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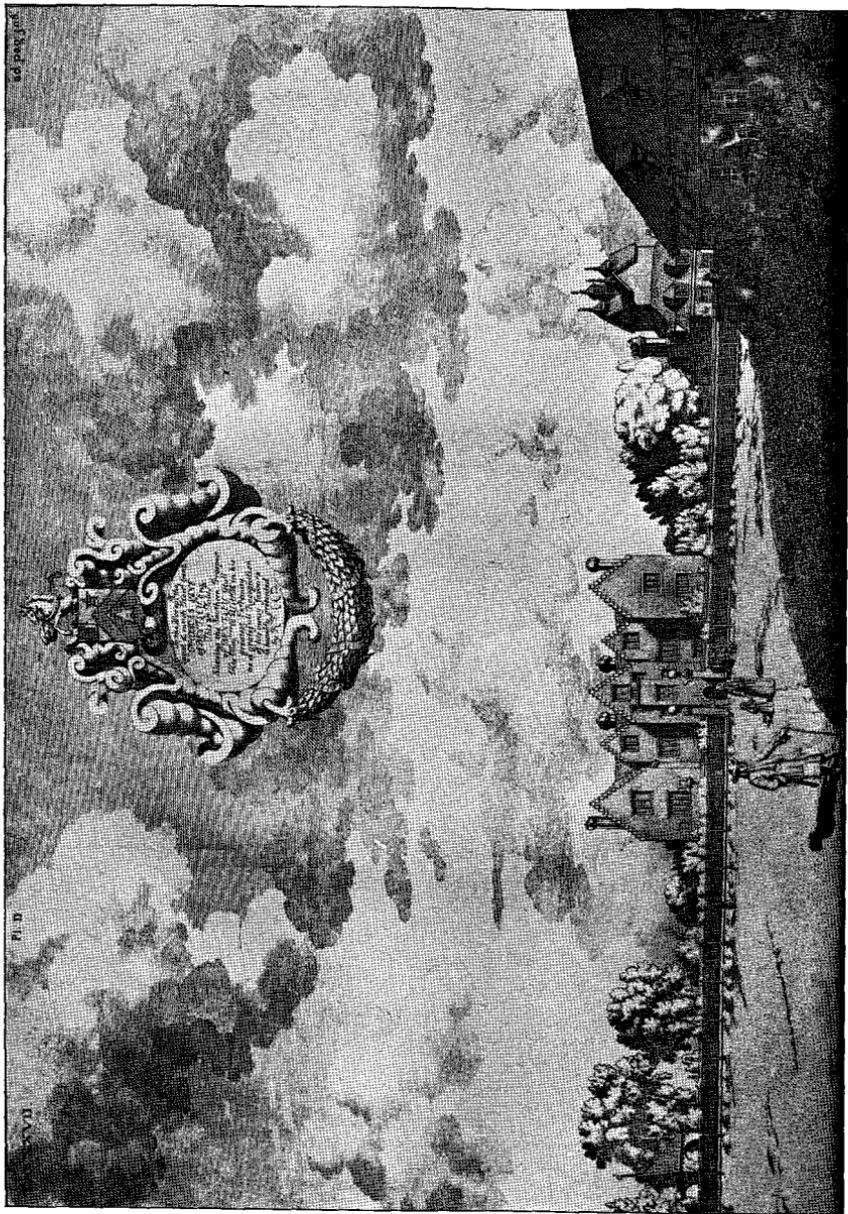
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BENTLEY HALL.

BENTLEY HALL.

Bentley Hay is one of the Hays in Cannock Forest, which is sometimes recorded as "The Forest of the Seven Hays." The Hall is three miles north of Wednesbury, and two miles west of Walsall, near to the road running between the latter town and Wolverhampton. It is notable in national history in connection with the escape of Charles II after the battle of Worcester, and in Methodist history as the residence of one of the two magistrates to whom Wesley was taken on the evening of 20 October, 1743. John Lane (b. 1669, d. October, 1748) was grandson of the Colonel Lane who sheltered Charles II, and whose sister Jane Lane conducted the King, disguised as her groom, to the south. He was at once the uncle and father-in-law of John Wyrley Birch, the Birmingham magistrate, who did not go to bed at six in the evening when there was duty afoot, but who made short work of the rioters in that town. [^][*Journal*, 19 March, 1768. See *Proceedings*, IV, 61-4.]

