

EXTRACTS FROM THE COMMONPLACE-BOOKS  
OF THE REV. PETER WALKDEN.

*By James Bromley.*

(READ 22ND JANUARY, 1885.)

---

AS two papers published in this Society's *Transactions* (Vol. xxxii., p. 117, and Vol. xxxvi., p. 15) were compiled from the more important matter of the Walkden MS. in my possession, the present extracts, which exhaust the material, are necessarily of a less interesting, though more varied, character. They are taken from two books—a small folio and a thin 16mo demy—wherein the Reverend Peter Walkden, Presbyterian minister of Garsdale, Chipping, Holcombe, and “The Old Tabernacle,” Stockport, respectively (1709-69), anticipated Captain Cuttle's famous apothegm, and made a curious collection of notes. One of the books is so heavily weighted with sermons as to suggest to the non-clerical mind that the appellation “common-place” book would be its more accurate designation ; but these sermons at least prove that the worthy pastor wrote his own, and important matter is so inextricably mixed up with them that I have thought it better to give a synopsis of the whole concern, than to exercise my judgment as to the relative value of any particular transcript.

It is unnecessary to repeat here the biographical sketches of Mr. Walkden which appeared in my previous papers, as they may be easily referred to ; but incidentally I may add, that from them and other material which I was able to supply, my friend, Mr. Hall

Caine constructed the character of "Parson Christian" for his novel—*A Son of Hagar*; and, I am informed, that a mimic representative of my hero will soon appear upon the stage. Therefore, reference to my previous papers, and the full annotation of the present extracts, make few prefatory remarks needful to this paper.

The letter of George Whitefield discloses an error in the biography of that celebrated man, and has, I believe, hitherto been unpublished. The latter remark applies also to the amusing Lancashire farce "Kelly"; the raciness of which I have endeavoured to preserve in the review, as the indelicacy of the original prevents—I regret to say—its publication *in extenso*. The geographical descriptions are evidently the work of a disciple of Baron Munchausen; and the uncharitable travesty of a Quaker's Creed almost justifies the cynical comment of Julian the Apostate. Amongst the curious arithmetical problems and recipes, the prescription of the famous Bishop Berkeley affords us a reminiscence of the extinct rage for the "Tar Water cure" that now provokes a smile; and though there is nothing specially interesting in the verse, Latin transcripts and translations, theological matter or sermons, the inordinate length of some of Mr. Walkden's own sermons—some of them occupying two and a half hours in delivery—prove that sufferance was the badge of the tribe of his hearers. The correspondence is interesting in many ways. It throws some light on the ordinations, controversial disputes, movements, and fixtures of the Presbyterian preachers of North Lancashire, the charities, and mode of disseminating religious literature. It affords glimpses of the wet seasons, prevalent epidemics, and the turbulent state of and religious persecution in Lancashire during the period of the great Jacobite rebellion, and adds considerably to the genealogical history of the Walkden Family.

The authorities for annotation are the same as for my previous papers, with the addition of *Lancashire Memorials of 1715*, *The Stanley Papers*, *Newcome's Biography*, *Didsbury and Chorlton Chapels*, *Vicars of Rochdale*, &c.

1. *Letter from George Whitefield.*

“ Rev. and dear Sir,

“ I rec<sup>d</sup> y<sup>r</sup> Let<sup>r</sup> some time agoe but thro’ multiplicity of business could not possibly answer it off on shoar. I do not rememb<sup>r</sup> seeing you at London, but if you love y<sup>e</sup> Redeemer “ in sincerity ; and preach y<sup>e</sup> Gospel w<sup>th</sup> Demonstration of y<sup>e</sup> Spirit and with power ; I wish you D<sup>r</sup> S<sup>r</sup> all possible prosperity “ in y<sup>e</sup> name of y<sup>e</sup> Lord. As for my coming into your parts it is “ entirely uncertain—my present call is to Scotland—How my “ Master will be pleased to dispose of me hereafter I know not— “ I simply desire to go whithersoever he shall be pleased to call “ me—I am only amazed that he should call me anywhere : or “ employ me as his ambassador to beseech poor sinners to be “ reconciled to God.

“ But what shall we say ? D<sup>r</sup> S<sup>r</sup> I can only fall down at y<sup>e</sup> feet “ of y<sup>e</sup> Lamb and cry Grace ! Grace !

“ Of late y<sup>e</sup> Lord has done great things for his Church. “ Greater things than ever I am persuaded He is about to bring “ to pass. D<sup>r</sup> S<sup>r</sup> help me at y<sup>e</sup> throne of Grace : And as you “ seem to have a thirst for y<sup>e</sup> Redeemers glory recommend me to “ y<sup>e</sup> prayers of God’s people : being y<sup>e</sup> chief of Sinners, but for “ y<sup>e</sup> Redeemers sake

“ Your most affe<sup>e</sup> Friend, Brother and Servant

“ On board y<sup>e</sup> Mary and Ann,  
“ bound from London to Leith  
“ May 29<sup>th</sup> 1742.”

“ G. WHITEFIELD.

Whitefield visited Scotland twenty-seven times from 1741 to 1768, and several of his published letters are dated “ On board “ y<sup>e</sup> Mary and Ann,” which I presume was the Leith packet. Though the one given above is not among them, it corrects a biographical error, as it is stated that Whitefield returned from Scotland in the spring of 1742, instead of, as it appears, being on his way there.

Mr. Walkden, it would appear from this letter, had invited Whitefield to Holcombe, and had been in London. At the time of its receipt Mr. Walkden held a cure at Holcombe, near Burnley, and appears to have corresponded on theological subjects with several of the leaders of the new Methodist sect.

2. *Kelly, or the Modern Reformer.*—Scene, a village in Lancashire.

This is a serio-farcical drama the action of which proceeds

principally in "y<sup>e</sup> Rose Room at y<sup>e</sup> Raven." The *dramatis personæ* are—Tom Squabble, a loquacious disputant and village constable ; Jack Clapper, an enthusiastic but drouthy Churchman ; Hogshead, landlord of "y<sup>e</sup> Raven" ; Mr. Stedfast, a Presbyterian teacher ; Will Dumpling, "a man of letters" and the parson's satellite ; Nathan Alphabet, an Oxford student ; Joseph Garbage, a converted butcher, whose trade has improved in the process ; Jenny, his sister ; and Kelly, a high-church Jacobite parson.

The dialogue affords some justification for the introduction of such a character as Garbage, as the opening is tintured with that nauseous commodity ; and though the humour of the piece, and the use of a few provincialisms peculiar to Mr. Walkden, affords some evidence that he may have been the author, and I have found no trace of the farce elsewhere, I think the balance of evidence inclines the other way : the style of the satirical rogue is too trenchant, the inuendoes too flagrant, and the humour too caustic for that benevolent clergyman ; and I am inclined to think the transcript has been made from MS. privately circulated amongst the Puritan clergy in those troublous times. It consists of sixteen closely-written pages in Mr. Walkden's minute and neat hand, and has no date. The only facts to localise the scene are that mention is made of it being laid in "a Lancashire "village" ; the proverb, "as mute as a fish in Desborough "churtyard," most likely means Didsbury, or Daresbury, in Cheshire, as Desborough is in Northamptonshire ; but "St. "Winefred's" is not the designation of the church in either village.

