Alliott, Richard (1804-1863)

RICHARD ALLIOTT was born at Nottingham on 1 September 1804 and educated at Homerton College and the University of Glasgow. After serving as a Congregational minister in Nottingham from 1827 to 1843, initially as his father's assistant, he accepted the charge of York Road, Lambeth, a newly formed church. He was awarded the degree of Doctor of Laws by Glasgow University in 1840. The York Road church flourished under his ministry but it was generally understood that his true vocation would be found in a theological college. He was principal of Western College, Plymouth (1849-1857), Cheshunt College (1857-1860), and Spring Hill College, Birmingham (1860-1863). At Western College he taught theology and mental philosophy, and also carried out a pastoral ministry among the Congregational churches in the Plymouth area. He was remembered as having a clear and logical style of lecturing and preaching, with no digressions from his argument. Alliott was unable to resist the invitation to become president of Cheshunt College in 1857, for this gave him much readier access to denominational life in London. In 1858 he was elected chairman of the Congregational Union of England and Wales. He continued to teach theology at Cheshunt, though again it was his style and his personal graciousness which was remembered more than the content of his teaching. It was believed that his wife's health was affected by the air at Cheshunt, which lay beside the River Lee, and this led the trustees of Spring Hill College in Birmingham to invite him to become principal in 1860. His title was Professor of Dogmatic and General Theology and Philosophy. His inaugural lecture took as its theme the necessity for a learned ministry. He also served as pastor of the nearby Acock's Green church. He was ill for six months before his death on 20 December 1863. Alliott had a high reputation among his contemporaries and it was said after his death that nearly every Congregational college in England had tried to secure his services as a theological, philosophical or mathematical professor. This would seem to have arisen from his general demeanour as much as his academic gifts. His only significant academic publication was *Psychology and Theology*, which appeared in 1855.

Stephen Orchard

Key works outside academy life

The Doctrine of Apostolical Succession tested by Scripture (London, 1842).
Lecture on the Moral Evidence of Christianity (London, 1845).
Lectures on the History of the Children of Israel (Lambeth, 1849).

Stephen Orchard, 'Richard Alliott (1804-1863)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, July 2011.

Aspland, Robert (1782-1845)

ROBERT ASPLAND was born in Wicken, Cambridgeshire on 23 January 1782, son of the village shopkeeper Robert and his second wife, Hannah Brook. His father, raised an Anglican, became a dissenter, and through his wife joined the Particular Baptists, becoming a Unitarian in later life.

Aspland received his education mostly from Anglican clergymen, first from c.1790 to 1794 under his high-church relative John Aspland at the grammar school in Soham, then with a Mr Gillyat at Islington, the Independent minister Edward Porter at Highgate, and finally with

John Eyre at Hackney, whose care he left in 1797. At this stage his views were strongly Calvinist, and he became a member of Timothy Thomas's Particular Baptist church in Devonshire Square.

Having been awarded the Ward exhibition in 1797, which provided funding for a two-year course at an English institution and a four-year course at a Scottish university, on the Ward Trustees' recommendation Aspland spent a few months studying in Battersea with Joseph Hughes, former classics tutor at Bristol Baptist Academy. In July 1798 he entered the academy at Bristol under John Ryland. He completed his studies there within a year and enrolled in Marischal College, Aberdeen, in October 1799. However, his views were becoming progressively heterodox, and he was expelled from the congregation at Devonshire Square Chapel in London towards the end of 1800, which led to his resignation of the exhibition and abandonment of his studies at Marischal College shortly afterwards.

Through the influence of the General Baptist minister John Evans, he was invited as a probationary preacher by the small General Baptist congregation at Newport, Isle of Wight. He completed his probation in May 1801 and was ordained on 21 July. He also ran a school. Before his ordination he married Sara Middleton, daughter of a London manufacturer; their son Robert Brook Aspland became a Unitarian minister and author of his father's memoirs.

Aspland's ministry led him from Arianism to Unitarianism, and in 1802 he became secretary of the Southern Unitarian Association. Through the Association he met Thomas Belsham, who helped him obtain two ministerial posts: first briefly at Norton, Derbyshire, and then in 1805 as Belsham's successor at the Gravel Pit Chapel, Hackney. Aspland remained the minister of the influential Unitarian congregation at Gravel Pit for the rest of his life.

In 1811, because of the shortage of trained ministers to supply the poorer Unitarian congregations, Aspland and his associates began to plan a Unitarian academy for the purpose of training popular ministers, as opposed to the learned type trained by Manchester College, York. Aspland was the first choice for the new academy's principal and theological tutor, in whose hands the fate of the new institution was placed. Following appeals for funding and a series of committee meetings at which the form and shape of the academy and the course it was to offer were determined, Aspland moved to Durham House, Hackney Road in the autumn of 1812 and the Hackney Unitarian Academy was open for its first students.

In the first year of the academy's existence Aspland taught the entire course himself, except for Hebrew, due to the premature death of John Bickerton Dewhurst. The emphasis of his teaching was on developing the skills that would best equip his students for their careers in preaching and ministry. Elocution exercises, extempore prayer, and participation in the popular weekly religious 'conferences' that he had initiated at the Gravel Pit Chapel in 1807, formed the basis of the training.

Aspland taught three days a week, covering divinity, history (ecclesiastical and general), mental and moral philosophy, elocution, rhetoric and belles lettres, the pastoral office, composition, especially that of sermons and their delivery, as well as giving lectures on prayer and providing general guidance in the study of divinity. In the students' spare time, he read Grotius with them, which, according to John Smethurst, 'being considered extra work, made his crabbed Latinity any thing but a favourite with us' (R. B. Aspland, *Memoir*, 318), whereas William Stevens considered this exercise one of the most profitable features of his stay, providing him with additional practice in Latin. In Stevens's view, the elocution training was particularly appreciated by Aspland's students, who arrived at the academy speaking their local dialects. Stevens also noted that Aspland 'frequently gave up considerable portions of his time to the students ... by exercising them in reading, and reading with them, papers from the *Spectator*, *Rambler*, poetry &c.' (R. B. Aspland, *Memoir*, 318). In divinity, instead of delivering set lectures Aspland preferred to direct his students' attention to the

most important authors on the subject in question. He taught other subjects in a similar way, except for several series of lectures prepared and read by him on various aspects of ecclesiastical history and other areas of theology, some of which were afterwards printed in *The Christian Reformer*; the rest, although not printed, attracted lasting interest from theology students and were circulated in manuscript copies for several decades.
Besides his career as a minister and tutor he was one of the most active Unitarians of his time, publishing a vast array of sermons. He was the founder of two influential Unitarian periodicals: *The Monthly Repository* in 1806, and *The Christian Reformer* in 1815, initially aimed at a wider, less sophisticated, audience than that of the *Repository*. He was a founding member of the Southern Unitarian Society; in 1805 he established the Unitarian Fund to promote missionary work; in 1808 the Christian Tract Society; and in 1819 the Association for the Protection of the Civil Rights of Unitarians. In 1825 the last, together with the Unitarian Fund, were merged on his initiative with Belsham's Unitarian Society for Distributing Books, thus forming the British and Foreign Unitarian Association, the central body of the denomination for over a century. Aspland was its secretary from 1835 to 1841. He was a dedicated and active proponent of religious liberty, and in 1817 formed the Non-Con Club, whose members were expected to read papers on 'some subject connected with Nonconformity' (R. B. Aspland, *Memoir*, 404), most of them later published in the *Repository*. He was an active campaigner for the successful repeal of the Test and Corporation Acts (1828).

As one of the leaders of Unitarianism in the first half of the nineteenth century he was widely respected and admired for his indefatigable efforts for the Unitarian cause and religious freedom; his students spoke warmly of him as a kind and good teacher, generous with his time and knowledge, a view shared by his large congregation. Aspland suffered from ill health and died of heart disease in Hackney on 30 December 1845.

Inga Jones

Publications relating to academy life

The Christian Reformer, 1-4 (1815-18).
Key works outside academy life

A complete bibliography of Aspland's works can be found in R. Brook Aspland, *Memoir of the Life, Works and Correspondence, of the Rev. Robert Aspland, of Hackney* (London, 1850), 607-11.
Periodicals
The Christian Reformer, or, New Evangelical Miscellany, 19 vols. (1815-33).
The Christian Reformer; or Unitarian Magazine and Review, 11 vols. (1834-44).
The Monthly Repository of Theology and General Literature, 21 vols. (1806-26).

Inga Jones, 'Robert Aspland (1782-1845)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Belsham, Thomas (1750-1829)

THOMAS BELSHAM was born in Bedford on 15 April 1750, the eldest son of the Revd James Belsham, a dissenting minister at Bishop's Stortford, the Bunyan Meeting at Bedford, and Newport Pagnell. Belsham's father was a talented classical scholar and the author a number of well-received Latin poems. His mother was Ann(e) Woodward, the eldest child of a Bedford brewer.

For the first seven years of his life Belsham lived in Bedford, where he attended a local school. His parents took great care over his instruction, and discipline was strict. In 1757 he was sent to Kibworth, where he spent a year as a student of John Aikin (1713-1780). In 1758, however, Aikin was appointed classics tutor at Warrington Academy and Belsham moved to Wellingborough to study under John French. He spent eight years under French's supervision: from 1758 to 1762 at Wellingborough, and from 1762 to 1766 at Ware in Hertfordshire. Although Belsham subsequently complained about the quality of his education under French, contemporary sources suggest that high academic standards were maintained at both Wellingborough and Ware. In 1766 Belsham was sent on to Daventry Academy where he completed his ministerial course in 1771. He studied under Caleb Ashworth, Thomas Robbins, Thomas Halliday, and Noah Hill. He also became a member of the Independent congregation in Daventry (of which he later was the minister). Here he began a diary that he maintained for the rest of his life.

Belsham's career as a tutor began at Daventry in the year prior to the completion of his studies. On Halliday's resignation as classics tutor in 1770, Belsham was invited by Ashworth to lecture on Greek. He did so with considerable success and was complimented by the Coward Trustees following the examination of his students. In 1771 he was appointed as assistant tutor following Hill's removal to London. Belsham taught mathematics, logic, and metaphysics from 1771 to 1778, developing a reputation as a talented tutor who was dedicated to his students. Throughout this period he declined offers to become the minister of congregations in Leeds and Walthamstow. In 1778, however, he accepted an invitation from the Presbyterian congregation at Worcester and resigned from his position at Daventry. He remained in Worcester for three years before returning to Daventry Academy as divinity tutor, following the retirement of Thomas Robbins in 1781. Here he also took charge of the Independent congregation in the town.

During the 1780s Belsham's religious views became increasingly heterodox. His attitude towards the doctrine of the Trinity began to alter considerably. Brought up as an orthodox Calvinist, by 1789 he had abandoned Arianism and embraced the Socinian view of the essential humanity of Christ. This had significant consequences with regard to his position at Daventry. Although the Coward Trustees who managed the institution seemed willing to overlook Belsham's heterodoxy, he nonetheless felt compelled to renounce his tutorship in the summer of 1789, an event that was a *cause celebre* among dissenters at the time. Within months of his resignation from Daventry, he accepted the position of divinity tutor at New College, Hackney, which had been established in 1786 following the closure of the academies at Hoxton and Warrington. Here he was responsible for a considerable improvement in student discipline and a number of significant alterations to the curriculum. He lectured on divinity, moral philosophy, metaphysics, logic, Latin, Hebrew, and shorthand. Although he continued to use a number of the lectures he had developed during his years at Daventry, his arrival at New College marked the beginning of a notable shift towards Socinian theology. His divinity lectures, which had inspired several Daventry students to embrace Unitarianism, focused on the doctrinal controversy surrounding the Trinity. In addition, his lectures on moral philosophy and metaphysics (HMCO, MS Belsham 34, and subsequently published in revised form as *Elements of the Philosophy of the Mind*) were heavily informed by materialistic and necessarian philosophy. He was 'the first dissenting tutor to teach materialistic and necessarian philosophy' (Sell, *Philosophy, Dissent, and Nonconformity*, 53). His philosophical writings were indebted to the work of David Hartley and Joseph Priestley.

Belsham was, however, embroiled in controversy during his time at New College. As divinity tutor he was heavily criticised when a number of his students renounced Christianity altogether. Furthermore, he encountered strong opposition from Abraham Rees, the Hebrew and mathematics tutor. In 1792 Rees used his influence among the students to prevent Belsham's appointment as minister of the Gravel Pit meeting house (Belsham was eventually appointed in 1794 following Priestley's emigration to America). The disagreement

between Belsham and Rees was part of a broader tension between Arian and Socinian theology within the ranks of rational dissent.

Belsham was widely respected for his talents as a tutor. In a letter to James Wodrow of 7 December 1793, Samuel Kenrick of Bewdley singled him out for special praise: he is 'a gentleman of the most amiable manners & makes a point of being acquainted w.th every one of the pupils. In short he shews more the affection of an anxious father than the severity of a rigid master' (DWL, MS 24.157, 184i). The paternalistic qualities of Belsham's work as a tutor were accompanied by a fervent commitment to the principle of intellectual candour. He closely followed the methods adopted by Philip Doddridge at Northampton in order to present his students with evidence from both sides of a disputed topic, encouraging them to investigate for themselves before arriving at a conclusion. In the preface to *Elements of the Philosophy of the Mind* (1801), the revised version of his academy lectures on logic, moral philosophy, and metaphysics, he explained that his 'desire was, not to influence his pupils to adopt his own opinions, but to excite in them a spirit of enquiry, and to assist and encourage them to think, and to judge for themselves' (i). He tutored a number of students who went on to pursue influential careers, including Arthur Aikin, John Corrie, John Kentish, John Reid, and William Shepherd. His most famous student was, however, William Hazlitt, the essayist and critic who studied logic, moral philosophy, and metaphysics under Belsham at New College from 1793 to 1795.

Belsham remained at New College until its closure in 1796 and is then reported to have established a private seminary in Hackney where he was assisted by John Kentish, a student of his both at Daventry and New College. No further evidence survives regarding this endeavour. By the late 1790s his career as a tutor ended as he began to focus on his work as a writer, minister, and theologian. The author of fifty-four publications, Belsham came to be regarded as one of the most influential exponents of Unitarianism in the early nineteenth century. In 1798 he embarked upon a polemical campaign against prominent evangelicals following the publication of his *Review of Mr. Wilberforce's Treatise Entitled a Practical View of the Prevailing Religious System of Professed Christians.* His standing among Unitarians was enhanced further as a result of *Memoirs of the Late Reverend Theophilus Lindsey* (1812), and *American Unitarianism: or, A Brief History of 'The Progress and Present State of the Unitarian Churches in America'* (1815). In 1805 Belsham succeeded John Disney at the Essex Street Chapel and remained there until his retirement from the ministry. He died in Hampstead on 11 November 1829.

Belsham was held in high esteem by his former tutors, colleagues, and students. His academic interests focused on moral philosophy, metaphysics, and theology, subjects that he taught throughout his career as a tutor. Although it remains difficult to determine how far his manuscript or published lectures were influential in the nineteenth century, there can be little doubt that Belsham was regarded as one of the most significant academy tutors in the late eighteenth century. As principal tutor at Daventry and New College, Hackney, he presided over the education of numerous young dissenters, both lay and ministerial students. He was commended for bringing about significant improvements in the management and discipline of both institutions. It was, however, after his retirement as a tutor that he came to be accepted as one of the leading figures of English Unitarianism.

Stephen Burley

Important manuscript lectures

- Congregational Library, I.b.16, 'History of Electricity, by Thomas Belsham', *c.*1780-96.
- DWL, 28.148-9, 'An enquiry into the evidences of the pre-existence and divinity of Christ as deduced from the declarations of the New Testament', *c.*1781-89.
- DWL, 28. 93-28.105, 'Student lecture notes taken (in shorthand) at Daventry Academy by James Scott of Cradley', *c.*1781-89.

- HMCO, MS Belsham 1, 'Sermons preached 1770-1789 . . . mostly at Daventry . . . In a few cases re-used a "Devotional Lectures"', *c.*1770-89.
- HMCO, MS Belsham 7, 'Lectures on preaching and pastoral ministry, followed by "electricity" ', 1767-1768.
- HMCO, MS Belsham 9, 'Lectures against Popery', 1769.
- HMCO, MS Belsham 10, 'Lectures on Oratory', *c.*1769.
- HMCO, MS Belsham 11, 12, 'Jewish Antiquities', two volumes of lectures, *c.*1770-1800.
- HMCO, MS Belsham 13, 'Lectures on the Evidence of Christianity', *c.*1766-1770.
- HMCO, MS Belsham 14-17, 'Introduction to the Lectures upon the doctrine of the pre-existence and divinity of Jesus Christ', followed by 'An Enquiry into the Evidence of the pre-existence and divinity of Christ as deduced from the declarations of the New Testament', *c.*1789-1796.
- HMCO, MS Belsham 18, 19, 'A Collection of Texts which appear to countenance the pre-existent scheme', undated.
- HMCO, MS Belsham 21, 'Lectures on the Death of Christ', undated.
- HMCO, MS Belsham 22, 'Lectures on the Scripture doctrine concerning the person of Christ', undated.
- HMCO, MS Belsham 23-27, 'Paraphrases and notes on part of the New Testament', *c.*1797-1799.
- HMCO, MS Belsham 28, 'Lectures introductory to the study of the New Testament', *c.*1765-1770.
- HMCO, MS Belsham 30, 'Additional Lectures in Pnuematology', *c.*1781-1805.
- HMCO, MS Belsham 31, 'Introductory Lecture to the Evidences of Christianity'; 'Evidences of Divine Revelation'; Plan of Lectures on Divine Revelation', *c.*1765-1770.
- HMCO, MS Belsham 32, 'Evidences of Religion', *c.*1770-1800.
- HMCO, MS Belsham 33, 'Evidences of Revealed Religion', undated.
- HMCO, MS Belsham 34, 'Moral Philosophy', *c.*1765-1770.
- HMCO, MS Belsham 35, 'Untitled Notebook', 1795-1797.
- HMCO, MS Belsham 36, 'Lectures delivered at the Gravel Pit', 1797-1801.
- HMCO, MS Belsham 39, 'Lectures on Ecclesiastical History', *c.*1770-1800.
- HMCO, MS Heineken 1, 'Lectures on Electricity by the Revd. T. Belsham Daventry', 1783.
- HMCO, MS Heineken 2, 'Lectures on Pneumatology', *c.*1780-1785.
- HMCO, MS Heineken 6, 'Lectures on Divinity chiefly extracted from the Books principally referred to on that subject by Dr. Doddridge, Mr. Belsham &c', *c.*1780-1785.
- JRUL, 'Existence and Attributes of God', 1790.
- JRUL, 'Lectures on Divinity at Daventry Academy by Thomas Belsham', taken down in shorthand by Thomas W. Paterson, 1788.
- JRUL, 'Lectures upon the Doctrine of the Pre-existence and Divinity of Jesus Christ by Thomas Belsham', 1790-1796.
- JRUL, 'Institutes of Moral Philosophy', 1787.
- New York Public Library, MS Col. 235 Box 7, 'Lectures on the Evidences of Christianity and an investigation of the Scripture Doctrine concerning the Holy Spirit by the Revd. Thomas Belsham Daventry', 1787-1789.
- Publications relating to academy life
- *The Importance of Truth, and the Importance of Making an Open Profession of it* (1790).
- *Knowledge the Foundation of Virtue: A Sermon addressed to the Young People who attend the Gravel Pit Meeting, Hackney* (1795).
- *Elements of the Philosophy of the Mind* (1801).

- *A Calm Inquiry into the Scripture Doctrine Concerning the Person of Christ* (1811).

Key works outside academy life

- *Review of Mr. Wilberforce's Treatise entitled A Practical View of the Prevailing*
- *Religious System of Professed Christians* (London, 1798).
- *A Discourse occasioned by the Death of the Right Hon. Charles James Fox* (London, 1806).
- *Memoirs of the late Reverend Theophilus Lindsey M.A. including a Brief Analysis of his Works* (London, 1812).
- *The Claims of Dr. Priestley in the Controversy with Bishop Horsley re-stated and vindicated, in Reply to the Animadversions of the Reverend Heneage Horsley* (London, 1814).
- *American Unitarianism: or, A Brief History of 'The Progress and Present State of the*
- *Unitarian Churches in America* (London, 1815).
- *The Present State of Religious Parties in England* (London, 1818).
- *The Epistles of Paul the Apostle Translated* (London, 1822).
- *Discourses, Doctrinal and Practical* (London, 1826-27).

Stephen Burley, 'Thomas Belsham (1750-1829)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Bennett, James (1774-1862)

JAMES BENNETT was born in East London on 22 May 1774. His father was a member of the established church, but attended one of the Countess of Huntingdon's chapels. Bennett was sent to study with a well-known schoolmaster of the day named Mr. Plough. Although he acquired the rudiments of Latin and French, he would later regard his early education as a waste of time. On leaving school he entered into business, although his first position was short lived owing to the bad temper and overbearing manner of his master. He moved to Bath, where he found employment and lodged with a family that contained both Moravians and Methodists. In August 1792 he underwent an evangelical conversion, and by the end of the year had begun preaching in the neighbourhood.

While living in Bath, Bennett made the acquaintance of James Weston, minister at Corsham in Wiltshire. On Weston's recommendation he was invited to study for the ministry in the academy run by David Bogue at Gosport. Bennett would later reflect upon his status as his tutor's favourite pupil, commenting that 'it used to be said, "Dr. Bogue's idol is Mr. Bennett".' (*Memorials*, 9) Bennett made rapid progress at Gosport, particularly in the areas of classical and Biblical studies. A diligent student, he often stayed up well into the night to pursue his studies. He would later abandon this practice, instead rising at five in the morning to start work. On leaving Gosport he continued to study, and was noted for his linguistic abilities, particularly in Greek, Hebrew and other Oriental languages.

In 1795 he was called to the church at Romsey in Hampshire. He took up the pastorate the following February, and was ordained on 5 April 1797. Under his charge, the congregation increased sevenfold and the meeting house was soon replaced by a new chapel. Bennett was among the founder members of the London Missionary Society and preached its annual sermon at Surrey Chapel in 1804. He combined his pastoral work with extensive evangelical

labours, accompanying Robert Haldane on a journey through Scotland, as well as visiting Ireland.

Following the death of Edward Williams in March 1813, Bennett's name was included on a list of six men drawn up by the committee of the Rotherham Independent Academy to succeed Williams as its theological tutor. He was formally invited to Rotherham the following month, and was encouraged to accept by Bogue and other ministers. After reviewing the arguments for and against removing from Romsey, he resolved to move to Yorkshire and took up the tutorship on 22 August 1813. Like Williams before him, he combined teaching with the pastorate of Masbrough Independent chapel. He also continued the literary endeavours that he had pursued in Hampshire, and the demanding workload eventually took its toll. Twice his health broke down, first in 1821 and again six years later. In October 1828 he tendered his resignation, stating that his health would be best served by relinquishing the dual responsibilities of theological tutor and pastor at Masbrough.

While there is a good record of the curriculum followed at Rotherham during Bennett's period as theological tutor, it is not always clear which subjects were taught by him and which were the responsibility of the classical tutor. In 1822 students in the theological class received lectures in divinity, Biblical criticism, preaching, pastoral care, moral philosophy, elocution, and rhetoric. The examiners' report of 1826 notes that students in Bennett's department had heard lectures on the 'Existence and Perfections of God', the Trinity, the divinity of Christ, 'the Personality of the Holy Spirit', the decrees of God, the creation, and the covenant of works (*Report* (1826), 6). Latin divinity was read once a week, and specimens of preaching were submitted for examination. The senior students received lectures on sermon composition, pastoral care, rhetoric, and ecclesiastical history. Those in the second and third years studied Biblical criticism, while the junior class took courses on logic and ontology, mental science, knowledge of shorthand, Hebrew, Syriac, and French. The report for 1828 refers to students reading the book of Genesis in Luther's German translation. Samuel McAll, who studied under Bennett, would later comment upon his tutor's interest in all areas of knowledge, including the arts, science, polite literature and philosophy, as well as his linguistic excellence and command of Biblical antiquities, church history, and systematic theology. Bennett's term at Rotherham witnessed occasional outbreaks of insubordination among the students. In 1817 they were censured after requesting changes to the system for sending them out to supply pulpits on Sundays. There was further unrest five years later when a student refused to preach at Bolsterstone as appointed, and all but one of his peers joined the protest.

On leaving Rotherham Bennett became minister at Silver Street Chapel, London, moving with his congregation to Falcon Square in 1842. He played a role in many of the leading religious organisations of the period, serving as Foreign Secretary to the London Missionary Society from 1830 to 1832, and chairman of the Congregational Union of England and Wales for 1840. He resigned the pastorate at Falcon Square in November 1860, aged 84.

Bennett was a prodigious author, and an early and frequent contributor to the *Eclectic Review* and *Evangelical Magazine*. While at Romsey he wrote a biography of his wife's grandfather, Risdon Darracott, and collaborated with David Bogue on their *History of Dissenters* in four volumes (1808-1812) to which he later added a fifth volume (1839). The most significant work from his time at Rotherham was his *Lectures on the History of Jesus Christ*, 3 vols. (1825). He received an honorary doctorate in divinity from Yale in 1825, and in the same year was called upon to deliver a funeral sermon for his old tutor. His memoir of Bogue was published shortly before he departed from Rotherham. Bennett was also drawn into a number of theological debates in defence of evangelical orthodoxy, including a dispute with the deist Robert Taylor (1784-1844) and the Manchester Socinian controversy.

James Bennett was one of the major figures of Congregationalist life during the first half of the nineteenth century. He was admired by contemporaries for his diligence, scholarship, and power in the pulpit. A popular figure among his students, his resignation as theological

tutor at Rotherham was accepted by the college committee with regret. His students included John Hoppus, professor of logic and philosophy at University College London, Benjamin Bentley Haigh, principal of Bramham College, Yorkshire, and Samuel McAll, principal of Hackney Theological Academy. He married Sarah Comley of Romsey in 1797, and their eldest child was the physician Sir James Risdon Bennett (1809-1891). James Bennett died in Islington on 4 December 1862, and was buried at Abney Park cemetery.

Simon N. Dixon

Key works outside academy life

The Star of the West; being Memoirs of the Life of Risdon Darracott (London, 1813).
History of Dissenters: from the Revolution in 1688, to the year 1808, 4 vols (London, 1808-1812) with David Bogue.
Lectures on the History of Jesus Christ, 3 vols. (London, 1825).
Memoirs of the Life of the Rev. Dr. Bogue (London, 1827).
An Antidote to Infidelity (London, [1831]).
The History of Dissenters during the Last Thirty Years (London, 1839).
Justification as Revealed in Scripture (London, 1840).
Lectures on the Preaching of Christ (London, 1846).
The Theology of the Early Christian Church (London, 1855).

Simon N. Dixon, 'Bennett, James (1774-1862)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Bogue, David (1750-1825)

DAVID BOGUE was born at Coldingham, Berwickshire, on 18 February 1750, the fourth son of John Bogue, the laird of Hallydown, and Margaret Swanston. He attended the parish school at Eyemouth and then the grammar school in nearby Duns. In 1762, when he was twelve years old, he began his studies at the University of Edinburgh, which lasted nine years and included courses in Hebrew, Greek, Latin, philosophy, mathematics, and theology. He mainly studied Latin, but only because he greatly disliked most of the other subjects, especially mathematics and moral philosophy. In 1771 he gained his M.A. degree and was licensed as a preacher in the Church of Scotland. It was assumed that he would take a ministerial position in Coldingham after graduating, but his father advised him to move to London to seek a career in England.

Bogue's career began to take shape after he had spent several years in London teaching as a school assistant and preaching. From about 1774 he assisted William Smith, minister of the Independent meeting house in Silver Street and also a minister of the Church of Scotland. In March 1774 Smith had taken over the Mansion House Academy in Camberwell, Surrey, and Bogue assisted him both in the school and by preaching every Sunday morning at Silver Street. When in August 1774 Smith registered the new Mansion House meeting next door to his school in Camberwell, Bogue was one of those who signed the application to register the building. On 28 January 1777 Bogue received an invitation to become the minister of Gosport Independent Church in Hampshire. He accepted, moved to Gosport less than three months later, and was ordained on 18 June 1777. By the end of 1777 Bogue had recruited his first student, whom he taught in his home. He continued to educate students in private for several years, developing his own curriculum, which he geared towards providing a liberal education that encompassed both humanistic and scientific topics. In 1781 he helped found the Hampshire Association of Independent Churches to promote evangelism at

home. In 1789, he received the patronage of the London banker George Welch, a conservative Independent. Accordingly, Bogue with Welch's support set up the Gosport Academy specifically to train evangelical Independent ministers to work in Britain. After Welch's death in 1796, the academy received funding first from his former student Robert Haldane and then from the Hampshire Association of Independent Churches.

Bogue first developed an interest in global missions in the 1780s when he read the Baptist William Carey's description of his mission to Bengal. Bogue was so inspired by Carey's work that he pledged to travel to India himself. He organized a mission with Haldane, but conflicts with the East India Company kept them at home. Although this ended his plan to work abroad, Bogue devoted the rest of his life to doing all that he could to promote the worldwide spread of the gospel from his home in Britain. He began promoting the missionary cause with his essay 'To the Evangelical Dissenters who Practise Infant Baptism', published in the *Evangelical Magazine* in 1794, in which he urged evangelical dissenters in Britain to engage in missionary work, using Carey as a model, and also recommended the formation of a seminary to train men for this purpose. This influential essay was partly responsible for the founding in 1795 of the London Missionary Society, of which he became a director. Although the London Missionary Society did not follow Bogue's advice when planning its earliest missions to the South Seas and South Africa, after the failure of these missions the Society agreed on 5 May 1800 to develop a system of education for missionary candidates, and on 21 July offered Bogue the position of 'Tutor to the Missionary Seminary'. He accepted on 4 August, establishing Gosport Academy as the official London Missionary Society training academy.

Until his death in 1825, Bogue continued to educate men for the Independent ministry in Britain as well as missionary candidates for the London Missionary Society. In total, he educated over two hundred men at Gosport, over half of whom were London Missionary Society candidates. It should be noted that although Bogue was a moderate Calvinist, his curriculum (fully described in the article on Gosport Academy) did not necessarily reflect this theology. Instead, in his lectures he refrained from stating his theological perspectives and in his reading lists he assigned a well-rounded variety of texts, presenting to the students a wide array of doctrines.

Bogue's role in the spread of Protestantism across the globe was noted by many in Europe and America prior to his death, and he was generally looked upon as a key leader of this early missionary movement. In 1815, as a mark of his worldwide influence, he was awarded the degree of Doctor of Divinity from Yale. Although he is best remembered for his contribution to the success of the early missions of the London Missionary Society, this was not his only institutional connection. Besides the Hampshire Association, he was also a founding member of the Religious Tract Society (1799) and the British and Foreign Bible Society (1804). In addition, he maintained a connection with the Hibernian Society, working to promote evangelical education in Ireland. He campaigned for the repeal of the Test and Corporation Acts, publishing *Reasons for Seeking a Repeal of the Corporation and Test Acts* (1790), in which he argued that religious freedom depended upon civil liberty. Initially an enthusiastic supporter of the French Revolution, as freeing Protestants from persecution by Catholics, he made clear his pacifist principles in his essay *On Universal Peace, being Extracts from a Discourse Delivered in October 1813*, published in 1819 by the Society for the Promotion of Permanent and Universal Peace. His sermon *The Nature and Importance of a Good Education* (1808), preached at the founding of Mill Hill School, and his 'Proposal for Establishing a University for Dissenters' show his broader concern with liberal education. Unarguably his most famous project was his four-volume *History of Dissenters from the Revolution in 1688 to the Year 1808* (1808-12), written in conjunction with one of his former students, James Bennett, who published *Memoirs* of Bogue in 1827.

Bogue devoted his life to putting the gospel into the hands of others. Thanks, in part, to his

carefully planned missionary training programme, his students were successful in establishing Protestant churches in several countries across Asia, Africa, and beyond. When not teaching or writing, Bogue toured Britain on behalf of the London Missionary Society, and it was on a preaching tour in Sussex that he became fatally ill. He died in Brighton on 25 October 1825. Although he never travelled beyond Europe, Bogue remains one of the most influential figures in the history of global Protestantism. It was his academy at Gosport that initiated the first large-scale success experienced by the London Missionary Society in the early nineteenth century, which in turn triggered a chain reaction that resulted in the rampant spread of evangelical Protestantism across the world.

Christopher A. Daily

Important manuscript lectures

- University of London: School of Oriental and African Studies Library CWM/LMS, Home Odds, Box 25 Bogue Lecture Notes, originally taken by Robert Moffat and reproduced by Rev William Roby.
- Dr Williams's Library L14/1-L14/9 Bogue Lecture Notes, transcribed by Isaac Lowndes.
- Dr Williams's Library L14/10 Bogue Lecture Notes, transcribed by Richard Elliot. Congregational Library Archives, II.a.43-45 Bogue Lecture Notes, transcribed by John Angell James.
- University of Edinburgh, Special Collections MSS BOG 1-MSS BOG 7 Bogue Lectures Notes, transcribed by Joseph Frey.
- University of Wales Trinity Saint David GB 1953 DBLN Bogue Lecture Notes, transcribed by unknown author.
- Chetham's Library A.2.123 Bogue Lecture Notes, transcribed by Rev William Johns.

Publications relating to academy life

- *The Nature and Importance of a Good Education. A Sermon Preached January 14, 1808, at the Rev. Mr. Gaffee's Meeting, New Broad Street, before the Promoters of the Protestant Dissenters' Grammar-School, Lately Opened at Mill-Hill, Hendon, Middlesex* (London, 1808).
- 'Proposal for Establishing a University for Dissenters', *The London Christian Instructor, or Congregational Magazine*, 3 (1820), 254-56.
- *The Theological Lectures of the Late Rev. David Bogue, D.D.*, ed. Joseph Samuel Frey, 2 vols. (New York, 1849).

Key works outside academy life

- *The Great Importance of Having Right Sentiments in Religion*. *A Sermon, Preached before an Association of Ministers, at Ringwood, Hants, on Tuesday, the 29th of July, 1788* (London, 1788).
- *Reasons for Seeking a Repeal of the Corporation and Test Acts, Submitted to the Consideration of the Candid and Impartial* (London, 1790).
- 'To the Evangelical Dissenters Who Practise Infant Baptism', *Evangelical Magazine*, 2 (1794), 379-80.
- 'An Address to Christians, Recommending the Distribution of Cheap Religious Tracts', *Evangelical Magazine*, 7 (1799), 377-84.
- *An Essay on the Divine Authority of the New Testament* (Portsea, 1801).
- *The Duty of Christians to Seek the Salvation of the Jews. A Sermon, Preached at Tottenham Court Chapel, before the Missionary Society on Thursday, May 15, 1806* (London, 1806).

- *A History of Dissenters, from the Revolution in the Year 1608 to the Year 1808*, 4 vols. (London, 1808-12), with James Bennett.
- *On Universal Peace, Being Extracts from a Discourse Delivered in October 1813*, Society for the Promotion of Permanent and Universal Peace, Tract No. 6 (London, 1819).

Christopher A. Daily, 'David Bogue (1750-1825)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, March 2012.

Bretland, Joseph (1742-1819)

JOSEPH BRETLAND was born in Exeter on 22 May 1742, the youngest and the only surviving son of the tradesman Joseph Bretland. From an early age Bretland had been instructed in reading, writing and arithmetic, and he was educated for several years at Exeter Grammar School under Revd Hodgkinson. At the age of fourteen, he was placed in the counting house of an Exeter merchant named Mourgue, but left within twelve months, having persuaded his father that he wished to become a minister. Bretland began his training in 1757 with William West, minister at the Mint Meeting, Exeter. In 1760 he spent some time with John Turner, minister at Gulliford Meeting, Lympstone, studying Hebrew and mathematics in preparation for entering Exeter Academy, established in 1761, where the tutors were Micaijah Towgood, Samuel Merivale, John Hogg, and Turner. Bretland completed his studies in 1766.

In 1770 Bretland returned to the Mint Meeting as minister; he also assisted Revd Joseph Twining in his school. As a result of his Unitarian views he left the Mint Meeting in 1772. The following year he opened his own classical school in Exeter, which he ran until 1790. Following the spread of Unitarianism in Exeter, he returned once more to the Mint in 1789, resigning again only four years later when the congregation rejected the liturgy that he had composed in 1792. In 1794 he became one of three ministers at George's Meeting, where he worked with the uncompromising Unitarian Timothy Kenrick and the Arian James Manning. In this position Bretland was also responsible for the orthodox Presbyterian Bow Meeting, whose steadfast rejection of his Unitarianism led to a drastic decrease in members and ultimately its closure in the same year (1794). By 1797 George's Meeting was employing too many ministers for its needs, leading Bretland to resign and to retire from ministry completely.

In 1798 Bretland, like Kenrick, rejected an invitation to take the position of theological tutor at New College, Manchester. In 1799 Kenrick revived, with Bretland, the plan they had shared in the 1780s for a new dissenting academy in Exeter. It was opened to ministerial and lay students the same year. The two men shared the teaching duties for languages and elocution, while Bretland also taught mathematics, natural philosophy, geography, general grammar, oratory, and history. No lectures or lecture notes survive, and there is no information as to Bretland's teaching methods. His selection, however, as a potential theology tutor by the governors of New College, Manchester confirms his abilities as a scholar and a teacher. From the comments made by people who knew him, a picture of a kind and generous man emerges, who dedicated his life to ministry and to the education of young people. His only publications in his lifetime were three sermons and his liturgy for the Mint Meeting; a collection of sermons appeared posthumously.

Following Kenrick's death in August 1804, Bretland ran the academy for a while on his own. In 1805, however, it was decided to close the academy by the end of March, at which point Bretland retired. He died at his home in Exeter on 8 July 1819.

Inga Jones

Key works outside academy life

- *A Sermon Preached before an Assembly of Protestant Dissenting Ministers, in Exeter, May 10th, 1786* (Exeter, 1786?).
- *A Second Appendix to a Sermon Preached before an Assembly of Protestant Dissenting Ministers in Exeter: Occasioned by the Rev. William Lamport's Sermons on Preaching Christ Crucified, and Addressed to the Ministers, before whom he Preached the Substance of them* (Exeter, 1787).
- *A Liturgy for the Use of the Mint-Meeting in Exeter* (Exeter, 1792).
- *The Christian's Victory over Sin and Death. A Sermon, Preached at George's Meeting-house, in Exeter, March the 1st, 1795, by the Rev. Joseph Bretland, on the Death of Miss F. Kennaway* (Exeter, 1795).
- *Sermons, by the Late Rev. Joseph Bretland: to which are Prefixed, Memoirs of his life. With an Appendix Containing Five Letters Relating to Mr. Farmer's Hypothesis of the Temptation of Christ*, ed. William Benjamin Kennaway, 2 vols. (London, 1820).

Inga Jones, 'Joseph Bretland (1759-1804)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Broadbent, William (1755-1827)

WILLIAM BROADBENT was born on 28 August 1755, the son of William and Elizabeth Broadbent. Nothing is known about his place of birth or his life prior to his entering Daventry Academy in 1777 to study for ministry. He remained there until 1782, first under Thomas Robins, who was forced to resign in 1781 as a consequence of losing his voice, and then under Thomas Belsham.

