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[Dr. Dingley.

**COTTAGE OF "HONEST MUNCHIN" AT
WEDNESBURY BRIDGE.**

WEDNESBURY AND WEST BROMWICH AS WESLEY KNEW THEM.

There are eight places in or near Wednesbury which are associated with the presence and work of John Wesley, and so with the rise and growth of Methodism. Five are in the Borough of Wednesbury, and three, not the least important, in the Hill Top Ward of the Borough of West Bromwich. They are: 1, The Hollow; 2, Crab Mill Farm; 3, "Honest Munchin's" Cottage; 4, Francis Ward's House; 5, Wednesbury Cross; 6, The Horse Block in the High Bullen; 7, The Old Meeting; and 8, The Parish Church. To use a modern phrase, Wesley was an "up-to-date" man; he followed in his pioneer work industries which were extending, of which collieries were one, soon to be still more extended when steam should come into use. The Wednesbury to which he came was a small town partly inhabited by miners, partly by those engaged in small industries, and partly by tillers of the soil. It had no engine and no engine stack. It was fairly free from smoke. There is an old story about letters being addressed to "Birmingham near Wednesbury." They tell the same tale about Dudley at Dudley. It may be that the same story was told of Gornal. But Birmingham was a town with a good Thursday market when Wednesbury was as yet a village, and Birmingham was a recognised place on main roads when Wednesbury was on no main road at all. In the 17th and 18th centuries, road books were published, which were the Bradshaw's Guides of their time. As late as 1751, Wednesbury is not mentioned in any index. But when Wesley came, Wednesbury was rising. There were three causes contributing; first, the opening of mines; second, the opening of a market, which was first gazetted in July, 1708; and third, the diversion of coach and other traffic from the old road through Oldbury and Dudley to the road which ran through West Bromwich Heath and Wednesbury to Wolver-

hampton. An advertisement of 1720 says it is "a better way both in respect of goodness and shortness." It was like putting on a main line a place which had not even been upon a branch railway. The town was not large. The buildings were chiefly along the lines of approach, of the Market Place and the High Bullen, and by the present weighing machine. There were few on the eastern or right hand side from Wednesbury Bridge to the Church, as that portion of the town was within the bounds of Cannock Chase, and for centuries subject to the limitations of forest law. The Church and Church Yard stood in the midst of cultivated ground, part of one of the Saxon communal fields, and was approached only by a long entrance on the south side, called on the map, "A Church High Way." Spring Head Chapel stands on part of a large field, out of which had been taken the grounds of Oak Well House, and one corner of which came close to the Talbot Inn. A road on its far side is called "The Road leading from Okeswell to Hearen's foard." At Wood Green were open spaces, real greens, no doubt once surrounded by wood. It is possible, and I think probable, that the Market Place was once the village green of the hamlet. It has been stated that there was no bridge at Wednesbury Bridge until the present structure was raised by Telford. Now lawyers do not put imaginary bridges in deeds, nor surveyors on plans, nor judges in decrees. Yet in wills, surveys and court decisions and charters I have found that a bridge was there, for more than 600 years. It was the Bridge of Finchepath, the ancient name of Hill Top, and is interesting as the spot from which the bounds of Cannock Chase were traced, the boundaries from here going up Bridge Street, and at the other angle down the stream. In Wesley's day it had two arches.

Now as to the sites in order. First, THE HOLLOW. This was on the eastern or left hand side, ascending Holloway Bank, about 80 feet above the opening to, and opposite to, Hawkins Street. I have carefully identified the site, and have a plan of it from actual survey about 1760. Here Charles Wesley preached in 1742, and John Wesley in 1743 and afterwards. The road was known in Wesley's day as the Great Shrewsbury Road. All traces of the famous Hollow were obliterated in 1820, when Telford carried out his improvements in what then became the Great Holyhead Road. The road in front of The Hollow was lowered six feet or more, and the ancient Hollow was used as a tip for the "spoil," and it was in fact changed from a hollow to a high bank.

On the high ground overlooking the Hollow, on its northern curve, was the CRABB MILL FARM, the home of John Sheldon, one of Wesley's first friends and first defenders. The house is now pulled down. In it, on Jan. 9, 1743, John Wesley formed the first Methodist Society in Staffordshire. John Sheldon's descendants have flourished since he suffered in the Year of Terror, when Mob Law tyrannised over this district, in those awful years of 1743 and 1744. Descending the curve from Crabb's Mill towards the Bridge were two homes, those of John Griffiths and Lydia Partridge, which were wrecked in the riots, but I have not been able to identify the sites.

Going on, we have the Fountain Inn to our left, in the hollow formed by Telford's raising of the road. Down the opening, there by the old chimney, is THE COTTAGE OF "HONEST MUNCHIN," who delivered Wesley from the mob at Walsall on October 20th, 1743. His real name was Clifton, and he was buried in St. Paul's Churchyard, Birmingham. In my youth his tombstone still stood.

Crossing the Bridge we enter Wednesbury, and come fourthly to FRANCIS WARD'S HOUSE, No. 92, Bridge Street, and now in course of demolition. It was from the identical doorway still standing (March, 1903,) that Wesley was taken by the mob on that eventful day when he was taken first to Bentley, and then to Walsall, and when Munchin was his deliverer. The story of the riots is told in Wesley's pamphlet, *Modern Christianity exemplified at Wednesbury, etc.*, included in Wesley's Works. Lecky, in his great work, "England in the Eighteenth Century," in the second volume, at page 577, gives an admirable summary of the events which happened "At Wednesbury—a little town in Staffordshire—then famous for its cockfights." The riots in their significance and far-reaching issues cannot be left out of any study of the England of the Georges. It is not too much to say that the records of the riots have made Wednesbury known to hundreds of thousands in the United States and the Colonies, as a place where heroic hardness endured and triumphed in a great fight for freedom and for faith.

Passing into the Market Place, in the upper portion stood WEDNESBURY CROSS. It was a two-story building. One little sketch about 150 years old shows the arches which enclosed the open butter market beneath, and sustained the room above. In it one of the first Sunday Schools, if not the first, in Wednesbury was held. I do not know the date when the building was demolished.

Proceeding along the line of the Old Coach Road, prior to the shorter and more level Holyhead Road designed by Telford, we come to the HIGH BULLEN. Here was the Horse Block from which Wesley preached. The stones have been removed to Spring Head and form a most appropriate historic addition to the Church, a reminder of the days of pioneer work, a suggestive hint as to the importance of what Wesley called "field preaching."

In Meeting Street stood our seventh site, THE OLD MEETING HOUSE, which was for 52 years the home and headquarters of Wednesbury Methodism. Mighty men, men of renown, preached in it. President Roosevelt has recently spoken of the pioneers of Methodism and of their work in the States. Two of these pioneers, Francis Asbury and Richard Whatcoat, were connected with this "Old Meeting." Wesley, who preached in The Hollow, in the Wednesbury Cross, and from the Horse Block, preached here also many times. The old Methodists were blessed with length of days. I have conversed with many who knew Wesley personally. One of these, John Sanders, was over 96 years of age when on June 4th, 1860, I took down from his dictation a long statement of his experiences. Here is an extract. "Mr. Wesley was always very particular about the singing, and would have the people sing in time and tune. I remember one day hearing him at Wednesbury. There was a very large congregation, when suddenly Mr. Wesley put up his hand, and they all stopped. He said, 'You are bleating like cows in that corner, and there is a man in that gallery who has been singing in a false note.' The faults were amended, and the singing went on." I well remember the animation of the old man as he described the scene, the packed chapel, the uproarious noises, the sudden hush, and then the harmony which followed.

The last place associated with Wesley is the PARISH CHURCH. It was then approached by a long roadway between cultivated ground, a relic of the old Saxon communal field. The other fields were the "Kinsall Field" and the "Manna Field," so that the rotation of winter ploughing and wheat sowing, of spring sowing with oats, and of fallow, might be kept up. The modern names of these are respectively "King's Hill" and "Monway." A plan in the hands of Mr. Scott gives the bounds of the old cultivated land, which show clearly that the lines traced by the communal ox-ploughs a thousand years ago, were in existence in a considerable degree in Wesley's day. Wesley worshipped at the Old Church. He has described the sermon of Mr. Egginton, who did so much to foster the riots. In the churchyard plans were laid for the

destruction of the Methodists. It is only just to say that Mr. Wesley puts on record as a cause of the change of attitude upon the part of the Vicar from friendliness to hate, "the inexcusable folly of Mr. W——s."