The action commences thus—Squabble meets Clapper, who is going to acquaint "y<sup>e</sup> parson" that some "rare mitty ale" is just put on tap at "y<sup>e</sup> Raven" ; and on the former's assurance that the parson has already tasted it, and is under an engagement to meet Mr. Stedfast there in the evening to vary the discussion of "the mitty ale" with a little controversy, they adjourn to the inn themselves : Clapper's reluctance to accompany a dissenter being overcome by Squabble's dogmatic assertion that "there is no "schism in a bumper or in smoking a pipe."

Joined by Hogshead, "y<sup>e</sup> landlord," in "y<sup>e</sup> Rose Room," and stimulated by "y<sup>e</sup> humming liquor," Mr. Clapper unfolds a large budget of village scandals, some of which, unless taken *cum grano salis*, will not increase our belief in the moral tone of the clerics and laymen of the period. Will Dumpling, Alphabet, Garbage and his sister then join the party; the former, using a big, big D—, stigmatizes Clapper's gossip as "a Whigg lye," and calls for bumpers to drink "y<sup>e</sup> parson's health" and "y<sup>e</sup> good old cause "of y<sup>e</sup> Church"; whilst Alphabet justifies ministerial potations on the ground that they "keep y<sup>e</sup> throat supple for y<sup>e</sup> service of y<sup>e</sup> "Church." The conversation then becomes heated and general, till Garbage expounds some logical reasons for his joining "y<sup>e</sup> C—h "of E—d": the honour of being connected with it, the consequent increase in his butchering business, and the freedom from reproof for indulging in "hearty glasses" of ale, and maltreating the king's English are, he declares, ample justification to his profound judgment. Squabble, having elicited in cross-examination that there were no "gossips" at the re-baptisement of the worthy couple declares the whole transaction "uncanonical and ineffective." At this awful announcement poor Jenny is affected to tears, and after vainly endeavouring to entice her brother home with the reminder that he has "a calf to kill to-night," makes her exit, when enters the Vicar, "Mr. Kelly," who, possibly thinking the proximity of a dissenter may detrimentally affect the quality of "y<sup>e</sup> "ale," enquires if it is "as it was in y<sup>e</sup> morning," and receives the landlord's assurance that though the hot disputes have not affected the quality, they have, he regrets to say, retarded the consumption of his excellent malt liquor. The Vicar thereupon endeavours to console him with the prediction that Mr. Stedfast will repent his temerity in accepting the controversial challenge, in which event he promises that the company will make up for lost time and enjoy themselves "royally"; and by way of a commencement himself takes a preparatory "whet," and congratulating the landlord on being the happy possessor of such "nappy stuff," throws out another dubious insinuation regarding Stedfast's appearance, when the uncomplimentary Squabble rejoins that he is sure of his coming, as he

is "afraid of no man, least of all of you who are of y<sup>e</sup> fag end of y<sup>e</sup> "clergy"; and Mr. Stedfast appears on the scene with diabolical promptitude and a courteous salutation to the company, which latter compliment Mr. Kelly warmly reciprocates, if he "comes in "a civil way, but if you intend to affront y<sup>e</sup> C—h, look to yourself." Then, as becomes practised duellists, there is some skilful preliminary fencing to discover the weak points in each other's armour, and on the request of Stedfast, who declines the encounter in the presence of such a rash, headstrong fellow as Dumpling, that worthy makes his exit.

Then occurs a hot, long, and uncomplimentary theological fight, on the question whether the validity of Presbyterian baptism is recognised by "y<sup>e</sup> C—h of E—d," and the right of the Church clergy to ignore the previous ceremony by re-baptizing converts from that faith—*apropos* of the Dumpling episode—in the course of which the early fathers—Polycarp, Clement, Romanus, Ignatius, Jerome, and Tertullian—are tossed about with reckless profusion; while the Vicar hits out with quotations from such high-church and Jacobite authorities—whom he styles embryo-bishops—as Father Francis, Drs. Sacheverel and Hicks, and Stedfast rejoins by quoting the Bishop of Chester, and making satirical allusions to the quasi-loyalty of Oxford University, which university is, he says, about as stedfast in its sentiments as "y<sup>e</sup> "weathercock ye so solemnly dedicated to y<sup>e</sup> memory of *semper "eadem"*; he stigmatizes many of her sons as "high flyers," and deriding the loose morality of Tertullian's opinions, tells the Vicar, who has been a schoolmaster, that he has bought his "classical experience in words at y<sup>e</sup> expense of your poor "scholars' buttocks." Both, then, test their ability by a Greek translation from the Vicar's Testament, endeavouring to make Alphabet—who wisely declines the honour—the adjudicator of merit, till Kelly declares that Stedfast deserves to be wipt, and had one of his former scholars shown such ignorance he'd "lash "him severely."

Possibly influenced by this hint of physical force, Stedfast who, while the conflict was confined to hard words, has shown little

fear, expresses his intention of "paying y<sup>e</sup> shot," and wishing all the company "a good night," he does so, and departs. Left on the dunghill, Mr. Kelly crows a pean of victory, ending up with the suggestion "Let's fall to a sociable pipe"; but the meddlesome Squabble spurns the olive-branch, with the forcibly-expressed opinion that his own champion has gone off with the honours of war, and a terrible summing-up of the case against the parson, whom he again dares to another encounter with Stedfast, and declaring his intention of not talking "any longer "with such a self-conceited priest," and his abhorrence of smoking, throws down 6d. as his quota of "y<sup>e</sup> shot," bids all farewell, and makes his exit, while Mr. Kelly is expressing a preference for his room instead of his company.

Will Dumpling again appears upon the stage, and his assertion that, while in the next room, he had heard the whole debate through the brick wall is deemed ample qualification for the display of a damnatory criticism on the runaway's argument, till Kelly, fearing that Squabble, enraged at the signal discomfiture of his advocate, "may represent y<sup>e</sup> dispute to our disadvantage," deposes Dumpling to draw up an impartial account of the wordy warfare. This worthy expresses his intention of representing Stedfast as "thumping y<sup>e</sup> table" when at a loss for an argument, exposing his ignorance of "Greek and y<sup>e</sup> Fathers" generally, "to propose his objections as I please, and answer 'em too," and, for the delectation of the orthodox, paint in vivid colours his ignominious flight. Kelly calling for another bumper for "y<sup>e</sup> "C—h of E—d as by law establisht" compliments Dumpling as "a rare fellow," and draws attention to Clapper, who yawns, stretches himself, and informs the company, "Sirs, it's past "twelve," but he'll drink that toast with all his heart, "God "bless it, Sirs, and all y<sup>t</sup> belongs to it, from y<sup>e</sup> weathercock down "to y<sup>e</sup> bell ropes," which Dumpling caps with "God bless y<sup>e</sup> "Church and King, and down with y<sup>e</sup> Rump"; and, though the last allusion seems as appropriate as the demise of the late Queen Anne, the toast is enthusiastically applauded, "y<sup>e</sup> shot" is again paid, "Sir parson" bids all good night, and, amidst the air full of farewells, these our actors melt away.

