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WESLEY HISTORICAL SOCIETY.

REPORT FOR 1899.

NUMERICAL AND FINANCIAL.

During the year the number of members of the Society has risen from 194 to 205. The particulars will be seen in the following table—

	Life.	Working.	Honorary.
1898.....	7	45	142
Deaths.....	1	1	2
Retirements.....		1	8
	6	43	132
Additions.....		2	22
Totals.. ..	6	45	154

Balance sheets, showing the financial position of the Society, and duly audited, are printed on the next page. It will be seen that the sum to the credit of the Society amounts to £26 2s. 5d., an increase on the year of £8 1s. 4d. The clerical work of the Society is becoming very heavy, and has hitherto been

WESLEY HISTORICAL SOCIETY.

done by busy men without cost to the Society. Assistance of some kind will have shortly to be provided, or the Society so organised as to relieve the pressure that rests now on two or three only of its members.

A further contribution of £1 1s. to the Publishing Fund has been received during the year. Total receipts under this head amount now to £51 19s. The sale of "Bennet Minutes" has resulted in a small profit to the Society of £2 1s. 8d.: but the publication of the "Articles of Religion" and of "Mrs. Wesley's Conference with her Children" has involved so far a loss of £14 15s. 11d. This is to be deplored as tending seriously to cripple the Society's operations.

The members of the Society are urged to promote as far as possible the sale of its various publications. Copies may be obtained by them on the special terms stated on the second page of the cover. If they would kindly do this, and secure a few more honorary members, the financial position of the Society would be assured.

PUBLISHING FUND TO DEC. 31ST, 1899.

1899.			1899.		
To	Amount	Previously	By	Debit	"Articles of
					Religion".....
					7 4 4
					" " Mrs. Wesley's
					Conference"
					" Balance.....
					39 4 9
					£54 0 8
					£54 0 8

Audited and found correct,

H. C. J. SIDNELL.

TREASURERS' BALANCE SHEET TO DEC. 31ST, 1899.

1899.			1899.		
To	Balance	By	"Proceedings,"	ii. 1-4
					37 10 0
					" Postage and Carriage
					6 7 5
					" Balance in hand
					26 2 5
					£69 19 10
					£69 19 10

Audited and found correct,

H. C. J. SIDNELL.

BRISTOL METHODIST NOTES.

(Continued from Vol. ii., pp. 8, 43.)

III. THE HOUSE WHERE DR. COKE WAS ORDAINED FOR AMERICA.

If it can be identified, the place of Dr. Coke's ordination by Wesley is a Methodist site full of the deepest interest to one of the largest groups of Protestant communities in the world,—the American Methodist Episcopal Churches. From time to time American Methodist pilgrims turn to Bristol, as to the Mecca of their church history. At Portland Chapel, on Kingsdown, in the crypt beneath the floor, in a walled up tomb directly under the communion-space above, lies the body of Lieutenant Webb,—“Captain Webb” by courtesy,—who is described on his monumental tablet in the chapel overhead as “a Preacher faithful, zealous, successful, both in *Great Britain* and *America*. In the latter,” it is added, “he founded the first Methodist Churches; and was the principal instrument in erecting this chapel.” A few years ago, opportunity was by some mischance offered for the most convincing verification of the presence of Captain Webb's remains; even to the patch which covered the eye he had lost when serving under General Wolfe at the attack on Louisburg, Cape Breton Island, in 1758. The trustees thereupon inserted an inscribed stone in the wall of the vault. The register of burials in the Portland vaults and graveyard contains this exceptionally full entry of his interment, perhaps made by Rev. Charles Atmore or Rev. John Pritchard.¹

1. The register is of course only a certified copy up to 1837. The precious original, with its many deeply interesting autographs of early preachers, is at Somerset House. Such aberrations of spelling as I have marked may be due to the copyist. I should expect to find the entry in Atmore's hand. His Journal, as quoted by Stamp (*Wesleyan Mag.* 1845, p. 427), is full of affectionate detail of the Captain's latest days and death. The expression “his reward” is Atmore's, in Stamp's extracts. In his *Memorial*, Atmore gives a quite disproportionately full account of Captain Webb, though he was only a local preacher. Altogether Webb is evidently Atmore's friend. Further on, Interment No. 84, [1798], is that of John Hall, aged 78,—husband of “that blessed saint, Bathsheba Hall” (*Wesley, Journal*, iv., 192), and great-grandfather of Rev. S. Romilly Hall,—“vault adjoining Captain Webb's.”

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44, Thos. Webb, Esq., late Cap- tain of the 48th Regi- ment of Foot.	A very useful Preacher of the Gospel upward of thirty years—He was the founder of this Chapel and very zealous for its prosperity till the Lord called him suddenly to his reward on the 20th Decr. [1796]	His re- mains were interred on the 24th Decr.	In a Vault under the Recess near the Com- mun- ion Table	by Chas. Atmore, After a Sermon on the occasion [sic] had been de- livered by Jno. Prit- chard."
---	---	---	--	--

In the Society Roll for Bristol for 1796 and onward, kept in the study of the superintendent of the Portland Circuit, Captain Webb's class stands the 43rd in order; it meets on Sundays. The first line appears thus: "Thomas Webb x x dead in the Lord." The two crosses show that he was present at the renewal of the tickets in June and September. At the December visitation he can no longer be counted with the church on earth.

Opposite Portland Chapel, a little higher up the street, is No. 3, which is given in Matthews' Bristol *Directory* for 1793-4 as the residence of "Webb, Lieut. Thomas." Possibly, and even probably, he died there. The window on the street level was at some time before 1841 altered by the predecessor of the present owner and occupier into a now-disused shop-front. But the house-door is unchanged, and, with the others of the uniform *suite* of houses to which No. 3 belongs, reproduces for us its appearance at the end of the last century.¹

Our American visitors go to the Old Room in the Horse-fair. It was there that Asbury volunteered for America, but they

1. The numbering of the street has not been conformed to the modern practice of odd numbers on the one side and even on the other. The numbers run consecutively down one side and up the other. No. 3 is the third house, and the unchanged old houses show that it must always have been the third. The venerable occupier of No. 4 since 1830 carries back the present numbers to her coming into the street. The conveyance of No. 3 to its present owner connects the house with an older possessor, Mrs. Sarah Stockdale, who in Matthews' *Directory* for 1823 is at "No. 3, Portland-street, Kingsdown." The houses were newly built when Webb lived there. The identification as for 1793-4 is certain. In the (biennial) issue for 1795-6, Webb appears in Portland-street, but without a number. By 1797-8, of course he disappears. The earlier deeds, recited in that of 1841, do not give Webb's name. He was, therefore, as otherwise is probable, only a tenant; perhaps he and his wife simply occupied apartments.

specially enquire for Wesley's little study and bedroom, in the quaint dwelling-house above the ceiling of the Chapel [Photographed for the *Meth. Rec.*, Nov. 3rd, 1898]. They are sometimes told that in the study the memorable ordination of Coke in the early morning of Sep. 2nd, 1784, took place. But they are not left to an undisturbed belief in this "historic spot." For example, so careful a worker as the late Rev. F. W. Briggs, in his *Bishop Asbury* (2nd ed., p. 155), suggests the chapel itself, downstairs. So at least I understand his words: "in the large room (still called *The New Room*) where Asbury had made the offer of his service. . . ." Tyerman simply says "in a private room"; but the setting of the phrase in his narrative suggests that he knew of and meant some less noteworthy a place than even the little study over The Old Room. Indeed, it is not easy to see how anywhere upon the Horsefair premises Wesley and his helper-presbyters could have secured the freedom from observation and interruption which they deemed it wise to aim at, until the ordination should actually have been carried out. Moreover, Wesley was the soul of honour and righteousness, and—without suggesting any possibility of legal difficulty—it may fairly be asked, whether his sense of what was honourable and right would have allowed him to make quasi-secret use of premises, the leading trustees of which, if not the whole body, were at that time and for long after no lovers of Dr. Coke, and were as much opposed as was Charles Wesley himself to every step which tended to the separation of Methodism from the Church of England.

