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METHODISM IN WHITEHAVEN.

III. FROM 1769 TO WESLEY'S DEATH.

Whitehaven was separated from the Haworth Round in 1769 to form a separate Circuit composed of the following places, members, and leaders, as recorded in Laycock's *Methodist Heroes of the Great Haworth Round*.

Whitehaven...	115	Members	8	Leaders
Workington...	12	"	1	"
Lorten.....	8	"	1	"
Branthwaite...	12	"	1	"
Coldbeck.....	8	"	1	"
Cockermouth.	19	"	1	"

The Circuit was placed under the Superintendency of Joseph Guilford. Mr. Briscoe says of him, "Through his zealous and indefatigable labours both in the pulpit, and going from house to house many souls were brought to God and multitudes also to hear the word, so that the Chapel on Sabbath evening proved too small. Daily morning preaching at 5 a.m. was strictly attended to, and field-preaching also when the weather permitted. Stewards, Leaders and Trustees appeared full of zeal." John Wittam¹ was Mr. Guilford's junior colleague. That this enthusiasm was not maintained after Mr. Guilford left is evidenced by a remark of Wesley's when he next arrived in Whitehaven on April 10, 1770; he says, "Here I found a faintness had spread through all. No wonder, since there had been no morning preaching for some months. Yet, every morning I was here, the congregations were as large as they had been for years."

On Thursday, April 12, he further writes: "I met such a company of children as I have not found within a hundred miles. Several of them appeared to be convinced of sin, five rejoicing in God their Saviour. And, upon inquiry, I found their whole behaviour was suitable to their profession."

On April 13 (being Good Friday), he preached in the morning, and went on to Carlisle via Cockermouth, where Joseph Guilford joined him at Longtown (near Carlisle) on Easter Sunday, when they both preached. Wesley refers to the work at Carlisle as the day of small things, there being only fifteen

1. See *Haworth Round*, p. 280.

members. Methodism only began there in 1767; and it was later included in the Whitehaven circuit.

The work had evidently revived again in Whitehaven itself for Wesley writes on the occasion of his next visit on April 11, 1772, when he came by chaise, (being then 66 years old).—"At eight we had our usual congregation of plain, earnest people. But at five (who could imagine it?) we had wellnigh all the gentry of the town; and 'the power of the Lord was present to heal them,'; so that few I believe, were unaffected. The same power was present at the meeting of the children. I never in all my life was so affected with any part of Solomon's Song, as while one of the girls was repeating it." Under April 13, he writes, "At five in the evening we had all the gentry again, with several clergymen; and again the Spirit applied the word. For the present even the rich seemed to be moved."

The fame and name of John Wesley as a preacher were now so universal throughout the length and breadth of the land that all classes flocked to hear him, whenever he visited any place. He had become the great outstanding figure in England.

When in 1773 Jacob Nowell became Superintendent, the Chapel in Michael Street became so overcrowded that galleries had to be put in.² It was at this time that it was also decided to buy a horse for the Preacher's convenience as the circuit by now was so extensive, taking in all the towns and villages on the coast northwards, and including Carlisle and Brampton. Michael Fenwick,³ who became junior minister in 1774, with one of the Trustees, canvassed the town for subscriptions for this purpose.

During the years that follow Wesley himself came frequently to Whitehaven. From May 5 to 9, 1774, he spent four days in the town, but no details are given in the *Journal*. No doubt he used his time preaching and meeting the society. We find him again in the town on Wednesday, May 1, 1776. He had travelled 110 miles by post-chaise in two days, a remarkable journey for an old man of 73 years. Again no details are given respecting his sojourn of four or five days in Whitehaven.

When he visited the town once more on May 30, 1777, he says: "I found a little vessel waiting for me. After preaching in the evening, I went on board about eight o'clock and before eight in the morning landed at Douglas, in the Isle of Man." He seemed very delighted with his passage. Preachers went to and

2. See Briscoe's MSS. quoted in *Haworth Round*, p. 287.

3. See Atmore's *Memorial*, pp. 123-5.

fro between Whitehaven and the Island, as it was considered part of the Whitehaven circuit. It was only split off and made a separate Circuit in 1778. Among the preachers who went over from Whitehaven we find Benjamin Biggs, who was a favourite servant of Sir James Lowther. He accompanied John Murlin.⁴ Wesley returned from the Isle of Man on June 3, and after preaching at Whitehaven at five in the afternoon, he pushed on to Cockermouth.

On Saturday, May 6, 1780, Wesley came once more to Whitehaven; and preached from the text, 'Walk worthy of the Lord in all well pleasing, being fruitful in every good work, and increasing in the knowledge of God.' The Sunday following he proposed to preach in the open air—he was then 77 years—but it was so wet that he preached three times in the Chapel. Next day he intended crossing to the Isle of Man; but the winds were so contrary that he could not set sail. He used the occasion therefore to meet the select society. "I was pleased," he says, "to find that none of them have lost the pure love of God since they received it first. I was particularly pleased with a poor negro. She seemed to be fuller of love than any of the rest. And not only her voice had an unusual sweetness, but her words were chosen and uttered with a peculiar propriety. I never heard, either in England or America, such a negro speaker (man or woman) before." There was at least one black Methodist in Whitehaven, and she was a saint. The mention of this negress need not surprise us, as Whitehaven, at this time, had a great trade with the West Indies in tobacco, rum, and sugar (hence the 'Sugar Tongue' at the Docks). At one time the town was third in the Kingdom for the reputation of its tobacco and had several factories.⁵ Hence the likelihood of stray negroes coming over from the West Indies.

On May 27, 1781, Wesley was here once more, preaching morning and evening in what he calls "the house" (i.e., the Michael Street Chapel). In the afternoon he preached in his favourite spot, the Market Place. He remarks "abundance of people went away, not being able to bear the intense heat of the sun." It must have been an abnormally hot day.

During these frequent visits to Whitehaven, Wesley used to stay with Mr. Thomas Hodgson, a boot-maker and dealer, in

4. *Standard Journal*, vi, 152 f.n.