3. *A brief description of Palestine, with an account of y<sup>e</sup> ancient and modern state of these countryes.* No doubt this fearful and wonderful account is a transcript, wherein we are told "that this country is situated in y<sup>e</sup> midst of y<sup>e</sup> world, between y<sup>e</sup> "third and fourth climates, y<sup>e</sup> longest day being 14 hours and a "quarter, between y<sup>e</sup> Midland Sea and Arabia," &c. There is in "it brave hunting and hawking for Dear Goates Hares Partridges "Quails and other birds." In these days the children of Israel appear from the wonderful denseness of population to be as plentiful as mackerel and quite as cheap—Vespasian sold them "30 "for a penny" into slavery, and 2000 were drowned in "privies and sinks" at Jerusalem. Pop. 270,000. The truthful historiographer tells us that from the end of Nero's reign to the beginning of Vespasian's—four years—"two millions" of Jews were massacred. Then we have the remarkable intelligence, that "the first "Christian King y<sup>t</sup> expelled y<sup>e</sup> Jews out of his territories was y<sup>t</sup> "Heroick King Edward y<sup>e</sup> 1<sup>st</sup>, who was also such a sore scourge "to y<sup>e</sup> Scots, and it is thought divers familys of those banished "Jews fled then to Scotland where y<sup>e</sup> have propagated since to "great numbers: Witness y<sup>e</sup> aversion that nation has above "others to Hogs flesh." After being expelled from most Christian countries, they live very quietly at Rome, "under y<sup>e</sup> pope's nose," as St. Mark makes no struggle to protect them in Venice. "But y<sup>e</sup> place where y<sup>e</sup> are least mingled is Tiberius, which y<sup>e</sup> "Turks gave to Mendez y<sup>e</sup> Jew for some signall service: Thither "y<sup>e</sup> oft bring or send y<sup>e</sup> bones of their dead friends who have "left large legacies to be there inter'd from other places." Then follows an account of the first crusade, and the significant remark that though under the dominion of the Turks, "Jerusalem is inhabited by some Christians (who make a great benefit of shewing "y<sup>e</sup> sepulchre of Christ)." And, then, an apocryphal account of the origin of the god Dagon. Joppa is said to have been "built before the flood"; and Sodom and Gomorrah, "were "consumed with fire from heaven and lye now buried in y<sup>t</sup> cursed "Lake Asphaltities, so named of y<sup>e</sup> bitumen which it vomiteth; "called also y<sup>e</sup> Dead Sea, perhaps in y<sup>t</sup> it nourisheth no liveing

“creature, or for his heavy waters hardly to be moved with any winds; so certainly salt y<sup>e</sup> whatsoever is thrown into it, not easily sinketh. Vespasian for a tryal caused divers to be cast in bound hand and foot, who floated aloft as if supported by some spirit. They say that birds flying over it fall in as if suffocated with y<sup>e</sup> poison of y<sup>e</sup> ascending vapours, or enchanted.” And more of the like. 10 pages. Transcribed “Nov. y<sup>e</sup> 26<sup>th</sup>, 1718.”

4. *The Epistle of King Agbarus to our Saviour Jesus Christ, with our Saviour's answer.* 4 pages. No date.

5. *A Short Catechism in question and answer, on y<sup>e</sup> account of my son Thomas.* This is compiled chiefly from Old Testament history, and is garnished with two memos. of loans, probably granted to Mr. Walkden's impecunious parishioners during the process of transcribing—“James Corner 5 shillings,”\* “John Parkinson 2s.” The former was of a Micawberian cast of mind, and too frequently troubled the pastor. 5 pages. No date.

6. *Transcript of an indecorous travesty* of “The Quakers' Creed,” compiled with warped judgment by some unfriendly hand. The following note, however, indicates an extensive acquaintance with Quaker literature, which has been used to ridicule this long-suffering sect:—

“Books of y<sup>e</sup> Quakers, which prove these to be their tenets, are these: Geo<sup>r</sup> Fox's works, junior; Ed. Burroughs' works, Saul's Errand; G. Fox Journal, Truth defending y<sup>e</sup> Quakers, A lamentation by one of England's prophets, &c.; Jos. Coal's works, Judgment fixed, &c., y<sup>e</sup> Quakers' refuge, &c.; W. Smith's primer; A discovery of Man's return, by W. D.; Ishmall and his Mother cast out, by G. Whitehead; A brief discovery of a threefold state of Antichrist, &c.; News comes up out of y<sup>e</sup> North; St<sup>e</sup> Chrisp's primmer, printed 1682; y<sup>e</sup> Apostate Incendiary; W. Penn's Apology; A lamentation by one of England's prophets, &c., printed at York, 1653; A dispute at Chesterfield, 1655.

“The commandments of George Fox, y<sup>e</sup> Quakers' second Moses, somewhat abbreviated, and taken out of several of his books:—

“I.—Thou shalt not pay tithes to y<sup>e</sup> covetous priests, nor to y<sup>e</sup> antichristian Impropiators.

\* James Corner was a village shoemaker at Chipping, in 1715. *Trans. Hist. Soc.*, Vol. xxxii., p. 134.

- “ II.—Thou shalt not marry by or with a priest.
- “ III.—Thou shalt not put of thy hat in respect to thy  
“ superiors.
- “ IV.—Thou shalt not shut up thy shop on those called y<sup>e</sup>  
“ world’s holy days or fast days, &c., at y<sup>e</sup> com-  
“ mand of y<sup>e</sup> worldly magistrate.
- “ V.—Thou shalt not pay towards y<sup>e</sup> repair of parish  
“ churches.
- “ VI.—Thou shalt not pay towards y<sup>e</sup> trained bands, nor  
“ carry guns in thy ship.
- “ VII.—Thou shall not wear lace, nor ribbons, nor skimming-  
“ dish hats, nor short aprons, nor slits in your  
“ waste-coats, nor long scarfs like flying colours,  
“ nor unnecessary buttons.
- “ VIII.—Thou shalt have a woman’s meeting distinct from y<sup>e</sup>  
“ men’s once a month, at y<sup>e</sup> county town, about ten  
“ o’clock, to get a little stock.
- “ IX.—Thou shalt call y<sup>e</sup> days of y<sup>e</sup> week first, second, third,  
“ and fourth day, and y<sup>e</sup> months first, second, and  
“ third month, &c.
- “ X.—I charge you all in y<sup>e</sup> presence of y<sup>e</sup> Lord God y<sup>t</sup> y<sup>e</sup>  
“ judge not one another, y<sup>t</sup> is those that be in y<sup>e</sup>  
“ unity of y<sup>e</sup> ministry and elders of y<sup>e</sup> church, lest  
“ you fall into y<sup>e</sup> condemnation of y<sup>e</sup> monthly,  
“ quarterly, six weeks, second day, or yearly  
“ meeting. Amen.”

with the addendum—

- “ If as y<sup>e</sup> write y<sup>e</sup> do indeed believe,  
“ Then I affirm this is their very creed ;  
“ If not, who can, with safety, them believe,  
“ Who write and print y<sup>e</sup> simple to deceive.”

