in Merrion Square was next to Lord Lifford's. He was a great friend of the Bible Society.

long enough to have the constitution and operations of the Society fully explained to him by Mr. Pratt. He desired to become a subscriber, and granted his church for next Sunday morning at twelve o'clock.[1] He and several others in Dublin had service three times on a Sunday, at eight, at twelve, and at six or seven. A party at Mr. Corbet's after dinner discussed and settled the resolutions to be submitted to the approaching meeting. That part of the history of the Society's proceedings which related to the redemption of children in Africa, and the change of that system for the plan of adopting children offered by the natives themselves for education, seemed to meet with peculiar approbation from the party, and was considered as very likely, when set distinctly before the Irish, to touch their feelings.

On June 14, probably, the following letter, dated June 13, was received from the Rev. Peter Roe, of Kilkenny. Addressing Mr. Pratt, he expresses great regret at its being out of his power to be in Dublin to countenance and support the object of his mission. Anticipating many difficulties, and even opposition, from unsympathising Churchmen, he offers various suggestions which may perhaps help to smooth the way. But on the other hand he says:—

'You are surrounded by men whose good sense and local knowledge will be found sufficient to afford salutary counsel; but what is better, you are led by that good Spirit which is able to prosper all your undertakings, to subdue the hearts of the greatest enemies of truth, and lead them to countenance those plans which are indispensably necessary for forwarding the great work of evangelising a lost world. Need I say, invoke with renewed earnestness His guidance and direction?'

One thing, he adds, ought not to be forgotten. In Ireland there is no Society for Promoting Christian Knowledge among the heathen, nor any clergy in connection with the one in London. Shaw is in Dublin and, as Mr. Roe believes, their sentiments agree. Should the party have any intention of passing through Kilkenny, Mr. Roe will be highly gratified in receiving them.

Wednesday, June 15.—Mr. Bushe took Mr. Wilson to call on Mr. Maguire, the rector of St. Thomas's, to request the use of his pulpit for Sunday morning next for a sermon without a collection, but he was out. Among the callers were Mr. Mathias introduced by Dr. Thorpe, the Rev. George Hamilton bringing a letter from Lord De Vesci to himself, and the Rev. Henry Irwin with a letter from Rev. Charles H. Crookshank of Tyhallan, co. Monaghan. With Mr. Mathias on this their first interview Mr. Pratt had some private conversation, stating the reasons why he and his colleagues did not seek to preach at Bethesda, and Mr. Mathias very cheerfully admitted the propriety of them all. The letter of Viscount De Vesci, addressed on June 14 to the Rev. George Hamilton of Killermogh in his county, said in terms

[1] The church was St. Ann's.

which accepted any position offered to him in the new association :—

'I shall always feel very happy in complying with any desire of yours, and will with pleasure assist in anything you undertake, who are so zealously engaged in promoting the interests of religion, and the welfare of our fellow creatures.'[1]

Mr. Crookshank,[2] dating Tyhallan June 13, stating that he had heard from his brother in Cork that Mr. Pratt and friends had gone to Dublin, proceeded to say :—

'Immediately on the receipt of this letter I communicated the contents of it to two or three clergymen in my neighbourhood, and on considering the probability of being able to establish a missionary society for Monaghan, it appeared to us that unless the Bishop of Clogher or some leading gentleman in the county were to step forward in the business the result would be very doubtful.'

Mr. Crookshank and the friends he spoke of would give Mr. Pratt all the assistance in their power towards an object of such importance, but he must state that a dissenting society, Methodist he thought, had been already formed in the town of Monaghan. Should Mr. Pratt be inclined to try his success in the county of Monaghan, Mr. Crookshank on a week or ten days' notice would make it known as widely as possible. This proposal, however, was quite beyond the scope of Mr. Pratt's operations, and he could only leave it to the Hibernian Committee to decide upon. The same evening, Wednesday the 15th, in company with the Rev. Robert Shaw, Mr. Pratt and colleagues went to dine at Bushy Park, near Dublin, with Mrs. Shaw the wife of the member for Dublin.[3] She had three schools and a shop for the sale of things made by the children, who were nearly all of Roman Catholic families. Mrs. Shaw had to act with the utmost caution, as the priest was extremely jealous. One of the schools, on her own demesne, contained seventy children whom she maintained and clothed. Out of it about forty girls had subscribed a penny a week for the maintenance of a poor girl in

[1] John Vesey, of Abbey Leix, near Maryborough, in Queen's County, succeeded as 2nd Viscount De Vesci on October 13, 1804, and died October 19, 1855, aged 84, at Portaferry, co. Down. He married August 25, 1800, Frances Letitia, 5th daughter of the Right Hon. William Brownlow, of Lurgan, co. Armagh, and she died June 6, 1840. Lord De Vesci was a friend of Mr. Thomas Parnell.

[2] Of Trinity College, B.A. 1797, M.A. 1808. There are others of this surname, and so spelt, among the Dublin graduates.

[3] Her husband, Mr. Robert Shaw, whose town house was in Merrion Square and country seat Bushy Park, Terenure, near Dublin, was a banker, whose house of business was in Foster Place, College Green, opposite the west front of the Bank of Ireland (G. N. Wright, *Guide to Dublin*, 1821, pp. 59, 430). In our earlier letters the firm is Leighton, Needham, and Shaw. In the *Guide* of 1821, the bank is 'Shaw's Bank.' Mr. Robert Shaw and the Rev. Robert Shaw of Kilkenny, were first cousins, as appears from our materials. From the Peerage we learn that his father, Robert Shaw, who died in 1796, was a Dublin merchant, and Comptroller of the Dublin General Post Office. He himself was born in 1774; sat in Parliament from 1804 to 1826; was created a baronet August 17, 1821; and died March 10, 1849. His son and successor, another Robert Shaw, born in 1796, died in 1869. Both of these gentlemen, father and son, supported the Society.

Africa. Mr. Pratt and the rest accompanied Mrs. Shaw to see this school, and addressed the children at some length, telling them stories about the children in Africa, especially about the one named Julia mentioned in the *Register*. So much were they interested that they afterwards decided to call the child to be supported by their contributions *Julia Bushy Park*.

On the same day, June 15, Mr. Wilson wrote home: — [1]

'We are labouring with all our might to promote the great object of our coming. We find some things to encourage, and some to impede our efforts; but I doubt not we shall be able to form a grand Society. We have already several noblemen who, we expect, will patronise our design. We are to preach in different churches next Sunday. We had only one sermon each to preach last Sunday, as we find the clergy uncommonly difficult to manage. The people are a fine, noble, generous, ardent race, full of spirit and fire, and as easily led wrong as right. They are hospitable to an excess. . . . Our presence here was indispensable. Without us no society would have been formed; whereas now in a few years Ireland will be covered with societies.'

Thursday, June 16.—Breakfasted at Mrs. Kiernan's, where were Mr. P. Æ. Singer and the Rev. George Hamilton who had married a Miss Kiernan. Mr. Singer produced a letter from Lord Valentia,[2] who consented to support any society recommended by Mr. Pratt, and accepted the post of Vice Patron.

After breakfast they were shown over a charitable institution called The Retreat, built and constructed by Mr. La Touche, Dr. Perceval, Mr. A. Guinness and others. It was at the bottom of Mrs. Kiernan's garden, and the Misses Kiernan were its overseers. Here about seventy persons, Protestant and Roman Catholic, supported themselves by their various trades rent free. Family prayer was the daily regulation. Mr. Pratt, Mr. Jowett, and Mr. Shaw called on Mr. Trayer to request him to be lay secretary. He consented, but in the evening wrote to decline. Mr. Wilson and Mr. Jowett called on Mr. James, the Lord Mayor's son-in-law. Mr. James called in the evening to say the Lord Mayor had fixed on Wednesday, the 22nd, for the meeting, and would take the chair. Mr. James interested himself with Mr. Rafferts to obtain the Rotunda for the meeting. He and Dr. Thorpe were both busy in assisting the preparations. The Archdeacon of Dublin politely sent word that his pulpit was so engaged at present that he was unable to have the pleasure of hearing Mr. Wilson at St. Peter's. Mr. Maguire

[1] Bateman's *Life of Bishop D. Wilson*, i. p. 189.

[2] George Annesley, born in 1769, Viscount Valentia from 1793, published in 1809, in three quarto volumes, a work which has made this, the junior title of his family, much remembered, *Voyages and Travels to India, Ceylon, the Red Sea, Abyssinia, and Egypt*. They were undertaken, in company with Mr. H. Salt, in the years 1802–1806. The information he had collected was of great use in the preparation of the Report for 1812, which was so much occupied in missionary plans for the East, and thus no doubt it was that his Lordship and Mr. Pratt were brought in contact. Lord Valentia succeeded to the family honours as second Earl of Mountnorris on the death of his father, July 4, 1816. The titles were taken from Valentia in co. Kerry, and Mountnorris Castle in co. Armagh.

of St. Thomas's refused his church in an extremely short note, after having been asked by Mr. Bushe.

June 16.—Mr. John Barry, dating Newtown Barry,[1] says it will give him and Lady Lucy Barry great pleasure to see Mr. Pratt and his friends if visiting the country parts of Ireland.

Friday, June 17.—This day was devoted by Mr. Pratt and his colleagues to an excursion among some of the most enchanting views of Irish scenery within their reach, the mountains of Wicklow. If they would carry home with them an impression of the natural beauties of Ireland, as well as of its hospitality and warmth of heart, this must have seemed their last chance. Little more preparatory ground remained to be opened at Dublin; two Sundays and a busy week were at hand, when not a moment for sentiment would be disposable. Four congenial friends were ready to bear them company, the Rev. Robert Shaw, the Rev. George and Mrs. Hamilton, and Mrs. Hamilton's sister Miss Kiernan. We need scarcely add, perhaps, that sentiment and recreation were not the sole business of this excursion. A big house at the end of a long drive, and missionary duty in it, was the real objective.

Proceeding by the village of Blackrock,[2] four miles south-east from Dublin, and on the south shore of Dublin Bay, they breakfasted at Mr. Mathias's, whose house commanded a fine view of the bay. Reaching the town of Bray upon the coast, some eleven miles in a straight line from Dublin, they were on the edge of Wicklow, near the mouth of the Dargle. Passing through Bray into the vale of the Dargle, they opened their provisions at a cottage most romantically situated. Up the Dargle they walked about a mile, the scenery being beyond anything they had yet beheld. Thence they passed through Lord Powerscourt's grounds to the waterfall, and keeping south arrived at Newtown Mount Kennedy. They were now eight miles south from Bray, nineteen south-east from Dublin, three from the sea. Here they supped and slept. Next morning, Saturday, June 18, they retraced their course northwards, and while Mr. Hamilton carried his ladies back to the capital, the other four, stopping short, turned aside to reach the spot they had in their eye all along, the mansion of Bellevue, in the parish of Delgany, the residence of Mr. and Mrs. Peter La Touche. The extensive Bellevue demesne is skirted on the west for about a mile by the road that runs northward from Newtown Mount Kennedy towards Dublin. The house itself, which is four miles distant northward from Newtown Mount Kennedy, lies back from the road half a mile on the right, eastward, within the demesne; and a mile from the house, south-eastwardly, is the village of Delgany, at the

[1] A town and parish in co. Wexford, at the confluence of the rivers Clody and Slaney, on the confines of Carlow and Wexford counties, which are here bounded by those rivers; twenty-two miles N.W. from Wexford, fifty S. from Dublin.

[2] In the parish of Monkswell.

eastern edge of the demesne, which there has its principal entrance. The house commands a view of the sea, which is two miles distant; but before entering it we shall say a few words respecting the family, which took a leading part in favour of the Hibernian Auxiliary.

David Digues La Touche, a French Huguenot, from the province of Blesois, between Blois and Orleans, on the north of the Loire, fled on the Revocation of the Edict of Nantes in 1685, joined the army of William of Orange, served with him in the Irish campaign, and in 1690 fought under him at the Boyne. He afterwards settled in Dublin, where, having founded a bank in Castle Street, he died October 31, 1745. To this bank succeeded his eldest son David, who, born in 1704, was at his death in 1785 one of the wealthiest bankers in Europe. In 1753 he purchased the estate in Delgany upon which in 1754 he erected the mansion of Bellevue, and at his death divided among his three sons, David, John, and Peter, 24,000*l.* a year, besides a banking business that was making 20,000*l.* a year. David, the eldest, who had his country residence at Marley in co. Dublin, near Rathfarnham, four miles south from the city, sworn January 7, 1785, a Privy Councillor for Ireland, sat M.P. for Belturbet. In the Society's Report for 1804, the Right Hon. David La Touche and Co. began to appear as its banker in Dublin. At his death on August 1, 1817, he was spoken of in the Dublin papers as a man of 'spotless integrity, unsullied honour, and enlarged benevolence.' John, the second son, built a mansion on his estate of Harristown, a beautiful spot in the parish of Rathmore, and on the Liffey, co. Kildare, twenty miles S.W. from Dublin. He sat for the co. Kildare. Peter, the third son, who was of Bellevue, and of St. Stephen's Green in Dublin, died November 25, 1828, at the age of 95. The La Touches were in general religiously disposed; some of them, true to their Huguenot traditions, leaning decidedly towards the Evangelical view, others inclined towards the ideas of Mr. Alexander Knox.

The intention of the four friends to call at Bellevue had been previously announced by one of the family.[1] On their arrival at ten o'clock they found that the household had just gone to prayers, and they stayed in the drawing-room about half-an-hour, when Mr. La Touche came to them in a friendly manner and brought them into the breakfast-room, where they met Mrs. La Touche, three other ladies, the three clergymen, Rev. James Dunn rector of Delgany,[2] his curate Mr. Kierny, and Rev. Robert Daly rector of Powerscourt,[3] all good and friendly

[1] Mr. Jowett's narrative names him Mr. John Peter La Touche.

[2] He will be mentioned more fully later on, p. 498.

[3] Son of the Right Hon. James Daly of Dunsandle, co. Galway, Muster Master General. His mother was Lady Harriet Maxwell, daughter of the 1st Earl of Farnham, and his uncle the Judge Daly to be mentioned hereafter. He was born June 8, 1783, and graduated at Trinity College, B.A. 1803, M.A. 1832, B.D. and D.D. 1843. In his parish, three miles south-west from Bray, was the splendid

men, adds Mr. Jowett's narrative. Mr. Daly had heard of the three English delegates and their mission through Mr. Parnell. Another of the guests was Mr. Alexander Knox,[1] the most noted of the religious characters of that day in Ireland. Mr. Pratt was duly called upon to give an account of the Society on whose behalf he was in Ireland, and his two colleagues had afterwards to take their turns, so that the breakfasters found themselves an extemporised missionary meeting, with set speeches going forward about Africa and the East, about the Church Missionary Society in London, and the Hibernian Auxiliary now to be formed in Dublin. The account they gave of the poor children in Africa excited, as usual, much feeling. With the Dublin Ladies' Association, however, the ladies present were anything but pleased, Mrs. La Touche herself leading the opposition, and one lady declaring that it would never do; ladies would be speaking at public meetings next. In all probability Ladies' Associations had never before been heard of or thought of in Ireland till Lady Lifford began hers in Dublin on June 11. The uninvited but not unwelcome guests, after a stay of two hours, took their departure at noon, but as they went on their way did not feel absolutely assured in their minds that they had not made a mistake of judgment in the visit, so much were they puzzled to account for the bearing of Mr. Knox, whose reticence and apparent indifference, the more marked in him on account of his well-known conversational powers and interest in religious subjects, it pained them to think of. Their opportunity however they had employed, and that consoled them.

Returning to Dublin the three Englishmen, parting from Mr. Shaw, dined at Mr. Disney's, Somerset, Blackrock. The party

seat of Viscount Powerscourt, built of hewn granite. Richard Wingfield, the 5th Viscount, had then recently come to the title, and it was his second lady, Theodosia, married in 1822, who wrote the *Letters*, edited in 1838 by Mr. Daly, who dated the volume from Powerscourt Glebe. After being advanced as Prebendary and then Dean of St. Patrick's, Mr. Daly was in 1843 made Bishop of Cashel, and on February 6, 1872, he died. In 1845 his brother James Daly was created Baron Dunsandle.

[1] He was private secretary to Lord Castlereagh in Dublin before and at the time of the Union, after which he devoted himself to literary pursuits, residing, unmarried, in lodgings in Dawson Street. About 1803 he became intimate with the La Touche family, and much of his time was passed at Mr. Peter's beautiful seat in Wicklow, Bellevue, from which some of his writings are dated, being virtually his home as long as Mr. Peter La Touche lived. He was intimate with the Archbishop of Cashel, and with Bishop Jebb he had much in common. It was a favourite idea with Mr. Knox that the political union between the two countries, a measure he had studied so closely, should have its religious counterpart in a union of churches, and much ingenuity did he exercise in minimising the differences between the Anglican and Roman communions. Anything like a pronounced Protestant sentiment was exceedingly distasteful to him, and upon the Irish Evangelical school he looked with an especial coldness. Much more did his mind sympathise with those who even then were beginning to lead the way towards the Oxford Tract movement, of which he may be regarded as one of the precursors. Indeed the appendix to Bishop Jebb's sermons in 1815, in the composition of which he had a large share, has been reckoned the first actual publication of the modern Anglo-Catholic school. He died June 17, 1831, at the age of 73.

consisted of Mr. and Mrs. Disney (the latter a sister of Lady Lifford), Mrs. Disney's sister, and Miss Leslie, who was a sister of the Bishop of Dromore, and a cousin german to the Duke of Wellington. We here quote from Mr. Jowett:—

'Mr. Disney is a man of good sense and pious. We had much conversation on the subject of Calvinism and Arminianism, as connected with the state of the religious world in Ireland, or rather Dublin. It appeared to Mr. Pratt and his friends that there was among the religious people too much of nicety and fastidiousness about religious opinions and human distinctions, too much curious judging of preachers, and too little of a sound, practical, Bible spirit. Mr. Disney's observations went to confirm this fear. He related with regret the spirit of schism which had taken place in the instances of Mr. Walker, Mr. Kelly, and others. He lamented, however, that the bishops could so unjustly confound Mr. Mathias and Dr. Thorpe with such men, merely because they succeeded to their places of worship. Mr. Mathias consequently at Blackrock has a chapel which cannot be considered quite regular.[1] He thinks that if Mr. Mathias and Dr. Thorpe had in the beginning been more moderate they might have had a licence to this chapel. At the same time he bears decided testimony to their worth and judgment at present, the eyes of many being opened by the evil of dissent. Mr. J. P. Hewitt,[2] son of Lord Lifford, came in soon after dinner, having just come from a passage of thirty-seven hours from Holyhead. We left it to Mr. Disney to consider of Mr. Roe's suggestion, how far it would be proper to wait on the Archdeacon of Dublin. He had *officially* called the meeting of the clergy, at which the hostile spirit appeared. He had also declined lending his pulpit, though in a handsome manner. On the other hand, it seemed probable that such a mark of respect might conciliate and also show him that we were not defective Churchmen.'

On reaching their hotel they found a letter from Lady Lifford proposing a visit to Armagh. There also came a polite note from the Rev. Mr. Bourne,[3] the rector of St. Andrew's, allowing Mr. Wilson his pulpit. The Rev. Mr. Atthill,[4] with his brother-in-law, introduced himself. They also found cards (tickets the Irish called them), which had accumulated in their absence from the following:—Mr. Edward A. Whyte, Rev. Mr. Crofton of the Royal Hospital, Dr. Hales,[5] of 22½ Kildare Street, Hon. and Rev. John Pomeroy of Merrion Square, Mr. Richard Phayre.[6] The letter from Lady Lifford must have

[1] Mr. Jowett here inserts, 'Similar to Camden Chapel, Camberwell,' an observation applicable to those days, before Henry Melville began his celebrated ministry there. We cannot say if Mr. Mathias's chapel was the one spoken of by Lewis in his account of Blackrock (1849) as having been in Carysfort Avenue, afterwards bought from the dissenters and made an episcopal chapel with an endowment of 1,000*l.* from a fund bequeathed by Lord Powerscourt.

[2] Mr. John Pratt Hewitt, the second son, a young man of eighteen, a pupil of Mr. Vaughan of Leicester.

[3] William Bourne, B.A., instituted Prebendary of Kildare July 6, 1803, living in 1848.

[4] William Atthill, a Fellow of Caius College, Cambridge, B.A. 1795, M.A. 1798, was made Prebendary of Clogher, December 15, 1798. He was rector of Fintona in co. Tyrone, seven miles south from Omagh. He was in 1840 the author of *The Way of Catechising*. He died at Hull March 5, 1847, aged 73.

[5] Rev. William Hales, D.D., rector of Killeshandra, and Professor of Oriental Languages in Dublin University. He is known for his *New Analysis of Chronology*, 1809–12, and died, we believe, about 1821.

[6] He had come into Dublin, not thinking the country safe. On the 21st Mr. Phayre, as well as other gentlemen, told Mr. Wilson that they considered the

been a most agreeable surprise. It was dated Armagh Rectory June 17, addressed to Mr. Pratt, and ran as follows :—

'I am desired by Lord Lifford to say that he finds that it is the general wish of the clergy of this neighbourhood to subscribe to and promote the interest of the Church Missionary Society, though some of them think it would not be proper to promote a public meeting without the approbation of the Primate. But they will attend any meeting held in a private house for the establishment of an Association in aid of the Church Missionary Society. If you think this a sufficient encouragement to undertake a journey here, Lord Lifford will be most happy to see you, Mr. Wilson, and Mr. Jowett, or either of the gentlemen, at the Deanery any time next week or the week after that may be convenient for you to come, giving us as early intimation of the day as you can, that we may appoint the gentlemen of the country to meet you. If you don't think the expense too great or the journey too long on such slight encouragement, we think that any of the gentlemen can explain the views and excite a greater interest for the Society than those who are less intimately connected with it. But if we have not the pleasure of seeing you here, which we much wish, we will endeavour to raise subscriptions, though I fear our success may not be so great. As you probably cannot be here on a Sunday, it would be advisable to give notice on the preceding Sunday what week-days you can preach. We can be certain of three churches, and most likely of four.'

Sunday, June 19.—In the morning Mr. Wilson preached at St. Andrew's from Isaiah lx. 1, *Arise, shine*, etc., to a congregation of 800, and Mr. Jowett at St. Ann's, to one of the same size from St. John x. 16, *And other sheep I have*, etc. At St. Ann's, Dr. Leslie, the Bishop of Dromore, was present. After the sermon Dr. Graves, the Dean of Ardagh, and Dr. Hales came into the vestry and, as well as Mr. Pomeroy, professed an interest in the Society, Dean Graves inviting Mr. Jowett and his colleagues to dinner some day. Mr. Pratt having no pulpit this morning went to Bethesda to hear Mr. Mathias. Thither also in the evening, to hear the same preacher, went Mr. Wilson and Mr. Jowett, having no sermons of their own, and Mr. Pratt preached at St. Mary's, from 1 Cor. xv. 25, *For he must reign*, etc., to about one hundred people. The dinner-hour at Dublin was so late that few ever came to church in the evening.

Monday, June 20.—Mr. Parnell called, and helped Mr. Jowett in arranging for Wednesday's meeting and for the great collection sermon on Sunday. Mr. Wilson wrote to Lord Lifford accepting the invitation to Armagh, and to the Rev. Charles Coleman, of Grange. They dined with Mr. Arthur Guinness,[1]

country to be in a state ripe for rebellion. The place of Mr. Phayre's abode in Ireland we have not seen. He was from Uffington, two miles east from Shrewsbury, where he began to support the Society in 1813. In 1814 he removed to Ireland, and in 1815 became a life member both of the parent Society and the Hibernian Auxiliary. We should judge that the two Dublin graduates, the Rev. Maxwell Phayre and the Rev. Richard Phayre, were his sons, the former of these being in later years P.C. of Overchurch in Cheshire and Threapwood in Flintshire; the latter a scholar and a prizeman, rector in 1832 of Rainham in Norfolk and St. Mary Coslany in Norwich. Mr. Phayre, who after leaving Ireland and returning to Uffington died in or about 1832, was also the father of two distinguished officers, Sir Arthur Purves Phayre, K.C.S.I., Chief Commissioner of British Burmah, and General Sir Robert Phayre, K.C.B.

[1] Residing at Beaumont.

meeting Mr. Benjamin Guinness, his brother-in-law Mr. Roberts the Methodist minister, Dean Graves, Dr. Hales, Rev. G. Hamilton, Mr. P. E. Singer, Mr. G. Kiernan, and others. After dinner the conversation began on the increase of popery, when mention was made on the indifference to the interests of the Church both in England and Ireland.[1] Mr. Pratt gave an account of St. Pancras parish. In time the Church Missionary Society came up. Dean Graves objected to its not co-operating with the S.P.G. and the S.P.C.K. The answer was that the S.P.G. was by the very preamble of its charter confined in its operation to the factories, colonies, etc., of the British Empire, while the S.P.C.K.'s objects were too numerous and diversified, and there needed a Society to give the heathen and Mahometan world its exclusive attention. Dean Graves was satisfied, and observed, moreover, that the Society's translating the Liturgy into various Eastern languages [2] spoke volumes in its favour. Situated however as he was in the College,[3] he would not be able to give his name.

Tuesday, June 21. The party breakfasted at Mrs. Kiernan's, there being present Mr. Peter La Touche, Mr. John David La Touche, Mr. Arthur Guinness, Rev. George Hamilton, Rev. Mr. Atthill, Rev. Robert Shaw, Mr. Parnell, Mr. G. Kiernan, and others. Dr. Thorpe was very unwell. The resolutions for the next day were arranged, Mr. P. La Touche in the chair. Letters enclosing short accounts of the Society and notices of the Sunday sermon were got ready for sending out, the ladies being very serviceable.

June 21.—Mrs. Peter La Touche, sending a cheque, expressed herself as extremely sorry that the visit of Mr. Pratt and friends to Bellevue was so short. Should they visit co. Wicklow again, Mr. and Mrs. La Touche would be most happy to see them at Bellevue. This note, with the presence of Mr. Peter La Touche at the breakfast and in the chair that morning, shows that no mistake had been made by the call at Bellevue on the 18th.

Wednesday, June 22.—At length the critical day had arrived. At eleven Mr. Jowett, and soon after Mr. Pratt, Mr. Shaw, and others, proceeded to the Rotunda to prepare. At twelve the Lord Mayor took the chair. Mr. Pratt, as Secretary, opened the business of the meeting, Mr. Wilson as a prominent member of its Committee followed. Mr. Jowett, their junior, did not speak. The audience soon understood that something respectable and worth hearing was going on, and applauded a good deal. They were followed by no fewer than nineteen other speakers, all of Ireland, seven clerical, twelve lay. The former were the Dean of Leighlin and Ferns,[4] Mr. Mathias, who showed by his presence

[1] There was a Church-building Act for Ireland, 54 Geo. III. c. 117, July 23, 1814, before the one for England, 1818. [2] See p. 425.

[3] We think this must allude to the absence of the countenance of Dr. Elrington, the Provost.

[4] Peter Browne, scholar of Trinity College 1786, B.A. 1788, M.A. 1791; made

and his speech, as Dr. Thorpe, but for his illness, would also have done, how little he considered himself and Bethesda Chapel slighted, Mr. Atthill, Mr. George Hamilton, Mr. Robert Daly, Mr. Dunn, Mr. Shaw; the laymen were the Earl of Gosford, Mr. Justice Daly,[1] Major-General Trotter,[2] Mr. Alexander Hamilton, Mr. Paulus Æmilius Singer, Mr. John David La Touche, Mr. George Kiernan, Mr. Thomas Parnell, Mr. Richard Phayre, Mr. Arthur Guinness, Mr. William Disney, Major Sirr.[3] Copious extracts from the Irish speeches survive.[4] Mr. Justice Daly, expressing himself in the most cordial manner, said:—

'It has always been a source of mortification to me, that while all the religious bodies around us have shown a zeal for the cause of Christianity, an imputation of slackness should seem to rest on the Established Church consistent neither with the purity of its doctrines nor the zeal of its members. I felt it as a thing peculiarly painful to me, that, whilst an activity to rescue the heathen from the miseries of idolatry animated every Christian sect, the Church of England was charged with not making adequate attempts in such a cause. I thank God that that imputation is now about to be done away; and that especially the Church of Ireland will bear its full part in this glorious work. I doubt not, my Lord, that we shall see that the heathen will flock in larger bodies into the Church of England than into any other religious community. . . . I am therefore peculiarly happy that the Church of England is advancing, and placing in their proper light the articles of her belief, derived as they are from the Holy Scriptures; for I will challenge any Christian Church to show a purer form of doctrine, or a more simple and edifying system of discipline than those which adorn the United Church of this Empire.'

The Dean of Leighlin said:—

'I am thankful, my Lord, that I was able to reach town this day in time for this meeting; and I desire here to profess that, feeling the warmest attachment to the Established Church of these realms, and that, not on account of the station which I hold, but from a deep conviction of the Scriptural nature of its Articles, Liturgy, and Homilies, I cannot but earnestly wish for a diffusion of the Gospel by that Church to every part of the world. Ever anxious as it is to appeal to the Scriptures for every doctrine which it enforces, and simple and dignified in all its constitution and ceremonies, I cannot but think that it will meet the favourable regard of converts to the Christian name wherever it is fairly presented to them. I have no hesitation, therefore, in standing forth to throw in any influence which I may possess for the advancement of this Institution.'

We will cite one more passage, and it shall be from the animated and eloquent speech of the Rev. James Dunn, a large portion of which is preserved:—

'I see no objection to this Society. It seems most worthy of our Holy Church to take an active part in this work. It seems most worthy of our Holy Religion, that if we find it big with blessings for time and eternity, it

Dean December 6, 1794; died July 21, 1842, at Gorey in co. Wexford, the rectory of which parish was united to the deanery.

[1] St. George Daly, uncle of Rev. Robert Daly, was Baron of the Exchequer, Ireland, 1801–1803, and a Judge of the King's Bench, Ireland, from 1803 till his resignation in 1822.

[2] Thomas Trotter, Colonel Commandant of the Royal Artillery in Ireland. He died March 6, 1819.

[3] Of the Castle.

[4] *Missionary Register*, July 1814, p. 278.

should fill us with zeal to communicate those blessings to the heathen lands. It seems most worthy of the great Author of our Faith, who, from pure love to man, left the mansions of heaven and embarked on the waves of this troublous world, that He might turn men from darkness unto light and from the power of Satan unto God. The Son of God Himself was the first Missionary, if I may be allowed the expression; and therefore none who bear His name can be indifferent in a cause which attempts the conversion of millions of our fellow-creatures. It has been objected to such attempts that the cause of the heathen is hopeless, and that we have not the means nor the power to produce great effects. But I would ask, if such cold calculations had formerly obtained, what would have been the state of our own country at the present day? Still would Druidical darkness have rested on our land, and the sacrificial knife been raised over our innocent offspring; and still should we have been taught to expect a heaven where we should drink from the skulls of our conquered enemies! But the Church then felt the spirit of her Master and did not give up our case as hopeless, but in the face of danger and of death came over to us with the message of truth, seized the reluctant hand of our ancestors to lead them to the Temple of Jehovah, and poured on their minds the glorious light of the Gospel. And yet the Druidical superstition was far preferable to the base religions of the East, where the wretched Hindoo pays his homage to the impure and bloody idol of Juggernaut. I feel therefore happy, my Lord, to see my countrymen assembled on this occasion. We have many objects of charity at home, but they will not be sufferers by our contributions to this Society. For this effort will serve to cherish the life of religion in the soul, and thus swell the true source from which charity must spring. There is indeed a spurious benevolence, whose objects must not be multiplied; but true charity never faileth; it will rather grow upon every exertion, and still bear abundant fruit. Like the golden branch of the poet, when one is plucked away another will spring forth.

Uno avulso non deficit alter.

The times, moreover, my Lord, call us to new exertions. But this is too large a field. I will only therefore recall to your memories those prophecies which predict the spread of the Gospel in the latter days. I will only point out to you my country, which stands on such an eminence that she will be answerable to that Providence which has given her peace for the right use of the blessing. I would call on her to unite the cause of religion with the fame of her deeds. I would bid her inscribe on the temple of British glory the name of her God. I would exhort her to give a new permanence to her wealth and authority, by making them the handmaids to religion. In the darkest times I always thought, my Lord, that my country would be reserved as a blessing to the world. I have been accustomed to regard her, preserved amidst the convulsions of Christendom, when the flood-gates of anarchy had been opened and were covering the earth, as borne like the ark on the waters, and containing within its narrow limits all that was most dear and valuable to man. Now we see the waters beginning to subside. Now we have sent forth the gentle messenger of peace, and hail his return bearing the friendly olive-branch; and we shall now behold those favourites of Heaven, social order, public freedom, and pure religion descending from this ark to replenish and adorn the earth. I trust, my Lord, we shall rise to the dignity of the station to which we are called, and rejoice in being allowed to co-operate with God in the great design of covering the earth with "the knowledge of the Lord as the waters cover the sea."

Surely Pratt, Wilson, and Jowett, while bringing to Ireland the fuller knowledge of the Church Missionary Society, found there every whit as much eloquence and oratory as they brought, and when they heard that Irish Churchmen could discourse such thoughts as those, in such language, witnessing too such spirit-working in the bosoms of its titled men and women, they could

have felt no reason to despair of their great cause in the Sister Isle.

The Hibernian Auxiliary, or to give it its full title, the Hibernian Church Missionary Society Auxiliary to the Church Missionary Society for Africa and the East, was then formed. It was to be in its constitution the counterpart in Dublin for all Ireland of what the parent society was in London for all England. Provincial Associations in Ireland were to be affiliated to it, and not to the parent society. The objects, however, of the two were not identical. The Hibernian Auxiliary did not send forth missionaries. Its sole design was to promote a missionary interest and a missionary spirit in Ireland, and be a fund-finding institution for the parent Society.

Most of the official dignitaries had yet to be found, but the principal one had been secured, and that was a matter of no small importance, enabling the meeting to nominate others with some confidence. Viscount Lorton had already intimated his willingness to accept the office of Vice-Patron and President. He was a man of high character and universally respected as a Christian man, under whose name it would be an honour to others to enrol theirs. The head of the Hibernian Auxiliary was a soldier who had in his day served his country with honour and distinction, as the head of the parent society was a distinguished admiral.

For Vice-Patrons eleven peers of Ireland were named, and a resolution affirmed that they should be asked. Those who accepted[1] were the Earls of Westmeath, Desart, Gosford; the Viscounts Lifford, De Vesci, Valentia, Northland.

The Vice-Presidents, named and accepting, were:—

The Lord Mayor, Mr. Justice Daly, General Sir George Hewitt, Mr. David La Touche, all Right Honourable; Mr. William Brownlow, M.P., Major-Generals White and Trotter, the Hon. James Hewitt, Mr. Blaney Townley Balfour, Mr. Peter La Touche, Mr. Alexander Hamilton,[2] Dr. Robert Perceval, M.D.[3]

For the Committee it was resolved to ask twenty-four gentlemen to serve. The names of those who appear in the Report of 1815, and therefore accepted the office, are the following:—

Messrs. Benjamin Ball, jun., Morgan Crofton, William Disney, Thomas Disney, Joseph Goff, Arthur Guinness, Benjamin Guinness, W. C. Hogan, John Kingston James, Higginson Johnson, John David La Touche, Peter La Touche, Thomas Lefroy, William Shaw Mason, Leonard Ogilby, Thomas Parnell, Richard Phayre, Robert Shaw, jun., Paulus Æmilius Singer, Joseph Darcy Sirr, Mathias Woodmason.

The following subsequently consented, as they appear in the Report for 1815:—Messrs. David Clarke, Abbott Trayer, jun.

[1] Their acceptance is shown by the appearance of their names in the Report of 1815, the four others being absent from it.

[2] He occurs as vice-president down to 1862, after which we have failed to trace him. He was the last survivor of the original vice-presidents, the last but one being Mr. Balfour, whose name occurs as late as 1857.

[3] Physician-General to the Forces in Ireland, b. September 30, 1756, d. March 3, 1839. He was in a collateral line with the Perceval Earls of Egmont.

The office of Treasurer was accepted by Mr. David La Touche, and that of Secretary by the Rev. R. H. Nixon [1] and Mr. Abbott Trayer, jun.

Here were some of the most influential and respected men in Dublin and in all Ireland. As we view that long array we should make a great mistake in supposing that they had been solicited for their countenance simply from their titles and rank in society. It was nothing of the sort. Some were known to be religious men of great earnestness; some had expressed a cordial interest in Missions, either of the Church Missionary, or the Bible, or the Jews' Society. Some were men of great active benevolence, known and read of all men as such, unwearied in advancing the good of the people. Our foregoing pages have made us familiar with many of their names. Pratt, Wilson, Jowett, had become intimate with several in their seventeen days' personal intercourse with them in Dublin, with nothing but that occupying their thoughts. We have not found that any single one was asked out of mere compliment to rank and position.

This Auxiliary was then a doublet of the English Society, the only one in Ireland directly connected with it, having all the Irish provincial associations affiliated to it. Thus a homogeneity was established among the friends of the missionary cause who were members of the Church of Ireland, and the inconveniences previously complained of were met. Lord and Lady Lifford, especially the latter, took the most active share in this movement. It was distinctly a lay body, and not one church dignitary, as such, occurs among either Vice-Patrons or Vice-Presidents. Lord Lifford, Dean of Armagh, among the former, bore his lay title alone; while the Dean of Cloyne, who was a contributor, and the Archdeacon of Armagh, when he soon afterwards became one, took no rank of Vice-President in the Auxiliary, as their positions in the Church would have warranted, but were simply 'annual governor' and 'life governor' in common with the obscurest person who paid the requisite amount. In short, the Auxiliary showed no ecclesiastical front whatever, no single sign of its being a Church Society, while the Bible Society had every external indication of being one: and all this apparently out of compliment to the Irish Bishops, who were holding back out of compliment to the English Bishops. This abstention of the Episcopate amid the growing interest of the lower clergy and of the laity of all ranks is very striking. Whatever might be the proper explanation, here was the fact, that a society consisting exclusively of Churchmen, even emphasising their Churchmanship, rallying Irish religious Churchmen, thoroughly out of heart, beset with three dangers, a worldly spirit, a movement towards dissent, an intellectual current setting towards Rome—rallying them to something like enthusiasm for their Church and the name of Church, and not one single Irish Bishop

[1] Rev. Robert Herbert Nixon, 33 Anglesea Street.

to welcome them or cheer them on, much less lead them; while no fewer than five, the bishops of Cloyne, Clogher, Kildare, Meath, and Derry, scrupled not as Vice-Presidents to grace with an episcopal dignity a body like the Bible Society, a truly honoured one indeed, but half of it composed of Dissenters. Irish bishops also supported the London Jews' Society, which at that date was similarly divided between Churchmen and Nonconformists.

But we are not yet out of the Rotunda. What was the size of the company? William Jowett says it 'did not probably exceed 500, as the lower orders of the people, being chiefly Roman Catholics, take no interest in such religious meetings.' The meeting lasted above three hours, and it was the general impression that few if any had ever been more thoroughly enjoyed in Dublin. Including many sums put down for subscriptions the collection amounted to nearly 500*l.* Mr. Wilson wrote home:—'We had a magnificent meeting at Dublin—interesting beyond all description.'[1] The interest, the earnestness, the spirit, of speakers and of auditors, rewarding hard work where failure was so much prophesied and anticipated, were its magnificence; scarcely its numbers. English strangers may have been satisfied; but what must Mr. Shaw have thought, who had seen the Dublin meetings in April?[2] The limitation in number, however, is easily accounted for by the fact that the spring season took large numbers to Dublin, which was therefore full in April, but in June depleted.[3] The 'April Meetings' of the Irish capital, answering to the London 'May Meetings,' could not possibly be matched in June.

The three colleagues dined with Mr. Alexander Hamilton, and met his younger brother, the Rev. Hugh Hamilton, the Rev. R. Daly, Rev. Mr. Morgan, Mr. J. D. La Touche and his lady, Miss Leslie, Mr. Singer, Mr. Parnell, and others. Miss Leslie said that her brother, the Bishop of Dromore, had become a convert to the Society, and would subscribe to it. Mr. Wilson left the party early and sat up till half-past one writing out the speeches from his shorthand notes; for they were to be printed.

Thursday, June 23.—Mr. Wilson set off at six in the morning for Armagh, whither we shall follow him before long. The other two received callers, Mr. Dunn, Mr. Robert Daly, Rev. R. Shaw, Mr. Parnell, Mr. G. Kiernan. Mr. Daly's conversation was that of a pious man. Mr. Dunn said the Archdeacon of Dublin would esteem it a compliment to be called on, adding that he was prejudiced against them, but he did not think they would offend his prejudices. Mr. Jowett replied that if they could find time to do themselves the pleasure of calling they would merely give an account of the Society: to which Mr.

[1] This was written from Armagh on June 24. *Life*, i. p. 190.
[2] See his letter of April 27 in a previous section, p. 453.
[3] Noticed in Mr. Corbet's letter of September 12, 1814, p. 555.

Dunn assented. A letter came from Mr. Bushe, dated Templeport,[1] June 21, expressing regret at his being unable to be present at the missionary sermon about to be preached to his people on Sunday the 26th at Wesley Chapel, owing to his being obliged to attend the Bishop of Kilmore in reference to a new church to be built in the parish. His curate, Mr. Morgan, No. 7 Nelson Street, would find a clergyman to read prayers, and Mr. Singer should be consulted as to the collection. Mr. Bushe recommends that the Lord Mayor, the Sheriff, and a few other distinguished persons should be applied to. He adds:—

'I cannot conclude my letter without assuring you that you have my hearty prayers for your success, or without saying, "I wish you good luck in the name of the Lord," in whose cause you have visited our shores, and I trust that you will not find that land which is famed for hospitality and charity either inhospitable or uncharitable in a Christian cause.'

The Rev. Thomas P. Lefanu, 45 Dominick Street, left his card. Dr. Hales called. He had grown cool after reading the Reports, in which he did not find his friends in London supporting the Society. Where, too, was the name of the Archbishop of Canterbury? It was not sufficient that the object of the Society should be good, and its general principles agreeable to the Church. Who were its conductors? He had written to his friends in England, which meant mischief. Called on Dr. Thorpe, who received them in his bedroom, and asked Jowett to preach at Bethesda.

Friday, June 24.—Jowett called on Dr. Thorpe to discuss the inexpediency of his preaching at Bethesda. Dr. Thorpe very readily admitted it, and said he would be well enough to do his own duty. It was now, writes Jowett, distinctly admitted on all hands, not excepting Mr. Mathias and Dr. Thorpe, that as there existed such a prejudice against Bethesda, and as they had come to Ireland, not as private clergymen but as representatives of the Society, it was not their duty to preach there. The St. George's collection on Sunday was now the grand matter in hand. It was customary at Dublin, and therefore proper and expected, to call or leave a card at the houses of such principal persons as might be the most serviceable collectors. Mr. Corbet and Mr. Jowett called on the Lord Mayor, who was extremely ardent; on Mr. Robert Shaw, the city member, who promised; and on Lord Gosford, who was out.

Saturday, June 25.—Very busy with Mr. Parnell getting the speeches into Carrick's newspaper. Mr. Jowett called on Mrs. La Touche, St. Stephen's Green, to thank her for her donation, but chiefly in consequence of her having written Mr. Pratt a civil note, and that they might not seem disrespectful. A letter arrived from Mr. Wilson reporting progress at Armagh. At

[1] A large parish of 12,000 acres, of which Mr. Bushe was the rector, in co. Cavan, seven miles N.W. from Killeshandra, on the confines of Leitrim. It was in the diocese of Kilmore and in the Bishop's patronage. The new church, completed in 1815, was beautifully situated on the margin of a lake.

three o'clock the Committee of the Hibernian Auxiliary met, and Mr. Corbet was appointed Secretary in the place of Mr. Trayer who had declined.

Sunday, June 26.—Mr. Parnell called at eleven and took them to Wesley Chapel (the temporary St. George's), and met the Methodist congregation coming out. Church service began at twelve. Mr. Jowett read prayers; the congregation was about twelve hundred. Mr. Pratt preached from St. Matt. ix. 36–38. *But when He saw the multitudes*, etc. The collectors were the Lord Mayor, the Earl of Gosford, Mr. Sheriff Warner, Mr. Robert Shaw, M.P., General Hewitt, Major-General Trotter, Mr. Peter La Touche. Such being the collecting staff, the occupants of the pews were not likely to have been anything below the choice families of Dublin; nor were they, it was Mr. Bushe's congregation. The plates received about 130*l.* Here, then, was the single collection-sermon the Society was allowed to have in the Irish capital the whole time of this visit. In respect of that Wilson in the north was beating Dublin hollow. Yet as a gleaning after many previous heavy contributions for other objects, and in comparison with the early prophecies, Dublin was acquitting itself handsomely, justifying all Mr. Dunn's picture of Virgil's golden bough, *uno avulso non deficit alter.*

Monday, June 27.—Mr. Pratt wrote thanks to Mr. Kelly and Mr. Crookshank. They breakfasted at Mr. Corbet's, and met his brother secretary, Mr. Nixon; also Mr. Mason, who from his official position was enabled to furnish the addresses of all the Protestant clergy in Ireland. It was resolved, therefore, to have 1,500 copies of the newspapers containing the resolutions and speeches of the meeting, and send to them. Mr. Pratt met with a pleasing incident when calling at Galbraith's, the harness-maker in Sackville Street, to buy a carpet-bag. Mr. Galbraith, who had been present at the meeting and was greatly interested in the speeches, insisted on selling the article under cost price. A letter arrived from Mr. Wilson reporting again from Armagh. Mr. Jowett wrote thanks to Lord Lifford. The procession for the proclamation of the peace passed through Sackville Street. The crowd was very large and tumultuous, and there were no demonstrations of exultation among the populace. The Lord Mayor, who had attached himself warmly to the Society, passing the Moira Hotel recognised Mr. Jowett at the window and bowed to him very courteously. All the rest of the day there was a general leave-taking, by calls and cards on both sides. The Archdeacon of Dublin, on whom there was no time to call, received a card. In the afternoon anxiety was felt for the arrival of Mr. Wilson from Armagh. At a quarter before six he made his appearance just in time to catch the packet. But before we see the trio actually on the water, we will attend to what was done at Armagh, full accounts of which are preserved in the Society's collection.

Rev. Daniel Wilson's Expedition to Armagh.

On Thursday morning, June 23, the day after the Dublin meeting, Mr. Wilson started at six in the morning in the Newry coach for Armagh. With eight passengers inside and ten out, the vehicle, dragged by four wretched horses, reached Dundalk, forty miles from Dublin, at five o'clock, travelling about four miles an hour. There he left the coach and proceeded in a post-chaise to Armagh, twenty-six miles, at the rate of five miles an hour, through Newry and Newtown Mount Hamilton. A suffocating dust the whole way made this slow journey beyond measure fatiguing. Alighting at the Deanery about ten o'clock, he found the Countess and Lord Lifford anxiously waiting for his arrival, and by the whole family he was received with the utmost kindness. He had not been an hour in the house before he discovered that they had actually arranged a most admirable but to him a most laborious and anxious plan of operations. The Hon. James Hewitt, Lord Lifford's eldest son, had been most active in preparing everything. Churches had been engaged, and letters sent all round the country to announce the meeting. A paper had been printed to tell of his expected arrival, and dispersed to the right and left. A judicious address had also been circulated, which, though couched in the kindest and most handsome terms in reference to Dissenters, was intended especially to appeal to Churchmen, on the ground of their own privileges and duties. It was headed *Conversion of the Heathen*, and bore date June 20, 1814.[1] It went on to say:—

'In consequence, a Missionary Society has been formed, exclusively of members of the Established Church. Three of their body have been delegated to this country, and one of that number is engaged to visit the neighbourhood of Armagh, where some of the clergy and other members of the Church are anxious to promote the views of the Church Missionary Society. These gentlemen feel the greatest kindness for their brethren among the Dissenters, and respect their conscientious efforts to make known the great and general truths of Christianity among heathen nations. But as they are of opinion that, however great the blessing of religion under any really Christian form, she appears with a peculiar grace, and is most firmly established, when she is made known through that pure and evangelical medium which unites a dignity, to command the respect of the most imperious, and a simplicity which can attract even the savages of the most unfrequented nations. It is hoped, therefore, that so excellent a purpose will meet adequate support, and that the members of the Church will show a laudable emulation to excel their dissenting brethren in zeal for the best interests of mankind.'

Mr. Wilson was greatly cheered by all the warmth, activity, and prudence, indications of which greeted him everywhere, and he did not spare his own exertions, nor allow the fatigues of his journey to stand for a moment in the way. He was particularly

[1] A copy has been preserved among the letters: it was printed by Stevenson, Scotch Street, Armagh.

pleased that, in contrast to the Dublin arrangement, every one of his sermons was to be followed by a collection. His account of the Dublin meeting on the 22nd charmed Lady Lifford, especially the presence of Mr. Dunn, and she considered that a publication of the proceedings would have great weight in Ireland. The next morning, Friday, the 24th, Mr Wilson rose, anything but recovered in body, but full of heart for the welcome labour before him. A large party of them left the Deanery at eleven and drove to Loughgall church, about four Irish and six English miles from Armagh, on the north-east. The rector, Rev. Silver Oliver, Lady Lifford's brother, was ready to receive them, together with several neighbouring clergymen. At half-past twelve church began. The congregation was extremely small—about 100—owing to the shortness of the notice and its being a week-day. Mr. Wilson preached from Is. lxii. 1: *For Zion's sake*, &c. The collection was 10*l.* 3*s.* Immediately after church a private meeting was held at Mr. Oliver's—private because the Primate had not as yet expressed his approbation of the Society. Lord Lifford took the chair, and there were besides present the Count De Salis,[1] the Dean of Cloyne,[2] the Hon. James Hewitt, the Rev. Dr. Hall, the Rev. Dr. Meredith, the Rev. Dr. Buck, the Rev. Henry Elrington the son of the Provost,[3] fourteen other clergymen of consideration, and the High Sheriff of the county. A pretty large room was quite filled, and many ladies were in an adjoining room. The meeting thus, though small numerically, was in fact very important in point of influence; for probably the leading persons of fifteen or sixteen large parishes, including a circuit of twenty miles and an immense population, were present. Mr. Oliver having shortly introduced the business of the day, Mr. Wilson explained at some length the principles of the Church Missionary Society, the exact line it took in distinction from the general ground of the

[1] An account of this English family bearing a foreign title of nobility will be found in Burke's *Peerage* (not earlier than 1840), under the separate head of *Foreign Titles*. Several individuals of the name occur among the Oxford alumni and graduates, the Eton, the Law, and the Clergy lists, down to the present time. It was an ancient German family, possessing large estates in France as well as in Germany. In 1709 Peter de Salis came to England as an envoy of the Emperor Joseph, and in 1748 was created by the Emperor Francis a Count of the Germanic or Holy Roman Empire, with remainder to his issue male, dying in 1749. His son Jerome was naturalised in England in 1734, and married the daughter of Charles Viscount Fane, who transmitted to her children the extensive Irish estates of the Fanes. These were inherited in 1807 by Jerome, the Count De Salis of our text, who was Deputy-Lieutenant for the counties of Armagh and Middlesex, dying October 20, 1836.

[2] Dr. James Archibald Hamilton, Dean from 1804 until his death on November 21, 1815. He was the first astronomer of the Armagh Observatory, founded by Primate Robinson, and there he died. Several valuable papers of his are in the *Transactions* of the Royal Irish Academy. He was buried at Mullaghbrack (Cotton's *Fasti*, iii. p. 51), the parish of which he was rector, a few miles south from Armagh, on the road to Newry.

[3] Thomas Elrington, D.D., a scholar of very distinguished attainments, became Provost of Trinity College, Dublin, in 1811; Bishop of Limerick in 1820; of Ferns in 1822. He died at Liverpool, July 12, 1835.

London Missionary Society, and the proceedings at Dublin the preceding Wednesday. The Count De Salis then spoke, expressing most warmly his interest in the Society. He was followed by the Hon. James Hewitt, who observed that there was no society in connection with the Established Church of Ireland for missions, the Irish Association for Discountenancing Vice (answering to the English Society for Promoting Christian Knowledge) having never attended to that object. The High Sheriff afterwards expressed his sentiments, and he was followed by the Dean of Cloyne, who in ardent terms hailed the establishment of the Society, as clergymen in Ireland had no Society for Missions to which they could fairly unite themselves, the London Missionary Society being obviously open to objections in various views. The Rev. Mr. Coleman then informed the meeting that in a private conversation with the Primate he had reason to think his Grace would regard the new Society with approbation. An Association was then formed—President, the Earl of Gosford; Vice-Presidents, the Earl of Caledon, Lord Lifford, Count De Salis, Sir Capel Molyneux,[1] the Dean of Cloyne, the county members, namely, Mr. W. Brownlow and Mr. W. Richardson. The treasurer was the Rev. W. Lodge;[2] the secretaries, Rev. Silver Oliver and Rev. Charles Coleman. It will be borne in mind that this Armagh Association was not in direct connection with the parent Society in London, but with the Hibernian Auxiliary in Dublin. The collection amounted to 56*l.* 6*s.* 8*d.* Mr. Wilson dined at Mr. Oliver's with a party of fourteen, mostly clergymen. A very interesting passage in the account we follow shall be given in Mr. Wilson's own words:—

'The Count De Salis was of the number, and appeared a most lovely man, full of active and enlightened benevolence, labouring to improve the condition of his tenantry and unbounded in his liberality on all occasions. Most of the other clergy were amiable, well-informed men, and likely to derive great benefit from the increased intercourse with their more serious neighbours which the Society just formed would occasion. Indeed, I learnt with much pleasure that there was a considerable revival of piety among many of the clergy around Armagh, which only required to be cherished to produce the best effects. One or two very pious and active men near Dungannon (Mr. Murray and Mr. Hoare[3]) seemed inclined to prefer the broad ground of the London Missionary Society, and rather objected at first to the strict adherence to the Established Church which characterised our Society. When, however, I explained the important reasons by which we were guided, they appeared to acquiesce. I trust that the Hibernian Church Missionary Society will have a tendency both to revive and regulate the piety of the members of the Church, fostering whatever is holy and energetic, and yet directing both in that orderly submission to the Church which will be their

[1] Of Castle Dillon, co. Armagh, 4th Bart., from 1797 till his death in 1832.

[2] 'A clergyman of the highest respectability in every view, resident in Armagh.' Rev. D. Wilson.

[3] The Rev. R. Murray and Rev. Edward Hoare of the Report of 1815. There was a branch of Hoares in Ireland collateral with the Hampstead and the Mitcham branches, but we have not succeeded in identifying the Rev. Edward Hoare of Dungannon among them in the pedigrees.

best ornament and preservative. The Irish need to be governed and controlled as well as excited.'

After dinner Mr. Wilson returned to Armagh, and on the same day, June 24, wrote home from the Deanery :—[1]

'The earth contains not, I think, a more beautiful spot than this mansion where I am now writing. It is situated on an eminence, and commands on every side the most extensive prospects you can imagine. The kindness of Lord and Lady Lifford is equal to the warmest hopes I could have formed, and I doubt not a good association will be established.'

On Saturday, June 25, Mr. Wilson, accompanied by Mr. Silver Oliver and the Hon. James Hewitt, left the Deanery at ten o'clock and drove ten Irish miles to Mullavilly in a north-easterly direction. At the church he was cordially received by the rector, Dean Bourne,[2] who seemed much in earnest in promoting the cause. The church was very small, with scarcely any neighbourhood about it, and there were very few people, not more than thirty or forty. Mr. Wilson preached from Is. xlii. 1–4, *Behold my Servant*, &c. The collection was about 4*l*., which, with the subscription of the Count De Salis, whose property lay in that quarter, Dean Bourne, and others, was increased to about 33*l*. The Count was at church, and confirmed by his whole demeanour the favourable impression of his character which Mr. Wilson had received the day before. The party at dinner interested him much. One of them was Major Richard Robinson, nephew of the late Primate and son-in-law to Lord Mountcashel.[3] Another of the company was the Rev. Mr. Ball, the Dean's curate at the cathedral, a pleasing man, well disposed to everything good, extremely active in his parish, but too much in the habit of preaching indifferent sermons.

Sunday, June 26.—In greater weariness than even on the night of his arrival, Mr. Wilson rose from his bed for the hardest day's work he had yet had. In the early morning he wrote off a rapid outline of all his proceedings of the previous two days, for the information of Dublin friends before he would be able to reach them on Monday. He was anxious Mr. Pratt should promptly, by Monday's post, write to the Deanery thanking Lord and Lady Lifford for their zeal, and giving them an account of Sunday's important sermon at Dublin. Everything showed the

[1] Bateman's *Life of Bishop D. Wilson*, i. p. 189.

[2] So he is called by Mr. Wilson, but we have not succeeded in finding a Dean Bourne just at this date in Cotton's *Fasti*, where there is a Richard Bourne who had been Dean of Tuam, but in 1813 became Chancellor of Armagh, his successor in the deanery having been presented, July 27, 1813 (ii. p. 120, iv. p. 23). He died in 1817 (iii. p. 41). The parish of Mullavilly, consisting of 6,880 acres, with a population of about 6,000, was mostly in the hands of Viscount Mandeville and the Count De Salis. The latter had built and endowed one of its schools. The church, built in 1785, was considerably enlarged in 1820. It was in the patronage of the Chancellor of Armagh.

[3] Richard Robinson, born in 1787, was the great-nephew of Richard Robinson, Archbishop of Armagh and Baron Rokeby, who died in 1794. On February 9, 1813, he married Lady Helena Eleanor Moore, daughter of the Earl of Mountcashel. In 1832 he succeeded his father, Sir John Robinson, Bart., of Rokeby Hall, co. Louth.

deep interest which had been awakened at the Deanery and all about. At eleven he was driven out by Mr. Hewitt to the village of Grange, two miles north from Armagh, where was a district church dependent on the cathedral, having for its incumbent that warm friend of the Society, the Rev. Charles Coleman. The place was small, but the congregation good, two hundred and fifty persons perhaps being present, all well-dressed people, for in Ireland the lowest orders are almost invariably papists. Mr. Wilson preached from 2 Cor. ii. 14, *Now, thanks be unto God*, &c. The collection, which the friends at the Deanery predicted would be 10*l.* at least, proved above 21*l.*, and, with Mr. Coleman's subscription paid just before in London, amounted to 32*l.* After church the party dined at the Glebe House, a new building, chiefly erected by Mr. Coleman, and extremely commodious. Indeed, all about Armagh Mr. Wilson observed new churches and glebe houses just built, together with many schools. Lady Lifford had a school of eighty children at the gate of her demesne, taught every day; half of them papists, but instructed, like the Protestant children, in the Bible and Church Catechism. Among the company at dinner were Colonel Fitzgerald, a first cousin of Lord Dillon,[1] who had been at church, as well as Major Robinson, Lord and Lady Lifford, the Hon. Mr. Hewitt, and Sir Capel Molyneux. The colonel was polite and friendly, and interested in the cause. At four o'clock he started for Dungannon, driven by Mr. Hewitt and the Hon. John Hewitt, and accompanied by the Rev. Silver Oliver. The town, a large and important one in County Tyrone, ten Irish miles distant north-west from Armagh, over an extremely hilly road, but through a most beautiful country, was reached at half-past six. The church was a noble structure, and, as the evening lecture had been established three years, a good congregation of 600 or 700 had assembled. The neighbouring clergy were also present in large numbers. Prayers were read by Mr. Murray and Mr. Hoare, who before service had requested Mr. Wilson to pass rapidly over what he had to say about Missions and to preach the Gospel faithfully. Mr. Wilson did not think this zealous advice the most likely way of discharging the duties for which he had come to Ireland, and adhered to the course he had previously intended. His text was Is. xix. 21–24, *And the Lord shall be known in Egypt*, &c. He preached a strictly missionary sermon, taking care warmly to press the leading doctrines of the Gospel as held by the Church of England, and he had the satisfaction afterwards to find that the Rev. Silver Oliver and Mr. Hewitt, who had accompanied him to all his four sermons, highly approved the judgment he had formed in this case. The collection, which had been predicted at the Deanery as again 10*l.* at least, proved 18*l.* 12*s.*

[1] Henry Augustus Dillon, 13th Viscount Dillon, succeeded to the title November 9, 1813, and died in 1832. His seat was Lough Glyn, co. Roscommon, seven miles S.W. from French Park.

He was introduced after church to the Hon. Mr. Knox,[1] son of Lord Northland, Lady Castle-Steuart,[2] the Hon. Mr. Steuart,[3] Mrs. Browne, lady of the county member,[4] and several others. Mr. Wilson, in his account, writes :—

'I was delighted to find that much religious light and feeling are spreading around Dungannon. May God grant that the Church Missionary Society may be the means of protecting that light and feeling from seductive but dangerous disorders!'

They reached the Deanery at Armagh at half-past eleven that night, and at four the following morning, Monday, the 27th, Mr. Wilson set off in a post-chaise for Dublin, hoping to arrive at five in the afternoon, to embark with his colleagues for England. What his thoughts were after leaving Lord and Lady Lifford's hospitable abode we need be at no loss to divine, as we have his own language, on writing his report, to quote :—

'The success of this little excursion very far surpassed any expectation I could have formed. Independently of the 150*l.* which it produced, it was the occasion of making known the Church Missionary Society in the metropolitan city, and interesting a very considerable number of clergymen of the first families and connections in its cause. The influence and rank of Lord and Lady Lifford gave the Society in that neighbourhood just that sort of introduction which all new institutions much need, and will easily carry it forward to much nobler achievements. The warmest friends to it were the Rev. Silver Oliver, the Rev. Mr. Coleman, the two secretaries of the Association. Mr. Oliver is a most pious, judicious, and sensible man. Mr. Coleman is as warm, if not so enlightened, a friend. The Hon. James Hewitt likewise was greatly interested. I mention these names, not in disparagement of others, but because this zeal was very remarkable. Opposition I heard nothing of, and I do not believe there was one clergyman or gentleman in the neighbourhood who withheld his support.'

Mr. Wilson on his journey passed through Newtown Mount Hamilton, Dundalk, Dunclear, Drogheda, until he came to the Man-of-War inn, thirteen miles from Dublin, where neither horse nor chaise could be obtained. He was compelled, therefore, to wait for the Newry coach, by which he reached Dublin at six o'clock, just in time to set off with his colleagues in the packet of that evening, at a quarter before seven. On Tuesday, June 28, at half-past eleven A.M., they landed at Holyhead, and proceeded in a post-chaise, travelling by day only. Taking the route through Shrewsbury and Oxford, dropping Mr. Wilson at his home in Nether Worton, near Oxford, they arrived in London about six in the evening of Saturday, July 2.

[1] Thomas Knox, son of Thomas Knox Viscount Northland, born 1754, succeeded his father 1818; created Earl Ranfurly 1831; M.P. for co. Tyrone 1806–1818; and afterwards for many years for Dungannon.

[2] Jemima, the only daughter of Colonel Robinson and wife of Robert Steuart, Earl of Castle-Steuart, residing at Steuart Hall, co. Tyrone. The earl was born 1784, married 1806, succeeded 1809. Her ladyship was therefore a young woman. The name, which has been also written Stewart, is now, we believe, Stuart.

[3] Andrew Godfrey Steuart, the earl's brother, born 1790, a young man.

[4] There was no member of this name for county Tyrone, but in co. Mayo both the members bore it, the Right Hon. Denis Browne (1801–1818), and Mr. Dominick Browne (March 1814–1826).

Mr. Wilson summed up the result of the Irish expedition as follows :—[1]

'Our journey has been wonderfully prospered. A noble Auxiliary Society and Association was formed at Dublin: amount raised 1,200*l.*: and my Association at Armagh has four or five noblemen at its head, and twenty-four clerical subscribers.'