Neither Wesley, nor Henry Moore, nor Crowther, nor indeed Dr. Whitehead, gives any special indication of the place of the ordination. The younger Hampson, in his *Life of Wesley* (ii. 205), is negatively more precise: "And we are informed that this business was conducted, not in a church, or any place of public worship; but in a private house; in the presence of a small number of witnesses, and with an air of mystery and caution, which afforded no obscure indication of its illegality." That strange man, Joseph Nightingale, in his *Portraiture of Meth.*, p. 395, repeats the same report: "Mr. Wesley often boasted that he did nothing in a corner; yet was this mock ordination, this episcopal farce, performed in a private manner, in a chamber." Whitehead (*Life*, London edition, ii. 429-31) prints a warm letter of C. Wesley's, written in the beginning of 1785, and addressed to Dr. Chandler, who became one of the Anglican bishops for the newly independent States: "Lord Mansfield told me last year

that ordination was separation. This my brother does not, and will not, see; or that he has renounced the principles and practice of his whole life; that he has acted contrary to all his declarations, protestations, and warnings; robbed his friends of their boastings; *realized the Nag's Head ordination*; and left an indelible blot on his name, as long as it shall be remembered." The letter is given pretty fully in Tyerman (iii. 439-40), but without the sentence I have distinguished by italics. The allusion is of course to the story that Parker was ordained in 1559 by Barlow, Scory, Coverdale, and Hodgkins at the Nag's Head Tavern in Cheapside. Such a Churchman as Charles Wesley would give no credit to such a tale. It is his brother who has turned fable into fact, and "realized" it, by performing a so-called "ordination" in a place not only secret but secular, and as unhappy in its selection, and as unworthy of so serious and sacred a function,—supposing it were, or could have been, validly performed,—as theirs would have been if, as the Romanist controversialists asserted, these had bishoped their man at a tavern in a London thoroughfare. It is perhaps possible that, if Charles Wesley had not on other grounds disapproved of his brother's action, he would not have regarded The Room, if that had been the place, as unworthy, unsuitable, "secular." Yet would the humble little study, even on such premises, have satisfied him?

Henry Moore carries us a step farther. In his own *Life of Wesley* (ii. 330-2) is "given entire," as Whitehead also had given it, and "from an attested copy . . . in Mr. Charles Wesley's handwriting," Coke's letter to Wesley under date of August 9th, 1784. In this, after much consideration, he accepts the proposals which Wesley had made to him in the preceding February in his study at City Road. He says: "In short, it appears to me that everything should be prepared, and everything proper be done, that can possibly be done, *this side the water*. You can do all this [in Mr. C—n's house, in your chamber], and afterwards (according to Mr. Fletcher's advice) give us letters testimonial of the different offices with which you have been pleased to invest us."¹

1. The letter is in Tyerman (iii. 429) in full. In Etheridge's *Coke* the clause which I have bracketed is omitted. In judging of Dr. Coke's part in all these transactions, there are some things which it is only fair to him to remember. Wesley wrote of him: "I believe Dr. Coke is as free from ambition as from covetousness"; which was to say a great deal. Etheridge, following Samuel Drew, who claimed to have not only peculiarly close

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The blank in the name "C—n" is readily filled up. In the *Meth. Rec.*, Dec. 8th, 1898, the Rev. C. H. Kelly printed a letter from Mr. Henry Durbin to C. Wesley, found amongst the C. Wesley MSS. at the Book-room. The writer was a gentleman of good position and connections in Bristol, the most influential trustee of The Old Room, and a stout Church Methodist. In the disputes which arose after Wesley's death, he was the foremost figure among the Old Planners of Bristol. He is full of indignation and amazement at the news of the ordinations. He writes, under date Nov. 4th, 1784: "If you were thunderstruck before [C. W., *Journal*, Feb. 2, 1751], I think your brother's printed¹ declaration of ordination a louder clap. Your brother, Dr. Coke, and Mr. Creighton ordained the two preachers for America at five in the morning at Mr. Castleman's, and Dr. Coke was re-ordained. Your brother, as head of the Methodists, is now a Presbyterian."

There is no doubt then that the name "C—n" in full is "Castleman." Nor can there be any hesitation in identifying him with Mr. Wesley's host in Bristol in the August preceding, when he had been removed to Mr. Castleman's house in order that he might have, not only the affectionate attention of a friend's home in his serious illness, but,—as we shall see—his professional services too (*Journal*, Aug. 5, 1783).

By the favour of H. Bolles Bowles, Esq., of Bristol, I had the opportunity of consulting his copy of a very rare *Directory* of Bristol for 1775, Sketchley's, the first directory of the city ever published. To my great gratification, I found² at once, "Castleman, John,

friendship with Coke, but also special documentary and other information from which to write his life, distinctly represents that, even before Coke's letter of April 17th, at which Tyerman *sniffs* (iii. 428), an "Alexandrian ordination" had been suggested to Dr. Coke, and even pressed upon him by Wesley. In fact, both Coke's letters are replies to Wesley's proposals. Crowther is very express that Wesley broached the matter to Coke in the February, of his own motion and to Coke's surprise. See also Pawson, in Tyerman iii. 428. Creighton's tone in reporting Wesley's repentant tears (ib. 441) is curious. Creighton was present at Coke's ordination; Jackson says he assisted. Certainly he assisted to ordain Whatcoat and Vasey. Who over-persuaded Creighton? Did he need teasing into ordaining Methodist preachers, as Nightingale says Wesley was "teased"? Did he shed any repentant tears?

1. "Printed." Had Wesley by that time published, and had Mr. Durbin just seen for the first time, a copy of Wesley's open letter, Bristol, Sep. 10, 1784, "to our Brethren in North America?"

2. In this earliest *Directory* I found also the interesting line: "Rev. Charles Wesley, 3, Charles Street." His family had finally removed to

Surgeon, 6, Dighton Street." Only four copies of *Sketchley* are known. In the Birmingham City Library is jealously guarded the only copy known of a Birmingham-printed *Directory* of Bristol for 1783. The Rev. W. Milburn Briggs was good enough to examine this for me, and he found: "Castleman, John, Surgeon, Dighton Street." So also I find him in Bailey's *Bristol and Bath Directory* for 1787; and in Matthews' for 1793-4. Mr. Castleman's name is given amongst the professional men, under the heading "PHYSIC," and, as it curiously happens, in close company there with "Henry Durbin, Chymist, [115] Redcliff Street." In fact he appears regularly in each succeeding issue until that of 1801, after which his name no longer occurs. Only *Sketchley's* gave the number, 6; in none of the Directories was there any other Castleman; and the circumstances under which Wesley was removed to the house of Mr. Castleman of the *Journal* fall in admirably with the professional description of the John Castleman of the Directories.

