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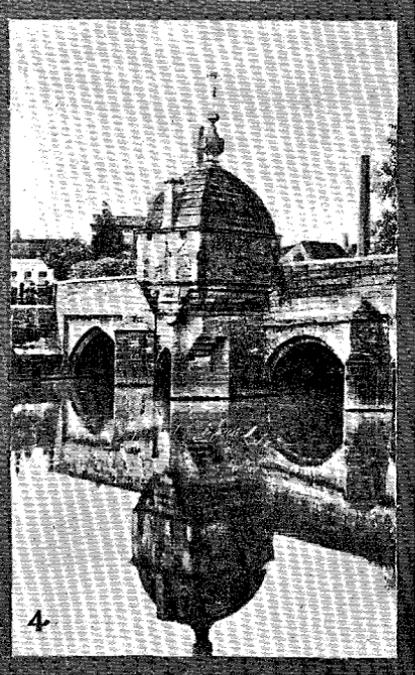
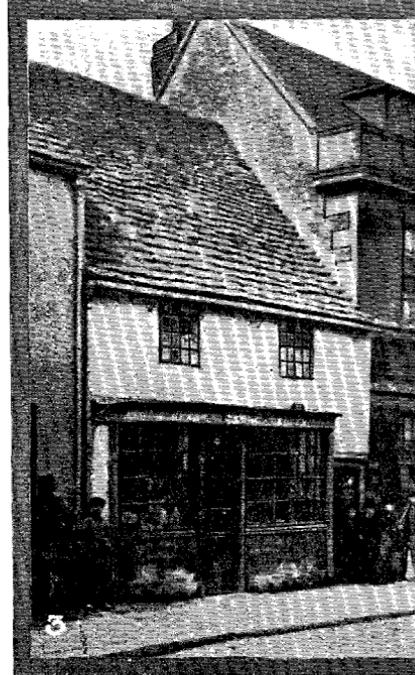
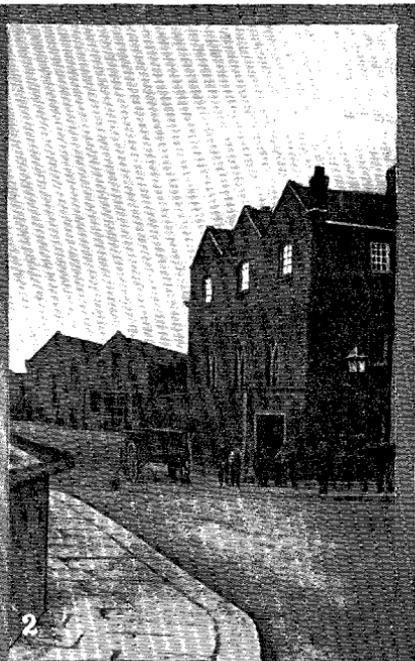
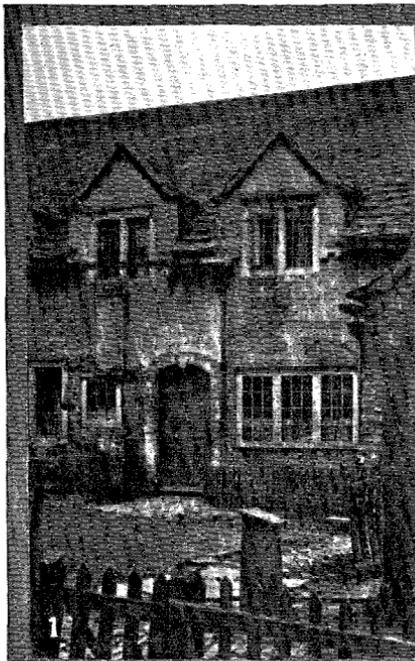
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AN ACCOUNT OF THE MOST REMARKABLE OCCURRENCES IN THE AWAKENINGS AT BRISTOL AND KINGSWOOD TILL THE BRETHREN'S LABOURS BEGAN THERE IN 1746.

WRITTEN BY JOHN CENNICK IN APRIL, 1750,

FOR THE ARCHIVES OF BRISTOL AND KINGSWOOD.

NOW PRINTED FROM A COPY IN THE PROVINCIAL ARCHIVES
AT FETTER LANE.¹

Before the awakening began in Bristol there were three religious societies² chiefly composed of young men, and all of

1. Reprinted by permission from the *Moravian Messenger*, March to June, 1906. Annotated by H.J.F.

2. Of these, Baldwin Street and Nicholas Street are those for whose better accommodation the Room in the Horsefair, in its original and smaller form, was built by Wesley in 1739. (*Journal*, 9 May, 1739). The third may be one in Back Lane, to which Wesley went on 17 April, 1739; "where I had not been before," he tells his Fetter Lane friends in his weekly letter of 26 April: (*Messenger*, 1877, p. 96). Back Lane is, probably, now the Old Market Street end of Jacob Street. Henry Durbin (*Proc.*, II, 40-43) was a typical member of these C. of E. Societies, though he only joined that at Baldwin Street after the arrival of Whitefield in Bristol. (See his letter, *Arm. Mag.*, 1779, p. 487). Miss Elizabeth Ritchie gives a pleasant glimpse of his closing days.—(*Bulmer's Memoirs of Mrs. [Ritchie] Mortimer*, p. 169-70. Letter, Bristol, 1799). "With good old Mr. Durbin I also spent some hours very profitably. He told me, that, when only sixteen years of age, he and several serious young men used to meet together in a kind of religious society, before Mr. Wesley came to Bristol. When he came, they invited him to meet with them, and he proved a second Peter to these Corneliuses. Some of them became the first members of the Methodist Society, in that city. Mr. D. added, 'I now feel eternal life abiding in me. I know in whom I have believed, and he will keep what I have committed unto Him.' He was eighty-one years of age." See below, under 12 June, 1739.

the Church of England. These were encouraged by some of the most serious of the clergy, and with the approbation of the Bishop.³

1738.