The first Spring Head Chapel was begun in 1812. It was opened on Sunday, May 16th, 1813. Sermons were preached in the morning and evening by the Rev. Joseph Benson, and in the afternoon by the Rev. George Morley. The collections on this Sunday, the first at Spring Head, were:—In the morning £85, in the afternoon £75, and in the evening £68, a total of £228 for the day. One interesting feature of the day was that there were present some, Francis Whitehead and William Stokes for example, who had been present at the opening of the Old Meeting in 1760. The present Spring Head Chapel was erected in 1867.

In addition to the places named above there are three, if not five others in West Bromwich which are connected with Wesley. Of the two for which at present I lack exact data, one is Sandwell, the seat of the Earl of Dartmouth, who was so friendly with Wesley and the Methodists; and who often in company with his tenant and farmer friend paid visits to the "Room" at West Bromwich, and the "Meeting" at Wednesbury. The other is the Parish Church, which has been twice rebuilt, since Wesley's time. The site of the town of West Bromwich was, in Wesley's days, an extensive Common. The present High Street was the old coach road, which crossed the Common, and any diversion of this road was forbidden by the Act of enclosure. The Common reached from Carters Green to Sandwell Park, from Mayers Green to the Oak House. At the south-west of this Common was Gadd's Lane, which led to Ireland Green and to Oldbury. There was a small cluster of houses, and the hedgerows were famous for damson trees. Opposite one house, Simcox's cottage, was a stately sycamore. Underneath this Wesley preached. A woman named Baker lent him a stool on which to stand. The tree was known as Wesley's tree, the stool as Wesley's stool. But mining and smoke have done their work. The tree stood exactly where the 500 feet contour line crosses the lane on the Ordnance map. Tree, damsons and cottages have all disappeared. On the western side of the Common stands the Oak House, the home successively of the Turton and Whyley families. It is a fine specimen of a half-timbered mansion, and is now a Museum for the County Borough of West Bromwich. In the courtyard of this house Wesley preached, and we can understand his reference

to a storm. Passengers and coachmen affirmed that the stormy breezes which buffeted them as they crossed the elevated Common were by far the keenest encountered between London and Holyhead. Farther south on the west side of the Common was "The Room." It stood behind the old decayed house numbered 56 in Paradise Street, West Bromwich, and No. 58. It was begun by Wheatley, the first man expelled by Wesley, but was completed by Bayley, the head gamekeeper at Sandwell, a man to whom "the good Earl" erected a tombstone at the Parish Church. At this room Francis Asbury was class-leader, and here he and Wesley preached. The building is destroyed, except the east gable facing the interior of the old chapel. Asbury long kept up communication with his old friends. Almost immediately after Raikes started his first school, one was begun in Old Meeting Street at West Bromwich. Asbury heard of the new movement, and it is stated that the vast Sunday School system of America dates from his efforts in establishing the first school in the States, and that in these efforts he was inspired by influences which came from the breezy, rabbit-abounding heath at West Bromwich. The intervention of this big common kept people at the southern end of the parish in closer touch with Birmingham, and those at the northern at Hill Top and Hatsley Heath in more complete union with Wednesbury. The results of this physical separation by a large and lonely common are apparent in some cases even now.

SAMUEL LEES.

[It may be useful to subjoin the following, sent by Mr. W. C. Sheldon.

Extract from "Memoir of Mrs. Slater," in *Meth. Magazine*, February, 1805, by C. Atmore, who travelled in the Birmingham Circuit in 1799-1800, residing at Wednesbury:—

"Sister Slater . . . was amongst the first of those who embraced the gospel, as preached by the Methodists at Wednesbury. She, together with her husband, her father and mother, and five of her brothers and sisters, comprised part of the first society that was formed in the town. They were among those worthies who suffered in the cause of Jesus Christ; and their names stand recorded, to their honour, amongst those "who took joyfully the spoiling of their goods . . . substance." . . . Sister Slater and her husband had nearly all their household furniture destroyed by the lawless mob. . . ." Maiden name not given. Died April 20,

1800. Age not given, but "above four score years." The marriage register at Wednesbury might shew something. The Rev. R. Green says that his grandmother, whose maiden name was Stephens, was a descendant of another family of the early Wednesbury Methodists, of that name.

The following valuable articles have appeared in the *Methodist Recorder*, dealing with Black Country Methodism, and contain abundant pictorial illustrations of localities mentioned by Mr. Lees, as well as others: By Mr. G. T. Lawley, 3 Jan., 1901 (Enoch Wood), 21 March, 1901 (Bilston), 25 April, 1901 (Wednesbury), 13 June, 1901 (Darlaston), 17 Oct., 1901 (Hell Lane), 28 Nov., 1901 (Bradley), 6 Feb., 1902, 3 April, 1902, 25 Sept., 1902, 18 Dec., 1902 (Wednesbury), 9 April, 1903, 15 Oct., 1903. By Mr. J. G. Wright, 13 Feb., 1902, 20 Feb., 1902. By Mr. F. W. Hackwood, 29 Jan., 1903. By Mr. C. W. Keyworth, 17 Dec., 1903. Mr. W. C. Sheldon's articles on Birmingham have been reprinted in book form.]

EARLY HISTORY OF METHODISM IN ABERDEEN.

[REPRINTED FROM THE *Scots Magazine*, AUGUST, 1763.]

SIR,

Aberdeen, June 2, 1763.

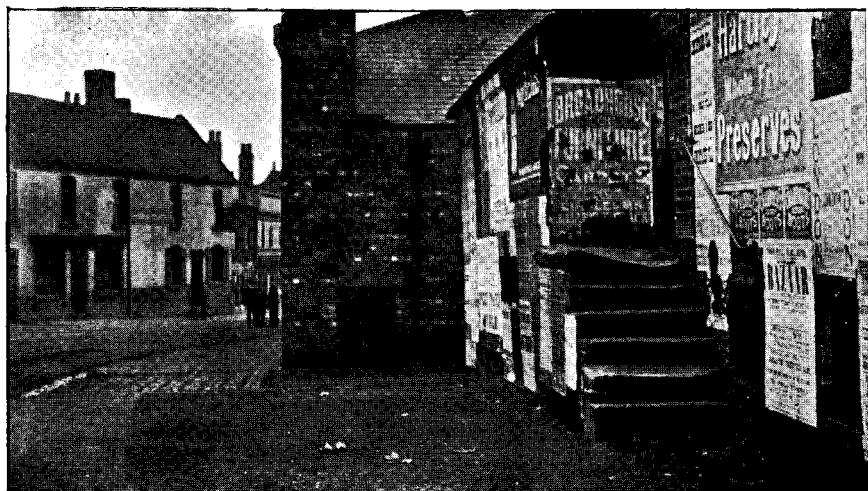
The following is a short account of the rise and progress of Methodism in this city.

About the year 1759, four or five persons of this place happening to be in England, went to hear the famous Methodist, Mr Wesley, and some of his brethren. On their return to Aberdeen, these persons formed a religious society, which met every morning at five o'clock. During their meeting, they sung a hymn, read a portion of scripture, with Mr Wesley's commentary, [published in 1755.—R.G.] after which they read and sung a second time, and then concluded with a prayer. In a short time a considerable number of people joined themselves to this infant congregation.

Having remained in this situation about six months, they

applied to Mr Wesley ; who, some time after, sent two of his preachers to visit them. These preachers continued with them a few weeks, preaching twice a day, at the Castlehill, at five o'clock in the morning, and at six in the evening. At first the influence of novelty procured them a crowd of hearers : but their numbers soon began to decrease, and they were attended by few but those of their own society ; which by this time, however, were so numerous that they could not be contained in an ordinary room. After the departure of these preachers, they hired a waste house, in which they assembled twice a-day at the aforementioned hours. While they had no preacher, three of their principal men acted as public speakers. The first began with singing a hymn, and praying extempore ; the second read a portion of scripture, with a commentary upon it ; and the third sung another hymn, and concluded with a prayer.

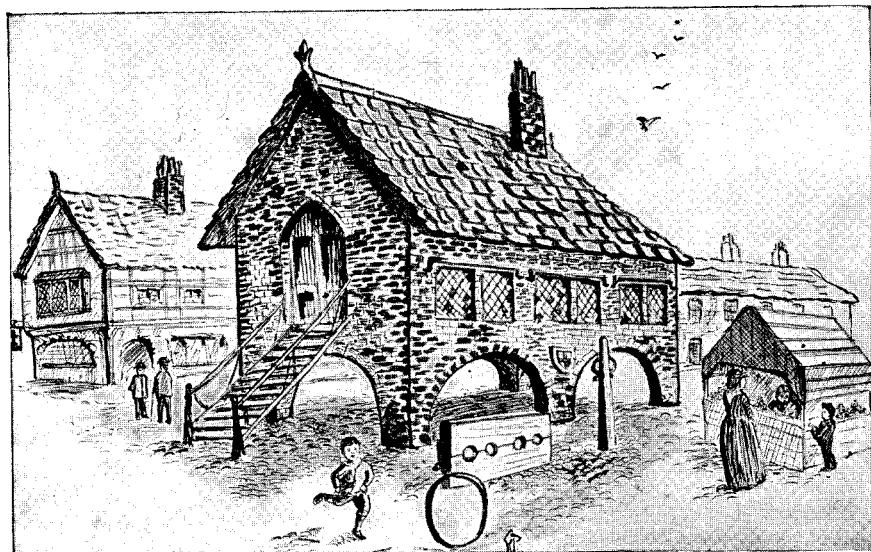
In this way they continued till April or May 1761, when Mr John Wesley came hither in person, to visit the brethren, and establish the church in this city. He staid five or six days, preaching twice every day at five o'clock in the morning in the common school of the Marischal college, and at seven in the evening in the clofe of that college. All his discourses abounded with comical stories, which generally concluded with something to his own praise. I shall relate one of them, which may serve as a specimen.—“When I was in England, a dispute arose betwixt a husband and a wife about the meaning of that text of scripture, Matth. v. 11. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.* The husband maintained, that that saying of our Saviour related only to his apostles in the first ages of the church. But the wife maintained, that it not only respected the apostles of Christ in the first ages of the church, but it also included and had a reference to all his followers and true disciples in all the after ages of the church. This dispute turned so hot, that they sent for me to determine the matter ; and what side I gave my decision on, they were to stand by. I heard both their arguments ; and indeed, until I heard what the wife had to say, I was of the opinion of the husband : but the woman's arguments were so strong and persuasive, that I was obliged to give it in her favour, and own her to be in the right. To verify this saying, I was some time after over in America, when I says one day to my landlady, What do men say of me ? Indeed, says she, Sir, they say that you are a very bad liver ; and that you was often drunk on your passage over here ; and one day you was so



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THE PREACHING STEPS, HIGH BULLEN, WEDNESBURY.



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WEDNESBURY CROSS.

(From a Drawing by F. C. Proctor.)

very drunk as you was not able to keep your feet, and on your coming upon deck, you fell overboard, and it was with difficulty you was got up with life. Now, thinks I with myself, this saying of our Saviour is fulfilled in me, as well as in his apostles, I being conscious to myself that I was never drunk in all my life." During Mr Wesley's stay, besides his public discourses, he had private conferences with his people, to which all were invited who seemed to hear him with any tolerable degree of ferioufness.

Before his departure he caused a paper to be wrote out, containing words to this purpose: "On such a day, at such a fermon, we the following subscribers were converted from the evil of our ways to the true faith of Jesus Christ." Many persons ignorantly put their names to this paper without knowing what they signed. This paper he carried with him, to shew the great success of his ministry in Aberdeen. How far this is to be considered as an imposition on mankind, is submitted to the judgment of the reader.

Mr Wesley purchased a place in this city for a tabernacle, which is now fitted up with seats, &c., and to which he sends a new preacher every six months. They preach in the tabernacle, on Sunday, at seven o'clock in the morning and six at night; and on Tuesday, Thursday, and Saturday, at five in the morning and seven at night. On Monday, Wednesday, and Friday, they meet at six at night for private examination.

The preachers frequently declare, in their public discourses, that it is not for stipend that they come among their hearers, but only to win their souls to Christ, and to preach to them his gospel. It is well known however, notwithstanding these pious protestations, that every person who joins their society, pays to a common collector, who is accountable to Mr Wesley, one penny every week, and besides, for a ticket of admission to their private examinations, sixteen pence every quarter. This tax is paid by fervant-maids, and the lower classes of hearers. But people in opulent circumstances pay considerably more. The ticket is a small slip of paper, on which a text of scripture is written, and it is subscribed by Mr Wesley. This text is varied as occasion requires.

It is certainly from this fund that Mr Wesley is enabled to pay his preachers: and these preachers are so far from speaking truth, when they say they ask no stipend, that it may justly be questioned, whether the people of any religious sect in Britain pay so much toward the maintenance of their ministers as the Methodists do: for the lowest of their hearers pay 9s. 8d. *per*

ann.; which, considering the vast number of Methodists which are now spread over Scotland, England, and Ireland amounts to a very great sum. This verifies the saying of Dr Smollet in his *Continuation of the history of England*, That, "the two Wesleys and Whitefield have laid the three kingdoms under a voluntary contribution."

Having thus established the church at Aberdeen, Mr. Wesley left this city; and at the request of an Honourable gentleman, accompanied him to his country-seat. Upon his arrival, the minister of the parish complimented him with his pulpit; where, at the gentleman's desire, he held forth against the pernicious practice of *stealing wood*. This sermon so irritated his hearers, that they would infallibly have stoned him had they not been refrained through fear of disobliging their master [landlord].

Mr Wesley came again to Aberdeen on the 24th, and went away on the 27th of May 1763. During his stay, he preached twice a-day, as formerly, and had private conferences with his congregation at night. At these conferences he recommended the keeping a love-feast at every full moon; and to enforce the practice, he enumerated the good effects of such feasts in England; one instance of which he related in substance as follows. "A poor woman who was in despair, and weary of her life, came out under silence of night with an intention to drown herself; and coming providentially past where one of these societies was keeping a love-feast, and being employed in singing a hymn of praise to God, the poor woman was thereby diverted from her purpose, stepped in to the meeting, and by their means was converted; by which her soul was saved from destruction, and her body from death."

The love-feast was established among all the members of the society before Mr Wesley left this place.—In the morning of the day on which the full moon happens, all the men meet in one place; in the afternoon, the women meet by themselves; and at night, both men and women meet together. Their employment then is, to eat bread and drink water with one another, to spend the whole night in prayer and singing hymns, and then to part with a brotherly kiss. — They use none of the versions of David's psalms, but only hymns composed by themselves, in their public worship.—*I am, &c.*

[Communicated by REV. J. CONDER NATTRASS, B.A., B.D.]

THE HADDOCKS OF RYE, SUSSEX.

(Journal, 5 Oct., 1790).

In the *Arminian Magazine*, 1786, pp. 162-4, 219-221, Wesley inserted "Memoirs OF MR. HENRY HADDICK, *Captain of a Custom-House Shallop, at Rye, in Sussex, who was shot by some Smugglers, on the 19th of August 1783.*" Mr. Haddock, then newly brought to God, was on the point of being married, and a house was taken. "Having been in harbour a few days he went out on Monday evening the 18th of August. The next evening he was reading his Bible in his cabin, when some of the men on deck discovered a Shallop at a distance, which they supposed to be a smuggling vessel: the Captain being informed of it, ordered his men to make towards her, and to enquire what she was. Meantime they got their small arms ready, and then endeavoured to get along side of her. As soon as they came near, before the Captain had haled [*sic*] her, the smugglers daringly fired their small arms. The Captain ordered his men not to fire, but they inadvertently did. Upon which the smugglers fired their great guns. The Captain and his men crouched down in order to escape the shot: while in that position they fired a second round, a ball came through the upper part of his vessel, which went through his left thigh, his body, and his right arm. He was just heard to moan, and expired immediately. Thus fell that amiable youth; just turned eighteen years of age."

This was followed in the *Meth. Mag.*, 1799, p. 328, by *An Account of MR. JOHN HADDOCK, Merchant, of Rye, in Sussex, in a letter to MR. SAMUEL WOOLMER.* "Mr. John Haddock was born at Rye in 1768. . . . His awakening . . . was in part occasioned by the death of an elder brother, a most amiable and pious young man." "The Lord was pleased to remove him from us in the midst of his usefulness. . . . An East India ship being wrecked near the coast, Mr. Haddock was anxiously concerned for the poor sufferers, knowing how men of base principles are ready to plunder them on such accidents; he therefore repaired to the sea-coast in order to render them all the service in his power. He exerted himself beyond the bounds of prudence, in

order to save as much of the ship's cargo as possible. After wading in the water a long time, and being thoroughly wet, he changed his clothes on the open beach. This is supposed to be the cause of his death." He lingered a few weeks in great pain, but in great peace.

The occasion of Wesley's insertion of the note in his *Journal* is made clear by an extract from a MS. of Robert Miller, "lying before" S. Dunn, and communicated by him to the *Christian Miscellany*, 1849, p. 34. "October, 1790, Mr. Wesley paid us a visit in the Sevenoaks circuit and was published to preach in the city of Winchelsea. . . . While we were dining at the house of the amiable John Haddock, Esq., . . ." For our purpose it is not needful to continue the report of Wesley's amusing and very characteristic pleasantries at table, as recorded by Robert Miller,—whose briefer account of the same visit, given in *Meth. Mag.*, 1801, p. 194, may yield a touch or two of colouring to our few facts. The Rev. T. F. Lockyer, B.A., to whose kindness the first two references to the *Magazines* are due, has obtained information which explains Captain Bray's part in the business, besides deserving preservation as contributing to the local history of Methodism about Rye and Winchelsea. Miss Austen, of Knellstone, Udimore, Rye, an old home of Rev. Thomas Collins, writes: "I have made enquiries about the Haddocks from my cousin Edmund at Brede, and found that he knew several facts concerning them. The brother of the murdered man built the first chapel at Rye, which was opened by Wesley, and it was this brother, John Haddock, who was Wesley's host. Uncle Carlos Coleman, of Chitcomb, once interviewed a man, Menser by name, in whose arms Captain Henry Haddock died after he was shot; but he told him no more than is related in the *Magazine*. After the death of John Haddock, his widow [whose maiden name was Barnes, and who had first been betrothed to Captain Haddock,—T.F.L.] married a Mr. Holmes. She was a lady of considerable fortune, and used to live at Tan House, Brede [a farm, near Conster Manor farm, Brede: this had been their country house when she was John Haddock's wife—T.F.L.] in the summer, and go to Rye for the winter. [So in October, 1790, they would perhaps be in winter quarters at Rye; if not, Brede is equally distant from Rye and Winchelsea, and Wesley might take it on his way from Sevenoaks.—T.F.L.] A man named Colin Bridger used to work for Mrs. Holmes, and it was his duty to fetch the luggage when she travelled in the stage coach. She used to allow a preaching service to be held

in the hall at Tan House, and my grandfather Austen and uncle Carlos used to attend. My father once had a little blue china mug which belonged to the Haddocks, having the initials J.H. upon it. But unfortunately it was sold with the rest of his collection. Father says they were people of importance at Rye, owning considerable property there. A certain spot was called Haddock's Place The murderer of Captain Haddock was not hanged, but was cut to pieces by Captain Bray in a smuggling affray."

JOSEPH RULE, THE WHITE QUAKER.

[The Editor of the *Journal of the Friends' Historical Society* kindly furnishes the following acceptable material.]

Joseph Rule, who is pleasantly mentioned by John Wesley in his *Journal*, under date 5 March, 1762, was in early life a waterman on the Thames. He afterwards associated himself with the Society of Friends. He wore white or undyed clothing, and lived in a white cottage at Upton Lane, Essex. He frequently preached in the streets of London, carrying a small white Bible. In Dr. Free's *Remarks upon Mr. Jones's Letter*, 1759, p. 63, note, we read: ["Whether it was for the BUSINESS of *Anointing*, or not, we cannot tell, but on Monday, the 12th of February, 1759, in the evening, there was a MEETING, as it is said, of very *strange* PERSONAGES, at a woman's in the BOROUGH, who is one of the people called Quakers,] Joseph Rule, formerly a waterman, who goes about in a broad-brimmed white hat, with long beard, and white cloaths, and used to preach on *Walworth Common* against the *established Church*, was seen to attend [upon the *occasion*. Whether he *presided* in the Assembly, or Mr. Jones, or Mr. Jones' wife, or either of the two Countesses who were supposed to come in *one Coach*, is uncertain, but they were there, all together."]

In later life Joseph Rule lived in the West of England, and in Wales. The following letter gives us an insight into the gentle spirit of the man and his contentment with his humble lot:—

WESLEY HISTORICAL SOCIETY.

Extract of a letter from Joseph Rule, dated Cowbrey Farm, nr. Ross, Herefordshire.

“Dear Friend,—

17th of 4th month, 1766.

In that love which reaches over sea and land, that many waters cannot quench, nor the floods drown, I desire that the blessings of heaven may always attend you and yours all your days, that so you may enjoy that inward peace and comfort which flows from Christ, the heavenly and spiritual fountain of all our happiness both spiritual and temporal. He is the only rock for us to build our faith and hope upon, and in whom our souls can find safety at all times—our sure Guide in the only way of truth and righteousness as we keep under the holy government, and He safely conducts our spirits through the Valley of the Shadow of Death, into His immortal glory, with all the angelic host in those blessed mansions above. That this blessed state of immortal bliss may be the joyful lot and portion of your souls and mine, with all the faithful, when time to us here in this lower world of probation shall be no more, is the earnest prayer of poor Joseph Rule.

“Through the mercy and loving-kindness of my gracious God I am well in health, and my lot is cast into a sober, loving, religious family, that are very tender to me, and offered for me to live with them freely for nothing, but I would not impose on their Christian love.

“It is a large farm; I have a delightful room that looks into the garden. They have three sons—very sober, virtuous young men—who work in the Farm, and we live in much love together, and the Friends are glad I am come amongst them. The townspeople (at Ross) are very friendly, and many of them come to Meeting. I think if the Lord will, to go with the farmer's wife and sons to Bristol Yearly Meeting. She is a heavenly-minded woman. I have sweet, retired, and solitary walks to compose my mind, and a neat parlour, private to myself from the family, for they keep many servants.

“So I live very happy in this the last stage of my life, through the Christian love of thee and the rest of my friends, whose hearts the Lord has opened in much kindness to me.

“Farewell in Christ our dear Lord.

JOSEPH RULE.”—From *The Friend*, Vol. XII, No. 139.

He removed from Somersetshire to Jordans in Buckinghamshire, in 1767, and is frequently mentioned in the MS. diary of Rebecca Butterfield. He died in 1770 and was buried at Jordans Friends' Burial Ground, where lie the remains of William Penn, Isaac Penington, Thomas Ellwood, and many other Quaker worthies. It is said that at his funeral there was a heavy fall of snow, which gave rise to the remark: “Joseph was a White Quaker to the last.”

See also Summers's “Jordans and the Chalfonts.”

NORMAN PENNEY.

[See *Bibliotheca Anti-Quakeriana*, by Joseph Smith. London. 1873. p. 193; and for the Dr. Free controversy, Green, *Anti-Methodist Bibliography*, Nos. 273-279. J. H. Blunt, *Dictionary of Sects, &c.*, reports a body of “White Quakers” in Ireland, chiefly

in Dublin, who sprang up about 1840. These also adopted white clothing.— Insertions communicated by MR. F. M. JACKSON.]

WILLIAM KINGSTON, OF DITCHEAT,

“THE MAN BORN WITHOUT ARMS” (*Journal*, 31 Aug., 1790).

In response to an enquiry for any local knowledge of Wesley's so singular visitor, the Rev. J. E. Winter, of Castle Cary, supplies the following account from (an undated) *Chambers' Journal*, which amplifies Wesley's shorter account in many interesting particulars:—

“The Rev. John Wesley had an eye for anything out of the way, and his letters and journals are full of curious facts on many subjects. A correspondent



named Walton wrote to him under date October 14th, 1788, and gave details of an interview with a man named William Kingston, born at Ditcheat, near Bristol. ‘I went with a friend,’ says Walton, ‘to visit this man, who highly entertained us at breakfast by putting his half-naked foot upon the table as he sat, and carrying his tea and toast between his great and second toe to his mouth, with as much facility as if his foot had been a hand and his toes fingers. I put half a sheet of paper upon the floor, with a pen and ink horn; he threw off his shoes as he sat, took the inkhorn in the toes of his

left foot, and held the pen in those of his right. He then wrote three lines, as well as most ordinary writers and as swiftly. He writes out all his own bills and other accounts. He then showed how he shaves himself with a razor in his toes, and how he combs his hair. He can dress and undress himself, except buttoning his clothes. He feeds himself, and can bring both his meat and his broth to his mouth by holding the fork and spoon in his toes. He cleans his own shoes; can clean the knives, light the fire, and do almost every other domestic business as well as any other man. He can make hen-coops. He is a farmer by occupation. He can milk his own cows with his toes, cut his hay, bind it in bundles, and carry it about the field for his cattle. The last summer he made all his own hay ricks. He can do all the business of the hayfield (except mowing) as fast and as well, with only his feet, as others can with rakes and forks. He goes to the fields and catches his horse, and saddles and bridles him with his feet and toes. If he has a sheep among his flock that ails, he can separate it from the rest, drive it into a corner and catch it, when nobody else can. He then examines it and applies a remedy. He is so strong in his teeth that he can lift ten pecks of beans with them. He can throw a great sledge hammer as far with his feet as other men can with their hands.'

"Mr. Wesley's correspondent concluded his letter by observing that Kingston could almost do as much without, as others could with their arms. He died and was buried at Ditcheat, April 22, 1831; aged 66 years. He was twice married, and had eleven children."

More helpfully than the writer of this account knew, does he put us in possession of the clue to the reason which drew Kingston to Wesley. The "correspondent named Walton" would at once by the members of our Society be conjecturally sought for as John Valton the itinerant, and when reference is made to *E.M.P.*, vi, 126, the presumed clue is found to have led aright. Valton does not give Kingston's name, but the man he describes is unmistakable:

"On the last day of this year [1787], I preached again at Ditcheat to a crowded auditory; and God sent the word to the hearts of many. We continued the services till near midnight. Three that were near me were in great distress, especially a young man that was born without arms. He had been a notorious sinner, and was wonderful in the use of his teeth and feet. This youth [he was born in 1765] roared aloud in the disquietude of his soul."

"He received a clear sense of the favour of God," says Wesley, "but after some months he was persuaded by some of his old companions to join in a favourite diversion, whereby he lost sight of God, and gave up all he had gained."

Mr. Winter kindly obtained from Mr. William Macmillan, the proprietor, a copy of *The Castle Cary Visitor* for April, 1899, in which on p. 123, the editor inserts two newspaper notices worth preserving in our *Proceedings*, and the first of which plainly belongs to the period of Kingston's (only temporary) falling away, and probably explains its cause :

"The following references to Mr. Kingston are taken from the *Salisbury and Winchester Journal*, and communicated by Mr. T. H. Baker, of Salisbury :—

"Extract of a letter from Castle Cary, Somerset, dated Friday, September 11th, 1789: 'Yesterday, a battle was fought at Ditcheat, near this place, between Kingstone, a young man *born without arms*, and Champion, a blacksmith of the same place, a noted fighter. The contest lasted half-an-hour, during which time Kingstone so well played his part, both with his head and heels, that his antagonist was taken off the field with two broken ribs and a dislocation of the hip-bone.'

"Sept. 14th, 1789: A few days since was married at Ditcheat, farmer William Kingston (the man without arms, of whom so much has been said in the newspapers, etc.) to Miss Elizabeth Elford, a young woman of a respectable family at Chetnole, Dorset."

Mr. Winter also sends extracts from Collinson's *Somerset*, and from the historian Phelps, which, in briefer fashion, cover the same ground as the first above given. Phelps adds in a note that Collinson's account "was read over to Kingston some time after it was written, and was attested and verified by him in the following words: 'The above is strictly true, and much more might have been added; written by me with a pen of my own make, without hands or arms. Ditcheat, Somersetshire, June y^e 16th, 1817.'

The late rector of Ditcheat, the Rev. W. M. Leir, "performed the service at his funeral, and allowed his family to place a large Keinton stone upon the coffin to prevent any interference with his remains."

In the home of a granddaughter of William Kingston at Alhampton, near Evercreech, Bath, is preserved a portrait of him in oils. The editors asked for permission to insert a photographic copy of it in this article, but Mrs. Hutton preferred that no such

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copy should be taken, and her wish must be respected. But in the *Visitor* of 1899, Mr. Macmillan was permitted by Mr. J. D. Hutton to insert the drawing, made from the original, which he has obligingly lent to our Society, and which may serve in default of a more satisfactory reproduction.



UNPUBLISHED LETTERS.—VI.

THOMAS HANBY TO JAMES ODDIE.

Grantham 21 May [17]89

My very dear Bro^r

I am favord with yours and am very glad to hear from you. A general acc^t, as you observe, is better than none from the ship I think I told you John Oliver has sold his share to the Cap^t for £100. We are now quit of him to the no small pleasure of the Captain. Times are too precarious to build ships. Besides it will not do for me to advance money upon so uncertain a businets — I am very sorry for the great crofs you must have with your poor wife O how miserable the mind that is under the power of unmortifi^d Tempers. I fear she had no other motive in marry^g but to make a gain of your property — I hope you will take care of *That* — I trust the Lord will keep y^u in these very disagreeable circumstances and make your crofs, tho' not joyous, yet bearable & sanctify it Amen. Since I wrote last I have been in deep waters on acc^t of my administering the Lords supper which I think it my duty to do, and especially to those who for conscience cannot go to the Church M^r Wesley has written and ordered me to lay it aside I wrote and told him if I did I sh^d sin because I was persuaid^d it was my duty and therefore I could not oblige him Then he orderd the Clergy & Preachers in London to undertake me — I have rec^d their letters & wrote for answ^r I must do as I have done & provided M^r W—y had given me up into their hands they must act according to their judgment for what I did was from a divine conviction &c &c. I have for some time expected ano^r Preacher to take my place But as he did not come, perhaps they will refer the matter till the conference — M^r W—y has order^d Jos. Taylor (who opposes me all he can) to remove the Leaders who have been the promoters of the Sacrement & provided he does it, there will be a Devission

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I expect — See my Bro.^r my situation! I wish first for an interest in your prayers, & secondly your advice — I am much afraid of myself, least I sh^d turn Coward and defile my conscience by yielding to the Preachers importunity I am of all others the most improper person to make a stand in defence of a precious and much neglected Ordinance However hitherto, thro' infinite mercy, I have been quite firm and unmovable And our solemnities are much own'd of God and I have much employment in the Sacred Service — I hardly need add, for this you will naturally suppose, that I meet great opposition from the high Church Bigots But yet there are many who will stand by me let the consequences be what it will who see and feel the priviledge very great

My dear Wife has been very poorly for some time with a low fever I am indeed sorry for your disagreeable connections But this shall work together for y^r good Let me hear from you soon & advise your very

Affectionate Friend & Brother

P.S Have you seen
Dewsbury Reply?

THO^s. HANBY

Mr Jam^s Oddie
Kighley
Yorkshire.

[The original is in the possession of our fellow-member, Mr. Thomas Peed, who has supplied the above accurate copy. The Methodist "Self-denying Ordinance," passed at the Conference of 1770, forbidding the preachers any longer to trade or to sell medicines of their own making, concludes: "But observe: we do not object to a Preacher's having a share in a ship." Cf. Tyerman, *Wesley*, ii, 71.]

A BIBLIOGRAPHICAL CATALOGUE OF
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May 17, 1768. SHAW, DR. THOMAS. (1692-1751.)
*Travels, or Observations relating to several parts of Barbary and
 the Levant, with Supplement.* Oxford. 1738. folio. Trans-
 lated into French. La Haye. 1743. 2 vols. 4to.

See Allibone. *Dibdin's Lib. Comp.*, p. 459. *Smith's Dict. of
 Gr. and Rom. Geog.* (sub voce, "Atlas.")

Oct. 22, 1768. AVISON, CHARLES. (Died 1770.)
An Essay on Musical Expression. London. 1751. 12mo.
 Many later editions.

Nov. 11, 1768. BOSWELL, JAMES. *Journal of a Tour
 to the Island of Corsica, with Memoirs of General Paoli.*
 Glasgow. 1768. 8vo. Translated into several European
 languages.

Nov. 19, 1768. NOWELL, DR. THOMAS. (Died 1801.)
*An Answer to a Pamphlet entitled "Pietas Oxoniensis, or a Full
 and Impartial Account of the Expulsion of Six Students from
 St. Edmund's Hall, Oxford."* Oxford. 1768. 8vo.

See Green, *Anti-Meth. Bibliography*, No. 394. *Life of Countess of
 Huntingdon*, i., 422. Tyerman, *Wesley*, iii., 32; *Whitefield*, ii., 543.

Dec. 20, 1768. YOUNG, DR. EDWARD. *Night Thoughts.*
 First published. London. 1742-4.

See *W. M. Mag.*, 1842, p. 976; *Green's Bibliography*, No. 269;
Willis' Current Notes, 1854, p. 90; 1856, p. 26.

Dec. 20, 1768. BLACKBURN, FRANCIS. Archdeacon of
 Cleveland. *Considerations on the present state of the Controversy
 between the Protestants and Papists of Great Britain and Ireland:
 particularly on the Question How far the latter are entitled to a
 Toleration upon Protestant Principles.* London. 1768. 8vo.
 Re-printed in his *Coll. Works*, (by his son), Cambridge. 1804.
 7 vols. 8vo. (vol. iv, 174, and note.)

See Stephen, *English Thought in 18th Century*, i, 421; Stoughton,
Religion in England, vi, 149.

Feb. 17, 1769. WATTS, DR. ISAAC. *Treatise on the Love of God, and on the Use and Abuse of the Passions*. London. 1729. 8vo. *Collected Works*. 9 vols. 1812.

See vol. ii, *Arminian Magazine*. 1782.

Mar. 5, 1769. CAMPBELL, DR. GEORGE. Professor of Divinity at Aberdeen. *Dissertation on Miracles: containing an examination of the principles advanced by David Hume, with a correspondence on the subject by Mr. Hume, Dr. Campbell, and Dr. Blair. To which are added, Sermons and Tracts*. Edinburgh. 1762. 8vo. Reprinted 1797, and 1812.

Mar. 5, 1769. HUME, DAVID. *An Essay on Miracles, forming No. 10 ['Of Miracles,'] of his Philosophical Essays concerning Human Understanding*. First published anonymously in 1748; with name 1751; and frequently reprinted. Also published by Freethought Publishing Co., with an introduction by J. M. Wheeler. London. 1882. 8vo.

See Campbell, Dr. George, *antea*.

Mar. 5, 1769. BROWN, DR. JOHN. Vicar of Newcastle-on-Tyne (1715-58). *Essay on Shaftesbury's Characteristics*. London. 1751. 8vo. Frequently reprinted.

See Stephen, *English Thought in 18th century*, ii, 44; Byrom's *Poems* (Chetham Society), i, 436.

Mar. 30, 1769. BYRON, HON. JOHN. *Narrative, containing an account of the great distresses suffered by himself and his companions on the coast of Patagonia, from the year 1740 till their arrival in England, 1746. With a description of St. Iago de Chili, and the manners and customs of the inhabitants. Also a relation of the loss of the "Wager" man of war, one of Admiral Anson's squadron*. London. 1768. 8vo. Reprinted 1769.

June 6, 1769. TURNER, WILLIAM. *A compleat History of the most Remarkable Providences both of Judgment and Mercy*. London. 1697. fo.

June 17, 1769. WALPOLE, HORACE. *Historic Doubts on the Life and Reign of King Richard the Third*. London. 1768. 4to.

For various notices on this see Allibone. Seeley says: "Acute and ingenious as it is, it cannot detain any one who is aware of the recent researches on the same subject."

July 2, 1769. ROWE, MRS. ELIZABETH. *Devout Exercises of the Heart, in meditation and soliloquy, praise and prayer*; revised by Dr. Isaac Watts. London. 1737. Frequently reprinted.

July 24, 1769. WARNER, FERDINANDO, LL.D. *History of the Rebellion and Civil War in Ireland*. (1641-60.) London. 1767. 4to. Reprinted in 1768.

See Nichols, *Literary Anecdotes*, ii, 415.

PROCEEDINGS.

Aug. 16, 1769. NEWTON, JOHN. *Narrative of his Life, in a series of Letters to Mr. Hawes*. London. 1764. 8vo. Also, a New Edition, to which is added, *A Short Sketch of his Life and Character, from the conclusion of his own Narrative till his death*, by Rev. James Brewster, Minister at Craig.

As to the publication of the former, see a biography of Newton, by Rev. Josiah Bull (Religious Tract Society), p. 134.

Sept. 1, 1769. ERSKINE, DR. JOHN. *The Nature of Saving Faith*, forming No. 3 of his *Theological Dissertations*. London. 1765. 12mo.

Nov. 9, 1769. GUTHRIE, WILLIAM. *A General History of Scotland from the earliest accounts to the present time*. London. 1767-8. 10 vols. 8vo.

Jan. 17, 1770. BURNET, DR. THOMAS. *Telluris Theoria Sacra*. First published in Latin. London. 1681. 2 vols. 4to. Also at Amsterdam, 1699. (B. M. copy is dated 1694.) He translated it into English, as *The Sacred Theory of the Earth* London. 1684. 2 vols. fo. Frequently reprinted.

There was much discussion on the work, in which Erasmus Warren and Dr. Keill took part, and Burnet replied to them. See Hallam, *Literary History*, (ed. 1869), iv, 357.

Feb. 3, 1770. ROUSSEAU, J. J. *Émile, ou de l'Éducation*. First published in France, in 1762. 4 vols. 8vo. In English, *Emilius and Sophia*, or a new system of Education. London. 1762. 4 vols. 12mo. To which there was a sequel in 1783, followed by a letter to the Archbishop of Paris.

Feb. 13, 1770. HUTCHINSON, JOHN. Founder of the Hutchinsonian School of Biblical Interpretation. *A Supplement to the works of J. Hutchinson being an Index and Explanation of all the Hebrew words cited in the second part of his "Moses' Principia."* With additional remarks by . . R. Spearman. To this work is prefixed, *Mr. Hutchinson's Life*, written by R. Spearman. London. 1765. 8vo. Hutchinson's *Works* had been published in 12 vols. (London. 1749-65), edited by Robert Spearman, and Julius Bate, Rector of Sutton, Co. Sussex.

See Allibone; Stoughton, *Religion in England*, vi, 183; Stephen, *English Thought in 18th century*, i, 389; ii, 413.

Feb. 28, 1770. SWEDENBORG, EMANUEL. Swedish philosopher, whose writings form the doctrinal basis of the New Jerusalem Church, founded by Robert Hindmarsh, a preacher's son, and an old Kingswood scholar; for whom see letter in *Journal*, 5 May, 1768; Hastling, *Kingswood School*, 58; *D. N. Biography*. His writings are published by the Swedenborg

Society instituted in London in 1810, and still in existence.

See *Arminian Magazine*, 1783; Tyerman's *Wesley*, iii, 407; Tyerman's *Fletcher*, p. 531.

Ap. 4, 1770. SELLON, WALTER. *Defence of God's Sovereignty against the impious and horrible Aspersions cast upon it by Elisha Coles*. London. 1770. 12mo. Also in *Collected Works*. London. 1814. 2 vols. 8vo. (See vol. i.)

Ap. 4, 1770. COLES, ELISHA. *Practical discourses of God's Sovereignty*. London. 1673. 4to. Frequently reprinted. There was a 14th edition in 1768.

June 16, 1770. PRIESTLEY, DR. JOSEPH. *The Rudiments of English Grammar*. London. 1761. 12mo. 1762. 8vo. Frequently reprinted. Enlarged edition, 1768, 12mo., which is probably the one referred to.

June 16, 1770. LOWTH, BISHOP ROBERT. *A Short Introduction to English Grammar*. London. 1762. 8vo. Frequently reprinted.

Aug. 31, 1770. LYTTLETON, GEORGE, LORD. *Dialogues of the Dead*. London. 1760. 8vo. Also, *New Dialogues of the Dead*. London. 1762. Of this there was a 4th edition, 1765, with four new Dialogues, three by Mrs. Montagu.

See Johnson's *Life of Lyttleton* (Cunningham's Edition), iii, 396.

Feb. 7, 1771. PYE, DR. SAMUEL. *Moses and Bolingbroke: a dialogue in the manner of the Right Hon. [Lord Lyttleton], Author of Dialogues of the Dead*. London. 1765. 4to. Reprinted 1766.

Feb. 7, 1771. ROBINSON, NICHOLAS, M.D. *The Christian Philosopher*. 1741. 8vo.

June 14, 1771. SKELTON, PHILIP. ["SHELTON," 21 Ap., 1783.] *Collected Works*. Dublin. 1770-1786. 7 vols. Reprinted. London. 1824. 6 vols. 8vo.

See *Wesleyan Methodist Magazine*, 1860, p. 32; Stephen, *English Thought in 18th century*, i, 309 (note).

Aug. 14, 1771. MOSHEIM, JOHN LAWRENCE VON. *Ecclesiastical History*. First published in Latin in 1755, and frequently reprinted by various translators and editors.

See Dibdin's *Lib. Comp.*, p. 126; Green, *Bibliography*, p. 211.

Aug. 14, 1771. MACLAINE, ARCHIBALD.
See *Mosheim*; and see Preface (xxiii) of Murdock's Edition. London. 1863.

Aug. 14, 1771. SHINSTRA [STINSTRA] JOHN. Minister at Harlingen. See 8 June, 1753, above.

F. M. JACKSON.

NOTES AND QUERIES.

262. CONFERENCE OF 1748 : WHERE HELD ?—Can any member explain the following curious mistake? On reference to the *Minutes of Conference, 1748* (See *Publications, W.H.S., No. 1, p. 52*), it will be seen that the Conference met “at the Chapel-House in Tower-Street”—the Dublin 1749 *Minutes* adds the word “London.” We know Wesley reached London, June 1; but he does not mention the Conference on the following day, though he does name the meeting “of the Society.” Nor does Charles Wesley name it, though he was in London from May 28 to June 9.

But Myles *Chronological History* (3rd ed., 1803, p. 61; 4th ed., 1813, p. 65), says:—“June 22, 1748, the fifth Conference was held in Bristol. Seventeen preachers were present, among whom was Mr. Philip Gibbs, late Baptist minister of Plymouth, who at that time was stationed in one of our circuits.” He adds: “From this time to the Conference in 1763, the *Minutes* were not published. It does not appear from the *Journals* that there was a set time fixed for holding a Conference every year during this period, though in some years there were two Conferences.” The same statement is made in Jonathan Crowther’s *Portraiture of Methodism, 1815*: “June 22, 1748, the fifth Conference was held in Bristol.” This may have been copied from Myles; but if so, it is strange he should name Lady Maxwell as the donor of £800 for Kingswood School, with Myles’s note before him.

There can be no doubt that the Conference for 1748 was held in London, or that it began on June 2nd. But how came Myles to make the mistake, and to be so definite as to give the date and the number of persons present, and to give special details of one of them? (I know of no other mention of this Mr. Philip Gibbs). Was there, at this time, a gathering of the preachers in the neighbourhood of Bristol, and of other friends, in connection with the opening of Kingswood School which took place two days after? It is strange that Myles had not the Dublin *Minutes* to refer to.

I shall be pleased to hear of any suggestions that tend to clear up this (apparent) mistake.—*R.G.*

263. MR. DEAN’S CHAPEL AT GAINSBOROUGH (*Journal, 24 June, 1784*).—Miss Taylor, of Lealholm, Gainsborough, writes :

“ ‘Dean’ is a local name. George Eliot uses it in *The Mill on the Floss*. My own house appears in the book as the residence of Uncle and Aunt Dean and Lucy. I think in 1784 there were probably only two chapels, the Unitarian and the Independent. The former had been held by Presbyterians or Independent Dissenters. Early in the 18th century,—according to Adam Stark, the historian of Gainsborough,—the Rev. Jeremiah Gill began to preach ‘more liberal doctrines’ in it. In consequence, the present Unitarian minister tells me, the Independents proper separated, and built themselves a chapel in a square in Bridge Street, still called Chapel Square [Yard], though the chapel is now converted into cottages. This was about 1736. I mentioned ‘Mr. Dean’s chapel’ to Rev. Arthur Shipham, who has some local and ancestral interest in the town. He tells me that the present owner of Chapel Yard, Mr. Drust, showed him the title-deeds of the property. In them appeared ‘John Dean of Gainsborough, Wharfinger. Indenture. Mortgage of an estate securing £1,327. Mr. John Dean to Messrs. Abel Smith, Rem. Payne, and Robert Smith, London, Bankers. Dated 21 Nov., 1778.’ Also, ‘Joseph Dean (son and heir-at-law of John Dean), cheese-factor. Release of Chappel, Messuages and Tenements. Mr. Joseph Dean to Mr. Henry Ward. Dated 8 April, 1788.’ Joseph Dean was the first Chairman of the Gainsborough Bridge Company. John Dean was apparently, then, the proprietor of the chapel who so “readily lent” it to Wesley. Mr. Drust says that, in scraping the walls of one of the cottages lately, large stones were uncovered. A leading Congregationalist of the town tells me that the Chapel in the Yard was opened in 1774 by Rev. Cradock Glascott [*C. of H.*, ii. 432-3, 458-77] who came over from Lincoln for the purpose.” Miss Taylor adds: “There is no Methodist history of Gainsborough. Copies of Stark are rare. He quotes from Wesley’s *Journals*, in detailing the origin of Methodism here. The chapel in Little Church Lane, where Wesley preached in 1788, is still standing, and has, I think, been a Methodist Chapel from the beginning.”

264. MR. B——, OF WRANGLE (*Journal*, 15 Aug., 1751).—The Vicar of Wrangle writes in reply to an enquiry, that the vicar in 1751 was Rev. Richard Baily, who died in 1776. Plainly the incidents referred to in the letter are those of Thomas Mitchell’s fight with “the lions of Wrangle” (*E.M.P.*, i.

248-9), though there is some confusion of dates as between Wesley's informants and Mitchell, who makes the date 7 August, not 7 July, as Wesley says was reported to him.

265. JOSEPH STRONG, OF CARLISLE (*Journal*, 6 May, 1776), AND EARLY CARLISLE METHODISM.—The Rev. A. J. Harvey, now of Carlisle, writes as follows, in reply to an enquiry: "I have received from my friend, Mr. Cranston of the *East Cumberland News*, the data I required.

"Enclosed please find (i) *A copy of a copy*. The paragraph originally appeared in the *Newcastle Chronicle* of an unknown date. The source I have been led to is the *Carlisle Patriot* of 3 Dec., 1880. (ii) *Some facts culled from Mr. Cranston's treasury of newspaper cuttings relative to Wesley's visits to this city*. They form a kind of commentary upon the *Journal* entries, and so may be of some service.

I am informed that the above forms the whole of the extant information *re* Strong, so far as is known."

(i.) "A REMARKABLE BLIND MAN.

"Joseph Strong, a native of Carlisle, who was blind from his birth, displayed an extraordinary genius for mechanics. The following affords a striking instance of his ingenuity and perseverance:—At the age of 15 he one afternoon secreted himself in Carlisle Cathedral during Divine Service. When the service was over and the gates were shut, he proceeded to the organ loft and examined every part of the instrument. This took him till midnight; and having satisfied himself respecting the construction, he began to try the tone of the different stops and the proportion they bore to each other. Eventually his nocturnal music was discovered, and the Dean, after reprimanding him for the method he had taken to gratify his curiosity, gave him permission to play whenever he pleased. He then set to work and made himself a chamber-organ, upon which he used to play both for amusement and devotion. At the age of 20, he could make himself almost every article of wearing apparel, and his household furniture (save few exceptions) was of his own manufacture. Besides these he constructed various pieces of machinery, and among them was the model of a loom, with a figure representing a working-man upon it. Though he indulged his fancy in the manner above stated, he also followed with great assiduity the business of a diaper weaver, at which he was accounted a good workman.—*Newcastle Chronicle*."

(ii.) "A meeting was recently held in the St. Mary's Mission Room in Fisher Street, which was the first Wesleyan Chapel in Carlisle, and the loan of which was most kindly granted by the Vicar of St. Mary (the Rev. H. E. Scott). As our readers know, the Mission Room is about to be pulled down and re-erected as the Richmond Memorial Hall, but it is intended to place in the new hall a tablet commemorating the fact that it occupies the site of the old chapel in which

Wesley had preached.

“In the course of the meeting, Mr. W. Etchells, of Carlisle, said he was able to supplement, from information which he had obtained from Mr. Cranston’s collections, some particulars about Wesley’s visits to Carlisle, in addition to those which were printed in his *Journals*. On reference to the *Journals* it was recorded, under date April 13, 1770, that on that day he preached in Cockermouth at one, and then rode on to Carlisle. ‘It was here the day of small things; the society consisting but of fifteen members. I preached at six, and as many as could hear behaved with the utmost seriousness. Afterwards I walked to Houghton, a village two miles from Carlisle, and on a hard, clean, bed, slept in peace.’ On that occasion Wesley slept at the house of Mr. and Mrs. Bowe, in the village of Houghton, and there was still living at Currock, Carlisle, a great-grandson of Mr. and Mrs. Bowe, in the person of Mr. Thomas Little, who was for many years a local preacher on their plan. In connection with the building of the old chapel at the foot of Fisher Street, there were records which showed that the principal contributor to its erection was Mr. Bushby, who then resided at Alexandria, in Virginia, but was a native of Carlisle. He had emigrated from Carlisle to America many years previously. Whether he had come into contact with Methodists in the old country or in America he could not say, but it was certain that he sent a very considerable sum for the building of the Methodist chapel, and his contribution was the beginning of that little church, where some of them gathered that afternoon. There was also a record which showed that when Wesley visited Carlisle in 1770 he preached in a barn, in Abbey Street. It was on that visit that he slept on the ‘hard, clean, bed,’ at Houghton. There was another matter which might be mentioned as being of local interest. Wesley mentioned in the opening sentence of his *Journals* that when he went to Georgia, he had as one of his companions, Benjamin Ingham. It would interest many old residents of Carlisle to know that that Benjamin Ingham was the grandfather of the late Mr. T. Hastings Ingham, who was for upwards of forty years Judge of the County Courts in Cumberland. It would thus be seen that there were some links connecting Wesley with this locality. He might also mention that there was still preserved by a family in Virginia a letter from Cumberland written one hundred years ago,

which showed that the Wesleyan Methodist cause must have rapidly prospered in Carlisle. The letter was written by Mrs. Bamber, of Hutton Hall, to her relative, John Yates, and it contained this passage:—‘ Last Monday I lost a dear friend, the youngest of the Miss Waughs, for whom I am much grieved. All our acquaintances in Carlisle whom you knew are either dead, removed, or become Methodists, that family excepted.’ ”

266. WESLEY AT BATH.—In Southey’s *Commonplace Book*, 4th series, p. 672, he writes: “ Mrs. Hughes heard Wesley say at a meeting where the singing did not please him, ‘ There are two ways of performing this devotional exercise, singing and screaming—don’t scream.’ ”

“ She lived in the street at Bath where he had his quarters, and observed that he used to order his carriage every day some half-hour before he wanted it himself, that the children of his flock might be indulged in a few minutes’ ride, as many at a time as the coach would hold.”