The identification was made certain by a still more precious document, which I was permitted to examine, by the kindness of its owner, Mrs. Alfred Hall, of Redland Bank, Bristol. It had been the property of Rev. S. Romilly Hall, the father of the late Mr. Alfred Hall. This was a complete roll of the Bristol Society for 1783, 4, 5, 6, giving year by year residences and occupations throughout. The whole four years are in the much shaken handwriting of John Wesley himself: [cf. *Journal*, Dec. 5, 1786]. The names stand in the local order of their streets, these being taken regularly from one end of the city to the other, as if the list had been drawn up for the purpose of house to house visitation. It was easy therefore to turn at once to the neighbourhood registered in the Directories, and there, in 1783, 1784 and 1785, appears the entry:

John } Castleman, surgeon, Dighton Street.
Letitia }

In 1786 there is a variation, the significance of which may appear presently:

John } Castleman, surgeon, Kings Square."
Letitia }

Wesley's surgeon-friend and host is barely more than a name in the printed *Journal*. But a letter to Miss Bishop (No.

London a few days after Letter 85, May 16th, 1771 (Jackson); but the house was kept on by the Bristol friends, and the furniture left in it, for some time afterwards.

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DCCCXLV, *Works*, xiii. 135) makes Mrs. Letitia Castleman live for us. Wesley is writing upon the Christian education of young people: "Good breeding I love; but how difficult it is to keep clear of affectation, and of a something which does not even agree with that mind which was in Christ! I want your children—i.e., those in Miss Bishop's school,—to be trained up in the manner that Miss Bosanquet's were. Although they were very genteel, yet there was something in their whole manner which told you they belonged to another world. Mrs. Castleman was one of Molly Maddern's scholars [at Kingswood]. She is genteel, yet she is a Christian." This is written of her under date May 17, 1781. Two years later the venerable man in his fever is removed to her husband's house for the advantage of his skill and her nursing; and the next year again he has his "chamber" in their home, where he can quietly ordain his superintendent Coke, and his presbyters Whatcoat and Vasey. It is a pleasant picture. The refined Christian gentlewoman and her husband, the surgeon, are proud to make a congenial home for the refined, cultured, Christian gentleman, John Wesley.¹

Can the house of Mr. Castleman be identified? I believe that it can, with all reasonable probability. At all events, I am able to put upon record in the *Proceedings* the following facts.

The earliest-known Bristol Directory, Sketchley's for 1775, as was above said, gives the address as "6, Dighton Street." Sketchley began his work by systematically numbering, for the first time, the houses throughout the city. Indeed he offered to supply number-plates at a small charge, and to affix them to the doors of the citizens. His rule was to begin at the end of the street which was nearest to the City Exchange, and to proceed on the left hand side in the outward direction, returning city-wards on the right. (The numbers in Portland Street, though of a few years later, follow that rule.) It is the order of the numbering of Dighton Street, the numbers running consecutively, in the old fashion, and corresponding with the closely built, old residential

1. It may be simply the accident of Jackson's selection of letters for the published Journal, &c., of C. Wesley, but, so far as the index shows, C. W. never mentions the Castlemans, whilst Mr. and Mrs. Durbin and their daughters several times occur as amongst his personal friendships in Bristol. J. Wesley married a Mr. Horton to a Miss Durbin—sister or daughter of H. D., I cannot say—on Sept. 21, 1780. In the MS. Wesley roll I find:

Henry	}	Durbin	m	[i.e. married]	Chymist
Alice			m		
Esth[er]			u	[i.e. unmarried]	
Alice			u		

houses, so entirely that, as in Portland Street, it is difficult to see how the numbers could ever have been other than they are.¹ Beginning on the north side at Montague Hill, the numbers run eastward to 5, where Sketchley has crossed over to the south and commenced the return, the westward, series with No. 6. The number-label on No. 6 is modern and poor, but those of 4, 7, and 8 are of brass, and have every appearance of being as old as the houses. The figure 7 is seen at a glance to be of a last century pattern. Similar residential houses are numerous in King Square and all the streets upon the slope of the Kingsdown plateau, and though greatly fallen from their old "genteel" estate, very many still bear brass number-plates, all of the same general pattern. Mr. Bowles believes that they are in all likelihood some of Sketchley's own. If, as seems certain, 4, 5, 7, and 8 are unaltered numbers, No. 6 must be the original number 6, though its label is modern. The house next adjoining to the eastward is the last included in the numbering of King Square, though it is really a little out of the Square, and belongs as much to Dighton Street as No. 6 does. A firm of boot-manufacturers, Messrs. Cridland and Rose, have thrown together for their purposes No. 6 and all the houses eastward, until the temporary City Free Library in King Square is reached. No. 6 belongs architecturally to its neighbours so appropriated. The successive housefronts remain with only slight alteration, but the interiors have been gutted in the upper floors, and thrown together into one long factory-room. Scarcely more than the front of No. 6 is left, but the ground floor, though greatly battered by hard business usage, still shows some features of the good family house of the latter half of the last century. Each floor has a bay window, and I confess that these have a more modern look than those of many of the neighbouring houses. There is an easily recognizable "family likeness" in the designs of bay-windows, followed as the fashion when the neighbourhood was being built. Whether those of No. 6 have at some time been "done up" in rather plainer style, in the earliest years of this century, whilst Dighton Street and King Square were still residential, though somewhat fallen from their first dignity, I am not able to say. Mr. Cridland was very courteous, but knew nothing of the history of the houses which his firm had absorbed for the purposes of their business. Nor was I able to secure from him any examina-

1. King Square is still, and to all appearance has always been, numbered according to Sketchley's principle.

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tion of the deeds of the properties, from which some decisive information might perhaps have been gained. I should expect to find Castleman owner as well as occupier. Perhaps some later inquirer may be more fortunate. The accompanying plan,—which is only diagrammatic indeed, but sufficiently accurate, will show the facts clearly.

I should probably have ended my inquiries at this point, accepting No. 6 as Mr. Castleman's so memorable house, with a high degree of probability. But an assistant of Messrs. Cridland and Rose told me that letters sometimes went to another No. 6, on the north side of Dighton Street. I found that he meant the factory of a firm of clothiers, Messrs. Dickie, Parsons, & Co., across the way. This bears no number, but there was just the possibility that it might have taken the place of an older house, which by some vagary of numbering had become a second No. 6 in the street. Or it was even conceivable that an original No. 6 had been really there, and that our No. 6 was the intruder into the series of houses, at least in numbering.

From No. 5, an old house, though greatly altered, Sketchley has crossed over to the present 6 very obliquely indeed, and it is certainly by a very arbitrary choice that No. 6, rather than either of the two houses to the eastward, should have been the first to be included in Dighton Street. The presumable reason for their inclusion in the Square rather than in the Street is that they might have the "superior" social rank of the Square. For them Sketchley stretched a point, but he must "draw the line somewhere," and did it there. No 6. must go with "Street"; he really could not call that "Square"! They at least could plead that they faced the long side wall of No. 1, King Square. No. 6 could not; it only faced the garden of No. 1. It will be remembered that in 1786 Wesley's MS. roll does put Mr. Castleman into King Square, instead of the Dighton Street of the years preceding. The evidence of the Directories would most naturally be read as indicating that from 1775 to the end he lived in Dighton Street without any change. No doubt there is the abstract possibility that for a year he may really have removed into the Square itself, returning afterwards to his old house, or a new one, in his old Street. But such a hypothetical removal would be after our important year 1784, and Wesley's change of entry is susceptible of a very natural explanation. So open is the south-west corner of the Square, and so nearly complete a view do the bay windows of No. 6 give of the Square, that it would not be very unnatural to "stretch the point" a little further than Sketchley did, and for

[William Pine.]

[Nathaniel Gifford.]

