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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

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Sept. 1826.

Bear ye one another's  
burdens, and so fulfil  
the law of Christ.  
Gal. vi. 2.

*Q S*

*Catherine Hobson*

SOCIETY TICKET FOR  
March 1828.

Return, we beseech  
thee, O God of Hosts:  
look down from heaven,  
and behold, and visit this  
vine; and the vineyard  
which thy right hand  
hath planted.

Psalm lxxx. 14, 15.

*S*

PRIMITIVE  
Wesleyan Methodist Society.

SEPTEMBER 1828.

Behold, I send an Angel before thee, to  
keep thee in the way, and to bring thee into  
the place which I have prepared.

Exodus xxiii. 20.

*Cath. A Hobson*

PRIMITIVE  
WESLEYAN METHODIST SOCIETY.

QUARTERLY TICKET, SEPT. 1846

Let all bitterness, and wrath, and anger,  
and clamour, and evil speaking, be put away  
from you, with all malice.—Ephesians, iv. 31.

*W. J. K. -  
J. M. P. i. d.*

PRIMITIVE CHURCH  
Methodist Missionary Society.

Established by Rev. John Wesley, M.A., 1739.

Reorganized in Dublin, 1873.

→ \* QUARTERLY TICKET, \* ←

June, 1894.

"Pure religion and undefiled before God and  
the Father is this. To visit the fatherless and  
widows in their affliction, and to keep himself un-  
spotted from the world."—JAMES 1. 27.

### SOME IRISH TICKETS

(By courtesy of Mr. D. B. Bradshaw)

## SOME IRISH QUARTERLY TICKETS.

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While the Quarterly Ticket may not be preserved to the same extent as formerly, nevertheless, its historical continuity from early days in Methodism down to the present, as well as its symbolical significance as a token of Church membership, invest it with a special interest. This, of course, is enhanced by the personal touch afforded by the member's name and the minister's initials with relative dates. A detailed account of the origin and development of the Tickets will be found in the *Proceedings*, vol. i, p. 129, and vol. v, p. 33.

Naturally, the various Methodist divisions produced a corresponding variety of Tickets, which in time were reduced as the several stages of Union were accomplished. Such Tickets are not obsolete in the sense of representing a broken succession. Rather, in most instances, they point to a merger into a larger fellowship. This aspect of the matter was appropriately, and perhaps wistfully, suggested in the text quoted on the final Ticket issued by the Primitive Methodist Church (August, 1932): "He taketh away the first that He may establish the second."

The first four Tickets in the accompanying illustration are representative of those issued by the former Primitive Wesleyan Methodist Society in Ireland. The design of these Tickets followed the trend of the contemporary Wesleyan Tickets, the date being, in the first instance, placed outside the border and then within it, as shown. The name of the Society was first inserted in September, 1828. It may be noted in passing that the older bordered and dated Tickets bear a certain resemblance in form to some of the Turnpike Tickets of the early 18th Century. Quite a variety of ornamental borders followed until 1846, when the Ticket received its final form which continued without change until the Union in 1878.

The sequence of the serial capital letters on the earlier Tickets shows some irregularity, as will be seen in the case of the first two Tickets shown, while those of March, 1827, and March 1828, both bear the letter "S."

Following the Union of the two Societies in 1878, the title of the Irish Ticket was changed to "Methodist Society" ("Methodist Church" in December, 1893), thus anticipating by 55 years a similar change in the English Ticket by the adoption of the word "Methodist" without descriptive adjective.

## WESLEY HISTORICAL SOCIETY

In regard to its subsequent history, it may not perhaps be generally known that it was the initiative taken by the Dublin Ministers' Meeting at the instance of the Rev. W. B. Lumley, which occasioned the suppression of the original Ticket of March, 1895 (see *Proceedings* vol. i, p. 133), and the substitution of another Ticket with more appropriate text.

The last Ticket in the illustration requires some explanation, as probably the name of the Primitive Church Methodist Missionary Society is unknown outside Ireland.

It represented a minor division from the Primitive Wesleyans, and was occasioned by events which followed the Disestablishment of the Church of Ireland. Negotiations for Union had been proceeding between the Irish Church and the Primitive Wesleyans, but difficulties arose in the effort to harmonise the Itinerancy with the Parochial system of the Irish Church,—especially when it was stipulated by the General Synod of 1872 that the Preachers when ordained and licensed by the Bishop of the Diocese, though at liberty to carry on their general work, should not administer the Sacraments in any Parish except on the invitation or with the concurrence of, the Incumbent. Whether a satisfactory adjustment between the authority of Conference and that of the Bishops could have been arrived at, may be problematic, but it seemed to the Primitives that, in the long run, the Conference, representing Methodism, would succumb, and absorption become inevitable. Consequently, the Primitive Conference of 1872 dissolved its negotiating Committee. Thereupon conversations, which had been discontinued some years previously, were resumed with the Wesleyans. Any legal difficulties were provided for, in anticipation, by "The Primitive Wesleyan Methodist Society of Ireland Act, 1871."

A number of lay Primitive Wesleyans were not prepared, however, to separate from the Irish Church to which they were deeply attached, and a new Society of "Church Methodists" was formed in 1873 under the Presidency of the Venerable Archdeacon Darley of Longford. Its most prominent layman was Mr. Thomas Hayes, of Mohill, Co. Leitrim, who rendered it devoted service. Hence the name "Hayes-ites," by which the Society was sometimes popularly referred to.

Though friendly personal relations subsisted, the Church Methodist Society had no official point of contact with any specifically Methodist organisation. Indeed, it made claim to be "the only branch of the Methodist family now in Europe which strictly adheres to the design of the great founder of Methodism."

## PROCEEDINGS

Its agents, being lay-evangelists, had access to quarters denied to other Methodists, and, few in numbers though they were, they carried on much earnest and laborious evangelistic work in halls, cottages and school-houses over wide areas, chiefly in the North of Ireland. At, approximately, its maximum period of development, the Society comprised the following Circuits:—

Mohill, Maguiresbridge, Irvinestown, Portadown, Ballyshannon, Newtownbutler, Garvary and Tempo, Altrincham (Cheshire), and Kildonan, Winnipeg, Canada.