5. See *Whitehaven: Its Streets and Principal Houses and their inhabitants*, by W. Jackson, F.S.A., in *Proceedings of Cumberland and Westmorland Antiquarian and Archaeological Society*, 1878.

Duke Street. Mr. Briscoe says: "He had a bed something like unto Joseph's sepulchre, whereon never man lay but Mr. Wesley, which—after his death—induced my wife to buy it at any price, and she got it."

Wesley's Chair, an armchair in which he usually sat when staying with his host, is now in the Whitehaven Manse. Thomas Hodgson was one of the leading Methodists in the town, a local preacher and chief steward at Michael Street Chapel.

An entry in Wesley's private shorthand diary, as given in the *Standard Journals* under date April 20, 1784, records:

3-30 White[aven] at T. Hodge's [Hodgson's], letters, prayed, tea, Ps. cxlvi, society, supper, conversed, prayer, 9-30 [i.e. to bed].

He writes of this visit in the *Journal*: "There is a fairer prospect than there has been for many years. The society is united in love, not conformed to the world, but labouring to experience the full image of God, wherein they were created. The house [i.e. Chapel] was filled in the evening, and much more the next, when we had all the Church ministers, and most of the gentry in the town; but they behaved with as much decency, as if they had been colliers." That last remark is very illuminating. It is no slur on the gentry. It is rather a tribute to the colliers of the town.

The extract from Wesley's private diary for this day shows his usual manner of life and self-discipline. The numerals mark the different hours of the day.

4 Prayed. 1 John ii, 12 [i.e. Sermon], Journal, tea; 7-30 sermon; 12 walk, dinner; 1-30 visited many; 3 read, letters, prayed; 4-45 tea, conversed, prayer; 6 Rev. xiv, 1 [i.e. sermon], &c., the bands, supper, prayer 9.30 [i.e. to bed].

At this time, 1784, Rev. Joseph Thompson was the Superintendent of the Circuit. He had no voice nor ear for singing and seems to have greatly offended the Choir—who considered themselves very efficient and had an able leader in Mr. Benjamin Briscoe—by announcing one day from the pulpit "I would as soon hear a cow grunting." Mr. Briscoe wrote to John Wesley complaining, and received the following reply:

"Dear Brother,

Keep together, and while Brother Thompson remains with you confine yourselves to the tunes contained in 'Sacred Harmony' and I think he will not interrupt you. I am coming down shortly."

Mr. Thompson did not stay long, and was succeeded by

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Rev. Alexander Suter in 1785, as Superintendent of the Circuit. He was a very godly man, and unsparing in zeal, whose labours were greatly blessed to the people. "He began his ministry by preaching from the text 'Help me, O Lord,' from which he continued to preach every day for a whole week. In those days preaching was daily. This good man preached on the Lord's Prayer for three weeks, while his preaching on the first Psalm never seemed to have an end." (Briscoe's MS.)

Wesley paid his last visit to Whitehaven on May 10, 1788. He travelled well over one hundred and thirty miles in two days, with Rev. Joseph Bradford, who was then his constant companion on his journeys. Wesley was then an old man of 85 years, white-haired, and with face lined with the hardships of his long years of evangelistic journeys, during which he travelled 250,000 miles, a wonderful record for those days, especially when done chiefly on horseback.

He records: "The congregation in the evening rejoiced much, as they had not seen me for four years. But scarce any of the old standers are left: two-and-forty years have swept them away. Let us who are left live to-day. 'Now is the day of salvation.'" He preached in the evening, and as the following day was Whit-Sunday, he preached in the morning on "And they were all filled with the Holy Ghost."

At noon Joseph Bradford preached in the Market Place to a numerous congregation, and in the evening Wesley conducted his last service in Whitehaven in the Michael Street Chapel, when he says "The power of the Spirit was eminently present in the congregation." Mr. Briscoe has left a moving account of this last service. "I well remember the last sermon he preached. It rained in torrents during the service from five to six. After the sermon he gave out 'Lift up your hearts to things above,' to which he raised the tune *Wednesbury*, and finding that we could join him, he said 'I am glad you can sing my favourite hymn.' In his last prayer he earnestly begged the Lord to stop the bottles of heaven, which immediately took place, and he had a pleasant ride to Cockermouth." At the close of this visit Wesley wrote 'I am not without hope that Whitehaven will lift up its head again.'

Nearly three years later, in 1791, Wesley died in London.
G. H. BANCROFT JUDGE.

[To be concluded]

EARLY METHODISM IN BRISTOL. WITH SPECIAL REFERENCE TO JOHN WESLEY'S VISITS TO THE CITY, 1739-90, AND THEIR IMPRESSION ON THE PEOPLE

BRISTOL IN THE 18TH CENTURY

When John Wesley answered the call of his friend, George Whitefield,¹ and visited Bristol in March, 1739, he came to the second city in the kingdom, a city whose population in the middle of the century was estimated at 33,000. The importance of Bristol was more far-reaching than that of any other city in the country save London, for from its quay ships sailed not only to other English ports, but across the seas to distant ports (chiefly to America and the West Indies). Indeed, there was scarcely a country with which Bristol had not some commercial relations, however slender, during this century, and at whose ports Bristol ships did not occasionally call. Farley's "Bristol Newspaper" (which had taken the place in 1725 of the "Bristol Post Man," and in 1737 became Sam Farley's "Bristol Newspaper") and later Bonner and Middleton's "Bristol Journal" (first published in August, 1774), two well-known local papers,² contain many marine notices clearly indicating the enormous volume of trade carried on through the port of Bristol.

But Bristol vessels of the 18th century were engaged in other occupations besides the transport of ordinary commerce. The prosperity of many citizens depended largely upon the voyages and adventures of ships whose owners had been so ready to avail themselves of the terms of the Treaty of Utrecht,³ proclaimed at the

1. Whitefield had visited Bristol in 1737, and again in February, 1739, and his ministry met with great success. But he felt the call to return to the work he had begun in America, and invited John Wesley to be his successor in Bristol.

