

# ◆ Uncovering the enthusiasms and prejudices of a 19th-century country parson

MAURICE SMELT, RECTOR OF BINSTED (1815–63) AND SLINDON (1815–65)

By Martin D. W. Jones

*Follow the money. This paper depends heavily on interpreting donations and subscriptions to voluntary societies to turn a hitherto obscure clergyman into a dynamic, multi-faceted individual. To push beyond the bare précis of such a man's career is usually next to impossible. Searches in Google Books, a little appreciated treasure-trove of evidence, can change that. The host of details it uncovered for Maurice Smelt opens vistas into his character, interests and activities: a Tory warrior in defence of the church by law established; a rector of broad Protestant identity who happily crossed the divide between church and chapel; an Evangelical who used his considerable personal wealth to further his zeal for missionary work (especially with Jews and the Irish); an Anglican parson who broke the ancient neighbourly accommodation with the large Roman Catholic community in his parish to battle against popery; an inveterate raiser of parliamentary petitions to further his causes.*

Lack of source material frustrates our understanding of many individuals encountered in research. Even for those with professional occupations, anything but a basic career outline can be almost impossible to ascertain. This article aims to do two things. Firstly, it investigates aspects of the life and work of one West Sussex Church of England clergyman: the Revd Maurice Smelt (1788–1867). Hitherto, little has been known of him beyond the limited details that can be found in standard university, diocesan and parochial records.<sup>1</sup> None of his sermons, letters or diaries (if kept) has come down to us. Of his reading and friends we are ignorant. No anecdotes or reminiscences are recorded. No pious memoir was published after his death. Secondly, the article highlights one little-appreciated way in which pushing beyond so limited a range of source material to catch glimpses of the temperament and pre-occupations of such an individual may be possible, namely searching within Google Books.

A concise résumé can quickly be assembled.<sup>2</sup> The son and grandson of Sussex clergymen, he was born in Slindon where his father was rector. Graduating from Trinity College, Oxford in 1806, he took holy orders the following year. The first eight years of his clerical career remain obscure but, ordained deacon

by the Bishop of Gloucester, he presumably served a title as a curate in that diocese. In the summer of 1815, aged 27, he not only succeeded his father John (1750–1815) as rector of both Binsted and Slindon but was appointed sequestrator of nearby Barnham (held for three years) and domestic chaplain to Baron Zouche of Haryngworth (died 1828) of Parham House. Two years later he married Mary Anne Williams of Kennington and they had at least two sons and four daughters.<sup>3</sup> Pluralism was then common and he was the fifth in succession to hold these contiguous parishes. Neither was large and, resident in the Slindon rectory his father had rebuilt, he was enabled by Binsted's proximity to attend to both by himself.<sup>4</sup> To each he gave a silver communion cup, Slindon in 1828, Binsted in 1832.<sup>5</sup> In his mid-fifties, however, he hired the first of a series of curates to help, initially in Binsted, but from c.1850 serving both parishes. Finally, he retired in stages, leaving Binsted in 1863 (aged 75) and Slindon in 1865, moving to Cheltenham where he died two years later.<sup>6</sup>

Clerical incomes had to stretch a long way, especially for a parson with a family. Neither of his livings was rich. Valued at £190 gross (£150 net) in 1836 and 1865, Binsted barely escaped classification as a 'poor benefice'. Slindon's remuneration was

somewhat better, but at £310 gross (£219 net) it offered only what was judged to be the bare minimum. Pluralism kept many a clergyman out of penury, but even Smelt's combined income still fell short of the £400–£500 per year that an incumbent c. 1840 was reckoned actually to need to live on.<sup>7</sup> All too often, the parochial system was sustained by the independent incomes of a significant proportion of the clergy. So it was with Smelt. At the rectory in Slindon he kept a household with four live-in servants and his probate (1867) was valued in the high category of 'effects under £10,000'.<sup>8</sup>

Such core biographical facts are often all that can be unearthed and they leave the researcher frustrated because they say next to nothing of a person's passions and prejudices. For a parson of the pre-Victorian decades, the absence of clues to his values matters a great deal because modern scholarship is teaching us not to dismiss the church of the long 18th century as sunk in worldliness and torpor. For a parson who worked during any of the Victorian decades, that necessity is eclipsed by the need to establish something of his churchmanship within a church rent by party feuds. That is no easy matter. Differences between the parties (high, orthodox, broad, low) were substantial. Differences within each party were also significant. At best, any label will be approximate.

