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BRISTOL METHODIST NOTES.

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BRISTOL CLERGYMEN AND CHURCHES IN WESLEY'S JOURNAL.

(I.) HODGES AT CLIFTON.

Journal, April 29 [not 28 as printed], 1739. "I then went to Clifton, a mile from Bristol, at the Minister's desire, who was dangerously ill." He preached twice that day at Clifton. The church was the old parish church of the then village. It had been enlarged in 1716 by the addition of an aisle, but was still only a plain country church, and, after further enlargement in 1767, was removed a few years later, to give place to the present more important building, suited to the needs and to the presumed "style" of what had become a large and fashionable suburb. Wesley took the afternoon service at Clifton on May 6th, 13th, and 20th. His letter of Monday, May 28th, to the Fetter Lane society, preserved in the archives there, says: "Monday, 21st. The minister at Clifton died. O what hath God done by adding these four weeks to his life?"

By the kindness of Dr. A. B. Prowse, one of the churchwardens of Clifton Church, some further fragments of knowledge have been furnished from the parish records. The name of the dying incumbent was John Hodges. He succeeded the Rev. Humphry Tucker, and his signature first appears in the parish records on April 11th, 1732, and thenceforward frequently until 1738. But on Monday, May 8th, 1739, the following entry was made in the churchwardens' book:

"In Consideration that our minister, the Reved. Mr. John Hodges is very ill and not Likely to Recover, wee whose names are Subscribed Doe in the Roome of Mr. Step. Hodges Chose Mr. William Busher to be the Church Warden instead of Mr. Stephen Hodges as Witness our hands this 8 Day of May, one thousand [sic] Seven hundred and thirty and nine 1739.

the mark of × Robert Clapp

WESLEY HISTORICAL SOCIETY.

Thomas Garland, Jos. Osborne, James Leigh, Edwd. Rogers,
James Beuan."

The entry of his burial is "[1739] Revd. Mr. John Hodges, May 24th." His father, also a John Hodges, was the patron of the living, and presented his son's successor, the Rev. Thomas Taylor, M.A., in 1740. The family was connected with Clifton for at least 150 years before 1732.

I can give no reason for the wish of the dying man that John Wesley should be asked to "supply" in his pulpit. They might perhaps have met at Oxford. It is a little surprising that a clergyman whose irregularities were making such a stir in Bristol and neighbourhood during April, and were already beginning to alienate from him the Bristol clergy, should have found the pulpit of Clifton opened to him. And it naturally awakens attention when it is remembered that one of the clerical members of the first Conference, four years after, is also a John Hodges. But the agreement of names is a mere coincidence, and leads us nowhere in our piecing together the fragments of the history of these memorable months in Bristol. The Rev. R. Butterworth finds for me three men of the name in the printed *Alumni Oxonienses*. Two of them interest us :

(a.) "John [Hodges] son of John [Hodges], of Clifton, co. Gloucester, gent., Balliol College. Matric. 24 November, 1716, aged 18."

(b.) "John, son of Thomas, of Abbey, co. Monmouth, pleb., Jesus College. Matric. 6 April, 1720, aged 18. B.A. 1723. M.A. 1726."

The former is the clergyman at Clifton, who must have died at the early age of forty-one. The latter is in all probability the clergyman of Wenvoe. Welshmen affected Jesus College. Christopher Wells, vicar of St. Andrews, a village near Wenvoe, who invited C. Wesley to Wales, was also a Jesus man. [C. W. *Journal*, Sep. 17, 1737; an "old friend," Aug. 24, 1744].

I cannot explain Wesley's comment upon the four weeks' lengthening of the vicar's life. A Methodist heart is ready to hope that, during the month of their connection, the "supply" had led him to a fuller and a rest-bringing knowledge of his Saviour. Nor do I know the connection between his illness and the displacement of Stephen Hodges, who had only been appointed warden on April 24th.

(2.) PENROSE.

Wesley occupied the pulpit of St. Werburgh's, Bristol, on April 16th, 1777, and that of St. Ewen's on the following Sunday,

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the 23rd. The former church, which has been removed and re-erected not far from Baptist Mills, then stood in Corn Street. The latter was taken down about 1829, and its site is now occupied by the council-house of the city. It had not been used for worship since 1788; the bells and other furniture were soon after sold, one of the bells, dated 1698, having since 1798 been hung in the bell-turret of Portland Chapel. Between the appearances of Wesley in these two city churches, there is a link which is probably scarcely more than accidental, though interesting to notice. The rector of St. Ewen's in 1777 was a Rumney Penrose. Another Rumney Penrose was rector of St. Werburgh's in 1739, in which year, according to a very interesting reminiscence interjected by Wesley (*Journal*, April 16th, 1777), he preached in that pulpit his first sermon in a Bristol Church. [Clifton is not Bristol. Also, he can mean in 1739, at the earliest, for "Bristol" in the *Journal*, under date 14 Oct., 1738, must on many grounds be accounted as a mistake for "Oxford."] I have found no earlier contemporary mention by him of the fact, not even in the fuller account of his work given in the Fetter Lane Letters. The earlier Rumney Penrose was one of the few Bristol clergymen who opened their pulpit to Whitefield, on the occasion of his first visit to the city (Tyerman, *Whitefield*, i. 177; but cf. *C. of Hunt., Life*, ii. 357). The two Penroses were father and son. The *Alumni Oxonienses* makes this clear; "Penrose, Rumney, s. of Thomas, of Clifton, co. Gloucester, gent., Merton Coll., Matric., 17 Oct., 1717, aged 16; B.A. 1721; M.A. 1724. Penrose, Rumney, s. of Rumney, of Bristol (City), cler., Wadham Coll., Matric., 26 May, 1749, aged 16; B.C.L., from St. John's Coll., 1756, and fellow, rector of St. Ewen's, Bristol, until his death in 1786."

(3.) HENRY BECHER OF TEMPLE CHURCH.

Henry Becher has obtained an unenviable prominence in the early history of Methodism in Bristol by his action in repelling Charles Wesley and his colliers from the Lord's Table in Temple Church, on July 27, 1740. As is well known, the unhappy incident had a most significant effect upon the relationship between the growing Methodist "Society" and the Church of England, although it was by no means the only incident of the kind. [Cf. *Journal*, 20 July, 1740.] The bitterness of the vicar of Temple was shared by others of his family. In sharp contrast with the action of [Stephen Clutterbuck] the Mayor, stands that of Henry Becher's brother, Michael Becher, Alderman and Sheriff, who on April 2 of the same year had peremptorily forbidden John Wesley to visit in Newgate. "two poor wretches under sentence of

death," though they were "earnestly desirous to see me." So Benjamin Fletcher and William Lewis, convicted of highway robbery on Durdham Down, must needs die at Gloucester, on April 14, without Wesley's spiritual counsel. "I cite Alderman Becher to answer for these souls at the judgment seat of Christ" [Cf. *Works*, ix. 38].

On August 23, 1743, Wesley reports that, being at Bristol, he made it his business to inquire into a recent case of what seemed like a direct visitation of God upon a clergyman of the city, for his false and bitter preaching against the Methodists. "A gentleman of Bristol" had laid before Wesley a detailed MS. account of the sad story. The clergyman in question had preached against the Methodists in several churches, and was intending to preach his sermon again in the pulpit of St. Nicholas. But he had no sooner repeated his text a second time than he fell in the pulpit, was carried out into the vestry senseless, and on the following Sunday died. I cannot find any contemporary reference to so notable and sad an event. No records at St. Nicholas Church give any help. I hesitate to suggest what might unjustly stigmatise an innocent man. But certain it is, that in 1743 new clergymen succeeded Henry Becher in his livings of St. Stephen and Temple, and he disappears from the lists of Bristol clergy, probably by death, perhaps early in the year. Mr. John Latimer, in that mine of Bristol material, his *Annals* for the 18th century, reports on p. 241 that "One of the earliest Bristol Boarding Schools for young ladies was announced by the local *Journal* of March 31st, 1743, as having been just opened in College Green by Mrs. Becher, widow of a clergyman." The fragments of fact need much more definite information to connect them with any certainty. But they may be preserved thus, awaiting more light.

(4.) VICARS OF TEMPLE CHURCH.

