



THE LATE REV. HENRY J. FOSTER.

Photograph by Walter Davey, Harrogate.

HENRY J. FOSTER.

By the death of the Rev. Henry J. Foster the Wesley Historical Society has lost one of its most valuable members. He was singularly fitted by disposition and training for the work of a Methodist antiquary. He had that hunger for the distant past which characterises the true archæologist. Allied with it he possessed, and was possessed by a passion for accuracy. That passion led him to seek for absolute historical truth. He searched out, discovered and stated great facts ; he also, with an unwearying love of smaller things, shed a "kindly light" on incidents in the lives of long-forgotten men. His work in the by-ways, as well as on the highways, of Methodist History enriched, for many years, the pages of the "Proceedings" of our Society.

Shy and retiring in the presence of the general public, he opened his heart to his friends. They soon found why he was enamoured of John Wesley. In more than one respect they were kindred spirits. Each of them was a man whose holiness was beautiful because it was a possession of which he was unconscious. Henry J. Foster would have smiled if he had been told that he was a saint ; but his saintliness was never doubted by his friends. Called to sound the deeps of physical pain and weakness, he passed through the abyss fearing no evil. God was with him ; and, now, he is with God for ever.

J. S. SIMON.

THE LATE REVD. HENRY J. FOSTER : "THAT FRIEND OF MINE WHO LIVES IN GOD."

Somewhere about 1888, during one of his many visits to me, I suggested to the late Revd. Richard Green the desirability of forming, after the American model, a "Wesley Historical Society." In the following year, while I was staying with him at Didsbury College, the idea took shape, and shortly afterwards we drew up the Prospectus. It was not, however, until 1896 that the first number of the printed *Proceedings* appeared, although the

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MS. Magazine had previously been in circulation. For the first few years the Revd. R. Waddy Moss was Mr. Green's chief helper in the editorial work, rendering splendid service. After his retirement in 1901 our late dear friend, the Revd. H. J. Foster's name appears as one of the editors, and few men know better than I do the faithful service he gave to the Society ever afterwards. It was not until the year 1899 that his earliest contribution appeared, viz. : the first portion of his exhaustive "Bristol Methodist Notes," though he was from the beginning in full sympathy with the Society's aims. During Mr. Green's long illness Mr. Foster's labours were untiring and his work perfect, and on Mr. Green's "translation" in 1907, the chief editorship naturally devolved upon him. In many of his letters to me Mr. Green makes most grateful acknowledgment of the devoted and able assistance Mr. Foster had cheerfully rendered, and between the two experts there was the most perfect sympathy and confidence.

For several years past, Mr. Foster and I were in frequent correspondence, and all through, it was evident that his knowledge of Methodist history and usage was wide and deep, and never at fault. I have rarely seen such capacity for "taking pains," and Carlyle himself did not excel him in "verifying his facts." His unflinching courtesy, his unstudied kindness, his winning smile, revealed the generous soul and the reverent spirit, and will ever remain the priceless heritage of his friends.

His many letters to me during the past few years will remain among my most treasured possessions. How brave and patient he was—how closely and firmly he held the hand of God! Not one word of murmuring, not one sign of fear! Only concern for his loved ones and for his "stricken circuit!" Thus he finishes one of his latest letters to me: "What God will appoint for my 'residue of days' I know not. But He does know. I trust never to live a useless life." To many of us that "life" will be fragrant with loving memories—a great benediction until we gather with him yonder!

To the Staff of the "Wesley Historical Society" his departure is an irreparable loss, none knowing it more than the brave and able men who will seek to carry on his editorial work. But the inspiration of faithful service, unflinching brotherliness, high spiritual aims and purposes, will not be the least or the lowest of the lessons that will come to us from the noble life and character of Henry J. Foster.

GEORGE STAMPE.

PROCEEDINGS.

I esteem it a great privilege to write a brief appreciation of my late dear colleague, the Rev. H. J. Foster. It is just four years since, at the request of the late Rev. Richard Green, I undertook to be his colleague in the work of editing the *Proceedings*. He was then in the fulness of his powers, and to labour under him was a literary education of no mean order. His taste was exacting ; frequently documents were entirely re-written by him, because their style and method of treatment did not come up to his high standard. Of his patience as an investigator, and the usefulness and accuracy of the results he achieved, every number of our *Proceedings* bears ample testimony. In all these respects his work for the W.H.S. was but an illustration of the extreme conscientiousness and love of truth which marked his character. Nothing but the highest could satisfy him, and if even a slight error escaped his notice, its after discovery caused him pain. He was always on the look-out for material that might be of service for his work : there still remain in my hands a large number of notes from his pen, most of which I trust will be available for future use. Some, however, it is to be feared, cannot be brought into service, because there are wanting in them points of information and links of connection which only he could have supplied.

Of Mr. Foster's religious character, and labours as a minister, it is not needful that I should write : the testimonies borne to him at his funeral, in the public press, and at the Conference Memorial Service, have told how he was a man of the highest saintliness and devotion, whom to know was to revere and to love. I may, however, be permitted to say that our frequent communications gave me many opportunities of seeing and valuing his deeply spiritual nature. During his illness he often referred, in brief but most suggestive sentences, to his rich confidence in the Lord and complete resignation to His will. He was a true man of God, whose memory to me as his privileged colleague, will be very precious.

During the last few years the *Wesley Historical Society* has suffered heavy loss in the death of several of its most useful contributors. Richard Green, Henry J. Foster, Francis M. Jackson and C. Lawrence Ford laboured ardently in its service, and their contributions, enshrined in our volumes, are of great value. We need the help of new investigators, and shall be glad to receive papers from any of our members, or from other correspondents. As will be seen from the subjoined report, the Rev. Thos. E. Bridgen is to be associated with me as Editor, and the

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Rev. F. F. Bretherton, B.A., will act as Assistant Editor. The aid of these brethren, with their extensive knowledge of Methodist History and Literature, will be of the greatest value.