Where is the evidence to come from? What follows is the product of mining a resource that may help: Google Books. This expanding digital library is usually thought of as a free on-line source for a specific book or pamphlet. So it is, but it can offer far more. Any name or place can be typed into its search box and a swift trawl will be made within all of its digitised texts. Any passing mention will be found; Boolean searches are particularly effective at eliciting references.<sup>9</sup> With Smelt, 'hits' found him in a disparate and often obscure range of printed material. More to the point, they located him in some highly revealing contexts.

Some of the associations and activities uncovered by this means come as no surprise. Like most fellow clergymen, he backed the National Society for the Education of the Poor in the Principles of the Established Church, founding a National School in Slindon in 1821 for the children of both parishes and then covering the bulk of its annual running expenses.<sup>10</sup> Provision of schooling in Sussex then was poor. Slindon already had a Sunday school and two dame schools, but mass schooling had come to

be seen as 'a powerful means to eradicate impiety and immorality among the lower orders'.<sup>11</sup> Smelt's alignment here was not automatic and is, therefore, instructive. In the British and Foreign School Society for the Education of the Labouring and Manufacturing Classes, there was an alternative, but it was one that Smelt did not pick. Few Anglicans backed British Schools because their teaching was non-denominational.<sup>12</sup> Alongside an education in the three Rs, Smelt wanted the children of his parishes trained for membership of the state church.

He was fighting for more than market share. A massive transformation in the Church of England's relationship with the state was underway across the 19th century. Institutions were de-Anglicanised, the church's uniquely privileged position weakened.<sup>13</sup> Smelt can be identified as one among many who saw the church as being in danger. He sought to defend a divinely ordained establishment and resist the narrowing definition of church membership being forced upon it. He went into battle at least twice. The first occasion was in defence of compulsory church rates.

Levied on every occupier of land, they were more than the major source of regular parochial funding. Bishop Gilbert of Chichester went so far as to call them 'the main national link by which the Church and the State are bound together'. In urban centres with sizeable Non-conformist populations, however, they had become a running sore and their abolition became Liberal party policy in 1859. Anglicans exploded. Bishop Gilbert argued that this was 'a repudiation of a national profession of religion' and appealed to his clergy: 'let your Petitions be poured before the two Houses of the Legislature'. Smelt duly obliged, raising at least two from each of his parishes for their retention.<sup>14</sup> He personally was one of thousands of incumbents untroubled by parishioners refusing to pay, but beyond fraternal solidarity he was doubtless concerned that his own parishes' finances would suffer if rates became voluntary. Unlike Dissenters, Roman Catholics usually paid their church rates. Slindon's sizeable Catholic population certainly did, but the local MP reckoned that habit was unlikely to survive the removal of compulsion.<sup>15</sup>

In his other known battle, he attempted to resist the tide weakening a coextensive church and state by opposing the admission of Jews to a place within the constitution. What he thought of Dissenters being allowed to become MPs in 1828

remains unknown. The proposal 30 years later to admit Jews as MPs was anathema to Evangelicals and Tories alike. Both believed that such a change jeopardised not simply the Protestant establishment but the Christian polity. Like most Anglican clergy of the period, Smelt was a Tory.<sup>16</sup> Galvanised by this perceived threat, he turned to one of his favourite devices of political culture and raised a parliamentary petition among ‘the inhabitants of Slindon’ against Lord John Russell’s Bill.<sup>17</sup>

So Smelt was a stout defender of his church as the church of the English nation. What about his churchmanship? The religious geography of 19th-century Anglicanism remains poorly mapped. In part, this is because it is often exceedingly difficult to pin an individual to one of the parties that increasingly disturbed church life, especially if he was not an advanced ritualist (and they were very rare in rural parishes before the 1870s). Google Books searches yielded a series of invaluable clues about Smelt by finding his name among lists of subscribers and donors in the annual reports of various societies.