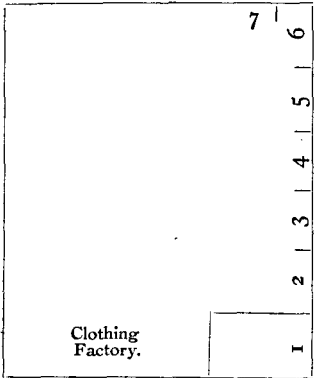
8 | 9 | 10 | 11

12 |

CAROLINA ROW.

KING SQUARE.

(Favourite open-air preaching place of Wesley.
Residence of Adam Clarke, Geo. Cubitt, &c.)



SQUARE.

KING

1 | 2 | 3 | 4 | 5

DIGHTON STREET.

KING SQUARE.

JAMAICA STREET.

8

7

*

6



↑

Mr. Castlemann.

Cridland & Rose.

Library

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the moment to think and speak of the house as belonging to the Square, if no exactitude of description were in question. To see the house from the Square itself is to see that, though Sketchley had decided to include the house in Dighton Street, Mr. Castleman was practically as really a resident in the Square as were his two more favoured neighbours. And what bears directly upon our inquiry—a glance shows that if ever there had been another No. 6 on the site of the clothing factory, and at the end of the garden of the first house in King Square, neither Wesley nor anyone else would, even in the least exact way of speaking, have included it in King Square. So far, our first house held the field.

And in fact there never was a house on the site of the factory, to be another No. 6. Mr. W. S. Dickie, one of the firm of clothing manufacturers, informs me that his partner, Mr. Parsons, went to school at No. 1, King Square, and remembers well the garden of the house as filling up the entire space between it and the narrow street which divides the factory from No. 5, Dighton Street. The sometime "garden" had become the school playground, and was without any buildings, unless perhaps some stabling opening into the narrow street. Certainly there was no dwelling-house. The factory occupies the garden site. Mr. Parsons was also good enough to enquire for me of Mr. George J. Smith, of Cambridge, the owner of the site. His reply was: "When I bought Nos. 1 and 2, King Square, the only buildings in the rear were coach-house and stables at the end of the gardens on the site of which your premises were built. It is not likely that a house would be removed to make room for stables, and the deeds mention a Close of Land and garden-ground, but say nothing about buildings except the houses in front in King Square."

These independently given reports pretty conclusively eliminate any possibility of a second No. 6, Dighton Street, and leave our first house in possession as the claimant of the honour of being the house where Wesley ordained Coke. This is not demonstration, but is, I believe, approximate certainty.

H. J. FOSTER.

NOTE.—Not a hundred yards from Captain Webb's house in Portland Street, is a Methodist site of some small interest. Mr. W. G. Newcombe's shop is the greatly altered house where Sarah Wesley, C. Wesley's last surviving daughter, died on Sep. 19th, 1828. Stevenson prints (*Wesley Family*, 530) a letter from her brother Charles to Samuel Wesley in London, informing him of her extremely critical condition. Charles and Sarah had come to Bristol on a

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visit, when she was taken with her fatal illness. "She took cold at Lady Herschel's," her brother says. It will be remembered that Sir William Herschel had been an organist and a professor of music, before he became famous as the discoverer of Uranus. The letter is headed 2, Paul Street, Bristol. The old houses in Paul Street, unlike those of Portland Street or Dighton Street or King Square, were in many cases separated by gardens and other spaces. These have been filled with more recent buildings, and the street has been renumbered in consequence upon the modern plan. A vague tradition and some other sources of information made it nearly certain which house must originally have been No. 2. But Mr. Newcombe showed me old documents connected with the ground-rents upon his house and those adjoining, which superseded all other evidence, and at once made it clear that his shop was the old No. 2. As it happened, his documents were of the very year 1828. The street front, as in the case of other once fine houses in Kingsdown, was the back. At a glance the true front, towards the garden, is that of a fine residential home, like so many more which sprung up on Kingsdown during the last century. [See Rev. J. S. Simon's paper on C. Wesley's home life in Bristol, *Meth. Rec.*, March 17, 1898, for a few further particulars of interest].

Since the above article was written, Mr. John Latimer, the Bristol antiquary, has directed me to a wealth of information about Castleman, interesting and some of it amusing. In the Library of the Bristol Infirmary is a MS. account of every medical man who, from the beginning of the institution until the date of the compiler, had been upon the staff. Castleman was for many years one of these. There are two copy-portraits of him; one is a life-like pencil-drawing from a family picture. "Castleman" and "Castelman" both occur. "He died at 6, Dighton Street, in 1801." Also I notice in the *Arminian Mag.*, 1797, p. 200, a letter "from a Gentleman in Bristol" to Wesley, signed "H.D." If this be Henry Durbin, it makes him a very early convert.



WESLEY ON MARY QUEEN OF SCOTS.

It has been said by high authority, that Wesley's habit of rapid summarising was fatal to his success as a historian. His "Concise History of England" sacrificed interest to logical order, and presented the notable men and women of old time as well-arranged anatomical figures rather than as rehabilitated in moving form and flesh. To this defect may, perhaps, be added the rapidity with which he took up his positions, from which he was seldom dislodged even by the fiercest cross fires. A signal instance of his pertinacity may be seen in his unassailable conviction of the innocence, yea saintliness, of Mary Queen of Scots.

The loyalty of Wesley was so ardent that it would have cost him little effort to allow all that the Stuarts claimed of divine right—a loyalty which enabled him to maintain that the second George was the best of sovereigns, that the "Butcher" (Duke of Cumberland) was a great man with strong religious inclinations, that Charles I. was more sinned against than sinning, and that Richard III. was an exceedingly handsome man and a faithful husband. But his love of royalty though ardent was not altogether blind, for it permitted him to speak of the woman who sat upon the scarlet coloured beast as "bloody Mary," of her sister Elizabeth as being "just and merciful as Nero, and as good a Christian as Mahomet," of that clumsy pedant James I. as "an odd mixture," and of "that good-natured man, so called, King Charles the Second," in such terms as these, "Bloody Queen Mary was a lamb, a mere dove, in comparison of him"—though he will not receive the account, which later historians have accepted, of the back-stairs visit of Father Huddleston to the bedside of the dying libertine. It is not satisfactory, therefore, to find in the partiality of Wesley's loyalty the explanation of his defence of the unhappy Queen of Scotland.

The *genesis* of his belief in her innocence, which he maintains against all comers with the zeal of a knight errant, is not stated; but early as May, 1761, when he paid his first visit to "the Escorial

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of Scotland, he writes concerning an "original" painting of Mary: "It is scarce possible for any one who looks at this to think her such a monster as some have painted her; nor indeed for any one who considers the circumstances of her death, *equal to that of an ancient martyr.*" Evidently the Shakesperian commentator did not hold with the bard of Avon, "There's no art to find the mind's construction i' the face."

The *fortification* of Wesley's belief in Mary's innocence was due to the reading of "An Inquiry into the Proofs of the Charges commonly advanced against Mary Queen of Scotland." This is Tytler's famous apology which obtained the praise of Johnson and of Burns, who wrote a "Poetical Address" to its author, but which though still allowed to be acute and learned is now held to be poetical and inconclusive. But Wesley makes no such admissions. "By means of original papers, he has made it more clear than one would imagine it possible at this distance. 1. That she was altogether innocent of the murder of Lord Darnley, and no way privy to it. 2. That she married Lord Bothwell (then near seventy years old, herself but four-and-twenty) from the pressing instance of the nobility in a body, who at the same time assured her, he was innocent of the King's murder. 3. That Murray, Morton, and Lethington themselves contrived that murder, in order to charge it upon her; as well as forged those vile letters and sonnets which they palmed upon the world for hers."