The Annual Conferences were held in such towns as Enniskillen, Irvinestown, Maguiresbridge, Newtownbutler and Clones, so that the County Fermanagh was a principal field for the Society's operations. The *Minutes* record also its affiliation with work, apparently locally maintained and directed, in Liverpool, Manchester and other centres in Lancashire.

In the stress of the times, and from other causes not difficult to understand in Ireland, this small Society, which stood, it may be recognised, for the maintenance of what was felt to be a principle, has ceased to exist. It would seem, indeed, in the light of this fragment of history, as well as from the wisdom that comes after the event, that the fears of the Primitive Wesleyans in 1872 of meeting, sooner or later, a similar fate, were not without some foundation.

D. B. BRADSHAW.

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## METHODISTS AND THE THEATRE IN THE EIGHTEENTH CENTURY.

The Methodist attitude towards plays and playhouses examined,  
and an account of the dramatic satires written against them.

(Concluded).

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It is sometimes asserted that Whitefield's sermons against playhouses caused the actors to retaliate, but whether or not this claim be true, about 1760 plays satirising Whitefield began to appear.<sup>1</sup>

In that year Samuel Foote at the Hay-Market Theatre produced his play "The Minor." In the three acts he played

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1. Wesley, however, noted that at Newcastle in 1743, the Edinburgh Company of Comedians acted a Farce, "Trick upon Trick, or Methodism Displayed." *Journal*, iii, p. 110.

## WESLEY HISTORICAL SOCIETY

the parts of Shift, Smirke, and Mrs. Cole. The last is the only character of life or interest, but the criticisms of the play centred around her. She was a procuress who claimed to have been converted by Dr. Squintum at the Tabernacle. She justifies her villainy by quotations from his sermons, claiming that it is faith and not works that matter. Almost every sentence of her bargains contains his name. "All shall have their call, as Dr. Squintum says, sooner or later; regeneration is not the work of a day." "Aye, a good name, as Dr. Squintum says, is better than a gallipot of ointment."

Though there is a certain amount of wit in this odious character, there is much truth in the review of the play by "Lloyd's Evening Post" for July 14, 1760:

"How educated and respectable people could listen to such ribald and blasphemous outpourings, it is difficult to imagine. The whole thing is so steeped in lewdness, that it would be criminal even to reproduce the plot."

Fierce controversy was aroused by the play, letters were sent to the Reviews and many pamphlets published. Foote himself replied to one of these attacks, admitting that it was hardly fair to satirise Whitefield for squinting which he could not help, but defending his choice of him as a subject for satire. It certainly can be argued that any words proceeding from such an odious character as Mrs. Cole would do little harm to any honest man. There seems, however, to have been an epilogue in which Squintum himself appeared, and how libellous this was it is difficult to discover, because it is not included in Foote's Works.

Another play, "The Register Office," by J. Reed, was produced the same year. This had much the same plot, the procuress Mrs. Snare talking about her friend Dr. Watchlight at the Tabernacle. "Oh, he's a good creature, Mr. Gulwell,—I must have been in a state of utter darkness but for him." She also sings tunes used by Whitefield to a 'hymn' called "Whenas a sinner groaneth sore."

An advertisement at the end of the 1761 edition of the play stated that this was not copied from "The Minor," but had been in Foote's hands three years before.

In 1760 appeared another play, "The Methodist, being a Continuation and Completion of the Plan of 'The Minor.'" This was probably written by Israel Pottinger, though it is often ascribed to Foote. As far as can be discovered this was not acted because it was too libellous. Dr. Squintum appears with Mrs. Cole and encourages her in her work, while she justifies her

conduct with the words, "The doctor knows the Works are of no consequence towards a future state, and that Faith is all."

The pamphlets written about these plays are numerous and lengthy but hardly justify any quotation. One was written in reply to Whitefield's attacks on the players by an anonymous writer who purported to be a Methodist and defended the stage.

In March, 1761, when the argument was flourishing, Charles Churchill published his verse satire on the players, "The Rosciad," and when dealing with Foote made a slight reference to the subject in the following lines :

"Doth a man stutter, look a-squint, or halt ;—  
Mimics draw humour out of Nature's fault ;  
With personal defects their mirth adorn,  
And hang misfortunes out to public scorn."<sup>2</sup>

Churchill, however, shared the feeling of the actors about Whitefield and expressed them clearly later in "The Ghost" :

"Enthusiasts never will let drop  
What brings such business to their shop,  
And that great saint we Whitefield call,  
Keeps up the humbug spiritual."<sup>3</sup>

Strangely enough Churchill fell into the vice he had condemned in Foote, and later speaking of Religion passing from man to man, said :

"Hypocrisy, of Cunning born,  
Crept in and stole it ere the morn ;  
Whitefield, that greatest of all saints,  
Who always prays and never faints, . . .  
Received it from the squinting dame. . . ."<sup>4</sup>

The stage attacks all centred on Whitefield and ignored Wesley, possibly because Whitefield was the more flamboyant figure, and of less discretion and courtesy, but also because his oratory attracted the larger crowds and more fashionable audiences.

Wesley was hardly drawn into the argument at all, though he made an allusion to it in a letter to *Lloyd's Evening Post* on November 17, 1760. He was answering an anonymous letter that had attacked various points of Methodism and had claimed that "we had made them a theatrical scoff, and the common jest and scorn of every choirister in the streets." The writer had expressed the wish for a court of judicature to deal with such characters as Methodists.

2. The Rosciad, l. 401-405.

3. The Ghost. Book 1, l. 68-72.

4. Ibid. Book 2, l. 639-646.

## WESLEY HISTORICAL SOCIETY

Wesley dealt with his theological arguments, expressed the view that the writer was an actor, and then referred to the desired court of justice: "Why do you wish for what you have already? The court is erected; the holy, devout playhouse is become the house of mercy, and does take cognizance hereof, 'of all pretenders to sanctity, and happily furnishes us with a discerning spirit to distinguish betwixt right and wrong.' But I do not stand to their sentence; I appeal to scripture and to reason, and by these alone consent to be judged."

Possibly the first writer was Foote himself, though there is little evidence for this view except that he was writing pamphlets against Whitefield at this time. A few years later the subject died down and few references to the stage appear in Methodist works. As respect for Wesley increased towards the end of his days, playwrights seem to have abandoned Methodism for a subject of satire. Possibly this is a sign of the growing regard for Wesley himself, when in his old age the pulpits were opened again to him. Scottish towns presented him with their Freedoms, and the Government was grateful to him for his active support during the American War of Independence.