J. CONDER NATTRASS.

ANNUAL MEETING.

The Wesley Historical Society met at Eastbrook, Bradford, 15 July, the Rev. Dr. J. S. Simon presiding. A letter of sympathy was sent to the widow and family of the late Rev. Henry J. Foster, whose accurate work as Editor was highly valued by the Society. The Revs. J. Conder Natrass, B.A., B.D., and Thomas E. Bridgen were appointed Joint Editors, with the Rev. F. F. Bretherton, B.A., as Assistant. Mr. George Stampe, of Grimsby, was re-appointed Treasurer, and the Revs. J. W. Crake and M. Riggall, Secretaries. Application for membership should be addressed to the Rev. J. W. Crake, 1, Horton Road, Wootton Hill, Gloucester. (*Methodist Recorder.*)

A KING'S BENCH CASE IN 1766 ON THE REGISTRATION OF A METHODIST MEETING-HOUSE UNDER THE TOLERATION ACT.

To avoid penalties under the Conventicle Act of 1670 and other penal laws, it was necessary for many years to register Nonconformist chapels and preachers under the Toleration Act of 1689.

The following case as to the registration of a Meeting-House, which was decided by the Court of King's Bench in 1766 (the 7th year of George III's reign) is interesting because the report of Blackstone, who was one of the Counsel engaged in the case, expressly states that the applicants for registration were Methodists.¹

1. The Case is also reported in Burrow's Reports, vol. 4, p. 1991, but the fact that the applicants were Methodists is not there mentioned. Black-

It may be well to give some slight explanation of the legal terms employed in the report.

The 'ministerial' functions of Courts are matters of legal machinery in which Courts are bound, on prescribed conditions being complied with, to carry out particular duties (for example, the issue of a writ of summons when plaintiff produces the proper papers and tenders the proper fee), and are to be distinguished from the cases where Courts exercise a 'judicial discretion,' which latter cases come more prominently before the public eye.

A writ of *Mandamus* is the remedy by which the King's Bench (formerly the Court of King's Bench, now the King's Bench Division of the High Court of Justice) may require an inferior court to do some particular duty specified in the writ.

Application to register a Meeting-House under the Toleration Act having been refused by the Derbyshire Justices, the next step was for the applicants to obtain from the King's Bench a *rule* for a writ of *Mandamus* to compel the Justices to register. When a good *prima facie* case is made out by affidavit, a rule is usually granted. If a rule be granted, the real trial takes place on a further application to have the rule made absolute. The following is a report of the real trial on such an application.

Counsel for the Justices shewed cause *against* the application for registration.

I quote the case in full from page 605 of vol. I of the 2nd ed. of Sir William Blackstone's *Reports of Cases Determined in the Several Courts of Westminster Hall from 1746 to 1779*.

"The King v. Justices of Derbyshire.

"Sessions is merely ministerial as to the registering meeting houses under the Act of Toleration.

MOTION for a *mandamus*, to register a certain tenement, which was certified to the Quarter Sessions as a place set apart for the meeting of Protestant dissenters.

Morton and Blackstone shewed for cause, 1st. That the parties certifying have not shewn under what denomination of Protestant dissenters they fall, so as to entitle themselves to the indulgence shewn by the Toleration Act, which only meant (*vid.* § 17) to give ease to tender consciences, when professing such principles as neither endanger the civil government, nor undermine the fundamental doctrines of the Christian religion. These people may be

stone would gain this knowledge from his instructions as counsel in the case. Blackstone had been made a King's Counsel in 1761, and was appointed a Judge in 1770.

Arians or Socinians. Suppose them only Methodists (*which was the fact*): As these do not dissent from the Church of England, but only pretend to observe her doctrine and discipline with greater purity than their neighbours, it may be a very serious question, how far they are the objects of the Toleration Act, and privileged to meet in conventicles. 2d. The parties applying are not of the neighbourhood, so as to be able to resort to it when recorded. *Queen and Peach*, Salk. 572, it was held, till 10 Ann. c. 2, that a dissenting minister, who had qualified in one county, could not officiate in another. More reasonable to require, that the persons certifying should be of the neighbourhood, who may *bona fide* use the meeting house when registered.—When registered, it acquires some privileges; as by 1 Geo. 1, c. 5, it is felony to begin to demolish it. May a person at any distance, and who is no dissenter, certify *any* tenement to the Sessions, and thereby give it those privileges? 3d. The persons certifying do not appear to have complied with the terms of the Toleration Act by taking the oaths and making the Declaration: *K. and Larwood*. Salk, 168, 4. Mod. 274, this required by the Court: And was complied with in *Green and Pope*, Lord Raym. 125.

But the Court was of opinion, that in registering and recording the certificate, the Justices were merely ministerial; and that after a meeting-house has been duly registered, still if the persons resorting to it do not bring themselves within the Act of Toleration, such registering will not protect them from the penalties of the law.²

Rule for *mandamus* absolute."

T. BENNETT.

QUERY.

Certificates of registration (often spoken of as licences) of Methodist preachers and chapels under the Toleration Act. It was not till 3 Nov. 1787, that Wesley, after conversing with Mr Clulow, an attorney, was convinced of the necessity of licensing all chapels and preachers under the Toleration Act. (Journal of that date.) Thomas Mitchell had a licence apparently before 1760 (*Wesley's Veterans*, Vol. I, p. 192.) A Derbyshire Chapel was registered in 1766: see the foregoing article. The only preacher's licence of which a copy appears in the *New History of Methodism* is as

2. In Burrow's report of the case, the judgment contains the following addition: "And if in fact they are not within the qualifications, the Justices may return "that they are not" if they think proper."

late as 1810, Vol. II, plate 2, opp. p. 28.) What are the dates of the earliest known certificates of registration of the Methodist Chapels and Preachers? Are the original certificates in existence?