He was a long-term subscriber to both of the established church’s major missionary organisations: the Church Missionary Society (CMS) and the Society for the Propagation of the Gospel in Foreign Parts (SPG); of the latter he was a founder member of its Chichester Diocesan Committee (1819). That was not then an incongruous pairing. During the first half of the 19th century, membership of both was quite common as SPG strove hard not to be associated with any party; its marked alignment with high church views was yet to develop.<sup>18</sup> CMS, however, always had firm Evangelical leanings – which tells us that Smelt must have too.<sup>19</sup> His donations to the Religious Tract Society (RTS) define him more precisely. RTS was a society in which Evangelical Anglicans and Nonconformists combined to distribute literature imbued with ‘principles of the Reformation, in which Luther, Calvin, and Cranmer agreed’.<sup>20</sup> His CMS and RTS memberships show that he was very low church, probably in the minority among Anglican Evangelicals who were moderate Calvinists.<sup>21</sup>

Smelt was an Evangelical, but what does that mean? Just like ‘high church’, ‘broad church’ and ‘low church’, ‘Evangelical’ is an inadequate descriptor. None was a monolithic entity. Rather, each was a broad grouping comprehending a

wide range of beliefs and attitudes on a host of contentious points. Historians and theologians alike have struggled to establish a working definition of evangelical religion. The best summary is currently reckoned to be that Evangelicals shared a ‘quadrilateral of priorities’: conversionism, activism, biblicism, and crucicentrism.<sup>22</sup>

Those subscription and donation lists can, however, bring into focus some of the fruits of those beliefs. Evangelicals often exhibited an earnest activism emblematic of a desire to transform society. In response to famine in Ireland in 1830–1, Smelt raised a collection of £16 1s.7d. from Slindon for a relief fund. In 1831, tiny Binsted submitted a petition to Parliament against slavery, and one would dearly like to know whether he was its promoter.<sup>23</sup>

Much more evidence survives for an activism directed towards saving souls. Smelt’s missionary zeal has already been noted, but it went way beyond CMS, SPG and even RTS. The conversion of the Jews was a particular interest. He collected in Slindon and himself gave regularly to the (Anglican) London Society for Promoting Christianity among the Jews. He was a founding committee member of the Chichester and Western Sussex Auxiliary Society for Promoting Christianity among the Jews.<sup>24</sup> These attachments may also indicate he had eschatological hopes for his grave slab carries a rare quotation: 1 Thessalonians 4:17, the central text for the rapture.<sup>25</sup> Interpreting apocalyptic prophecy through events since 1789 to indicate that the second coming was at hand, some Evangelicals looked to its prelude in the conversion of Jewry, an event to be followed by the gathering of the godly to heaven.<sup>26</sup> Was Smelt a premillenarian?

A willingness to find common ground with groupings across the fractured Protestant divides, recognising orthodox Dissenters as ‘true churches’, is highly significant. This went much further than support for RTS. On the Crimean War National Thanksgiving Day for Peace, he collected in Slindon for (primarily American) missions in the Ottoman Empire.<sup>27</sup> Especially revelatory are his donations to the Evangelical Alliance from its foundation (1846) and his signature on its 1857 petition for a conference in Berlin of ‘true believers throughout the whole of Christendom’.<sup>28</sup> Most Anglican Evangelicals thought the Nonconformist-dominated Evangelical Alliance reeked of disestablishment. Smelt was different, a Church of England clergyman willing

to be an executor of a will that left legacies of £200 apiece to the Trustees of the Countess of Huntingdon's Chapel at Brighton, 'the Dissenting Chapel' at Arundel and 'the Calvinistical Chapel' at Worthing.<sup>29</sup> His behaviour reminds us that 'church' and 'chapel' did not have to occupy distinct worlds. Among the Church of England clergy, that made him quite a rarity.<sup>30</sup>

Far more typical was his anti-Catholicism. The British Reformation Society, the Protestant Association, the Society for Irish Church Missions and the London Hibernian Society all received his money. All four worked to convert Roman Catholics, especially in Ireland and among the Irish in Britain. The first two also fought the incursions of Anglican ritualism.<sup>31</sup> Such affiliations may seem routine for an Evangelical, but so many? When founding his National School, Smelt had argued that it was needed 'for the purpose of securing and protecting his Protestant flock'.<sup>32</sup>

