

versities from Parliament, and the sequestered Clergy were restored to their former livings. Baxter says, 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 there were two periods when Ministers were ejected, at the commencement of the Second Charles's reign, is 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, 1663. How, and at what periods, these causes effected 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 Hallet, 4th March, 1662.”

“CATHERSTON.

“Rectors, Laurence Orchard. Bartholomew Westley. Benjamin Birl, 4th October, 1662.”

Bartholomew Westley, from the 24th 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 acknowledgment 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 truth 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 the people. Dr. Calamy says that, as a medical friend, he was often consulted while a beneficed Clergyman; but after his ejection, 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 dangerous and trying 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 and 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 *Miraculum Basilicon*, published 1664. He refers to the late Rector, and says, “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 next year, by the Five-Mile Act, as this is not two miles from Lyme, an incorporated town. Most of the Nonconformist Clergy, remained in the midst of the people who had constituted their charge, and gave so much of a religious character to their frequent intercourse with them, as in some measure to supply the place of their former Preachers. By this means, also, much of that pecuniary support, of which their ejection was supposed 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 last worldly comfort, an Act was passed, which required every person in holy orders, 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 friends, 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. This place has ever since been known as Whitechapel 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 after-