

ter, to public life. It has been long reported, that he held the living of Allington, in Dorsetshire, and that from this he was ejected. Allington, or Arlington, was a chapelry; a then little village, a short distance from the western extremity of Bridport; but now an increased population has caused it to be united with that town. More likely, John Eaton, the Minister of Bridport, from 1650 to the Restoration, supplied the chapel at Allington, as he is said, by Hutchins, to have received £30 annually from that village. The mistake as to Bartholomew Westley, and Allington, arose from a report made to Dr. Calamy, and which he thus gives:—"I have been informed that Mr. Bartholomew Westley was ejected from Arlington, and Mr. Bird from Charmouth." In the first edition of the Nonconformists' Memorial, the editor copied this statement, but placed an asterisk before it, as an indication of doubtfulness. In the second edition of the last-mentioned work, the error is corrected. Yet by some biographers of the Wesleys, who quoted from the first edition, the mistake has been long continued. Very likely something was reported to Dr. Calamy, that referred to Mr. Westley and Allington. Did he reside, or close his days there? But as to his ejection, it should have been that this was from Catherston, and that he was there succeeded by Mr. Bird.

Names, places, and dates are important matters in history. To those who value accuracy, it will be a matter of satisfaction to find, that copies of official documents yet remain, by which we are led with certainty to the rectories and home of Bartholomew Westley. In 1649 Whitelock, Keeble, and Lisle were appointed Lords Commissioners of the Great Seal. In the same year they were ordered to inquire into the yearly value of all ecclesiastical livings, to which any cure of souls was annexed; to certify to the Court of Chancery the names of the Incumbents who supplied the cure, and their respective salaries. Happily, returns to this Commission have been preserved; and by these documents, as well as by other quotations, given below, the family name, and the village where Bartholomew Westley resided, are reported to us with certainty. The following are copies of these documents:—

"CATHERSTON.

"Bartholomew Westley's glebe, five acres, worth £3 10s.; his small tithes, £10; in all, £13 10s."

"CHARMOUTH.

"Bartholomew Westley, the present possessor, by sequestration. The house and four acres of glebe are worth, per annum, £4; the tithes of the parish, £18. They desire that Catherston may continue annexed, as it was by order of the Committee of the county."

These returns were made, 1650. Charmouth and Catherston are villages in the south-western extremity of Dorsetshire; they join each other, and are about two miles from Lyme. The inquisitive traveller may easily distinguish Catherston by its fir-trees, on an eminence to the right, as he descends to Charmouth from Bridport.

The Rector of these parishes appears to have been greatly esteemed, as a pious, kind, and prudent man. The times had exacted from him, in common with others, whether Episcopalian or Presbyterian, oaths and pledges of fidelity to the existing government. That he held these appeals to heaven as sacred, is sufficiently attested by his afterwards becoming a Nonconformist. There is no evidence that he was ever a bitter political partizan: had he been so, few persons had equal opportunities for signaling themselves in this way: he appears to have cherished a better state of mind; and this in days when moderation was little known. That he was without man, a Christian in his family, one who prayed to, and held communion with, God, testimony may be gleaned from many witness, and, which is not less valuable, for having been given in derision, and by enemies. On the morning of the 23d of September, 1651, Henry Hull, coiler at the inn at Charmouth, and who had belonged to Captain Massey's "pipet," then at Lyme, went in haste to the house of Mr. Westley, to report, as to a principal person of the village, that certain suspicious strangers had just left the inn. He was engaged in family prayer, and would not

by such reports be disturbed; or, in the words of the writer of the age, "his morning exercise"—"long-winded prayer"—"at his morning prayers"—"whom he found engaged in family worship." It is true, when his morning worship was concluded, he then listened to the report of Hull. This information being so directly and publicly conveyed to him, (and Bates says that, on the very day preceding, a "proclamation," dated Westminster, September 10th, 1651, had been published at Lyme, where it was declared, that whoever afforded "aid or concealment" to certain parties, should be considered as "partakers and abettors," and that death should be the punishment,) the Rector made inquiries at the inn; and though he knew not who those strangers were, yet if he communicated what had been thus told him to the nearest Magistrate, he could not with safety do less. But the harsh statements of Wood on this incident, of Carte, and of Clarendon, appear to be utterly without foundation. In the narrative of Charles himself to Pepys, whose "account" is now before the writer, not one word in reference to them is found. Hughes, the general admirer of Clarendon, in his late republication of "Boycobell," states this part of the history to be a "tissue of blunders and inaccuracies." The Quarterly Review speaks of these as "lapses of memory," and thus accounts for them:—"A considerable portion of Clarendon's History was written under the afflictions of age, infirmity, and exile,—without notes to assist, or documents to correct, the frailty natural to even the best memory." Lister declares Clarendon's work to be "but an apology for one party." The fact is, in the days of those writers, he that could the most caricature, expose to ridicule, and, in many cases, malign, an outcast Nonconformist Minister, was supposed to do the state the greatest service.