At the time of the first production of "The Minor," Foote had had some fears about its production because Mrs. Rich, the wife of the manager of Covent Garden Theatre, was a Methodist and a follower of Charles Wesley in particular. As the years went on she became increasingly friendly with Charles Wesley and did much to encourage his brilliant children and to secure the best training for them. Charlotte Rich, her daughter, married John Beard, a famous actor and singer for whom Handel wrote the tenor parts of the "Messiah," and he too was interested in the children, aiding them with advice and books. Beard was a friendly and popular man, and became the manager of Covent Garden after the death of Rich.

The latter part of the century also saw the rise of plays that were cleaner, and witty without being immoral. Goldsmith and Sheridan wrote plays to which no objection could be made as regards their morality, and there seems to have been a raising of the public taste. In this Methodism had no small influence, both by the enormous spread of its own members and the added vitality it had given to the Nonconformist churches and the spreading of a more vigorous life within the Church of England. The vast circulation of religious books by the Wesleys and the rise of a public conscience against noted abuses were also influencing the whole tone of the country.



## PROCEEDINGS

Thus, though Methodists were not attending the theatres, their influence was being felt there, and the public had no desire for any continuance of bitter satire against them.

Life for Methodists tended to centre round their chapels, and it was here during the week days that they met to talk and sing and worship, leaving them little time for participation in other social events of their towns and villages. Many Methodists were becoming wealthy, and their chapels were being improved, attention being paid to the musical side of their worship. A large part of the success of the movement had depended on the singing of the Wesley hymns, and it has been well said that 'Methodism was born in song.' Their love of song made them gladly accept the oratorios then becoming so popular, and some of their choirs became famous. Doubtless this filled up their dramatic longings, and their dramatic desires were sublimated into music and expression in classes and preaching. They became a serious people with little interest in plays and actors, though they were not sour or unsociable.

John Wesley ably summarised their attitude towards pleasure in a letter to Mrs. Chapman, when he said,

"I am convinced that true religion or holiness cannot be without cheerfulness . . . and that true religion has nothing sour, austere, unsociable in it. . . .

Are you for having as much cheerfulness as you can? So am I. Do you endeavour to keep alive your taste for all the truly innocent pleasures of life? So do I likewise.

Do you refuse no pleasure but what is a hindrance to some greater good or has a tendency to some evil? It is my very rule."

Though it was to take time before Methodists would go openly to theatres and recommend playhouses, this rule was ultimately to become their standard.

T. B. SHEPHERD.

Green: *Anti-Methodist Bibliography*, par. 415:—In the *Town and County Magazine* . . . a supplement to the year 1769 appeared, containing two engraved portraits (?) on one page, one "Parrawankaw," the other "Dr. Squintum," together with *Histories of the Île à Île annexed*. . . . The one is intended to represent Whitefield, the other an Indian girl, "niece of Toma Chachi," concerning whom the most vile things are asserted. It is as foul a production as could be. Such publications as this, and Foote's *Minor*, or the *Registry Office*, the *Methodist* explain Wesley's pointed assertion of Whitefield's *modesty* in all his dealing with women, in his Funeral Sermon.

## WESLEY'S VISITS TO KNUTSFORD

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*Journal*, March 20, 1738.

Early in the morning we left Manchester, taking with us Mr. Kinchin's brother for whom we came, to be entered at Oxford. We were fully determined to lose no opportunity of awakening, instructing or exhorting any whom we might meet with in our journey. At Knutsford, where we first stopped, all we spake to thankfully received the word of exhortation.

This service must have been during the morning, Knutsford being only 14 miles from Manchester, as Wesley dined at Talke-o'-th'-Hill, and reached Stone, not very far from Stoke-on-Trent, for the evening. The short flight of 3 steps, now erected in front of our present Princess Street Methodist Church (ex-Wesleyan) led to a door of premises in King Street, now used by Messrs. Bradleys (Chester) Ltd. When alterations of the shop premises necessitated their removal, the firm, recognising their historic interest, presented them to the Church, through the resident minister. Mr. William Gray, the vice-chairman of the firm, made the presentation at a meeting held on Thursday evening, August 27th, 1936.

A brass tablet on the steps states

John Wesley  
preached from these steps on  
his first visit to Knutsford  
on Monday, 20th March, 1738,  
At Knutsford all we spake to thankfully  
received the word of exhortation.

*Wesley's Journal.*

This visit to Knutsford took place not long before Wesley's great experience at Aldersgate. It is not always remembered how powerful was the call of duty before the conversion which gave him new inspiration and power.

21 April, 1775: I preached at Knutsford; but the house would by no means contain the congregation. The Street, too, was filled; and even those which could not hear were silent. This is uncommon, especially in a town little accustomed to this strange way of preaching, those who cannot hear themselves usually taking care to hinder others from hearing,

## PROCEEDINGS

A descendant of a family, members of which heard Wesley on both these occasions (1738, 1775) states that Wesley preached from a room in a house near the Cross Keys Inn, King Street, Knutsford, then a thatched cottage and whitewashed building.

From this date, the meetings of the Methodists were held in the houses of Peter Dean and John Darlington.

In 1795 the foundations of a new chapel were laid on a site near the Moor and the building was opened in 1796. In 1864 the present chapel was built in Princess Street.

These seem to be the only references to Knutsford in the *Journal*. But in the *Diary* we read of dinner at Knutsford, 14 July, 1787, and there are several references to Buckley Hill or Buckly Hill. The Rev Wm. Broadley, who has helped in the preparation of this article, says that the place now known as Bucklow Hill is a group of houses about three miles from Knutsford towards Altrincham. Bucklow is the name given to the administrative area by the Chester County Council. It is not really a hill, but simply a small area of rising ground. It has no Methodist connections in these days, but there is an old Congregational Church there.

The references are dated April 10, 1786; April 14, 1788; July 16, 1789. Mr. Broadley cannot understand why the editor should have inserted, in the 1788 notice, after Buckley Hill, "[now Knutsford]" for, as is said above it is quite three miles from Knutsford. If he will turn to *Proceedings* xii, 165, he will find it suggested that "now" is an error for "near." There was no doubt a posting stable at this point on the road; tradition has it that it was a Roman calling place.