In the year 1738 Mr. Morgan, a serious and awakened clergyman of the Church of England, pitying the rude and ignorant condition of the Kingswood colliers, sometimes preached to them in the fields, and thus opened the door to the field-preaching in that part among the Methodists. This Morgan behaved friendly toward the Methodists, and was intimate with many of both sorts, but after some time he joined with the Quakers, and became a public preacher among them in Bristol.⁴

3. Bishop Joseph Butler was consecrated 3 Dec., 1738, succeeding Bishop Thomas Gooch.

4. This notice of a predecessor of Whitefield in the work of open-air evangelism is an interesting, and I think entirely new, addition to our knowledge of the beginnings of the Revival. Whitefield's "first field pulpit" at Rose Green had been Morgan's the year before, Cennick tells us (under 1739). See further for these localities *Proc.*, III, 38, (where "hurdle heaps" is, by a common trajection, for "ruddle heaps," the *riddled* waste of the pit bank). Following the clue given by the closing sentence of this 1738 paragraph, I enquired of Mr. Norman Penney, the editor of the *Journal of the Friends' Historical Society*, who after a little search discovered the interesting document printed as an Additional Note below (in Part vii of this volume). This gave the Christian name as William. I turned to the notices of the Evangelical clergyman named Morgan and his wife, in Charles Wesley's *Journal*, 19-23, and 29-30 March, 1740. These I submitted to the Rev. J. A. Thomas, of Westcote Rectory, Chipping Norton, who courteously supplied me with two entries from the parish registers in his keeping. "April 23, 1739, Mr. Thomas Johnson was elected Church-warden by me *William Morgan*" and "April 7, 1740, Mr. John Rawley was elected Church-warden by me *William Morgan*." The comparison of the vividly characterizing account of Mr. Morgan, and of his wife also, given by Charles Wesley, with the equally realistic portrait given by Mr. Penney's document, leaves but little room for doubt that we have found at Westcote the precursor of Whitefield, and so of Wesley also, in open-air preaching to the Kingswood colliers. Mr. Thomas adds: "The registers are unfortunately defective at this period and do not show when Mr. Morgan came here. Mr. John Davies was Rector in 1725, and Mr. Morgan was no longer at Westcote in 1741. His name occurs in no other place than those given above. I think he was undoubtedly a curate, taking duty perhaps at neighbouring parishes." C. Wesley makes Idbury and Westcote [Barton] Mr. Morgan's "churches." Mr. Thomas, however, adds: "It is clear from the registers that Westcote, Idbury and Fifield were not one parish but separate. Idbury is in the diocese of Oxford, and could not be united with Westcote." From Charles Wesley we gather that both Morgan and his wife had been in peril from the "still" brethren and John Bray, in the Fetter Lane Society. I can go no further at present, and can only wait in the hope of discovering whether William Morgan is also the Quaker resident at Kew, who had been

1739.

After Mr. Whitfield was returned from Georgia, and had been more than ever popular in London, he came to Bristol, February 14, 1739, where, after being refused the use of the church, he began to preach in Newgate to the prisoners on the 15th, and continued daily to do so till forbid by the Mayor.

Feb. 17th.—He preached the first time in or near the same spot in Kingswood, called Rose Green or Crates End, where Mr. Morgan had preached last year. This opened a way for his future preaching at Two Mile Hill, Hannam, &c., in Kingswood, besides the Fish Ponds, Busselton,⁶ and places adjoining; and in Bristol at Baptist Mills, Bowling Green, Weavers' Hall, Templebacks, Brickyard,⁶ &c.

March 29th.—The colliers voluntarily gave Mr. Whitfield £20 in hand, and subscribed £40 towards building a school which he had proposed to begin for them and their children.^{6a}

March 31st.—Mr. John Wesley came to Bristol at the earnest invitation of Mr. Whitfield.

April 2nd.—This afternoon⁷ Mr. Whitfield laid the first

one of the Oxford Methodists, and gave so favourable an account of his former friends to George III, whom he encountered in the gardens of the palace (H. Moore). It is hardly needful to say that this William Morgan is entirely distinct from the young Oxford Methodist whose untimely death is the starting point of John Wesley's printed *Journals* (*Proc.*, III, 47). There are many other William Morgans in the *Alumni Oxonienses*, of whom I incline to choose, as best satisfying the likely conditions of age and of marriage: "Morgan, William, s. John, of St. Peters, Worcester (city) gent. Magdalen Hall, 8 March, 1727-8, aged 17, B.A., 1731."

5. This may still be heard locally for "Brislington." Wesley writes both "Busselton," and "Bristleton," in the pocket diary of 1790.

6. For the Brickyard, the scene of Wesley's first open-air preaching in England, see *Proc.*, II, p. 6, sqq., and with some corrections and many additions, *Proc.*, III, p. 25 sqq.