Bentley was acquired by the Lanes in 1430 from an old Staffordshire family, the Griffiths', a descendant of whom *via* John Griffiths, one of Wesley's faithful bodyguard on 20 October, 1743, is a member of our society and an office bearer of our church. The Lanes held it till September, 1748, when it was sold only a few weeks before the death of John Lane, to the Anson (now Lord Lichfield's) family for £11,600. The historic Hall, an early Tudor mansion, was erected soon after the Lanes came into possession of the estate, but was practically demolished at the end of the 18th century. Shaw, from whose great county history (1801) our illustration is photographed, writing at the turn of the century says: "The ancient seat . . . has been entirely mutilated of late years, and is now converted into a modern farm house for a tenant; so that little remains of the building are now visible, except the stables on the right hand and a summerhouse in the gardens on the left." The summerhouse has long since disappeared, and only the stables remain. The present house is probably little more than a re-casing of a small part of the original.

W. C. SHELDON.

REV. JENKIN MORGAN, OF RHOSYMEIRCH.

Of all the "loving people" of Anglesea mentioned with such gratitude by Wesley, there was none more worthy of his praise than Jenkin Morgan, his host and guide. This saintly man was born in Glamorgan, and in early life joined the Presbyterian Church at Watford, near Caerphilly, a church which was in a flourishing state at the passing of the Act of Uniformity. When the Rev. Griffith Jones organised his Welsh Circulating Schools he was unable to find sufficient teachers of competent parts and piety in the Established Church; but, though giving much umbrage thereby, he did not hesitate to receive into his training college, and afterwards to employ in the villages, young Dissenters from various parts of the Principality. Evan Williams, who became a distinguished Calvinistic Methodist minister, was one of these, and Jenkin Morgan was another. It was while catechising his flock at Llanddowror that Mr. Jones discovered their appalling ignorance, and this led him to establish his schools, in which young people and adults were taught to read the Bible in their native tongue, and instructed in psalmody and scriptural knowledge. The first was opened in 1730, and in ten years there were 128 schools, with 7,595 pupils. At the death of their founder, in 1761, the schools had increased in number to 218, whilst also 150,212 persons had been taught in twenty-four years to read the Welsh Bible, comprising all ages from six years to above seventy.

The first appointment of Jenkin Morgan was to Llanuwchllyn, in Merionethshire. He was enjoined not only to instruct the people in reading the Bible, but also to "promote their religious advancement by every means in his power." He soon found that the most effective means was preaching, and with such power and acceptance did the young pedagogue minister that his fame became widely spread. When in 1738 or 1739 the Rev. Lewis Rees visited Pwllheli, he was so impressed with the religious needs of the district as to recommend the people to

send for "a pious schoolmaster, who was also a noted preacher, then stationed at Llanuwchllyn." Not long after, a leader of the little community in Carnarvonshire presented himself at the door of Jenkin Morgan, and so strongly did he put the case that the good schoolmaster packed up his few effects and took his journey with the messenger of the church. In Carnarvonshire he made the acquaintance of William Pritchard—whom Wesley so often mentions—and formed a still more tender tie by marrying a goodly young woman of the neighbourhood. Application was made to the clergyman for permission to open a circulating school; but the use of the church or the school-room was indignantly refused, whereupon Pritchard received the scholars into his farm kitchen, and here Morgan commenced his duties. Cruel and absurd reports were spread abroad as to the purposes of the two benefactors, one of them being that they designed to engage a foreign ship to carry all the scholars into slavery. The persecution of Mr. Morgan was increased because of his evangelical labours in the neighbourhood. So fierce was the enmity that the rioters broke down the meeting-house of the saintly John Thomas, who often permitted the use of his pulpit to the zealous schoolmaster.

When William Pritchard was turned out of his farm in Carnarvonshire, and was prevented by his relentless enemies from obtaining another in the county, he determined to cross over into Anglesea, and his friend the schoolmaster determined to accompany him. Mr. Morgan at once resumed his preaching as well as his teaching, and was the means of establishing at Rhosymeirch, near Llangefni, the first Dissenting church in Mona. In the spring of 1746, he paid a visit to the mother church at Watford, and was there ordained as pastor of the congregation he had gathered in Anglesea.