Among the concluding observations of the narrative of the expedition drawn up by Mr. Jowett, expressing of course the views of his colleagues as well as his own, are the following :—

'The hospitality of our friends was as great as ever proverb could make it. As soon as they knew and approved of us and our objects, they spared no pains to express their goodwill. We understand that when they conceive a dislike to a person they are equally ready in their demonstration of it. They are, however, very easily pleased with Englishmen that are pleased with them. Those who in future visit Ireland in the cause of the Church Missionary Society must learn to *eat their way*. For though the Irish now are too polite to force any one to eat or drink more than he pleases (particularly those with whom we or our friends should have occasion to associate), and dinner hours are so late as to leave a long morning for business, yet it is not one dinner visit or two that will satisfy them, so long as you have a day disengaged. This system, however, we were compelled to resist in some degree, and I believe our forbearance in this particular, together with our conscientious attention to business, has contributed to make our cause respected . . . . Those with whom we principally associated were persons who saw and lamented the faults of their country . . . . The principal sources of their faults they represented to be the cheapness of whisky, the want of civilisation, popery, and the want of true religion in the members of the Established Church.'

All these particulars are enlarged upon at some length, and as to the last it is observed :—

'It was confessed and deplored by all with whom we associated intimately. Pure and active religion, they say, is young in Ireland, cherished by few in number, and not without some of the errors and luxuriances of youth. How sudden and strong a spirit of persecution has arisen against it among some of the higher orders of the clergy the foregoing sheets have related, as also some of the just grounds of exception, and more of the unfair grounds of prejudice taken against men of evangelical sentiments and character in the Established Church.

The Church Missionary Society was hailed by our friends in Ireland as the harbinger of better days among themselves, and it gave us pleasure to anticipate (as with reason we might) these collateral advantages from the formation of their Auxiliary Society. Having by its principles commended itself to many of the higher clergy, having obtained their respect and patronage and liberal support, it will now form a centre of friendly acquaintance and union between them and that suspected class of Churchmen who cherish the vital interests of religion. By making both approximate to each other, it may be the means of improving both. Those with whom we conversed acknowledged that they expected great benefit would accrue to the serious part of the community from the distinct recognition of Church principles and discipline by the Society. The great diversity of statements and views given by different persons perplexed us . . . . On one point, however, we were all agreed together, that the newly-formed Society must not expect to succeed merely from having had a warm Irish reception: but that there must be a deputation[2] from the Committee next year also to keep their zeal alive.

[1] Bateman's *Life of Bishop D. Wilson*, i. p. 190.

[2] On this word see note (1) next page.

They knew their countrymen well enough for this; and at the same time gave us every assurance that the visitors of next year should meet with a hearty welcome.'

In this most interesting narrative Mr. Jowett gives us a taste of what he will prove as the Society's literary representative in the Mediterranean, for the duties of which post he was now preparing himself at Cambridge.

The following four letters may best be given here, as showing the recollections left by this important visit on the minds of friends in Ireland.

On July 2 the Rev. R. H. Nixon, Secretary, in a letter to Lord Gambier, announcing the first contribution of the auxiliary, writes:—

'That Ireland has a debt to discharge on behalf of the poor heathen, and a stigma to remove for her long and shameful indifference, must be lamented on the one hand, while on the other, the opening prospect of removing it cheers and animates us. We should do great injustice to the Revs. Messrs. Pratt, Wilson, and Jowett, whom the parent Society deputed[1] for that purpose, if we did not, under God, attribute much of our success to their able and zealous exertions. For while, as Irishmen, we conceive that our country presents much to gratify curiosity and repay research, we cannot but admire that zeal which induced strangers to its shores to pass over every minor consideration, and devote their whole and unremitted attention to the object of their mission. The best comment on our united exertions, and I am sure the most gratifying to their feelings, is the happy result of our first meeting in committee, enabling us to transmit to the parent Society 600*l.* British, with the further prospect of very shortly again adding to its valuable funds. We would also record with pleasure that the chair of this meeting was filled by the Earl of Westmeath, one of our Vice-Patrons, and that two of our Vice-Presidents, the Rt. Hon. Mr. Justice Daly and Major-General Trotter, attended. Under these happy circumstances has our Society commenced; and surely, my Lord, it alone remains for us with humility and thankfulness to pray that as God, by His special grace preventing us, has put into our hearts good desires, so by His continual help we may bring the same to good effect.'

On July 12 Mr. F. Corbet, dating Mountjoy Square, remits 600*l.* as the first fruits of the Hibernian Auxiliary. Their President has given 100*l.*, and an annual subscriber 20*l.* At Limerick, a rich city, an Auxiliary of the London Jews Society has been formed at a public meeting by Messrs. Grimshawe and Collin,[2] with about 100*l.* collected. Mr. Corbet hopes—

'that they have opened a way for our future operations there, as if the Bishop patronises a society under the management of dissenters,[3] I do not see how

[1] Here and on the preceding page we have noticed the words deputed and deputation coming into use in this sense. 'Deputation' has been as yet confined to those visiting great personages on behalf of the Society, and has never been used of those representing it in pulpits and public meetings.

[2] On behalf of the London Society for Promoting Christianity among the Jews. The Rev. T. S. Grimshawe, rector of Burton Latimer, and vicar of Biddenham, was an active member of that Society, and Mr. Michael Collin, of 1 Queen's Row, Grove Lane, Camberwell, was on its committee.

[3] The London Jews Society, founded on August 4, 1808, on an undenominational basis, altered its constitution on February 28, 1815, and made itself a Church of England society. A full account of this change is given in an Appendix of the Seventh Report, May 5, 1815. Before the alteration the Reports show among its

he can refuse his patronage to one in close connection with the Established Church.'

July 14.—The Rev. Robert Shaw, writing from Dublin, and just come from a committee of the Hibernian Auxiliary, Judge Daly in the chair, reports that they have formulated resolutions to be sent about the country for the use of those persons who are about to establish associations. Mr. Shaw since he came to town had obtained for them liberty to send all their letters post-free [1] in Ireland, through the secretary of the Post Office, which will be a great saving. The auxiliary is going on, he says, with tolerable spirit.

July 26.—Mr. Thomas Parnell, replying to a vote of thanks from London, proceeds with some observations of deep interest in reference to the Hibernian Auxiliary. The idea of having planted in Ireland a mere fund-raising organisation, even for the spread of Christianity, was anything but the limit of Mr. Parnell's thoughts; and it may be safely said that all the truest members of this Society, in England and in Ireland, from committee-men to penny collectors, were in complete sympathy with his spirit. Thus he continues:—

'In this city there is much of sudden zeal. The goodness of our people, I am afraid, is too much like the morning cloud and the evening dew. They mean well, but labouring under many discouragements (which you do not meet in London) they are apt to fall off from the work. . . . And now that I am on the subject, I would mention my firm conviction that an intercourse constant and incessant kept up between the friends of religion in the two countries would have the most beneficial effects, in the first instance in this country, and perhaps eventually in yours. We are not sufficiently known to you, nor you to us. We meet occasionally, but it is too much the meeting of strangers. We want your hearts and hands, and though our hands are little worth, believe me our hearts would be appreciated by you as valuable acquisitions. . . . I think that you have engaged some few of the few who will carry on your work with considerable success. In the meantime, you should not omit to send over in each year some one or more of your members to stir us up to love and good works in the cause of the heathen.'

The spirit of these words, which we venture to say was shared by every member of the Church Missionary Society that was working with any zeal, was a yearning to improve the religion of the day by bringing the Christian body together, heart to heart and hand to hand, a kindling of life in the isolated members by a true fellowship of saints. If every one could but realise that that after all was the grand business, the finding of each other out, an augmenting of the Christian body in solidity, by each member of it supplying some portion of his gifts, then the work of converting the heathen would prosper. On no other principle would it deserve to. A mere contributory machine would do nothing.

vice-presidents and supporters, four Irish bishops, Waterford, Meath, Cloyne, Killaloe, besides the Bishop of St. David's (Burgess).

[1] This favour was sometimes granted for benevolent objects in England likewise.

MISCELLANEOUS ASSOCIATIONS.

June 25, 1814. PRESTON.—Mr. Thomas Howard, sending 5*l.* from himself and two or three friends, writes:—

'I pray the Great Head of the Church to bless the endeavours of yourself, and every one who lends a helping hand to this work and labour of love, to spread and make known the riches of His Gospel to those lands which are sitting in darkness and in the valley of the shadow of death; and that He would send many labourers into His vineyard both at home and abroad.'

Here is the beginning of the Society's history at Preston, which occurs in the Report first in 1815, with this contribution.

June 27, 1814. COVENTRY.—The Rev. John Davies,[1] with a small remittance, writes:—

'If it should please God that I should continue here, I hope it may hereafter be in my power to serve this and some other societies. But hitherto my hands have been, and still are, exceedingly tied. I have not been unmindful of your hint respecting *weekly* subscriptions. These have been undertaken by two ladies (to whom of course I give every assistance in my power), who will be able to conduct them better than it is possible for me *personally* in my present circumstances.'

The illness of his wife was one part of his trouble. That the two ladies were zealously collecting may be inferred from the long list of contributors, headed 'Association,' in the Report of 1815.

June 28, 1814. THOROTON, Notts, eight miles south from Newark.—The subscriptions amount to above 14*l.* per annum. The Rev. John Storer, jun., writes:—

'We are about circulating a short address to our neighbours, to excite their co-operation, and we have laboured to make it short and plain, that it may be easily understood by the meanest capacity. By this, under the Divine blessing, we hope to add to our funds. . . . I trust that under all our discouragements we shall neither faint nor grow weary. The cause is glorious, the promises precious.'

June 28, 1814. SLAITHWAITE, near Huddersfield.—Miss Harriet Hicks, dating Lockington,[2] whither she and her mother had now removed, remits a collection she had made from a penny-society in Slaithwaite.

July 1, 1814. COLCHESTER.—Rev. William Marsh, just appointed Vicar of St. Peter's in succession to Mr. Storry, writes:—

'I am of opinion that on the Thanksgiving Day the Society for Missions to *Africa* and the East may be pleaded with effect. I wish you to send by the coach to-morrow, if possible, the short printed statement to lay in the pews on Sunday. A letter to each clergyman in this town might induce some at least to plead the same cause. Probably we should be able in a little time to call a public meeting and form an auxiliary. If you will send me the circular letters, I will get them directed. . . . Could any friend who

[1] See further back, p. 469 (May 3). He appears to be still a curate. He became Incumbent of Holy Trinity, August 10, 1815.

[2] There was a place of this name six miles north from Beverley, and another in Leicestershire. There was a legacy of 100*l.* from Miss Harriet Hicks of Kettering in 1833.

has been accustomed to answer objections, convince the judgment, and influence the affections of the public, attend if it be thought expedient to call the meeting soon after Thanksgiving Day? I think much may be done at this moment from the peculiar situation in which Africa is unhappily placed by an event that is hailed with joy by ourselves and others. Our peace is her ruin.'

All the papers asked for were immediately sent by the sub-committee acting for Mr. Pratt, who also had no doubt that a proper advocate could be procured.

July 7, 1814. MANCHESTER.—The Rev. Dr. Blackburn, Warden of Manchester Collegiate Church, writes on July 7 to Mr. Freshfield:—

'The Missionary Society has not been recognised by myself and the members of the Collegiate Church, and I am of opinion that the clergy in this town are not generally favourable to it. We have in this large town so many charities which require constant support from sermons that we must discourage new ones, or the old ones could not be maintained. I mean not, however, by what I have said to discourage any attempts the Society may think proper to make here for its advantage; I know there are many excellent people as well as yourself who differ from me upon this subject, and promote its interests from the best and purest motives.'

On July 14, the Rev. E. Booth, of St. Stephen's, Salford, having been in conference with Mr. Smyth of St. Clement's, reports that Manchester is not yet prepared for forming an Association by a public meeting, owing to the depression of trade and the languishing state of local charities. They will both, however, most cordially place their pulpits at the Society's service, with collections, which would at least announce the Society to the public. It was in that way that the advocates of the Jews Society acted on their first visit, and so ultimately gained a footing at Manchester. The most suitable day for the sermons would be Sunday, July 31. He proceeds to say that one good effect would result:—

'If it were made known that a Church of England Missionary Society might probably at no very distant period be formed here, it might prevent some of our serious members from connecting themselves with the London Missionary Society, which they might perhaps be led to do from the imposing effect of a public meeting which I understand is intended to be held in the first week of August. . . . I am given to understand that our dissenting friends here are mustering all their force, intending to carry the town by storm at their projected meeting, and for this purpose some most celebrated characters in the kingdom are expected to preach on the 31st, as preparatory thereto, and it being more than probable that many in our congregations would be induced to hear, I am anxious to prevent it by having some gentlemen to plead the cause of the Church Missionary Society in our own pulpits on that day.'

He reprobates everything that has the appearance of opposition, but he conceives it a duty to prevent Churchmen being drawn in to patronise another institution while they have one of a similar nature among themselves. On July 22 Mr. Burder, of the London Missionary Society, writes to Mr. Pratt regretting that Mr. Wilcox is to preach on July 31 at Manchester for the

Church Missionary Society, as his Society is having a sermon there that day preparatory to a meeting on August 3. Mr. Pratt, replying on July 24, consents to defer his sermons.

July 11, 1814. PRINCE'S RISBOROUGH, Bucks.—A Society for Foreign Missions established at this village sends a remittance. This was not a Church Missionary Association, but one of those independent institutions of the day specimens of which we have noticed elsewhere. It divided its funds equally between the Church Missionary Society, the London Missionary Society, and the Baptist Missionary Society. The remittance now sent was the division of a collection made at Bledlow Church, in the neighbourhood, after sermons by the Rev. William Stephen the vicar, and the Rev. Samuel Maddock the curate-in-charge of Mr. Basil Woodd's Buckinghamshire parish, Drayton Beauchamp.

July 11, 1814. TADCASTER, Yorkshire.—Miss Elizabeth Potter remits to Mr. Basil Woodd the proceeds of two excellent sermons preached there on Sunday, June 26, by the Rev. Thomas Norton of York, missionary-designate, 34*l.* 13*s.* 8*d.*, and a collection from a small Society formed by the Misses Tasker on the recommendation of Mr. Woodd, when he preached there in 1813. The population of Tadcaster is about two thousand, consisting of the middle and lower classes, without any manufactory, which being the case Miss Potter hopes that the remittance, 38*l.* 16*s.* 5*d.*, will be considered handsome. It has been the fruit of great personal exertion. The Misses Hill do everything in their power, and Miss Mary Tasker has been indefatigable. All of them are particularly obliged to the Vicar, the Rev. W. Rhodes, for offering to preach an annual sermon. Miss Potter, whom we should imagine to have been the unnamed lady that brought Mr. Norton to preach the sermons, ends her letter :—

'I have been minute, because I know you feel great interest in this business. If you had not come among us and exhorted, we should have done nothing. With the blessing of God, the work is all your own.'

July 1814. BEWDLEY.—About this time the Rev. John Cawood established the Bewdley Sunday School Association, as we learn from his letter of December 19, 1814, saying it has existed for five months, numbers fourteen collectors, and remits its first-fruits, 21*l.*, entirely arising from weekly penny subscriptions.

July 27, 1814. LYNN.—Mr. W. W. Fysh, a subscriber, in a very Christian letter, expressing his delight at the growing success of the Church Missionary Society, and taking shame to himself for not beginning to subscribe until it was ten years old, sends a special donation of ten guineas, being his usual subscription multiplied by ten. The spirit of the gift is what prompts us to record it.

Journey in the North of Mr. T. R. Kemp, M.P., and the Rev. Isaac Saunders.

This excursion is not to be considered as undertaken expressly for the furtherance of the Society's objects. It was a summer tour of Mr. Kemp himself and at his cost, but generously utilised for the Society by his giving a seat in his chaise to Mr. Saunders, and using all his influence as a Member of Parliament to obtain pulpits on his route, in which his friend, who was a good preacher, might advocate the Society's cause. They were also accompanied by Mrs. Kemp and Mrs. Saunders.[1] We are not, therefore, to imagine a strictly business-like journey as when Mr. Basil Woodd went out expressly at the Society's expense, devoting his whole time, strength, thoughts, and convenience to its interests alone. Mr. Kemp doubtless had his reward in combining with recreative travel an object in which he felt a warm interest, in having the companionship of a congenial mind, and in the certainty of listening in church to sermons of the type he enjoyed. He had the satisfaction also of providing a holiday change for a good and hard-worked London clergyman. The Society reaped the benefit of numerous collections, and new ground opened, with no other expense to them than providing for Mr. Saunders's duty during his absence.[2]

Thursday, July 7, 1814. GRANTHAM, Lincolnshire.—By a curious chain of providential circumstances, which Mr. Kemp does not explain, the pulpit here was obtained for Mr. Saunders, who preached on this day. The shortness of the notice considered, there was a large congregation, and the collection, 25*l.* 17*s.* 4*d.*, more than answered expectation. In consequence of a letter from Mr. Kemp, Sir Montague Cholmeley,[3] a baronet of the neighbourhood, attended the sermon, and he seemed much pleased with the Society. The vicar, Mr. Easton, and the curate, Mr. Thackray,[4] were particularly civil and obliging, and Mr. Kemp suggested to Mr. Pratt an official letter of thanks to each of them. There appeared no probability of establishing an Association, the town being much divided by party politics, which, except among a few Methodists, seemed to have greatly lowered religious feeling. So Mr. Kemp thought. But had there been more time to spare, and the visit come with more preparation, may not an

[1] *Memoir of Legh Richmond*, ed. 1834, p. 157, under September 7, 1814.

[2] An account of the tour is made out from Mr. Kemp's letters *en route*, reporting progress, and a tabular view of the sermons, with ministers and dates, in the *Missionary Register* for September 1814, p. 382.

[3] This gentleman, belonging to a younger branch of the Cholmondeley family, and long seated in Lincolnshire at Easton Hall, six miles south from Grantham, in the parish of South Stoke or Stoke Rochford, was created a Baronet in 1806. The Rev. Robert Cholmeley, of Leeds, was his younger brother. He was born in 1772, represented Grantham in Parliament 1823–26, and died in 1831.

[4] William Pennington Thackray, St. John's College, Cambridge, B.A. 1796, M.A. 1810; vicar of Skillington, in Lincolnshire, January 20, 1834.

association and a good missionary excitation have been the very means of calling many to higher thoughts? The readiness of the people to flock towards their noble church, the friendliness of the clergy, the interest shown by Sir Montague, all seem to suggest the possibility of better things had anything but a flying visit been practicable.

On Friday, the 8th, Messrs. Kemp and Saunders, leaving Grantham, rested at Newark, and on Saturday, the 9th, being unable to reach Leeds, they stopped at Mount Vernon, near Barnsley, the pulpit of which town they were promised for the following morning, July 10, by Mr. Mence, the Incumbent, and in the afternoon that of the neighbouring church of Worsborough, by its Vicar, Mr. Arnold. The collections were respectively 17*l.* 2*s.* 11*d.* and 3*l.* 3*s.* 4*d.*, and there could have been no adequate notice given at either place. Mr. Basil Woodd had preached at Barnsley in 1813.

On Monday, the 11th, they proceeded through Wakefield to Leeds, where Mr. Kemp wrote an interesting letter on Wednesday, July 13. The Leeds association was still in a languishing state; and some confidential hints were given as to difficulties and remedies. Legh Richmond was coming; but all that appeared to be generally known was that he had been invited to preach for the Tract Society. The Tract Society was only half a Church society, principally in fact under the direction of Dissenters. The Churchmen of Leeds, the only body whom the Church Missionary Society had to look to, were, as a rule, very high church, and Mr. Kemp was much afraid they would look on Mr. Richmond with a suspicious eye, unless he came properly introduced from Salisbury Square, and 'bearing the Church standard.' Evidently Mr. Hey and his particular friends were very uneasy, and much wanted Messrs. Kemp and Saunders to stay for the meeting and the sermons. That, however, would detain them a fortnight, and they *must* push on for the north. Mr. Kemp, therefore, urgently recommended that their plans should be arranged with the utmost prudence, Leeds being the centre of a district in which much might be done for the Society. He advised that a letter should be at once dispatched acquainting the Leeds committee that Mr. Richmond was being sent expressly for the purpose of promoting the cause of the Church Missionary Society, who would look to them for assistance in arranging plans for him. Mr. Kemp in conclusion says:—

'The little experience I have had since I left London convinces me that the Society is but beginning, and that by proper exertions it may not only be greatly increased as to its means of foreign operations, but also become the instrument of preaching the Gospel in many pulpits of this country whence the joyful sound is not often heard.'

One thing seems clear, that the Society must extend the scale of its home operations to the very utmost; and not merely for the sake of increasing its income, but to give a popular im-

pression that missionary sermons and missionary meetings are marks of the Church of England *more* than of any other body, and that such proceedings have not about them the air of Dissent to cause whole-hearted Churchmen a feeling of shyness in meddling with them.

A northern course from Leeds carried the travellers out of Yorkshire across the Tees into the county of Durham, on the southern borders of which, not far from the river, at Staindrop, Barnard Castle and Darlington pulpits were opened to the Society. At Staindrop, vicar the Rev. John Thornhill,[1] Mr. Saunders preached on Wednesday evening, July 20, collecting 6*l.* 11*s.* 7*d.* On Thursday, 21, he obtained admission to the church of Barnard Castle, on the Tees, five miles to the south-west, through the influence of Mr. Waits the silversmith with the curate Mr. Wright. There the collection was 9*l.* 6*s.* 1*d.* Passing down the valley of the Tees eastward, about fifteen miles, they came to Darlington, vicar the Rev. Mr. Topham.[2] There they were on Friday 22 and Sunday 24, and found a friend and subscriber of long standing, Mr. G. L. Hollingsworth, at that period the only supporter of the Society in the whole county of Durham. Besides a church collection of 24*l.* 15*s.* 3*d.*, there were subscriptions and donations amounting to 5*l.* 2*s.* 6*d.*

On July 25 Mr. Kemp writes from Darlington:—

'My correspondent, Mr. Hollingsworth of this place, has been excessively kind to us, and has opened the way for Mr. Saunders both at this place, and at Staindrop, and at Barnard Castle, in the neighbourhood . . . we had at one time expectation of procuring several pulpits in and about Newcastle. We have, however, been disappointed, and are now about to proceed on our journey, with the intention of stopping at Belford Friday night, where the pulpit is open, as well as at Berwick for the approaching Sunday. We have raised in this town upwards of 40*l.*, and with the other two places named above upwards of 60*l.* The Society of Friends have been very liberal in subscribing for the express purpose of assisting the *School* Fund, and great attention must be paid to specify this in our next Report. . . . From what I have seen of the disposition of the clergy and others in this county, I think it may be visited again with effect, and that by proper notice and well-arranged plans many more pulpits may be obtained.'

From the south of the county of Durham the travellers made for the north-eastern extremity, the mouth of the Tyne, where they were again within the sphere of Mr. Hollingsworth's influence. His active correspondence with Mr. Joseph Bulmer, a magistrate of South Shields, and with Mr. Bainbridge a solicitor, one of the churchwardens, procured the church of that town from the under-curate, Mr. Manyham, in the absence of the incumbent, Mr. Wallis, and on Wednesday evening, July 27, Mr. Saunders preached, collecting 21*l.* 10*s.* Mr. Kemp judged that this town might be visited again with good effect, along with

[1] Lincoln College, Oxford, B.A. April 2, 1788, M.A. June 26, 1792; Vicar of Staindrop, June 27, 1806; Rector of Cockfield (Durham), July 29, 1806; Vicar of Steeple Ainderby (Yorks), November 10, 1806.

[2] William Topham, St. John's College, Cambridge, LL.B. 1778.

North Shields, the vicar of which was Mr. Charlton, who had promised his church on a future occasion, when collections should not have been recently made, and when a week's notice could be given. Mr. Kemp wished these clergymen and laymen to be especially thanked by the Committee, and thought that Mr. Hollingsworth, if requested, would act as receiver for those parts.

The next place they found open to them was Belford, in the north of Northumberland, near the coast, in the neighbourhood of Bamborough and Holy Island, and here, by leave of Mr. Fenton the curate, Mr. Saunders preached on Friday evening, July 29, collecting 6*l.* 9*s.* 6*d.* On Sunday morning, July 31, he preached in the church of Berwick-upon-Tweed, vicar Mr. Barnes (17*l.* 9*s.* 6*d.*); in the afternoon at Tweedmouth, curate Mr. Bainbridge, collection 6*l.* 13*s.* But here on the border of Scotland we must take our leave, until the next section and August 1 allow us to rejoin them.

The Rev. Basil Woodd's Journey in the West.[1]

Monday, July 11, 1814.—Leaving his residence at Paddington at nine in the morning, travelling by chaise, and accompanied apparently, as in 1813, by Mrs. Woodd, Mr. Woodd proceeded through Stockbridge and Salisbury, and on Tuesday, 12th, arrived at Blandford in the heart of Dorsetshire, where the same day he preached the first sermon of this journey in the parish church. The vicar, Charles James Hoare,[2] was a younger son of the Vice-President, Mr. Henry Hoare, of Mitcham Grove and the Fleet Street bank. This branch of the Hoares was collateral with that of the Hoares of Hampstead and the Lombard Street bank, both tracing up to a common Devonshire ancestor who lived in the Commonwealth times. Something had been done at Blandford for the Society before this visit. The town first appears in the Report of 1814 with a single contributor, the Rev. F. R. Spragg, apparently the curate,[3] who might have been thought to be then the sole friend of the Society at Blandford but that we know there was a body of subscribers brought together within the year, whose suscriptions were not ready in time for that Report. Mrs. Hoare's class in the girls' Sunday School were also contributing their pennies. The Blandford friends, therefore, headed by the clergy, began to move some time in or about the spring of 1814. Mr. Woodd's congregation numbered about six hundred, and the collection amounted to 22*l.* 1*s.* 6*d.*[4] The

[1] Authority: the Journal of his tour in the Society's collection of letters, under July 1814.

[2] Instituted April 10, 1807. On March 8, 1821, he became Rector of Godstone, in Surrey, resigning Blandford in 1822. He was made Archdeacon of Winchester on November 16, 1829, and Canon of Winchester, December 2, 1831.

[3] Francis Roach Spragg, of Queens' College, Cambridge, B.A. 1808, M.A. 1811. He became Vicar of Combe St. Nicholas, Somerset, near Chard, March 6, 1823, and on May 14, 1835, a Prebendary of Salisbury.

[4] Together with this sum Mr. Hoare remitted to London, July 14, 14*l.* pre-

travellers were received for the night by Mr. Spragg, and the morning of Wednesday, the 13th, was occupied in bringing the already half-formed association into regular shape. The vicar was named President, and Mr. Spragg Secretary. There was also formed a Ladies' Committee, of which Mrs. Hoare was president. This was the first organised association in Dorsetshire. In its more complete form, as given in the Report of 1815, the President was Rev. C. J. Hoare; Vice-Presidents, Rev. F. R. Spragg and J. T. King, Esq.; Treasurer, Mrs. Hoare; Secretary, Mrs. Spragg; Committee, Mrs. Chamberlain, Mrs. and Miss M. Warton, Miss Carpenter, Miss Lear, Miss Moore.

Resuming his journey at one o'clock the same day, Wednesday the 13th, and traversing the western half of Dorsetshire, Mr. Woodd, after twenty-nine miles, reached Bridport, at the farther end and near the coast, but he was disappointed in obtaining the church on account of the recent Thanksgiving Day collections. He was received for the night at Mapperton House, near Beaminster, five miles to the north, by William Daw, Esq., M.D., and his lady, friends of the Society and of Mr. Woodd personally.[1]

On Thursday, July 14, returning to Bridport and proceeding fourteen miles further westward, *viâ* Charmouth, Mr. Woodd reached Lyme Regis on the coast, at the extreme west corner of Dorsetshire. Here again were friends and previous efforts. The principal resident, Mr. A. Spooner Lillingston, had subscribed five guineas since 1803, and the curate-in-charge, Mr. Michael Babbs, his three since 1806. Mr. Lillingston's family tutor, Mr. Ellis Williams, and his zeal as a collector, have been before mentioned. On the day of his arrival, Thursday, the 14th, Mr. Woodd preached in the parish church, the second sermon of this journey, to a congregation of about five hundred, collecting 16*l.* 10*s.* On the same day the Society's friends, old and new, were organised in a proper way, Mr. Lillingston, President, and the Lyme Association was the second in Dorsetshire. On July 25, the Rev. Michael Babbs, remitting the amount collected after Mr. Woodd's sermon, announced that he had begun to form an association, supported both by Mr. Lillingston and himself.

Proceeding on Friday, the 15th, *viâ* Axminster and Honiton, he reached Exeter, and dined at the house of Mr. William George in Fore Street, a friend of the Society, with whom he consulted on applying for Exeter pulpits against his return. The same evening he arrived at Okehampton, very nearly in the centre of Devon, and on Saturday the 16th reached, *viâ* Launceston, Bodmin in the heart of Cornwall. Proceeding by Lostwithiel

viously collected, and 2*l.* from Mrs. Hoare's class, and it is from his letter that we are informed of previous doings.

[1] In the Reports, Mapperton House is reckoned under Charmouth. They show a Mrs. Daw of Brompton Row, London, subscribing from 1801 to 1804; William Daw, Esq., Winchester Row, 1805; in 1809 Mr. and Mrs. Daw are of Paddington, where they doubtless attended Bentinck Chapel. In 1810 and onwards, Dr. and Mrs. Daw were of Charmouth and Mapperton House.

towards the southern coast, he arrived, at six in the evening, at Charlestown, near St. Austell, and here for the second time he touched the sea. Captain Hamilton's, at Charlestown,[1] seems to have been his head-quarters in Cornwall. He had now travelled 252 miles and had preached twice, although he had sought every opportunity; but Devon and Cornwall were intended as his principal scene of operations. The Cornwall branch of his work was accomplished first, the Devonshire followed on his return.

Sunday, July 17.—Mr. Woodd preached at St. Austell in the morning to a congregation of about 300, collecting 15*l.* He dined with the Rev. William Andrew,[2] the curate-in-charge apparently, and in the afternoon preached at St. Blazey, four miles north-east, collecting 4*l.* 10*s.* Mr. T. Carlyon and Captain Carlyon, residents here, gave donations. The vicar of both these places was the Rev. Richard Hennah.[3] After service he returned to Charlestown, three or four miles distant, and in the evening preached for the third time at Mevagissey, a very poor pilchard port further down the coast, eight miles from Charlestown, the vicar Dr. Lyne.[4] The small church was crowded by an immense congregation of about 800, and the churchwardens had to break the windows for air. The collection was 8*l.* 10*s.* 3*d.* The curate, the Rev. Charles Lyne,[5] promised to form a Mevagissey Association. Captain Dunn of Mevagissey and Mr. William Colenso of Penzance each subscribed a guinea. This was Mr. Woodd's fifth sermon on this journey, the third in Cornwall. He returned to his Charlestown friends by half-past ten that night. On July 18 he wrote letters for the pulpits of Penzance (Rev. J. Le Grice) and Penryn, but both applications proved unsuccessful. On July 19 he applied by letter for the pulpits of Truro, Redruth, Padstow, with success in each case. The same day he went by sea to Mevagissey and back to Charlestown. On July 18, dating from Mr. Hamilton's, he urgently requests reports and papers to be sent to the Rev. Mr. Richards, Penryn. He adds:—

'The crowd at Mevagissey exceeded all I have witnessed. They broke the windows for air; the pulpit steps were filled. The roads were very bad, hardly safe; however, I returned here safe by half-past ten. . . . I grieve that I must return by August 7, to begin my residence at Drayton by the following week; otherwise I might have Tiverton, which is offered me on my return.[6] . . . It has been highly gratifying to us that in every house we have slept at I have found some of my spiritual children, rejoiced to see us.'

[1] Also called Porthmear, a populous pilchard village, with harbour, docks, and pier, on the western side of Polkerris Bay, or Tywardreth Bay. It was three miles from St. Austell and within its parish.

[2] Of Corpus College, Cambridge, B.A. 1802, M.A. 1805.

[3] From 1775 to 1815. St. Blazey was a perpetual curacy attached to St. Austell, separated in 1845. Mr. Hennah was of Pembroke College, Cambridge, M.A. 1794.

[4] Philip Lyne, of Oriel College, Oxford, B.A. 1761, B.C.L. and D.C.L. 1770; Vicar of Mevagissey, 1771–1824.

[5] Rector of Roche, September 16, 1824 (Foster's *Index Ecclesiasticus*). He exchanged for Tywardreth with Thomas Pearce, June 2, 1841, and died or resigned before March 13, 1863.

[6] He must mean offered for the Sunday. He did preach there on a week-day.

On Thursday, 21, he applied by letter for the pulpits of St. Paul and Marazion, and through Mr. John Gould [1] for those of Penryn (again) and St. Peter's, Tiverton, the latter with success, the former without. On this day was formed an association at Charlestown, Captain Hamilton president. The Arminian Methodists were very favourable. In the Report of 1815 the title is St. Austell and Charlestown Association, but no president or other officers are mentioned. It embraces a penny per week society and a good list of subscribers, among whom are the Rev. W. Andrew, 'Mr.' and Mrs. Hamilton, Mr. J. W. Cobuso.[2]

On Saturday, July 23, Mr. Woodd proceeded to Truro, seventeen miles west from Charlestown, and there he slept at an hotel. His chief friend was the curate, Rev. Thomas Pearce.[3] The rector, Rev. Thomas Carlyon,[4] seems to have been absent. On Sunday, 24, Mr. Woodd preached at the parish church of St. Mary to a congregation of about 900, collecting 22*l.* 2*s.* He notes: 'This was the church of the excellent Rev. S. Walker.'[5] In the afternoon he proceeded twelve miles south-west to Falmouth, the curate-in-charge of which was the Rev. R. H. Hitchins,[6] a brother of Rev. Thomas Martyn Hitchins, of Plymouth Dock, both of them cousins of Henry Martyn. He preached twice, collecting 20*l.* in the afternoon, and in the evening 20*l.* 12*s.* 10*d.*, the congregation then numbering about 1,200.[7] Falmouth is within a mile or two of Penryn, the pulpit of which had been refused, and we may well suppose that many had walked over from thence to make up that large congregation. Henry Martyn's recent death must have excited not a little interest in those parts, and we may assume for certain that Mr. Woodd would not fail to speak of that saintly man before his cousin's congregation. He slept at Falmouth that night at Mr. Saverland's. He had now preached eight sermons, six of them in Cornwall. On Monday, July 25, Mr. Woodd assisted in forming an association at Falmouth, under the presidentship of the Rev. R. H. Hitchins, and mentions the Rev. Joseph Richards [8] as very

[1] Mentioned by Mr. Woodd on July 25, as of Penryn.

[2] Probably a misprint in the Report for Colenso.

[3] Became rector of Tywardreth in 1820, and in 1841 exchanged for Roche with Charles Lyne, as before mentioned.

[4] From 1802 to 1826. He was succeeded by Thomas Stackhouse Carlyon, 1826–33.

[5] Samuel Walker was curate of Truro from 1746 till his death in 1761, the rector, Mr. St. John Eliot, being non-resident on another living in the neighbourhood. Walker in 1814 was known from an account of him drawn up by 'J. S.' in 1763. The full life by Sidney came much later.

[6] Richard Hawkins Hitchins, of Exeter College, Oxford. B.A. March 19, 1787, M.A. June 12, 1789, B.D. June 20, 1799. He was rector of Baverstock, Wilts, from July 6, 1804. The Rector of Falmouth was John Watkin Wilbraham from 1795 until his death in 1828.

[7] Mr. Woodd notes in his Journal under July 25, 'The Bishop of Exeter objected to an evening service.'

[8] Exeter College, Oxford, B.A. 1788, M.A. 1791. Vicar of Wedmore, Somerset, from June 7, 1825, till his death, December 27, 1826. He seems to have belonged

active. In the report of 1815, the Falmouth Association is merely a titular one, with a list of contributors, among whom are both those clergymen, Captains Bull, Cotesworth, Hall, Hennah, Mr. Banfield, Mrs. and Miss Saverland, Mrs. Tippet, jun. Not until 1816 does the Association appear in an organised shape, and then the president is Rev. R. H. Hitchins, treasurer Joseph Banfield, Esq., secretary Mr. James V. Tippet.

At Penzance there were some friends of the Society, if Mr. Woodd could have gained an entrance there. Mrs. Peyton, once secretary of the London Lock Association, and the two Misses Peyton, very successful collectors in it, had recently gone to reside at Penzance, where they had a large connection, and would doubtless do great things if an association should be formed in their neighbourhood.[1]

On Monday, the 25th, Mr. Woodd, quitting Falmouth, proceeded twenty-seven miles through Penryn, Helston, and (skirting Mount's Bay) through Marazion and Penzance, to St. Paul, which was on the coast two miles beyond Penzance. The pulpit of St. Paul he had previously secured by letter, as already mentioned. The vicar was the Rev. Warwick Oben Gurney,[2] M.A.; the congregation numbered 1,000 people, and the collection amounted to 16*l.* 12*s.* 6*d.* This was the seventh sermon in Cornwall. In the evening he returned to Marazion, five miles, and slept at Mr. Melville Horne's. On Tuesday, the 26th, St. Michael's Mount rose before him and was duly ascended. At eleven he preached in Mr. Horne's church, collecting 13*l.* 9*s.* Mr. Horne, who had now been settled in his distant cure just four months, was intending to form an Association among his new flock. He was not so much now in the way of assisting at the great gatherings as when at West Thurrock, within reach of all that was going on. After this sermon, his eighth in Cornwall, Mr. Woodd turned his face eastward and homeward, and at the end of seventeen miles reached Redruth, and the pulpit promised him by the Rev. Hugh Rogers.[3] Here he preached to an immense congregation, 1,300, chiefly poor. In Mr. Rogers he found a truly pious man, who with his two sisters interested him in another respect, as belonging to the family of Lord De Dunstanville, whom as Mr. Basset he had known forty years before.[4] On Wed-

at this time to Plymouth Dock, where we shall meet him presently on August 1. He had probably come to Falmouth to assist with the Association.

[1] Letter of the Rev. James Gibson, chaplain of the Lock Hospital, July 14, 1814.

[2] From his own letter of July 27, 1814. The *Parochial History of Cornwall* gives him as Richard Gurney. He was of Balliol College, Oxford, B.A. February 26, 1802. He became rector of Billingsley, Salop, on September 6, 1821, and of Aston Botterell, Salop, July 4, 1823.

[3] Of Jesus College, Cambridge, B.A. 1804. Mr. Woodd calls him the rector, and so he calls himself, in a letter on August 12, 1814; but he is omitted in the list of rectors in the *Parochial History of Cornwall*. He became rector of Camborne, in Cornwall, July 25, 1816, and his successor here (in the *Parochial History of Cornwall*) was appointed September 21, 1858. The patron of Camborne, in 1816, was Mr. J. F. Basset.

[4] Lord De Dunstanville was patron of the living.

nesday morning, the 27th, accompanied by Mr. and Miss Rogers, he ascended to the top of Cairnbrey Rock,[1] which with its surroundings was a grand theatre of Druidical worship, and which, with pen-and-ink sketches in illustration, are fully described in his journal.[2] No doubt he meant to make good use of this information and these sketches in missionary sermons and speeches, to show British Christians the heathenism from which their forefathers had been delivered by missionaries. The same day he proceeded to Truro, ten miles eastward, and inserted in two papers the Church Missionary resolutions against the slave-trade. He also called on Mr. Tweedey the banker, and on the Rev. Thomas Pearce the curate, a very young man and truly pious. Mr. Woodd urged him to form a Truro Association, as to which Mr. Pearce said he would consult the rector[3] on his return.

From Truro Mr. Woodd made towards the northern shores of Cornwall, and after twenty-two miles through St. Michael and St. Colomb reached Padstow, on the estuary of the Camel, midway between the two extremities of the county coastline. Here the same evening, July 27, he preached, having already been promised the pulpit by the vicar, Rev. William Rawlings, and the sermon was responded to by a collection of 7*l.* 1*s.* 3*d.* He showed the Hindoo divinities which he had brought with him to the people, and also to Mr. Thomas Rawlings, on whom he called at his mansion, Saunder's Hill. He was the vicar's eldest brother, a merchant, and both were the sons of another merchant, Mr. William Rawlings, a Cornish worthy in every sense, a bosom friend of Walker, of Truro. The two brothers in their youth had been companions of Biddulph of Bristol, whose father, Thomas Biddulph, had preceded William Rawlings in the living of Padstow. It would have been strange indeed if Mr. Basil Woodd had not found a welcome here for himself and his cause. His journal mentions his meeting at Padstow the Rev. Thomas Lyne, a pious clergyman. It speaks also of an Association having been now formed, of which the vicar was president, Mr. Thomas Rawlings treasurer, and the Rev. J. Rawlings secretary. From the subsequent reports this Association seems to have remained a titular one, consisting of collectors of small contributions besides the two principal subscribers, the vicar and the squire. The dignities which these held were known in the place, but not to the public beyond. This is what we are to under-

[1] Also called Carn Brê Hill, two miles southward from Redruth. On its eastern side is Carn Brê Castle, on a ridge of rocks nearly 700 feet above the sea, commanding an extensive view.

[2] In a letter to Mr. Pratt on August 8, after he had got home, he wrote, 'I have visited and taken a sketch of the horrid sacrificial altar of the Druids near Redruth, which I mean to shade and present to the committee-room when I have time to finish it.'

[3] Rev. Thomas Carlyon, instituted May 3, 1803. On May 30, 1807, he was instituted vicar of St. Wenn, and on September 5, 1810, vicar of Probus, both in Cornwall. The much-respected rector of Dibden, near Southampton, who resigned that living in 1894, is his son.

stand by many a so-called 'Association' in country places found in the Reports.

Having slept at Padstow Vicarage, Mr. Woodd took his departure on July 28, turning southward towards St. Austell and Charlestown, as he meant to quit the county by way of Plymouth. Fourteen miles brought him to Roche,[1] so called from its very curious assemblage of rocks, surmounted by a Druidical chapel built by some mysterious means. A sketch and an account accompany the Journal. The rector of Roche was, like Mr. Woodd himself, one of the founders of the Society at the Castle and Falcon, the Rev. Richard Postlethwaite, and he offered his pulpit, which Mr. Woodd's plans would not allow of his availing himself of then, he being due at St. Austell to preach at seven.[2] A terrible road of six miles, still southward, brought him to that town and to a very large congregation, who responded by a collection of 5*l.* 10*s.*, besides three guinea subscriptions. Immediately after church, at nine, a meeting was held at the Market House, where the St. Austell Association was formed, its dignitaries being—President, the Vicar, Rev. Richard Hennah; George Simmons, Esq., treasurer; Rev. William Andrew, curate, secretary. Among the collectors was the Rev. S. Drew, a most intelligent and pious man, a local preacher of the Wesleyan Methodists. Such is the Journal's history of this Association, its founders, and its officers. But, as in the case of Padstow, the outside public were not allowed to know more than that it was an 'Association,' embracing a 'St. Austell and Charlestown Penny-per-Week Society,' and a body of annual subscribers. Among the latter is the Rev. W. Andrew, who must have been in sole charge as curate, Mr. Hennah being not mentioned. In the goodly list of subscribers we notice Mr. and Mrs. Hamilton and Mr. J. W. Cobuso (Colenso?). Charlestown, which was three miles from St. Austell, was reached at eleven o'clock at night.

On Friday, July 29, at two in the afternoon, Mr. Woodd left Charlestown for the town of Lostwithiel, nine miles in a north-easterly direction, and before leaving (it would seem) met the Rev. Nicholas Kendall, of Lanlivery,[3] two miles nearer in the same direction, and Mr. Kendall offered him his pulpit. Lanlivery had been long connected with the Kendalls, as shown by their monuments in the church, and they were patrons of the living. Samuel Walker, before he went to Truro, was curate-in-charge of it for Canon Kendall, Archdeacon of Totnes, and after the Canon's death held the living for six years (1740–6) for Walter Kendall, a minor. Why Mr. Woodd did not avail himself of the offer made him the Journal does not say, re-

[1] Often erroneously called St. Roche.

[2] He had already preached here, with a collection, on July 17. The second sermon was no doubt intended to be preliminary to an Association.

[3] He succeeded his father Nicholas Kendall (who was buried May 4, 1814), and died April 29, 1844.

marking only that Lanlivery was a small place. The probable reason was that he hoped to obtain the pulpit of Lostwithiel,[1] a large town two miles further on, or else that Mr. Kendall's offer referred to some later day. At Lostwithiel, however, his application was not granted, and he pushed on through Liskeard, and (by a most dreadful four-horse road) to Tor Point, where he was in contact with Plymouth waters, but too late (it being past eleven) to get over the narrow strait. Sleeping there that night, he crossed the next day at one the Hamoaze, as it was called, had a most grand sight of above thirty men-of-war, passed the dock, and reached the abode of the Rev. T. M. Hitchins, three miles inland in the village of Stoke Damerell. Plymouth Dock, afterwards called Devonport, was a late outgrowth of Plymouth, invading all the maritime portion of the large parish of Stoke Damerell.[2] Stoke Damerell church was the mother church of the whole Dock, to accommodate the population of which two large chapels-of-ease had been erected, one of which, St. John's, was under the Rev. T. M. Hitchins, who was the principal friend of the Church Missionary Society in the three towns. St. John's Chapel, Plymouth Dock, under Mr. Hitchins, thus exactly corresponded with St. John's Chapel, Portsea, under Mr. Dusautoy. In the evening of his arrival he met Captain Thicknesse and other gentlemen, on the subject of forming an Association.

Sunday, July 31.—Mr. Woodd read prayers and preached at Stonehouse Church, vicar Rev. S. M. Gandy (23*l.* 12*s.*); in the afternoon preached at St. John's, Plymouth Dock (30*l.*), and again in the evening to a very full congregation in that large chapel (20*l.*).

Monday, August 1.—Mr. Woodd saw something of the place, as the Block House and the Dock. His journal says nothing of visiting Plymouth. In the evening there was a meeting at the schoolhouse, where the Dock and Stonehouse Association was formed, Captain Thicknesse and Mr. Lugger being very active. The collection here was 32*l.* 10*s.* 6*d.* This was a fully organised Association in the Report of 1815. The President was Sir Thomas Dyke Acland,[3] of Killerton Park, near Exeter. The Vice-Presidents were Major-General Nepean, Rev. T. M. Hitchins, Rev. S. W. Gandy, Rev. Joseph Richards; treasurer, Mr. John Lloyd Lugger; secretaries, Captain Thicknesse and Captain J. C. Carpenter. There was also a Ladies' Association, of which the president was Mrs. Hitchins, the treasurer Miss Lugger, the

[1] The Society had a good friend here in Mr. Richard Lanyon, the surgeon. (His letter June 13, 1814.)

[2] This was the 'Stoke' of the interesting narrative of Lieutenant Richard Marks, R.N., in his volume *The Retrospect*, relating to the year 1806, when his ship the *Conqueror* had returned from the Battle of Trafalgar.

[3] The 10th Bart., a young man of 27, a son-in-law of Mr. Henry Hoare, the vice-president of the parent Society, and the brother-in-law of the Rev. C. J. Hoare, of Blandford.

secretary Miss Spry. Mr. Lugger, reporting on December 31, stated that there were several ladies who had each formed one or more penny associations.

At seven in the morning of Tuesday, August 2, Mr. Woodd left Stoke Damerell and proceeding forty-seven miles through Ashburton, over fine roads and through a most enchanting country, reached Exeter at 7 P.M. at the house of Mr. William George, in Fore Street, where he slept. The applications made since he was last there to five clergymen had been fruitless, the Bishop, Hon. George Pelham, having objected to any evening service or any collection. Mr. Sloman, wine merchant, would endeavour to form an Association.

On Wednesday, August 3, after viewing the Cathedral and the Castle, Mr. Woodd left Exeter at 2 o'clock for Tiverton, fifteen miles. There he was received by the Rev. J. Pitman, curate, and found a very large church and congregation. The collection was 20*l.*; but the plates were to be held again the following Sunday.

On August 4, at 5 P.M., he arrived at Wells, at the house of C. Tudway, Esq., and met the Dean. At eight the next morning he wrote:—

'I have had a very successful and delightful, though very fatiguing excursion. I have collected about 310*l.* and, I trust, promoted nine Associations; but owing to the great distances of the churches and the incessant conversation on the missionary subject when out of the chaise, I have not had any time to transmit details. I have embraced *every* opportunity that has offered, and in many been disappointed, where we have made strenuous efforts to obtain churches. I have now no other door that seems likely to open, and therefore I set off this morning for London, and hope to take my duty at Bentinck on Sunday. After stopping a week I shall proceed to Drayton, where I hope to remain in obscurity till November. . . . I have met with many pious clergy before unknown, and many of my own dear spiritual children, whom God hath given me. . . I have not had five minutes to write before, and last Saturday at Plymouth was the first regular dinner I had for eight days.'

He arrived at Paddington on August 7, Saturday evening, at eight, after travelling 715 miles, preached eighteen times, promoted nine Associations, and collected 328*l.* 5*s.*[1] He ends his journal thus:—

'By divine goodness we have enjoyed a very delightful tour, in good health, free from any accident, everywhere experienced the greatest kindness and Christian affection. *Gloria Deo.*'

On August 12 he wrote to Mr. Pratt, in reference to this journey:—

'All the clergy I have met with seem much *of my own views.* If anything, I admire the Arminians more for this journey. But what use is it to dispute about what *none* understand? To man belongs all the shame; to God all the praise. I believe it; act, but understand not. The following axiom was worth going to Cornwall for: "All theory is against the freedom of the will, all experience is for it." We shall understand it better in heaven. But I wish you and Mrs. Pratt would come down for a day or two to Drayton, and discuss it by the way. Could you take Drayton for a Sunday? It would refresh you.'

[1] So also in the *Minutes*, August 22, 1814.

SECTION IV.—AUGUST 1 TO OCTOBER 31, 1814.

Internal, 529.—Seminaries and Missionary Curates, 531.—Africa, 537.—India and the East, 538.—New Zealand, 539.—Associations, Sermons, Journeys, 541.

SUMMARY.

This section reveals the rapidly dawning necessity of an assistant secretary. The seminary system has now developed into three branches in England, in addition to the one in Berlin. In Africa churches are at length being built. To take advantage of the new prospects in India, the Committee is earnestly seeking for suitable men; but what help the episcopate of Calcutta will give them seems doubtful. The Antigua school-mission is extending unexpectedly. The bulk of the section, however, is again occupied with Associations and preaching journeys; among the former, Birmingham being conspicuous; among the latter, those carried out by Messrs. Kemp and Saunders, Messrs. Legh Richmond and Maddock.

1. INTERNAL.

August 26, 1814.—Mr. Henry Thornton forwarded to Mr. Pratt an anonymous letter he had received, containing a printed address in favour of missions with a small engraving of a globe representing paganism in black. It was printed at Crosby Row, Walworth. The engraving is the earliest of the kind we have seen in connection with this Society.

September 2, 1814.—The Rev. William Routledge, minister of the episcopal chapel at Glasgow, wrote to accept the request of the Committee that he would act as the Society's agent in that city.[1] He had been recommended by Mr. Kemp and the Rev. Isaac Saunders after their visit to Glasgow in August.

September 21, 1814.—Captain W. Plenderleath, dating from No. 10 Dowry Square, Hotwells, Bristol, a member of the Bristol Committee,[2] with expressions of warm attachment to the missionary cause, suggests the issue of a map or chart which should convey to the eye the vast extent of heathen darkness in the world. He enters fully into the details of the plan.

[1] The letter was before the Committee on September 12. Mr. Routledge was afterwards a Dublin graduate, B.A. 1828, M.A. 1831, B.D. and D.D. 1852.

[2] He appears in the Reports down to 1824, his address in and after 1816 being Park Street. He was one of a Scotch family, some members of which in the 18th century are found interesting themselves in the extension of spiritual religion. A Mr. Plenderleath contributed four papers to Mr. John Thornton's edition of Bogatzky's *Golden Treasury*, 1775. See the annotated reprint of it, edited by the Rev. Charles P. Phinn, 1891, Appendix, August 18. Other members of the family, how related we cannot say, were Dr. Plenderleath, physician to the Forces, who died at Coimbra, July 18, 1811; Dr. Plenderleath of Ramsgate, who died May 27, 1852, aged 64, Fellow of the Royal College of Physicians, son of Mr. John Plenderleath; Lieut.-Col. Charles Plenderleath, C.B., 1st Foot Guards, who died 1854. He distinguished himself in Canada in 1813; in 1831 was residing at Clifton; and in 1836 at Ramsgate.

Committee of Accounts, October 17.—Mr. Thomas Smith is appointed to be deputy secretary and accountant, and is to keep the books at the house as soon as it can be arranged.

August 28, 1814.—The Rev. Miles Jackson, secretary at Leeds, gently chides Mr. Pratt for remissness in the matter of furnishing the Association with *Registers* and other requisite publications, in playful terms accusing him of slumbering at his post. In truth, this was not the only complaint of the same sort at this period. The letters show repeatedly provincial workers put out by the non-arrival of parcels or the omission of much that ought to have been in them, besides a long delay in the answering of letters. The meaning of this is, not that the secretary was asleep, but that the extending work was proving more than he could grasp with both hands, and overtake with both feet. No important Association was ever ventured upon in distant counties without his presence for days at a time, and his subordinates were not equal to taking much responsibility on their shoulders. It is very clear that it would soon be necessary to think of an assistant secretary, some man of his own stamp, able to share the duties both of office and of travel.

October 29, 1814.—An attack on the Society appeared in the *Suffolk Chronicle* of this date, published at Ipswich, in a letter over the signature 'P.P.'[1] It argues the impossibility of any result from missions for any length of time, with offensive reflections against the Church Missionary Society in particular. Ancient missions had failed. In China no trace of the labours of Nestorius survived. Those of the Jesuits were hastening to oblivion. So with modern attempts; some of the South Sea Islands were being abandoned as incapable of receiving Christianity.

'Had these deluded men drawn a practical inference from the conduct of St. Paul at Malta, they might have spared themselves the useless labours of twenty years spent in struggling to overcome a moral impossibility.'

Had the Church missionaries been prudent they would have investigated the causes of such repeated failures before embarking in similar attempts, and they would prove, before appealing for public subscriptions, that they were able to obviate those impediments which had hitherto attended the conversion of the heathen. They were by no means so well qualified for this purpose as were the Jesuits. They possessed indeed the fanaticism, but not the genius and ability.

On Saturday evening, October 30, the Rev. Thomas Cobbold, of Ipswich, posted a copy of the paper to Mr. Pratt, expressing his fear that this attack would work much mischief unless well and promptly answered. He concluded:—

'As I know no one more fit and able for such an undertaking than yourself, I do hope to see shortly from your pen such an answer as may

[1] A cutting is preserved in the Society's collection of letters at this date. For a similar attack in December 1813, see p. 361.

confute the gainsayer and overcome the prejudices which still exist in the minds of many against the noble and disinterested cause in which we are engaged.'

That so weak a production as 'P.P.' 's attack should have made any friend of the Society nervous, and that no local pen was ready for it, or that the assailant was not thought one who might be safely left to himself, shows that the friends of Missions, apart from the professed advocates of them, were not yet really studying the subject. With regard to the assault itself, it might well be asked, Where was the bravery of it when the delivery was delayed until after the departure of Mr. Pratt and his colleagues from Ipswich? He was at the Shire Hall to answer every objection on October 5.

2. Seminaries and Missionary Curates.

The seminaries in England were now those of Aston Sandford, under the Rev. Thomas Scott, for the German ordained students; Dewsbury, under the care of the Rev. John Buckworth, the vicar, for English students; Wakefield, under the Rev. Thomas Rogers, lecturer of the Parish Church, also for English students. Mr. Scott was bearing up in health and strength, able to go on with his reduced number of three, Messrs. Sperrhacken, Schroeter, Schulze, Schaffner being still absent, without laying aside his plodding work at the Bible references. The removal of the English students, much younger than the ordained Germans, to two large Yorkshire towns, was an experiment, the result of which was by no means yet certain; but it was the only plan the Committee at that time found feasible. There were disadvantages. At Wakefield, Mr. Rogers had other pupils, and if these should prove out of sympathy with the Missionary cause, or unspiritual in their tone of mind, the Society's students would be exposed to a deadening influence; though, on the other hand, the depth of their convictions would be well tested thereby. An advantage was that Mr. Rogers, having no parochial charge, could look more closely into his pupils' studies. At Dewsbury there was not that mixture among the students; but the pastor of a great parish must have been obliged to leave them a good deal to themselves. Lastly, the two seminaries had this advantage between them, that, as they were within a short distance of each other, the students could occasionally meet and encourage one another in the missionary spirit: while in the various great Yorkshire towns around, Leeds, Bradford, Huddersfield, York, there were influential friends of the Society, clerical and lay, whom they could always regard as feeling an interest in them. The two old Aston Sandford pupils, Norton and Greenwood, were still serving the curacies by which they had obtained admission to holy orders; but the time of their leaving was drawing near. With this

preface we proceed to notice in order of date the various incidents as they occurred.

Monday, August 1, 1814. DEWSBURY SEMINARY.—It began on this day with the arrival of three students, Messrs. Bailey, Dawson, and Collier, from Aston Sandford, where they had been studying under Mr. Scott.

Sunday, August 7, 1814.[1]—The Rev. Thomas Norton, serving three curacies in and near York, was ordained priest by the Archbishop. Referring to this occasion he wrote to Mr. Pratt on September 17 :—

'The Archbishop and the examining chaplain were both exceedingly kind; indeed my examination was very slight, the Archbishop having informed the Chaplain that there would be no need of troubling me much, on account of the examination I had passed at Christmas.'

August 8, 1814.—Mr. Henry Baker appeared before the Committee of Correspondence, with a letter to him from the Rev. John Bull, of Colchester, dated July 28, and another from himself dated August 8, offering his services as a schoolmaster. He was the son of a farmer about fourteen miles from Colchester, who had brought up a large family and was now deceased. A brother and three sisters were following their father's occupation. After an elementary education he had been apprenticed to a cabinet-maker in Colchester, and had there come under the ministry of the Rev. John Bull, the curate of St. Peter's, during the illness of Mr. Storry, and in the vacancy which followed his death. Mr. Bull's sermons impressed him with the vital truths of Christianity, and from missionary accounts in the press he received a strong inclination for the occupation he now sought. In May 1814 he removed to London to work at his trade until October, at which time he would be of age to receive a legacy left him by his father, computed at about 1,400*l.* He obtained employment in a leading business, took up his abode at 24 Greek Street, Soho Square,[2] and attended the Rev. Basil Woodd's ministry at Bentinck Chapel. He found that his country apprenticeship had not given him the skill requisite for the best London shops, and he was discharged. Without waiting for his legacy he resolved to take steps to get into missionary employ, and made his wishes known to Mr. Basil Woodd, the result being his personal attendance at the Church Missionary House on August 8, as already stated. His own letter, giving his story in full detail, is in a good hand, well expressed, and all to the point. He aspired to be nothing higher than a schoolmaster, and was ready to go wherever desired. In return for the expenses he would incur he expressed a wish in this interview to make over the whole of the property he was about to receive

[1] The day in the letter is certainly Sunday the 7th, but as to the month the handwriting is less distinct. August 7 was a Sunday.

[2] Mr. Bull's letter of July 28, presently to be mentioned, was addressed to him there.

to the Society. The Committee of Correspondence, whilst deciding to nominate Mr. Baker to the General Committee, informed him, in reference to his disinterested offer, that 'the Society considered all its missionaries as called on to live at as little a rate as possible, and that of course he might assist that common cause, and would be expected to assist it, by living, so far as it would go, on the interest of his own money; but further than that the Society would have nothing to do with his money.' On August 10, at a special General Committee, Mr. Baker was received as a candidate, to be placed under Mr. Rogers at Wakefield. The private property which he offered to devote to the Society was not accepted, but the interest of it, as far as it would go, was to be employed on his expenses, and the Society would defray all the rest.

Tuesday, August 9, 1814. DEWSBURY.—The Rev. J. Buckworth was obliged shortly to go into Lincolnshire, where he would take every opportunity of preaching for the Society. He regretted to leave the students so soon, but had provided a respectable clergyman to attend in some measure to them. Bailey asks for a Hebrew Bible, lexicon, and grammar, *Pearson on the Creed*,[1] *Burnet on the Articles*,[2] *Nowell's Catechism in Latin*.[3] Mr. Buckworth wishes them to pay great attention to such studies as are immediately connected with the ordination examination, to pass well in which will be of great importance for the credit of the Society.

August 10, 1814.—The Rev. G. W. Schaffner, a former student under Mr. Scott, having had no reply to his letter of June 5, wrote from Spire to Mr. Pratt, saying he had been appointed pastor there, and begging to have his certificate of ordination returned to him.

August 29, 1814. WAKEFIELD SEMINARY.—A letter from the Rev. Thomas Rogers reported that Mr. Henry Baker had arrived, and was going on satisfactorily. With him this seminary began, say about the middle of August. He was boarding in a comfortable family, and his expenses for board, lodging, and washing not likely to exceed fifteen shillings a week. He had seen his young friends at Dewsbury. Thus all the Yorkshire students are cultivating friendship and intimacy. Wakefield and Dewsbury were about five miles apart. On August 31, Mr. Baker, announcing his own arrival, expressed himself as extremely glad that the Committee wished him to be a missionary instead of a schoolmaster, only he was diffident as

[1] In the British Museum editions the folios end in 1741 and the octavos begin in 1797. The second of the octavos is that of 1824.

[2] An edition had appeared in 1805.

[3] This work Bailey was not likely to get, it being rather scarce, and the edition of 1701 (with Whittaker's Greek) perhaps the latest extant. Attention had doubtless been turned to this Catechism by its appearance (1812), in Norton's English (as old as 1570), in Richmond's *Fathers of the English Church*, vol. viii. This was then the classical English form of Nowell (pp. 141, 8vo.) as was Dr. Corrie's for the Parker Society, with the Latin accompanying, in 1853.

to his ability to learn languages. On September 27 Mr. Rogers reported him as having begun Latin, but working chiefly at English.

September 9, 1814.—Mr. Pratt returned Mr. Schaffner his certificate of ordination, as he had withdrawn from the Society's service. In a kind letter, without any reproofs, Mr. Pratt tells him that, if at any time he should be able, he would be expected to refund the cost of his preparation, reckoned at not much under 200*l.* sterling.

September 10, 1814.—The Rev. William Greenwood, curate of Knutsford, hopes to obtain priest's orders soon at Chester, and requests 14*l.* or 15*l.* to cover the expenses of it and of a fever attack which he had in June, obliging him to lie by for four or five weeks. But for the ordination and his illness his salary would have sufficed him. The rector, Mr. Grey, has got another curate, and will not continue his salary, but expects him to serve as long as he can and would like him to remain till the summer, but Greenwood hopes to have sailed before then.

On September 22 Mr. Greenwood wrote from Knutsford :—

'I was ordained priest last Sunday [1] at Chester, together with fifty more priests and deacons. We had a very strict examination for three days. I have not received any information yet from Mr. Grey respecting when he can spare me. As soon as I do I will immediately write to let you know. I believe he expects me to remain here until Christmas. His curate is come, but he is in a very delicate state of health and not able to take the whole of the duty. I think with regard to the Bishop, from what he expressed to me when I was ordained deacon, it is desirable I should remain here until Christmas, lest if I should leave immediately he should think I had come only to obtain orders, and so be induced to reject any other missionary that might apply for orders in his extensive diocese. He has not at this time enquired who or what I was, though I think he must know, but treated me with the greatest civility.'

September 25, *Sunday; Wednesday,* 28, 1814.—The three Dewsbury students, Bailey, Collier, Dawson, were present at the Leeds anniversary sermons and meeting, on the invitation of the Rev. Robert Cholmeley, Minister of St. James's.[2] The sermons were by Legh Richmond, whose journal mentions their presence at St. James's, but without names. Leeds and Dewsbury are about eight miles apart.

October 10, 1814.—Mr. Robert Hughes and his wife were accepted by the Committee of Correspondence [3] for Sierra Leone, as schoolmaster and mistress. They were to devote themselves to their preparation in the National Schools.[4] Mr. Hughes,

[1] September 18.

[2] Their letter of October 15.

[3] His application, March 28, is considered by this Committee on August 22 and September 12. The testimonials of the uncle and the employer are dated August 27, 29.