6a. The biographer of *Count. of Hunt.*, ii, 361, quotes this fact from Whitfield's letter, 29 March, 1739, with the comment: "This was . . . before Mr. Wesley had ever been in Bristol. The attention of the reader is particularly called to this fact because all biographers of Mr. Wesley have been silent on this subject."

7. At 2 p.m. He literally "laid" the stone, which was simply deposited upon the surface of the ground, Whitefield taking possession of the spot by offering prayer, kneeling upon the stone; "a man giving me a piece of ground (in case Mr. C[reswicke] should refuse them any.") Letter in Tyerman, *Whitef.*, I, 195. Mr. Creswicke, of Hanham Hall, one of the landowners amongst whom in an irregular way the manorial rights of the old Kingswood Forest had become apportioned, threatened to take possession of "the colliers'

stone for the new school in a field at Two Mile Hill; but after a little while Mr. Wesley had the school built more in the middle of the wood, where the building is now entirely finished, and besides a fine hall for preaching, there are four rooms on each end, and two handsome houses more. This evening Mr. Wesley preached the first time in Nicholas Street Society Room.⁸

April 8.—On Sunday following Mr. Wesley preached the first time in Kingswood at Hannam Mount.

April 17.—The people began to be in agitations.⁹

school," his men having already seized "Mr. Cennick's [preaching] house" on Kingswood Hill, but he was restrained by the intervention of Mr. Jones of Fonmon, like himself on the Commission of the Peace. (C.W. *Journal*, 5 and 22 Sep., 1741). In *Proc.* III, pp. 68-72, will be found Bryan P'Anson's letter of 9 June, 1752, remonstrating with the agent of Mrs. Archer, another claimant of manorial rights in the Forest, who had served a notice of ejectment upon Roquet and Maddern as occupiers of Kingswood School. Their own manorial rights were not beyond challenge, but these were bold attempts to treat Cennick and Wesley as "squatters." As to the site finally chosen, see *Proc.*, III, 39. It was near the site for the intended school, and whilst Cennick and the colliers were standing beneath a sycamore which became historic, that the incident of 14 June, below, took place. See *Proc.*, II, 5, 6; Wesley's *Journal*, 5 Aug., 1764, 11 Sep., 1770. (Wesley, in Moravian letter, 2 July, 1739 (*Proc.*, V, 13) says, "On Tues. 26 I preached the first time under the sycamore at Kingswood"). Cennick, under 14th June, below, also adds the extremely interesting fact that the young man for whom they were waiting was none other than Samuel Wathen ["Nathen" is a misprint or a misreading of the MS.], for whose interesting history see *Proc.*, III, 40. Tyerman, in *Wesley*, I, 275, guessed Thomas Maxfield. Cennick in his Autobiography would lead us to suppose that Wathen was expected to preach. Besides Westell, Richards, and Maxfield, certainly other Bristol young men began to "preach" in the early days of the awakening. The inscription on the mural tablet of John Hall, grandfather of the president, Samuel Romilly Hall, in Portland Chapel, Bristol, says of him: "For more than 58 years a persuasive and successful preacher of the Gospel" (ob. 23 Dec., 1798; *Journal*, 23. 9. 79, 1. 10. 80). It has always been difficult to understand Wesley's statement (*Journal*, 9 Sept., 1790), that Joseph Humphreys assisted him as his first lay preacher, in 1738. Not unnaturally Tyerman thought him a sort of Moravian lay-preacher (Ty., *Wesley*, I, 346-7). But in a foot-note to *Whitf.*, I, 223, he says: "I incline to think this date is not correct." Certainly more than one young man, Cennick included, was evangelizing in more or less formal fashion, before Wesley's crucial recognition of Maxfield, and in him of the principle of "lay"-preaching.

8. He had been expounding at Nicholas Street the night before, 1 April; the printed *Journal* and the Moravian letter agree that on this Monday evening he was at Baldwin Street for the first time. Cennick is in error.

9. I.e., the physical manifestations under the preaching. This is also the earliest date in Wesley's printed *Journal*; but the Moravian letter says that as early as Thursday, 5, at Castle Street society-room, "about eight, a young

April 28 [29] (Sunday).—Mr. Wesley kept the first lovefeast in Bristol.¹⁰

May 12.—Mr. Wesley laid the first stone of the chapel in the Horse Fair.

May 14.—I came to London and was received into the Society in Fetter Lane, together with my sister, Sally Cennick, and Kezia Wilmott.¹¹ Here I heard of the awakening in Bristol and Kingswood, and felt an inexpressible desire to see it. I asked the Brethren if I might not have leave to visit Bristol, &c. Mr. Whitfield told me both his design of building a school for the colliers' children, and also wished I would go and be one of the masters. He wrote of the same to Mr. John Wesley (who knew me some time before Mr. Whitfield came from Georgia), and I received a pressing letter for me to come to him. I consented with all my heart; and after I had settled my affairs in Reading, I took leave of my relatives and went to Bristol.

June 11, Whit Monday.—I set out on a wet morning with Br. Ferne and walked the same day to Sandy Lane, and because it was late before we came in we were obliged to sleep upon straw in an outhouse all night.¹²

woman of Nicholas Street society sunk down as one dead. We prayed for her and she soon revived, and went home strengthened both in body and in spirit." These physical manifestations continued, occasionally, as late as 18 March, 1765. See Joseph Humphreys' judgment upon those which occurred under his own preaching, Tyerman, *Whitfield*, i, 225-6. See also *Letter to Ruthersforth*, paragraph 12 (*Works* xiv, 370).