This is comprised in 2 pages, in a wonderfully neat and minute hand. No date.

7. *Transcript of a Sermon* from the text 1 Tim. i. 19, but neither place of delivery nor preacher are named.

8. *Transcripts of a series of seven controversial letters* between Mr. Walkden and an anonymous enquirer, arising from some statements of the former in a sermon on “ y<sup>e</sup> being and attributes of God,” from the last of which the troubled conscience of the unknown hearer appears to have been quieted. None of these letters are signed or dated.

9. *Receipt for Madam Davenport's "Issue Salve,"* the principal ingredients being "sweet oil and red lead" boiled together and made into rolls.

10. "*A drink for a horse*" is compounded of 2 oz. of pounded rosin and 3 gills of smith's trough water ; and a cure for a strain combines all the known and unknown oils—"oile of swallows, "oile of St. John's wort, oile of earth worms, oile of beech, oile "of elder, and oile of turpentine."

11. *Jackson's Tincture,* "sold at M<sup>r</sup> Ralph Bowers in Macclesfield, at 1/ per bottle, good for a pain or strain."

12. *A little bill :—*

To John Shawcross.

A side of pork, 65lbs, at 2½d	...	...	13	6½
Chines, 5½lbs, at 2d	...	...	0	11
½ heart	...	...	0	7
				15
Sub. 1¾lb of pork, at 2½, 1¾lb fat, at 6d			0	8½
				14
				4

13. *A Latin transcript,* headed "Some notes taken from authors "which I read," on the manifestation of Christ in the flesh and the reasons therefor, with English translation on opposite pages. 14 close-written pages. No date.

14. *An involved arithmetical computation,* preceded by the exculpatory prayer, "Its we y<sup>t</sup> have sinned, O Lord ! its thou y<sup>t</sup> "must pardon or I am undone for ever."

"Thomas Parkinson bought a fether bed of me at 12s., and "had pay'd me 6d. I bought tobacco with 6d. ; old Richard "Dilworth had 6d. for a Mercury\* ; 1s. 2d. to John Walmsley,† "and there remains 9s. 4d. due to me. John Parkinson bought "an ovell table rod. ; due to me, totell 19s. 4d. For muggs 4d. ;

\* *Mercury* (newspaper).

† Walmsley's was the alehouse. The reverend gentlemen is, perhaps, discreetly silent on the reason for that expenditure.

“for muggs for Jennet Rodes 3d. 2qrs. ; for a gross of pipes 8d. ;  
“yet remaining 18s. 2qrs.”\*

£	s.	d.	qrs.
0	0	6	0
0	0	5	0
0	0	6	0
0	1	2	0
0	0	4	0
0	0	3	2
0	0	8	0
<hr/>			
0	3	10	2 pay <sup>t</sup>

Forwards - £01 02s. 00d.

15. *Some Sermons on the Parable of y<sup>e</sup> Unclean Spirit*, “by  
“the Reverend and learned Thomas Whittaker, A.M.,† pastor of  
“a church in Leeds, in Yorkshire, to which is added his character,  
“with a preface written by Thomas Bradbury,‡ Thornley.§  
“Transcribed by Peter Walkden, Minister of the Word, in  
“Chipping in the County of Lancashire, in y<sup>e</sup> year of our Lord  
“Jesus Christ, 1716.” The preface contains 7 pages ; and the  
sermons 143 closely-written pages.

16. *Transcript of Two Sermons* on the death of that excellent  
minister of Jesus Christ, Thomas Whittaker, A.M., who died  
19th Nov., 1710, by Thomas Dickinson, Minister of the Gospel  
at Northover Ham. Transcribed in the years 1716-17, at  
Thornley. First, 17 pages ; second, 24½ pages.

17. *Memoriæ Sacrum* : a biographical sketch of the above  
Rev. Mr. Whittaker (4 pages), by the Rev. Thomas Jollie,|| dated  
Sheffield, October 17th, 1711.

\* It will be seen that the balance is 1d. too little.

† Mr. Whittaker seems to have been a man of great fame amongst the Presbyterians. His father was Dr. Robert Whittaker, of Hely, near Burley, and he was born 1651, and educated at Burnley, Blackburn, and “y<sup>e</sup> famous school of Manchester,” then at Rathmill, under the Rev. Mr. Frankland and the Rev. Thomas Jollie ; obtained his M.A. degree at Edinburgh ; imprisoned for eighteen months at York Castle, 1683 ; with which exception he laboured all his ministerial life of thirty-five years at Leeds. Whittaker, the historian of Whalley, seems to have been a descendent from him.

‡ One of the six Presbyterian divines deputed to present a petition to king George I.

§ A hamlet near Chipping, on the slopes of Longridge Fells.

|| *Timothy Jollie* was Independent minister at Sheffield, and opened a ministerial academy at Attercliffe ; but this is more probably his father, Thomas Jollie, minister of Altham for 13 years, suspended, fined, and five times imprisoned.

18. *Transcript of a Sermon* "preached at Ely House Chapel "in Holbourn, on Thursday, June y<sup>e</sup> 7<sup>th</sup>, 1716, being y<sup>e</sup> day of "public thanksgiving for y<sup>e</sup> blessing of God upon his majesties "counsels and army in suppressing y<sup>e</sup> late unnatural rebellion. "By y<sup>e</sup> Right Rev. father in God William Lord Bishop of Ely." Transcribed at Thornley, April y<sup>e</sup> 5<sup>th</sup> and 6<sup>th</sup>, 1717, by Peter Walkden, V.D.M.\* The text, Psalm cvii. 2, is the only misquoted selection of scripture I have noticed.

19. *A preparation Sermon at Chipping Meeting*, preached April 12th, 1717, by Peter Walkden. 30 pages.

20. *A warning word to the Churches to be upon their guard against Satan*. Preached at Chipping Meeting, Tuesday, 1<sup>st</sup> Jan<sup>y</sup>., 1717, by Peter Walkden, M.V.D. 25 pages.

21, 22 and 23. *The Old Man's Legacy to his Daughters*. This is a metrical homily in 8 parts, the last 2 being transposed before the first 6, with other matter between, transcribed 17th October, 1718, "written by N. T., deceased, when he was near 90 years of "age, for the private use of his two daughters, Elizabeth and "Margaret. Published at y<sup>e</sup> request of many by an admirer of "grace and truth."

"Advertisement.—Reader, there is belonging to these dialogues "a last part called y<sup>e</sup> old man's experiences, which I am forced "here to omit for want of room, but y<sup>t</sup> y<sup>e</sup> whole may be complete "I have placed them in this immediately before that part called "Disturbed Meditations, and successive to a discourse called a "warning word to the Churches. There thou may find what "should have been here had we had room for it—observe these "lines and they'l assist thee to find what's awanting of these verses. "I leave here at page 31, I then go on to page 32.