It is said above, that Bartholomew Westley held Charmouth as a sequestered living. Circumstances, very different in their nature, led to the sequestration of many of the Episcopal Clergy; such as the "Solemn League and Covenant,"—the "Negative Oath,"—petitions from parishes against ministers as "scandalous;" and, in some cases, as it is, with as much of candour as truth, stated by Dr. Vaughan, persons were expelled because they had truly conscientious scruples, and to make room for others more conformable to the new standard of orthodoxy: the latter deserve a place among the confessors of the seventeenth century, no less than the Puritans. But the petitions presented, and referred to a committee, of which John White, "a grave lawyer," and Member for Southwark, was Chairman; and the work termed "The First Century of scandalous, &c., Priests," furnished other reasons for the sequestration of many Incumbents. Yet mercy was "mingled with judgment;" they were not cast upon the world without any means of support; one-fifth part value of their livings was allowed them; and none, except by direct and continued acts of hostility to the government, were left in a state of entire destitution. And, in the work just referred to, John White directly states, that those only who were examined and approved by the Assembly of Divines, or their deputies, were allowed to succeed the sequestered clergy.

Bartholomew Westley was no doubt thus examined, approved, and appointed; but immediately on the return of the Second Charles, he was ejected from Charmouth as an "intruder." His successor, Timothy Hallett, is found in possession of the rectory, March 4th, 1662. In the Declaration from Breda, the King had promised that no man should be displaced, or called in question, for differences of opinion on religion. "We do declare a liberty to certain consciences." And the ministers of the day confidently relied on his word. But the same Act of the Convention Parliament restored not only the King, but also the laws, both civil and ecclesiastical, to the state in which they were at the commencement of the war. Clarendon withdrew the question of Church controversies from the Parliament, and the sequestered clergy were restored to their former livings. Baxter states, that, within three months of the Restoration, many hundred worthy Ministers were displaced and cast out of their charges, because they were, no matter for what cause, in sequestration. That these were, two, periods, when ministers were

ejected, the commencement of the Second Charles's reign, as a fact which is not always distinctly noted in the history of these times. The first was at the speedy, if not immediate, restoration of the ejected clergy, or the driving away of those in possession as intruders; the second was, by the Act of Uniformity, in August, 1662. How, and at what periods, these causes affected Bartholomew Westley, the following extracts from ecclesiastical records will give information:—

"CHARMOUTH.

"Rectors, Samuel Norrington, 1599; he was sequestered 1640. Bartholomew Westley, intruder, he was ejected after the Restoration. Timothy Hallett, 4th March, 1662."

"CATHERSTON.

"Rectors, Laurence Orchard. Bartholomew Westley. Benjamin Bird, October, 1662."

Bartholomew Westley, from the 24th of August, 1662, when ejected from Catherston, was with his family cast on the world, or rather on the merciful providence of God. It is matter of sincere but unavailing regret, that the publication of certain adorned works on one side, and perhaps Conformity and dislike to everything Puritanical on another, should have prevented the world from knowing more of the good Rector of Charmouth. But from what is preserved, how much of excellency does his character declare! As a young man, he worthily and honourably employed his time at the University, in the acquisition of that knowledge which led to usefulness and profit. As a Christian parent and head of a family, more than one fact proclaims that he walked before his house with a perfect heart, in the acknowledgement and daily worship of God, from which the world was not permitted to divert him, and in the Christian education he gave to the only child of whom any memorial has descended to posterity. In the latter relation, he had his reward, in the happiness of an obedient, well-educated, and useful son, whom we hasten to notice, and in whom we may contemplate the excellence of the father. As a minister, Dr. Calamy reports that he was distinguished by a peculiar plainness of speech, and was not what the world terms popular. This may, or may not, have been proof of his fidelity and worth. While some seek "enticing words of man's wisdom," others as studiously avoid them, that the faith of professing Christians may not stand in the wisdom of men, but in the power of God; howbeit, in the estimation of the perfect, such speak wisdom. As a friend and physician, Mr. Westley appears to have been greatly esteemed by his people. Dr. Calamy states that, as a medical friend, he was often consulted while a beneficed clergyman, but after his election, though he preached as he had opportunity, yet he had much more employment as a physician than as a minister. The blamelessness of his character, in every respect, amidst the most trying and dangerous circumstances, is fully attested by the place of his abode, as long as he could remain there after his ejection. This was at Charmouth, among his own people, where he was best known, and his character justly appreciated. No act, in either his private or public life, led him to withdraw from the village where he had lived; and to put himself out of the way of scrutiny or examination. We find that his worthy son was imprisoned as early as 1661; but no one found occasion to incarcerate the father. The fact of Bartholomew Westley's continued residence at Charmouth is attested by Abraham Jennings, no friend to the Nonconformists, in his *Itireculum Basilicam*, published 1664. He refers to the late Rector, and adds, "This Westley of Charmouth is since a Nonconformist, and lives by the practice of physic in the same place." But from Charmouth, and his accustomed means of support, Mr. Westley must have been driven the next year, by the Five-mile Act, as this village is not two miles from Lyme, an incorporated town. Most of the Nonconforming Clergy remained in the midst of the people who had constituted their charge, and gave as much of a religious character to their frequent intercourse with them, as in some measure to supply the place of their former services as preachers. By this means, also, much of that pecuniary support, of which their ejection was expected to deprive them, continued to be received, and their