In his *Journal*, 18 March, 1781, Wesley writes: "The parishioners [of Temple] have had such a succession of Rectors as few parishes in England have had. The present incumbent [his friend Joseph Easterbrook] truly fears God. So did his predecessor, Mr. Catcott, who was indeed as eminent for piety as most Clergymen in England. He succeeded his father, a man of the same spirit, who I suppose succeeded Mr. Arthur Bedford; a person greatly esteemed, fifty or sixty years ago, for piety as well as learning."

The whole passage pretends to no exactitude; "I suppose", shows that Wesley was content to speak *without book*. "Rector" is an obvious slip; the incumbent of Temple was a "vicar" only.

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He could also hardly fail to remember that Henry Becher had been in the "succession." But the elder Catcott never held the living of Temple. He was rector of St. Stephen's, succeeding Henry Becher there in 1743. Dates and facts in this matter are singularly difficult to arrive at. Two well-known Bristol antiquaries, Barrett and Pryce, make the rector of St. Stephen's and the vicar of Temple to be one and the same person. But the Rev. A. B. Beavan, of Leamington, the compiler of the invaluable *Bristol Lists*, gives me the following fully verified list, as against Wesley's informal one :

April 4, 1693, Arthur Bedford.

April 25, 1713, William Cary.

Nov. 16, 1723, Samuel Curtis, *vice* Cary, transferred to St. Philip's. [Cary there threatened to exclude C. Wesley from the Sacrament, following up Mr. Becher's action at Temple. *C.W., Journal*, Sep. 7, 1740.]

Feb. 10, 173⁸/₉, Henry Becher.

Jan. 11, 174²/₄, Thomas Jones.

May 17, 1755, John Price.

Jan. 28, 1766, Alexander Catcott.

Aug. 21, 1779, Joseph Easterbrook.

Beavan, and the *Dict. Nat. Biography*, like Wesley, reckon two Catcotts, of whom the vicar of Temple *may* also have been "A. Stopford Catcott." He was famous in his day as the author of a poem, "The Deluge."

Arthur Bedford, M.A., was sometime chaplain to Frederick, Prince of Wales, and published pamphlets on Assurance and on Justification, in 1738 and 1741. So far as these were against Methodist doctrine, it was as the result of misunderstanding, not of malevolence. To Bp. Lavington [*First Letter*, ix. 9], Wesley says: "Sir, Mr. Bedford's ignorance in charging this doctrine upon me might be involuntary, and I am persuaded was real. But yours cannot be so. It must be voluntary, if it is not rather affected."

Wesley paid him a visit of friendly remonstrance [*Journal*, Oct. 6, 1738], and counted him an opponent of a type entirely different from most of his assailants in the press. Bedford had also joined with Jeremy Collier and others in their crusade against the vile stage of the period. [See Tyerman, *Wesley*, i. 209, 364; *Whitefield*, i. 74, 151.]

(5.) FOR JOSIAH TUCKER, DEAN OF GLOUCESTER, and rector of St. Stephen's in succession to the elder Catcott, see below. If he also was an early critic of Methodism, he was not an

opponent, and Wesley caustically tells Mr. Bailey, of Cork [*Works*, ix. 65], that Dr. Tucker and Dr. Church "have wrote as gentlemen, having some regard for their own, whatever my character was." "The Principles of a Methodist", written in 1740 [*Works*, viii. 359], "the first time I have appeared in controversy," is an answer to Tucker. He is also the candid and courteous unnamed critic with whom Wesley dealt in the preceding year [*Journal*, 31 July, 1739; 1 Nov. 1739]. The critic avows himself to be also the author of the papers which appeared in the *Gloucester Journal*, then edited by Robert Raikes, the elder, under the title, "Country Common Sense." The accomplished Gloucester anti-quary, Mr. H. Y. J. Taylor, tells me that the *Journal* was largely circulated in the country places of Gloucestershire, and that Dean Tucker's papers had considerable influence in checking or abolishing the cruel and coarse sports then too common. The series did not run long, for a reason which the *Gentleman's Magazine*, vol. ix. (1739) p. 10, when reporting one paper, "On Riots, their Causes and Cure," thus caustically explains: "Mr. Raikes, the ingenious printer of this Journal . . . had by enlarging his Paper, made room for an ingenious Essay every week under the title of Country Common Sense, but the Crowds of his Customers not approving of anything that required the use of Reflection cried out, That these Essays deprived them of News and so [he] returned to his former Method and discontinued them."

RICHARD HENDERSON AND HIS PRIVATE ASYLUM AT HANHAM.

Henderson was an Irishman, who came to England in 1762, and for some years travelled in this country as one of Wesley's helpers. But he left the work, and opened at Hanham a private asylum, which won recognition and high reputation from the faculty and the public of Bristol. Wesley evidently entertained special regard for him, notwithstanding his withdrawal, and paid him frequent visits at his Hanham home, when he chanced to be in Bristol. The earliest of these noted in the *Journal* is under date September 29th, 1781, and the record of it is accompanied by a warm appreciation of Henderson's methods with his patients. Wesley had had only too many examples of another method, as practised, for example, by the Monros,—father and son,—at Bethlehem Hospital ("Bedlam") [*Journal*, Sep. 21, 1739, Sep. 17, 1740]. The case mentioned under the latter date was not the only one where consciousness of sin and its accompanying distress had been counted mental disorder, and had led the

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unhappy penitent to the madhouse, with its senseless and often brutal treatment. The visit of March 25th, 1782, was taken on Wesley's way home to Bristol, after preaching at Freshford close by, and gave him the opportunity of seeing and conversing with a remarkable patient, Louisa, "the Maid of the Haystack", of whom a few words may be added directly. The next spring he saw her again for a few minutes, on March 6, 1784, and reports the pathetic decline in her powers and whole condition. Four years later, the old man of eighty-five protests against the mistaken kindness of his Kingswood friends, who had themselves protested against his walking from Kingswood to Hanham, to call at the asylum, and thence on to Bristol. Only "five or six miles!" and he "a Methodist preacher, in tolerable health." The entry reads as if the remonstrance had come from a Methodist preacher [September 6, 1788]. The next visit was one of condolence with Henderson, sorely stricken by the too early death of his brilliant son at Oxford [*Journal*, 13 March, 1789]. "He saved sons and daughters for others, his own son he could not save," is Wesley's sympathetic reflection at his last visit, 25 September, 1789.

In this last instance the printed *Journal* reads: "At Clare Hill." This is to me as yet a puzzling entry. That it is at Hanham, and that Henderson had still his private asylum there, there is no reason to doubt. Everett says "Clare Hill" too [*Adam Clarke portrayed*, i. 238]. But he is probably only working from the printed *Journal*, and there is no independent or confirmatory value in his statement. A resident in Bristol at once thinks of Clare Road, Cotham, which is a steep hill. But a second thought recalls the fact that far on into the 19th century this was part of the unbroken sweep of Mother Pugsley's Fields. Henderson's house can still be located in Hanham, by a credible tradition at least. Mr. E. Widlake, for many years our Day School master at Hanham, found upon enquiry that the house now known as The Grange is also not infrequently called by older people "the madhouse"; and that this was Henderson's madhouse is made pretty certain by a scrap of testimony secured by Mrs. Widlake from the present occupier, Mrs. Monks, who has lived in and owned the place for many years. She showed to Mrs. Widlake a room over what is now the coach-house, as that "where Hannah More slept." For the moment it is sufficient to say that Hannah More had placed Wesley's "poor Louisa" under Henderson's care. The front of the house is clearly a modern building, but the back, like the coach-house, is as clearly of the period our inquiry supposes. But nothing is known of the name