This gospel-man could have had only one enemy in mind: Roman Catholics. Smelt had more direct experience of England's Catholics than most. Slindon was unusual in having a sizeable Catholic community, one of the oldest in Sussex. Catholics constituted around one-third of his parishioners. A Catholic owned the advowson to each of his livings.<sup>33</sup> Anglican hegemony may never have existed there. Catholicism was a competitor of significance and Smelt certainly lost parishioners to his rival.<sup>34</sup> When the English saw Catholicism through a powerful folk memory of the Armada and Gunpowder Plot as a dangerous 'other', and associated it with the Inquisition and Continental tyrannies, how could daily life function in mixed communities like Slindon? Scholars suggest that a certain everyday neighbourliness developed across the generations, and Slindon has been put forward as one such village where people of rival traditions 'lived together in relative harmony'.<sup>35</sup>

Smelt's incumbency surely threatened any such accommodation. Alarmed by the advance of Catholicism in England, he raised parliamentary petitions from Binsted and Slindon against both Catholic emancipation and the restoration of a Catholic hierarchy.<sup>36</sup> He fought a short but furious pamphlet war in 1832 against Slindon's Catholic priest, Joseph Silveira, over 'errors of the Roman Catholic religion'.<sup>37</sup> Here is the context for the tart assertion by Mark Tierney, Silveira's predecessor but one, that Slindon 'stank of Bibles'.<sup>38</sup>

How could such a belligerent man have obtained benefices in Catholic hands? Competition for livings was intense; Evangelicals found it especially difficult.<sup>39</sup> Catholic patrons were not themselves allowed to nominate, but they could work through intermediaries and might select with care.<sup>40</sup> In 1765, the 4th Earl of Newburgh, the then patron of both, granted the Smelt family the right of presentation to each for the next two turns.<sup>41</sup> As events transpired, that temporary surrender of control would last for a century and prove to be catastrophic for the Catholic interest. In 1815, Maurice could not be stopped because on his father's death he inherited control of the second turn – and presented himself.<sup>42</sup>

This series of glimpses into Maurice Smelt's public and private enthusiasm and prejudices was uncovered through Google Books' powerful searches.<sup>43</sup> Much about him remains unclear. The quality of his parochial work remains to be tested, although we have seen that he encouraged his parishes to look outwards. Nonetheless, something of his character and inclinations has been glimpsed, and from those behaviours it is possible to draw meaning. No claim is made here for his typicality among the parochial clergy of his time; they were always a varied profession. His wealth was certainly atypical so no such largesse should be expected of every parson. That probably means too that his networks were unusually extensive, especially if it really is true that the voluntary religious societies 'enjoyed little support from the parochial clergy'.<sup>44</sup>

As for his theology, could anyone inhabiting so fractured an era be representative? In an earlier age, he would surely have been a conforming Puritan. His trenchant low-church world view, his concern for Ireland and his militant anti-Catholicism when combined with his commitment to the union of church and state do not make him idiosyncratic but speak of a very distinctive belief system. They provide a close fit with the defining characteristics of the 'religious tendency' known as the Recordites. This probability increases further if he really was both a Calvinist and a premillennialist. The Recordites have regularly been seen as 'narrow and negative' Evangelical extremists. More positively, they have been portrayed as 'a dynamic force that restated the essential principles of the evangelical movement in a straightforward manner that had a ready appeal to the 'religious public' of early Victorian England'.<sup>45</sup>

Here was a complex man who did not bury himself in the countryside near Arundel. This working parson stands as an important reminder that, no matter what Victorian reformers claimed, the church of the long 18th century left a meritorious legacy. His many subscriptions and donations caution us not to dismiss too quickly this pluralist survivor from the late Georgian world. His cooperation with Nonconformists testifies to a spirit of unusual tolerance while his combative hostility to Roman Catholics signals an ancient English prejudice. His support for voluntary societies demonstrates Evangelical beliefs at work

as a living principle of action. His promotion of parliamentary petitions may have reinforced local political culture and served as a local safety valve, but simultaneously they could stoke divisive local tensions. Even in his seventies he was capable of launching new initiatives. The Revd Maurice Smelt was a fervent activist whose impact stretched well beyond West Sussex.