influence, through the country was not lessened by their appearing among their followers, in the light of sufferers on the score of integrity and religion. To deprive both ministers and people of this little and almost worldly comfort, among was passed, which required every pious body, who had not complied with the Act of Uniformity, to bind himself by oath to passive obedience, and to protest that he would never seek to make any alteration in the government of Church and State. The Nonconformists who refused thus to swear were prohibited from acting as tutors and schoolmasters; they were not to be seen, unless on the road passing from place to place, within five miles of any corporation, or the place where they had been previously ministers. The violation of this law exposed the party to the penalty of £40, and six months' imprisonment. This severe enactment was designed to complete the triumph of the oppressor; and by it Bartholomew Westley was driven from his home, as well as the church. Forbidden by law, the Nonconformists of the south-west of Dorset stole away to the solitudes of Plover, and there, in a dell between rocks, like the Covenanters elsewhere, they worshipped their God: a sacred spot, unknown and unvisited by few of Lyme and its vicinity, who delight in facts of distant times. The place has ever since been known as White-chapel Rocks.

The last record we have of Mr. Westley is thus given by Dr. Calamy: "He lived several years after he was legally silenced; but the death of his son made a very sensible alteration in the father, so that he afterwards declined apace, and did not long survive him." These were his circumstances in age. The vigour of his life had passed; though not the affection and tender-heartedness of a father. But when the anticipated prop of his old years was gone, then alone—dishonoured—an outcast—he bowed his head and died.

The record of the labours, sufferings and sorrows, of the learned, pious, and deeply-injured Nonconformists, is not only on high, but also among men. And not for sectarian purposes, (the writer would not see one sentence, not even in an indirect way, to give pain to one worthy member of any religious body,) but as a beacon to future generations, long may it remain: living Christianity, though weak in its instruments, is mighty through God. Conscience has its claims, and truth its power, which no human arm can destroy, nor even long arrest. Never was counsel more turned to foolishness, nor purposes and anticipations defeated, than in the advice given to Charles, as to the then clergy, and the consequences thereof. Good men may be ejected, and the body may be killed; but divine truth is imperishable; with new vigour it shall spring from what was designed to be its tomb, and immortally live. The severity of the persecution to which these good men were exposed, is not to be estimated by tolerant laws and popular violence only, but by the gradation of a far niter scale. To be a proverb and by-word, to stand despised and alone, where they might naturally wish to be esteemed and loved; to be taunted, thwarted, and rebuked by former companions and friends, this is the refinement of moral persecution,—the reproach that breaks the heart. Bartholomew Westley was driven from Charmouth; yet the fruits of his ministry remained. About twenty-five years after the last-mentioned date, the Nonconformists erected a chapel in the village, of which the Rev. John Brice, formerly of Magdalen College, Oxford, was the first minister. This Clergyman had been Curate to Mr. Thorne, of Weymouth, next the Incumbent of Marshwood, Dorset; from which he was ejected, 1662. Mr. Brice continued the minister of Charmouth, when he was sick unto death, the writer is indebted for the following list of ministers, the successors of Mr. Brice:—The Rev.—Batton;—Henderson;—Seaward; Isaac Tozer, 1796;—Mill, 1796;—Crook, 1810; Benjamin Jenner, from 1812 to 1838.

In the direct fruits of his ministry, the Rector of Charmouth is but little known; but, though ejected, dishonoured, and alone, hath not the Lord greatly "comforted Zion" by his descendants? The grave, in some unknown spot, contains the dust of the silenced Mr. Westley; but when will his name be extinct in the world?

(To be continued.)