“Clare Hill.” Mr. Widlake, however, reminded me that, in a very old map of Kingswood Forest, reproduced in Braine’s *History* from an original in the possession of Mr. Chester-Master, a road leading from Hanham to Conham, and now called Jeffries’ Hill, is marked “Hare Hill.” But, though this joins the main road through Hanham, not very far from The Grange, which stands in the main road, it cannot be said that Henderson’s asylum was in or on Hare Hill, unless this name were more widely extended, so as to cover the whole rising ground adjacent to the road definitely so named. To assume “Clare Hill” as a misreading of an early editor, or of the printer from Wesley’s MS., for “Hare Hill,” would not be surprising in these later pages of the *Journal*, which have not had his corrections. It is expressly stated by Jackson that Number XXI, from June 29, 1786, was only “transcribed and published by those persons who had access to his papers after his decease.” It would be no more violent piece of conjectural correction of the printed text than was exemplified above, when I substituted “Freshford” for the printed “Freatford,” about the correctness of which emendation there can be no possible doubt. Nor would “Clare Hill” be nearly so astonishing a misreading as “Clowrust,” [March 26, 1789, and in the Index], in this same number of the *Journal*, where every consideration makes it clear that “Llanrwst” is the place at which Wesley took his post-horses. Those who know Wesley’s handwriting in these latest years know how easily an unintelligent or ill-informed reader could thus transfigure the name; not to suppose that Wesley himself had first attempted a phonetic reproduction (say) as “Clonrust.” But “Clare Hill” remains an unsolved point of textual criticism; the only conjecture I can make being that Henderson had chosen the name for the house itself. The contemporary Clare Street, to-day a main business thoroughfare of Bristol, laid out and named in 1770, and the later Clare Road above mentioned, perpetuate the popularity of Mr. Nugent, created Lord Clare in 1766, and for many years M.P. for Bristol, until the election of 1774 [*Journal*, October 6, 1774], when he was displaced by Edmund Burke. I know nothing of Henderson’s politics. Wesley’s friend, Castleman, the surgeon of Dighton Street [*Journal*, March 18, 1782, August 5, 1783; his wife, Letter to C.W., August 4, 1775, to Miss Bishop, May 22, 1781], appears in the Poll books as having voted for Cruger and Burke. Of Henderson, whilst as yet a travelling preacher, John Pawson, his colleague, makes kindly mention; “that amiable man, Richard Henderson” [E.M.P., iv. 24, 26]; and it will be sufficient to refer to Atmore’s account in the

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Memorial, with its touching story of the brighter experiences of his last hours, from the pen of that notability, Elizabeth Johnson ["E—J—," of *Journal*, March 13, 1784, and of all the cycle of Bristol Methodist literature of many years], the saintly gentlewoman of Hillgrove Hill, Bristol. A few words may be added about his then celebrated patient, Louisa, and his then as celebrated son, John Henderson.

LOUISA, THE MAID OF THE HAYSTACK. [*Journal*,
March 25, 1782; March 6, 1784.]

Latimer, *Annals of Bristol*, 18th Century, pp. 425-6, thus summarises a strange story, which fills a large space in the local pamphlet and newspaper literature of the times. "In the year 1776, a woman, described as extremely young, of prepossessing appearance and graceful manners, but obviously of disordered intellect, entered a house at Flax Bourton"—a village near Bristol—"and asked for a little milk. After obtaining refreshment, she wandered about the fields, and finally took shelter under a haystack, where she remained three or four days. Some ladies in the vicinity having become acquainted with her condition, she was supplied with food, but neither solicitations nor threats induced her to sleep in a house ['She said *men* lived there'—Hannah More, *Memoirs*], and as her mental derangement increased she was removed to St. Peter's Hospital in Bristol. How long she was detained there is unknown, but she regained her liberty in 1777 or 1778, and immediately returned to the stack-yard at Bourton, where, strange to say, she remained nearly four years, receiving food from the neighbouring gentry, but obstinately refusing the protection of a roof, even in winter. Throughout this period 'Louisa,' or 'the Maid of the Haystack,' as she was called, declined to give any account of her birthplace, parentage, or past life, though from casual remarks it was inferred that her family was of high distinction. A peculiar accent led observers to suppose that she was a foreigner, but there is no trustworthy evidence that she either spoke or understood any language except English. In 1781, the condition of the poor woman excited the interest of Miss Hannah More [Letter, Jan. 17, 1782, *Memoirs*, i. 222], who with the assistance of friends [especially Lord and Lady Bathurst, *ib.*] had her removed to a private lunatic asylum at Hanham; while the mystery of her antecedents was sought to be cleared up by the publication of 'A Tale of Real Woe' in a London newspaper. Although no pains were spared to elicit information by publishing translations of this story in the chief

towns of France and Germany [cf. Hannah More, Letter, 1782, *Memoirs*, i. 240], the results for some years were wholly negative. But in 1785 an anonymous pamphlet, written in French but probably printed in Belgium, made its appearance under the title of 'The Unknown; a True Story.' According to the writer, a young lady, who, from the attentions paid to her by the Duke of York and other high personages, was believed to be a natural daughter of the Emperor Francis I [cf. *Journal*, 1782, *ubi supra*], had lived in magnificent style at Bordeaux from 1765 to 1769; she had then been arrested at the instance of the Empress, carried off to Belgium, and eventually conducted to the coast near Ostend, where £50 'was put into her hands, and she was abandoned to her wretched destiny.' The purpose of the pamphleteer, who did not produce a vestige of evidence in support of his story, was to identify the Bristol 'Maid of the Haystack' with the alleged half-sister of the Queen of France. And in spite of the improbabilities surrounding his assumptions Miss More and others appear to have firmly believed in the bare assertions of a masked libeller of the house of Austria, whose work was translated into English, and went through three editions. In the meantime the alienation of Louisa degenerated into helpless idiocy, and she was removed to a lunatic house connected with Guy's Hospital, London, where she died in December, 1800. Miss More continued to the last to contribute towards her maintenance, and paid the expenses of her funeral. The mystery . . . was never cleared up. The most probable supposition is that Louisa was of gipsy parentage, and had either escaped or been driven from her tribe."

JOHN HENDERSON, DEAN TUCKER, AND HANNAH MORE. *Journal*, Letter to Churchey, Dec. 6, 1788, Mar. 13, 1789.

Hannah More had also taken John Henderson, Richard Henderson's son, under her very warm patronage. For some years her letters, and those of Dean Tucker, of Gloucester, are directly concerned with their united endeavours to promote his interests, or give some informing glimpses of the so brilliant, but so ineffectual, man and his life. "I am glad," she says, [letter, *Memoirs of H.M.*, i. 277, March 29, 1783], "to hear such good tidings of Henderson. I hope he will begin to put his great parts to good use, and avoid the condemnation as well of the *buried*, as of the abused talent." If life failed for Henderson, it was not for want of friends who laid themselves out to help him, financially and socially. "*Oxford*,

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June 13, 1782 [H.M. *Memoirs*, i. 261]. Who do you think is my principal Cicerone at Oxford? Only Dr. Johnson! And we do gallant it about! You cannot imagine with what delight he showed me every part of his own college (Pembroke), nor how rejoiced Henderson looked, to make one in the party." If the intrinsic interest of the matter were worth the space, many facts might be here gathered from Joseph Cottle's *Early Recollections chiefly relating to S. T. Coleridge and his long residence in Bristol*, [e.g. ii. 263-279], which show clearly how ready an *entrée* was given to Henderson into the best literary society Bristol could afford. There must have been an attractive side to the young fellow, as witness the pleasantries of his letter to Miss Hannah More [*Memoirs*, i. 256, vaguely dated 1783], protesting against her feminine anxieties and schemings with other lady friends, "for new modelling me that I may be made like a gentleman." She had commented on his shoe-buckles, or his want of them, on his hair-dressing, and the like. He is however serious enough in the pleasantry of his protests: "Are you not my friend? Then do not command me to be genteel. It will trouble me. It in no way suits me. My personage, qualifications, manners, are of a clean contrary cast; therefore it would make me most foolishly various and inconsistent;" with more in the same strain. Dean Tucker well appreciated the deeper faults of character which made all Henderson's abilities and learning so futile of any practical issue. In a letter to Hannah More the Dean details a little plan for a small piece of scholarly literary work, which he hoped would "set this eccentric genius on some work that might fix his attention, yet be pleasant to himself, as well as useful to the public. Perhaps also his knowledge of the learned language is not so critical and exact as it ought to be" [Letter to H.M., Ap. 25, 1782, i. 217]. And in an earlier letter [Feb. 3, 1781, *ib.* i. 195]: "I have ventured to borrow fifty pounds from our common fund in order to make provision for the support of our young philosopher at Oxford. But after he is entered, what shall we do with him? He knows a great deal too much to want the instructions of a tutor. And yet there is a knowledge, perhaps the most useful of any, in which he is deficient,"—the Dean himself popularly bore the reputation of being very profitably a life-long proficient in it—"the knowledge of the world, and an experience of the ways of men. He talked well on all subjects; but he is dilatory, and seems unwilling to commit his thoughts to writing. I fear that he is a kind of voluptuary in learning, and regards books with the same view that an alderman eats turtle." It might almost be Henderson's friend