#### Acknowledgements

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#### NOTES

- <sup>1</sup> An archbishop's peculiar until 1846, Slindon records are to be found at Lambeth Palace Library (hereafter LPL) as well as the West Sussex Record Office (hereafter WSRO).
- <sup>2</sup> CCEd 137371. Smelt, M., *The Clergy of the Church of England Database 1540–1835* <<http://www.theclergydatabase.org.uk>>, accessed 14 Dec. 2015. Record of his priesting is missing.
- <sup>3</sup> For his grandfather Maurice, see CCEd 66166, his father John, CCEd 66162. For Barnham's clergy, CCEd Location ID 13219. *The Monthly Magazine; or British Register* **43 pt 1** (1817), 575. Six were baptised in Slindon during 1820–9, WSRO, Par/175/1/2/1, Baptism Register 1813–74. Both sons continued the family tradition and were ordained: SMLT838MA. Smelt, Maurice Allen and SMLT845H. Smelt, Henry, in *ACAD, A Cambridge Alumni Database of all Alumni of the University of Cambridge, 1200–1900* <<http://venn.lib.cam.ac.uk/Documents/acad/2016/search-2016.html>>, accessed 14 Dec. 2015.
- <sup>4</sup> LPL, VH 55/1, Visitation Articles & Returns, Archbishop's Peculiar, Jan. 1788, 470; Binsted's population was 98 in 1821 and 110 in 1861 (acreage 1010 in 1851), Slindon's 471 and 543 (2840).
- <sup>5</sup> J. E. Couchman, 'Sussex Church Plate', *Sussex Archaeological Collections* **53** (1910), 233, 250.
- <sup>6</sup> A. Foster and the Slindon History Group, *Aspects of the Religious History of Slindon since the Reformation* (Slindon History Group, 2013), 16. Curates were the ecclesiastical proletariat and easy to hire and fire. Five have been traced across c. 1843–65 through *The Ecclesiastical Gazette*, *The Clergy List* and *Crockford's Clerical Directory*: Edward Kilvert (brother of the poet, uncle of the diarist), James Rutherford, Frederick Baldey, Edward Haynes and William Whitestone. *The Gentleman's Magazine and Historical Review* **n. s.**, **4** (1867), 825. The separation of these two livings was compelled on Smelt's retirement by the gradualist reforms of the 1838 Pluralities Act.
- <sup>7</sup> *The Clerical Guide, and Ecclesiastical Directory* (1836); *The Clergy List* (1859); G. F. A. Best, *Temporal Pillars. Queen Anne's Bounty, the Ecclesiastical Commissioners and the Church of England* (Cambridge: University Press, 1964), 213–14; F. Knight, *The Nineteenth-Century Church and English Society* (Cambridge: University Press, 1998), 269; A. G. L. Haig, 'The Church of England as a Profession in Victorian England' (Ph.D. thesis, Australian National University, 1980), 463 <<https://openresearch-repository.anu.edu.au/handle/1885/106666>>.
- <sup>8</sup> Knight (1998), 131–4; 1841, 1851 and 1861 Census returns for Slindon. *England and Wales, National Probate Calendar, Index of Wills and Administrations* (1867), 217.
- <sup>9</sup> Use of the ordinary search bar was found to generate far more results than the 'Advanced search' facility. Initial Boolean searches using 'Smelt + Slindon' and 'Smelt + Binsted' were expanded to combine his name or a parish name with potential organisations and events. Every search was experimental. Copyright and owner permissions mean that little published after c. 1850 is available, but something should be found for many an individual (lay as well as clerical, female as well as male) in the century before then. The same is true for places, occupations and who knows what else.
- <sup>10</sup> *10th Annual Report of the National Society* (1821), 21; L. Loudon, *Distinctive and Inclusive. The National Society and Church of England Schools, 1811–2011* (London: National Society, 2012), 20; *Abstract of Answers and Returns Relative to the State of Education in England and Wales, 1833, iii, Surrey–Radnor*, Parliamentary Papers, House of Commons (1835) **43**, 981. Binsted's children attend Slindon's Sunday school and National School, H. M. Warne, 'Binsted', in T. P. Hudson (ed.), *A History of the County of Sussex, vol. 5, pt 1: Arundel Rape: South-Western Part* (London: Institute of Historical Research, 1997) (hereafter *VCH 5i*), 125.
- <sup>11</sup> J. M. Caffyn, 'Sunday schools in Sussex in the late 18th century', *Sussex Archaeological Collections* **132** (1994), 169; *Digest of Parochial Returns Made to the Select Committee Appointed to Inquire into the Education of the Poor*, Parliamentary Papers, House of Commons (1819) **2**, 954; Loudon (2012), 4, 11–14.
- <sup>12</sup> *The Evangelical Register* **14** (1843), 112; *Report of the British and Foreign School Society* (1818), 5; Loudon (2012), 11–13, 16.
- <sup>13</sup> See Knight (1998). The term 'Anglican' had various (often pejorative) meanings in the 19th century, but here is

