



WEDGWOOD TEA-POT, WITH PORTRAIT OF WESLEY PREACHING  
(AFTER HONE). PROBABLE DATE, 1772-1775.

## METHODIST POTTERY.

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It appears from the advertising columns of the *Methodist Recorder* that under the auspices of the North Staffordshire Wesleyan Mission, the very beautiful Cameo Medallions, and the Basalt Bust of John Wesley, originally produced by the famous Staffordshire potter Josiah Wedgwood, are being reproduced by his successors, the present eminent firm of Wedgwood & Co.

To these two well known and much appreciated examples of Wesley ware is added what is termed, "The celebrated Tea-pot of John Wesley (preserved at City Road)."

Concerning this Tea-pot a remarkable story is told in an "Illustrated Hand-book to City Road Chapel, etc.," by the (late) Rev. R. M. Spoor, and published in 1881. It reads as follows:—

"Here also is kept the famous tea-pot used by Wesley for his household, and at the Sunday morning gathering of his preachers, when they met for breakfast, before going to their several appointments for the day. It is said to have been presented to Wesley by Wedgwood, the famous potter, of Staffordshire . . . . Visitors are generally amused at the size of the tea-pot. It will hold over four quarts."

It is very doubtful whether this legendary story can be sustained in any single particular. Except as to the *size* of the pot, it does not seem possible to ascertain any direct facts concerning it. As, then, there is no reliable information, we must rely largely on probabilities.

With regard to the dimensions of it, evidently Mr. Spoor was in error, unless, perchance a four-quart pot was temporarily substituted for the one we saw in the City Road Vestry some forty years ago, and which is now in the Museum at Wesley's House. It holds about *one* quart.

The legend concerning the presentation by Wedgwood and the use by Wesley, is without doubt mythical. The present firm of Wedgwood & Co. say their predecessors manufactured the tea-pots, but they are unable to name any date. It is more

modern in form and pattern than is consistent with those in use in Wesley's time. And it is noted that in the *Graces* printed on its sides there is an entire absence of the old long form of the letter "s" which was almost, if not quite in universal use up to the close of the 18th century.

It is very probable that tea-pots of this pattern were manufactured for general public use, and that this one was presented by some good Methodist to the Society Steward of City Road Chapel for use at their tea meetings, where it would be equally appropriate to a Methodist as well as to any other tea drinking community. Or possibly it belonged to the Chapel Keeper of the time, and found its way into the preachers' vestry for occasional use there.

It is believed that the only kind of tea-pot made by Josiah Wedgwood, to which the name of Wesley was attached, was one made about the year 1772, (not earlier, and possibly later) on which Guy Green printed the portrait of Wesley, after N. Hone. The accompanying photograph shows this tea-pot, from which it will be seen how different is the shape and design from the more modern one in the Museum. It would have no more connection with Wesley than that Wedgwood used the portrait of a popular man to embellish his wares and attract public favour.

Though it is not possible to fix the date of the manufacture of the museum tea-pot, it is probable that it was produced at the time of the 1839 Centenary, when a large quantity of "Wesley Pottery" was manufactured,—plates, mugs, and general tea-ware.

With regard to Wesley's alleged use of this tea-pot, a fairly diligent quest has not revealed any habit of assembling his preachers for morning tea. He himself says that being convinced that the use of tea was injurious to his health, he gave it up in the year 1746, and there is no evidence that he renewed the habit in later years. He wrote a pamphlet against its use. In his correspondence with his preachers he occasionally advised them to "drink no tea," and at the Conference of 1788 he classed tea with "drugs, tobacco, and snuff," which he advised the preachers not to use.

Although the writer has been a collector of *Wesleyana* for many years, he has never added a tea-pot to his collection. Not for lack of opportunity, but because he never had any faith in its connection with Wesley. Three tea-pots have been offered in the course of the last thirty years or so. Two of them were of the same pattern as the City Road example; the third had a portrait of Wesley, and was accompanied by a certain certificate to the same

effect as Mr. Spoor's statement. For this tea-pot the vendor asked the moderate sum of Three Guineas! It happened, however, that the portrait was after *Romney*, and though it was pointed out that *Romney* did not paint the original till 1789, the vendor seemed to be unconvinced that his statement could not be correct.

If the City Road tea-pot could be subjected to close examination it might be seen whether the printing upon it is *over* or *under* the glaze. If the latter, as is most probable, the tea-pot could not have been manufactured during Wesley's lifetime, as that process was only introduced by the Staffordshire potters, at a date about the time of his death, or perhaps a little later.

From the foregoing considerations it will appear safe to conclude that the story of the tea-pot above given cannot be sustained, and that Wesley never used it, or even saw it.

JOSEPH G. WRIGHT.

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## WESLEY AS THE AGENT OF THE S.P.G.

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It will be remembered that, after Wesley was selected for service in Georgia by Dr. John Burton and Gen. Oglethorpe, two of the most active trustees of the Colony, he was presented by them to the S.P.G., with a request for his appointment. The following deeply interesting Minute contains the sanction of the society, and the terms of the young missionary's engagement:—  
“A memorial of the Trustees for establishing the colony of Georgia, in America, was read, setting forth that the Rev. Mr. Samuel Quincy, to whom the Society had been pleased, upon their recommendation, to allow a salary of fifty pounds per an<sup>m</sup> has by letter certified to the said Trustees that he is desirous of leaving the said colony of Georgia, and returning home to England in the month of March next, to which they have agreed ; and

the said trust also recommends the Rev. Mr. John Wesley to the Society, that they would allow to him the said fifty pounds per annum from the time Mr. Quincy shall leave the said colony, in the same manner Mr. Quincy had it. Agreed that the Society do approve of Mr. Wesley as a proper person to be a missionary at Georgia and that fifty pounds per annum be allowed to Mr. Wesley from the time Mr Quincy's salary shall cease."

This resolution was passed at a meeting held on 16 January, 1736, "at which the Bps. of London, Lichfield and Coventry, Rochester, and Gloucester, and others were present."

As Wesley was an agent of the Society, he was bound by the rules so carefully drawn up by the S.P.G. for the guidance of its many missionaries. A study of these regulations will throw new light on Wesley's conduct in Georgia.