10. "In Baldwin Street, where the spirit of love was present with us."—Moravian letter.

11. Charles Wesley mentions another sister, *Journal*, 21 June, 1740, who is possibly the "Hannah C—, late a Quaker," J.W., *Journal*, 16 Oct., 1756. The somewhat painful story of 26 Oct., 1750, belongs to the Cennick family. "Tetherton" is Tytherton, near Chippenham, where Cennick had bought a house and built a school (J. E. Hutton, p. 200) just after his great campaign with Howell Harris in Wiltshire. "J— H—" is James Hutton. For Jane Briant see *Memoirs of Hutton*, p. 154, where reference is also made to Cennick's journey to the Continent, mentioned by his mother to Wesley, who also himself speaks in a somewhat bitter fashion of Cennick's setting out, under 8 Dec., 1745. "Mr. H—" is probably Mr. Heatley, for whom see *Hutton*, pp. 188-9. "P— S—" will be Peter Sims, an original member at Fetter Lane (*Hutton*, p. 95), mention of whose house in Paved Alley, Leadenhall Market, often loosely spoken of as in The Minorities, frequently occurs in the early history of the Revival in London. "John" is her son, John Cennick. She presumably had removed to Tytherton from Reading.

12. Ferne's wife appears in Benham's *Hutton*, p. 183, but Ferne is not found. Sandy Lane is a hamlet at the southern angle of Bowood Park.

June 12.—We came through Bath to Bristol in the afternoon, but Mr. Wesley was gone for some time to London before we arrived.¹³ Mr. Purdy, a tailor from London (and who afterwards joined with some rigid perfectionists in Bristol, leaving Mr. Wesley entirely, and preaching for himself began a quite new sect), received us very kindly.¹⁴ That evening we visited a society in Baldwin Street of religious young Churchmen who, in a little time afterwards, wholly mingled with the Methodists.

June 14.—I, Mr. Purdy, Ferne, Tommy Ostfield, and Mrs. Norman¹⁵ of Bristol walked three miles to Kingswood to see the

Cennick and his companion had turned off from the great Bath road at Beck-hampton.

13. "Our brethren in Fetter Lane being in great confusion for want of my presence and advice."—*Journal*, 11 June, 1739.

14. Notwithstanding his defection, Wesley writes a letter of unqualified appreciation of him to his son, Victory Purdy. (Letter, *Works*, xiii., 113, dated 1 Feb., 1784, reprinted from *Meth. Mag.*, 1828). Apparently the son had written to Wesley to ask for information about his father. The Moravian letter of 30 April, 1739 (*Messenger*, as above) adds this interesting fact to our knowledge: "This day [i.e. Thursday, 26 April] I being desirous to speak little, but our brother Purdy pressing me to speak and spare not, we made four lots, and desired our Lord to show what He would have me to do. The answer was 'Preach and print.' Let Him see to the event." Purdy's urgency it was, then, which led Wesley to take the first step, as it proved, in the long Calvinistic controversy, by printing his sermon on *Free Grace*.

The letter also fills up with more detail what Wesley has printed under 26 and 29 April. But the following earlier paragraph may be worth putting upon record in our pages. The date is Tuesday, 24th. "I was now in some doubt how to proceed. Our dear brethren, before I left London, and our Br. Whitfield here, and our brother Chapman since, had conjured me to enter into no disputes—least of all, concerning Predestination—because this people was so deeply prejudiced for it. But this evening I received a very long letter, almost a month after date, charging me roundly with resisting and perverting the truth, as it is in Jesus, by preaching against God's decree of Predestination. I had not done so yet; but I questioned whether I ought not now to declare the whole counsel of God, especially since the letter had been handed about in Bristol before it was sealed and brought to me, together with another wherein also the writer exhorts his friends to avoid me as a false teacher. However, I thought it best to walk gently, and so said nothing this day."

The younger Purdy had a remarkable career. For him and for his father see (*e.g.*) Braine, *History of Kingswood Forest*, pp. 258-9.

15. For this remarkable woman, one of the first three members of Wesley's own first "band" in Bristol, see C.W.'s *Journal*, *passim*, during these months; also *Proc.* II, 5, 6, and note; V, 4, 5; and specially a character sketch of her by James Ireland, of Brislington Hall, in *Arm. Mag.*, 1789, p. 240. Miss Ireland, of Brislington Hall, and Rev. A. B. Beaven, of Leamington, confirm and complete what might be conjectured from Mr.

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colliers, and by the way I had an opportunity to relate all my experience, which afterwards opened a door for my preaching. In the afternoon, Sammy Nathen, an apprentice to a surgeon in Corn Street, and a chief member of the Baldwin Street Society, had begun to visit the colliers and to read to them, and was to have come about 3 or 4 o'clock, but as he stayed later than ordinary, and the people were a little impatient, my company earnestly entreated me to expound a chapter or else speak to the souls. I was sensible of the Divine call in my heart, beside the open door before me, but as I had never done such a thing and my conscience was exceedingly tender, I delayed, though persuaded on all sides, till Mr. Nathen came, who joined with the others to entreat me to preach. We went aside into a little cottage near where the foundation of the new school was laid, and there we kneeled down simply and asked our Saviour to make manifest His mind, and when we had done one wrote several lots which we cast before the Lord, and I drew out "To respond." I stood under a sycamore tree and spoke to several hundreds with a boldness and particular freedom in my heart with a blessing and afterwards returned to town. My preaching was noised over all Kingswood and Bristol so that I could not avoid preaching again in Kingswood at White's Hill¹⁶ on the morrow, and at Nicholas Street Society. From this time I preached in many places and was universally received, but did not appear like a minister, still wearing either a dark coloured coat or else a very light one. At this time the awakening spread exceedingly, and for about a year after, all places where we came received the Gospel joyfully, especially Bedminster, Bath, Bradford, Pensford, Busselton, Keinsham, Kendalshire, Upton, Downing, Stapleton, Hambrook, etc. At