- used simply to mean those belonging to the Church of England.
- <sup>14</sup> A. T. Gilbert, *Charge of the Bishop of Chichester at his Triennial Visitation, July 1859* (Chichester: W. H. Mason, 1859), 11, 12. *Journals of the House of Lords* **92** (1860), 98 [1 March, Binsted and Slindon]; **93** (1861), 65 [Binsted, February], 102 [Slindon, March]. For the battles over church rates, see J. P. Ellens, *Religious Roots to Gladstonian Liberalism. The Church Rate Conflict in England and Wales, 1832–1868* (University Park: Pennsylvania State University Press, 1994).
- <sup>15</sup> In West Sussex during 1840–55, only East Lavington and Lindfield refused to collect a rate while Littlehampton alone reported difficulties in collection, *Abstract of Returns of the Names of all Parishes in which (during the Last Fifteen Years) Church Rates have been Refused*, Parliamentary Papers, House of Commons (1856) **48**, 165–170; Sir Walter Barttelot, MP for Sussex Western, *House of Commons Debates* **184**, 18 July 1866, c1040.
- <sup>16</sup> He cast both of his votes for the Tory candidates in the 1820 General Election, *An Account of the Sussex Election, held at Chichester, March 13, 1820, and Eight Following Days, including the Poll Book* (Chichester: W. Mason, 1820), Poll Book p.22. Of the 76 West Sussex clerical electors in 1820, 68 gave both votes to the Tories against 3 who voted only for the sole Whig, with 5 splitting their votes cross-party, compiled from *ibid.*, 1–58. Smelt's establishmentarianism may be one of the reasons why St Mary's, Slindon is among the minority of Sussex churches to have retained its royal arms (dated 1783). He kept them at St Mary's, Binsted too, but his successor had them removed, E. Tristram (ed.), *Binsted and Beyond. Portrait of a Sussex Village* (Friends of Binsted Church, 2002), 18–19.
- <sup>17</sup> *Journals of the House of Lords* **90** (1857–8), 210 [3 June 1858]; *The Protestant Magazine* **20** (Jan. 1858), 10; O. Chadwick, *The Victorian Church*, 3rd edn (London: Adam and Charles Black, 1971) **1**, 237, 442, 484–6. This set Smelt against one of Chichester's MPs, John Abel Smith, his former neighbour when owner of Madehurst parish 1842–9, also an Evangelical but a Whig and among the most prominent advocates of Jewish admission, J. M. Price, 'Smith, John Abel (1802–1871)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004 (hereafter ODNB); online edn, Jan 2008, < <http://www.oxforddnb.com/view/article/25854>>, accessed 27 July 2015.
- <sup>18</sup> His donations and subscriptions to these and other societies were found in the lists published in their available annual reports: *Proceedings of the Church Missionary Society*, volumes for 1818–9 to 1846; *A Sermon Preached before the Society for the Propagation of the Gospel in Foreign Parts at their Anniversary Meeting, together with Report of the Society for the Year 1831* (London: SPG, 1832), 105. D. O'Connor, *Three Centuries of Mission. The United Society for the Propagation of the Gospel, 1701–2000* (London: Continuum, 2000), 61–2; P. Welch, *Church and Settler in Colonial Zimbabwe. A Study in the History of the Anglican Diocese of Mashonaland/Southern Rhodesia, 1890–1925* (Leiden: Brill, 2008), 121.
- <sup>19</sup> K. Hylson-Smith, *Evangelicals in the Church of England, 1734–1984* (Edinburgh: T. and T. Clark, 1989), vii.