Before calling attention to some of these rules, we may quote the following notice:—"The Society request all persons concerned that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of Almighty God and our blessed Saviour: as they tender the interest of the Christian religion and the good of men's souls." With a clear conscience the two Trustees were able to recommend the young Oxford Fellow, as well as to answer the nine questions proposed concerning all candidates.

The "Instructions for the Missionaries" were divided into three sections—The first being "Upon their admission by the Society." One of the four regulations under this head was, "That from the time of their admission they lodge not in any public house; but at some *bookseller's*, or in other private and reputable families, till" &c. There is no need to point out how exactly Wesley fulfilled this law. The second relates to their attention to study and religious duties "till they can have a convenient passage"; which Wesley, we are sure, was forward to do. The fourth runs—That before their departure, they wait upon his Grace the Lord Archbishop of Canterbury, their Metropolitan, and upon the Lord Bishop of London, their Diocesan, to receive their paternal benedictions and instructions." Had the young missionary commenced his Journal a few days before he went on board the "Simmonds" it would have recorded his observance of this rule. We know that Ogilvie accompanied Whitefield when he waited on the Primate, as did the Rev. Arthur Bedford, when he sought a farewell interview with his Diocesan, and probably it was after introducing Wesley to his Lordship of London that Dr. Burton accompanied him down the Thames.

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The second section of the "Instructions," consisting of three parts, relates to the conduct of the Missionaries, "Upon their going on board the ship designed for their passage." They were to demean themselves not only inoffensively and prudently, but so as to become remarkable examples of piety and virtue to the ship's company," "to prevail with the Captain or Commander to have morning and evening prayer said daily ; as also preaching and catechizing every Lord's day," and "to instruct, exhort, admonish and reprove as they have occasion and opportunity, with such seriousness and prudence, as may gain them reputation and authority."

The Journal of the young missionary for Friday, 17th October, 1735, proves how he at once began to fulfil this requirement, and four days later, "when they began to be a little regular," he gives the hours for prayer and catechizing. Other entries such as those on 9, 16, 21 November, 10 and 21 December, 1735, 25 January, 1736, &c., show how he kept these rules for conscience sake. [Dates as in New Edition.]

But a far larger number of the "Instructions" refer to the conduct of the Missionaries, "upon their arrival in the country whither they shall be sent." Of these there are twelve "with respect to themselves" ; fourteen "with respect to their parochial cure" ; and three "with respect to the Society." Two of the "Instructions" with respect to themselves may be here mentioned, one regarding their studies and the other their manner of living. "That they acquaint themselves thoroughly with the Doctrine of the Church of England, as contained in the Articles and Homilies ; its worship and discipline, and Rules for the Behaviour of the Clergy, as contained in the Liturgy and Canons," &c. Turning to Wesley's *Journal* we find under the dates 22 February, 10 May, 13 and 20 September, 1736, and 30 September, 1737, &c., how he conformed to the Rules, studied the Canons, and read the Homilies of the Church. This "Instruction" of the S.P.G. was all the more necessary because of the miscellaneous character of the colonists, and because of the troubles in the older plantations. Wesley has been blamed for his high ecclesiastical notions in Georgia, and some of us have compared his failure with that of the first missionaries in Northumbria ; but was he not endeavouring conscientiously to follow the rules that he had promised to obey ? Another Instruction, "with respect to themselves," was, "That they be not nice about meats or drinks . . . but contented with what health requires, and the place easily affords." Turning to the entry in Wesley's Journal for 30 March, 1736, we read how

he and Mr. Delamotte observed this rule with much advantage to their health. Probably the "experiment" was the more readily tried because Wesley and his mother had corresponded about the merits of Dr. Cheyne's regime. Other parts of Wesley's conduct, distributing books, setting up schools (Rules xii and xiii.), his long journeying to the out stations (Rule xi.), his concern about the heathen and infidels (Rule ix.), &c., &c., were in exact obedience to the Instructions of the Society which sent him forth. But our space permits the mention of only one more, and this rule we quote as an apology for the conscientious young missionary. "That they duly consider the qualifications of those adult persons to whom they administer Baptism, and of those likewise whom they admit to the Lord's Supper: according to the directions of the Rubricks in our Liturgy." Surely this entitles Wesley's letter to Mrs. Sophia Williamson to a more charitable reading than has been wont, and supplies an answer to several of the "ten bills" of the grand jury of Savannah.

R. BUTTERWORTH.

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## JOHN WESLEY AND MARGATE.

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There is preserved in an old account book at Margate a remarkably interesting document which throws light upon the following statements in Wesley's *Journal*:—

"1765. Dec. 4. A few people here also join in helping each other to work out their salvation.

"1785. Nov. 30. I went on to Margate. Some years since we had a small Society here, but a local preacher took them to himself; only two or three remained, who from time to time pressed our preachers to come again; and to remove the objection that there was no place to preach in, with the help of a few friends they built a convenient preaching house. Thursday, December 1st. I opened it in the evening.

"1788. Nov. 28. A little preaching house being just built St. Peter's, two miles from Margate . . . . I preached at at nine."

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The paper in question was written by Mr. John Gouger, of St. Nicholas (1759-1851), who was Circuit Steward for 50 years. It is here reprinted verbatim.

### SOME ACCOUNT OF THE ORIGIN AND PROGRESS OF METHODISM IN THE ISLE OF THANET.

“It was about the year 1767 that a person of the name of Coleman, who had lived in London, and been converted under the preaching of Mr. Wesley, settled in the town of Margate, and taught a school there, and fitted up his schoolroom for the purpose of preaching the Gospel, where he preached, and frequently in the public places out of doors in the town, likewise on Sunday evenings; and being a man of considerable talent, of great boldness and great fluency of speech, he was made very useful and gathered a good society. About the year 1778, he rented a small chapel at Birchington, the same now [1821] in use, and soon after built a chapel in the village of St. Nicholas, his native place, where he had previously attempted to preach in the streets, but so determined was the opposition that he was drummed out of the place; but now having a place to preach in secure from violence, he preached in it once a fortnight and soon had a respectable society, also at Birchington, but the principal gentlemen of the place, so called, did their uttermost to prevent his success, threatening all who attended with the loss of their habitation and employ; which threatening they carried into effect; but the Lord stood by those who adhered to His truth, and raised them up friends, so that they soon found themselves rather benefited by the exchange, and the hand of the Lord was visibly seen in the overthrow of their persecutors.