[4] In Baldwin's Gardens, Gray's Inn Road. The missionaries had before this been sent for educational training to Lancaster's School in the Borough Road, there being no other choice until the National Society was formed, on or about November 4, 1811, and its central schools made ready on June 12, 1812, for the express purpose of teaching the Bell system, with Dr. Bell's latest improvements,

nephew of Mr. Thomas Hughes, tanner, 10 Brewer Street, Golden Square,[1] had been clerk to Mr. John Burn of Newport Market,[2] and had attended West Street Episcopal Chapel,[3] Seven Dials.

October 11, 1814.—Mr. Norton at York transmits a statement of his expenses during his curacy there, 103*l.* 7*s.* 4*d.*, which include medical and other charges occasioned by his wife's confinement in August.[4] He has received 14*l.* from Mr. Graham and 10*l.* 5*s.* from the churchwardens of the vacant church he has been serving in York. From the country church he has had nothing as yet. He did not begin with either of the two latter until the end of March. He adds:—

'I have the pleasure to say that with increasing desire I look forward to my departure for Ceylon; that, notwithstanding the kindness I meet with here, I long for the fulfilment of my engagements to enter into that which I have ultimately in view, of making known the word of life to the poor heathen.'

October 16, 1814. ASTON SANDFORD SEMINARY.—Mr. Schroeter, one of the three German students, had supplied the London Lutheran Chapel during Mr. Steinkopff's absence, and his services had been much appreciated by the congregation, for which the Committee was thanked.

On October 22 the Rev. William Richardson, of York, having occasion to write about a young man offering service, proceeded to observe:—

'Norton has behaved himself very well among us, but some fault has been found with the style of his ministrations as savouring too little of the Church and too much of the tabernacle. Overton says he cannot understand what good end it can answer to the Church of England to send out men of this sort, and that you might as well have joined forces with the London Missionary Society, since your missionaries and theirs have the same cast of character.

'Greenwood has been here this last week and seems a very modest, sensible, and agreeable young man. I have heard nothing of his mode of preaching. He is in the neighbourhood of a Mr. Whitaker of Ringway[5] near Manchester, whom he thinks you might employ with advantage in educating your novices. I am of the same opinion, as I have long thought him well qualified for such an office. From the size of his parish he must have more leisure time upon his hands for it than Mr. Buckworth with his large and populous parish can have.'

The faults reported in this letter, without contradiction by Mr. Richardson, and therefore endorsed by him, must have had foundation. Mr. Norton had doubtless contracted them in his

in connection with the Church of England. These, therefore, were the schools thenceforth patronised by the C.M.S.

[1] East of Golden Square.

[2] The Directory of 1815 (not earlier) gives him both here and in Old Compton Street, china merchant.

[3] Then served by the Rev. John Sheppard (afterwards of Blackheath), morning preacher, and the Rev. William Gurney, Rector of St. Clement Danes, evening preacher. The chapel, long occupied by John Wesley, was opened in connection with the Church of England by Bishop Porteus, May 25, 1799.

[4] A son was born to them on August 14. His letter of September 17.

[5] About six miles N.E. from Knutsford.

early religious life, for we cannot imagine him to have done so under Mr. Scott. Scott's voice and delivery were far from good; but his sermon compositions, if we may judge from the frequency and the interest with which they were listened to at the Lock by Wilberforce and other members of Parliament, and by Hannah More; above all, if we may judge from published specimens, were in proper taste and churchmanlike in form. Let any one read his first anniversary sermon, or his sermon on Repentance, and deny that. Whatever tabernacular faults Norton may have brought with him to York he was not likely to unlearn there, being constantly in his own three pulpits without any possibility of familiarising himself with models. Mr. Richardson testifies to his sterling good qualities; and though it was of considerable importance to avoid hurting the fastidious ear of a literary and university trained churchman during the few months of a home curacy, it is to be remembered that his speedy destination was Ceylon, his preaching tongue was to be Cingalese, his hearers those whose only serious objection to him could be the doctrine of the Cross. Mr. Overton should not have expressed his dislike in terms which implied that the Church Missionary Society was brought into existence in order that missionaries to the heathen might have a more dignified style of preaching while in England than their Nonconformist brethren.

October 26, 1814. A gentleman of Birmingham, married, with a daughter, in a comfortable situation as a private secretary, was induced, after hearing a missionary sermon at St. Mary's Chapel from the Dean of Wells, to offer his services to the Society, having long previously felt an inclination to go out as a missionary. Not having passed through a university, nor even kept up his classical school studies he saw no prospect of ordination; after making which statement he proceeded to observe:

'This appears disadvantageous to the Church Missions. The Methodists and Dissenters have a vantage ground here. They consider good natural talents, a decent education in English literature, real piety, good morals, and an earnest desire for the salvation of the heathen world, as the essential qualifications of a Christian Missionary. Entertaining these views of the subject, they possess those facilities and that promptitude in the execution of their plans which gives them decided advantage of priority in the establishment of foreign missions.[1] Nevertheless the Church Mission may not ultimately be the less successful and permanent if the same regard be paid to the piety and zeal of the missionaries. But if ever it should happen that even the highest degree of human learning (however excellent as an auxiliary) should be allowed as a substitute for these—*Ichabod*. The heathen may to a certain extent be civilised, but they will not be converted to Christianity.'

This gentleman makes an offer of his services.

October 29, 1814. ASTON SANDFORD.—A letter from Mr. Scott shows that the Haddenham boarding homes for his three German

[1] The Missions to Ceylon furnish an example of this. The missionaries of the C.M.S., Norton and Greenwood, were ready to have gone out as soon as the Wesleyans; but the conditions of ordination stood in the way.

students are kept by Miss Cooper for two[1] of them, since Midsummer, and by Mrs. Rose, since Michaelmas, for the third, Mr. Schroeter. The charge for the boarding of each student was sixteen shillings a week.

3. Africa.

Committee, August 8.—The *Proceedings* are to be presented to Mr. Clarkson,[2] to lay before the Duke of Wellington, who is going as Ambassador to France.

Committee, August 22.—The sum of 10*l.* is allowed towards the support of the child of the late missionary Mr. Barneth for 1812. A letter from Governor MacCarthy (Senegal, April 14, 1814), acknowledging the Committee's thanks of August 16, 1813, and their present of books, expresses high esteem for Mr. Butscher.

October 8, 1814. Scarborough.—Mrs. Hartwig writes that the satisfactory letter from her husband in Africa has delighted her; she has only last night received it back from her beloved friend and pastor, the Rev. J. Graham of York, and now sends it to the Committee. As to her going out to Africa she awaits their guidance. She yearns to see once more her dear and long lost husband, but she dreads the voyage and the prospect of languishing on a bed of sickness in Africa. She is also much attached to the family in which she is living.

October 10, 1814.—The Committee take into consideration letters from their former missionary, the Rev. P. Hartwig (dated Sierra Leone, June 4 and 6, 1814), and one about him from Mr. Butscher (Sierra Leone, June 30), and from Mrs. Hartwig (Scarborough, October 8). Mrs. Hartwig is to be left to her own discretion as to returning to Africa; but if she wishes to go, the Committee will receive her under its protection.

October 15.—Mr. Pratt writes to Mrs. Hartwig that as to her going out to her husband she must act according to her judgment. The Committee will pay her expenses. He proceeds:—

> 'I need not say that you will find in the Society unfailing friends, go whither you may in your Lord's service: nor that it would give the Committee the most heartfelt satisfaction that your husband should become a steady and penitent labourer in the vineyard. There certainly is not that appearance of contrition which his past conduct seems to call for.'

October 15.—Mr. E. Lawrance remits from Ipswich 5*l.* from the Separate School Fund of the Ipswich Association for an African boy to be called *Edward Griffin*.

October 15.—The Rev. Legh Richmond, on returning from

[1] Sperrhacken and Schulze: see p. 592.

[2] Mr. Thomas Clarkson, who began his valuable career at the age of twenty-seven as a member of the Committee for the Suppression of the African Slave Trade on May 22, 1787, by no means ended it when the Abolition Act passed in 1807. The Committee still survived, Clarkson's energies being devoted to it, seeking to induce the other Powers to follow England's example. Clarkson died September 26, 1846, at the age of eighty-six.

his missionary journey, wrote that he had been desired to ask what provision was made to satisfy subscribers to the African children adopted and named, in case of the children's death or removal. They would also wish for an annual account of them, which he thought they ought to have as far as possible, as likely to keep up an interest in them. He subjoined a list of five children which were subscribed for and named during his journey with Mr. Maddock:—

Legh Maddock Richmond, supported by five sisters in Yorkshire.[1]
Elizabeth Rand, by five young persons in Bradford.[2]
Richard Fawcett, by Rev. Richard Fawcett, of Bradford, in Yorkshire.[3]
John Mann, by Mr. John Mann, of Bradford, in Yorkshire.[4]
Mary Walker, by Mrs. Walker, of Berry Hill, Mansfield, Notts.[5]
S. W.,[6] an African girl, by a friend, through Mr. Maddock.

Committee, October 24.—Letters from Messrs. Renner and Wenzel (January 19, March 14, 1814) reported laying the foundation of churches at Bashia and Canoffee. Bell, clock, organ, gown, surplice, Bible, Prayer-books, requested to be sent out.

Committee of Correspondence, October 26.—Mr. Hartwig (by Mr. Butscher's recommendation) is to be received back by the Society as interpreter and translator of Scripture, and for the preparation of elementary Susoo books, with missionary's pay, but not as a missionary until he have established his character in Africa. Very satisfactory progress has been made by Mr. Nylander in the Bullom New Testament, and in preparing elementary Bullom books. Mr. Nylander and Mr. Klein are to be informed that when churches shall have been built at Yongroo and Gambier, the same assistance shall be rendered as to those at Bashia and Canoffee.

4. India and the East.

August 8, 1814. *Committee.*—The Rev. John Paterson proposes a mission to Persia; notices the Armenians in Persia; advises an Oriental Press at Astrakhan; offers his personal services. He is to be corresponded with, and his further offer to distribute the Society's publications in Russia is accepted.

August 8 *and* 22, 1814. *Committees.*—The journals of Abdool Messeeh for September, October, December, 1813, read, and a letter from the Rev. Daniel Corrie, Chaplain, dated Agra, December 31, 1813.

August 22. *Committee.*—Letters from Mr. Thomason (Calcutta, February 2 and 14, 1814), offering to receive three or four young men after a classical education in England, to teach them Oriental languages, so that, on being ordained by the Bishop of

[1] See in his journey under October 1, p. 574.
[2] See *ibid.* under October 2, p. 574.
[3] See *ibid.* under October 2, p. 574.
[4] See *ibid.* under October 2, p. 574.
[5] See *ibid.* under October 5, p. 575.
[6] Subsequently altered to *Sarah Whitacre.*

Calcutta, they could enter on their work without loss of time. The offer is accepted if the right men can be found in Calcutta and the Bishop is likely to ordain them; but the Society cannot incur the expense of sending them from England. The Bishop, who had sailed on June 8, was then on his voyage out.

August 22,[1] 1814. *Mr. Pratt to Mr. Simeon* :—

'We are anxious to obtain *one* or *two* clergymen, well informed and able men, to enter into the great work of God which is carrying on at Agra. They must not go out from us as an E.I.C. Chaplain would go, with a design to do the work of the Master as a chaplain, and then return with something of a provision for life, hardly earned and justly deserved; but they must go forth with the full spirit of missionaries. They shall be supported (I speak in the name and by the authority of the Committee) in every respect as an able, learned, and devoted missionary from the Church of England ought, under the circumstances in which they may be placed, to be supported. To the great work of God which is so prosperously advancing in the eastern world it is supposed that they entirely devote themselves. If they do, neither wife nor children will be disregarded by the Society. Now it is a few such men that we want; and you, my dear friend, will (as I am sure you yourself will see) greatly help forward the work of God if you will point out such men.'

September 12. *Committee.*—It appearing important that the Committee should know how far the jurisdiction of the Bishop of Calcutta will affect the missionaries of the Society in India, Mr. Poynder is requested to state a case from the Mandate of the Letters Patent appointing the bishop, and lay it before a civilian for his opinion.

September 12. *Committee.*—Resolved, that to facilitate the Society's exertions in India, it is expedient to establish there Lutheran clergymen, who may admit natives to Lutheran orders (recognised and admitted by the Church of England) 'where circumstances may render it inconvenient or impracticable to procure holy orders for natives by the Bishop of Calcutta.' Mr. Jænicke is requested to procure German missionaries for India.

September 12. *Committee of Correspondence.*—Copy of part of the Liturgy translated into Persian is presented from Mr. Lee. Mr. Goode is requested to draw up a list of such prayers as might be selected from the Liturgy, with a brief explanatory introduction, in order to their being printed in Persian and distributed.

October 10, 1814. *Committee.*—A letter from Tranquebar, dated February 3, 1814, gives a satisfactory account of the Society's grants to Dr. John's schools there.

5. New Zealand.

August 25, 1814.—Mr. Thomas Blick, whose brother-in-law, Major Wynter, has been with Mr. Pratt, has heard from Lord Bathurst, but is not sure what encouragement he is entitled to draw. He is still anxious to assist in the projected New Zealand settlement.

[1] Rev. D. Corrie's letter had been before the Committee that day.

6. ANTIGUA.

September 12, 1814. *Hatfield Broadoak, Herts.*—The Rev. Nathaniel Gilbert hears from Mr. Dawes, who is his agent in the West Indies, that he has applied to the Society for advice respecting the marriage of negro slaves. All difficulty in this matter will be speedily at an end, as Mr. Gilbert is going out by the October fleet to reside on his own estates, and as a clergyman of the Church of England will be able to perform the ceremony himself without the necessity of applying to any of the parochial ministers. He concludes:—

'I am sure that you will have a pleasure in hearing that my principal inducement to leave England is the desire of employing myself in the instruction and amelioration of this hitherto neglected and degraded class of my fellow beings. I pray God to prosper this your work and labour of love, and in the last great day when He maketh up His jewels, may you be found to be the honoured instrument of bringing many sons and daughters of your God to glory.'

September 14, 1814.—Mr. Pratt, in his reply, explains to Mr. Gilbert the relation of Mr. Dawes to the Society, and asks him if he thinks his going out will set Mr. Dawes free to extend his work, at a salary, for the Society, particularly in schools. Why might not the Society take up schools in the West Indies on a large scale? The last *Christian Observer* states that Sunday Schools in Antigua are begun with some vigour,[1] and Mr. Dawes has written to say that he has lately been elected President of the English Harbour Sunday School Society, which considers itself under the exclusive care and patronage of the Hon. Mrs. Grey (now Lady Grey). He makes suggestions as to the Society co-operating. Mr. Pratt goes on:—

'Another subject strongly presses itself upon my mind. Would it not be desirable, on many accounts, that you should yourself sustain the character of a missionary from our Society? I have no doubt that the Committee would place at the disposal of yourself, Mr. Dawes, and such respectable persons in Antigua and other islands as you may get to unite with you as a sort of auxiliary society to ours, a very considerable annual sum for the establishment and maintenance of schools, and this would be augmented by contributions among yourselves. If you see these suggestions in the light in which the subject strikes me, we should have a meeting of our Committee, when we would beg you to attend. Favour me by return with your sentiments.

'*P.S.*—Since I wrote the above I have seen Mr. Macaulay, and learn that you had had thoughts of acting as a missionary under the Society for the conversion of the negroes, but feel reluctance to take on you the responsibility which their salary would imply; and also that there seems some idea of procuring a parochial charge. I learn also that your going out will not supersede Mr. Dawes. Still I thought it best to forward you this letter that you might have my views and deliberate on the whole subject.'

[1] The *C.O.* for August 1814, p. 528, reported that on May 29, 1813, a society was formed in Antigua called a Society for the Support and Encouragement of Sunday Schools in Antigua, governed by a president and committee of eight persons; also, that in January, 1814, there were four schools and 700 scholars.

In a hasty letter of the 19th from Hatfield Broadoak, Mr. Gilbert promised to call on Thursday, the 22nd. His views were therefore delivered in a personal conference.[1]

7. Associations, Journeys, Sermons.

August 1, 1814. Plymouth Dock.—The establishment of an Association here has been anticipated, as it came at the very end of the Rev. Basil Woodd's journey in the west.[2]

August 3, 1814. Knaresborough.—The Rev. William Richards, recently come as curate and appointed secretary, after writing on business matters, proceeds :—

'If we are not bound invariably to mere business in communications of this nature, it may not be unwise on the present occasion to express at least one short prayer; that a holy missionary spirit may never cease to increase in this place, in this part of England, and in all other places where it has already been excited, and that it may be infused where it is not, and ever increased till all the ends of the earth have seen the salvation of our God.'

August 10, 1814. Spondon, near Derby.—The Rev. J. G. Howard, curate, wrote :—

'We have formed a Missionary Association in our village, but it has been in some sort crushed by the Society formed in the county, auxiliary to the Society for Promoting Christian Knowledge, which it most clearly brought into being. From this and other causes it has not acquired that influence and support that might have been looked for; but should Mr. Kemp's route lie through this county,[3] a visit to Spondon would be most heartily welcomed by many amongst us, and would, I think, repay the trouble of that benevolent gentleman, by exciting much interest, and perhaps by uniting many parishes in promoting the views of the Society. Spondon is only three miles from Derby. The Church is large, and would be attended by Derby people in case of Mr. Saunders doing us the favour to preach in it, and the village is of some consequence. After you have been contemplating the noble fruits of your Hibernian labours, I might fear that your eyes might be too much dilated to observe so minute an object as a village Association; but I must beg you to impute my enquiries to an interest in the subject that will be pardonable with you.'

On August 26, Mr. Pratt earnestly advises Mr. Howard, in case he sees good grounds to hope for a respectable Derby and

[1] This young clergyman, only son of Nathaniel Gilbert, Rector of Bledlow, took his B.A. degree at Cambridge, from Queens' College, in 1811. The reason he gives in his letter for going out to Antigua in 1814 reminds us of his grandfather Mr. Nathaniel Gilbert, the Speaker of the House of Assembly in Antigua, 1764–8, who himself conducted prayers for his negroes, and preached to them, in a building erected on his own estate. The present visit to the Island must have been but short, as Mr. Gilbert took his M.A. degree at Cambridge in 1815, and presumably at Master's Commencement in July. He afterwards went out again, and more than once, though we are unable to say exactly when, or how often. In the title-page of a printed sermon preached at St. Stephen's, Salford, on February 16, 1820, he is styled 'late Rector of St. Mary's, Antigua.' He quitted England for the last time in or about 1850, and having built a Chapel of Ease in the parish of St. Peter, wherein one of the family estates, *Gilbert's*, lay, he died in the Island, at what date we have not found.

[2] See p. 527.

[3] Mr. Kemp made his way here with the Rev. I. Saunders. See further on under their journey, p. 551.

Derbyshire Association, to begin by forming a provisional committee. Mr. Unwin and Mr. Cox of Derby, Mr. Shepley of Ashbourne, will unite with him in arranging matters. After giving him detailed instructions how to proceed, and putting him in communication with Mr. Legh Richmond, he suggests application for aid to Rev. Clement Leigh of Newcastle-under-Lyme, Rev. Mr. Cotterill of Lane End, Rev. Mr. Pritchett of Cheadle. These, though in Staffordshire, might aid 'and might catch some zeal for a Staffordshire Association.' On the 29th Mr. Isaac Saunders at Kendal expressed himself doubtful as to Spondon, and on August 31 Mr. Howard wrote to tell Mr. Pratt that the idea of an Association had to be abandoned.

August 15, 1814. MANCHESTER.—Mr. John Walker, jun. :—

'Our little Association proceeds in as fair a way as can be expected for the limited sphere in which we move. We have endeavoured to interest the congregation in general to join in our labours, and though we have not succeeded according to our wishes, I trust we have gained so much ground as to support the designation of St. James's Church and Sunday School Association. We learn from Mrs. Bayley, who has lately returned from your place, that you purpose being in Manchester about October 23. We were anxious your visit would have preceded that of the London Missionary Society, who have been engaged here the first week in this month in forming a county society. But we sincerely hope that your zeal will not be damped nor your efforts less successful thereby, as we believe the members of the Establishment have not taken an active part in their proceedings.'

On September 2, the curate in charge of St. James's, the Rev. Henry Heap, promises Mr. Pratt his pulpit whenever it might be wanted, and wishing him great success in the 'glorious work' in which he was engaged. He writes :—

'Your wishes to have come previous to the Dissenters would have been gratified had the clergy of the town been willing to co-operate with me.'

Encouraged by these expressions of good-will Mr. Pratt wrote to the Manchester brethren recommending the formation of a provisional committee.[1] On September 29, the Rev. E. Booth, dating from St. Stephen's, Salford, wrote in some alarm at Mr. Pratt's requesting them to form a provisional committee, as if that denoted a fixed intention of his coming to hold a public meeting soon. Such a step would not be sanctioned by the Manchester friends, whom it would greatly disconcert. Local charities and sermons and arrangements forbid anything being done until the spring for a public meeting; all he ever sanctioned was that sermons only, and they without collections, might usefully be preached just for the purpose of awakening public interest for some future occasion. But besides this Mr. Booth expresses himself very hopeless as to any public success at all in Manchester, such an insignificant body are the Society's friends in that town. He writes :—

[1] Mr. Pratt's endorsement of Mr. Heap's letter. Mr. Pratt must also have written to the same effect to Mr. Booth.

'You are not, perhaps, aware that clergymen of a certain description are few in number and weak in influence in this place. We are opposed by all the weight of property and power, both ecclesiastical and secular, and we are actually exposed at this time to no inconsiderable degree of persecution in consequence of a firm stand which we have found it our duty to make on certain points relating to the management of the Sunday schools. You must perceive, therefore, that any measure originating with us would be viewed with jealousy and suspicion. Your grand efforts must be made in another quarter, and by more efficient instruments. *We* must be content to act as auxiliaries only, which we engage to do with all our vigour and might. You must, by means of your powerful friends in London, get access to the Warden and Fellows of the Collegiate Church, and most of the others will follow of course. At the same time I must apprise you, with deep concern, that the soil of Manchester is very unfavourable to the cultivation and growth of any religious institution whatever; even those already planted are in a very weak and languishing state, bringing forth no fruit to perfection; they are choked with thorns, the cares, the riches, the pleasures of life. The Golden Image is the grand idol of adoration here, pleasure next, and you cannot want to be informed how little interest the votaries of such idols feel in the promotion of any measure tending to the advancement of the Redeemer's cause and kingdom. Besides, our diocesan [1] has done you no very friendly turn by a charge he lately delivered among us, in which he cautioned the clergy against admitting into their pulpits advocates of the Bible Society, the Jewish Society, and of all such institutions as yours, whom he was pleased to denominate as itinerants; and the authority of a bishop will have its weight with a certain description of persons both among the clergy and laity.'

Are not these sounds as of mistrust of a cause which has been deliberately chosen, but from which the outside world is hiding its countenance? Such sounds come about this time not from Manchester alone. They are, in fact, liable to arrive everywhere and in all generations, more especially in association and anniversary seasons, when local publics are being closely appealed to and their deficient sympathies most felt. Good men and true will at times need for the moment their Master's admonition, 'Where is your faith?' Had it come to this, that unbelievers in this cause must lead, and the believers in it must follow? Had the friends of 1799 in St. John's Vestry resolved to take no action until they had gained over the fathers of the Church, where would have been the Church Missionary Society in 1814? Had nothing been attempted in Dublin before the Primate of Ireland had consented to lead the way, where would have been the Hibernian Auxiliary of June 1814? The determination of Scott and Venn, and those whom they led, to keep their own Society 'in evangelical hands' was arrived at in spite of all they must have foreseen would happen in places like Liverpool, and Manchester, and Shrewsbury. They were not children in experience, or character, or grace, and well assured must they have been that their principles would win. Mr. Pratt's reply on October 3, dated from Debenham where he was holding meetings, is of considerable interest. What then did he consider the

[1] The Bishop of Chester, Dr. George Henry Law, elected June 22, 1813, translated to B. and Wells in 1824; died 1845. He was the father of Dean Henry Law (born September 28, 1797, died November 25, 1881), and the son of Dr. Edmund Law, Bishop of Carlisle, cl. February 6, 1769, died August 14, 1787, aged eighty-four.

right line to take in all such circumstances? Complying unhesitatingly with the desire that he should defer his visit till the spring, he went on to explain that his suggestion for calling a provisional committee had been quite misapprehended. That mode of proceeding, which was now becoming frequent, meant no more than that a few friends should meet together occasionally, gauge the situation around them, watch for opening opportunities, transmit from time to time resolutions to London, and keep the Committee there in the light, instead of its remaining in the dark. As to the most important part, however, of Mr. Booth's letter, the Secretary did not hesitate to express his disagreement, recalling his fainting brother to higher ground and purer air. He wrote:—

'If, my dear sir, you make our attempts at Manchester to depend on the clergy of the Collegiate Church taking the lead, I fear that our Society must abandon Manchester to the Dissenters, who will certainly enrich their funds by the contributions of those Churchmen who are anxious to support Missions, but are not asked to do it by their own Church. We have in no place waited for the *leading* of those of the members of our Church who may entertain, however unjustly, unfavourable notions of us. But we have made our attempts, generally invited thereto by the zeal of two or three individuals, with such help as we could obtain, and have often found those who would not have led afterwards join our ranks with zeal.'

In other words, let those who believe in their own principles act on them and take the full responsibility of leading; but let them invite every Churchman without distinction of school or party to co-operate so far as they feel it possible. The Shrewsbury clergy were not asked for their co-operation without being sent the Society's Reports, which, with all the accompanying sermons, proclaimed its methods and principles upon the housetops. Mr. Pratt did well in hinting to Mr. Booth that the public advocacy of the Church Missionary Society at Manchester might prove a powerful means of raising the tone of its citizens, which Mr. Booth so greatly deplored, to a higher level.

August 15, 1814. NEWLAND.—Rev. Josiah Allport remitted 21*l.* 7*s.* 1*d.* for the last quarter of that Association, due on July 4. Included in that sum was 1*l.* 14*s.* 10*d.* subscribed at Llangenny,[1] in Breconshire, through Mrs. Hales in the same time. Mr. Allport thus concludes:—

'With thanks to Almighty God for the goodness and encouragement that has been shown you in Ireland, and with fervent prayers that every prejudice against your plans for the salvation of the heathen may subside, and that the present dark cloud that overhangs injured Africa may soon be succeeded by a clear day.'

August 20, 1814. KILBURN.[2]—The Rev. Basil Woodd, writing

[1] On the Usk, a mile and a half E. by S. from Crickhowell.

[2] In a map of 1818 (J. J. Park's *Topography of Hampstead*) it appears as a hamlet lining both sides of the Edgware Road for about half a mile from a little beyond the second milestone. Very near this stone are Kilburn bridge, crossing a bourn or brook, and Kilburn Wells, a tea-drinking house, which included an ancient medicinal spring. Adjoining this is the site (without remains) of a nunnery.

from Paddington with one or two subscriptions, says, 'Mr. Kilby has formed a small Association at Kilburn, which I have paid.'

August 20, 1814. PADSTOW.—The Rev. William Rawlings, Vicar, remitting 13*l.* 7*s.* 3*d.* collected on July 27 at Mr. Basil Woodd's sermon there, adds:—

'I have a prospect of forming a Church Missionary Association at this place, which I hope the excellent sermon of the Rev. Mr. Woodd will have a tendency to promote.'

August 26, 1814. WEST BROMWICH.[1]—The Rev. John Evans, assistant minister, asks for papers, being desirous of forming an Association.

August 26, 1814. NORWICH.—Mr. Bickersteth, just back from Westmoreland, writes that he has fixed September 28 for the anniversary meeting, the day before the Bible Society. He will be glad to see Mr. Noel, Mr. Marsh, Mr. Richmond, and adds:—

'But the hope of again seeing yourself and Mr. Wilson is positively gladdening and delightful to us all. . . . The writing of the Report is committed to me, and I have really no material to work upon. I should be very glad if the Report of the Parent Society was in a state of forwardness so that I could see it, and also if you could let me have a sight of the first report of the Bristol Society. I quite long to get some heat into this cold place, and a little of London or Bristol warmth might be very serviceable. Many are asking for the Report.'

On September 5, with a postscript on September 6, he wrote again:—

'Say if it would be of any use my writing to Mr. Wilson. The call is very urgent for him. I think his labours might be crowned with much success. Can you not yourself come on a Sunday? You know not how we long for you. We are quite fainting for want of the bread of life. Pray do think how much we shall want your help to keep alive this great cause.'

On September 12 Mr. Bickersteth writes on a new difficulty:—

'When we applied for St. Andrew's to Mr. Brown the minister, he declined the church for us, but made a proposal that one of the clergymen who came down should preach a sermon in that church in behalf of the Bartlett's Buildings Missionary Society,[2] the money to be appropriated to that part of the labours of that Society. It may have escaped your recollection that Mr. Brown is the Norwich secretary of that Society. When this was proposed we urged the propriety of allowing two sermons to be preached there, one for each society, but this he at present declines. I rather think he will not consent at all to it. I have been with him this morning, and I undertook to write to you on the subject. If he would have allowed a sermon for each society, we should all have recommended it as being well

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Behind the two lines of houses, many of them detached, all is open land and fields, stretching on the one hand to Hampstead (a mile and a half N.E.), and on the other to Willesden. No place of worship is marked. The east side of the road was in Hampstead parish, the west in Willesden.

[1] The P. C. was the Rev. William Jesse, who was also Rector of Ribbesford, Worcestershire, and of Dowles, Salop, besides being chaplain to the Earl of Glasgow. Mr. Pratt's first curacy was under him at Dowles, in 1792. Mr. Jesse died at West Bromwich in his seventy-seventh year, December 29, 1814. He was of Trinity College, Oxford, B.A. January 29, 1761.

[2] The Society for Promoting Christian Knowledge.

calculated to show the real spirit of our Society; and as it is, with submission to the better judgment of your committee and yourself, we feel rather disposed to recommend it. It will show that *we* have no unholy jealousy, and probably may win over some of our opponents. But it is a great sacrifice, and no adequate compensation is offered by the other society.'

To this Mr. Pratt replied on September 14, as follows:—

'I have no hesitation, as a member of the Christian Knowledge Society, and heartily wishing success to its Missions, to offer my services to preach a sermon at St. Andrew's church for the sole benefit of those Missions, if Mr. Brown wishes it, and I beg you to make this offer in my name. At the same time I cannot but think that, as we visit Norwich at the expense of our own Society, we should be allowed to have another sermon at St. Andrew's for our institution, or should *divide* with the Christian Knowledge Society the produce of the *one* sermon, if only one is preached, or of the two if two. But I am most anxious that we should feel, and act on the feeling, that it is the salvation of India at which we aim, and are not so anxious which member of the family does the honourable work as that the family itself should stand in the foremost rank of zealous exertion. You will have learnt that Mr. Noel and Mr. Wilson do not visit you. From Mr. Marsh I have not heard. I trust you will see him, Mr. Goode, and myself.'

On September 15, the Rev. Edward Glover wrote from Norwich:—'I have been at the Palace this morning, and the bishop presses no impediment to his taking the chair.'

On the 16th, Mr. Bickersteth thus announces the result of his difficulty with Mr. Brown, his expressions evidently signifying how completely he and his friends had conquered their own natural feelings of jealousy, and were enabled cheerfully to acquiesce in an arrangement that would show they thought more of the disinterested principles they professed than of their own glory in a swollen anniversary amount placed to the credit of their organisation.

'We are compelled to enjoy the triumph of Christian principle. Mr. Brown refuses his church on any other terms than those he first proposed, and thus I trust he will give us an opportunity of showing that we seek not ourselves but Christ Jesus the Lord, that His kingdom, His glory, His spirit is what we aim to advance in all things. I felt a good deal at first for the refusal, but I think I can now say, thanks be to God who always causeth us to triumph in Christ Jesus.[1] . . . Mr. Goode will meet with a most hearty welcome from us. Mr. Bignold claims him as I have got Mr. Marsh. Indeed, we both long to have you all if it could have been so.'

In the *Norwich Mercury* of September 17, judiciously inserted by the secretaries in view of the coming Anniversary, are extracts from the August *Missionary Register*; one relating to the reception given to a deputation of the Society by Bishop Middleton before his departure for Calcutta; another describing the labours of Abdool Messeeh, the Society's native reader at Agra: quoting also a letter from the Rev. Daniel Corrie, the East India Company's Chaplain, who gave it as his opinion that the methods

[1] In spite, however, of this generous sentiment of the moment it may be questionable how far such a concession should have been made a precedent for the future. Had it become at all customary, it is obvious how much inconvenience would have followed.

of evangelising which the Society proposed to pursue in India were not in the least likely to be attended with any risk to the British dominion in that land.

Rev. John Buckworth's Sermons.

Sunday, August 14, 1814.— Mr. Buckworth preached at Mirfield Church near Dewsbury, vicar Rev. Thomas Sedgwick,[1] collecting 12*l.* 15*s.* 6*d.* It was a woollen town of 5,000 inhabitants.

Sunday, August 21, 1814.—COLSTERWORTH, a village of 700 inhabitants in the south-west of Lincolnshire, eight miles south from Grantham, curate in charge the Rev. John Corrie, the father of the Rev. Daniel Corrie, who was brought up here. Colsterworth was also the native place of Mr. Buckworth, who preached there on this day, collecting 7*l.* 5*s.* 6*d.*[2]

August 28, 1814.— SKILLINGTON, a village of 300 people, three miles north-west from Colsterworth, also under the charge of the Rev. John Corrie, collection 4*l.* 0*s.* 1*d.*[3]

Sunday, September 4, 1814.—STAMFORD, at the very south-western extremity of Lincolnshire, and fourteen miles south from Colsterworth. Mr. Buckworth having obtained St. Mary's pulpit here through a friend, stayed in Lincolnshire over this Sunday to occupy it, and collected 15*l.* 7*s.* 2*d.* His friends considered that a very fair sum for a congregation little accustomed to charity sermons. The town with a population of about 5,000 was divided into five parishes, each of which was therefore small with a church and congregation to match. St. Mary's was considered the mother church; rector the Rev. Mr. Monkhouse, curate the Rev. Mr. Mounsey. The Society was but little known at Stamford, and in the Report of 1814 had but one subscriber there, Mr. J. G. De Merveilleux.

Sunday, September 25, 1814.—HARTSHEAD,[4] near Dewsbury. Clifton-cum-Hartshead formed a township in the large parish of

[1] The son of Mr. Thomas Sedgwick of Bradford, Yorkshire. He was of Queen's College, Oxford, B.A. June 12, 1783; vicar of Mirfield from October 6, 1803, till his death, July 2, 1827. Mirfield is close to Dewsbury. The date of Mr. Buckworth's sermon here is taken from his letter of August 9, a Tuesday, saying, 'I preach on Sunday in a neighbouring church for you.' The Report of 1815 (p. 716) places under Dewsbury a sermon at Mirfield.

[2] The sermon and collection are given in the Report of 1815 (p. 690), the date we assign being gathered from Mr. Buckworth's letters of August 9 and September 7. The Rev. John Corrie, who died advanced in years in April 1829 at Burton Latimer near Kettering, served the curacy of Colsterworth (licensed June 25, 1788, *Linc. Dioc. Register*), though possessed of the vicarage of Osbournby in Lincolnshire, to which the Earl of Rutland had presented him in 1797. This living and the rectory of Morcott in Rutlandshire, to which he was instituted March 1, 1825, patron Rev. E. Thorold, he held until his death.

[3] The same letter as before for the date.

[4] The date of this sermon is from a manuscript memorandum among the letters of October 19, 1814.

Dewsbury. In the church of Hartshead, Mr. Buckworth preached this day. The minister was the Rev. Patrick Brontë,[1] B.A., collection 5*l.* 3*s.* 6*d.*

Journey of Mr. T. R. Kemp, M.P., and Rev. Isaac Saunders in August and September.

We resume the narrative of this journey from the previous section, where we ended with Mr. Saunders's sermon at Tweedmouth on Sunday, July 31.

Monday, August 1, 1814. HADDINGTON.—This town, the capital of Haddingtonshire or East Lothian, on the high road between Berwick and Edinburgh, thirty-seven English miles in an air-line from Berwick and twelve from Edinburgh, close to the sea on the Firth of Forth, was reached on August 1. In the Scotch Church it was the seat of a presbytery; its episcopalian congregation, which was believed to date from the Reformation, met in a chapel built in 1770, and in 1842 had sittings for 279. The minister's stipend in 1842 was 110*l.*, with a house worth 25*l.* a year.[2] In 1814 the minister was the Rev. Charles Terrot,[3] whom Mr. Kemp reports as very kind and friendly towards the Society, allowing Mr. Saunders his pulpit the same evening. The sermon was attended by some Kirk ministers, among whom was Dr. Lorimer, the head of the presbytery. The collection amounted to 9*l.* 19*s.* 8*d.* Mr. Kemp thought a small Association might be formed here.

Tuesday, August 2, 1814. EDINBURGH.—Before setting out for this city to-day, Mr. Kemp wrote from Haddington that he was going there to sound the ground and act accordingly; that the time was drawing short, and that he wished to see some of the Scottish sights, language that reminds us that he and his lady were simply on a holiday tour, obliging the Society by what they were doing for it, paying their own expenses as well as the bulk of those of Mr. and Mrs. Saunders. He went on to say, in anticipation of Edinburgh:—

'I therefore fear we shall not do much; but at such an important place it is better not to do anything than to do it at short notice and at a time when the principal episcopal families are absent.'

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[1] Born in Ireland, March 17, 1777; St. John's, Cambridge, B.A. 1806; deacon and priest 1805 and 1806; his first curacy was somewhere in Essex, and he afterwards became incumbent of Hartshead-cum-Clifton, a township in the parish of Dewsbury. About 1814 he removed as curate to Thornton near Bradford, and in 1820 became incumbent of Haworth, a township of Bradford parish, appointed by the vicar. There he died June 7, 1861. He was the father of three gifted authoresses, Charlotte, Anne, and Emily Jane, who wrote as Currer Bell, Acton Bell, and Ellis Bell. There is a full obituary notice of him in the *Gentleman's Magazine.*

[2] *Gazetteer of Scotland*, Glasgow, 1842, 2 vols., i. p. 723.

[3] Charles Hugh Terrot, a young graduate, to be distinguished from an older clergyman, Rev. William Terrot, one of the founders of 1799 and now Dr. Naudi's friend, who had once been the minister of Haddington episcopal chapel, but was now vicar of Grindon in the county of Durham.

On their arrival they found that the Rev. Mr. Adam and other gentlemen were absent for some time, and without them it was judged best to attempt nothing. So they stayed at Edinburgh but one night. The student Mr. Whiting was presumably among these 'other gentlemen,' and the vacation time would account for his absence.

August 14, 1814. GLASGOW.—This is the next place mentioned, and here the party stayed a week; but as to further movements and dates after the departure from Edinburgh on August 3 we can say nothing. The Glasgow episcopalians met in a chapel founded in 1750,[1] and the minister was the Rev. William Routledge, to whom, as well as to some ministers of the Kirk, including Dr. Balfour, Mr. Kemp brought an introduction from his friend Mr. Cunningham of Laurisham. Mr. Routledge readily granted his pulpit for three sermons on the 14th, and offered his assistance to promote the objects of the Society, but he did not remain to hear Mr. Saunders preach, taking advantage of the occasion to visit a distant relative. The three sermons produced 68*l.* 14*s.*, besides the promise of five guineas in annual subscriptions.[2]

A pulpit in a Scotch church was offered, but this was declined from prudential motives. Mr. Kemp thought that much might be done at Glasgow, and recommended that the Committee should send a letter of thanks to the managers of the chapel, to Messrs. Septimus Ellis and Thomas Ovington, who assisted in the collection and otherwise offered their services, as well as to Mr. Routledge, who should be requested to become Glasgow correspondent and to receive subscriptions.[3]

On Monday, August 15, the party left Glasgow and turned their faces towards England, reaching Lanark, some twenty-five miles to the south-east, that day, and on the 17th crossing the Esk into Cumberland, arriving at Netherby Hall, near that bordering stream. This was the residence of Sir James Graham, the father of Sir James Graham, the Cabinet Minister well remembered by elderly persons of the present day.[4] Two miles lower down the Esk was Longtown, and one mile south of this was

[1] *Gazetteer of Scotland*, 1842, i. p. 665. In 1840 there were four congregations.

[2] The hand-bill announcing the sermons at 'the Episcopal Chapel, Glasgow,' with a brief account of the Society, 'instituted in the year 1800,' is dated Glasgow, August 9, 1814. It is in the Society's collection of letters under October 10. Mr. Saunders is Minister of Broadway Church, Westminster, and lecturer of St. Ann's, Blackfriars, London. On the blank leaf is a statement in writing, dated October 10, 1814, reporting the following four subscribers: Robert Stuart, Esq., at Mrs. Routledge's, George Square, Glasgow; W. Harley, Esq., Willow Bank, Glasgow; Robert Tennant, Esq., Glasgow; John Blaken, Esq., 5 Salt Market, Glasgow. The collectors were Mr. Septimus Ellis and Mr. Thomas Ovington.

[3] On September 2 Mr. Routledge wrote from Glasgow expressing his willingness to do all that the Committee requested.

[4] Mr. James Graham of Netherby was created a baronet on December 28, 1782, and dying in 1824, was succeeded by his son the Right Hon. Sir James Robert George Graham of Netherby, M.P., b. June 1, 1792, d. October 25, 1861.

Arthuret, the parish of Sir James's brother, the Rev. Fergus Graham, both whose purses had been for several years opened to the Society.[1] On Friday, the 19th, Mr. Kemp's party were the guests of Mr. Fawcett, of Scaleby Castle, near Carlisle, about nine miles south from Longtown.

Sunday, August 21, 1814.—In the morning Mr. Saunders preached in the small church of the small parish of Kirklinton,[2] collecting 6*l.* 19*s.*; and from its rector, Mr. Pattinson, a clergyman advanced in years, as well as from all his family, he and Mr. Kemp received great attention. They were well disposed to the Society, and Mr. Kemp reported that they seemed to love the truth itself, as well as the spread of it among the heathen.

In the afternoon Mr. Saunders preached at the lecture in the Rev. John Fawcett's Church, St. Cuthbert's, Carlisle, the lecturer, Mr. Briggs, readily giving up the pulpit to him; collection 28*l.* 13*s.* In the evening he occupied Mr. Fergus Graham's pulpit at Arthuret, collecting 15*l.* 18*s.* 1*d.* Mr. Graham, who took much interest in the Society, said he would gladly embrace any opportunity of advancing its objects.[3]

We find the party on Friday, the 26th, on the shores of Windermere, the long narrow lake which borders Westmoreland on the west, and there on that day Mr. Kemp reported to Mr. Pratt.

Sunday, August 28.—Mr. Saunders preached at Kendal, in South Westmoreland, about nine miles eastward from Lake Windermere, the annual Church Missionary sermon in the Rev. William Whitelock's chapel, St. George's, collection 17*l.* 7*s.* 6*d.* Here, reported Mr. Kemp, there appeared to be an evangelical and missionary spirit, and the secretary of the Association he called a very active young man. He has already been before us. When sending in his account for the year on October 7, Mr. Tatham said: 'We were much indebted to Mr. Saunders for his assistance in preaching our anniversary sermon.'

Twelve miles south-east from Kendal, and still in Westmoreland, on the river Lune, which separated that county from Lancashire on the south, was the town of Kirkby Lonsdale, where the Society had friends in Mrs. Holden and the young ladies of her boarding-school, who contributed to the Kendal Association. Two miles to the north-east of Kirkby Lonsdale was Casterton Hall, the seat of Mr. Carus-Wilson,[4] who told

[1] The Rev. Fergus Graham began to subscribe in 1802; in 1806 commenced Sir James, then M.P.

[2] On the river Line, four miles east from Longtown, seven north from Carlisle. The Rev. Thomas Pattinson, fifty-eight years rector of Kirklinton, died April 22, 1834, at the age of eighty-eight.

[3] William Tomkyns Briggs, Pemb. Coll. Camb., B.A. 1802, M.A. 1805; V. of Thursby, Cumb., Dec. 24, 1813; Lecturer in Carlisle Cathedral, Dec. 24, 1814; R. of Addingham, Cumb., July 13, 1830; P. C. of Putney, June 2, 1834.

[4] The Carus family was of note in Westmoreland at the time of the Dissolution of Abbeys, 1536, and one of them acquired the monastic manor of Kirkby Lonsdale. Thomas Carus, of the same family, was Judge of the Queen's Bench from 1566 to

Mr. Kemp that one or two pulpits in that neighbourhood could have been procured by him, had not the Bishop of Chester[1] charged his clergy not to admit itinerant preachers into their pulpits. At that period the large diocese of Chester included both Lancashire and Westmoreland.

Sunday, September 4. LANCASTER.—Here, in North Lancashire, fifteen miles south-west from Kirkby Lonsdale, Mr. Saunders preached at Mr. Housman's church, St. Anne's—collection, 24*l.* 19*s.* 6*d.* Mr. Housman, a convert of Simeon at Cambridge, was reported by Mr. Kemp to be a warm friend of the Society, and his congregation disposed to every good word and work.

We fall in with our travellers next eighty or ninety miles to the south-east at Matlock, in Derbyshire, in passing through which place they, on Friday, September 9, attended the meeting which Richmond and Maddock were holding at Saxton's Hotel, and to which they contributed a very welcome assistance. We shall meet them there again.

Sunday, September 11. DERBY.—Here Mr. Saunders preached morning and afternoon at St. Werburgh's, and at St. Michael's. Mr. Unwin, the Vicar of St. Werburgh's, was absent. Mr. Goode had preached for the Society in his church in 1813. St. Michael's, a chancellor's living, was vacant, and the pulpit must have been granted by the churchwardens. Mr. Saunders was entertained by Mr. Thomas Cox, whom Mr. Goode spoke of in 1813, and whom Mr. Kemp now reported as a steady friend to the cause of religion, a firm adherent to the Established Church, and evincing great zeal in favour of the Church Missionary Society. In the evening Mr. Saunders preached at Spondon, three miles out of Derby.

Monday, September 12. SPONDON.—A meeting here concluded the valuable services rendered to the Society in this journey of Messrs. Kemp and Saunders. The curate, the Rev. J. G. Howard, whose persevering endeavours had brought it about, was reported by Mr. Kemp as 'a very respectable, prudent, zealous, and active young man, much beloved by all the people

1572. Mr. William Carus of Kirkby Lonsdale, a direct lineal descendant of the Judge, marrying, in 1763, Elizabeth Wilson of Casterton Hall, granddaughter of Roger Wilson, was the father of William Wilson Carus, who, coming early into the possession of a large landed property, assumed in 1793 the surname and arms of Wilson, and was William Wilson Carus-Wilson. Canon Carus, who died August 27, 1891, aged eighty-seven, was his nephew (*Life of Dr. Thomas Chalmers*, iii. p. 387). Mr. Carus-Wilson dying in February, 1851, was succeeded in his property by his eldest surviving son, Rev. William Carus-Wilson, born July 7, 1791, married in 1815 to Anne, daughter of General Neville, died December 30, 1859. By him and his father a school for clergymen's daughters was founded at Cowen Bridge in the parish of Tunstall (four miles from Casterton), of which the son was then the vicar, and this was opened in 1824 (*Christian Guardian*, May 1824). Some particulars of the two families may be seen in Nicolson and Burn's *Westmorland and Cumberland*, 1777; Burke's *Landed Gentry*; *Christ. Obs.* 1851, p. 285; 1860, p. 145).

[1] Dr. G. H. Law, mentioned further back, p. 543.

that love religion, and respected by all those who love it not.' The chairman was the Rev. Francis Wilmot, a magistrate;[1] and the clergy supporting him were the Rev. J. G. Howard (curate), the Rev. Isaac Saunders, the Rev. Guy Bryan,[2] the Rev. Samuel Hey of Ockbrook,[3] the Rev. Messrs. Story,[4] Bolsley, Devay. Among the laity, besides Mr. Kemp, were Mr. Thomas Cox and Mr. J. Cox. Mr. Kemp reported to the Committee in London that the missionary spirit evinced at that meeting encouraged the hope that a county association might soon be formed with success. Mr. Howard, writing to Mr. Pratt on September 13, observed:—

'We have been truly gratified by the visit of our friends—Mr. Kemp and Mr. Saunders—amongst us, who, notwithstanding much personal inconvenience, very obligingly attended our village association yesterday, after Mr. Saunders had preached on its behalf the day before. Their visit has excited much interest about the object of the Church Missionary Society, and it is astonishing how much conversation of a religious kind it has given rise to amongst many around us who have appeared to think little about religion. I hope and trust that all the effect of Mr. Saunders's preaching will be powerfully felt in our place. . . . I feel now perfectly satisfied that the attempt to form a county association was not made; it will apparently be done with much more effect in the spring, when we shall gladly accept your kind promise to come amongst us.'

Saturday, September 17.—Mr. Saunders arrived in London.[5]

September 6, 1814. IPSWICH.—Mr. E. Lawrance, who was preparing for the Anniversary here, comes out in this letter more distinctly than ever as the active manager of the Association, filling the place at Ipswich that Mr. Bickersteth held at Norwich. Of his profession, his family connexions, his dates, we have as

[1] Son of Francis Wilmot, Esq., of Spondon, born about 1760; St. John's, Oxford, B.C.L. May 16, 1796; became R. of Pinxton, Derbyshire, July 2, 1811; died R. of Trusley and Pinxton, April 21, 1818. Pinxton, on the border of Notts, is fourteen miles N.E. from Derby, and four S.E. from Alfreton; Trusley seven W. from Derby.

[2] Of Peterhouse, Cambridge, B.A. 1803, M.A. 1807; became rector of South Normanton, Derbyshire, May 21, 1811, and rector of Woodham Waters, Essex, October 29, 1819. South Normanton, on the borders of Nottinghamshire, was fourteen miles N.E. from Derby, and two or three east from Alfreton.

[3] Of Queens' Coll. Camb., B.A., 1809, M.A. 1812. He first subscribed to the Society in 1814 at Ockbrook, presumably as curate. In 1816 he was appointed to the living, which he held till his death, April 14, 1852. His successor was the Rev. Melville Horne Scott, the son of Rev. Thomas Scott of Gawcott, and grandson of Rev. Thomas Scott of Aston Sandford. We cannot say how, or whether, Samuel Hey of Ockbrook, was related to the older Rev. Samuel Hey, of Magd. Coll. Camb., vicar of Steeple Ashton, Wilts, from 1787 till his death, January 31, 1828, brother of Mr. William Hey, F.R.S., of Leeds, and of Dr. John Hey, the Cambridge Divinity Professor.

[4] He must be Rev. Philip Laycock Story, Jesus Coll. Camb., B.A. 1804, M.A. 810; vicar of Fawsley, Northants, April 24, 1808; R. of Walton-on-the-Wolds, Leic., December 30, 1813.

[5] His report, laid before the Committee on October 10, 1814, showed the receipts to have been 416*l.*, including 14*l.* 1*s.* for the School Fund; from which sum was to be deducted his own expenses, including 22*l.* 1*s.* 6*d.* for his *locum tenens* in London. Mr. Kemp had been a liberal friend to the Society in this tour.

yet found little, and we are glad of some few personal particulars which come to light in the letter now to be quoted, addressed to Mr. Pratt.

'The Committee have left it to me to manage the whole business with you as to the Anniversary, and I can assure you I have laid out a great deal to be done. Without the aid of your awakening talents *nothing* will be done in this county; and therefore, if I appear to impose too much upon you, it is because necessity compels me. You know that our great object is to extend the knowledge of the Society as far as possible in this county. We have been very unsuccessful in this at present; but I have a plan which I think will assist a little towards attaining this end.'

Proceeding to details he lays great stress on the forming of an association at Stowmarket, in the very centre of Suffolk, the curate of which, the Rev. C. W. Smyth, is the intimate friend of their secretary, the Rev. William Edge, who would preach the sermon there; and another at Debenham, the Rev. William Hurn's parish. He then proceeds:—

'I must appropriate the pulpit at St. Mary Tower to yourself, that being the mother church, of which Mr. Cobbold, who speaks of you always in so affectionate a manner, is the minister. . . . I am desired by Mr. Griffin to say that his house, and I may say his heart, are open to receive you and your friends. But if I might venture to solicit your company at my lodgings, I would do so with much earnestness. I shall want your assistance so much in preparing for the week, and you may probably want to see me, that it would be exceeding convenient to have you so near. It is a time of the year in which my professional engagements are very numerous, so that I might be prevented from being much with you at the distance of Mr. Griffin's; but I have a pretty pony that you could ride upon, and go and return as often as you please. My lodgings are in the very centre of the town, and would be very convenient on that account.'

On September 12 Mr. Brampton Gurdon Dillingham, of Grundisburgh Hall, replying to Mr. Lawrance,[1] wrote to say that at his advanced age and daily increasing infirmities he could give but little aid to the Ipswich Association, but would gladly allow his name to appear as a Vice-President. He added:—

'Satisfied as I am most truly of the superior excellence of our venerable Church Establishment from its strict adherence to the great truths of the Gospel in its Liturgy, Articles, and Homilies, I cannot but wish for the success of a plan to extend its influence to every distant part where the glad tidings of the Gospel of peace and salvation shall be preached, lamenting as I do most sincerely the extent of the separations from it at home.'

On the 16th Mr. Lawrance wrote that there was some hope of Bury, adding—'Our dear friend, Mr. William Edge, is preparing for the Stowmarket pulpit. I am happy to see him put

[1] A copy enclosed in Mr. Lawrance's of September 20. The Gurdons of Letton in Norfolk and the Gurdons of Assington in Suffolk were descended from two brothers, whose father, Brampton Gurdon, of Assington and Letton, died in 1649. The Assington Gurdons have already appeared in these pages. Mr. Brampton Gurdon of Letton, and of Grundisburgh in Suffolk (three and a half miles N.W. from Woodbridge, and seven N.E. from Ipswich), took the surname of Dillingham from his mother, Sarah, daughter and heiress of Theophilus Dillingham of Shelton, Beds. This Mr. Gurdon-Dillingham, High Sheriff of Norfolk in 1798, died March 7, 1820, in his eightieth year at Grundisburgh.

his hand to the plough with so much cheerfulness.' Mr. Julian, from great exertion in the pulpit, is exceedingly unwell, and his preaching the Debenham sermon is very doubtful. On September 20, Mr. Lawrance, writing to Mr. Pratt about the arrangements for Stowmarket and Debenham, gave a copy of the letter he had received from the curate-in-charge of Stowmarket, the Rev. Charles W. Smyth, a warm and active friend of the Bible Society. The letter (undated) ran:—

'I can only repeat that my labour and mite will be willingly and cheerfully bestowed in such a cause. I am happy also to inform you such are the sentiments of my parishioners. I have seen all the principal inhabitants who attend the Church, and one and all have promised their attendance and support. Mr. Rust, the churchwarden, most obligingly granted me the use of the Church, promised his support, and also consented to accept the post of President to the Association. My poorer friends, I doubt not from their conduct in the Bible Association, to which I am a collector, would be easily interested in your behalf, and I shall not fail, if spared, to stir them up both privately and from the pulpit.'

September 8, 1814. IRELAND.—Mr. Joseph P. Moore wrote from The Grove, Blackheath:—

'It afforded me particular gratification to perceive by the last report of your Society the very favourable result which had attended your mission this summer to Ireland, that you had succeeded in the formation of a Society in Dublin patronised by many persons of high rank, respectability, and talents. Among those who were responsive I was happy to find the name of an old acquaintance and friend of mine, the Rev. James Dunne, who comes forward as so able and distinguished an advocate in that excellent cause. What has been done at Armagh under the patronage of Lords Gosford and Lifford is calculated to be of essential use in giving much weight, and in leading to the general adoption of the measure throughout the north of Ireland. I purpose to proceed there in the course of next week, please God, and if you will favour me with some copies of your address to the people of Ireland, I shall be much obliged by it. I shall be glad to know if Dean Graves, of Dublin College, to whom I wrote, was disposed to be favourable to your views.'

On September 12 the Rev. Henry Irwin, of Ballincollig, sending a remittance from the Cork Missionary Society, writes:—

'I was greatly rejoiced at hearing of the success which attended your efforts in Dublin, and have little doubt that Ireland will yet, through the divine blessing on your prudent and zealous exertions, prove a powerful auxiliary. I am sending by this post to Dublin my Ballincollig contribution.[1] I am sorry to say it is not equal to the last quarter, as a very considerable reduction has taken place in the establishment here,[2] which has taken away some of my most active contributors.'

The same day Mr. Francis Corbet, the Secretary of the Hibernian Auxiliary, writes from Aclare:—[3]

[1] It will be observed that while Mr. Irwin, as secretary of the Cork Society, an independent and mixed body, sends a contribution from its funds to the Church Missionary Society in London, according to old arrangements he remits the entire proceeds of his own Ballincollig Association, not to London as formerly, but to the Hibernian Auxiliary, to which he has now evidently affiliated it.

[2] Namely, the Royal Artillery, of which Mr. Irwin was chaplain, and the soldiers of which formed the Ballincollig Association.

[3] A village in the parish of Kilmacteige, in the south-west of co. Sligo, twenty-five miles south-west from Sligo town.

'I came from Dublin on August 6, and have not gone there since, nor do I wish to do so, as I do not exactly like the present state of this country, and I think it right to remain here and watch it narrowly.'

He continues on the subject of printing a pamphlet in Dublin, and suggests an increase in the patronage of the Auxiliary; the clergy are slack in joining; advises a circular letter, enclosing rules and regulations, should be sent to the archbishops and bishops in Ireland. At the next committee meeting of the Auxiliary he intends to propose this, 'and we shall then put it upon them either to join us or to say they will not.' The Archdeacon of Armagh,[1] son to Lord Northland and brother to the Bishop of Derry, has given a donation of 50*l.*, and I trust that in the course of the next winter and spring (the time when, in consequence of great numbers of persons going to Dublin from the country, we can work best) many persons may, through the influence of Him who has the hearts of all men at His disposal, be brought to take an interest in our Society, not only of the laity, but also of the clergy.

September 8, 1814. SHREWSBURY AND SHROPSHIRE.—The Rev. John Langley, Curate of St. Chad's,[2] wrote:—

In regard to the establishment of a Society here, I meet with encouragement and discouragement. On Monday I rode over to Eaton to take Edward Williams[3] his report. He is too retired and diffident to *do* much, but he has a good deal of influence, and he promises to do all he can for you. On Tuesday I saw Mr. Bather.[4] He is a man of business and great respectability. He will be a host if you can only get him to take up the cause warmly. On Wednesday I called on Mr. Wilde,[5] who approves highly of your intention of forming an Auxiliary Society here. To-day I have had Mr. Mayor here, who promises all the support in his power. Thus far I give you all the information I can.'

Mr. Langley proceeds to recommend other plans to be carried out by Mr. Pratt himself, independently of him or of St. Chad's, against which church, it being in great repute for Methodism, there is a strong prejudice. Mr. Pratt, he thinks, might write

[1] The Hon. Charles Knox, sixth son of the first Viscount Northland; collated May 6, 1814; died January 30, 1825.

[2] Probably the John Langley of Christ Church, Oxford, B.A. 1790, M.A. 1793; and if so, the son of Mr. John Langley of Bridgnorth, Salop, and at his death, January 5, 1835, chaplain of the County Gaol, Stafford.

[3] Son of Mr. Edward Williams, of Eaton, Salop. He was of Pembroke College, Oxford, B.A. 1783, M.A. from All Souls, 1787, and Fellow till 1818; P.C. of Battlefield and Uffington, Salop, 1786; Rector of Chelsfield, Kent, June 13, 1817, till his death, January 3, 1833. Eaton was fifteen miles S. from Shrewsbury.

[4] Rev. Edward Bather, born 1780, was of Oriel College, Oxford, B.A. February 17, 1803. On May 20, 1804, he succeeded to the family living of Meole Brace, one mile south from Shrewsbury. On January 28, 1820, he was collated by Dr. Ryder, Bishop of Lichfield, to the archdeaconry of Salop, which, with his living, he held till his death, October 2, 1847. He was most painstaking as a minister, and especially expert in catechising. After his death appeared *Hints in Catechising*, 1848. A selection of his charges under the title, *On Some Ministerial Duties*, was edited by Dr. Vaughan, Master of the Temple, in 1876.

[5] Rev. John Wilde, Rector of Pontesbury (third Portion), Salop, August 15, 1807. He was a vice-president of the Shrewsbury Association when it came to be formed. He was of St. John's, Cambridge, B.A. 1791.

to various other clergymen in Shrewsbury, and especially try and gain over Mr. Blakeway, of St. Mary's, a man much looked up to by all the other clergy. He proceeds:—

'If you wish to have the Society prosper here, I think you had better write to a few of those who are not suspected of Methodism, but who have joined our Bible Society, such as the Rev. Archdeacon Corbett,[1] Longnor, who is our President, a very excellent man, a relative, I think, of Mr. Wilberforce; the family of the Hills of Hawkstone (Sir John is brother of Mr. Rowland Hill); the Rev. Reginald Heber,[2] rector of Hodnet; the Hon. Thomas Kenyon,[3] Pradoe; the Rev. William Otter,[4] rector of Chetwynd; the Rev. Thomas Oswell,[5] Westbury; the Rev. Charles Peters,[6] Pontesbury; the Rev. John Eyton, Wellington, a very popular man.[7] Now, if you can only obtain the support of some of these men, the Society will prosper. The only way to obtain their co-operation is for you to write to them. I have no doubt something may be done, and if you think the answers you receive from them sufficiently encouraging, our Shrewsbury friends, I am sure, will not be backward. We have done little yet, but *wish* you God-speed, and hope that whether you agree to come here or not, our efforts will be increased.'[8]

The spirit of the letter appears much of this kind: We of St. Chad's have more love than any others in Shrewsbury for those views which animate the directors of this Society. But we are not in general favour. Get, therefore, others, believed to have less attachment to your principles, to lead this movement, and we will follow heart and soul, but not so conspicuously as to let it be thought that the cause is ours in particular, for that would be fatal to it. Let those cold to you lead; we, warm to you, will follow. If that was the meaning, we think Mr. Pratt's

[1] Rev. Joseph Corbett, son of Mr. Joseph Plymley of Condover, Salop; Pembroke Coll. Oxford; B.A. 1786; assumed the surname and arms of Corbett in 1804; died June 22, 1830. (Foster's *Alumni Oxonienses.*) Condover Park was the seat of the Owens, whose ancient monuments adorn the church. The village of Longnor is three miles further south in a valley bounded on every side by lofty hills.

[2] Of Brasenose College, Oxford, B.A. December 6, 1804, M.A. April 7, 1808; rector of Hodnet, July 15, 1807. In June 1803 he read his Prize Poem, *Palestine*, at Oxford, the same day Daniel Wilson recited his Essay *Common Sense*. In 1823 he succeeded Dr. Middleton in the See of Calcutta, and was himself followed by Mr. Wilson.

[3] Third son of Lloyd first Baron Kenyon, born September 27, 1780; of Christ Church, Oxford, B.A. June 3, 1801; of Pradoe, Salop; filazer and clerk of the Outlawries in the Court of King's Bench; died November 4, 1851. Pradoe was in the parish of Oswestry.

[4] Of Jesus College, Cambridge, B.A. 1790, M.A. 1793. On August 1, 1811, he became rector of Chetwynd, Salop, sixteen miles east from Shrewsbury. He was the first Principal of King's College, London, 1831–1836, and in 1836 became Bishop of Chichester.

[5] Of St. John's, Cambridge, B.A. 1803, M.A. 1806. On March 15, 1806, he became rector of Westbury (dexter part), Salop, nine miles west from Shrewsbury.

[6] Of Queen's College, Oxford, B.A. 1790; rector of Pontesbury (2nd Portion), Salop, nine miles S.W. from Shrewsbury, from July 28, 1823, till his death, April 7, 1824.

[7] His third son, Rev. Robert William Eyton, Rector of Eyton, Salop, *i.e.* Eyton upon the Wild Moors, two miles north from Wellington, was the author of *Antiquities of Shropshire*, 10 vols., 1859. He died September 8, 1881, and was the father of the Rev. Rev. Robert Eyton, of Christ Church, Oxford, B.A. 1869, Prebendary of St. Paul's, and rector of St. Margaret's, Westminster.