2. Bound volumes, incomplete, are in the Bristol Central Library. See also Simon's "John Wesley and the Religious Societies," Ch. xix., pp. 276-7.

3. Trevelyan's "History of England," p. 486. Latimer's "Annals of Bristol in the Eighteenth Century," "The selling of slaves continued in Bristol until the close of 1792." Simon's "John Wesley, the Master-Builder," p. 304. On Thursday, March 6th, 1788 the New Room in the Horsefair, Bristol, was crowded "from end to end with high and low, rich and poor" when Wesley preached on slavery.

close of the War of the Spanish Succession in 1713, whereby England was granted the monopoly of supplying the Spanish colonies with slaves. The wharves and quays at Bristol were in constant use by vessels which sailed to the coast of Guinea, whence thousands of negroes were carried off to the American colonies to spend the rest of their lives in slavery.

A recent volume entitled "Bristol Privateers and Ships of War"⁴ has given us fresh confirmation of the fact that Bristol was a very convenient port in this century not only for ships engaged in commerce and the slave trade but for vessels licensed by the Government to assist the navy in defending the coasts of Great Britain. Considerable numbers of armed ships went out on these ostensibly defensive expeditions, and returned to their owners with much valuable booty.

In the 18th century Bristol was beginning to lose much of its mediæval character which had persisted so strongly until then. Previously the city had been isolated from the rest of the country, although in a seaport town news would always be spread in the innumerable coffee houses and wine shops. But in this century the advent of newspapers, both local and from London, was beginning to awaken the people of Bristol to a sense of their city's importance in national affairs. Their excitement at election times is an evidence of this. Although numbers of the citizens would be unable to read, such ignorance was on the way to being overcome by the activities of benefactors like Edward Colston, who cared for poor children, the Rev. Arthur Bedford, Vicar of Temple, who started parochial charity schools and the Dissenters of Lewinsmead Meeting, who erected a school in Stokes Croft in 1722. We shall be anticipating, but we may add the name of John Wesley to those who encouraged the spread of education in Bristol during this period. Bristol has been blessed with many philanthropic citizens, and perhaps not less in the 18th century than to-day.

The moral condition of the city at this time was marked by licentiousness and brutality. Bristol shared in all those evils attendant upon the success of a great city's seaport. The absence of restrictions upon facilities for obtaining intoxicating drink encouraged an abundance of alehouses in the city, far in excess of what any Royal Commission on Licensing would consider safe to-day! It has been estimated that "there was in 1736 one alehouse for every sixteen private dwelling houses." Wesley himself tells

4. Damer-Powell's "Bristol Privateers and Ships of War." See also Simon's "John Wesley and the Religious Societies." Ch. xix., pp. 272-3.

us that at one time during this century there were 200 public houses in the district just outside Lawford's Gate, though there were only about 1,000 dwelling houses.⁵ We are not surprised, therefore, that drunkenness with its resultant lawlessness and brutality should be one of the commonest vices in Bristol during this period. Even the Council House in 1739 had become a sort of "free club house" where the aldermen and councillors consumed large quantities of food and drink at the city's expense. Moreover, a casual glance through the Sessions' Dockets preserved in the Corporation Archives⁶ is sufficient to reveal how busy were the courts sending the prisoners to the gallows at St. Michael's Hill and elsewhere for countless other crimes than murder. The Kingswood colliers who frequently descended in bands upon the city have been described as "howling bloody savages." "In lawless violence and raw brutality few heathen men could have gone beyond the colliers of Bristol."⁷ The activities of "footpads," often resulting in crimes of violence and outrages upon women and girls, are frequently reported in the newspapers of the period. The suburbs of the city were infested with bands of ruffians, whose raids were made easier by reason of the badly lit streets and defective system of nightly watches.

The religious life of the city during the greater part of the 18th century will be dealt with in succeeding sections. But we may notice in passing that before the coming of Whitefield and Wesley Bristol seems to have lacked even more than the rest of the country that much despised zeal for religion, so often called "enthusiasm" by those who disliked it, which we have come to associate with the Methodist Revival. In matters of religion as well as in other affairs, the typical mental attitude of the time was that of acceptance, rather than curiosity or challenge,⁸ and a general satisfaction with things as they were. The hideous and dejected lives of the lowest classes were left without charity, religion or instruction. If this period was, commercially, the "Golden Age" of Bristol; spiritually, it was the "leaden age."

It was during the latter half of the 18th century that Bristol saw many changes in the architecture and lay-out of the city. In 1747 the "Old Orchard" of the Dominican Priory (a spot where Wesley often preached in the open air, and where George Fox had preached before him) was becoming a new and fashionable

5. Journal, Monday, 9th September, 1776

6. Archives Department, The Council House, Bristol.

7. Vulliamy's "John Wesley," p. 93.

8. Dimond's "The Psychology of the Methodist Revival," p. 25.

building area. On Sunday, November 25, 1753, Whitefield's Bristol Tabernacle was opened in Penn Street.⁹ In 1755 the Drawbridge was rebuilt and enlarged, King Square (originally called the New Square), another favourite preaching spot of Wesley's, and several adjacent streets were laid out, including Stokes Croft and Charles Street, in which Charles Wesley lived from 1749, the year of his marriage, until 1771.¹⁰ About ten years later the new theatre in King Street was opened, despite Wesley's letter of protest written from London on December 20, 1764, and addressed to the Mayor and Corporation of Bristol, in which he objects that the opening of the theatre will sap the foundation of all religion, give a wrong turn to the youth of a great trading city, and encourage drunkenness and debauchery, leading to indolence, effeminacy and idleness with a consequent bad effect upon trade!¹¹

The Council Proceedings for the meeting following December 20, 1764, contain no reference to Wesley's letter or to the proposed erection of a new theatre. Miss N. Dermott Harding, the City Archivist, tells me that "the meetings at that time were quarterly and it is probable that the letter would have been dealt with by a Committee called Surveyors of City Lands. Unfortunately, the earliest Committee Book extant for this Committee dates from 1790. Still more unfortunately, the Corporation Letter Book and Letter Files appear to have been destroyed prior to about the same date, so that we have no record of Wesley's letter or of an answer to it."