About the year 1780 the Preachers stationed in the Canterbury Circuit were invited by Mr. Coleman to preach in these places conjointly with him, which continued for three or four years till some circumstances arising to prevent their labouring in union, the people whom he had formed into societies were under the necessity of deliberating on the question whether they would continue to hear Mr. Coleman, or have the Preachers from Canterbury to labour among them, when it was determined that the latter should continue to preach to them. The chapel at St. Nicholas, which was Mr. Coleman's property, was parted with, and Birchington was the only place where the Preachers at that time confined their labours. Here was a respectable society; and the few who had belonged to the society at St. Nicholas attended there.



## WESLEY HISTORICAL SOCIETY.

Mr. William Brewer, who had been a great sinner, but was truly converted from the error of his ways, and one of Mr. Coleman's principal hearers at Margate, invited the Preachers to Margate, where for a time they preached in a small room, and had but few followers, but in 1785, with some difficulty they built a chapel which was opened by Mr. Wesley, and the cause prospered, and it is due to the memory of that excellent man, Mr. Brewer, to record his zeal and liberality in supporting the cause there for many years at no small sacrifice while in its infant state.

About a year after a small chapel was built at St. Peter's, which was also opened by Mr. Wesley, where the preaching was continued till 1796, but the people falling off it was given up. In the year 1799, another chapel was built at St. Nicholas, which was well attended and a tolerable society raised; in the same year a chapel was built at Minster and there the cause prospered. About the year 1808, the Circuit was divided from Canterbury. Previous to this a small room had been taken at Ramsgate for preaching, and in 1810 a neat chapel was built, which was opened by Dr. Coke and Mr. Wm. Williams, under whose superintendence it was erected. In the following year the chapel at Margate being too small and in a bad state was taken down and considerably enlarged, and about two years after a neat chapel was built at St. Peter's, where our friends once more enjoy the preaching of the Methodists.

The Circuit is supplied by two itinerant, and a number of respectable local Preachers, and at present [1821] has about 390 members."

The chapel erected in 1811 was situated in Hawley Square and was extended in 1844 and 1896. Some further particulars about the chapel at St. Peter's may be seen in the *W.M. Magazine* for June, 1909. I have satisfied myself that the schoolroom of Mr. Coleman was situated at the most inland corner of Love Lane. It is still a place of worship. An aged member told me that her father remembered hearing Wesley preach at Love Lane.

### JOHN WESLEY'S LAST VISIT TO MARGATE.

John Wesley's printed Journal concludes with October 24th, 1790, and the last visit to Margate, therein mentioned, took place on December 16th, 1789. In a letter to his niece, dated October 5th, 1790, he expressed the purpose of coming to Margate again in his regular course. This purpose was accomplished. The Rev. H. J. Foster has sent me an extract from the pocket Diary of John Wesley, preserved at Headingly College. Mr. Foster writes:—

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"I enclose the decipherment of the entries in the pocket diary at the dates you want. The sight of the writer is failing; these are very bad days; some are better. Often, only experience drawn from the better written entries of the preceding months can explain what such as these are. But the symbols are few and of frequent occurrence, so that progress is fairly sure for one who deciphers. Erasure after erasure at this point speaks volumes as to the veteran's condition. He really did not know where he had opened his book, when he wrote November 30th under September 30th. Proper names are in longhand, though often abbreviated. If you know them otherwise, you can tell what they are, though most are fairly plain by themselves."

From the Diary it appears that on November 29th, 1790, Wesley started in his chaise with Mr. Dickenson (presumably the Rev. Peard Dickenson), from London, at 5 in the morning, took refreshment at Dartford, went on to Chatham, where apparently he arrived at 10-30 a.m., having occupied himself during the journey in reading Spenser. At Canterbury he was entertained to dinner by brother Hugil, and afterwards paid a visit at sister Bissaker's. He retired for prayer at 6-30, met the Society at 7, having a "good time," supper and prayer following. At 9-30, he retired to rest.

The record for November 30th is very confused. Possibly three separate attempts were made to enter up the day. Wesley rose at 4, and read or heard read a sermon. At 8, he breakfasted, retired for prayer, and at 9 proceeded in his chaise with Mr. Dickenson to Sandwich. By 4 he was at Margate, where brother Brewer entertained him. He had tea, retired for prayer and perhaps for a nap; at 6, preached on Job *xxi. 22*, and met the Society. After this he wrote, had supper, prayed and retired at 9-30. The service would in all probability be held at the old Hawley Square Chapel (1785-1811). The next day he returned to London, and the Methodists of Margate saw his face no more.

F. F. BRETHERTON.

## RELIGIOUS SOCIETIES IN SOUTHWARK IN THE LETTERS OF THOMAS DAY.

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Some years ago I was allowed to see and to make extracts from a folio MS. book in which a Mr. Thomas Day, in the fashion of those leisured times, has laboriously entered copies of his letters to Wesley and others, together with a poetical review of his religious history, "The Experience of an Old Man," in C. M. verse. His leisure enables him to write very long letters, couched in the precise, formal epistolary style which to us seems so tedious. They are on religious topics, and some remarkable ones are addressed to the clergy on the Southwark side of the Thames, notably to his spiritual father, Jones of St. Saviour's Church.<sup>1</sup> He corresponded with Wesley, whose society he joined at the Foundery in 1756. Provokingly enough, many letters to and from Wesley, and connected,—the owner of the book tells me,—with the building and the opening years of City Road, have disappeared. The inner edges of the torn-out leaves stand witness to the cool abstraction of these by a former borrower. Two letters to Wesley remain, however, in which, before he had been a member with Wesley many months, the writer, with the assurance of a beginner in experience and theology, challenges critically Wesley's notes on John xv, 9, and Philipp. iii, 8. "They have been stumbled at by some members of the Society." Indeed he had joined Mr. Wesley's Society on very independent terms. He says, as he reviews his religious life, "If an assent to all the doctrines held by any sect or party had been required of me as a previous qualification for admittance into their Society, I do not know that I could have been a member of any Church or Body of People upon earth. I deem myself a member of the Church of England, not only on account of my birth and education, but on account of those capital blessings of my life received therein; and having joined Mr. Wesley's Society in February 1756 from a full conviction of the truth of what I call 'the glorious

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1. "The solemn Jones" Day calls him, in some rhymed records to be mentioned presently. *Jones on The Trinity* is an old, forgotten book; but see Wesley's letter to Miss Bishop, 17 Ap., 1776 (*Works*, xiii, 30) for a favourable judgment upon the work.