In reference to the above query and to the foregoing article, attention may be called to an important letter by Wesley, dated from Swinfleet [Swinefleet] 19 July 1768, and published in the *Journal* under that date. The terms of the letter are such as seem to indicate that Wesley had in mind the King's Bench decision of 1766.—J.C.N.

THREE WESLEY LETTERS.

I. To Mr. Bell, Officer of Excise, Longtown,
Cumberland.

"London, Dec. 2. 1769.

"My Dear Brother,

Upon the first moving of the thing Mr Ball seemed cold, saying he had just procured the same favour for another. But he added, 'Do you make a point of this?' I told him I did. 'Then,' said he, 'I will do what I can.' So I hope there is little reason to doubt, but the thing will soon be accomplished.

You have cause to bless God upon many accounts; particularly for the Friendliness of your Collector and Supervisor. Above all, for his revealing his love in your heart, and giving you a word to speak in his name.

I am Your Affectionate Brother,
J. WESLEY.

This letter has already appeared in the series of Wesley papers in *W.M. Mag.*, 1847-8, No. 26. It is inserted here for the sake of the appended note. (Editors).

Robert Bell, Exciseman, the recipient of this letter was great-uncle to the friend of mine, by whose kindness I am permitted to copy it. According to Tyerman (iii, 63), Bell founded Methodism in Carlisle, where the first place of worship was a shed used for sheltering carts.

Wesley records two visits to Longtown.

"1770. Mar. 14. I rode on to Longtown; where, finding no better place to screen us from the wind, I stood in a large broad entry, with a room on either hand. Many crowded in here; the rest stood at the door."

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"1784. Apr. 23. We travelled through a lovely country to Longtown, the last town in England ; and one of the best built in it ; for all the houses are new, from one end to the other."

I should be glad to learn something more about R. Bell. Who is the Mr. Ball referred to in the letter ?

B. A. HURD BARLEY.

On *Early Carlisle Methodism*, see W.H.S., iv, 179.

II. J. W. to (? S. Bradburn)
[Endorsed only "With William Hewden's best respects to Mr. Duncan]

London

Feb. 22, 1777.

Dear Sammy,

If George Brown is likely to be an usefull Preacher, it is no wonder he should be so tempted. If he *will* forsake the work, there is a young man at Cork, John Howe, who may take his place. So I have wrote to John Watson. I do not remember, I have had a line from John Hampson since Christmafs.

It will be a difficult thing, to keep Mr Smyth from running into Extremes. He surely will be prosecuted, if he publishes anything, which the Law can lay hold on. And it is easier to prevent the evil, than to redress it.

[Signature cut away.]

[The late] H. J. FOSTER.

MS. in possession of Mrs. Aykroyd, Oakwood, Harrogate.

"J. H.," initials only, appears in the *Minutes* at Cork.—T. E. B.

For Rev. E. Smyth, see Tyerman, vol. iii.

III. A letter of John Wesley's old age.

The following is a transcript of a letter in my possession. The date and tremulous handwriting shew it to have been written when Wesley was "in age and feebleness extreme." Some words are difficult to decipher, and the copy is the best I can make out. I hoped to have supplied a photographic copy for the pages of the *Proceedings*, but find myself unable to do so.

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London Feb. 4 1789.

My dear Patty

We seem to be now just where we were some years ago. You had a strange Dream : but it is past and you are now awake. He that was the chief means of lulling you asleep is now likewise broad awake. Well ; let us now redeem y^e time ! The night is far spent ! The day of Eternity is at hand ! I am now preparing to take leave of London, perhaps to see it no more. But perhaps my Bones may rest here in (a) vault (? which) is prepared for me and a few more Preachers.

I am, My Dear Patty

Your very affectionate Uncle,

J. WESLEY.

The letter bears the address and message outside.

To

Mrs. Pat Whereat

At the New Room in

Bristol

Send it to her

The original of the above came into the possession of Mrs. Hawkin (my wife) upon the death in 1878 of her uncle Mr. Thomas Dix, solicitor, of Bristol. He was for many years a worshipper and member of the historic Portland Chapel in that city. As to how he obtained the letter I have no certain information. A few months ago I learnt that the Mrs. Patty Whereat to whom it is addressed, was an ancestress of the Rev. Nehemiah Curnock, and I at once brought the letter to his notice. My first surmise was that the letter had come into Mr. Dix's hands through Mr. Curnock's grandfather, who for many years was associated with the King Street Chapel in Bristol, but Mr. Curnock doubts this as his grandfather was unacquainted with the Whereat family. I can now only suppose that the letter was obtained direct from some member of that family in the circle of Mr. Dix's acquaintance. No one who knows J. Wesley's handwriting can doubt the authenticity of the letter.

Mr. Curnock has been naturally interested in the letter, and, in reply to my queries, has given me the following notes with permission to publish them. He says, "My mother's maiden name was Whereat. She was the eldest daughter of an old Nonconformist family at Castle Green, Bristol. Her father's brother married Patience Ellison, the granddaughter of Mrs. Ellison, John Wesley's second sister Susanna. In the Colman Collection there are letters to or respecting John Ellison,

Susanna's son and father of Patience. His uncle gives him good advice and intercedes with Pitt on his behalf, apparently obtaining for the young fellow a situation in the Customs. John Ellison's daughter Patience was, I have always understood, a fine character and a great favourite with her uncle (great uncle) John Wesley. She used sometimes to accompany him on his preaching journeys, and was quite capable of preaching herself, so my mother used to say. Alas! Patience became a Calvinist, and quarrelled with her great uncle. Your letter shows that in later life they made friends again. The Whereats were not very strenuous Calvinists, but they were right worthy deacons. William, my mother's brother, who had the book-shop and Tract and Bible Society's Depot in Corn Street, was deacon at Castle Green and afterwards at Redland for Rev. Urijah Thomas for many years; I should think in all for forty or fifty years. At first I thought it might possibly have been a daughter of Mrs. Ellison and that her mother had called her Martha (Patty) after her aunt Martha (Mrs. Wesley Hall), but this I find was not so. Patience, Mrs. Ellison's granddaughter, is the right person. J. Wesley never would call people whom he loved by their right names. To men and women alike he gave pet names. It was his proof of affection." "This is only one of several new Wesley letters elicited by this first vol. (of the *Journal*). I wish some more diaries would turn up."