Having finished his course, Broadbent was offered the position of classical tutor, which he held from August 1782 to January 1784, when he became mathematics tutor, with the added duties of natural philosophy and logic. He remained at the academy when it moved to Northampton in 1789 and stayed until the end of 1791, when he received and accepted a call from the Unitarian congregation at Warrington, where he remained for the rest of his life.

As a classics tutor at Daventry, Broadbent's duties included the teaching of short-hand to the first year, and classics and Hebrew to all four years. As tutor of mathematics, natural philosophy, and logic his duties were considerably more varied. He taught the first-year students geography, logic, and the first six books of Euclid; the second-year students the eleventh and twelfth books of Euclid, algebra, and trigonometry; and the third and fourth-year students 'conic sections, natural philosophy, including mechanics, hydrostatics, pneumatics, with the new discoveries upon air, optics, astronomy and electricity' (Williams, *Memoirs*, pp. 224-5). According to the lecture notes taken by James Scott in 1788, he taught chemistry, touching on subjects such as expansion, fluidity, evaporation, metals and acids. From Scott's notes on 'philosophical' lectures it is evident that, in his teaching of natural philosophy, Broadbent put the emphasis on electricity, referring to the works of Bacon, Newton, Franklin, Priestley and others. No other manuscripts of his lectures survive, and he published nothing as a tutor.

While at Daventry and Northampton, Broadbent was an Arian, but he gradually followed his friend Thomas Belsham and became a Unitarian. While Belsham resigned his position at Northampton in 1789 because of his Unitarian views, Broadbent's change in beliefs came

later, when he was minister at Warrington. The greater part of his congregation followed him. Broadbent was a supporter of the Unitarian Fund. His son, Revd Thomas Biggin Broadbent, was classics tutor at the Hackney Unitarian Academy, which was supported by the Fund. Broadbent's sermon, *An open and fearless avowal of the Unitarian doctrine recommended and enforced*, which he preached in June 1816 before the friends and supporters of the Unitarian Fund, was published the same year and is his only known publication. Broadbent retired as minister in 1822 and died on 1 December 1827.

Inga Jones

Key works outside academy life

An Open and Fearless Avowal of the Unitarian Doctrine Recommended and Enforced: a Sermon, Preached at the Unitarian Chapel, in Artillery Lane, London, on Wednesday, June 5, 1816, before the Friends and Supporters of the Unitarian Fund (London, 1816).

Inga Jones, 'William Broadbent (1755-1827)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Broadhurst, Thomas (1767-1851)

THOMAS BROADHURST was born in 1767 in Blackley, Lancashire, where he received his early education under the supervision of John Pope, a Presbyterian minister who was subsequently classics tutor at New College, Hackney. Pope is said to have been so impressed by his student's abilities and character that he recommended that he train for the ministry. Broadhurst was then educated at Shrewsbury Grammar School by Dr Samuel Butler before entering Hoxton Academy in 1783, where he was taught by Abraham Rees, Andrew Kippis, and Samuel Morton Savage. Following the dissolution of the academy in 1785, Broadhurst was privately tutored by Kippis, Rees, and Thomas Morgan. He then entered New College, Hackney, where he claims to have been its first student.

On completing his studies in 1789, he was appointed assistant tutor and helped with the teaching of classics at the college. Priestley told Richard Price in February 1791 that following the resignation of Samuel Blyth, his co-minister at New Meeting, Birmingham, he believed the congregation would apply to Broadhurst, 'and I shall think myself happy if I get such a colleague' (*Correspondence of Richard Price*, III, 240). It is not clear if Broadhurst was already a Unitarian by that date, though he certainly was by July 1795 when he preached a sermon, *The Importance of Just Sentiments of God*, before the Society of Unitarian Christians in the West of England, founded in 1792. In fact Broadhurst accepted an invitation to be minister to the dissenting congregation in his home town of Blackley. He also ran a school in Manchester attended by approximately twenty-five boys, one of whom was Jabez Bunting (1779-1858), subsequently President of the Wesleyan Conference. In 1793 Broadhurst was appointed as minister at the Tancred Street chapel in Taunton and then, in 1795, to the Northgate End chapel in Halifax. In 1797 he finally settled in Bath, where he remained for the rest of his life. Here he was minister at the Trim Street chapel. From 1803 his wife, Frances (née Whittaker), ran a girls' school called Belvedere House, which had originally been established by the dramatist and novelist Sophia Lee and her sisters Harriet and Anne. Broadhurst assisted his wife in the teaching and management of the institution. In 1809 he decided to renounce the pulpit in order to concentrate on teaching at the school. His interest in female education was the subject of his best-known publication, *Advice to Young Ladies on the Improvement of the Mind, and the Conduct of Life* (1808). Here he argued that girls were 'by no means inferior to the "lords of the creation" in a capacity of attaining knowledge'. He added that they even excelled boys in 'liveliness of imagination,

quickness of apprehension, and docility' (*Advice to Young Ladies*, x). The course of study he designed for his female students included grammar, logic, geography, chronology, history, polite literature, natural philosophy, astronomy, chemistry, morals, architecture, natural history, and the evidences of revealed religion. By 1818, however, the school began to struggle and was attended by only around twenty students.

Broadhurst was noted as an accomplished musician, scientist, and classical scholar. He died peacefully at his home in Bath on 9 October 1851 and was buried in the churchyard of the Trim Street Chapel.

Stephen Burley

Key works outside academy life

- *Obedience to God, rather than Men, Recommended in a Sermon, Preached at Taunton* (Taunton, 1795).
- *The Importance of Just Sentiments of God, Considered in a Sermon Preached at Plymouth. . . before the Society of Unitarian Christians* (Taunton, 1795).
- *The Day of Good Tidings. A Sermon Preached at Trim Street Chapel* (Bath, 1801). *Britons Exhorted to the Defence of their Country, in an Address, on the Threatened Invasion by France* (Bath, 1803).
- *Funeral Orations in Praise of Military Men: Translated from the Greek of Thucydides, Plato, and Lysias* (Bath, 1811).
- *Advice to Young Ladies on the Improvement of the Mind, and the Conduct of Life* (London, 1808).
- *Consolation in Sickness, or Scripture Meditations and Prayers Composed for the Writer's Private Use* (London, 1841).
- *Memoir of the Late Rev. Robert Smethurst* (Bath, 1847).

Stephen Burley, 'Thomas Broadhurst (1767-1851)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Clayton, Nicholas (1730-1797)

NICHOLAS CLAYTON was born on 11 December 1730 in Enfield, Middlesex, the fourth son of Samuel Clayton, a linen draper, and his wife Elizabeth, daughter of Sir James Collet, sheriff of London. Clayton attended schools in St Albans and Chelmsford, and between 1748 and 1751 was a pupil under Philip Doddridge at Northampton. In 1752 he matriculated at the University of Glasgow, but did not take a degree. In 1759 Clayton became minister of the Presbyterian chapel at Boston, Lincolnshire, afterwards moving to the Octagon Chapel and then Benn's Garden at Liverpool. In 1782 the University of Edinburgh conferred on Clayton the degree of doctor of divinity.

In 1781 Clayton succeeded John Aikin as divinity tutor at Warrington Academy. He remained in post for just two years until it closed in 1783. Clayton's contribution to dissenting education is likely to have been minimal. William Turner believed that there was only one student on the divinity course at Warrington in the early 1780s, and that Clayton's instruction was most likely 'conveyed chiefly in the way of familiar conversation' (*Monthly Repository*, VIII (1813), 628). In fact, Clayton's major contribution to the academy most likely resulted from his skills as an instrument maker: Turner recalled that Clayton was responsible for 'some of the most accurate and highly finished articles in the Warrington apparatus', including a device for demonstrating the laws of the composition and resolution of forces and a pair of whirling tables (*Monthly Repository*, VIII (1813), 628).

When Warrington Academy closed, Clayton joined George Walker at High Pavement Chapel, Nottingham. He died in Liverpool on 20 May 1797. Although he was noted for his skills as a mathematician and admired for his abilities as a preacher, he published nothing during his lifetime. Writing in 1859, Henry Bright predicted that 'his name will soon be forgotten, except as the last tutor of the Academy' (Bright, *Historical Sketch of Warrington Academy*, 18). Only a selection of his correspondence has survived, which R. K. Webb thought to 'reflect a highly intelligent and deeply engaged mind' ('Clayton, Nicholas' (1730-1797)).

Simon Mills

Simon Mills, 'Nicholas Clayton (1730-1797)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, August 2011.

Creak, Henry Brown (1821-1864)

HENRY BROWN CREAK, born on 25 March 1821, was the son of Revd Alexander Creak of Great Yarmouth. His early education was received at home, after which he entered Mill Hill Grammar School. He decided to pursue a career in the ministry, and spent eighteen months studying at a German university. In September 1839 he entered Spring Hill College, Birmingham, which had been founded the previous year. In 1840 he matriculated at London University, where he was awarded his BA in 1842, and MA two years later. After completing his studies at Spring Hill he accepted a call to become pastor of the Independent church at Atherstone. At this time, he translated the first part of Hermann Olshausen's *Biblical Commentary* for Clark's Foreign and Theological Library. He also took in a pupil, and would routinely start work at five in the morning. Such extensive labours caused his health to break down, although he recovered following a period of rest.

In 1845, a gift of £8,000 was received from Mrs Mary Bacon by Airedale Independent College, providing the institution with an annual dividend. Two years later, the college committee agreed to use this additional income to appoint a third tutor. In April 1848 Henry Brown Creak was identified as a suitable candidate for the newly created post of philosophical and mathematical tutor. He accepted the invitation, and was appointed with a salary of £200 per year. The subjects covered in his department were grammar, rhetoric, logic, criticism on composition, mental and moral philosophy, mathematics, geography, and natural philosophy. His doctrinal views were orthodox, and his only publication other than the translation of Olshausen was a contribution to the *Memorials* of his colleague Walter Scott. He remained at Airedale until his death on 10 February 1864.

Simon N. Dixon

Simon N. Dixon, 'Creak, Henry Brown (1821-1864)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Dalton, John (1766-1844)

JOHN DALTON was born on 6 September 1766 at Eaglesfield, near Cockermouth, in Cumberland, a son of the weaver Joseph Dalton and his wife Deborah Greenup, both members of the Society of Friends. Dalton's upbringing and education were humble in nature. He attended a local Quaker school at Pardshaw Hall, and then at the age of twelve

set up his own school in his home village - first in a barn and then in the Quaker meeting house - where he taught children of different ages while continuing his own studies. Before coming to Manchester in 1793 'he had learned much, written a little, and lectured often' (McLachlan, 'John Dalton', p. 57). His school survived for only two years, and between the ages of fourteen and fifteen he was forced to earn a living as a field labourer. An opportunity then arose to join his brother Jonathan as an assistant in a school run by their cousin George Bewley in Kendal. When Bewley retired in 1785 the brothers took over the school, but their efforts did not prove successful. Dalton excelled in individual tuition, a skill that would prove very valuable in his later career, but his temperament made him less suited to be a classroom teacher.

Dalton's interest in meteorology and natural philosophy had been inspired by his mentors Elihu Robinson and John Gough. From the former, a wealthy local meteorologist and a distant relative, whose service Dalton entered at the age of ten, Dalton had learned natural history and meteorology. The latter, a wealthy Quaker and blind philosopher, who took an interest in the young Dalton, taught him some Latin, Greek, and French, as well as some higher mathematics and meteorology. Following the example of itinerant lecturers, from whom he had acquired his basic knowledge of science, he began to offer lectures on scientific topics to supplement his income as a teacher; in 1787 his portfolio covered mechanics, pneumatics, astronomy, and the use of globes. At the same time some of his efforts to deal with scientific questions and problems were first published in the *Gentleman's Diary* and the *Ladies' Diary*.

Having had his ambitions to study medicine or law curtailed by Gough and his barrister uncle Thomas Greenup, who regarded such fields as being out of reach for someone of Dalton's humble upbringing, in 1793 he was offered the position of professor of mathematics and natural philosophy at New College, Manchester, at the suggestion of several leading Manchester citizens and of Gough. Given the opportunities for research provided by Chetham's Library and the college's apparatus, Dalton seemed to enjoy his new position. However, his college duties soon began to take up the major part of his time and energy. Expected to offer college-level mathematics and natural philosophy for the first time in his life, he was soon asked to teach chemistry as well. The lectures and other duties took up in excess of twenty hours a week, and the rest of his time was spent in preparing his lectures. Despite this workload, the college allowed him to teach at a significantly higher and more challenging level than he had previously undertaken, and provided him with a stable income as well as the freedom and opportunity for private tuition and research. Although written to mollify both the college tutors and the public at a time of crisis for the college, the trustees' report for 1797 claims that Dalton had 'uniformly acquitted himself' to their 'entire satisfaction ..., and has been happy in possessing the respect and attachment of his pupils' (Report, 1797). In the following year, geography was added to his teaching responsibilities, and by 1794 he had twenty-five students. Owing to the constant fluctuation of other professors in the college, he was soon senior professor in all but name, despite remaining the lowest paid of the three teaching staff.

Although he lacked the time fully to exploit the libraries in Manchester, Dalton used the scientific apparatus provided by the college in his teaching and in experiments. His teaching methods were liberal - he believed in an unobtrusive approach under which his students were encouraged to learn independently. Amongst Dalton's surviving papers in the John Rylands Library there are forty scientific manuscripts, including lecture notes and papers, relating to his research; however, none of them are specifically noted as having been delivered as college lectures. Few of his other manuscripts relate to his time spent as an employee of the college, and these do not contain any information on his teaching methods. Of his publications, *Meteorological Observations and Essays* (1793) and *A New System of Chemical Philosophy* (1808) were largely used as textbooks, and several copies of these could be found in the Manchester New College library in 1859. Amongst his most prominent students were the MPs John Ashton Yates and Benjamin Gaskell, and the physicians

Samuel Hibbert-Ware and John Thomson, the latter president of the Royal Medical Society in Edinburgh. Yates remained a close friend of Dalton.

Despite all the benefits that his position as professor offered him, in the spring of 1800 Dalton announced his intention of resigning at the end of the academic year. The heavy workload, coupled with the instability of the college and his comparatively low salary (by this point he earned an annual salary of £52 10s., plus approximately £50 in fees), all contributed to his decision to leave the college.

Whatever the relationship between Dalton and the college at the end of his time there, it is indisputable that the college, and particularly its symbiotic relationship with the Manchester Literary and Philosophical Society, played an important role in his career as one of Britain's foremost scientists, between them offering him a testing ground for his scientific theories, as well as a publishing platform. He had become a member almost immediately on his arrival, and the society formed a central part of Dalton's life until his death. He was its secretary from 1800 to 1809, when he became its vice-president and later president.

On leaving the college Dalton became a freelance lecturer, extending his repertoire and offering lectures beyond the confines of Manchester, especially in Leeds, Glasgow and Edinburgh. In a society in the midst of a major period of industrial growth and development he was able to make a comfortable living until his retirement in 1835. He lectured on chemistry in Pine Street Medical School, gave private tuition, numerous lectures that were attended by the students of the Leaf Square and Blackburn academies, and, in 1804, lectures at the Royal Institution in London. His private pupils included the noted physicist James Joule.

His scientific discoveries led to his election as a member of the Academie des Sciences in 1816, and in 1830 he replaced Humphry Davy as one of its eight foreign associates. He was an honorary member of scientific societies in Berlin, Munich, and Moscow, as well as of many provincial societies in Britain, including those in Bristol, Cambridge, Leeds, and Sheffield. In 1810 he declined election as a Fellow of the Royal Society, eventually accepting in 1822. In 1834 he was presented at court, having previously been awarded honorary doctorates by the Universities of Oxford and Edinburgh. In 1826 he became the first recipient of the Royal Society's royal medal, and in 1831 he was present at the first meeting of the British Association for the Advancement of Science, which had been founded to encourage science in the provinces. He was an undisputed leader of Manchester's scientific community and in 1838 his statue was placed in the Royal Manchester Institution. Dalton died in Manchester on 27 July 1844, following a series of strokes.

In stark contrast to the progressive thinking that characterised his youth, in his later years he struggled to keep up with emerging scientific methods and approaches, especially in physics. But despite criticism from the new generation of scientists he remained a popular lecturer, tutor and scientist.

Dalton remained a Quaker throughout his life. Very little is known about his doctrinal position aside from the fact that he regularly attended meetings twice on 'first-day'.

Inga Jones

Key works outside academy life

- A revised edition of the original bibliography by A. L. Smyth provides an exhaustive list of works and manuscripts by and about Dalton:
- Smyth, A. L., *John Dalton 1766-1844: a Bibliography of Works by and about him*, rev. edn (Manchester, 1997).
- *Meteorological Observations and Essays* (London, 1793).
- *A New System of Chemical Philosophy* (Manchester, 1808).

Inga Jones, 'John Dalton (1766-1844)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Davidson, Samuel (*c.*1806-1898)

SAMUEL DAVIDSON was born at Kellswater, near Ballymena, in County Antrim. He was educated at a village school, and then at a school in Ballymena, until 1824, when he began to study for the Presbyterian ministry at the Belfast Academical Institution. His studies were interrupted by periods of teaching in Londonderry and Liverpool and were not completed until 1832. He was awarded first prizes for Hebrew and theology. Licensed to preach in November 1833 by the conservative Ballymena Presbytery, he subscribed to the Westminster Confession of Faith, though he later commented ruefully that 'my mind was in traditional fetters at the time' (*Autobiography*, 13). In 1838 he was awarded the degree of LLD by Marischal College, Aberdeen.

He had been appointed to the new chair of biblical criticism at the Belfast Academical Institution by the General Synod of Ulster in 1835. The Arian controversy which had resulted in the establishment of a breakaway Remonstrant Synod in 1830 had polarised attitudes within Ulster Presbyterianism, but Davidson was initially comfortable among the conservatives and published some of his first articles in *The Orthodox Presbyterian*. His teaching in Belfast led to his first book, *Lectures on Biblical Criticism* (1839), followed by the more ambitious *Sacred Hermeneutics Developed and Applied* (1843), which incorporated a history of biblical interpretation and was responsive to scholarly developments in Germany. But before *Sacred Hermeneutics* was published he had begun to move towards Congregationalism, becoming increasingly uneasy about the biblical basis of Presbyterian church government. This concern was eventually reflected in his book *The Ecclesiastical Polity of the New Testament Unfolded* (1848). He resigned his chair on conscientious grounds in 1841 and returned to school-teaching in Liverpool.

In 1842 he was appointed to the chair of biblical literature, oriental languages, and church history at the new Lancashire Independent College at Whalley Range, Manchester, which opened in August 1843. The wide range of his teaching responsibilities stimulated both Old Testament and New Testament study: he published a revised text of the Hebrew Old Testament in 1855 and a three-volume *Introduction to the New Testament* (1848-51). These endeavours brought increasing contact with other scholars in Germany and in America. In the summer of 1844 he visited Germany for the first time, meeting the church historian August Neander in Berlin. In 1848, on the recommendation of the biblical scholars F. A. G. Tholuck and H. Hupfield, he received an honorary DTheol from Halle. In 1849 he collaborated with the veteran American biblical scholar Stuart Moses, Professor of Sacred Literature at Andover Theological Seminary, providing an introduction and notes for the British edition of Moses' *Critical History and Defence of the Old Testament Canon*.

Davidson's *Introduction to the New Testament* was welcomed by Anglican liberals such as Archdeacon Hare and Connop Thirlwall, bishop of St David's, but the nonconformist scholar Samuel Tregelles challenged some of his claims in a pamphlet *On the Original Language of St Matthew's Gospel* (1850). Worse was to follow. In 1856, taking account of recent scholarship, Davidson contributed *The Text of the Old Testament Considered* to the tenth edition of T. H. Horne's long-established *Introduction to the Study of the Holy Scriptures*. As soon as the work was published Tregelles rushed into print to register his objections to Davidson's claim of post-Davidic authorship for some of the psalms and his scepticism about the Mosaic authorship of the Pentateuch, though this was no longer very new. He was

unhappy with Davidson's endorsement of the view that the Pentateuch had evolved over a long period through processes of selection and combination. As if this was not enough, Davidson was also accused of being unsound on the traditional doctrines of the Trinity, the incarnation, original sin, the atonement, and justification by faith. The college subcommittee set up to investigate all these charges found on balance in his favour, but the matter was not allowed to rest there. A press campaign against him insisted that his college teaching was injurious to faith, and two former students, Enoch Mellor and James Rogers, the latter a future chairman of the Congregational Union, joined in with a pamphlet entitled *Dr. Davidson: His Heresies, Contradictions and Plagiarisms* (1857). J. A. Picton, who had been one of Davidson's more recent students, from 1850 to 1856, now minister of Cheetham Hill church in Manchester, loyally supported him and wrote a detailed account of the affair which Davidson incorporated in his *Autobiography*. One of the earliest students at the college, Thomas Nicholas, who had gone on to be theological tutor at the Presbyterian college in Carmarthen, defended Davidson in detail in another pamphlet published in 1860, but by then it was too late. Another college committee had narrowly found against him and he had resigned in June 1857. The college principal, Robert Vaughan, brought forward his own impending departure and followed him a month later.

For the rest of his long life Davidson continued to publish extensively on biblical subjects from an increasingly rationalist and radical point of view, writing for a general as well as a theological readership with contributions to the *Athenaeum*, the progressive *Westminster Review*, and the ninth edition of the *Encyclopedia Britannica*. He was involved in further controversy in the 1870s when he raised difficulties about the Johannine authorship of the fourth gospel. He was elected scripture examiner in the University of London in 1862 but he had no further connection with the dissenting academies. He sometimes attended worship in the Church of England, which had been kinder to him than the dissenters, and from about 1870 he attended Unitarian services. He died on 1 April 1898. His courageously pioneering work in biblical studies, particularly the Old Testament, was finally commemorated by the foundation of the Samuel Davidson chair of Old Testament Studies in the 1920s at the University of London.

Norman Vance

Publications relating to academy life

- *Lectures on Biblical Criticism* (Edinburgh, 1839).
- *Sacred Hermeneutics Developed and Applied* (Edinburgh, 1843).
- *Introduction to the New Testament*, 3 vols. (London, 1848-51).
- *A Treatise on Biblical Criticism*, 2 vols. (Edinburgh, 1852).
- *The Hebrew Text of the Old Testament, Revised from Critical Sources* (London, [1856]).

Key works outside academy life

- *An Introduction to the Old Testament, Critical, Historical, and Theological,* 3 vols. ([London], 1862-3).
- *On a Fresh Revision of the English Old Testament* (London, 1873).
- *The Canon of the Bible: its Formation, History and Fluctuations* (London, 1877).
- *The Doctrine of Last Things Contained in the New Testament* (London, 1882).

Norman Vance, 'Samuel Davidson (*c.*1806-1898)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, July 2012.

Davies, Benjamin (1739-1817)

BENJAMIN DAVIES was born on 30 June 1739, the son of Rees Davies (d. 1788) and Eleanor (Howell), of Canerw, Llanboidy, Carmarthenshire. Rees Davies owned Canerw farm, one of the early centres for nonconformists: at the end of the seventeenth century they gathered at Pâl, Egremont, and Canerw. They continued to meet at the farm with Rees Davies as preacher, and he also visited Pen-y-graig to preach once a month.

Being nurtured in such a background was part of Benjamin Davies's preparation for his future career. He was educated at Laugharne with Thomas Morgan of Henllan, before entering Carmarthen Academy in 1758, where he studied under Evan Davies. He received £8 from the Presbyterian Fund Board. In 1764, the Congregational Fund Board paid £10 to an unnamed assistant at Abergavenny Academy, who was probably Benjamin Davies. An entry for 3 November 1766 refers to the appointment of Mr Davies, 'sub.Tutor to the late Mr. Jardine', as tutor (DWL, MS OD 407); his acceptance was reported on 8 December 1766. Davies was also minister of the Independent congregation in the town of Abergavenny, and was set apart for that work in 1767. During his ministry the church enjoyed a period of peace and steady growth. As minister, Davies received financial help from the Congregational Board.

Davies continued as tutor at Abergavenny until 1781, and on 23 July of that year was invited to succeed Daniel Fisher at Homerton as resident tutor to teach classics and mathematics, following Fisher's appointment as theology tutor. His acceptance of the office was noted on 8 October, and he was allowed £40 to cover the cost of his removal from Abergavenny to Homerton. On the death in 1782 of James Webb, minister at Fetter Lane, London, Davies was recommended as his successor and invited by the congregation to be their pastor. The letter of acceptance was read on 14 March 1783. He was set apart as minister on 24 April 1783, with representatives from other churches present; Thomas Gibbons prayed, and Daniel Fisher delivered a short address. Davies, who was regarded as an excellent preacher, was also one of six Pinner's Hall lecturers.

Davies was theologically orthodox, but gracious with those who disagreed with him. He was, however, quite firm in his criticism of unorthodox teaching, especially that of Joseph Priestley. Davies's confession of faith was clearly Calvinistic, emphasizing the Fall, and the guilt and corruption of all in Adam as their representative; election; Christ's death as satisfaction for sin; imputed righteousness; the perseverance of the saints, and their enjoyment of God's love forever. There was no reference to reprobation in the confession.

The *Vindication of the Associated Ministers* (1771) is attributed to Davies. It was published because of the concern of orthodox ministers with the denial of what they regarded as the fundamental truths of the gospel, including the Trinity, the atoning work of Christ, and the need of the supernatural work of the Holy Spirit in conversion. *Primitive Candour* is also attributed to Davies, though it does not appear to be extant. Joseph Priestley commented on it in 'Remarks on a Pamphlet entitled "Primitive Candour" ', appended to his *The Importance and Extent of Free Inquiry in Matters of Religion* (Birmingham, 1785), praising his 'learned and candid antagonist' (p. 90).

Although Davies was a staunch champion of orthodoxy, he disliked quibbling about abstruse matters of doctrine, such as 'eternal generation', and the nature of the 'personal indwelling of the Holy Spirit'. He made his attitude clear when a person from Henllan, Carmarthenshire, asked for his opinion during a time of division caused by different doctrinal opinions. He

suggested to the people of Henllan that the real cause of division could have been the lack of love.

Davies was very conscious of his physical frailty. Because of ill health, he resigned as tutor at Homerton in 1787 and from the Fetter Lane church in 1795. In his address to the congregation on 31 July 1795, he referred to himself as an 'Afflicted Brother' (Church Book, Fetter Lane, 31 July 1795), who had suffered a long and painful affliction. He moved to Reading, then to Wells, and finally settled at Bath, where he enjoyed the friendship and preaching of William Jay, minister of Argyle Chapel. Davies died on 22 July 1817, and Jay preached his funeral sermon from John 11:16.

Noel Gibbard

Key works outside academy life

- *A Vindication of the Conduct of the Associated Ministers in Wales* (Carmarthen, 1771), attributed to Benjamin Davies.
- *Real Christians the Salt of the Earth. Considered in a Sermon, Preached . . . March 27, 1782* (London, 1782).
- *Israel's Testament. A Sermon Preached at Haberdashers Hall, London, on Account of the Much Lamented Death of the Rev. Thomas Gibbons, D.D.* (London, 1785).
- *The Spiritual Temple*. *A Sermon Preached at the Opening of the New Chapel at Bridge-Street, Bristol, August 24, 1786* (London, 1786).
- *The Deity of the Saviour, the Riches of Christianity: A Sermon Preached at . . . Reading on the 1st of December, 1811* (Reading, 1812).

Noel Gibbard, 'Benjamin Davies (1739-1817)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, January 2012, revised September 2012.

Enfield, William (1741-1797)

WILLIAM ENFIELD was born on 29 March 1741 at Sudbury, Suffolk, son of William Enfield and his wife Anne Leaver. He was educated by his minister, William Hextall, a former student of Philip Doddridge, and then studied at Daventry Academy under Caleb Ashworth from 1758 to 1763.

In 1770 Enfield was appointed to succeed John Seddon as tutor in languages and belles lettres and *rector academiae* at the Warrington Academy. He remained at Warrington until the academy's closure in 1783. From the Trustees' minute book it is clear that Enfield's teaching responsibilities exceeded the remit of his post: in June 1774 they agreed that he should take over the teaching of natural philosophy and mathematics. The same year he was awarded the degree of LLD by the University of Edinburgh. There is evidence in his letters to the Trustees (as well as a frank admission in John Aikin's biographical account) that Enfield found his role maintaining discipline at the academy a challenge. In 1779 he officially resigned from his post as tutor in belles lettres and *rector academiae* (although he continued to read the lectures in belles letters for the next two sessions), continuing as tutor in mathematics and natural philosophy with extra responsibility for exercises in elocution. He was entrusted with a 'discretionary Purse' to purchase philosophical apparatus for the academy (HMC MS Warrington 3, f. 12).

Enfield appears to have been a diligent teacher. Aikin recalled that Enfield taught himself natural philosophy over a single vacation in order to qualify himself to fill the vacant post; in 1788 Enfield described having 'spent many years in preparing lectures for the instruction of my Pupils' (DWL 93.A.4). However, he was not uncritical of dissenting education. In the year he was appointed at Warrington, Enfield wrote of the 'laborious and, in a great measure, fruitless course of study' of metaphysics, theological controversies, and commentaries on difficult biblical texts which ministerial students were obliged to go through in the academies, as part of a broader criticism of his fellow dissenter Joseph Priestley's attacks on the Anglican clergy (Enfield, *Remarks*, 34). At the closure of the academy in 1783, Enfield proposed to receive private pupils in his own house, with a plan to teach 'Classical Learning . . . the Elements of Geography, Chronology, and History . . . the several Branches of the Mathematics and Natural Philosophy . . . the Theory of Morals [and] to pay a constant Attention to their Improvement in Elocution and Composition' (JRUL Warrington Academy Papers, p. 73). He carried out this plan for two years, also continuing to serve his Warrington congregation.

Enfield's lectures resulted in the publication of a number of textbooks. His *Institutes of Natural Philosophy, Theoretical and Experimental* (1783) went through three eighteenth-century editions, and continued to be used at Harvard College in the nineteenth century. His *The Speaker* (1774) was a hugely popular anthology of extracts from classical and English literature intended for practice in the art of elocution (a sequel, *Exercises in Elocution*, followed in 1780); again, the book was used at the dissenting academies well into the nineteenth century. Enfield also published a translation and abridgement of the five-volume *Historia critica philosophiae* by the German historian Johann Jakob Brucker. The work was recommended by Andrew Kippis in the notes to his edition of Philip Doddridge's philosophy lectures.

In religion Enfield was a Unitarian, but he maintained an admiration for the established church. His sermons and other writings generally advocate a practical and ethical approach to religion and discourage speculative theology. Outside academic life, Enfield was a dissenting minister successively at Benn's Garden Chapel, Liverpool; the Cairo Street Chapel, Warrington; and the Octagon Chapel, Norwich. In addition to his text-books, sermons, and other works of practical divinity, he published *An Essay toward the History of Liverpool* (1774), was a regular contributor to the *Monthly Magazine*, and collaborated with John Aikin on the first volume of a general biographical dictionary. He died suddenly of an intestinal obstruction on 3 November 1797.

In his lifetime, Enfield was highly thought of as a diligent tutor. His works on elocution have been cited frequently in studies of the history of humanities education. More recently, research on the history of reading has confirmed the enduring popularity of *The Speaker*. Enfield has also come to the attention of scholars interested in the development of a distinct literary culture within rational dissent; in particular, for his role in defining a certain kind of ‘amiable candour’, distinct from Priestley’s more militant polemic, and for his close links with significant literary figures such as the poet, Anna Letitia Barbauld, who was Aikin's sister.

Simon Mills

Publications relating to academy life

- *The Speaker: or, Miscellaneous Pieces, Selected from the Best English Writers* (London, 1774).
- *Exercises in Elocution* (Warrington, 1780).
- *Institutes of Natural Philosophy, Theoretical and Experimental* (London, 1783).

- *The History of Philosophy, from the Earliest Times to the Beginning of the Present Century; drawn up from Brucker's Historia critica philosophiae*, 2 vols (London, 1791).

Key works outside academy life

- *Sermons for the Use of Families* (London, 1768). *Prayers for the Use of Families* (London, 1770).
- *Remarks on Several Late Publications Relative to the Dissenters; in a Letter to Dr. Priestley* (London, 1770).
- *General Biography . . . Chiefly Composed by John Aikin, M.D. and the late Rev. William Enfield, LL.D.*, vol. 1 (London, 1799).

Simon Mills, 'William Enfield (1741-1797)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, December 2011.

Fisher, Daniel (1731-1807)

DANIEL FISHER was born in Cockermouth, Cumberland, in 1731. Nothing is known about his parents or early life, until he entered the Plaisterers' Hall Academy in London in 1748 to prepare for the ministry. He finished his course in 1751 and in 1752 accepted an invitation from the Independent congregation at Common Close in Warminster, where he stayed for almost twenty years. While in Warminster, he ran a school.

In 1770 Fisher was offered the position of classics and mathematics tutor at Homerton Academy in London, which he commenced in 1771. On the death of John Conder in 1781 he was appointed theology tutor, which position he held until he retired in 1803. Like his predecessor, Fisher was uncompromising in both his Calvinism and his commitment to dissent.

The Revd William Walford, a student at Homerton between 1793 and 1798, was critical of Fisher's abilities as a tutor, describing him as 'extremely grave, regular and punctilious, but possessed of as little ingenuity, adroitness, and presence of mind, as almost any man I ever knew'. He also questioned Fisher's ability to teach effectively and to motivate his students (Stoughton (ed.), *Autobiography*, p. 102). According to Walford, Fisher's method of reading out his lectures and letting his students take notes from them was formulaic and unsophisticated in nature, rendering them 'irksome and disgusting' to the point of futility (Stoughton (ed.), *Autobiography*, pp. 104-5). It is not known whether other students shared Walford's uncomplimentary views. Walford did, however, acknowledge that Fisher was an intelligent and kind man 'of respectable talents' (Stoughton (ed.), *Autobiography*, pp. 105-6). In Walford's view he was merely elderly and had lost touch with contemporary academic developments and, in common with other Congregationalist or Independent ministers of his generation, had suffered from a lack of adequate support for and interest in education, endemic amongst nonconformists of that time.

No manuscripts or notes of his lectures survive, and his only known publication is a sermon that he preached in Fetter Lane in November 1783. Fisher resigned from his position in 1803 and died four years later on 14 August 1807 following a protracted illness.

Inga Jones

Key works outside academy life

- *Implanted Grace, a Living and Abiding Principle: A Sermon Preached at a Monthly Exercise of Prayer, at the Rev. Dr. Davies's Meeting-Place, in Fetter-Lane, November the 6th, 1783, by Daniel Fisher* (London, 1783).

Inga Jones, 'Daniel Fisher (1731-1807)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Fletcher, John William (c.1729-1785)

JOHN WILLIAM FLETCHER was born Jean Guillaume de la Fléchère in 1729 in Nyon, Switzerland. He attended the University of Geneva in 1746 but then pursued a military career without success. He came to England in 1750, and in 1751 was appointed tutor to the sons of Thomas Hill, a Shropshire MP. During this period he came under the influence of Methodism and of Charles Wesley in particular. He was ordained priest in 1757 to the curacy of Madeley in Shropshire, while continuing until 1759 as tutor to the Hills. With the encouragement of Charles Wesley and the Countess of Huntingdon, who had made him one of her chaplains, but with the opposition of John Wesley, in 1760 Fletcher was appointed vicar of Madeley. As a result of his Methodist conversion he took up his charge with enthusiasm and developed a pioneer ministry among the colliers and ironworkers of Coalbrookdale, which was then rapidly expanding as an industrial centre.

In 1768 the Countess appointed Fletcher superintendent of her newly opened college at Trevecka. This involved him in the general oversight of the institution. He combined the post with his living at Madeley in Shropshire and was not in continual residence. Fletcher's main role was to oversee what would now be called the spiritual formation of the students. He examined them concerning their religious experiences and prayed with them, but he also had views about what they should read and the organisation of their studies. In January 1768 he recommended to the Countess a list of subjects - 'Grammar, Logic, Rhetoric, and Ecclesiastical History, and a little Natural Philosophy and Geography, with a great deal of practical Divinity' - and a collection of books which may not have been adopted (Welch, *Spiritual Pilgrim*, 129). In 1770 he wrote an open letter to the students with suggestions for literary exercises that they could write in the absence of the master, Joseph Benson: these included turning the Thirty-Nine Articles into 'good classical Latin' and writing an address to Jesus asking for the gift of the Holy Ghost, 'urging the strongest reasons you can think of and feel to engage him to grant it you' (Forsaith, *Letters of John Fletcher*, 256). Fletcher's position became untenable after the outbreak of the Arminian controversy in Methodism, which divided his loyalties between John Wesley and the Countess of Huntingdon. His attempts to make peace between the warring parties eventually lost him her trust. After Benson, who took John Wesley's side, was dismissed by her at the end of the year, Fletcher resigned in March 1771. He told Wesley, 'I saw the college was no longer my place, As I was not likely to do or receive any good there, especially as calvinism strongly prevailed' (Forsaith, *Letters of John Fletcher*, 273).

The ministry at Madeley and the controversies of the early 1770s took their toll on Fletcher's health and he withdrew to London and Bristol from 1775, and then to Switzerland (1778-1781). On his return he married Mary Bosanquet and together they ministered in Madeley until his death in 1785. This ended the hopes John Wesley had entertained that Fletcher might be his successor in leading the Methodist Conference.

Despite Fletcher's unhappy and shortlived involvement with the college at Trevecka, he exercised an important posthumous influence on Wesleyan Methodist ministerial training in

the nineteenth century. His theological works, in which he defended the Arminian position disapproved by the Countess, were compulsory reading at the Wesleyan Theological Institution.

Stephen Orchard and Isabel Rivers

Key works outside academy life

- *Checks to Antinomianism* (1771-4).

Visual representations

The portrait of Fletcher by Jonathan Spilsbury exists in at least two copies, one at Westminster College, Cambridge, and the other at the New Room, Bristol.

Stephen Orchard and Isabel Rivers, 'John William Fletcher (1729-1785)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, July 2011.

Fletcher, Joseph (1784-1843)

JOSEPH FLETCHER, son of Robert Fletcher, a goldsmith, and his wife Elizabeth (née Wolfe), was born on 3 December 1784. He was baptised by William Armitage at Queen Street Chapel, Chester, where his parents were members. At the age of three he was placed in a preparatory school, during which time he suffered permanent damage to his hearing after a fall through a trapdoor. He went on to study at a grammar school in Chester run by Mr Stolterforth, where he became a favourite pupil. By the time he left aged 15 he had made considerable progress in Latin, Greek, and mathematics. On leaving school, he entered into his father's business with a view to becoming his partner and successor.

Following the death of William Armitage in 1794, William Thorpe (later of Bristol) supplied the pulpit at Queen Street for a year. Thorpe had a strong influence over the young Fletcher, who began to consider training for the ministry. In 1802, Ebenezer White was called to the pastorate at Queen Street, and a close relationship developed between him and Fletcher. Under White's influence, Fletcher finally decided to train for the ministry, entering Hoxton Independent Academy in 1803. His attainments were such that he was soon placed among the senior students, and within a year he was admitted to Glasgow University on a Dr. Williams's Bursary. During the vacation following his first session he began preaching to congregations in and around Glasgow, and a year later he was recommended by the Hoxton tutor Robert Simpson to supply the vacant pulpit at Blackburn. This led to him receiving an invitation to take permanent charge of the Chapel Street congregation there, which he accepted provided he could complete his course at Glasgow while fulfilling his pastoral duties. He concluded his studies in 1807, when he was awarded the degree of MA. During the three sessions he spent at the University he had shown a particular aptitude for logic, mental and moral philosophy, and political economy. In 1830 he was awarded the honorary degree of Doctor of Divinity by his *alma mater*.