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## METHODISM IN THE BANGOR DIOCESE IN 1811.

### PART I.

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A few years ago the writer was permitted, through the kindness of Mr. A. Ivor Pryce, M.A., the Diocesan Registrar, to examine certain MSS. at the Registry Office relating to the history of the Church of England in the Bangor Diocese a century ago. The most interesting of these documents to the student of Methodism were the Visitation Returns for different years. In 1811, for example, the then Bishop of Bangor proposed to under-

## WESLEY HISTORICAL SOCIETY

take his Primary Visitation of the diocese. With a view to obtaining information concerning the state of religion in the widely-scattered parishes under his spiritual jurisdiction, he caused a printed circular Letter to be despatched to all the clergy, with the request that the questions contained therein should be fully and accurately answered, and returned to him in due course. Most of these questions have now an ecclesiastical interest only, but not so question 4, which ran :—

Are there any Dissenters, or Methodists within your Parish, and of what Denomination? What are their numbers, and are they increased, or diminished, or stationary? Have they a Licensed placed of Worship, and a resident, or an occasional Teacher duly Licensed?

The replies here reproduced are those which contain some reference, implicit or explicit, and however slight, to the condition of *Wesleyan* Methodism. For English readers will hardly need to be reminded that there were two Methodist bodies in Wales in 1811, as there are to-day, the followers of Hywel Harris and George Whitefield (the Calvinistic Methodists)<sup>1</sup> and of John Wesley. The details which follow are given in the order in which they appear in the two bound volumes of Returns for 1811, and of course in the spelling and punctuation of the originals. The inferences that may be drawn therefrom will be discussed later.

Llanychan :

There are Methodists within my parish ; some of them are Whitfieldians, and a few of them are Westleians ; others are attached to the Anabaptists. Their numbers I cannot rightly ascertain ; they are (I think) rather increased than diminished. . . . There is no Chapel or regular meeting house either licensed or unlicensed (belonging to any Sect) within this parish.

Llanrhydd :

There are Antipedobaptists, Methodists, and followers of Wesley. Their respective numbers I can not tell, but in all I believe about one half of the Population of the Parish. I think they are stationary. They have places of Worship but

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1. The Returns relating to the Calvinistic Methodists have already been discussed by Mr. Bob Owen, M.A., in two chapters in *Er Clod*, a volume (in Welsh) published to commemorate the bicentenary of the Methodist Revival in Wales, edited by Dr. Thomas Richards, M.A. A.H.W.

For similar questions and answers relating to the Diocese of Bangor in 1749 and 1776 see articles by the late Rev. M. H. Jones in volume xv of the *Transactions of the Calvinistic Methodist Historical Society*. F.F.B.

## PROCEEDINGS

not Licenced in the Quarter Sessions. One resident Dissenting Minister do not know whether he is Licenced or not.

Ruthin :

. . . We have also Calvinistic Methodists & Wesleyans the latter having a Chapel in the Parish and a resident Preacher who is frequently changed about every six weeks. The former have a Chapel in this *Town* but in the *Parish* of Llanrydd, but no *resident* Preacher. I question whether any of the abovementioned Places of Worship are *Licenced*. I cannot say with accuracy what number of my Parishioners belong to each sect but the Calvinists & Wesleyans are the most numerous tho' not in an *increasing* state. The respective numbers of the other Sects are inconsiderable. Most of the Wesleyans are attendants on the Church Service, but of the other Sects none attend. I believe the Chapels of each Sect are occasionally much thronged and that by persons who do not *profess* themselves *exclusively attached* to that particular one. The Poorer sort when questioned always answer that they think it right to hear the word of God anywhere.

Llanfwrog :

There are some Wesleyans and Independents, but the Sect denominated Anabaptists is the most numerous.

Llanbedr Dyffryn Clwyd :

There is one sect in this Parish who have a chapel, the Wesleians: They do not seem to have increas'd but their number seems to be stationary.—They have a licens'd place of Worship, and an *occasional* Teacher. They also have a Sunday School at this Chapel.

Llangynhafal :

There are no Dissenters (properly so called) in this Parish, and there are only three or four families which belong to the Society of Methodists. The number of those who occasionally attend the meetings both of Arminians & Calvinists is considerable, but not on the increase. Neither of these Sects hath a Licensed place of Worship, or a resident Teacher here;—and there is but one Farm-house whereto their Preachers, licensed or unlicensed, occasionally resort, and that but seldom.

Llanynys :

There are several Dissenters in the Parish of *Llanynys*. There are *Three* families, of the lower kind, who attend the Anabaptists meeting at *Ruthin*; The old Methodists, or the

## WESLEY HISTORICAL SOCIETY

followers of Whitfield ; as well as the followers of Wesley ; at different times, attend the Parish Church, and communicate at church ; but in general, they go to hear their own preachers in private houses, or in some neighbouring parish, where there is a meeting house. They have no Licensed place of worship in the Parish of *Llanynys* ; but There is one about a mile and a half from the church in the Parish of Llanrhaidr, belonging to the old Methodists.

### Llanfair Dyffryn Clwyd :

Some of the Inhabitants of this Parish frequent the meetings of Separatists of every denomination found in this neighbourhood, viz. Calvinistical and Westleyan Methodists, Anabaptists and Independents. But there are very few, if any, who have adopted their opinions so far as to desert the Church entirely. Their numbers in my opinion are not improved of late. The Westleyan Methodists have a Meeting House here. Whether it is licensed or not I cannot learn. The Independents hold their meetings at a private house. There is no Teacher resident in this Parish.

### Llanellidan :

There are 10 or 12 Methodists of the Whitliffe Party with about as many of the Weslean sect. The former are and have been for many years in a great measure stationary : the latter fluctuating in proportion as they have a change of Teachers. Each of those denoms. have a licensed place of Worship, but neither of them has a resident Teacher, there is a removal almost every meeting I believe for the sake of satisfying the ears of the populace.

### Efenechtyd :

There are 2 Families, who are Anabaptists, & one, who call themselves Independents in my parish ; but there are no Methodists of any description here. . . .