In 1784 a Mansion House was fitted up in Queen Square as the official residence of the Mayor, and a new banquetting room was built in Charlotte Street. Wesley dined at the new Mansion House on Sunday, March 16, 1788, after preaching his famous sermon on Dives and Lazarus before the Mayor and Corporation at the Mayor's Chapel in College Green. In 1786 old Christ Church was taken down, and the foundations of the present church laid in November. In 1789 by an Act of Parliament the parish of St. James's ("our parish" as Wesley called it because his "Room" in the Horsefair was situated in it) was divided, and St. Paul's was formed as a separate parish. About the same time "the ancient, spacious and elegant church of St. Thomas

9. Wick's "Whitefield's Legacy to Bristol and the Cotswolds," p. 134.

10. Handbook of Wesleyan Methodist Conference, Bristol, 1923, p. 81. The house was publicly re-opened after renovation on Monday, February 15, 1932.

11. The Letters of John Wesley, vol. iv., p. 279.

was taken down, excepting the Tower." The present church was opened on St. Thomas's day, 1793, two years after the death of Wesley. St. Thomas's is of interest to us as we shall notice later for the reason that Henry Durbin, a well-known citizen and a prominent early disciple of Wesley is buried there.

Before leaving this short account of 18th century Bristol, we must refer to the city jail, Newgate, which stood at the eastern end of Wine Street, and was capable of holding up to a hundred male and female debtors and malefactors. In a letter to the Editor of the "London Chronicle," dated January 2, 1761¹² Wesley describes the jail. "Of all the seats of woe on this side hell few, I suppose, exceed or even equal Newgate. If any region of horror could exceed it a few years ago, Newgate in Bristol did." Wesley goes on to describe the improvement made since that time. In 1761 the place was clean and sweet; there was no fighting amongst the prisoners because the keeper himself settled their disputes; there was no drunkenness allowed "however advantageous it might be to the Keeper as well as the tapster"; there was no whoredom nor idleness, and attendance at Sunday services was compulsory, except in cases of sickness. "And does not the Keeper of Newgate (who was Abel Dagge) deserve to be remembered full as well as the Man of Ross?" Attached to the prison was "a decent chapel with galleries, in which the Ordinary, appointed by the Corporation, performed divine service." Wesley's great friend, Joseph Easterbrook, Vicar of Temple, who succeeded James Rouquet, another friend of Wesley's, was the Ordinary or Chaplain for some time, and Wesley himself was often found in the jail, delighting to give words of counsel and cheer to the unfortunate prisoners.

Wesley first arrived in Bristol about 7 o'clock in the evening of Saturday, March 31, 1739, and paid several visits to the city at different times each year until 1755, when the growth and expansion of Methodism in other parts of the kingdom made his visits less frequent, and usually confined to the months of March, August and September in each year. His last visit was made in September, 1790. In 1791 he made preparations to leave London on March 1, according to what had become his custom, and it is said that "he actually sent his chaise and horses before him to Bristol, and took places for himself and his friends in the Bath coach."¹³ But this journey was never made, for Wesley

12. Ibid. p. 127.

13. Tyerman's "The Life and Times of John Wesley," vol. iii., p. 655.

died at City Road, London, on Wednesday, March 2, 1791, in the eighty-eighth year of his age, and was buried in the ground adjoining his chapel.

“SCENES,” EARLY OPPOSITION AND RIOTS.

Wesley's early visits to Bristol were marked by strange “scenes,” almost unparalleled in the history of religious revivals. It is not the historian's care to examine the psychological phenomena leading up to these “scenes.” He must leave to the psychologist an enquiry into those states of tension, expectancy and excitement which made of individuals a “psychological crowd.”¹ The historian is only concerned with these “scenes” as facts of experience accompanying Wesley's passionate preaching in Bristol, and not with scientific explanations of them. The historian's duty is to narrate a story of change.²

According to Tyerman³ “the paralyzing paroxysms” which accompanied Wesley's preaching in Bristol were almost peculiar to him. They were found with Cennick at Kingswood but rarely with Whitefield and Charles Wesley. It is interesting to note that nearly all the “scenes” took place in meetings of the Religious Societies in Castle Street, Gloucester Lane, Weavers' Hall, Nicholas Street, Back Lane and Baldwin Street, or in private houses. These extraordinary events are first mentioned in Wesley's *Journal* on April 17, 1739, when they began in Baldwin Street. Here several persons were seized with violent pains, and continued so until after much prayer “they burst forth into praise to God their Saviour.” Similar “scenes” occurred on April 21, at Weavers' Hall, on April 24 at Baldwin Street again, on April 26, 27 and 30 at Newgate. On May 1 at Baldwin Street Wesley could scarcely make himself heard amidst the groans of those who were “calling aloud to Him that is mighty to save.” An angry Quaker was among those who were converted, and on the following day John Haydon, a weaver and zealous member of the Church of England, who had been a contemptuous witness of this “scene,” was himself converted. The screams and the beating of those who were in agony of soul alarmed the neighbours who flocked together to witness these terrible sights. We can imagine the horror with which these onlookers would first regard the paroxysms, so unaccustomed were they to associate

1. Dimond's “The Psychology of the Methodist Revival,” p. 116, f. et passim.

2. Percy C. Buck's “A History of Music,” p. 10

3. “The Life and Times of John Wesley,” Vol. 1, p. 263

anything emotional with religion, and we can understand how Wesley should come to be stigmatised as a dangerous fanatic. But as we should expect these physical convulsions were not confined to men. On May 1 at Baldwin Street and on May 19 at the Weavers' Hall there are records of women who fell into violent agony before "their souls were delivered."

Wesley himself tells us with what dismay the people had seen "signs and wonders, yet many would not believe. They could not indeed, deny the facts; but they could explain them away" (May 21). On this same occasion "Thomas Maxfield began to roar out and beat himself against the ground, so that six men could scarcely hold him." Maxfield's awful experience was only paralleled in Wesley's opinion by John Haydon's. On July 1 five or six persons sank down in violent agony both of body and mind, "at whose cries many were greatly offended."