Ireland's account; they inform me that Mr. James Ireland's first wife was Constant, daughter of John Norman and his wife, our Mrs. Norman. Cennick adds under 1740, below, an interesting touch to her spiritual portrait. It accords convincingly with Mr. Ireland's characterization of her. She was left a widow in 1744, and died 29 Jan., 1779. "Tommy Ostfield" I cannot trace. (Oldfield and his wife are named in J.W.'s letter to C.W., 21 Sep., 1739. Perhaps "Thomas Oldfield, freeholder, St James [parish]" in Poll-book, 1739.)

16. This should perhaps be printed "in Kingswood, at White's Hill..." A street so named leads up from Silver Street, Bradford-on-Avon, to Bearfield, an early preaching place of Wesley on the hill above the little town (e.g., 17 July, 1739, and after.) Wesley preached on White's Hill, 19 Sep., 1769.

the end of this year I got acquainted with Br. Telschig,¹⁷ who often came where I preached, and whom I loved dearly; but because he saw that Mr. Wesley was about to break off from the brethren in London, and knew I and he preached not directly the same, he would not speak much with me; only told me he loved me and wished I had more experience.

It was April 17th (as is said a little before) that people began to fall into fits under the discourses, especially as Mr. Wesley began to preach perfection, and to speak terribly out of the Law. The first time it was observed was that day at Baldwin Street Society, and then John H——n groaned and cried out surprisingly.¹⁸ At first no one knew what to say, but it was soon called the pangs of the new birth, the work of the Holy Ghost, the bruising of the serpent's head, casting out the old man, etc., but some were offended and entirely left the Societies when they saw Mr. Wesley encourage it. I often doubted if it was not of the enemy when I saw it, and disputed with Mr. Wesley for calling it the work of God; but he was strengthened in his opinion after he had wrote about it to Mr. Erskine in Scotland (who at that time had made a great stir among the religious Scots) and had received a favourable answer. And frequently, when none were agitated in the meetings, he

17. John Tölschig, for whom see Benham's *Hutton*, passim. "Keynsham" is usual to-day. For Kendalshire see note in *Proc.*, V, 126. "Downing" is an often used local alternative for Downend, the humble scene of the ministry of John Foster, the essayist.

18. The case of John Haydon, the weaver, is familiar, *Journal*, 2 May, 1739, and *Farther Appeal, Works*, VIII, 63; letter to C.W., 10 May, 1739. In *Proc.*, V, 8 is given a Moravian letter, 4 June, 1739, which recorded the admission on trial (22 May, 1739) into one of the Bristol "bands," of Haydon "and eight other men, and Thomas Hamilton (aged 14) with 4 other children." This same letter adds that on the 29th May Wesley preached at John Haydon's door, "in the Back Lane," (above, Note 2.)

Cennick does not seem to think much of "Tommy Hamilton, the tailor's boy." But C. Wesley remembers a T. Hamilton along with Mrs. Vigor, in letter XXII (and Mrs. Vigor and T.H. in XXIII), both letters dating from the time of John Wesley's critical illness in 1753-4. The boy seems to have stood well after his "trial." Cennick's Hamilton is clearly the boy of fourteen mentioned, but not named, *Journal*, 19 May, 1739.

Thomas Whitehead of Gloucester is also mentioned, but not named, in *Journal*, 22 June, 1739. Whitefield makes this certain (Tyerman, *Whitef.*, i, 199). For John Deschamps, stuffmaker, see *Proc.*, IV, 94-5. "Mansfield" is somebody's error for Maxfield.

The pathetic spiritual history of Lucretia Smith may be traced out in Wesley, *Works*, [IX, 120] XII, 186, XIII, 97; and *Journal*, 18 April, 1739, 25 Dec, 1740 (specially); also C.W., *Journal*, 4 Sep., 1739, 16 Sep., 1739.

prayed, Lord, where are Thy tokens and signs, etc., and I don't remember ever to have seen it otherwise than that on his so praying several men were seized and screamed out. I can't be persuaded but that, though there might be some who affected this, there was somewhat supernatural.¹⁹ I have seen people so foam and violently agitated that six men could not hold one, but he would spring out of their arms, or off the ground, and tear himself as in hellish agonies. Others I have seen sweat uncommonly, and their necks and tongues swell and twist out of all shape. Some prophesied, and some uttered the worst of blasphemies against our Saviour. I have seen one Ann Roberts, a servant at Mr. Deschamps, without Lawford's gate, fall down often and become lifeless, and continue so twenty-four hours, and then come to herself singing a hymn. This was one of the chief of these persons, but besides her was Lucretia Smith, a Quaker gentlewoman; Thomas Mansfield, a toy maker, now a great preacher with Mr. Wesley, who has been as he said possessed of the devil, that he once conversed with a saint in Heaven in his fits; Tommy Hamilton, a tailor's boy; Mr. Whitehead, a gentleman that favoured the French Prophets, etc. In the beginning, when Mr. Wesley prayed for them, they were recovered, sang hymns, and declared before all they had received the Holy Ghost, etc. But oftentimes the same persons were seized and grew intolerable, and though they prayed with them whole nights they were rather worse and worse.