[8] This letter was considered in Committee on September 12, when it was resolved that the Hon. and Rev. G. T. Noel, the Rev. T. S. Grimshawe, and others, should be asked to go to Shrewsbury to assist in forming an Association.

letter to Manchester, written some days after this and quoted further back, applicable to the Shrewsbury case. The step which he now took, however, may be regarded as a sort of supplement to that letter, practically pointing out to despondent well-wishers of every period how to discern in a mist the right turning of the road. Without in the least committing himself to the principle we have been commenting on, he just did what Mr. Langley suggested. He wrote to the Shrewsbury clergy, soliciting their co-operation, in the following terms:—

'*September* 19, 1814.—As Secretary of the Church Missionary Society, I am directed by the Committee respectfully to solicit your support of its designs. They beg your acceptance of the books herewith sent. It is their wish to endeavour to consolidate and increase the strength which the Society already possesses in the county of Salop, and to avail themselves of the return of some of their friends from Manchester at the end of October to have the cause of the Society pleaded by them in Shrewsbury. They venture to hope for the countenance of their fellow-members of the Church in the attempt which they are making to increase her exertions in behalf of the perishing heathen. If circumstances should allow of your granting the use of your pulpit to the Hon. and Rev. G. T. Noel, or to the Rev. Edward Burn of Birmingham, or to myself, and you should be pleased to confer that favour, the Committee will feel under great obligation to you. I have made the same request in their name to the other clergy in Shrewsbury. It is proposed that we should be in Shrewsbury on Sunday, October 30.'

The answers, as presently will be noticed, showed on what broken reeds some were wishing to lean.

On the same day, September 19, the Rev. John Nunn, curate of Stanton Lacy, Ludlow, a former curate of St. Chad's, replied to Mr. Pratt's inquiry as to prospects in Shrewsbury and Salop. The most likely persons, he thought, were the Rev. Edward Bather, of Meole Brace; the Rev. John Wilde, of Upper Berwicke, near Shrewsbury, Rector of the third portion of Pontesbury: the Rev. William Gilpin of Pulverbatch;[1] the Rev. John Mayor, Vicar of Shawbury; the Rev. George Mortimer, curate of Wellington. All these were subscribers, and to each of them he had written, with a copy of Mr. Pratt's letter. He had requested Mr. Gilpin to mention it to Mr. William Cludde, of Orleton,[2] President of the Wellington Branch Bible Society, and at that time, Mr. Nunn thought, Sheriff of the County. He had asked Mr. Mortimer to mention it to the Rev. John Eyton, his vicar, who, though not then a subscriber, would, if engaged in the cause, procure an extensive interest. He thought the following would make an effective provisional committee, being all sub-

[1] Son of Rev. William Gilpin, of Cheam, Surrey; Queen's College, Oxford, B.A. 1778; Magd. Coll. Camb., M.A. 1782; Master of Cheam School; Rector of Pulverbatch, Salop, May 6, 1806, till his death, February 29, 1818, aged ninety-one. Pulverbatch was nine miles S.W. from Shrewsbury, and near Longnor.

[2] From 1818, when the Shropshire Association had been formed, down to 1829, Mr. William Cludde was its president. During the same period and much longer, Mr. Edward Cludde was vice-president. Orleton, the family seat, a mile west from Wellington, was an ancient structure, once walled and moated. Mr. William Cludde's widow died at Wrockwardine, two miles west from Wellington, January 31, 1835, aged seventy-two; his death we have not seen.

scribers and respectable men; the Rev. Edward Williams, of Eaton, Fellow of All Souls', Oxford; the Revs. E. Bather, J. Wilde, J. Mayor, G. Mortimer, R. H. Johnson, Rector of Winstanton; J. Langley, Assistant Minister of St. Chad's; W. Cludde, Esq.; Mr. Robert Morris, cutler; Mr. Edward Pryce, grocer; Mr. Richard France, cabinet maker; Mr. John Wynne, organist. The Rev. Henry Campbell was somewhere in the neighbourhood, but whether likely to join he could not say.[1] Two or three years before he had sent copies of the Report to Archdeacon Corbett, President of the County Bible Society, but with no result. The Rev. Francis Leighton,[2] who would have been a substantial friend, had been taken to his rest. Their worthy friend, Mr. Flemyng,[3] had removed his residence to Ireland, as also had Mr. Phayre.[4] Mr. Nunn concludes:—

'To some there may appear too little ground for making the attempt at present; but there can be no doubt the very circumstance of forming an association would procure an accession of contributors. This was the case with regard to the Auxiliary Bible Society, which was at first violently opposed by persons of great influence at Shrewsbury. If you can obtain the interest of some of our clergy who are not reputed evangelical, you would certainly have a good prospect of success.'

On September 20 the Rev. John Eyton, of Wellington, wrote:—

'I shall be happy to render any assistance in my power at the meeting intended to be held in Shrewsbury for the purpose of forming an Auxiliary Church Missionary Society; and if you or any of your friends should be disposed to solicit the contributions of my parishioners on that occasion, I beg leave to add that my pulpit will be very much at your service, as well as every accommodation which my house can afford.'

On September 23 Archdeacon Joseph Corbett, of Longnor, wrote that after due consideration he could not feel himself called upon in duty or expediency to co-operate as desired with the other gentlemen. *Non omnia possumus omnes.* St. Chad's Church, in Shrewsbury, was the only one that had admitted the

[1] Son of Henry Campbell, Esq., of Marylebone, graduated at Oxford from Christ Church, B.A. June 30, 1796; M.A. June 15, 1801. In 1801, 1802, he subscribed from Southampton, in 1803 from High Wycombe, in 1804 without address, in 1805–1815 from Shrewsbury, where from July 20, 1807, he was incumbent of Bicton, a chapel-of-ease to St. Chad's. Later he was minister of St. John's chapel, Uxbridge Moor (1841–1844), and curate of Ruislip, near Uxbridge (1844–1845), dying at Cowley, near Uxbridge, February 11, 1846, aged seventy-one, and leaving 15,000*l.* equally between the C.M.S. and six other societies.

[2] Belonging to a junior branch of the Leighton baronets of Watlesborough Castle and Loton Hall, six or eight miles west from Shrewsbury, born 1747, died September 7, 1813. (*Gent. Mag.* 1813, 1815.) Having retired from the army and taken orders, he resided on his property of Ford, four miles west from Shrewsbury, devoted to researches in archæology and entomology. The account of Roman coins in Gough's Camden (iii. 26) was by him. A monument to him was erected in St. Chad's church by his only son, Colonel Francis Knyvett Leighton, whose son, the Rev. Francis Knyvett Leighton, canon of Westminster and warden of All Souls, died October 13, 1881.

[3] Captain Flemyng, who became a life-member at Shrewsbury in 1808 and an annual subscriber of five guineas in 1809. In 1815 he was of Cork.

[4] Mr. Richard Phayre of Uffington.

Bible Society. It was a very friendly letter, and if we interpret its expressions aright it seems to imply that the writer was not much inclined to co-operate with those who were out of sympathy with the Bible Society. On September 28 the Rev. Reginald Heber wrote from Hodnet Rectory:—

'It will give me pleasure to show any attention and civility in my power to the gentlemen engaged in the benevolent excursion stated in your letter. I have written to a friend in Shrewsbury on the subject, and hope it will not be difficult to procure them permission to preach in some one or other of the churches there on the last Sunday in October. The clergy of Shrewsbury are, I know, in general very unwilling to admit strangers to their pulpits; but I feel that the name of Mr. Pratt is a sufficient pledge for the *respectability* and *judgment* of those who bring his recommendation with them. My own church is too far from Shrewsbury (thirteen miles), and the population of the neighbourhood too much dispersed to promise any advantage from their efforts.'

On September 28, October 1, 3, 8, the four Shrewsbury clergymen to whom Mr. Pratt wrote, declined their pulpits in the briefest terms, without expressing the least interest in the cause in which the Society was engaged.

September 17, 1814. COVENTRY.—The Rev. John Davies having entered on his office of Agent remits 16*l.* 4*s.* 7*d.* as the first-fruits of his labours. There are now, he writes, twelve lists of twelve persons each, besides several more lists nearly completed. Mr. Oswin is taking an active part under him; papers and reports are wanted. He hopes in due time to see a considerable sum raised in Coventry, and sends a list of his contributors to appear in the *Register* as a stimulus to the collectors. On October 5 Mr. Davies wrote again, that the number of weekly subscribers was increasing greatly, and he was happy to say that in addition to the twelve lists mentioned in his last, there were ten or twelve nearly completed. Mr. Oswin, from the way he is mentioned, was evidently his right hand man.[1] More copies are wanted of the Dean of Wells' Anniversary Sermon—which must therefore have been, like Dealtry's, issued separately. He would meet Mr. Pratt and his party at Birmingham on the 19th.

Thus, that discouraged but true-hearted minister of Christ, with so much that was uncongenial in his surroundings, was beginning to take heart again, and the Fellow of Trinity, hand in hand with plain John Oswin and the rest, in a prospering spiritual work, as well as with his old friends in the London Committee, felt himself a pastor and a leader instead of a broken stick; for all which encouragement thanks to good Miss Marriott of Church Lawford, when she bethought herself of Coventry. They were not yet ready at Coventry to start a county Association, or even a town one; but the penny associates were knitting

[1] In several of his later years, down to 1852, after which his name disappears, he was treasurer of the Coventry Association.

hearts and hands together, and finding out all in the streets of Coventry who were loving Christ's work in the ranks of the Church of England.

September 18, 1814. WEST HADDON,[1] Northants.—There was a collection in this church, 14*l.* 1*s.*, after a sermon by the Rev. Thomas Jones, the curate of Creaton.[2]

September 19, 1814. ESSEX.—The Rev. John West,[3] dating from Stebbing and Dunmow, wrote :—

'As far as I am capable of judging I do not think that we shall gain any advantage by delaying to form an Auxiliary Association in this county in aid of the Church Missionary Society. It is therefore proposed that six or eight of the neighbouring clergy who are friends of the cause should meet as a provisional committee at Dunmow on Tuesday next, the 27th inst. We shall then request the clergy who are friends to preach for the Society some time during the ensuing month, and if practicable call the general meeting *at Chelmsford* the beginning of November. As Colchester is quite at the extremity of the county we think it best that our friends there should form an Association, as they did an Auxiliary Bible Society, called the East Essex, while that which was formed at Chelmsford was called the West Essex.[4] Do you not think that it will be better to follow the same distinction in the formation of an auxiliary Missionary Association?'

Mr. West asks for papers which the provisional committee may enclose in a circular letter to *all* the clergy within the circle of Chelmsford. He has enclosed a Report to the President of the Dunmow Bible Society, Sir Brydges Henniker,[5] and hopes to procure him as one of the vice-presidents. He concludes :—

'As it respects myself I feel indeed that the shade becomes me best in this matter, but shall be glad to aid *in any degree* a cause which must tend to the glory of God in the temporal and eternal welfare of our fellow men.'

September 20, 1814. BLANDFORD, Dorsetshire.—The Rev. William Dealtry, Rector of Clapham, requests that copies of his anniversary sermon may be sent to the Rev. Charles Hoare, of Blandford, who is proceeding with mission associations. He also wants for himself a copy of the Dean of Wells's sermon. He adds, 'The Blandford friends succeed much beyond their expectations.'

September 20, 1814. HARWORTH.[6]—The Rev. Daniel Wilson, dating from Worton House, desires that one hundred short

[1] Twelve miles N.W. from Northampton, and about three west from Creaton.

[2] His letter of October 7.

[3] Afterwards the Rev. Henry Budd's curate at White Roothing, Essex, and subsequently a missionary in North-West America, where one of his Cree Indian converts, whom he baptized *Henry Budd*, became a missionary catechist.

[4] Colchester is in the far east of Essex; Chelmsford, about twenty-three miles to the south-west, nearly in the centre. Dunmow, twenty-three miles west from Colchester, is ten northerly from Chelmsford.

[5] Lieut.-General the Hon. Brydges Trecothic Henniker, youngest son of John first Baron Henniker in the Peerage of Ireland, created a Baronet November 2, 1813, died July 3, 1816. His seat, Newton Hall, was near Dunmow.

[6] At the N.W. end of Notts, on the border of Yorkshire, three miles west from Bawtry, Yorkshire, and four north from Blyth, Notts. Serlby Hall, Notts, is about two miles N.E. from Blyth.

accounts of the Society may be sent to Lady Galway,[1] Serlby, near Bawtry, Yorkshire. 'Her ladyship is about to form a small association at Harworth, and wishes to have some plain, well-written pamphlets to put into the hands of the farmers.'

September 21, 1814. LEEDS.—The Rev. James Armitage Rhodes, dating from Horsforth Hall, near Leeds, wrote that in consequence of the distance at which he now lived from Leeds, he found it impossible to discharge the duties of secretary.[2] He had, therefore, resigned the post, to which the Rev. Miles Jackson had been appointed in his place. This very friendly letter concludes in these terms:—

'Should you have any opportunity of visiting this neighbourhood, I hope you will give me admission to your personal acquaintance; but if I should never have this pleasure, we shall, I trust, meet in the kingdom of heaven.'

September 23, 1814. BIRMINGHAM.—The Rev. E. Burn reports that a second sermon is proposed, namely, at Ashted, in the afternoon of October 16, and he hopes to get Mr. Biddulph for it, on whom he has some claim, or Mr. Spooner. He observes, 'Mr. Spooner[3] will be an important help to us at the *meeting*. He speaks well and is a great favourite.' On the 28th Mr. Burn urges reports and papers, to be sent immediately for the provisional committee, who earnestly request Mr. Pratt to bring down all the help he can for the meeting. The Birmingham *Commercial Herald* of October 3 announced, along with a short account of the Society, two sermons for the 16th, in the morning at St. Mary's by the Dean of Wells, in the afternoon at St. James's, Ashted, by the Rev. T. T. Biddulph.

September 26, 1814. BRADFORD, Yorkshire.—The curate, Rev. William Morgan, writes:—

'The Rev. L. Richmond and the Rev. Mr. Maddock are now engaged in preaching for the Church Missionary Society in this county, and Mr. Richmond is to preach in this church next Sunday.[4] Nothing will be wanting on our parts at Bradford at any time to do all in our power to promote so good a cause.'

A set of *Registers* is wanted for a very excellent young clergyman, the Rev. J. Heslop,[5] lately come to the neighbourhood, who has engaged to collect for the Society, and who is sure to be very useful in promoting its interests.

September 26, 1814. DARLASTON, near Birmingham.—The

[1] Elizabeth, only surviving child of Mr. George Handfield, of Serlby Hall, and wife of William George Monkton, 5th Viscount Galway, married June 4, 1804.

[2] Moule's *Counties*, 1837, vol. ii. p. 474, gives his residence as New Hall, Horsforth. It was five miles north from Leeds.

[3] The Rev. William Spooner, of Elmdon, near Birmingham, afterwards archdeacon, will be mentioned further on, p. 586.

[4] See further on under Mr. Richmond's journey, p. 574.

[5] Of Bierley, three miles S.E. from Bradford, and a township of that great parish. He could have been the John Heslop, of Sidney College, Cambridge (B.A. 1778, M.A. 1781) had he not been called 'young,' and we have seen no other graduate of the name.

Rev. S. Lowe,[1] dating from Long Sutton, near Wisbech, and remitting 5*l.* 2*s.* 6*d.*, reports that he is leaving that parish to his brother, exchanging it for the more arduous post of Darlaston, where he hopes to continue to advocate the missionary cause.

September 28, 1814. NEWCASTLE AND GATESHEAD.—An Association has lately been formed here, as reported in a long letter of the Committee, breathing very earnest and Christian sentiments, signed by the Rev. Thomas Tyson, of Gateshead, chairman; Mr. Thomas Gibson, of 21 Mosley Street, Newcastle-on-Tyne, treasurer; Mr. Henry Henderson, secretary. Mr. Tyson is going to preach for it on October 9, and papers are requested.

Wednesday, September 28, 1814. NORFOLK AND NORWICH ANNIVERSARY.—The preliminary sermons were preached on Sunday, Monday, and Tuesday, the 25th, 26th, 27th; the meeting was on Wednesday at noon; the concluding sermon the same evening. The preachers on Sunday were Mr. Pratt, Mr. Goode, Mr. Marsh, and Mr. John Spurgin[2] curate of Docking. For the week-day part of the proceedings they were joined by Mr. John Cunningham of Harrow and his brother Mr. Francis Cunningham of Pakefield, neither of whom found it possible to be absent from his church on the Sunday. It was Mr. Marsh's first appearance for the Society, so far as we know, out of his own pulpit, but he had shown himself an effective preacher from the time of his ordination, and he had itinerated for the Jews' Society that very summer. The Suffolk and Ipswich Anniversary followed close on the Norfolk and Norwich. They were both autumnal or Michaelmas associations, as the Bristol was a spring or Lady-day one, and East Anglia practically kept its Church Missionary festival at one time. To Mr. Pratt and his colleagues their assisting at the East Anglian anniversaries must have been an unusual comfort. The diocese was the land of their strength, for there they were under the wing of one whom we may call their bishop, and he was this year to preside—for his presiding at Norwich covered Ipswich as well. Both in Norwich and in Ipswich they were with friends whom this cause had knit to them with especial closeness, for Edward Bickersteth's affectionate spirit seems to have extended itself in both places.

On Sunday, the 25th, in the morning Mr. Pratt preached at St. Gregory's, and Mr. Goode at St. Peter Hungate's; in the afternoon, Mr. Goode at St. Lawrence's, Mr. Marsh at St. George Colegate's, Mr. Spurgin at All Saints'; in the evening, Mr. Pratt at St. Andrew's, Rev. J. Brown's, where, as had been advertised, the collection was exclusively for the Missions carried on by the

[1] Samuel Lowe, Trin. Coll. Camb., B.A. 1798; M.A. (from Magd.) 1802; Rector of Darlaston, Staffordshire, September 16, 1814. He will be found further on, October 19, assisting in the Birmingham Association, p. 585.

[2] There were two Cambridge graduates of this name, one of Corpus, B.A. in 1812, who must be the above, the other of Caius in 1820. One of them became vicar of Great and Little Hockham, Norfolk, May 18, 1836.

Society for Promoting Christian Knowledge. On Monday evening Mr. Marsh preached at St. Lawrence's; on Tuesday evening Mr. John Cunningham at St. Lawrence's, Mr. F. Cunningham at St. George Colegate's.[1]

On Wednesday, the 28th, at noon the meeting was held in St. Andrew's Hall, the Bishop of Norwich, President of the Association, taking the chair; it was very numerously attended, thirty clergymen being present,[2] and 'seats provided for the ladies.' The speech in which the Bishop of Norwich opened the proceedings is extant, and it was the first ever delivered by a bishop in favour of the Church Missionary Society. It was also a most cordial one, and we can readily imagine how much it must have moved Mr. Pratt, who afterwards obtained a copy of it,[3] which he presented to the Committee on his return to London, and it was inserted in the minutes, where it is now to be seen.[4] It was printed also in the October *Missionary Register*.[5] It contains some outspoken language, and we think the reader of this work will be interested in seeing the first and the concluding portions:—

'Having never hitherto had the opportunity of making my grateful acknowledgments to the original members of the Norwich and Norfolk Association for the honour which they did me in appointing me their President, I gladly seize the present occasion of returning them my cordial thanks for an appointment which I consider as highly eligible, on account of the very distinguished manner in which it connects me with the Church Missionary Society for Africa and the East; an institution, the object of which I cannot but consider as the most pure, the most useful, the most benevolent, and the most truly Christian, that can possibly enter into the heart of man, viz. to disseminate, by means of missionaries, the revealed Word of God; that is, to diffuse the light of truth over the dark regions of error and of vice. . . .

'Hardly a century has elapsed since the first Protestant missionary embarked for India, and the first monarch of the House of Brunswick addressed a letter to him, written with his own hand, expressive of his approbation and esteem. The learned and religious Archbishop Wake did the same thing. Would to God that every future monarch of that illustrious House, and every present and future prelate, would follow such an example! Whether you meet with the encouragement or not of those from whom you have, in my opinion, a right to expect it, I hope you will persevere. I hope you will never cease your endeavours till the glad tidings of the Gospel be preached in every corner of the world, "as far as winds can waft and waters roll."'

After the report had been read by the Rev. William Mitchell, the meeting was addressed by Mr. Pratt, who, after noticing the fact that during the year this Association had paid 1,100*l*. to the Parent Society, proceeded as much as to tell them that that sum was not to be considered a mere drain upon the parochial resources of Norfolk:—

[1] The Society's printed sheet of Psalms was used at this anniversary. It contained Psalm xcvi., 'Sing to the Lord, ye distant lands,' before the service; lxvii., 'To bless,' before the Communion Service, or after the second lesson; lxxii., 'Jesus shall reign,' before the sermon; cxvii., 'From all.' They were, except the first, those of the London anniversary of this year.

[2] *Minutes*, October 10.

[3] Mr. Bickersteth sent him the draft of it to Ipswich, having obtained it for insertion in the Norwich papers.

[4] *Minutes*, October 10.

[5] P. 402.

'There is not a clergyman present who has made the experiment but will report to your Lordship the good effects which he has witnessed from his endeavours to call the attention of his parishioners to this subject. He will acknowledge himself abundantly rewarded by the increasing success of his labours among his own charge. Their view becomes hereby extended beyond their own confined circle; their hearts begin to feel interested in the advancement of Christianity throughout the world; they acquire a deeper sense of the value of their own souls, and of the means of salvation afforded to them, and become thus more ready recipients of the truth of God themselves, and more active in all the duties of Christian charity.'

Other speakers were the Rev. John Cunningham, Mr. Edward Bickersteth, the Rev. W. Marsh, the Rev. R. Hankinson.

In the evening, instead of one concluding sermon, there were three; Mr. John Cunningham preaching at St. Lawrence's, Mr. Spurgin at St. George Colegate's, Mr. Marsh at Wymondham.

On Thursday, the 29th, Mr. Pratt and his party proceeded to Ipswich for more sermons and more meetings. On the 30th, Mr. Bickersteth writing to him there, with a copy of his speech for correction, said he saw much too little of him at Norwich,[1] and wanted to have consulted him about various things. The Ladies' Association was in a lifeless state, chiefly owing to the dulness of the monthly meetings. The ladies came one after another, paid their money, and went away again. What would he recommend? A prayer, a hymn, a reading from the *Register*, and perhaps a meeting in the evening?—[2]

'We feel very low and dull at the loss of our beloved and highly valued friends. Their society alone amply repays any trouble or difficulty we may have had, and I hope our souls have been refreshed and revived with new spiritual life and with new determinations more ardently to seek His glory who has bought us with His blood. Bignold and his wife join me in affectionate remembrances to yourself, Mr. Marsh, and our friends at Ipswich. May God be with you and prosper you there and wherever you labour in his cause.'

This letter shows what an anniversary was to a provincial Association; how much it was needed that men of spiritual life as well as of power should visit it; how hard it was to keep up the tone for a whole year. There was a good report of the anniversary in the *Norwich Mercury* of October 8.[3]

Journey of the Rev. Legh Richmond in the North, accompanied by the Rev. H. J. Maddock.

We have here the first journey undertaken for the Society by each of these clergymen. Mr. Richmond had been in Yorkshire in 1813 for the Jews' Society, and had given such proof of preaching talent before popular audiences that his services had

[1] Mr. Pratt was the Rev. Edward Glover's guest by special request.

[2] See how these meetings were managed by Mr. Jervis at Clewer, and by Mr. Thomas Carr at Wellington, Somerset, p. 282, May 22, 1813; p. 433, January 27, March 28, 1814.

[3] Cuttings in the Society's collection of letters under this date.

quite grown into request. He was also well known by a series of charming tracts founded upon incidents of his ministry at Brading in the Isle of Wight, several years before, but only now recently written and published. The collected volume of them under the title of *Annals of the Poor* was just issuing when this journey commenced.[1] The year 1814 was a particularly solemn and sorrowful one in his family. His son Nugent had so far disappointed the careful Christian training of his home, that no other course remained but to send him to sea, and several weeks in the earlier half of the year were spent in seeing him safely embarked in some northern mercantile port—perhaps Hull. Mr. Richmond, a man of tender feelings, was deeply moved by this trial, while his wife received a shock from which she appears never thoroughly to have recovered. It was an aggravation of their trouble in its early freshness that both of them should be parted, and Mr. Richmond could hardly make up his mind to complete his engagement for the journey. The case of the poor youth is narrated in a volume entitled *Domestic Portraiture*, devoted to an account of Mr. Richmond's children and their training for God, which was successful in all cases, not even excepting Nugent's ultimately. He died at sea and his parents saw him no more; but they received evidence of the most satisfactory kind that his latter end was that of a penitent Christian believer. Nor was this all. The summer of 1814 revealed to him a debt of no less than 2,000*l.* on his *Fathers of the English Church*, an unsaleable publication in eight volumes, yet a truly valuable work in days before the Parker Society had been thought of. With a firm and most just reliance on its intrinsic worth his own courage bore up, but his wife's despondence was at times more than he could relieve. It adds a deep interest to this journey when we can realise that at every step of it his thoughts were on the sea with his poor boy, and his heart in Turvey Rectory with his afflicted wife. As regards his debt, it seems hardly too much to say that it was this journey after all which pulled him through. His talented preaching on the one hand, and his collected *Annals of the Poor* on the other, the latter written in a style that charmed thousands of cultivated readers, made Legh Richmond extensively known to his fellow Churchmen, as well as to others, the sermons and the volume each adding interest to the other, so that it was impossible he could ever have been left in a trial, brought on him in a true desire of being useful, to sink finally under its burden. This fact at any rate is certain, that by the exertions of his friends in all directions the sale of the *Fathers* cleared the entire debt off in fifteen months.

Before he could commence his journey for this Society he had to complete a month's engagement for the Jews. It was

[1] On the blank leaf of a printed letter advertising this work, he wrote to Mr. Pratt, dating August 3, 1814.

very necessary also that there should be a clear understanding as to costs. Touching upon this subject on August 3, he mentioned that a post-chaise was quite necessary for such a tour, and as he would have to make the most of every day and hour, travel by cross roads, keep punctually to engagements, this is readily understood. To diminish the cost of a chaise there ought to be using it two persons engaged in the work. He thought Mr. Saunders very fortunate in having a seat with Mr. Kemp. On August 16, while travelling for the Jews, he wrote from Bakewell, in Derbyshire, to announce a sudden and 'most extraordinary opening' which he had just obtained, but of which he gives no explanation, for a Church Missionary Sermon in that church, and in the most urgent manner requests printed papers to be sent to the clergyman without delay. He meant to preach his first Church Missionary Society sermon there on September 5. He also made known that the Rev. Henry John Maddock, of Bonsall, near Wirksworth, Derbyshire, had kindly promised to go with him and assist, describing him as 'a worthy and able helper in the missionary cause; a right true man, that can preach, talk, act, and work in many ways, will take any church while I am preaching elsewhere, and is a very good corporal to a recruiting sergeant.' Another time he wrote, varying the phrase —though military language would still assert itself in those stirring days—'Maddock will take the villages while I storm the towns.'

Sunday, September 4, 1814.—Mr. Richmond having preached in the morning for the Jews' Society at Buxton, on the north-west edge of Derbyshire, started immediately afterwards for Bakewell,[1] ten miles to the E.S.E., a country town with a population of 1,700, having a church on an elevated site, with a lofty spire conspicuous from afar. Here in the afternoon from Rom. iii. 29, he preached the first sermon of this journey for the Church Missionary Society, collecting 17*l.* 12*s.* 2*d.*, and from thence he went in the evening to Yeolgrave,[2] three miles to the south, population 900, and there in the large parish church of All Saints, patron the Duke of Devonshire, he preached his second, from Matt. ix. 37, 38, collecting 11*l.* 14*s.* 5*d.*[3] The minuter details of his movements are by no means clear in his journal of proceedings or in the letters printed in his *Memoir*. Assuming that he slept at Yeolgrave, that was the locality of the following scene, and if our memory of the spot does not deceive us, the contour of the immediate vicinity bears out his description:—

'*September* 5.—Rose early, and was struck with the singularly beautiful effect of the morning fog or dew, rolling, or rather reposing in flakes or masses

[1] Vicar, Rev. Mr. Chapman.

[2] Rector, Rev. Benjamin Pidcock, Wadh. College, Oxford, B.A. 1791, M.A. 1793; V. of Yeolgrave, July 16, 1802, P.C. of Elton, December 11, 1811, till his death, August 28, 1835.

[3] The two sermons are mentioned in his *Memoir*, p. 156, without particulars.

on the valley seen from my windows. The hills around me were clear, the sun shining, the objects in some parts of the valley beginning to appear. At length all became clear and uninterrupted. The whole was highly interesting. Went through the beautiful valley. Saw a comment on my text of last night; a large tract of harvest land, and one solitary person reaping it.'[1]

Tuesday, September 6, 1814.—Mr. Richmond preached at Chapel-en-le-Frith, a town five miles north from Buxton, population 3,000, on an acclivity of an eminence rising from the centre of a large hollow formed by the mountains. Here he preached from Rom. i. 16; collection 15*l*. 16*s*., and slept at the inn.[2]

Wednesday, September 7, 1814.—His next principal point was Matlock, to reach which from Chapel-en-le-Frith he would return from Buxton, and from thence once more to Yeolgrave. Here he was within two miles of that remarkable spot, Haddon Hall, belonging to the Duke of Rutland, and his journal records under this date:—'Preached a lecture at Yeolgrave. Experienced a mark of very kind attention from one of the Duke of Rutland's household.'[3]

Matlock now lay about nine miles in an air-line south eastward, and at about the same distance and direction was Mr. Maddock's parish of Bonsall, from which Matlock stood only two miles, N.E. Mr. Richmond probably (for again we are left to conjecture) proceeded the same night to Bonsall to sleep,[4] and on Thursday the 8th, accompanied by Mr. Maddock, went on to Matlock.[5] Here he was on the friendly ground of the Rev. Philip Gell,[6] in whose church he preached that Thursday even-

[1] *Life*, p. 156.

[2] The minister, Rev. S. Grundy, P.C. There was a Samuel Grundy who became P.C. of Calton, Staffordshire, May 6, 1801. The pulpit was obtained through Mr. Collin, who had it in reserve for the Jews' Society, for which he was travelling in those parts; being unable to make use of it, he went to Mr. Grundy at Mr. Richmond's desire, and obtained it for the Church Missionary Society.

[3] *Life*, p. 157.

[4] He dated from Bonsall on September 10, and this was probably for a few days his head-quarters.

[5] A meeting was promoted here for him by Mr. Collin again, who on his way to London went there and made arrangements.

[6] From Plantagenet times the Gells were seated at Hopton, two miles to the west of Wirksworth, and within its parish. In the reign of Elizabeth, Anthony Gell, of Hopton, founded almshouses and a free grammar school for Wirksworth. In 1642 the Gells were made baronets: yet the first, Sir John, was an active and prominent parliamentarian. In 1719 the baronetcy expired with the male line; but the heiress's husband took her name and transmitted it to her posterity, among whom are to be reckoned the clergyman of the text and likewise the eminent classical antiquary Sir William Gell, Kt., F.R.S., who died February 4, 1836. The above Rev. Philip Gell, of Trinity College, Cambridge, B.A. 1805, was at this time, as also in 1821, curate of Matlock, and later on for many years held preferment in Derby, being also rural dean. He was a good classic, a Hebraist, an author, and died in his eighty-seventh year, January 7, 1870. The annual Gell Prizes for proficiency in Scripture, founded by public subscriptions, testified the honour in which his name was held. His eldest son John Philip Gell was Warden of Christ's College, Tasmania, and afterwards incumbent of St. John's, Notting Hill. His second, of Christ's College, Cambridge, became Bishop of Madras. His nephew, Francis Gell, many years a chaplain in India, was afterwards rector of Shaftesbury, and in 1876 incumbent of St. John's Chapel, Chichester.

ing, but without a collection, and only to prepare for a meeting on the following day. Two ten-guinea donations however were the result, and these came from two visitors, Lady E. Perceval[1] and the Hon. Mrs. Childers.[2] His journal records—'Returned after service with Lady Elizabeth Perceval and Mrs. Childers, and had much Christian conversation as we passed through the rocks on the romantic road, by moonlight.' Whither it was he returned we are not informed; perhaps to the ladies' hotel, and that probably Saxton's, where he himself and Maddock may also have been putting up for the night;[3] possibly too Mr. and Mrs. Kemp, with Mr. and Mrs. Saunders, who were passing through Matlock on their way south from the Scottish tour.

Friday, September 9.—Mr. Richmond and Mr. Maddock attended a meeting for the Society which they had arranged for this morning at Saxton's Hotel. The company were all ladies and gentlemen, and the speakers, besides those two, the Rev. Philip Gell, the Rev. Isaac Saunders, and Mr. T. R. Kemp, M.P. The collection, including the two donations at the sermon, amounted to 40*l.* 9*s.* 6*d.* Mr. Richmond's journal records:—

'This first incursion into the very heart of a watering place is an excellent beginning and promises well. We met at the dining-room, just underneath the romantic rocks; shrubs, trees, river, &c., opposite. I was reminded of Salvator Rosa's picture of St. John the Baptist preaching in the wilderness.'[4]

Sunday, September 11, 1814.—CHESTERFIELD, in the north-east of Derbyshire, about twelve miles on the map from Bonsall. The spire of this church, rising to a height of 230 feet, is of such curious construction that it appears to lean, in whatever direction it is approached;[5] vicar the Rev. G. Bossley.[6] We assume that Mr. Richmond reached the town from Bonsall in a post-chaise on Sunday morning, leaving Mr. Maddock to take the duties of his own church. The sermon was in the morning. Mr. Richmond's journal records:—[7]

[1] Lady Elizabeth Perceval, of 35 Charles Street, Berkeley Square, where she subscribed down to 1816. She was a younger daughter of the second Earl of Egmont, a sister, therefore, of the statesman, Spencer Perceval, who was assassinated in 1812. Born December 12, 1763, died unmarried, April 4, 1846.

[2] Selina, daughter of Sampson Lord Eardley, widow (in 1812) of Colonel John Walbanke-Childers of Cantley, in Yorkshire. Through her younger son, the Rev. Eardley Childers, married to a daughter of Sir Culling Smith, she was the grandmother of Mr. Hugh Culling Eardley Childers, M.P., who died January 29, 1896. A legacy of 200*l.* left to the Society by that son Eardley, who died March 7, 1831, was paid in 1832 by Mrs. Childers, who was then of Regency Square, Brighton. She was of Brighton also in 1837, when her daughter Joanna Maria was married to the Rev. T. W. Carr of Southborough, and down to 1850, after which she subscribed (last in 1852) at Hastings.

[3] Richmond's letter of September 10 mentions as present at the Saxton's Hotel meeting, Mr. and Mrs. Philip Gell, and Mr. Robert Gell, all of Wirksworth, and Mr. Edward Radley of Tanley Wood.

[4] *Life*, p. 157.

[5] Moule's *Counties*, ii. p. 168.

[6] Of St. John's, Cambridge, B.A. 1776, M.A. 1779.

[7] *Life*, p. 158.

'Preached in the fine old church (with its most singular and crooked spire) for the Church Missionary Society, from Mark xvi. 15, collection 34*l.*'

In the afternoon he preached again.[1] Mr. Bossley, dating from the vicarage September 15, remitted 40*l.* 15*s.*, 'most cordially wishing the Society all possible success in their godlike undertaking.'

Here was a new friend on entirely new ground.

After afternoon service he started for Sheffield, which is some ten miles from Chesterfield northwards and just within the borders of Yorkshire. The sermon was in the evening; vicar the Rev. Thomas Sutton.[2] The journal records:—

'Proceeded to the parish church; congregation computed at 3,500; many hundreds unable to get in. I preached jointly (by express desire) for the Jews and the heathen from Rom. iii. 29;[3] collection, 71*l.* 13*s.* The "Hallelujah Chorus" was grand and affecting in the highest degree, much to be thankful for in each of the three sermons this day. The collection was said to be the largest ever made in this church on any occasion.[4] It is not easy to describe or conceive the effect of such a congregation as this at Sheffield.'[5]

Monday, September 12, 1814.—Mr. Richmond proceeded to Rotherham, which was six miles north-east from Sheffield, both being at the southern extremity of Yorkshire. His printed journal records:—[6]

'Most hospitably received at Mrs. Walker's. Went to see Mr. Walker's great ironworks near Rotherham.[7] Saw a cannon cast, and went through the whole manufactory. It is most ingenious and interesting. Saw the rolling mill and manufacture of tin plates. Observed on our return in the evening the effect of the many surrounding blazing furnaces. The effect in so fine a night is grand and beautiful; some of the fires on the tops of high hills, some on the sides, others in the valleys; some near, others distant.'

[1] Richmond's report to the Committee, not stated in his *Memoir*, nor in the Society's Annual Report. His report to the Committee adds: 'The only collection ever made here before was under 12*l.*'

[2] In his letter to Mr. Pratt, Richmond noticed as a singular circumstance that the pulpit at Sheffield, as also that at Rotherham, where he next preached, were procured, unknown to him, through Nonconformist influence, for the sake of his *Dairyman's Daughter*.

[3] Richmond told Mr. Pratt that the vicar insisted on the union of the two objects, the C.M.S. and the Jews' Episcopal Chapel: So I preached from Romans iii. 29, 'Is He the God of the Jews only'? The original 'Jews' Chapel' was in Spitalfields and open to all denominations for the Jews' Society, which was itself then undenominational. A house attached to that chapel was the office of the Society. The friends of the Church of England having resolved to build a separate Episcopal Chapel where only their own service could be celebrated, the foundation of one was laid in April 1813, in Bethnal Green, by the Duke of Kent, the patron. This was now building when the Sheffield sermon was preached. But the Jews' Society was still on an undenominational basis. It was made a Church of England Society at a general meeting on February 28, 1815, confirmed by another on March 14; and about that time the 'Episcopal Chapel' was opened under licence of the Bishop of London.

[4] The only previous sermon here for the Society, in 1813, by the Rev. M. M. Preston, collected 16*l.* 2*s.* 6*d.*

[5] *Life of L. R.*, p. 158. After that experience Richmond might well have thought things ripe for an Association; but the vicar was very decided for a postponement.

[6] *Ibid.* p. 158.

[7] This, though recorded under the same date, the 12th, must have occurred on the 13th, the day after his arrival.

'*Wednesday, September* 14.—Framed the plan of a sermon. Expounded at family worship from Mal. iii., and explained the Refiner's process from what we had seen the day before. Preached at Rotherham Church [1] for the Church Missionary Society. Text, Matt. xxviii. 19, 20. A fine congregation. Collection, 33*l.* 11*s.* 10*d.* Dear Maddock read prayers.[2] Numerous proofs hourly occur of the usefulness of my missionary labours wherever we travel.'

Thursday, September 15, 1814.—Mr. Richmond preached at Selby [3] which he reached with Maddock in the evening by way of Doncaster. His printed journal observes:—

'Preached for the Church Missionary Society; collection, 13*l.* 14*s.* 10*d.* The congregation good and attentive. My excellent friend, Maddock, accompanied me. Before I retired to rest, felt peculiarly earnest in prayer for my beloved wife and children. Oh! for the Lord to crown them with His mercies, temporal, spiritual, and eternal!'

Friday, September 16, 1814.—Maddock proceeded to Elvington and Richmond to Pocklington, both in the East Riding. Elvington, on the Derwent, seven miles south-easterly from York, was a village of 400 inhabitants, the rector of which was the Rev. Andrew Cheap, vicar of Knaresborough, where he resided. Here Mr. Maddock preached his first sermon on this journey. The church was procured through the Rev. John Graham of York, a matter of little difficulty as Mr. Cheap was a warm friend of the Society. The collection was 15*l.* 14*s.* 6*d.*

Pocklington, seven miles east from Elvington and thirteen easterly from York, was a market-town of 1,900 inhabitants, its large cruciform church with a well proportioned tower at its west front being in the centre of it. The pulpit was obtained for Richmond through the Rev. John Graham of York. Mr. Brown was the curate, and the collection 7*l.* 13*s.* 6*d.*[4]

Richmond's next sermon was due at Knaresborough, which he reached by way of York. In travelling towards this capital on Saturday, the 17th, he had gone five miles west from Pocklington when on the high road between Hull and York, eight miles from York, he found himself at a village whose name greatly struck and interested him. He thus mentions it in his printed journal:— [5]

'*September* 17.—Passed this day through the village of Wilberforce (Wilberfosse) on my way to Knaresborough.[6] It pleased me to think of my boy.'

[1] At night, as he says in his letter to Mr. Pratt, where also he gives the Rev. Mr. Bayliffe vicar. The Report omits the vicar and mentions only the Rev. J. Mayor, curate, who was therefore probably in charge. There was a Thomas Bayliffe at St. John's, B.A. 1778, and a William, Trinity, B.A. 1783; both of Cambridge.

[2] This is the first time we have found them together in Yorkshire.

[3] The day in his letter to Mr. Pratt is September 15; in his *Memoir*, p. 159, it is under September 16. Doncaster is twelve miles N.E. from Rotherham; Selby, nineteen N.N.E. from Doncaster and twenty E. from Leeds, on the Ouse, which divides the E. and W. Ridings. The minister was Mr. Turner, and the pulpit was obtained through the Rev. John Graham of York.

[4] Pocklington is not mentioned in Richmond's printed Journal, but it occurs in his letter to Mr. Pratt, and in the Report of 1815.

[5] *Life*, p. 159.

[6] He does not mention York, but that he passed through that city we know from a letter of the Rev. Thomas Norton, then a curate there; and indeed the direct route was that way.

The noted Hull mercantile house of Wilberforce derived its name from this place. Mr. Richmond, whose evangelical enlightenment came through his perusal of Mr. Wilberforce's *Practical View of Christianity* in 1797, while he was curate of Brading, had his boy, born soon afterwards, christened by the name of Wilberforce.

Knaresborough, eighteen miles westward from York, a linen town of 5,000 inhabitants, reached by a steep ascent above the Nidd, and commanding a fine view of the Vale of York, with a large towered church, was reached the same day, and on Sunday morning, the 18th, Mr. Richmond preached from Ps. xcvi. 9, 10; collection, 30*l*. Mr. Maddock, 'who is an invalid, but a soldier' (remarks his friend here), preached his second sermon at the same time, at Pannal, seven miles to the west—curate Mr. Powell—collecting 7*l*. 16*s*. 1*d*. Mr. Woodd had preached there in 1813.

Immediately after his morning sermon, Mr. Richmond started for Harewood, which lay eight miles off to the south, midway between Knaresborough and Leeds. It was the seat of the Earl of Harewood,[1] whose nephew, the Rev. Richard Hale, was rector of the parish. Mr. Richmond's sermon was from St. Matt. ix. 36–38, and the collection 23*l*. 17*s*. The Earl's family, which included Lord and Lady Lascelles, and Sir C. Stewart, were all present in the beautiful church, and after service the preacher was invited to dine with them, a compliment which he hoped betokened some good-will to his cause, which he understood had not before been regarded with favour. Mr. Richmond's printed journal calls Mr. Hale 'an estimable character:' in his letter to Mr. Pratt he describes him as 'breaking out into an honest, ardent, fearless profession of religion.'[2]

Returning to Knaresborough, he preached for the third time that day in the evening from Eph. iii. 17–19, making a collection of 21*l*. Of the whole Sunday, and of Knaresborough vicarage in particular, inhabited by the Rev. Andrew and Mrs. Cheap, and Mrs. Cheap's sister (Mrs. Stevens), a gifted lady working among the people, Mr. Richmond wrote in his journal:—

> 'Enjoyed much peace all day. The house where I am is the seat of enlightened piety, of kindness, hospitality, and Christian comfort.'[3]

In reporting proceedings, so far, to Mr. Pratt, he observed:—

> 'The Bishop of Chester is levelling his charge against Bible Societies and

[1] Edward Lascelles of Harewood, born January 7, 1740, M.P. for Northallerton in many parliaments, created Baron Harewood, June 18, 1796, Viscount Lascelles and Earl of Harewood, September 7, 1812, died April 3, 1820. His eldest son and heir, Edward, had recently died, June 3, 1814. The Viscount Lascelles of the text was Henry Lascelles, born December 25, 1767; married to Henrietta, daughter of Sir John Saunders Sebright, Bart.

[2] He was of Peterhouse, Cambridge, B.A. 1794, M.A. 1797; vicar of Harewood August 13, 1801; rector of Goldsborough, Yorkshire, November 18, 1803.

[3] *Memoir*, p. 159.

clerical itinerancy; but I think he is eventually doing us more good than harm. However, for the present, he shuts up cold pulpits here and there.'

On the whole, he was gratified, writing at about the middle of his journey:—

'The cause prospers wherever we go; fine congregations, and in every case, without exception, weighing all local circumstances, the collections have far exceeded expectations.'

September 19.—Mr. Richmond, at Knaresborough, received a letter from the Russian Princess Sophia Metschertski, at St. Petersburg, acknowledging a copy he had sent her of his *Dairyman's Daughter*. The contents of it very much gratified him. He also explored the romantic neighbourhood of Knaresborough, visited Studley Park in the winding valley and magnificently timbered hills of the Skell, with Fountains Abbey at the end of the park, all near Ripon. His long walk he went through with a vigour he never felt so much as when travelling, with his mind strongly interested.

On *Wednesday*, *September* 21, Richmond preached at Wortley,[1] perpetual curate Mr. Rickards,[2] collection, 15*l.* 8*s.* On Thursday, 22, at Bramley,[3] perpetual curate Rev. Robert Humphreys;[4] collection, 5*l.* 7*s.* 7*d.* On Friday, 23, at Chapel Allerton,[5] perpetual curate Mr. Wilson; 8*l.* 7*s.* 6*d.*

September 25. *Sunday.* LEEDS.[6]—In the morning Mr. Richmond preached at St. Paul's (the Rev. Miles Jackson), from Gen. xxii. 18; dined at Mr. Hey's; preached in the afternoon at St. John's (Rev. F. T. Cookson), from Eph. ii. 12, 13; in the evening at St. James's (Rev. R. Cholmeley), from Is. ix. 7. His journal records:—

'In the morning felt calm and comfortable. In the evening found most enjoyment in my work. The congregation overflowing, the singing universal, the effect delightful. Missionaries were present.[7] How mercifully the Lord carries me through! What shall I render unto Him for all His benefits!'[8]

On Monday, 26, his journal again records:—[9]

'Attended the public anniversary meeting. Thirteen clergymen spoke. The whole went off excellently. Drank tea at a large religious party at Mr. D.'s. All profitable and affectionate. The Princess Sophia's[10] letter delights everyone that hears it.'

In his report to Mr. Pratt he wrote, respecting Leeds:—

'Notwithstanding the collections of last year by Mr. Woodd, the subsequent collections and subscriptions by the Association, and the sermons for the Jews the month before, the total of the church collections exceeded those

[1] Three miles W. from Leeds, population 3,000.

[2] Apparently the Rev. Thomas Ascough Rickards of Oriel College, Oxford, B.A. February 10, 1814; vicar of Cosby, Leicestershire, 1816–72; died January 15, 1878.

[3] Four miles N.W. from Leeds, population 4,000.

[4] Of Queens' College, Cambridge, B.A. 1805.

[5] Five miles N. from Leeds.

[6] Mr. Richmond had preached here for the Jews' Society on August 28, in the place of Mr. Thistlethwaite. In the present visit he was the guest of the Rev. R. Cholmeley.—*Letter of August* 22.

[7] See further on, p. 573.

[8] *Life of L. R.*, p. 160.

[9] *Ibid.* p. 160.

[10] See above under September 19.

of last year. The previous preaching for the Jews here, as well as elsewhere, seemed to increase, rather than decrease, the collections, and, I am persuaded, ever will.'

The 'missionaries' that he spoke of as being present at St. James's in the evening were the three students Collier, Bailey, Dawson—under the care of Mr. Buckworth of Dewsbury. They had been invited to attend the anniversary by Mr. Cholmeley. They reported that the meeting had been very respectably attended, and that twenty-five clergymen had spoken, besides laymen. Many of that number must have just moved or seconded resolutions.[1]

On *Sunday, September* 25, when Richmond preached at Leeds, Maddock took three pulpits in the neighbourhood—viz. Horsforth (perpetual curate, Mr. Shepley), 12*l.* 15*s.*; Pudsey (perpetual curate, Mr. Jenkins), 13*l.*; Rawdon (vicar, Mr. Stones), 4*l.* 15*s.* 9*d.* He was taking the villages, and his chief storming the town.

September 27. *Tuesday.* HUDDERSFIELD.[2]—Here Mr. Richmond and Mr. Maddock were guests of Mr. Whitaere, of Woodhouse, a country house about a mile out of Huddersfield. The vicar was the Rev. John Coates.[3] In the evening Richmond preached from Ps. xcvi. 10, and the collection was 81*l.* 6*s.* 6*d.* His journal records:—

'Church crowded in the extreme. I was able to speak with much readiness.'[4]

September 28. *Wednesday.*—Mr. Richmond spoke at the anniversary of the Huddersfield Association, and in the evening preached in Almondbury Church (Rev. W. Smith curate), from Matt. ix. 37, 38; collection, 21*l.* 1*s.* His journal records:—

'A noble congregation. What strong testimonials do I daily receive of the extensive usefulness of my journey! Surely God is good indeed, in thus comforting my spirits amidst many thoughts of anxiety.'[5]

September 29. *Thursday evening.*—Richmond preached in Holmfirth Chapel (Rev. William Keeling curate): Maddock in Kirkheaton[6] Church (Rev. John Sunderland,[7] B.D., curate), collecting 29*l.* 3*s.* 3*d.*

October 1. *Saturday.*—Mr. Richmond's journal records:—[8]

'Prepared to leave Woodhouse, a roof under which I have met with so much to improve and delight that I know not how to express my gratitude

[1] In a letter to Mr. Pratt of October 15.

[2] Richmond had preached here for the Jews' Society on Sunday evening, August 21. *Letter of August* 22.

[3] From 1791 until his death, July 6, 1823. [4] *Memoir*, p. 160.

[5] The printed Journal in his *Memoir*, p. 160, places this meeting and sermon under September 29. Richmond's official report to Mr. Pratt gives the 28th. Mr. Harding, the curate of Huddersfield, also reports the sermon on the 28th (in his letter October 5), omitting to mention the meeting.

[6] A township in the parish of Kirk Heaton, two or three miles E. by N. from Huddersfield.

[7] Of St. John's, Cambridge, B.D. 1795. [8] *Memoir*, p. 160.

to God and its owners as I ought.[1] The five daughters gave me 5*l.* as an annual subscription to a rescued negro child, to be called after Maddock and myself. We were requested to plant two trees as memorials of our visit and friendship. Maddock planted an oak, and I a Portugal laurel. The whole interesting family heaped every mark of regard and respect upon us. I desire to enter my record of thankfulness and affectionate pleasure which this visit and intercourse have excited in my heart. In such things the Lord is good indeed. Proceeded to Bradford. Heard fresh testimonies there of the great use of religious tours.'[2]

In his report to Mr. Pratt, Richmond notices the progress at Huddersfield from the fact that six weeks previously 71*l.* was collected for the Jews on a *Sunday* evening,[3] and now 81*l.* for the heathen on a week-day:—

'Here likewise the appetite was whetted by the preliminary collection: all this vicinity afforded immense congregations and good collections.'

Sunday, October 2.—Mr. Richmond[4] preached in the morning at Bradford Church from Romans x. 13, 14. A fine congregation. Preached in the afternoon at the same church from Matthew ix. 36. A still larger congregation. Preached in the evening from Revelation xi. 15. Overflowing congregation. He adds:—

'I never saw anything like it. Three collections. 115*l.* Such a day, such a church, such a vicar, such life, such attention, such liberality, and such general success, are rarely seen. I desire to praise God from my heart, for the interesting, animating, encouraging scene it altogether presented. I received the sacrament from the hands of the venerable, apostolical, blind vicar.[5] Supped and slept at Mr. Fawcett's.'[6]

In his report to Mr. Pratt, Richmond wrote:—

'Here was our maximum. All parties are much united here, and all supported the cause. Whenever sermons are preached here, there should be three in the same place on the same day. The morning, afternoon, and evening congregations were estimated at two thousand, three thousand, four thousand, respectively.'

On this Sunday, October 2, Mr. Maddock, 'taking' some considerable 'villages,' preached in the morning at Kirkburton Church,[7] Rev. O. Lodge[8] curate, collection 18*l.* 6*s.*; in the after-

[1] The property was then owned and occupied by the Whitacre family. In 1824 Mr. John Whitacre built Christ Church at the top of the hill at Woodhouse, about a mile from Huddersfield. It was opened October 24, 1825, Legh Richmond being one of the officiating clergy. His son, Mr. John Whitacre, died March 13, 1869, aged eighty-three, and was the last of the family, Woodhouse being now owned by others. He told Mr. Crow, the vicar of Woodhouse, that Richmond's tree (nothing was said of Maddock's) perished many years ago in some exceedingly cold weather. Communicated to the writer in 1888.

[2] *Memoir*, p. 160.

[3] August 21.

[4] *Memoir*, p. 161.

[5] John Crosse. He died about June 18, 1816, aged seventy-seven. From a bequest by him the Crosse Hebrew Scholarship at Cambridge was founded.

[6] Rev. John Fawcett, incumbent of Holy Trinity, Bradford; vicar of Bradford from 1833.

[7] Five miles south-east from Huddersfield, population 2,000.

[8] Rev. Oliver Lodge, B.A. Dublin, 1788; P.C. of St. Mary, Great Ilford, Essex, November 19, 1829; R. of Elsworth, Cambs., March 9, 1837.

noon at Honley [1] Chapel, Rev. J. R. Winstanley [2] curate, collection 25*l.* 4*s.* 6*d.*

This day's sermons were Maddock's last sermons, and Richmond's last in Yorkshire. Both on leaving Bradford set their faces homeward.

Wednesday, October 5. MANSFIELD, Notts.—Richmond writes in his journal:—

'Met my mother at Chesterfield. We travelled together to Mansfield.[3] Proceeded to the church; a very fine congregation. I preached from Romans x. 15; collection 50*l.* I have had great heaviness of spirit since Monday night, but I think the Lord has blessed me in it.'

He reported to Mr. Pratt that one gentleman paid above 5*l.* for printing bills and lighting the church, and would not allow it to be recorded. The Vicar, Rev. Thomas Leeson Cursham,[4] remitting the collection on October 7, hoped to procure several annual subscriptions. The new ground was thus auspiciously opened.

Thursday, October 6, 1814.—Richmond's journal:—

'Travelled to Bonsall,[5] where Maddock found his wife and children well. O, may God grant that I do the same! He has been with me as a Protector all the way, and I will trust Him still! May every tear be wiped from my loved Mary's eyes, and may we meet again with Christian and connubial affection!'

Friday, October 7. NOTTINGHAM.—Arriving here, twenty-six miles south-east from Bonsall, and at the southern end of Nottinghamshire, Richmond and Maddock made arrangements for an Association.[6] The Society's support in this town began in 1807 with the subscription of Mr. James Catlett, and this was followed in 1810 by one from Mr. Robert Gell, who after 1812 continued his support from Wirksworth in Derbyshire. In 1811 these three were joined by the incumbent and curate of St. James's, the Rev. J. Burnett Stuart,[7] and the Rev. William Jowett. In 1813 there was further progress, the new supporters being Mr. Crowther, Mr. Medlam, Mr. Sykes jun., Mr. Edmund Wright, Mrs. Morris, Miss Richardson, Miss Whitehead. Collections on the Fast Day (February 24) at St. James's, by the Rev. J. B. Stuart and the Rev. W. Jowett. The Report of 1814 shows more contributors, but no fresh sermons. This visit of Richmond and Maddock in October 1814 was but a flying one at the fag end of their journey; neither of them preached, and what in

[1] A township of Almondbury, a chapelry, population 3,000, four miles south from Huddersfield.

[2] Apparently John Robinson Winstanley, vicar of Bampton, Oxon (portion), February 10, 1828.

[3] Fifteen miles S.E. from Chesterfield.

[4] Lincoln College, Oxford, B.A. July 10, 1807, M.A. July 10, 1813, D.C.L. December 17, 1825; vicar of Mansfield, January 16, 1813; vicar of Blackwell, Derbyshire, July 12, 1826, till his death July 13, 1868.

[5] About twenty miles west from Mansfield. [6] *Memoir*, p. 161.

[7] We have not seen when he came to this church; he was instituted rector of Grappenhall, Cheshire, December 21, 1808.

particular was done towards forming an Association we know not. The following year's Report shows what is called an 'Association,' but is only an unorganised list of contributors without any further sermons.

From Nottingham Maddock's home in Derbyshire lay back again to the north-west, while Richmond's course continued to the south for forty miles to Creaton in Northamptonshire. On Saturday, October 8, he noted in his journal, on reaching Creaton:—

'I parted from my friend Maddock at six o'clock.[1] God be with him! He has been an amiable, cheerful, and most interesting companion and coadjutor. I love and esteem him from my heart. Lord! I bless Thee for having preserved me safe through a journey which already exceeds 1,160 miles. . . . Arrived safe at Creaton and found my dear wife and daughter well.'

Sunday, October 9. CREATON, Northants.—Mr. Richmond's journal records under this date:[2] 'Preached this morning at Spratton from Psalm xcvi. 10; in the afternoon at Creaton, from Romans x. 13–15, for the Church Missionary Society, collection 15*l.* 1*s.* 3*d.*'

On Tuesday, October 11, Mr. Richmond, accompanied by his wife and daughter, completed the last twenty miles of this journey, the first eight southward to Northampton, the last twelve eastward to his rectory. His printed journal records:—

'We left Mr. Jones's; dined at Northampton, and arrived safe at Turvey at half-past seven o'clock, finding the dear children well. What shall I render to the Lord for all His benefits to me? Thus ends a journey marked by manifold mercies, pleasures, useful labours, and gratifying events; many valuable friendships formed; religious and personal influence extended; the cause both of Jews and Heathen furthered; knowledge gained; love increased, and Christian esteem established and cemented. *Gloria Deo in Excelsis.*'[3]

Mr. Richmond reported to the Committee that there had been collected between them 883*l.* 18*s.* 2*d.*, Mr. Maddock's share of this being 126*l.* 15*s.* 4*d.* Their joint expenses for the journey of 750 miles, defrayed by the Committee, amounted to

[1] At Nottingham apparently. *Life*, p. 162. Henry John Maddock was the son of Mr. Benjamin Maddock, an eminent surgeon residing in the Market Place, Nottingham. There he was born April 6, 1781, and there he died, March 11, 1826, and was buried in the Church of St. Nicholas. He was curate of Bonsall 1811–20, and incumbent of Trinity Church, Huddersfield, from 1820 till his death. The Rev. Henry John Maddock, Rector of Bonchurch, was one of his sons. An interesting account of him appeared in the *Christian Guardian* of 1826, and an equally interesting MS. memoir of him, by his widow, has been preserved in the family, and by their favour was once seen by the present writer.

[2] *Life*, p. 162. Spratton and Creaton were both served by the well-known Thomas Jones, then curate, afterwards rector till his death on January 7, 1845, aged ninety-two. The collection was at Creaton only. There had previously been sermons and subscriptions at Creaton, and at Spratton a single contributor, Mr. William Bullin.

[3] On October 27, 1814, the Rev. T. S. Grimshawe of Biddenham wrote to Mr. Pratt that the friends of Legh Richmond were proposing a print of him as likely to prove acceptable to the religious public, and asked for Mr. Pratt's name. The price to be 10*s.*, proofs 15*s.* The letter is in the Society's collection.

124*l.* 8*s.* 6*d.*, which, however, included 40*l.* contributed towards Mr. Richmond's curate. Travelling had cost them about 57*l.*; inns 11*l.*; printing, advertising, etc., about 14*l.*[1]; hospitality had greatly diminished their inn expenses. He considered that a foundation had been laid for some Associations, and he bore warm testimony to the services of Mr. Maddock, who had proved a valuable and excellent assistant. He recommended that strange clergymen should, whenever possible, be asked for their pulpits through the local Associations rather than directly through the Secretary in London.

October 1, 1814. GRENDON, Warwickshire.[2]—Mr. John Flanders of Atherstone remits 2*l.*, being a collection at Grendon by the Rev. B. Paget. Grendon was a village on the river Anker and the borders of Leicestershire, and Grendon Hall the seat of the first Sir George Chetwynd.

October 1, 1814. DARSHAM, Suffolk.—Mr. William Neeve, junior, of Darsham Hall, remits 2*l.* 12*s.* from himself and friends, who engage for one shilling a week. He encloses also a guinea subscription from his father Mr. Neeve of Petistree. Expressing warm wishes for the Society, he laments to see it so little supported in the county, owing, he thinks, to its being so little known. Darsham was seven miles north-east from Saxmundham, and two east from Yoxford. Moule's *Counties* (1837) states that Darsham Hall had been recently taken down. In the north-east of Suffolk, where these localities were, the Society was not much represented in 1814. Petistree was on the high road between Saxmundham and Ipswich, midway between those towns, and about twelve miles from each.

October 3. LEEDS.—The Rev. Miles Jackson, requiring in future for Leeds fifty Registers instead of thirty, said:—

'We have now a new Committee, who seem to be alive, and I hope will prove active and efficient in extending the influence of an institution that seems an essential and very principal part of the great engine destined by Providence to reflect the sacred light of heaven on the dark regions of the earth and the habitations of cruelty. It is surely our glory to share in this blessed design. Our depositary is Mr. Robinson, bookseller.'

On October 28, having waited three weeks, Mr. Jackson repeated his request for papers, which had not arrived. He proceeded in this pleasant vein, which doubtless at once amused and gratified the busy London secretary:—

'The cause will be hurt without this. We cannot suffer you to sleep while we have the power of jogging you. I hope you excuse this. We are going to make you a handsome remittance. This will soothe you if offended

[1] Minutes, October 24 and November 14.

[2] Near the N.E. extremity of Warwickshire, population 500, three miles north from Atherstone, contained Grendon Hall, one of the seats of the Chetwynd baronets, the first of whom, Sir George, Clerk to the Privy Council, born 1739, was created 1795, and died March 24, 1824.

for being so rudely roused from your slumbers. It will give you an additional pleasure to hear that we have already 537 weekly and monthly subscribers, and that branch societies are forming around us. This deserves a speedy answer.'

Salisbury Square slumbering and Leeds awake was something new indeed!

Wednesday, October 5, 1814. SUFFOLK AND IPSWICH ANNIVERSARY.—The two East Anglian anniversaries were exactly a week apart, and practically the whole diocese had the Church Missionary cause brought before them in its main centres at once. This was a very convenient arrangement for Mr. Pratt and his colleagues, who could take Ipswich on their way back from Norwich, a matter of no small importance in days when travelling was slow and costly, mission advocates sufficiently equipped were few, those few had great difficulty in getting their own churches supplied in their absence, except in holiday weeks, and these had now ended. Norwich and Ipswich being some forty-two miles apart, the same story, by the same men, was new and fresh at each place.

The preachers at the Ipswich Anniversary on Sunday, Monday, Tuesday, Wednesday, October 2, 3, 4, 5, were Mr. Pratt, Mr. Goode, Mr. Marsh, who had all been at Norwich, with the Rev. Philip Yorke, prebendary of Ely, and these preached seven times in four churches. On Sunday morning there was one sermon, by Mr. Goode at St. Margaret's; in the afternoon Prebendary Yorke preached at St. Mary Tower, Mr. Goode at St. Clement's; in the evening Mr. Pratt at St. Peter's. On Monday evening Mr. Marsh was at St. Peter's, and on Tuesday evening at the same church was Mr. Goode. The final sermon, on Wednesday evening after the meeting, was by Mr. Pratt at St. Peter's. The Psalms sung on each occasion were the 100th, Old Version, and the first four verses of the 67th, New Version.

Before the day of meeting two branch Associations were formed, namely, at Stowmarket and at Debenham, twelve and fifteen miles in northerly directions from Ipswich. On Thursday evening, September 29, the Rev. W. Edge, of St. Mary Key, Ipswich, preached at Stowmarket to a crowded congregation from Ephesians v. 25, 'Christ also loved the Church,' and immediately after the service, which began at five, there was an adjournment to the Queen's Head Inn, where a branch Association for Stowmarket was formed, the president being Mr. John Edgar Rust, who took the chair at the meeting; secretary the Rev. Charles W. Smyth, curate in charge of the parish; treasurer Mr. Benjamin King; committee, Messrs. Freeman, Frederick Freeman, Marriott jun., Cobbold, Turner, Hammond. Mr. Pratt, who was to have attended this meeting, being prevented, preached in the church on Sunday afternoon, October 2.