### Clocaenog :

The Sectaries are that class of Methodists denominated the followers of Wesley, who consist of about 6 persons. They hold their Meetings in a Dwelling House licensed for the Purpose.—The Teachers are several Itinerant Preachers.—There are also 4 Individuals, belonging to the Calvinistic Methodists, but they have no place of Wishop in the Parish.

### Amlwch :

There are four Denominations of Dissenters within the Parish viz :—Calvinists, Wesleians, Anabaptists & Presbyterians or

## PROCEEDINGS

**Independents.** The Calvinists are Numerous, but dont increase. The Wesleyans are the next with regard to Numbers, but have not increased much these last year or two. The Anabaptists are few and stationary. The Independents the same. The last mentioned have a Teacher Resident in the Parish. The Calvinists have two Chapels & I believe all the Places of Worship are Licensed.

### **Llandyfydog ;**

There are 102 Dissenters, of whom 31 are Anabaptists, and the remainder Calvinistic or Arminian Methodists. They have two Licensed places of Worship, and have Itinerant Teachers.

### **Llanddyfnan :**

There are great Number of Methodists in this Parish, chiefly Calvinists, and increased of late years. I believe their Place of Worship is Licensed, their Preachers are Itinerant, and most of them come from South Wales.

### **Pentraeth :**

There are Numbers of Dissenters in this Parish, and they call themselves real Dissenters and have a chapel in the Village ; there are also Calvinistic Methodists who have a Chapel about a Mile & half from the Church, there is likewise a sect called Westleans who lately built a Chapel about a mile from the Church, they have increased of late years, & they say that their Places of Worship are Licensed, and Itinerant Preachers attend them from different part of Wales.

### **Llanfair-mathafarn-eithaf :**

The greatest part of the Parishioners are Dissenters of different Denominations, but the greatest number by far are Methodists of the Calvinistic Persuasion, some Arminians, and a few Baptists. The Calvinists are increasing and the others diminishing. The Anabaptists have one licensed place of worship no Resident Teacher bnt occasional Preachers very often but whether licensed or not I can not answer.

### **Llanbedrgoch :**

The greatest part of the Parishoners are Dissenters of different Denominations. But the greatest number by far are Methodists of the Calvinistic Persuasion some Arminians and very few Baptists. The Calvinists are increasing and the others diminishing. The Calvinists have one licensed Place of Worship within the Parish, no resident Teacher, but occasional Preachers very often but whether licensed or not I can not answer.

**Llanelian :**

There are three yea four different Sectaries in the Parish and they are numerous but it is impossible to ascertain their exact Numbers—Dissenters—Methodists the Disciples of the Rev<sup>d</sup> Mess<sup>rs</sup> Whitfield and Wesley. These occasionally frequent our Church—there are few of the Sect of Anabaptists. They have no licensed Place of Worship in the Parish but one just beyond the Boundary the extreme South End of it —near Sarn y Heiriad in that <sup>dr</sup> Village.

**Llanfairpwll :**

There are a considerable number of Calvinistic and Arminian Methodists, but no Dissenters. I can not tell how many there may be of each sect, and their number seem to be stationary. They have each a licensed place of worship ; no resident, but occasional Teachers, whether licensed or not I cannot say.

(To be continued).

A. H. WILLIAMS.

## MISS BOONE OF TUNBRIDGE WELLS.

It is well known that many details not mentioned in the printed text of Wesley's *Journal* are brought to our notice in the *Diary* which accompanies it in the *Standard Edition*, so far as it was available. The *Diary* enriches the record of Wesley's early experiences, is then lost to sight through a stretch of forty years, and comes again to our aid when we study the last decade of his life.

Wesley's last visits to Tunbridge Wells present an example. He tells us that on 18th November, 1783, he was at Mount Ephraim, near Tunbridge Wells. (Those who are acquainted with the place know that it is well within the modern Borough of Royal Tunbridge Wells).<sup>1</sup>

The *Diary* tells us that, having begun the day in Sevenoaks at his usual early hour, he took chaise at 11, and at 1-30 was "at Miss Boon's within." The rest of the day is thus described : 2 dinner together ; 3 society ; 4-30 tea, prayed, society, 6-30 Jer. xxiii, 27 ! society, supper, prayer ; 9-45.

1. Tunbridge Wells consists of four little villages, named Mount Ephraim, Mount Pleasant, Mount Slon and the Wells ; which all united together, form a considerable town. *The History of Tunbridge Wells by Thomas Benge Burr, 1766.*



## PROCEEDINGS

On the 6th December, 1784, he was again at Tunbridge Wells. The *Diary* tells us that he was at Mount Ephraim again, dining there at 2, and apparently staying the night there, presumably at Miss Boone's.

In the preface to the *Standard Journals* the editor expresses his indebtedness to the work done by the W.H.S. in the identification of persons and places mentioned by Wesley. That work is not complete, and in the case of names mentioned in the *Diary* only it is not surprising that particulars were lacking.

The following notes shed some light upon "Miss Boon," referred to above.

I had the opportunity some years ago, through the kindness of Rev. A. N. Walton, to make some extracts from the early registers of the Sussex Circuit. This Circuit, it may be said, was by no means coterminous with the County.

In 1776 there was a Society at Newbounds, near Southborough, then a very little place on the road between Tunbridge Wells and Tonbridge. The leader was Brian I'Anson, and amongst the 11 members was A. Eliza Boon, u (i.e. unmarried) Tunbridge Wells.

In 1779, the name of the Society having been changed to Southborough, her name appears as Ann Eliza Boone, and in 1780 her address is given as Mount Ephraim; Elis. Jones, apparently a servant, is a member who lives "with Miss Boone." Miss Boone's name does not appear in the list for 1791, but I cannot state in what year it disappeared.

I have not been able to find any reference to Miss Boone in any other Methodist record. But some time ago Mr. George Brownson kindly called my attention to particulars in a local history.

After referring to certain residences on Mount Ephraim, the writer goes on, "Proceeding from hence along Mount Ephraim we are induced to notice the elegant and hospitable residence of Mrs. Whittaker. It is small, but contains much that is pleasing in itself; and from some points in the grounds affords the most picturesque views of the distant country, of any from this hill. This house was built by Sir Edmund King, physician to Charles the Second; who made it his usual summer residence. It may possibly have been owing to this circumstance that the place was indebted for the visits of the Court, and so many of the nobility, at this period. Before it came into the occupation of the present proprietor it belonged to Mrs. Boone, the widow of Governor

## WESLEY HISTORICAL SOCIETY

Boone,<sup>2</sup> and after her demise continued for many years to be the residence of her daughter.