Coleridge; and how well do the *words* fit them both, "I have found no work of thine fulfilled,"—begun, attempted, projected, talked about, dreamed over, possible to the great capacities of both, but not—"fulfilled" (Rev. iii. 2). It is fair to Tucker to finish the paragraph of his letter: "However, such talents as his ought to have every advantage for displaying themselves. I felt the want of such assistance . . . when I was somewhat in his situation; and therefore resolved . . . at an early period in life, that if ever Providence should enable me to call uncommon or useful talents out of obscurity, I would do it. That opportunity Providence has now put into my hands." Let it be said for Tucker, who was a foremost and much-abused personage in the political struggles and public life of Bristol, till near the end of the century, and was a pluralist of the front rank, holding with the Deanery of Gloucester the living of St. Stephen's, Bristol, that his letters to Hannah More show a strain of true, evangelical piety, not too common in the dignified clergy of those days. He relishes, for example, Newton's *Cardiphonia*, which Hannah More had lent him. And whilst he was the Rev. Josiah Tucker, vicar of All Saints, Bristol, he was the "Mr. T—," whose sermon there gave pleasure to John Wesley, on 4 April, 1740 [*cf. Journal*].

John Henderson, with more profound truth than the dying Grotius, might have said: "Vitam peregi diligenter nihil agendo." John Wesley, with his serious view of life, sums up the short story: "With as great talents as any man in England, [he] had lived two-and-thirty years, and done just nothing" [*Journal*, March 13, 1789]. In the *Arminian Mag.* for 1793, pp. 140-144, the whole unhappy secret of this abortive life is told: *Böhmen, Lavater, Magic and Astrology*, what to-day would be called Spiritualism, Tobacco in excess, Drink. But on the premature eventide there broke in the light of God's mercy and his own penitent hope in Christ. The end was better than Wesley feared.

Wesley remarks on the father's excessive sorrow. The *Arm. Mag.* [*ut supra*] says that "he caused the corpse to be taken up again some days after the interment, to be satisfied whether he were really dead." William Pine also notes in the obituary paragraph in the *Bristol Gazette*, of Nov. 6, 1788: "On Sunday last died at Oxford in the 31st year of his age the eminently learned and virtuous Mr. John Henderson, of Pembroke College, in that University, to the inexpressible grief of his father, Mr. Richard Henderson, of Hanham, near this city, and his very numerous and respectable friends, by whom his memory will long be revered and his character always held in the highest estimation.

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A close and intense application to his studies is supposed to have been the occasion of his so premature death ; his constitution being quite worn out." Perhaps we may believe that the characteristics, the physical even more than the mental, which in Atmore's judgment led to the unsettlement of Richard Henderson's "views," and to his retirement from the itinerancy, were present and intensified in his son, the precocious Kingswood scholar, the twelve-year-old teacher of Greek at Trevecca, the student-prodigy of Pembroke College, Oxford.

H. J. FOSTER.



THE FIRST METHODIST SOCIETY.

THE DATE AND PLACE OF ITS ORIGIN.

By "the first Methodist Society" I mean the earliest ancestral Society of the Connexion which is now governed by the legally-constituted "Conference of the people called Methodists." The "Oxford Movement," begun by the Wesleys in 1729, educational; philanthropic, and religious, although intensely devout, earnest, self-denying and courageous, was limited to a class, and local in the sphere of its operations and influence. Besides, while its aim, the acquisition of holiness, was excellent, it failed to understand the evangelical means by which holiness could be attained. The small society which the elder Wesley formed in Georgia need scarcely be mentioned, as his own views of saving truth were then defective; and no adequate measures were taken by him for its perpetuation. It was not until May, 1738, when both brothers received correct views of God's methods of salvation, that, in the exercise of a faith which had in it the element of implicit, personal trust in Christ, they found rest to their souls, and became fully qualified for their great mission, spreading Scriptural holiness through the land.

The first of the Methodist societies, of which our twentieth century Methodism is an unbroken continuation, had its origin in 1739, an *annus mirabilis* in the life-story of the Wesleys. In that year they first resorted to open-air preaching, erected or purchased buildings for holding meetings, and preached, with their friend Whitefield, with an intensity of earnestness and power that made men wonder. Under John's ministry that year occurred the most numerous and remarkable of those cases of physical prostration and shrieking outcries, which, before Wesley's time, and since, have occasionally, but rarely, marked the course of religious revivals. In 1739, too, began those itinerant labours of the brothers, which afterwards became so general and extensive. A quieter,

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and then less noticeable event was the formation this same memorable year of the first of the "United Societies," as the Methodist societies were called during the early years of their existence.

When and where did the first Methodist society originate? is a question which ought not to be difficult to answer; and yet, while geographical explorers have risked their lives to find the sources of great rivers, some of the biographers of Wesley have taken but little, if any, pains in investigating the origin of Methodist societies. This is the more noticeable in the case of the most voluminous biography, a work which appears in the form of annals, a chapter being devoted to each year. In the chapter on "1739," seventy-eight pages are given to the events of that year, but not a word to the "rise," as Wesley calls it, "of the United Society." In the chapter on "1740," an account is given of the secession of Wesley and several of his adherents from the Fetter Lane Society, the biographer adding: "The day following, the seceding society, numbering twenty-five men and fifty women, met for the first time at the Foundry instead of Fetter Lane; and so the *Methodist Society was founded on July 23, 1740.*" The writer overlooks that for seven months previously to July 23, 1740, a society existed at the Foundry contemporaneously with the one at Fetter Lane.

The origin of the first Methodist society is given in the preamble to the "Rules," a copy of which should be handed to every new member. These Rules, signed John Wesley, Charles Wesley, were first published in 1743, and are included in Wesley's collected Works, Vol. viii. The preamble begins: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer and advise them how to flee from the wrath to come. . . . I appointed a day when they might all come together, which from thence forward they did every week, namely on Thursday, in the evening. . . . their number increased daily. . . . This was the rise of the United Society, first in London, then in other places."

From these dates, it is possible, by ascertaining in Wesley's *Journal*, when, at the "latter end of 1739," he was in London, to fix the exact date of the first meeting which the new society held. Wesley left London on November 12, and did not return until Wednesday, December 19. That was the earliest day the "eight or ten persons" could come to him, and the "two or three more the next day" could not consult him before Thursday, 20.

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It was then fixed that a Thursday "thenceforward" should be their weekly meeting day. There was only one Thursday left before the year ended, from which it follows conclusively that the first United Society held its first meeting on the evening of December 27, 1739.

Our next question is, *Where* did this parent society of the Methodist Connexion hold its meetings? I answer, without a doubt, in the Foundry. In Wesley's "Earnest Appeal" (Works, Vol. viii.), he tells how he acquired and altered the Foundry, rather reluctantly; and Whitehead shows by an extract from Wesley's unprinted journal that he preached "in a place called the Foundry" (evidently outside), on November 11, 1739. In the "Earnest Appeal," he says, "The united society began a little after," a remark, I think, suggesting that the society met in the buildings.

During seven months (December 27, 1739 to July 20, 1740) the Wesleys were concurrently connected with Fetter Lane society and the society at the Foundry. At least two of the extracts in John's published Journal refer unmistakably to the new society at the Foundry. More entries may be found in the Journal of Charles, which was not intended for publication, relating to the Foundry society. On April 3, 1740, Charles Wesley returned to London after a considerable absence, and wrote: "I reached London by two At the Foundry I preached We joined to meet in the name of Jesus. My heart was enlarged in prayer for *the infant society*. I talked with poor perverted Mr. Simpson. The still ones have carried their point I asked him if he were *still* in the means of grace or out of them. 'Means of grace!' he answered, 'there are none.' I then said little, but thought, 'Ah, my brother, you have set the wolf to keep the sheep!'" Mr. Simpson was a clergyman, known to the Wesleys, probably attracted to London by reports of the great spiritual work in progress there. John Wesley, it appears from the above, had placed him in charge of the society at the Foundry, during his own and his brother's absence. On his return Charles found Simpson "perverted" to the Molther quietism by attending the meetings at Fetter Lane, as well as those at the Foundry.