Thus far Mr. Curnock. His ancestral review shews, among other matters of interest, that *his* great uncle Whereat married Patience Ellison, the great niece of John Wesley. Thus the association of Wesley with the present Editor of this *Journal* is something more than literary!

The first paragraph of the letter sustains Mr. Curnock's remark that Wesley and Patty Whereat were at length reconciled after their estrangement. But no light is thrown by the letter itself upon the cause of the quarrel. Had it been possible one would like to have known more exactly what Wesley meant by "a strange dream"; also, who was "He that was the chief means of lulling" Patty asleep, but is described as being now likewise "broad awake"? Is there a veiled reference here to Patty's lapse into Calvinism? Was the "strange dream" some Hyper-Calvinistic delusion that she was so assuredly among the "elect" as to incline her towards Antinomian carelessness of life? Was the "chief means" of this "lullaby" the influence of her husband, Mr. Whereat, and had he recently through death come to the "broad awakefulness" of the other world? These are only conjectures, but they are consistent with the tone of the letter as

interpreted by Mr. Curnock.

The reference at the close by Wesley to the vault prepared for himself and "a few more preachers" is very significant and touching. He seems to be feeling the weariness of added years, and would fain fall on sleep. Two more years of his strenuous life remained to him before he entered into "the rest that remaineth."

E. HAWKIN.

A LIST OF PAMPHLETS RELATING TO THE "DIVISION" OF IRISH METHODISM. (1815-1818.)

The following is an attempt to compile a list of the Pamphlets called forth by the Controversy as to the administration of the Lord's Supper, which eventuated in the division of Irish Methodism into the Wesleyan Methodist and Primitive Wesleyan Methodist Societies, long since happily reunited as the Methodist Church in Ireland. As the List is doubtless incomplete, I would be glad if other members should be able to supplement it.

1. The Remonstrance of the Trustees, Stewards and Leaders of the Methodist Society in Dublin; presented to the Methodist Preachers in Conference Assembled July 1815. Now published by order of the Stewards' and Leaders' Meeting. Dublin: Printed by John Jones, 40, S. Great George's St. 1816. Pp. 24.

2. Wesleyan Methodism explained and defended: being a Reply to certain charges preferred against the Conference by Persons styling themselves "Leaders, Stewards, and Trustees of the Limerick Society." Addressed to the Friends of Methodism in Limerick. With some explanatory observations on the present state of Methodism. By Samuel Harpur. Newry: Printed by Alexander Wilkinson, Margaret Square. 1817. Pp. 36.

3. A Report of the Proceedings of the General Committee of the Methodists in Ireland, Assembled to confer with the Methodist Conference begun in Dublin on the 4th July, 1817: in which are discussed certain controverted points of discipline, which materially involve the interests of the Methodist Connection in Ireland. Dublin: Printed by William Porter, Grafton Street. Pp. 30.

4. A Vindication of the Irish Methodist Conference from certain unfair Charges, contained in the "Report" of the Clones Committee, &c., in which, also, their Plans and Proceedings are brought to light! By Gideon Ouseley. Dublin: Printed by J. O. Bonsall, 29, Dawson Street. 1817. Pp. 34.

5. The Case Stated; or observations on a Report, purporting to be the Proceedings of the Committee assembled to confer with the Methodist Conference, begun in Dublin, on the 4th July 1817, in which it is proved by facts, that the rejection of all pacific negotiation, rested not with the Conference, but with the Committee. Dublin: Printed by J. Jones, 40, S. Gt. George's Street. 1817. Pp. 36.

6. Remarks upon a Pamphlet, entitled, "A Report of the Proceedings of the General Committee of the Methodists in Ireland; assembled to confer with the Methodist Conference begun in Dublin, on the 4th, July, 1817," &c. By William Copeland. Dublin: Printed by John Jones, 40, S. Gt. George's Street. 1817. Pp. 36.

7. Address and Resolutions of the Trustees, Stewards and Leaders of the Methodist Society assembled in Dungannon, on the 13th of November, 1816, together with an Appendix, containing a letter from the Rev. J. Wesley to the Rev. J. Walker, and Mr. Wesley's Thoughts on Separation from the Church of England. Newry: Printed by Alexander Wilkinson, Margaret Square. 1817. Pp. 16.

8. Correspondence between Rev. Adam Averell and Andrew Hamilton. [A 2 page leaflet]. Dated at Dublin 4th and 16th October, 1817.

9. A Reply to a late Circular from sixteen Persons styling themselves Leaders and Trustees of the Methodist Society; in which the Calumnies contained in their Letter are refuted, and the Truth brought to Light, with a few observations on Mr. Averell's strange conduct. By J. O. Bonsall, Secretary to the Dublin Association and a Member of the Dungannon Committee. Second Edition, with considerable additions. Dublin: Printed by T. Courtney, 6, Wood Street. 1817. Pp. 24.

10. Minutes of several Conversations between the Preachers and Committee of the Wesleyan Methodists in Ireland in a Conference, begun in Clones, on the eighth of August, 1817. Dublin: Printed by William Porter, Grafton Street.

11. A Letter to the Candid and Impartial Methodists of Ireland, in which misrepresentation is corrected, the truth vindicated, and the simple in heart rescued from craftiness, in

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contradiction of the unfounded assertions of the Address of the Clones Association affixed to their Minutes of 1818. By S. Wood. Dublin : Printed by R. Napper, 140, Capel Street. 1818 Pp. 23.