"This lady may be classed among the prominent characters, which have of late years been resident at Tunbridge Wells: not, however, for her gaiety, though of that she was not destitute; but for a whimsical eccentricity, blended with much talent, vivacity, and benevolence, which constituted her a truly original character. Possessed of very superior talents, and of an enthusiastic and ardent mind, she sought and obtained distinction. Religion was the path in which she found it. It was a system of the wildest eccentricity, yet eminently characterised by every christian virtue. But as she boasted of a courage beyond control, so would she be biassed by no sect or party: yet would she have suffered martyrdom for any. She possessed the utmost deference and veneration for the Church of England; but her love of freedom carried her the length of promoting every discordant sect, and encouraging the fabricator of every novel creed. To these her house was open: with these she readily joined in their adverse expositions and prayers. But the same roof invariably yielded shelter to the indigent, and instruction to the ignorant: here too she would feed the hungry and clothe the naked. She was in herself the most singular instance of adverse and incongruous principles. Her life was an uniform course of humility and exertion; her conversation was lively and always instructive; her appearance the criterion in some respects of vanity, in others of total disregard of form and fashion: rouged, as for a dissipated court—clad in sackcloth, as for the conventicle.

"Her drawing-room (if that term may be applied to her case, without profanation) exhibited on its walls the portraits and profiles of every known reformer; Luther and Calvin, Melancthon and John Knox, figured in front; whilst Westley, Whitfield and their motley followers, brought up the rear of a grotesque assemblage, which put religion and gravity at defiance: and to complete the scenery her own favourite monkey, and the living practitioners of her various religious creeds, were grouped in contact and contrast with the departed worthies, to the infinite merriment of her occasional profane visitors. How is the scene changed! In the same apartment the present worthy possessor of the mansion devotes her Wednesdays to the service of sociability and cards; and the reformers are banished to make room for the elegant productions of her daughter's pencil. It will not be required from

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2. Mr. Brigden sent me a reference to Burke's *Annual Register*, iv, 99; xii, 172. Thomas Boone was the Governor of South Carolina, 1761, Commissioner of Customs, 1769.

## PROCEEDINGS

the writer of these pages to resolve the weighty question, 'which most benefits society?' Giving all due merit to the good intentions of the former, he will be satisfied to record the good humour and hospitality, which prevails with the present possessor; and wish her a continuance of health and days to further the cheerfulness and sociability, which she so well promotes, and so successfully diffuses through the place.

"At the extremity of the Culverden Row is a handsome house, standing in a large court, at a convenient distance from the road, and commanding from behind beautiful and extensive views. This was formerly called Culverden House; and was probably the residence of the owner of the adjacent property. It has of late years been more generally known as Lady Huntingdon's House: not that it was ever owned, or indeed inhabited by any of that family; though it owes much of its celebrity to their name.

"The lease of this house, of a small one adjoining, and of some acres of land in the vicinity, was many years since purchased by the late Dowager Countess of Huntingdon; when on an adjacent spot, she built a small neat chapel, for the sect of Methodists, under her more immediate protection. The smaller house she devoted as an abode for the officiating minister; whilst the larger, together with the land, was let, and the rent allotted for his salary. The sect, thus patronised, soon extended itself; and this meeting-house attained somewhat of a metropolitanical character. Seceders of eminence from the established church officiated therein; and the congregation was swollen by fanatics of every denomination from the neighbouring villages. The golden age of their schism is, however, past. Their patron saint is no more; and the lease of these premises is expired. 'No pay, no play' was never better exemplified. The great orators have seceded from hence also; and it is now left to the congregation to procure such a minister as their diminished funds will admit of.

"This casual mention of the parent Methodist establishment of the place, will justify, it is hoped, a somewhat more extended account of the present state of religious dissent at Tunbridge Wells. It is unhappily a branch of the *fashion* of the times: and will not therefore be altogether misplaced in these pages. It will be recollected that, in the infant state of the place, the dissenters constituted a majority of the population. This was apparently much the case throughout this part of the county of Kent. When the chapel for the service of the Established Church was built, accommodation for the visitors rather than for the inhabitants

## WESLEY HISTORICAL SOCIETY

seems to have been the chief object in view. There were at that time meeting-houses for the Anabaptists, the Presbyterians, and the Independants. Whiston, in his *Memoires* (A.D. 1748), testifies to the respectability of the Anabaptist congregation, under their minister Mr. Copper. This was continued, in a dwindling condition, till it actually expired, with their late venerable and truly christian pastor Mr. Joseph Haines. Those who remember the Rev. Mr. Johnson will attest to the respectability of the Presbyterian congregation under his ministry. The Independents have ceased about twenty years, and their meeting-house is converted into the lodging, now called SYDENHAM HOUSE. These congregations were all existing, and even flourishing, at the time when Lady Huntingdon's establishment took place: and, with the chapel of the Church of England, constituted the sum of the religious departments of the place. The result of a few years is curious. Like Pharaoh's lean kine, the lank schismatics, thus nobly protected, have actually devoured each of the other dissenting establishments. The Independents are no more; not a vestige of them remaining; the deserted meeting-house of the Baptists merely proclaims the spot where formerly their congregations assembled, whilst that of the Presbyterians is unblushingly given up, by a trust formerly deemed respectable, to another separation of the Methodists. These, with another recently established on Mount Sion, having devoured their adversaries, and ranged their vanquished foes under their several banners, are now bitterly quarrelling among themselves: thus proving, for the admonition of the unwary, that however loud may be their boasts of FAITH, it is not of that description which is productive of CHARITY.