"I am thine in one common head and Lord.

"Thornley, Oct. 17<sup>th</sup>, 1718. "P. WALKDEN." 40 pages.

24. *Transcript of a Translation of Renatus des Cartes*: "six "Metaphysical Meditations, with y<sup>e</sup> objections thereto by Thos. "Hobbes of Malmesbury, Des Cartes' answers, and a short

\* *Verbum Dei Magister*.

“account of his life.” Edited by Wm. Molyneux. Dublin, Feb<sup>y</sup> 19, 1678-9.\* 56 pages. Transcribed 1718, Oct. 8th.

25. *The Woodworth Correspondence* of a previous paper.†

26. *Letter from the Rev. Jas. Towers,‡* of Rathmill, dated March 23rd, 1713-14, concerning the ordination of Mr. Magee, at Rossendale, on 14 April, 1714.

27. *A second letter from Mr. Towers*, dated from Rathmill, June 8th, 1714, concerning the schism in the congregation at Ravenstonedale,§ from which it appears that there were two separate congregations in the same church, one being ministered to by Mr. Magee and the other by Mr. Dixon|| of Whitehaven.

28. *A letter of condolence on the death of Mrs. Margaret Walkden,¶* from the Rev. J. Jolly,\*\* promising to go over and preach her funeral sermon, dated Hinfield, Jan. 6th, 1715-16.

29. *Another letter from Mr. Jolly*, notifying some fixtures for ministerial meetings, viz., Elswick,†† Tuesday, June 26th; Lancaster, the last Tuesday in August, for the examination of Mr. Yates‡‡ of Darwen, dated Hinfield, July 7th, 1716.

30. *A third letter from Mr. Jolly*, notifying the postponement of the Lancaster meeting on account of Mr. Grimshaw’s§§ journey to Norfolk, at the request of Mr. Turner,||| dated Hinfield, August 19th, 1716.

31. *A fourth letter from Mr. Jolly*, enclosing two from Mr. Hartley, agent for Lord Wharton¶¶ (a dispenser of monetary assistance to nonconformists), one addressed to the minister at

\* Not amongst Molyneux’s works in Lowndes’s *Manual*.

† *Trans. Hist. Soc.*, Vol. xxxvi., p. 15, *et seq.*

‡ Mr. Towers was previously minister of Tockholes, near Blackburn.

§ Rossendale.

|| Dr. Dixon, President of the Dissenters’ Theological College at Whitehaven.

¶ See Vol. xxxii., p. 118.

\*\* John and Thomas Jollie were sons of Major Jollie, provost-marshal of the Parliamentary army in Lancashire. John was assistant to John Ainger at Denton Chapel, and one of the three candidates for the ministry ordained in a house in Deansgate, Manchester, Oct. 29th, 1672; he afterwards became minister of Norbury Chapel.

†† In the parish of St. Michael-le-Wyre.

‡‡ Samuel, son of Robert Yates, of Warrington.

§§ James Grimshaw, minister at Lancaster.

||| Is this John Turner, an apothecary of Liverpool, who became a minister?

¶¶ Thomas, Marquis of Wharton, Lord-Lieutenant of Ireland, 1640-1715, instrumental in seating William and Mary on the throne. His father, Philip, Lord Wharton, was nominated by the Parliament, Feb. 12th, 1642, Lord-Lieutenant of Lancashire in the place of James, Lord Strange.

Tatham, which he thinks is Mr. Towers, and begs Mr. Walkden to forward ; entreats speedy answers to both in consequence of the delay in their arrival, and says that Mr. Burgess\* is a good friend in soliciting assistance for them. Dated Hinfield, Jan. 15th, 1716-17.

32. *Mr. Hartley's letter*—enclosed—

“ Sir,—I have a letter from y<sup>e</sup> trustees of my late Lord Wharton's charities wherein he writes, viz.—y<sup>t</sup> if you know of “ any nonconformist ministers y<sup>t</sup> are very poor, let me know their “ names, circumstances and places of abode, and I will use my “ endeavour with y<sup>e</sup> trustees to get something for them : this I “ thought fit to acquaint you with, and if you will send me y<sup>e</sup> “ account above required I shall send it as ordered. I am Sir, “ your very humble servant, “ EDWARD HARTLEY.”

“ Hartford, December 11th, 1716.”

“ P.S.—You may direct for me at Hartford near Richmond, “ in Yorkshire.”

33. *A fifth letter from Mr. Jolly*, requesting Mr. Walkden to meet a Mr. Hampson at the Anchor in Preston, on Saturday, Oct. 12th, to give a receipt for £7, and to advise Mr. Gardiner and Mr. Richard Parkinson to be there for a similar object—this is in consequence of a letter from Mr. Gowland, of Gray's Inn, London, to Mr. Dawson of Rochdale,† and the latter's appointment with Mr. Jolly. It is dated Hinfield, Oct. 1st, 1717.

34. *A sixth letter from Mr. Jolly*, acknowledging the powerful effect of some addresses of Mr. Walkden on himself, notably a sermon at Newton-in-Bowland, next at the house of James Fisher, and last at a Communion celebration at Hesketh Lane, near Chipping.‡ Entreating Mr. Walkden to take a second wife for fear of scandal such as befel James Corner, a member of his own congregation, and advising him that he has returned a borrowed History of England to an agreed place in Preston, finally exhorting him to act up to the standard he so eloquently sets forth. Dated Sparth, 7th Dec., 1717.

35. *Letter from his brother Thomas Walkden*, dated Urmston,

\* Several generations of Burgesses were Presbyterian ministers. I cannot identify this Mr. Burgess.

† Joseph Dawson, minister of the old chapel—now destroyed—Amen Corner, Rochdale.

‡ *Trans. Hist. Soc.*, Vol. xxxii., p. 125.

3rd Dec., 1714, informing him that his cousin George Parker and Jonathan Millot intend visiting him on 18th Dec. for a Christmas visit, and asking him to meet them at Blackburn or Ribchester, saying that it is possible he may come himself when on his way to poll at Lancaster, as Colonel Stanley\* and Sir John Bland† have both requested his vote, and have treated most of his neighbours at "y<sup>e</sup> ale house": informing him that old Susannah Judson is dead, and old William Hampson is alive, and concluding with the usual fraternal greeting.

36. *A second letter from his brother Thomas Walkden*, dated Urmston, June 24th, 1714—acknowledging a reply to his former letter, and some news by his sister Alice, hoping the great gale of February, 1714, had not done him much harm, and that he will visit them, as they have an immense store of fruit this season— informs him that the mobs have damaged the chapels thereabout, that he has been busy "riding up"‡ the Crow orchard and Longshut pitsted,§ and making plowable the land he purchased from Richard Newton, and "y<sup>e</sup> stentray."¶ Brother Samuel is lame, his son William is a fine child, Alice Chaddick is dead, and old William Hampson still alive. He has sold most of his brick, and is "leading"¶ it to Stretford. In a "P.S." The mobs have abused Manchester and "Monton" chapels "very ill,"\*\* and he is in very bad health.