The following from Charles Wesley's Journal, April 9, 1740, also refers to the United society at the Foundry: "I finished Isaiah i. at the Foundry. . . . I am astonished at the divine goodness; how seasonably did it bring us hither, and lead us since! The true light shone in our darkness. Several

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saw His glory ; some testified it in the society. . . . Bell was present. 'Christ commands me to say,' said Bell, 'that the ordinances are no commands.' I forbad all disputes, telling him, . . . in Fetter Lane none durst speak for them ; here none should speak against them. If he could forbear, he should be welcome here ; otherwise not." Bell was a prominent member of the Fetter Lane society.

On May 4, 1740, Howel Harris "blundered to the Foundry," although directed to go and hear Viney preach elsewhere by James Hutton ; and on May 8, Harris bore a noble testimony for the "ordinances," (i.e., public worship, private prayer, searching the Scriptures, receiving the Lord's supper, etc.) which greatly delighted Charles Wesley. "Poor Simpson," Charles writes, "stood by, hardening his heart. . . . Scarce any from Fetter Lane were present, too good care had been taken to prevent them."

The following is from John Wesley's Journal (June 19, 1740), only a month before he seceded from the Fetter Lane Society. "Mr. Acourt complained that Mr. Nowers had hindered his going into our society. Mr. Nowers answered 'It was by Mr. C. Wesley's order.' 'What,' said Mr. Acourt, 'do you refuse admitting a person into your society only because he differs from you in opinion? . . . I hold a certain number is elected from eternity, and these must and shall be saved, and the rest of mankind must and shall be damned. And many of your society hold the same.' I replied, 'I never asked whether they hold it or no ; only let them not trouble others by disputing about it.' He said, 'Nay, but I will dispute about it . . . because you are all wrong, and I am resolved to set you all right.' 'I fear your coming with this view would neither profit you nor us.' He concluded, 'Then I will go and tell all the world that you and your brother are false prophets.'" This has often been quoted by writers as the first indication of the coming Calvinistic troubles. I cite it to show that the society referred to is not that of Fetter Lane (of which Wesley's Journal at this time was very full) but the "United" or Methodist society at the Foundry. Charles Wesley had no power to set anyone to guard admission to the Fetter Lane society, nor did he seek it. Besides, Nowers was especially obnoxious to the pro-Moravian members, as he had but recently returned from the Moravian establishment of Herrnhag, in Germany, with disapproval of the system in operation there. In March, 1740, Hutton wrote to Zinzendorf : "Charles Wesley had determined to go to Germany, but now he will not since he has seen Nowers. John Wesley has carried Nowers wherever he could, speaking

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against the Brethren. I told Nowers he should smart for speaking against us, I mean the Herrndyk Brethren, who are part of my herd" (Benham's Memoirs of James Hutton, page 47.) At the Foundry the Wesleys were pastors of the society, and as such refused admission to one whose avowed and even boasted object was to make disturbance and division.

Some persons, reading in the preamble to the Rules that the "rise of the United Society" (i.e., Methodist Society), in "the latter end of the year 1739," was "first in London and then in other places;" and then reading in Wesley's Journal that a new room was erected by Wesley in Bristol, in May and June, 1739, and that he ministered to society meetings there before "the latter end of 1739," are, no doubt, somewhat puzzled. The solution respectfully offered to those who need it, is that the societies at Bristol, ministered to by the Wesleys in 1739 and some time after, belonged to the old historic "Religious Societies," of which Dr. Woodward wrote an account; and that the New Room was built by Wesley for the better accommodation of two of those societies. Wesley came to Bristol for the first time on March 31, 1739, to follow up the work of Whitefield.

Next day (April 1) Wesley began expounding our Lord's Sermon on the Mount "to a little society which was accustomed to meet once or twice a week in Nicholas Street." The following day he "submitted to be more vile" by preaching in the open-air at four o'clock. "At seven," he writes, "I began expounding the Acts of the Apostles to a society meeting in Baldwin Street." These two were probably the principal societies, but there were others to which he sometimes ministered, at Gloucester Lane, Castle Street and Back Lane. These societies gladly opened their doors to Whitefield and the Wesleys as ministers of their own church,—for the members were not Dissenters,—and as they were generally earnest and devout, they were to some extent a people prepared of the Lord.

So far as having an organised society under his own control was concerned, Wesley throughout 1739 was himself in a transition state. He was one of the founders of the Fetter Lane society, to whom, as a leading clergyman, precedence was conceded when present at the meetings, but this was more of courtesy than right. Two of the institutions of that society,—lovefeasts and bands,—he introduced at Bristol into the religious societies, with which he soon acquired influence, or wherever he could. Of April 4, 1739, he writes: "At Baptist Mills (a sort of suburb or village about half a mile from Bristol) I offered the grace of God

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to about fifteen hundred persons. . . . In the evening three women agreed to meet together, with the same intention as those in London, viz., to confess their faults one to another, and to pray one for another that they may be healed. At eight, four young men agreed to meet in pursuance of the same design." "Those in London" were the Fetter Lane society, whose Rules or "Orders" are given in Wesley's *Journal* (May 1, 1738). The first rule contained this "command of God by St. James," on mutual confession and prayer. In December, 1738, Wesley drew up the "Rules of the Band Societies" (see his *Works*, Vol. viii). Another of the institutions of Fetter Lane Society—love-feasts,—(called in Wesley's New Testament, Jude v. 12, "feasts of love," in the Revised Version, "love-feasts," and in the Authorised Version, "feasts of charity"), Wesley induced the Baldwin Street religious society to adopt. On April 28,—four weeks from the commencement of his ministry in Bristol,—he preached in the open air in three different places, to four thousand, three thousand and seven thousand persons; also in Clifton church to a crowded congregation; attended the Gloucester-lane society, and closes the amazing record with the quiet remark, "After which was our first love-feast in Baldwin street." That first love-feast shows us that a transition-state had commenced in that society.

To shew that the New Room was not erected for a Methodist society (of which then there was none), but for the pre-existing "religious societies" at Nicholas street and Baldwin street, I need only cite Wesley's own words in his *Journal*, Wednesday, May, 9, 1739: "We took possession of a piece of ground near St. James's church-yard, in the Horse Fair, where it was designed to build a room, large enough to contain both the societies of Nicholas and Baldwin street, and such of their acquaintance as might desire to be present with them at such times as the Scripture was expounded. And on Saturday, 12, the first stone was laid with the voice of praise and thanksgiving."

Notwithstanding this decisive statement many writers on Wesley and Methodism have persistently called the new room in Bristol "the first Methodist preaching-house," or chapel. Myles in his "Chronological History of the people called Methodists," apparently to harmonise any conflicting claims to priority in the matter of Methodist preaching-houses between London and Bristol, writes: "If the first preaching-house was *built* in Bristol, the first which was *opened* was in London." He gives, as the date of the opening of the Foundry, November 11, 1739. Where Myles found, or thought he found, a later date than this for the

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opening of the New Room, I cannot tell. This I read in Wesley's Journal, June 3, 1739: "Not being permitted to meet in Baldwin Street, we met in the shell of our new society-room." That was a premature opening of this unfinished and humble structure. But what concerns us in this paper, is not so much the building,—its cost, and how Wesley had to take it into his own hands,—as the society for which it was erected. Did that society become an "United" or Methodist society, like the one at the Foundry? It did, and for full proof of this I refer to Wesley's Journal, February 24, 1741: "The bands meeting at Bristol, I read over the names of the United Society, being determined that no disorderly walker should remain therein. Accordingly I took an account of every person, (1.) to whom any objection was made; (2.) who was not known to and recommended by some on whose veracity I could depend. To those who were recommended tickets were given on the following days. Most of the rest I had face to face with their accusers, and such as either appeared innocent, or confessed their faults and promised better behaviour, were then received into the society. The others were put upon trial again, unless they voluntarily expelled themselves. About forty were by this means separated from us, I trust only for a season."