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essential doctrines of Wesleyan Methodism,' my judgment with respect to them remains unchanged to the present time. But I do not account the doctrine of a never ending punishment as one of these. I never did cordially embrace it." He began criticising Wesley very early in his membership. Under April, 1757, he writes: "Mr. Wesley has made great alterations in the Classes by putting those together whose places of abode are, highest each other; in consequence of which Regulation he has removed you to Mr. Dickens' class at Snows Fields; but I do not approve of his separating us, and intend to speak to him at the first opportunity. He goes out of town on Easter Tuesday." Jones of Southwark does not escape, though Day owed his soul to a sermon of his preached in St. Saviour's Church, 18 March, 1753. "After a preface which arrested the attention of his audience, in 1757, I heard him affirm 'that there was a number created by God, on purpose for eternal damnation.' The mischief he did by this sermon was inconceivable. He afterwards dropped preaching opinions, and retrieved his usefulness in a good degree some time before his death, which happened on 6th June 1762. I revere his memory, though I never could adopt many of his sentiments." It may serve to sample the characterization of individuals in the "Old Man's" review, if we take a verse whose subject is James Relly.

"21. O'er these I draw a veil, save one, whose tongue,  
Full of religion as his heart of guile;  
Black as the dust of coal, did right or wrong  
Just as it suited him, or purpose vile."<sup>2</sup>

Vigorous, at any rate! We shall be better pleased with Day's footnote to this stanza. "I mention this man, as a melancholy instance of the natural tendency of substituting *opinions* in the place of *obedience*. Having adopted rigid Calvinism in principle he gradually slid into rank practical Antinomianism." Our members know that it was this antinomian 'Calvinism' which prompted the fateful question in the Conference of 1770: "Have we not leaned too much towards Calvinism?" Perhaps we may think that it was a revolt from this debased Calvinism which led Thomas Day in 1756 to attach himself to Wesley's people and their Arminianism. Thomas Day was an original trustee of City Road. His son, Isaac Day, was a trustee from 1803 till his death in 1850 (Stevenson, *City Road*, pp. 221, 250, 251.)

Thomas Day, like his father, was a large carter and horse

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2. Day's next stanza commences with the apologetic line:  
"My friends must this prolixity forgive."

owner in the privileged service of the City of London. He was proud to tell that his father, as Master of the Carters Company, had walked at the head of the Carters, with whip and smock, at the coronation of George II. Thomas Day heads the poetical retrospect of his life: "Castle Lane, Southwark, May 26th, 1799." Southwark, as has been said, is the world of these letters, and in several of them, written before he became a member at the Foundery, we get interesting glimpses of the life in some of those religious "societies" which are familiar to all students of the origin of the Evangelical revival in England. Amongst the oddly assorted contents of his MSS. is an address by him, "spoken to the Society at the Lime Wharf, Clink Street, about October 1755," apropos of "the unhappy Divisions which have lately happen'd among us:" very long and very "preachy"! It is accompanied by a letter which was "wrote at the Request of the Society, to Bro. Jn<sup>o</sup> Coventry at Lee's Court near Feversham, Kent; as an Answer to his letter bearing date Sep<sup>r</sup> 28, 1755." He says; "I can now with pleasure acquaint you, that all Disputes in the Society are happily adjusted . . . . Now it is apparent [Satan] has been among us, striving to alienate our Minds from each other, by various other Wiles and Stratagems endeavouring to separate us; at one Time he had well nigh overthrown us, for (I believe) the Space of two Months, scarce any of us met together; perhaps not above Six or Seven members, and as many Strangers, on Sunday evenings; and for several Thursdays together, not above Three or Four at most; at length when reduced (to our thinking) to the lowest ebb, on a sudden as it were, we were brought together again, and now we have as large meetings as we had at the first." On 19 April, 1756, he writes a faithful letter of warning and appeal to Friend J[ames Smith, at Dorking, Surrey], who used to meet with him and others for fellowship "at the College." I do not know to what trouble Brother Coventry alludes when he tells Day that "they were apprehensive of having the things seized at the Society, so have removed the Books and Money from the Room, for fear of the worst."

This last, together with a third society near the Thames, comes under Day's censure in his unsparing manner, in his versified retrospect:

"When I revise the social names enrolled  
At College and the Palace, whose amount  
Was more than forty—in the Church's fold—  
I think were some of very small account."

In a footnote he whets the appetite of an antiquary: "An account of these two Societies is placed in the Book of Fragments"

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Alas, the Book of Fragments is lost !