It was in August, 1747, that Wesley first met Mr. Morgan. On his return from Ireland the great evangelist landed at Holyhead and took horse for Rydyspardon—a farm-house about $1\frac{1}{4}$ miles from Llangefni. It was in Mona that Wesley penned his lamentations over the curse of Babel (see *Journal*, 6 March, 1748), and the attempt to hold a service in the house of Thomas Thomas would have ended in dumb show had it not been for the coming of Mr. Interpreter, in the person of Mr. Morgan, "a neighbouring schoolmaster." That night Wesley and his travelling companion, Jonathan Reeves, slept beneath the hospitable roof of the good pedagogue and pastor, who on the following day sped his departing guests by acting as their guide. It was in the early part of the next year that Wesley once more, with Mr. Swindells, shared

the hospitality of Mr. Morgan, and in March, 1750, the Methodist leader was twice a welcome guest in the home of the Dissenting preacher. While Wesley and Christopher Hopper were waiting at the ferry until the boatman was pleased to cross over, Mr. Morgan unexpectedly arrived, and guided them through the dark night and difficult ways to his own house. Hopper's diary often seems to be a mere transcript of Wesley's; but his entry for March 25th, 1750 (Wesley has it the 24th) raises our estimate of Mr. Morgan's good service; "We rode to Baldon Ferry. Mr. Jenkin Morgan came to the waterside, crossed over with us into the Isle of Anglesey, and there conducted us to his house, half-way between the Ferry and Holyhead." Whether in the same house Charles Wesley found shelter at midnight about a month after his brother had been entertained there the first time, we know not (the poet calls his host "a brother"), but some idea of the value of Mr. Morgan's services as guide to John Wesley and Hopper on that dark March night in 1750 may be gained from Charles Wesley's description of the country, on his second visit in 1748. "Near seven I landed in a strange intricate country, where I could procure no guide or direction, as often as I lost my way. At last Providence sent me one that understood English, and rode several miles out of his way, to put me in mine." We should have assigned this good service to Mr. Morgan had it not been for the next sentence: "I gave him some good advice and books, both which he thankfully received."

Of Mr. Morgan it has on high authority been said that he was one of the most successful preachers of the age, remarkable effects at times attending his appeals. In Anglesey as well as in Carnarvonshire cruel and unrelenting persecution was his lot; but in spite of it his work in the island so prospered that the seedling which he planted about the year 1746 became a tree with several branches, and before he went to rest his regular hearers numbered 800, a large number in a district so sparsely peopled.

R. BUTTERWORTH.

REV. JOHN HARMER.

In Wesley's journal, under date 25 March, 1780, he says, "On Easter day [26th] I set out for Warrington. Mr. Harmer read prayers both morning and afternoon. We had a large congregation in the morning; as many as the church could well contain in the afternoon; and more than it could contain in the evening, etc."

Can any reader add to my knowledge of the Rev. John Harmer? In Myles' *Chron. Hist. of Methodism* he gives the name of John Harmer as one who was formerly a clergyman of the Church of England, who began to itinerate in 1766, and ceased in 1772. I have a sermon printed in Warrington in 1778, described as "preached at the Magdalen Chapel, London, June 15th, 1777, when Mr. Dodd late preacher there was under sentence of death. By John Harmer, Vicar of Butlers-Marston, Minister of Kineton, Warwickshire."

In the family Bible of the Phillips family, of Warrington, Peter Phillips is described as having been "christened by Rev. John Harmer at St. James' Church, on 18 Feb., 1778." Peter Phillips is remembered as the pioneer of the Quaker Methodists—now the Independent Methodists,—who formed themselves into a separate body in 1796-7. This denomination was an offshoot rather than a secession, and, as the process of formation was a gradual one, it is difficult to say whether they or the Kilhamites were the first to separate from the mother church.

Peter Phillips, though a young man, had considerable influence in the society, and largely shaped its policy and work. He lived to give half a century of service as a preacher, and is commonly spoken of as the founder of the denomination.

It would seem that John Harmer became an Itinerant under Wesley, and returned to work in the Establishment in 1772. The fact that Peter Phillips was baptized by him suggests that he was curate or vicar of St. James' in 1778. If this be so, the services described by Wesley on Easter day, 1780, were probably not held in the Methodist Chapel, but in old St. James' Church.

There is no record of Wesley having preached in any other

Anglican Church in this part of Lancashire. If the foregoing surmise is a correct one it is an instance of sympathy and co-operation on the part of an Anglican clergyman,—the only one known to me. I find that John Harmer published at Warrington, in 1778, a sermon “preached in the Cathedral Church of Litchfield.”

ARTHUR MOUNFIELD.