Tyerman says that of all men living, Wesley was one of the least likely to desire novelties like these, though he attributed them to the divine Spirit, and hesitated to "interpose when God was working." Southey, in his history has poured scorn on "scenes," representing as he says "every kind of extravagance." He adds that "a powerful doctrine preached with passionate sincerity, produced a powerful effect upon weak minds, ardent feelings, and disordered fancies." But Southey forgets that "powerful doctrine" preached with quite as much passion and sincerity by Whitefield and Charles Wesley, seldom had the same results.⁴ Wesley's preaching "n'avait rien qui pût enflammer l'imagination; toujours sobre et calme elle puisait sa force dans la simple affirmation de la vérité. A ceux que scandalisent ces scènes, il disait seulement: 'Venez et voyez!'"⁵

On Monday, April 30, Abel Dagge, Keeper of Newgate, and a certain doctor,⁶ expressed their disapproval and cast their

4. Ibid, p. 265. See also "Stephen's English Thought in the Eighteenth Century," Vol. 2, pp. 417-8, and Vulliamy's "John Wesley," pp. 123-139.

5. Lelièvre's "John Wesley Sa Vie et Son Oeuvre," p. 129.

6. Probably Dr. John Middleton, physician to the Bristol Infirmary in 1737 for ten days only. He lived at 2, College Green and died in 1760.

Journal Vol. II., p. 189, footnote

On August 6, 1740. Charles Wesley lay ill at Mr. Hooper's in the Old Market, Bristol. He was attended by Dr. Middleton who was, he says, "an utter stranger to me. He refused to take any fees, and told the apothecary he would pay for my physic, if I could not. He attended me constantly, as the divine blessing did his prescriptions; so that in less than a fortnight the danger was over."

A terrific thunderstorm in Bristol on Wednesday, January 31, 1750, so

doubts upon the validity and efficacy of these paroxysms. Wesley's entry says, "We understood that many were offended at the cries of those on whom the power of God came; among whom was a physician, who was much afraid there might be fraud or imposture in the case." In a letter which Wesley wrote from Bristol to his friend, Mr. James Hutton, Bookseller, near Temple Bar, London, on May 7th of this year, he says, "We understood on Monday that the Keeper of Newgate was much offended at the cries of the people on whom the power of God came; and so was a physician who wishes well to the cause of God, but feared there might be some fraud or delusion in the case. To-day one who had been his patient and his acquaintance for many years was seized in the same manner. At first he would hardly believe his own eyes and ears; but when her pangs redoubled, so that all her bones shook, he knew not what to think; and when she recovered in a moment and sang praise, he owned it was the finger of God. Another that sat close to Mr. Dagge, a middle-aged woman, was seized at the same time. Many observed the tears trickle down his cheeks; and I trust he will be no more offended."

From July 6 to 12, 1739 Whitefield was in Bristol, and Wesley found that he too had objections to the physical convulsions that had been taking place. On the day after Whitefield's arrival in the city, Wesley had an opportunity of talking over with him "those outward signs which had so often accompanied the inward work of God." Whitefield's objections seem to have been founded upon gross misrepresentations of the facts. But the next day when Whitefield himself was preaching there was a recurrence of these "scenes," and Wesley's significant comment was "from this time, I trust, we shall all suffer God to carry on His own work in the way that pleaseth Him."
 W. A. GOSS.

upset Mrs. Charles Wesley that she had to be taken to Dr. Middleton for treatment. In December, 1753 she developed smallpox and on this occasion too Dr. Middleton attended her "as a father." (Simon's "John Wesley and the Advance of Methodism," p. 261).

The "Bristol Chronicle" for January 5, 1760 reports "Died at his house in College Green, greatly regretted, John Middleton, M.D. A gentleman of great natural and acquired abilities in his profession—of unaffected piety, diffusive benevolence and untainted morals."

MRS. TIGHE, OF ROSANNA, COUNTY WICKLOW, IRELAND.

Early Methodism in Ireland was greatly indebted to this wealthy lady, whose home for many years was a wonderful centre of evangelical influence. John Wesley was much attached to Ireland—visiting that country some twenty-one times. Dr. Coke was over there even more frequently. Mrs. Tighe entertained them both.

On Thursday, June 25, 1789, Wesley records in his *Journal* :

“I went on to Mrs. Tighe’s, at Rosanna, near Wicklow, an exceeding pleasant seat, deeply embosomed in woods on every side. In the evening I preached in the great hall, to about a hundred very genteel persons. I believe most of them felt as well as heard: some perhaps may bring forth fruit.”

In 1802 William Marriott, junr., a young man of twenty-four, and son of W. Marriott (Wesley’s Executor), visited Ireland in order to promote the establishment of Sunday Schools in that Island—a work in which he was greatly interested. He was the prime mover in building the *first* Sunday School erected in London, and was one of the founders of the Sunday School Union and Editor of *The Youth’s Magazine* for ten years.

Recently there has come into my possession a long letter written by him to his father during his visit to Ireland, giving a vivid description of Rosanna, its occupants, and surroundings,—of his meeting with Dr. Coke, and referring to local incidents connected with the Great Rebellion of 1798.

It reads as follows :—

Rossana, County of Wicklow

24 June 1802

At the Seat of Mrs. Tighe.

Dear Father

I write this from the Mansion. Mrs. Tighe Widow of a Baronet, a most amiable old lady indeed, with an account of whom, together with my reception and situation here, I shall begin my letter. I am so far separated from you I think it my duty to entertain you with a more full account. Mrs. T— although possessed of large fortune is also a woman of great piety; her income is about £5000 a year. Before the Union of the Kingdoms two of her sons who were men of

talent were members of Parliament. She had then two Boroughs in her Estates which returned members, but by the Union she has lost this influence. One of the Boroughs I believe she had previously given up to her Son upon his Marriage.