The three Societies mentioned by Day lay within the narrow area of small streets and courts bounded by the Borough High Street on the east and Blackfriars Bridge Road on the west. Barclays Brewery occupies a large part of this area, and has swallowed up Globe Alley, which, as all the English speaking world has recently been reminded, preserved the memory of Shakespeare's Globe Theatre.<sup>3</sup> A student of London antiquities remembers that Blackfriars Bridge Road cut through the once famous but disreputable Paris Garden, and will explain that "Paris Garden" was a corruption of Palace Garden, that is, the garden of the Palace of the bishops of Winchester. Winchester Yard is still discoverable as an open space, closed in on the north by Pickford and Co's vast hop warehouses, except where an archway leads out into Clink Street, in which was the first mentioned of Day's Societies.<sup>4</sup> The Clink was the prison belonging to the liberty of the bishops of Winchester, and stood at the west end of the street, near the point where this joins Park Street, the scene of Spurgeon's early success. Park Street was once Deadman's Place. The College preserved the memory of the College of the Poor, founded by letters patent of Queen Elizabeth in 1584, and largely endowed (*Old and New London*, vi, 33.) Allyn's alms houses were built on land which was part of the endowment. I can only find in Maitland's map the College Graveyard (ii, 28) as fixing the location of the second of Day's societies. When I was taken through this labyrinth of old streets, by a gentleman long resident in Blackfriars Bridge Road, he showed me, over the archway leading out of Winchester Yard, a piece of wall built into some business premises, the last poor remains of the Palace of their Lordships of Winchester. It was their town residence, matching that of the Archbishops of Canterbury, further up the river. In the Maitland-Stow *Survey of London*, (1738, ii, 29) it is said that "many of the buildings, especially the great Gateway, remained standing within the memory of man." "The great Hall was divided into floors and let in small tenements" (Loftie, p. 267). Part of this, or a tenement in it, was in Maitland's time registered as a meeting-house (Wilson, *Dissenting Chapels*, iv, 311-12). Probably we get thus as near as

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3. Charles Skelton, after leaving Wesley, settled at a meeting in Globe Alley in 1753 (Atmore, *Memorial*, and Wilson, *Dissenting Chapels*, iv, 177).

4. Wesley preached at Winchester Yard, 25 September, 1739. Has the preaching room of 4 August, 1740 and later, Long Lane, been identified? We need not, I think, look too strictly to the Lane itself. A room *off* Long Lane, or *near* it, would often be loosely located as in the Lane.

we can hope to do to the third of Day's Societies.

Thus far Day's material : but it may be worth noting that Zoar Street, to which also my kind guide led me, preserves the name of another of the little Dissenting meetings which were wonderfully numerous in the narrow area of the Southwark of that time.<sup>5</sup> The apex end of a wedge of lodging-house property, my friend told me, occupies pretty exactly the site of the chapel. It is associated with another of Wesley's preachers who left him. Wesley notes under 5 Nov., 1755, "In the afternoon I buried the remains of Samuel Larwood, who died of a fever, on Sunday morning; deeply concerned of his unfaithfulness, and yet hoping to find mercy. He had lately taken and repaired a building in Southwark, called by the venerable men who built it, Zoar." The famous Maze Pond Chapel is upon the ground we have been traversing; and Snows Fields, the meeting-house built in 1736 by Madam Ginn—excluded from Maze Pond—for her favourite (Sabellian) preacher, Mr. Sayer Rudd,<sup>6</sup> and which came into Wesley's hands under circumstances which he notes under 6 August, 1743. It is still standing, externally very little altered, in the short street called Crosby Row, leading from Long Lane into Snowsfields. When I saw it last, it was in the occupation of the Salvation Army.<sup>7</sup>

One personal name above introduced will have arrested the notice of my fellow-workers: "Bro. John Coventry, at Lee's Court, Feversham, Kent." This is in 1755. Later, in the days when Maxfield was in painfully strained relations with Wesley, the latter graphically describes (25 Jan., 1763) how Mrs. Coventry, an adherent of Maxfield's, came in when Wesley was sitting with "many of our brethren," and dramatically "threw down her ticket with those of her husband, daughters and servants, and said they would hear two doctrines no longer. They had often said before, Mr. M— preached perfection, and Mr. W. pulled it down." He adds (under 28 April, 1763) that Mrs. C. had in the previous October cried out, "We will not be brow-beaten any longer. We will throw off the mask." (Cf. letter, J. W. to C. W., 8 Feb., 1763; *Works*, xii, 117). I can do nothing but conjecture whether she was the wife of Day's correspondent; and why John Coventry is at Lees Court, the seat of Lord Sondes. I can only set down

5. An old view of it will be found in Besant's *South London*, p. 257.

6. Rudd had married a sister of Blackwell, of Lewisham. He afterwards took Anglican orders.

7. A cutting referring to Snowsfields, from the *Universal Magazine*, 1771, is subjoined to this paper.

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the fact ; it may lead another worker to further knowledge.

H. J. FOSTER.

From the *Universal Magazine*, August 14, 1771.

A shocking circumstance had very near happened last Sunday at a Methodist meeting, commonly known by the name of Madam Gin's, or the Old Meeting, in Snow's-fields, South-wark :—A certain coal-merchant in Long-lane, having for some time past laboured under a gloomy state of mind, occasioned, as is supposed, by too close an attendance on an illiterate enthusiast, this person, with his wife and four children, being at the aforesaid meeting on Sunday last, and the preacher, who is a writing-master, taking his text from the 137th psalm, verse the last, 'Happy shall he be who taketh and dasheth thy little ones against the stones ;' the coal-merchant said out aloud, 'Come, come, we have had enough of that, proceed to something else ;' and, presently after, the preacher reciting the text, the coal-merchant suddenly caught up one of the least of his children, and had, in all probability, dashed it against the floor, had not a lusty man providentially interfered ; who, after having saved the child, closed with, and took the unhappy father clear out of the meeting.—Pity it is, that while men are never supposed to be too completely qualified for the management of worldly business, yet in spiritual concerns, as if anything would do for that, persons should be allowed to preach, so profoundly ignorant, as often not to distinguish between the literal and figurative meaning of the sacred text.

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## WILLIAM FRITCHARD OF BODLEFAWR.

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In Benson's *Apology for the Methodists*, p. 386, footnote, there is the following quotation from the *Tour through Wales* by Dr. Aikins : "I am acquainted with no place the manners of whose inhabitants are so unexceptionable (as far at least as a stranger is enabled to judge of them) as Amlwch ; and the favourable opinion which I was led to entertain of them in visiting the town last year, is confirmed by what I have observed at



present. Not a single instance have I known of drunkenness, not one quarrel have I witnessed, during two very crowded market days, and one of them a day of unusual indulgence, that I passed at this place; and I believe no gaol, or bridewell, or house of confinement, exists in the town or neighbourhood. Most of the miners are Methodists, and to the prevalence of this religious sect is chiefly to be attributed the good order that is so conspicuous." This testimony is all the more striking when we recall the evil manners of a previous generation of islanders, and the sufferings they inflicted on those who brought to them the gospel of goodwill. The *Journals* of the Wesleys afford instances of such persecutions, though not of such grievous wrongs as were suffered by the subject of the present sketch. Yet here, as in other scenes of riot, Wesley found true friends and co-workers. The grateful mention of Mr. Holloway,<sup>1</sup> the honest exciseman, whose quiet home afforded the evangelist a study and retreat (*Journal*, 3 Mar., 1748; 25 Mar., 1 Apr., 1750), Mr. Ellison, the clergyman, and Mr. Jones, with both of whom the Wesleys took sweet counsel, Mr. Jenkin Morgan, who acted as guide and host (*W.H.S. Proc.*, vi, 118-120), and above all of Mr. Pritchard, form pleasant reading.