On Monday morning, October 3, a sermon was preached at Debenham, some eight miles easterly from Stowmarket, by the

Rev. C. W. Smyth of Stowmarket, and at a meeting held immediately after service in the Church,[1] attended by Mr. Pratt,[2] a branch Association for Debenham was formed, president the vicar, Rev. W. Hurn, treasurer and secretary Mr. Samuel Dove. After an early dinner at the inn, the party returned to Ipswich for the evening sermon.

On Wednesday, October 5, the meeting was held in the Shire Hall, the chair being taken at twelve by Mr. Dillingham. The attendance was 'numerous, yet select.' After the Chairman's opening speech and the reading of the Report by Mr. Julian, Mr. Pratt gave his Address, in which he recommended the Association in the strongest terms, and combated every objection that could possibly be made to it. He also mentioned that he was acquainted with the Bishop of Calcutta, and felt sure that he would do everything in his power to promote the objects of the Church Missionary Society in India. He was followed by Mr. Peter Godfrey, a vice-president of the Association, and he by Mr. Cobbold, who observed that if the tenets of the Church of England were valuable at home, they must be equally so abroad. Thanking the Bishop of Norwich for his continued countenance of the Association, Mr. Cobbold concluded a speech of much energy by reading part of the Address of that prelate from the chair of the Norwich Meeting on that day week. Other speakers were Mr. Goode, Mr. Marsh, Mr. Hallward of Assington, Mr. Griffin of St. Peter's, Mr. Smyth of Stowmarket, Mr. Julian the secretary, Mr. John Morley of Ipswich, Mr. John Glover of Little Stonham, Mr. William Edge of Ipswich, Mr. John Edge, Mr. Charles Aldrich of Wilby, all clergymen.[3] One of the resolutions committed the meeting to the establishment of a Ladies' Association, an object of which should be the forming of a separate school fund for the education of native children. This movement was, no doubt, started with the view of attracting the support of the Society of Friends, a large body in and about Ipswich, whose principles did not allow them to contribute to the general purposes of the Society. The concluding sermon that evening, by Mr. Pratt at St. Peter's, was attended by a very crowded congregation.[4]

On Monday, October 10, according to the resolution, a meeting of ladies held at Mr. Morrison's, *The Turret Garden*, established the Ladies' Association, and in the evening a meeting of gentlemen at Mr. Ralph's, St. Mary Key, formed the School Fund. A well-known Ipswich lady, a leading supporter of every benevolent institution, largely assisted in this movement.[5]

[1] *Suffolk Chronicle*, October 8.

[2] Date of his letter this day to the Rev. E. Booth of Manchester.

[3] Several of the speeches were reported in the *Suffolk Chronicle* of October 15, cuttings of which are preserved in the Society's collection of letters at that date.

[4] *Suffolk Chronicle*.

[5] Referred to, but not named, in Mr. Hallward's speech at the anniversary

Thus by the founding of the Stowmarket and Debenham branches, and of the Ladies' Association, the first anniversary of the Suffolk and Ipswich Association had made a good advance, bearing out the general remark of one of the papers[1] that all the collections were considerable, and showed the increased zeal of the public; and of another,[2] that they furnished a most gratifying testimony of the lively concern which the establishment of this truly benevolent institution has excited among all ranks of the community.

But this anniversary cost the Society dear in the illness of Mr. Goode. The night of Friday, September 30, when he travelled to Ipswich by the mail, was cold and frosty; the floor of the coach was out of repair and draughty; the result being that he contracted a complaint which never left him until it brought his valuable life to a close on April 15, 1816. On October 11 Mr. Lawrance wrote that the School Fund would succeed; and on the 13th Prebendary Yorke that he was pleased to hear of the successful visit to Suffolk, regretting his having been obliged to hurry away. He added:—

'Be assured that I shall ever esteem it as a blessing to be enabled to labour in *such company and in such a cause*. My effort there was indeed but feeble, but I thank God that He enabled me to show my face on the occasion.'[3]

October 10, 1814. BRIXHAM, Devon.—The Rev. James Hearn,[4] writing from the vicarage that after some years of difficulty he sees his way to attempt something for the Society, and asking for papers, adds:—

'There are, I humbly hope, some pleasing appearances in this neighbourhood. Conviction of the importance of eternal things is deeply fastened in many souls. There is a whole family in this vicinity, two of them clergymen, who have within a short time become completely changed. I am certain that knowledge is increasing among us. May God hasten the time

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meeting. Mrs. Priscilla Wakefield, the authoress, a Friend, may be conjectured. This lady, highly connected among the Friends, being allied to the Trumans and Barclays, after an earlier residence at Tottenham, took up her abode at Ipswich. She began authorship in 1794 with *Leisure Hours*, and among the numerous works which followed, designed chiefly for the benefit of younger readers, was her principal one, *Mental Improvement*. Her last appeared in 1817. At the age of eighty-two she died on September 12, 1832. The Report of 1815 shows four African children supported by the ladies and the School Fund, *Priscilla Wakefield*, *William Fonnereau*, *Edward Griffin*, and *John Head*. The president of the Ladies' Association in that Report was Mrs. Head, the secretary Mrs. Griffin, the treasurer Mrs. Wakefield. Three of the Head family subscribed. The printed rules, dated October 10, 1814, are in the Society's collection of letters.

[1] *Ipswich Journal*, October 8. [2] *Suffolk Chronicle*, October 8.

[3] The Rev. Philip Yorke, one of the Hardwicke family, the youngest son of Dr. Yorke, Bishop of Ely, born February 24, 1770, was of St. John's College, Cambridge, B.A. 1793, M.A. 1796. He was prebendary of Ely, 1795–1817; rector of Littlebury, two miles north-west from Saffron Walden, in Essex, and rector of Great Horkesley, where he was now residing, five miles north from Colchester. When the Essex Association was formed he and his lady took leading parts in it. He died at Bath on May 29, 1817.

[4] St. John's College, Cambridge, B.A. 1810. He became rector of Hatford, Berks, March 17, 1836.

when the religion of our Holy Lord and Saviour Jesus Christ may be fully known in England and in every quarter of the globe. I have mentioned my intentions of raising something for your Missionary Society to my people, and they will readily subscribe to it.'

October 10, 1814. CHATTERIS, Cambridgeshire.[1]—The Rev. Joseph Crosthwaite, dating from St. John's College, Cambridge,[2] and remitting 15*l.* 13*s.* 6*d.*, the second contribution from the Chatteris Association, says it is the last he will send from it, as he has been nominated a chaplain on the Bengal Establishment; but his intended successor, Mr. Jackson, will make every exertion in favour of the Society. Mr. Crosthwaite will be extremely happy when in India to further its objects by every means in his power.

October 11, 1814. BEDFORD.—The Rev. Basil Woodd, dating from Drayton Beauchamp, near Tring, writes that last week at Tring he saw Mr. Hillyard, a Dissenting minister of Bedford, and told him it was in contemplation to form an Association in that town. Mr. Hillyard, expressing great pleasure, promised 10*l.* towards it from his connections there. Mr. Woodd's curate at Drayton, Samuel Maddock,[3] has left for the curacy of Long Sutton, near Wisbech, and Mr. Bull of Colchester is coming as his successor.

October 17, 1814. MANCHESTER.—The Rev. Edward Smyth writes that he is ready cheerfully to fulfil his promise of lending his pulpit, with collection, if desired; but he must decline, along with Mr. Booth, having any hand in a public Association at present, local charities being so extremely urgent. Mr. Burn of Birmingham, with whom they have talked it over, is of the same opinion. He proceeds:—

'I also think it is most unlikely to meet with any encouragement from the generality of the clergy here, as the bishop of the diocese[4] in his late charge endeavoured to dissuade them from countenancing those *itinerant preachers* (as he was pleased to call them) who, instead of attending to the duties of their own parishes, went about through the country to draw all the money they could for the support of societies self-constituted, and unauthorised either by Church or State. Now though this will have little or no weight with pious evangelical ministers, yet it will not only prejudice the minds of the unenlightened part of the clergy, but even excite them to opposition. And such I have reason to believe is the case in this town.'

On October 17 the Rev. W. Thistlethwaite of Bolton wrote that whenever the Society should visit Lancashire his support would be at its service, and some more of his congregation would, he hoped, become subscribers. He proceeds:—

'Allow me to observe that I fear you will not be able to do much in Manchester except that by some means you can interest the warden to patronise and support you, and this will be best done through the medium of some of your powerful friends, if you know any that are acquainted with him. In consequence of our Diocesan's late charge he will be, I am afraid,

[1] Twelve miles north-west from Ely.
[2] B.A. 1813.
[3] The brother of H. J. Maddock of Bonsall.
[4] Dr. G. H. Law, Chester.

a little shy, and I doubt that our Manchester friends alone might not be able to induce him to come forward. There is also a clergyman in Manchester to whom you should by all means apply, the Rev. Robert Tweddell.[1] He has at present no cure, but from the great respectability of his character, and his habits of personal intimacy with the principal inhabitants of the town of Manchester, he would be able to lend you essential service, and I doubt not of his readiness to do it. I am under an engagement to spend a night at his house the next time I go to Manchester, and will introduce the subject to him; but it will be well if previous to my visit you will apply from the Society officially. The best possible course, however, would be for Mr. Pratt or some friend well acquainted with the Society to come and spend a week or ten days at Manchester and manage the whole preliminary matters, there being no one there sufficiently experienced in business of this nature. It would also be well at first to aim at collection sermons only, laying the foundation of an Association; there is far less fear of respectable collections than of a good Association. I shall rejoice when something is really done, being heartily ashamed that nothing has been done already; and after all I must warn you not to expect *much*. I am in great hopes of getting *what are called* evangelical ministers into two or more of our neighbouring towns, which will be a great accession of strength to us.'

On October 25 Mr. John Walker expressed his regret that the visit to Manchester was postponed. His Association at St. James's School had done all they could to prepare, and would continue their exertions. He adds:—

'With pleasure we can say that our Association gradually gains strength; and though we have not derived that assistance and encouragement from those who could have afforded much, still we confidently trust the blessed effects already produced by the general institution will powerfully plead in the minds of our Christian friends to bring forth corresponding fruits.'

Wednesday, October 19, 1814. BIRMINGHAM ASSOCIATION.—By way of preface we note[2] that the original parish church of Birmingham was St. Martin's, and this was the only one until 1725, when St. Philip's was erected. St. Bartholomew's Chapel was built in 1749, St. Mary's in 1774, St. Paul's 1779; and on July 6, 1813, Christ Church was consecrated. These were the places of worship belonging to the Church of England at the date before us in Birmingham proper, the population of which in 1801 was 69,384 and rapidly increasing. North of Birmingham was the parish of Aston, to which belonged the chapelry of Deritend on the border of St. Martin's, with a chapel, St. John's, existing as early as 1711. Another district of Aston was Ashted,[3] with a chapel St. James's,[4] consecrated September 7, 1810. Both these districts of Aston were virtually a part of the town of Birmingham; but Aston parish church was further away and more in the country. The earlier Church Missionary history of Birmingham has already been given.[5]

[1] Of Trinity College, Cambridge, B.A. 1796, M.A. 1799; vicar of Liddington with Caldecote, Rutland, January 26, 1827; P.C. of Halton in Runcorn, Cheshire, December 14, 1830.

[2] From Lewis's *Topographical Dictionary of England.*

[3] So called from Dr. Ash, who resided here (Lewis).

[4] It was converted from Dr. Ash's house, bought for the purpose, adjoining the barracks.

[5] P. 279.

The Report of 1814 represents the summer of that year, just about the time when Mr. Pratt and his two companions, on their way to Ireland, breakfasted at Birmingham, June 6, and took counsel with local friends respecting an Association. A considerable advance had then been made, no doubt, under stimulus created by the formation of the Bristol Association in the previous March. At Ashted there is seen in that Report a Ladies' Association and a body of subscribers, among whom Mrs., Miss, and Miss M. Rotton are prominent; at Birmingham there are no further subscriptions, but there appear contributions from the St. Mary's Sunday Schools, and the working class attending the chapel. Such was now the starting-point for an Association in this great town. Two pulpits were granted for the launching of it, St. Mary's in Birmingham, and St. James's in Aston.

On Sunday, October 16, two preliminary sermons were preached; in the morning at St. Mary's by the Dean of Wells, where there was a collection of 128*l*. 12*s*. 4*d*.; in the afternoon by the Rev. T. T. Biddulph of Bristol, at St. James's, Ashted, minister the Rev. B. Howell, collection 47*l*. 6*s*. 8*d*. Mr. Biddulph's presence here was a return favour for Mr. Burn's at Bristol in March 1813. On Wednesday, Oct. 19, a meeting numerously attended was held in the great room of the Shakspeare Tavern. Seats were reserved for ladies. Lord Calthorpe occupied the chair, and after his opening remarks Mr. Pratt was called upon. Giving expression to personal feelings he said:—

'All the recollections of my boyhood and my youth endear this town and its inhabitants to my heart. I can never enter that place which still numbers among its inhabitants, and ranks high in its estimation, the guides and the friends of my younger years, but I feel a new life given to the tenderest associations.'

Proceeding then to the business of the meeting, he made special mention of the Society's hopes in India and in Africa:—

'In India, the opening of that region to a more ready intercourse, and the appointment of a bishop of our Church, are circumstances highly interesting to the friends of the Institution. The Society has already felt the benefit of the easier access granted to India, and it with reason expects the appointment of the bishop to be greatly subservient to its benevolent designs. Much indeed must depend on the character of him who is promoted to this important office in that vast and distant region; but I am happy, my lord, to be able to bear, from having had the happiness of personal acquaintance with his lordship, my humble testimony to his high endowments, and to the justness of that estimate which he has formed of the difficulties and the importance of his undertaking.'

Turning to the Society's schools in Africa he said:—

'I have the authority of the Judge of the Vice-Admiralty Court of Sierra Leone, and of his Excellency the Governor for declaring that these measures of the Society, and the care which it extends towards from 150 to 200 children nurtured in its various settlements, are gradually effecting a most important change in the minds of the natives.'

With handsome expressions towards the Society for Promoting Christian Knowledge, Mr. Pratt answered the argument that

that Society was doing the work, and that no other was wanted. Among the clerical visitors who spoke was another native of Birmingham, who took a deep interest in the forming of this Association, the Rev. Charles Jervis,[1] rector of Luddenham, in Kent, who has been already before us in connection with Clewer and its Association. He calls the Dean of Wells his friend,[2] and Mr. Biddulph his father and friend.

The Rev. John Cawood, of Bewdley,[3] touched a chord that must have vibrated in the hearts of many in the room:—

'And shall the Church of England shrink from this hallowed service? While God, if I may so speak, is blowing the great trumpet to collect His army, shall the members of "the purest established Church in Christendom" be the most unwilling to buckle on the missionary armour? Shall the eldest daughter of the Reformation suffer her younger sisters to outstrip her in the cause of missionary benevolence? Shall not the Church of England, the queen of churches, awake from her lethargy, stand up in her comely proportions, clothe herself with the doctrines of her Articles as with the garments of salvation, and send forth her sons breathing the spirit of her liturgy, to carry the banners of the Cross to the ends of the earth?'

In illustration of the utility of weekly and penny subscriptions, Mr. Cawood made a statement which reminds us of the Newland Association, having reference to his own parish, and probably to his own ministry therein:—

'Between four and five hundred inhabitants of the Forest of Wyre[4] are comprehended in a large parish in a neighbouring county. They were of the lowest ranks, sunk in the grossest ignorance, and pursuing all kinds of sin. To these foresters Christian instruction a few years ago was offered, and very lately they were made acquainted with the state of the heathen world. From this information they began more highly to value their own privileges, to feel more gratitude to God, and to express the strongest pity for their perishing brethren. Many of these poor foresters subscribe a penny a week for them, and the Sunday school of the same parish does likewise.'

At this meeting twelve resolutions in all were moved and seconded,[5] the clerical speakers, besides those already mentioned, being the Rev. T. T. Biddulph, Rev. Edward Burn, Rev. Benjamin Howell[6] of St. James's, Ashted, Rev. Edward Palmer[7] of Curd-

[1] Among the subscribers to the Birmingham Association when formed we notice the name of Mr. and Mrs. J. H. Jervis of Deritend, and Miss Jervis.

[2] Dean Ryder was Canon of Windsor (1808–12), and Mr. Jervis chaplain to the Duke of Cambridge some time about that period.

[3] Bewdley, in the N.W. of Worcestershire, fourteen miles N.W. from Worcester, is some twenty-five miles S.W. from Birmingham.

[4] The Forest of Wyre, lying partly within the borough of Bewdley, was once remarkable for its abundance of timber.

[5] The series of them were printed in the Birmingham *Commercial Herald* of October 31. The speeches were inserted at a moderate charge (Letter of Rev. E. Burn, Nov. 22, 1814).

[6] Rector of Llanynis, co. Brecon, July 5, 1808; prebendary of Llansanfraid in Brecon Collegiate Church, June 24, 1809; vicar of Llansanfraid, co. Radnor, October 5, 1809; rector of Hughley, Salop, August 2, 1820. Among the subscribers to this Association was also the Rev. John Howell of Tipton in Staffordshire, ten miles N.W. from Birmingham.

[7] He was the son of Mr. Edward Palmer of Coleshill, nine miles east from Birmingham. At the age of eighteen he matriculated at St. John's College, Oxford, October 21, 1775, and graduated B.A. in 1779. He was P.C. of Moseley in

worth, Rev. John Hutton[1] of Coleshill, Rev. Samuel Lowe of Darlaston.[2] Of the laity who spoke were Mr. George Simcox, J.P., of Harborne,[3] Mr. Theodore Price[4] of the same place, Mr. Charles Clement Adderley of Coleshill,[5] Mr. Richard Spooner of Worcester,[6] Mr. John Rotton,[7] Mr. William Chance,[8] Mr. Peter Kempson.[9] The figures accompanying the following names indicate the last years in which we have seen them in this Association:—Mr. Thomas Beilby (1819); Mr. Thomas Jones, of the Crescent (1823); Mr. William Christian (1823); Mr. Benjamin Cook (1827); Mr. Thomas Rock (1834); Mr. Joseph Rock (1837).

At this meeting the Birmingham Association was formed, Lord Calthorpe accepting the office of President.[10] Vice-Presidents are not mentioned, but the following eight leading gentry were on the Committee:—William Villers, Esq.,[11] George Simcox,

Worcestershire, two miles south from Birmingham for forty years, and vicar of Stoke Courcy in Somersetshire, from 1788 till his death on May 15, 1826. Curdworth, in the patronage of the Adderleys, was nine miles N.E. from Birmingham, and three north from Coleshill. A son, William Palmer, became in 1817 P.C. of Lea Marston, close to Curdworth, and in the same patronage, and was vicar of Polesworth, five or six miles N.E. from 1824 till his death, January 23, 1841. Another Edward Palmer became P.C. of St. John's, Deritend, June 14, 1828.

[1] There was a John Hutton of Lincoln College, Oxford, B.A. February 5, 1780, and one of Queen's, Oxford, B.A. June 12, 1800; no higher degrees. John Hutton, B.A., was curate of Coleshill in 1819 (Report).

[2] In Staffordshire, ten miles N.W. from Birmingham. Respecting Mr. Lowe's coming here from Long Sutton, see further back under September 26, p. 562.

[3] He was one of those who met Mr. Pratt's party at the Birmingham breakfast on June 6 to take measures for this Association. Harborne was in Staffordshire, three miles S.W. from Birmingham. The Simcox family were afterwards conspicuous supporters of the Society. Mr. George Simcox died at Harborne, February 9, 1831, aged sixty-eight. The obituary notice of him in the *Gentleman's Magazine* records his having been 'long known as an active magistrate and a zealous promoter of the religious and civil welfare of Birmingham.' Several of his name appear in the Report of 1832 under Harborne.

[4] We have not traced him further.

[5] He subscribed from Coleshill in 1816 and 1817, as did Mrs. Adderley in 1819. The *Gentleman's Magazine* obituary, recording his death on June 20, 1818, makes him 'late of Knighton Lodge, co. Leicester.'

[6] Son of Mr. Isaac Spooner of Elmdon Hall, both of the Birmingham banking firm of Spooner and Attwood. He was born in 1783 and died in 1864, a friend of the Society till his death. He was a younger brother of Mr. Abraham Spooner-Lillingston and Archdeacon Spooner. At various times he represented Birmingham and Worcester in Parliament.

[7] He appears among the subscribers to the Association with Mrs. and two Misses Rotton, but after 1837 is not found under Birmingham in the Reports.

[8] He occurs down to 1845. In 1819 there were six others of the name; Mr. William, jun., Mr. Edward, Mr. Robert Lucas, Mrs. William, Miss, and Miss S.

[9] Of *Willows*. In 1816 were six of the name, one being the Rev. Henry, of Christ Church, Oxford, B.A. 1803, M.A. 1806; the son of Mr. Simon Kempson of St. Martin's parish, and in 1806 he was of Brewood. In 1817 there was added a seventh, Miss Ann, secretary of the Ladies' Association.

[10] Lord Calthorpe, from his seat at Edgbaston, two miles south from Birmingham, was marked out for that position. He was Henry Gough-Calthorpe, 3rd Baron Calthorpe in Norfolk; succeeded to the title in 1807, died Sept. 1851. From the county of his barony, and from the county of another of his seats, Ampton, Suffolk, he was called to fill similar posts in two other leading Associations, the Norfolk and Norwich, the Suffolk and Ipswich. He was a man who in heart and religion thoroughly went with the Missionary cause.

[11] Of Handsworth, Staff., two miles N.W. from Birmingham. He supported the Association down to his death on October 23, 1824, when he was far advanced in

Esq., Theodore Price, Esq., C. C. Adderley, Esq., of Coleshill, James Goddington, Esq., Richard Spooner, Esq., John Rotton, Esq., T. G. Simcox, Esq., besides twenty-two other gentlemen whose names are given. The treasurers were the Birmingham bankers, Messrs. Spooner, Attwood & Co.; secretary, Rev. E. Burn. A long list of subscriptions is advertised in the paper of October 31, and up to that date above 500*l.* had been received or promised. Among the contributors we notice, besides those already mentioned, Mr. Isaac Spooner of Elmdon Hall,[1] the Rev. William Spooner[2] rector of Elmdon, Mr. Matthias Attwood of Hawn,[3] Mr. George Attwood of Leasowes,[4] two Oxford undergraduates—Mr. Edward Bristow of Worcester College[5] and Mr. Edward Covey of Trinity[6]—Mr. J. H. Jervis,[7] Mrs. and Miss

years. The *Gentleman's Magazine* obituary gives him as of Woresley Green, Worcestershire, 'many years an active, and at his death senior magistrate of Birmingham.' He was also Senior Governor of King Edward the Sixth's Free Grammar School, Birmingham. We have noticed a Rev. William Villers, appointed to New Chapel, Kidderminster, a son of Mr. Simon Villers of Wolverhampton.

[1] He was the father of Mr. Abraham Spooner-Lillingston, Archdeacon Spooner, Mr. Henry Spooner, banker in London, and Mr. Richard Spooner of Worcester. He was head of the Birmingham banking firm, Spooner and Attwood, and died at the age of eighty, in June, 1816. Elmdon was seven miles south-east from Birmingham. Mr. Spooner's wife was Barbara, a sister of the first Lord Calthorpe. Their daughter Barbara married Mr. Wilberforce, May 30, 1797; another, Ann, was the wife of the Rev. Edward Vansittart Neale of Allesley Park in Warwickshire.

[2] The fourth son of Mr. Isaac Spooner, born 1778; educated at Rugby School and at St. John's College, Oxford. At Oxford he was intimate and in full friendship with Mr. Daniel Wilson, who was somewhat his senior in standing. He took his B.A. degree June 19, 1800, and his M.A. June 21, 1803. In 1801 he was ordained and licensed to the curacy of Yoxall, on the borders of Needwood Forest, in Staffordshire, under the Rev. Edward Cooper, the well-known sermon writer. At Yoxall he was also in contact with the Rev. Thomas Gisborne, the friend of Wilberforce. Mr. Spooner was rector of Elmdon from 1802 till his death, September 2, 1857. He was also archdeacon of Coventry from October 19, 1827, till his death, appointed by Bishop Ryder. His eldest daughter Anna Maria, married August 27, 1840, Mr. Henry James Selfe, barrister; the youngest, Catherine, married August 21, 1843, the Rev. Dr. Tait, afterwards Archbishop of Canterbury, and died December 1, 1878. Another daughter married the Rev. Edward Forteseue. There are some interesting notices of the Spooners and of Elmdon Hall, and Elmdon Parsonage, in Archbishop Tait's volume, *Catherine and Craufurd Tait.* Others of the Spooner family supporting the Association were Mrs. and Miss Spooner of Elmdon, perhaps the rector's mother and sister, and Mrs. Mary Spooner of Olton-end.

[3] He was of Hawn near Hales Owen, in Worcestershire, seven miles S.W. from Birmingham, until he died, December 8, 1836, in London, at the age of ninety-four. His obituary states that he was for many years deputy-lieutenant and magistrate for the counties of Salop and Worcester; father of Mr. Matthias Attwood, M.P., for Whitehaven, and Mr. Thomas Attwood, M.P. for Birmingham.

[4] In the parish of Hales Owen, famous as the birthplace of William Shenstone, the poet, in 1714. Mr. George Attwood subscribed from Leasowes in 1815–18; in 1819 from Edgbaston, where at *The Priory* he died May 24, 1854, aged seventy-five.

[5] Son of Mr. Edward Bristow of Birmingham; Christ Church, matric. October 27, 1814, aged twenty-one.

[6] Son of Mr. William Covey, of this Association, matric. October 22, 1811, aged eighteen; B.A. 1815; in 1817 serving the curacy of Chetwynd, Salop.

[7] Subscribing from Deritend 1815; in and after 1817 from Moseley; presumably related to the Rev. Charles Jervis, who was a native of Birmingham.

Jervis, Mr. Samuel Allport,[1] Mrs., Miss, and Miss M. L. Pratt,[2] Mr. William Lea of Bath Street, Mr. William, jun., and Mr. Isaac Lea,[3] Mr. P. M. Twells,[4] a leading member of the Ashted Association for many years. Miss Hensman, the early subscriber, we do not find, but in 1816 Mr. Thomas Hensman[5] occurs, continuing for several years after.

The Society has now got its foot firmly planted in two leading centres in the midland counties, Leicester and Birmingham. Around these we see, but still far away, Norwich and Ipswich in the east, Leeds and Hull northwards, Bristol and Plymouth westward, London and Southwark southwards. The space between them is not a void, for the local clergy are doing something every day in market towns, villages, and hamlets; and where clergy fail, men and women of various ranks, but with hearts on fire, step out, while reports in county papers penetrate where these cannot reach. As the network extends, emulation grows, hopefulness spreads, difficulties are conquered, fewer and fewer districts are satisfied to see their Church apathetic and Dissenters winning the day. Coming back to Birmingham we have to take note of its peculiar situation. Locally it is in Warwickshire, but at its very edge, nay, in a sharp protuberant corner thrust out between Worcestershire and Staffordshire. It can hardly therefore be thought of as a great Warwickshire town, but is much more properly what it is often called, the capital of the Midlands. In the villages, and the clergy and the gentry that have been passing before us, we have seen Worcestershire and Staffordshire almost as much interested in planting this Association as Warwickshire itself. Mr. Pratt saw all this, and did not fail to call attention to its importance:—

'Birmingham[6] is situated at or near the junction of four counties, and in the centre of a very populous manufacturing district. Its inhabitants have been among the first to suggest and to foster, according to their opportunities, all judicious plans for promoting benevolent and pious objects. The Birmingham Church Missionary Association is likely therefore to render important service to the parent Society, by diffusing among multitudes the knowledge of its proceedings, and by combining and embodying their zeal in its support.'

October 19, 1814. NORFOLK AND NORWICH.—Mr. Bickersteth sends proofs of a circular it was determined at the last Committee meeting of the Association should be sent to every clergyman in Norfolk, urging them to preach for the Society, with a short address to accompany it for general distribution. He asks for Mr. Pratt's improvements. He adds:—

'Oh that it might please God to incline the hearts of the clergy to see

[1] A member of this Association till 1837: presumably related to the Rev. Josiah Allport, who was brought up in the neighbourhood of Birmingham.

[2] No doubt relatives of the Rev. Josiah Pratt, a native of Birmingham.

[3] Possibly related to Rev. George Lea, whose father was Mr. John Lea of Kidderminster. [4] Of Ward-end House, a member down to 1852

[5] A member down to 1857. [6] *Missionary Register*, October 1814, p. 406.

this great cause in the light they will one day see it! Our confidence is that He can incline every heart to favour us, and the cause is peculiarly His own.'

October 21, 1814. ROMSEY, Hants.—Mr. Richard Dawkins, of Church Street, writes that in consequence of an interview with the Rev. David Ruell, accompanied by the Rev. W. Nickson, of Cowes, 'clergymen whose hearts and souls, as it were, are bound up in this laudable undertaking,' he and a few humble individuals, sincere followers of Christ, he hopes, intend to commence weekly and monthly subscriptions to the Church Missionary Society, and he begs the favour of some papers being sent to him. Their clergyman has not yet joined them in this matter, but by his permission they have been in the habit of assembling themselves together in a convenient part of the church on Sunday and Wednesday evenings for the purpose of reading prayers and religious lectures to promote the spiritual edification of one another,[1] the congregation being for the most part comprised of poor inhabitants.

October 25, 1814. FLINTSHIRE.—The Rev. John Roberts, vicar of Tremeirchion[2] near St. Asaph, sends contributions from this county, viz. a collection at Rhuddlan church by the curate, Rev. Robert Davies, B.A., 3*l.* 3*s.* 10*d.*, and contributions from himself, E. Lloyd, Esq., Cefn, St. Asaph; W. Williamson, Esq., Holywell; Mr. John Williams, Northop.

October 25, 1814. DENBIGHSHIRE.—The same Rev. John Roberts, vicar of Tremeirchion, remits from this county a collection from Nantglyn church,[3] 3*l.* 7*s.*, by the Rev. J. Lloyd, curate of Tremeirchion, and a contribution from the Rev. John Hughes of Llandrillo-yn-rhos.

October 25, 1814. WALES.—The same Rev. John Roberts, vicar of Tremeirchion, informed Mr. Pratt that two numbers of the *Welsh Magazine*[4] had been published, particularly devoted to the service of the Church Missionary Society; sold by Mr. Jones, No. 5 Newgate Street, and by Mr. Evans, bookseller, Carmarthen. The editor would thank Mr. Pratt for any articles he might desire should be circulated in Wales, and Mr. Roberts begs Mr. Pratt will make it known to Welsh correspondents.

October 28, 1814. NAZING, Essex.—The Rev. Charles Arnold, vicar, is about to pay in 7*l.* as a half-year's contribution from an Association he has formed there. John Eliot the missionary was a native of this place.

October 29, 1814. HEREFORD, No. 13 Norfolk Terrace.—Miss Elizabeth Bird, who had long wished to establish an Association in Hereford, has at last succeeded. She had requested her particular friend, Mr. Henry Budd of Bridewell Hospital,[5] to

[1] This looks like a 'Religious Society.'
[2] Instituted April 20 and 27, 1807.
[3] Four miles S.W. from Denbigh.
[4] Not now preserved in the British Museum.
[5] The mention of this name at once identifies her as one of the family of the Rev. Charles John Bird, Rector of Mordiford and Dinedor, contiguous parishes,

procure her a large number of the Society's papers, which would have made her endeavours less laborious and better received; but they never came. However, since January, when she began, she has collected from penny-a-week subscribers 26*l.* 19*s.*, which with her own annual guinea makes 28*l.*, and she means to continue collecting. No one affords her any assistance, but she takes the whole upon herself, to prevent any loss or deduction. She would like the papers as soon as possible. Her zeal and perseverance in the good cause may be depended on. She has about 150 subscribers.

SECTION V.—NOVEMBER AND DECEMBER, 1814.

Internal, 589.—Seminaries and Prospective Missionaries, 592. Africa, 596.—India, 602.—New Zealand, 604.—Associations and Sermons, 608.

SUMMARY.

In the office department we see signs of the approach of an assistant secretary, and in the committee department a coming division of labour by subdividing the Committee of Correspondence. There also comes up the idea of including the Jews within the Society's operations. Under the head of Seminary the despatch of missionaries when trained developes new difficulties for an anxious Secretary to deal with, yet none of them vital, as Christian principle at the foundation remains unshaken. The Africa Mission is in this section being recruited; and what is properly the Sierra Leone Mission is shaping itself. In India the death of Dr. John is altering the destination of Schnarre and Rhenius to Madras. In New Zealand the mission has at length actually begun, with Marsden's landing, and it now becomes of exceptional interest. Associations still occupy a large space, the most important new one being the Bedford and Bedfordshire.

1. INTERNAL.

November 7, 1814.—Mr. W. Plenderleath, of Dowry Square, Hotwells, encloses an extract of a letter from Geneva (Oct. 18), giving a mournful account of the spiritual darkness prevailing there, and hoping the Society can do something for its relief.[1]

Committee of Correspondence, November 14, 1814.—It is pro-

four miles S.E. from Hereford. The two clergymen had been at Cambridge together and were life-long correspondents afterwards. *Memoir of the Rev. Henry Budd*, 1856. Mr. Bird died at Mordiford, December 6, 1854, aged seventy-seven.

[1] The call here addressed to the Church Missionary Society was, in a couple of years, effectually answered by Mr. Robert Haldane, the gentleman thwarted in his desire to head a mission to India in 1796. On October 9, 1816, he and Mrs. Haldane left Edinburgh to take up their long residence at Geneva, where they entirely laid themselves out for the spiritual good of the higher orders. Mr. Haldane had a thorough acquaintance with Scripture and a happy gift in imparting his knowledge of it, the result being that in that stronghold of Arianism a revival of vital Christianity set in among students, professors, and preachers which spread from that centre in various directions around.

posed to enlarge the Committee of Correspondence, and to divide it into sub-committees for various missions on account of the work now growing so much in interest and importance.

November 17, 1814.—Mr. Thomas Smith, the collector, describes the difficulties he finds in collecting subscriptions. He has often to go to distant suburban residents more than once; sometimes to find that the subscriptions have been paid direct to the house, and offence taken at the application, besides his own loss of time. He hopes for some new arrangement.

Committee, November 28.—Mr. Samuel Lee at Cambridge is to be instructed not to read for mathematical honours, but to devote himself to the study of Persian.

December 6, 1814. *Horfield Road, Bristol.*—A copy of resolutions of the Bristol Eclectic Society were transmitted to Mr. Pratt through the secretary, the Rev. John Hall. They were to the effect that it was impossible for them to contribute to the London Jews' Society, on account of its undenominational constitution, and there were embodied various suggestions. The resolutions were signed by T. T. Biddulph, M. R. Whish, William Wait, John T. Sangar, Thomas B. Simpson, Thomas C. Cowan, Fountain Elwin, John Hall, John Neilson, Samuel Charles Wilks, John Hensman, John Swete.

December 13, 1814. *St. John's, Cambridge.*—The Rev. William Jowett, in the course of a letter to Mr. Pratt, who was his brother-in-law, wrote:—

'A good deal of the laborious detail which can be done by others as well as yourself, perhaps better, is by this time, I should hope, taken off your hands. If not, how is it that London and all England cannot furnish a competent assistant secretary? Your friends, among whom I am not the least interested, would be startled to hear of your breaking down beneath the continually accumulating load of your engagements; but some of them would soon cease to be surprised. It is not without some pain that I see your letters conclude with "Yours in great haste." You need not attempt to save my feelings by leaving out the words in future. I shall always supply them. You will excuse the seeming unkindness of my repeating such remarks as these, not once or twice only. It is unkind only in appearance. When you are knocked up or worn out I will do what lies in my power, consistently with my engagements to Malta, to comfort and help you. But at present I deal plainly because we don't give up all hope of your mending.'

December 15, 1814.—Mr. Pratt to the Rev. John Hall of Bristol, respecting the Jews' Society. Mr. Hall's letter has been laid before the Committee. They offer no opinion.

'For myself I have no hesitation in expressing my full concurrence in the ground assigned for Churchmen not actively co-operating with the Jews' Society, constituted as it now is, because they are the very grounds on which I have always declined such co-operation; and they are in good part the grounds on which the establishment of the Church Missionary Society as a distinct body was seen to be necessary, and on which it must be so maintained. Nor have I any difficulty in saying that if the exertions of the Church Missionary Society could be directed to the salvation of the *Jews* as well as to that of the Mahometans and heathen, I should feel that it rose even much higher than it now does as subserving the interests of Christ's kingdom. But at present many difficulties are in the way. Should, how-

ever, the time arrive when the Church members of the Jews' Society should detach themselves from the present mode of operation and purpose union with us. I for one should heartily receive them and their objects; never indeed so as to surrender either the system of management adopted by our Society or the parties who control that system.'

December 24, 1814. *The London Jews' Society House.*—Mr. James Millar, at a meeting of the committee yesterday at Freemasons' Tavern, Mr. T. R. Kemp, M.P., in the chair, was directed to say:—

'It being understood that some proposals from Bristol relative to a rending asunder of the different parts of the London Society for Promoting Christianity among the Jews, and distributing them among other existing societies, have been forwarded to some places without the knowledge of the London Society, the committee think it incumbent on them to declare that such a plan has never been in their contemplation, and that it meets with their most decided disapprobation.'

December 26. No. 18 *Guildford Street.*—Mr. W. A. Garratt informed the committee that the landlady under whose agreement the house in Salisbury Square had been held was dead, and the premises were claimed by Mr. Dillon and others as her representatives, on the one hand, and by Sir Thomas Parker (under some old entail) on the other. His advice as to the rent was that the committee should retain it until the dispute was settled.

Committee, December 26, 1814.—The Dean of Carlisle, Dr. Isaac Milner, having been obliged to decline the next anniversary sermon, Professor Farish of Cambridge was to be asked.

At the end of the minutes of December 26, 1814, there is a memorandum signed by the clerk, George Sweet, that he has copied the minutes from the original books into this volume. The minutes here referred to are those of the general committee. It is plain therefore that the large folio volume, in which the general committee minutes are now to be read, is not the book originally provided in 1799, but was procured when George Sweet became clerk.

December 29, 1814.—The will of Catherine Eleanor Keysall proved, bequeathing the Society 74*l.* 14*s.* 2*d.*, contingent on the death of Lady Marsh, and in case of the death of her son, the Rev. William Marsh, before hers. The will was dated November 26, 1813, the testatrix being then of Queen Square, in the parish of St. George the Martyr, Bloomsbury, and afterwards of Millman Street, Bedford Row (*i.e.* near St. John's Chapel).

December 29, 1814.—Mr. Simeon wrote out to the Rev. T. T. Thomason in India:—

'I have sent Abdool's portrait to the Church Missionary Society, that they may have a copy of it in their Missionary House. It is seen with much interest by all who behold it.'[1]

This was probably the first of the Salisbury Square portraits, unless Mr. Newton's was earlier.

[1] Mr. Simeon had acknowledged the receipt of the picture as a present from Mr. Thomason on Sept. 7.—Carus's *Life of Simeon*, 1847, pp. 399, 403.

2. Seminaries and Prospective Missionaries.

On November 1, 1814, there are at Aston Sandford the Rev. Messrs. Sperrhacken, Schroeter, Schulze; at Dewsbury Messrs. Bailey, Collier, Dawson; at Wakefield Mr. Henry Baker. Messrs. Norton and Greenwood are at their curacies.

November 3, 1814. Aston Sandford.—Mr. Scott represents himself as pretty fully employed. The German students, he writes, 'are much beloved in the neighbourhood, and I never saw my little congregation more impressed and excited than on Sunday, when I addressed the Missionaries and addressed the congregation respecting them. I trust many prayers will be offered for them, and I hope I shall not cease to pray for the success of the Society and all its agents, though I no longer can take an active part in its concerns.' This sermon, on Sunday, October 30, was when Sperrhacken and Schulze were nearly on the eve of leaving, as their dismissal in London was on November 10.

November 14, 1814. Dewsbury.—Mr. Buckworth writes:—

'You have heard of Mr. Norton and Mr. Greenwood having been here. I was so much gratified with Mr. Norton's sermon on a Wednesday evening that I requested him, before he left the pulpit, to preach again on Friday evening, when we had a large congregation. Mr. Greenwood is very greatly improved during his residence at Knutsford. His natural diffidence prevents his excellences being discovered at once. The longer he is known the more his missionary qualifications become apparent. He is looking forward *with pleasure* to the season of his departure from England.'

November 19, 1814. York.—The Rev. Thomas Norton writes that Mr. Graham cannot possibly yet spare him, being under a pledge to the Archbishop; Norton himself, too, having promised to the same effect when taking his priest's orders. He adds:—

'In addition to this it appears particularly desirable that I fulfil my engagements, which will be on Sunday December 18, with regard to the Society's interests; for the Archbishop has of late expressed his approbation concerning me in terms that I am sure I am not worthy of. I would not willingly offend him in this particular. It might influence him not to ordain another for the Society. But if I stay my full time and receive my testimonials from him when I leave, he can have no objection to it.'

December 4, 1814. York.—The Rev. John Graham wrote that Mr. Norton's engagement with him, with the Archbishop's consent, was fixed at one year, which would expire on the 18th, and Norton could leave on the 19th.

Thursday, December 15, 1814. York.—The Rev. Thomas Norton's plans are to leave York about the middle of next week and proceed *viâ* Dewsbury, to take leave of the brethren there and meet Greenwood. Thence they will go on together to Aston Sandford on the route to London, for the purpose of seeing their dear tutor for the last time in this world.

December 21, 1814. Knutsford.—The Rev. W. Greenwood

expressed himself as very glad that the time had nearly arrived when he would enter on his appointed work. He hoped to leave on the 28th, and thought of going through Yorkshire to bid farewell to his parents, brothers, and sisters. His father was very anxious to have him for a few weeks.

December 23, 1814. YORK.—The Rev. John Graham wrote:—

'I feel it an act of justice, in resigning Mr. Norton to the service of the Society, to express to you how much he has entitled himself to the respect and affections of his clerical brethren here, and of the congregations among whom he has laboured. I congratulate the Society on the hope they may entertain, that through the divine blessing his zeal and talents will make him eminently useful in promoting the Redeemer's kingdom in the large and important sphere for which he is destined.'

December 24, 1814. DEWSBURY.—Messrs. Dawson, Bailey, and Collier, in a letter to Mr. Pratt, breathing a devoted and earnest spirit, expressed their joy at the missionary openings that were occurring.

December 27, 1814. TOTTINGTON,[1] near Bury, Lancashire. The Rev. Thomas Wade[2] writes:—

'In consequence of the sermon preached here for the Church Missionary Society, and the circulation of the Sermons, Reports, and *Missionary Registers* among the people, a considerable impression has been made upon the minds of the more serious part of the congregation, the attention has been roused to the case and state of the heathen world, and a spirit of prayer has been excited for their conversion to the faith of Christ; and I now write to inform you that there are two young men among my serious people who are desirous of devoting themselves to the service of God as missionaries under the protection and patronage of the Church Missionary Society. They are nearly of the same age (not quite 22). Of their piety, zeal, and steadiness of character I am well persuaded. Their knowledge and views of divine truth are such as I believe your Society would require and approve in candidates for such an important office. They were both taught in the Sunday Schools of this place, have been always connected with the Established Church, accustomed to her forms and order, and though without bigotry are decidedly attached to her constitution and discipline.'

The two young men are cotton weavers; their higher education would have to be undertaken by the Society; and there is a third young man professing similar desires, but not yet sufficiently known.

Wednesday, December 28, 1814. DEWSBURY.—The Rev. John Buckworth wrote in a tone of gloom and discouragement caused by the receipt of news, which he had communicated to Norton, who had now arrived, that he must hurry up to London for embarkation, and that he and Greenwood (who was not yet come) were to be separated in their voyage and in their Mission. Greenwood was going out a single man, and it had been a special comfort to his parents that he would have the companionship of Norton; for the two men had grown much attached to one another, and had got so accustomed to the idea of working to-

[1] In the south-east of Lancashire, three miles N.W. from Bury and six N.E. from Bolton-le-Moors.

[2] Perhaps the B.A., Dublin, 1802.

gether in the future, that this sudden separation could not but be felt by them both as something like a bereavement.[1] Norton's father too was counting on his son's company for some little time before the voyage. The whole turn of affairs depressed the Dewsbury students and all their local connections, whose acquaintance and friendship Norton had made.[2] These and a wider circle around them who had been struck, as before noted, with Norton's preaching, now formed quite a little missionary public at Dewsbury, and as no one understood or could possibly understand the ins and outs of the Committee's action, an unfortunate impression was created, as though the Committee were insufficiently alive to sympathetic motives in the disposal of their missionaries. The Yorkshire vicar, whose feelings, most creditable to his heart, were all enlisted on the side of the people he was training to the missionary spirit, was necessarily unacquainted with governing facts in London. The anxious difficulties of a secretary and a committee, when little experience had yet been gained in the process of getting a missionary party economically out to India, and without ruinous delays, in times long anterior to the weekly departure of great steamships, Mr. Buckworth could little have guessed when he took up his pen to reverse the carefully considered plans of Salisbury Square, by a simple appeal to the hearts of the Committee, betraying an unconsciousness of obstacles that might well have thrown Pratt into despair. After urging some confident arguments against the separation of Norton and Greenwood, such as the ill effect that would probably result on intending missionaries and their friends, as well as on the two men in particular, he proceeded :—

'I have a little nursery here ; a few plants are nearly brought to maturity ; I am looking with anxiety on others which are just putting forth leaves, and I feel very solicitous lest any of them should be blighted in the bud. . . . Suffer me to suggest the great importance of consulting the feelings of the missionaries themselves. Although they are missionaries they are nevertheless men. Christianity does not deaden, but rather refines, the feelings of nature. Besides, a missionary makes great sacrifices in leaving father, mother, brothers, sisters, and numerous dear connections. Their natural feelings therefore, I must be allowed to say, should be consulted, and *greatly* consulted. And moreover, is it not of the highest consequence to secure their *attachment* to the Society ? The present step will be, I perceive, a heart-rending stroke to them. This constrains me to speak thus. Both Mr. and Mrs. Norton, however, have received the information like real Christians. But pray deal tenderly with them, and especially with the young man Greenwood for my sake. I will only add, will it not seem rather strange in the eye of the *public*, that after having been so openly set apart for the same destination they should now be separated ? My great interest in the welfare of the missionaries, and in the prosperity of the Society has excited me, my dear friend, to speak thus freely. My motive, I feel persuaded, in your esteem and that of the Committee, will serve as an apology for me. Your reasons, I doubt not, for the late decision have been

[1] A minute of the Committee of Correspondence, May 21, 1812, noted that Norton and Greenwood, then at Aston Sandford, earnestly desired to be appointed to the same station, being much attached to one another.

[2] Greenwood was of Dewsbury, and had worked there as a weaver.

very urgent and important; but I think it right you should be reminded to throw the proper weight into the opposite scale.'

The conclusion reads somewhat like the missionaries and the tutor taking the bit between their teeth:—

'Mr. Norton informs me that his mother has been long expecting his being a reasonable time with her before his departure, and consequently he knows not how he can leave her at so short a notice. Mr. Greenwood has not yet reached Dewsbury, and Mr. Norton begs me to say you must have the goodness to excuse his present waiting here till he can see him, and as this will oblige them to travel all Sunday if he leaves before Monday morning, and as by that time he may receive a letter from you on the business, he hopes he will not be doing wrong by remaining here till then.'

However Mr. Pratt must have been put out by this letter, with the danger before his eyes of all his nice calculations as to a Government passage breaking down, to his confusion, his reply shows that he would not venture to discard all the considerations put forth from Dewsbury. Committees with pen and paper under their hand could not rule every thing, and human weakness had to be reckoned with. If Buckworth was all heart, Pratt must not be all head. Nor indeed was the secretary in the least a man of that stamp, and his reply shows that with all the firmness of a man of business which experience had taught him was necessary in dealing with men, he had the heart capable of feeling for his brethren never to be cultivated with more certainty than in dealing with candidates for the mission field.

Friday, December 30, 1814.—The Rev. Josiah Pratt to the Rev. John Buckworth:—

'I was exceedingly pained at the receipt of your letter, as I know not to what inconvenience Mr. Norton's delay in complying with the Committee's explicit direction may occasion to the Society. Application is now before the Government for its favour and protection;[1] and so confident was the Committee, after the long course of years, and great expense, passed in his preparation, that he would suffer no consideration of feeling to delay him, that our application to Government implies that he is waiting its commands. Ministers have not yet replied; but I am expecting their reply every hour, and most awkward will be our situation if that reply should require his immediate attendance. I do not know that the reply will be favourable; but if it is, as I have the best reason to expect it will be, and Mr. Norton's delay should occasion the loss of the present opportunity, it will be a most serious pecuniary injury to the Society, will prejudice H.M. Ministers against us, and will probably delay him many months in this country. You must be aware, my dear sir, on a moment's reflection on these things, that, surrounded by relatives not raised to the level of full missionary zeal, perhaps, you cannot judge for the Committee. They have formed their determination on a view of circumstances into which you cannot enter; and I will venture to say they gave all *due* regard therein to the relative affections. Indeed, my dear friend, your missionaries must take a higher ground and breathe a more empyreal air! We are pressed on all sides by offers from apparently zealous and devoted men, and we must raise the spirit of our missionaries somewhat to the tone of their true character. We are unwilling that Mr. Norton should travel on Sunday; but he must take the quickest

[1] Mr. Pratt had applied to Government on Dec. 26. See further on under *India*, at that date, p. 604.

coach for himself, and his wife and child, that sets off on Sunday evening or early on Monday morning. On his arrival in town he may call here or go straight to Broughton's, at the Swan, Holborn Bridge. I will do what I can so that Mr. Greenwood may go with Mr. Norton, or follow him to Ceylon; but this will be on the sad consideration that the feelings of relatives have compelled the Committee to renounce plans which they otherwise deliberately desire to accomplish. If new openings arrive in Providence, and loud calls are heard which were not seen nor heard when the destination of the missionaries was fixed, the public will not only justify the alteration of their destination, but have a right to expect it. Time will not allow me to say more than that, if H.M. Ministers can be induced to grant Mr. Greenwood a passage by this opportunity, and the Committee should incline to send him to Ceylon, I hope there will be no delay in his obeying their summons.'

3. AFRICA.

November 3, 1814. *Aston Sandford.*—The Rev. Thomas Scott, in the course of a letter, writes:—

'If the abominable French slave-traders were crippled and confined, the dreary prospect of the African Mission would probably brighten. I hope it will. If we may not pray against the *traders*, we may against their *wickedness*. If we may not say "Break the necks of the lions," we may, "Break the *teeth* of the lions, O Lord."'

November 4. *Oxford.*—The Rev. Professor Macbride writes that he is at leisure to superintend the printing of Grotius in Arabic at the University Press.

November 7. *Scarborough.*—Mr. Thomas Hinderwell to Mr. Wilberforce, respecting Mrs. Hartwig, giving her history since her return from Africa. She has for the last five years resided as private teacher in the family of Mr. Willis, surgeon, of Scarborough. She is well known and much respected in the town. She resolves to go out to her husband, at his wish, and is this day setting off for London, but is ignorant of the delicacy of her constitution. If she goes to Africa she exposes herself to imminent danger, and it may be a question if she ought to be allowed to go. He hopes this letter will be in time for the Committee meeting of the 10th.

Thursday, November 10.—A sermon previous to the departure of the Africa Missionaries was preached by the Rev. Daniel Wilson at St. Bride's, by permission of the Vicar, Rev. Thomas Clare, and the churchwardens. A committee was afterwards held, attended by the Africa Missionary party, Revs. Sperrhacken and Schulze, Mrs. Hartwig, Mr. and Mrs. Hughes, Jellorum Harrison. Mr. Pratt delivered the Committee's instructions to the missionaries, and read a reply from Mr. Sperrhacken.

November 10. *Committee.*—A deputation, consisting of Major-General Neville, Messrs. Charles Grant and T. R. Kemp, Major-General Macaulay, Mr. Z. Macaulay, Mr. Pratt, appointed to wait on Lieutenant-Colonel Maxwell, Governor of Sierra Leone, now in London, to thank him for past kindness to the Mission, and to consult him on future plans.

November 12, 1814. *Clewer.*—Mr. Charles Moore, remitting 5*l.* from his Association for an African child, to be named *William Wilberforce*, wishes to hear under whom the child is placed, hoping it may be Mr. Butscher; also his age, and some particulars of his progress:—

'I cannot express the anxiety we feel for the success of this our labour of love. The imperfect petitions of us all will be constantly offered up to the Almighty disposer of every event that He will bless the undertaking. May Africa have cause to be grateful to her native William Wilberforce, as she has, as well as this happy country, to be grateful for the eminent services of that great and good man whose name we now have the high honour to transmit to them; and may the African William Wilberforce live to pray for us as we shall pray for him.'

November 13, 1814.—Mr. Samuel Lee, of Queens' College, Cambridge, the Society's Oriental student, in the course of a long letter, criticises Brunton's Arabic tract very unfavourably.

Committee, November 14.—Mrs. Hartwig is distinctly warned of the bad health she is in. The Bible Society has granted 150 Arabic Bibles for Africa and the East.

November 14.—This morning the deputation had a conference at the House with Colonel Maxwell, and an account of it is recorded in the minutes of the Committee, which followed on the same day. The Colonel, who was very cordial, recommended an increase of the Society's exertions within the colony of Sierra Leone. The distant settlements now occupied by the Missionaries were exposed to great danger, while in the colony there would be Government protection. There were 10,000 native Africans resident there, 1,000 of them children, stolen and recaptured, friendless and destitute. Much had been, and was doing, for them, but the rapid increase of the liberated slaves demanded more energetic and systematic efforts. Plans were fully sketched out; a work on a large scale was suggested, one part of it being a CHRISTIAN INSTITUTION, which Government would no doubt assist. The Conference established the desirableness of these three things:—(1) Of erecting a church in the colony capable of holding 1,200 or 1,500 people, with organ, bells, &c., at the cost of 5,000 guineas; (2) Of increasing the chaplain's salary, annexing to it a retiring pension; (3) of placing recaptured slave children under the Church Missionary Society. The deputation was requested to confer on these subjects with the Secretary of War and the Colonies.

November 14, 1814. *Dublin.*—The Rev. R. H. Nixon, Secretary of the Hibernian Auxiliary, in the course of a letter, writes:—

'I must beg to direct your attention to the two following objections, which have been repeatedly submitted to me:—Why are not the negroes liberated from the captured smugglers sent home to their own shores, and what becomes of those in whose behalf the Society cannot interfere? I submit these to you in the language of the objectors.'

November 15, 1814. *Pall Mall.*—General Neville writes in reference to Sierra Leone :—

'I have not been able to ascertain whether there are any of those portable houses in the Government stores or not. But if there are, they would be issued only on a requisition for military purposes; and under such a view Colonel Maxwell might ask for them for the purpose of covering in the captured negroes and children now at Sierra Leone, or who may hereafter be taken there. . . . Colonel Maxwell appears well disposed to our wishes.'

November 15. *Chelsea.*—Mr. Wilberforce :—

'The Duke of Wellington, from whom I yesterday received the information, desires that there may be no public discussion or talk about it, that the French have actually issued orders prohibiting the slave-trade on the coast north of Cape Formosa, some distance to the east of the Gold Coast; so that all our settlements will be safe *by law* from the French at least.'

Sunday Evening, November 20. *London.*—Governor Maxwell writes on the subject of temporary houses and pensions for missionaries.

Thursday, November 24.—The Africa Mission party, consisting of Mr. and Mrs. Sperrhacken, Mrs. Hartwig, Mr. and Mrs. Hughes, Jellorum Harrison, and Thomas Morgan (an African boy brought home by Governor Maxwell, and taken off his hands by the Committee), set out for Deal, Mr. Schulze being detained in London owing to the non-arrival from Germany of his intended wife, Miss Davids.[1]

Sunday Morning, November 27. THREE KINGS INN, DEAL.—Mr. Robert Daniel reports that the *Willding* has reached, with the Africa Missionaries on board. He has taken lodgings in Deal for them, including Mrs. Hartwig, as the ship is likely to stay six weeks, at Mr. Cramp's, Beach Street; the party in good spirits, and gone to church, whither he follows when his letter is finished to catch the post.

November 28. *Aston Sandford.*—The Rev. Thomas Scott in a very long letter suggests various things in regard to the Africa Mission, in consequence of what he has heard from his niece, the wife of one of the missionaries; one part of her communication relating to William Fernandez, a king of the Susoos, a native of Africa, though bearing an English name. She gives an extraordinary account of him from personal observation, and considers that under God he has been the instrument of preserving the lives of the missionaries from the rage of those concerned in the slave trade, who regard them as the tools of the Government of Sierra Leone in destroying the slave factories. Mrs. Klein reports as follows :—

'Mr. Fernandez was in England for his education from his seventh to his twentieth year. Of course he acquired a habit of speaking and thinking on most subjects more like an Englishman than an African. When there

[1] *Minutes*, November 28. Their vessel, the *Willding*, left Deal November 30, was detained nearly three weeks at Plymouth by stress of weather, and finally proceeded to sea from the Cove of Cork, Jan. 5, 1815 (*Rep.* 1815, 554). Reached Sierra Leone February 13 (*Rep.* 1816, 79).

he was baptized in the Protestant Church by his own desire,[1] and it is astonishing the Scriptures, Church Service, Psalms, Hymns, etc., he can repeat. Often when I sat by moonlight in his palaver-house at Bramia I was delighted to hear him at a distance under the ancient trees singing anthems, etc. Here is a man, whose whole life since he arrived at manhood has been spent among slave traders, coming forward, and singly, contrary to the wishes of all his friends and countrymen, protecting the Missions! He is a man of no common capacity, especially for governing. When he says, "William Fernandez says it shall be so," not a murmur is heard, no person dares to resist for several hundred miles round, not even of the petty mungoes, whom he calls grasshopper kings. He has as high a sense of what becomes his rank and character as any sovereign in Europe. . . . He says, in the present state of affairs, "No, Englishmen, my schoolmasters, I will not *go* to fight them; but if they *come* to me, I will fight them."'

Mrs. Klein thinks King Fernandez not only a proper person to protect the Mission but also to extend its influence; yet if he does anything it must be in his own way. In what way he could be serviceable we gather from her next remarks.

'Mr. Hartwig has some months joined us at Gambier. His mind, as far as we can discern, is in an improving state, and I hope God will improve him as an instrument of much good. He has begun to translate St. John's Gospel. When he is able to go to Bramia Mr. Fernandez will sit up half a night for several nights together to assist him in translating. The natives also are much interested, and rejoiced in the prospect of seeing the Scriptures in their own tongue. If Mr. Fernandez engage in it he would bring together a number of learned natives whom he could employ in the work.[2] Mr. Wilhelm is also very desirous of coming to us to assist in translating. Mr. Klein also means to express his wish to be set at liberty to pursue the study of the languages. We suppose that others may translate from the English, but Messrs. Wilhelm and Klein may study their translations and compare them with the original languages, form a Susoo grammar, and gradually be formed for translators and writers of tracts.'

Here Mr. Scott remarks:—

'This was *precisely my plan* all the while that Wilhelm and Klein were with me. Hitherto a great part of the instruction given them and their *main talent* have lain dormant. Wilhelm especially has a most happy talent of translating. But the two together are peculiarly capable of helping each other; and when we consider what wonders are producing in Asia by translations, etc., I cannot but long that the same plan should be adopted in Africa. But translations can never be adequate without a tolerable knowledge of the original languages. This Wilhelm and Klein have in part, and would continually improve if spared, and I question whether the Society will soon possess missionaries more capable of this service.'[3]

Returning to Mr. Fernandez, Mr. Scott reports from his niece that the ruin of the slave-trade has greatly impoverished him, who before was very affluent and liberal. Mr. Scott goes on to recommend (1) that he should be thanked by the Committee for protecting the Mission, and asked what he thinks the best method of establishing Christianity in Africa, and invited to come forward in concert with the Missionaries to form a plan of

[1] He was not one of the ten baptized at Clapham Church in 1805. See Appendix D, p. 653.

[2] Mahometans, Mr. Scott supposes.

[3] In 1835 the Society received a legacy of 282*l*. 12*s*. from the Rev. J. G. Wilhelm, missionary of Sierra Leone.

translating the Scriptures, one part after another, into the Susoo language under his own inspection; (2) to send him some Arabic Bibles, handsomely bound, and a Portuguese Bible, as he reads Portuguese. An Arabic Bible laid on the table of his palaver-house would be read by persons from all parts of the country. (3) To send him a present of tobacco and baff, etc., which would have a good effect on his mind and the minds of his friends, letting them see that the English do not mean to injure them. Mrs. Klein remarks :—

'Gifts from the Missionary at his first entrance into the country may be necessary; but the sooner he can say, silver and gold have I none, the better. We wish the people to look to *us* for the word of life, and for nothing else; but presents from the Society to the chief who protects us are highly proper.'

Another suggestion which this valuable woman made bore fruit in good time :—

'Would some prudent and pious friend visit him, and also examine more particularly on the spot into the state of the Mission, it might be very useful.'

Again she remarks :—

'Much caution should be used in what is printed in the *Register*: it all becomes known in Africa.'

On December 1 the deputation appointed on November 10 had an interview with Earl Bathurst, who, after hearing their statement, desired to have it in writing.

December 2, 1814. *No.* 3 *St. James's Place.*—Governor Maxwell enclosed a Government circular, dated Downing Street, June 18, 1813, signed by Lord Bathurst and addressed to the Colonial Governments. The documents had reference only to the S.P.G., and it was now sent by Governor Maxwell to the Church Missionary Society as controlling the question of the salary and retiring pension for a chaplain to be appointed to the Colony of Sierra Leone. The circular ran :—

'The Society for the Propagation of the Gospel in Foreign Parts having proposed an alteration with respect to the provision to be made to returned missionaries as communicated to you in the Earl of Liverpool's Circular Letter of June 22, 1811,[1] I am to acquaint you that, instead of the arrangement you were there authorised to make known, it has been determined that the pension of 100*l.* to retired missionaries shall be restrained to those who after a residence of ten years shall be considered by the Society as disabled by age or infirmity; and that a pension of 50*l.* per annum will be allowed to the widows of those missionaries who die in the service of the Society.'

December 3, 1814. *Downing Street.*—Mr. Babington, in the absence of Mr. Wilberforce, returned to Mr. Pratt General Neville's draft of the memorial about to be presented to Lord Bathurst. In respect to the salary and retiring pensions of the chaplain, he observed :—

[1] A copy of this circular accompanied the one sent by Governor Maxwell, and is preserved in the Society's collection.

'The sums mentioned are not too great if attainable; but whether they are likely to be so must depend a good deal on what is allowed to other chaplains in British Colonies, and on this point I am ignorant. It will be best for you not to ask (especially for the retiring pension) a sum much beyond what has some precedent in its favour. I think you may present Lord Bathurst a copy of your Reports on the alleged ground of its being our duty to give his Lordship the best information as to a Society which is soliciting his Lordship's protection and favourable attention in a Britith Colony.'

December 5, 1814.—A memorial thus dated, drawn up with the assistance of General Neville,[1] and accompanied with one from Governor Maxwell, was presented to Lord Bathurst,[2] in reference to a chaplain to be appointed to Sierra Leone.

Committee of Accounts, December 9.—A list of 'Investments for Africa,' with seventeen items amounting to about 2,000*l*. They were apparently for the most part articles and stores for barter, there being included gunpowder 48*l*., tobacco 164*l*., cottons 278*l*., besides which were the following, evidently for the use of the Mission; Bryceson for organ, 43*l*. 5*s*.; James Corrock for gowns and surplices, 26*l*. 18*s*. 8*d*.

Committee, December 12.—Professor Macbride's Arabic *Grotius* proposed to be stereotyped.

A letter from Mr. Sperrhacken (Plymouth, December 5), announcing the safe arrival of the *Willding* at Plymouth with the Africa missionaries on board after a rough voyage. The Society's property on board insured for 3,250*l*.