36. This is headed *a third letter from his brother Thomas*, but is by some mistake the first re-written.

37. *A fourth letter from his brother Thomas Walkden*, dated Urmston, July 6th, 1715, informing him that the writer has been

\* This would most probably be Edward Stanley, who became Sir Edward of Bickerstaffe, and was elected in 1727.

† Sir John Bland, of Kippax Park, Yorks., married Anne, heiress of the Mosleys of Hulme Hall, and died Oct. 29th, 1715. He was buried in the Mosley Chapel of Didsbury Church, and his name is on one of the church bells. Sir John Bland, sen., and Richard Shuttleworth were returned knights of the shire of Lancaster at the election of 1714. The former represented the county in several parliaments, and his son, Sir John, succeeded him in the representation.

‡ Clearing the ground.

§ A place where a pit has been.

¶ Stentray? an allotted portion of pasture.

\*\* Carting, or carrying by pack-horse.

\*\* The Jacobite mob was led by the notorious barber, Tom Syddall, sen., who was afterwards hanged. Monton Chapel, under the encouragement of two magistrates, was pulled down June 21st, and £140 afterwards awarded by the Government as compensation; £1500 being at the same time granted towards the reconstruction of the Manchester Chapel. See Note, *Trans. Hist. Soc.*, Vol. xxxvi., p. 31.

ill and "stark\* in his joynts," that he has sent a letter by a Stretford man, who left it at Rydeing's, the tow shop, to be forwarded by foot post to Jonathan Ryder. The writer complains of the frequent loss of their respective letters, but hopes he will receive this, "if any one will loose† it from y<sup>e</sup> post," and that his brother and sister will visit him this summer. They have had such a wet season, they have not commenced haying, though they have a "great store"‡ of grass if it can be well got, and likewise plenty of fruit of all sorts. Meantime he is repairing his barn.

38. *A fifth letter from his brother Thomas Walkden*, dated Urmston, Dec. 31st, 1715, records his thankfulness at hearing that his brother has been preserved from his many enemies (these are probably Jacobites), and then goes on, "Frank, my servant, and my horses was at Preston Fight, and Peter Gregory and cousin Thos. Walkden, and several others of our neighbours made two teams of five horses each. They went out on Thursday about midnight, and it was Saturday seven-night ere y<sup>e</sup> returned, but blessed be God y<sup>e</sup> all came home safe."§ He has been at his brother James's at Rixon, whose horse fell on the road from Bolton in the Moors and crushed his foot badly, so that he was kept in the house a week. His son Thomas has been to his aunt Alice Young's, and says his uncle Samuel is a little better, which he is glad of, as sister Alice is *enciente*. His own son William can walk, but Thomas has had worm fever. Old Jane Whittle of Newcroft is dead; his servant Frank is leaving to live with Thomas Royle, James's brother, but sends his service. They have had a great frost but no snow, and have newly built a cart house.

39. *A sixth letter from his brother Thomas Walkden*, dated Urmston, March 15th, 1715, condoles with his brother on the loss of his wife (who, it would seem from the context, died in

\* Stiff.

† Free it.

‡ Quantity.

§ The Presbyterian contingent was marshalled by parson Woods, of Chowbent, and a Rev. Mr. Walker, and joined General Wills some miles south of Preston, under whose orders they guarded Ribble Bridge till the capitulation, when they were stationed to prevent the escape of the rebels by Penwortham Ford. The leaders were honourably mentioned in the despatches of General Wills; and Rae says that a pension of £100 per annum was afterwards settled on each of them.

\*L

childbed),\* and fully coincides with the consequent arrangements for ordering his house and children. There have been many sudden deaths of friends : William Smith of the workhouses in Ashton, John Newton of Ashton, and William Smith of Flixton, are dead. The small pox and shaking ague are very rife, and his own wife has had five or six fits. Says the season is very cold, and reminds his brother of a promise to pay another visit in spring. William Hampson sends his sincere condolence.

40. *A seventh letter from his brother Thomas Walkden*, dated Urmston, March 1st, 1717. Brother Samuel would inform him that when the writer received his "large letter," he (the writer) had been laid up for a month with the ague, and is still weak with the purging, coughing, spitting blood, and vomiting ; he also had the distemper in his ankles, so that his legs "are sore† "swelled" ; his throat and mouth are so sore he can scarce swallow "a spoonful of sack" ; ‡ though, had he not managed to do so, he had nearly died in a faint when he was first got out of bed ; but he has still hopes of recovery. His wife and a "tenter"§ had a bed in the parlour, where a daughter, christened Alice, was born on February 8th, during his illness ; but his mother-in-law, brothers, and neighbours had been very kind in their troubles. Thomas Royle, James' brother has buried his wife Ann. "Mr. "Woodworth hath preached twice at y<sup>e</sup> Cross Street|| in this my "sickness, and y<sup>e</sup> Chappel was so full y<sup>e</sup> steed¶ out."

41. *An eighth letter from his brother Thomas Walkden*, dated Urmston, January 19th, 1717.—Had a horse staked in leaping over a hedge, but the stake "went between y<sup>e</sup> hide and y<sup>e</sup> "body," so that it was cured for two shillings ; he had six pounds and half-a-crown offered for him just before, but after the accident he sold him for five pounds, and he has since lost a good weaning colt by "y<sup>e</sup> colick," but he has three horses left, so that he need not buy. Glad to hear his brother's son goes to school, and

\* *Trans. Hist. Soc.*, Vol. xxxii., p. 118, and Vol. xxxvi., p. 17.

† Grievously.

‡ Probably *sack-posset*, composed of cream, eggs and hot white wine, according to a recipe of 1696.

§ Minder : watcher. || *Trans. Hist. Soc.*, Vol. xxxvi., p. 16, *et seq.* ¶ Stayed.

hopes he will bring him when he comes in the spring. His own son, Thomas, is in the Bible, but has no mind for Latin; while Peter, who is in the Psalter, gives promise of being the best scholar. His wife's confinement expected about the middle of February. Sister Ann and her husband are well; but brother James was hurt by a cart wheel going over him. James is giving cousin Mary one hundred pounds as a marriage portion, and is putting her name in the new lease, which will be worth nearly another hundred. Sister Alice and Samuel send respects. Mr. Fletcher\* sends his service, and promises to remember you to Mr. Woodworth† when he sees him, "for he is in place." I think he said he preached when old Mr. Risley‡ died, in Risley, in Lancashire.

42. *A letter from the Rev. Peter Walkden* to his brother Thomas in answer to the last, dated Thornley, March 21st, 1717—Seems annoyed with his brother for calling a previous epistle "a long letter." More in sorrow than in anger he remonstrates with him on his sinful covetousness in adding field unto field, and living too much for this world. Looks upon his afflictions in the light of such judgments as the plagues of Egypt; rebukes his worldliness, and tells him the world has prospered too much with him, he pursues it with such eagerness, instances as warnings the death of his "goods"§ and his own "shaking over the grave." Begs he will not be angry at a remonstrance caused by his awful sense of ministerial responsibility for his brother's soul, and sends his respects to the Rev. Mr. Fletcher.