- <sup>20</sup> T. Timpson, *Church History Through All Ages from the first promise of a Saviour to the Year MDCCCXXX* (London: Westley and Davis, 1832), 511–12; Chadwick (1971) **1**, 441, 443.
- <sup>21</sup> That his was a Calvinist theology seems reinforced by his serving as executor to a will whose bequests included donations of £200 each to the 'Auxiliary Calvinistic Missionary Society', Brighton and 'the Calvinistical Chapel', Worthing, WSRO, SAS-RB/160, Will (copy) of Margaret Bushby, Goring, 22 Aug 1834.
- <sup>22</sup> D. W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Unwin Hyman, 1989), 2–3.
- <sup>23</sup> *A Statement of the Proceedings of the Western Committee for the Relief of the Irish Poor* (London: Seeley, 1831), 107; J. H. Barrow (ed.), *The Mirror of Parliament for the Second Portion of the First Session of the Ninth Parliament of Great Britain and Ireland in the First Year of the Reign of King William IV* (London: William Clowes, 1831), 473 [House of Lords, 25 February].
- <sup>24</sup> D. D. Stewart, *Memoir of the Life of Rev. James Haldane Stewart* (London: T. Hatchard, 1857), 115; *Thirteenth Report of the London Society for Promoting Christianity among the Jews* (London, 1821), 17; *Jewish Intelligence, and Monthly Account of the Proceedings of the London Society for Promoting Christianity among the Jews* **14** (1848), 366; **22** (1856), 95; *First Annual Report of the Chichester and Western Sussex Auxiliary Society* (Chichester: W. Mason, 1824), 2, 24. He subscribed to the publication of Moses Margoliouth's *The Fundamental Principles of Modern Judaism Investigated* (London, B. Wertheim, 1843), xviii.
- <sup>25</sup> St. Peter's, Leckhampton, churchyard plot G43. 'Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' (Authorised Version).
- <sup>26</sup> Chadwick (1971) **1**, 189–90, 441, 451; Hylson-Smith (1989), 94–6.
- <sup>27</sup> *The Gospel in Turkey; being the Third Annual Report of the Turkish Missions-Aid Society* (1857), 58.
- <sup>28</sup> *Evangelical Alliance. Report of the Proceedings of the Conference held at Freemasons' Hall, 1846* (London: Partridge and Oakey, 1847), liii; *Evangelical Christendom: Its State and Prospects* **11** (1857), 182. That Smelt was behind the donation to French Protestants from 'Friends at Slindon' seems likely, *Annual Report of the Foreign-Aid Society, for Promoting the Objects of the European Sociétés Evangéliques* (1841), 30.
- <sup>29</sup> WSRO, SAS-RB/160, Will (copy) of Margaret Bushby, Goring, 22 Aug 1834.
- <sup>30</sup> Chadwick (1971) **1**, 441. Would he have been so ecumenical had Dissent troubled his parishes? Equally, might his friendliness to other Protestants have been influenced, even partially, by his stern anti-Catholicism (see below)?
- <sup>31</sup> *The Protestant Magazine* **21** (1859), 88.
- <sup>32</sup> LPL, VH89/19/1, Archbishop's Peculiars, Cause Papers: Faculties, Slindon, 1821.
- <sup>33</sup> Foster (2013), 3, 10–14.
- <sup>34</sup> Nine conversions are recorded during 1831–40, Major Skeet, 'Catholic Registers of the Domestic Chapel at Slindon House and St. Richard's Church, Slindon, Sussex', *Catholic Record Society* **7** (1909), 386.
- <sup>35</sup> W. J. Sheils, "'Getting on" and "Getting along" in parish and town: Catholics and their neighbours in England', in