December 19, 1814.—Mr. Corbet, secretary of the Hibernian Auxiliary, reports that he has been asked what would become of the African child supported and named by a subscriber, if the subscriber died.

December 21, 1814. CLEWER.—Mr. Charles Moore, forwarding a quarter's produce of this Association, reports that Miss Jane Pennington would like to know whether the little African William Wilberforce will learn English, for in that case she would like to give him an English Bible and Prayer Book; or, if informed how to do it, would forward him one in his native language.

Saturday, December 24, 1814.—STOKE DAMERELL, near Plymouth Dock.—Captain John C. Carpenter, R.N., reported:—

'The missionaries sailed last evening with a fine breeze, and I hope they will be off the Cove of Cork on Monday. They embarked on Wednesday morning. It was then blowing a hard gale, which prevented the ship's getting out, and it was fortunate for them as it blew tremendously all night and the next day. Their expenses have been heavy, but it could not be helped, lodgings and provisions dear, owing to the large number of passengers on shore belonging to the large convoys.'

Committee, December 26.—Letters from Plymouth. The Africa missionaries sailed on December 23, having being kindly treated during their detention by Captain John C. Carpenter and by the Revs. T. M. Hitchins and Richards.

[1] His letter of December 1. See p. 600.

[2] *Minutes* of December 12; the memorial there given in full.

A present of East India goods to be sent out to Mr. William Fernandez in Africa, with thanks for his kindness to the Missionaries (as reported by Mrs. Klein), with a letter also from Mr. Wilberforce.

The *Grotius* is not to be stereotyped, as there is a doubt as to its extensive usefulness among the Mahometans; but Professor Macbride is requested to print 1,000 copies 8vo.

December 31, 1814. HULL.—The Rev. Thomas Dikes announced that two African boys were to be educated under the names of *Paul Pratt* and *Joseph Milner*.

4. INDIA.

November 9, 1814. *Queens' College, Cambridge.*—Mr. Samuel Lee, who had been consulted by the Committee as to his taking up a Persian translation of the Old Testament in continuation of Henry Martyn's version of the New, replied that he had heard of that version from Mr. Simeon, and had already made a beginning with Isaiah. If the Committee would sanction his dropping the tripos mathematics, he would gladly devote himself to translation *totis viribus*, and 'second the efforts of the illustrious Martyn.'

November 25, 1814. *Cambridge.*—The Rev. C. Simeon writes that he will bring up Abdool Messeeh's journal on Monday, and that he is doing his utmost to find the two men of talents and piety for Mr. Thomason.

November 30.—At a meeting held in Madras,[1] the following clergymen and gentlemen formed themselves into a Corresponding Committee:—Mr. Garron, Rev. Dr. Rottler, Mr. Mortlock, Mr. Strachan, Rev. Marmaduke Thompson; treasurer, Mr. Strachan; secretary, Mr. Thompson. They decidedly recommend the removal of Schnarre and Rhenius from Tranquebar to Madras. The death of Dr. John had made a great difference in that Mission, where Schnarre and Rhenius were regarded with jealousy. From a 'discordancy of religious sentiments'[2] there was little hope of harmony and cordial co-operation. The Corresponding Committee, therefore, being invested with full power to do so, resolved on calling Schnarre and Rhenius to Madras. They decided for Madras, in preference to Travancore, from its high consideration as head of the whole Peninsula, from the desire for Christian knowledge which appeared to prevail in Madras, from the frequent demand for the Scriptures in three or four languages, and most especially from the consideration

[1] This account is sent to the Committee in London by the Rev. Marmaduke Thompson, Chaplain at Madras, evidently the chief promoter, in a letter of January 7, 1815, and was considered in London on August 28, 1815, in the *Minutes* of which day it occurs.

[2] Schnarre and Rhenius were German Lutherans, the Tranquebar missionaries were Danish Lutherans.

that the Rev. Dr. Rottler had there already a Malabar congregation, a secession from the Roman Catholics, the chapel in which he officiated by appointment of Government open to them, and a translated Liturgy of the Church of England just completed by him for their use. The importance of occupying Madras by Church Missionaries, while it was yet free to them from other Protestant Missionaries, of providing for the Malabar congregation, yet small but increasing, against the possible failure of their present venerable respected minister, and of keeping possession of the chapel, a Government chapel, for Tamil divine service, was very manifest. All this, the meeting persuaded themselves, might be accomplished by means of the Society's missionaries, with the less suspicion and observation, perhaps, from their being foreigners, as Dr. Rottler was one also. Nor could they regard it of small consideration in these times of pretended alarm from Missionaries in India, that by placing them in Madras, the Society would commence their career in the south at the seat, and under the eye, of the Government itself.

On *December* 1 the Corresponding Committee at Calcutta opened a seminary for the education of native schoolmasters, commencing with six youths, sons of native Christians, who had before been under the care of Mr. Corrie, the eldest, aged seventeen, a very promising character. They were instructed in Latin, Greek, Persian, and in Hebrew by a Jew. The institution was placed under the care of the Rev. Thomas Robertson.[1]

December 4, 1814.—The Rev. C. R. Cameron[2] writes from Snedshill, near Shifnal,[3] Salop :—

'With respect to Mrs. Sherwood's tracts, we have no hesitation in saying that we are sure she would rejoice in any republication that might be made of them which would render them more extensively useful, and especially if they could be at all made to contribute to the great work of evangelising India. We have made a few alterations in *Little Henry*, the chief of which are in the religious conversations at the beginning. . . . Of Mrs. Sherwood's remaining tracts, the only one, I think, we have which is exclusively adapted to the Hindoos is a short *Pilgrim's Progress*, describing the fruitless endeavours which *the slave of sin* (Goomah Purah, I believe) made to obtain relief to his conscience among Hindoos and Mahometans, and also some classes of Christians, and the happiness he at last found from the gift of a Bible. I will take care that a copy of this shall be sent to you as soon as ever we have one printed. It is not, however, yet in the printer's hands.—December 10 : Since the above was written we have heard from Mrs. Sherwood. She says that *Henry and his Bearer*, with some others of her stories, are printed in Calcutta, but I do not know that either in this

[1] *Minutes*, July 3, 1815.

Charles Richard Cameron, Christ Church, Oxford, B.A. June 12, 1800 ; M.A. April 20, 1803. He was P.C. of Wombridge, Salop, July 1, 1808 ; R. of Swaby, Lincolnshire, November 22, 1831. This letter appears to indicate some affinity with Mrs. Sherwood, who before marriage was Mary Martha Butt. She was born 1775, and died September 22, 1851. There is a letter from him, dated Sned's Hill, Sept. 26, 1807, addressed to Rev. Dr. Andrew Bell, in Southey's *Life of Bell* (ii. p. 227), on the subject of the Bell system of education.

[3] Eighteen miles E. by S. from Shrewsbury.

country or in India they exist in Hindoostanee. Mrs. Sherwood, I believe, does not know enough of the language to compose in it. She is trying, she says, with the assistance of natives, to translate her geographical lessons, but says nothing of her stories. I should add that the publisher of *Henry and his Bearer* would object to the printing of it in English in any form, but would probably not object to publishing a cheaper edition himself.'

December 26, 1814.—Mr. Pratt addressed Lord Bathurst, Secretary for the Colonies and War, requesting permission for Mr. and Mrs. Norton and infant to sail for Ceylon in the Government transport *Chapman*, Master Robert Forster, sailing in a few days. He also petitioned for a recommendation to the Governor of Ceylon.

5. New Zealand.

We have now in this section to relate the actual landing of the New Zealand Mission, and for the purpose of making it intelligible we are obliged to go back a few months in our chronology.

On March 14, 1814, Mr. Marsden having judged that the time had arrived when the experiment could be safely attempted, sent forth Messrs. Kendall and Hall in the brig *Active*, which he had purchased with this object, as a preliminary step, their instructions being to communicate with Duaterra, to whom he wrote, with a request that he would either come himself to Parramatta, or send a chief of consequence to arrange for a settlement.[1] Mr. Marsden would have accompanied Messrs. Kendall and Hall, but the Governor would not sanction it at present.[2]

As the brig had to convey Government stores to Van Diemen's Land,[3] it was June 10 before she anchored off New Zealand, near Tippoonah, at the Bay of Islands.[4] The party, on landing, were treated in the most friendly and hospitable manner by the natives, but they were not in contact with the tribe which murdered the crew of the *Boyd*. It was Duaterra's country.

On July 25 setting sail with three chiefs on board, Duaterra, Shunghee his uncle, and Kurrokurro; also Shunghee's son, Kurrokurro's brother, a relative of Duaterra, and five of inferior rank,[5] the *Active* on August 22 arrived at Port Jackson.[6] Mr. Kendall in a letter[7] referring to this visit, speaks of the New Zealanders as a noble race of men, and refers to the projected Mission among them in cordial and hopeful terms.[8] This letter has also much to say about the disaster to the *Boyd*, and the wrong-doings of her people which brought it about.

On August 27, 1814, the *Sydney Gazette* gave an account of the arrival of the New Zealand party, their introduction to the

[1] Marsden's letter of March 15, 1814, in the *Missionary Register*, February 1815, p. 102. [2] *Ibid.* April 1815, p. 196.
[3] *Ibid.* February 1815, p. 105. [4] *Ibid.* March, p. 155.
[5] *Ibid.* 1815, pp. 162, 196, 197, where all their names are given.
[6] *Ibid.* p. 163. [7] *Ibid.* p. 188, not here dated. [8] *Ibid.* April 1815, p. 193.

Governor, and the particular kindness with which he treated them.[1]

On September 20, 1814, Mr. Marsden wrote to Mr. Pratt[2] describing the situation and the prospect. The eleven natives, including his old friend Duaterra, are now at Parramatta, living with him, and Hall, and Kendall; they will learn more of civilised life, and the comforts attached to it, in two months' residence among them than they could possibly acquire in years in their own country from the Missionaries. He contemplates going back with the party himself, as the Governor now gives his sanction, which he before refused.

'I hope to erect the standard of Christ's kingdom there, and to hear the sacred trumpet sound the glad tidings of salvation. . . . The civilisation of the natives of New Zealand, and the introduction of the Gospel among them, is a work of vast magnitude. I have no doubt but it can be accomplished, and I firmly believe that the time is now at hand.'

Mr. Marsden in another letter[3] wrote:—

'The Chiefs coming over to Port Jackson will, I trust, lay a firm foundation for the work of the Mission. . . . Were I young and free, I should offer myself to this work. It would be my delight and my joy. The Chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brickmaking and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds. With respect to religion I talk to them of the institution of the Sabbath Day by God Himself, and they see it observed by us with particular attention. They see the prisoners mustered on Sunday mornings, their names called over, and then marched to church. They see the soldiers and officers march to church likewise, and most of the people of Parramatta. As I have many complaints to settle, as a magistrate, they frequently attend; when I explain to them afterwards the different crimes that each has committed, and what sentence is passed upon them. With respect to agriculture, they visit different farms, observe the plough at work, some men with the hoe, some threshing. They tell me that when they return they shall sit up whole nights telling their people what they have seen, and that their men will stop their ears with their fingers: "We have heard enough," they will say, "of your incredible accounts, and we will hear no more: they cannot be true." I think no Society was ever engaged in a greater work than the Church Missionary Society is in this. The ground is wholly occupied by the prince of darkness, and many and powerful difficulties will, no doubt, one way or another, spring up to oppose this great work. But *the Lord is King amongst the heathen*, and will, I have no doubt, establish His throne there.'

September 22, 1814.—Mr. Marsden wrote from Parramatta[4] on the subject of the Society's maintaining a vessel in New South Wales, for the sole purpose of promoting the good of the Mission to be established in New Zealand. The great advantages to be expected are detailed at great length.

September 30, 1814.—Mr. Marsden writes from Parramatta[5] about the final arrangements. Mr. Kendall is to devote his whole time to the language and to educating the children. Hall will be employed in erecting buildings for the missionaries and a

[1] *Missionary Register*, 1815, p. 200.
[2] *Ibid.* April 1815, p. 195.
[3] *Ibid.* April 1815, p. 197, here undated.
[4] *Ibid.* May 1815, p. 265.
[5] *Ibid.* September 1815, p. 482.

school, for which purpose he will have to assist him a carpenter and a pair of sawyers from the colony. King will attend to flax-dressing and shoe-making. The land on which they will have to settle will be purchased from one of the chiefs. Duaterra is confident that if they can but obtain iron the whole island will be in three or four years supplied with bread. It was not long ago since the first potatoes were received, and the first pig; now potatoes are everywhere, and pigs numerous.

November 9, 1814.—The date of General Orders issued from Government House, Sydney,[1] as to vessels belonging to any port, or to any of the Colonies of Great Britain resorting to New Zealand, giving stringent rules as to intercourse with the natives, and especially enjoining that no native is to be removed from the island without his chief's permission, which is to be certified under the hand of Mr. Thomas Kendall, who has been appointed Resident Magistrate for the Bay of Islands.

November 17, 1814.—Mr. J. T. Campbell, Secretary to Government, Sydney, wrote to Mr. Marsden[2] in reference to the impending voyage, mentioning the Governor's request as to certain matters which he would like enquired into. The letter began:—

'Being now on the eve of your departure for the Islands of New Zealand, and his Excellency the Governor, being anxious to promote the interests of the Crown conjointly with those of the Christian Religion, on this occasion, wishes to avail himself of your superior activity, zeal, and intelligence.'

November 18, 1814.—Mr. Marsden writes[3] that he is now embarked with Kendall, Hall, and King, and a few select mechanics for their assistants at first. The chiefs and their attendants, who are returning, have been much gratified with their visit, fully appreciating the kindness and attentions they have received from Governor Macquarie and the inhabitants generally. Mr. Kendall is to act as magistrate, to be a check on captains and crews visiting the island. He adds:—

'As far as human foresight can conjecture, there is a fair prospect for establishing the Mission. I have had many difficulties to contend with, but they seem now to be in a great measure removed. Nothing will tend so much to civilise the natives as a constant intercourse with the Colony. I intend the *Active* to be always employed in this service for the safety and comfort of the settlers. I think the natural productions of the island will nearly pay the expenses from this time.'

On Saturday, November 19, 1814, Mr. Marsden and his party in the *Active*, sailed down the harbour of Port Jackson, but owing to contrary winds could not get out to sea until Monday, the 28th.[4] On December 13 the Three Kings Islands were sighted, about twelve leagues north from New Zealand. On the 16th intercourse with the shore was established,[5] all of a most friendly character. On the 18th Mr. Marsden, accompanied by

[1] *Missionary Register*, p. 479.
[2] *Ibid.* September 1815, p. 477.
[3] *Ibid.* 1815, p. 484.
[4] *Ibid.* 1816, p. 461.
[5] *Ibid.* pp. 461–4.

four of the party, landed on one of the Cavalle Islands, not far from the Bay of Islands, and their reception was satisfactory.[1] Contrary winds baffled all their attempts to reach the Bay of Islands, to which most of the natives with them belonged, and where they would have been as safe as at Parramatta. Though unable to reach that Bay it was quite possible for them to land in the harbour of Whangaroa, about forty miles[2] north of it. It was there that the *Boyd* was cut off, and the natives had been at war with those of the Bay of Islands ever since. Mr. Marsden being anxious to establish peace before he left New Zealand, resolved on landing and coming to a conference with the natives who were there encamped and armed for battle. This was a step attended with great risk; nevertheless on December 20, taking every possible precaution he landed, accompanied by Duaterra.[3] He came to a conference with the chiefs and warriors, conferred on the subject of the *Boyd*, heard their explanations, and assured them that the Governor of New South Wales was determined to punish all wrongs done to the natives of New Zealand, so that in future all complaints should be addressed to him. He then explained the object of his coming among them, urged the advantages of peace and civilisation. All seemed well disposed to his arguments, but until peace was actually arranged in due and customary form Mr. Marsden could not feel satisfied that his mission was accomplished. Evening was far advanced, and he resolved on remaining there for the night in order to pursue the subject the next day. This was the night, December 20–21, so frequently mentioned in connection with Marsden's visit to New Zealand. It is fully described by his own pen.[4] In estimating the risk which he ran, all the circumstances have to be considered. Imagination might easily paint it as imminent. Marsden himself does not appear to have felt that, although he was deeply and solemnly impressed by the occasion and the scene around. On the next morning, December 21, the Whangaroa chiefs, at his invitation, came on board the *Active* to breakfast, and there peace was in due form concluded by them and Duaterra, Shunghee, and Koro-Koro, representing the chiefs of the Bay of Islands.[5] A favourable wind now springing up, the *Active* reached the Bay of Islands, and on the 23rd they all landed. The people rejoiced to see their chiefs back, the chiefs on their own soil paid every honour and compliment in their power to their English friends, who were all deeply gratified by the warm reception accorded them. On Sunday, the 25th, Christmas Day, the whole party of the *Active* celebrated the day by a solemn service on shore. It was the first Sabbath Day ever observed in New Zealand.[6] The natives respectfully attended, and with marked reverence followed the devotions as well as they knew how. In the evening the Holy Communion was

[1] *Miss. Register*, 1816, pp. 464–5. [2] *Ibid.* p. 465. [3] *Ibid.* p. 466.
[4] *Ibid.* p. 468. [5] *Ibid.* p. 469. [6] *Ibid.* p. 470.

celebrated on board the *Active* by the Christians among themselves.[1] Here we conclude, as a further narrative would take us into 1815. All the letters relating to these events are of the deepest possible interest. It is only the barest outline, and but a very few of the salient points that we have found room for. Indeed, our special subject does not require any fuller narrative. For a graphic account of the early history of New Zealand, in civilisation and Christianity, every one of Marsden's letters contained in the *Missionary Register* and in the Society's Collection of Letters, would be simply invaluable. No one interested in that beautiful country and that noble race, especially in their conversion to Christianity, would like to miss a line of such authentic materials, penned by one who had towards those people the heart of a father and the spirit of an apostle.

6. Associations and Sermons.

November 1, 1814.—Norfolk and Norwich.—Mr. Bickersteth, bent on multiplying funds and friends, has forwarded circulars to every clergyman in the county. He is anxious to establish a branch association at Lynn, and has written to the Rev. Edward Edwards of that town.

November 5.—Birmingham and West Bromwich.—The Rev. E. Burn reports Mr. Villers and another Birmingham gentleman coming forward, but none of the clergy yet. A lady of West Bromwich has this evening informed him of a very promising penny association she has started there at Hill Top.

November 7, *December* 4.—Snedshill, near Shifnal, Salop.—The Rev. C. R. Cameron is overcoming the impediments in the way of an Association, and has obtained the support of Mrs. Plowden, of Hatton Grange, Salop.

November 13.—Leathley, a small village three miles east from Otley, about ten northerly from Leeds; Rev. T. Rye, minister. A collection after a sermon by the Rev. Walter Poole, of Rawden, near Leeds.

November 22. Shropshire.—The Rev. William Gilpin, Rector of Pulverbatch, near Shrewsbury, in reference to forming an association, thought the prospects very mixed. The half-hearted support given to the Bible Society was not encouraging. Stiff Churchmen, standing aloof from it on the ground of its open constitution, were not drawn towards the Church Missionary Society, to which the objection did not apply :—

'There is,' he says, 'something in it they do not like. Whether you have found this to be the case in general you best know, and I only *suspect* it to be so in Shrewsbury. But I verily believe *that something* is the very thing that recommends it to others, and I do hope that in all the efforts that are made to obtain a further accession of strength, it will never lose that character which endears it so much to many of its members.'

[1] *Missionary Register*, 1816, p. 471.

Of these there is no lack either in or around Shrewsbury. St. Chad's, the largest church of the largest parish in the town, and a good congregation from all parts might be counted on were Mr. Pratt to come and preach; while among the clergy in the country round, several, having much influence with their people, would support him. Mr. Gilpin suggested the preparation of a short appeal of a style more expressly suited to the upper classes and the more fastidious sort, whose attention and interest might be better gained by a little dignified eloquence, or something they would not disdain in the very form of it. He had attended the Birmingham meeting, and thought that extracts from Mr. Pratt's luminous exposition, and Mr. Jervis's pointed appeals to the heart, would compose an excellent paper of the type he had in his mind, while some other speakers were too sermonising to suit the squeamish appetite of many. Mr. Gilpin's remarks are illustrated from a letter of November 17, by the Rev. Josiah Allport, of Newland, who had read and lent about the reports of the Birmingham and Ipswich meetings—reports, it must be borne in mind, not like those of a modern newspaper, but selected matter inserted at the expense of the associations. Mr. Allport mentioned how a gentleman of his neighbourhood, after long hesitation about subscribing, in the idea that methodism prevailed in the Society, was at length induced to decide for it after reading those speeches, and we find that his name continues in the annual report for several years after. That the friends of the Society were not unduly particular in points of this kind will probably be admitted by those who have much acquaintance with the religious literary style of that period. On the other hand, it is most certain that leaders like Pratt, Basil Woodd, Daniel Wilson, Horne, Scott, Legh Richmond, and Marsh, were sufficiently masters of an unconventional and manly address—not to speak of the 'dignified eloquence' demanded by Mr. Gilpin—to save them from reproach. Their audiences among Churchmen of all classes prove that, where they were really heard and known, the reputation they gained was not one to be ashamed of. Not in vain had they practised themselves in the way of placing spiritual truths of the most essential kind before men of intellect and men of the world. It was just that kind of success in interesting various orders of mind and all degrees of culture that made the chief of them stand out so in their generation, and makes them remembered in ours. We must have noticed Mr. Gilpin's jealousy in this matter. While alive to certain defects, he would not for a moment encourage a cold, passionless, marble appeal to unspiritual and worldly natures, which had no response in them to anything higher.

November 25, 1814. LEICESTER.—The Rev. E. T. Vaughan, on his approaching anniversary, shows the pains he was taking to make the occasion one of solid instruction and lasting

interest. All the speakers were to study their parts, with a view to this as their main end. He has seen several clergy, and pressed them into the service; he hopes for some good speaking and a creditable, businesslike anniversary. He looks essentially for Mr. Wilson. For himself he is much distressed at being without a complete set of Reports, his department being to state concisely 'the plans and proceedings of the Society.' He must make himself master of that matter, both for an effective speech now, and to make his office as secretary useful for future services. Two or three pulpits have been offered for other occasions:—

'There is certainly much of good-will towards us, "a great door and effectual," while there are many adversaries. Mr. Fry, of Desford,[1] engages to speak to "the constitution of the Society"; Mr. Macaulay to the *funds* in general; Mr. Mitchell to associations; Mr. E. T. M. Phillipps to Penny Societies. The Dean of Wells, I hope, will be chairman, and will speak to the spirit of "Religious Meetings." This is something for *our* arrangement. Mr. Wilson is to be our "Speaker General."'

Sunday Evening, November 27, 1814. BECKENHAM.—The Rev. George Cornelius Gorham,[2] curate, remitting 25*l.* 0*s.* 3*d.* collected at the church, proceeds:—

'After some hesitation and discouragement, I determined to preach for the benefit of the Society at this place. Many of our principal inhabitants absented themselves from church, but I rejoice to say the collection is such as to surprise and encourage me exceedingly.'

He despairs of being able to establish an association, but hopes there will soon be a general one for the district. He rejoices to hear that a meeting at Blackheath is in contemplation.

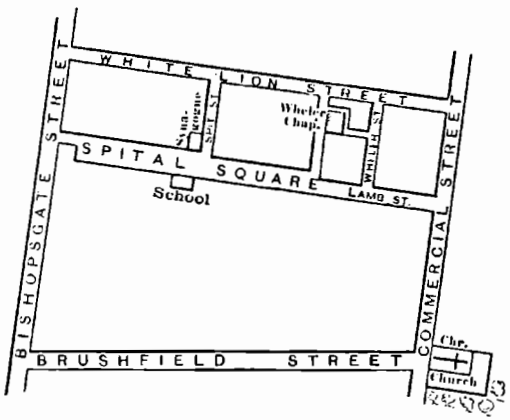
November 27, 1814.—Miss Elizabeth Bird, of Hereford, is particularly anxious to promote the influence of the Society, but in that large town, where she has always lived on friendly terms with the inhabitants, she knows not a single person to whom she can apply for assistance in a religious cause. Only one young woman (very serious) has promised her the least help, in case of illness; and as the money has chiefly been collected in the circle in which she does not move, she is unwilling to make a personal application. Miss Bird does not despair of some one offering in a little time, and her main point at present is, by dint of perseverance, to gain as many subscriptions as possible.

Advent Sunday, November 27, 1814. WHELER CHAPEL

[1] Seven miles west from Leicester, population 800. The Rev. John Fry, son of Mr. John Fry, of Tunbridge Wells, was of University College, Oxford, matriculated July 16, 1794, aged 19; B.A. (as Frey) April 18, 1798; rector of Desford, March 2, 1801, till his death, June 21, 1849. He was the eldest brother of Caroline Fry, authoress of *The Listener*, afterwards Mrs. Wilson, born December 31, 1787, died September 17, 1846. Several biblical works were written by him. In 1836 a legacy of 200*l.* from Miss E. Fry of Tunbridge Wells was paid to the Society.

[2] Born August 21, 1788; Queens' College, Cambridge; B.A. 1803, 3rd Wrangler, 2nd Smith's Prizeman; Fellow of Queens' for eighteen years; ordained to the curacy of Beckenham, a living held by Rev. William Rose, who was also rector of Carshalton; afterwards ten years curate of Clapham under Dealtry; 1846 vicar of St. Just, Cornwall; died rector of Bramford Speke June 19, 1857.

ASSOCIATION.—The chapel (now St. Mary's Church) was under the ministry of Mr. Pratt, and stood in a passage leading out of Spital Square. This interesting district lies immediately outside the city boundary at its north-east angle, the narrow inlet to the square being where Bishopsgate Street Without ends (No. 103) and Norton Folgate begins (No. 1). The collection of streets known as Spital Square is just such another system as Queen Square, Westminster, before described, and in 1814 was the abode of silk manufacturers, the whole neighbourhood abounding with weavers, descended from the French refugees who brought the industry to London, and are now represented by one solitary business.[1] Spital Square at the present time is the resort of a numerous colony of German Jews, who have lately erected a synagogue there. Its stately brick houses, dating apparently from the last century, suggest the thriving trade of earlier days. Spital Square, in its various ramifications, stands midway between two crowded thoroughfares—Bishopsgate Street and Commercial Street—the latter thronged opposite Christ Church with market gardeners and their produce. The square between is as quiet as a country village, wheeled traffic being almost excluded, and it is just the locality for the large public girls' school lately erected there. Wheler Chapel, which many years ago took its present name, standing in a flagged passage shares in the silence of the square. Its front wall remains precisely the one which Pratt looked on. The other walls, which are of naked brick, the galleries, the windows, survive as they were, but the fittings generally are new. South-east from Spital Square is Christ Church, Spitalfields, the great church and churchyard of the district, one of Queen Ann's 'fifty.' There Cecil and Henry Foster, as lecturers to crowded congregations, alternately exercised their powers, and there, in his early ministry, Pratt, as Cecil's curate, made himself known in those quarters. Wheler Chapel, built by Sir George Wheler, a large property owner about there, was empty and dilapidated when, in February, 1810, some influential residents obtained from the proprietor, Mr. Hastings Wheler, the nomination of Mr. Pratt. The chapel first enters the Report in 1814, but the collections of four and five quarters then announced indicate



[1] J. Stillwell & Son, silk manufacturers, 16 White Lion Street, Norton Folgate.

that the congregation had begun to act probably at or about Lady Day, 1813, when the Bristol Association was formed. The collectors, besides Mr. and Mrs. Pratt, were Mr. John Kincaid,[1] jun., Miss Ann Kincaid, Mr. William Lonsdale, Mr. Starling, Mr. Whyte (of the Tower), Mrs. Goullee. The Association dated from Advent Sunday, 1814,[2] on which day there was a collection of 24*l.*, but no president or other officers are mentioned. The following letter gives what information we have.

November 29, 1814. *Spital Square.*—Mr. John Kincaid to the Rev. Josiah Pratt:—

'We last night received several annual subscriptions to the amount of 6*l.* 13*s.*, and twenty monthly and weekly subscriptions to the amount of about twelve shillings per month. I have drawn up a notice which, if you approve, perhaps you will return me, and I will get it printed and have it put round the chapel on Sunday next with the short *Address*. The poorer sort of people came forward very cheerfully last night to offer their subscriptions, and many of them said if we attended the vestry again they would get as many more as they could. If you do not approve the enclosed, pray draw up something you think will suit better, and let me have it as soon as possible, as there is nothing like prosecuting the thing while it is fresh in public minds.'

Wednesday, November 30, 1814. HARWORTH, in the north of Notts.—Serlby Hall in this parish was the seat of Viscount Galway, a warm friend of the Society, who taking advantage of the Leicester anniversary, fixed for December 2, invited the Rev. Daniel Wilson to visit him on Tuesday, Nov. 29th. On the 30th Mr. Wilson preached in the parish church of Harworth, and great was the interest excited, not only in the little village itself, but among the clergy and influential laity of the surrounding parts, who all seem to have caught the spirit of Lord Galway. His Lordship had already, apparently on the Tuesday during Mr. Wilson's visit, formed an Association in his own family.[3]

December 2, 1814. WORKSOP, Notts.—The Rev. John Sargent, jun., remits from Grafham a collection made after a sermon by him at Worksop church,[4] on an evening when the congregation consisted mostly of the middle class and poor, as attested by the profusion of halfpence. He does not despair of the vicar sanctioning an association at Worksop, and at Retford he has all but a promise of a sermon by the rector in the spring. In the neighbourhood of Sheffield he has been promised three pulpits, and expects two more.

Friday, December 2. LEICESTERSHIRE and LEICESTER.—Anniversary meeting.[5] The preliminary sermons were preached on Advent Sunday, November 27, in the morning at St. Martin's

[1] Silk manufacturer, 28 Spital Square, the last house eastward, on the north side, adjoining the passage.

[2] *Report*, 1815, p. 646.

[3] *Missionary Register*, December 1814, p. 477; *Committee Minutes* of December 12, on which day Mr. Wilson reported to the Committee.

[4] Date not mentioned. Rev. Thomas Stacye, Christ College, Cambridge, B.A. 1780, M.A. 1783, had been vicar of Worksop since 1792.

[5] See under November 25, p. 609.

by the Rev. G. B. Mitchell (23*l.* 6*s.* 7*d.*), in the evening at St. Mary's by the Rev. E. T. Vaughan (22*l.* 10*s.* 3*d.*), and on Thursday evening at St. Martin's by the Rev. Daniel Wilson (27*l.* 10*s.* 4*d.*), after his visit to Serlby Hall and Harworth in the north of Nottinghamshire. At the meeting in the Guildhall over which the Mayor of Leicester presided, the speakers, so far as we are informed, were all clergymen. It was a model secretary that set each his task in good time, and his taking such care of his own assures us that he expected every man of his staff to do his duty, that the Leicester public might be presented with a series of effective studies on the missionary subject. To one misgiving we will confess, that this able and historically minded secretary, with fourteen Reports on his table, his subject the history of the Society, arrived at the discovery that the great Society was founded on April 12, 1799, and not in 1800 or 1801. But what did it matter? The meeting learnt that their association had raised in its first year no less than 503*l.*, a very encouraging success. The speeches as arranged followed, and besides the speakers mentioned further back were the Rev. F. T. Corrance[1] and the Rev. John Benson.[2] Writing on December 7, Mr. Vaughan expressed his satisfaction, and his belief that the speeches had left a good impression.[3] As for himself he had been highly gratified by Mr. Wilson's presence, and accounted it no small recommendation of the Society that it had brought him acquainted with the most valuable friends.

December 10, 1814. NORTHAMPTON.—Mr. William Cornfield announced four guinea subscribers, to commence from Christmas next, viz., himself, Mr. Robert Smithson, Mr. John Bliss, Mr. Edward Gates, the first fruits of Northampton to the Society, as he believed; an earnest of greater things, as he hoped. What had led to this beginning was their having seen a Report for 1813, which induced them to apply to the vicar of their great church, All Saints, to open his pulpit to the Society. Pressing local objects obliged the vicar to postpone an answer for a few months, and it would now soon be due. They were sanguine of a favourable result, and if the hope was realised another church would probably be granted, in which case Legh Richmond was to be asked to come and preach. On December 30 Mr. Cornfield reported the cause growing, two young ladies having started penny subscriptions, Miss Wright and Miss Balaam, the latter having a school for little girls, who were taking up the cause earnestly. Both ladies would begin from Christmas next. Reports and papers were being circulated about the town by the gentlemen of

[1] Francis Thomas Corrance, Trinity Hall, Cambridge, LL.B. 1809, vicar of Glen Magna, six miles S.E. from Leicester, September 16, 1814.

[2] Perhaps he who became P.C. of Withington, Salop, April 6, 1819.

[3] The *Leicester Journal* of December 9 reported the anniversary, with a list of preachers, speakers, and resolutions; but speeches were not inserted. Mr. Wilson reported to the Committee on December 12, and the Minute recording his report was substantially transferred to the *Register* of December 1814, p. 475.

the party, who, however, doubt the possibility of an Association, owing to the disinclination of the clergy to take it up. If they could but get the two pulpits and Mr. Richmond, a favourable impression would be created beyond a doubt. And should a town and county association be attempted Mr. Cornfield and friends would give every assistance in their power. The two lady collectors were seeking coadjutors.

Sunday, December 11, 1814. CAMBRIDGE.—Sermons were preached this day at Trinity Church by the Rev. William Jowett of St. John's in the morning, and the Rev. James Scholefield of Trinity in the evening, Mr. Simeon being unavoidably absent. The collections amounted to 84*l.* 8*s.* 1*d.* In the town there were ladies, and in the university many members, who were hearty well-wishers and active supporters of the Society, as reported by Mr. Jowett, who however, could not see the way clear for an association in the university, but on the contrary some peculiar difficulties and obstacles which he had not room to enlarge upon.[1] Mr. Scholefield would seem to have been more hopeful; writing on December 16 after the sermons:—

'We have had much consultation here on the subject of enlarging and consolidating our Missionary Association, according to your suggestion to Mr. Blackburn. It appears to be the general opinion that something more efficient may be done, and we shall not rest satisfied with having Mr. Simeon for our Treasurer, but Professor Farish has consented to be our Vice-President. As soon therefore as matters can be put in a train, we think of applying to the Bishop of Bristol[2] to become our President; then the number of vice-presidents may be increased without limit, and there can be no impropriety in requesting the Duke of Gloucester[3] to be Patron. Should we succeed to the utmost of our wishes, it will probably become necessary to hold a public meeting, in which case you will of course be apprised of it. At all events, it is resolved to do what we can, and trust for success to the Disposer of all things. I need not add that my exertions will always be at the service of the Society.'

December 12, 1814. WOLVEY, Warwickshire.—The vicar, Rev. William M. Hollefear, B.A., remitting 26*l.* 1*s.* 3*d.* collected after a sermon by the curate, Rev. Matthew Armstrong, B.A., expresses hearty thanks to God for success beyond all former endeavours in having an annual sermon and collection.

December 19, 1814. HIBERNIAN AUXILIARY.—Mr. Francis Corbet, dating from 34 Lower Sackville Street, Dublin, forwards two sheets they have had printed to assist the forming of Associations in Ireland, and so save the cost of sending the secretaries or a deputation for the purpose. On Thursday, the 22nd, his Committee will consider a circular letter to the Bishops which he has prepared, proposing to send a copy to each of them with his *Account of the Hibernian Auxiliary*. By this step they

[1] Letter to Mr. Pratt, November 21. Mr. Jowett, it will be remembered, was then studying at Cambridge, with a view to his Mediterranean mission.

[2] Dr. Mansel, Master of Trinity.

[3] He was Chancellor of the University, appointed in 1811. In December 1811 he accepted the office of President of the Cambridge Auxiliary Bible Society (Carus's *Memoir of Simeon*, 1847, p. 310).

would give each of their lordships an opportunity of declaring whether he would patronise them or not, and escape exposing themselves to the charge of acting indelicately in applying to the clergy of any diocese without having first approached their bishop.

December 20, 1814. BEDFORD AND BEDFORDSHIRE ASSOCIATION.—The Church Missionary history of Bedford begins with 1804 by the subscriptions of the Rev. W. Fancourt, Rector of Bletsoe, and the Rev. John Foster of Melchbourn; the latter removing in 1806 to West Thurrock in Essex. In 1805 the Rev. W. Curtis[1] of Wrestlingworth joined; in 1806 the Rev. Thomas Martyn, Rector of Pertenhall, and the Rev. John King of Pertenhall. In 1808 the first Bedfordshire Church collections are reported, two at Wrestlingworth, by the Rev. William Curtis, 14*l.* 6*s.* 1*d.*, and one at Turvey by the Rev. Legh Richmond, rector, 10*l.* 10*s.* 6*d.* Another collection followed at Turvey church in 1809, 13*l.* 12*s.* 6*d.* In the year 1809 the list of subscribers was joined by the Rev. J. K. Martyn, of Pertenhall, and in 1812 by the Rev. R. P. Beachcroft, Rector of Blunham. In 1814, much before the Association was formed, collections were begun by the Rev. Charles Williams, curate in charge of Biddenham, at the Bedford House of Industry and at Biddenham. The active measures pursued by the Rev. T. S. Grimshawe, the Rector of Biddenham, after taking charge of this parish and placing the zealous curate in his other parish of Burton Latimer, Northants, have come before us.

Local friends were all agreed that the Society must be introduced for the first time by its public and official advocates, and St. Paul's Church, Bedford, the largest in the town, was obtained for Mr. Pratt,[2] who was advertised in the *Northampton Mercury* of Saturday, December 17. That evening he reached Bedford, and was carried by Mr. Grimshawe to his rectory at Biddenham.[3] The Psalms[4] of Sunday morning before service were two verses of Watts's Hundredth: 'We'll crowd Thy gates,' 'Wide as the world.' The first in the service, two verses: 'To celebrate Thy praise, O Lord;' 'The thought of Thee shall to my soul;' and *Gloria*. The second three verses: 'Awake my glory, harp and lute;' 'Thy praises, Lord, I will resound;' 'Be Thou, O God, exalted high.' After the sermon, eight lines: 'By angels in heaven of every degree . . . . To God in three Persons.' Before service in the afternoon, two verses of the Hundredth Psalm: 'O enter then,' 'For He's the Lord.' In the service, three verses: 'The heavens declare,' 'The dawn of each,' 'Their powerful language.' After the sermon: 'Praise God from whom all blessings flow.'

The two collections amounted to 27*l.* 10*s.* 9*d.*, while at the

[1] Probably the William Curtis, of Merton College, Oxford, B.A. February 21, 1801.

[2] Rev. T. S. Grimshawe, November 5, 1814.

[3] *Ibid.* December 15.

[4] In a surviving hand-bill.

Old Meeting of the Bedford Nonconformists under the Rev. S. Hillyar 10*l.* was kindly contributed.[1]

On Tuesday, December 20, at noon, a meeting assembled at the Sessions House or County Hall, the Rev. James Webster,[2] Rector of Meppershall, presiding. Mr. Pratt urged the point that by means of his Society Churchmen might on their own principles take a share more commensurate with the claims of the heathen world, as it was an institution formed with the express view of directing attention solely to that object. Wishing all success to other bodies, acknowledging obligations to the Christian Knowledge Society, and speaking cordially of Dissenting societies, he insisted that the Church of England was bound to take her proper share in the great cause. After explaining how, in the absence of ordained clergymen of their own Church offering for mission work, they had had recourse, in imitation of the Society for Promoting Christian Knowledge, 'to the clergy of our sister communion, the Lutheran Church,' he dwelt at great length on the Africa Mission. The African rescued children were made one of the strong points of his speech, another being the ministry of the Society's native reader in India, Abdool Messeeh, whose adult converts numbered forty-one. He noticed that an attempt was making to translate the Old Testament into Persian, to accompany Martyn's Persian New Testament; while efforts were also being made to translate the Liturgy into various tongues. Finally he remarked:—

'Our great encouragements should strengthen faith, and excite us to high hopes of the near approach of that day when the knowledge of the Lord shall cover the earth as the waters cover the sea.'[3]

Six resolutions were spoken to by the following:[4]—The Rev. R. P. Beachcroft, Rector of Blunham; Rev. Richard Whittingham, Vicar of Potton;[5] Rev. A. J. Crispin, Vicar of Renhold;[6] Rev. Edmund Williamson, Rector of Campton;[7] Rev. Legh Richmond, Rector of Turvey;[8] Henry Livius, Esq.; Rev. T. S. Grimshawe, Rector of Biddenham; Rev. Charles Williams, Curate of Burton Latimer. The Bedford and Bedfordshire Association was formed; Mr. John Trapp, treasurer; the Rev. Thomas

[1] *Report*, 1815, p. 660.

[2] Of St. John's, Cambridge, B.A. 1770, M.A. 1773, B.D. 1780. Meppershall is about fourteen miles S.E. from Bedford.

[3] A cutting of Mr. Pratt's speech from the *Northampton Mercury* of December 31 is preserved in the Society's collection of letters.

[4] The resolutions, their movers and seconders, are given in the *Northampton Mercury*, December 31, but none of the speeches besides Mr. Pratt's. Brief accounts of the meeting occur in the *Minutes* of January 9, 1815; the *Missionary Register*, January 1815; the *Report* of 1815, pp. 533, 660.

[5] Appointed September 24, 1806. Potton was about fourteen miles E. from Bedford, on the borders of Cambridgeshire; population 1,400.

[6] Three miles north-east from Bedford; population 30. Mr. Crispin was afterwards secretary.

[7] Trinity College, Cambridge, B.A. 1782, M.A. 1786. Campton, or Camelton, was ten miles S.E. from Bedford; population 400.

[8] Nine miles west from Bedford, seven west from Biddenham.

Bedford, of Cardington, secretary. No president[1] or vice-presidents were appointed. The Committee consisted of the chairman and all the clerical speakers, and in addition the Rev. J. Hawkesley,[2] the Rev. J. M. Longmire, the Rev. J. K. Martyn; also these laymen: John Higgins,[3] Esq.; Messrs. Aldermen Nash and Wing; Messrs. Dumelow, Moore, and Crofts. The collection at the doors 7*l.* 12*s.* 1*d.*

Considered geographically, this association may be said to have linked the midland missionary interest with the East Anglian, Bedford being about the same distance, sixty-five miles, south-east from Birmingham and west from Ipswich, and only forty-five south-east from Leicester. In the centre of another large vacant space the call to missionary work is heard, and there is one county capital the more to proclaim its urgency to surrounding villages and rural towns.

The Committee of the Association met on December 27, at which it was agreed to remit 90*l.* to the Society. It was also decided to keep the presidentship open for the present,[4] Mr. Trevor having declined it. Owing to the badness of the weather the assembling of the ladies had to be postponed, but every opportunity would be taken to promote a ladies' association.[5]

December 20, 1814. TODDINGTON,[6] near Dunstable.—Mr. John Potts, who had written concerning the Rev. J. Glenie, late curate, was very desirous of forming a penny society for the place, but, as he almost despaired of obtaining any assistance, he would be glad of a few printed papers for distribution:—

'I purpose collecting subscriptions of one penny a week, and to invite the assistance of my friends, especially of my young friends, to commence the first Monday in January. I do not expect much will be done, but I recollect it was once said of a good woman, "She hath done what she could;" so I wish to imitate her and do what I can.'

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[1] In the *Report* of 1815 the Rev. James Webster is President. In that of 1837 he appears as such for the last time, and in 1838 Mr. C. T. Higgins begins to take his place.

[2] There was a John Webster Hawkesley, St. John's, Cambridge, B.A. 1789, M.A. 1804; vicar of Melchbourne, Beds, October 9, 1821; rector of Turvey, December 2, 1827, in succession to Richmond.

[3] Born 1768, died 1846, father of Mr. Charles Longuet Higgins (born 1804, died 1885), who was one of Dean Burgon's *Twelve Good Men*. The father of Mr. John Higgins, Mr. Thomas Higgins (died 1794), was the son of that Mr. Bartholomew Higgins, sen. (died Nov. 29, 1778), who comes into Scott's life when Scott resided as a curate at Weston Underwood, near Olney. The elder brother of Mr. Thomas, and uncle of Mr. John, of the text, was Mr. Charles Higgins, of Turvey Abbey, a property which he had bought. Mr. Charles Longuet Higgins was president (1838, 1839) of the Bedfordshire Association, and from 1840 a vice-president, Mr. Charles T. Higgins succeeding him as president. Many of the Higgins name supported the Society from time to time.

[4] The Rev. James Webster must have accepted the office some time between this and the summer of 1815.

[5] Letter of the Rev. T. S. Grimshawe, December 28.

[6] In the south of Beds. 5 miles north from Dunstable; population 1,600. The large and handsome church contained several monuments of ancient families of rank. The *Report* of 1815 is the first one that contains Toddington or Mr. John Potts.

December 21, 1814. GOLDHANGER, Essex.[1]—The Rev. John Atkinson, writing from Wethersfield, reports that he has taken the curacy of this parish, and left Goldhanger, thereby putting a stop, he fears, to the desire of subscribing that was on the increase there.

December 22, 1814. PORTSEA.—Miss Heddington, of 5 Lion Place, remitting 12*l.* 18*s.* 6*d.* from the Juvenile Association, an increase on the half-year, wrote:—

'We read the monthly publications with no small interest. Is it not possible that in the ensuing year we may hear something of dear Messrs. Rhenius and Schnarre? . . . Should the two gentlemen who are going abroad come to this port, and be accompanied by any friend of yours, Mr. and Mrs. Dusautoy will be happy to show them every attention. I believe I may add every friend of the missionary cause here would. But I greatly fear Plymouth has been the favoured port from which your friends have embarked.[2] May every port in this highly favoured country send out labourers to those fields which surely are whitening to the harvest! I rejoice, dear Sir, to read the success the Society meets with. May it go on prospering and to prosper, till all the kingdoms of this world shall have become the kingdoms of our God and of His Christ!'

Friday, December 23, 1814.—The Rev. William Marsh briefly reports a journey made for the Society in Berkshire and Wiltshire. He gives no dates, but the period seems ascertainable in the course of the letter, which runs:—

'By the time I arrive at Colchester I shall have been about three hundred miles, and yet I have only collected 48*l.* 15*s.* from the following churches:—Basildon, Berks, Rev. R. B. Fisher (9*l.* 7*s.*); Harwell, Berks, Rev. G. Knight (5*l.* 13*s.*); East Garston,[3] Lambourne, Berks, Rev. I. Jennings (19*l.*); Baydon, Wilts, Rev. I. Jennings (8*l.*); Stanford Dingley, Reading, Berks, Rev. Gabriel Valpy[4] (6*l.* 15*s.*). I am almost ashamed to name my expenses, but the places were so distant, and the access to them so difficult, it could not be avoided. I went sixty-eight miles at my own expense, because there was family business at the end of them. Including the two guineas I have to pay for the Sunday and week at Colchester,[5] I am out of pocket 10*l.* 17*s.* 6*d.*; or you shall leave it till a society be formed at Colchester, when I shall become a ten guinea member for life. East Garston, Stanford Dingley, and Baydon are new ground. They may be triennial if not annual.'

December 23, 1814. BASILDON, Berks.—The Rev. R. B. Fisher, the vicar, remitting a collection at his church, 9*l.* 7*s.* by the Rev. William Marsh, and his own guinea subscription, wrote:—

'I have been informed that your Committee are desirous of establishing an auxiliary society for the county of Berks. I therefore beg leave to say that an application should in the first instance be made to the Rev. Dr.

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[1] Four miles east from Maldon.

[2] The Africa mission party, Sperrhacken, &c., embarked at Plymouth in the *Willding* on December 23.

[3] The vicar was Rev. J. M. Butt, since 1806.

[4] Of King's, Cambridge, B.A. 1812, M.A. 1815. He may have been curate here. He afterwards was of Bath, where he served St. Mark's, under Mr. Brodrick, the rector of Lincombe and Widcombe. From thence he removed in 1849 to be vicar of Bucklebury, Berks, where, at the age of eighty-four, he died May 16, 1872.

[5] This seems to show that Mr. Marsh was absent from Colchester for only one Sunday, which would be 18th. We may conclude probably that all the sermons were preached within the twelve days December 11–23.

Valpy, of Reading, as there is no person in this neighbourhood who could propose such a measure with so great a prospect of success, though there are several in different parts of the county who would exert themselves to the utmost of their ability in so excellent a cause, were the subject once brought before the public.'[1]

December 27, 1814. DORCHESTER, Dorset.—Mrs. Mary Cooper reports a small collection having been made here. Twenty-five persons have entered into a subscription of one penny a week, and thirty-four have paid five shillings for the year. John Balson has become a collector of one shilling a week.

December 27, 1814. STANTON LACY AND LUDLOW.—The Rev. John Nunn, curate of Stanton Lacy near Ludlow, remitting a contribution of 6*l.* 1*s.* from the Ludlow Bible and Missionary Association, observes:—

'No meeting has been yet held at Ludlow, but I think at no very distant period subscribers might be called together. My own parish, though adjoining Ludlow, is very much scattered, and lies entirely in the country. I can therefore promise but small contributions from hence.'

December 29, 1814. WARRINGTON.—Mr. J. Booth remits 2*l.* collected in penny subscriptions by his son John Booth, who commenced last month, and has twenty-six subscribers. He writes as a cordial well-wisher and one deeply interested.

December 29, 1814. ESSEX.—The Rev. John West, of Stebbing, near Dunmow, remitting 10*l.* from the Stebbing and Bardfield Village Association, writes:—

'The death of our much lamented friend the Rev. Mr. Thompson, the very week we had arranged matters for a provisional Committee meeting at Dunmow, and the absence from home of the Hon. General Henniker, who is the only person of rank likely to co-operate with us in this neighbourhood, led us to pause in seeking to establish an Auxiliary Society. But we earnestly hope that something may be done in the spring. I leave Stebbing in the course of a short time for White Roothing, Mr. Budd's curacy;[2] but should ever rejoice to co-operate in any way to promote such a cause as that in which you are engaged.'

December 31, 1814. HIBERNIAN AUXILIARY.—The Rev. Robert Shaw writes from Kilkenny:—

'I can only say that the business of auxiliary societies goes on very slow. In this town we cannot attempt it yet. We have got a new bishop,[3] who is most determinately hostile to every society, and declares to us openly that he looks on them as dangerous to the State and Establishment. But our private subscriptions and penny societies go on quietly, and when we find

[1] It was Dr. Valpy who started the Reading Auxiliary Bible Society which was instituted March 28, 1809.—Rev. J. Owen's *History of the Bible Society*, i. 403, 406.

[2] This remark identifies Mr. West with the missionary in N.W. America who baptized his little Cree Indian convert by the name of Henry Budd. He was of St. Edmund Hall, Oxford, B.A. 1804, M.A. 1809, and at a period after 1814 went out as a chaplain of the Hudson's Bay Company at the Red River Settlement. Returning to England he was Rector of Chettle in Dorset from Feb. 25, 1820, and of Farnham in Surrey, from March 12, 1835, till his death, Dec. 31, 1845. There is an account of him in the *Gentleman's Magazine*, 1846, p. 213, and in the *C.M.S. Proceedings* 1845, appendix. He was born at Nazing, which was also the native place of John Eliot, the missionary.

[3] Robert Fowler; his patent dated June 17, 1813.

an opportunity we shall take an auxiliary form. . . . Our divisions and dissensions likewise at present are a great obstacle; for the separatists have started such questions among the serious people that we seem occupied now in scarce anything but disputations on government and ministry; so that we must rest for awhile until many things subside. You people in England, who have an immense body of Protestants about you, have no idea what difficulties occur here, where our Protestants of a town of 30,000 people cannot fill one church. The smallest division or drawing back in so small a number greatly hinders effectual operation, and things must be done very quietly. . . . In spite of our enemies truth is prevailing, and enquiry exciting on every side, and we are looking that our little ones may soon become a thousand.'

Having now terminated the period assigned to this department of the History, the Author regretfully bids farewell to his readers, who will henceforth pursue the narrative on other lines more adapted to the broadening stream of the materials and the Society's extending operations; pleased if he has been enabled to guide them with any success over ground hitherto but partially explored. That the story has been worth telling so far as this in the details employed he would fain hope, notwithstanding that in his hands it must have seemed sometimes suited to few readers but those of an antiquarian turn. That the remainder, at all events, has to be told on a different plan, one to be governed by the imperative need of substantial condensation, must be obvious to all.

May the perusal of the whole, and of the ever lengthening portion hereafter to follow long after these pens have done their work, prove in God's good hand an always increasing stimulus to the members of this favoured Society. Its holy cause should never be suffered to languish, never to deteriorate. Salvation through the Cross of the Redeemer is its one glorious message, which should therefore advance and expand among deluded nations of the earth, till like a sea of glory it has spread from pole to pole.

APPENDIX A.

BIOGRAPHICAL NOTES.

ABDY, Rev. William Jarvis, born 1755, Magdalen Hall, Oxford, B.A. 1779, in 1782, chiefly through Mr. John Jowett, Curate of St. John's, Horsleydown, Southwark; in 1783 one of the early members of the Eclectic Society; on December 6, 1805, by the influence of Mr. Henry Thornton, M.P. for Southwark, instituted Rector of St. John's, a Chancellor's living. He held various lectureships in the City, died April 16, 1823, in his rectory adjoining the church, and was succeeded by his son John Canning Abdy. His name survives in *Abdy Street*, not far from the church.

ARNOTT, Rev. Samuel, son of Mr. Thomas Arnott, of Christ Church, Southwark; St. John's College, Oxford, B.A. May 20, 1809, M.A. January 14, 1813; Fellow of St. John's. After Godfrey he supplied St. John's, Bedford Row, until Wilson was ready to begin in succession to Cecil. In 1812 and 1813 he subscribed in London. His subsequent ministry was in West Sussex, where from April 23, 1814, he was Rector of Lynch, and from March 24, 1819, of Yelden, until his death in his 37th year on August 26, 1823. In 1814 he subscribed from Easebourn, not far from Lynch, where he was curate, and where he died.

BABINGTON, Mr. Thomas, descended from a long line of ancestors seated at Rothley Temple, four or five miles north from Leicester, was there born December 18, 1758. On June 20, 1776, he succeeded to the property; in 1779 graduated at Cambridge 12th wrangler; in 1780 was High Sheriff of Leicestershire. His marriage in 1787 made him the brother-in-law of Mr. Zachary, the Rev. Aulay, and General Colin Macaulay. From 1800 to 1818 he was M.P. for Leicester. His town house was in Downing Street, and he appears to have attended the Lock Chapel, which was at the farther end of St. James's Park. He died November 21, 1831, leaving a numerous family. The Rev. John Babington, Hon. Canon of Peterborough, was his son. The Rev. Charles Cardale Babington, Professor of Botany at Cambridge, was his nephew, son of his brother Joseph. The Rev. Churchill Babington, Professor of Archæology at Cambridge, was the grandson of his brother Matthew.

BACON, Mr. John, R.A., born 1740 in Southwark, where his father was a clothworker. In 1755 he was apprenticed to Mr. Crispe, a china manufacturer in Bow Churchyard, where in 1758 he executed his first attempt, a small figure of Peace. Between 1763 and 1766 he obtained premiums nine times from the Society for the Encouragement of Arts, and in 1778 he was made R.A. As a sculptor he ranks among the most distinguished which England has produced, and his works are to be found in public institutions as well as in private collections. He was a member of the Eclectic Society. After only three days' illness he died August 7, 1799, the first taken of the Society's founders. The monument of Romaine in St. Anne's, Blackfriars, was one of Bacon's works. That of Swartz at Madras, erected by the H.E.I.C. in 1807, was by his son John Bacon, who inherited much of his father's genius, and was a supporter of this Society. Bacon's life was written by Cecil, whose artistic knowledge and taste qualified him for the task.

BAINBRIDGE, Mr. Thomas, a member of the legal profession, residing in Guildford Street, and attending St. John's Chapel, Bedford Row. He supported the Society first in 1804 as a donor of ten guineas, and in 1806 he gave a like sum, in addition to his annual subscription of two guineas. He was a warm friend of Cecil, in whose life he is mentioned. From May 27, 1806, until May 4, 1813, and

again from May 3, 1814, until his death, he was a member of the Committee, and a very regular attendant. From 1815, when St. John's Association, under Wilson, first appeared in an organised form, until 1828, he was treasurer. On March 25, 1828, he was of Queen Square, Bloomsbury, and Croydon. On January 8, 1830, he died at Croydon Lodge, bequeathing to the Society a legacy of 7921.

BARBER, Mr. John, a wholesale linendraper at No. 28 Cheapside, not far from St. Paul's Churchyard, on the right hand going towards the Mansion House. A retail business in the same trade is still carried on there. His private house was on Denmark Hill. On September 3, 1789, he married, from Mr. Scott's house in Chapel Street, Miss Susannah Gines, who with her sister Rebecca had resided with Mr. and Mrs. Scott at Olney Vicarage. The two ladies were granddaughters of Mr. Henry Hurt, goldsmith and banker of London, whose fortune came to them. Rebecca, on September 9, 1789, was married to Mr. Stephen Langston, afterwards Rector of Hulcot. Each lady in her offspring remembered her grandfather, Susannah's son being the Rev. John Hurt Barber, who with his wife Lady Millicent, is not forgotten, while Rebecca's son, the Rev. Stephen Hurt Langston, incumbent of Southborough, is equally well remembered. It was Susannah Barber who presented Scott to Aston Sandford, the advowson of which had come to her from Mr. Hurt. Mr. John Barber died October 6, 1809.

BARHAM, Sir Charles Middleton, first Baron, born at Leith in 1726, was the second son of Mr. Robert Middleton, Collector of Customs at Alloway, N.B. Entering the Navy he attained, on May 22, 1758, the rank of post captain, and in 1778 was made Comptroller of the Navy. On October 23, 1781, he was created a baronet, with remainder to his son-in-law, Mr. Gerard Noel Edwards, the husband of his only child Diana, married December 20, 1780. His property was Barham Court, at Teston, in Kent, four miles from Maidstone on the road to Tonbridge. On May 1, 1805, having been appointed First Lord of the Admiralty, he was created Baron Barham of Barham Court and Teston, with the dignity of a baroness to his daughter Diana and the dignity of a baron to her heirs male. There is an anecdote of his receiving the news of the victory of Trafalgar by a messenger at night in the *Life of William Marsden* (collector of the Marsden Library in King's College, London), pp. 116 and 117. The death of Pitt on January 23, 1806, brought his public life to an end, and he himself died June 17, 1813. He was succeeded in his baronetcy by his son-in-law, who having changed his name, was now Sir Gerard Noel Noel. The baroness dying April 12, 1823, was succeeded in the title by her eldest son Charles Noel Noel.

BARING, Sir Thomas, second Baronet, born June 12, 1772, succeeded his father Sir Francis, the eminent banker, September 12, 1810. His country seat, inherited from his father, was Stratton Park, eight miles from Basingstoke towards Winchester. In 1812 he joined the Society, his town residence being then 12 Devonshire Place, and his place of worship Percy Chapel, which that year came under Haldane Stewart. The same year he placed his sons Thomas and John with the Rev. John Venn, Rector of Chapham, where their companion was Henry Venn, the future Secretary. In 1813 his eldest son Francis (afterwards a double first at Oxford, and Lord Northbrook) went (in company with Henry Venn) as a private pupil under Professor Farish at Chesterton. Sir Thomas died April 3, 1848. His youngest son Charles Baring became Bishop of Durham.

BARKER, Mr. Joseph, a contributor from 4 Lawrence Lane (1808–1815), and from 13 St. Mary Axe (1816–1818). In 1819–1831, with the initials 'J. G.' he subscribed from Wardrobe Place, the Directory giving him during the same period as Joseph Gibbs Barker, Agent, 1 Addle Hill, an address close to Wardrobe Place and Carter Lane. In 1832–1837 he was of 14 and 16 Exeter Hall, Strand, and then he disappears from the Report, Mrs. Barker continuing (but without address) till 1847.

BARRY, Mr. Richard, subscribed first in 1805, his address being then, and until 1812, Portman Place. On December 30, 1812, when the new rule as to the composition of the committee began, he was chosen one of the twelve additional laymen. In the Report of 1813 his address is Lisson Street, and he subscribes through the Rev. Basil Woodd. In 1814 he begins to be treasurer of the Bentinck Chapel Association, and such remained, as well as a member of the parent Committee, until his death on April 1, 1819, aged 52.

BATES, Rev. George Ferne, of Queens' College, Cambridge, where he subscribed to the Society from 1802 to 1805; B.A. 1805, M.A. 1808. From 1806 to 1812 he subscribed from Hatton Garden. He was a member of the Committee from May 19, 1807, until in 1813 all subscribing clergymen were members. In 1808 he was

chosen lecturer of St. Giles, Cripplegate, and in 1814 made a collection in the church as such. In 1815 he was also Lecturer. He was from March 3, 1812, Vicar of South Mimms, Middlesex, and from July 18, 1815, Rector of West Malling, Kent, until his death, at the age of 66, on November 18, 1841. Among his legacies to institutions was one of 250*l.* to this Society. He and Henry Martyn were intimates at Cambridge, and there is frequent mention of 'Bates' or 'B' in Martyn's *Memoir* and *Letters and Journals*. From various notices there, as well as from the reports, Mr. Bates was a near younger relative, almost certainly a son, of Mr. or Dr. Benjamin Bates, a medical practitioner in London, who in 1801 to 1802 was of Thames Street, and in 1802 a donor of twenty guineas; and here it must have been that Henry Martyn, just up from Cambridge, was staying when he went to the Open Committee on January 31, 1804 (p. 93), his companion being doubtless the G. F. Bates who also is found there (p. 92). In 1805–12 Mr. Benjamin Bates was of Brunswick Square, where we trace Henry Martyn once more on January 7, 1805, as he entered in his journal: 'Arrived at dinner in Brunswick Square, where I passed the remainder of the evening very agreeably with old Mr. and Mrs. Bates, for their favourite subject was religion.' (*L. and J.* i. pp. 85, 213.) In 1813–17 Mr. Benjamin Bates was of Stockwell, in 1818–21 of West Malling. In 1828 he died at Little Missenden, Bucks, at an advanced age, being then M.D. in the *Gentleman's Magazine* obituary.

BIDDULPH, Rev. Thomas Tregenna, one of the ancient family of Biddulph, in that branch of it which was, and is, seated at Ledbury in Herefordshire. His father, the Rev. Thomas Biddulph, who warmly sympathised in the Evangelical Revival, died Vicar of Padstow. The son, born July 5, 1763, of Queen's College, Oxford, graduated in 1784 and 1787, and from 1789 to 1799 was curate of St. Mary-le-port, Bristol, a parish then in charge of the Rev. William Tandey. From 1793 to 1803 he was Incumbent of Bengeworth, the advowson of which had been bequeathed to him by his father, but he served the church by a curate. From September 21, 1799, he was Incumbent of St. James's, Bristol, and from 1813 of Durston, near Taunton, until his death on May 19, 1838. There is a life-size portrait of him in the committee-room of Salisbury Square.

BLAIR, Mr. William, appears in the Report as a subscriber from 1801 to 1822, his address being No. 69 Great Russell Street. He was on the following committees: June 4, 1805–May 19, 1807; June 7, 1808–May 1, 1813; May 2, 1815–May 6, 1817; May 5, 1818–1822.

BRASIER, Mr. John, a cousin of the Rev. Henry Venn the elder. In *Venn's Life* there are several letters addressed to him, the first of them, December 2, 1776, showing that he had then recently returned from India and was on the point of marriage, residing at Camberwell, where on December 5, 1808, he died. There was also a Mr. S. Brasier, whose wife Catherine Jane was the second child by the second marriage of Mr. Charles Elliott of Clapham, granddaughter therefore of Mr. Henry Venn the elder, and niece of the Rev. John Venn, Rector of Clapham.

BROOKS, Mr. William, began to subscribe 1808–1810, in Millman Street, by St. John's Chapel, Bedford Row, which in 1822 he was attending. In 1811–20 his address was 52 Doughty Street, and from 1821–1832, Islington. After this we have not traced him in the Reports.