Thus things went on till Monday, October 22nd, when they began to cry out as I was preaching in Kingswood, at Two Mile Hill. At first I took but little notice of it, but its increasing forced me to do all I could to prevent it. One night, I believe more than twenty roared and shrieked together in the new school whilst I was preaching, and at the same time, though it was winter, it thundered and lightened, rained and blew such a tempest, that I was frightened and had no doubt but the whole was delusion. The chief persons who were affected were Sarah Robins, Betty Sommers, Sarah Jones, and a brother of Betty Sommers. The three former confessed they were demoniacs. Sally Robins could not read, and yet would answer at any time if persons talked to her in Latin or Greek. They could tell who was

19. This should be compared with (say) Wesley's own counsel to his Bristol people, *Journal*, 22 June, 1739. The only entry in the *Journal* which looks like this alleged asking for signs, is 26 April, 1739, when Wesley was "led, without any previous design . . . to pray" that if Free Grace was God's truth, He "would bear witness to His word."

coming into the house, though they were held down upon the floor. They said who would be seized next; what was doing in other places, etc. If anyone had a Bible with them, though ever so artfully concealed, they knew it, and would not suffer such an one to touch them. One said her name was Satan, the other Beelzebub, and the third Legion. All at times cursed and blasphemed our Saviour, gnashing their teeth, and at intervals sang the Gloria Patri and Lord's Prayer in song tunes. If any prayed with them, they tried by the most comical inventions to make them laugh or hinder them. If one named Jesus either in prayer or singing, they trembled and cursed Him. Mr. Wesley asked Betty Sommers how the Devil entered her? She said, "By thy gospel, thou toad!" But experience proved that the more questions we asked them the stronger they grew and were more violent; so that I resolved neither to ask them anything nor suffer them to speak when they would say anything, and thus by a little and little it came to nothing in Kingswood. That was remarkable, if one said, I charge you in the name of Jesus Christ not to speak, they were always obedient; and so it was if one wanted them to give any answers.²⁰

Not long after happened something of this kind at Westerleigh, about seven miles from Kingswood. * * * * * Things of this kind were frequent everywhere, and all manner of fancies were preached by such means, and I myself went far from my first simplicity; but one day I walked by myself into the wood, and wept before the Saviour, and got again a sensible feeling of His presence, and determined thence-forward to preach nothing but Him and His righteousness. And so all fits and crying out ceased wherever I came, and a blessing attended my labours; only this opened a way for Mr. Wesley and me to jar and dispute often, because, firstly, I could not believe or preach Perfection, and, secondly, I resolved to mention only the righteousness of Christ and the final perseverance of souls truly converted.

20. Cennick identifies for us as Betty Sommers the unnamed case in *Journal*, 23 October, 1739. This "demoniac" outbreak had occurred quite independently of Wesley, who had that day been at Bearfield, and had returned home in the evening to Bristol, where, as he says, he was urgently pressed to come to Kingswood to see the case.

Sally Jones is the "S—y J—s" of *Journal*, 28 Oct., 1739, and apparently the daughter of "Mrs. J[one]s, in Kingswood." It is not quite clear whether this is the "widow Jones" whose house was well known to the Methodists of these months. On Sun., 9 Sep., Cennick went from preaching at Rose Green to Mrs. Jones' house (*Arm. Mag.*, 1805; suppl., p. 28). Charles Wesley says, 11 Oct., "At six I began John i, at the widow Jones's.

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It was the first time of my preaching by night in the open air. The yard contained about four hundred. The house was likewise full. Great power was in the midst." I incline to think that one and the same Mrs. Jones and her house are intended in both cases, as also in the entry in the *Journal* of 28 October. I think we may write L[jizz]y C[onno]r at the same place, and at 25 June, 1739. C. W. gives Jane Connor, of Baptist Mills, and Mary Connor, 30 Oct., 1739. (Cf. *Proc.*, V, 11). See also under 1740, below.

A LETTER TO HOWELL HARRIS.

(In connection with John Cennick's *Account*, the following letter is of interest and importance.)

To

Mr. Howel Harris
at Trevecca
near the Hay

with speed

Bristol Dec. 21, 1740.

Mr. Harris

By the desire of Mr Cennick J now write to acquaint you that he is to expound no more in either of the rooms & that Mr Wesley has taken possession of that at Kingswood things seem here in great Confusion for which reason Mr Cennick desires you will come here as soon as possible.

J Conclude
Your Friend & Serv^t
JAMES SMITH.

P.S. Should be glad of your
answer by first to know
if we may expect you direct
for me at Mrs. Grevile's in Wine Street.

MS. original penes R. Thursfield Smith.

AN UNPUBLISHED WESLEY LETTER.

KILLESHANDRA,

MAY 21. 1789.

My Dear Brother

It was affirmed to me, That *You* gave one of the first

occasions of disagreement by "refusing to read the Prayers, & speaking contemptuously of them." Conversing with so many Presbyterians in Scotland might easily lead you into such a Prejudice.

I have lying by me a very warm Letter from one Edward Thomas, who seem's ready to swallow up all that speak a word against Lawrence Kane. I hear nothing from Nehemiah Janes. You are blamed for not preaching as often as you can. I hope there is no ground for this Charge. Take care your own Spirit is not sharpened!