Fletcher was ordained at Blackburn in July 1807, and shortly afterwards he was invited to become classical tutor at Hoxton Independent Academy. This he declined, as he did a call to become pastor of Newington Chapel, Liverpool, in 1810. While at Blackburn he was active within the Lancashire Congregational Union, and was involved in the establishment of the

Blackburn Auxiliary of the London Missionary Society. He was also among those appointed to develop the plan for the short-lived Leaf Square Academy and School at Pendleton. After that experiment failed in 1813, plans were made to establish a new academy for Lancashire. It was resolved that the most suitable person to become tutor of the new institution was Joseph Fletcher, and he was approached by members of the academy committee in 1815. He was initially in two minds over whether to accept the invitation, and when he did so in December he made his acceptance conditional on the appointment of a second tutor to teach classics. In particular, he was concerned that his education at Hoxton and Glasgow had not included any formal study of theology, and he would therefore need time to develop a suitable divinity course at Blackburn. The commencement of Fletcher's work in the academy was thrown into doubt in the summer of 1816 when Thomas Wilson led an attempt to persuade him to accept the pastoral charge of the church at Paddington in London. He eventually refused, and began his work in the academy in December 1816, with William Hope assisting him as classical tutor.

During his six years as theological tutor, Fletcher provided classes on the Hebrew Bible and Greek New Testament, and composed lectures on 'Intellectual and Moral Science, Universal Grammar, Christian Evidences, and Theology' (Fletcher, Works, I, 225). His son, Joseph, included a detailed description of the course of study in his memoir of his father. The philosophy lectures were based on the systems of the Scottish philosophers Thomas Reid, Dugald Stewart, and James Mylne. The course on universal grammar, rhetoric, and belles lettres was divided into sections on 'the object of language', 'the various classes of signs, and the changes which they undergo, in order to effect this object', and 'the principles on which the combinations of the signs of language are founded' (Fletcher, *Works*, I, 224-5). An anonymous manuscript volume in the Congregational Library following this scheme probably contains Daniel Burgess Hayward's notes on Fletcher's lectures. Fletcher devised his own system of ethics, and delivered a course on the 'Evidences of Revelation', which were notable for 'the careful manner in which the preliminaries, respecting the kind and amount of evidence needful, are investigated and settled' (Fletcher, *Works*, I, 249). The course of lectures on systematic theology had not been completed by the time Fletcher left Blackburn. Fewer than twenty students were admitted to Blackburn Independent Academy during Fletcher's tenure as theological tutor. The most notable was William Hendry Stowell, later theological tutor at Rotherham Independent College and president of Cheshunt College, who wrote an account of his time as a student. He recalled that Fletcher's aim was to combine 'the advantages of lectures, as in the Scottish Universities, with the minutest attention to the acquisition of learning secured by the method of *Tutors* at Oxford and at Cambridge' (Fletcher, *Works*, I, 259-60). The work of the academy occupied Fletcher for half of each day, except Saturdays. During this time he continued to hold his pastoral office, preaching two or three times on Sundays. These sermons were regarded as an important part of the education received by the young men under his charge. In 1819 he became responsible for the domestic management of the academy, and a house adjoining his own was fitted up to accommodate the students.

Fletcher found the combined responsibilities of his pastorate and tutorial work exhausting, and his letters from this period contain references to the impact of the workload upon his health. In 1821, he received an invitation to become pastor of Stepney Meeting, which he declined. However, when he was approached again the following year he accepted, despite the efforts of his congregation, the Blackburn students, and academy committee to persuade him to stay. He oversaw a substantial increase in the size of his congregation at Stepney, and became heavily involved in denominational activities in the metropolis. He was among the first promoters of the Congregational Union of England and Wales, of which he was chairman in 1837, and was a founder of the Congregational Library in 1831. When the London University was opened in 1828, it was announced that divinity lectures would be provided in the University Chapel for students who were members of the established church. In response to this, Fletcher, with the Baptist minister Francis Augustus Cox, proposed an alternative course for nonconformist students. However, the proposal was withdrawn when it

became clear that the lectures to be delivered by the Anglican Rev. Thomas Dale would have no denominational bias. The entire scheme was eventually abandoned.

Fletcher began writing at an early age, and some of his poetry and other items of juvenilia were printed in the *Chester Chronicle* and religious periodicals. He became a regular contributor to the *Eclectic Review*, and his first sermon to appear in print was published in 1808. His most notable publications were his *Lectures on the Principles of the Roman Catholic Religion* (1817), and *On Personal Election and Divine Sovereignty; a Discourse* (1825). Both of these works passed through a number of editions. For a short time at Stepney he assisted in the editorship of the *Congregational Magazine*. His religious views were Calvinist, although not of an extreme nature, and on matters of church polity he was strongly Congregationalist. William Hendry Stowell described him as a 'plain preacher' who 'made his discourses understood by ordinary minds' (Fletcher, *Works*, I, 256). He married Mary France on 20 December 1808, with whom he had six sons and one daughter. Their fourth son, Joseph, followed his father into the Congregational ministry. By the late 1830s Fletcher's health had become increasingly precarious. He continued his pastoral labours as far as possible, until preaching his last sermon on 25 December 1842. He died on 8 June 1843. According to James Yates he received an income of £800 a year at Stepney, 'but at his death left his family in circumstances of want' (DWL, MS 38.57, p.117).
Simon N. Dixon

Important manuscript lectures

- [Hayward, Daniel Burgess], 'The Theory of Language and Universal Grammar', Congregational Library, II.d.18

Key works outside academy life

- *Spiritual Blessings* (Blackburn, 1813).
- *Lectures on the Principles of the Roman Catholic Religion* (London, 1817).
- *On Personal Election and Divine Sovereignty* (London, 1825).
- *Poems by the Rev. Joseph Fetcher and his sister Mary Fletcher* (London, 1846).

Simon N. Dixon, 'Fletcher, Joseph (1784-1843)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Fraser, Daniel (c.1820-1902)

DANIEL FRASER was the son of John Fraser, a Glasgow cloth merchant, who was a member of Greville Ewing's Independent congregation at Nile Street. There is some uncertainty when he was born, but his date of birth was probably 20 August 1820. Ewing was a frequent visitor to the family home, and baptised Daniel and his brothers and sisters. Fraser's mother died when he was a child, and the children were subsequently raised by their father and an aunt. He had three brothers: Alexander Fraser, Independent Minister at Blackburn from 1841, John Fraser, a minister in the Church of Scotland, and a third who died while young.

Fraser began his education at a good private school, and then entered Glasgow Grammar School. He went on to study at Glasgow University, where he took the MA in 1839. He was awarded the James Watt Prize for best essay on a mechanical subject in 1841, and the Gartmore Gold Medal for the best discourse on political liberty in 1842. He decided to become an Independent Minister, and continued his studies at the Glasgow Theological Academy under Ralph Wardlaw and J. Morrell Mackenzie. During Mackenzie's absences

Fraser was asked to take some of his classes. In 1843 Alexander Fraser was preaching in the West Riding of Yorkshire, and was asked if he knew a suitable candidate for the classical tutorship at Airedale Independent College. He replied by recommending his younger brother, Daniel, whom he suggested might take the post on a temporary basis. The suggestion was accepted, and Fraser arrived in Bradford in November 1843.

He remained at Airedale for 33 years, serving as classical tutor until 1858, and theological tutor and president from 1858 until 1876. Shortly before his appointment as theological tutor the University of Glasgow awarded him the degree of LLD. A memoir published by his daughter, Lucy, in 1905 contains a number of reports from former students on life at the college during his presidency. Thomas Willis noted how the severity of his appearance belied his natural good humour and the warmth of his relationship with his students. David Johnstone, a student at Airedale during the 1860s, praised his 'rare intellectual gifts' and 'profound and extensive' scholarship, stating that although he occupied the divinity chair he would have been equally at home in any department of the college (Fraser, *Memoirs*, 94). A later student, James S. Drummond, commented that those under his charge sometimes resented the firm discipline he maintained as president.

In 1848 a third tutor was added to the staff at Airedale, and at the same time Fraser's responsibilities as classical tutor were defined as the teaching of 'the Latin & Greek languages with all the dialects of the latter' (Airedale Minutes, 10 May 1848). As theological tutor he taught theology, the Greek New Testament, Hebrew, and church history. Metcalf Gray, who studied at Airedale between 1868 and 1873, regarded the classes on the Greek New Testament as being the most valuable part of the course. On Wednesday or Thursday each week Fraser presided over the sermon class, during which students would pass comment on one another's compositions. In his theology lectures he displayed orthodox beliefs, and gave evidence of wide reading. James Drummond described his teaching methods as 'largely Socratic', noting that a set course of lectures was seldom given (Fraser, *Memoirs*, 102). As soon as they entered the college students were expected to write exegeses, essays, and sermons. Fraser was primarily concerned with helping his charges become competent preachers. He regarded the college course of five years to be too short to enable the young men to attain academic distinction, and did not encourage students to take an arts degree.

Fraser's retirement from Airedale in 1876 was a matter of some controversy, and came after nearly eighteen months of discussions. On 16 October 1874 Titus Salt laid the foundation stone for a new college building. The following month Fraser was invited to a meeting of the education sub-committee, at which he was informed that someone was needed to give the college a 'shove up' (Fraser, *Memoirs*, 190). The committee resolved that it was necessary to obtain the services of a new theological professor and president to ensure the success and prestige of the college. Fraser was offered the title of Principal Emeritus, and permitted to occupy the college house. Deeply offended by the attempt to marginalise him, he submitted his resignation from the college unless he could retain his existing office. A vote on the matter was held at a special meeting on 8 March 1876, with twenty votes in favour of accepting his resignation, and twenty against. On the casting vote of the chairman, Fraser's resignation was accepted. Great public interest was excited in Bradford over the affair, which attracted correspondence in the local press. Fraser received considerable support around the town, and from former and current students of the college.

Both before and after his resignation from Airedale, Fraser was involved in the governance of a wide range of educational institutions in Bradford. He was associated with the Bradford Mechanics Institute for over fifty years, delivering the first of many lectures in 1845. He was named as a director of the Institute in 1856, and became its president in 1867, and again in 1876-7, 1877-8, and from 1883 until his death. As president of the Mechanics Institute he was *ex-officio* governor of Bradford Grammar School for 1876-7, and again from 1883

onwards. He was vice-president of the School Boards elected in 1876 and 1879, and in 1885 was elected to the committee of the Bradford Library and Literary Society. After over 14 years as chairman of the management committee of Bradford Technical College he was elected its president in 1899. He also served as secretary of the Congregational Board of Education from 1852 until 1864, and became temporary head of Huddersfield College in 1877 owing to the illness of its principal.

Only two publications appeared under Fraser's sole authorship. His first work, *The Fourth Commandment* (1866), was followed eight years later by a summary of a lecture delivered to his college students on *The Inspiration of the Bible* (1874). A further planned work on 'Law and Miracle' was never completed. While he never held a ministerial charge, churches in the north of England frequently sought his services as a preacher. In addition to preaching to Independent congregations, he often occupied the pulpit at Westgate Baptist Church and the Scottish Presbyterian chapel at Simes Street, Bradford. He was invited to fill the pastorates of Sion Chapel, Halifax, and East Parade, Leeds, but considered himself better suited to teaching than full-time ministerial responsibilities. His obituary in the *Congregational Yearbook* described him as 'an earnest and capable teacher' who ruled with firmness in the classroom, but in private was 'the most genial of men' (*Congregational Yearbook* (1903), 175). In 1901 he suffered a serious illness, and was obliged to relinquish most of his public work. He died on 23 September 1902, and was buried three days later at Nab Wood, Shipley.

Simon N. Dixon

Publications relating to academy life

- *The Inspiration of the Bible: What it Includes and What Authority it Confers* (Bradford, 1874).

Key works outside academy life

- *The Fourth Commandment: Its Moral Obligation and its Spiritual Observance* (Bradford, 1866).

Simon N. Dixon, 'Fraser, Daniel (1819/20-1902)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Gentleman, Robert (1746-1795)

ROBERT GENTLEMAN was born on 7 October 1745 near Whitchurch, Shropshire, the son of a Scotsman, Robert Gentleman. He was brought up in Doddington, where his father was a supporter of the Presbyterian chapel, and where Gentleman received his early education. In 1762 Gentleman became a member of the Swan Hill Congregational Chapel in Shrewsbury, where Job Orton was minister.

In 1763 Gentleman entered the academy at Daventry, then under Caleb Ashworth, with the intention of becoming a minister. He was supported by the Presbyterian Fund, completing his course in 1767. While still a student, he preached in October 1766 in Shrewsbury to the conservative Swan Hill Chapel congregation which had resulted from the split between Presbyterians and Independents following Orton's retirement in 1765. In June 1767

Gentleman accepted the invitation to become their first minister, and was ordained the following April.

From 1767 to 1779 Gentleman supplemented the income needed to support his growing family by running a boarding school. In 1775 he moved to bigger premises in Hill's Lane, Shrewsbury, to accommodate his boys' school which was attended by both boarders and day boys. In 1776 he was known to have had under his care two young men whom he was educating for the ministry. Orton disapproved, believing that the education thus provided was insufficient to train ministers.

In 1779 Gentleman succeeded Jenkin Jenkins as divinity tutor at the Carmarthen academy. Under Jenkins the discipline amongst the academy's students, problematic at best, had degenerated to such an extent that the Presbyterian Fund Board found itself forced to find a replacement for Jenkins and relocate the academy to Rhyd-y-gors in order to improve matters. Gentleman was therefore required to maintain discipline. The students had to adhere to a set of rules which prescribed the hour of rising, strict observance of the Lord's Day, and preaching by the senior students. Noncompliance usually resulted in a fine. The students were required to preach in both English and Welsh, the latter putting Gentleman at a distinct disadvantage. Gentleman resolved this issue by remunerating his assistant tutor, Benjamin Davis, to assist him in the areas of academy business where Welsh was concerned. Davis, like Gentleman, had been educated at Daventry.

Conciliatory by nature, Gentleman was the wrong man for the task that the Presbyterian Fund Board expected him to accomplish. Believing that a lenient approach would be more productive in an institution making a fresh start, he went directly against the wishes and expectations of the Board. The criticism made by the Welsh Unitarian writer Thomas Rees is scathing: 'His manners were pleasing and conciliatory. But he was deficient in that energy and decision of character, so indispensable as a qualification for the maintenance of the discipline necessary to the stability and efficiency of a collegiate institution' (Rees, 'Carmarthen College', p. 199). Several factors contributed to making Gentleman's period as a tutor there a disappointment for both the Presbyterian Fund Board and himself, including not only his failure to solve the endemic problem of indiscipline and his inability to speak or understand Welsh, but also doctrinal tensions between Calvinism, Arianism, and anti-Trinitarianism that plagued the academy at the time (and to which his Arianism added fuel). He did not stay long; in 1784 the academy was moved to Swansea, where Solomon Harris was entrusted with the responsibility of running it.

Like other tutors who had received their education at Northampton or Daventry, Gentleman based his lectures in divinity and ethics on those of Doddridge. No manuscripts of his lectures survive; however, there are two bundles of small notebooks in the National Library of Wales, written by George Lewis. Written largely in shorthand, they appear to be mainly on theological subjects, with one set of notes apparently on natural philosophy. The date (1783) suggests that at least some of the notes could originate from Lewis's time as a student at Carmarthen, and so may be notes of lectures delivered by Gentleman. No publications arose from Gentleman's work as a tutor.

While Gentleman was the head of the academy, twenty-three students were trained for the dissenting ministry, while several other students were being prepared for the Church of Wales and lay professions. Gentleman's son, also named Robert, entered the academy in 1783 with an award of £5 by the Read charity trust. Having decided not to pursue a ministerial career, however, Robert Jr. resigned in the same year. Amongst Gentleman's most prominent students were the aforementioned George Lewis, Independent minister and theologian, and David Peter, Independent minister and ecclesiastical historian, who later also became a tutor at Carmarthen.

A gifted and well liked preacher, Gentleman had become an Arian during his time at Swan Hill, and thus, together with Davis who was a proponent of anti-Trinitarian views, contributed to the theological unrest at Carmarthen. Having started his career by taking over a seceding congregation, he continued on that path on his return from Wales by taking charge of a group of Arians who had seceded from the Old Meeting in Kidderminster, thus becoming the first minister of the New Meeting. He remained there until his death on 10 July 1795.

He published several works, the best known of which is his *Complete Pocket Companion*, which was intended as a learning tool for young boys.

Inga Jones

Key works outside academy life

- *A Discourse upon the Nature and Design of the Lord's Supper, With the Advantages, Which May Reasonably Be Expected, from a Regular and Serious Attendance upon it* (Kidderminster, 1786).
- *Plain and Affectionate Addresses to Youth. By Robert Gentleman; Editor of Mr. Orton's Exposition of the Old Testament, with Devotional and Practical Reflections, for the Use of Families* (London, 1792).
- *The Young English Scholar's Complete Pocket Companion. In Six Parts. Selected from the Best Writers, Divided into Short Lessons, and Adapted to the Capacities of Childre* (London, 1797).

Inga Jones, 'Robert Gentleman (1745-1795)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Gilbert, Joseph (1779-1852)

JOSEPH GILBERT was born on 20 March 1779 at Wrangle, Lincolnshire. His parents were John Gilbert, a farmer, and his wife Sarah. Gilbert senior was a follower of John Wesley, who stayed with him during visits to Lincolnshire. Sarah died when Joseph was aged three, and his father later remarried. Joseph was educated at a free school on the boundaries of Wrangle and Leek, and before leaving at the age of fourteen he was employed as an assistant to his schoolmaster. He then moved to Burgh, where he was apprenticed to a general retailer. On Sundays he travelled with the wife of his master to attend services conducted by an evangelical clergyman at nearby Braytoft. While serving his apprenticeship he found time for private study, acquiring the principal works on questions of controversial divinity and studying them at night. In 1800 he married his first wife, Sarah Chapman, daughter of a surgeon from Burgh and sister of his master's wife. On completing his apprenticeship he moved to East Retford, Nottinghamshire.

While at East Retford Gilbert became associated with an Independent congregation that met in a small dilapidated chapel. When the pulpit became vacant students from Rotherham Independent Academy supplied it, apparently at Gilbert's expense. This brought him into contact with the theological tutor, Edward Williams, leading him to turn his mind to entering the ministry. Having already preached in the small chapel at Wrangle, he was advised to test his preaching abilities further in the chapel at Retford. As news of his intentions spread, two local evangelical clergy attempted to persuade him to enter the established church. He declined, and was invited to converse with Edward Williams at Rotherham. On learning that

Gilbert's annual income from his business was £300, Williams responded 'I think you may expect as much in the ministry' (*Memoir*, 33).

Gilbert sold his business and entered the Rotherham academy in September or December 1806. He studied at his own expense, residing in a house near the college. His classical attainments were sufficient for him to be admitted to the second class, and his progress in theology was such that he was asked by Williams to publish a reply in 1808 to William Bennett's *Remarks on a Recent Hypothesis Respecting the Origin of Moral Evil*. He seems to have left Rotherham the following year, becoming minister to a small congregation at Southend, Essex, where he remained for eighteen months. When Maurice Phillips left his post as classical tutor at Rotherham in 1810, Gilbert was invited to succeed him on a salary of £100 a year, with rent-free accommodation in a house adjoining the college garden. He accepted, combining his tutorial work with the pastorate of Nether Chapel, Sheffield, where he was ordained in December 1813.

Gilbert was a popular figure at Rotherham, and was held in affection by his students for his intellect, patience and cheerful disposition. His first wife died shortly after he arrived at the academy, and he was grief-stricken again following the death of Edward Williams in 1813. Gilbert was among those considered by the Rotherham committee as Williams's successor, and was reportedly the unanimous choice of the students for the post of theological tutor. However, he was passed over on the grounds that he was unmarried, 'a lady being essential to the domestic superintendence of the institution' (*Memoir*, 49). Following the appointment of James Bennett to the theology department, Gilbert was asked to continue as classical tutor on the improved terms of £150 a year, which he accepted. The same year, he married Ann Taylor (1782-1866), who had obtained fame as a children's writer.

Gilbert's routine during his time at Rotherham was to meet his students in the library at six in the morning, returning home for breakfast at eight. Classes resumed at half past nine, and continued until one. After dinner ended at two, the rest of the day was given to literary work. On Saturdays he would walk to Sheffield, where he remained until Monday to attend to his congregation and conduct services. The division of labour between Gilbert as classical tutor and Williams and Bennett as theological tutors is not recorded. In 1816 the examination committee reported with satisfaction that students in the first classics class had read Cornelius Nepos, the second class Virgil and the Greek New Testament, the third the Septuagint and Cyropaedia, the fourth Homer, Quintilian and Horace, and the fifth class Euripides' Medea and part of Thucydides. Gilbert is sometimes referred to as having taught mathematics at Rotherham, although it is unclear from the college minutes and reports whether this was the case.

Gilbert resigned the tutorship at Rotherham in January 1817, moving with his wife to Hull where he became pastor of Fish Street Chapel. In 1825 he resigned due to ill-health, becoming minister at James Street Chapel, Nottingham, in November of that year. In April 1828 a new meeting house was built for him in Friary Lane, Nottingham, where he remained until his retirement from poor health in November 1851. While at Rotherham, Gilbert took into his family the first of six private scholars, most of whom went on to study at the University of London.

In addition to his reply to William Bennett's criticisms of Edward Williams, Gilbert published several other works of note. While at Rotherham his publications included a funeral sermon for Williams, and several other addresses and sermons including *The Power of God in the Soul of Man* (1815), printed at the request of his students. His most important works were his 1835 Congregational Lectures, published as *The Christian Atonement, its Basis, Nature and Bearings* (1836), and a memoir of Edward Williams. He also contributed to the *Eclectic Review*. In theology, he shared the moderate Calvinism of his tutor by whom he was heavily influenced. He died on 12 December 1852 at Nottingham, where he was buried. An obituary

in the *Gentleman's Magazine* described him as having been 'considered one of the most able men in the ranks of Protestant dissent' (*Gentleman's Magazine* (1853), 213).

Simon N. Dixon

Key works outside academy life

- *A Reply to 'Remarks on a Recent Hypothesis Respecting the Origin of Moral Evi'* (London, 1808).
- *Elisha's Lamentation for Elijah. A Sermon . . . Occasioned by the . . . Death of . . . E. Williams* (London, 1813).
- *The Power of God in the Soul of Man* (London, 1815).
- *Memoir of the Life and Writings of the Late Rev. Edward Williams D.D.* (London, 1825).
- *The Christian Atonement, its Basis, Nature and Bearings, or the Principle of Substitution Illustrated as Applied in the Redemption of Man* (London, 1836).

Simon N. Dixon, Gilbert, Joseph (1779-1852)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Greatheed [Greathead], Samuel (1759-1823)

SAMUEL GREATHEED was born in London in 1759, the son of a bank clerk. As a young man he served as an army officer in the Engineers, including several years in Canada after the War of Independence. His religious convictions were strengthened during this period and he became a member of a dissenting congregation in Newfoundland. On his return to Britain he was admitted in 1784 to Newport Pagnell Academy, where he became tutor in 1786. It is not known exactly what he taught but his interests appear to have been in theology and biblical exegesis. In 1788 he married Ann Hamilton, member of the Newport Pagnell meeting and the daughter of John Hamilton, one of a number of Scots associated with the development of dissent in the town. This marked the end of Greatheed's tutorship: he accepted a call to be the minister at Woburn, Bedfordshire, although he continued to reside in Newport Pagnell. He played an important part in the creation of the London Missionary Society, and was one of the founders and editors of the *Eclectic Review*. The circle of his friends included John Newton and William Cowper. He died at Bishops Hull, Taunton, in 1823, and was buried in the graveyard of the dissenting meeting house there. Thomas Palmer Bull, of Newport Pagnell, was appointed one of his executors and the residuary legatee for any of his books not kept by his family. His family did not share his dissenting convictions and his papers have not survived. Greatheed edited the memoirs of Mary Saxby (1738-1801) to provide an example of the difficulties of living in poverty; they are prized by modern scholars as a rare instance of first-hand evidence of subsistence living in the eighteenth century.

Stephen Orchard

Key works outside academy life

- *General Union recommended to Real Christians, in a Sermon, preached at Bedford, October 31, 1797* (London, 1798).

- *A Practical Improvement of the Divine Counsel and Conduct, attempted in a Sermon, occasioned by the Decease of William Cowper, Esq. Preached at Olney, 18 May 1800* (Newport Pagnell, 1800).
- *The Regard which we owe to the Concerns of Others: A Sermon, addressed to the Members of the Devon Union, at their Annual Meeting, Exeter, 4th May 1808* (Exeter, 1808).
- *Sermons, preached in London, at the Formation of the Missionary Society* (London, 1795) (the sermons are by Thomas Haweis, George Burder, Samuel Greatheed, John Hey, Rowland Hill and David Bogue).
- Saxby, Mary, *Memoirs of a Female Vagrant, written by herself*, ed. with a preface by Samuel Greatheed (London, 1806).

Stephen Orchard, 'Samuel Greatheed (Greathead) (1759-1823)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, July 2011.

Griffiths, Vavasor (?-1741)

VAVASOR GRIFFITHS is linked with Bugeildy in Radnorshire, though very little is known of his early days. He was a student of Samuel Jones at Tewkesbury in 1711. One of his fellow students was Edward Godwin, who became an Independent minister in London. By 1722 Griffiths was keeping a school at Maes-gwyn, supported by Lord Wharton's charitable trust, and forty pupils were on the register in 1723. Another school was kept at Chancefield by David Price, Griffiths's colleague. It is difficult to trace Griffiths's movements between Llwyn-llwyd, Maes-gwyn, and Chancefield. In 1735 he agreed to take over as tutor of the academy previously run by Thomas Perrot at Carmarthen. The Presbyterian Board referred to Griffiths at both Llwynllwyd and Maes-gwyn during the same period. Howel Harris stayed with him at Maes-gwyn on 5 February 1740, but on 22 February he was with Griffiths and the students at Chancefield.

The Presbyterian Board considered Griffiths's request for financial aid on 6 October 1725. It was agreed to include his name when the circumstances of the Board allowed it. In a few months' time he received a gift of £6, upon the motion of Edward Godwin, former fellow student. The same amount was allowed him occasionally until 1740. He also received eight extraordinary supplies, three of £5 each, and five of £10 each, given most probably because of his ill health. It was because of his physical condition that he resigned as tutor of the academy at the end of 1740, after five years of service.

Vavasor Griffiths was one of the important links between the Independents and the Welsh Methodist leaders. Howel Harris visited Griffiths on a number of occasions. They were of one mind on most matters of doctrine and experience, although they differed on the teaching of assurance and church order. Both men dreaded the spread of Arminianism, and believed that all candidates for the ministry should be persons who had 'tasted converting grace' (*JHSPCW*, 4:2 (1919), 69). On one occasion Harris sang a hymn composed by Griffiths. This is significant, as it is the only reference to Griffiths as a hymn-writer.

Another link with Methodism was Griffiths's friendship with the Godwin family. Edward and John Godwin, the sons of Edward Godwin and his wife Judith, were educated by Griffiths, and stayed with Howel Harris, with whom Judith corresponded regularly. Their father, Edward Godwin, would have liked to lodge them with Vavasor Griffiths himself. The husband did not share his wife's enthusiasm for Methodism, but was on friendly terms with the tutor, both of them having been students at Tewkesbury. Their sons subsequently studied under Philip Doddridge at Northampton.

Doctrinally, Griffiths was a Calvinist. His confession of faith that he drew up in Welsh was very detailed, reflecting the concern for what he regarded as scriptural truth. The Calvinistic marks of sovereignty, providence, Christ's death for his people, election, and perseverance in grace are evident. There was no clause, however, dealing with reprobation.

Griffiths left a few documents, and they reveal a person who was deeply conscious of his mortality. In a letter to his students, dated 7 September 1736, he described himself as 'your sincerely affectionate and perhaps dying friend' (NLW, D. T. M. Jones Collection, 2597b). Soberness, industriousness and seriousness characterized his religion, and he expected to see the same characteristics manifested in the lives of his students. His advice to them was that they should not rest until they had such an interest in the Saviour as they would have 'in a dying hour' (NLW, D. T. M. Jones Collection, 2597b). He encouraged them to grow in piety, and to avoid free-thinking, which he regarded as one of the greatest dangers of his day. The same sentiments are expressed in an undated letter to his congregation. Writing the history of Griffiths's academy, Joshua Wilson described Griffiths as a strict disciplinarian, an ascetic, and an excellent tutor.

Noel Gibbard

Noel Gibbard, 'Vavasor Griffiths (d. 1741)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, November 2011.

Hall, Theophilus Dwight (1827-1916)

THEOPHILUS DWIGHT HALL was christened on 20 January 1828 at Havant Independent Chapel where his father, George Hall (1792-1874), was assistant minister. He matriculated at University College, London in 1848, from where he graduated in 1851. In 1854 he was awarded the degree of MA with gold medal in classics, and went on to become a master at Mill Hill School. When Robert Halley resigned the literature chair at Lancashire Independent College in 1856, the committee determined to end an arrangement whereby students received their classical tuition at Owens College, Manchester. Two new appointments were made: Alfred Newth became professor of mathematics, logic and mental philosophy and Theophilus Dwight Hall was offered the classics chair on a salary of £250. He remained in post until 1867, leaving to become principal of the Collegiate School at Bowdon, Cheshire.

During his first year at Lancashire Independent College, Hall taught Greek and Latin literature to separate classes of first and second year students. The curriculum followed was based on that of the University of London. He also taught a preparatory class of students intended for full admission to the college, gave additional classical tuition to divinity students, and took a class of those preparing for the BA examination of the University of London. One of Hall's early students, Henry Griffin Parrish, gave an account of his methods and personality in his semi-fictional account of life at Lancashire Independent College, *From the World to the Pulpit* (1863). Parrish based the character of Charles Wright, Esq, MA on Hall, describing him as a man given to 'persevering study and correct scholarship' who was often frustrated by the limited classical abilities of his students. Parrish portrays him as a stern figure, but a man of genuine kindness, who was dedicated to instilling classical knowledge into his unwilling charges (Parrish, *From the World*, 56-9). Joseph Thompson, the historian of Lancashire Independent College, praised Hall's appointment, stating that 'he gave lustre to the institution' (Thompson, *Lancashire Independent College*, 126).

The only publication arising directly from Hall's work at Lancashire Independent College was his introductory lecture, *The Bearing of Classical Studies Upon the Culture of the Christian Minister* (1856). While at the college he began collaborating with the classical and biblical

scholar Sir William Smith (1813-1893), contributing to *The Student's Latin Grammar* (1863), and later to Smith's Latin-English dictionary. Joseph Thompson claimed that 'if everyone had his due, it would be found that Mr. Hall's hand was recognisable to a larger degree than his more illustrious colleague in both these works' (Thompson, *Lancashire Independent College*, 126-7). Hall was the sole author of a number of textbooks for teaching Latin, Greek and English. He published *A Child's First Latin Book* in 1874, a work that had reached a fifth edition by 1888. Among his other works were an edition of Milton's poem 'Lycidas', published in 1876, and an introduction to the Greek New Testament. He died at Bucklow, Cheshire, in December 1916, aged 89.

Simon N. Dixon

Publications relating to academy life

- *The Bearing of Classical Studies Upon the Culture of the Christian Minister* (Manchester, 1856).

Key works outside academy life

- *The Student's Latin Grammar: A Grammar of the Latin Language* (London, 1863; 2nd edn 1867, 15th edn 1889) [with Sir William Smith].
- *A Copious and Critical English-Latin Dictionary* (London, 1870; 5th impr. 1898) [with Sir William Smith].
- *A Child's First Latin Book* (London, 1874; 5th edn 1888).
- *A First Introduction to the Greek Testament* (London, 1893).

Simon N. Dixon, 'Hall, Theophilus Dwight (1827-1916)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Halley, Robert (1827-1885)

ROBERT HALLEY was the son of Robert Halley (1796-1876), the Congregationalist minister and tutor at Highbury College and New College, London. His father became minister at Mosley Street, Manchester, in 1839 and from 1843-44 Halley attended classes at Manchester New College as a lay student. He was admitted to Coward College in 1844, passing the London University BA examinations in 1847 and receiving his MA in 1849. He spent a year studying at Bonn with a scholarship from Dr Williams's Trust. In 1849 he was invited to succeed Charles Peter Mason in the general literature chair at Lancashire Independent College, a position he took up the following year. Halley had not been at Whalley Range for long when he became the focus of controversy. In April 1851 a meeting of the college committee was convened after students had refused to attend Halley's classes owing to dissatisfaction with his teaching. The affair was traumatic for Halley, who was granted a period of rest and relaxation as a consequence. It was resolved that the burdens placed upon the professor of general literature were too great, and the matter was referred to the education committee. After much deliberation, it was agreed to relieve Halley of providing classical instruction, leaving him with mathematics, natural philosophy, logic and mental philosophy. For the remainder of Halley's tenure students were sent to Owen's college for tuition in the classics, and there is no evidence of further dissatisfaction with his

teaching. Halley resigned in January 1856 to accept the position of Principal of the Doveton Institution and Protestant College at Madras. The Lancashire committee accepted his resignation with regret, thanking him for his labours and praising his friendly countenance and honourable principles.

Henry Griffin Parrish encountered Halley while in the preparatory class at Lancashire Independent College, and based the figure of Rev. Professor Sharp on him in his fictional portrayal of life at Whalley Range, *From the World to the Pulpit* (1863). With reference to Halley's mathematical lectures, Parrish commented that he was 'well up in the subject he had to teach, but not the best of teachers'. His disposition in the classroom prompted the remark that, 'When he donned his gown he seemed to swallow almost an unlimited supply of vinegar' (Parrish, *From the World*, 43), yet outside of lectures he was a different man entirely and one for whom Parrish appears to have had affection.

Halley remained at Madras for seven years, returning to England in 1863 to become principal of Tettenhall College in Staffordshire. In 1873 he became minister of Trinity Church in Arundel, where he remained until his death in 1885. His only publications were an address to graduates of the University of Madras, printed in 1862, and a biography appended to selected sermons of his father published in 1879.

Simon N. Dixon

Key works outside academy life

- *A Short Biography of Robert Halley Together with a Selection of his Sermons*, ed. R. Halley (London, 1879).

Simon N. Dixon, 'Robert Halley (1827-1885)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Jackson, Thomas (1783-1873)

THOMAS JACKSON was born on 12 December 1783 in Sancton, near Market Weighton, in the East Riding of Yorkshire, one of nine children of Thomas Jackson, an agricultural labourer, and his wife Mary. His father read books of a Calvinist persuasion: Bunyan (his favourite), William Romaine, and Thomas Boston, the last two lent to him by James Stillingfleet, the evangelical clergyman at Hotham. Jackson's education at the village school was rudimentary, consisting of reading, writing, arithmetic, and the Church catechism, and it was regularly interrupted by lonely hours spent tending cattle, when he longed for the company of books. All his life he was conscious of the disadvantages caused by his lack of formal education.

The lives of Jackson and his family were to be transformed by Methodist itinerant preachers who came to Sancton from about 1786, bringing cheap books with them: John Wesley's single sermons, Charles Wesley's hymns, short biographies, and the *Arminian Magazine*. Jackson did not begin attending Methodist meetings until he was about fifteen. In 1801 he was converted at a prayer meeting following a service at Market Weighton conducted by the famous Mary Barritt, despite his disapproval of women preachers. He soon thought he would be called to preach the gospel, and he was painfully aware of his ignorance. He began as far as his means allowed to buy books, which became a lifelong passion, and which led ultimately to the creation of a famous library.

By his own count, Jackson served the Wesleyan Methodist Connexion for 57 years: 20 years as a travelling preacher, 18 years as connexional editor, and 19 years as theological tutor at the Wesleyan Theological Institution. In 1804 he was appointed a travelling preacher in the Spilsby Circuit, which meant he had to borrow the money to buy himself out of his apprenticeship to a carpenter at Shipton; in 1808 his probation ended, and he became a minister in full connexion with the Methodist Conference. From 1804 to 1824 he served successively in the circuits of Spilsby, Horncastle, Lincoln, Leeds, Preston, Sowerby Bridge, Wakefield, Sheffield, Manchester, and London. During this period he was an avid reader, borrower, and buyer of books (he reread yearly his copies of John Wesley's sermons and John William Fletcher's works), followed with interest the failed plans to establish a scheme of training for the preachers, and began to establish what was to become one of his main roles, as Methodist pamphleteer, polemicist, historian, and biographer.

In 1821, while serving in the First London Circuit, Jackson was made temporary connexional editor on the death of Joseph Benson, who had held the post from 1803. He stood in for three months for Jabez Bunting, Benson's successor, who was president of Conference that year. In 1824 Bunting was moved back into circuit work, and Jackson with great reluctance found himself appointed editor for six years. He was to be reappointed in 1830 for a further six, and yet again in 1836 for a third term. He was reluctant because he thought someone who had never had a regular education could not possibly come up to the scholarly and intellectual standard of Benson and Bunting, and despite his extensive reading over the previous twenty years he initially had little confidence in himself. Jackson was responsible for editing the Connexion's magazines, *The Wesleyan-Methodist Magazine* (*Wesleyan* was added to the title in 1822) and *Youth's Instructer*, and also for seeing all the other publications through the press. These included his editions of John Wesley's *Christian Library*, *Sermons*, and *Works*, and his biography of Charles Wesley and edition of his journals. He was president of Conference in 1838, leading up to the Centenary of Methodism in 1839, and again in 1849, at the difficult time of expulsions of reformers from the Connexion.

In 1842 Jackson entered on his third career as theological tutor at the Wesleyan Theological Institution, Southern Branch. He thought it was unreasonable to be asked to take up this post when he was nearly sixty, but he had no choice in the matter, and was to hold it until 1861. He had been closely involved in plans for the education of the preachers since the 1830s: he was a member of the committee that produced *Proposals for the Formation of a Literary and Theological Institution* (1833), a member of the committee of management from the institution's beginnings at Hoxton in 1834, acted as examiner for theology, and housed in his own home some students for whom there was no room in the institution. He was John Hannah's successor as theological tutor, and in 1842 moved to Abney House until the new building at Richmond was ready for use in 1843. In recommending his appointment to Conference the committee emphasised his 'long and extensive familiarity with the best theological writers of the Christian Church in this country, and a mind thoroughly imbued with an accurate knowledge of Wesleyan Theology' (*Report* for 1842 (1843), xix).