BUCHANAN, Rev. Dr. Claudius, born at Cambuslang, near Glasgow, March 12, 1766, was educated at Glasgow University, and in 1787 went to London, where, under the influence of Mr. Newton his life in 1793 took a very decided Christian turn. In October 1791, by the assistance of Mr. Henry Thornton, which he was able afterwards to repay, he commenced studying at Queens' College, Cambridge, and graduating July 8, 1795, he was on September 20 ordained for the curacy of St. Mary Woolnoth. Through Mr. Grant he was appointed on March 30, 1796, Chaplain to the E.I.C. for Bengal, and on March 10, 1797, landed at Calcutta. On November 27, 1807, he left that capital to return to England, and after a time spent in Ceylon, which he finally quitted March 11, 1808, reached England in the middle of August. In February 1810 he married his second wife and settled at Kirby Hall, Yorkshire, taking the curacy of Little Ouseburn. Mrs. Buchanan died March 23, 1813, and he on February 9, 1815.

BUDD, Rev. Henry, son of Dr. Richard Budd, a physician of Battersea, born 1774, of St. John's, Cambridge, graduating in 1798 and 1801; ordained December 31, 1797, for the curacy of Aldermaston, near Reading; after January 15, 1800, appointed chaplain of Bridewell Hospital, and minister of Bridewell Precincts, Blackfriars, having apartments at the hospital, and his private residence in Chatham Place, close by. On coming to London in 1800, and frequently hearing Scott, he

embraced the Evangelical doctrines. In 1802 he first appeared as a subscriber to the Society. In 1810 he began a society for religious improvement, consisting of about ten young men who met at his house on Saturday nights. To this in 1811 he added a monthly missionary meeting, the members coming to him on the first Friday in the month. In 1831 he resigned the chaplaincy, retiring to a living which he held at White Roothing in Essex, where he died June 27, 1853.

BURGESS, Rev. Bryant, son of Mr. Hugh Burgess of Marylebone. At the age of 26 he matriculated at Oxford, from Exeter College, and graduated B.A. June 23, 1808, M.A. December 5, 1811. From 1840 to 1846 he was Rector of St. Benet, Gracechurch Street. He subscribed to the Society from 1805 to 1846, his addresses being (1805–1841) 9 Salisbury Place, New Road, near Dorset Square, S.W. from Regent's Park, and (1842–1846) Dalby Terrace, Islington, near the junction of City Road and Goswell Street Road, where he died May 25, 1846, aged 68.

BURN, Rev. Edward, son of Mr. Charles Burn of Killileagh in county Down. In 1784, at the age of 24, he matriculated at Oxford from St. Edmund Hall, and after keeping a term or two began his ministry in 1785 at St. Mary's Chapel, Birmingham, as assistant to the Rev. John Riland. In 1790, on Mr. Riland's removal to be Rector of Sutton Coldfield, he was left in sole charge, and in the same year took his B.A. degree, proceeding M.A. in 1791. On May 27, 1806, he preached the Society's annual sermon at Blackfriars, being then Lecturer of St. Mary's, as he was still only in charge of the chapel for Mr. Riland. On September 19, 1810, he became P.C. of Ashted Chapel, Birmingham, and on October 4 sole minister of St. Mary's. In 1830 he became Rector of Smethcote, Salop. At the time of his death, on May 20, 1837, in his 77th year, he held St. Mary's and Smethcote.

BUTLER, Mr. John, subscribed first in 1809, when of Brunswick Square; in 1810–1821 he was of 14 Tavistock Square; 1822 of no address. In 1816–1819 he was of St. John's Chapel Association, but in 1820–22, beyond which we have not traced him, he subscribed to the Society direct. He went off the Committee May 6, 1817.

CALTHORPE, George Gough-Calthorpe, third Baron, who began to subscribe in 1812, was seated at Ampton, in Suffolk, three miles north from Bury St. Edmunds; at Elvetham in the north-east angle of Hampshire; and at Edgbaston near Birmingham. He was an intimate friend of Mr. Wilberforce, for whom he procured (before the Reform Act) the parliamentary seat of Bramber, which was under his influence.

CARDALE, Mr. William, solicitor, No. 2 Bedford Row, the second house on the right hand going north. It was he and Mrs. Wilberforce of John Street, hard by, aunt of the M.P., who advanced the funds which enabled Mr. Cecil to take St. John's Chapel, in all business matters connected with which Mr. Cardale proved his invaluable friend, and when Cecil broke down he was instrumental in raising 3,000*l.* towards his support. He afterwards attached himself to Cecil's successor, Daniel Wilson, and on September 17, 1816, aged 70, died at Islington.

CECIL, Rev. Richard, born November 8, 1748; graduated at Oxford from Queen's College, B.A. 1777; in March 1780 commenced his ministry at St. John's Chapel, Bedford Row. On January 16, 1783, in conjunction with three others, he founded the Eclectic Society. On December 7, 1798, he received the most serious warning from his physicians, and in January 1799 was thought to be a dying man. In the spring of 1799 he resumed duty but without his former strength, nor was he physically ever the same man again. In the autumn of 1807 he had a slight attack of paralysis; on March 1, 1808, an alarming one; on August 14, 1810, a third; and on August 15 he died. He was succeeded at St. John's by Mr. Daniel Wilson.

CHRISTIAN, Mr. Joseph, began to subscribe in 1813, being then of 11 Wigmore Street, as also in 1821, after which we have not traced him. He went off the Committee April 30, 1816.

CLARKE, Rev. George, began to subscribe in 1807, without address. In 1808 he was M.A., and chaplain to the Royal Military Asylum, Chelsea. His degree may have been Scotch. His subscription was unfailing down to 1849, when he was 'the late.' From 1842 to 1848 he was also Chaplain to the Duke of Cambridge.

CLOSE, John Marjoram, Major R.A., first subscribed in 1812, being then of St. John's Wood, Paddington, at which time also, and from 1810, Mr. Edmund Close, of New Road, Paddington, subscribed. He went off the Committee May 2, 1815. In 1816 his address was Ordnance Office, Pall Mall, and in 1817–1821 it was 113 Jermyn Street. In 1822–1830 he was of Kilburn. He was an elder brother of Francis Close, afterwards Dean of Carlisle, entered the Royal Artillery March 6,

1795, was Captain November 25, 1802, Major June 4, 1813, and retired on half-pay September 1, 1819. He died at Hastings February 2, 1857, aged 77, having been for nearly a quarter of a century the indefatigable Secretary of the Naval and Military Bible Society. His father, the Rev. Henry Jackson Close, was a distinguished agriculturist, who after holding the livings of Hitcham in Suffolk, and Carleton St. Peter in Norfolk, became in 1801 Rector of Bentworth, Hants, and in 1802 of Bignor in Sussex, dying at Bristol in 1806.

COMPIGNE, Mr. James, 7 Guildford Street, a subscriber from 1804, and on the Committee till 1827. In 1822 he was of Brixton, where he died, February 12, 1828, in his 50th year. From 1813 to 1838 another Mr. James Compigne, of Camberwell, subscribed, bequeathing in the latter year 300*l.* to the Society.

COOPER, Mr. John, began to subscribe in 1811, being then of 8 Queen Street, Cheapside. He went off the Committee May, 3, 1814. In 1818 he gave a donation of ten guineas. In 1822 his address changed from the above to Liverpool, where he is found for the last time in 1849.

COULTHURST, Rev. Henry William, of Yorkshire parentage but born in Barbadoes. He graduated at Cambridge from Sidney, second wrangler and junior Smith's prizeman; became fellow and tutor of Sidney, and filled various distinguished posts in the University, where he was a great friend and supporter of Simeon. He was Vicar of Halifax from 1790 until his death, January 11, 1817, in his 65th year. His learning, character, West Indian fortune, efficiency in duty, all combined to make him a most popular and influential man. His successor was Samuel Knight.

CROUCH, Rev. Isaac, a graduate of Oxford from St. Edmund Hall, B.A. 1777, M.A. 1780. It was probably in 1778 that he began to assist in the tuitional duties of the Hall, of which he became in due time tutor and vice-principal. Among the students who came under his care were the following, all mentioned in this history, resident from 1780 to 1800 and in the order here given: Thomas Sheppard, William Day, Edward Burn, Josiah Pratt, James Vaughan, John Greig, William Marsh, John Cawood, Daniel Wilson, Isaac Saunders. In January, 1804, Mr. Daniel Wilson became his assistant in the tutorship, and in January, 1807, succeeded him as tutor and vice-principal. At the age of 79 he died at his living of Narborough, near Leicester, to which he had retired. To the value of his work at St. Edmund Hall a beautiful testimony was borne by Daniel Wilson in 1832 and 1835. (Bateman's *Life of Wilson*, i. 51, 52.)

CROWTHER, Rev. Samuel, a native of Yorkshire, born January 9, 1769, and educated for the ministry under the Elland Society, matriculated at Oxford from Brasenose October 26, 1787, and while an undergraduate was selected by Mr. Wilberforce as Chaplain for New South Wales. The perils of the *Guardian*, Capt. Riou, in which he sailed in 1789, her escape and his return home, form a striking story (*Life of Wilberforce*, by his Sons, 1838, i. 267–70). He ultimately graduated from New College in 1791 and 1795, and became Fellow. On February 17, 1800, on the presentation of the Governors of St. Bartholomew's Hospital, he was instituted Vicar of Christ Church, Newgate. In April 1801 he was appointed alternate Sunday afternoon Lecturer of St. Botolph, Bishopsgate, where among those benefited by his teaching was Sir Thomas Fowell Buxton in the early course of his religious life. He resided in St. Bartholomew Close, and died September 29, 1829. His memory was preserved in his church by a slab over his remains in the chancel, a monument and bust upon the chancel wall, and a portrait in the vestry. From 1818 to 1823 the teachers of his Sunday School contributed 5*l.* annually to the support of a liberated African slave-boy under the Society's care, whose native name proved to be Adjai, but on whom they bestowed that of their rector Samuel Crowther (Reports, 1818–1823, under London, Christ Church). On Sunday, May 1, 1873, Bishop Crowther, in one of his visits to this country, preached twice in Christ Church, Newgate.

CUTHBERT, Rev. Edward, son of the Rev. Joseph Cuthbert. Father and son were both of St. John's College, Cambridge, the former graduating in 1736, 1717, the latter in 1768, 1781. At some date not later than 1795 Edward Cuthbert became, in succession to his father, Rector of Bulphan or Bulvan in Essex, a very small parish ten miles S.S.E. from Romford, in the patronage of the Bury family. He was also joint minister of Longacre Chapel, and that was his designation as a London clergyman in 1799, when his residence was in Hatton Garden. So it was also at his death, which occurred in the same place on December 18, 1803.

DAVIES, Rev. John, of Trinity College, Cambridge, B.A., 12th wrangler, 1789, and afterwards Fellow; M.A. 1792. On February 22, 1795, he designated himself

Lecturer of St. Lawrence Jewry and joint Lecturer of Christ Church, Spitalfields. He supported the Society from its foundation till his death. His various addresses are discovered in the Reports, where his duty is not specified. In 1801 he was of Queen Square, Westminster, and though official records appear lacking it is certain from other sources that he had then become minister of St. Margaret's Chapel, otherwise Broadway Chapel, now Christ Church, Broadway, Westminster. In 1802–1805 he was of Clapham, except that in 1803 he was of St. George's Place, Surrey Road. In 1805 we find him called minister of St. Margaret's Chapel; in 1806-1808 he was of Lower Tooting; in 1809, 1810 of Claworth, near Bawtrey, in the West Riding. We think it probable that on removing thither he left the Rev. Isaac Saunders (*whom see*) minister in charge of St. Margaret's Chapel. In 1811 he was of Coventry, conjecturally a lecturer or curate, as on August 10, 1815, he was instituted Vicar of Holy Trinity, Coventry, on the presentation of the Crown. He died August 21, 1828, aged 62, and his obituary describes him as at that time Vicar of Holy Trinity, Coventry, and Minister of St. Margaret's, Westminster.

DAWES, Mr. William, continues to occur in the Reports as directing the Society's schools at Antigua down to 1830, after which his name and that of the island itself drop.

DAY, Rev. William, son of Mr. Day, of Bridge Street, Bristol, was of St. Edmund Hall, Oxford, in Mr. Crouch's time, B.A. June 14, 1786, M.A. July 2, 1789. From 1793, or thereabout, till 1803, he was Curate-in-charge of Bengeworth in Worcestershire, a living of which the Rev. T. T. Biddulph, who had ministerial duty in Bristol besides, was incumbent and patron. After 1803 he had some ministerial charge in Bristol, where in 1807 he was appointed by the Corporation chaplain of the gaols, and in 1810 Vicar of St. Philip and St. Jacob. He died at the age of 66, on September 2, 1832, and his funeral at St. Philip's was attended by nearly all the clergy and dissenting ministers in and about Bristol.

DIKES (so written in his lifetime, after his death Dykes), Rev. Thomas, born December 21, 1761, at Ipswich, where his father was in business. In 1791 he graduated B.A. at Cambridge from Magdalene College. On December 21, 1787, he was ordained for the curacy of Cottingham, near Hull, and soon gave evidence of great pulpit talent. By his exertions was erected St. John's Church at Hull, which was consecrated in August, 1791, but not regularly opened for service until 1792. Here he ministered until his death, which occurred on August 23, 1847. For half a century he was at the head of every earnest Church movement in Hull, and several new churches were built on his encouragement and with his active assistance. On March 15, 1789, he married Mary, the eldest daughter of Mr. William Hey, F.R.S., of Leeds.

DIXON, Mr. William, joined the Society in 1801, from which time till 1811 he resided in the Borough. From 1812 to 1821, after which we have not met with him, his address was Blackheath, where in 1813 and 1816 his donations amounted to 31*l.*

DOWNER, Mr. Nathan, hat warehouseman, of No. 29 Bishopsgate Street Without, where he commenced his business in 1785. His name occurs among the subscribers in 1801, 1802, 1803, but not afterwards. In 1806 he removed to 13 Paternoster Row, where he dealt in chip and Leghorn hats. In 1810 he was of 38 St. Martin-le-Grand, and beyond that date we have not traced him.

EDWARDS, Rev. Edward, son of Mr. Hugh Edwards, of Rhayader, Radnorshire. He matriculated at Oxford from Wadham College, April 11, 1783, at the age of 18, took his B.A. degree February 20, 1787, at the same university, but his M.A. at Cambridge from Jesus College. In December 1791 he became Lecturer of King's Lynn, and in 1799 Rector of North Lynn, St. Edmund's, above a mile from King's Lynn. The parish church of King's Lynn was St. Margaret's, to which was annexed the Chapel of St. Nicholas, a large structure. Though his title was Lecturer of King's Lynn, his lectures appear to have been always delivered at St. Nicholas's. He died at the age of 85 on March 15, 1849, and was buried in the churchyard of St. Nicholas. He was an intimate friend of Mr. Simeon.

ELLIOTT, Mr. Charles, born June 12, 1751. By his first wife Sarah Anne, daughter of the Rev. Dr. Sherman, he was the father of four surviving children. On December 10, 1785, he married, secondly, Miss Eling Venn, daughter of the Rev. Henry Venn, of Yelling, previously of Huddersfield. He carried on a very lucrative business as upholsterer to the King at 97 (now 104) New Bond Street. In 1793 he was residing at Paddington in a charming country villa, and was intimate with the Basil Woodds of Paddington Green, attending, we may be sure, Bentinck

Chapel. At Michaelmas 1793 he removed his country abode to Clapham. Grove House was its name, and there his daughter Charlotte composed her celebrated hymn. The villa has disappeared, but the beginning of the carriage-drive which led to it out of the Old Town still survives between two private residences, one of which has taken the name of Grove House, No. 18 Old Town, the other being No. 16. There Mr. Elliott and his family were intimate with the Wilberforces, who lived at Broomfield, beyond the western end of the Common. Mr. Elliott had also a marine residence at Brighton, at the western end of it, Westfield Lodge, about the fourth house westward from the Battery. At Brighton he founded St. Mary's Chapel, of which, at its consecration in January 1827, his son Henry Venn Elliott became the first minister. Another of his sons was the Rev. Edward Bishop Elliott, author of *Horæ Apocalypticæ*. From his large family have descended several individuals of distinction and great worth. He died October 15, 1832, at the age of 81.

FANCOURT, Rev. William Lowfield, probably the son of the Rev. William Fancourt, Rector of Bletsoe, Beds. He graduated at Cambridge from Clare Hall, B.A. 1789, M.A. 1800, D.D. 1823; was ordained Deacon December 13, 1789, for Bletsoe and Melchbourne. In 1805 his address was Southwark, he being then or later curate of St. Olave. In 1823 he was appointed Master of St. Saviour's Grammar School, which he raised up from the verge of extinction. In 1828 he became Vicar of St. Mary's, Leicester, in 1833 a Prebendary of Lincoln. On May 13, 1840, he died. The Fancourts held rank in Army and Navy. Captain Fancourt commanded one of the ships that mutinied in the Nore; Lieutenant-Colonel St. John Fancourt was commandant at Vellore in the Vellore Mutiny, 1806, and fell in it.

FANCOURT, Rev. Thomas, of Queens' College, Cambridge, B.A. 1793, subscribed in Charles Square (1807–1810) and in Hoxton Square (1811–1813), the same square being intended. We have not seen him in later Reports. From 1815 to 1857 he was assistant minister of the Jews' Episcopal Chapel, Bethnal Green, and on May 2, 1857, died, aged 86, at his residence 31 Hoxton Square.

FAWCETT, Rev. John, born at Leeds, November 30, 1769, only son of the Rev. John Fawcett, incumbent of Farnley, near Leeds; of Magdalene College, Cambridge, B.A. 1792, when he went as second master to Hull Grammar School, under Rev. Joseph Milner. In 1796 through Dr. Isaac Milner, Dean of Carlisle, he was appointed master of the Carlisle Grammar School. At Scaleby Castle, near Carlisle, resided his first cousin Mr. R. Fawcett with his sisters, intimate friends of Mr. Simeon. One of the sisters, Eleanor, became his wife; another, Bessie, in 1799 married Simeon's friend T. T. Thomason. In December 1801 when he had for some time acted as curate of St. Cuthbert's, Carlisle, in the absence of the incumbent, he was put into the living by the Dean and Chapter and thereupon resigned the school. The parish being populous, the living poor and without a parsonage house, he found it necessary to take private pupils at Stanwix, where he resided, a mile out of Carlisle and near Scaleby Castle. Among his pupils here were Archdeacon Hodson, Bishop Charles Hugh Terrot of Edinburgh, Rev. J. N. Pearson first principal of Islington C.M. College, Admiral Vernon Harcourt, Rev. William Carus-Wilson. In 1802 Dr. Vernon, Bishop of Carlisle, collated him to the living of Scaleby, which he served by a curate, giving him the emoluments entire. In 1815 he removed into the parsonage house built for him by the parishioners of St. Cuthbert, resigning Scaleby soon afterwards. His Carlisle ministry was most laborious and appreciated. He was the means of building two new churches, and the schools erected in 1850 were named in his honour the Fawcett schools. He died December 4, 1851. He attended the Society's Jubilee in 1848.

FEARON, Rev. Devey, M.D., the son of Daniel Fearon, Esq., of London; of Trinity College, Cambridge, 1791, B.A., twelfth wrangler; 1794, M.A. In 1801, 1802 his address was Ely Place, Holborn; in 1801–6 he was of Lamb's Conduit Place. In about June or July 1807, retiring from medical practice, he entered holy orders. In 1807–9 his address was Windlesham, Surrey, in 1810 11 he served the curacy of Betchworth, near Dorking; in 1815 his address was Ore, near Hastings, and on December 12, 1815, he was instituted rector of that parish, where on July 28, 1847, he died at the age of 78. His religious history began at Cambridge, where he came under the influence of Simeon. Any proper memoir of Dr. Fearon would have to refer to the visits he paid to Cecil in his last illness, and especially to the one received from him by Cornelius Neale.

FERRERS, Robert Shirley, 7th Earl, seated at Ratcliffe on the Wreke, in the north of Leicestershire, seven miles above Leicester; born September 21, 1756, succeeded his father April 17, 1787. Members of the Shirley family warmly

interested themselves in the religious movements of their days. Lady Frances Shirley, this nobleman's great-aunt, was Hervey's correspondent; his father's first cousin was Selina Shirley Countess of Huntingdon. His father's brother, the Hon. and Rev. Walter Shirley, took a leading part in her support, and was the father of another Rev. Walter Shirley, who was therefore the 7th Earl's first cousin and at one time his probable heir. This younger Walter was the father of Walter Augustus Shirley, Bishop of Sodor and Man, in whose younger years the Earl showed a parental interest, receiving from him in his own later days the affection of a son. At Ratcliffe the Earl was a country neighbour, more or less distant, of Mr. Babington, of Rothley Temple; of the Rev. William Babington, of Cossington; of Mr. Thomas March-Phillipps, of Garendon Park; and of Mr. Robinson, of Leicester. In 1811 he began to contribute to the C.M.S., and on May 2, 1827, he died.

FOSTER, Rev. Henry, born 1745 at Halifax, where his father Mr. William Foster was a shalloon manufacturer. He graduated at Oxford, B.A., from Queen's, 1767; and the same year was ordained for the curacy of St. Andrew Wardrobe under Mr. Romaine. He also became lecturer at that church, and during the next few years obtained additional lectureships at St. Antholin's, St. Swithin's, and St. Peter, Cornhill. On January 16, 1783, he was one of the four founders of the Eclectic Society. In September 1784 he became the first Sunday evening lecturer at Christ Church, Spitalfields, where in 1787 he gave place to Mr. Cecil, the lecture being tenable for only three years at a time. Those two alternated triennially in that lecture for many years, and when one was at Spitalfields the other took Long Acre Chapel. With such appointments his curacy at St. Andrew's was impossible, and he was in 1786 succeeded in it by William Goode. On July 30, 1804, he was elected by the parish P.C. of St. James' Clerkenwell, after which he relinquished his other work. He died May 26, 1844, and was succeeded by the Rev. Thomas Sheppard. He resided all his London life in Wilderness Row, which bounded the Charterhouse grounds on the north, and is now, without its old name, merged in Clerkenwell Road.

FRESHFIELD, Mr. James William, F.R.S., F.S.A., a solicitor of extensive practice in the City, his business address being New Bank Buildings, where he was succeeded by sons and grandsons. He was solicitor to the Bank of England and to the great Dock Companies. He joined the Society in 1812, went off the Committee April 20, 1822, but was again a member from May 6, 1823, to May 4, 1824. He was treasurer of the North-East London Association from its establishment, May 30, 1820, to 1838. With various intervals he sat in Parliament from 1830 to 1859. In 1843 his country house was Moor Place, Betchworth, Reigate, and at his death, in Devonshire Place, June 27, 1864, aged 89, he was of Mynthurst, Reigate.

FRY, Rev. Thomas, son of Mr. Peter Fry, of Compton Bishop, near Axbridge, Somerset. He matriculated at Oxford April 24, 1792, and graduated B.A. February 5, 1796, both from Oriel, afterwards migrating to Lincoln College where he obtained a Fellowship, and from whence he took his M.A. December 6, 1798. On February 3, 1803, he was elected chaplain of the Lock Hospital, Upper Grosvenor Place, in succession to Mr. Scott and mainly through his interest. On November 26, 1804, he was instituted, on his own presentation, rector of Emberton, a country parish near Olney, Bucks, serving it with the aid of a curate in connection with his London chaplaincy. He was succeeded at the Lock in 1812 by the Rev. James Gibson, retaining Emberton till his death in his 86th year, in 1860. He subscribed in 1801 and 1802 as a Fellow of Lincoln; in 1803–1812 as chaplain of the Lock.

GAMBIER, James, Lord, Admiral, of a French refugee family, several of whom stand in our naval records, was a younger son of Samuel Gambier, Lieutenant-Governor of the Bahamas, where he was born October 13, 1756. On October 9, 1778, he was made post-captain. In 1793 he took command of the *Defence*, 74, which, in the famous action of June 1, 1794, under Lord Howe, was the first vessel that cut through the enemy's line. Up to the time of his taking command of that ship he was one of Scott's regular congregation at the Lock Chapel. On March 2, 1795, he was made a Lord of the Admiralty, and on June 1, 1795, Rear-Admiral. In February, 1801, being then Vice-Admiral, he was appointed third in command of the Channel Fleet. In the summer of 1807, as full Admiral, he commanded the fleet to which the Danish navy was surrendered at Copenhagen, for which service he was rewarded by a peerage, dated November 9, 1807. In April, 1809, he commanded the Channel Fleet in an action wherein the French squadron was partially

destroyed, and he received the thanks of both Houses of Parliament. He continued in command of the Channel Fleet until 1811, when his time expired. In 1814 he was placed at the head of the Commission for concluding a peace with the United States, and the treaty concluded was ratified at Washington, February 17, 1815. On June 7, 1815, he was nominated a K.G.C.B. On the accession of William IV. he was made Admiral of the Fleet. He resided at Iver Grove, in the parish of Iver, at the southern extremity of Bucks, four miles south from Uxbridge, and in his period the Rev. Edward Ward was Vicar of Iver. His title was Baron Gambier of Iver, and from Iver Grove his letters to the C.M.S. were dated. There he died April 19, 1833, leaving no son to inherit his title. Mr. Ward's funeral sermon on the occasion was afterwards printed.

GARRATT, Mr. William Albin, joined the Society in 1811, with a donation of ten guineas, being then, and down to 1820, of 18 Guildford Street. He went off the Committee May 2, 1815, but returned to it in 1817. From 1816 to 1820 he subscribed through St. John's Chapel Association. His subsequent addresses were Hampstead (1821–1851) and Brighton (1852–1858).

GIBBS, Mr. Michael, began to subscribe in 1811, being then of 19 Ely Place. From 1812 to 1861 he was of Walbrook, of which Ward he was several years an Alderman. He went off the Committee May 5, 1818, returning the following year. In 1850 he was a donor of ten guineas.

GIBSON, Rev. James, son of Mr. James Gibson of Marylebone; matriculated at Oxford May 29, 1802, aged 16, from Wadham; B.A. January 29, 1806; M.A. June 20, 1811; Fellow 1812–1822. In 1812 he succeeded the Rev. Thomas Fry as Chaplain of the Lock Hospital, and was Rector of Worlington from 1818 till his death on October 4, 1850. He began to subscribe in 1812, his address being then Carlisle Street. In 1813 it was Sloane Street; in 1814 Grosvenor Street West. When the Lock Chapel Association was established on May 3, 1813, he was President of it, and so in 1842. In 1843–7 he was President of the Halkin Street Episcopal Chapel Association.

GLASCOTT, Rev. Cradock, a native of Cardiff and a graduate of Oxford, from Jesus College, 1763, 1767. He was ordained in 1765, and, after serving two years in a curacy, connected himself with Lady Huntingdon as one of her chaplains until, in 1781, her system was declared by the ecclesiastical courts to be irregular. On the presentation of Mr. James Ireland, of Brislington, near Bristol, he was instituted, December 7, 1781, Vicar of Hatherleigh, in the heart of Devon, where at the age of 89 he died on August 11, 1831.

GODFREY, Rev. Henry, son of one who was an attached member of the Rev. Watts Wilkinson's congregation at Aske's Hospital, Hoxton, was of Queens' College, Cambridge, B.A. 1802, 13th Wrangler. In 1804, while Fellow, he began to subscribe. When Mr. Daniel Wilson took over St. John's Chapel from Mr. Cecil in 1809, while still obliged to be a good deal at Oxford, Mr. Godfrey was the first to supply his absence, and was succeeded by the Rev. S. Arnott. From April 30, 1810, to 1811 he was on the Eclectic Society. On June 12, 1810, he came on the Committee of the C.M.S., continuing until, on December 30, 1812, all clerical members of the Society were so. In 1820 he succeeded Milner as President of Queens'; in 1822 was Vice-Chancellor; and on October 16, 1832, died.

GOOCH, Mr. George, also called Captain Gooch or Gonch, joined the Society in 1813, with a donation of ten guineas, being then of 23 Brunswick Square. From 1815 to 1824, beyond which we have not traced him, he was of St. John's Chapel Association, remaining on the parent Committee till May 6, 1823.

GOODE, Rev. William, born April 2, 1762, at Buckingham, where his father was in trade. He graduated B.A. at Oxford from Magdalen Hall, and the same year was ordained. Having served in two country curacies, he became, in March, 1786, Mr. Romaine's curate at St. Andrew Wardrobe, in succession to Mr. Henry Foster. Mr. Romaine died July 26, 1795, and the Chancellor, Lord Loughborough, patron for that turn, presented Mr. Goode, who held the living till his death on April 15, 1816, his successor being the Rev. Isaac Saunders. Mr. Goode was the father of the Rev. Francis Goode of Clapham and the Rev. William Goode, Dean of Ripon. His brother John was minister of an Independent congregation in White Row, Spitalfields.

GRAHAM, Rev. John, born 1765, was educated at St. Bees and ordained in 1788. In 1796 he became, through the influence of Mr. Wilberforce, Rector of the Chancellor's livings of St. Saviour and St. Mary Bishophill Senior, York, and about the same time was appointed Chaplain of the York County Asylum. In possession of these preferments he died at York, January 6, 1844. He preached the anniversary

sermon in London on May 2, 1831. His only son, Rev. John Baines Graham, Fellow of Queens' College, Cambridge, was also at his death, in 1860, Rector of St. Saviour's.

GRANT, Mr. Charles. The following are his dates as an East India Director: First chosen, May 30, 1794, 'in his 49th year, in the full vigour of an excellent constitution, possessed of extensive general knowledge, of laborious habits as a reader and writer, with sound judgment, great firmness, integrity, and benevolence' (*Life*, by T. Fisher, p. 9). Resided at Glenelg House, Clapham Common, 1794 (*circ.* September 29)–1802; in John Street, 1802–1808; M.P. for Inverness, borough and county, 1802–1819; Deputy-Chairman, April 11, 1804–April 10, 1805; Chairman, April 10, 1805–April 9, 1806; out of the Direction, April 9, 1806–April 8, 1807; Deputy-Chairman (with Parry Chairman), April 8, 1807–April 12, 1809. At the election of 1807 he had a very unusual majority, obtaining 1,523 votes out of a proprietary of 1,900, there being twelve candidates (Fisher). In 1808 the negotiation between the Directors and the Government for the renewal of the Charter commenced, four years before it became a public question. It called out an extraordinary display of the powers of Mr. Grant's mind. It brought under review almost every right which the Company possessed, and involved in its progress the discussion of every principle of colonial government applicable to the East Indies. To assist in an investigation so extensive Mr. Grant was peculiarly qualified by the extent of his information, the soundness of his judgment, and the laboriousness of his habits, and very important services were, no doubt, rendered by him to the Company (Fisher). From 1808 until his death on October 31, 1823, Mr. Grant resided at No. 40 Russell Square. He was once more Chairman from April 12, 1809, to April 11, 1810. On June 5, 1813, his *Observations* were ordered by the House of Commons to be printed for the use of its members. He was Chairman for the last time from April 12, 1815, to April 10, 1816. In 1819 he retired from public life, four years before his death. On December 17, 1823, the Company resolved to erect a monument to him in the church of St. George, Bloomsbury.

GREIG, Rev. John, son of Mr. Greig, of Newgate Street, matriculated at Oxford, from St. Edmund Hall, March 24, 1795, aged 24; B.A. October 24, 1798; M.A. June 3, 1801. In the first Report, 1801, Mr. Greig, of Charlotte Street, Surrey Road, near Nelson Square, is among the contributors; in 1802 and 1803 this gentleman occurs again, and likewise the Rev. John Greig, of White Waltham, Berks, of which place was also the Rev. Edward Vansittart. In 1804 the Rev. John Greig is without address, and John Greig, Esq., is of Worcester. In 1805 the Rev. John Greig is of Bray Wick, Berks, and John Greig, Esq., of Worcester. In 1806 and 1807 Mr. and Mrs. John Greig are of Worcester, and the Rev. John Greig likewise; so in 1808, 1809, 1810, 1811. In 1812 the Rev. John Greig, of Worcester, occurs alone, and so in 1813, &c. In 1819 there is a legacy of 100*l.* from the Rev. John Greig, of Worcester, among whose executors are Rev. Isaac Crouch and Rev. Edward Neale (formerly Vansittart). He died Curate of St. Nicholas, Worcester, and Fellow of St. John's. (*Life of Daniel Wilson*, i. 50.)

GRENFELL, Miss Lydia, eldest daughter of Mr. Pascoe Grenfell, of Gurlyn, Marazion, in the parish of St. Hilary, near St. Michael's Mount. Mr. Grenfell, of an old western family, related to the Granvilles, born in 1729, dying in 1810, was Consul and Commissary of the States of Holland. Miss Lydia, baptized November 19, 1775, as Lydia Grenvile, died at the Old Vicarage House at Breage, September 18, 1829, unmarried. Her younger sister Emma was on March 28, 1799, married to the Rev. Thomas Martyn Hitchins, just then appointed to the new chapel of St. John in Plymouth Dock, which had been opened on March 1. Miss Lydia commenced subscribing to the Society on December 29, 1801, along with Mr. and Mrs. Hitchins, whom she was apparently visiting. Mr. Hitchins was a cousin of Henry Martyn, who, paying him a farewell visit July 13–15, 1804, in expectation of going to India, probably then first had his desires awakened to become acquainted with Miss Lydia. Proceeding to Marazion to take leave of other relations in those parts, his wishes were gratified on July 29, but at the expense of much of his future peace of mind. It was on August 10, 1805, while the India fleet was anchored at Falmouth, that he finally parted from her. On April 25, 1807, she received a visit from Mr. Simeon, who desired to ascertain what expectation of marriage he could hold out to his friend Martyn. Her brother, Mr. Pascoe Grenfell, M.P., of Taplow Court, died in 1818, and was the father of Mr. Pascoe St. Leger Grenfell, of Maesteg House, Swansea, and Hyde Park Square, who was on the C.M.S. Committee from 1842 to 1844, and died in 1882. The

eminent Swansea copper firm of Pascoe Grenfell & Sons had existed above a century, when in 1892 it voluntarily wound up. The late Miss Elizabeth Mary Grenfell, of Swansea, sister of Major-General Sir F. W. Grenfell, devoted herself in many ways and with great success to the good of the people of Swansea.

GRIMWOOD, Mr. John Matthew, appears first in the Reports as a subscriber in 1802, his address being Hatton Garden, as also in 1803, 1804. In 1805–1808 he is of Chancery Lane; in 1809–1832 of No. 2 Bloomsbury Place. There he died aged 78, on December 2, 1832, being of Boxted House, Colchester. He must have been, therefore, the Mr. J. Grimwood, of Boxted, who on August 23, 1784, married Miss Elizabeth Cooke, daughter of that Mrs. Anne Cooke of Boxted of whom an interesting account appeared in the *Christian Observer* of 1820. Mrs. Cooke was a Miss Bridges of Wadenhoe, and another of her daughters, marrying her cousin of that name, became the mother of the Rev. Charles Bridges, of Old Newton, who was thus Mrs. Grimwood's nephew.

GUNN, Rev. William Alphonsus, born 1760, ordained 1783, became, after curacies in the country, in 1793 lecturer of St. Mary Somerset, Thames Street; in 1796 Mr. Newton's curate at St. Mary Woolnoth; and in 1797 lecturer of St. Margaret, Lothbury. In 1804 he was chosen Sunday evening lecturer of Broadway Chapel (now Christ Church, Broadway), Westminster, and on December 5, 1806, died of consumption.

GURNEY, Rev. William, of Clare Hall, Cambridge, B.A. 1791, M.A. (from Sidney) 1811. On June 5, 1807, he became Rector of St. Clement Danes, and in 1811 began to subscribe. In and about 1814 he was morning preacher at West Street Episcopal Chapel, his pulpit ability being considerable. We do not see him among the subscribers after 1816. He was rector of St. Clement Danes until his death, aged 76, at Great Canfield Vicarage in Essex, January 23, 1843.

HAWKER, Rev. Robert, D.D., born 1753, the son of an Exeter surgeon. He was ordained in 1778 for a Cornish curacy, but shortly afterwards accepted one in the parish of Charles, Plymouth, where he preached his first sermon November 22, 1778. In 1784 he was nominated by the Corporation to the living, which had become vacant, and he remained vicar until his death, on April 6, 1827. His biographer praises his faithful and laborious ministry during the whole time he was at Plymouth.

HAYDON, Mr. Thomas, began to subscribe in 1810, being then, and to 1820, of 15 Cateaton (now Gresham) Street. In 1812 he was a donor of 20 guineas. From 1821 till his death in 1851 he was of Guildford, where others of his name also subscribed.

HEY, Mr. William, born in 1736, at Pudsey, near Leeds, finished his studies at St. George's Hospital, London, and in 1759 commenced practice at Leeds. When the Leeds Infirmary was built in 1767, greatly by his exertions, he was appointed one of the surgeons. In 1778 he was senior surgeon; in 1775 elected F.R.S. His eminence both as a writer and an operator was established especially in the north. He was also a man of earnest religion and was an intimate friend of Mr. Wilberforce. In 1816, at the instance of one of the leading gentry, Mr. B. Gott, of Armley, a marble bust of him was executed, and after his death (which occurred March 9, 1819) there was erected a marble statue of him by Chantrey publicly proposed by the same gentleman and seconded by Mr. John Hardy, the Recorder of Leeds. His brother, Dr. John Hey, Fellow and Tutor of Sidney, was the first Norrisian professor at Cambridge. Another brother, Dr. Richard Hey, was Fellow and Tutor of Sidney, and afterwards of Magdalene. A third, Samuel, was vicar of Steeple Ashton, Wilts. Mr. Hey's daughters were married to the Rev. Thomas Dikes, of Hull, and the Rev. Robert Jarratt, of Wellington, Somerset.

HILL, Sir Richard, M.P., of Hawkstone, Salop, born 1732, member for Salop 1780–1806, succeeded his father, Sir Rowland, August 7, 1782. A man of earnest religion, he entered warmly into the controversies of his time. His pamphlet, *Pietas Oxoniensis*, 1768, in defence of the six students expelled from Oxford for methodism, made a great stir. He died November 28, 1808. The Rev. Rowland Hill was his brother; General Rowland Lord Hill, Commander-in-Chief, his nephew. Hodnet Church, of which Heber was rector, and which the Hills attended, adjoined Hawkstone.

HOARE, Mr. Henry, one of a family of bankers carrying on business at No. 37 Fleet Street, opposite St. Dunstan's. His seat was at Mitcham Grove, Surrey, not far from London. He succeeded as head of the firm in or about 1788, and died March 15, 1828, aged 72. His eldest son, Mr. William Henry Hoare, who resided at Broomfield House, near Clapham, after the Wilberforces, predeceased him

in 1819. A younger son was Archdeacon Charles James Hoare. A daughter, Lydia Elizabeth, married April 7, 1808, Sir T. D. Acland, tenth baronet. These Hoares and the Hoares of Hampstead (bankers at No. 62 Lombard Street) are collateral branches, having a remote common ancestor. The late Canon Hoare of Tunbridge Wells was of the Hampstead line. Mr. W. H. Hoare joined the Society in 1811, with a donation of 20 guineas. He went off the Committee April 30, 1816.

HODSON, Mr. Thomas, of Crutched Friars, merchant, commenced subscribing in 1802. On August 1, 1808, the Committee, of which he was then a member, received from him 100*l.* From 1812 he resided at Plymouth, where he died on January 25, 1820. His wife, Mary Granville Hawker, was the eldest daughter of Dr. Robert Hawker of Plymouth, at whose death in 1827 she was present In the parish church of Charles she erected two tablets recording her two annual benefactions to the poor in perpetuity, one in memory of her father, the other in memory of her husband.

HORNE, Rev. Melvill (or Melville as he wrote later), born *circ.* 1761, the son of a West Indian planter. He was acting as curate of Madeley at the time of Fletcher's death (August 14, 1785), and as a preacher in Wesley's Madeley Circuit. Under Fletcher's successor he was curate-in-charge of Madeley till January 21, 1792, when he left, to be one of the two chaplains of Sierra Leone, the other being his wife's brother Nathaniel Gilbert. Unable to stand the climate, he was back in England in 1793, and in 1794 appeared his *Letters on Missions.* From May 23, 1796, to December 1799, he was vicar of Olney; from then to about 1810, incumbent of Christ Church, Macclesfield, succeeding David Simpson; from then to March 1814 curate-in-charge of West Thurrock in Essex; from then to about 1816 minister of Marazion in Cornwall. In 1818–1823 he was curate of St. Stephen's, Salford. His latter years were spent in much feebleness, and he died at The Green, Ashborne, about April 2, 1841.

JARRATT, Rev. Robert, of Trinity College, Cambridge, B.A. 1787. On December 21, 1788, he was ordained for some curacy in Hull. From 1791 until his death on January 24, 1843, in his 77th year, he was Vicar of Wellington, Somerset, in the parish church of which a monument erected by the parishioners commemorated 'his unceasing labours in Christ for the temporal and eternal welfare of those committed to his charge.' In 1797 he married Margaret, the second daughter of Mr. William Hey of Leeds.

JENNEY, Mr. William, began to subscribe in 1808, being then of Cumberland Street. He attended Bentinck Chapel, and was a member of its C.M. Association, under which his name appeared last in 1828. He went off the parent Committee May 6, 1817. On September 25, 1827, when he was of Bladon Wood, his eldest daughter, Frances Caroline, was married at Newton Solney in Derbyshire to the Rev. H. R. Crewe, brother of Sir George Crewe. Bladon Wood was perhaps near Newton Solney, but within the border of Staffordshire, and if so about 3 miles N.E. from Burton-on-Trent, and 9 S.W. from Derby. In 1828–1832 Mr. Jenney was subscribing at Burton-on-Trent, and in 1833–1836 at Derby.

JOHNSON, Rev. Richard, of Magdalene College, Cambridge, B.A. 1784, joined the Society in 1806, being then, as in 1807, 1808, of Bunwell, Norfolk. In 1809 he was of West Thurrock, Essex, and August 24, 1810, on the presentation of the Crown, became Rector of St. Antholin's, where he continued to support the Society (with an Association from 1814) until his death, March 14, 1827, at the age of 72.

JONES, Rev. Thomas, son of a Welsh farmer, born 1752, well educated in a school, ordained in 1774, and after various curacies in Wales and Shropshire, appointed in 1785 through Mr. Romaine and Mr. Simeon, curate-in-charge of Creaton in Northants. In 1810 he undertook in addition the curacy of Spratton, which he held till 1825, continuing morning preacher there till the end of 1828. From January 22, 1829, till the end of 1833 he held the living of Creaton for the patron's son. He then retired from ministerial duty, and died January 7, 1845.

JOWETT, Mr. John, eldest son of Mr. Henry Jowett of Leeds, bred to commerce, came to London about 1780, at the age of thirty-five, and with his brother Benjamin set up the business of skinners at 37 Red Lion Court, Bermondsey Street, Southwark, not far from the church of St. John Horsleydown. Late in 1781, in conjunction with others, he was the means of getting the Rev. W. J. Abdy appointed curate of that church. His family residence was in Church Row, in High Street, Newington Butts, and there he died, February 14, 1800, in his 56th year. One of his sons was the Rev. William Jowett of this history. His daughter Elizabeth, on September 7, 1797, married the Rev. Josiah Pratt. His brother Benjamin was the grandfather of the Master of Balliol; another, Dr. Joseph, was Regius

Professor of Law at Cambridge; another, Henry, rector of Little Dunham, Norfolk.

JOWETT, Mr. Benjamin, younger brother and business partner of Mr. John Jowett of Newington Butts, his private residence being Clarence Row, Camberwell, probably the present Clarence Place on the east side of the Camberwell Road, in the approach to Camberwell Green. He subscribed to the Society from 1802 to 1822. He was on the Committee from May 23, 1809, to some time after 1822, in which year he appears a very active member, his name occurring last on January 13, 1823. In the new Committee, dating from May 12, 1823, he is absent. In the Directories of 1823, 1824, the firm is Benjamin Jowett and Son; in 1826 Benjamin Jowett, Junr. The Directory for 1825 we have not seen, and later than this we have failed to trace him; but the 'junior' seems to show that he was alive in 1826.

JOWETT, Rev. William, the son of Mr. John Jowett of Newington Butts, was born in 1787, and in October 1806 proceeded to St. John's College, Cambridge, where in January 1810 he graduated B.A., twelfth wrangler. In April 1811, having been elected Fellow, he left Cambridge for a curacy at Nottingham. At Easter 1814 he left Nottingham and returned to his rooms at Cambridge, to commence a course of reading necessary to qualify him for the Society's literary representative at Malta. On October 14, 1815, he received his final instructions, and on November 1, arrived out. At the close of 1820 he returned home for his health, and in March 1822 went back to Malta. In April 1822 appeared his *Christian Researches in the Mediterranean*. From August 12, 1832, to May 15, 1840, he was secretary of the Society, resigning to become lecturer of Clapham. He died incumbent of St. John's, Clapham Rise, February 20, 1846.

KEMP, Mr. T. R., M.P., began to subscribe in 1812, being then of Quebec Street. In March, 1816, when of 15 Queen Square, Westminster, he resigned his seat in Parliament, and on April 22 the Committee, receiving his announcement of secession from the established Church, removed him from the office of Vice-President. After that year his name drops also from the list of subscribers. In 1826 he returned to Parliament and presumably to the Church of England, for the Brighton Association, having been formed in the September of that year, he was one of the Vice-Presidents and a subscriber, continuing so for some years. We understand that his grand building scheme was unprosperous, and this may have been the reason that in April, 1837, he once more and finally retired from public life. In 1838 he appears last as Vice-President, but he continued a subscriber down to 1844, about which time he died. He was 'the late' in 1846, when, on June 14, at Marylebone, his daughter Caroline was married to the Rev. Charles Baring, afterwards Bishop of Durham.

LAKE, Rev. J. N., began to subscribe in 1804, being then of Brownlow Street. In 1805–1816, beyond which we have not traced him, he subscribed as Lecturer of St. Luke's.

MACAULAY, Mr. Zachary, son of the Rev. John Macaulay of the Scottish Kirk, born 1768, became *circ.* 1783 a book-keeper, and afterwards sole manager, of an estate in Jamaica belonging to a Scottish house. On September 18, 1792, he was appointed by the directors of the Sierra Leone Company second in council at Sierra Leone, and arrived out in January 1793, first in council. On April 1, 1794, on the departure of Governor Dawes, he became Acting Governor. In April 1795 he embarked for England, where, in February 1796, he was appointed to be Governor; and in that capacity he arrived out March 18, 1796. In the spring of 1799 he finally quitted Sierra Leone, and returned to England with a company of African children. In 1800 he became secretary of the Sierra Leone Company at its office, 26 Birchin Lane, Lombard Street. The same year, 1800, he was elected a member of the Committee for the Abolition of the Slave-trade. On April 30, 1802, he brought out as editor No. 4 (his first) of the *Christian Observer*, and probably at Christmas 1802 removed his private abode to Clapham. In 1808, after Sierra Leone had come under the Crown, he ceased to be secretary, and started as an Africa merchant at the same office. In 1816 he ceased to edit the *Christian Observer*, and in 1821 left Clapham. In 1822–1824 he was residing at Chelsea, in 1825–1834 in Great Ormond Street. In 1823–1833 he took an active part in the abolition of slavery in the British dominions. He died May 13, 1838. His brothers were the Rev. Aulay Macaulay, General Colin Macaulay, and Captain John Macaulay of the merchant service. Their sister Jean was the wife of Mr. Thomas Babington of Rothley Temple.

MACAULAY, Colin, General, H.E.I.C. His dates, as given in Dodwell and

Miles, Indian Army, Madras Presidency, are as follows: Cadet, 1777; Lieutenant, March 10, 1782; Captain, June 1, 1796; Major, July 31, 1799; Lieut.-Col., January 1, 1803; Colonel, January 1, 1812; Major-General, June 4, 1814; Lieut.-General, July 22, 1850; died at Clifton February 21, 1836. He was an intimate friend and correspondent of Dr. Buchanan, both in India and in England, and a brother of Mr. Zachary Macaulay.

MANN, Rev. William, joined the Society in 1804, his address then being Worcester Street, and in 1805 St. Saviour's. Having been elected in 1803 Chaplain of St. Saviour's, Southwark, he was in 1807 appointed Chaplain of the Surrey County Prison and of the Fishmongers' Company. He died, holding the three chaplaincies, April 26, 1843, aged 64.

MANN, Rev. Joshua, subscribed from Paddington 1804–1809, and in 1810–1813 from Portman Place, all this time probably assisting Mr. Basil Woodd at Bentinck Chapel. In 1814–1815 he was Vice-President of its Association, which had then been formed. In 1816–1830 he was curate of St. Catherine Cree under the Rev. George Hodson. In 1831–1836, beyond which we have not traced him, he was subscribing from Clapham.

MARSDEN, Mr. Robert, subscribed from Clapham 1807–1809, from 57 Doughty Street 1810–1826, from Regent's Park 1827–1850. He went off the Committee, May 2, 1815.

MARTIN, Mr. Ambrose, of the banking firm Dorrien, Magens, Mello, Martin, and Harrison, 22 Finch Lane, when the Society was founded. In the Reports of 1801–1804, his address as a subscriber is Finch Lane; in 1805 Charlotte Street, Bloomsbury, running northward out of Great Russell Street, west of the British Museum, into Bedford Square. The number (Report 1816) was 24. In 1806 he retired from the bank, and on March 2, 1826, died in Charlotte Street, at the age of 82. In the earliest list that occurs (1815) of the subscribers under St. John's Chapel, Bedford Row, Mr. Martin's name is found, and so down to 1826.

MAYOR, Rev. John, son of Mr. Thomas Mayor of Dolgelly, matriculated at Oxford from Worcester College, March 4, 1774, aged 18. He took his B.A. degree in 1778, and on June 14, 1778, was ordained deacon at Oxford. In 1781 he became vicar of Shawbury on the presentation of Mr. Richard Hill (afterwards Sir Richard) of Hawkstone. The village was seven miles N.E. from Shrewsbury on the road to Hawkstone, through Hodnet, Heber's parish, which was six miles from Shawbury. Mr. Mayor was in possession of his living at the time of his death, which occurred May 22, 1826, when he was 71. His valuable library and mathematical instruments are spoken of. Bishop Heber in two of his letters (September 27, 28, 1825) mentioned his son Robert, a missionary in India.

MIDDELTON, Rev. John White, the son of Mr. John Middleton (*sic*) of Marylebone, matriculated at Oxford from Trinity College June 20, 1794, aged 18, and graduated B.A. May 24, 1798; M.A. June 25, 1801. In the list of those present at the founding of the Society on April 12, 1799, he is 'of Rotherhithe.' The next we have seen of him is his letter of March 27, 1809, from West Coker House, near Yeovil, Somerset, remitting 17*l.* collected by him in the parish church of South Petherton, February 12. In 1810 he collected 15*l.* 15*s.* at West Coker parish church. South Petherton is about eight miles west from Yeovil. In 1815, when he published *Saints Days Catechism*, he was curate of Norton-under-Hamden, very near South Petherton. Down to 1822 he subscribed and collected from Norton. In his *Ecclesiastical Memoir*, 1822, and his *Memoirs of the Reformers*, 1829, he mentions no clerical appointment, but the Reports show him as subscribing, with his wife, under Yeovil down to 1830 and from 1832 under Bridgwater. In 1831 and 1835 he collects at Weston Zoyland and Middlezoy, five and seven miles S.E. from Bridgwater; at Over Stowey seven miles to the west of that town; in and after 1836 at Durston and Broomfield, south-west of Bridgwater and nearer Taunton, and in 1840 at Paulett, four miles north of Bridgwater, towards the coast. Durston was for many years a country parish held by Mr. Biddulph of Bristol, and in 1832, Mr. Biddulph ceasing his visits to it, Mr. Middelton became (as we understand it) his *locum tenens*, his signature in the registers occurring first on October 11, 1832. In 1839, after Mr. Biddulph's death, he succeeded to the living, and near the end of December, 1859, was succeeded in it by the Rev. T. J. Burke. His death at the age of 84 occurred in 1860, at Broomfield Hall, Bridgwater. We have gone out of our way to trace this obscure life, almost wholly contained in the records of the C.M.S., chiefly but not entirely from the interest which one of the founders of the Society must command. Mr. Middelton's *Ecclesiastical Memoirs*, containing much information of the Evangelical clergy in his own and the preceding generation, is a very interesting and somewhat scarce volume.

MORTLOCK, Mr. John, head of the great porcelain firm, whose works were in Colebrook Dale, Staffordshire, and town business at 250 Oxford Street. He joined the Society in 1805, his private address being then in the Edgware Road. He attended the ministry of Mr. Basil Woodd, of Bentinck Chapel, whose daughter, Ann Louisa, he married. In subsequent years, as 1813, there were, besides himself and wife, Mortlocks in Portman Place and Norfolk Street subscribing to the Society through Mr. Woodd. He died at Brighton, August 8, 1837, aged 61.

NEWTON, Rev. John, born 1725, son of a captain in the merchant service; from 1736 to 1754 followed a seafaring life in the African trade; from 1756 to 1764 a tide surveyor at Liverpool; by the influence of Lord Dartmouth obtained ordination on April 29, 1764, for the curacy of Olney, which he quitted on January 14, 1780, for the Rectory of St. Mary Woolnoth, Lombard Street, obtained through Mr. John Thornton. He died December 21, 1807, and was buried in his church, but he now lies in Olney churchyard, where he was reinterred on January 25, 1893.

NOEL, Mr. Charles Noel, the eldest son of Diana Baroness Barham (only daughter of Sir Charles Middelton first Baron Barham) by her marriage with Mr. Gerard Edwards, who changed the name of Edwards for Noel, being a nephew of Henry Noel, Earl of Gainsborough. He was born October 2, 1781, and on the death of his mother the Baroness, May 12, 1823, succeeded as third Baron Barham. On August 16, 1841, he was created Earl of Gainsborough, dying June 10, 1866. Among his brothers were the three clergymen Gerard Thomas Noel (born December 2, 1782); Leland Noel (born August 21, 1797); Baptist Wriothesley Noel (born July 16, 1798). Among his sisters was Louisa Elizabeth Noel, who in 1807 married Mr. William Henry Hoare. He began to subscribe in 1810.

OWEN, Rev. John, born 1765, of Corpus College, Cambridge, B.A. 1788, was soon after his ordination recommended to the Curacy of Fulham by the Bishop of London (Porteus), who, on May 14, 1808, collated him to the living of Paglesham in Essex. Until 1812 his usual residence was at Fulham, where he was both curate and lecturer; but in that year, on being made minister of Park Chapel, Chelsea, he resigned. The chapel and his living he continued to occupy until his death, September 26, 1822. His tombstone is to be seen in Fulham churchyard.

PARRY, Mr. Edward. We have not discovered his parentage, year of birth, age, or day of death. He could have been a son of Mr. Thomas Parry, a director of the E.I.C. at various times from 1787 to 1800, residing in 1785, 1786, at 52 Berners Street. In January 1783, the Rev. John Venn, then Rector of Little Dunham, calls him his patron, residing in the parish at The Lodge, himself and wife both young and very earnest in religion. Mrs. Parry was Emilia, daughter of Mr. Henry Vansittart, lost at sea in 1770 when returning home after being Governor of Bengal. She was therefore a sister of Mr. Nicholas Vansittart, afterwards Chancellor of the Exchequer and finally Lord Bexley. In a letter of the Rev. Henry Venn of Yelling, March 4, 1791, Mr. Parry was still the resident squire at Little Dunham. He appears to have been only acting patron, during his lease of the property. On April 5, 1797, Mr. Parry was first elected a director of E.I.C., and he was afterwards elected from time to time down to 1827. From April 9, 1806, to April 8, 1807, he was Deputy Chairman, Mr. Grant having the Chair; from April 8, 1807, to April 12, 1809, he was Chairman and Mr. Grant Deputy. In the Society's first Report, as in subsequent ones, he was of Gower Street. On June 1, 1807, his daughter Eliza (born July 12, 1787) married Mr. John Thornton, afterwards the second treasurer, next to his uncle Mr. Henry. On May 26, 1814, being then of 25 Gower Street, his leasehold, he executed his will, naming his daughters Emilia, Selina, Eliza. For the death (in 1804) and Christian character of his wife see a letter of Wilberforce (*Life*, iii. p. 188). We may assume his identity with the E. Parry, Esq., H.E.I.C., who on November 29, 1825, at Brighton, was married to Catherine Harriet, daughter of Edward Isaac, Esq., formerly of Brookheath, Hants. Mr. Parry's will was proved July 12, 1827.

PATTRICK, Rev. George, a farmer's son, of Mark's Tey, Essex, where he was born in 1746. In 1772 he was collated by Dr. Louth, Bishop of London, to the Vicarage of Aveley, in Essex. About 1780 he began to have a just view of the importance of the ministerial office; but ill-health after that obliged him to remove from Aveley. From 1787 to 1790 he was Chaplain of Morden College, Blackheath, where his ministry provoked the complaints of the inmates and he was dismissed. About Midsummer 1795 he began to assist the Rev. Henry Foster in his London duties, and soon acquired an immense London popularity, just at the time of Romaine's death, which occurred July 26, 1795. On March 19 he was chosen Sunday afternoon lecturer at St. Leonard's, Shoreditch, and in December

Sunday evening lecturer at St. Bride's. In each of those large churches he had a congregation averaging 1,500, surpassing that of any City church of his time. He had some serious faults of style, but he was much esteemed by his people, being pious, humble and retiring. He became sensible of his mistakes in judgment, and was ready to correct them, so that with a longer life he would have been now better remembered than he is. His brilliant and meteor-like appearance in the metropolitan pulpit ended by his death on September 14, 1800.

PEARSON, Mr. John, F.R.S., surgeon, born January 8, 1758, studied (1777–1779) under Mr. Hey, of Leeds, in whose life, which he afterwards wrote, he expressed his most affectionate gratitude to him. In 1781 he was appointed house-surgeon of the Lock Hospital in Upper Grosvenor Place. In 1783, till his resignation in 1818, he was surgeon. Chiefly through his representations Scott was induced in 1785 to stand for the chaplaincy of the Lock, and Mr. Pearson ever remained his firm friend, attending his family without charge. In 1799 he was residing in Golden Square, behind what is now the Quadrant, and there he died on May 12, 1826. He was not only a deeply religious man but a well-read theologian. In 1784 he married Sarah, the daughter of Mr. Robert Norman. His daughter, Sarah Anne, was the wife of Mr. George Gisborne Babington, a son of Mr. Thomas Babington, M.P., of Rothley Temple.

PEARSON, Rev. Hugh Nicholas, born 1776, graduated at Oxford from St. John's, B.A. April 30, 1800; M.A. June 21, 1803; D.D. April 12, 1821. His first curacy was in Cecil's country parishes, Chobham and Bisley, where in August 1801 he was succeeded by Daniel Wilson. In 1803, when he first subscribed to the Society, he was at Clapham, as also in 1804–1807. On June 4, 1807, the Oxford Buchanan Prize was awarded to him. In 1801 his address was Elmdon, in 1809–1812 Windsor. On March 10, 1813, having returned to Oxford he was elected proctor. He served the church of Sandford, near Oxford, till the summer of 1817, when he went to Brighton as minister of St. James's Chapel. He was Dean of Salisbury from 1823 to 1846, and died in 1856. He published the *Life of Dr. Claudius Buchanan* in 1817, and the *Life of Swartz* in 1834.

PEERS, Rev. John Witherington, son of Mr. Charles Peers, of Bromley, graduated at Oxford from Merton College; B.A. 1767, M.A. 1770, D.C.L. 1778; licensed 1770 curate of Hippolits in N.W. Herts, and the same year P.C. of Chislehampton, six miles S.E. from Oxford, patron and impropriator Mr. Charles Peers, a gentleman presumably identical with his father as above, and if so, brother of Mr. Robert Peers of Magdalen Hall, Oxford, Bencher of the Inner Temple, whose son Charles Peers, of St. John's, Cambridge, was High Sheriff of Oxfordshire and Recorder of Henley-on-Thames, both gentlemen being connected with Chislehampton. On December 10, 1773, Mr. Peers was inducted to the rectory of Ickleford, annexed to which was the vicarage of Pirton contiguous to it, on the N.W. border of Hertfordshire, two or three miles N. from Hitchin and about forty N.E. from Chislehampton. In 1778 he became Rector of Morden. The Reports of 1801–1808 show him residing close to Nelson Square, on the Surrey Road, which would take him through Clapham and Tooting to Morden, which was about nine and a half miles S.W. from London. From 1809 his address was Morden. All his livings he held till his death, which occurred April 29, 1835, when he had reached the age of 90.

PEPPERELL, Sir William, originally Mr. William Sparhawk, son of Mr. Nathaniel Sparhawk, a merchant of New England, who had married Elizabeth, only daughter and heiress of Lieut.-General Sir William Pepperell, a distinguished officer who died in 1759. Mr. William Sparhawk, on the death of this grandfather, took the name of Pepperell, and on November 9, 1774, was created a baronet. He died December 18, 1816, leaving daughters only, and the title became extinct. His wife, whom he married November 12, 1767, was Elizabeth, daughter of the Hon. Isaac Royall, of H.M. Council in Massachusetts Bay. His American estates were confiscated in the War of Independence. On May 29, 1795, he was elected a member of the New England Company, and on May 14, 1807, its Governor. (H. W. Busk, *New England Company*, 1884, pp. 74, 84.)

POSTLETHWAITE, Rev. Richard, not a graduate, became Curate of Olney in succession to Scott, who left for London early in January 1786. His book, *Grammatical Art*, dated Newenden, March 10, 1794, calls him Rector of Newenden, which was near Staplehurst in Kent. He was instituted Rector of Roche in Cornwall, February 17, 1800, and held the living down to 1819. While at Roche he brought out a school-book, *Fundamentum Latinitatis*, dated Roche, October 17, 1810. Among the subscribers to his *Grammatical Art* are numerous Lancashire

names, including many Postlethwaites, apparently indicating that he was a Lancashire man.

POWLEY, Rev. Matthew, born September 21, 1740, was of Queen's College, Oxford, B.A. June 26, 1764; M.A. February 19, 1768; ordained December 23, 1764, for the curacy of Wadenhoe in the N.E. of Northants, Rector Rev. Brook Bridges. In 1767 he was appointed by the Rev. Henry Venn, Vicar of Huddersfield, to the Chapelry of Staithwaite in his parish, and in 1777, through the interest of the second Earl of Dartmouth, he succeeded to the Crown living of Dewsbury. Being in the habit of visiting Olney to consult Newton, he became acquainted with Miss Susannah Unwin, the only daughter of Cowper's friend, Mrs. Unwin, and on May 15, 1774, they were married. He died December 23, 1806, and was succeeded by his curate, the Rev. John Buckworth, in favour of whom the parishioners had petitioned the Premier, Lord Grenville.

POYNDER, Mr. John, was for nearly forty years clerk and solicitor to the Royal Hospitals of Bridewell and Bethlehem, residing in Bridewell Precinct, next door to the Chaplain, the Rev. H. Budd. He joined the Society in 1807, at the age of 28. On June 12, 1810, he heard Buchanan preach the Anniversary Sermon, and being then a proprietor of India stock he vowed on the spot to make it his life's work to stop two crying enormities in India, Suttee, and the deriving of revenue out of the Juggernaut tax. His untiring agitation gave them their death blow, though he did not live to see it. The C.M.S. may be fairly credited with that good work, inasmuch as Buchanan preached the sermon as a C.M.S. man, and as a C.M.S. man Poynder went to hear it. On January 4, 1825, Mr. Poynder was one of a strong body of speakers at the London Tavern for raising 7,000*l.* to purchase the ground left vacant by a fire in Fleet Street, in order to open the view of St. Bride's church and spire, one of Wren's masterpieces, previously concealed behind houses. The *Christian Observer* of July, 1847, contains a deeply interesting anecdotical letter of his, drawing out the great value of the Church of England and the spiritual aid which her members might derive from her liturgy, homilies, and articles. He was a warm and cordial Churchman to his death, which occurred at the age of 70, March 18, 1849.