12. An Address to the People called Methodists, in Ireland, occasioned by certain recent and passing occurrences in that Body. By William Stewart. Dublin : Printed by Robert Napper, 140, Capel Street. 1818. Pp. 24.

13. A Letter to Mr. John Mc.Gregor wherein the Charges contained in his Letter to Mr. William Stewart, his censures upon the Conference, and his claim to Wesleyan Methodism upon acknowledged principles are examined and disproved. By Ambrose Morrison. Dublin : Printed by R. Napper, 140 Capel Street. 1819. Pp. 27.

14. General Principles of the Methodist Constitution, agreed upon in Dublin, at a Meeting of Representatives, Held on the 5th and 6th of January, 1818, and fully agreed to and ratified at a General Meeting, convened at Clones on the 21st instant to re-establish Methodism on its original basis, agreeably to Primitive Wesleyan Methodism. Dublin : Printed by Martin Keene, 6. College Green. 1818.

15. A letter to the Rev. Adam Averell occasioned by a statement delivered in Limerick by that gentleman, on the 13th of March, 1818. By Samuel Harpur. Cork : Printed by E. N. Connellan, Brown Street. 1818. Pp. 21.

16. A Second Letter to the Rev. Adam Averell, occasioned by his late visit to the Limerick Circuit ; and Reports Circulated by the Clones Association, injurious to the character of the Irish Conference. By Samuel Harpur. Limerick : Printed for the Author. 1818 Pp. 14.

17. A Call to Peace and Brotherly Love ; being a calm and friendly expostulation with the Methodists of Ireland ; occasioned by the late publication of a Tract for the avowed purpose of dividing the Connexion. By a Lover of Peace [William Copeland]. Cork : Printed by E. N. Connellan, Brown Street. 1818. Pp. 29.

18. A Statement of Facts, proving that the Methodist Preachers have not departed from Methodism, or separated from the established Church, farther, than Mr. Wesley practised in his own day. By C. McCord. Monaghan : Printed by J. Robinson. 1820. Pp. 8.

19. Methodism Unmasked : A Poem. [Dated July 12, 1817.]

20. Methodism Defended ; or Thoughts consequent upon

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reading a Publication, entitled, "Methodism Unmasked," supposed to have been written by a Clones Preacher. By Alexander Mackey. Newry: Printed by Alexander Wilkinson, Telegraph Office. 1818. Pp. 15.

D. B. BRADSHAW.

MR. D. B. BRADSHAW'S LIST (*vide ante*) OF PAMPHLETS
RELATING TO THE DIVISION IN IRISH METHODISM
(1815-1818).

To the list given these may be added.

1. A Candid and Impartial Inquiry into the present state of the Methodist Societies in Ireland, wherein several points relative to their doctrine and discipline are discussed. By a Member of the Society: Belfast, 1814.

2. A Letter on the Cause and Effects of the recent Schism of the Methodist Society in Ireland, addressed to a Gentleman in the vicinity of London, By Joseph Keele. This Letter not to be sold but distributed gratis. London, 1818.

3. A Sermon preached at the Opening of the Primitive Wesleyan Methodist Preaching House, Dublin, Dec. 24 1820. By G. M. West. Dublin, 1821.

4. For Private use only. First Report of the Committees on Methodist Union appointed by the Irish Wesleyan Methodist Conference, and Conference of the Primitive Wesleyans. Belfast: 1875.

This secession was not without connections with the earlier one of 1798. Some documents connected with this, and some references to the Primitive Wesleyans, will be found in *Irish Methodist Reminiscences*. By Edward Thomas: London, 1889.

GEORGE EAYRS.

WESLEY'S VISITS TO OTLEY.

ANNOTATIONS OF THE JOURNAL.

1. 1st Visit: 1759, Tues., 17 July. "I preached to an immense congregation at the foot of a high mountain near Otley."

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This "High Mountain" is the Otley Chevin, and the site of this service would probably be under the East Chevin near to the old hamlet of Cambridge just without the Chevin-bar near the Leeds old road. It was in Cambridge that the first Meeting-room of the Methodists in Otley was situated, but I have not at present succeeded in locating the exact spot, nor the precise date when this "room" was taken. Otley first appears in the Society Book of the Keighley Circuit (then the Haworth Round) on 24 April, 1755. It is interesting to note that in June, 1758, *John Pawson* was awakened under the preaching of *James Oddie*, presumably in the room at Cambridge. This all goes to shew that Wesley was not breaking new ground when he first came to Otley in 1759. On this, as on subsequent occasions, Wesley was the guest of Dr. Ritchie, whose house stood in Kirkgate, at the Church Gates, where are now Jackson's Stores. In 1760 Otley was one of the principal places in the Haworth Round.

2. 2nd Visit: 1761, Mon., 6 July.

On this occasion Wesley "talked with many of the Society," evidently in regard to the wonderful revival of Sanctification that had broken out in 1760: an account of which is given in Wesley's *Works*, xiii, 330.

NOTE I. Tyerman's Wesley, II, 417, states that Wesley visited Otley in 1760 to investigate this revival, and quotes his remarks as to the genuineness of it. There seems to be no authority for this date. Can anyone elucidate it for me, and also give the reference in Wesley's *Works* where the quotation cited by Tyerman is to be found?

NOTE II. Laycock's *Haworth Round*, p. 203, gives 13 March as the date of the 1760 Revival; Wesley's *Works*, xiii, 330 says 13 Jan.; and in the *Journal* under date Sat., 16 Feb., 1760, Wesley quotes the same account but gives the date simply "on Friday, 13." Can anyone supply the correct date? In January, Friday would be the 18th, in February, the 15th, and in March, the 14th.

3. Wesley's 3rd Visit was made 27th June, 1764, and his 4th on 4 Aug., 1766.

1768, Wed., 29 June, seems to have been the date of his 5th visit. It is not mentioned in the *Journal*, but in a letter from Wesley to R. Costerdine, dated Kendal, 13 April (Vid. Laycock's *Haworth Round*, p. 281).

4. Wesley's 6th Visit: 1770, Tues., 26 June.

Wesley's 7th Visit: 1772, Tues., 30 June. "I preached in the new house at Otley as neat as that at Hull."

This building in Nelson Street is still standing. It seated

500, and the population of the town was then only 2,000. This chapel served the Methodists until 1825, when the second chapel with two Ministers' houses was built, and that in turn was succeeded by the present fine building in 1874. These two latter chapels are in Boroughgate. The old Nelson St. chapel subsequently became a Mechanics' Institute and is now used as a Drill Hall.

5. Wesley's 8th Visit : 1774, Mon., 2 May. "I preached at Otley".

An interesting account of Mr. W. is given in a letter written on 5th May by Mrs. Marshall, of Guiseley, with whom he frequently stayed when in this neighbourhood. It is quoted by Laycock, p. 306.

6. 9th Visit : 1776, Wed., 24 April.

1777: Three Visits, 10 May, 5 June, and 9 June, on account of the illness of Miss Ritchie. Tyerman states *re* 5 June that Wesley not only preached but made a collection for his London Chapel. (iii, 243).

1778 : An unrecorded visit at the end of July is mentioned by Laycock, p. 336. There is an item in the Keighley Circuit Book, *re* Wesley's expenses, dated 2 July 1778, which probably refers to his visits of 1777.

7. 14th Visit : 1779, Mon., 19 April.

15th Visit : 1780, 19—22 April.

Wesley preached the funeral sermon of Dr. Ritchie in Otley Church.

1780 : 20 April. Wesley wrote at Otley the Preface to the 4th edition of *Primitive Physic*.

1781 : Wesley was in the West Riding 11 to 30 July (see Wesley's *Itinerary*) and would most probably visit the Ritchies at Otley. 2

8. 17th Visit : 1782, 30 April to 3 May.

In connection with the reference to the Select Society, see a letter from W. to Miss Ritchie dated 19 Jan., 1782. (*Works*, xiii, 59).

9. 18th Visit : 1784, 15 to 17 July. "I retired to Otley and rested two days."

Miss Ritchie says under date 16 July, "Mr. and Mrs. Fletcher visited Otley. I was truly blessed and edified by their society. Our house was full of company and my health very indifferent. But the Lord does all things well ; He gave me an entire resignation to His will."

Monday, 19 July, Wesley was again in Otley. He came

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from Keighley via Baildon with Mr. Edmondson. Preached at 6-30, dined at Miss Ritchie's with A. Edmondson and S. Bradburn and rode with them to Leeds. (Vid. Laycock's *H.R.* p. 370).
10. 19th Visit : 1786, 20 April.

20th Visit : 1788, 6—7 May.

On 8 May Mr. W. married Thomas Gill to Elizabeth Robinson of Otley, in the Otley Church. Gill was one of W's travelling preachers, and both he and his wife belonged to the town. Mrs. Gill had lived with the Ritchie family up to the time of her marriage. The register of the marriage is signed by Wesley.

11. 21st Visit : 1789, 21—24 July. "I hid myself at Otley, and prepared myself for the Conference."

He would stay as usual at the house of the Ritchies.

Last Visit : 1790. Wesley planned to visit Otley on 29 April and seems to have done so. There is no mention of it in the printed Journals¹.

B. A. HURD BARLEY.

TWO EARLY MANX METHODISTS.

In the church-yard of Onchan, near Douglas, Isle of Man, there are two inscriptions sufficiently interesting to be inserted in the *Proceedings*. They are epitaphs of two worthy Methodists, contemporaries of Wesley, who himself visited the Island, 30 May—2 June, 1777, when the attitude of the Bishop and of some of the clergy was unfriendly to Methodism ; and again, 1—8 June, 1781, when he writes : "We have now rather too little, than too much reproach : the scandal of the cross having for the present ceased." At the latter date there were twenty-two Local Preachers in the Isle of Man, "men of faith and love, knit together in one mind and one judgment. They speak either Manks or English,

1. Reference to Wesley's *Itinerary* W.H.S., vi, shows that Wesley visited Otley 28-29 April, the authority being his last Pocket Diary, preserved at Headingley College.

For other references to Otley Methodism see W.H.S., iii, 107, v. 189.—J.C.N.

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and follow a regular plan, which the Assistant gives them monthly." The Circuit was formed in 1778 from the Whitehaven Circuit, which had its origin from the Haworth Round in 1769. It had from 2100 to 2200 members at the time of Wesley's second visit to the Island. Of the Manx people and Circuit Wesley entertained the highest opinion: "Having now visited the Island round, East, South, North, and West, I was thoroughly convinced, that we have no such Circuit as this, either in *England, Scotland, or Ireland.*" That the two early Methodist worthies, whose epitaphs we reproduce, have not lacked successors is attested by the existence of an excellent Wesleyan Church in Onchan, served for the most part by local preachers, and by the fact that the preachers to-day receive no less honour and hospitality than they did a century or more ago.

In Memory of
JOHN COWLE
of Douglas,
who departed this life
the 19th day of November 1848
aged 80 years.
He was fifty-six years
a Local Preacher in the
Wesleyan Methodist Connexion,
more than forty of which he filled
the office of Clerk in St. George's Church,
being through a long and laborious life
a most consistent, useful and
exemplary character.
"He rests from his labours and
his works do follow him."

Sacred
to the Memory of
ALICE CAIN,
alias Christian, wife of
William Cain, of Ballig,
and Anamona, of this
Parish, who departed
this life, 22 Dec^{br} 1807,
Aged 71 years.
Also of the above-named
WILLIAM CAIN,

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who departed this life,
23rd Nov. 1812, aged 79 years.
The above William Cain, was
one of the first Individuals
that entertained the
Wesleyan Methodist Preachers
on their first visit to this
Parish, about the year 1781.