Jackson's theology course, on which he normally reported annually, and which he summarised in his *Recollections* (322-8), covered the doctrines, institutions, duties, and evidences of Christianity, in that order; the pastoral office and work; and elements of ecclesiastical history. He decided that the evidences of Christianity would be better studied in the third year, when students 'would be more habituated to close thinking, and had attained to better skill in dialectics' (*Recollections*, 322). He wrote out all his lectures in full. He began with the biblical account of God and the doctrine of the Trinity, the state of man, and the doctrine of redemption. He paid particular attention to the relevant controversies as they had developed from the Reformation to the present. As a proponent of evangelical Arminianism, he thought there was no room for doubt. Richmond students were required to have a full knowledge of Wesley's first four volumes of *Sermons* and his *Notes on the New*

Testament, mentioned in the deeds of Methodist chapels as constituting the doctrines of the Connexion (*Report* for 1843 (1844), ix). He attempted 'to establish the minds of the Students in their attachment to the Wesleyan economy and to supply an antidote to the dogmas of Popery' and to the intolerance of those who exclude all but themselves from the Christian family (*Report* for 1845 (1845), viii). Jackson's lectures on the pastoral office included preaching, the sacraments, public worship, prayer, and the maintenance of Christian discipline. He also lectured on biblical and theological literature, with a sketch of the best British preachers from the Reformation to the present, including those from the established churches of England and Scotland, and puritans and 'various classes of nonconformists' (*Report* for 1844 (1844), ix). He especially tried to inculcate a love of seventeenth-century theological writing, which he thought unsurpassed since the time of the apostles (*Duties of Christianity*, vi).

Jackson's teaching was regularly approved by the examiners of his course, and they expressed the hope that the 'comprehensive system of Wesleyan theology' contained in his lectures would be published (*Report* for 1849 (1849), vii). Although he thought theology the most interesting, sublime, and improving of studies (*Lectures in Divinity*, 3), and his students clearly valued his teaching, his lectures are the least important of his many publications.

In 1859 Jackson sold his library of 7,510 books to the Stockport philanthropist James Heald, one of the treasurers of the institution, for £1000, and Heald donated it to Richmond, to be held in perpetuity. The published catalogue shows clearly how Jackson arranged his books and organised his thinking and teaching: its twenty-six named sections include bibles and biblical commentaries, theology, practical divinity, sermons, preaching, dictionaries, philosophy, ecclesiastical history, controversies, popery and tractarianism, general history, general literature, biography, and poetry.

On 11 September 1860 Jackson gave the first inaugural address at Richmond, published as *The Present Demand for a Well-Trained Ministry*: he set out the aims of the institution, appealed to the flagging munificence of Methodists to enable all candidates for the ministry to attend for the full three years, and urged that the libraries in both branches should be constantly increased for the general use of men of letters: 'it is high time that our Connexion should assume a more literary character than it has yet borne' (*Present Demand*, 27-8). As a self-educated book collector, editor, scholarly biographer, historian, and popular writer, Jackson himself did a great deal to further the literary character of Methodism. After his retirement he completed his autobiography, published after his death in 1873, an important source of information about the stages of his career.

Isabel Rivers

Important manuscript lectures

- Oxford-WHS Library, Oxford Centre for Methodism and Church History, WHS 230.073 JAC, Henry Douthwaite, 'Lectures on Theology by the Rev^{d} Thos Jackson'.

Publications relating to academy life

- *Lectures in Divinity, Delivered in the Wesleyan Theological Institution, Richmond. Volume First, Containing the Attributes of God, and the Doctrine of the Holy Trinity* (London, 1853) [one lecture only published].
- *The Duties of Christianity, Theoretically and Practically Considered* (London, 1857).

- *The Present Demand for a Well-Trained Ministry: An Inaugural Address, Delivered on Occasion of the Commencement of the Annual Session of the Wesleyan Theological Institution at Richmond, September 11th, 1860* (London, 1860).
- *The Institutions of Christianity, Exhibited in their Scriptural Character and Practical Bearing* (London, 1868).

Key works outside academy life

- *The Life of John Goodwin, Some Time Fellow of Queen's College, Cambridge, and Vicar of Saint Stephen's, Coleman-Street, London* (London, 1822); 2nd enlarged edn (London, 1872).
- *Memoirs of the Life and Writings of the Rev. Richard Watson, Late Secretary to the Wesleyan Missionary Society*, vol. 1 of *The Works of the Rev. Richard Watson* (London, 1834).
- *The Centenary of Wesleyan Methodism. A Brief Sketch of the Rise, Progress, and Present State of the Wesleyan-Methodist Societies throughout the World* (London, 1839).
- *The Life of the Rev. Charles Wesley: Comprising a Review of his Poetry, Sketches of the Rise and Progress of Methodism; With Notices of Contemporary Events and Characters*, 2 vols. (London, 1841).
- *An Answer to the Question, Why are You a Wesleyan Methodist?* (London, 1842).
- *Recollections of My Own Life and Times*, ed. B. Frankland with introduction and postscript by G. Osborn (London, 1874; first pub. 1873).

Editions

- Wesley, John, *A Christian Library: Consisting of Extracts from and Abridgments of the Choicest Pieces of Practical Divinity which have been Published in the English Tongue*, 2nd edn, ed. T. Jackson, 30 vols (1819–27).
- *The Works of the Rev. John Wesley, A. M., Sometime Fellow of Lincoln College, Oxford. With the Last Corrections of the Author*, with a preface by Thomas Jackson, 3rd edn, 14 vols. (London, 1829-31).
- *The Lives of Early Methodist Preachers*, 3 vols. (London, 1837-8); 3rd edn with additional lives, 6 vols. (London, 1865-6).
- *A Library of Christian Biography*, ed. Thomas Jackson, 12 vols. (1837–40).
- *The Journal of the Rev. Charles Wesley, M.A., Sometime Student of Christ Church, Oxford. To Which are Appended Selections from his Correspondence and Poetry. With an Introduction and Occasional Notes by Thomas Jackson*, 2 vols. (London, [1849]).

Visual representations

- *Wesleyan-Methodist Magazine*, 3rd series, 3 (1824), facing p. 505.
- The John Rylands Library, The University of Manchester Library, DDCC 3/23, a. Portrait engraving of Thomas Jackson (from a painting by William Gush); b. Portrait engraving, 1824; c. Portrait engraving from a painting by William Gush to commemorate Jackson's second presidential term, 1849.
- Portrait in oils by George P. Green (1859), paid for by former students from the global Methodist community and donated to Richmond College; currently held by Wesley College, Bristol (closed from 2011).
- Wesley Chapel, City Road, London, memorial to Thomas Jackson.

Isabel Rivers, 'Jackson, Thomas (1783-1873)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, July 2012.

James, John (c.1768-c.1830)

JOHN JAMES was born in Carmarthenshire in 1770 and educated at Cheshunt College from 1794 to 1798. The trustees considered him one of the better former students of the college when they invited him to take up the post of resident tutor in 1814. He introduced greater discipline in the college, recruited an assistant to act as classical tutor, and provided the subscribers with fuller annual reports. The trustees also received a monthly report from him. In 1816 James produced a new edition of the college rules as laid down in the original plan of the Apostolical Society, who were the original trustees. As James employed a classical tutor he presumably himself taught English, logic, science, and divinity as required by these rules. He left in 1821 following an illness, and probably died soon after. Among his students were John Sherman, of the Surrey Chapel, and Benjamin Parsons of Ebley. Sherman's biographer, Henry Allon, bemoaned the absence of intellectual rigour in Sherman's education, regarding the three year course as too short, but conceded that the college had offered a good devotional life and training in preaching. This is mostly a reflection on Josiah Richards, James's predecessor, whose shortcomings James was asked to remedy. Richards preached and James prayed at Sherman's ordination in the Countess of Huntingdon's Connexion. By the time James left Cheshunt the number of regular students had increased to twenty and the institution more closely resembled a college than a private house over which a tutor presided.

Stephen Orchard

Stephen Orchard, 'John James (1770-c.1821)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, July 2011.

Jenkyn, Thomas William (c.1794-1858)

THOMAS WILLIAM[S] JENKYN was born in Merthyr Tydfil in 1794. His middle name is often given as William, although Charles Surman states that Williams is correct. His parents were Baptists, and he learned English in a Wesleyan Sunday School. While in his teens he began preaching, earning himself the epithet of the 'boy preacher'. After studying for the ministry at Homerton Academy, he became pastor at Wem, Shropshire, in 1820. He was a popular preacher, and in 1827 he accepted a call to the pastorate at Oswestry. While there, he delivered a series of sermons on the atonement that were later published and ran to a number of editions in England, Wales, and America. This work, and another *On the Union of the Holy Spirit and the Church in the Conversion of the World* (1837), secured his reputation as an able theologian.

In 1835 he moved to Stafford, relinquishing his duties in 1839 due to trouble with his throat. He went to Germany for twelve months where he became acquainted with many leading German theologians and their work. In June 1840 he was invited by the Coward Trustees to become theological tutor at Coward College, as the successor to Thomas Morell. He remained in post until 1850, when his services were no longer required owing to the closure of the College and the foundation of New College, London. Jenkyn's period of office is less well documented than those of his predecessors William Parry and Thomas Morell. His appointment was intended to raise the academic reputation of the college, and he was

expected to bring the theological course up-to-date. However, he did not prove to be well suited to these tasks.

Samuel Newth, who studied under both Morell and Jenkyn, compared Jenkyn's scholarship unfavourably with that of his predecessor, and complained that his knowledge of Greek and Hebrew were inadequate. As a result, his exegetical classes were a failure. He delivered lectures on the history of the Reformation, which Newth considered tedious since they were mainly borrowed from the work of contemporary writers and dictated without any explanation. A course on divine justice was intended as the foundation of a system of theology, but during Newth's period as a student, 'we seemed never to get farther than the vestibule' (Newth, 143). Another student, J. Ewing Ritchie, complained that the only advice he received from Jenkyn was to close his eyes as if in prayer whenever he went into the pulpit to preach. Ritchie concurred with Newth's impression of the lectures on the Reformation, stating that they consisted of little more than Jenkyn reading extracts from D'Aubigné's *History of the Reformation*. If Jenkyn's scholarship was considered suspect, then his personal character did little to redeem him in the eyes of his students. Newth stated that he 'early lost & never regained the respect of his students, certain native defects rendered him incompetent to deal wisely with young men, & certain occurrences shook their confidence in his character' (Newth, 143).

There are no more favourable accounts of Jenkyn's decade at Coward College with which to counter the portraits provided by Newth and Ritchie, although the damning assessments of his scholarly abilities seem inconsistent with his achievements. He was elected to the fellowship of both the Geological Society and the Royal Geographic Society, and contributed a series of papers on geology to *Cassell's Popular Educator*. In 1841 he was awarded the honorary degree of DD by Middlebury College, Vermont. As well as his works on the atonement and the Holy Spirit, he published an edition of several of Richard Baxter's writings and a discourse entitled *Church Independency Apostolical* (1852). After leaving Coward College he moved to Rochester, Kent, where he attempted to form a new congregation. After some initial discouragement a new chapel was built for him, which he occupied until his death on 26 May 1858.

Simon N. Dixon

Key works outside academy life

- *On the Extent of the Atonement* (London, 1837).
- *On the Union of the Holy Spirit and the Church in the Conversion of the World* (London, 1837).
- *Making Light of Christ and Salvation . . . A Call to the Unconverted . . . The Last Work of a Believer . . . Of the Shedding abroad of God's Love . . . By Richard Baxter. With an Essay on his Life, Ministry, and Theology* (London, 1856).
- *Church Independency Apostolical* (London, 1852).

Simon N. Dixon, 'Jenkyn, Thomas William(s) (1794-1858)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Jennings, David (1691-1762)

DAVID JENNINGS was born in Kibworth, Leicestershire, on 18 May 1691. His father was John Jennings, an ejected minister, and his elder brother John also became a dissenting

minister and tutor. Jennings's ministerial education began in 1709 at Isaac Chauncey's Academy and was continued by Thomas Ridgley and John Eames at Moorfields Academy. Nothing is known of his student years, but a testimonial on the satisfactory completion of his studies was signed by Ridgley and others on 13 August 1715. He remained in London for the rest of his life, based first in the City of London as assistant minister at Girdlers' Hall, and later at Wapping where he lived and worked as a Congregational minister from 1718 until his death. He published sermons and educational texts, and was awarded an honorary DD degree from the University of St Andrews in 1749.

Jennings founded Wellclose Square academy in 1744, and it met for the first time on 17 September. He wrote to Philip Doddridge the following day that 'I enter upon my new Work with a deep Sense of my unfitness for it, after I had laid aside academical Studies for near 30 Years' (Nuttall, *Calendar*, letter 1006). Despite taking up a tutorial position rather late in life, Jennings had always maintained an interest in the education of dissenters. He had previously examined students on behalf of the Congregational Fund Board, and was appointed a Coward Trustee in May 1743, in which capacity he examined candidates for the ministry at Doddridge's academy in Northampton. The first students of his academy were those who had been at Moorfields academy at the time of John Eames's death and who were supported by the Coward Trust. The library and scientific equipment from Moorfields also came to his academy.

In his capacity as theological tutor, Jennings lectured students on Jewish antiquities, divinity, and preaching. He also gave junior students lectures on his book *An Introduction to the Use of the Globes, and the Orrery* (1739) and gave remarks on their translations from Lampe's *Synopsis historiae sacrae* (1721). Like his brother, he made time for more miscellaneous subjects such as heraldry, medals and architecture. According to his former student, the historian of dissent Joshua Toulmin, Jennings was an able musician and carpenter. His lectures on Jewish antiquities were published after his death, edited by his former student Philip Furneaux. The work, which gathered and compared the ideas and interpretations of a range of commentators on the Old Testament, continued to be reprinted into the mid nineteenth century. Another work based on his academy teaching was *An Introduction to the Knowledge of Medals* (1764), also published posthumously.
Several of Jennings's sermons were published in the two-volume collection, *Faith and Practice*, known as the Bury Street sermons (London, 1739). Other sermons include funeral orations for Daniel Neal (1743), Isaac Watts (1749), and Timothy Jollie (1757), and the collection *The Beauty and Benefit of Early Piety* (1731). He collaborated with Isaac Watts on the third edition of John Jennings's *Two Discourses* (1736), to which his own translation of a discourse on preaching by August Hermann Francke was added. The 1744 edition also included his abridgement of Cotton Mather's life.

Jennings has been characterized as an unoriginal thinker and a diligent but not particularly talented tutor; however, the dearth of academy teaching materials available makes it difficult to assess this claim. Toulmin suggested that Jennings's orthodoxy became increasingly rigid as the years passed, and that students at his academy were not encouraged to voice heterodox opinions. Despite this strictness, several of his students, including Abraham Rees, were later to become Arians. Toulmin praised Jennings as a friendly tutor who was always accessible to his students. The fact that his *Jewish Antiquities* was edited by his former student Philip Furneaux indicates that he communicated his scholarly interests to his pupils. His funeral sermon was delivered on 26 September 1762 by his assistant tutor, Samuel Morton Savage.

Tessa Whitehouse

Important manuscript lectures

- Bristol Baptist College MS G93: 'The Christian Preacher or Lectures on Preaching'. DWL NCL MS 236: 'The Christian Preacher' and divinity lectures. In shorthand.

Publications relating to academy life

- *An Introduction to the Use of the Globes, and the Orrery* (London, 1739).
- *Jewish Antiquities: Being a Course of Lectures on the First Three Books of Godwin's Moses and Aaron* (London, 1766).
- *An Introduction to the Knowledge of Medals* (London, 1768).

Key works outside academy life

- *Sermons upon Various Subjects, Preached to Young People on New Years Day* (London, 1730).
- *The Beauty and Benefit of Early Piety* (London, 1731).
- *Christian Preaching, and Ministerial Service* (London, 1742).
- *A Sermon Occasioned by the Death of the Late Reverend Isaac Watts* (London, 1749).

Visual representations

- *Protestant Dissenter's Magazine*, 5 (1798), facing p. 81.

Tessa Whitehouse, 'Jennings, David (1691-1762)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, September 2011.

Jennings, John (c.1687-1723)

JOHN JENNINGS was the eldest son of the ejected minister John Jennings. The exact date of his birth is unknown. In 1709 he took over his father's former congregation at Kibworth Harcourt, Leicestershire, where he opened an academy, probably in 1715. He accepted a call from the congregation at Hinckley in 1722, and moved the academy there. He died of smallpox on 8 July 1723. Other members of his family were also involved in the education of dissenters: his younger brother, David, ran an academy in London from 1744 to 1762, and his son-in-law John Aikin was classics tutor and later theological tutor at Warrington academy.

Jennings was trained for the ministry at Timothy Jollie's academy at Attercliffe, and in 1704 received a grant from the Congregational Fund Board. Though a Congregationalist, he became minister of the Presbyterian congregation at Hinckley in May 1722, and the Presbyterian Fund Board was the principal supporter of students at his academy. Jennings himself stood aside from theological controversy and encouraged his students to avoid partisan adherence to any particular group within dissent. When an attempt was made to introduce a doctrinal subscription in Leicestershire as a result of the Salters' Hall Debate in 1719, 'it was speedily over ruled' by Jennings and the neighbouring ministers (UCC MS B2 letter 34). It was subscription they rejected, not orthodoxy. Jennings believed that he and his colleagues were 'almost all of y^{e} same opinion as to the Trinity' with those who had subscribed (DWL MS 12.40. 122).

A similar liberality of thought characterised his teaching. His student Philip Doddridge described Jennings's divinity lectures as introducing views from all theological perspectives, and Jennings encouraged students to read a wide variety of texts on each topic 'without advising us to skip over y^{e} heretical passages' (JRUL UCC MS B2, p. 145). Jennings, like John Locke, expressed his belief in the usefulness of mathematics for forming the understanding. The divinity course followed a mathematical method of definitions and propositions supported by demonstrations and modified by scholia and corollaries. This

structure allowed Jennings to introduce a range of different perspectives on a single point, as Doddridge's description emphasises. Another remarkable feature of the course was the interconnected treatment of pneumatology, ethics and divinity. Jennings's own copy of the second part of his divinity lectures survives, with additional references and annotations by Doddridge. These might have been either Doddridge's own additions or suggestions by Jennings; either way, the manuscript demonstrates that Doddridge made use of Jennings's materials, and that the structure of the course meant that the references could be augmented without changing the nature of the course. Doddridge said that he based his own lectures, which were published posthumously, on Jennings's. Jennings knew that his approach was unusual, for he insisted that students followed the entire course through in sequence, and that all new students joined the first class, even if they had previously attended another academy.

As the sole tutor of his academy, Jennings taught a broad range of subjects in addition to divinity. He lectured on classical authors, mathematical subjects, French, Hebrew, civil history, chronology, Jewish and Christian antiquities, ecclesiastical history, and the history of controversies. The course included practical elements such as delivering disputations, preparing 'ethical sermons', translating the Bible, and conducting dramatic performances. The aim of the education was to produce pious and gentlemanly ministers whose sermons were practical and evangelical.

Jennings was active in his ministerial duties, and preached to congregations in nearby villages as well as to his own congregation. He maintained cordial relationships with local residents, and gave the daughter of Lady Russell weekly lessons in astronomy and the use of the globes.

Jennings was held in high esteem by Doddridge, who circulated information about Jennings's system of education and introduced his methods to other dissenters. Isaac Watts, for one, was impressed: 'How wonderfull & extraordinary a Man was y^{e} late M^{r} John Jennings!' he remarked (DWL MS 24.180.3). Doddridge insisted on his former tutor's influence on his own academy (though in fact he altered Jennings's course considerably), and Jennings's posthumous reputation rests primarily on Doddridge's high estimation of him. Watts wrote recommendatory prefaces to Jennings's work on evangelical preaching, *Two Discourses* (1723), based on lectures Jennings delivered to his students. The third edition (1736) includes a discourse on preaching by the German Pietist August Hermann Francke, translated and introduced by David Jennings.

Tessa Whitehouse

Important manuscript lectures

- DWL MS 28.117, 'Theologia. sive Pneumatologiae & Ethicae Pars IIa' c.1715-23.
- DWL MS NCL /L182-3, 'Theologia. sive Pnuematologiae et Ethicae Pars IIa', 1731.
- DWL MS NCL/L185, a notebook containing timetables for eight classes, lists of books to be purchased, read and transcribed, dramatic scenes, prologues and epilogues all in Jennings's hand; teaching notes and list of books donated to Northampton academy library in Doddridge's hand. The timetable and list of books are in Whitehouse, Tessa (ed.), 'Dissenting Education and the Legacy of John Jennings, c.1720 - c.1729', http://www.english.qmul.ac.uk/drwilliams/pubs/jennings%20legacy.html.
- DWL MS NCL/L277/1, 'Arithmetica Universalis Et Numeralis In Usum Juventutis Academicae', c.1721-23.
- DWL MS NCL/L228, 'Prolegomena Critica sive Apparatus ad S. Scripturae Lectionem. In Usum Juventutis Academicae', c.1719-23.
- DWL MS NCL/L234, 'Testimonia Ethnica de Factis Scripturae Theologia sive Pneumatologiae & Ethicae Pars secunda.', 1722.

Publications relating to academy life

- *Logica in usum juventutis academicae* (Northampton, 1721).
- *Miscellanea in usum juventutis academicae* (Northampton, 1721).

Key works outside academy life

- *Two Discourses: The First on Preaching Christ, the Second on Experimental Preaching* (London, 1723).

Tessa Whitehouse, 'John Jennings (1687/8-1723)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Kenrick, Timothy (1759-1804)

TIMOTHY KENRICK was born on 26 January 1759 in Ruabon, Denbighshire, son of the Presbyterian landowner John Kenrick and his wife Mary. Timothy Kenrick received his grammar education at a private school in Wrexham and, from a young age, developed the desire to become a minister. In 1774, at the age of fifteen, he entered Daventry Academy. He became assistant tutor in mathematics and natural philosophy before he completed his course in 1779, reading lectures for, among others, Thomas Robins, the head of the academy. According to the lecture notes of a Daventry student (Samuel Heineken), he taught a variety of subjects including chemistry and zoology. On Robins's resignation in 1781 Kenrick continued under Thomas Belsham, first as classical and then as mathematical tutor, a capacity in which he earned the esteem of his students.

In 1784 Kenrick accepted an invitation to take up the position of assistant minister to James Manning at George's Meeting, Exeter, where he was ordained in July 1785. His statement of religious belief at his ordination, according to John Kentish, 'was far from being directly opposed to the received opinions', but he soon came to believe that Jesus was simply human (Kentish, 'Memoir', iii, viii). Kenrick was the first completely and outspokenly Unitarian minister at George's Meeting, and author of the preamble to the rules of the Unitarian Society in the West of England published in 1792. His Unitarianism, together with his liberal political views, made his tenure a stormy one, especially after the outbreak of the French Revolution. His difficulties were compounded by the fact that Manning was an Arian. Kenrick's political stance in the crisis of 1793, when France declared war on Britain, sharpened the situation, and he felt forced to tender his resignation in April of that year. Feeling stifled by the religious and political intolerance of his home country, Kenrick considered following the example of other Unitarians by emigrating to the United States, but the delicate condition of his wife's health, in addition to his friends' insistence that he stay, dissuaded him from doing so.

In 1798 Kenrick received an invitation to become theological tutor at New College, Manchester. He declined, but it prompted him to make a renewed attempt at establishing an academy in the west of England. In 1799, together with Joseph Bretland, he opened the third eighteenth-century dissenting academy in Exeter.

Kenrick taught logic, the theory of the human mind, metaphysics, morals, evidences and the history of natural and revealed religion, Jewish antiquities, ecclesiastical history, and critical lectures on the New Testament, while sharing the teaching of languages and elocution with Bretland. Having studied and taught at Daventry, Kenrick followed the methods and discipline applied in that institution. No manuscripts of lectures or lecture notes survive from this time, and not much more is known of his teaching methods. He had a total of fifteen students, amongst whom were the two Unitarian ministers James Hews Bransby and Thomas Madge, as well as his eldest son John, who went on to become classics tutor at

Manchester College, York, and later principal of Manchester New College, Manchester. His students at Daventry and Exeter held him in high regard, both as a tutor and as a kind and generous individual. Kenrick died suddenly in August 1804 and the academy closed in the following March.

Kenrick's publications did not result directly from his work as a tutor. During his lifetime four sermons appeared, and his *Discourses on Various Topics* was published posthumously in 1805. Two years later his most important work, *An Exposition of the Historical Writings of the New Testament*, was published. Although soon to be surpassed by new historical and philological research methods developed in Germany, it provides a valuable insight into Kenrick's profound knowledge of New Testament studies.

Inga Jones

Important manuscript lectures

- HMCO MS Heineken 3, Notes of Lectures on Natural Philosophy (1779-1783).

Key works outside academy life

- *An Inquiry into the Best Method of Communicating Religious Knowledge to Young Men. A Sermon Preached . . . May 7, 1788* (Exeter, 1788).
- *The Spirit of Persecutors Exemplified; and the Conduct to be Observed towards their Descendants. A Sermon, Delivered at George's Meeting-House, Exeter, November 5th, 1791. To which are Prefixed, some Observations upon the Causes of the Late Riots at Birmingham* (Exeter, 1792).
- *Society of Unitarian Christians, Established in the West of England* (Exeter?, 1792). Kenrick was author of the preamble.
- *A Discourse Delivered at Taunton, Sept. 3, 1793, before the Society of Unitarian Christians, Established in the West of England, for Promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books* (London, 1794).
- *Discourses on Various Topics Relating to Doctrine and Practice* (London, 1805). *An Exposition of the Historical Writings of the New Testament: With Reflections Subjoined to each Section: with Memoirs of the Author*, ed. J. Kentish, 3 vols. (London, 1807).

Inga Jones, 'Timothy Kenrick (1759-1804)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Kippis, Andrew (1725-1795)

ANDREW KIPPIS was born in Nottingham on 28 March 1725. His parents were Calvinist dissenters who were descended from ejected ministers: his father, Robert Kippis, was a silk hosier and grandson of Benjamin King of Oakham; and his mother, Anne Ryther, was the granddaughter of John Ryther of Ferriby in Yorkshire.

Following the death of his father in 1730, Kippis was sent to Sleaford in Lincolnshire where he was educated by his paternal grandfather. Here he became closely acquainted with Samuel Merivale, subsequently divinity tutor at Exeter Academy. Merivale recognised Kippis's academic talents and introduced him to the study of literature, whilst also encouraging him to train to become a minister. Following his reading of Elisha Cole's *A Practical Discourse on God's Sovereignty*, in the late 1730s Kippis took the decision to renounce the Calvinism of his parents. In 1741 he was admitted to Philip Doddridge's

Academy at Northampton to begin a five-year course of ministerial education. Here he formed a close connection with Doddridge, whose pedagogical methods worked to shape Kippis's subsequent work as an academy tutor. After completing his studies in 1746, he was appointed minister to the Presbyterian congregation in Boston. Four years later he moved to Dorking in Surrey to replace the Independent John Mason. In the summer of 1753 he moved to London as minister to the Presbyterian congregation in Princes Street, Westminster. He married his wife, Hannah, a few months later, and they remained in Westminster for the rest of his life.

Following the death of David Jennings in 1762, Kippis was appointed as philological tutor at Hoxton Academy (a Coward Trust institution). He lectured on a wide range of subjects throughout his twenty-two years at the academy, including philology, belles lettres, oratory, the history of eloquence, chronology, universal grammar, and classics. Among his students was the philosopher and novelist William Godwin, who was heavily influenced by Kippis's lectures on oratory and history. By the late 1770s, however, the Coward Trust was experiencing financial difficulties. Kippis became frustrated by the Trustees' management of the institution, and he resigned at the end of the academic year 1784. The divinity tutor, Samuel Morton Savage, and the resident tutor, Abraham Rees, agreed to continue until the academy was dissolved the following year.

In December 1785 plans to establish a new dissenting academy in or near London got underway. This marked the beginning of New College, Hackney, one of the most ambitious and controversial of the eighteenth-century liberal academies. Kippis was a founding governor and tutor of the college and was closely involved in its inception and development. The main focus of his teaching was belles lettres, which included universal grammar, rhetoric, chronology, and history. During his time at the college Kippis was involved in a dispute with the classical tutor Gilbert Wakefield. Wakefield was opposed to the study of belles lettres and felt that more emphasis ought to be placed on the study of classical literature. Consequently, Kippis resigned from his duties in a letter of 1 February 1791, only to be persuaded by the governors to continue his work at the college. Nonetheless, Kippis was tiring of his work, and complained of the daily journey from Westminster to Hackney. He appears to have renounced his tutorial duties in late 1791, although he continued in his role as a college governor until his death in 1795.

During Kippis's time as an academy tutor from 1763 to 1791 he came to be recognised as a celebrated man of letters. He developed a reputation in literary circles for his contributions to the *Gentleman's Magazine*, the *Monthly Review*, the *History of Ancient Literature*, and the *Review of Modern Books*. He also edited the *Library and Moral and Critical Magazine* and the *New Annual Register*. He published numerous sermons and theological writings, political pamphlets, and educational textbooks, although he was perhaps best known for his work as a biographer. His lives include an important account of his former tutor Philip Doddridge, first published in the seventh edition of Doddridge's *Family Expositor* (1792). From 1776 until his death he was editor, with the assistance of the Presbyterian minister Joseph Towers, of the second edition of *Biographia Britannica*. Five volumes were published in his lifetime, and part of the sixth after his death, reaching the letter F. Although incomplete, it remains perhaps his most significant publication. He also published a new edition of Doddridge's *Course of Lectures* (1794), making use of annotations by Merivale and Savage, and adding references to Godwin's *Enquiry Concerning Political Justice* (1793). In addition, he was the co-editor, with Abraham Rees, Thomas Jervis, and Thomas Morgan, of *A Collection of Hymns and Psalms for Public and Private Worship* (1795), a work that went through nine editions by 1823. As a result, he achieved notable posthumous fame within Unitarian circles in the early nineteenth century. Kippis's literary achievements were recognised by numerous institutions and learned societies throughout his lifetime. In 1767 he was awarded an honorary doctorate from the University of Edinburgh. In 1779 he was made a fellow of the Royal Society, and in 1788 he became a fellow of the Society of Antiquaries. He was also an active member of political and

intellectual societies including the Club of Honest Whigs and the London Revolution Society. In 1788 he delivered a rousing inaugural sermon to the Revolution Society which was followed by Richard Price's *A Discourse on the Love of our Country* in 1789.

Kippis was particularly active in working to promote the rights of dissenters. In 1772 and 1773 he was a prominent figure in the campaign to relieve dissenting ministers from the requirement to subscribe to the Thirty-Nine Articles of the Church of England. His *A Vindication of the Protestant Dissenting Ministers ... in the Matter of Subscription* (1772, 1773) was widely read at the time. In 1779 Kippis's work was influential in achieving an amendment to the Act of Toleration so that, in the case of dissenting ministers, an oath declaring a general belief in Scripture replaced subscription to the Anglican articles. In the late 1780s he again petitioned parliament for the repeal of the Test and Corporation Acts. Throughout his life he was committed to the cause of religious toleration and parliamentary reform.

Overall, Kippis was a figure of considerable significance within dissenting circles in the late eighteenth century. As a minister, tutor, political campaigner, and writer, he devoted his life to the dissenting interest. Although his theological views became increasingly heterodox he never openly embraced Socinianism. As a result, his influence transcended denominational boundaries. As an academy tutor his principal contribution was to the study of belles lettres, which he championed throughout his career. Although he was never a pioneer in this respect, his work inspired generations of students at Hoxton and Hackney. He was buried in Bunhill Fields on 15 October 1795. In an obituary notice published in the *Universal Magazine*, it was remarked that 'few persons ever read so much, and with such advantage to themselves and others as Dr. Kippis' (86).

Stephen Burley

Important manuscript lectures

- DWL, 69.20, 'Notes of Lectures by Andrew Kippis at Hoxton Academy on Priestley's *A Course of Lectures on the Theory of Language and Universal Grammar*, 1762, Written in shorthand by an unknown student' c. 1762.
- DWL, 69.29, 'Lectures on Chronology by Andrew Kippis D.D.' c. 1765-1769.
- DWL, 69.30, 'The History of Eloquence by the Revd A. Kippis, D.D. &c. Hoxton. 1767' c. 1767-1769.
- DWL, 69.6, 'Kippis's Lectures' on Belles Lettres and Chronology by Joseph Cornish, c. 1769-1770.
- DWL, 69.6, 69.27, 'Introductory Lectures to the Belles Lettres. By Andrew Kippis D.D.' by Joseph Cornish, 1767.
- HMCO, MS Belsham 4, 'Introductory Lectures to Belles Lettres by Dr. Andrew Kippis', 1773.
- JRUL, Unitarian College Collection, 'Introduction to Chronology' by Andrew Kippis, 1765.
- JRUL, Unitarian College Collection, 'Andrew Kippis, Three Lectures Introductory to a Course on "Belles Lettres" at Coward's Academy (Hoxton) and Lectures on "Theory of Language by Joseph Priestley" originally given at Warrington', 1763.
- JRUL, Unitarian College Collection, 'Andrew Kippis "Notes on Dr John Ward's Oratory" with Quotations in Original Tongues, and "The History of Eloquence"', 1764.

Publications relating to academy life

- *A Sermon Preached at the Old Jewry, ... on Occasion of a New Academical Institution, among Protestant Dissenters, for the Education of their Ministers and Youth* (London, 1786).

- 'The Life of Dr. Doddridge', in Philip Doddridge, *The Family Expositor*, 7th edn (London, 1792), I.
- Doddridge, Philip, *A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity*, ed. Andrew Kippis, 2 vols. (London, 1794).

Key works outside academy life

- *The Character of Jesus Christ as a Public Speaker Considered; in a Sermon* (London, 1769).
- *A Vindication of the Protestant Dissenting Ministers, with Regard to their Late Application to Parliament* (London, 1772).
- *Biographia Britannica ... The Second Edition, with Corrections, Enlargements, and the Addition of New Lives: by Andrew Kippis ... with the Assistance of Joseph Towers and Other Gentlemen*, 5 vols. (London, 1778-1795).
- *Considerations on the Provisional Treaty with America, and the Preliminary Articles of Peace with France and Spain* (London, 1783).
- *Observations on the Late Contests in the Royal Society* (London, 1784).
- *A Sermon Preached at the Old Jewry, on the Fourth of November 1788, before the Society for Commemorating the Glorious Revolution* (London, 1788).
- *The Life of Captain James Cook* (London, 1788).
- 'The Life of Dr. Nathaniel Lardner', in *The Works of Nathaniel Lardner*, 11 vols. (London, 1788), I.
- *An Address, Delivered at the Interment of the Late Rev. Dr. Richard Price* (London, 1791).
- *Sermons on Practical Subjects* (London, 1791).
- *A Collection of Hymns and Psalms for Public and Private Worship. Selected and Prepared by Andrew Kippis, Abraham Rees, Thomas Jervis, and Thomas Morgan* (London, 1795).

Visual representations

- Portrait in oils by William Artaud at Dr Williams's Library.

Stephen Burley, 'Andrew Kippis (1725-1795)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Lankester, Edwin (1814-1874)

EDWIN LANKESTER was born in Melton, near Woodbridge, Suffolk, on 23 April 1814, the son of William Lankester, a builder, and his wife Susan, née Taylor. In 1818 William died of tuberculosis at the age of twenty-seven, leaving behind his wife and small children. The family was left financially insecure, and Edwin's education at local schools was cut short at the age of twelve, when the family moved to Woodbridge. From 1826 to 1832 he was apprenticed to the local surgeon Samuel Gissing, and in 1833 he became an assistant to Thomas Spurgeon, a surgeon in Saffron Walden, Essex. Spurgeon allowed Lankester to use his library and assisted him in his study of the classics. While there, Lankester developed his interest in natural history and became secretary of the local natural history society and curator of the town museum.

In 1834 Lankester enrolled in the University of London to study medicine, and in 1837 he qualified as MRCS and licentiate of the Society of Apothecaries, having been student president of the college medical society. It was during his time as a student that his first

medical paper was published, and he was awarded the Lindley silver medal for botany, although no information can be found on the exact subject matter of the prize.

Following his graduation he became the resident medical attendant and science tutor to the family of Charles Wood of Campsall Hall, near Doncaster, where he actively participated in the Doncaster Lyceum and wrote his first book. In 1839 he left to learn German and study at Heidelberg, where he graduated MB within six months. Upon his return to London he supported himself with a number of activities, including writing and giving public lectures. In 1841 Lankester obtained the Royal College of Physicians' licence that allowed him to practise in the provinces, but he failed the examination for the London licence in 1846. He consequently abandoned his plans to become a physician, turning instead to social medicine and science. From 1842 to 1856 he was employed as a lecturer at the Grosvenor Place medical school, and continued to write, contributing regularly to the *Daily News* and *The Athenaeum*. From 1839 to 1864 he was secretary of the botany and zoology section of the British Association for the Advancement of Science, and in 1844 he was secretary of the Ray Society, which led to his publication of Ray's *Memorials* in 1846. He became a fellow of the Linnean Society in 1840 and of the Royal Society in 1845. In the same year he married Phebe Pope, also a botanist. They had seven surviving children, one of whom was the brilliant zoologist and director of the British Museum of Natural History, Sir Edwin Ray Lankester.

Lankester, in addition to his other work, was appointed part-time professor of Natural Sciences at New College, London, at a salary of £200 a year, a position that he took up in 1851. Lankester offered a two-year course which covered chemistry, mineralogy, and geology in the first year, and botany, vegetable physiology, zoology, and comparative anatomy in the second. On his appointment he was granted £50 for the acquisition of the requisite apparatus and specimens for the college's laboratories and museum under his supervision. His introductory lecture, held in October 1851, clearly expresses his belief in natural science as a fundamental part of the liberal theological education that New College purported to offer. The main benefit was to inculcate the habit of observation, which was not stimulated by the other subjects offered, and which he considered essential not only for the welfare of mankind and the understanding of society, but also for the understanding and ultimately the defence of religion. For Lankester, science and religion coexisted in perfect harmony.

At the end of the academic year in 1863 his position was downgraded to that of a lecturer at £100 a year, seemingly with his consent. The decision may have been connected with his newly acquired duties as Coroner for Central Middlesex, a position to which he was appointed in 1862 and the fight for which left him financially ruined. In 1872, following restructuring of the staff, the college council terminated his contract, leading to a protracted and acrimonious fight between Lankester and the college council. In his reply, which came two weeks after receiving the letter of termination, he pointed out the sacrifices he had made to be able to teach his course amongst his many engagements, as well as the fact that at least half the contents of the museum were his property. He eventually began a legal claim, the outcome of which remains unknown.

Lankester was a prolific writer and he published widely on the subjects he taught and was passionate about. No lectures or lecture notes survive. He was joint editor of the *Quarterly Journal of Microscopical Science* from 1852 to 1871, and published a number of medical tracts in a series entitled *Dr. Lankester's Sanitary Handbills*, printed, like most of his and his wife's works, by Robert Hardwicke. He translated German works, such as Friedrich Kuechenmeister's *Die in und an dem Koerper des lebenden Menschen vorkommenden Parasiten*, which shaped British dermatology. His hugely popular *Half Hours with the Microscope* appeared in 1859 and went through numerous editions.