Wesley allowed no further questionings in his own mind. From the time of reading this apology *the scenes* he visited owed much of their charm to their association with the suffering sovereign. A hundred memories haunt the ancient palace of *Scoon*; but the chief observation made by Wesley relates to the "bed and a set of hangings in the (once) royal apartment, which was wrought by poor Queen Mary, while she was imprisoned in the castle of Lochleven [Wesley's spelling]. It is some of the finest needlework I ever saw, and plainly shows her exquisite skill and unwearied industry." (Defoe too praises the royal handy-work). On one of Wesley's journeys to *Dunbar* he makes this entry in his journals: "One of them [the walks] leads to the castle wherein that poor injured woman, Mary Queen of Scots, was confined." But surely this ancient strength was her refuge and rallying place rather than her prison. To it she retired the first time after the murder of Rizzio, and after a second stay here she left it at the head of an army for the fatal field of Carberry Hill.

The innocence of Mary became one of Wesley's chief tests of the accuracy of any historian. The exquisite Latinity of

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George Buchanan cannot save him from the strong condemnation of having written against Mary as the "hireling" of the English "Gloriana." "It was penned and published in French, English, and Latin, (by Queen Elizabeth's order,) by George Buchanan, who was secretary to Lord Murray, and in Queen Elizabeth's pay; so he was sure to throw dirt enough. Nor was she at liberty to answer for herself." The great Scotchman receives a second blow: for speaking of Mary's character, Wesley continues, "so totally misrepresented by Buchanan, Queen Elizabeth's pensioner, and her other hireling writers; and not much less, by Dr. Robertson." Wesley should have said that Buchanan wrote the original work in Latin, other hands being responsible for the translations; but he should scarcely have denounced the great Scotch scholar without giving evidence of his having been bribed for the task, evidence which does not seem to be known to later historians.

As to the charge against Robertson of being one of Mary's revilers, that arose naturally out of the title of Tytler's work, which in full is "An Inquiry, Historical, and Critical, into the Evidence against Mary Queen of Scots, and an examination of the Histories of Dr. Robertson and Mr. Hume with respect to that evidence." Robertson was not admired by Johnson, who contended that he owed his popularity to his pains rather than his genius; but his diligence and impartiality were undeniable. He speaks of the beauty and accomplishments of Mary as warmly as Wesley could desire: but when he treats of her impudence on many occasions the great Methodist will have none of it; the work of the historian is "full of gross errors."

On the other hand Guthrie's "ingenious History of Scotland" is praised as impartial and reliable; but the chief support of this favourable judgment is that the writer "gives so much light into the *real character* of Mary, as well as that of her son." Guthrie is appraised by Johnson as "a man of parts. He has no great regular fund of knowledge; but by reading so long, and waiting so long, he no doubt has picked up a good deal." Such faint praise would not have satisfied Wesley, who maintained that this indefatigable historian had effectually exposed the contradictions and great mistakes of the writers who sided against Mary; and who closes his review of the book in these words, "Upon the whole, that much-injured Queen appears to have been *far the greatest woman of that age, exquisitely beautiful in her person, of a fine address, of a deep unaffected piety, and of a stronger understanding even in youth than Queen Elizabeth had at three-score.* And probably

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the despair wherein Queen Elizabeth died was owing to her death, rather than that of Lord Essex." (Wesley does not seem to remember the last words of the maiden Queen to the Archbishop of Canterbury).

Stuart's "History of Scotland" though not wanting in eloquence "is disfigured by affectation, and still more by the violent prejudices of its vindictive and unprincipled author"; but Wesley would have denied the latter part of this indictment, and as to faults of style they could be easily forgiven to one who is "a writer indeed; who proves beyond all possibility of doubt, that the charges against Queen Mary were totally groundless; that she was betrayed basely by her own servants, from the beginning to the end; and that she was not only one of the best Princesses then in Europe, but *one of the most blameless, yea, and the most pious women!*"

R. BUTTERWORTH.



55

WESLEY'S VISIT TO LEEDS IN 1775.

The following entry appears in John Wesley's Journal for 1775:—"Tuesday, 6 May.—Our Conference began at Leeds. The point on which we desired all our preachers to speak their minds at large, was whether we ought to separate from the Church? Whatever was advanced, on one side or the other, was seriously and calmly considered; and on the third day we were all fully agreed in that general conclusion, that (whether it was lawful or not) it was no ways expedient." As Wesley left Birstal for Leeds on Monday, 5th May, and as the next entry in the Journal states that on the 12th he rode with his wife to North-allerton, he appears to have stayed in Leeds a week.

It is well known that Wesley's original ideal was a reformation of the Church of England by means of the combination and organization of the efforts of earnest workers in the Church itself. But it is also known what little success this attempt met with: Fletcher, Grimshaw, the Perronets, and a very few others, were *rari nantes in gurgite vasto*; a score or two of earnest clergymen who had a true conception of their gospel ministry, and who were chiefly residents of the East and West Ridings of Yorkshire, followed in the steps of Nicodemus, and, whilst proclaiming the truths of the Gospel in their limited sphere, dared not to compromise their ecclesiastical and social position by openly collaborating with Wesley. Their churches and homes were open to him, their sermons were methodistical, but their work was confined within their parish boundary. To this class belonged Milner of Hull, Stillingfleet of Hotham, Adam of Wintringham, Venn of Huddersfield, Knight of Halifax, Crosse of Bradford, and Henry Crooke who, at the time of Wesley's visit to the Leeds Conference in 1775, was perpetual curate of Hunslet, then a chapelry belonging to the Leeds Parish Church. His patron, the Rev. Samuel Kershaw, D.D., Vicar of Leeds, appears to have countenanced him to a certain extent, for Mr. Crooke repeatedly preached decidedly methodistical sermons in the Leeds Parish Church.

In one of the Leeds newspapers, the Leeds Intelligencer, dated Tuesday, 13 May, 1755, appeared the following *communiqué*.—"On Thursday last in the Evening, the Rev. J—n W—st—y, Arch-preacher among the Methodists, waited upon *Dr. Curvius*, to thank him, as we hear, for his two excellent Discourses lately preached at St. Peter's [i.e. the Leeds Parish Church], and now ready for the Press. The Design of which, if they have any, is, to establish Methodism upon the Ruin of good works and sound Learning. And on Friday, the Doctor, mounted on his grey Palfry, and attended by two Ladies in a Chaise, returned the Visit in great Form to Mr. W—st—ly at his own House in the Boggart-Close, where he candidly heard a long Preachment from the Culamite, with which he returned Home so well satisfied, that the next evening he repeated his Visit. But here it may not be amiss to remark how consistently the Doctor acted with himself in the Route that he took to the Boggart-Close; instead of pursuing the direct streight Road, he went along Kirkgate, up March-lane [i.e., Marsh Lane], and down Quarry-hill, and thus *curvedly circumvented* the Boggart-House."

An allusion to the "School Master" in Mr. Crooke's reply points to the Rev. Richard Sedgewick, M.A., then master of the Leeds Grammar School, as the author of the foregoing precious effusion. In our own time, of course, if any respectable newspaper were found so mad as to print such stuff, it would be considered *infra dig.* to take any notice of it; but things were different in the middle of the eighteenth century, and the Rev. Henry Crooke thought it needful to publicly answer his unloving fellow-clergyman. This he did by publishing the two discourses animadverted upon,¹ and prefixing to them an exculpatory preface from which I make the following excerpts:—"It is true, the Rev. Mr. John Westley did me the Pleasure of a short Visit, (not quite two Hours, I believe, tho' I hope the next will be longer), but I don't remember my Sermons were once mentioned, though our Discourse was in part concerning the excellent Constitution of our Church, for which Mr. Westley professed the greatest Venera-

1. The Church of England a pure and true Church: Attempted in a Sermon Preached at the Parish Church of Leeds, in Yorkshire, on Wednesday the 12th Day of March, being the fifth Wednesday in Lent. By Henry Crooke, Curate of Hunslet-Chapel. London: Printed in the year 1755. 8vo; 40 pp.