43. *A second letter from the Rev. Peter Walkden* to his brother Thomas, dated Thornley, 4th February, 1717.—Received his letter on Candlemas Day, January 19th. His son John, who is near Manchester, has not written for thirteen weeks, though he hears he is well cared for and wants for nothing that is good for him, though he has had the measles and the "creaths,"|| but is now well. Hopes Thomas's wife will get safely through her approaching confinement, and continues his usual remonstrance,

\* See Note, *Trans. Hist. Soc.*, Vol. xxxvi., p. 31.

† *Trans. Hist. Soc.*, Vol. xxxvi., p. 17, *et seq.*

‡ Rev. Thomas Risley, M.A. § Cattle. || A low nervous relapse after measles.

in a brotherly strain, on the sin of covetousness. In P.S. desires remembrances to brother James, sister Ann, and cousin Mary Royle, who have a place in his prayers ; remembrances to brother Samuel and sister Alice, and promises to write them after Mary's marriage, who, he hopes, will continue to worship the God of her uncles and grandfathers.

44. *A ninth letter from Thomas Walkden* to his brother Peter, written about a month before he died, being the "last he ever writ," dated Urmston, August 2nd, 1717.—He has buried his daughter Alice, the rest are in good health. Begs Peter to come over and see him once more before he dies, which he expects will not be long, and hopes that all angry feeling may be forgotten and forgiven. His cousin, Peter Crosse, is very ill, and will soon follow his deceased wife ; but has much desired to see his brother, who appears to have been under some monetary obligation to him. Thomas begs Peter to come, as it is possible the meeting may benefit him. He expresses himself as resigned to his end and at peace with the world, as his hopes are now in heaven.

45. The Rev. Peter Walkden says in a note that his own last two letters caused considerable ill feeling in his sister-in-law, and occasioned some angry words between them, and thus in memorandum :—"The author of these foregoing nine letters was one of "a kind loving natural disposition, a lover of God I hope, and "one y<sup>t</sup> had his heart set upon y<sup>e</sup> things of a better world. He "for y<sup>e</sup> last years of his life made an open profession of religion "and walked in some good measure conformable thereunto. "When he was married and had a family he set up and maintained family duty in it, and I hope I can say of him endeavored to live his prayers. He had one great hindrance, he "married into a worldly family, and his wife, though she could "not hinder him from duty, yet she oft put him so to y<sup>e</sup> business "of y<sup>e</sup> world and cares of it as mightily oft unfitted him for "duty: he having a crazy broken constitution y<sup>t</sup> in y<sup>e</sup> last years "of his life could not bear hard work, and despaired. He was "oft indisposed of body, but bear it with great presence of mind "and apparent patience and submission to y<sup>e</sup> will of his God,

“and in his last sickness underwent much hardships thro’ y<sup>e</sup>  
 “neglect of his wife, whose mind was so intent on y<sup>e</sup> business of  
 “y<sup>e</sup> world y<sup>t</sup> she left her dying husband as I was credably in-  
 “formed without any attendance most of a day when he could  
 “not help himself, but he bear all with quietness and ease till it  
 “pleased God to free him I hope from all his sorrows fears and  
 “labour by taking him to himself, on y<sup>e</sup> about y<sup>e</sup> 6<sup>th</sup> of September  
 “in y<sup>e</sup> year of our Lord 1717. He left 3 Sons as his heirs and  
 “successors Thomas, Peter, and William, and died in y<sup>e</sup> 40<sup>th</sup>  
 “year of his age.”

46. *Letter from John Taylor*, stationer, “The Ship,” Paternoster Row, to Rev. Peter Walkden :—

“Sir,—Upon y<sup>e</sup> recommendation of M<sup>r</sup> Gillibrand\* I send you  
 “the beneath parcell of Books of y<sup>e</sup> late worthy M<sup>r</sup> Yonge† hoping  
 “youll take care to distribute ’em to y<sup>e</sup> best advantage amongst  
 “y<sup>e</sup> ansomer sort of your hearers who may be capable of pur-  
 “chasing such helps, withall giving a charge that none should be  
 “sold by any means : what other instructions you may think  
 “proper to give I leave to your discretion : for their persual one  
 “may plough and another may water but its God alone y<sup>t</sup> gives  
 “y<sup>e</sup> increase. I desire a share in your prayers at all seasons for  
 “preservation and daily increase in grace. I am Sir your un-  
 “known friend and servant

“JOHN TAYLOR.”

“The parcell is as follows and is sent by William Glover.

“Imprimus—

- “ 25 Yonges Main Directions
- “ 25 — Young Man’s Guides
- “ 25 — on Regeneration
- “ 30 Reynolds‡ Letters
- “ 6 Hinton§ Sermons on y<sup>e</sup> Storms
- “ 10 Piggots Sermons on God’s Dispensing of Judgements
- “ 6 Hermets Advice to Youth
- “ 18 Protestants Resolution
- “ 6 Tonges|| Riches increast—to be given to such as are  
 “ strait handed
- “ 1 Harrison¶ Thanksgiving Sermon

\* Joseph Gellibrand, presbyterian minister at St. Helens, Lancashire, died 1740, and was buried in front of his pulpit.

† Dr. Thomas Younge, of Blackfriars, Milton’s tutor.

‡ Dr. Edward Reynolds, bishop of Norwich, was the Presbyterian preacher to the Lords at the Restoration.

§ William Hinton.

|| William Tong published a Life of Matthew Henry in 1716, and his Works in 1726.

¶ John Harrison, of Ashton-under-Lyne. The “Thanksgiving Sermon” was for the election of Henry Newcome to a Fellowship of the Collegiate Church, Manchester, and was preached Dec. 3rd, 1657.

“ 2 Piggotts Sermons

“ 1 Weld's\* Sermons—these are sent a present to yourself  
“ which pray except of.”

“ P.S.—When you have received y<sup>e</sup> parcell pray advise me  
“ directing for me at y<sup>e</sup> Ship Pater Noster Row and pray tell  
“ M<sup>r</sup> Gillibrand I had his last letter which shall soon be answered.

“ JOHN TAYLOR.”

Note by Mr. Walkden :—“ The whole number of books sent by  
“ M<sup>r</sup> Taylor is as follows in these figures (viz.) 148.”

47. *A Morning prayer for a private person.* This occupies  
4 pages, and is written by a poor penman, probably one of his  
children.

48. *Transcript of 4 Sermons*, “ The Christians joy in finishing  
“ his course,” by Thomas Bradbury, with preface dated Jan<sup>y</sup>. 21<sup>st</sup>,  
17½<sup>8</sup>, 39 pages, transcribed “ Anno 1718, Peter Walkden MVD,  
“ Thornley.”

49. “ *A short Chatachism for Children* taken out of y<sup>e</sup> Scrip-  
“ tures, for y<sup>e</sup> instruction of my own children and family in the  
“ Scriptures, by Peter Walkden, minister of y<sup>e</sup> Word. Thornley,  
“ written for y<sup>e</sup> end aforesaid in y<sup>e</sup> year of Christ, 1715. Mat.  
“ xxviii.” Transcribed May 27th, 1717. 6 closely-written pages.