"Amidst this singular oscillation of principles in a cause, which above every other should be characterized by stability, it will be pleasing and not uninstrucive to recur to the case of the Established Church. During this period of religious inconsistency very few indeed have been the seceders from its communion; whilst the more respectable of the old dissenters, who, having lost their associates, have yet retained a sober sense of religion, have laid aside their dissent, and silently subsided into this congregation. The harmony of its proceedings yields the best encouragement to take shelter under its protecting wing; whilst its meekness and charity towards those who differ on points of faith, read a lesson to schismatics, which it were well for their boasting could they be induced to imitate. The result has been union, peace, and increased congregations. Its resources indeed are but uncertain

and of an eleemosynary nature: yet have they shewn no tendency to failure. May its success be progressive, and may it establish its claim to the motto once allotted to its parent, esto perpetua."<sup>3</sup>

John Wesley's visits to Tunbridge Wells were dealt with by me in *Proceedings* x.

He refers to preaching in the large Dissenting Meeting and in the large Presbyterian Meeting House. In my article I said it might safely be assumed that we had there two designations for the same place. I do not feel so confident on that point now, but the matter is not important and probably will never be determined with certainty. The Presbyterian Chapel, the history of which I recorded at length, is still standing.

Wesley speaks of meeting the Society when at Mount Ephraim. I think this must refer to the Newbounds Class, for there is no indication of a *Wesleyan Methodist* Society at Tunbridge Wells till 1807. The accounts of the Lewes and Brighton Circuit for that year are extant, and shew a contribution from Tunbridge Wells of 14/- at the end of the year, but none in the earlier part of the year. The fact that Miss Boone was in membership at Newbounds is significant; several other persons in the lists we have examined were enrolled at Newbounds (later Southborough), though resident at Tunbridge Wells. No entry relating to Tunbridge Wells itself is to be found in the Sussex membership book.

It is true that Benge Burr speaks of a chapel being built for that "deluded sect," i.e. the Methodists. But there is no evidence whatever to connect such a house with Wesley and his followers.

Amsinck calls the cause founded by the Countess of Huntingdon "the parent Methodist establishment of the place." I think the presence of this branch of Methodism in what was then a small community, largely seasonal in character, accounts for the slow development of a specifically Wesleyan organization.

3. *Tunbridge Wells and its Neighbourhood, illustrated by a Series of Etchings, and Historical Descriptions.* By Paul Amsinck, Esq. The Etchings executed by Letitia Byrne, London: published by William Miller, Albemarle Street and Edmund Lloyd, Harley Street, 1810.

In the course of investigating references kindly furnished by Mr. Brownson, I made an interesting literary discovery, namely, that there were two editions of Amsinck in 1810, one containing 183 pages and the other 87 only. A local bookseller told me that the fact that there were these two editions had not been noticed before, and was apparently unknown to Smith, the County bibliographer. It is not a mere matter of pagination, there is more matter in the edition with the larger number of pages. The shorter book lacks much of what is quoted in the present article.

I cannot say whether the larger or smaller book was the first to appear. The preface in each case is dated January, 1810.

## WESLEY HISTORICAL SOCIETY

The work of Lady Huntingdon at Tunbridge Wells is described in *The Coronet and the Cross* by Rev. A. H. New, 1857. The chapel belonging to the Established Church was denied to Messrs. Venn and Madan who accompanied her, but the large Presbyterian place of worship was freely placed at their disposal. Preaching in the open-air, "a new and startling occurrence at Tunbridge Wells," created a great stir amongst the people. About five years later, in May, 1768, Lady Huntingdon procured a permanent residence in that part of Tunbridge Wells called Mount Ephraim. Towards the end of that month George Whitefield, who was making his way to Lewes and Brighton, visited her, and preached in the open-air to large congregations.

The Countess procured a favourable plot of ground near her house, and erected thereon "a neat and commodious place of worship." The services were commenced on Sunday, July 23rd, 1769. Rev. Richard de Courcy read the Liturgy, and the Rev. George Whitefield preached. So great was the crowd that Whitefield preached from a mound in the court before the chapel. The present Gothic church was opened in October, 1867.

Amsinck's reference to Lady Huntingdon's House is not easy to collate with what is said in the record of her work. Nor is it easy to assign a precise meaning to the word permanent in her biographer's statement that she acquired a permanent residence on Mount Ephraim.

The little chapel stood not far from Miss Boone's when Wesley visited her. No mention of it is made by him, and it does not appear that he preached there. It must be remembered that Wesley's visits to Mount Ephraim took place after unfortunate doctrinal disputes had brought about a breach between those who followed Wesley and those who held to the more Calvinistic views. The editor of the *Standard Journal*, in a note concerning Wesley's visit in 1783, says that there is no indication of a meeting between Wesley and the Countess on that occasion. But is it a fact that she was in the town at that time?

What does Amsinck mean by "Another Separation of the Methodists" to whom the Presbyterians gave up their meeting, unblushingly, but to the detriment of their respectability in our author's view? As the work of the Countess of Huntingdon was considered by him to be the parent Methodist cause, it seems that he must be referring to the Wesleyans. The local record is that about 1806 or 1807 several young men were converted, and began cottage prayer-meetings. About this time a lady heard the Rev. R. Pilter preach at Brighton and invited him to Tunbridge

## PROCEEDINGS

Wells; he came and preached, and from that time it was on the Plan of the Lewes Circuit till the Conference of 1810. The membership in 1809 was 12. The work of some pious Militiamen about 1808 or 1809, one of whom was an acceptable local preacher, is mentioned.

During this period, and for some time after, the Wesleyans had the use of the chapel on Mount Sion on Sunday evenings, and also on week-nights. The first chapel was erected in Vale Royal, and opened in 1812.

Amsinck has a further phrase which calls for inquiry, "Another recently established on Mount Sion." Does he refer to a third variety of Methodists? I can hardly think so. Primitive Methodism does not appear to have become established in the town till more than half way through the nineteenth century, and I have seen no mention of any work done by the New Connexion.

The idea that the Dissenters in general lacked the "respectability" which in Amsinck's eyes was so greatly to be desired so colours his writing that readers will hardly need to be warned that a grain of salt is a desirable accompaniment.

F. F. BRETHERTON.

Mr. Henry Elwig, J.P., of Tunbridge Wells, has kindly identified the site of Miss Boone's house. Miss Boone was succeeded by Mrs. Whittaker and Mrs. Tighe. In 1856 the Hon F. G. Molyneaux, who had become the owner, pulled it down and erected a new residence, named Earl's Court, on the site. There he lived for many years. After his death it was enlarged considerably and converted into the present Earl's Court Hotel. It was next to Castle House, Mount Ephraim, formerly Castle Tavern.