Throughout his life he was a very active man, holding numerous positions at any given time. He was a popular lecturer, a skilled microscopist, president of the Microscopical Society of

London in 1859 and 1860, and of the Quekett Microscopical Club in 1865, examiner in botany for the Department of Science and Art, and juror for the international exhibitions of 1851 and 1862. In 1858 he became superintendent of the food collection at the South Kensington Museum, which he restructured and simplified for the benefit of the public (consistent with his conviction that the public needed to be educated in health matters). He was instrumental in curtailing the toll of the cholera outbreak in Broad Street in 1854, and consequently was appointed Westminster's first medical officer of health. His vaccination policies were very successful and led to a reduction of smallpox infections in the parish by almost 50 per cent. He was a zealous proponent of medical reforms and was an active member of numerous medical societies and associations. He used his position as coroner to investigate deaths caused by social evils; his unorthodox methods, however, quickly brought him into difficulties with his employers, the municipal authority, who, in turn, attempted to control him by cutting off his funding.

Lankester's doctrinal beliefs are difficult to pin down precisely, but he can probably be placed somewhere between nonconformity and the Church of England. Though he believed in evolution, he also believed that God had caused it, with (Christian) man being the pinnacle of His creation.

Lankester was a kind and sociable man, a passionate reformer with an unstinting commitment to improving the living conditions of the lower ranks of Victorian society. He was also a capable teacher, lecturer, and publicist - a fact testified to by his many positions and publications. However, his zeal very often brought him into conflict with his employers, and was the cause of many professional, financial, and mental problems which severely undermined his health and led to his early death at the age of sixty on 30 October 1874.

Inga Jones

Publications relating to academy life

'A Lecture introductory to the Course of the Natural History Sciences', in New College, London, *The Introductory Lectures Delivered at the Opening of the College, October 1851* (London, 1851), 111-42.

Key works outside academy life

- *An Acount of Askern and its Mineral Springs* (London, 1842).
- *The Aquavivarium, Fresh and Marine; Being an Account of the Principles and Objects Involved in the Domestic Culture of Water Plants and Animals* (London, 1856).
- *Cholera: What Is it? And How to Prevent it* (London, 1866).
- *Good Food: What it Is, and How to Get it* (London, 1867).
- *Half-Hours with the Microscope: Being a Popular Guide to the Use of the Microscope as a Means of Amusement and Instruction* (London, 1859).
- *Practical Physiology: Being a School Manual of Health for the Use of Classes and General* Reading, 6th edn (London, 1876).
- *A School Manual of Health: Being an Introduction to the Elementary Principles of Physiology* (London, 1868).
- *The Uses of Animals in Relation to the Industry of Man: Being a Course of Lectures Delivered at the South Kensington Museum* (London, 1860).
- *Vegetable Physiology: in a Series of Easy Lessons* (London, 1868).
- *Vegetable Substances Used for the Food of Man* (London, 1832).
- *What Shall we Teach?, or, Physiology in Schools: Being an Attempt to Advocate Instruction in the Laws of Life as a Branch of General Education* (London, 1870).
- *Quarterly Journal of Microscopical Science*, ed. by E. Lankester and G. Busk (between 1852 and 1871).

Edited Works

- *The Correspondence of John Ray: Consisting of Selections from the Philosophical Letters Published by Dr. Derham, and Original Letters of John Ray in the Collection of the British Museum*, ed. by E. Lankester (London, 1848).
- *Haydn's Dictionary of Popular Medicine and Hygiene; Comprising all Possible Self-Aids in Accidents and Disease*, ed. E. Lankester (London, 1874).
- *Memorials of John Ray: Consisting of his Life, by Dr. Derham; Biographical and Critical Notices by Sir J. E. Smith, and Cuvier and Dupetit Thouars; with his Itineraries, etc.* , ed. E. Lankester (London, 1846).
- *Vegetable Physiology and Systematic Botany, by William B. Carpenter*, ed. E. Lankester (London, 1858).

Translated Works

- *On Animal and Vegetable Parasites of the Human Body: a Manual of their Natural History, Diagnosis, and Treatment, by Frederich Kuechenmeister*; transl. from the 2nd German edn by E. Lankester (London, 1857).
- *Principles of Scientific Botany, or, Botany as an Inductive Science, by J. M. Schleiden*, transl. by E. Lankester (London, 1849).

Inga Jones, 'Edwin Lankester (1814-1874)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Mason, Charles Peter (c.1820-c.1900)

CHARLES PETER MASON was educated at University College, London. He matriculated with honours in mathematics and natural philosophy at London University in 1838 and was awarded the BA in classics in 1840. In 1843 he was appointed to the general literature chair at Lancashire Independent College, a post he held until 1849. His teaching responsibilities were extensive, encompassing classics, mathematics and literature. Mason's religious views are not recorded. However, in July 1849 a special meeting of the college committee and supporters heard allegations against him for 'not preaching sound doctrine' in a sermon delivered at Cavendish Street, Manchester. The complaint was not upheld, and there is no evidence that it contributed to his subsequent resignation. He left Lancashire in 1849 to become a partner in Denmark Hill Grammar School, which had been co-founded by Joseph Payne (1808-1876) in 1838. The college committee marked his departure by passing a resolution expressing their gratitude for his services, and praising his 'sound learning and accurate scholarship, together with his perfect acquaintance with all the multifarious branches of literature and science which have appertained to his department' (*Report of Lancashire Independent College*, 1849, 12-13). After leaving Lancashire Independent College he published a number of books on English grammar, which continued to be reprinted after his death. In 1861 he was elected a Fellow of the Royal Astronomical Society. He died in 1900.

Simon N. Dixon

Key works outside academy life

- *English Grammar; Including the Principles of Grammatical Analysis* (London, 1858, 39th edn. 1898).

- *The First (and Second) Book of Milton's Paradise Lost. With Notes on the Analysis and Parsing, Rules for Analysis, with Examples of their Application, and a Life of Milton* (London, 1861-2).
- *Analytical Latin Exercises* (London, 1867).
- *Outlines of English Grammar for the Use of Junior Classes* (London, 1879, 20th edn 1897).

Simon N. Dixon, 'Mason, Charles Peter (1820-1900)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

McAlpin, James (?-1732)

JAMES McALPIN was born in Scotland and entered Glasgow University in 1687. It is thought that he graduated in 1690, although no graduation records survive from that year. He matriculated in the 'third' class, that is to say, the class in logic and metaphysics. The full arts course at Glasgow was structured round five classes, of which the highest or final-year class was called the 'first' and consisted of natural philosophy. From the third class to the first, students stayed with a single teacher or regent, in James McAlpin's case John Boyd, whose graduation theses survive for the course cycle immediately following that attended by McAlpin. They throw light on the instruction McAlpin himself would have received. McAlpin seems to have followed his degree with a period of studying divinity, and was awarded a bursary in theology in April 1691, before being licensed by the Glasgow presbytery in that year. He was ordained at Carnwath by the Presbytery of Lanark on 24 March 1692, but was deposed three years later following some moral lapse. Nevertheless the prominent Belfast Presbyterian minister James Kirkpatrick was able to declare in 1713 that McAlpin 'hath given such Proof of his Abilities and fitness for such an employment, as gives his friends good grounds for believing that he is able to stand the Test of the most Critical and severe examen that his Adversaries are capable of trying his Qualifications by' (Kirkpatrick, *Historical Essay*, 506). Kirkpatrick's defence of McAlpin was in response to Church of Ireland accusations of schism and disloyalty. McAlpin's earlier dismissal in Scotland was never raised in his subsequent career in Ireland.

He established his philosophy school at Killyleagh in County Down probably in 1696, and certainly by 1697. He did so in response to the General Synod of Ulster's insistence in 1691 that all candidates for the ministry in the Irish Presbyterian Church should be graduates. It was intended to provide a means of acquiring at least a part of a university-level education without the need to travel to Glasgow. McAlpin continued to teach at Killyleagh until the academy closed at the end of 1713, or the beginning of 1714, on his removal to Ballynahinch, County Down, where he was installed as minister of the First Presbyterian Church on 20 March 1714. McAlpin was a Presbyterian minister of orthodox views who nevertheless initially resisted the attempts to exclude the non-subscribers from the Synod during the subscription controversy of the 1720s. He died while minister of Ballynahinch on 27 October 1732.

A. D. G. Steers

A. D. G. Steers, 'McAlpin, James (?-1732)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2012.

Morell, Thomas (1781-1840)

THOMAS MORELL was born in Maldon, Essex, in 1781. In 1797 the Coward Trust admitted him as a grammar scholar, and the following year he entered Homerton Academy, where he received a grant from the Trotman Trust in 1799. He was the youngest of three brothers educated at Homerton, all of whom became nonconformist ministers. John, the eldest, became a Unitarian and was a tutor at Hackney Unitarian Academy.

On 14 September 1802 Thomas was ordained pastor of the Independent church at St Neots, Huntingdonshire, where he remained until 1821. During the nineteen years of his pastorate he travelled around the locality, preaching in other nearby villages. While at St Neots he published four volumes of *Studies in History* (1813-20), one each on ancient Greece and Rome and two on the history of England. These works sought to combine historical discourse with moral and religious instruction, consisting of a series of essays followed by 'Reflections' on the lessons that could be drawn from the events described. At the end of each volume Morell placed a series of 'Historical Questions Intended as Exercises for Youth'. The volumes were well received in the religious press, with the *Eclectic Review* commending the first volume to 'parents and teachers of youth' as a work from which they could 'derive accurate and interesting historical information', while imbibing 'sound principles of justice, benevolence, and piety' (*Eclectic Review* (1813), 265-6).

By the time he was approached by the Coward Trustees in February 1821 to become theological tutor of their academy at Wymondley, Morell had already developed a reputation as an effective minister and accomplished author with an interest in educating the young. He was invited to succeed John Atkinson, whose brief tenure at Wymondley had done little to dispel the reputation for heterodoxy and ill-discipline that had blighted the institution since its establishment in 1799. Morell was conscious of the problems at the academy, and made it a condition of his acceptance of the post that all new students be admitted for a three-month probationary period during which their conduct and suitability for the ministry could be monitored. This, he informed James Gibson, the lay trustee, would deter those from applying 'who enter upon the ministry merely as a professional employment while conscious to themselves that the great essential is wanting' (DWL, MS NCL/L53/1/110). With some reluctance, the Trustees acceded to his demand, hopeful that the new procedure would at least restore a measure of discipline to the academy.

Morell had moved into Wymondley House by 3 July 1821. Despite commenting initially upon the 'readiness, industry and subordination of the students' (DWL, MS NCL/L53/1/166), he was soon faced with the recurrence of old divisions within the academy. One student, William Richard Baker, resigned after the trustees refused to expel several of his peers whom he suspected of holding heterodox views. It was feared that two others, David Everard Ford and William Mable, would follow suit. While Morell considered the views of some of the orthodox students to be extreme, he also commented that a few of the new intake were 'too conversant with the writings of Priestley &c', and regarded it as the duty of the tutors to stem the spread of heterodoxy and 'propagate evangelical truth' (DWL, MS NCL/L53/1/166). It was with some relief, then, that by the end of the year he was able to report that the session had concluded harmoniously.

As part of his efforts to restore order and banish heterodoxy, Morell introduced a series of innovations to the academy curriculum. He adopted a 'Syllabus system', which Thomas Binney described with approval: 'Mr Morell's mode of instruction if steadily regarded by us, may be well calculated to insure our real improvement; on the most important subjects of study, we take a syllabus with references to the best writers, from whose works we collect our information; form our conclusions, & fill up the outline' (MS NCL/L53/1/168).

New subjects were added to the curriculum, including lectures on history, protestant nonconformity, and the history of philosophy and science. To the first year Morell lectured on

logic, the New Testament, belles lettres, history, and protestant nonconformity. To the second year he taught evidences of revealed religion, the books of the Old Testament, the history of philosophy and science, and natural philosophy. The third year received lectures on Biblical criticism, philosophy of the human mind, and natural philosophy and began to follow the theology syllabus. The fourth year studied theology, Biblical criticism, mental philosophy, and natural philosophy, and the fifth year theology, Jewish antiquities, preaching, and philosophy. He also held classes on mathematics, and in 1827 published *Elements of the History of Philosophy and Science*, based on his academy lectures. Morell was aided by a succession of classical tutors, the longest serving of whom was William Hull.

Morell brought stability and order to the academy, and did much to restore its reputation within Congregationalism. Numbers recovered, and by 1826 the house was full with 19 students in residence. In February 1832 he was consulted for the first time about the proposal to move the academy to London, where students could benefit from instruction at the new University. After some reservations, he agreed to the decision of the Trustees, and transferred to Coward College as sole tutor in 1833. In his new role, Morell was no longer required to provide the breadth of curriculum that he had taught at Wymondley. His responsibilities were now restricted to the theological part of the course, with students receiving the remainder of their education at London University (from 1836 named University College, London). He delivered lectures on the exegesis of the Greek New Testament, church history, Biblical criticism, Christian evidences, doctrinal theology, and homiletics.

The new arrangements do not seem to have suited Morell as well as those at Wymondley. The trustees became concerned about the state of the college, and in 1836 circulated a questionnaire among the students asking them to provide an account of the time spent studying theology compared with other subjects. Morell did not take kindly to this intrusion, and his relationship with the trustees deteriorated as a result. He was also losing the respect of his students, who regarded his classes unfavourably in comparison with those they attended at the University. In December 1836 he sent a detailed account of his grievances to James Gibson. He complained of the students arriving late or absenting themselves from lectures, 'handing round slips of paper to excite laughter', 'clapping & stamping loudly when a favorite student has concluded the reading of an essay', 'frequently laughing with & talking to each other' during classes, making 'impertinent speeches', and refusing to preach in the college chapel (DWL, MS NCL/53/5/31). While the immediate crisis seems to have passed, in December 1837 his emotional state was affected by the death of his son, a Coward College student. The following month he wrote to the trustees stating that the five year course was placing too much demand on the students, three of whom had 'evidently sunk into the grave' as a result (DWL, MS NCL/L53/5/98). The recommendation was not accepted, and the following year Morell's own health was beginning to break down. In August 1839 there was some doubt over whether he would be able to resume his duties in time for the start of the new session. On 22 November the trustees wrote to inform him that they had, 'for a considerable time, been convinced that the department of instruction which is confided to him, is inefficiently conducted' (DWL, MS NCL/L53/6/115). Morell resigned in a letter sent three days later, making plain his anger at the trustees' treatment of him. In defending his performance, he reiterated his belief that university lectures could only be combined satisfactorily with the theological course by increasing the term of study to six years. He agreed to remain in post until the end of the session, but suffered a relapse a short time later and died on 25 February 1840.

In addition to his historical works, Morell was the author of at least two hymns and published several other discourses and sermons including *The Death of Princes Improved. A Discourse Occasioned by the Death of . . . the Princess Charlotte of Wales* (1817) and *Parental and Pastoral Anticipations. A Sermon to the Young* (1821). While the *Studies in History* passed through several editions in his lifetime, none of his publications were of sufficient influence to be reprinted after his death. A number of significant figures in the

history of nineteenth-century nonconformity studied under Morell, including Thomas Binney, Edward Miall, and Samuel Newth. While his name does not feature in histories of the period with any prominence, his achievements in reviving the fortunes of the academy at Wymondley House should not be underestimated. He was buried in the nonconformist cemetery at Bunhill Fields.

Simon N. Dixon

Publications relating to academy life

- *Elements of the History of Philosophy and Science* (London, 1827).

Key works outside academy life

- *The Alleged Inefficiency of the Voluntary System: A Lecture* (London, 1836).
- *The Death of Princes Improved. A Discourse Occasioned by the Death of . . . the Princess Charlotte of Wales* (London, 1817).
- *Elements of the History of Philosophy and Science* (London, 1827).
- *Parental and Pastoral Anticipations. A Sermon to the Young* (London, 1821).
- *The Purity of the Church* (London, 1836).
- *Studies in History: Containing the History of England, From the Accession of James I. to the Death of George III* (London, 1820).
- *Studies in History: Containing the History of England, From its Earliest Records to the Death of Elizabeth* (London, 1818).
- *Studies in History: Containing the History of Greece from its Earliest Period to its Final Subjugation by the Romans* (London, 1813).
- *Studies in History; Containing the History of Rome from its Earliest Records to the Death of Constantine* (London, 1813).

Simon N. Dixon, 'Morell, Thomas (1782-1840)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Newman, Francis William (1805-1897)

FRANCIS WILLIAM NEWMAN was born on 27 June 1805 in Bloomsbury, London. His father was a banker of Dutch descent, while his ancestors on his mother's side were of Huguenot origin. Henry Fourdrinier, the paper manufacturer, was his uncle.

In his early education he followed his two elder brothers to the school of Revd George Nicholas at Great Ealing, where he was taught classics by Revd Walter Mayers, under whose influence he became an evangelical in 1819. As a result of the financial turmoil that followed the end of the Napoleonic wars Newman's father was declared bankrupt in 1821, and Newman was forced to live in Oxford with his brother John Henry, the future Cardinal, for a year before entering Worcester College in November 1822. John Henry paid Newman's tuition fees. Newman took his degree (a double first) in June 1826 at the age of twenty-one, having impressed his professors with his mathematical and classical abilities. A few months later he was elected a fellow at Balliol, taking on some additional teaching in a Sunday school in St Clement's in 1827. The same year he accepted the position of private tutor to the sons of Edward Pennefather, later Chief Justice of the Queen's Bench, in Delgany, co. Wicklow, whose brother-in-law was Revd John Nelson Darby, the radical evangelical who soon afterwards became involved in the Plymouth Brethren movement. Newman returned to his fellowship at the end of 1828, but, influenced by Darby and other nonconformists he

encountered while in Ireland, he joined the Plymouth Brethren in 1830 and resigned his fellowship. He then accompanied Anthony Norris Groves in his missionary endeavour in the Middle East.

He returned from this dangerous and exhausting expedition in the summer of 1833. As a consequence of his longstanding search for truth that had been the reason for his religious uncertainty, he left the Brethren shortly afterwards. In late 1834 he was appointed classics tutor at Bristol College, a school founded by the Unitarian Lant Carpenter. Still a Trinitarian on his arrival in Bristol, he became a Particular Baptist in 1836 and was baptized at the Broadmead Chapel. His wife Maria, daughter of Sir John Kennaway and a Plymouth Sister, whom he had met shortly after his return to England and married in early 1835, remained associated with the Brethren for the rest of her life.

In 1840 Newman succeeded John Kenrick as tutor of classics and English at Manchester New College on its return to Manchester. His classical learning, and especially the belief outlined in his introductory lecture that classical education should go hand in hand with modern knowledge and a familiarity with English grammar and literature, made him a welcome addition to the staff at Manchester. In that lecture he also expounded on the benefits of knowing a foreign language while being well versed in one's native tongue. The lecture was printed together with a syllabus for the classical subjects to be taught by Newman. This syllabus, outlining the prospective reading material for Greek and Latin for each year, was largely determined by the requirements of the University of London whose degrees were taken by the students. Although he taught at the college for six years none of Newman's lectures or notes survive.

From the start Newman participated actively in college life, serving on the library committee and issuing certificates for good conduct and attendance. By 1841 he was teaching for three hours every morning, as well as providing special classes. For students whose parents disapproved of classical education he devised a programme of 'Modern Instruction'. Whether this entailed simply instruction in English grammar and literature, or the teaching of the classics based on modern literature and treatment of the languages as spoken ones, remains unclear (Schellenberg, 'Prize the Doubt', p. 79). In 1844 he had a total of seventeen students under his care, as well as several private pupils. In May 1846 he wrote his last library report and informed the College Executive Committee that he had been appointed Professor of Latin at University College, London, a position he held until 1862, when he became the principal of University Hall. Schellenberg and Sieveking provide excellent accounts of his teaching and research following his arrival in London, largely based on recollections of him by his students.

Newman was an excellent teacher, admired for the breadth and depth of his knowledge and his patience and generosity. His eccentricity, however, coupled with an inability to instill respect or enforce discipline, made him an easy target of his raucous students. He continued to develop new methods for teaching the classics, and suggested in a paper on modern Latin that the subject would be easier to teach if the students had material to read that they found engaging and could relate to. This led to his translations of *Hiawatha* in 1862 and *Robinson Crusoe (Rebilius Cruso)* in 1884.

While at Manchester, Newman came under the influence of James Martineau, who played an instrumental role in his eventual conversion to Unitarianism, to which he originally was vehemently opposed. In 1841, however, he still attended the services of the Church of England. By the time he left Manchester for London in 1846, he had cast 'off the Bible and second faith', asking himself whether what remained was Christianity, a question that would occupy him for the rest of his life (Schellenberg, 'Prize the Doubt', p. 92). His *History of the Hebrew Monarchy* (1847) and *The Soul* (1849) were the result of this religious crisis which led him to discard first the authority of the Bible, and ultimately that of any intermediary between the believer and God. He summarized his quest for truth in *Phases of Faith*, which

was published in 1850. In 1876 he joined the British and Foreign Unitarian Association and later served as its vice-president. At the end of his life his Christianity was 'an open question', and he was considered a 'Hebrew Christian' (Schellenberg, 'Prize the Doubt', p. 235), whose beliefs resembled those of modern Unitarian Christianity more closely than those of his friend James Martineau.

Inga Jones

Publications relating to academy life

- 'Introductory lecture to the Classical course', *Introductory discourses delivered in Manchester New College, at the opening of the session of 1840* (London, 1841), pp. 1-24.

Key works outside academy life

- *Note*: a complete annually updated bibliography is available from the Francis William Newman Society (accessed 16.12.2010).
- *A Grammar of the Berber Language* (London, 1845).
- *A History of the Hebrew Monarchy: from the Administration of Samuel to the Babylonish Captivity* (London, 1853).
- *Hiawatha [by Henry Wadsworth Longfellow]; Rendered into Latin, with Abridgement* (London, 1862).
- *Phases of Faith, or, Passages from the History of my Creed* (London, 1850). *Political Economy: or, the Science of the Market, Especially as Affected by Local Law* (London, 1890).
- *Rebilius Cruso: Robinson Crusoe in Latin; a Book to Lighten Tedium to a Learner* (London, 1884).
- *Regal Rome: an Introduction to Roman history* (London, 1852).
- 'Table of Exponential Function [e to the x] to Twelve Places of Decimals', *Cambridge Philosophical Society Transactions*, XIV:3 (1887), 237-49.
- *The Difficulties of Elementary Geometry, Especially those Which Concern the Straight Line, the Plane, and the Theory of Parallels* (London, 1841).
- *The English Universities, from the German of V. A. Huber; an Abridged Translation*, ed. F. W. Newman (London, 1843).
- *The Soul, its Sorrows and its Aspirations: an Essay towards the Natural History of the Soul, as the True Basis of Theology* (London, 1849).

Inga Jones, 'Francis William Newman (1805-1897)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Newth, Alfred (1811-c.1875)

ALFRED NEWTH was born on 23 December 1811, one of nine children of Elisha Newth (1784-1858) and his wife Ann. His father was the assistant minister of the Surrey Congregational Chapel, and an enthusiastic schoolmaster. Alfred received his early education from his father, before entering Homerton College in 1834 where he remained until 1838. On leaving Homerton he became assistant minister at Christchurch, Hampshire, and from 1842 until 1856 he was pastor of the Congregational church at Oundle, Northamptonshire. Here, he also kept a school where his pupils included the medical psychologist Henry Maudsley (1835-1918). Following the resignation of Robert Halley from the literature chair at Lancashire Independent College, the college committee resolved to

appoint two new professors to chairs in classics and mathematics. The former was accepted by Theophilus Dwight Hall, while the latter was offered first to Henry Brown Creak of Airedale and then to Richard Alliott, president of Western College. After both had declined the invitation, an approach was made to Alfred Newth to become professor of mathematics, logic and mental philosophy, which he readily accepted. Newth entered the college at Christmas 1856 on an annual salary of £250.

During his first year at Lancashire, Newth taught mathematics, natural philosophy (including elementary chemistry and astronomy), mental philosophy and logic. When Samuel Davidson resigned amid controversy in 1857, the Lancashire committee chose not to appoint another professor of biblical criticism. As a consequence, Newth's responsibilities grew to encompass Hebrew. When Henry Rogers resigned the presidency of the college in 1869 Newth's responsibilities were widened further to include Old Testament criticism and ecclesiastical history. He was evidently well suited to teaching a wide range of subjects. The college historian, Joseph Thompson, described him as 'a gentleman of varied attainments' who was popular with the students (Thompson, *Lancashire Independent College*, 127). Henry Griffin Parrish's description of the 'Rev. Professor Bruce' clearly refers to Newth, and depicts him as a slightly comical figure. After reflecting on the speed with which his responsibilities within the college grew, Parrish describes how Newth's mathematical lectures frequently left his students baffled, while the tutor himself invariably concluded his lectures with as much chalk upon himself as on his blackboard. Newth died in 1875, while still in post. In recognition of his services to the college his former students presented the committee with a portrait of him and placed a memorial stone upon his grave. His more famous brother Samuel published a posthumous collection of his sermons with a memoir under the title *Chambers of Imagery* (1876).

Simon N. Dixon

Key works outside academy life

- *Chambers of Imagery and Other Sermons*, ed. Samuel Newth (London, 1876).

Simon N. Dixon, 'Alfred Newth (1811-1875)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Newth, Samuel (1821-1898)

SAMUEL NEWTH was born in February 1821 in south London, the youngest son of Elisha Newth, assistant minister to Rowland Hill at Surrey Congregational Chapel. Elisha Newth also ran a school, where Samuel Newth was taught Greek, Latin, Hebrew, French, and Italian. This education laid the foundation for his future success as a classical scholar.

At the age of fifteen Newth became a business apprentice, but a year later he entered Coward College with the intention of becoming a minister. In 1841 he was awarded the degree of BA in mathematics at the University of London (as a member of University College), and a year later the MA in mathematics, the first to be awarded this degree by the university. He was ordained shortly afterwards and settled at Broseley in Shropshire. Broseley turned out to be a challenging parish and acting as minister put Newth under considerable strain. In November 1845 he was offered the position of classics and mathematics tutor at Western College, Plymouth. He accepted the invitation, and on Christmas day he moved with his family to Plymouth to supervise the setting up of the college early in the new year.

Newth was expected to provide a basic English education, though he did so grudgingly, believing it would ultimately lead to a renewed failure of the college. On his own initiative he began to prepare three of his students for matriculation at the University of London, all of whom passed in the first class. This ultimately led to the formal affiliation of the college with the university. Following Payne's death in 1848, Newth was solely responsible for the academy's curriculum until Payne's successor, Richard Alliott, could take up his position in 1849. Newth then became resident tutor, remaining for five more years. In 1854 he received an invitation to become professor of mathematics and ecclesiastical history at New College, London, a position he took up the following year. Newth remained at New College for over thirty years, in 1867 adding classics to his teaching duties, and in 1872 succeeding Robert Halley as principal. He resigned in 1889.

Indefatigable by nature, Newth had difficulty tolerating idleness in others, and his students in particular occasionally perceived him as unduly harsh and strict. Nevertheless, they considered their tutor to be a kind man, for whose intellectual abilities they had the utmost respect. Not much is known about the methods he employed in his teaching. For his time at Western College no lectures or lecture notes survive. The New College collection at Dr Williams's Library contains several volumes of his notes and lectures from his time as a student at Coward College and as a professor at New College.

While at Plymouth he published two textbooks on natural philosophy, which were largely used by his students and others preparing for matriculation at the University of London, and which went through several editions. Newth's areas of expertise ranged from sciences to classics and theology, and his achievements as a biblical scholar are attested by his appointment in 1870 as one of the revisers of the 1611 translation of the New Testament. He was awarded the honorary degree of DD in 1875 by the University of Glasgow, and in 1880 was elected chairman of the Congregational Union. He also acted as chairman of the Congregational Fund Board and managed the Congregational Library at the Congregational Memorial Hall, Farringdon Street, London. Newth died on 29 January 1898.

Inga Jones

Important manuscript lectures

- DWL, Congregational Library: II.d.32, Academic Lectures: Mathematical pieces.
- DWL, MS NCL/L8-9, Newth Papers.

Publications relating to academy life

- *The Elements of Statistics, Dynamics, and Hydrostatics* (London, 1850).
- *A First Book of Natural Philosophy: or, an Introduction to the Study of Statics, Dynamics, Hydrostatics and Optics* (London, 1854).
- *Mathematical Examples: A Graduated Series of Elementary Examples in Arithmetic, Algebra, Logarithms, Trigonometry and Mechanics* (London, 1859).

Key works outside academy life

- *Christian Union; an Address Delivered at Westminster Chapel to the Members ... of the Congregational Union of England and Wales* (London, 1880).
- *Lectures on Bible Revision. With an Appendix Containing the Prefaces to the Chief Historical Editions of the English Bible* (London, 1881).
- *The Calendar of the Congregational Colleges of England and Wales, etc.* , ed. S. Newth (London, 1881).
- *New Testament Witness Concerning Christian Churches* (London, 1897).

Inga Jones, 'Samuel Newth (1821-1898)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Nicholson, Isaac (1761-1807)

ISAAC NICHOLSON was born in Netherwasdale, Cumberland, in 1761 and attended the grammar school at St Bee's Head, near Whitehaven. Nicholson was invited to become the resident tutor at Cheshunt College on its foundation in 1792, his name having been proposed by Revd Richard De Courcy. His agreement with the trustees was for £100 per annum, with house, garden and meadow clear of rent, and £20 per annum for the board of each student. From the college reports and minutes we may infer that he taught Latin, Greek, logic, sciences, and divinity, as well as administering the college, but we know nothing of his methods. He was there until 1803, when he resigned, publicly on grounds of health, but he told the trustees that the stipend was inadequate. Nicholson had been ordained as a curate of the Church of England in 1783, serving at Wasdale Head, Cumberland, but moved to Coddington, Cheshire, in 1784. He was made priest in 1786, in spite of some objections to his Methodist views, and became Vicar of Coddington. By going to Cheshunt he had effectively decided to leave the Church of England, and during his time at the college he also served as pastor to a congregation in Enfield. He preached one of the sermons at the third Annual Meeting of the London Missionary Society in 1797. After serving at Cheshunt, in 1804 he became minister of Mulberry Gardens Chapel, Pell Street, London, which belonged to the Countess of Huntingdon's Connexion.

Stephen Orchard

Key works outside academy life

- *A Collection of Hymns from Various Authors, chiefly designed for the Use of the Congregation meeting at the Mulberry Gardens' Chapel* (London, 1807).
- *Four Sermons, preached in London at the third General Meeting of the Missionary Society. . . by Rev. W. Moorhouse, Huddersfield, Rev. A. Waugh, London, Rev. I. Nicholson, Cheshunt, and Rev. M. Horne, Olney* (London, 1797).

Stephen Orchard, 'Isaac Nicholson (1761-1807)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, July 2011.

Parry [Parrey], William (1754-1819)

WILLIAM PARRY was born on 25 November 1754 at Abergavenny, Monmouthshire. Around 1760 his family moved to Stepney, Middlesex, where he later found work in the woollen trade. On the advice of Samuel Brewer he decided to train for the ministry, entering Homerton Academy at the start of 1774. After completing his studies in 1780 he was ordained to the pastorate of Little Baddow, Essex. In the same year he married Rachel King Hickman, daughter of Revd Edward Hickman of Back Street Independent Chapel, Hitchin. Rachel died in childbirth in 1791, and two years later Parry was married to Susannah Lincoln, daughter of Revd William Lincoln, Independent minister at Bury St Edmunds.

Parry remained at Little Baddow for nineteen years, during which time he kept a school and became a prominent figure within Essex Congregationalism. He was among the founders of the Benevolent Society for the Relief of Necessitous Widows and Children of Dissenting Ministers in Essex in 1789, and a prime mover in the establishment of the Essex Congregational Union in 1798. By the late 1790s Parry's congregation was in decline due to the emigration of many leading members to America, and a number of deaths and

departures. As a result, he had come to hope that 'providence would open to me some scene of greater usefulness' (DWL, MS NCL/419/40).

He was first approached by the Coward Trustees with a view to becoming tutor in their planned new academy towards the end of 1798. On 23 October he wrote to one of the Trustees, Noah Hill, welcoming their invitation but expressing concerns about his suitability for a post that would 'unite such affability as will secure the affection of Students, with that gravity and dignity of deportment which become the Character of a Theological tutor' (DWL, MS NCL/419/40). After a period of negotiations, he accepted the position in a letter sent the following February on terms of £100 per year with an allowance of £30 for the board of each student. By the end of 1799 he had taken up residence at Wymondley House in Hertfordshire, where his first five students joined him. During his time as theological tutor he was reported to spend fourteen hours a day studying or teaching, a workload that cannot have helped his health, which was poor throughout his tenure. He does not seem to have been the easiest man to work with, since four classical tutors passed through the academy during his first decade in charge. A fifth colleague, John Bailey, was appointed in December 1809 and remained in post until his death in 1818.

Parry was responsible for the entire curriculum except for Hebrew, Greek, and Latin, which were taught by the classical tutor. His lectures covered the evidences of Christianity, doctrines of Christianity, ethics, natural philosophy, Jewish antiquities, general and scriptural chronology, duties of ministerial office, logic, geography, divine dispensations, and pneumatology. In theology, he followed closely Philip Doddridge's lectures, which were treated as a textbook. Students were encouraged to engage in 'free conversations' about the lectures, and were referred to the writings of other authors whose work dealt with the subjects they covered (DWL, MS NCL/L17/8). In between lectures, students were expected to pay close attention to Doddridge's references in order to provide a full account of them at the next class. On their entry to the academy Parry recommended that his students read John Mason's *The Student and Pastor* (1755) and Benjamin Bennet's *The Christian Oratory* (1725). In his report for June 1809 Parry noted that a Sunday school connected to the academy had been established, with some of his students assisting in the instruction of the 100 or more children who attended.

The standing of the academy at Wymondley during Parry's tenure was not good. A reputation for heterodoxy deterred many local churches from inviting students to preach, and according to R. W. Dale the 'taint of Socinianism' meant that they were 'dreaded by most of the congregations to whom they were sent' (Dale, *History*, 597). Parry himself was not immune from such allegations, and in 1818 a friend of his wrote to the *Evangelical Magazine* with a defence of his orthodoxy. His period of office witnessed repeated indiscipline within the academy and he struggled to contain the divisions that occurred among the students. In 1804 James Robertson was expelled for refusing to attend public worship in the chapel. A subsequent ruction occurred in 1806 when three brothers resident in the academy, Franklin, Washington, and John Deodatus Gregory Pike, were all asked to leave. Serious unrest in 1812 and 1816 led to the departure of students for Hoxton and Rotherham. In 1816, the complaint of the students had been that 'the seminary was very generally characterized as a Socinian one; because persons were admitted from that connexion' (MS NCL/L53/1/29). In the same year, another student was withdrawn by his father after forming a relationship with Parry's daughter.

A number of Parry's students went on to pursue careers worthy of note. John Deodatus Gregory Pike, who had declared himself a Baptist while a student, was involved in the establishment of the General Baptist Missionary Society in 1816. Among those who became Unitarian ministers were John Philip Malleson, William Pitt Scargill, and James Whitehead. Scargill, who later conformed, was the anonymous author of *The Autobiography of a Dissenting Minister* (London, 1834). The second chapter of this work contains a fictionalised

account of a dissenting academy, probably based on his time at Wymondley. David Everard Ford, the Congregational minister and composer, was in the college at the time of Parry's death.

Prior to his arrival at Wymondley, Parry was known for his controversial writings in support of dissenters' civil liberties. His *Three Letters to the Right Hon. Earl of Aylesford* (1790) were aimed at the chairman of a meeting held at Warwick to oppose the repeal of the Corporation and Test Acts. This was followed the next year by *Thoughts on Such Penal Religious Statutes as Affect the Protestant Dissenters* (1791). His theological works included *A Vindication of Public and Social Worship* (1792), *An Enquiry into the Inspiration of the Apostles* (1797), and *Strictures on the Origin of Moral Evil* (1807). The latter work, a critique of Edward Williams's views on the subject, prompted a response by Thomas Hill, which Parry addressed with *A Vindication of the Strictures* (1808). His manuscript lecture notes were delivered to Wymondley shortly after his death, and they remain part of the New College, London collection at Dr Williams's Library.

R. W. Dale commented that Parry possessed neither 'the strength nor the tact' necessary to deal with the divisions that blighted his time at Wymondley (Dale, *History of Congregationalism*, 596), and John Stoughton described him as 'an easy going man, not fitted to rule a number of youthful spirits in an age when free enquiry was making way' (DWL, MS NCL/CT16). However, he was not solely to blame for the failings of the academy. Responsibility for the admission of students, appointment of assistant tutors, and disciplinary procedures lay with the four Coward Trustees. While Parry may have been unsuited to the demands of his office, he was not working in the easiest of circumstances. Towards the end of 1818 he became seriously ill, probably as the result of a stroke. He died on 9 January 1819, and was buried at Hitchin.

Simon N. Dixon

Important manuscript lectures

- DWL, MS NCL/L17/1-7, 'Theological Lectures of the Rev. William Parry' (7 vols).
- DWL, MS NCL/L17/8, 'Introductory Lecture'.
- DWL, MS NCL/L17/9-10, 'Lectures on Preaching & Pastoral Work' (2 vols).
- DWL, MS NCL/L17/11-13, 'Lectures on Evidences of Revelation' (2 vols).
- DWL, MS NCL/L17/14, 'Notes for Lectures on Pneumatology'.
- DWL, MS NCL/L17/15-16, 'Lectures on Dispensations' (2 vols).
- DWL, MS NCL/L17/17, 'Lectures on Logic'.
- DWL, MS NCL/L17/18, 'Lecture on Deluge'.

Key works outside academy life

- *Remarks on the Resolutions Passed at a Meeting of the Noblemen, Gentlemen, and Clergy of the County of Warwick, held on Feb. 2, 1790. Three Letters to the Right Hon. Earl of Aylesford* (Birmingham, 1790).
- *Thoughts on Such Penal Religious Statutes as Affect the Protestant Dissenters* (London, 1791).
- *A Vindication of Public and Social Worship* (London, 1792).
- *An Enquiry into the Inspiration of the Apostles* (London, 1797).
- *Strictures on the Origin of Moral Evil* (London, 1807).
- *A Vindication of the Strictures* (London, 1808).

Simon N. Dixon, 'Parry, William (1754-1819)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Payne, George (1781-1848)

GEORGE PAYNE was born at Stow-on-the-Wold, Gloucestershire, on 17 September 1781. His father, Alexander Payne, originally a member of the Church of England, became a Baptist preacher in Walgrave, Northamptonshire, in 1783, and was a founding member of the Baptist Missionary Society. The younger Payne, who very early was considered intellectually able, attended a school at Walgrave. At the age of fourteen he entered Comfield's school at Northampton, where he remained as an assistant. From 1802 to 1804 he was a student at Hoxton Independent Academy, and subsequently entered the University of Glasgow on a Dr Williams's Bursary. He graduated MA in 1807.

Following his graduation, Payne was assistant minister to Edward Parsons in Leeds for a year, and then co-pastor to George Lambert at the Fish Street congregation in Hull. Payne remained in Hull until 1812, when he moved to Edinburgh to take charge of the congregation at Thistle Street that had seceded from James Alexander Haldane's church in 1808 because of Haldane's rejection of infant baptism. Five years later Payne's congregation moved to the newly built chapel in Albany Street. Payne remained with this congregation until 1823. He was a founding member of the Edinburgh Itinerant Society and the Congregational Union of Scotland, and was a secretary of the latter from 1812 to 1816.