PRATT, Rev. Josiah, born at Birmingham December 21, 1768, where his father, Mr. Josiah Pratt, was a manufacturer. On June 22, 1789, he matriculated at Oxford from St. Edmund Hall, where the Rev. Isaac Crouch was tutor. In 1795 he became Mr. Cecil's curate at St. John's Chapel, Bedford Row; in 1797 he joined the Eclectic Society, and on September 7, 1797, married Elizabeth, the daughter of Mr. John Jowett, of Newington, Surrey, settling at 22 Doughty Street, leading into Mecklenburgh Square, not far from the chapel. He was Secretary of the C.M.S. from December 8, 1802, to April 23, 1824. From February 1810 until 1826 he was minister of Wheler Chapel (now St. Mary's Church), Spital Square. In the spring of 1823 he was elected by the parishioners Vicar of St. Stephen, Coleman Street; but the election being contested, a second was held and he was not inducted till 1826. He died October 10, 1844, and was buried in his church. He was succeeded as Secretary by the Rev. Edward Bickersteth, and as vicar by his son Josiah. His son, John Henry, was Archdeacon of Calcutta. The Rev. William Jowett was his wife's brother. In 1848, shortly after his death, and in the presence of many who had known him well and could not have been mistaken in him, Pratt's character was drawn in the following terms by William Jowett, his brother-in-law:—'He was a man all energy—grave, firm, undaunted energy; with a mind comprehensive, sagacious, sound, and practical; a mind always busy, going forth in its excursions throughout the length and breadth of the land, and through the compass of the whole earth, ever devising good, yet with no turn for novelties. Of the many weeds that so often spring up in the religious world none took root in him. There were no partialities, no bye-paths, no corners in his mind; all was plain, open, and direct, tending to usefulness on the large scale. With these original qualities of the understanding was combined a power of labour truly astonishing. Work was his element; there was no *vis inertiæ* about him; and his exertions were all so arranged in method and pressed on with perseverance, that it seemed natural for us to expect success in whatever he undertook. He knew well how to carry forward the theories of good and able men into practical results. Others might deliberate; he could deliberate and act too. The benefits which he conferred upon this Society, or rather, it should be said, through this Society upon the world at large, were immense. He was capable of moving or arresting the mind of large assemblies; and in our Committee he was well qualified to sway his

fellow labourers from combining a just confidence in his own judgment with such a genuine modesty as led him to respect the opinions, and even the prejudices, of other minds. And this was the more remarkable as he was by nature vehement; but this temperament was softened down from his attaining, through grace, to an eminent degree of self-knowledge and self-command. When I entered on the office of Secretary sixteen years ago the only rule he gave me was, "Never show temper," counsel which was fetched, I doubt not, from the depths of his own experience. Then in the qualities of his heart he was truly large, fervent, and affectionate, as all his friends could testify. He had a remarkably keen discernment, almost instinctive, of the infirmities of human nature, and a most tender compassion for its sinful weaknesses. "I never knew a man" (Bishop Gobat once said to me) "like him, able to ask of missionary candidates such plain questions without offending." He was peculiarly reverential, and full of adoring thoughts towards his God, which gave an impressive character to all his duties, and to all his intercourse with the public and with missionaries. He was a faithful, experimental preacher, rich in doctrine and close in practical application; eminently devout in prayer, both in the family and with his friends. Thus from his closet, his study, his pulpit, and the committee-room, he helped with others to move the world, and, God prospering them, they did move it in good earnest.' (*C.M.S. Jubilee Volume*, 1849, p. 20.)

PRITCHETT, Rev. Charles Richard, of Trinity College, Cambridge; B.A. 1808, M.A. 1811; began to subscribe in 1813, being then lecturer of St. Bartholomew Exchange. In 1817 he was reader of the Charterhouse, in the school of which he had been educated. He held other lectureships, and was secretary of various societies. From 1835 till his death in 1848 or 1849 he was Rector of Little Hallingbury, Essex. His grandfather, the Rev. Delabere Pritchett, of Trinity College, Cambridge, B.A. 1796, M.A. 1799, Prebendary of St. David's July 16, 1813, Rector of Cheadle in Staffordshire, March 25, 1814, occurs in the Report of 1813 as a life member by a donation, and again in 1815 by a collection in Cheadle church. He died December 22, 1838.

PURVES, Mr. Richardson, joined the Society in 1812 with a donation of 10 guineas and an annual subscription of five. His address then and down to 1827 was 26 Bedford Place. From 1828 to 1848 he was of Sunbury Place, where, in supporting the Society, he was largely reinforced by members of his family. He died March 7, 1848, aged 82.

REEVE, Mr. J. C., joined the Society in 1813, being then, and down to 1825, of 19 Russell Square. He went off the Committee, May 2, 1815. In 1827 his address was Mickleham Hall, Surrey, in the parish of Mickleham, near Leatherhead, which remained his country abode until his death, April 5, 1835, his town house being in Portman Square (1829–1832) and Great Cumberland Place (1833–1835).

RICHARDSON, Rev. William, a native of St. Bees, in Cumberland, born February 20, 1745, was ordained in 1768, without a university residence, by the Archbishop of York for the Curacy of Kirby Moorside. There he was led by circumstances to a close examination of the doctrines then understood by the term 'Evangelical,' and became convinced that they were those of Scripture and the Church of England. In 1771 his fine voice, knowledge of music, and noble presence greatly aided in gaining him admission among the vicars choral of York Cathedral, as well as to the living of St. Michael-le-Belfrey, and thus commenced his long ministry at York, which continued till his death on May 17, 1821. Encountering obloquy at first, he gradually acquired a leading position and universal respect. In Pearson's *Life of Hey*, he is stated to have declared:—'My faith is exactly that of the Church of England; as far as I know, her doctrines are mine. Her forms of worship are preferred by me before any devotional service I ever heard or saw. I have been shaken in mind by controversial writers of different sects and sorts; I have been tossed about with various winds of doctrine; I have thought deeply on every point that seemed to me to accompany salvation, and I have determined to live and die in the bosom of the Established Church.'

RICHMOND, Rev. Legh, the son of Dr. Henry Richmond of Liverpool, where he was born January 29, 1772. He graduated at Cambridge from Trinity College in 1794, and on June 11, 1797, was ordained for the curacies of the contiguous parishes of Brading and Yaverland in the Isle of Wight. On September 12, 1797, he read Wilberforce's *Practical View* which had recently appeared, and was led to understand the doctrines then known as Evangelical, embracing them with all his heart. On January 30, 1805, he preached on trial at the Lock Chapel, then under

the Rev. Thomas Fry, with a view to becoming his assistant; but in a very short time, after being accepted, he was offered the rectory of Turvey, Beds, where he was inducted July 30, 1805, commencing residence in the following October. He held this living until his death on May 8, 1827. In 1809–11 he contributed to the *Christian Guardian* the narratives afterwards published as the *Annals of the Poor* (1814). In 1806 he began in numbers the *Fathers of the English Church*, which extended to eight volumes. His widow died June 11, 1873, in her 96th year.

ROBINSON, Rev. Thomas, the son of a hosier at Wakefield, was born August 29, 1749, and in January 1772 graduated at Cambridge from Trinity College, seventh wrangler. In February 1772 he was ordained for two country curacies in Cambridgeshire, where he read for his fellowship, to which he was elected in October 1772. He had obtained firm hold of evangelical doctrine and life in his undergraduate days. In 1774 he removed to Leicester, as curate of St. Martin's, and later in the year was licensed to the curacy of All Saints' along with it. On June 5, 1778, retaining both his curacies, he was licensed Wednesday evening lecturer of St. Mary's. On December 16, 1778, through the influence of Mr. Thomas Babington, of Rothley Temple, and Lord Dartmouth, he was instituted Vicar of St. Mary's, a Chancellor's living, and this he retained till his death on March 24, 1813. He proved an able and devoted minister, and under his labours Leicester was wonderfully benefited in a moral and religious sense.

RUELL, Rev. David. To the particulars already given in foot-notes it need only be added that he was the son of Mr. James Ruell, a gentleman of Llandewi Ystradenny, in Radnorshire.

RYDER, the Hon. and Rev. Henry, brother of Dudley Ryder first Earl of Harrowby, Lord President of the Privy Council, was Rector of Lutterworth, in Leicestershire (1801–1815), and vicar of the neighbouring parish of Claybrook (1805–1815). On June 6, 1806, he preached Bishop Tomline's Visitation Sermon at Leicester. In or about 1809 he became intimate with Mr. Robinson of Leicester, and about 1809–1810 with Newton's *Cardiphonia*. In 1808–December, 1812, he was Canon of Windsor; December 16, 1812–1831, Dean of Wells; 1815–1824, Bishop of Gloucester; 1824, till his death, March 31, 1836, Bishop of Lichfield.

SAMLER, Mr. William H., belonging to a family engaged in the sugar business in Blackfriars, was probably the son of Mr. Harman Samler, sugar baker, who died August 3, 1792, being then of Clapham Common, whose widow died in her 79th year on August 29, 1804. This lady, whose name occurs in the mural table of benefactors in the church, under 1802, became a subscriber to the Society from 1802, when she was of Earl Street. In 1804 she occurs with Mr. Richard and Mr. William, presumably her sons, all of Bridge Street. Both the gentlemen continued to subscribe in the same street, and from 1813 Mr. William, 'sugar refiner' on St. Andrew's Hill. In 1827 he was of York Terrace, in 1835 of Blackheath Park, where he died, aged 77, on September 20, 1840.

SAUNDERS, Rev. Isaac, son of Mr. Thomas Saunders, a London gentleman, matriculated at Oxford from St. Edmund Hall, August 11, 1800; B.A. May 30, 1801; M.A. October 15, 1807. In 1804 he was ordained for the curacy of St. Andrew Wardrobe, under the Rev. W. Goode. In or about 1809, when the Rev. John Davies removed into the north of England, Mr. Saunders, we think, took charge of St. Margaret's Chapel (otherwise Broadway Church, now Christ Christ, Broadway), of which in 1814 he calls himself the minister. In 1810 his address was (Jews' Society Report) Eccleston Street, Pimlico, as also on May 24, 1814. But he could have been only a *locum tenens*, as in his *Holy Bible with Notes and Practical Reflections*, 1811 (Pref. June 28, 1811), he is only 'Lecturer of St. Andrew's and St. Anne's, Blackfriars.' In 1815 he was president of the *Broadway Church C.M. Association*, and such he continued for some years, although on July 26, 1816, he became rector of St. Andrew Wardrobe in succession to Mr. Goode. In December, 1820, he was chosen Lecturer of St. Margaret's, Westminster, and at that time he was officiating at Broadway Church. He died January 1, 1836.

SCOTT, Rev. Thomas, born 1747, the son of a grazier in Lincolnshire. In 1772 he was ordained, and after serving other curacies in Bucks, was appointed to that of Olney, where he commenced residence March 25, 1781. Early in 1786 he removed to London as morning preacher at the Lock Hospital Chapel and visiting chaplain to the patients. This institution then stood in Upper Grosvenor Place, and his residence (after the first year) was very near it—in Chapel Street, No. 2. This house, where the first edition of the *Family Bible* was written, has been

removed, but a photograph of it survives at the Church Missionary House. Mr. Scott was instituted Rector of Aston Sandford July 22, 1801, where in the spring of 1803 he went to reside, and where, April 16, 1821, he died. Two of his sons were the Rev. John Scott, of Hull, and the Rev. Thomas Scott, of Gawcott. 'Thomas Scott,' said Mr. Jowett in the before-mentioned address of 1848, 'was a clergyman without private fortune, and deriving a bare subsistence from the revenues of the Church. He was a man of frugal habits, hardy, homely, humble. From taste, and still more from principle, he had a dislike for what are called the good things of this world; and by both precept and example he bequeathed to his surviving friends an inveterate dread of the love of money. . . . He worked on, struggling with adverse circumstances, dependent on God for daily bread, yet maintaining a cheerful independence of spirit, and always laying by somewhat for works of charity. Such a man was well adapted to stamp our earliest labourers with the true missionary character, forming them on an apostolic model and leading them to the imitation of our Great Master, who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich. He was not brought up at a university, and had none of the elegant refinements of literature; but being endued with a strong and capacious understanding, and possessing unwearied perseverance, he made himself a thoroughly learned man, especially in theology, of which his masterly work, the "Commentary on the Whole Bible," gives ample evidence; a work without the parade of learning, but rich with immense stores of thought and knowledge. It is the practice of our Society to place within reach of every one of our ordained missionaries a copy of this valuable work.' (*C.M.S. Jubilee Volume*, 1849, p. 18.)

SHARPE, Rev. John, lecturer of the Parish Church, Clapham, from 1783 till his resignation in 1815, after which we have not traced him. He is in the Reports as a subscriber from 1801 to 1813.

SHEPHERD, Rev. John, son of Mr. Richard Shepherd, a gentleman of Beckermot in Cumberland. He was of Queen's College, Oxford, matriculated November 13, 1777, aged 18; B.A. 1781; M.A. 1787. He joined the Society in 1804, being then of Charlotte Street, Surrey Road, which continued his address to 1807. From 1808 to 1833, after which his name drops, he was of York Street (*sc.* Westminster). In 1813 he headed the Queen Square Chapel Association, Westminster; and in 1820, as minister of that chapel, he edited a *Selection of Psalms and Hymns*.

SHEPPARD, Rev. Thomas, son of the Rev. Edward Sheppard, of Bath, matriculated at Oxford from St. Edmund Hall, March 16, 1780, aged 17, graduated 1783 and 1786; ordained for the curacy of St. Giles's, Reading, on July 27, 1789; chosen afternoon lecturer of Stoke Newington, where he was also curate. On February 7, 1799, he was chosen lecturer of St. Giles's-in-the-Fields. He resided at Stoke Newington down to 1807, when he removed to Pentonville, having been appointed by the Rev. Henry Foster to the chapel there. In 1814 he succeeded Mr. Foster at St. James's, Clerkenwell, but continued to hold Pentonville Chapel, assisted by one curate there and another at St. James's. He died August 31, 1839, aged 78.

SIMEON, Rev. Charles, youngest son of Mr. Richard Simeon, of Reading, where he was born in 1759; began residence at King's College, Cambridge, 1779; ordained 1782–1783; preached his first sermon as P.C. of Trinity Church November 10, 1782; graduated 1783, 1786. In November, 1788, he was elected to his first college office, Junior Dean of Arts. In 1794, the year in which Mr. Grant became a Director of the E.I.C., he recommended Buchanan for a chaplaincy, and gradually, from that time, all his recommendations were accepted. He died November 13, 1836.

SIMONS, Rev. John, born 1755, educated at Eton School on the foundation, and afterwards at King's College, Cambridge, became in 1780 curate of St. Paul's Cray, Kent, and in 1781 was presented by Lord Sydney to the living, which he held till his death on August 8, 1836. A sermon of Cecil's at Longacre Chapel, from Isaiah xxvi. 3, was the means of leading him into the understanding and love of evangelical doctrine. Among his pupils was Cornelius Neale, the Senior Wrangler, in whose *Life*, by the Rev. William Jowett, may be read some striking accounts of Mr. Simons as a tutor. His monument in St. Paul's Cray church records his 'high classical attainments, rich imagination, and cultivated taste,' as well as his Evangelical preaching.

STEPHEN, Mr. James, born 1759, and bred to the Bar, received an appointment in the Prize Court at St. Kitts, which, besides bringing him a handsome

fortune, made him acquainted with the whole system of slavery. Returning home in 1789, and finally in 1794, he greatly assisted the counsels of the Abolitionists. In 1800 he married, secondly, Mr. Wilberforce's widowed sister, Mrs. Clarke. He was residing at Clapham when visited by Mr. Simeon on March 30, 1807, Wilberforce being then at Broomfield. He sat in Parliament from February, 1808, till March, 1814, and to his advice the Perceval administration (which ended in 1812) was much indebted. On February 20, 1811, he was made Master in Chancery, and on March 29, 1831, his successor was appointed. He died October 10, 1832. His son William followed Nathaniel Gilbert as rector of Bledlow. His third son, Mr. James Stephen, jun., who remained but one year on the Committee, retiring on May 2, 1815, graduated LL.B. at Cambridge in 1812, and being called to the bar in 1813 was appointed legal adviser to the Colonial Office. Rising in the public service, he was, in 1847, made K.C.B. In 1835 he began to write for the *Edinburgh Review*, and in 1849 reprinted his articles under the title *Essays in Ecclesiastical Biography*. The same year he was appointed by the Crown, Regius Professor of Modern History at Cambridge. He died September 14, 1859, and was the father of Sir James Fitzjames Stephen the eminent jurist.

STEWART, Rev. James Haldane, was ordained December 20, 1806, for the curacy of Basildon, Berks, where his friend William Marsh was vicar. He also had sole charge of the hamlet of Ashampstead, where he preached his farewell sermon, July 11, 1811. His London ministry began at Bentinck Chapel, where he officiated for Mr. Basil Woodd, and from whence he proceeded to Percy Chapel. It was at the latter that on September 24, 1820, he commenced a course of lectures on the offices of the Holy Spirit, a subject which became from that time a leading one in his teaching. After leaving Percy Chapel he became minister of St. Bride's, Liverpool, 1831–1846, and finally rector of Limpsfield, Surrey, from 1846 till his death, October 22, 1854, in his seventy-eighth year.

STILLINGFLEET, Rev. James, Rector of Hotham, born in 1741, was the son of Edward Stillingfleet, Vicar of West Bromwich, son of James Stillingfleet, Dean of Worcester, son of Edward Stillingfleet the learned Bishop of Worcester. The Dean's son James, who was of Doctor's Commons, had a son James, Prebendary of Worcester, who, like his cousin and contemporary of Hotham, was a friend of the Society. The James now under notice was of Queen's College, Oxford, graduating in 1762 and 1765. From 1767 to 1772 he was incumbent of Bierly, a populous township in the parish of Bradford. From 1772 till his death on December 19, 1826, he was Rector of Hotham, in the south-west of the East Riding, a few miles from the Humber. Buried here as in a hermitage, he and his wife —he a ripe scholar and a gentleman of high refinement, both of great social talents—were the centre of wide influence, both among the clergy and the county families. His rectory was ever full of delighted guests, and the Christian vocation was the last thing ever suffered to be overlooked there.

STOKES, Mr. Henry, not present at the foundation meeting, April 12, 1799, but put on the Committee in his absence; he attended the first meeting of the Committee April 15, 1799, and continued a member until May 31, 1803. In the first Reports, 1801–3, his address is Hatton Garden, which identifies him as the scientific instrument maker, 110 Hatton Garden, in the Directories. There was advertised as invented by him and sold at that address, price fifteen shillings, an improved glass saccharometer, for the use of brewers and distillers; also a newly-invented glass hydrometer, recently honoured by the Society of Arts with their Silver Isis Medal and a premium of ten guineas. No. 110 was at or near the corner on the left hand entering Hatton Garden from Holborn. In 1804 his address was Lamb's Conduit Street; in 1805–1807 Queen's Square; in 1808–1815, Brunswick Row, Queen's Square; in 1818, 1819, Throgmorton Street; in 1820–1832 Tokenhouse Yard. The name disappeared after this, but W. Stokes, Tokenhouse Yard, continued.

STORRY, Rev. Robert, born June 13, 1751, at Wrelton, in the parish of Middleton, near Pickering, in Yorkshire; prepared for the ministerial office under the Rev. Joseph Milner, of Hull; was ordained in 1774 for the curacy of Hovingham, in the North Riding. In 1775 he became Curate of Wintringham, under the Rev. Thomas Adam, and in 1781 was presented by Mrs. Wilberforce (aunt of the M.P.) to the Vicarage of St. Peter's, at Colchester, which he held until his death on January 18, 1814. His ministry was made very useful among the military of that garrison town, and the Rev. A. R. C. Dallas wrote that he was 'honoured by God to be the means of planting the seed of eternal life in the distinguished regiment of Royal Artillery, in which there had ever since been a

succession of earnest Christians, both amongst the officers and men' (*Life of Rev. A. R. C. Dallas*, p. 7).

TANDEY, Rev. William, son of Mr. Thomas Tandey, of Bristol, matriculated at Oxford from St. Edmund Hall, July 11, 1771, aged 21, but did not graduate. Mrs. Ely Bates, in a letter from Weston-super-Mare, June 29, 1788, wrote: 'When Mr. Tandey (who now officiates in Bristol) was curate in this parish, his sermon on the Sunday made it truly a festival.' After some enlargement she ended: 'I shall wish if you are in Bristol you might see and hear him preach; he is now able to preach twice on the Sunday besides a morning lecture on the Wednesday' (Mrs. T. G. Tyndale's *Memorials of Mrs. Ely Bates*, 1872, i. 55). His position in Bristol was that of Curate-in-charge of St. Maryport, and it was to assist him, or to be his *locum tenens*, that Mr. Biddulph first went to Bristol. Mr. Tandey was still in charge in 1799 when presented by Lord Loughborough, the Lord Chancellor, to the Rectory of St. Werburgh's, which he held until his death, at the age of 81, on March 16, 1832. A copy of his funeral sermon by Mr. Biddulph we have not succeeded in finding.

TERRINGTON, Mr. William, insurance broker; in 1792 a Sierra Leone proprietor, being then of Newington Butts, as he was also in 1803, when he began to subscribe to the Society. In 1804, 1805, he was of Cooper's Row, Trinity Square; in 1806–1811 of 11 Gould Square, Crutched Friars; in 1812–1819 of 13 King's Arms Yard, Coleman Street; in 1820, 1821, he was of 65 Old Broad Street, subscribing there (in 1820) with Mr. W. Walmisley Terrington, Miss, and Miss Rebecca Terrington, after which dates we have not traced him. In 1822 Mr. W. W. Terrington was his successor in business, and with the two ladies subscribed from Edmonton.

TERROT, Rev. William, St. John's, Cambridge; B.A. 1791, M.A. 1806. He must have been the Rev. Mr. Terrot, of the Castle and Falcon meeting, April 12, 1799, and in the minute of December 2, 1799, called the Rev. William Terrot, of Haddington. On February 28, 1801, the Rev. John Fawcett, of Carlisle, wrote that he had sent papers to the Rev. William Terrington, an English clergyman at Haddington. We may assume that 1806 was the year of his going to Malta to be tutor in the Governor's family, where he became acquainted with Dr. Naudi, and that he took his M.A. with a view to that appointment. After his return to England he was Vicar of Grindon, near Sedgefield, in the county of Durham, having retired from Haddington. He died at the age of 62 at Woolwich, February 7, 1832, being then Vicar of Grindon and Chaplain to the Marquess of Cleveland, recently chaplain and head master of Greenwich Hospital school. His visit to Malta is spoken of in his own letter, May 19, 1813; his later appointment in the *Gentleman's Magazine* obituary.

TERROT, Rev. Charles Hugh, a private pupil of the Rev. John Fawcett, and a graduate of Trinity College, Cambridge; B.A. 1812, M.A. 1815, D.D. 1841; Minister of the Episcopal Chapel at Haddington in and about 1814; from 1818 to 1835 Secretary of the Edinburgh Auxiliary C.M.S., Bishop of Edinburgh from 1841 till his death in 1872; author of several works.

THORNTON, Mr. Samuel, M.P. The eldest son of Mr. John Thornton, of Clapham, the philanthropist, born Nov. 6, 1754, M.P. for Hull (1784–1806) and for Surrey (1807–1812). As the eldest son he succeeded to his father's Clapham house in 1790. He was eminent in finance like his brother Henry, a Governor of the Bank of England, a financial adviser of Mr. Pitt. He died July 3, 1838. His sister Jane, wife of the ninth Earl of Leven and sixth of Melville, was mother of the Leslie Melvilles, of Branston Hall, Lincolnshire, the Lincoln bankers. His eldest son John succeeded Mr. Henry Thornton as treasurer of the C.M.S.; his youngest, Samuel, a pupil of John Venn at Clapham Rectory, was the father of Mr. Percy M. Thornton, of Battersea Rise, the present M.P. for Clapham. His city address, the same as his father's and Mr. Henry's, was 6 King's Arms Yard.

THORNTON, Mr. Henry, M.P., born about 1759, was the third and youngest son of Mr. John Thornton, of King's Arms Yard and Clapham, the philanthropist, who died in 1790. He was therefore the youngest brother of Mr. Samuel Thornton, M.P. The mercantile business continued to be carried on by the sons, and Mr. Henry's city home long remained King's Arms Yard. There was his abode when the Sierra Leone Company was formed in 1791, he being not only its chairman, but the life and soul of its working. In 1792 Mr. Henry Thornton purchased the house known as Battersea Rise on Clapham Common, which Mr. Wilberforce in his bachelor life shared with him. Mr. Henry Thornton was partner in the bank-

ing firm of Down, Thornton and Free, No. 1 Bartholomew Lane. He was also M.P. for Southwark from 1783 until his death on January 16, 1815.

THORNTON, Mr. John, eldest son of Mr. Samuel Thornton, M.P., grandson therefore of Mr. John Thornton the philanthropist, and uncle to Mr. Percy M. Thornton of Battersea Rise, the present M.P. for Clapham. He joined the Society in 1805 with a donation of 20 guineas, his address being then St. James's Square, where his father resided. In 1810, after his marriage, it was Norwood; in and after 1812 he always gives King's Arms Yard, the City address of his family. On May 2, 1815 he exchanged his place on the Committee for that of Treasurer, by a resolution of the anniversary meeting, in succession to his uncle Mr. Henry Thornton. For several of his later years his residence was at Bowyer Terrace, Clapham, but eventually he retired to Norwood, and dying October 28, 1861, in his seventy-eighth year, he was buried in the cemetery there.

THORNTON, Mr. Edward Norton, joined the Society 1809; went off the Committee May 3, 1842; was life governor by donation, 1840; and treasurer of Southwark Association from 1836 till his death in 1848 or 1849.

VAUGHAN, Rev. James, son of Mr. Richard Vaughan of Bristol, matriculated at Oxford from St. Edmund Hall, December 3, 1794, aged 20; B.A. June 6, 1798; M.A. July 11, 1804. On December 8, 1801, he was instituted Rector of Wraxall, Somerset, seven miles west from Bristol, a living he held till his death. On September 18, 1824, he was instituted rector of Walton in Gordano, Somerset, five miles further west, on the coast, patron Mr. P. J. Miles, afterwards M.P. for Bristol. This living he held till 1850. He died, aged 83, on June 5, 1857. He was certainly, we should think, the father of that Rev. James Vaughan who was P.C. of Christ Church, Brighton, from 1838–1886, born 1806, and the son of a Rev. James Vaughan, of Redland (*i.e.* in 1806), Bristol.

VENN, Rev. John, the only son of the Rev. Henry Venn, of Huddersfield, born March 9, 1759, at Clapham, where his father was then curate. He was of Sidney College, Cambridge, under the tuition of the Rev. John Hey, graduating B.A. in 1781. In January 1783 he was presented to the Rectory of Little Dunham, near Swaffham, Norfolk, on the recommendation of Mr. Edward Parry, then residing there. The rectory of Clapham became vacant April 13, 1792, and under the will of Mr. John Thornton, who had acquired the patronage, Mr. John Venn succeeded to it. As it was on May 15, 1792, that Mr. Henry Thornton had just purchased his house at Battersea Rise, the purchase leading to the residence of Mr. Wilberforce and Mr. Grant at Clapham, it will be observed that the Evangelical history of Clapham, interrupted by the death of Mr. John Thornton in 1790, recommenced in 1792. Mr. Venn died July 1, 1813, and was succeeded by the Rev. W. Dealtry. The Rev. Henry Venn, the Secretary, was his son. Of the Rev. John Venn, the Rev. W. Jowett, calling him 'the projector and principal founder of the Society,' quotes the following words written by another with reference to him: 'He was endowed by Providence with a sound and powerful understanding; and he added to an ample fund of classical knowledge a familiar acquaintance with all the more useful parts of philosophy and science. His taste was simple. His disposition was humble and benevolent. His manners were mild and conciliating. As a divine he was comprehensive and elevated in his views, and peculiarly conversant with theological subjects; but he derived his chief knowledge from the Scriptures themselves, which he diligently studied and faithfully interpreted. As a preacher he was affectionate and persuasive, intellectual and discriminating, serious, solemn, and devout; anxious to impress on others those evangelical truths which he himself so deeply felt.' Mr. Jowett adds in his own words: 'The Society at its first formation was greatly indebted to the calm and wise spirit manifested by Mr. Venn, in their negotiations with the ecclesiastical authorities of the day. At a moment when others, of a sanguine temperament, might have been tempted to precipitate measures, he, while pursuing, yet was patient. The well-known motto from Ennius—*cunctando restituit rem*—indicating one of the highest qualities of a public character, may justly be applied to this friend and founder of the Society.'

VENN, Mr. Edward, son of Dr. Venn, of Ipswich, and a nephew of the Rev. Henry Venn of Huddersfield and Yelding, a cousin therefore of the Rev. John Venn, Rector of Clapham. He was of the firm Venn and Kemble (Kemble dropping from 1806), tea brokers, 15 Bow Lane, Cheapside. Several letters to him appear in the life of his uncle from March 8, 1774, to November 12, 1793, and from the urgent Christian counsels they contain we gather that Mr. Edward was much engrossed in the pursuit of a prosperous business. On December 7, 1779, he

married his cousin Charlotte Gambier, daughter of his uncle Henry Venn's sister Mary, the wife of Mr. William James Gambier, of Camberwell. Mrs. Edward Venn died November 27, 1791, and Mr. Edward March 13, 1830, aged 78. Bow Lane runs out of Cheapside southwards, at the east end of Bow Church. No. 15 was (and is) on the right, two doors beyond Salters' Court and opposite the churchyard gate of St. Mary Aldermary; but a different business is now carried on there.

WAKEFIELD, Mrs. Priscilla, born at Tottenham January 31, 1751, eldest daughter of Dr. Daniel Bell, of Stamford Hill and Catherine Barclay, granddaughter of Robert Barclay, the celebrated Quaker writer. On January 3, 1771, she was married to Mr. Edward Wakefield, a merchant of London. She died September 12, 1832, at the residence of Mrs. Head, Albion Hill, Ipswich.

WALKER, Mr. Joseph, began to subscribe, through the Rev. Basil Woodd, in 1813, being then of Upper Lisson Street, close to Bentinck Chapel. In 1814, and down to 1831, when Mr. Woodd's ministry terminated, he was of the Bentinck Chapel Association. He went off the parent Committee in 1828.

WATKINS, Rev. Henry George, son of Mr. Henry Watkins, auctioneer, Holborn, matriculated at Oxford from St. Edmund Hall, March 12, 1788, aged 23; B.A. 1791; was ordained 1791 for the curacy of Hascombe, Surrey, and afterwards was curate for nine years of St. Andrew, Holborn; from 1792 to 1804 Sunday afternoon lecturer at St. Bartholomew the Great; from 1795 to 1806 lecturer at St. Dunstan's, Fleet Street, in succession to Romaine, by whom he had been baptized. In 1801–1803 his address was Pentonville in the Reports; in 1804–1806 Hatton Garden. On May 16, 1806, he was instituted to the Rectory of St. Swithin's, London Stone, the advowson of which had been purchased by his father from the Salters' Company. From that time he resided in his rectory, Turnwheel Lane, Cannon Street, where he died January 9, 1850. The *Gentleman's Magazine* has a long obituary notice of him.

WHITE, Rev. Thomas, son of Mr. John White of Marylebone, matriculated at Oxford from Oriel College April 8, 1794, aged 17, B.A. 1797; M.A. from Queen's 1800. In 1802 he became minister of the chapel which, built in 1774, has gone variously under the names of Titchfield Chapel, Westmoreland Street Chapel, Welbeck Chapel, and finally St. James's Chapel or Church. It stands in the parish of Marylebone, at one end of Westmoreland Street, where that street ends and Woodstock Street begins, not far from Cavendish Square. The front looks down Chesterfield Street. Many great people attended it, among them Lord Teignmouth, when residing in Portman Square. He was very partial to the ministry of Mr. White and his able assistants. On November 15, 1805, he became Vicar of Feckenham, in Worcestershire, which he served personally in the summer months, but had resigned in 1817. On February 27, 1819, he became Rector of Epperstone, Notts, which he served in the same way, holding it, with his London chapel, at his death on April 18, 1849, aged 72. He began to support the Society in 1805, when his address was High Street, Marylebone.

WILBERFORCE, Mr. William, M.P., born at Hull August 24, 1759, the son of Mr. Robert Wilberforce, a wealthy merchant of that town. In October 1780 he was returned M.P. for Hull, and in January 1781 became acquainted with William Pitt, a youthful M.P. like himself. On April 7, 1784, he was first returned for Yorkshire. On October 30, 1784, he started in company with two ladies of his family, and the Rev. Isaac Milner, on a continental tour. The two gentlemen returned for the winter session, and went out again to the ladies, reaching home with them finally on November 10, 1785. During their travels Wilberforce and his companion were deeply engaged in religious conversation, and on December 7 Wilberforce sought an interview with the Rev. John Newton in London. From henceforth he was another man, and lived for new objects. In 1812 Mr. Wilberforce resigned his seat for Yorkshire and sat for Bramber, which he represented till his retirement from Parliament in 1825. He died July 29, 1833. Samuel Wilberforce, successively Bishop of Oxford and Winchester, was his son. His aunt, Mrs. Wilberforce, in *Cecil's Life*, was the widow of his father's brother, Mr. William Wilberforce of Wimbledon.

WILCOX, Rev. John, occurs in the Report of 1817 for the last time in connection with Ely Chapel, which itself from that date disappears from among the London associations. He must then also have retired from the lectureship which he held at St. George's, Southwark. From 1818 to 1829 he is president, treasurer, and secretary of the Little Stonham branch. In 1831, 1832, he subscribes from Bloomsbury Square; afterwards, until his death, without an address. His obituary in the *Gentleman's Magazine* records (but without dates) that he became

minister of Broad Court Episcopal Chapel, and sought unsuccessfully to establish his ministry at Devonshire Chapel, Hampstead, and that at his death he was minister of the former and Rector of Little Stonham, residing on Devonshire Hill. We may assume then that he began at Broad Court in or about 1831, when he came to Bloomsbury Square, and that in or about 1833 he removed to Hampstead. His portrait was painted in 1822 by W. H. Pickersgill, and mezzotinted in a large size by C. Turner. Broad Court runs out of Drury Lane westward into Bow Street, a little south of Long Acre and parallel with it. The chapel, two or three doors down on the left, exhibits exteriorly its old appearance, but is named the Church of St. John the Evangelist.

WILKINSON, Rev. Watts, born November 14, 1755, was brought up a dissenter, with excessive prejudices against the Established Church until on September 11, 1772, he was won to her by a sermon of Henry Foster at St. Antholin's. After graduating at Worcester College, Oxford, he was ordained February 28, 1779, for the curacy of Little Horwood, Bucks; but after serving this six months he made London the sphere of his ministry. From December 3, 1779, till his death on December 14, 1840, he was Sunday afternoon lecturer at St. Mary Aldermary; from February 23, 1780 to 1825, chaplain of Aske's Hospital, Hoxton; from 1798 to 1803, Wednesday evening lecturer at St. Antholin's; from June 8, 1803, till his death, Tuesday morning lecturer at St. Bartholomew Exchange, the lecture being afterwards held at St. Margaret, Lothbury, and called the 'golden.' When the Church Missionary Society was founding he was preaching four times a week with unusual success and to crowded congregations; his whole time was engrossed in preparation, and with thoughts so preoccupied he would never probably have mastered the real business of mission work, so that attendance at Committees would for him have been but perfunctory.

WILLIAMS, Rev. Daniel, son of Mr. Henry Williams, a gentleman of Llanspythid, in Breconshire; of New College, Oxford, B.A. 1773, fellow, M.A. 1776; 1774, curate of Romsey; and on December 21, 1807, vicar, on the presentation of the Dean and Chapter of Winchester. His various London addresses in the Reports were Ivy Lane, 1804; Bartholomew Close, 1805–1808; Cuper's Bridge, 1809, 1810; Union Place, City Road, 1811; Craven Buildings, City Road, 1812–1819; 25 Charles Square, Hoxton, 1820–1832. He died November 4, 1833, aged 85, and was buried in the Abbey Church of Romsey.

WILLIAMS, Rev. William B., matriculated at Oxford from Worcester College, at the age of 24, as William Williams, November 21, 1789, being the son of Mr. William Williams, a gentleman of St. George's, Westminster (*i.e.* in Hanover Square). He graduated B.A. 1793, and appears in the first list of the Society's subscribers 1801, being then, and in 1803, of High Wycombe, where he was curate. He was also chaplain to the Marquess of Downshire, one of whose seats was Timwetton, in Bucks. In 1804 his address begins to be Homerton, where he supported the Society until his death, March 26, 1830, at which time he was minister of Ram's Episcopal Chapel, lecturer of St. Peter, Cornhill, and Monday evening lecturer of St. Antholin's. He was also an author.

WILSON, Mr. William, of Milk Street, Cheapside, and of Worton, Oxfordshire, was a near relation by blood, and a maternal uncle by marriage, to the Rev. Daniel Wilson, Bishop of Calcutta, a pious Christian and a strict Churchman, attending the ministry of Romaine first, and after his death in 1795, of Crowther, Cecil, Scott, and Basil Woodd. On December 4, 1792, he received Daniel Wilson into his house as an apprentice, and on November 23, 1803, his eldest daughter Ann was married to him. On June 8, 1811, he bought the advowson of St. Mary, Islington, for 5,500*l.*, and this, upon his death, August 24, 1821, became, by his bequest, the property of Daniel Wilson, who again bequeathed it to his son, the second Daniel Wilson.

WILSON, Rev. Daniel, son of Mr. Stephen Wilson, silk manufacturer, Church Street, Spitalfields, was born there July 2, 1778. In June 1792 he was apprenticed to his uncle, Mr. William Wilson, silk manufacturer, in Milk Street, Cheapside. Before his time was out his mind was strongly drawn towards the ministry, and in April 1798 he was placed under the Rev. Josiah Pratt in Doughty Street, to be prepared for Oxford. There from St. Edmund Hall he matriculated May 1, 1798, and came under Mr. Crouch, the vice-principal and tutor. On March 2, 1802, he graduated B.A., and on October 10, 1804, M.A. In January, 1804, he became assistant tutor of his Hall under Mr. Crouch, and curate of Worton, near Oxford, where lay the property of his uncle (and now his father-in-law), Mr. William Wilson. In January, 1807, on the retirement of Mr. Crouch, he became tutor and

vice-principal. In 1809 he was appointed Mr. Cecil's successor at St. John's, Bedford Row. In 1824 he became Vicar of Islington, the advowson of which had been bought and bequeathed to him by his uncle, Mr. William Wilson. In 1832 he was appointed to the see of Calcutta, where he died January 2, 1858.

WOODD, Rev. Basil, born August 5, 1760, at Richmond, Surrey, of which both his parents were natives. About 1774 he was placed with the Rev. Thomas Clarke, of Chesham Bois, and graduated at Oxford from Trinity College, B.A. February 9, 1782; M.A. October 22, 1785. On August 10, 1784, he was chosen lecturer of St. Peter, Cornhill, his first London appointment. In February, 1785, he became morning preacher at Bentinck Chapel, and about the same time joined the Eclectic Society. In 1793 he purchased the lease of the Chapel. On April 5, 1808, he was instituted Rector of Drayton Beauchamp, Bucks, on the presentation of the Right Hon. Mary Manners, the wife of Lord Robert Manners. She was one of the Bentinck Chapel congregation. In January, 1831, with the consent of the patroness, he resigned the living to his son Charles, but continued his ministry at Bentinck until his death, April 12, 1831. He was buried in Paddington churchyard. Mr. Basil George Woodd, the eminent wine merchant of New Bond Street, and of Hillfield, Hampstead, who died August 28, 1872, aged 91, was his first cousin.

APPENDIX B.

THE ORIGINAL RULES, as adopted by the first General Meeting, April 12, 1799, amended by the second General Meeting, May 27, 1799, and printed for circulation about October 12, 1799. Reprinted from the copy which accompanies the *Account* in a pamphlet dated 1799 :—

I.—Every person subscribing annually the sum of one guinea shall be deemed a Member of this Society during the continuance of his subscription.

II.—Every person giving a benefaction of twenty guineas shall be a Member for life.

III.—Any clergyman subscribing annually half a guinea shall be considered as a Member.

IV.—An annual meeting of the Members of the Society shall be held in London at [1] on

V.—There shall be elected by ballot seven Governors and a Treasurer.

VI.—A General Committee shall be appointed to superintend the affairs of the Society, consisting of the Governors, Treasurer, and also of twenty-four other Members (of whom not less than twelve shall be Ministers of the Established Church) elected by ballot. Every General or Committee Meeting shall be opened by some clergyman present using a form of prayer composed for that purpose.

VII.—The General Committee shall elect from themselves by ballot six Ministers and three Laymen, to be a Committee of Correspondence; and shall choose five other members to form a Committee of Accounts.

VIII.—The office of the Committee of Correspondence is to seek for proper Missionaries, to superintend their instruction, and to correspond with them when sent out.

IX.—The office of the Committee of Accounts is to receive subscriptions, regulate the accounts, and undertake the charge of fitting-out and conveying the Missionaries to the place of their destination.

X. The General Committee shall receive the reports of the other Committees, shall appoint the places where Missions shall be attempted, shall direct the scale upon which they shall be conducted, and shall superintend the affairs of the Society in general. The Members of the Committees of

[1] Previous notice will be given to the Members in and near London of the time and place of meeting.

Correspondence and Accounts shall always be considered Members of this Committee.

XI.—The General Committee shall meet every first Monday in the month, at . The other Committees as often and in such place as shall be by them agreed upon. Each shall keep Minutes of their proceedings, and shall make reports to the General Committee. Five shall be necessary to compose a General Committee, and three each of the others. In case of equality of votes, the determination to rest with the Chairman.

XII.—Three Members of the General Committee shall go out annually, and their places be filled up by ballot. This regulation shall not, however, extend to the Governors, Treasurer, or to the Members of the Committee of Correspondence. A Member of the General Committee may be re-elected after being out one year. When a vacancy happens in the Committee of Correspondence, the remaining Members shall propose a candidate, who shall be accepted or rejected by the General Committee.

XIII.—The Committee of Correspondence may propose to the General Committee a certain number (not exceeding thirty) of Ministers or others, resident in either of the two Universities, or elsewhere in the country at the distance of more than ten miles from the metropolis, to be elected Country Members of the Committee. With these the Committee of Correspondence shall communicate, and when they are in town they shall have the liberty of attending the meetings of the General Committee and of voting in them.

XIV.—In the appointment of a Missionary the following course shall be pursued:—The Committee of Correspondence having found a person supposed to be suitable, shall determine by ballot to nominate him to the General Committee. Previous to the day of nomination, each Member of the General Committee shall receive notice that a Missionary will be proposed. On the day of nomination a report shall be made by some Member of the Committee of Correspondence of his qualifications, and the General Committee shall then proceed to ballot for him, unless any Member shall declare that he wishes for further information; in which case the ballot shall be deferred to the next meeting of the Committee. In the ballot of either Committee, the agreement of at least three-fourths of the Members present shall be necessary to his election.

XV.—A Missionary thus elected shall receive instruction in such parts of knowledge, and be prepared in such a manner for his future employment, as the Committee of Correspondence shall judge expedient.

XVI.—If during such preparation any two members of the General Committee should see cause to disapprove of his principles or conduct, they may require the revisal of his appointment at their next meeting (of which special notice shall be given to each Member), and a ballot shall again take place in the same manner as before.

XVII. Each Missionary elect shall consider himself as engaged to go to any part of the world, and at any time which the Committee shall choose, respect however being had to his personal circumstances, or to any previous stipulation made by him with the Society. As soon as he quits England, he shall keep a regular Journal of his studies and proceedings, a copy of which he shall send, as often as opportunity shall serve, to the Committee of Correspondence.

XVIII.—A Missionary appointed by the Society (if not already ordained) shall consider himself only as a Catechist. He shall not therefore administer the Sacraments, except that of Baptism in cases of necessity.[1] Should it

[1] "Baptism by *any man* in the case of necessity was the voice of the whole world heretofore. Neither is Tertullian, Epiphanius, Augustine, or any other of the ancients against it. The boldness of such as, pretending Teclae's example, took openly upon them both baptism and all other public functions of the priesthood, Tertullian severely controlleth, saying, *To give Baptism is in truth the Bishop's right. After him it belongeth unto Priests and Deacons; but not to them without authority from him received. For so the honour of the Church requireth*

please God to bless his labours with success in founding a Christian Church, it is proposed, either that he should be sent for, and application humbly made for him to be episcopally ordained to the charge of it, in case he should be found a proper person; or else that some person in holy orders should be sent out to superintend it and to administer the Sacraments.

XIX.—An Anniversary Sermon shall be preached at some Church in London by a Minister appointed by the General Committee, on the morning of the day on which the Annual Meeting of the Society is held. An annual report of the Society shall be printed for the use of its members.

XX.—A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.

XXI.—It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs, under the full conviction that, unless He 'prevent us in all our doings with His most gracious favour and further us with His continual help,' we cannot reasonably hope to meet with persons of proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success.

Some remarks may be here appended, for the purpose of pointing out how these laws, and subsequent early amendments of them, have secured that formal Church-of-England character of the Institution so distinctly and firmly intended by its founders.

In the first place, it may be noticed that the Rules of 1799 do not directly connect the Society with the Church at all; they give it no Church name, nor indeed any name, but leave it anonymous. It nevertheless gave itself one, on the authority of a General Meeting, at the earliest possible date, May 27, 1799, 'Society for Missions to Africa and the East' (p. 42)—a churchless name. We observe also that by Rules I. and II. the general body of its members (its members, not its supporters merely) could be of any denomination, nor did one of the regulations of that year necessitate that the President, the Vice-Presidents, the Treasurer, the laymen of the Committee, should belong to the Established Church. But that there should be an effective way of preserving the management in Church hands was practically guaranteed by Rule VI., providing that at least one-half of the General Committee, and two-thirds of the Committee of Correspondence should be clergymen of the Church of England. This regulation was in 1799 the single tie which by its own express enactment made the Institution a Church Society, and in the absence of all encouragement from ecclesiastical dignitaries it might be thought to have been a slender one. Such it was perhaps in point of form; yet taken with the circumstance that the Institution was launched exclusively by Church hands, and with the general understanding created that it was, and

which being kept preserveth peace. Were it not in this respect the Laity might do the same; all sorts might give, even as all sorts receive. But because emulation is the mother of schisms, let it content thee (which art of the order of laymen) *to do it in necessity, when the state of time or place or person thereunto compelleth, for then is their boldness privileged that help, when the circumstance of other men's dangers craveth it.*'—Hooker's *Eccl. Pol.* B. 5, § 61.

Rule XVIII., as here given, is, with the exception of one or two trivial verbal variations, the same as that of the manuscript copy of the rules in the minutes of the meeting of April 12, 1799. But the footnote beginning—'Baptism *by any man*' is absent from the manuscript rules, and must have been added to the printed copy by the authority of the General Meeting of May 27, 1799.

was resolved to continue, in connection with Church conformity, the tie proved quite sufficient. Gradually it also became more obvious to the public eye. When in October 1799 the Society's first publication appeared, the *Account*, which was one division of it (Appendix C.), bore in its heading, after the Society's title, the words, 'Instituted by members of the Established Church,' a formula which continued afterwards in the title-page of every Anniversary Sermon from 1801 to 1812 inclusive. No doubt the fact of the Society's having originated with Churchmen was one thing, and its being still directed by Churchmen quite another; yet that language served to keep before people the general idea of a Church Society. On May 19, 1812, the Laws for the first time recognised the Society's name (p. 216), its old churchless name. But the word Church had already in current language been imported into the title, 'Church Missionary Society' being in popular use so early as 1806 and April 24, 1812 (pp. 189, 215). It was noticed also how on October 1 and 2, 1812, that name was partially adopted in its literature by the Committee (pp. 231, 232), who had no authority to change the title, and did not mean to attempt that now; but it is an indication of the Society's professed adherence to the Church of England being everywhere recognised in 1812. On December 30, 1812, the Society at a Special Meeting decreed that all its clerical members should be reckoned as belonging to the Committee, and that every layman elected to the Committee must be of the Church of England (pp. 236, 237). Thus the Church character of the management became additionally secured in point of form, but that there was ever any danger of its being weakened practically we have seen no sign whatever. Yet the question might be asked, Why was not the churchmanship of the President, Vice-Presidents, Treasurer, in like manner formally guaranteed by the laws? Doubtless it was judged a needless precaution. On May 4, 1813, the minutes of the Anniversary Meeting name the Institution 'The Church Missionary Society,' but between inverted commas, as though this title were now the only one commonly used, yet nevertheless an irregularity; but it occasions us no little surprise that the title-page of the Proceedings of that year, which must have appeared in the course of the summer, adopts the same designation, as does the title-page of the Sermon, which now first drops, as quite superfluous, the customary words, 'Instituted by members of the Established Church.' It is, however, very disconcerting to read in the Rules of 1813 (which as usual accompany the Proceedings in a separate sheet) the formal statement (I.) that the Institution is named, 'The Church Missionary Society for Africa and the East,' a designation which the Anniversary Meeting of May 4, 1813, had certainly not sanctioned by any resolution. But an explanation will appear as we proceed. On December 13, 1813, at a Special General Meeting of the Society, it was resolved to alter Rule I. of 1812 (see p. 216) by changing the title of the Institution to 'The Church Missionary Society for Africa and the East' (p. 361), and it was only then that this name, which had been so long struggling for predominance, came to have official authority. The amended Rule we should have expected to find first published in the Laws accompanying the Proceedings of 1814. How then is it that the change is anticipated in those of 1813? Our explanation must be that in the Proceedings of 1813, as they originally appeared in that year, there *was* no such anticipation, and the change both in Rule I. and in the two title-

pages *did* first appear in 1814. The perplexity is owing to the fact that the Proceedings of 1813, as we now have them, differ in certain particulars from what they were on first publication. In those early years the annual volumes were comparatively thin books, which have not come down to us, or very rarely, in their original separate forms, but bound together in twos and threes, with pagination continuous. The Proceedings of 1813, 1814, and 1815 constitute one such volume. When that was made up in 1815, the Rule I. of Dec. 13, 1813, giving the Society its present name, was made to accompany, in a somewhat forced way, the Report of May 4, 1813, conveying the wrong impression of its belonging to this date. The *Missionary Register* of 1813 was similarly dealt with in binding up the monthly numbers at the end of the year, and so the Rule I. of December 13 was carried back to January, as though it had been thus early in force. By this change in the official title, the Church character of the Society was now more emphatically asserted, in its form and outward presentment fully pronounced. In the true and inward spirit of its churchmanship the Society needed no advance, but occupied a front rank equal with any institution of that day. In 1813 it was going into the provinces, where, through its claims to the attention of Churchmen being often ill-understood, or even designedly misrepresented, it often looked, or was made to look, like another London Missionary Society (p. 329), which was almost entirely (but *not quite*, and so the confusion) worked by Dissenters.

In 1816, if we may for a brief moment exceed our limits and so reach a useful sequel to these remarks, an unlooked-for occurrence appeared, when on April 15 one of the Vice-Presidents, Mr. Kemp (p. 633) wrote to announce his secession from the Church of England, but in the best possible spirit saying he would like to continue his subscription, while as to his vice-presidentship leaving it to the Committee either to keep or withdraw his name. In venturing this last proposal, and in imagining he had any ground whatever for it, he must have been examining the Rules, where he would certainly have found none that in so many words excluded non-Churchmen from the position he occupied. The Committee, however, replied on April 22, and in a spirit equal to his own, that his secession left them no option with respect to his retaining any share in the conduct of the Society, it being determined by the Laws, and proper in itself, that the Society should be wholly governed by those who sincerely approve and conform to the doctrines and discipline of the Church. The spirit of the Laws certainly did meet the case, and in this way. By those then in force (XIV.) the lay members of the Committee must be Churchmen; but the dignitaries were (XXII.) *ex officio* members of the Committee; were they not then to be Churchmen too? Yes in equity, and in the Society's certain intention. But the letter of the Law obliged only the twenty-four elected laymen to be Churchmen, saying nothing as to the *ex officio* committee men. Then again was it legally competent for the Committee to remove the name of a Vice-President, his position resting on the appointment of the Society? It would seem that there was room for still another rule or two for the absolute safeguarding of the Society in the possible event of its having to deal with any one of a less Christian spirit than that met with in Mr. Kemp. By the present Rules the entire staff must be Churchmen.

APPENDIX C.

Account of a Society for Missions to Africa and the East, instituted by members of the Established Church, 1799.

Of all the blessings which God has bestowed upon mankind, the Gospel of our Lord and Saviour Jesus Christ is the greatest. It is the sovereign remedy for all the evils of life, and the source of the most substantial and durable benefits.

Under its benign influence the understanding is illuminated by the light of truth, pure and holy principles are implanted in the heart, the passions, those fruitful causes of vice and misery, are regulated, the whole conduct is reformed; peace reigns in the breast, and a well-founded hope beyond the grave soothes the sorrows of life. Fallen man becomes a new creature, happy in himself, fulfilling the will of his Maker, and living to His glory.

In social and in civil life also, wherever the Gospel is cordially received, its benefits are equally experienced. The husband and wife, the father and son, the master and servant, at once learn from it their respective duties, and are disposed and enabled to fulfil them. Human intercourse is sweetened by the charity which it inculcates. A mild and equitable spirit is infused by it into legislation and civil government. Rulers become the fathers of their people, and subjects cheerfully yield obedience. Civilisation is promoted upon sure and permanent principles, and nations are taught by it to dwell in friendship with each other.

Such are the benefits which Christianity is calculated to diffuse in the world; but these are its least blessings. It not only meliorates the state of man in society, but it saves his soul. It cancels his guilt, reconciles him to God, raises him from death to life, makes him an heir of the kingdom of heaven, and crowns him with glory and immortality.

A just conviction of the value of these benefits has produced several societies for the more general diffusion of the Gospel; and lately, zealous Christians, of various denominations, have laudably united to send missionaries to enlighten even the far distant islands of the South Sea with the knowledge of the truth.

In the Church of England two venerable societies have long been engaged in the excellent design of propagating Christianity abroad. That for Promoting Christian Knowledge has undertaken, though not professedly the object of its institution, 'the management of such charities as should be put into its hands for the support and enlargement of the Protestant Mission formerly maintained by the King of Denmark at Tranquebar in the East Indies;' and it has since extended its care to several other settlements in that quarter of the world.[1]

'In the year 1701 King William the Third was graciously pleased to erect and settle a Corporation, with a perpetual succession, by the name of the Society for the Propagation of the Gospel in Foreign Parts, for the receiving, managing, and disposing of the contributions of such persons as would be induced to extend their charity towards the maintenance of a learned and orthodox clergy, and the making of such other provision as might be necessary for the propagation of the Gospel in foreign parts, upon information that in many of our Plantations, Colonies, and Factories beyond the seas, the provision for ministers was mean; and many other of our said Plantations, Colonies, and Factories were wholly unprovided of a maintenance for ministers and the public worship of God; and that for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's Word and Sacraments, and seemed to be abandoned to atheism and infidelity, and others of them to Popish superstition and idolatry.'[2]

In consequence of this incorporation, the society proceeded to receive subscriptions; and, by the liberal benefactions afforded them, they have been enabled to supply with ordained ministers and schoolmasters many of our factories and colonies abroad, which else would have been destitute of the public worship of God, the administration of the Sacraments, and almost of the knowledge of the Gospel. To the British Plantations in North America they have principally extended their benevolent exertions. It is evident, however, that, although they

[1] *Vide* Report of that Society.

[2] *Vide* Reports of the Society for the Propagation of the Gospel in Foreign Parts.

have not been backward, wherever a proper opportunity has occurred, to instruct their Missionaries to embrace it, by preaching amongst the neighbouring Heathen, yet the primary and direct object of this society has been rather the religious benefit of the British Colonists and those Heathens immediately dependent upon them, than the conversion of the Heathen in general.

Room, therefore, is still left for the institution of a society which shall consider the Heathen as its principal care. The whole continent of Africa, and that of Asia also (with the exception of a few places), are still open to the missionary labours of the Church of England. To these quarters of the globe, therefore, the promoters of the present design turn their chief attention; and from this extensive field they assume their denomination, not however considering their name as binding them to exclude their attempts from any other unoccupied place which may present a prospect of success to their labours.

A difficulty has occurred in establishing Missions according to the regular constitution of the Church of England, which it is necessary to state, in order to justify a part of the present Institution which might else appear exceptionable. It is obvious that the Church of England can allow no persons to officiate in any respect as Ministers who have not been episcopally ordained. Episcopal ordination, bearing respect to the present improved state of society in this island, is justly conferred upon those only whose education and learning qualify them for the rank the English clergy hold in society. It is evident, however, that a Missionary, dwelling amongst savages rude and illiterate, does not require the same kind of talents, manners, or learning, as are necessary in an officiating minister in England. But ordination admits not of distinctions correspondent to the degree of refinement in society. He who is once episcopally ordained, though with the sole view of acting as a Missionary to the Heathen, would possess the power of officiating, and holding any benefice to which he might be presented, in the English Church. This circumstance necessarily requires extreme caution in ordaining persons for the purposes of Missions only. For what security can be afforded that a person of inferior station, offering himself upon this ground for orders, is not influenced by the desire of a more elevated rank in society, or of a life of greater ease, other than by a pure zeal for the salvation of the Heathen?

To obviate this difficulty which lies in the way of sending Missionaries episcopally ordained, the conductors of the present Institution have recourse to the expedient of sending their Missionaries in the capacity of Catechists only, where persons already in holy orders do not offer themselves, or circumstances do not justify an application for regular ordination.

The office of Catechist[1] in the primitive Church was exercised by any of the inferior ecclesiastics.[2] It was his business 'to address in continued discourses the Gentiles or unconverted Jews in behalf of the Christian doctrine, to expose the folly and absurdity of the Pagan superstition, to remove prejudices, and to answer objections. He also instructed those who had embraced the Christian faith, but had not a sufficient knowledge thereof to qualify them for baptism, who were, therefore, only admitted Catechumens, which was done in process of time, with great solemnity by the imposition of hands; whereupon they were esteemed a sort of Christians, and were divided into several classes.'[3]

Catechists were thus esteemed as candidates under trial and probation for the greater orders, and the Church took this method to train up fit persons for the ministry, first exercising them in the lower offices, that they might be the better disciplined and qualified for the duties of the superior functions.

The utility of employing Catechists has indeed been experienced in all Missions. The Missionaries employed by the Society for Promoting Christian Knowledge have selected some of the ablest of their converts and employed them as Catechists with singular benefit to the Christian cause. We tread, therefore, in a beaten path when we follow these examples. Catechists, indeed, appear to be in several respects

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[1] *Vide Bingham's Eccl. Ant.*, B. III. chap. 10, § 1, 2.

[2] Clemens Romanus plainly distinguishes the Catechist from the Bishops, Presbyters, and Deacons; for, comparing the Church to a ship, he says the Bishop resembles the πρωρεύς, or pilot; the Presbyters the ναῦται, or mariners; the Deacons the τοίχαρχοι, or chief rowers; and the Catechists the ναυτόλογοι, or those whose office it was to admit passengers into the ship and contract with them for their passage. [We have here altered τρωρεύς of the facsimile to the proper word πρωρεύς as given in Bingham.]

[3] *Vide Bishop on the Catechism.*

the most suitable persons to plant the Gospel amongst the Heathen; and when such have approved themselves as faithful labourers in the vineyard, when they have instructed the children of the Heathen, when they have laid the foundations of a Christian church, there may be just ground for application to admit them, if necessary, into a higher order.

Other particulars respecting the present Institution will be understood by the annexed rules. It will be seen that scrupulous care has been taken to insure as much as possible a right choice of Missionaries, for upon their fitness for the work depends, under God, the whole success. The Committee to whom the choice of them is entrusted, may indeed be deceived, but it will be their aim to recommend such only as unite a fervent zeal with discretion and knowledge; such as have themselves experienced the benefits of the Gospel, and therefore earnestly desire to make known to their perishing fellow sinners the grace and power of a Redeemer, and the inestimable blessings of His salvation. It is scarcely necessary to add that, as members of the Church of England, they consider its doctrinal articles as exhibiting the standard of that faith which it should be their endeavour to propagate.

It remains now only to solicit the assistance of all those who have the glory of God and the good of their fellow creatures at heart, for the furtherance of this useful design. Wide is the field which lies before this Society, great is the importance of their object. They require not indeed the pecuniary aid of those who already, to the extent of their power, contribute to the support of other similar institutions—of all such persons they regard it as their duty to continue undiminished the support they have hitherto given. What they ask of them is their counsel, their good wishes, their prayers. Let not this Society be considered as opposing any that are engaged in the same excellent purpose. The world is an extensive field, and in the Church of Christ there is no competition of interests. From the very constitution of the human mind slighter differences of opinion will prevail, and diversities in external forms; but in the grand design of promoting Christianity, all these should disappear. Let there be a cordial union amongst all Christians in promoting the common salvation of their Lord and Saviour.

With a firm reliance on the divine blessing, and confidence in the piety and liberality of Britons for the support of their undertaking, the conductors of the present Institution embark in their work without fear, though not without solicitude. They hope that while God has so signally defended this Island with His mercy as with a shield, His gracious hand, to which, amidst the wreck of nations, our safety has been owing, will by us be acknowledged, and His goodness gratefully recorded even in distant lands. They trust that while every country under heaven brings the tribute of its stores to Great Britain, she will return to them treasures more valuable than silver and gold. They trust that the wrongs which Africa has so long sustained will at length be repaired by the offerings of spiritual peace and Christian freedom. They expect that the prayers daily offered up that 'the Kingdom of God may come,' will at length be answered; and they hail the rising day when the glad tidings of salvation, being conveyed to the lands lying in darkness and the shadow of death, 'the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'

APPENDIX D.

Names of the Ten Africans belonging to the African Seminary at Clapham baptized in Clapham Church by the Rev. John Venn, taken from the Clapham Register of Baptisms.

William Fantimanee, aged 19 or 20, son of Fantimanee, a Chief of the Rio Pongas in the Susoo country on the coast of Africa.

Lory, aged 12 or 13, son of Duke Galoram in the Rio Pongas.

Both the above were baptized on February 10, 1805. The following eight were baptized on May 12, 1805.

Stephen George, aged 16 or 17, and John, aged 10 or 12, sons of Stephen Calker, proprietor of the Plantains and other islands near Sierra Leone.

Yarrah, aged about 17, son of Naminamodoo, a chief of Port Logo in the Timmany country.

Samuel Peter, aged about 14, son of Tamro, a near relation of Pa Jack (now King George Bann) of Yongroo on the Bullom Shore near Sierra Leone.

Cæsar Russel, aged 17 or 18, a son of Boora on the Bullom shore.

John, aged 17 or 18, born in Jamaica, son of John Thorp a Maroon originally from the African coast near the Gulf of Guinea.

Thomas, aged 15, born in Jamaica, son of Andrew Smith a Maroon originally from the same part of Africa as the last.

James, aged about 17, son of Bubucarree, near Rio Pongas in the Susoo country.

The narrative in the *Christian Observer*, referring to these eight,[1] states that the baptisms took place at afternoon service, in the presence of many, and that among the congregation were Mr. Macaulay, Mr. Wilberforce, Mr. H. Thornton, Lord Gambier, Lord Muncaster, Mr. Charles Grant, and the Rev. T. Thomason afterwards of Calcutta. Mr. Venn, who officiated at the font, afterwards preached from Col. iii. 11, and a long extract from his sermon, which is extant in print, contains an earnest exhortation to the new Christians to live up to their profession, with a reminder of the noble work awaiting Africans of the right stamp in carrying the Gospel to their countrymen.

The English climate proved unsuitable to the African constitution, and this educational experiment had to be relinquished after a time. The house in which it was so earnestly and at first so hopefully attempted was one of those in what is now known as the Terrace, an interesting survival of Old Clapham, on the north side of the Common, commencing at the eastern end of it, near the Church. According to a scarce book of 1827,[2] Mr. Greaves in that year conducted an academy for English young gentlemen in the second house westward of the eastern archway of the Terrace, now answering to Hobart House, No. 4.

[1] *C.O.* 1872, November, p. 806 *seq.* This account entirely omits the two of February 10.

[2] *Key and Companion to the Plan of Clapham.* Clapham: H. N. Batten, p. 20.

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PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON