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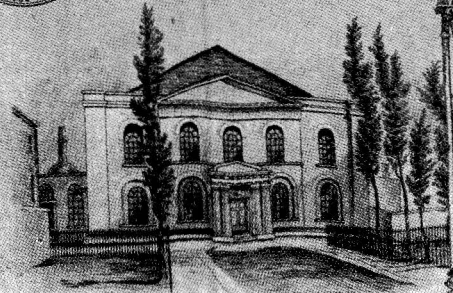
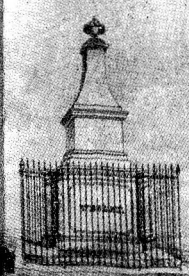
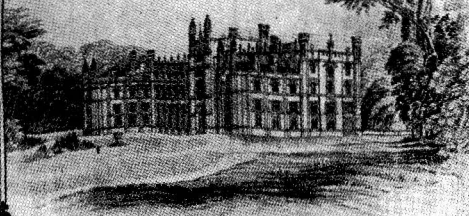
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OUR FRONTISPIECE

The interesting silk handkerchief of which we publish a photograph was brought to our notice by Rev. W. L. Hannam, B.D.

It belongs to the Misses Scrimshaw of Bingham, who are members of a family well honoured in Nottingham Methodism. They are presenting it to the Museum now in process of formation at Brunswick Chapel, Newcastle-upon-Tyne.

The handkerchief measures roughly 2½ feet square and the design occupies all the space.

Wesley is in the centre; above him is Dr. Jackson, below him Dr. Bunting. On his left are Rev. Wm. Thornton, Rev. John Farrar, Dr. Beecham, Dr. Dixon, Dr. Hannah, Thomas Farmer, Esq, and Rev. John Scott. To his right are Rev. Jonathan Crowther, Rev. S. Waddy, Dr. Newton, Dr. Alder, Rev. Samuel Jackson, Rev. Jacob Stanley and Rev. Elijah Hoole.

On the left side of the design, on a level with the picture of Wesley, is the Missionary Ship "Triton"; on the right side is depicted the Missionary Ship "John Wesley". At the bottom of the design the Wesleyan Institution, Richmond, occupies the left corner and City Road Chapel the right, John Wesley's tomb-stone with railings is in the centre.

CHARLES WESLEY TO "VARANESE"

Last year our pages contained a transcription of one of the most important Wesley documents published for many years—a letter "To V.", written from the *Simmonds* anchored off Georgia, on February 5th, 1736 (*Proc. xxv: 17-20*). Through the kindness of the Rev. Walter J. Noble in furnishing a photostat facsimile of the original letter it is now necessary to bring forward some new facts which completely alter the significance of the document.

On examining the facsimile I saw that the letter was not by John Wesley at all, but by his brother Charles. Though there is a slight family resemblance between the handwriting of the two brothers, one soon learns to distinguish between them. In the present case there is not the slightest doubt that the writing is that of Charles Wesley. As the point is

of some importance, however, it may be well to consider the Wesley brothers from the point of view of calligraphy.

Both John and Charles Wesley throughout their lives wrote a forward-sloping hand, spacing both letters and words similarly. (The infirmities of age or illness naturally brought changes, of course, though the general characteristics are even then not fully obscured.) Whereas Charles' writing is angular, however, John's is more like a round hand which has been vertically compressed into what might be called a square hand. Broadly speaking it can be said that a rapid up and down motion was characteristic of Charles Wesley's pen, whilst his brother's was more horizontal in its steady flow. John's gives the effect of script, Charles' of an impetuous cursive.

Coming to the formation of individual letters, whilst there are many similarities, there are several marked differences. Charles writes his "a" rather tall and thin, and often open, whilst John writes it more flattened, and nearly always closed. Both use the ordinary "e" and the Greek epsilon; in addition Charles uses the old-fashioned cursive letter made like an "o" with the stroke continued across the centre to join up with the following letter. The normal "F" and "T" of the two brothers are quite distinctive; John formed his by writing first a thin s-like stem, to which was added by a separate stroke of the pen a rounded superstructure; Charles formed his "F" and "T" with one stroke of the pen, starting at the top left, coming to a distinct point at the top right, and finishing with a downward flourish. The "r" also is distinctive, for whilst John seems always to have used the "r" resembling a closed "v", Charles frequently used the two other common forms—sometimes his "r" may be mistaken for "e". The "s" is also a good criterion. John nearly always writing it with two distinct curves (as in print, but considerably more elongated and forward-sloping), whilst Charles employed a straight upward stroke followed by a downward curve. John's "t" also was normally made without the introductory upward stroke which Charles almost invariably used. Those who are interested in checking up these broad differences, and others more elusive, can do so fairly easily from John Wesley's *Standard Journal*. Vol. i: p. 108 gives a facsimile of John's diary for October, 1735, whilst Vol. viii: p. 299 presents a photograph of a letter written by Charles Wesley for General Oglethorpe in March, 1736.

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These are near enough to the date of the "V" letter to offer first-hand evidence of the different calligraphy of the two brothers at the time of the Georgia Mission.

Though the document was certainly *written* by Charles Wesley, the possibility remained that it might be a copy by him of one of his brother's letters, for the two undoubtedly made free use of each other's journals and correspondence. The letter bears no signs of having been posted, which lends colour to this theory. The numerous erasures and insertions, however, suggest that it was the first draft of a letter by Charles Wesley—such as he commonly made. Consideration of other details confirms this view of the authorship.

The designation of the Island as "Tibey" in the letter does not agree with John Wesley's diary spelling of the name at that period, though John was obviously uncertain about the word, giving it both as "Tibi" and "Tiby". (The contemporary maps included in the *Standard Journal* agree with his later spelling of "Tybee".)

A phrase in the transcription which undoubtedly puzzled many people was this (*Proc.* xxv: 17):—

Besides you Two I have no Relations, no Friends in England, who, I either write to, or find any ease in thinking of.

This sounds rather strange coming from John, who had written to his Brother Samuel on January 21st. and was to write to his mother on March 18th. As far as I can see at present, however (and I am engaged in gathering material for a collected edition of Charles Wesley's letters) the statement is true of Charles.

We come to the sentence (*Proc.* xxv : 18)—

I herewith send you C.'s Journal: which may possibly make you some Amends for ye Pain I put you to in reading this.

At first glance this seems to confirm John's authorship, until one realises that this is a pseudonymous correspondence. As the recipient is disguised as "V" or "Varanese", so "C" may naturally stand, not for "Charles", but for "Cyrus", John Wesley's pen-name in the little circle of friends. The fact that the *published* Journal of Charles Wesley does not commence until March 9th of this year cannot be urged very strongly (though the fact has some weight), for it is practically certain that he kept a private journal before that date.

The writer says (*Proc.* xxv: 19)—

If there be time for transcribing ym I will s(end o)n my Brother's Reasons (O yt I cd say they were mine too) for coming hither.

We know of no details about Charles Wesley's reasons for going to Georgia—except the statement in this letter "In vain have I fled from Myself to America". But we *do* know of the very long statement of John Wesley's reasons given in a letter to Dr. Burton on October 10th, 1735. And I have recently discovered a transcript of this letter written in Byrom's short-hand in one of Charles Wesley's note-books. There seems little doubt that it is this lengthy *apologia* to which reference is made.

The atmosphere of depression which pervades the letter contrasts strangely with what we know of John Wesley's character, and of his enthusiasm for the Georgia adventure. As Mrs. Harrison remarks (*Proc.* xxv: 22-3)—

The nervous turmoil and introspection of this letter seem to belong to a different man altogether from the Wesley of Aldersgate Street.

A different man indeed! The letter fits Charles Wesley perfectly, however, whose rather morbid hankering after death was not removed by his conversion, but was a lifelong trait, for which his wife in later years had to take him to task. That the letter fits Charles' mood at the commencement of the Georgia mission may be seen from the opening words of his published Journal:—

Tuesday, March 9th, 1736, about three in the afternoon, I first set foot on St. Simon's Island, and immediately my spirit revived. No sooner did I enter upon my ministry, than God gave me, like Saul, another heart.

St. Simon's Island was the gateway to the southern settlement of Frederica, to which Charles seems to have been sent as his share of the pastoral work, after hanging about around Savannah for a week at a loose end, a natural prey to depression. Surely the point of his change of spirit on February 14th is that on that day he had at last received a definite commission, witness his sentence (*Proc.* xxv: 19)—

The Work I see immediately before me, is ye Care of 50 poor Families.

The mention of fifty families again suits the smaller settlement of Frederica, where Charles was soon to be in trouble with intriguing womenfolk. Savannah, John's sphere, was much larger.

The internal evidence for Charles' authorship of the letter is so strong that one feels to blame for not having suspected it earlier. Allied with the evidence of the handwriting, we may take it as quite definite that this letter in its

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entirety is to be ascribed to Charles Wesley. Unlike his brother John, Charles usually left his letters to intimate friends unsigned, a further point of confirmation, though weakened by the fact that this is almost certainly a first draft, rather than the actual letter.

The transcript given in *Proc.* xxv: 17-20 is not absolutely accurate in detail. Apart from numerous but unimportant discrepancies in the use of capital letters, about which it is often impossible to be certain, and also of abbreviations and the ampersand, there are a number of small errors, and one of real importance. The transcript speaks of "J" as the companion of "V". Mrs. Harrison, not having seen the original, naturally assumed this to be Sally Kirkham's husband Jack—for Sally had married the Rev. John Capon, Chapoon, or Chapone in 1725. The initial, however, is not "J" at all, but "S". Nor is the sex of "S" revealed, as is suggested by the transcription "him" on p. 17, line 25. This should be "h" only, an abbreviation correctly given in two other cases in the following sentences. And "h" might equally stand for "him" or "her": Indeed the likelihood is that "S"—who, like "V", is "all Gentleness and Pity"—is a woman.

The identification of "Varanese" with Sally Kirkham is practically certain, although undoubtedly her younger sister Betty was in the picture with John Wesley in the early days. Tyerman's statement that Betty married a Mr. Wilson and died in 1732, is borne out by the Stanton Parish Registers, which record the burial in that year of "Mary Elizabetha uxor Richardi Wilson". But "Varanese" continued to appear on the scene, as the intimate spiritual friend, not only of John, but of Charles Wesley. This is shown not only by this Georgia letter, but by an entry in Charles' *Journal* for March 30th, 1737—

I rode over to Stanton, where they were all overjoyed to see me; especially my first of friends, Varanese.

Shortly before this visit Charles Wesley had spent a good deal of time with "M.G.", apparently Miss (Anne) Granville. She was the younger sister of Mrs. Mary Pendarves, John Wesley's "Aspasia", who had banished herself from the intimate correspondence-circle of the Wesleys' Oxford days. Anne Granville's pseudonym in this correspondence was "Selima", and here, surely, is the identification of the "S" in the Georgia letter.

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In conclusion, perhaps it will be as well to give a summary of other respects in which the transcript needs amending:—

- p. 17, line 22. Omit the words "It appears to me".
- line 33. Read "State" for "Hell".
- p. 18, lines 20-1. Read "still spreads" for "shall spread".
- line 22. Read "Weak foolish, Wavering Sinful Creature".
- p. 19, line 20. Read "betwixt" for "between"
- line 26. Possibly read "(named) Friends" for "home Friends".
- line 33. Read "testifying" for "wishing".

The various omissions shown by dots in the transcription may probably be supplied as follows;—

- p. 18, line 28. "all" (?)
- line 29. "ye" (?)
- line 30. "all yt" (?)
- line 31. "and shall I doat on ye scattered Pieces of a (r)ude & imperfect Picture, and never be affected with ye Original Beauty?"
- line 42. "fly to em as my last Asylum."
- p. 19, line 33. "whom I will shortly challenge"
- line 38. "This I submit. (Meet) you I surely shall when or "where" (we) shall part no more!,"
- line 39. "If there be time for transcribing ym I will s(end o)n my Brother's Reasons"

FRANK BAKER

"VARANESE" TO CHARLES WESLEY

As a pendant to the only letter so far known from Charles Wesley to "Varanese", it may be interesting to read a letter travelling in the opposite direction, again apparently unique. This letter, written on two sides of a foolscap sheet, is preserved at the Methodist Book Room, where I have been able to transcribe it by kind permission of the Rev. E. C. Barton. It is endorsed by Charles Wesley—

"Sally Chapoon, my Friend."