JAMES REDFEARN, F.R.M.S.

For previous notices of Wesley and the Isle of Man Methodism see *W.H.S. Proc.*, v, 80—4, 255—6.

On "The Progress of the Methodists in the Isle of Man," see *Feltham's Tour*, fully quoted in *Evangelical Mag.*, Nov., 1798.—T.E.B.

WAS WESLEY A FREEMASON?

Paragraphs have appeared in the Masonic Press, both of Ireland and of the United States, asserting, with some circumstantiality of detail, that the Rev. John Wesley, A.M., was a member of the Craft, and that he had been initiated in an Irish Lodge, at Downpatrick. The evidence on which this claim rests is in the records of the old Lodge, No. 367, at Downpatrick, 1788, corroborated by the corresponding entry in the Register of the Grand Lodge of Ireland, and is as follows:

" 115		
John Wesley		
Entrd. & Pas'd this 3 Day		Rec ^d .
of October	£0 5 5	same time
October 13. Jno. Wesley Rc'v'd	2 8½	Rec ^d .
	8 1½	2 8½
	8 1½	8 1½
Rec ^d . Certificate."		

The entry in Register of Grand Lodge gives the name as Jno. Westley and appears to have been registered with a score of others on 17 November, 1788, and the Grand Lodge certificates appear to have been issued on the following day.

These entries prove conclusively that a certain John Wesley was regularly made a Mason in October, 1788, by the Lodge at Downpatrick. It might even be surmised that he was a bird of passage, because the chief value of the certificate issued to him was to identify a Brother on his travels, and because no trace has been discovered of any resident of the name in the town. It is known, too, that Rev. J. Wesley visited Downpatrick several times between 1778 and 1789. Thus there appear to be some grounds for the assumption that he was a Freemason; the more so, as it appears that his nephew, Samuel Wesley, was admitted into the Craft, a few weeks later in the same year.

On the other hand, the reference to Freemasonry made by Wesley in his *Journal*, 18 June, 1773, both in its tone and its statements, shows plainly that at that time he was neither identified with the Craft, nor in sympathy with it. Moreover Wesley did not visit Ireland in 1788, the year in which it is stated he was initiated, while as a matter of fact he was at Norwich on 3rd October, and at Wallingford on the 13th, the two dates mentioned. However the case is settled by the fact that the signature, a photograph of which lies before me, is unquestionably not that of the venerated Founder of Methodism.

CHARLES H. CROOKSHANK.

A RECENT FRENCH TREATISE ON WESLEY.

L'Angleterre Religieuse et les origines du Méthodisme au XVIII^e siècle. LA JEUNESSE DE WESLEY, par Augustin Leger, Docteur ès-lettres. Paris. Hatchette, 1910.¹

It has not been our custom to make reference in the *Proceedings* to newly published works on Wesley subjects, but

1. Copies may be obtained from the Methodist Publishing House, City Road, E.C., and from Hatchette and Co., 18, King William St., Charing Cross.—6/-.

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one has been recently issued of such special interest to the members of our Society that we venture to make an exception in regard to it.

M. Leger was formerly Professor of Philosophy in Montreal University, and is now "Professeur Agrégé d'Anglais à l'École Navale, Brest." The above was one of two *theses* prepared for his Doctorate in Paris University, and is the result of original investigation in which he has been assisted by the Rev. Thos. E. Brigden and the publications of our Society, frequently quoted in his notes. This assistance receives graceful recognition in the Dedication, which is as follows: "Au Reverend Thomas Edwin Brigden (de Londres et Barrow-in-Furness) en reconnaissant souvenir de mainte amicale Causerie, et a ses Confrères de la Société d'Histoire Wesleyenne, en communauté d'effort scientifique." In the Préface Mr. Brigden is described as "à l'heure actuelle l'un des hommes les mieux informés de tout ce qui touche aux origines Wesleyennes du Méthodisme." Mr. Curnock is thanked for permission to use the new edition of the *Journal*, and Dr. Workman for his counsel. The volume contains valuable notes, an accurate Bibliography, and copies of "confirmative documents" from the Bodleian Library and the British Museum. Dr. Leger's smaller study, in English, on "*Wesley's Last Love*" has been recently noticed in the *W. M. Mag.* The French thesis will no doubt win a permanent place in the critical literature of the Methodist Revival. We understand that it is Dr. Leger's purpose to follow up his present work by other studies of the period.

J. CONDER NATTRASS.

NOTES AND QUERIES.

446. CONFERENCE AT EDINBURGH, MAY, 1790.—John Townsend's name appears amongst those of preachers "now admitted", in the Bristol *Minutes* of 27 July, 1790. But I have the copy of the Large Minutes given to him, with the still used formula of reception, signed by Wesley himself; underneath which he has written, "The above was written when I was received into full Connexion at the Edinburgh Conference. May 15th, 1790. John Townsend."

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A loose paper has been preserved with the book, endorsed by Townsend, "Letter of Ordination from the Conference, Leeds, 1797." It runs as follows :

"LEEDS,

These are to certify to all whom they may concern that Mr. Jn^o Townsend is authorised by the Conference to administer the Sacraments of Baptism and the Lord's Supper. Given under our hands the 15th day of August, in the year 1797.

Signed { Thomas Coke, President.
In behalf of the Conference { Samuel Bradburn, Secretary."

A long *hiatus* occurs between Sat. 10 April and Mon. 24 May in the printed *Journal* for 1790, which the last pocket Diary of Wesley, preserved at Headingley College, enables us to fill up perfectly. This has already been done so far as the places he visited are concerned, in the *Itinerary* printed in vol. VI of our *Proceedings*.