The Rev. J. Robinson Gregory in *W. M. Mag.*, August, 1902, also identifies him with John Harmer, but in error, adds, “vicar of Marston, *Cheshire*.” Harmer signs himself: “John Harmer, Marston, Ap. 14, 1773” in *Meth. Mag.*, 1799, p. 107, under the paragraph beginning “In particular . . .,” and there attributed to C. Perronet. Mr. Gregory gives the authority of the original MS. of the unfinished epistolary account of the revival at Shoreham, sent by C. Perronet to J. Wesley. That original was in J. R. Gregory’s possession.

In the *Life* of the Countess of Huntingdon, i, 487-8, a few additional particulars are given, from which it appears that Harmer commenced his ministry as one of the Countess’ itinerants. “He was sent to Brighton and Oathall; he also preached occasionally at Bath, but he was not a popular speaker. After some time however he thought proper to withdraw from all connexion with her Ladyship, and declined preaching in her chapels, without assigning any cause for such a step. This was the source of much vexation and disappointment to her Ladyship.” A letter of Fletcher to the Countess is then given, dated Morley, 9 Dec., 1766. He discusses Harmer’s withdrawal and seems hardly satisfied with his reasons. The writer of the *Life* then continues: “Mr. Harmer joined Mr. Wesley, and in the year 1780 was situated at Warrington; of his subsequent history little is known.” Possibly the authority for this date, 1780, is simply the entry in the *Journal*.

The Rev. John Gunnell, of Penketh, near Warrington, at my request looked into the matter, and wrote me thus on 12 July, 1906, after interviews with the Borough Librarian and “a local antiquarian of some repute:”

“In 1780 Warrington had two churches, St. Elfin, the Parish Church, and Holy Trinity, built in 1707, and rebuilt and enlarged in the year in question, 1780. Edward Owen was Rector of the parish church from 1767 to 1807. James Stones was Vicar of Holy Trinity, 1768 to Nov. 1780. It does not appear that either

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of them had a curate until long after 1780. Wesley does not say in which of the two churches he preached ; but as Holy Trinity was being rebuilt in 1780, it is fairly certain that it was the Parish Church." Mr. Gunnell adds : "I consulted many Warrington and county records, printed and MS., covering the year 1780 ; among them a MS. Directory of Warrington, but not a trace of *John Harmer*, nor of any Harmer, do I find. If he had any *official* connection with either of the churches, his name would in all likelihood have appeared in one or other of the many documents I have examined." Mr. Gunnell says also : "The Rector was a man of more than ordinary catholicity for those days," and he thinks may readily have permitted Harmer to occupy his pulpit.

The title-page of the sermon mentioned by Mr. Mounfield makes it clear that Harmer's cure was not held at "Marston, Cheshire," near Northwich, as was not unnaturally conjectured by Mr. Gregory from his presence in Warrington. The Rev. A. P. Dodd, vicar of Butlers Marston, obligingly searched for our Society a number of old papers, and finds, and sends, the full official record of the proceedings of Sunday, 25 March, 1770, when John Harmer "read himself in" as vicar of the church. The only other note he could discover was "that he took a marriage on 10 Dec., 1784. The following year a marriage is taken by someone else. I conclude," he adds, "that his ministry ended in that year."

A further communication from Rev. John Gunnell is helpful. I submitted to him Mr. Mounfield's fact, and enquired where St. James' Church was. He says : "In the parish of Latchford on the Cheshire side of the Mersey. It was opened in 1777. . . . In recent years . . . the greater part of Latchford has been included in the County Borough of Warrington ; but in Wesley's days I should think the parishes were quite distinct, and it is hardly likely that Wesley would have spoken of St. James' as being in Warrington. The facts seem to point to the Parish Church, St. Elfin's, as the one referred to. And if, as appears highly probable, John Harmer was incumbent of the newly built St. James', he might by permission of the Rector assist Wesley by reading the prayers at the Parish Church." Mr. Gunnell however adds that, by some latitude of expression, Wesley may have spoken of St. James' in Latchford as "Warrington." Indeed, I do not know upon what authority Myles—in his 3rd edition, not in his earlier ones,—reckons Harmer as a Methodist preacher, "of the second race," from 1766 to 1772, or as a Methodist preacher, associated with Wesley, at all. Is the *Life* of the