Here then we see the transition state of the religious societies at Nicholas Street and Baldwin Street, Bristol, ended, and a newer and better state of things established. And here we see Wesley, not as a mere member of a flock, but as a Christian pastor and teacher, bearing the responsibilities and exercising the functions of the pastoral office. The glorious issues of the rise of the United Society, first in London and then in other places, justifies, I hope, the pains taken to ascertain the exact date and place of its origin.

T. McCULLAGH.

BUSTS OF JOHN WESLEY.

The variety of busts claiming to represent the features of John Wesley is, in number, very considerable. The majority are reproductions of more or less merit (generally less) from Enoch Wood's celebrated model, executed with much care and skill in Wesley's later years. Wesley had given Wood five sittings for this bust, and it was doubtless a close representation of his physical features. Some of the reproductions are mere caricatures of the original. The bust was executed only in small size. There is no authority for the statement made in the *Methodist Recorder* about a year ago that the original bust was in life size, with Wood's private mark on it!

There are two other busts of Wesley of some note, one of which is by a comparatively unknown artist, but has some merit, and may be a fair likeness. This is the bust referred to in the story repeated by the Rev. R. Green in No. 158 of the "Notes and Queries." I can neither confirm the story nor determine the origin of it. I think it probable that Coad was the artist. Mr. James Stelfox, writing to the *Recorder* some years ago, said "There was a prospectus issued in 1786 by a Mr. Coad, of a bust of Mr. Wesley." Where is this bust? It has been supposed that the one presented by the late Rev. S. R. Hall to the Didsbury College is Coad's, but there is no absolute evidence on the point, nor is any example known to collectors. It represents Wesley beyond middle life. Can anyone give further information about this bust?

The third bust referred to is that executed by the renowned French sculptor Roubiliac, whose great reputation in this country rests upon his various monumental works in Westminster Abbey and other places.

When he executed Wesley's bust is unknown. He died in 1762. The bust is now in the National Portrait Gallery in London. It is of statuary marble and life size. It was purchased for the Gallery in 1868 from Messrs. Graves & Co., and by them from Messrs. G. & H. Watson, but where this latter firm obtained it cannot be ascertained, as they are not now in business. It represents Wesley at about 50 or 55 years of age, and is most carefully wrought in all its details. There can be no doubt that it very faithfully represents Wesley at that period.

There have been reproductions of this Roubiliac bust. The first were made about 1870 by Messrs. John Adams & Co., of

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Hanley. They were of reduced size, about 17 ins. high, the original being about 25 ins. Later, a few smaller ones, about 15 ins. high, were made. Only about 5 or 6 are known. It has however been again, more recently, reproduced by Messrs. Robinson & Leadbeater, of the Potteries, and can readily be obtained. The original bust is of very superior execution and finish. Its history is however obscure. It is believed to have been at one time in the possession of the family of Sir Henry Rawlinson. Can any of our members throw any light on the subject?

JOSEPH G. WRIGHT.

Referring to Mr. Wright's notes on the busts of Wesley, I think I may confidently say that the one in Didsbury College is not Coad's. Certainly it is not, if Coad was the artist who paid Wesley £10 for the cast of his face, for the one at Didsbury was modelled from a cast "taken after death." That Coad's was from a cast taken during Wesley's life is evident from the fact mentioned by Mr. Wright, on Mr. Stelfox's authority, "that there was a prospectus issued in 1786 by a Mr. Coad of a bust of Mr. Wesley." I wish someone who is near to a copy of the *Recorder* would ascertain the exact terms of the prospectus. I may say that the bust in Didsbury College Library was presented by the late Rev. Samuel Romilly Hall in 1870. It was formerly in the possession of the sculptor Bailey, but it is not stated in the College minutes, where the gift is recorded, to have been modelled by Bailey.

Regarding Roubiliac's bust, I have from a friend the following note "copied from an old number of the *Methodist Recorder*." "A new bust of John Wesley, from an original marble one executed in Wesley's life-time by Roubiliac (and which we hear has recently been purchased by the Government for one of the national collections), is being manufactured in statuary porcelain, and the execution is admirable, the features and the drapery of the figure being alike well rendered." It is said that only three copies of the statuary porcelain were executed: one was sold by Mr. Thursfield Smith to a gentleman in America; a second is in my possession; where the other is, is not known. From my copy a mould was taken by Harper & Co., of Burslem, who have reproduced the bust in Parian marble. Articles in this material shrink very much in drying, often as much as one-sixth of their bulk, and these, therefore, are proportionately smaller than mine, but are very effective. Mine measures six inches and one quarter from the top of the head to the bottom of the chin; the Parian one measures five inches and one eighth.

R. GREEN.

ADDITIONAL NOTES

ON WESLEY'S VISITS TO CARDIFF AND THE NEIGHBOURHOOD.

Bearing in mind the wish that all members should endeavour to throw light on the Journals of our Founder as they relate to the neighbourhood in which they dwell, I beg to add to the notes already sent a number recently gained from official records, and by visits to the places named.

Oct. 18, 1739. The Minister who refused to allow Wesley to preach in his church on a week-day was the Rev. Thomas Collrick, or Colerick (not Coldrack, as Charles Wesley has it—*Life*, i. 297), who was instituted in 1718, and died in 1761. It will be remembered that a year after his refusal the vicar invited Charles Wesley to preach in his church, and this he did thrice on one Sunday, and again on the following Sunday morning. The rumour of a mob so alarmed Mr. Colerick that he refused to allow the poet-evangelist to preach the afternoon sermon of the second Sunday; and fear of the Bishop of Llandaff induced the vicar to repeat the refusal about six months afterwards. Of old time two churches and two old chapels existed in Cardiff; but the great flood of 1607 carried away the church of St. Mary, which stood where the Great Western Railway Station now stands; and it was not until Wesley had long been in his grave that the present St. Mary's was erected on a new site. It was, therefore, the pulpit of St. John's that was closed to John Wesley; but in the Shire Hall which stood in the outer bailey of the castle (as seen in Speed's map of Cardiff, 1610), he found "a large convenient place" for his service.

Oct. 20, 1740. Wesley preached at the prison. The gaol was then in St. Mary's Street. The "Mr. W." who desired him to preach a third sermon on that day was the Rev. Nathaniel Wells, curate of St. John's.

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March 3, 1742. The proper name of the "little town four miles from Fonmon" is Bonvilstone [Bonvilston], for shortness of speech Bolstone (Leland). Wesley preached at the cross roads; and until recently an old sycamore tree marked the spot where the evangelist stood. A young and flourishing tree has now replaced the old decayed sycamore. A ride of seven miles brought the preacher to the Welsh Jerusalem, Llantrisant, a very ancient town set upon a high hill. Charles Wesley found the minister of the fine old church on the height "exceeding civil," and ready to offer his pulpit to the evangelist despite some opposition; but when John Wesley asked for the use of the building, Mr. Harris, the vicar, said that "he should have been very willing, but the bishop had forbidden him." The good vicar, whose father was a prebend of Llandaff, lies buried under the altar; and an upright stone behind the curtain, under the east window, records his death on October 26, 1766, at the age of sixty-nine. When Wesley turned from the door of the church, he soon welcomed the use of "a large room," which has been thought to be the large room of the Rock and Fountain inn; but more probably was the long room under the Town Hall, now used as the town library.

May 6, 1743. "The new room" opened by Wesley stood in Church Street, "in the heart of the town." This building (the first Methodist Chapel in Wales) survived until 1829, when a new chapel was built on the same site. The visitor who passes through this busy thoroughfare may still see the front of this chapel (now converted into shops) bearing the date of 1829.

April 6, 1749. The "hard-named place on the top of a mountain" is not Llanbradach, and probably not Llanws (as both these places are easy to pronounce, and neither would be in Wesley's way from Llantrisant to Aberdare); but Penycodca. For an account of Henry Lloyd, the interpreter, see Atmore's *Memorial*.