The Spirit no Respector of Persons in his Gifts and Graces. Attempted in a sermon, Preached at the Parish Church of Leeds, in Yorkshire, on Sunday, the 27th of October, 1754. By Henry Crooke, Curate of Hunslet-Chapel. London: Printed by W. Faden, in the year 1755. 8vo; 12 and 23 pp.

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tion : And (from a few Minutes private Conversation I had with him) he confirmed me in the Belief of what he said, by expressing a Concern at their Behaviour, when I told him I had too much Reason to suspect that some of his Friends were apt to shew a Dislike to our Form of Prayer, by absenting themselves, especially upon the Monthly Sacraments, from the public Service, and not coming to Church on those Days till the Prayers are ended and the Communicants going to the Lord's Table. Mr. Westley promised his best Endeavours to rectify their mistaken Notions ; and I doubt not but he will perform what he promised. The Night after I went to the Boggart-house, where I did indeed very *candidly* hear Mr. Westley, and came home well satisfied. And where is the Harm of all this? But perhaps the Person is of Opinion that in the World above there are separate Mansions and Apartments for different Sects and Parties, or he would not desire to go to Heaven for fear he should be seen among a Crowd of poor despised Methodists. I am quite clear there is no moral Evil in a Visit from Mr. Westley, or in a Return of that Visit from me to Mr. Westley, though it was to hear him preach. . . . I wish I had repeated the Visit, as he says I did, the next Evening, for I had much rather bear a Reproach for Christ's sake, my Master, than that he should have told so barefaced a Lye for the Devil's sake, his Master. But, unluckily for him, the Night following was Saturday Night, when, as a Cloud of Witnesses can testify, I had Service in my own Chapel, as I have every Saturday Night the Year throughout, if well and at home. . . . The Rout also which he makes me take to the Boggart-house smells rank of the same poison. For I went down Kirkgate, to make a Visit to Mr. Lambertson of the Bank, and not with any View, or the least Thought, of going that Way to the Boggart-house. I spent the Afternoon with Mr. Lambertson : and in going from his House to the Boggart-house, I really thought, as I still do, that March-lane was the nearest Way. . . . I am an Enemy to no Sect or Party whatever, who have Hope in Christ, and expect Mercy through him. My Heart is open to all, and so is my House to any of what Denomination soever who preach Christ and him crucified ; and yet I trust in God that I am a true Friend to the Church of England. . . .”

To the foregoing extracts I append a few brief observations.

1. There is a striking and instructive coincidence between the promise given by Mr. Wesley to Mr. Crooke on Thursday, 8th May, respecting the attendance of the Methodists at the Church services, and the resolution come to on the third day of the

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Conference, i.e. on that identical Thursday, 8th May, respecting the inexpediency of separating from the Church.

2. Both in the newspaper article and in Mr. Crooke's rejoinder, Mr. Wesley's name is spelt *Westley*, a form which at that period had a more familiar ring than the outlandish *Wesley*. See the Rev. T. F. Lockyer's article on the Wesley Genealogy on pp. 67-69 of Vol. I. of our *Proceedings*, and the Rev. L. H. W. Wellesley's article on the "Westley" Coats of Arms on pp. 97-100 of the same vol.

3. The Boggart House (*boggart* is the Yorkshire dialect word for spectre or ghost; cf. "thou shalt not be afraid of the bugge by night," Ps. xci. 5 in the Old English version) was the name of an old building with adjoining piece of land (Boggart Close) taken in 1750 by the Methodists of Leeds on a lease of 99 years. The old house was pulled down in 1751, and the first Methodist Chapel in Leeds erected on its site. The older sort of Leeds Methodists still love to speak of "t'owd boggart house," and Mr. C. D. Hardcastle would confer a favour on the members of our Society if he would contribute to the pages of our Journal a sketch of its history.

4. The Rev. Henry Crooke became Vicar of Kippax in 1758, but retained the curacy of Hunslet until his death, which took place in 1770.

CHARLES A. FEDERER.



A BUST OF JOHN WESLEY.

On March 22, 1898, a paragraph appeared in the *Westminster Gazette*, saying that a curious entry had been met with in the church-warden's accounts of Bishop Burton, viz., "15s. for destroying worms in John Wesley's Bust." A few days later the following appeared in the same paper. "The Worms and John Wesley's Bust.—We published recently an extract from the accounts of the church of Bishop Burton showing that 15s. had been paid for destroying worms in a bust of John Wesley in the vestry. The vicar now sends us an extract from his parish magazine to show where the worms came from. The bust it seems was brought from the local Wesleyan chapel. 'Those worms,' we are told, 'were contracted during John Wesley's stay in the Wesleyan chapel in this place, and not as you gently hint within the walls of our vestry.' Some particulars are also given in the vicar's letter as to how the worms were got rid of. He says, 'I wished that the best should be done for this interesting relic, and Messrs. J. Elwell & Son, wood carvers, of Beverley, undertook the repairs. Mr. Elwell, as the most effectual treatment for wood-worms, placed the bust in a barrel of oil (paraffin), where it remained some weeks, a workman being told off to see to the job. This workman must be a very funny fellow, for when the treatment was finished he wrote out in his time-sheet,—"To re-baptising John Wesley and curing him of worms," so many hours, so much.'"

Being curious to know something more as to the history of this bust, and as to the reason it had left the Wesleyan chapel, and found a home in the Church vestry, I wrote to the vicar, but got no answer to my letter. I then wrote the superintendent of the Beverley circuit, of which Bishop Burton forms a part; and he very promptly and courteously replied, "The bust of Wesley had been for many years in our village chapel at Bishop Burton. It had been carved by a village genius from the wood of an elm tree, about which there are certain unreliable traditions, the most

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probable that under the tree the first Methodist services had been held. The bust was in a state of hopeless decay ; so, when two years ago the chapel was restored, the vicar offered them £2 for it. They gladly accepted the offer, and he has paid 15s. to try and arrest the decay ; but being only elm it is very doubtful whether the process will succeed. I have not seen it myself ; these transactions were all completed before I came on the ground."

Of course as Methodists, we do not like to part with any of the relics of our Founder, but from the superintendent's letter it does not appear that this bust was a great work of art. Still if any member of the Wesley Historical Society can give any further information about the bust, it will be interesting.

E. CRAWSHAW.



NOTES AND QUERIES.

94. The original of the following letter is in the possession of Mr. R. E. Pannett, of Whitby.

Bristol,

Oct. 3, 1783.

My Dear Sister,

There will never be any trouble about the child whether anything is paid or not, you need not be apprehensive of any demand upon that account.

Those which I saw at your house were a company of lovely children both in their persons and in their behaviour. Some of them I am in hopes of meeting there again if I should live till spring. The account you gave of that sick maiden is very remarkable and her spirit must I trust influence others.

It is the glory of the people called Methodists that they condemn none for their opinions or modes of worship. They think and let think and insist upon nothing but Faith working by Love.