In 1823 Payne returned to England to succeed his friend Joseph Fletcher as theological tutor at the Blackburn Independent Academy. The theology curriculum is outlined in detail in the academy history. While at Blackburn he wrote and published *Elements of Mental and Moral Science* (1828), which went through several editions, and which earned him the honorary degree of LL.D from the University of Glasgow in 1829. While serving as theological tutor, Payne was also minister to a congregation in Mount Street, Blackburn. In 1829 the governors of the former Western Academy invited him to become principal and theological tutor at their new institution at Exeter, later known as the Western College. Payne accepted and took up his new post in July of that year.

Payne's gifts as a preacher and reputation as a contributor to evangelical periodicals, such as the *Evangelical Magazine* and the *Eclectic Review*, quickly established him in Devon. As before, he was responsible for the theological education of his students. No lectures or lecture notes survive, but while at Exeter he published his *Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration* (1836), which was widely used as a textbook. Not much is known of his teaching methods, though his friends H. F. Burder and John Pyer felt that he worked too hard and was in danger of overtaxing his already weak constitution. Both men agreed that he found his vocation in teaching. In December 1845 the college moved to Plymouth, and Payne continued in his position until his death in June 1848. Payne was a moderate Calvinist, who was influenced in his doctrine by Congregational theologians such as Edward Williams of Rotherham College, the American Jonathan Edwards, and the Scot Ralph Wardlaw. He was widely known and respected, and in 1836 he was appointed chairman of the Congregational Union of England and Wales. He was a prolific writer, and in 1844 he was invited to give the eleventh series of eight lectures run by the Congregational Library in London. These were published in 1845 under the title *The Doctrine of Original Sin*.

Inga Jones

Publications relating to academy life

- *Elements of Mental and Moral Science: Designed to Exhibit the Original Susceptibilities of the Mind, and the Rule by Which the Rectitude of any of its States or Feelings Should be Judged* (London, 1828).
- *Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration* (London, 1836).
- *Elements of Language, and General Grammar* (London, 1843).

Key works outside academy life

- *Youth Admonished to Submit to the Guidance of God: A Sermon, Preached at the Chapel, in Fish-Street, Kingston-upon-Hull, January 8, 1809* (Hull, 1809).
- *Britain's Danger and Security, or the Conduct of Jehoshaphat Considered and Recommended: A Sermon, Preached at the Chapel in Fish-Street, Kingston-Upon-Hull, February 5, 1812* (Hull, 1812).
- *A Collection of Hymns from the Best Authors . . . Selected . . . by G[reville] E[wing] and G. Payne* (Glasgow, 1814).
- *A Collection of Psalm and Hymn Tunes, in a Great Variety of Metres, Particularly Adapted to Ewing and Payne's Hymn Book* (Edinburgh, 1818).
- *The Separation of Church and State calmly considered, in Reference to its probable Influence upon the Cause and Progress of Evangelical Truth in this Country. By a Devonshire Dissenter* [identified in a MS. note as George Payne] (London, 1834).
- *The Church of Christ Considered in Reference to its Members* (London, 1837).
- *A Manual Explanatory of Congregational Principles* (London, 1842).
- *The Question 'Is it the Duty of the Government to Provide the Means of Education for the People?' Examined* (London, 1843).
- *Lectures on Christian Theology: With a Memoir by George Payne; by John Pyer: and Reminiscences; by Ralph Wardlaw*, ed. Evan Davies, 2 vols. (London, 1850).

Inga Jones, 'George Payne (1781-1848)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Perrot, Clement (1786-1849)

CLEMENT PERROT was born at St Helier, Jersey, in 1786 and baptised in the local church on 23 August. He was descended from Huguenot exiles, and was one of seven children of François Perrot and his wife Elizabeth Hooper. Both parents died in 1800, leaving Clement and his brothers and sisters to be raised by their grandmother. Through her influence Clement and his brother Francis developed evangelical beliefs, and both were educated for the ministry at Gosport by David Bogue. On leaving Gosport Francis became minister to a church formed in St Helier in January 1806, which would occupy new premises at Halkett Place from 1808. Clement preached at the opening of the chapel, and remained in Jersey as his brother's assistant. He was largely responsible for the building of the Independent Chapel at St John's in 1810. In 1816 he travelled to France to investigate the persecution of protestants in the south of the country, delivering his report to the Committee of the Dissenting Ministers of the Three Denominations at Dr Williams's Library on 24 April. By this time he had moved to Guernsey, where he conducted services in French at New Street Chapel, St Peter Port, with Revd Joseph Gray conducting them in English. Further chapels were founded on Guernsey in the following years, and Perrot is believed to have had oversight of others in addition to that at St Peter Port. During this period Perrot was active in the London Missionary Society, travelling to Belgium and France in 1820 and 1821 respectively.

Following the resignation of James Bennett as theological tutor at Rotherham Independent College in 1828, the college committee drew up a list of eleven potential replacements. Fifth on the list was Clement Perrot, and towards the end of the year he was invited to supply the pulpit at Masbrough chapel with a view to taking on the dual responsibilities of pastor and tutor. In January 1829 he received the call to the church at Masbrough, and the following month he was invited to become theological tutor in the academy. His tenure at Rotherham was brief and unhappy. Within two years of his arrival, a document was circulated signed by the students seeking to 'disgrace and remove the Theological Tutor' (Rotherham Minutes, 5 Jan. 1831). The committee threatened to expel the students if they failed to withdraw their allegations within fourteen days, which they duly did. The details of the complaints against Perrot are not recorded. However, various amendments were subsequently made to the college regulations, including the clarification of the subject areas to be taught by the two tutors and a renewed emphasis on the role of the theological tutor as head of the institution. At the annual meeting of subscribers in June 1831 seven students resigned from the college, and an eighth was expelled. Perrot laboured on for two more years before submitting his resignation in June 1833, leaving Rotherham a year later. The college committee remained sympathetic towards their embattled tutor throughout his brief tenure, and several of them were in correspondence with him following his departure.

The Rotherham reports for 1830 and 1831 record Perrot as having taught Hebrew, biblical criticism, French, ecclesiastical history, metaphysics, and rhetoric and belles lettres. In theology, the third class studied the doctrine of the Trinity, the divinity of Christ, the personality and deity of the Holy Spirit, providence, holy angels and fallen spirits, the creation, and the fall of man. The fourth class were lectured on the sources of theology, natural religion, the being and attributes of the deity, and the inspiration and authority of the Old and New Testaments. Students delivered a monthly sermon in the library, and submitted outlines and sample sermons to Perrot each week. Just seven students completed their studies under Perrot, the most notable being Samuel McAll, principal of Hackney Theological Seminary (1860-1881).

On leaving Rotherham Perrot returned to Jersey, becoming minister at St John's and St Helier, before assisting his brother Francis at Halkett Place from 1842. According to G. R. Balleine, he took in private pupils to train for the ministry on the island. Both Perrot brothers were involved in politics, supporting Pierre Le Sueur and the Rose (Liberal) Party. In 1845 Clement became editor of *The Jersey Herald*, to which he contributed articles on a wide range of subjects. In 1848 he succeeded his brother as minister at Halkett Place, but died on 23 April 1849.

Simon N. Dixon

Key works outside academy life

- *Report on the Persecution of the French Protestants, Presented to the Committee of Dissenting Ministers of the Three Denominations in and about the Cities of London and Westminster* (London, 1816).

Simon N. Dixon, 'Perrot, Clement (1786-1849)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Perrot [Perrott], Thomas (?-1733)

THOMAS PERROT was born in Llan-y-bri, Carmarthenshire, the son of John Perrot, a yeoman, and educated by Roger Griffith at Abergavenny. When Griffith resigned in 1702,

Perrot moved to Shrewsbury to study with James Owen. In 1706 Perrot was ordained by the Cheshire Classis at Knutsford, with Matthew Henry taking a prominent part in the ordination. The candidate was ordained to minister at Newmarket, Flintshire, where he was also a schoolmaster, as specified in the will of John Wynne of Copa'rleni, the founder of the school. About 1715, Perrot moved to Bromborough, Cheshire. He attended the Cheshire Classis in 1713, 1717, and August 1719.

The first reference to Perrot moving to Carmarthen as tutor was made in early 1719. On 2 February 1719, the Presbyterian Fund Board agreed to pay him the allowance formerly paid to the deceased William Evans, together with a further £4, making a total of £10 for his teaching. In 1726 Dr Williams's Trustees paid him £70, £10 for each of the past seven years, in accordance with Dr Williams's will. Apart from being tutor of the academy, Perrot was also minister of the Presbyterian church in Heol Awst (Lammas Street), Carmarthen. As a person ordained by Presbyterians, he would exercise his authority as a minister, and would insist on other ministers being present at an ordination. Otherwise, the church was Independent in terms of church government. During Perrot's time at Carmarthen differences of doctrine emerged amongst the students. The tutor was regarded as a Calvinist, but sympathetic to those of other persuasions. Through Jenkin Jones and Samuel Thomas, two of his students, Arminianism spread from Carmarthen to other parts of Wales. The same doctrinal tensions were found within Heol Awst church.

Thomas Perrot inherited some property from his father, and greatly benefited from his marriage with Eleanor Lloyd. She was the daughter of Henry and Martha Lloyd, of Plas Llanstephan (Llanstephan mansion), Carmarthenshire. When Perrot transferred some property to his brother-in-law in 1728, he was described as 'gent', and his will reveals him as a well-to-do person. Twelve rooms can be identified in his home. He had a substantial library, worth £40, and a Celestial and Terrestrial Ball, valued at £3 10s. His widow was alive in 1744, when the Carmarthen student, Thomas Morgan, bought six books from her.

Noel Gibbard

Noel Gibbard, 'Thomas Perrot (d. 1733)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2012.

Phillips, Maurice (1767-1822)

MAURICE PHILLIPS was born at Llangan, Carmarthernshire in January 1767, the son of Joseph Phillips, a businessman. He came from a dissenting family, and his parents were members of the Independent congregation of Revd Richard Morgan at Henllan. Phillips was sent to school very young, and began to learn the Westminster Assembly's shorter catechism as soon as he could read, memorising it in both Welsh and English. He attended the meeting at Henllan with his parents, although did not become serious in his religion until the age of fourteen, following the death of his mother from typhus. Phillips himself nearly died from the disease, and as a result of this experience underwent an evangelical conversion, becoming a member of Morgan's church the following year.

While he was expected to follow his father into business, young Maurice was determined to pursue a career in the ministry. In October 1784 he was placed under the tuition of his pastor, by whom he was well grounded in the elements of Latin, Greek, and other branches of classical learning. At midsummer 1786, with support from the Congregational Fund Board, he entered the dissenting academy run by Edward Williams at Oswestry. Under Williams, he

continued to make good progress in the classics, and his intellectual capabilities, diligence, and religious piety quickly marked him out to his tutor as a student of considerable promise. By 1788 he was assisting Williams in the grammar school that he ran at Oswestry alongside the academy.

In May 1790 Phillips left Oswestry to become pastor of the Independent church at Brigstock, where his congregation held him in high esteem. During the six years he spent settled in Northamptonshire he also found time to preach at nearby Weldon and Corby. Soon after Edward Williams accepted the invitation to become theological tutor at the new Rotherham Independent Academy in 1795, he identified Phillips as his preferred candidate for the post of classical tutor. In June 1795 Williams wrote to his former pupil, asking his views on taking up the position at Rotherham. Initially, Phillips was reluctant to leave Brigstock, and Williams and the academy committee were left to look elsewhere. However, when they failed to secure the services of Adam Hope of Bolton, Phillips was approached again. This time he accepted, and his appointment as classical tutor was eventually confirmed at a meeting of 1 June 1796.

As early as January 1798 Phillips informed the Rotherham committee of his intention to resign as tutor. A subcommittee was appointed to enquire whether any congregation in the neighbourhood was in need of a minister, and if one could not be found within a month Phillips's resignation was to be accepted. Exactly what happened next is not recorded, but in 1799 Phillips received a call to become minister to the newly established Zion Chapel at Attercliffe. The church was formed the following year, and Phillips was ordained shortly afterwards. In 1808 he appealed to the committee for an increase in his salary from £80 per year, repeating the request the following year. Although his salary was raised to £100, in 1810 he petitioned for an increase of a further £80. The failure of the committee to meet his demands led to his resignation in August 1810. In a letter to a friend sent the following November he declared that it was not 'the prospect of "filthy lucre"' that caused his removal (*EM* (1823), 398). At Rotherham, Phillips had been mainly responsible for the classical department, although he also endeavoured to impart religious knowledge to his students. He took particular care to become acquainted with probationary students, who often accompanied him to Attercliffe to hear him preach.

By the time he was seeking to negotiate improved terms at Rotherham, Phillips's services as an educator were already in some demand. He was approached by dissenters at York with a view to taking charge of a new grammar school planned there, and received a similar invitation from the committee of the Leaf Square academy in Manchester. In July 1810 he was in correspondence with John Pye Smith with a view to becoming headmaster of the dissenting grammar school at Mill Hill, an appointment he accepted on the favourable terms of £300 per annum with accommodation. In 1818 he left Mill Hill, moving to Harpenden where he preached first in his own house, before converting a building for use as a chapel. He founded a boarding school, which quickly grew to accommodate forty pupils, and established a Sunday school and a Bible Association.

Three publications bearing Phillips's name survive, two of which are published ordination addresses. In 1799 he wrote *Family Instruction. A Circular Letter from the Association of Ministers in the Counties of Derby and Notts. and in the West Riding of the County of York* (1799), a copy of which survives in the New College, London collection at Dr Williams's Library, showing Phillips to have been a prominent member of the association. Revd Robert Weaver of Mansfield, an early student, described him as 'a man of a devout mind - conscientious, inquisitive, and persevering in his researches after truth - and of a placid and tranquil manner' (*EM* (1823), 397). He was regarded by his contemporaries as a man of piety and humility, and described as a 'judicious, methodical, evangelical, and very practical' preacher. His religious views were close to the moderate Calvinism of his mentor Edward Williams. Several of those who studied under Phillips went on to become prominent figures, notably Joseph Gilbert, who succeeded him as classical tutor at Rotherham, Thomas Hill,

who held the same position at Homerton, and John Pye Smith, principal of Homerton Academy. Phillips was married on 13 August 1805 to Esther Deakin, daughter of William Deakin of Attercliffe, and died after a short illness on 7 January 1822 at the home of W. B. Gurney in London.

Simon N. Dixon

Key works outside academy life

- *Family Instruction. A Circular Letter from the Association of Ministers in the Counties of Derby and Notts. and in the West Riding of the County of York* (Doncaster, 1799).
- *Ordination Service: An Introductory Discourse on the Nature of a Christian Church, by the Rev. M. Phillips; a Charge by the Rev. E. Williams; A Sermon by the Rev. E. Parsons* (Doncaster, 1800).
- *Addresses Delivered at the Ordination of George Browne. . . . By the Rev. Maurice Phillips, of Mill Hill, Joseph Gilbert of Hull, and Robert Winter, D.D.* (London, 1818).

Simon N. Dixon, 'Phillips, Maurice (1767-1822)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Priestley, Joseph (1733-1804)

JOSEPH PRIESTLEY was born on 13 March 1733 in Fieldhead, Yorkshire, about six miles south-west of Leeds, the first son of Jonas, a cloth-dresser, and his wife Mary. He attended Batley Grammar School, and between 1746 and 1749 was a pupil under John Kirkby, minister at Heckmondwike Upper Chapel. In the memoirs he compiled in the late 1780s, Priestley emphasised his early proficiency in languages. He recalled that under Kirkby he learned Hebrew, that he had acquired a 'pretty good knowledge' of the learned languages by the age of sixteen, and that he taught himself French, Italian, and High Dutch 'without a master' (Priestley, *Memoirs*, I, 8). For the next three years, he had no formal education, but pursued his own studies under the guidance of various dissenting ministers. During this time, he focused his attention on geometry, algebra, and various branches of mathematics, and improved his Hebrew to the extent that he was able (as he recalled) to teach the language to a local Baptist minister and to learn the elements of the cognate Semitic languages Chaldee, Syriac, and Arabic, most likely from a polyglot Bible.

In November 1752, Priestley was admitted a student at the Daventry Academy under Caleb Ashworth. A timetable, now among the New College papers at Dr Williams's Library, indicates that the syllabus during Priestley's years at the academy was dominated by mathematics and philosophy, and in the final year by theology, Jewish antiquities, and homiletics (the art of preaching). A surviving extract from Priestley's shorthand journal for 1754 provides an insight into Priestley's extensive course of private reading, which ranged from David Hartley's *Observations on Man* to the Koran. The journal also shows that, in addition to the formal syllabus, Priestley attended classes in anatomy, most of which appear to have been given by the sub-tutor Samuel Clark. Much has been written on Priestley's years at Daventry and their influence on his later career, most of it stemming from Priestley's own recollection of the 'free enquiry' method adopted by Ashworth and Clark. Although he was not uncritical of his education, Priestley evidently thrived at the academy, participating in the debating societies, reading widely, and forming the philosophical ideas which would lay the foundations for much of his later work. In 1764 he was awarded the degree of LLD by Edinburgh University, and in 1766 was elected a fellow of the Royal Society.

Priestley briefly conducted a school while minister at Nantwich, where he prepared *The Rudiments of English Grammar* (1761), though it was printed too late to be used there. His career as an academy tutor began in 1761 when he was appointed tutor in languages and polite learning at Warrington, following John Aikin's promotion to the divinity chair. He remained at Warrington until the summer of 1767, resigning amicably to become minister to the dissenting congregation at Mill Hill Chapel in Leeds. Following the destruction of his house and property in the Birmingham riots of 1791, Priestley taught at New College, Hackney, where he remained until 1794, when he emigrated to North America, never to return to the country of his birth.

At Warrington, Priestley had a wide remit of teaching responsibilities. In 1766 he wrote to Caleb Rotheram that he delivered lectures in the academy on history and general policy, the history of England, the laws and constitution of England, Latin, Greek, French, and Italian, the theory of language and universal grammar, and oratory and philosophical criticism. He also recalled in his *Memoirs* that he taught elocution, logic, Hebrew, and anatomy; however, there is no mention of this in the academy's minute book. At Warrington, Priestley continued some of the traditions which he had benefited from as a student at Daventry. John Simpson recalled that he 'encouraged the students to express their sentiments' and urged 'any objections to what he had delivered without reserve' (*Memoirs*, I, 50). He introduced public exercises during which students delivered speeches in English or Latin and enacted scenes from plays, and encouraged students to write verse as a means of improving their English usage. His introduction into the Warrington syllabus of modern history and constitutional theory, based on his belief that a knowledge of these subjects would be of more practical use to students intended for civil life rather than for the learned professions, is often cited as his most innovative contribution to the history of education. During his two years at Hackney, Priestley lectured on history and natural philosophy; the lectures he published on the latter indicate that his course provided students with a survey of eighteenth-century chemistry illustrated by observations of experiments.

Students of Priestley at Warrington who went on to pursue noteworthy careers include, amongst others, John Aikin Jr, the physician and writer; Thomas Barnes, who became divinity tutor at New College, Manchester; John Prior-Estlin, the Unitarian minister; Ralph Harrison, the Presbyterian minister and Barnes's assistant at Manchester; Benjamin Vaughan, the diplomatist and political reformer, and his brother William, a prominent merchant and fellow of the Royal Society; and, finally, the ironmaster William Wilkinson. Students at New College, Hackney, during Priestley's years there, include William Hazlitt, the essayist, and the physician John Reid. In a letter to his father of 1793 Hazlitt noted that he was attending Priestley's lectures on history.

Priestley's contribution and influence as an academy tutor have been overshadowed by his fame, and indeed his notoriety, in other fields. However, his contribution to the intellectual world of the academies was not insignificant. Most of the lectures Priestley delivered were published at some point: his *A Course of Lectures on the Theory of Language and Universal Grammar* was printed at Warrington for the use of his students in 1762, and was distributed for use in other dissenting academies. His *An Essay on a Course of Liberal Education* (1765) included an outline of his lectures on history and constitutional theory, and a powerful argument for the inclusion of these subjects in the university-level curriculum. His Lectures on *Oratory and Criticism* (1777) developed an account of aesthetic sensibility based on Hartley's epistemological system. Priestley also published his *Lectures on History and General Policy* (1788), a *Chart of Biography* (1765), and a *New Chart of History* (1769); Robert Schofield has argued that the last two were used, with an acknowledgement of Priestley's authorship, well into the nineteenth century.

Doctrinally, Priestley was one of the most famous dissenters of the eighteenth century to make the transition from a strict Calvinism, through Arminianism and Arianism, to Socinianism. With Theophilus Lindsey, he did much to found the modern Unitarian

movement and was a tireless promoter of Socinian theology - the belief that the Trinity was an accretion onto an originally monotheistic Christianity, and that Christ, although uniquely chosen by God, was in no sense a divine person. Although Priestley recorded in his memoirs the theological discussions he had with his fellow tutors at Warrington (during which time he was an Arian), his religious beliefs largely developed outside his academy work. The fact that he never taught divinity limited his personal impact on the theological development of his students, although his religious works were undoubtedly read in dissenting academies, not least under Thomas Belsham, divinity tutor at Daventry and New College, Hackney, who brought Priestley's ideas into the academies' theological and philosophical curricula.

Priestley's achievements outside teaching have been well documented, and are too extensive to be summarised: he contributed significantly to polemical theology and chemistry, and was a high-profile dissenting minister at Leeds, Birmingham, and Hackney. Later evaluations of his work as a tutor have focused mostly on his highly productive six years at Warrington: his promotion of a broad conception of history as a subject worthy of study in institutions of higher education, and his emphasis on English grammar and usage (as opposed to the classical languages).

Simon Mills

Publications relating to academy life

- An exhaustive bibliography of Priestley's works is provided in Ronald E. Crook, *A Bibliography of Joseph Priestley 1733-1804* (London,1960).
- *A Course of Lectures on the Theory of Language and Universal Grammar* (Warrington, 1762).
- *An Essay on a Course of Liberal Education for Civil and Active Life* (London, 1765).
- *A Syllabus of a Course of Lectures on the Study of History* (Warrington, 1765).
- *A Chart of Biography* (London, 1765).
- *Lectures on Oratory and Criticism* (London, 1777).
- *Miscellaneous Observations Relating to Education* (Bath, 1778).
- *Lectures on History, and General Policy* (Birmingham, 1788).
- *The Proper Objects of Education in the Present State of the World* (London, 1791).
- *Heads of Lectures on a Course of Experimental Philosophy, Particularly Including Chemistry, Delivered at the New College in Hackney* (London, 1794).
- Rail, Tony, and Thomas, Beryl, 'Joseph Priestley's Journal while at Daventry Academy, 1754', *Enlightenment and Dissent*, 13 (1994), 49-113.

Visual representations

- Portrait in oils by William Artaud in Dr Williams's Library.

Simon Mills, 'Joseph Priestley (1733-1804)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Rees, Abraham (1743-1825)

ABRAHAM REES, the son of a dissenting minister, was born in Montgomeryshire. Intended for the ministry from an early age, he received his early education in Llanfyllin and attended a grammar school in Carmarthen. He entered David Jennings's Academy, Wellclose Square in Wapping at midsummer 1758. He was taught by Jennings and Samuel Morton Savage,

and his education was supported by an exhibition from the Coward Trust. Rees received an honorary DD from Edinburgh University on 31 January 1775.

David Jennings died in September 1762 and Savage took over as principal tutor. On 22 November 1762, the Coward Trustees appointed Rees (who was still a student) 'to assist Mr Savage in ye managemt of the Library & Academy' while they sought two assistant tutors (DWL, MS NCL/CT1, p. 189). Rees completed his education and was successfully examined on 13 April 1763. On 19 November he was appointed Librarian and Philological Tutor by the Coward Trustees, with a salary of £50 per year. His duties were to commence when the academy moved to its new premises in Hoxton Square. In June 1764 it was also decided that he should act as resident tutor and receive £18 per year for every resident student. Rees taught students in the early stages of their course, and used John Eames's mathematics and ethics lectures.

Rees tendered his resignation to the Trustees in a letter dated 23 June 1779, but was enjoined to remain in post for a year longer. In the event, he continued to work at the academy until it closed in 1785. Rees and Andrew Kippis, his friend and former colleague at Hoxton Academy, both became tutors at the newly founded New College, Hackney, in 1786, where Rees taught divinity, Hebrew, Jewish antiquities, ecclesiastical history and, along with Hugh Worthington, 'such inferior Branches of the Mathematics and philosophy as may not be comprehended within the plan of Dr [Richard] Price's Lectures' (DWL MS 38.14, fol. 42). Rees remained at the academy as resident tutor until its closure in 1796.

As well as his work as a tutor, Rees acted as assistant minister to Philip Furneaux's Congregational meeting at Clapham until 1768, when he took over the Presbyterian congregation at St. Thomas's, Southwark. He moved to the Old Jewry congregation in 1783, where he remained until his death on 9 June 1825. According to the sermon delivered at his funeral, his religious views remained Arian throughout his adult life.

Rees edited Ephraim Chambers's *Cyclopedia* in 1779 and was the guiding force behind the multi-volume *New Cyclopaedia*. It was in recognition of his work as an encyclopedist that he was elected Fellow of the Royal Society in 1786, and of the Linnaean Society and American Society. He was appointed to administer Dr Williams's Trust and to distribute the *regium donum*, and in his capacity as Secretary of the Presbyterian Fund he regularly visited Carmarthen Academy to examine the students there. He did not publish any lectures or specifically educational works, though he published numerous sermons which were collected in four volumes.

Tessa Whitehouse

Important manuscript lectures

DWL 69.26/1, 'Introduction brevissima ad Perspectivam, Projectionemque, Spherae, Orthographicam, Stereographicam et Gnomonicam In usum Juventutis Academicae conscripta a Johanne Eames': lectures originally composed in Latin by John Eames, and delivered by Rees at Hoxton. This copy was made by a student in the 1760s.
DWL 69.26/2, 'De usu Trigonometriae planae in Geodaesia': lectures originally composed in Latin by John Eames and delivered by Rees at Hoxton. This copy was made by a student in the 1760s.
DWL 69.26/3, 'Institutiones Ethicae': lectures originally composed in Latin by John Eames and delivered by Rees at Hoxton. This copy was made by a student in 1769.
DWL 69.28, Introductory lectures on Mathematics given by Abraham Rees at Hoxton. This copy was made by a student in the 1760s.
DWL 69.6/5, 'Introductory Lectures to the Mathematics By the Revd Abr[aha]m Rees' dated 1768. The notes were made by Joseph Cornish while a student at Hoxton academy.
HMCO MS Belsham 4, includes notes on Rees's introductory mathematics lectures.

JRUL UCC MS, three volumes of notes made by William Wood in the early 1760s. The first volume covers Mechanics, the second Statics and the third Hydrostatics and Optics. The lectures, entitled 'Elementa Philosophiae Naturalis', were originally by John Eames.
BL Add. MS 59842, another student copy of Eames's lectures on 'Elementa Philosophiae Naturalis' delivered by Abraham Rees.
CL MS I.f.27-28, another student copy of Eames's lectures on 'Elementa Philosophiae Naturalis' delivered by Abraham Rees.

Key works outside academy life

- *The Cyclopaedia; or, Universal Dictionary of Arts, Sciences, and Literature*, 39 vols. (London, 1819), issued in parts between 1802 and 1820.
- *Practical Sermons*, 4 vols. (London, 1812-21).

Visual representations

- Portrait in oils by John Opie, Dr Williams's Library.
- Wilson, Walter, *The History and Antiquities of the Dissenting Churches and Meeting Houses in London, Westminster and Southwark*, 4 vols. (London, 1808-14), II, facing p. 400; another image in *The Christian Moderator*, 1 (1826), facing p. 1 (DWL shelfmark 17.16 (7)).

Tessa Whitehouse, 'Rees, Abraham (1743-1825)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, October 2011.

Roby, William (1766-1830)

WILLIAM ROBY was born into a nominally Anglican family in Wigan, son of a master of a commercial grammar school there. Roby was educated by his father with a view to receiving university education and entering the established church. Before the age of twenty, however, he came under the influence of John Johnson (d. 1804), a Methodist preacher at Wigan and a former student of Trevecca, and decided that he was not capable of fulfilling the heavy demands of Christian ministry. This decision led him in 1785 to take up the position of a schoolmaster at a grammar school at Bretherton, near Preston. While there he first decided to become a physician, but gradually reverted to his original intention of becoming a minister. Through Johnson's recommendation he entered the Countess of Huntingdon's academy at Trevecca in 1787, an experience which was an unhappy one and only lasted six weeks. However, he remained within the Connexion until 1795, when he accepted an invitation from an Independent congregation at Cannon Street Chapel, Manchester. He was to remain here for the next thirty-four years, in 1807 moving to larger premises in Grosvenor Street, Piccadilly, in Manchester.

As early as 1797 Roby began to advocate a seminary for itinerant ministers. Although he had acquired experience as an itinerant during his brief time within the Countess of Huntingdon's Connexion, he continued to advocate the practice of itinerancy throughout his ministry. For Roby it represented the example set by Jesus himself and by the practice of the Early Church. Roby's view on the ministry of Christ and its legacy can be found in the charge that he gave at the ordination of Joseph Johnson in 1803 (*On the Ministerial Example of Christ*, 1803). It was not until 1803, however, when he secured the financial support of Robert Spear, a wealthy cotton merchant from Manchester, that he could open an academy for the purpose of training ministers and preachers. Between Spear's contribution towards board and lodging of the students and the supply of a library, and Roby offering his tutorial services for free, the two men created an institution that would lay the foundation for training Congregationalist preachers and ministers in the counties of Lancashire and Cheshire in the nineteenth century. From 1803 until 1808, Roby's efforts supplied the North with a

continuous flow of itinerant ministers. At least sixteen students are known to have been educated by Roby in that time, most of whom became Congregationalist ministers.
The course offered by Roby lasted only two years, but it was an intensive one conducted without breaks or holidays. The curriculum and the subjects taught by Roby himself are outlined in the article on Roby's academy. Perhaps the most important component of the course was Roby's series of eighty lectures on systematic theology, and the *Lectures on the Principal Evidences and the Several Dispensations of Revealed Religion* (published in 1818). The students were expected to memorise and recite these. Another practical element of the course was the preparation of a weekly sermon that was submitted for criticism. Itinerancy, close to Roby's heart, was very high on the agenda and at least six of his students spent part, if not their entire careers, as itinerant ministers.

The academy came to an end in 1808 when Spear retired to Mill Bank and withdrew his financial support. Roby, however, continued training young men for the ministry, one at a time. The names of nine are known, the most notable being the missionary and linguist Robert Moffat (1795-1883), whose notes on Roby's lectures in systematic theology survive (CWM/LMS/01/08/05 Box 25). Roby sustained his interest in the training of ministers and was one of the forces behind the establishment of the Leaf Square Academy at Pendleton in 1811 and the Blackburn Independent Academy in 1816. In both endeavours he was a constant member of governing committees and took responsibility for administrative duties in the early days of each academy as well as in the examination processes once the academies were set up. In 1822 he was offered the presidency of Blackburn, which he declined. Nevertheless, his interest in this academy remained undiminished until his death in 1830.

Roby's influence lies largely in his untiring efforts of over thirty years to establish an educational system for Congregational, itinerant, and missionary ministers in Lancashire and Cheshire, comparable to those created at Heckmondwike and Idle. These efforts finally bore fruit with the establishment of Blackburn Independent Academy, and later the Lancashire Independent College. He was also a vigorous supporter of Sunday schools, and founded his own around 1800.

In his religious beliefs Roby was an evangelical Calvinist, with strong views on ministerial education and the importance of itinerancy and missionary work. He finally found his place within Congregationalist dissent, and maintained a correspondence with the Haldane brothers in Edinburgh. In the 1820s his article on 'Unitarian Chapels' (EM, 1825) was an important contribution to what has become known as 'The Manchester Socinian Controversy': this was provoked by an attack on orthodoxy by George Harris, a Unitarian minister, and resulted in control of the Lady Hewley Charity by orthodox dissenters. His evangelical beliefs contributed to his support of various ecumenical ventures, and he was one of the founders of the London Missionary Society in 1795.

Inga Jones

Important manuscript lectures

- SOAS, CWM/LMS/01/08/05 Box 25, 'Lectures on Theology', by Revd William Roby, transcribed by Robert Moffat, 1817.

Publications relating to academy life

- *Lectures on the Principal Evidences and the Several Dispensations of Revealed Religion, familiarly addressed to Young Persons* (London, 1818).
- *Academical Institutions, or the Importance of Preparatory Instruction for the Christian Ministry, illustrated in a Sermon preached at the Anniversary of the Blackburn Independent Academy* (Manchester, 1819).

Key works outside academy life

- *A Selection of Hymns from several of the best authors, designed especially as a Supplement to Dr. Watts* (Wigan, 1797; 12th edn 1852).
- *On the Ministerial Example of Christ . . . a Charge . . . at the Ordination of the Rev. Joseph Johnson* (Manchester, 1803).
- *Scripture Instructions, or the Sunday School Catechism* (Manchester, 1809; 2nd edn 1814).
- *The Glory of the Latter Days; A Discourse* (London, 1814; two edns).
- *A Selection of Hymns from Various Authors, for the Use of Young Persons, and especially for the Children of Sunday Schools* (Manchester, 1815; four edns 1815-1823).
- *Protestantism, or an Address particularly to the Labouring Classes, in Defence of the Protestant Principle* (London, 1821, three edns).
- 'Unitarian Chapels', *EM* (1825), pp. viiff.

Inga Jones, 'Roby, William (1766-1830)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Savage, Samuel Morton (1721-1791)

SAMUEL MORTON SAVAGE was born in London on 19 July 1721. His paternal grandfather was a General Baptist minister, and another relation was Archbishop of Armagh. The nature of his own early religious upbringing is unclear. He spent two years apprenticed to his uncle Toulmin, who was an apothecary in Wapping. At this time he came under the influence of Isaac Watts and decided to receive the education necessary to become a Congregationalist minister. It is possible that he went to Joseph Densham for grammar education, and this may have been supported by either the Congregational Fund Board or the Coward Trust (for Watts was involved in both), but there is no certain evidence for either.

Savage was admitted to Moorfields Academy under John Eames at Michaelmas 1741, where he was supported by the Coward Trust. There is no record of his examination on completing the course, which may have happened after he began work as assistant to David Jennings in 1744. This appointment came as a result of the death of John Eames in July 1744 and the closure of Moorfields Academy. David Jennings, a Coward Trustee, decided to open a new academy in Wellclose Square which would educate both ministerial students funded by the Coward Trust and others. Jennings had never worked as a tutor before, and his own days as a student of Eames were long behind him. He was therefore glad to be assisted by a gifted recent student of Eames who 'quite amazes me with the Stock of Knowledge and Learning he has already acquired', as he told Philip Doddridge (Nuttall, *Calendar*, letter 1006).

Savage's official appointment by the Coward Trustees was as Librarian and Keeper of the Apparatus; he was charged with admitting people to the library and supervising them. As Jennings's assistant, he lectured the junior academy students on mathematics and classical literature. When Jennings died in 1762, Savage became divinity tutor and took over the running of the academy, first in Wellclose Square and then from 1764 in Hoxton Square. Abraham Rees, a senior student at the time, was employed by the Coward Trustees to assist him. This mirrored Savage's own early career, suggesting that employing a student was viewed as being an effective way of running the academy in a period of transition.

Relationships between the tutors at Hoxton do not appear to have been cordial all the time. Savage attempted to resign in July 1779, declaring that, though his ill-health was the

principal reason, the 'vexation experienced in it' precipitated it, and he implied that neither the other tutors (Abraham Rees and Andrew Kippis) nor the students respected his seniority (DWL, MS NCL/CT2, Coward Trust Minutes, II, p. 4).

Little is known about the content of Savage's academy lectures. Kippis, who obtained Savage's notes, said that as a tutor Savage regularly went through Philip Doddridge's *A Course of Lectures* (1763), and he included some of Savage's additional references in his own edition of the *Lectures* (1794). Savage's learning was recognised by both the colleges in Aberdeen, each of which presented him with an honorary degree: he was made BD by King's College in April 1764, and DD by Marischal College in November 1767. Joshua Toulmin praised his candour, his refusal to side with any one party, and the wise guidance he offered to students and young ministers. However, another biographer suggested that his excessive attention to minutiae rendered his lectures opaque and 'lacking the interesting and inviting form which academical lectures, delivered to youth, should wear' (*Protestant Dissenter's Magazine* (1796), 165).

Savage did not publish any educational or learned works. In his lifetime he published eight sermons, including ordination and funeral discourses for two of his students: William Ford, a student at Wellclose Square, and Samuel Wilton, a student at Hoxton, indicating good relations with these former students. He also delivered the funeral sermon for David Jennings.

In addition to his tutorial duties, Savage was minister of the congregation of Bury Street, St Mary Axe, first as assistant to Samuel Price, then from 1757 as sole pastor. He took on various other preaching responsibilities including the Sunday evening sermon at Clapham and the Coward Friday lecture. He had a prominent role in the unsuccessful application to Parliament in 1773 by dissenters for relief for their ministers and schoolmasters from subscription to the Church's doctrinal articles. He died on 21 February 1791 as a result of a blocked oesophagus.

Tessa Whitehouse

Key works outside academy life

- *Good Men Dismissed in Peace: A Sermon Occasioned by the Death of the Late Reverend David Jennings* (London, 1762).
- *Sermons on Several Evangelical and Practical Subjects* (Taunton, 1796), edited with a biography by Joshua Toulmin.

Visual representation

- *Protestant Dissenter's Magazine*, 3 (1796), facing p. 161.

Tessa Whitehouse, 'Samuel Morton Savage (1721-1791)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, September 2011.

Scott, Walter (1779-1858)

WALTER SCOTT was born at Branton, Northumberland, on 28 March 1779. He had been a member of the Independent church of Revd James Somerville, who had first recognised William Vint's potential for the ministry. Scott entered Hoxton Independent Academy in 1808, where he studied diligently for four years. According to his contemporary, Thomas Scales, his literary exercises at that time were marked for their brevity, in contrast to the 'fulness of

expression which characterized his mode of speaking and writing in later years' (*Brief Memorials*, 33).

On leaving Hoxton, Scott settled at Rothwell (or Rowell), Northamptonshire, where he was ordained on 20 May 1813. He developed a strong reputation as a preacher, and was described by Robert Hall as 'the Jonathan Edwards of modern times' (*Brief Memorials*, 15). This was despite the fact that he possessed a speech defect and spoke with a 'husky and monotonous' voice (*Congregational Yearbook* (1859), 219). When he first arrived at Rothwell the congregation was small, but in time the number of hearers grew until it exceeded the 900-seat capacity of the church. After he had held the pastorate for a few years, Scott began to prepare students for admission to Hoxton Independent Academy (later Highbury College). Around 70 young men studied with him during a period of 15 years, including John Harris, later president of Cheshunt College and principal of New College, London.