Countess, so far as it agrees with him, an independent authority upon the matter? Fletcher's letter makes it certain that Harmer left the Countess in 1766, but he says nothing of any transfer of allegiance to Wesley. So far as I can find, the *Minutes* of 1766 and years following, including 1772, do not mention Harmer. Myles continues his connection with Wesley as a Methodist preacher up to 1772, whereas the present vicar of Marston Butler makes it certain that Harmer entered upon his cure there in 1770. If we might conjecture some personal connection of Harmer with Warrington and its neighbourhood, the most natural suggestion would be that the marriage at Butler's Marston in 1784 was one of the incidents of his work there as vicar, and that the baptism of Phillips at St. James' in 1778, and his visit to,—perhaps,—St. Elfin's in 1780, were simply occasional, and, so to speak, accidental. But we evidently need more light before his whole ministerial course is clear.

H. J. FOSTER.

REV. WILLIAM MORGAN, PRECURSOR OF WHITEFIELD AT KINGSWOOD.

[*Proceedings*, VI, 102. By favour of Mr. Norman Penney, from the Friends' archives at Devonshire House.]

I

Esteemed Friend,

When I was at thy house I was talking about W^m Morgan, once a Clergyman now a Quaker, that went with a message to the King of Prussia, thou desir'd me to enquire where he lodged I did so, but could not hear, only that he was going to Holland, to study physic, he did so, pass'd examination & wrote a Thesis and commenc'd Graduate, he was introduced unto the Duke, in Holland, and had a long conversation with him, the Duke ask'd him what he intended to do now he had thrown off the gown, W^m Morgan told him he intended to practice Physic, and that he had wrote his Thesis, and who do you intend to dedicate it to, says the Duke, to the Duke if he pleases to give leave then besure you don't flatter me, and tell me what you intend to

say to me. The Duke offer'd him Money, but he refus'd and told him he could not accept of anything out of his own way, then replies the Duke you shall be my Physician and attend me in the army; but says W^m. Morgan I must first consult my fr^{ds} in London, if I can obtain their consent I will obey the Duke's commands, for I shall be unwilling to break with the Society for any temporal consideration. W^m. Morgan has liberty from his fr^{ds} to attend the Duke. I presume he is gone again to Holland to take his Degrees as Licentiate and wait on the Duke tho' he apprehends it to be a post of great danger: yet he confides in that gracious providence that has preserved his life thro' so many distresses and wants, and I hope will still protect the Duke and him in the day of Battle when death and destruction are flying round.

About a Month or six Weeks ago W^m. Morgan was to visit a fr^d. in this Town, he had a meeting here so by that means I had the pleasure of hearing him Preach and Pray, a very good preacher we think him to be, he spent one evening at our house, and very agreeable company he is, he has the advantage of being very personable, of a fair & sweet Aspect, very affable and free in conversation, much of a Gentleman, One who I presume did great honour to his Religion and Country in foreign Nations. He gave us a short relation of his travels in an elegant Stile and with great freedom. he says the King of Prussia took him for a Spy, and ask'd him many questions about his Uncle king George and if he did not send him, and behav'd exceedingly rough and is a fierce Man. and the Queen Mother is as stern a Woman the king often sent one of his Ministers to his lodgings to examine him very close. W^m. Morgan was taken prisoner at Prague, while in the hands of the french and us'd very cruelly almost to the loss of his life by the Jesuits, when Marshal Bellisle heard of it, he was so kind as to send an Hussar and took him away by force.

I think it was the second time of his going into Germany that he had an Audience of the Empress Queen, she ask'd him many Questions concerning the principles of his Religion, and spake with great Judgment and good Sense, and highly commended the Charity of the Quakers, and thought it great pitty they did not put themselves under the wing & protection of the Church. W^m. Morgan had a long conversation with her with great freedom, he says he met with none that speaks latin so Correct and elegant as the Empress Queen, except the Pope, and that she is an exceeding fine Woman, she ordered him a passport and letter to Cardinal Albani at Rome, which gain'd him