The Diary tells us that from Belford, where he had slept, he reached the home of "C. Affleck," which, as we know, was at Dunbar, on the forenoon of 12 May. There he spent the day, writing in preparation for the Conference, and preaching at night. He set out at 10 a.m. on the 13th, reaching Tranent about midday, and Edinburgh at 2 p.m. He preached at 6-o p.m., and at 8 o'clock arrived at Coates, the town house of Lady Maxwell (See *Journal*, 27 May, 1786, and W. H. S. *Proc.*, VII, p. 46.) He was her guest throughout the "little Conference," but dining on 15th with Mr. Caithness, about whom I should be glad to know more. Conference opened at 9 a.m. on the 14th: two sessions on that and the following day sufficed. He spent most of the 16th in preparing material for the *Magazine*, and was at Queen's Ferry by 6 o'clock on the morning of the 17th, on his way northward.

The well-known engraving of Wesley walking in the High Street of Edinburgh, supported by Dr. Hamilton and Rev. Joseph Cole, belongs to this visit. The two daughters of John Townsend married the brothers Peter and John McOwan. From the last survivor of John McOwan's family, Miss McOwan, of Bowdon, I have received the little volume.—[The late] *H. J. Foster*.

The volume is now in the possession of Rev. Dr. Simon, the President of the W.H.S.

447. WESLEY AS A PARTY POLITICIAN. [*Journal*, 23 April, 1780 ;

"I preached in Bingley Church."] In the *York Courant*, for 6 June, 1780, (the late) Dr. Lyth found the following report: "The famous preacher Wesley may now be ranked among the pensioned hirelings of the Court, and has been busily employed in some parts of Yorkshire very lately, putting forth his pious political tenets. The Established Churches in many places have been laid open to him, particularly in Halifax and Bingley, where in his sermons he has repeatedly exhorted his disciples to purchase a fourpenny book, which he calls a true statement or account of the war in America,—an extract from the pamphlet or evidence of Mr. Galloway, than which nothing can be more fraught with misrepresentation and falsehood." [For Mr. Galloway, see *Journal*, 13 Nov. 1779, *W.H.S. Proc.*, vol. iv, pp. 114, 216]. Is the pamphlet Wesley was recommending the Rev. R. Green's No. 340? The date seems to exclude his No. 352 or 353, which were based on Galloway's representation of the facts, and belong to 1781.—*Mr. John Taylor*.

448. WESLEY FASTING IN LENT. In the long memorial notice of Wesley in *The British Chronicle or Pugh's Hereford Journal*, 16th March, 1791, the editor says: "The blamelessness of Mr. Wesley's life is among his chief recommendations. His charity was unbounded; in fact the Trustees were obliged to be guarded in what money they gave him, as it generally went among the first poor objects he met with. During the Lent season, he practised fasting in almost the strictest sense, and we are credibly informed, that from Ash Wednesday to Easter Monday his only food was bread and water. Whitefield, though in principles more strict and confined than Wesley, was less so in diet,—he loved a good dinner, and during the Lent season *fasted* upon *Turbot* with much enthusiasm." [Obviously not too accurate a paragraph, but is there any modicum of fact as to Wesley's Lenten habits?]—*Mr. William Parlbly*.

See Wesley on Fasting, *Sermons* xxvii (1768), and cxvi at Plymouth Dock (1789): also his letter to James MacDonald (1790), Tyerman, iii, 631.—T.E.B.

449. THE BRISTOL "ROOM" LENT BY WESLEY TO THE PRESBYTERIANS (*Journal*, 25 Sep., 1790). The Lewinsmead congregation were replacing an older chapel by the fine [Unitarian] chapel which stands to-day. Their minister, Mr. Hey, asked Wesley for the use of the Old Room, when the Methodists were not themselves using it. "To this,"

says Wesley, "I willingly consented, and he preached an excellent sermon there the next day at two." This courtesy to the "Presbyterians" was at that time being extended to them by other Nonconformist bodies also. Murch (*History of Presbyterianism in the West of England*, p. 116) says: "While the work [of rebuilding] was going on, the congregation assembled on one part of the Sunday in the Independent Chapel in Bridge Street, it being then customary for the Dissenters of Bristol, though differing widely on points of doctrine, to accommodate each other in the spirit of power, and of love, and of a sound mind." The Headingley Pocket-Diary shows that Wesley himself read prayers and preached at 10 a.m. in the Room: he was a hearer at 2-0 p.m. The 5 o'clock sermon was preached in the evening of the same day, not the "morning" as the printed *Journal* by some slip reports. [It may be Wesley's own slip. In the printed *Journal* he is said to have seen the "monster,"—the sloth bear,—on the 16th, whereas the Diary is perfectly clear that he saw it on the 9th, and *not* on the 16th. His own slip again, perhaps, in writing a MS. "Copy" from his daily notes].—[The late] *Henry J. Foster*.

450. PETER WHITFIELD, OF LIVERPOOL, AND DAVID JEFFERIES.—In the last issue of the *Proceedings* there are interesting letters on the above. I have just noted that P. Whitfield's *Dissertation on the Hebrew Vowel Points, Liverpool, 4to., 1748*, is catalogued at 10s. by a Bradford bookseller. As David Jefferies, who attacked Whitfield's treatise, was "a teacher of French," it appears probable that he was the writer also of the tract: *A letter from a late Roman Catholic, 1748*, described in my article on *David Jeffries* of Wesley's *Journal (Proceedings, Vol. V, p. 193)*.—*Rev. Thos. E. Brigden*.

ERRATA, in "*Proceedings*," Vol. vii, Part 6.—*Corrections in Article "Langham Row," pp. 130—132.* (1) p. 130.—Remove the first bracket from its place before the words *the home of*, and insert it before the words *for many years*, in the following line. (2) p. 130.—Between the names *Hogsthorpe* and *Anderby*, insert *Huttoft*. (3) p. 130.—For *Stoothby* read *Sloothby*. (4) p. 132.—For *Mr. Bryant*, read *Mr. Bryan*.—*Rev. Marmaduke Riggall*.