Sept. 1, 1758. "Many followed me to Thomas Gl——'s house." This name in full is Thomas Glascot. This worthy was one of the overseers of the poor. It was he who entertained Charles Wesley on his first visit to Cardiff.

Sept. 9, 1767. In the evening of this day Wesley preached in the "Court-House at Cardiff." This building was usually called the Guildhall, almost as frequently the Town Hall, and sometimes the Court House. Leland says, "In the chiefe streete, called the High Streete, sheweth a faire Towne Hall, wherein is holden the Town Court every ffortnight. Adjoining to the same is a faire Shambles below, wherein victualls are sould; and above

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a faire great chamber, wherein ye Aldermen and Magistrates use to consult."

Sept. 11, 1767. We have already, in the former notes, described Llanbradach Vawr, and explained how it came to pass that Wesley visited so remote a house ; but we may here add that this ancient hall has been in the possession of the Thomas family for five centuries, though now let to a farmer.

Aug. 16, 1774. We have also, in the previous notes, shown how it came to pass that Wesley was permitted to preach on several occasions in the great hall at Llandaff. This mansion, now the Bishop's palace, was built by Admiral Mathew, who sprang from the famous family of that name, whose seat for centuries was Radyr Court, about a mile from Llandaff. The finest monuments in the cathedral are those which commemorate the services rendered to their King and country by the Mathew family.

R. BUTTERWORTH.

NOTES AND QUERIES.

185. The following is the inscription on the grave-stone of an early Methodist, in Leeds Cemetery, "Beneath are deposited the remains of the late Reverend Richard Lynch, a native of the County of Derry, Ireland. He was trained in Romanism, but in early life became truly converted to Protestantism and to God. In 1808 he was called and gifted by the Great Head of the Church, to preach among the Gentiles the unsearchable riches of Christ. In 1813 he became one of a chosen band sent forth to accompany the late Rev. Thomas Coke, LL.D., to commence a Wesleyan mission in India, where in Madras he laboured as a minister many years with distinguished zeal, fidelity and success. His health failing, he returned to his own country, and humbly relying on the atonement of Christ closed his career in Leeds, March 14th, 1858, in the fiftieth year of his ministry and the 83rd of his age."—*Rev. John Bell.*
186. From the *London Magazine*, March, 1763: "The same day (February 27th), one Bell, a Methodist teacher, and corporal in the life-guards, was apprehended by two constables, by virtue of a warrant from a worthy magistrate, for uttering his ridiculous and blasphemous prophecies concerning the end of the world, in order to be dealt with according to law. When the above fellow was taken up by the constables, he was carried before Justice Welch in Long Acre, and then to Justice Hammond in Southwark; and as he had often vented his blasphemies in an unlicensed meeting-house in that borough, he was committed by the last-mentioned magistrate to the new gaol there: but he is since admitted to bail."—*Rev. R. Butterworth.*
187. Notes on Wesley's visit to Worcester, taken from a work entitled "Worcester Sects" (1861).
 Wed. 16 March, 1768. "The barn above mentioned is supposed to have been the old workhouse in the London Road; on the site of which now (1861) stands the residence of Mr. George Chamberlain."

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March 14, 1769. "The Riding House is an old building still standing close to the bowling-green in Frog Lane, now Diglis Street. It was used for teaching soldiers riding, and for administering to them the discipline of flogging. The building has an open timber roof, and would hold 300 or 400 people standing. Mr. Bell, one of the founders of the Bell and Lancaster system of education, lectured in the old house, which is still the property of the Government."

March 14, 1770. "The large, old awkward place was probably a room in the Butts, which was one of the obscure and concealed situations at that time coveted by Dissenters, as desirable to avoid the attacks of rude mobs."

March 11, 1772. "The mayor alluded to was probably Mr. William Davis."

March 16, 1773. Mr. Skinner was a tanner. In the garret of his warehouse, situated in the Town Ditch, now called Tanover Street, the evangelists of that time held their services. "On one occasion the Rev. Rowland Hill was passing through the street in which the old building stood, when he immediately recognised it, and said 'Why this is the place, is it not, where we used to preach, at Mr. Skinner's?' 'Yes, in Mr. Skinner's garrett.'"

March 21, 1784. "The incumbent of St. Andrew's Church, the Rev. W. Wormington, seems to have been highly favourable to the Wesleyan movement."

One of the earliest Worcester Methodists was William Hathaway, Leech Street.—*Rev. E. Butterworth.*

188. "Near my worthy friend Vigors," [C. W., *Journal*, 27 May, 1749]. Extract from a MS. Pedigree of the Vigors, in Bristol Museum Library: Bristol Notes and Pedigrees, Jeffries' M.S.S., $\frac{7}{181E}$:—

"Joseph Vigor, of Bristol, nat. 7 Aug. 1656, at Altringham in Cheshire, Merchant. Marr. Abigail North. Lived [?] at her father's house] in Lennis Mead, and afterwards Castle Green. Died at Westbury on Trym, 25 May, 1714. Buried in the Quakers' ground, near Radcliffe Gate."

[Then follow the names of nine sons, of whom we find:]

"Francis Vigor, ninth [and youngest] son of Joseph and Abigail Vigor, was born 16 August, 1699.

"He married Elizabeth Stafford, daughter of Richard Stafford, of Bristol, by whom he had a daughter, Mary, who died unmarried. Also a son [space for name left unfilled]

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who was his only surviving child, and this son died a bachelor."

"Francis Vigor, a young Quaker, received forgiveness of sins [C. W. *Journal*] 28 June, 1741, a day much to be remembered." "Love to F. Vigor," Letter lv., 3 Jan., 1760. Mrs. Vigor is a familiar figure in C. W.'s Bristol life for many years. I do not find the date of death of either of them. Mrs. V. in 1773 received a letter from C. W. [No. xcvi]. Ann Stafford, her sister, lived in King's Square, at No. 15, as the Directory of 1775 shows. Wesley registers her in 1783 as Gent. [lewoman.] "N.[ancy] S.[tafford] at the sight of so many predestinarians [in C. W.'s house in Charles Street] fell into a transport of passion and grief" [*Journal*, 29 July, 1749].—*Rev. H. J. Foster*.

189. Colonel T——d [J. W. *Journal*, 30 April, 1754]. Who is this "venerable monument of Divine mercy?" At the British Museum the Army List of 1754—the earliest there—gives only one name which will fit the blank: "Cyrus Trapand, 3 F. Lt. C. 'Bufs.'" Lt. Colonel Roger Townshend, son of Charles, 3rd Vct. Townshend, was killed at Ticonderoga in 1759, but he was then only 51 years of age, neither then nor of course in 1754 old enough to satisfy Wesley's description. Is the person intended one of the Thorolds?—*Rev. H. J. Foster*.
190. "Mr. W——, of Bolton," [Journal, 7 March, 1790]. Can any member of the W.H.S. fill up this name, and give particulars of the person visited by Wesley? The Bristol and Bath newspapers of the time do not include any suitable name in the lists of visitors to the Hotwells or to Bath.—*Rev. H. J. Foster*.
191. "A famous infidel, a confirmer of the unfaithful in these parts," i.e. Bristol and neighbourhood, if, indeed, Wesley were not in Bath [Journal, 29 May, 1739]. Who is this? The suggestion may be offered that it is Dr. Oliver, the famous physician of Bath ["Bath Oliver biscuits"]. In *Life and Times of Countess of Huntingdon*, i. 451 note, these facts are given: "This eminent physician, so celebrated in his day, had long resided in Bath, where he had great practice, and acquired a large fortune. Although he had been long intimate with Lady Huntingdon and Dr. Stonehouse after his [i.e. Dr. S.] conversion to Christianity, yet he remained a most inveterate infidel till a short time before his death. In his last illness the sorrows of conviction stuck fast in

him. Lady Huntingdon said she never saw a person more thoroughly humbled, distressed, and broken in heart. Visiting him a few days before he died, he lamented, not only his past infidelity, but the zeal and success with which he had endeavoured to infect the minds of others. 'O that I could undo the mischief that I have done! I was more ardent,' said he, 'to poison people with the principles of irreligion and unbelief, than almost any Christian can be to spread the doctrines of Christ.' . . . Soon after, the Lord lifted up the light of His countenance upon Dr. Oliver's soul, and he lay the rest of his time triumphing and praising God for the free grace He had bestowed upon him."—*Rev. H. J. Foster.*