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## THE INTERNATIONAL METHODIST HISTORICAL UNION.

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Met at the Methodist Publishing House in the autumn. It was decided to follow up the work already accomplished by commemorating Wesley's association with the Charterhouse and by taking steps to keep green the memory of the Rev. J. Richardson, Curate of Ewhurst in Sussex, later one of Wesley's clerical helpers at City Road.

At the Charterhouse, on June 1st, 1937, a mid-day service will be conducted by the Master, the sermon being preached by

## WESLEY HISTORICAL SOCIETY

Rev. Edgar W. Thompson, M.A. Mr. E. S. Lamplough (Vice-President of the Wesley Historical Society) will present a new tablet to be placed in the Chapel, recording the facts of Wesley's association with the Charterhouse. It is hoped that the tablet will be unveiled by His Grace the Archbishop of Canterbury.

At Ewhurst Parish Church, on July 26, 1937, the Rev. Dr. Ritson will preach, and electric lighting will be installed in the Church, the scene of Mr. Richardson's labours.

We hope to give a full account of these events after they have taken place. Our readers should watch the Methodist press for particulars as the date draws near.

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## NOTES AND QUERIES.

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759. CORNISH METHODISM—An interesting proposal.—We have received a letter from Mr. F. L. Harris, of Redruth, Organising Tutor for Adult Education in Cornwall, an Oxford Graduate in History. Mr. Harris realises how interesting is the Methodist history of the County in which he is working, and finding that his work carries him all over it, with favourable opportunities for personal contact with many who are able to help, is anxious to do research work of a permanent character.

He thinks that in Circuit safes, in the hands of private individuals, and possibly in the archives of local literary and antiquarian societies, may be minute books and records relating to Circuit, Chapel and Sunday School work; also letters, diaries and private papers of various kinds.

Mr. Harris suggests the formation of a register of such material, and indeed has commenced work, with that idea in mind. He has asked for encouragement from the officers of the W.H.S. On behalf of our colleagues and of the members generally, Dr. Harrison and I wish to say that we view the enterprise outlined by Mr. Harris with much favour and trust that all who are able to help him will do so.

In proportion to its extent and interest Cornish Methodism has not, possibly, received a due proportion of attention in our *Proceedings*. It may be hoped that the work of Mr. Harris and his friends may do something to remedy this.

The letters received from Mr. Harris contain two



## PROCEEDINGS

incidental suggestions which open up interesting possibilities. "I could probably secure the help of one or two of the best of my History students (local preachers), in making the suggested register. With something to show as a beginning we might even eventually form a small group for the County of members of the W.H.S." Eventually is a word which sets no hard and fast limits, and allows plenty of time for the outworking of an idea that when accomplished may guide the way to similar achievements in other Counties.

The second suggestion to which I would call attention arises from the discovery at Bodmin, where a cousin of Mr. Harris is Superintendent Minister, along with many records going back into the early days of the 18th century, of a Circuit account book in which it appears that William O'Bryan was having some difficulty with his Superintendent (or vice-versa!). If, without introducing matter unduly controversial, light can be shed upon the enthusiasm and devotion of Bible Christian founders, our widening purpose will be usefully served.—*F.F.B.*

### 760. SOME WESLEY REPRINTS.—

1. Hymns on the Lord's Supper by John and Charles Wesley. With a Preface concerning The Christian Sacrament and Sacrifice. Extratted from Dr. Brevint. Bristol 1745. (Green § 83). (A facsimile of the title-page is given).
2. A Sermon on the Means of Grace by the Rev. John Wesley.
3. A Sermon on the New Birth by the Rev. John Wesley.
4. A Companion for the Altar. Extracted from Thomas à Kempis, by John Wesley, M.A., Fellow of Lincoln College, Oxon. The third edition 1744. (Green § 36). (A facsimile of the title-page is given).
5. The Duty of Constant Communion, a Sermon by the Rev. John Wesley.

From the Methodist Sacramental Fellowship we have received the series of reprints mentioned above. These writings are, of course, well known to Wesley students, but these reprints will bring them to the notice of many others, and we are glad that they are thus made more widely available. They may be obtained from Mr. W. W. Taylor, printer, Glebe Place, Southport.

### 761. ROBERT CARR BRACKENBURY.—The article on this subject has drawn forth several letters.

Mr. Joll, formerly of the Methodist Publishing House, has

## WESLEY HISTORICAL SOCIETY

sent us a copy of *Life of the Rev. David Brainerd, Missionary to the American Indians, by Jonathan Edwards. Revised and abridged, with an introductory essay by James Montgomery*. This edition of a book which Wesley highly esteemed was printed in Glasgow for William Collins, 1829. The significance of the copy sent by Mr. Joll lies in an autograph inscription, "Mrs. Brackenbury, from her friend, J. Montgomery." The book was much prized by Mr. Joll's mother, who was a native of Spilsby, and was never tired of telling her children of the sacred associations of Raithby Hall.

Mr. F. L. Gooch, of Stamford, writes :

Methodism was founded in Stamford about the beginning of the 19th Century by Robert Carr Brackenbury, Esq., J.P., of Raithby Hall, near Spilsby, who was one of Wesley's most attractive lay helpers, and was also the means of introducing Methodism into the Channel Islands. His widow resided for some years at No. 12, Barn Hill, now occupied by Mr. Wallis.

Among the first converts at Stamford was a wealthy lady, Miss Francis Treen, who built the first Chapel in 1804, on the site of a large barn from which the street still takes its name :—

*The Stamford Wesleyan Methodist  
Circuit Year Book — 1898.*

Miss Young writes from Bournemouth to tell us that her mother could remember Mrs. Brackenbury attending the chapel in the old fashioned coal scuttle bonnet. When she passed away her pew, at the back of the chapel, was upholstered in black, and black and white lino was put on the floor. In those early days the men sat on one side and the women on the other.

Mr. T. H. Ashelford, of St. Heliers, has sent so much interesting information about Brackenbury's work in the Channel Islands and about Wesley's visits there, that we must wait until the material can be collated with other particulars already in hand, and used for an article on the subject.

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We have received a copy of Mr. J. T. Lightwood's book on Samuel Wesley the Musician, and hope to give some account of it in our June issue.