It was on Tuesday afternoon, 25 March, 1750, that Wesley, with much reluctance, went to conduct service at Bodlewfawr Farm. He feared that none would be able to interpret, and therefore few to understand his message; but the effect of his ministry was surprising. The congregation was the largest he had seen in Anglesea; "a considerable part of them understood English tolerably well, and the looks, sighs, and gestures of those that did not, showed that God was speaking to their hearts. It was a glorious opportunity; the whole congregation seemed to be melted down, so little do we know the extent of God's power." Had the preacher desired an interpreter there was one at hand, for his host was a good Welsh, English and Latin scholar. The toils and sufferings of this heroic man would surely have adorned the pages of the *Arminian Magazine*, had that serial been then in existence, and a brief tribute to his memory may be, perhaps, permitted to appear in the *Proceedings*.

Mr. Pritchard was born at Brynrhydd, in Carnarvonshire, in the year 1702, of parents who were able to give him a better education than fell to the lot of most farmers' sons. In due time he married and settled as tenant of a farm at Llangybi, near

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1. Hopper calls him Holiday.

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Pwllheli. Though he became the father of a family he gave little heed to religion, but much to life's lower pleasures, being a constant patron of the public-house. In those days it was the custom of the locality to go from the Sunday afternoon service at church to the village inn, and spend hours in drinking and conversation. One day farmer Pritchard stayed much beyond his usual hour, and it was dark when, with unsteady step, he turned homeward. Ere long he lost his way, and wandered for a considerable time, until at last he saw a light in the distance and made for it. He found himself near the house of a pious Nonconformist whom he knew. He turned away and started once more for home; but, strange to say, a second, third and fourth time he found himself near the same house. He deemed that there was something supernatural in this, and standing outside the door he heard his pious neighbour conduct family worship. The prayer touched the listener's heart, and walking quietly away when the devotion closed, he found his way home without the slightest difficulty. This was the beginning of a new life.

Up to this date Mr. Pritchard had been a churchman, and as such he was appointed to ask his vicar to permit the establishment in the parish of one of the circulating schools which were being organized under the influence of Rev. Griffith Jones. The vicar not only refused, but raised the people against the good farmer and Mr. Jenkin Morgan the schoolmaster. The most outrageous reports were spread about concerning the two worthies as soon as the school was commenced in the kitchen at Glasfryfawr. About this time some remarks made by Mr. Pritchard concerning a sermon preached by "the notorious Chancellor Owen," led to his being proceeded against in the Spiritual Court (the remarks having been made in the churchyard) and afterwards in the Civil Court. The case lingered on for two or three years, and at last was decided in the defendant's favour. But the Chancellor's influence was sufficient to induce the landlord to give Mr. Pritchard notice to quit, and to prevent his obtaining another farm in the county. He therefore crossed over to Anglesea and became the tenant of Plaspenmyndd Farm. But he was now recognised as a leading Dissenter, and it soon was noised abroad that anybody holding any intercourse with him would become deranged. His life and property were in danger, his farming implements were smashed, his hay stolen, and his servants shot at. One night, during his absence from home, a crowd of 250 persons invaded the house and demanded of Mrs. Pritchard (whose only companions at the moment were the child at her

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breast and one servant girl) where "her roundhead" was, for they had come to kill him. Disappointed of their prey, they smashed every window in the house, and destroyed everything in the stables and cow-houses, beside doing all manner of mischief. He was obliged to bring some of the ringleaders to trial, and certain of these were fittingly punished. Yet the advantage lay with his enemies, for they persuaded the landlord to turn him out of his farm. He now removed to another farm in the parish of Llanddaniel. But change of place brought no change of treatment; the clergy denounced him as a heretic and schismatic, and hounded on the mob to attack him. One villain, armed with a great knife, entered the house one day for the purpose of killing him; but finding Mr. Pritchard at worship he concluded to stay the deed until the "Amen" was said. He was so touched by the prayer as to confess with shame his murderous design and seek the good man's pardon. It was while Mr. Pritchard was living at Bodlewawr, and was subjected to such attacks by the clergy and the mob, that John Wesley preached at the farm, with the wonderful effect mentioned in his *Journals*. The following Sunday afternoon he again ministered there, and his notice of the service is, "I found the same spirit as before among this loving, simple people. Many of our hearts burned within us; and I felt what I spoke, 'The Kingdom of God is within us.'" It is almost certain that the service mentioned under the date, Friday, 6 April, was also held at Bodlewawr.

Six months after Wesley's visit Mr. Pritchard was compelled once more to leave his farm, the landlord fearing to retain a tenant who was so generally regarded as a dangerous schismatic. It now seemed as if he must become a homeless wanderer, as no landlord would receive him; but by the good providence of God he was led to apply to a gentleman of independent thought, who, finding that Mr. Pritchard had lost three farms solely because he was a Dissenter said, "I will let you as many farms as you like." From this generous man Mr. Pritchard obtained the lease of Clwchdyrnog farm, and here, for the most part in peace, he spent the remainder of his useful life. That life closed on 9 March, 1773. No greater testimony to his worth and zeal can be given than the words of his biographer: "The history of William Pritchard is the history of the rise of Nonconformity in Anglesea."

RICHARD BUTTERWORTH.

[A note on William Pritchard is given in *Proc.*, vi, 54.]

NOTES AND QUERIES.