192. "Dr. St——, the oldest acquaintance I have" [*Journal*, 14 January, 1772], "The greatest genius in little things, that ever fell under my notice." Can any member of the W.H.S. say whether this is the Dr. Stonehouse of the preceding Query? *Life of C. of H.* also mentions, i. 448: "His [i.e. the dying Doddridge] excellent physician, Dr. Stonehouse, recommended him a voyage to Lisbon." With this footnote: "Afterwards the Rev. Sir James Stonehouse, Bart., rector of Great and Little Cheveril, Wiltshire, the friend and correspondent of Lady Huntingdon, Whitefield, &c." Wesley's "acquaintance" seems to be resident in or near London in 1772; or at least is for the time actually in London."—*Rev. H. J. Foster.*

193. The following letter has not, so far as I can gather, ever been published. It is in the possession of Mr. Alfred W. Butt, at present steward of the Chester circuit. It is part of a collection of interesting autographs and family memorials gathered together by Mr. Butt's great-aunt, widow of the Rev. Thomas Moss, Wesleyan Minister. Mrs. Moss was a descendant of one of the original Chester Methodists, and died in the old city in 1889, at the great age of 92.

Norwich, March 29, 1759.

Dear Billy,

I believe each window may stand eight foot (the bottom of it) from ye Ground, and be four foot broad and six or seven high, arched at the top.

If you think it would do Good, I shd have no Objection to preaching at Selby about eleven o'clock, as I come from Epworth, on Wednesday, April 18th.

Oblige Dr. Cockburn as far as possibly you can. We can bear with little tempers, tho we do not approve of them.

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I can say little now, to what T. Tobias writes of. I should think a patient, mild man might quiet two scolding women. Billy, Pray and labour with your might. You may direct your next to me at Epworth. I am

Your affectionate Friend and Brother,
I doubt Sister Hall forgets me. J. WESLEY.

The date agrees with the Journal. Wesley was then in the midst of a troublesome visitation of the Norwich society.

The arrangement mentioned in the letter was carried out: see *Journal*, Wed. April 18, 1759. "I set out for Selby [from Epworth]. We were in hopes the roads would now be passable: and they were tolerable, till we came near the town; but here the late flood had carried away the bank over which we ride, and left a great hole in its place. However, we made shift to lead our horses over a narrow path, where the water was fordable. The congregation at Selby obliged me to stand in the garden, tho' the North wind was exceeding high. At seven in the evening I preached at York."

This letter has no address. Who was the recipient? In the first vol. of the revised edition of the *Minutes*, pp. 711-714, are some notes of the Conference of 1758. "Billy" Alwood was there. At the end is a list of Stations:—"10. York—T. Mitchell, Thos. Tobias, W. Alwood." I think the letter must have been sent to him. Alwood entered the work in 1756 and left it in 1764 (see Myles). I think too this is the same William Alwood, who appears as resident at Burland in the Chester circuit in the list of local preachers in the circuit schedule for 1788. In 1775, Samuel Bardsley, in a very affectionate letter, asks him, "Do you think you can ever take the field again?" I believe that Alwood's difficulty was matrimonial, and that materials exist for writing an account of his romance.

What chapel does Wesley refer to? Who was Dr. Cockburn, and what were his peculiarities? What about the "scolding women" who troubled T.T.? Who was "Sister Hall"?—*Rev. F. F. Bretherton*.

No doubt the Peaseholm Green Chapel in York, which Wesley "opened" on 19 April, 1759, by preaching in the unfinished "shell" of the building. "William Allwood, gentleman," is one of the trustees to whom the land had been conveyed early in the previous March, a little earlier than the date of the letter. The *Minutes* make W. Alwood

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one of the York preachers, as Mr. Bretherton says. T. Tobias is "number two." "Dr. Cockburn, an old school-fellow [of Wesley's] residing in Aldwalk," one of the ancient thoroughfares of York, close by Peaseholme Green, "not a Methodist, giving £100":—York Society book, *apud* Tyerman, *Wesley*, ii. 278. See also Dr. Lyth, *Early Methodism in York*, pp. 91ff. "Sister Hall" will be Ruth Hall, for whom see Lyth, pp. 64, 66, 69, 134; and *Arminian Magazine*, iv. 477.—*Rev. H. J. Foster.*

194. Mr. T. Helsby Acton, writing from Bath, makes the following statement concerning an ancestor of his. There is nothing in the Journal about it. Possibly some members of the W.H.S. may give helpful particulars.

On one occasion, circa 1760, Mr. James Helsby, a Cheshire landowner, was riding out of London into Essex. On passing through Bethnal Green he found Mr. Wesley in the hands of a mob. Now Mr. Helsby was a very athletic man, and well mounted; he rode into the mob, and with a heavy horsewhip marked a good many. In due course he returned to his own county, and in a year or two was married. On that auspicious occasion he received a very curious old silver watch, beautifully chased and embossed, with a loud and long alarum, set to any hour, and a seal bearing the effigy of the donor, John Wesley. About 1770 Mr. Helsby sold off the remnants of once very large estates in Helsby, Hapsford, Chorlton, and other townships, and retired to London, where his only son, Thomas Helsby, married an Essex heiress.

Mr. Helsby Acton adds the following particulars:—Both watch and seal were formerly in my own possession. They were sold for a trifle of £5. He believes they are now in the hands of Lord Kenyon. Some thirty years ago the watch was repaired and used as a bedroom alarum, and did good work for many years. It had no date on it, but I was told that the maker's name was Delaner, London, and that the hall marks indicated about 1740. It bears on it an engraving of the family arms of the recipient.—*Rev. F. F. Bretherton.*

195. A correction to *Journals*, June 19th, 1745: "St. Eath." This should be *St. Teath* (pron: Teth). The "Mr. Thompson" of this entry is Rev. Geo. Thom(p)son, Rector of St. Gennys. "The Cornish Magazine," No. 2, p. 67, contains an interesting article on this neighbourhood by Rev. Mark Guy Pearse. Mr. Henry Arthur Smith contributed an article to *The Cornish*

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Magazine, October 1898, on "Footprints of the Wesleys in Cornwall." It contains photographs of several churches, etc.—*Rev. G. Lester*.

196. Some corrections in the Christmas number of the *Methodist Recorder* (1900). There is an article on "Old Church Psalmody." It contains several incorrect statements; and as it may be referred to by future historians and compilers of our Church music, it may be as well to point them out.

Page 80, col. 2. The tune "Audi Israel" (which is No. 95 in the Wesleyan Tune Book) is not by Goudimel. It appeared in a Genevan Protestant Psalter in 1549, when Goudimel was a Catholic. Goudimel did not take to editing music till a much later period.

Page 80, col. 2. The tune "Passion" is not by Charles Frederick Lampe, but by his father, Johann Friedrich Lampe. The tune was not called Passion, and the writer of the article has quite altered the original harmonies.

Page 82, col. 1. Three tunes are assigned to Lampe—Savannah, Irene and Lovefeast. There is no Irene in the Foundry (not Foundry) collection. Savannah was published in 1704, which is about the date of Lampe's birth. As regards Lovefeast, there is no proof that Lampe wrote it, and it is not at all in his style. The tune as given is quite different from the original.

Page 82, col. 2. "Olivers" was never arranged like this by Olivers or anyone else at that time. In "Sacred Melody" the air only is given.

Page 85, col. 2. The information given about Leach (not Leech) is much at fault. His tunes were not published under the title "Leech's Psalmody," but "A new Sett of Hymns and Psalm Tunes," &c. "Union Wesleyan Chapel" should be Union Street Wesl. Chapel; and it is at Rochdale, and not Manchester, as one would infer from the context.

Page 86, col. 1. Arnold's tune "Josiah" was not set to "Come, ye followers of the Lord," but to "Jesu, let thy pitying eye"; and the copy of the tune as printed is not like the original.

Page 87, col. 2. The arrangement of "Rochdale" is quite different from what the composer wrote, and decidedly inferior.

Other slighter errors are present, and the writer has introduced some statements as facts, which are, to say the least, debatable.—*Mr. James T. Lightwood*.