- B. Kaplan (ed.), *Catholic Communities in Protestant States: Britain and the Netherlands, c.1570–1720* (Manchester: University Press, 2009), 67–83; Foster (2013), 3, 13.
- <sup>36</sup> *Journals of the House of Commons* **84** (1829), 103 [4 March]; Parliamentary Papers, House of Commons (1851) **29**, 23. Slindon's Catholics had already submitted a petition for freedom of conscience in Britain and unconditional emancipation in Ireland, *Journals of the House of Commons* **83** (1828), 324 [7 May].
- <sup>37</sup> Each side produced two tracts and used the same local printer: Smelt, *An address to the inhabitants of the parish of Slindon on some of the errors of the Roman Catholic religion, in reply to a letter, of the Rev. J. Silveira, recently circulated among them* (Chichester: William Mason, 1832), dated 16 March; Silveira, *A Reply to an Address Lately Circulated Among the Inhabitants of Slindon, by the Rev. M. Smelt, A.M. Rector of Slindon, Sussex* (Chichester: William Mason, 1832), dated 29 March; Smelt, *Remarks Addressed to the Inhabitants of the Parish of Slindon, Occasioned by the Rev. Joseph Silveira's Second Appeal Recently Circulated Among Them* (Chichester: William Mason, 1832), dated 16 April; Silveira, *An answer to the Rev. M. Smelt's late remarks addressed to the inhabitants of the parish of Slindon, by the Rev. Joseph Silveira, A.M. Chaplain to the Right Hon. Anne, Countess of Newburgh, and pastor of the Catholic Congregation in Slindon, Sussex* (Chichester: William Mason, 1832), dated 19 April. The dispute led Silveira to write *Scriptural and Historical Proofs for the Catholic Doctrine of a Future Temporary Suffering State of Souls Commonly Called Purgatory* (London: Keating and Brown, and Chichester: William Mason, 1832), 1. Silveira was Slindon's priest 1829–45, Foster (2013), 19.
- <sup>38</sup> E. J. Turnour, *Jehovah Elohim. Trinitarian and Unitarian Sermons According to the Scriptural Doctrine of the Church of England* (London: Rivington, 1831) **2**, vi, iv. Tierney was Slindon's priest 1821–4, T. Cooper, 'Tierney, Mark Aloysius (1795–1862)', rev. R. J. Schiefen, *ODNB*; online edn, May 2005 <<http://www.oxforddnb.com/view/article/27440>>, accessed 10 Feb. 2017.
- <sup>39</sup> Knight (1998), 116; Hylson-Smith (1988), 33–35.
- <sup>40</sup> R. L. Brown, 'The Bute church patronage in Glamorgan: a legal note on "pro hac vice" patronage', *Journal of Welsh Religious History* **5** (1997), 95–7 and 'The Bute church patronage in Glamorgan: an additional note', **6** (1998), 96–8; T. P. Hudson, 'Arundel', in *VCH* **5i**, 86.
- <sup>41</sup> The secondary literature is confusing about ownership of the advowsons from the mid-18th century to the 1860s. L. F. Salzman (ed.), *Victoria County History of Sussex* (London: Institute of Historical Research, 1953) **4**, 235, states the Slindon estate passed to the earls of Newburgh in 1753 when the Kempe male line died out, but is silent (p.237) on the fate of the advowson. For Binsted, *VCH* **5i**, 124, 120 is clear that its advowson descended with the Slindon estate until 1862. Against that, Tristram (2002), 20 says that Binsted's advowson remained in Kempe hands until 1863. Quoting Tristram, Foster (2013) has Slindon's also remaining with the Kempe's until 1863 (p.13), although simultaneously noting its descent with 'later owners of Slindon House' (p.14). The critical facts here are the extinction of the Kempe male line and both advowsons remaining with the Slindon estate. The Kempe's sole heir in 1753 was Barbara Kempe. She was married to James Radclyffe who in 1755 succeeded as 4th Earl of Newburgh, *Burke's Peerage, Baronetage and Knightage*, 107th edn (Wilmington, 2003), **2**, 2882.
- <sup>42</sup> LPL, AA/V/H/2/52/10, Vicar General, Peculiar Jurisdictions, Presentation Deeds, Slindon. John Smelt was presented by his father Maurice (1781) under the first turn, LPL, AA/V/H/2/52/9. *VCH* **5i**, 124 is wrong in saying that John presented his son Maurice (1815). John died in office, *The New Monthly Magazine* **4 no.19** (August 1815), 85.
- <sup>43</sup> Every Smelt reference cited from a 19th-century publication was discovered via these searches. The connections and activities found are surely not exhaustive because searches depend on the accident of the material chosen for digitisation.
- <sup>44</sup> W. B. Maynard, 'The Ecclesiastical Administration of the Archdeacons of Durham, 1774–1856' (Durham University, Ph.D. thesis, 1973), 87. Equivalent digging for contemporary incumbents of Burpham and Madehurst generated notably fewer 'hits'.
- <sup>45</sup> John Wolffe, 'Recordites (act. 1828–c.1860)', *ODNB* <<http://www.oxforddnb.com/view/theme/9381>>5, accessed 10 Feb. 2017.