I am, with love to S. Price,

Your affectionate Friend and Brother,

J. WESLEY.

The letter is addressed to "Mrs. Howton at Mrs. Price's Boarding School, Worcester."—*Mr. R. T. Gaskin.*

95. Why is "W" put in the Index of the Wesleyan Hymn Book opposite the first lines of Hymns 140 and 141, two parts of one Hymn beginning, "Come O thou Traveller unknown," when "Wrestling Jacob" is universally admitted to be by Charles Wesley, and was by J. W. himself acknowledged as his brother's?—*Mr. C. Lawrence Ford.* [The "W" is obviously so placed by mistake.—R.G.]
96. The painting of Wesley preaching in Bolton by Mr. T. Walley is about five feet by four, and is named "The Triumph

of Religion." Some thirty years ago it was exhibited at the Manchester Institution. It was [and is] in the possession of the Barlow family. The scene portrayed took place on the 18th of October, 1749, on the occasion of Wesley going from Rochdale to Bolton (see *Journal* of that date). The canvas contained about fifty figures. Wesley is represented as standing on a chair near a window. A prominent figure in the group is that of a butcher, close to whom stands a superstitious Roman Catholic inciting him to violence, but the butcher's wife dissuades both by looks and words. A callous sceptic and a bloated publican admirably typify infidelity and jealousy. Other figures are apparently deeply impressed, others scoffingly unconcerned. The chair upon which Wesley stands is copied from one which used to be in the vestry of Halliwell Chapel. An old-fashioned chest in the corner to the left is said to have belonged to Mr. Eskrick, whose descendants resided at Brownlow-fold, and who (tradition says) received by will Mr. Wesley's wigs. To the corner to the right lies a handbill announcing a cock-fight at one of the public-house pits. Throughout, the work gives indication of the life and customs of the period. The picture has been re-produced in photograph.—*Rev. F. M. Parkinson.*

97. *Date of Stonelaying of City Road Chapel.*—The Rev. J. S. Simon has called my attention to something plainly amiss in the dates in Wesley's *Journal* (see Works, iv. 96). Sermon CXXXII, preached on the occasion, gives "Monday, April 21st, 1777," which agrees perfectly with the dates preceding and following. The entry recurring the stonelaying comes in between *Thur.* 17 and *Sun.* 27. But as it stands in the printed *Journal*, it begins "*Monday, 2,* was the day appointed for laying the foundation of the new chapel." This may mean nothing more than the editor's omission to correct an error in the proof. An early copy of the section of the *Journals* issued in 1783 [*Green*, 369] would perhaps settle this at once. But also Wesley is made to give the date upon the engraved plate laid on the foundation-stone as "April 1, 1777." Is this also a mis-print for 21, the 2 being dropped in this instance, as the 1 was before? Or was the stonelaying postponed from an earlier date, for which the plate had been got ready? The plate was seen after the fire at the Morning Chapel. Was the date noticed, and compared with that in the *Journal*, and with the other prefixed to the sermon? It is curious to find error or confusion, Wesley's

or another's, in connection with an entry concerned with an incident so important.—*Rev. H. J. Foster.*

98. *The First Methodist Mayor.*—In the present time a Methodist mayor is not a very rare specimen, for in both civic and national life Methodism now plays an important part. In the early days, however, of the Methodist movement things were vastly different, and it was rare indeed to find the chief magistrate of the borough a Methodist. I believe I am correct in saying that to Bedford belongs the honour of having the first Methodist mayor in the country. His name was William Parker, and through his instrumentality Methodism was first established in the "Bunyan Town." It was upon his invitation that Mr. Wesley paid his first visit to Bedford; and the little society when formed first met at his residence in Angel Street (now known as Harpur Street). The first preaching place was Parker's corn-loft over the famous pig-stye. He was the first class leader and local preacher in Bedford. In 1785 a "Directory for Bedfordshire" was issued, entitled "The Merchant's Miscellany and Travellers' complete compendium, containing a mercantile state and public view of the County of Bedford for 1785: Being a short description of each market-town, list of tradesmen, the Conveyances, etc. By John Franklin Henington, Auctioneer and Printer, Northampton." In this Directory, a fac-simile of which was published in 1885, Parker is put down as the "minister-in-charge" of the Methodist Church. While this of course was an error, it shows the unique position he held in Bedford Methodism. He was the nursing father of the little Methodist band.

On Tuesday, April 12th, 1757, Wesley paid his third visit to the Bunyan Town, and the following is part of the record in his Journal—"I set out at five for Bedford. About seven the rain began. It did not intermit till noon, and was driven upon us by a most furious wind. In the afternoon we had some intervals of fair weather, and before five we reached Bedford. Mr. Parker, now mayor, received us gladly. He hath not borne the sword in vain. There is no cursing or swearing heard in these streets; no work done on the Lord's Day, indeed there is no open wickedness of any kind now to be seen in Bedford. O what may not one magistrate do, who has a single eye and confidence in God!"

On Easter Sunday morning in 1785, this man, who filled the mayoral office several times, and for upwards of

- forty years lived a steady, upright, humble, Christian life, passed into the presence of his Lord. His life looms large in the history of Methodism in Bedford.—*Rev. J. Alfred Sharp.*
99. *The Foundery Press.*—I have lately been asked if the Foundery press was Mr. Wesley's property, and if other than his writings were printed there or issued from it. My reply was that it was Mr. Wesley's press, and was only used for the publication of his own books and tracts. Are any other works than Wesley's known with the Foundery imprint?—*Mr. Thos. Hayes.*
100. *Thomas Lee* (see *Proceedings*, ii. 58).—Mr. Federer is surely mistaken in localizing "Whitcoothill" as "Westgate-hill." Mr. Lee preached at Farsley, Whitcoothill, and Bramley, on the same day. Whitecote, as shown on the Ordnance maps, is about two miles from Farsley and one from Bramley. Westgate-hill is several miles away. In Charles Wesley's Journal, Aug. 12, 1751, is an account of a remarkable trial in connection with an assault on Jonathan Maskew, one of the early Methodist preachers, "at Whitecoat Hill, three miles from Leeds."—*Mr. C. D. Hardcastle.*
101. *The Arminian Methodists or Derby Faith Folk.*—Dr. Gregory's valuable Handbook of W. M. Polity and History needs revision on page 195. The Derby Faith secession took place in 1831 (not in 1835). Early in 1832 Henry Breeden, the Redditch schoolmaster referred to by Dr. Gregory, received a letter from Derby informing him that four local preachers had been expelled, and some six hundred members had withdrawn from the Wesleyan Society there. They requested Mr. Breeden to become their minister, and on Feb. 5th he preached to the separated congregation. By August the members had increased to a thousand, chiefly by conversions 'from the world.' The first Annual Assembly was held in the new chapel, 'The Temple,' Derby, in June, 1833, when Mr. Breeden was formally examined, placed by unanimous vote in full connexion, and elected president. He did not, as Dr. Gregory states, 'become an Independent minister,' although he was invited to do so by the Independents of Livery Street Chapel, Birmingham, in 1833. They offered him a salary five times more than the amount he was receiving, and sent him a second urgent call, but the ardent revivalist declined it. When the Arminian Methodists joined the Wesleyan Methodist Association on May 3rd, 1837, Henry Breeden, James Slack, John Wright, and three other

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ministers went with them. The quaint and fervent Samuel Sellars returned to his stocking-loom, with the idea that he was no longer wanted when the amalgamation took place, but the Association recalled him and sent him to Bradford.

Can anyone furnish me with a copy of the original statement made by the Derby seceders, which G. B. Macdonald answers in his pamphlet on their doctrine?—*Rev. T. E. Brigden.*

102. Copy of original Wesley letter in the possession of Mr. T. Hardcastle, of Armley, near Leeds.

London,

Sept. 8th, 1761.