Government however in consideration of her loss gave her £5000 Sterling together with an annuity of £900 per annum, as a compensation and I believe the same to her son. With this she was very well pleased as it came unexpected. But Government were probably *obliged to quiet many* in this way. Mrs. T—'s domains are so extensive as would take a fortnight or more thoroughly to explore them; consequently I am now writing with but a very partial knowledge of them I was surprised that I had been an hour and a half this Morn^g before breakfast in taking but a contracted circuit round the Park in which the house is situate. Beside this, there is the Deer Park and extensive Gardens &c. One luxury I think I never before tasted till in my walk this morning I will mention. Passing along a wilderness walk which is above a mile in length with gently risings and declivities on the side of a deep Glen, I stop'd at an opening to take a view of the prospect on my left hand and turning round observed the bank on my right beautifully sprinkled with wild strawberries perfectly ripe who flavour I immediately put to the proof.

We arrived here about 4 o'clock yesterday after a very delightful ride of about 24 Irish, that is rather better than 30 English miles. We came thro' the Park belonging to our excellent Lady instead of entering by the High road, from which there is a delightful grove leading to the House which is situated at the bottom of a gentle declivity near a small River which runs thro' the Park after falling from the neighbouring Mountains. Rossana is a little better than two miles from the Town of Wicklow. Hardly any of the Houses of the Nobility and Gentry in this Kingdom appear open to the view of strangers from the Roads, and you do not discover this till you are nearly at the end of the Grove. When we alighted we entered a large Hall hung with Paintings and were presently shown to our respective rooms to wash and cleanse, before we had an audience. After having been here an hour we were called to Dinner which was our first interview. The Table was of course spread with delicious viands. Three servants waited. Some of the

service was of Silver Gilt. And even our Bedroom Candle sticks with their extinguishers as I afterward noticed were of solid silver. Mrs. T's household which is very large is well ordered. She has Nineteen Hall servants, or in other words, of those that live in the House. All these fear God, many of them are happy in his love. I am told they hold prayer meetings among themselves somewhere or other every Even^g beside at which perhaps half of them attend as can be spared. The Porter is an old man and one of the excellent of the earth ; does little else but read his Bible. Indeed a Bible is to be found in almost every place you put your head in. How many servants she has out of doors I don't know, they must be very numerous.

There are very extensive stables with coachhouses and Farm Yard behind the House with Horses enough on the Grounds to mount a *little* Regiment. Family matters are ordered with the utmost regularity. After a little conversation at the close of every meal we retire where we please ; we have each a room to ourselves with Ink, Paper, &c. There is a capital Library to which we can have access besides a small one in every Room. We are called to every meal by sound of bell.—Breakfast at 10 o'clock—Dine at 5—Tea about 7—Supper at 10.—These hours allow time for a pleasant Walk before Breakfast. Reading, &c., afterwards. From 1 to 3 the Ladies took a ride in their Carriage. Mr. Jones & I rode out on Horseback with a servant to attend us. Tho' we rode so long we did not go off Mrs. T's estate. We paid a visit to her little Cottage about 3 Irish miles off, situate in the woods among the Mountains with a fine opening at the end of the Lawn commanding a view of the Sea. Here Mrs. T. takes company sometimes to dine and drink Tea. We should have dined here to-day but on account of the Preaching this Even^g. I mentioned a Mr. Jones, he is a pious young clergyman who lives with Mrs. T—in charge of a son who has not the right use of his understanding. Thus admid'st all the sweets of this life we *must* have a little bitter thrown into our cup. Mrs. T— has a little school of seven Girls whom she boards clothes & educates at her sole expense and afterwards fortunes them out into the world £40. Dowery to each.

Had I begun my letter by saying I write this from nearly the only capital Mansion left standing in this part of the Country by the Rebels, I perhaps should have alarmed

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you. However there is no need of alarm on this score now. But the accounts which are related of those unhappy times are dreadful indeed. God providentially preserved everything belonging to this amiable and excellent Lady. Her property was much respected even by the rebels. A neighbouring Magistrate close pursued by the rebels fled to her house for protection, it was then in danger as she would not give him up, but the rebels being fired upon from the windows dispersed. It is shocking to hear related as one rides along the dreadful massacres which were committed at such and such a house—at this house here were so many drag'ed out while they were at supper and piked in the neighbouring field—at that house so many were murdered, and that child's father was murdered in his little hut and so forth. Our house is well barricaded with shutters that are musket proof—besides that, we are under the protection of the Watchman of Israel who neither slumbereth nor sleeps.

Yesterday. . . it was heaven upon earth, the dainties of Rossana were not to be compared with those I partook of at a Lovefeast held about a quarter of a mile from Mrs. Tighes' at a place called Willow Bank. It was the Quarter Meet^g. Dr. Coke preached at 11 o'clock in the open air under a fine tree, the people seated on the grass and some few on benches. It was a little Kentucka Meeting—The Camp—Horses, Carts, and Chaise were arranged in an adjoining field. The Love Feast was held in a House close by—such simplicity and good sense in speaking perhaps you hardly ever heard: and tears of joy flowed from almost every eye. Our people in this Island have great simplicity, unity and warm affection. It is Brother or Sister in their salutation to every one and they act agreeable to the relation they profess. The Meeting concluded a little before 3 o'clock—Mr. Keane one of the Irish Missionaries preached at 6 in the evening.

I thought yesterday I must have staid another week in Ireland on account of the Schools. Altho' the Beauties of Rossana &c. must necessarily be a great temptation to me to trespass upon the time allowed, yet I should not I think have suffered anything but the prospect of accomplishing the object of my mission to have prevailed. But as there appears no *immediate* prospect of this, I shall endeavour to be in London, if it please God, by the time you mention. Most probably on Monday July 5th. . . . Had my time been

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longer I should probably have spent a few days in company with Dr. Coke at the Earl of Belvedere's Seat, as his Lordship and the Doctor are on terms of intimacy.

I must now conclude with a short salutation to all Friends and Relatives as is respectfully due to each not forgetting my dear Mother and Brother to present my duty and love.

I fear missing the post. I must therefore hastily subscribe myself your Dutiful
and affectionate Son

W. MARRIOTT, JUNR.

P.S. Dr. Coke desires his Love and Respects."
To William Marriott, Esq.
Hoxton Square
London.