Who was Mrs. Hughes? Where did Wesley have his quarters?—*Rev. T. E. Bridgen.*

267. RICHARD DAVENPORT (*Proceedings*, iv., 5, 143).—The *Note*, No. 243, was hardly published when I lighted upon a reference I had jotted down,—and had forgotten,—to Everett’s *Manchester*, p. 159, where the author says that a Richard Davenport, of Calveley Hall, near Alpraham, in Cheshire, was the “ gentleman ” to whom Wesley refers in his *Journal*, 21 Oct., 1749, though without naming him: “ A gentleman, who had several years before,”—Hume’s Richard Davenport is “ elderly ” in 1766,—“ heard me preach at Bath, sending to invite me to dinner, I had three or four hours’ serious conversation with him. O, who maketh me to differ? Every objection he made to the Christian System has passed through my mind also: but God did not suffer them to rest there, or to remove me from the hope of the Gospel.” Everett’s identification no doubt rests upon the local material from which he has drawn his very full account of Richard Cawley and the beginning of Methodism in Alpraham. Everett prints nearly in full a long and faithful letter of Cawley’s to the squire of Calveley Hall. It gives us a portraiture of him, in its way complementary to that of Hume, quoted in the earlier *Note*. For the two Richard Davenports are one. The Davenports of Capesthorpe had also both Calveley and Wootton; as does the present-day

representative of the stock, Lt.-Col. Bromley-Davenport, M.P. Everett's pathetically interesting pages, 177-8, supply another link in the religious history of Wesley's host at Calveley, and Rousseau's at Wootton. The Granvilles had no part in bringing Wesley and Davenport together; that query in my earlier communication is definitely, and negatively, answered.—*F.*

268. REV. SOLOMON ASHBOURN'S MONUMENTAL INSCRIPTION.— Wesley gives this in two variant forms, neither of which agree with that given in Stonehouse's *Isle of Axholme*. (*Journals*, iii, 406, iv, 159; Stonehouse, p. 413). This last is as follows:—

"Here lies, in the grave of his dear wife formerly deceased, the body of Solomon Ashbourn, M.A., late Vicar and Patron of this Vicarage, who died the 13th of January, in the year of our Lord's Incarnation, 1711, and of his own age, 67.

"And after his many years' labours for the lasting happiness of the whole parish, he, being dead, yet speaketh to such parishioners as are still under strong delusion and wickedness,

In the words of { St. Stephen, Acts, 7, 51
{ and of the Prophet Isaiah, 49, 4."

The Rev. S. Adcock, now of Epworth, has been kind enough to get the following exact transcript from the stone itself. He hears that it was formerly in the churchyard,—where Wesley looked for it; but it now lies in the floor between the nave and the chancel,—where Wesley found it,—and is becoming much worn by the feet of generations of worshippers.

"Here Lies in the Grave of his Dear Wife Formerly deceased Y^e Body of Solomon Ashb^ourn MA late Vicar and Patron of this Vicarage who Died the 13th of January of our Lord's Incarnation 1711 in the year of his own age 67. And after His many years Labours for Y^e lasting happiness of Y^e Whole Parish He being dead yet speaketh to such Parishioners as are under strong Delusion and Wickedness.

St. Stephen Acts 7. 51 in the words of the Prophet in *Isai* 49. 4."

Stonehouse's is thus in the "sting" of the whole epitaph, a third variant from the original. So difficult is it to get at facts. Wesley's first entry pretends to no exactness. He merely gives, and that incidentally, such a general remembrance of the purport as any sometime resident of Epworth might carry away with him on leaving the neigh-

bourhood. Neither of the two passages actually used, has he remembered. We might have expected a more exact copy in the second case, after so careful a search for the stone, and the cleaning out of the inscription, as he describes. But again he writes from memory, no doubt, when "posting up" his *Journal*, or making extracts for the published sections. He has the texts correctly, however, in this case.

It is curious to notice that the combination, "conflate," quotation upon Fletcher's tomb-stone at Madeley (*Atmore*, p. 142, "verbatim"), is made up of the first two lines of Wesley's earlier, and entirely incorrect, "Ashbourne" epitaph (Rom. x, 21, from Is. lxx, 2), and a fragment of the second text actually found at Crowle.

The *Graduati Cantabrigienses* gives :

"Ashburne, Sol. Eman. A.B. 1663, A.M. 1667.

"Ashburne, Sol. Joh. A.B. 1667.

Ashbourne, of Crowle, would be born in 1644, or perhaps in 1645. It would be early, but not unusually so, that he should graduate in 1663, and probably the first is Wesley's Ashbourn.—*H.J.F.*

269. "SENTIMENTAL"; "CONTINENTAL" (*Journal*, 11 Feb., 1772).—"I casually took a volume of what is called 'A Sentimental Journey through France and Italy.' *Sentimental!* what is that? It is not English. He might as well say, Continental. It is not sense. It conveys no determinate idea; yet one fool makes many. And this nonsensical word (who would believe it?) is become a fashionable one! However, the book agrees full well with the title; for the one is as queer as the other. For oddity, uncouthness, and unlikeness to all the world beside, I suppose, the writer is without a rival."

Let this well-known extract from Wesley be put side by side with a paragraph from the *Monthly Review*, 1769, p. 390:

"The word *sentimental* is, like continental, a barbarism that has but lately disgraced our language, and it is not easy to conceive what is meant by it. We have before seen a *Sentimental* Novel, and a *Sentimental* Journey; and now we have attempts at *Sentimental* poetry [a work so named is under notice]. . . . It [i.e. the word *sentiment*] has a place in the cant of our travelled gentry, many of whom show, by their use of it, that they neither know the meaning of it in English or French; to the fashionable use of the word *sentiment*, however, we owe the word *sentimental*, which, from polite conversation, has, at length found its way to the

press." Through several volumes near to this date is found much reviewing of books, the point of which lies in the criticism of "sentimental" and its related words, but in this instance only is the word "continental" brought into connection and comparison, as it is also by Wesley. Sterne published his *Journey* in 1768. The *H. E. Dict.* gives no example of "continental" in the sense of "belonging to the continent," i.e., the mainland of Europe as distinguished from the British Isles, earlier than 1760. If Wesley's thought owed any suggestion to the *Review*, the vigour of expression is his own!—*F.*

270. DROWNED IN A POND AT BRUTON, SOMERSET (*Journal*, 14 Oct., 1765).—"Hon. Charles Berkeley, esq., of Bruton, in Somersetshire. As he was fishing in his own pond, the boat in which he was, overset, and he was unfortunately drowned. Dying without male issue, his fortune descends to his two sisters, one married to [Wm., 4th] Lord Byron, the other to Mr. [John] Trevanion of [Carhays, Co.] Cornwall." *Annual Register*, 5 Aug., 1765, p. 171; and in almost identical terms in *Gent. Mag.*, 1765, p. 395. He was a son of William, Lord Berkeley of Stratton. The family died out before 1776. Bruton Street, Stratton Street, Berkeley Square, perpetuate their name on the map of London. "Upon a handsome tomb in [Brewton] churchyard inclosed with an iron railing and terminated by an urn, there is this memorial: 'Pulvis et ossa sumus! Cadaverum antehac jacentium in ossuario sub adyto hujusce ecclesiæ, sub hoc marmore conditum jussu Honorabilis C. Berkeley, Anno 1743'" (Collinson, *Somerset*, i, 218). His death would appear to have been reported to the general public as an accident. Wesley probably records the local talk when he calls it suicide. The old residence of the family, Abbey House, had been burnt down in 1763. Rev. J. E. Winter says that "the old fish preserves and two ponds, one above another, still remain, though greatly filled up with sediment."—*F.*
271. UNPUBLISHED LETTER, No. V. — It escaped the notice of both the editors until too late that part of this letter had been printed by Tyerman, *Wesley*, iii, 632. But the pathos of its confused commencement and of the imperfect sentences and the imperfect handwriting may excuse its insertion, even though not strictly "unpublished," and in its completeness it has not been before printed. Can any member suggest to whom it was written?