50. *An Extract of a Letter to Dr. Hales*† “ from y<sup>e</sup> R<sup>t</sup> Rev. y<sup>e</sup>  
“ Lord Bishop of Cloyne, ‡ dated Jan<sup>ry</sup> 17<sup>th</sup>, 1746, w<sup>ch</sup> contained a  
“ prescription for y<sup>e</sup> cure of y<sup>e</sup> distemper w<sup>ch</sup> rages amongst y<sup>e</sup>  
“ horned cattle, he desires may be communicated to y<sup>e</sup> publick,  
“ he being of opinion from y<sup>e</sup> success in y<sup>e</sup> few instances in w<sup>ch</sup>  
“ it has been tried y<sup>t</sup> it would be a means to preserve y<sup>e</sup> lives of  
“ a multitude of cattle, if timely applied, viz.” Then follows a  
prescription for the celebrated tar-water cure, which occasioned  
Walpole's well-known epigram—

“ Who dare deride what pious Cloyne has done ?

“ The Church shall rise and vindicate her son ;

“ She tells us all her Bishops shepherds are—

“ And shepherds heal their rotten sheep with tar.”

and concludes, “ By this means y<sup>e</sup> lives of infected cattle may

\* Thomas Welde.

† Stephen Hales, the philosopher, son of Sir Thomas, of Beckesbourne. born 1677, died 1761.

‡ The learned George Berkeley, born 1684 ; promoted Bishop of Cloyne, 1733 ; died, 1753. His published works on the virtues of Tar Water were—“ *Siris : a Chain of philosophical Reflections on the Virtues of Tar Water,*” 1744 ; “ *Further Thoughts on Tar Water,*” 1752.

"be preserved at y<sup>e</sup> expense of a gallon of tar for each, which I  
 "repeat and inculcate, not only for y<sup>e</sup> sake of y<sup>e</sup> cattle and th<sup>r</sup>  
 "owners, but also for y<sup>e</sup> benefit of mankind in general, w<sup>th</sup> regard  
 "to a fever w<sup>ch</sup> terrible subduer and destroyer of our species I  
 "have constantly found to be itself most easily subdued by tar  
 "water. Nevertheless, tho' in most other cases I find y<sup>t</sup> y<sup>e</sup> use  
 "of y<sup>e</sup> medicine has generally obtained, yet in y<sup>e</sup> most dangerous  
 "and frequent case, where its aid is most wanted, and at y<sup>e</sup> same  
 "time most sure, I do not find y<sup>t</sup> y<sup>e</sup> use thereof has equally  
 "obtained abroad in y<sup>e</sup> world. It grieves me to think y<sup>t</sup> so many  
 "thousands of our species should daily perish by a distemper  
 "w<sup>ch</sup> may be easily cured by a remedy so redy at hand, so easy  
 "to take, and so cheap to purchase as tar water w<sup>ch</sup> I never knew  
 "to fail w<sup>n</sup> copiously drank in any sort of fever, and y<sup>t</sup> I say  
 "after more y<sup>n</sup> a hundred trials in my own family and neighbour-  
 "hood. But whatever backwardness people may have to try  
 "experiments on themselves or y<sup>r</sup> friends, yet it is hoped they may  
 "venture to try y<sup>m</sup> on y<sup>er</sup> cattle, and y<sup>t</sup> y<sup>e</sup> success of such tryals  
 "on y<sup>e</sup> fevers of brutes (for a fever it plainly is) may dispose y<sup>m</sup>  
 "to probable hopes of y<sup>e</sup> same success on y<sup>r</sup> own species.  
 "Probatum est."

51. Amongst the many curious receipts for the cure of distemper  
 of cattle the following is remarkable. "As soon as y<sup>e</sup> beast was  
 "perceaved to be disorder'd, as much snuff maid of Asturum  
 "leaves, dried and beat to powder, as would lie on a shilling was  
 "put into a quill and blown up y<sup>e</sup> nostrills of y<sup>e</sup> cow distempered,  
 "which would in a few hours cause a matter to run in large  
 "quantities from y<sup>e</sup> s<sup>d</sup> beast," &c. Another contains, amongst  
 other ingredients, "3 gills of ale warm and half a pound of  
 "treacle;" and most wind up with instructions for "letting  
 "blood."

52. *Transcript of a Sermon*, "Christ God's Covenant to y<sup>e</sup>  
 "Saints," prepared to be delivered at Stockport, "August y<sup>e</sup> 9<sup>th</sup>,  
 "1747, by Mr. Peter Walkden." Very long.

53. *Transcript of a Sermon*, "Christ in y<sup>e</sup> Believers' Arms."  
 Where or by whom preached not stated.

54. *Transcripts of a series of controversial letters* between an assailant and defender of Mr. Walkden, from which it appears that Mr. Walkden was suspected of "denying y<sup>e</sup> trinity of persons "in y<sup>e</sup> Godhead, and y<sup>e</sup> divinity and humanity of our Saviour,"\* and the doctrine of "original sin," "the special grace of God in y<sup>e</sup> "conversion of sinners, and justification by faith," &c.—all these are stigmatised as "damnable heresies," and other horrible things more forcible than polite. Initials only, "J. L.," are appended to the letters of the assailant, and the name of Mr. Walkden's champion is "Ed. Falkner." The correspondence runs from Aug. 22nd, 1745, to July 27th, 1748.

55. *Transcript of "The Martyr M<sup>r</sup> John Bradford's*† letter to "his friends N. S. and R. C. concerning Election," at the end of which he promises that "Mr. Philpot"‡ shall write them "more at "large," as a note says he himself did "in y<sup>e</sup> book of Letters of "y<sup>e</sup> Martyrs," fol. 391. Mr. Walkden appends some voluminous notes on "y<sup>e</sup> matter of election," with the introduction that "this letter of M<sup>r</sup> Bradford and other his letters me do intreat."

56. The last entry is the transcript of a "preparation" Sermon, that is, a sermon designed to prepare intending communicants for the reception of the Sacred Feast.

"A sermon, preached August y<sup>e</sup> 28<sup>th</sup>, 1715, at Newton (in "Bowland), by y<sup>e</sup> author of them, who is y<sup>e</sup> meanest and "unworthiest of all Saints and Ministers of God's House, yet a "well-wisher to Zion's interest, Peter Walkden." Text, "Psalm ii. "y<sup>e</sup> last verse," "Kiss y<sup>e</sup> Son lest he be angry." The sermon contains 27 closely-written pages, and was transcribed April 9th, 1717.

\* It would appear from this that Mr. Walkden inclined towards the Unitarian tenets; to which many of the Presbyterian congregations afterwards attached themselves.

† John Bradford, of Manchester, after imprisonment, burnt at Smithfield, 1555.

‡ John Philpot, Archdeacon of Winchester, imprisoned for eighteen months in The Lollards' Tower, Lambeth, and burnt at Smithfield, Dec. 18th, 1555.