The postage charged on the letter was 3/-. Altho Mr. Marriott was unsuccessful in the purpose of his visit so far as Sunday Schools were concerned—it was not altogether without result. There was a romantic sequel! At Dublin on his return journey, he stayed at the home of Mr. Arthur Keene, J.P., (an intimate friend of Mr. Wesley) and fell in love with his daughter Mary Ann, to whom he was happily married three years later, in 1805.

EDMUND AUSTEN.

For interesting notes on the Tighe family see *Standard Journal* vii, 513.

THE AUSTRALASIAN METHODIST HISTORICAL SOCIETY, SYDNEY.

INSTRUCTIONS REGARDING RESEARCH WORK.

(We referred to this newly formed Society in our last issue. These elaborate instructions open up a wider field than we have been accustomed to cultivate, but there is a good deal in them well worthy of our consideration. Our members may possibly be able to render Mr. Swynny some help).

Members are reminded that Research Work is one of the chief objects of the Society. The following suggestions are offered to indicate some lines along which the members may work. Much valuable material of historical and literary interest, relating to the early history of our Church is in existence locally, and should be tabulated,—if possible, collected,—by members of this Society.

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It is of great importance that, where possible, original documents should be secured for safe keeping by the Church. The most adequate arrangements exist for the safe preservation of all gifts to the Church.

Members are requested to gather information on the following points, and send it to the Secretary, viz :—

1. Original Letters of John and Charles Wesley. Give names and addresses of persons owning them ; how they became possessed of them ; occasion of writing. If owner will not donate them to the Church, send careful copies, with above information.
2. Autographed Letters from or to prominent Methodist Preachers or Leaders in any part of the world, inclusive of Australasia. Same instructions as No. 1.
3. Documents, diaries, &c. dealing with the very early history of Methodism in Great Britain. Report where held and the character of each item.
4. Items relating to the establishment of—or in connection with—our Foreign Missionary Work, such as letters, diaries, manuscripts, minutes, books, photographs, &c., &c. Report where held and the character of the items.
5. Any records or items whatsoever, relating to the very early establishment of services, churches, and church institutions in N.S.W., and Australia. Report where held and the character of each item.
6. Any records whatsoever, including quite modern items that may be of historical value to later generations, including information concerning the first services held at preaching places, opening of new churches and Sunday schools ; personal items and reminiscences about our ministers, local preachers and church officers ; souvenirs of Methodist Church jubilees, &c. souvenirs of similar celebrations of towns, districts, and other churches (non-Methodist) ; documents, letters, old preaching plans, news cuttings, pictures, &c., relating to matters of historical interest to the Church ; photographs and printer's blocks of places where first services were held, early and modern churches, Sunday schools, and parsonages, Foreign Missionaries, ministers, preachers, and church officers, groups of workers, &c., &c. Report where held and the character of each item.
7. Church Minute Books of all kinds ; Printed books about Methodism in Australia, Foreign Missions,

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Methodism abroad ; Books about or written by our ministers, Methodist Magazines, Missionary Notes, Files of "The Christian Advocate" and other Church papers if bound (only) ; and Books dealing with Australasian or Australasian secular history, personalities, periods and occasions ; Pictures of old Sydney in book form ; ditto re country towns and their history ; ditto re Foreign Mission areas. Report full particulars.

8. Items for the Methodist Museum : Relics reminiscent of persons and events of historical importance, especially those relating to Methodism at home and abroad ; gavels and trowels used on historical occasions, &c., &c. Report full particulars.
9. N.B.—Members should use their influence on church officers to use only well bound books for keeping Minutes, and the need for entering therein fullest details of new departures and historical occasions, with a view to assisting future historians. The earnest co-operation of our Foreign Missionaries is also invited in furthering the research work of the Society.

(Rev.) F. R. SWYNNY, Hon. Secretary,
The Parsonage, Auburn, N.S.W.

INTERNATIONAL METHODIST HISTORICAL UNION.

COMMEMORATION OF SUSANNA WESLEY.

Susanna, the mother of John and Charles Wesley, was the youngest daughter of Dr. Samuel Annesley. He was one of the clergy who suffered expulsion in 1662. On losing his position as Vicar of St. Giles, Cripplegate, he moved to Spital Yard off Bishopgate and there Susanna was born on January 20, 1669.

The International Methodist Historical Union, pursuing its purpose of cherishing the landmarks of Methodist History in London, arranged a service of commemoration at St. Botolph's, Bishopsgate, kindly placed at their disposal by the Rector (Rev. W. Hudson Shaw, M.A.) and churchwardens.

Prior to the service the officers of the Union, together with a large group of Methodist friends, supported the Lord Mayor of

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London when he unveiled a memorial plaque, placed by the Corporation of the City of London on the house in which Susanna Annesley was born.

An interesting ceremony took place, Lord Rochester presiding. The President of the Conference offered a dedicatory prayer, and Mr. E. S. Lamplough expressed appreciation of the action of the Corporation.

A good congregation gathered in the Church to take part in the service, in the course of which the organist, Mr. Leonard H. Warner, played music composed by Samuel Wesley and Samuel Sebastian Wesley, respectively grandson and great-grandson of Susanna Wesley. The hymns were exceedingly appropriate, and were sung with deep feeling :—

“What shall we offer our good Lord,” translated by John Wesley from Spangenberg.

“Blessing, honour, thanks and praise,” this being the hymn sung by John Wesley and his five sisters immediately after the death of Susanna Wesley at their house in City Road, July 1742.

“Away with our fears,” written by Charles Wesley on his birthday.

Dr. J. Scott Lidgett gave an address which made the personal character, religious experience, learning and sagacity of the mother of the Wesley's stand out with wonderful clearness. Few present, probably, had ever realised before how wonderfully this harassed wife of a struggling country clergyman had contributed to the religious history of the world.

F.F.B.

NOTES AND QUERIES.