When William Vint resigned as theological tutor of Airedale Independent College in 1833, Walter Scott was named as one of four men regarded by the college committee as a suitable replacement. When the favoured candidate, George Redford of Worcester, declined the post Scott was approached. His appointment was confirmed on 23 October 1833, on an annual salary of £250, and he took up his post the following year. He was to teach divinity, Biblical criticism, philosophy, and Hebrew. With his wife, he was also responsible for the domestic management of the institution. In 1848 a third tutor was appointed to the college, and Scott's areas of responsibility were redefined to encompass church history, Hebrew, Chaldee and Syriac, sermon composition, and the criticism of the New Testament. During his presidency of the college the post of classical tutor was held in succession by Thomas Rawson Taylor, William Benton Clulow, and Daniel Fraser, with Henry Brown Creak appointed as philosophical tutor in 1848. According to Fraser, Scott worked his students hard, although no harder than he worked himself. He was determined to combine the tutorship at Airedale with pastoral work, and was instrumental in the decision taken in December 1836 to build the College Chapel, which opened in 1839. He remained at Airedale until his retirement in 1856, aged 77, after which he accepted the unpaid pastorate of a congregation at Shanklin, Isle of Wight. In recognition of his services to the college he was presented with a clock and 500 guineas.

In 1841 Scott delivered a series of lectures at the Congregational Library on the 'Agency of Evil Spirits', which were published two years later as *The Existence of Evil Spirits Proved: and their Agency, Particularly in Relation to the Human Race, Explained and Illustrated* (1843). A collection of his sermons was printed in 1855, while he also published *Self-cultivation: Being Three Lectures Delivered to the Members of the Bradford Mechanics' Institute* (1841), and *The Punishment of Death for the Crime of Murder* (1846). In 1835 he was elected vice-president of the Bradford Mechanics Institute, where he delivered a speech two years later on the inauguration of James Acworth as president. In 1838 he spoke at the opening of the Bradford Temperance Hall, using the opportunity to denounce the socialism of Robert Owen. In August 1840 he was instrumental in the founding of the Bradford Voluntary Church Society, which sought to promote religious freedom and oppose the union of church and state. Some indication of his presence as a platform speaker can be gleaned from the comments of J. G. Miall, who compared him to the Horton Lane minister Jonathan Glyde. While Glyde was 'the polished Damascus scimitar, which could sever as if without a wound', Scott was 'like a heavy piece of artillery which, when duly brought up and rightly planted, could do tremendous execution' (*Brief Memorials*, 20-1). Another memorialist noted that none of his publications provided a true reflection of his mental capabilities. He died in Manchester at the home of his son on 13 September 1858, and was buried at Undercliffe cemetery in Bradford. His son, Caleb Scott, a student of his at Airedale, became principal of Lancashire Independent College.

Simon N. Dixon

Key works outside academy life

- *Self-cultivation: being three lectures delivered to the members of the Bradford Mechanics' Institute* (Bradford, 1841).
- *The Existence of Evil Spirits Proved: and their Agency, Particularly in Relation to the Human Race, Explained and Illustrated* (London, 1843).
- *The Punishment of Death for the Crime of Murder* (London, 1846).
- *Sermons on Various Subjects* (London, 1855).

Simon N. Dixon, 'Scott, Walter (1779-1858)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Scott [Scot], James (1710-1783)

JAMES SCOTT was born at Lylston (or Lylstane) farm, about three miles from the Scottish border town of Lauder, Berwickshire, in January 1710. He was the son of Adam Scott (d. c1745) and his wife Helen, née Paterson. At the age of six he was taken into the care of an uncle, who introduced him to the Shorter Catechism. As a child, he developed the habit of writing down the sermons he heard and reading them out at home to those who could not attend church. At the age of fifteen he entered the grammar school at Melrose, during which time he attended worship under local evangelical preachers. He entered Edinburgh University in 1728 where he paid particular attention to the study of classics and mathematics, before leaving without graduating in 1729. In 1734 he became tutor to the sons of George Peter, Esq., laird of Chappell. Peter had a residence in Edinburgh, enabling Scott to attend divinity lectures at the university.

It is not certain why Scott chose to pursue a ministerial career in England rather than remaining north of the border. A letter written by him in 1756 provides a partial explanation, since he recalled that 'I was educated a Presbyterian, in opposition to Episcopacy, but not in opposition to the Congregational order. I was in some measure persuaded that Congregational Churches were institutions of Christ before I left Scotland - which was one reason of my complying with an invitation to this country' (Peel, 139). It was due to his views on church government that he declined an opportunity to minister in the neighbouring parish to his birthplace, and in 1739 he travelled to England, settling initially at Stainton near Kendal. Here, he lodged with a widow, Esther Bradley, and began preaching at the local meeting house. On 2 June 1740 he received a grant of £5 from the Congregational Fund Board. While residing in Stainton, Scott fell in love with his landlady, who was ten years his senior. This apparently generated local disapproval, and in 1741 he removed to Horton-in-Craven where he was ordained minister and married to Mrs Bradley. During his time at Horton Scott developed a reputation as an effective minister, and received invitations to a number of pastorates before accepting a call from Tockholes in Lancashire in 1750 or 1751.

Within a year or two of arriving at Tockholes Scott was approached by the congregation at Heckmondwike with a view to becoming their pastor, receiving a formal invitation in February 1753. Initially deterred by the Sandemanian beliefs held by a section of the congregation, he eventually accepted the call and in May 1754 arrived at Heckmondwike, where he would remain for the rest of his life. As well as fulfilling the duties of his pastorate, Scott engaged in itinerant labours, establishing a number of preaching stations in Yorkshire and Derbyshire. However, it is for his role as tutor of the academy at Heckmondwike that he is best known.

Shortly after his arrival at Heckmondwike, Scott had entered into discussions with Edward Hitchin about the prospect of establishing an academy in the West Riding of Yorkshire. Some time in late 1755 or early 1756 the group of London-based ministers and laymen that

would constitute the Northern Education Society began to correspond with Scott over the prospect of him becoming tutor of the planned institution. While supportive of the scheme itself, he requested time to consider his own involvement in the project. Around this time, William Fuller, one of the principal supporters of the academy, asked him to provide a statement of his doctrinal views. In the correspondence that followed, Scott expressed his 'general accordance with the Westminster confession of faith and catechisms' and approval of the Savoy Confession 'with some small exceptions', mainly on the matter of church government (Peel, 138-9).

Scott questioned his own suitability for the post of tutor, and was particularly conscious of his lack of knowledge of the system of education employed in English dissenting academies. In March or April 1756 he wrote to his friend, Revd John Pye of Sheffield, stating that 'I think young men would not make such progress here as I am told they do in London, without very much labour on both sides' (Peel, 139-40). He asked Pye, who had been educated at academies run by the King's Head Society in London, what the arrangements were in the capital, including the books that were read, the time spent by tutors with their charges, and the classical attainments that students could be expected to obtain. Scott eventually satisfied himself that it was his duty to accept the office of tutor, writing to Edward Hitchin on 12 June 1756 that he would 'use my best endeavours, in due regard and consistency with my other labours and engagements, to promote this good work' (Peel, 140). In the same letter he renewed a request to obtain details of the plan of study followed by John Walker in the academy run by the King's Head Society at Mile End. The work of the academy began in August 1756, and would continue until Scott's death in 1783.

Little is known about the curriculum taught by Scott at Heckmondwike. The correspondence with Hitchin and Pye indicates that the teaching of classics was influenced by courses taught by John Walker, classical and Hebrew tutor at Mile End and later Homerton. Scott is reported to have rejected the principle of free enquiry promoted by Phillip Doddridge and favoured in the academy at Daventry. Instead, he 'felt that his office in the Academy was to teach the truth as he found it in the Word of God' and made 'no attempt to test truth and error alike, or to place them on the same level' (Peel, 146). In January 1760 he recorded in his diary a trip to Wakefield to see an orrery, suggesting that some attention was paid to the teaching of natural philosophy.

Scott's methods seem to have had the desired effect, with only one of his students (John Bartlett) known to have developed heterodox views in later life. Most became ministers of Independent congregations in England, particularly in the northern counties of Yorkshire, Lancashire and Derbyshire that the academy was intended to serve. The names of sixty-seven of his students are known, ten of whom continued their studies at Northowram after Scott's death. Those who completed the four-year course under Scott included the Northowram tutor Samuel Walker, and Robert Simpson, theological tutor at Hoxton. Others of note who pursued ministerial careers included Joseph Cockin of Halifax, George Lambert of Hull, and Timothy Priestley of Kipping near Bradford and later Jewin Street, London. Scott took personal responsibility for settling the men he had trained, introducing his first student, Thomas Waldegrave to his former church at Tockholes. Where possible, he would visit the congregations in order to satisfy himself of the suitability of the churches in which his protégés were to settle.

A full assessment of the contemporary influence of James Scott is hindered by the lack of available evidence. During his time at Heckmondwike he is known to have met with George Whitefield, Charles Wesley, and William Grimshaw. When John Newton considered joining the Independents in 1762 he sought a meeting with Scott in order to obtain his recommendation to a pastorate. He was a close friend of Henry Venn, vicar of Huddersfield, at whose house he would probably have met most of the leading Methodists and evangelicals of the period. He never published, and no lecture notes or other teaching materials relating to him survive. Kenneth W. Wadsworth, the twentieth-century historian of

the Yorkshire Independent colleges, refers to a diary and substantial correspondence, none of which have been traced. A biography by Thomas Scales, minister at Leeds from 1819, was never published and the manuscript does not appear to have survived.

Scott seems to have been held in high esteem by his former students. In his funeral sermon Jonathan Toothill described him as 'mighty in the Scriptures' and 'a living concordance' (Toothill, 30), while John Carter noted his 'sound and uncorrupt' doctrine and the influence on his compositions of 'old Puritans' (*EM* (1814), 501-2). His advice was often sought on both spiritual and worldly matters, although 'there always appeared in Him something distant and forbidding, especially to strangers' (Toothill, 31). As a tutor, Toothill wrote that he possessed 'what I take to be the three principal qualifications for such an office, viz. Learning, Patience, and Attention'. Noah Blackburn described him as a 'profound divine' (Peel, 55), while Timothy Priestley acknowledged that his style of preaching could alienate strangers but was admired by those who heard him regularly. According to Carter, 'his style indeed was not the most correct; - often mixed with Scotticisms' and he was 'a Divine of the old stamp of the Scottish school' (*EM* (1814), 501-2). Carter also describes his tutor's commanding presence, grave manner, and lifelong dedication to study. Midway through 1782 Scott fell ill, and despite medical attention his health deteriorated rapidly. He died on 11 January 1783, and was buried at Heckmondwike.

Simon N. Dixon

Simon N. Dixon, 'Scott, James (1710-1783)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Seddon, John (1724-1770)

JOHN SEDDON was born on 8 December 1724 at Hereford, the son of Peter Seddon, a dissenting minister at Ormskirk and Hereford, and his wife Elizabeth Eckley. He studied at Caleb Rotheram's academy at Kendal between 1742 and 1744, and afterwards attended the University of Glasgow. He was ordained at the Cairo Street Chapel in Warrington on 8 December 1747.

Seddon was a driving force behind the foundation of the Warrington Academy. At the Trustees' first general meeting on 30 June 1757 he was appointed Secretary to the Society of Trustees with responsibility for taking the minutes of the Trustees' meetings and for keeping records of subscriptions and students. On 14 December 1758 he was appointed as the academy's librarian. Seddon liaised between the tutors and the trustees and sat in on the tutors' meetings. His surviving correspondence from the 1760s indicates that he was occupied during these years with acquiring subscriptions and with the administration of student affairs. These tasks led him to travel widely across the country; his letters indicate that he spent much time away from Warrington until shortly before his death in 1770. In 1767 Seddon was appointed to the office of 'Rector Academiae' with responsibility for student discipline, which by this point had become a major concern for the Trustees.

Seddon also had various teaching roles at the academy. He read the lecture on moral philosophy at some point in 1760; an entry in the Trustees' minute book for September records that 'at y^{e} request of some of the pupils y^{t} were ready for that Branch of Study, [Seddon] consented to read over with them Dr. Nettleton, & some other Books' (HMCO MS War 2, f. 110). In 1767, on Joseph Priestley's leaving the academy, Seddon was appointed to read lectures on oratory, grammar, and history, and was allocated a salary of fifty pounds. At some point in the 1760s he also took over the lecture in belles lettres; in the Trustees' minute book he was referred to posthumously as the 'Professor of the Belles Lettres' (HMCO

MS War 2, f. 143). However, the claim that Seddon lectured on divinity and philosophy in the late 1760s is harder to substantiate; the attribution to him of the manuscript notes on theological and philosophical topics now held at Harris Manchester College, Oxford (HMCO MS Seddon 6), is problematic at best. It is possible that Seddon's lectures on oratory and language continued to be used in the academies after his death. Both sets of lectures are listed in manuscript catalogues of the Warrington Academy library, most likely drawn up in 1786 when the library was transferred to New College, Manchester; the lectures were still among the library's collection when the academy moved to York in 1803 (*The Monthly Repository*, VIII (1813), 290). He published nothing during his lifetime.

Seddon worked tirelessly on behalf of the academy, and his efforts in encouraging subscriptions no doubt kept the institution afloat during a period of financial uncertainty. However, the animosity between Seddon and John Taylor, the divinity tutor, suggests that his involvement in the academic affairs of the institution was not appreciated by all. William Turner suggested that Seddon was 'somewhat too meddling, and perhaps occasionally assuming, in his intercourse with the tutors' (*Monthly Repository*, VIII (1813), 190). Irrespective of his colleagues' opinions, however, Seddon was highly regarded by the Warrington Trustees. Outside academic life, Seddon was a popular minister at the Cairo Street Chapel, Warrington, where he served from 1747 until his death in 1770. Philip Holland, in the funeral sermon he preached for Seddon, praised his 'sincere, rational piety' (Holland, 'A Funeral Sermon', 201). In addition to his ministerial and tutorial duties, Seddon was a co-founder of the Warrington public library and the first secretary of the Lancashire and Cheshire Widows' Fund. He died suddenly, having suffered a seizure on 23 January 1770.

Simon Mills

Important manuscript lectures

- HMCO MSS. Seddon 2-3, 'Lectures on Oratory'.
- HMCO MSS. Seddon 4-5, 'Lectures on Language'.
- DWL MSS. 38.103, 'Seddon Papers'.

Simon Mills, 'John Seddon (1724-1770)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, August 2011.

Smith, John Pye (1774-1851)

JOHN PYE SMITH was born in Sheffield, son of a bookseller and grandson of Revd John Pye (d. 1773). He did not have any formal education, apart from receiving Latin lessons from Revd Jehoiada Brewer (1752-1817), the minister of the Independent Queen Street Chapel in Sheffield, of which he became a member in 1792. He was largely self-taught, having had access to the books in his father's shop. It was intended that he would take over the family business, and he was apprenticed as a bookseller from 1790 onwards, but he chose to train as a minister instead.

He was a student at Edward Williams's Rotherham Academy from 1796 to 1800. At the time of his entrance he was considered not only a skilled linguist, but also knowledgeable in natural history, anatomy, and medicine. He was a gifted scholar, admired for his abilities by students and tutors alike. While still at Rotherham he occasionally lectured in anatomy.

In later life his academic and tutorial achievements were marked by an honorary DD from Yale College (1807), and an LLD from Marischal College, Aberdeen (1835). He was elected a Fellow of the Geological Society (1836) and the Royal Society (1840).

In 1800 he was appointed resident tutor of Homerton Academy (later Homerton College) and took up his position in January 1801. His name became indelibly associated with the academy, and he remained there until its incorporation into New College, London in 1850, when he retired. In his inaugural lecture he set out a very extensive and ambitious programme, which he divided broadly into sciences and languages. The former incorporated natural and experimental philosophy, chemistry and natural history (including geology, a subject he became famous for), astronomy (including the use of globes and geography), logic, ontology, philosophy, composition and rhetoric, history, and mathematical studies. He also offered a course of lectures on the Greek Testament to provide an understanding of the principles of sacred philology and biblical criticism. Languages included classical Greek and Latin as well as Hebrew.

Such an extensive programme for a course of four years provoked his old Latin teacher to comment that 'some captious persons [may] be ready to conclude that your Address contains a typographical error, and that instead of four years it should have been fourteen' (Medway, *Memoirs*, 83). Pye Smith himself quickly realized that he vastly underestimated the time and effort required for such a course, as he admitted in a letter in 1808 to the treasurer of the King's Head Society, which funded Homerton Academy. It was not until the appointment of Thomas Hill as classical tutor in 1806 that his teaching burden was reduced and became more balanced. It was also in this year that Pye Smith was appointed theological tutor, a position he held until 1843. In December 1807 he resigned from the office of resident tutor and moved to a separate house in the neighbourhood the following February.

In 1814 he published *A Manual of Latin Grammar*, which went into a second edition in 1816. With an increasing workload both within and outside the academy, by 1819 he was forced to reduce his teaching from three to four hours daily to an average of two hours, which allowed the students to spend more time in independent study.

Pye Smith was guided by the principle that the study of divinity should not be conducted in isolation from science. He endeavoured to acquire adequate apparatus to facilitate the study of the scientific subjects he proposed to teach, especially geology, and within three months of taking up his position the governing body had voted him a sum of money to complete the purchase of such equipment. In following this principle Pye Smith was ahead of his time and incurred considerable criticism from his contemporaries. His attempts to reconcile his geological findings with theology led him to conclusions that seemed so radical in the eyes of his contemporaries that in 1813 the governing body of the academy was forced to launch an investigation into his orthodoxy. However, Pye Smith convinced nine of eleven commissioners appointed for this task and he remained in his position.

As theological tutor Pye Smith offered classes in ecclesiastical history, biblical antiquities and criticism, polemical divinity, and the exegesis of the New Testament. The basis for these classes was a quarto volume, entitled 'First Lines of Christian Theology in the form of a Syllabus', which was published in 1854 (DWL, MS NCL/L18/2). This syllabus was heavily influenced by Doddridge's and Williams's work. One of the methods that Pye Smith introduced and which came to mark his teaching of theology was the use of individual tutorials, in which he provided detailed feedback on every aspect of the student's written work, including grammar and handwriting. Another significant element was the introduction of pulpit preaching exercises, which enabled students to put their knowledge into practice. Pye Smith was known for his accessibility as a tutor. He sat amongst his students during his lectures, and was commonly willing to digress from his lecture topics to discuss other issues, which provided his students with an opportunity to advance their dialectical skills.

Following the death of his first wife in 1834, he adopted the practice of inviting his students to his home to strengthen his relationship with them. In 1843 he resumed his position as resident tutor, while remaining theological tutor. Following the appointment of another tutor to teach mathematics in 1841 and of William Smith as Classics tutor in 1843, Pye Smith was able to concentrate solely on his divinity course. He continued to offer optional classes in Hebrew, German and French, as well as in methods of facilitating classical learning.

Amongst his most celebrated students were Robert Halley, minister and writer and later tutor at Highbury College and principal of New College; William Jacobson, Regius Professor of Divinity at Oxford and Bishop of Chester; William Johnson Fox, MP and social reformer, as well as tutor at Hackney Unitarian Academy in 1818; and Thomas Raffles, Congregationalist minister and noted Liverpool preacher.

John Pye Smith's fame rested on his attempts to reconcile geological evidence with theology and on his service to Homerton Academy for nearly half a century. How far his manuscript or published lectures were influential in other dissenting academies at the time remains difficult to determine. A second edition of his theology lectures was published in 1860, a decade after his death.

Pye Smith was a strongly Calvinist Congregationalist and conservative in his doctrine, following the thinking of John Owen and Thomas Goodwin. However, he was far ahead of his time in his attempts to reconcile scientific development with theology.

As a young man Pye Smith edited *The Iris* newspaper from February to August 1796, following the imprisonment of its editor, James Montgomery. A condition of his accepting a position at Homerton was that he should be able to exercise ministerial duties at the same time. In 1804 he was ordained minister of the congregation that he had formed in the college, and in 1811 the congregation moved to the Old Gravel Pit meeting house, where he continued to minister until 1849. In 1807 he was one of the founders of what later become known as the Mill Hill School - a grammar school for dissenters.

John Pye Smith was held in high esteem by his former tutors, his colleagues, and his students. One of his students, John Medway, wrote his biography. Another, William Farrer, the librarian and secretary of New College, was responsible for the publication of his divinity lectures. Pye Smith was considered a polymath, and as his course of lectures abundantly shows was versed in a vast variety of topics. He continued to lecture and preach into his seventies, although he had suffered from a hearing impairment since early middle age. Leading both a pious and politically active life, he was described as 'a towering figure among the dissenters of his generation' (Tudur Jones, 'Smith, John Pye'). Following his retirement in 1850 a Pye Smith Scholarsip Fund was established by subscription to support ministerial students at New College, London.

Inga Jones

Important manuscript lectures

- DWL, MS NCL/L18/2, 'First Lines of Christian Theology in the form of a Syllabus, for the use of the students in the Academy at Homerton (1805)', and other documents, c. 1805-1850.
- DWL, MS NCL/L18/3, 'Theol[ogical] Lectures, Suppl[ement] A', c. 1805-1850.
- DWL, MS NCL/L18/4, '[Theology Lectures] Supplement B', c. 1805-1850.
- DWL, MS NCL/L18/5, 'Suppl[emen]t C. Theolog[ical] L[ectures]', c. 1800-1850.
- DWL, MS NCL/L18/6, 'Christian Ethics: or the Moral Philosophy of the Gospel'
- DWL, MS NCL/L18/7, 'Theological Qto MSS - 1798', c. 1800-1850.
- DWL, MS NCL/L18/8, 'Theological and Ecclesiast[ical] Miscellani[es]', c. 1800-1850.
- DWL, MS NCL/L18/9, 'Logic' and 'Ontology' lecture notes, c. 1800-1850.

- DWL, MS NCL/L18/10, 'Biblical Criticism... N.T.', 1843-1849.
- DWL, MS NCL/L18/11, 'Bible Antiquities', c. 1839-1849.
- DWL, MS NCL/L18/12, 'Ep[istle] to the Hebr[ews]', c. 1800-1850.
- DWL, MS NCL/L18/13, 'Notes on ecclesiastical history', c. 1817.
- DWL, MS NCL/L18/14, 'Lectures on the Evidences of Revelation', c. 1800-1850.
- DWL, MS NCL/L18/15, 'Notes of lectures on ?Acts', c. 1800-1850.
- DWL, MS NCL/L18/16, 'Notes on Justinian's Institutes', c. 1800-1850.
- DWL, MS NCL/L18/17, 'Ep[istles] to the Corint[hians]', c. 1800-1850.
- DWL, MS NCL/L18/21, 'Lecture notes on astronomy and geography', c. 1800-1850.
- DWL, MS NCL/L18/24, Lecture/sermon notes on 'Epistles of Paul. Gal. Hebr.', c. 1800-1850.
- DWL, MS NCL/L18/25, Sermon/lecture notes on 'Epistles of Peter, James, John and Jude and the Reveln', c. 1800-1850.
- DWL, MS NCL/L18/26, 'Ep. Ephesians', lecture notes, c. 1800-1850.
- DWL, MS NCL/L18/28, Pamphlet box containing following items. (1.) Small volume of lectures on Grammar, c. 110pp. (2.) small volume containing 12 pp. of Latin disputations. (3.) 'Questions adapted to a Course of Lectures on Natural and Experimental Philosophy: delivered in the Academy at Rotherham'. Questions grouped under headings: Book I. 'Introduction and History of Philosophical Pursuits'. Book II. 'On the Nature and Mode of Philosophical Investigation'. Book III. 'On the General Properties & Laws of Matter'. Book IV. 'On the Phenomena of Motion'. Book V. 'Mechanics'. Book VI. Part I. 'Hydrostatics'. Part II. Hydraulics. (4.) Small notebook labelled 'Examination Book No. II. containing pneumatics & Acoustics; Optics; Magnetism; Electricity & Galvanism', continuation of previous, with questions grouped under each of these headings. (5.) 'Annual reports on progress of Homerton Students', 1809-30, c.70pp.; c. 1800-1850.
- DWL, MS NCL/L18/29, Pamphlet box containing lecture notes on 'Epistles of James and to Galatians', pages numbered 1-125; lecture notes 'On Church Establishments: Free Prayer', pages numbered 1-51; c. 1800-1850.
- DWL, MS NCL/L18/30, Pamphlet box with 3 volumes lecture notes: Mineralogy, c.80 pp., and (revised) Geology, pages numbered 1-24; volume of questions on Bible Study, c.30 pp.; lecture notes on 'Metaphysics, or the Philosophy of the Human Mind', c.100 pp.; c. 1800-1850.
- DWL, MS NCL/L18/31, Pamphlet box with 3 volumes (1.) Volume of lecture notes 'On the System of Creation' etc. (2.) volume of lectures labelled 'Genl Hist[or]y Introd'. (3.) 'Phytology'; c. 1800-1850.
- DWL, MS NCL/L18/32, Pamphlet box with 4 volumes of lecture notes: (1.) 'On the Doctrine of Salvation by a Propitiatory Atonement'. (2.) 'On the Doctrine of Necessity', probably a continuation of (1.). (3.) 'On the Doctrine of Justification'. (4.) 'On the Sentiments concerning the Divine Nature usually expressed by the term the Holy Trinity' - a series of lectures on the trinity, and views upon it; c. 1800-1850.

Publications relating to academy life

Classics

- *A Manual of Latin Grammar* (1814, 2nd edn, 1816).

Theology

- *First Lines of Christian Theology, in the Form of a Syllabus, prepared for the Use of the Students in the Old College, Homerton,* ed. William Farrer (London, 1854; 2nd edn, London, 1860, 1861).

Key works outside academy life

- *Letters to the Rev. Thomas Belsham* (1804).
- *Prudence and Piety Recommended to Young Persons at their Entrance upon the Active Duties of Life: a Sermon* (1820, several subsequent edns.).

- *The Scripture Testimony to the Messiah* 2 vols. (1818-21).
- *Four Discourses on the Sacrifice and Priesthood of Jesus Christ* (1828).
- *On the Relation between the Holy Scriptures and some parts of Geological Science* (1839).
  For a complete bibliography see Medway, *Memoirs*, 645-7.

Inga Jones, 'John Pye Smith (1774-1851)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Smith, Thomas (1786-1853)

THOMAS SMITH was born in the hamlet of Redding, near Kilsyth, Stirlingshire, in 1786. He was orphaned at an early age, and raised by an aunt who sent him to school in nearby Polmont. On leaving school, he devoted all of his leisure time to reading the classics, and formed a class for the study of Latin and Greek with a group of friends. At the age of 15 he was admitted to the communion of the Church of Scotland, but shortly afterwards joined the independents. He began to preach, and formed a series of classes among his companions for the purpose of prayer and scripture study. At the age of twenty he entered Robert Haldane's Theological Seminary, but left before completing his studies when Haldane adopted Baptist views. He studied privately at Edinburgh University, obtaining his MA degree. During the college vacation he was a tutor in the family of Lady Grace Douglas, of Cavers.

After graduating, Smith went to Hollings Green near Salford where he became tutor and private chaplain to the family of Robert Spear, the cotton merchant who had financed William Roby's Academy in Manchester. During this time, he travelled around the neighbouring villages to preach, often delivering three sermons on a Sunday and several more during the week. While he was employed by Spear, the family were visited by George Bennet and James Montgomery, active members of the Rotherham Independent College committee. It was probably as a result of this encounter that Smith was invited to become classical tutor at in 1817, a position he held for 33 years. The college report for 1826 described the course of study followed by the different classes under his charge. The senior class had read three books of Virgil's Aeneid, one book of Livy, and part of Sallust. In Greek they read Thucydides, Xenophon, and Plato's Funeral Oration. The next class read Livy, Virgil, Horace, and Tacitus in Latin, and Herodotus and Homer in Greek. The second year studied Herodotus, Thucydides, Demosthenes, Xenophon, Plato, Aristotle's Ethics and Rhetoric, Homer's Odyssey, Hesiod, and Apollonius Rhodius's Argonautica. The junior class read Ovid's Metamorphoses, and began reading the Greek New Testament. It was his object to direct his students in understanding and interpreting the Scriptures in their original languages, and his students particularly valued his lectures on the Greek New Testament.

From 1818 he combined his tutorial responsibilities with the pastorate of Nether Chapel, Sheffield, where the congregation rapidly increased. This led to the construction of a new chapel, which opened in August 1828. He was instrumental in the establishment of a large Lancasterian school for girls in Sheffield, of which he was joint secretary with his friend James Montgomery and the Methodist minister, James Everett. He became a noted speaker on public platforms in Sheffield, campaigning in favour of the emancipation of slaves and religious liberty. The *Congregational Yearbook* for 1854 described his mind as 'massive and capacious', praising his classical attainments and wide knowledge of English Literature. Despite his intellectual capabilities, his publications amounted to no more than one or two sermons, prompting Richard Winter Hamilton to write to him, 'I publish works - you publish

men' (252). He resigned the tutorship at Rotherham in 1850, relinquishing the duties of his pastorate two and a half years later. He died at Bournemouth on 29 January 1853.

Simon N. Dixon

Simon N. Dixon, 'Smith, Thomas (1786-1853), *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Stowell, William Hendry (1800-1858)

WILLIAM HENDRY STOWELL, born at Douglas, Isle of Man on 19 June 1800, was the son of William Stowell and his wife Susan Hilton. He was educated first by a certain 'Granny Edwards', and then by an unnamed clergyman. His intellectual life began in earnest when he began attending the school of his relative Revd Robert Brown, vicar of Kirk Braddan, near Douglas. In 1810 the family moved to Liverpool where he continued his studies, and would later assist with his father's printing and paper-staining business. It was here that he was first attracted to nonconformity, hearing sermons by the 'boy preacher' Thomas Spencer at Newington Chapel. He came under the influence of Thomas Raffles, and began teaching in Sunday schools associated with Raffles's Great George Street Chapel and the Bethesda Chapel where Revd Peter Charrier was minister. When his intentions to enter the ministry became known his cousin Hugh Stowell, an evangelical clergyman, attempted to convince him to join the established church. He resisted, and on Raffles's recommendation he was admitted as one of the first students at Blackburn Independent Academy under the care of Joseph Fletcher. A conscientious student, Stowell spent the vacations preaching at Independent chapels in Liverpool. By the time he left Blackburn in 1820, he was well known among Congregationalists in Lancashire.

Stowell held his first pastorate at St Andrew's Chapel, North Shields, where he built up a sizeable Independent congregation from a small group that had seceded from the Scots Presbyterian church in Howard Street a year or two earlier. He was ordained in February 1821, and would remain minister at North Shields until 1834. When Clement Perrot resigned as both tutor to Rotherham Independent College and pastor of Masbrough church in 1833, the college committee drew up a shortlist of four candidates to succeed him. The fourth name on the list was that of Stowell, who had come to the attention of supporters of the institution when he delivered a sermon on Christian zeal to the West Riding Auxiliary of the London Missionary Society. He was asked to deliver a trial sermon at Masbrough in early 1834, and duly invited to hold both the pastorate and college presidency. He arrived in Rotherham at Midsummer 1834, commencing his duties in September.

In his inaugural address to the students he laid out his intentions to instruct them on the philosophy of the human mind, philosophy of language, ethical science (including logic and rhetoric), church history, and general history. Theology was divided into two classes, the first covering the critical interpretation of Holy Scriptures, and the second 'all that can be done by an enlightened arrangement of what we have gathered from the Scriptures, into an orderly and harmonious system' (*Memoir*, 205). The curriculum also included sermon composition and lectures on the pastoral office. Students were expected to attend to their own spiritual development through prayer and devotional reading, and were encouraged to take regular physical exercise. Like his predecessor, James Bennett, he was an accomplished linguist, and insisted that Syriac be studied in preparation for the Hebrew course. He was also familiar with Arabic, French, German, Italian, Dutch, and Spanish. While initially considering himself unsuited to the teaching of natural philosophy, he acquired his own scientific apparatus as well as geological and botanical specimens. During his time at Rotherham there are records of students having attended lectures in chemistry and botany.

Within five years at Rotherham Stowell had increased the size of the congregation at Masbrough to 270 members. He built up the Sunday school until 300 pupils attended regularly, established classes on week nights at which women from the church provided instruction for the older girls, and encouraged John Frederick Falding to set up a class for young men in the college library. Stowell was also a pioneer of the 'missions to working men', and was among those who conducted services at the Lord Nelson Street Concert Hall in Liverpool in 1850.

In 1849 Stowell gave up the Masbrough pastorate due to ill-health, and the following year Thomas Smith, his long-serving assistant, resigned as classical tutor at the college. The institution was then in the midst of a financial crisis, and Stowell was asked to assume sole responsibility for teaching. With discussions being held over proposals to unite Rotherham with Airedale Independent College, Stowell announced his intention not to have any involvement with the planned new institution. At the same time, he allowed himself to be put forward as a candidate for the presidency of the newly formed Owens College in Manchester. Despite receiving much support, he abandoned his interest in the Manchester initiative when he was approached to succeed John Harris as president of Cheshunt College. With the future of Rotherham Independent College still in doubt, Stowell submitted his resignation to the committee in a letter dated 2 October 1850, and was welcomed to Cheshunt a month later.

Stowell's duties at Cheshunt were almost identical to those at Rotherham. He delivered his inaugural address on 6 November 1850, expressing his intention to teach philosophy of the mind, ethics, biblical criticism, and the principles of Christian Theology. A strong emphasis was again placed on the study of languages, with Hebrew, Chaldee, Syriac, and Greek included on the curriculum. His classes were also expected to analyse separate treatises on theology, church history, logic, rhetoric, general grammar, homiletics, pastoral biography, and experimental, devotional and practical religion. However, his methods of instruction were not well received by the students at Cheshunt, and his presidency of the college was short and unhappy. He became the subject of complaints from students over his zealous approach to discipline, and his health declined. He submitted his resignation to the college committee on 11 March 1856.

Stowell published a number of theological works, in recognition of which the University of Glasgow awarded him the degree of DD in 1849. He was joint editor of the fifth series of the *Eclectic Review*, contributor to a number of other denominational journals, and wrote several volumes for the Religious Tract Society's monthly series. In response to a request in 1850 from John Angell James to provide a statement of his doctrinal views he described himself as having been a Calvinist for 35 years, and stated the belief that preachers 'should preach the simple Gospel in plain words' (*Memoir*, 313). His students at Rotherham included his successor as theological tutor, John Frederick Falding, Cornelius Curtis Tyte, classical tutor at Rotherham for 37 years, and Thomas Arnold, who later became famous as an educator of the deaf. He died at his home in London on 2 January 1858.
Simon N. Dixon

Publications relating to academy life

- *An Address to the Students of Cheshunt College* (London, 1851).

Key works outside academy life

- *The Ten Commandments Illustrated and Enforced* (London, 1824).
- *The Missionary Church* (London, 1832).
- *History of the Puritans* (London, 1847).
- *The Work of the Holy Spirit* (London, 1849).
- *Memoir of the life of Rev. R. W. Hamilton, D. D.* (London, 1850).

Simon N. Dixon, 'Stowell, William Hendry (1800-1858)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Taylor, John (1694-1761)

JOHN TAYLOR was born in Scotforth in Lancashire in 1694. His father was a timber merchant and Anglican, his mother a dissenter. He attended Thomas Dixon's academy at Whitehaven in Cumberland between 1709 and 1712, and Thomas Hill's and Ebenezer Latham's academy at Findern in Derbyshire between 1712 and 1715. He was ordained as a Presbyterian minister on 11 April 1716 in Derbyshire. Later in life, Taylor was awarded the degree of DD by the University of Glasgow (1756). The Glasgow theologian William Leechman, who later met Taylor at Warrington in the summer of 1759, and the moral philosopher and economist Adam Smith were among his promoters. He was minister at Kirkstead, Lincolnshire (1716-33), and Norwich (1733-57).

At the first Trustees' meeting of the new academy at Warrington on 30 June 1757, Taylor was selected as divinity tutor. The next meeting of 25 August records Taylor's acceptance, and by 20 October he had settled at Warrington. He would occupy the post until his death four years later. At the academy's inception, Taylor was assigned responsibility for all teaching of divinity, as well as the Latin and Greek languages and lectures on moral philosophy. As divinity tutor, he was largely responsible for students intended for the dissenting ministry. He taught the classical languages to first- and second-year students, moral philosophy to students in the third and fourth years, and divinity to fourth- and final-year students. Taylor's published works indicate that his lectures in moral philosophy followed a strictly rationalist bent in the tradition of the Anglican moral philosopher William Wollaston. His theological lectures are prefaced by a solemn admonition that students should form their doctrinal beliefs only after a thorough investigation of the facts as revealed in the Scriptures and deduced from the nature of things. In his lectures on the Scriptures he used the Hebrew text of the Old Testament prepared by Charles François Houbigant.

Taylor's years as divinity tutor at Warrington, however, were not happy. In a letter written towards the end of his life, quoted by Edward Harwood in his funeral sermon for Taylor, the latter complained that 'my Condition ever since I came to Warrington has been very uneasy, and I may say, wretched' (Harwood, *A Sermon*, 49n). By the Trustees' meeting of 10 July 1760, word of Taylor's uneasiness had reached the committee, who subsequently requested Taylor to write a letter explicitly outlining his complaints. The specifics of Taylor's grievances are listed in nine paragraphs recorded at a meeting of the Trustees and the three tutors on 18 September 1760. These ranged from the price charged for his board, the Trustees' interference in 'things relating to the internal government of the academy', and the difficulty of acquiring books, to the 'Imperfect manner' in which the philosophy classes were being taught and the new moral philosophy lecture, which - Taylor felt - had been set up 'in direct repugnance to my Principles' (HMC MS War 2, fos. 109-111). Behind Taylor's complaints there appears to have been some disagreement between himself and Seddon (who had delivered the moral philosophy lecture in Taylor's absence), as well as a general reluctance to share the governance of the academic affairs of the academy with the Trustees and his fellow tutors. The committee, however, defended Seddon against Taylor's accusations and upheld their right to have the final say in the appointment of academic tutors. The ongoing and unresolved dispute most likely contributed to the decline of Taylor's already fragile health. He died shortly afterwards and was replaced as divinity tutor by John Aikin. Taylor did not leave any lectures or lecture notes: Harwood said that Taylor 'fairly transcribed a number of discourses on Moral, Critical, and Practical Subjects, sufficient to make *Four* volumes in Octavo; which he designed for the Press, and intended to be

published after his death', however these do not appear to have survived (Harwood, *A Sermon*, 47*).

In his religious principles Taylor was an Arian, broadly aligned with the Anglican Samuel Clarke and with the theological position set out in Clarke's work *The Scripture Doctrine of the Trinity* (1712). In this respect, Taylor positioned himself against the Calvinism which in the early eighteenth century constituted the orthodox position within British Protestant dissent. His rejection of the doctrine of original sin elicited responses from such prominent figures as John Wesley and Jonathan Edwards. Taylor's broadly Lockeian *A Paraphrase with Notes on the Epistle to the Romans* (1714) and his *The Scripture-Doctrine of Original Sin* (1740) contributed to his reputation as a contentious yet respected theologian. His largest scholarly achievement, however, was a Hebrew concordance (published 1755-57), upon which he had worked for over forty years. The list of subscribers indicates that as a work of scholarship Taylor's concordance transcended denominational boundaries.

Any merits Taylor might have had as a tutor were, unfortunately, overshadowed by his disagreements with his colleagues and the Warrington Trustees. Edward Harwood's funeral sermon, printed the year of Taylor's death, attempted to portray Taylor as a pious Christian and a scholar of the highest order who had been unfairly and duplicitously treated during his final years as head of the academy. Most likely the decision to appoint Taylor as principal at Warrington was an unfortunate lapse in judgement on the part of the Trustees: his temperament appears to have been ill suited to the role that required a high level of diplomacy and mediating skills, leaving him unable to negotiate with his colleagues and the Trustees alike. His posthumous reputation rests, therefore, less on his last years as a tutor, than on his role in promoting Arianism as a theological position within the Presbyterian wing of Protestant dissent, and on his contribution to eighteenth-century Hebrew studies through the publication of his concordance.