424. WHEN WAS THE TITLE "WESLEYAN METHODIST" FIRST USED? In the year 1747 several letters and communications appeared in the *Gentleman's Magazine* of a character distinctly hostile to the followers of Wesley. The Westley Hall scandal at Salisbury was reported in the *Magazine*, and a letter subsequently appeared exonerating the Salisbury Methodists from all connection with the affair. The Editor, in inserting this letter, refers to it as an apology for the *Wesleyan Methodists*. Is this the first instance of the term being used? Rev. F. C. Wright wrote a paper on the origin of the name "Methodist" (*Proc.*, iii, p. 10), but did not touch on the double name.—*Mr. J. T. Lightwood.*

In the article on Thomas' Day in the present issue of the *Proceedings* it will be noticed that the compound name 'Wesleyan Methodism' is used in the year 1757. But it will be observed that the use of the term, both by the Editor of *The Gentleman's Magazine* and by Thomas Day, is quite different from that of modern times. With them the term distinguishes the followers of Wesley from those earlier bodies to whom the word 'Methodist' had been applied (see *A New History of Methodism*, i, 140): nowadays it is employed of the members of the Mother Methodist Church to distinguish them from the members of the churches which have originated from her.—*J.C.N.*

425. "WHIZNOWISKY," *Journal*, 13 February, 1761—I cannot yet identify the verse, as to the author and work, but the following information will throw some light on the force of the allusion. "Whiznowisky" is not, as might be thought, a coined name, but that of an historical character.

In 1668, the ex-queen Christina of Sweden was a candidate for the elective crown of Poland. But, "the Poles, who had their own reasons for wishing for a weak King, elected Duke Wisnowiski, a Pole, whose three years' reign was nothing but a sea of troubles with which he was incapable of coping."—Bain's *Christina*, ch. ix, p. 321.

In the *History of Poland* in Lardner's *Cabinet Cyclopædia*, p. 200, he is described, under the name of "Wisnowiezki,"

as "infirm in body and weak in mind, without influence, because without courage and riches"—"an object of somewhat contemptuous homage." Thus the contrast is one not merely of names, but also of characters.—*Mr. C. Lawrence Ford, B.A.*

Chambers *Encyclopædia*, in the article *Poland*, gives the following particulars concerning him:—

"Michael Wisniowiecki (1668-1674), son of a famous general, but a weak and very insignificant man, was elected King—it is said almost against his own will. He was a mere puppet in the hands of his subjects. A war with Turkey was concluded by the ignominious peace of Buczacz in 1672, by which the town of Kamieniec remained in the hands of the Ottomans. But the senate rejected the treaty; the Polish army was reinforced, and the command given to the celebrated John Sobieski, who routed the Turks at Choczim the following year. Michael died suddenly in 1674."—*J.C.N.*

426. MR.—, OF CONGLETON.—(*Journal*, 30 March, 1787).—"In the evening I preached at Congleton . . . Here I found my coeval, Mr. —, two months (I think) younger than me, just as a lamp going out for want of oil, gently sliding into a better world. He sleeps always, only waking now and then, just long enough to say 'I am happy.'"

The individual referred to was Mr. Samuel Troutbeck, an apothecary, who was one of the first to join the Society in Congleton. His name appears in the earliest records, and forms one of the twenty-three names in the list which bears the date, 1759. He had the distinction of providing the first chapel, a room at the back of his house being fitted up as a home for the Society. As an apothecary he possessed a degree of fame, and some of his mixtures became very popular. At the present time a chemist's shop in the town,—occupied by a descendant of his,—displays in its window a board advertising "Troutbeck's Balsam and Ointment." On making enquiry, I was informed that this medicine was made from Samuel Troutbeck's recipe, and that through the years it had commanded a fair sale as an admirable preparation. John Wesley was making his twenty-second visit to Congleton; it is not surprising, therefore, that he should know the age of so old and prominent a member.—*Rev. Thomas E. Freeman.*

427. JOHN BENNET.—Warburton, the Cheshire village in which John Bennet lived and preached, after his separation from

Wesley, is not far from my home, and in the summer of 1909 I set myself the task of discovering and recording any local records or traditions that might exist concerning him.

There appears to be no entry in the registers or other parish books of Warburton or Lymm, that refers to him. Imagining that he would probably be buried at the place of his death, I searched the graveyards and registers diligently, but afterwards learned that he was buried at Chinley. I could find no tradition of any chapel having been built for him at Warburton, and there is no building existing which in any way resembles one. From a passage in *Memorials of Mrs. Grace Bennet*, by Wm. Bennet, it would seem that the "chapel" at Warburton was a room in Bennet's own house. I think this was probably the case, as there is no allusion to any chapel at Warburton in the volumes devoted to *Cheshire Nonconformity*.

The only local reference to Bennet which I have been able to discover, belongs to the strenuous days when he was facing the toils of his Methodist "Round." His district took in a large part of Cheshire and S. Lancashire, and included Warburton. In an old account book discovered in a parish chest at Thelwall a few years ago, and now preserved in the Warrington Library, there is the following entry:—"Feb. 17, 1748. A Methodist meeting at Thelwall Hall, where a man called Bennet held forth."

There has never been a Methodist cause at Thelwall, and this solitary reference is puzzling, especially as locating the meeting at the Hall. Thelwall is about three miles from Warburton.

The reasons which led Bennet to settle at Warburton are not clear. It is a scattered hamlet, and its population could hardly have been greater then than now. It has a quaint old church, part timber and part brick, which attracts many visitors, but the village as a whole is flat and uninteresting.

The references seem to show that he formed the Methodist meeting at Warburton into an Independent church, he "being solemnly set apart to the pastoral office among them." Here he laboured about five years, preaching also in neighbouring villages, and here he died, on 24 May, 1759.—*Mr. Arthur Mounfield*.