720. “CALVANISTIC WHIMPERIES.” In a bundle of MS letters dealing with Methodism, in Dr. Williams's Library, London, occurs one which may be of interest. It is written by a certain Ann Collins to her sister Mrs. Goodday, in London. It is dated St. Ives, 10th Feb., and presumably is of the year 1745/6. The following is an extract from the letter, the original spelling being given :—

I ashure you that my hope is as my Fathers was fixt upon that rock which never fails any faithfully obedient servant who trust in him, ye reasons why I desired no more

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confident or whimsicall leaters weire increast by ye rebellion in ye north spreading further. I sopose you wold not have likt if your unaccountable letters had been stopt to have had one of ye Kings meshengers sent for you. I am shure I did not like to run ye hazard of being examined about it.

The writer rebukes her sister for her "Calvanistic Whimperies." This bundle of letters shows how Methodism was raising questions in men's minds everywhere ; many were genuine and conscientiously afraid of it ; while on the other hand, the attitude reflected is not entirely one of opposition, appreciation being also expressed. Some of the letters were written by Anglican clergy and show that many were puzzled as to what it was that Methodism taught, and why the Methodists could not be content with the Established Church as they found it. (We are pleased to have this note from the Rev. E. D. Bebb, M.A., and hope that he will pursue his examination further, letting us have the result).

721. WESLEY LETTER AT CANTERBURY (See N. & Q. 718). It has been noticed after this note was sent to the press for our last issue that it has been published in the Appendix to the *Standard Letters* viii 278 (We must not be caught napping with respect to this Appendix again !) There it is stated that Mr. Abdy was Rector of St. John's, Horsleydown, and that he gained the Lectureship referred to partly through Wesley's interest.

722. JOHN WESLEY AND PANNAL. Last summer a tablet commemorating the old chapel at Pannal, near Harrogate, was unveiled by Mr. A. W. Bain. It is placed by kind permission of Mr. H. Hey, in the wall of his residence, Hillfoot, Daw Cross, Pannal, and marks the exact site of the old Chapel, being actually on the threshold of the old Sunday School. It bears the inscription : This Tablet marks the site of the first Wesleyan Chapel at Pannal, built 1788, wherein John Wesley preached.

No mention is made of Pannal in the *Journal*, and there does not appear to be any documentary evidence of Wesley's preaching there. But the tradition is very strong and apparently well-founded. The situation of Pannal between Otley and Pateley Bridge makes it very probable that Wesley would call there.

It is said that Methodism began in a cottage as far back as 1754. In Grainger's *History of Harrogate*, p. 239, it is

stated, "Wesleyanism appears to have quickly taken root in Pannal as the Chapel was built in 1784, and John Wesley preached within it." Mr. Dobson, one of the Trustees, who remembers the old Chapel, knew an old lady who had been a member eighty years and knew people, she said, who had heard Wesley preach at Pannal.—*F.F.B.*

723. JOHN WESLEY TO JANE HILTON. The Trustees of the Ex-Wesleyan Church at Wirksworth cherish several interesting mementoes of Dinah Morris, immortalised in *Adam Bede*. Along with these they have what is apparently the original of the letter to Jane Hilton which is printed in *Standard Letters*, v, 24. The transcription exactly corresponds, with this interesting exception: the printed copy reads, "Christ is yours; all is yours," whereas Wesley wrote, "is All yours." This turn of phrase is more forcible, but was probably too subtle for some transcriber.—*F.F.B.*

724. SUSANNA WESLEY'S LETTER. Dr. Sugden has very kindly responded to the appeal made in *Proceedings*, xviii, 172, by sending a photostat of the letter in question. Mr. E. S. Lamplough has examined it and says that in his opinion there can be no doubt whatever that the letter is all in one handwriting, that of Susanna Wesley. My conjecture that the main part of the letter was written by Samuel Wesley therefore falls to the ground. As regards the absence of signature one must not forget the letter is one from a mother to a son, the "adieu" taking the place of "your loving mother, etc."—*F.F.B.*

725. BALCARROW OR BURRISCARRA. *Standard Journal*, 21 May 1762: "I preached at Burriscarra Church." The earlier editions of the *Journal* say Balcarrow.

In the valuable Itinerary of Wesley's journeys published by our Society, Balcarrow is included, (though apparently with some hesitation) amongst the "evident or probable errors of the press or of early transcribers," and the name Burriscarra suggested as the true reading on the authority of Crookshank: *History of Methodism in Ireland*, i, 160. The Editor of the *Standard Journal* has evidently adopted this suggestion.

The Rev. R. C. Crawford, who has bestowed a great deal of attention upon Wesley's work in the West of Ireland, wonders what was Crookshank's authority for the alteration. Wesley was travelling from Hollymount to Castlebar. The town of Belcarra, to adopt the modern spelling, would lie

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in his way if he took the eastern road ; Burriscarra (or Ballyhean) lies upon the western road. The western road would take him through Ballinrobe, a place to which he gave considerable attention. There is no mention, however, of the place on this occasion.

Mr. Crawford is of the opinion that the church referred to was at Elm Hall, which was once the seat of Lord Tyrawley, who also had a seat at Ballinrobe. Only the ruins of the Church remain.

F.F.B.

THE LATE MR ARTHUR WALLINGTON

Our Society has lost a very valuable member in the passing of Mr. Arthur Wallington. Trained as a "reader," he came to the Methodist Publishing House in that capacity in 1904. He developed a keen interest in Wesleyana and everything associated with Methodist History. He assisted Dr. Sharp in cataloguing the treasures at the Book Room, and rendered special service in the preparation of the Standard Edition of Wesley's *Journal*, and kindred works. He was a kindly guide of workers in the fields of Methodist research, and the officers of the W.H.S. always found him most helpful. The *Proceedings* have been enriched by many useful contributions from Mr. Wallington's pen.

ANNUAL MEETING OF W.H.S.

The Annual Meeting of the Wesley Historical Society will be held in Committee Room "B," at the Central Hall, Westminster, on Thursday, July 13th, at 2-0 p.m.

The officers of the Society will be pleased to see any of the members whether they are members of the Conference or not.