I am

Your Affectionate Brother

To Mr Suter

J WESLEY

At the Preachinghouse

in

Plymouth Dock

[The original is in the possession of Rev. F. M. Parkinson, of Southport.]

NOTES AND QUERIES.

375. THE AMBUSCADES AT CLIFTON MOOR (18 Dec., 1745).—Smollet, in his continuation of Hume's *History*, chapter xix, says: "They [i.e. the retreating rebels] were overtaken at the village of Clifton, in the neighbourhood of Penrith, by two regiments of dragoons. These alighted and lined the hedges in order to harass part of the enemy's rear guard, commanded by Lord John Murray, who at the head of the Macphersons, attacked the dragoons, sword in hand, and repulsed them with considerable loss." Wesley's reference suggests that it was the rebels who lay in "the ambuscades," and harassed the royal troops from behind "the hedges and walls." General Oglethorpe was courtmartialled on the charge of not attacking Cluny Macpherson and Lord George Murray, when the Highlanders stood at bay at Clifton, and defeated Cumberland's advanced guard. He was acquitted, however, but in consequence left Westbrook House, Godalming, and retired to Carham, his wife's estate and home.
376. JOURNAL OF WILLIAM EDMUNDSON, THE QUAKER, (*Journal*, 17 July, 1765).—Mr. F. M. Jackson's *Bibliography* of books

read by Wesley, (*Proc.*, IV), does not catalogue this. "A | Journal | of the | Life, | Travels, Sufferings, and Labour of | Love in the | Work of the Ministry, | of that | Worthy Elder, and Faithful Servant of Jesus Christ, | William Edmundson, | Who departed this Life, the 31st of the 6th Month, 1712. | Psalm xxxvii, 37 (quoted); Rev. ii, 10 (quoted); Rev. iii, 12 (quoted). Dublin: Printed by Samuel Fairbrother, Bookseller in | Skinner - Row, over against the Tholsel, MDCCXV." Reprinted, London, same year. Other London edd., 1774, 1829; another Dublin ed. 1820. Two or three printed elsewhere, as late as 1838.—*Mr. Norman Penney.*

377. METHODIST USE OF SHORTHAND, ETC.—Some of the early preachers used shorthand. Henry Moore, I suppose, used Byrom's system. Samuel Smith used Williamson's,—dated 1775,—but he left the itinerancy in 1779. George Story used Maccauley's; and a note in the family's *Life of William Bramwell* suggests that he also used some sort of shorthand. What other preachers did so, and what systems did they use? Was any code of signs or abbreviations in use among the preachers?—*Mr. John Taylor.*

I have recently seen Diaries of Richard Reece, written partly in shorthand, and partly in longhand.—*Rev. F. F. Bretherton.*

378. THE PLAIN MAN, SHERIFF OF THE CITY OF LONDON, WHO LIVED IN AN INN-YARD. (*Journal*, 27 Feb., 1790).—I enquired of Rev. A. B. Beaven, of Leamington, to whom I am indebted for frequent help, and who is regarded as a final authority on the London Aldermen of the past, whether he could tell our Society anything of Sheriff Baker, Wesley's host. He replies: "The Sheriffs of London for the year 1789-90 were Alderman Newman and Thomas Baker. I think, but I am not quite sure, that the latter was the Thomas Baker of Great Tower Street, who died 10 Jan. 1793. That however was not his place of business. All I know certainly about him is that he was of the Blacksmiths' Company. Possibly the Clerk to this Company might be able to give you information, as this particular guild is not rich in Sheriffs and Mayors, so that Baker would be a personage amongst them. There is a short notice of Baker in an anonymous, and somewhat scurrilous, publication called *City Biography*, published in 1810, when apparently he was dead. It runs as follows: 'Thomas Baker, Esq., was sheriff in 1790, to which office he was certainly *not* promoted for his learning,

for report says he can *neither read nor write*, which frequently is of great *negative advantage*, for much ill often comes of it. He was a horse dealer in Smithfield.' Baker never became an Alderman, I believe. I have a book on the Aldermen in the press." Mr. Beaven gave me an introduction to Bernard Kettle, Esq., the librarian at the Guildhall, who, with equal kindness, adds a fact or two confirmatory and completing to Mr. Beaven's information: "In *A list of the livery-men of London who voted for Mr. Alderman Sawbridge at the late election for Members of Parliament for the City of London, 1784*, under the Blacksmiths' Company appeared the name of Thomas Baker, of the Greyhound Inn, Smithfield. I think this must be your man. He appears in a similar list for 1792, where he is described as of the Blacksmiths' Company; residence Smithfield; trade, horse-dealer. The Greyhound Inn was in existence as early as 1677, as it is to be found on Ogilby's map of that date, and in 1747 it formed one of five inns nearly adjoining one another in West Smithfield. They stood in this order: Crown and Cushion, King's Head, Greyhound Inn, George Inn, White Swan Inn. There is still a public-house called the Crown, but all the rest have disappeared. The yard is shown in maps as late as 1902, but it finally disappeared during last year, a great block of red-brick building having completely smothered it. As to the short biography of 1800, referred to by Mr. Beaven, I do not think you need attach much importance to it. The whole volume is very entertaining reading, but very scurrilous. The *London Chronicle* for 1789, 26-29 Sep., p. 312, contained an account of Mr. Baker's Chariot, used during his Shrievalty."—*F.*