[Is Mr. Mounfield right in thinking that Bennet died at Warburton, though buried at Chinley? In the *Methodist*

*Recorder* of 7 November, 1901, a very full, illustrated article on Peak Methodism by Rev. R. W. G. Hunter was given. He says, "She—*i.e.*, Grace [Murray] Bennet—sleeps with her husband in the Independent burial ground at Chinley, and their names can be read on the flat tombstone that has been placed upon their grave. The inscription reads thus :— 'In memory of JOHN BENNET, of Lee End, who departed this life, May 24, 1759, in the 45th Year of his age ; also of his Relict, MRS. GRACE BENNET who survived him 44 years and died in the Lord, February 23rd, 1803, in the 89th Year of her Age.' " Does not this suggest that Bennet died at Lee End? A view of Lee End, the home of the Bennets, is given in the *Meth. Recorder* of 25th Sep., 1902.—*H.J.F.*]

428. ANTI-METHODIST PUBLICATIONS.—THE PASTOR, ADDRESSED TO THE REV. JOHN WESLEY. By J. Hough, of the Inner Temple, in which the Character of that Fallacious Casuist is accurately delineated.

Trace him through every stage of Life, from Youth to Hoary Age, Self Confidence, Chicanery and Pride, mark all his steps.

London: Published by Mr. Williams, Bookseller, near St. Dunstan's Church, Fleet Street. (N.D.)

I can find no reference to this publication, which I have recently acquired, in Green's *Anti-Meth. Bibliography*—It is doubtless contemporary with Wesley. There are several pages of prefatory matter, followed by 22 pages of verse. The whole is entirely free from the vulgarity and indecency that mark many such writings. Strange to say, the poem has very little to say about Wesley directly, and is mainly occupied by a description of the Pastor, as he is and as he should be, couched in terms that Wesley would approve.

The last page is occupied by

"THE APPENDAGE

In evidence that this publication is neither the effect of spleen, nor private animosity, I protest I have no personal pique again (*sic*) Mr. Wesley, or any other Clergyman: Those who act consonant to their Sacred Function, I esteem and reverence. But when Fanaticism and Libertinism are perpetually making inroads upon us: He who can behold with indifference the impending danger, must be an Enemy to Religion, and a bad member to Society."—*Rev. F. F. Bretherton, B.A.*

429. SAMUEL WESLEY, SENIOR: HIS LIFE OF CHRIST.—Some time ago, in looking over a bound set of poetical pamphlets of the 18th Century, I stumbled upon one entitled *Poetae Britannici*. London: Printed for A. Roper at the Black Boy, and R. Basset at the Mitre, both in Fleet Street, and sold by Mr. Jefferies, Bookseller, in Cambridge, 1700. It is anonymous, and there are two mottoes from Horace on the

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title page.

The Poem, which is in the then fashionable heroic metre, à la Pope, has the following lines :—

“ But how could W—st—y in Heroick Dream,  
When N—by stood by, and Christ’s his Theme ?  
That Patron might encourage him to sing,  
But sure the Saviour clip’d his daring wing.  
Expound his Doctrine, not his life Expose,  
Desist from Epick, and exhort in Prose.”

Here W—st—y is evidently Samuel Wesley, Senr., whose *Life of Christ* (1694) is entitled *An Heroick Poem*.

N—by is as evidently the Marquis of Normanby, S.W.’s friend and patron. (See Tyerman’s *Life of S.W.*, p. 195, &c.) The spelling “Westley” or “Westly” is the well-known variation in the family name, but that recognized in the Work itself is “Wesley.”

In the first line “Dream,” with the capital, at first sight looks like a noun, with “Heroick” for its epithet ; but that will not construe ; and it is clear from the use of the capital with the verb “Expose” below, that it is only a mark of emphasis, “Dream” being a verb, and “Heroick” (for “Heroics,” as, e.g., Physick was used for Physics) a noun.

The criticism is manifestly in disparagement of the “poetry,” of which Tyerman was no judge. There is no injustice in this ; there may be something like a spark of poetic fire in the interspersed odes, but the body of the work is not in any sense worthy to be called Poetry. For Tyerman’s estimate see *Life of S.W.* pp. 164, 166. That of S.W. Junr. was more correct :—

“With Vida’s <sup>1</sup> piety, but not his fire.”—*Mr. C. Lawrence Ford, B.A.*

430. DR. THOMAS COKE’S CONTRIBUTION TO FOREIGN MISSIONS.—

Extracts from Dr. Coke’s Missionary Report, from 1787 to 1793 :—

				£	s.	d.
Expended in all	...	...	...	2788	12	8½
Received in all	...	...	...	620	15	6
				<hr/>		
Balance due to me	...	...	...	2167	17	2½

This whole account has been examined and approved by us, John Pawson, Alex. Mather, Will. Thompson, Thos. Rutherford, Thomas Rankin, Joseph Cole, Will. Blagbourne,

1. Vida (1480-1566) Bp. of Alba, wrote the *Christiad*, in Latin.



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John Braithwaite, George Whitfield.

To the account as stated above, I beg leave to add a few particulars :—

	£	s.	d.
Mortgages due to me on chapels in Barbadoes, St. Vincent's and Nevis, and on Missionary Dwelling Houses in Tortola ... ..	750	0	0
A mortgage on the Chapel in Kingston, Jamaica ... ..	500	0	0
My own subscription to the work ... ..	917	17	2½
In all ... ..	2167	17	2½
Balance due to me when the account was finally settled before the Committee ... ..	2167	17	2½
Balance of the account at the commencement of the Subscriptions and Disbursements in August, 1794 ... ..		0	0

It was not my design to receive any compensation for any part of the Balance ; but the Conference held in Antigua, in February, 1793, very earnestly pressed me to accept of mortgages to the amount of £750, and prevailed ; and the Trustees of our Chapel in Kingston, Jamaica, have informed me since my return from the West Indies, that they have executed proper writings to make the chapel and premises responsible to me for the £500 which at different times I advanced out of my own property, to save the chapel from being sold.

The Hague,

17 March, 1794.

THOMAS COKE.

—*Rev. John Bell.*

431. MRS. VENN (*Proceedings*, vii, pp. 77-8).—“ Mr. Lefevre, now a widower—his pious wife was an intimate friend of Miss Bosanquet, afterwards Mrs. Fletcher, and of Miss Bishop, subsequently the wife of Rev. Mr. Venn.”—*Wesley Banner*, 1849, note by Editor to letter, C. Wesley to his wife, June 28 [1758].