admittance to the Pope the Cardinal told the Pope there was a Quaker an odd sort of a Man that desir'd an Audience of his holiness, but refus'd to submit to the usual Ceremonies, in such Cases the Pope had a Curiosity to see so strange a sight as a Quaker at Rome, therefore to avoid giving offence he granted him twice the favour of a private Audience, without any Ceremony in a house in his Garden. in the Morning before the time of his leave, and behav'd with great Civility and good nature, and exceeding free in discourse. the Pope told W^m. Morgan that he had heard of an Ignorant enthusiastical sort of people in England call'd Quakers, but had no notion they were such a Society, and Maintain'd such principles as he assur'd him they did. The Pope seem'd very well pleased with his Conversation and order'd him an Ample passport thro' his Dominions. W^m. Morgan said he heard the Pope has several times attempted to make a reformation in the Church, but the Cardinals always oppose him, and have even dared to threaten him with the Inquisition so he thinks it most prudent not to proceed. W^m. Morgan was taken prisoner by the Spaniards, and strip'd of every thing except his passports, before they set him at liberty they made him promise to go home thro' France 'twas in the Spanish Camp he first heard of the intended invasion from France and the expedition into Scoland, and wrote to the Duke of Newcastle and Lord Cataret & gave them the first notice they receiv'd about it, but they gave no credit to his intelligence. Since he came home he has been introduced unto the King, and he showed the King the Copies of the letters he wrote to his Ministers. the King was displeas'd because they had not communicated 'em unto him and said he was of opinion, they might have prevented the Rebellion had they taken proper Measures.

Henry Pellam offer'd him Money as a reward but he refus'd, & said he had no other view but to serve his King and Country. According to the promise W^m. Morgan made the Spaniards he came thro' France 600 Miles, 300 on foot, sometimes almost starved & forced to begg. When he came to Lyons in France he was almost naked, no Shoes, hardly any Stockings, his feet bleeding, his beard long, a spanish Cap on his head, his Spirits very low; but with some difficulty he got Courage to speak to some persons he saw talking in the Street, to enquire where there was a Banker lived, one took pity on him, call'd a coach and went with him to the Banker's but when the Banker came to the Coach & saw such a poor Miserable Creature he started back, but W^m. Morgan by his eloquence and tears Melted him to Compassion

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and tears also, then he handed him into his house, when W^m Morgan had told him the extreme want and distress he was in, ready to perish, this Stranger was so uncommonly generous as to order his servant to fetch a bag of Money & desir'd W^m Morgan to take as much as he wanted, & sent his servant with him to the best Inn in the Town, & bid his Man get a Taylor, Barber &c and come to him to furnish him with every thing necessary. W^m Morgan as soon as he was clean, and dress'd went to pay his respects to his very good friend the Banker, but he did not know him again, until he assured him he was the very same poor distress'd creature that came in the Coach he invited him in and was much pleas'd with his conversation since W^m Morgan came home he has returned the Money with a handsom present.

[THOMAS THOMPSON MANUSCRIPTS No. 339.]

II.

AN EXACT COPY OF J. MACNAMARA'S
"REMONSTRANCE TO WILL^m MORGAN"

DATED IN BRISTOL THE 10th OF JULY 1749.

I am sorry Sir, to be obliged to quit this Town without seeing you. You will easily believe me when I assure you that I should never have been here had I not flattered myself with the hopes of seeing a person who was as dear to me as my Life, & who under God owes his Life to my Care—I thought I once could have added his *Soul*; But oh! impenetrable Judgements of the Almighty! how have I been deceived! how are my hopes fallen!—

You would pity me if you saw me. The anguish of my Mind is beyond expression. What, after all you have said & done in my presence, return to your Vomit? After a plain and Demonstrative Conviction of those Errors which you formerly sustained, Reassume them & teach? Nothing can be more shocking either in the sight of God or Men.—

I never heard it was permitted to play with what is most sacred in Religion, & yet I have found by your best Friends both here and in Bath, that you were Baptised twice, Confirmed twice, & that instead of Converting your wife¹ as you promised, you are contrary to the dictates of your own Conscience endeavouring to pervert

1. See C. Wesley's *Journal*, 29-30 Mar., 1740.

the whole World. I cant comprehend why you made yourself a Catholick. pray who obliged You to it? What can you say for your defense ; Is not the God of the Catholicks the same as the God of the Quakers And will he not when the measure of Iniquity is filled severely punish the abomination of his Sacraments, & the prostitution of a Religion which you so solemnly swore to observe & what in all probability you were Determined to abandon? Let us leave Faith aside. Can it consist with the Integrity of an honest Man to deceive the Pope who received you as his Child, the Cardinals who adopted you & the good Old Man who glorified God to have seen you? What mortification will it be to those worthy people to hear of your fall? & what desolation must it be to me, to be instrumental in deceiving them? You were first a Minister, next a Quaker, afterwards a Catholick, & again a Quaker. What a medly of Religions & Changes are here? Think Sir, think betimes, of your unhappy State. You don't want Sense & and if you will reflect I am perswaded you'll not be embarrassed what Party to take. I have exposed you to nobody. I only leave you your own Conscience. Remember the case of Judas who received & betrayed his Lord, Dread a final Impenitence. Awake betimes, ask pardon of the Saviour whom you Deceived & He may perhaps give you grace to amend & change a Life which is a Scandal to the Faithful, a disgrace to Mankind, & an abomination in Heaven.