My Dear Brother,

If local preachers who differ from us will keep their opinions to themselves, then they may preach in our societies; otherwise they must not. And upon this condition, we are all willing to receive William Darney into connection with us. The sooner you set out for Whitehaven the better. The Society there need not be frightened at a married preacher, considering we have paid forty pounds of their debt out of the collection. And if the expense for wives be too heavy, I will help them out.

Do all you can to propagate the Books in that circuit, and to fulfil the office of an Assistant. I am, with love to Sister Lowes,

Your affectionate Friend and Brother,

J. WESLEY.

The letter is addressed to "Mr. Lowes, at the Orphan House, Newcastle-upon-Tyne."—*Mr. C. D. Hardcastle.*

103. *Redruth (Cornwall) and John Wesley.*—John Wesley's visits to Redruth began in 1745, and ended in 1789. He appears to have preached, generally "in the main street," taking his stand on "the steps of the market house." On Sunday, 31st September, 1755, he attended morning service at the Church, where he heard the prayers "read not only with deliberation but with uncommon propriety." On several occasions he was present at the "Quarterly Meeting" at Redruth. In the Journals under date Sept. 27th, 1785, he writes "At two the stewards of all the societies met at Redruth. There is nothing but peace and love among them, and among the societies from whence they came; and yet no great increase." The old circuit book contains for that quarter some interesting items. There were 45 societies, with a membership of 2517.

The largest societies were St. Agnes, with a membership of 190; St. Ives, 165; Tuckingmill, 165; Redruth, 160; St. Just, 156; Gwennap, 127; Kerley, 125; Helston, 106. At that time the society at Falmouth only numbered 28 members, that at Camborne 36, that at Penzance 74, and that at Truro 78. The largest sum brought in to the "General Stewards" from any Society only amounted to £3 12s. 6d. for the quarter. Thomas Stephens paid in 30s. 6d. from Truro, Richard Roop came from Penzance bringing 29s., whilst Thomas Hey presented 14s. 6d. as the contribution from Camborne. Amongst the "Disbursements," the heaviest items appear to have been some that suggest that itinerancy in the West was by no means inexpensive. Three guineas each to the preachers for "Quarterage," and £3 2s. 3d. for house rent for *three* quarters, fall lightly on the ear, perhaps; but what of charges such as these? "To shoeing at Redruth £5 16s. 0d."; and other items for "shoeing" in other places amounting to a guinea and tenpence. Then follows, "To Horses and Driver with Mr. Wesley, £5 0s. 6d."; and "To Mr. Wesley towards expenses £3 6s. 1½d." The first Class Leader in Redruth was "Uncle" John Bastian, who met his class at Dopps, at the east end of the town. Paul Penrose, Richard Andrew, Phil. Bray, Francis Wolf, Jos. Andrew, all held office as Society Stewards at Redruth during Wesley's lifetime. Amongst those who extended hospitality to Wesley in Redruth were Richard Andrew, Samuel Martin, and Mr. Harper in Fore Street.—*Rev. Geo. Lester.*

104. *Old Plans.*—I have a printed one for 1802 for the London circuit, Jan. 3 to March 25. There is no list of preachers on it, but among the locals appear the names of Drs. Whitehead and Hamilton, who preach nearly every Sunday. The circuit comprises 30 places. The Lawson chapels are new; Queenstreet, Spitalfields, Wapping, Snowfields, Lambeth Marsh; also Peckham, Rotherhill, Deptford, Brentford, Chelsea, Woolwich, Wandsworth, Mitcham, Bromley, Barnet, Poplar, Bow, Stratford, Layton, Grosvenor chapel, Ratcliffe Square, Kentishtown, Barking, Tottenham, Saffron Hill, Hoxton, Twickenham, Grays, and Hammersmith. All but the last have services every Sunday. It was printed at the Conference office, North Green, Worship street, George Story, agent. The preacher's meeting was held at Cook's court. I have also a relic of a plan written on the printed form for six months for the Birstal [*sic*] circuit, for a year 1765 to 1766,

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or 1776-77, from Nov. 3 to May 24. The places are Dawgreen, Hightown, Mirfield, Dorkin, Ossett, Bustfield, Ambury, K. Heaton Moor, Midlestown, Midgley, Emley, Lepton, Thong, Hudersfield, Southroyd, Shafton, Carleton, Burton, Gildersome.—*Rev. E. Martin.*

105. "The morning flowers display their sweets, &c." (Hymn 46 in Wesley's Hymn-Book).—G. J. Stevenson, in "The Methodist Hymn-Book and its Associations," says of this hymn, "This hymn was written by the Rev. Samuel Wesley, Junr., in the year 1735. It was published first by John Wesley in 'Hymns and Sacred Poems,' enlarged edition, 1743." I have always supposed Mr. Stevenson to be reliable, at least in all his distinct affirmations, and therefore felt both surprised and sorry to have discovered what I think proves him to be in error. I have an old volume of "Miscellaneous Poems by several hands, Published by D. Lewis, printed by J. Watts, London, 1726," which contains the hymn entire, as it appears in the present Hymn-Book, only differing in the more liberal use of capitals. This of course is not absolute proof of Mr. Stevenson's error, as dates on a title page have sometimes been found to be in error. A few years ago I bought a pamphlet dated 1779, and found in it printed records of 1797. These singular facts could only be accounted for by supposing that the printer had blundered in the date, or that the writer was a prophet. Seriously, the proof, I think, is against Stevenson's accuracy. My old vol. contains also Samuel Wesley's poems "The Fool" and "The Cobbler, a tale."—*Rev. J. Bell.*

106. I have recently had sent me a catalogue from George P. Johnston, of 33, George Street, Edinburgh, and extract the following from its 28th page: "619. Wesley, Samuel. Life of our Blessed Lord and Saviour Jesus Christ: An Heroic Poem, with notes and a prefatory discourse on heroic poetry, 1694. First Edition. With 60 fine copperplates, by W. Faithorn. Folio, hf. pigskin, gt. top, 24s. With a Dedication to Queen Mary, which was thus acknowledged:
My thanks, you've writt ye Life of Christ to please us;
Thy Queen might swear, thou hast done well by Jesus.
Let him have preferment."

I hardly need say to any of the members of the Wesley Historical Society, that the Saml. Wesley last named was the senior, not the junior.—*Rev. J. Bell.*

107. *Wesley's Letters.*—The Rev. F. M. Parkinson sent out awhile

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ago a circular, suggesting the desirability of gathering together, I suppose with an eye to publication, all the letters which could be found of John Wesley in print, and copies of those not hitherto published, the originals of which are in the hands of the public. I think the idea a very excellent one. George Whitefield's Letters occupy I think two or three volumes of his Works. Surely such a monument might be raised to the memory of our Founder.

Those of our members who look with favour on this suggestion, and are willing to make a start, I would recommend to begin with vols. 12 and 13 of Wesley's Works, which contain 923 of his Letters. Then in the old Magazines are to be met with many of such letters, contributed by the late Mr. Thos. Marriott and enriched with his notes and those of others. Many of the old Methodist biographies are rich in such letters. No doubt many members of our Historical Society possess originals. Mr. Smith, of Whitchurch, owns more than fifty. The Book Room, under the care of the Rev. C. H. Kelly, has a large number of Wesley's letters inlaid and mounted in volumes. Now and then an unedited letter appears in the Methodist newspapers. I would suggest that Mr. Parkinson be the depositary of all copies of such letters. A note might be taken, or better still the letter might be cut out and put in a book for future reference. It is a good thing to have a box or drawer for Methodist cuttings, letters, incidents, history, anecdotes, &c. I for one shall be glad to hear if Mr. Parkinson has been successful in his suggestion; and what others think of the scheme.—*Mr. Thos. Hayes.*