379. EARLY METHODISM IN LIMERICK.—In the *Journal*, Saturday 8 June 1765, Wesley writes: "I rode to Limerick, and found the preaching house just finished. I liked it best of any in the kingdom, being neat, yea elegant, yet not gaudy."—Some particulars of this preaching house are given in a somewhat rare volume entitled, *History of the City of Limerick. Limerick: Printed by Andrew Welsh for John Ferrar, near the Exchange. 1767.* "The Methodist Meeting house near Quay Lane was first opened for Divine Service on the first of May 1763; it is a plain handsome Building with a brick front supported by four Tuscan Columns, and over the place of worship are commodious rooms for their Preachers. It was finished at the expense of above 600*l.* which was chiefly contributed by

the members of their Society in the City, and by some other charitable persons in this and other parts of the Kingdom."—*Mr. D. B. Bradshaw.*

380. **ROBERT CARR BRACKENBURY.**—The following obituary notice which appeared in the *Gentleman's Magazine*, Oct., 1818, may be of interest. "In his 66th year, Robert Carr Brackenbury Esq., of Raithby Hall, co. Lincoln, formerly a celebrated character on the turf. Though possessed of an ample fortune, he was for many years a zealous preacher among the Methodists, and he is stated to have bequeathed £1600 for the spreading of the Gospel."—*Rev. R. Butterworth.*

- 381 **MEMORANDA: TROWBRIDGE AND BRADFORD ON AVON.**—(see our Illustration.) (1) **PREACHING HOUSE** in Waldron's Square, Frog Lane, Trowbridge, opened by Wesley at Oliphant's request (*Journal*, 17th Sep., 1754). When John Mason formed a class at Trowbridge in 1781, its first members were Oliphant, Knapp, Welby, and their wives.

(2) The **CHAPEL** on the bridge opened by Rev. John Valton, 11 May, 1790. Joseph Sutcliffe, who had promoted its erection, writes of his friend: "He opened the new chapel at Trowbridge while I took his place in Bristol. On my return I found the most grateful sentiment, that so blessed a man had been sent amongst them. In the chamber at Mr. Knapp's where the preacher lodged, was a Bible placed for their use. On the blank leaf between the old and the new Testament, I found in Mr Valton's own hand three texts: Jer. 48, 10 (quoted); Jer. 6, 8 (quoted); Gen. 6, 3 (quoted)"—*E.M.P.*, vi pp. 130-1. In *Meth. Mag.*, 1829. p. 586, mention is made of a William Pembury, an honourable pillar of Methodism for more than 50 years, "founder of the chapel at Trowbridge," and for many years the regular Sunday morning preacher.

(3) **MR. KNAPP'S HOUSE**, where Adam Clarke also found a welcome when he arrived at Trowbridge to begin his work as an itinerant.

(4) **THE LOCK-UP ON THE BRIDGE AT BRADFORD-ON-AVON.**—William Hitchens wrote to Wesley, 28 Feb., 1757, the following account of his detention in this lock-up. "At Bradford in the evening, I was pressed for a soldier and carried to an inn where the gentlemen were. Mr Pearse hearing of it came and offered bail for my appearance the next day. They said they would take his word for ten thousand pounds; but not for me; I must go to the Roundhouse: (the little stone room on the side of the bridge:)"

so thither I was conveyed by five soldiers. There I found nothing to sit on but a stone, and nothing to lie on but a little straw. But soon after a friend sent me a chair, on which I sat all night.

(5) For MR. PEARSE ["Pearce" in all cases but this] see *E.M.P.*, i, 252 ; ii, 65, 72 ; *Journal*, 8 July 1751 ; *Life of Adam Clarke*, i, 169 ; and elsewhere. Rev. N. D. Thorpe, of Bradford, writes of him ; "Richard Pearce used to live at the Cross Keys as its landlord, but never allowed any one to have more than a pint of beer at a time. The building was pulled down for the new railway within the memory of my neighbour, Mr. James Long, aged 87 years."

(6) Rev. S. W. Christophers, in his *Class Meetings in relation to the Design and Success of Methodism*, W.C.O., 1873, on p. 47, says : "You remember, I have no doubt," said a venerable lady a short time ago, "Mr. Wesley's account of some of his first visits to Bradford in Wiltshire. . . . Ah ! though Bradford was not so bad as some places, there was carnal worldliness enough to try the courage, and faith, and patience of the few holy people who rallied round the first Methodist preachers. But I have very pleasant recollections of one happy pilgrim's home. It was an inn a little out of the town, the other side of the bridge on the Trowbridge road. It had the sign of the 'Cross Keys.' I see the sign now. It cannot be said of some of the first Methodist disciples of the Saviour that there was 'no room for them in the inn,' for they often found shelter and welcome in the 'decent public.' The 'Cross Keys' was kept by a good man called Richard Pearce. He was one of the first Methodists in Bradford. He outlived the first troubles of Methodism, and indeed lived to retire from the 'Cross Keys,' with the acknowledged character of a consistent, zealous and large-hearted Christian. I shall never forget the little whitewashed room behind the bar in his house. That room was set apart for Methodist meetings. There my aunt used to go, and there I have been ; nor was ever a class-meeting in that room interrupted by anything from without. Mr. Wesley was always welcomed there ; and there, too, Mr. Romaine used to go. Now I mention it because it was to me a holy place. To the diligent pursuit of their calling as Methodists meeting in that room, we owe, I believe, the success and continued prosperity of Methodism in that neighbourhood."