W. Morgan left Bristol about that time & became a Minister in the Church of England at _____ in _____ [incomplete in MS. "There is no reference to William Morgan's decease in our Quaker registers."—N.P.]

[From Richard Reynolds' Manuscripts, 1777, page 212.]

NOTES AND QUERIES.

382. WESLEY AT THE SOHO, 12 July, 1782.—Rev. T. E. Brigden in our MS. *Journal* refers to a note recently inserted by Mr. J. T. Lightwood, and proceeds :—Mr. Lightwood's interesting note is from Walpole's *New British Traveller*, folio, published in 1784. The following (p. 150) therefore was

almost contemporary with Wesley's visit, as it would probably be written a year or two before the book was published.

After describing the buildings, in four squares, with shops, warehouses, &c., for a thousand workmen, Walpole says, "they excel in the fabrication of buttons, buckles, boxes, trinkets, &c., and in many other arts, long predominant in France, which lose their reputation on a comparison with the product of this place. The number of ingenious mechanical contrivances—water mills, &c., much facilitate their work. . . . Their excellent ornamental pieces in *or-moulu* have been admired by the nobility and gentry, not only of this kingdom, but of all Europe, and are allowed to surpass anything of the kind made abroad."

"The environs of this building was, a few years ago, a barren and uncultivated heath, but now contains many houses Notwithstanding the population is double what it was a few years ago, yet the poor-rates are diminished, which is a striking instance of the good effects of industry. Without a note of recommendation from some correspondent or person known in the manufactory, a stranger will find it difficult to get admittance. The caution is not improper, as persons have been known to visit the manufactories of this town with a view to obtaining particular information."

The writer then describes "Mr. Clay's manufactory for japanning, &c., making paper cases, stands, waiters, tea-boards, coach panels—all of paper, finely varnished and painted. Mr. Taylor's button, &c, manufactory, Mr. Ray's whip-making.

"Nor is the education of the rising generation in the use of letters neglected as hitherto . . . evening schools being kept, to which the little artists resort for the instruction of their tender minds."

Matthew Boulton transplanted his Snowhill plant hither in 1762, laid the foundations of his great factory, 1764, and completed the new building, 1765, at a cost of £9,000.

Timmins says—"He was a keen judge of character, a clear-headed, catholic minded man—a very chieftain of labour, who knew how to put every man in his proper place, and to make the best of all. His pleasant manners, his genial temper, his unflinching justice, made him honoured, loved, and feared. While he was generous, he was just, and in the difficult art of managing men he has never been

surpassed. He exacted the best of everything—the best of material—the best of work—the best powers of man—and he reaped his reward.”

Since writing the above I have discovered that the account of Soho, given by Walpole, appeared first in Swinney's *Birmingham Directory*, published in 1774. It therefore applies well to the “Works” as Wesley saw them. And the following is from “Bisset's *Magnificent Directory*,” which bursts into poetry! It refers to Wesley's “large piece of water.”

“On yonder gentle slope, which shrubs adorn,
Where grew of late, rank weeds, gorse, ling and thorn,
Now pendant woods, and shady groves are seen,
And nature there assumes a nobler mien.
These verdant lawns, cool grotts, and peaceful bow'rs
Luxuriant, now are strewn with sweetest flow'rs,
Reflected by the lake, which spreads below,
All Nature smiles around—there stands SOHO!”

From this contemplation of the “charming abode” he turns to the manufactory:

“Soho—Where Genius and Arts preside,
Europa's wonder and Britannia's pride;
Thy matchless works have raised Old England's fame,
And future ages will record thy name;
.....
Whilst Art and Science reign, they'll still proclaim
THINE! ever blended, with a BOULTON's name.”