Simon Mills

Publications relating to academy life

- *A Sketch of Moral Philosophy; or an Essay to Demonstrate the Principles of Virtue and Religion upon a New, Natural, and Easy Plan* (London, 1760).
- *A Scheme of Scripture-Divinity, Formed upon the Plan of the Divine Dispensations. With a Vindication of the Sacred Writings* (London, 1762?).

Key works outside academy life

- *A Narrative of Mr. Joseph Rawson's Case* (London, 1737).
- *The Scripture-Doctrine of Original Sin Proposed to Free and Candid Examination* (London, 1740).
- *A Paraphrase with Notes on the Epistle to the Romans. To which is Prefix'd a Key to the Apostolic Writings* (London, 1745).
- *The Scripture-Doctrine of Atonement Examined* (London, 1751).
- *The Hebrew Concordance, Adapted to the English Bible; Disposed after the Manner of Buxtorf* (London, 1755-57).

Simon Mills, 'John Taylor (1694-1761)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, August 2011.

Turner, William (1788-1853)

WILLIAM TURNER was born at Newcastle on 13 January 1788, the son of William Turner (1761-1859), Unitarian minister, and his wife Mary, daughter of a Manchester merchant. He was the grandson of William Turner (1714-1794), dissenting minister at Wakefield and a friend of Joseph Priestley and Theophilus Lindsey.

Turner was educated by Edward Prowitt, his father's assistant at Newcastle, then by his uncle, John Holland, at Bolton, and finally at his father's school at Hanover Square, Newcastle. He matriculated at the University of Glasgow in 1803 with a bursary from Dr Williams's Trust, and graduated MA in 1806. At Glasgow he knew three English students who later became tutors at Congregational academies, Henry Forster Burder, Joseph Fletcher, and George Payne. Between 1806 and 1808 he studied at Manchester College, York, following the two-year divinity syllabus under Charles Wellbeloved. In 1808 he briefly attended the University of Edinburgh at his father's instigation, primarily to improve his knowledge of mathematics and natural philosophy. At Edinburgh he first met John Kenrick, his lifelong friend and author of his memoir.

In 1809 Turner was appointed tutor in mathematics, physics, and mental and moral philosophy at Manchester College, York. He became resident tutor in 1817, and resigned in 1827 to pursue his ministry. A fairly detailed record of his teaching from the later part of his career is preserved in the recollections of one of his students, Edward Higginson, quoted at length in Kenrick's 'Memoir', and in two sets of extant lecture notes. The mathematical course at this time was spread over three years. In the first year, Turner taught algebra, the first six books of Euclid, and plane trigonometry; in the second year, the geometry of solids, Euclid's eleventh and twelfth books, conic sections, and spherical trigonometry; in the third year, physical astronomy – including Newton's *Principia*. During the second and third years, Turner also devoted three lectures a week to mechanical philosophy and chemistry. He used textbooks by Bewick Bridge, Samuel Vince, and Robert Woodhouse.

Lectures on mental and moral philosophy were delivered three times a week during the second and third years. Kenrick, Turner's colleague at Manchester College, suggested that Turner was influenced in his teaching methods by James Mylne, under whom he had studied at Glasgow. Higginson recalled that Turner's method in his philosophical teaching was 'to lecture extemporaneously, in a conversational and familiar manner, but from carefully arranged notes, often introducing extracts from writers with whom he wished to make his class acquainted' (Kenrick, 'Memoir', 133). In his lectures on mental philosophy, Turner used Thomas Belsham's *Elements of the Philosophy of the Mind* (1801) for his textbook. However, he was by no means uncritical of his sources: Samuel Bache, who studied philosophy under Turner in 1826-27, noted next to Belsham's assertion that intervals between successive associations are shortened with repetition that: 'This is doubted by Mr Turner' (HMC MS Bache 4, f. 39v). Higginson identified Turner's most important influences as Locke, Hartley, Dugald Stewart, and Thomas Brown. For his lectures on moral philosophy, taught during the second three months of the session, Turner drew up his own syllabus. Through this, he introduced his students to a broad survey of writers on ethics; his own position on the origin of intellectual ideas and moral sentiments was 'consistently Hartleyan' (Kenrick, 'Memoir', 134). Turner also lectured on political economy, again devising his own syllabus, and introducing his students to the writings of Adam Smith, David Ricardo, Jean-Baptiste Say, Robert Malthus, Jeremy Bentham, and John Ramsay McCulloch.

The third year class was devoted to logic, but covered a broad range of philosophical topics including contemporary debates on the freedom of the will and materialism. According to Higginson, Turner 'held pretty completely the Necessarian theory', but (unlike Belsham) was not a materialist (Kenrick, 'Memoir', 135). Samuel Bache's notes record Turner's observation that the 'Study of Matter & mind [is] quite distinct' (HMC MS Bache 4, f. 21v).

During his time at Manchester College, Turner taught numerous students who would go on to become prominent Unitarian ministers, including three future principals of the institution: Robert Wallace, John James Taylor, and James Martineau. In religion, Turner was a Unitarian. Following his retirement, he was minister of Northgate End Chapel in Halifax. There he became heavily involved in the affairs of the Mechanics' Institution and the Halifax Literary and Philosophical Society, acting as a secretary to the latter and contributing papers to its meetings. After 1840, he preached an annual sermon for the British and Foreign Unitarian Association. He also continued to support the academy after its removal to Manchester.

Turner published a number of sermons and theological works. His *Remarks on the Commonly Received Doctrine of Atonement and Sacrifice* (1830) and *Thoughts on the Doctrine of Original Sin* (1837) argued for Unitarian theological positions in a way which, in Kenrick's estimation, aptly combined ethical thought and scriptural criticism. He also contributed reviews and essays to Unitarian periodicals. His series of *Lectures on Protestant Nonconformity*, first published in the *Christian Reformer*, and printed separately in 1832, were designed to set out the reasons for the Unitarians' dissent from the Church of England. His best-known work was *Lives of Eminent Unitarians* (1840-43), which combined short biographies of figures from Biddle to Priestley with an account of the earlier dissenting academies.

Turner died of heart disease on 30 December 1853. During his lifetime, he was thought of highly, both as a mathematician and as a tutor of philosophy. Higginson's only complaint was that his mathematical instruction was sometimes beyond the comprehension of his students. His most notable achievement was as an educator of a generation of Unitarians, in particular Martineau, who would go on to substantially challenge the theological and philosophical traditions in which Turner himself had been raised.

Simon Mills

Important manuscript lectures

- Harris Manchester College, Oxford, MSS Bache 4, 5 'Lectures on Mental, Moral and Political Philosophy delivered in Manchester College, York by Wm. Turner during the session 1826-7'.
- Harris Manchester College, Oxford, MS J. Martineau 17 iv 'Notes in short-hand of lectures on': d. 'Mathematics by William Turner, jnr., 1823-26'; e. 'Metaphysics and Ethics by Turner, 1823-4'; f. 'Political philosophy by Turner, 1824'; g. 'Natural Philosophy by Turner, 1823-24, 1825-26'; h. 'Logic by Turner, 1825'.

Key works outside academy life

- *Remarks on the Commonly Received Doctrine of Atonement and Sacrifice* (Newcastle upon Tyne, 1830).
- *Thoughts on the Doctrine of Original Sin* (London, 1837).
- *Lectures on Protestant Nonconformity* (Halifax, 1832)
- *Lives of Eminent Unitarians; with a Notice of Dissenting Academies*, 2 vols (London, 1840-43).

Simon Mills, 'William Turner (1788-1853)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, December 2011.

Vaughan, Robert (1795-1868)

ROBERT VAUGHAN was born in Bristol on 14 October 1795. He received no formal schooling, but displayed a passion for knowledge at an early age. One of his first purchases was a copy of Sir Walter Raleigh's *History of the World*, which he read with great enthusiasm. Although his parents were members of the Church of England, Vaughan fell under the influence of the local Independent minister William Thorp. Around 1816 a group of laymen attempted to establish the Bristol Theological Institution for training Congregationalist ministers. Thorp was appointed theological tutor, with his eldest son as classical tutor. Robert Vaughan and John Jukes were the only two students admitted before the academy failed. Thorp continued to direct the studies of Vaughan and Jukes, but had little time to spare from his ministerial commitments to provide them with any formal training. In 1819 Vaughan was called to become minister of Angel Street Congregational Church, Worcester, where he remained for six years. In 1825 he was invited to the pastorate at Hornton Street, Kensington. From 1833 until 1843 he successfully combined his ministerial duties with the chair of history at University College, London. In 1836 he was awarded a DD by Glasgow University.

In 1843 Vaughan was invited to become the professor of theology and first president of Lancashire Independent College. He was not the first choice for the post; the college committee turned to him after Ralph Wardlaw had declined their offer. Vaughan's appointment owed more to his intellectual standing within Congregationalism than to his expertise in systematic theology. His academic reputation lent credibility to the college during its early years and helped to secure financial support. In 1850, with the college's debts mounting, he personally visited congregations to collect funds on behalf of the institution.

During the early years of his tenure at Lancashire he delivered lectures on the atonement, justification, the work of the holy spirit, the sacraments, church polity, pastoral science, homiletics, and mental and moral philosophy. No copies of his theology lectures survive, and the only record of his teaching at this time is a volume of notes on his mental and moral philosophy lectures taken down by Robert Whittaker McAll. In these, Vaughan used George Payne's *Elements of Mental and Moral Science* (1828) as a textbook. Students were expected to produce weekly papers containing a digest of their own reading and reflections on the subjects of Vaughan's lectures. Henry Griffin Parrish, a student in the college at the end of Vaughan's time there, regarded his teaching methods as out-dated. The classes consisted mostly of Vaughan reading his lectures from a prepared script while students were expected to take notes. According to Parrish, his guidance on sermon composition and pastoral matters was more valuable than his theology lectures.

Vaughan's anonymous memorialist described him as 'a Congregationalist of the Congregationalists' who 'rejoiced in the long connection with it of Evangelical doctrines' (*Memorial*, 21-2). His theological views were orthodox, and his conservatism brought him into conflict with others concerned with Lancashire Independent College. In 1844 Vaughan's intention to found and edit the *British Quarterly Review* led to opposition from George Hadfield, the leading lay figure on the college committee. Vaughan objected to what he saw as the narrow sectarianism of the *Eclectic Review*, and its support of the militant anti-state church position espoused by Edward Miall. His stance on disestablishment and opposition to the voluntary principle in education were at variance with the radicalism of Hadfield. When the majority of the college committee voted in support of Vaughan's plans, Hadfield tendered his resignation and severed his ties with the college.

The theological orthodoxy of Vaughan also contrasted with the more liberal views of his colleague Samuel Davidson, the professor of biblical literature. Vaughan's role in the controversy over Davidson's alleged heterodoxy in 1856 and 1857 attracted criticism from some quarters, and the affair precipitated his resignation from the theology chair. The

obituary of Vaughan printed by the *British Quarterly Review* in 1869 refuted allegations that he had instigated the movement against Davidson. However, on the decisive resolution that led to Davidson's resignation Vaughan voted against his colleague. His resignation in July 1857 was hastened by the controversy, but was largely the result of more personal matters. News had reached him of the murder of his son-in-law, Carl Buch, during the Indian mutiny of 1857. It had also become clear that his son, Robert Alfred Vaughan, was terminally ill. On leaving Manchester, Vaughan became the pastor of a small church at Uxbridge. He found that the return to ministerial labours interfered with his literary pursuits, and soon resigned. After a period of retirement in St. John's Wood, he spent the last months of his life as minister to a newly formed congregation at Torquay.

Aside from his ministerial and tutorial work, Vaughan devoted a significant part of his life to writing. He published a number of substantial historical works, contributing to the development of the nonconformist interpretation of Whig history. His *Life and Opinions of John de Wycliffe*, 2 vols (1828) became the standard work on the subject and was rewritten 25 years later as *John de Wycliffe DD: A Monograph* (1853). His other historical works included *Memorials of the Stuart Dynasty*, 2 vols (1831), *The History of England under the House of Stuart*, (1840), and *The Protectorate of Oliver Cromwell* (London, 1838). At the time of his death his *Revolutions in English History*, 3 vols. (1859-63) was considered his greatest work, but *The Age of Great Cities* (1843) has proved more enduring. Vaughan argued that cities represented freedom and progress, promoting the view that Congregationalism was 'the authentic religion of urban industrial society' (*ODNB*). In addition to the *British Quarterly Review* he made a number of other contributions to the religious debates of the period, including *Thoughts on the Past and Present State of Religious Parties in England* (1838), *The Modern Pulpit Viewed in its Relation to the State of Society* (1842), and *English Nonconformity* (1862).

Robert Vaughan was among the founders of the Congregational Union, which he chaired in 1846, and was one of the leaders of opinion among Congregationalists. He was never a popular preacher, but his ministry did appeal to those of a higher social class who were usually averse to hearing popular evangelical sermons. He was admired as a platform speaker, and his speech to the annual meeting of the Congregational Union in 1861 helped to inspire the bicentenary commemorations of 1862. He was a man of 'impressive and dignified bearing' (*British Quarterly Review*, Jan. 1869, 164), who had 'the appearance of a well-to-do archdeacon' (Parrish, *From the World*, 160). He died at Torquay on 15 June 1868, and was buried there.

Simon N. Dixon

Important manuscript lectures

- Cong. Lib., II.d.6: Lectures on Mental and Moral Philosophy, given by Robert Vaughan, taken down by Robert Whittaker McAll (1846-7).

Key works outside academy life

- *Life and Opinions of John de Wycliffe*, 2 vols. (London, 1828).
- *Memorials of the Stuart Dynasty*, 2 vols. (London, 1831).
- *The Protectorate of Oliver Cromwell* (London, 1838).
- *Thoughts on the Past and Present State of Religious Parties in England* (London, 1838).
- *The History of England under the House of Stuart* (London, 1840).
- *The Modern Pulpit Viewed in its Relation to the State of Society* (London, 1842).
- *The Age of Great Cities* (London, 1843).
- *John de Wycliffe DD: A Monograph* (London, 1853).
- *Revolutions in English History*, 3 vols. (London, 1859-63).

- *English Nonconformity* (London, 1862).

Simon N. Dixon, 'Vaughan, Robert (1795-1868)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Vint, William (1768-1834)

WILLIAM VINT was born on 1 November 1768 in a cottage near High Thrunton, a mile and a half from Whittingham, Northumberland. His father was John Vint, a shepherd, and the family moved to nearby Branton shortly after William's birth. By the time he was aged six he was sent to live with his uncle, Captain Arnot, in the coastal town of Alnmouth, where he commenced his schooling. It was during this time that he was nearly drowned, but a passer by saved him from being dragged away by the current. Having completed his elementary education he was sent to a grammar school run by Mr. Hutcheson at Warenford. For six or seven years he lodged either at Warenford or at the family home at Branton. While staying with his family he was employed by his father to keep watch over his sheep, and on such occasions would take the opportunity to study the Bible and the Westminster Shorter Catechism. During this period he came under the influence of Revd James Somerville, minister to the Independent congregation at Branton. Vint's thorough answers to catechetical questions impressed Somerville, who identified his potential for the ministry. He was admitted to church membership at the age of fourteen, and shortly afterwards went to study at Samuel Walker's Academy in Northowram.

Towards the end of his academy course Vint began preaching in the Bondgate Meeting House at Alnwick, which had been left vacant following the resignation of Alexander Simpson as minister in 1789. The congregation voted by a majority of 205 members to 92 to invite Vint to take the charge permanently. He declined, preferring to complete his studies rather than become minister of a divided congregation. Other invitations were received from Gateshead, Pickering, and elsewhere, each of which Vint declined in order to settle as minister of the Independent church at Idle, a manufacturing village near Bradford, in 1790. Four years later the academy at Northowram closed following the dismissal of Walker, and Vint was asked to oversee the studies of the four remaining students. This arrangement lasted for a year, and Vint was paid £30 by the committee of Rotherham Independent Academy for his efforts. He remained a supporter of the institution at Rotherham, serving on its committee during the early years of the academy.

In 1800 Edward Hanson of London provided £60 a year for two students to be trained for the ministry by Vint. Local subscriptions and donations soon allowed the number of students to be increased, and during a period of nearly thirty-four years over 80 ministers were educated at Idle. For much of this period Vint had sole responsibility for the oversight of the academy, which was renamed Airedale Independent College in 1826. For this he was initially paid a modest salary of £50 and given an allowance of £25 per student. In 1812 the salary was increased to £100 per annum, rising to £150 in 1826. The allowance paid for each student was intended to supplement Vint's salary, and in 1816 it was increased to £30 when the boarding school that he had been running was closed. In 1829 Vint's deteriorating health lead to the appointment of Thomas Rawson Taylor, a senior student, to assist him in the classical department. John Sunderland later provided similar assistance. By December 1832, Vint's condition had deteriorated further, and the committee stopped admitting new students. A few months later he finally relinquished his duties, and was granted an annuity of £150 to be paid each year for the remainder of his life.

Vint's main objective as tutor was to train Independent ministers to serve congregations in the West Riding of Yorkshire and neighbouring counties. Richard Winter Hamilton, who

delivered his funeral sermon, noted that 'his learning was as multifarious as his industry was indefatigable', and described the curriculum at Idle as having covered theology, ethics, languages, mathematics, and modern sciences (Hamilton, *A Sermon*, 41). When the academy first opened, the plan of education included Latin, Greek, Hebrew, English composition, logic, rhetoric, geography, church history, and theology. In 1821 students were reported to have studied these subjects, with the addition of Syriac, Chaldee, French, astronomy, pronunciation, and a Latin system of divinity. By 1828 mental philosophy had been added to the curriculum. The students' understanding of the theological lectures was assessed in fortnightly essays, which were expected to be of such length that they could be read in ten minutes. Vint had a strong commitment to itinerancy, and was a staunch supporter of the Itinerant Society, established in 1811 by Revd Joseph Cockin of Halifax. He was also instrumental in the foundation of the West Riding Home Missionary Society in 1819. Students under Vint's care supported the work of both of these organisations, engaging in itinerant preaching across the West Riding. Among those educated by Vint were John Kelly, minister of the Crescent Chapel, Liverpool, John Waddington, the denominational historian, and James Parsons, minister at York.

In 1820 Vint published an edition of Benedict Pictet's *Theologia Christiana*, which may have been the Latin system of divinity read by students in the academy. In 1824 his brother, John, established a printing press at Idle from which most of William's subsequent works were issued. These included the five volume Works of *Oliver Heywood* (Idle, 1825-7), an edition of Joseph Lomas Towers's *Illustrations of Prophecy* (1828), and three selections of discourses. His edition of Towers included further 'illustrations' added by Vint, which were later reprinted separately. The views expressed were regarded by critics as eccentric, and led to accusations that he did not believe in a millennium. He was deeply frustrated by what he perceived to be the neglect shown to his publications in the reviews sections of the periodical press, and in 1831 complained that not one of his publications had received notice in the *Evangelical Magazine*.

It was as a tutor and a preacher, rather than an author, that Vint was celebrated when he died. His chief area of scholarship was classical literature, although he also possessed a competent knowledge of modern languages. He was largely responsible for the growth and development of the academy at Idle, which had moved to new and more impressive premises at Undercliffe ten days before his death. Concerning his importance to the academy, R. W. Hamilton stated that, 'Others may have contributed to its humble wealth, and given it a noble site and architecture, - but he it was who impressed its character and secured its perpetuity. Their monument shall not be denied them, - but the Institution itself is His!' (Hamilton, *A Sermon*, 39). The *Bradford Observer* described his sermons as 'characterized by good sense, sound erudition, extensive information, conclusive argument, and powerful appeal', but noted that his preaching lacked 'ease and natural grace' (*Bradford Observer* (20 Mar. 1834), 56). While he did not possess the scholarly accomplishments of some of his contemporaries at other academies, he was an able teacher who was held in high regard by his students. He died on 13 March 1834, and was buried at Idle.

Simon N. Dixon

Key works outside academy life

- *Theologia Christiana Benedicti Picteti* (Bradford, 1820).
- *The Whole Works of the Rev. Oliver Heywood*, 5 vols. (Idle, 1825-7).
- *Illustrations of Prophecy* (Idle, 1828).
- *The Suffering Christian's Companion* (Idle, 1830).
- *The Active Christian's Companion* (Idle, 1830).
- *The Privileged Christian's Companion* (Idle, 1830).

- *An Inquiry into the Origin of Opinions Relative to an Expected Millenium* (Idle, 1830).
- *New Illustrations of Prophecy* (Idle, 1831).

Simon N. Dixon, 'Vint, William (1768-1834)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Wakefield, Gilbert (1756-1801)

GILBERT WAKEFIELD was born in Nottingham on 22 February 1756, the third son of George Wakefield, the rector of St Nicholas's and subsequently vicar of Richmond and Kingston-upon-Thames. As a student, Wakefield excelled from a very early age. His education was, however, erratic, and he moved frequently from school to school. At the age of seven he studied Latin at the Nottingham free school under Samuel Beardmore. According to Wakefield, Beardmore was a harsh and negligent tutor who threatened to flog his students regularly. Two years later Wakefield transferred to a school at Wilford, near Nottingham, which was run by Isaac Pickthall, a more benevolent tutor. At the age of eleven Wakefield went to live at Kingston-upon-Thames following his father's promotion. Here he studied under his father's curate, another man apparently ill-suited to his role as a tutor. He later complained that he learned little during these years, despite the ardour with which he applied himself to his studies.

In 1770 Wakefield, at the age of thirteen, attended the free school at Kingston, where he studied under Richard Wooddeson, a man who was renowned as a talented tutor and scholar. He made considerable progress in Latin and Greek, establishing the foundations for his subsequent success as a classical scholar. In April 1772 he was awarded a Marsden scholarship to study at Jesus College, Cambridge, where his father had been an undergraduate. Here he became a friend of a number of liberal theologians, including Robert Tyrwhitt and John Jebb. He focused on the study of mathematics and classics, and was awarded his BA in January 1776, graduating as second wrangler and second chancellor medallist in classics. Such was his reputation as a scholar that he was elected as a fellow of the college a few months after graduating. In the same year he published a volume of Latin verses, *Poemata* (1776).

Throughout the time of his fellowship at Jesus, Wakefield developed a reputation as a brilliant biblical scholar. In March 1778 he was ordained deacon by the Bishop of Peterborough, despite concerns about subscribing to the Thirty-Nine Articles. Reflecting on this event in 1792, he wrote, 'I have since regarded this acquiescence as the most disingenuous action of my whole life' (*Memoirs* (1792), 120). He subsequently served as curate in Stockport, Cheshire, then at St Peter's and St Paul's in Liverpool, where he angered his parishioners by campaigning against the slave trade. In the late 1780s he became increasingly sceptical of the doctrine of the Trinity. On marrying Anne Watson in 1779 he relinquished his Cambridge fellowship, and shortly afterwards resigned his curacy as a result of his increasingly heterodox beliefs.

In August 1779 Wakefield moved to Warrington Academy to begin work as classical tutor. The trustees of the institution had originally approached him in the hope of appointing a Church of England clergyman as a tutor at the academy. Having already decided to leave the Church, Wakefield nonetheless secured the appointment. At Warrington he became part of an intellectual community in which he flourished. He published prolifically throughout his time there. In 1781, for example, he published *A New Translation of the First Epistle of Paul the Apostle to the Thessalonians*, *An Essay on Inspiration*, and *A Plain and Short Account of the Nature of Baptism*. The following year he produced his *Translation and Commentary on*

St. Matthew, a work which he claims to have completed in less than three weeks. He also embarked on a careful study of ancient languages, teaching himself Hebrew, Syriac, Chaldee, and Arabic. Shortly after his arrival at Warrington, however, he became aware of the financial difficulties of the institution and predicted that it would not survive for long. The academy admitted no more students after 1783, and Wakefield moved to Bramcote, a village four miles from Nottingham. Here he continued his theological studies.

For the next five years Wakefield moved frequently. After short periods in Bramcote and Richmond, he returned to his home town of Nottingham in the autumn of 1784. Here he became a tutor to three or four wealthy students, although health problems (a severe pain in his shoulder) prevented him from continuing for long in this capacity. Nonetheless, he published prolifically on religious and literary subjects. He quickly developed a reputation as a talented controversialist: in 1788 he 'let off a fly cracker against the church' (*Memoirs* (1792), 293), with the publication of his *Four Marks of Antichrist, or A Supplement to the Warburtonian Lecture*.

When New College, Hackney was established in 1786, Wakefield expressed an interest in the position of classical tutor via his friend, Samuel Heywood, a governor of the academies at both Warrington and Hackney. The position, however, had already been offered to Hugh Worthington. For the next three years Wakefield campaigned for the repeal of the Test and Corporation Acts, publishing an address to the inhabitants of Nottingham on the subject in 1789. The following year he was eventually appointed as classical tutor at New College, despite strenuous opposition from some members of the governing committee, including Richard Price. Wakefield was, however, frustrated at New College. Within eight weeks of beginning his duties he submitted his resignation to the governors. Although he was subsequently persuaded to stay on, he remained convinced that the institution would soon collapse as a result of financial mismanagement. The following term he resigned from his tutorship and left New College in the summer of 1791.

Wakefield's influence on New College life was to be felt long after his departure. From 1791 onwards he embarked on an extended campaign against the institution. His *Enquiry into the Expediency and Propriety of Public and Social Worship* (1791) not only denounced the religious practices at the college, but also had an unsettling effect on the divinity students there. According to Charles Wellbeloved, Wakefield's argument that public worship was a corruption of Christianity provoked dissatisfaction among some students with regard to the profession of the ministry. In 1792 Wakefield responded vigorously to a riposte written by Joseph Priestley, and in his *Memoirs* published the same year he presented another withering indictment of New College life.

Having resigned from his position at New College, Wakefield was unable to support himself as a private tutor and once more began to publish prolifically. An enthusiastic supporter of the French Revolution, he quickly developed a reputation as a political controversialist following his attacks on William Pitt's government. His *A Reply to the Letter of Edmund Burke, Esq., to a Noble Lord* (1796) went through several editions, while his attacks on the deism of Thomas Paine's *The Age of Reason* were widely read in America. In 1798, however, his *Reply to Some Parts of the Bishop of Llandaff's Address* angered the government. As a result he was tried, convicted, and sentenced to two years' imprisonment in Dorchester gaol. He was released on 29 May 1801, but his health had been badly impaired. On 9 September he died at Hackney. The reading desk he used at Dorchester gaol is at Dr Williams's Library.

In total, Wakefield spent five years as a classical tutor at the academies at Warrington and Hackney. Although revered by his students, he was generally frustrated that the classics were not given greater priority. He expressed this dissatisfaction in his *Memoirs*, where he complained of the encyclopedic nature of the curriculum. He is, however, of particular interest for his role in the education of T. R. Malthus. Wakefield first encountered Malthus at

Warrington in 1782, and the following year Malthus became his private student at Bramcote. In 1784 Malthus entered Jesus College, Cambridge, where Wakefield had been a fellow. Throughout his career Wakefield was acknowledged to be a remarkable classical and biblical scholar. As a result of the unfortunate circumstances surrounding his imprisonment, Wakefield also came to be recognised as a fearlessly outspoken figure whose commitment to the cause of civil and religious liberty precipitated his premature death.

Stephen Burley

Publications relating to academy life

- *An Enquiry into the Expediency and Propriety of Social Worship* (London, 1791).
- *Short Strictures on the Rev. Doctor Priestley's Letters to a Young Man, concerning Mr Wakefield's Treatise on Public Worship* (London, 1792).

Key works outside academy life

- *Poems: Consisting of Original Pieces; and Translations, from Ancient, and Modern Classics* (London, 1780).
- *A Plain and Short Account of the Nature of Baptism* (Warrington, 1781).
- *An Essay on Inspiration, Considered chiefly with Respect to the Evangelists* (Warrington, 1781).
- *Four Marks of the Antichrist: or, A Supplement to the Warburtonian Lecture* (London, 1788).
- *A New Translation of those Parts of the New Testament, which are wrongly Translated in our Common Verse* (London, 1789).
- *Silva critica: sive in auctores sacros profanosque commentaries philologus* (Cambridge, 1789-95).
- *An Address to the Right Reverend Samuel Horsley* (Birmingham, 1790).
- *A Translation of the New Testament* (London, 1791).
- *Memoirs of the Life of Gilbert Wakefield, B.A. Late Fellow of Jesus College, Cambridge, Written by Himself* (London, 1792).
- *Evidences of Christianity: or, A Collection of Remarks intended to Display the Excellence, Recommend the Purity, Illustrate the Character, and Evince the Authenticity, of the Christian Religion* (London, 1793).
- *An Examination of the Age of Reason, By Thomas Paine* (London, 1794).
- *The Spirit of Christianity, Compared with the Spirit of the Times in Great Britain* (London, 1794).
- *A Reply to the Letter of Edmund Burke, Esq. to a Noble Lord* (London, 1796). *Observations on Pope* (1796).
- *A Letter to William Wilberforce* (London, 1797).
- *A Reply to Some Parts of the Bishop of Landaff's Address to the People of Great Britain* ([London], 1798).

Stephen Burley, 'Gilbert Wakefield (1756-1801)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, August 2011.

Walker, George (c.1734-1807)

GEORGE WALKER was born in Newcastle-upon-Tyne, Northumberland. He attended the Durham grammar school under Richard Dongworth. Between 1749 and 1751 he was a student at Caleb Rotheram's academy, and was briefly a pupil of Hugh Moises at Newcastle-upon-Tyne. For a short period from November 1751, Walker studied at the University of Edinburgh, most likely in order to pursue his mathematical interests under Matthew Stewart. In 1752 he moved to Glasgow University where he attended the divinity lectures of William Leechman. Walker was ordained as a Presbyterian minister at Durham in 1757.

In 1772 Walker succeeded John Holt as tutor in mathematics and natural philosophy at Warrington Academy, where he remained for two years until 1774. His resignation was due to the financial problems of the academy, his salary being 'so small as to be insufficient for his immediate support' (Walker, *Essays on Various Subjects*, p. lxxx). He was appointed divinity tutor at New College, Manchester in 1798, where he remained until resigning in 1803. At Manchester, Walker was overworked and became embroiled in financial disputes with the Trustees. Some indication of Walker's mathematical lectures at Warrington is given by his *On the Doctrine of the Sphere* (1775), the publication of which he undertook, in part, 'to accommodate [his] students' (*On the Doctrine of the Sphere*, p. vii). A manuscript set of 'Lectures on Natural History' attributed to Walker is extant among the papers of Thomas Heineken at Harris Manchester College, Oxford. At Manchester, Walker delivered a broad theology course (which included Hebrew, Latin, English composition, general history, oratory, and criticism) and, after 1800, took responsibility for teaching classics and mathematics. In fact, Walker was single-handedly responsible for all students, both ministerial and lay, the latter constituting the majority at the end of the eighteenth century. Stanley Pipe-Wolferston, a lay student in the years 1801-02, noted that he studied ethics and literary criticism under Walker's supervision and praised his tutor's mathematical instruction. However, the strain of this teaching load was clearly too much. Walker, by this point in his sixties, wrote: 'I am every day exhausted by having for this year imposed upon me the whole duty of three tutors, that I seldom retire in the evening with strength or spirit to encounter the least exertion ' (Walker, *Essays on Various Subjects*, p. ccv).

In theology, Walker was an adherent of what he called 'tempered Arianism'. In this sense, he was representative of a particular kind of 'rational religion' at odds with the more polemical Socianism of Joseph Priestley and Theophilus Lindsey, which gained ground among Presbyterian congregations in the last decades of the eighteenth century. Outside academic life, Walker was a dissenting minister at Durham, Filby in Norfolk, Great Yarmouth, Nottingham, and Failsworth near Manchester. He was a Fellow of the Royal Society and President of the Manchester Society for Literature and Philosophy. Walker's most important works were in the field of geometry: as well as *On the Doctrine of the Sphere* (1775), he published *A Treatise on the Conic Sections* (1794). Walker was also a notable contributor to contemporary political debate. At Nottingham, he drafted petitions sent forward by the town in favour of independence for the United States and parliamentary reform. In the late 1780s he was chairman of the associated dissenters of Nottinghamshire, Derbyshire, and part of Yorkshire, and took a leading role in the dissenters' campaigns for the repeal of the Test Acts. He was also an early advocate for the abolition of the slave trade. He died in London on 21 April 1807.

Walker's contribution to political debate has been his most enduring legacy. His career as an academy tutor has not generally been considered as remarkable; his grievances with the Trustees were taken up by his son shortly after his father's death, resulting in a protracted debate. However, Walker's own intellectual abilities were largely responsible for the good reputation which New College, Manchester enjoyed in its early years, and under his stewardship the academy attracted talented and well-connected students. Moreover, some credit for the eventual success of the institution ought to be attributed to his endurance.

Simon Mills

Important manuscript lectures

- Harris Manchester College, Oxford, MSS Heineken 12, 'Lectures on Natural History'.

Publications relating to academy life

- *On the Doctrine of the Sphere* (London, 1775).

Key works outside academy life

- *The Dissenter's Plea, or the Appeal of the Dissenters to the Justice, the Honour and the Religion of the Kingdom, against the Test Laws* (Birmingham, 1790).
- *A Treatise on the Conic Sections* (London, 1794).
- *Essays on Various Subjects*, 2 vols. (London, 1809).

Simon Mills, 'George Walker (c.1734-1807)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, August 2011.

Walker, Samuel (?-c.1796)

SAMUEL WALKER entered the academy of James Scott at Heckmondwike around 1771. It is not known when or where he was born, and little information survives about his life. A letter sent by William Northend to Scott in 1778 provides evidence that he was not universally popular at the academy. For reasons that are now unclear Northend, a contemporary of Walker at Heckmondwike, described his former classmate as 'nothing but a subtile hypocrite' by whom he had been ill-treated. By this time, Walker had become minister to the church at Northowram near Halifax, first gathered by Oliver Heywood in 1672. He retained the pastorate for twenty years, resigning in 1794.

Walker's doctrinal views are not recorded. In order to be admitted to the academy at Heckmondwike he would have needed to provide evidence of his piety and his orthodox evangelical beliefs. When James Scott died in January 1783 the Northern Education Society invited Walker to succeed him as tutor, and the ten students then under Scott's care were relocated to Northowram. The academy did not prosper under Walker, who proved to be an unpopular appointment among the local churches. Student applications fell, and subscriptions began to decline. Matters came to a head in 1794 with the institution heavily indebted to its treasurer, William Fuller, and Walker was dismissed in July. The failure of the academy seems to have been a direct result of dissatisfaction with Walker as tutor, but the reasons for his unpopularity are not known.

No evidence survives concerning the curriculum taught by Walker, although the subsequent careers of some of his students suggest that he provided them with a broad education. William Vint went on to become tutor of the academy at Idle, where the plan of study encompassed Latin, Greek and Hebrew languages, English composition, logic, rhetoric, geography, church history and theology. Another Northowram student, Jacob Brettell, taught mathematics, geography, astronomy, Latin, Greek and Hebrew at schools in Sutton in Ashfield and Gainsborough. William Maurice, minister at Fetter Lane, had 'a considerable acquaintance with the Hebrew Bible, the Greek Testament, and the Roman Classics' (Wilson, iii, 465), and Benjamin Boothroyd became a noted Hebrew scholar. Despite the low esteem in which he was held locally, a number of Walker's students looked back on their time under his tuition with gratitude. He does not appear to have published, and according to Charles Surman died in 1796.

Simon N. Dixon

Simon N. Dixon, 'Samuel Walker (d. 1796)', *Dissenting Academies Online: Database and Encyclopedia*, Dr Williams's Centre for Dissenting Studies, June 2011.

Wardlaw, Gilbert (1798-1873)

GILBERT WARDLAW, the third son of a Glasgow merchant of the same name, was born in 1798. On completing his classical studies at Glasgow University he received his ministerial education at Glasgow Theological Academy, then under the care of his uncle, Ralph Wardlaw, and Greville Ewing. He was awarded MA by Glasgow University in 1821. At the instigation of Joseph Fletcher, he was invited to fill the classical tutorship at Blackburn Independent Academy in December 1821 on a salary of £100 per year. He held this post for less than two years, resigning in August 1823 to become pastor of Albany Street Congregational Church, Edinburgh, where he was ordained on 20 November 1823. During this period he became editor of the *Christian Herald*, and his ministry was particularly popular among the younger members of his congregation.

In January 1829 George Payne, whom Wardlaw had succeeded to the pastorate at Albany Street, tendered his resignation as theological tutor of the Independent academy at Blackburn. At the end of the year, Wardlaw was invited to succeed Payne for a second time, and was presented as theological tutor to the annual meeting of the Blackburn Independent Academy committee on 24 June 1830. In addition to classical languages, the curriculum during Wardlaw's period at Blackburn covered natural philosophy, mathematics, rhetoric and belles lettres, moral philosophy, biblical criticism, ecclesiastical history, evidences of Christianity, pastoral office, systematic theology, and French. It is not always apparent from the annual reports which subjects were taught by Wardlaw, and which by the classical tutor, a post held by Daniel Burgess Hayward from 1832. The academy report for 1840 states that students in the theological department were examined on ecclesiastical history, mental philosophy, biblical criticism, and various areas of theology. Most of them had also taken French lessons with Wardlaw. Correspondence preserved among the papers of George Hadfield shows Wardlaw to have been closely involved with the management of the academy at Blackburn. He took an interest in the finances of the institution, and collected subscriptions from Scotland. When it was proposed to move the academy from Blackburn, Wardlaw was a strong and active supporter of relocating to Liverpool or Manchester.

By 1842 plans for the establishment of Lancashire Independent College were approaching completion, and it had become clear that the new institution would require a new theological tutor. Wardlaw's eyesight, which had always been impaired, was deteriorating to such an extent that it seriously hindered his ability to fulfil his tutorial responsibilities. On 5 April 1842, the academy committee accepted his resignation with regret and sympathy. On leaving Blackburn in 1843, Wardlaw returned to Scotland and settled at Helensburgh on the north shore of the Firth of Clyde. For several years he ran a school there with the help of classical assistants, and he became an active member of the Western Ministerial Association. From here he moved to Polmont to live with his daughter and son-in-law at the Blair Lodge Academy.

Had it not been for his blindness, Wardlaw would probably have occupied the theological chair at Lancashire Independent College for a number of years. He remained active into later life, publishing the second of two works on Christian evidences in 1870, and continuing to contribute to the *Scottish Congregational Magazine*. His memorial in the *Congregational Yearbook* recorded the high esteem in which he was held by his former students, and noted his devotion to the study of systematic theology. He was briefly married to Rebecca Parsons,

who died in 1836 leaving him with one daughter. Wardlaw himself died on 21 September 1873.

Simon N. Dixon

Key works outside academy life

- *Experimental Evidence of Christianity a Ground for Assurance that Christianity is Divine* (Glasgow, 1849).
- *On Preaching to the Unconverted, Especially Those of Congregations under an Evangelical Ministry* (Glasgow, 1863).
- *Leading Christian Evidences, and the Principles on which to Estimate Them* (Edinburgh, 1870).

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