This excels Wesley's description. “His gardens running along the side of a hill are delightful indeed; having a large piece of water at the bottom, in which are two well wooded islands.” But Wesley characteristically adds, “If faith and love dwell here, then there may be happiness too. Otherwise all these beautiful things are as unsatisfactory as straws and feathers.”—*Rev. Thos. E. Brigden.*

383. THE WAIT FAMILY OF BELLUTON AND BRISTOL.—(*Proc.*, VI, 82, where it is explained that “Mr. W—of Bolton,” *Journal*, 5 March 1790, should be “Mr. W[ait] of Belton,” this being the customary pronunciation of Belluton House, near Pensford). The memoir of this Mr. William Wait (*Meth. Mag.*, 1808, p. 130-4) is the record of a very beautiful family history, for three generations at least moulded by an earnest Methodism of the oldest pattern. It also contributes a few small details to the early history of the local Methodism. When, for example, Pensford suddenly reappears in the *Journal*,

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22 Oct., 1760, after an interval of more than twenty years, it was at the solicitation of Mr. Wait and his saintly wife [See John Valton in *E.M.P.*, vi, 120] that the preachers first, and then Wesley himself, again visited the place. When Wesley drove out to see Mr. Wait, his friend was supposed to be dying. He recovered, however, and lived until 27 August, 1806. When turning over the management of his large estates to his youngest son Daniel, he charged him to keep up the family traditions of open hearted hospitality to the preachers, and of generous attachment to Methodism. In the Bristol Society-roll for 1797, Daniel Wait is entered as a member in his father's class at Pensford. The brief but appreciative obituary notice of this Daniel Wait of Belton, who died 20 April, 1830, (*Meth. Mag.*, 1830, p. 445) is a clear-cut character sketch. Through his son Daniel Charles, and his granddaughter Priscilla, the wife of James Workman, Esq., the family is still represented, as holding the Belluton property.

The Memoir of William Wait says that his youngest brother, another Daniel Wait, went into business life in Bristol. In Wesley's autograph roll of the Bristol membership for 1783 he appears thus with his wife and son :

Daniel	}	Wait m. Grocer Castle Street.
Jane		m.
Daniel		u.

The Directories of 1787 and 1793 give us: "Daniel Wait and Sons, grocers." The only record of Daniel the elder which I have seen is the notice of his death in a Bristol newspaper of 22 Aug. 1807: "On Tuesday morning died at his house, in King Square, Mr. Daniel Wait, many years a respectable grocer of this city, whose strict integrity through life gained him the esteem of all his acquaintance." But his son Daniel is known to students of Methodist constitutional history as one of the little band of Bristol gentlemen, Church-Methodists, who stood doggedly for "The Old Plan," during the long debates which filled the years between the death of Wesley and the Plan of Pacification in 1795. He was a trustee of the Old Room in the Horsefair, and of Guinea Street Chapel. His signature: "Daniel Wait, junr.," is appended to the inhibition served upon Henry Moore by the "Old Planner" trustees, excluding him from the pulpits of both places, on the ground that not the Trustees but the Conference had appointed him to the Bristol Circuit and its

chapels. (The full text of the inhibition may be found in H. Moore's *Life*, by his daughter; or in *Wes. Meth. Mag.*, 1845, pp. 319-20, note to Stamp's *Life* of Charles Atmore). He was a man of weight in the City of Bristol: Alderman, Sheriff, Mayor, Governor of the Incorporation of the Poor, and a partner in the Castle Bank. He lived in Stokes Croft, and died 2 Sept., 1813. - His grandson, W. Killigrew Wait, in the life of the City and in Parliament, more than sustained the tradition of public service far on into the middle of the nineteenth century.

In Sir James Musgrave's *Obituaries*, I find "Wait Dan., grocer, London, 10 April, 1728 (H.R.C. 22)." This can hardly but be connected with the Belluton and Bristol family, but the representatives at Pensford, to whom I am indebted for some help, do not know of any connection. The Rev. G. Alex. Allen, Cudworth, Ilminster, to whom I am indebted for help, says: "He could only have been a collateral relation of the family in which we are interested. Probably one of the Southampton and Isle of Wight Waits from whom our Waits come."—*H.J.F.*

384. CHINESE PALING (*Min. Conf.*, 1779; *N. & Q.* 360).—In *Notes and Queries*, 10 S. ix, 30 May 1908, at p. 406, two verses are given of an old song which tells in verse the supposed story of the Chinese picture on the old "willow-pattern" plates. A Suffolk girl sings them, and one verse ends:

"Orange trees with oranges,
The paling sidely all along."

Is the paling in the willow-pattern the "Chinese paling" referred to? Did the willow-pattern picture set a fashion for the paling?—*F.*