Jan. 5. 1736.

of her Father's Death."

He has also endorsed it similarly in Byrom's shorthand. Although the letter is dated 1736, this should almost certainly be 1736/7, i.e. 1737 according to modern reckoning. According to *Proc.* v. 54, the Rev. Lionel Kirkham died during the year 1736, and other details fit the later date. Charles' letter from Georgia shows that "yt Best of Men" was ill before he left.

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Actually the main subject of the letter is not Mr. Kirkham's death, but Charles Wesley's illness. He had just returned, a physical wreck, from Georgia, but was hoping to pay a visit to his old friends. It was soon obvious, however, that travelling was out of the question. His *Journal* for December 26th, 1736, records—

I called upon my Doctor, and was well chid for so doing. He told me that if I had not had a constitution of iron, I could not have held out so long; that he could do nothing for me, unless I would keep my chamber; through want of which I had undone all he had been doing, and had all to begin anew.

George Whitefield eager to go to Georgia, had heard with pleasure of Charles' intended journey to Stanton and on to Gloucester, and on December 30th wrote to him—

I hear you are to be in Gloucester next week. Will dear Charles take a bed with me at Mr. Harris's? I believe he will be welcome. You will write next post, if convenient, and direct for me to Mr. Harris's, Junior, Bookseller, in Gloucester!

It so happened that "Varanese", the former Sally Kirkham, and now the wife of the Rev. John Chapoon, was also at Gloucester, visiting their mutual friends the Granvilles, who had removed there. On January 4th, 1736, (? 1736/7) Mrs. Pendarves, John Wesley's "Aspasia", wrote of her—

Sally would shine in an assembly composed of Tullys, Homers, and Miltons. At Gloucester she is like a diamond set in jet; their dulness makes her brightness brighter.

To both George Whitefield and Sally Chapoon went letters informing them of Charles Wesley's illness. Anxious consultation resulted in the following answer, breathing the sincere affection of "Varanese":—

Gloster Jan: 5th: 1736

Alas! my Good Charles.' how shall I describe that tender sorrow, which fill'd my Eyes and heart at reading your letter! Why I should be your Peculiar consolation, God only knows. I am truly sensible that I am not worthy of that happy distinction. I must confess, I found it very difficult, to give up the delight I expected from your conversation. I trust we shall meet—I hope in Paradise—for alas! I have no expectation of that full freedom of soul here. I have had great tryals this last year—but God has graciously supported, and made me happy under them. My father suffer'd more in the flesh, than I ever saw any mortal endure. His last Vocal Prayer was this, Ch! my Lovely God! enlighten me with the Bright Beams of thy mercy, and support me by thy Strength, and accept of my weak endeavours to bear these great Pains as I ought. He not only Dyed without fear, but even with desire; the toils of the longest life, would be well repaid, by the Comforts and Blessing of such a Death. If yours is near, I Pray God, it may be like His, and that we may meet in fulness of joy! I hope and Pray, for your recovery. In order to it, you

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will find on the other Side of the paper, a Receipt (sic) for the disorder, with w(hi)ch your worthy friend Mr: Whitfield, tells me you are afflicted. Mrs: Granville's great concern for you, furnished me with this prescription, which she recommends to you, in the strongest terms.—May God bless it to the health and ease of my Friend! I shall return home soon—direct a line to my mother at Stanton—for I shall be impatient to know your Condition. You may be as openhearted as you please—no one shall see your lines. Our friends in this House are in great Concern for you, and desire their particular respects—Mine you can never doubt of—tho' how few and trivial are the testimonies I have been ever able to give you of it? Be sure to have a full Trust in the mercies of God; heaven and Earth shall pass away, e'er charity shall fail, or a Soul that desires to please God, Perish, Pray for me. God will hear you for me, Since it has pleas'd him to inspire you, with that christian Love for me, which can come only from him. Selima is, I think, as perfect a Christian, as I have seen. adieu.

It will be noticed that although Sally addresses him as "Charles" rather than "Araspes"—probably because of the deep emotion aroused by his illness—Anne Granville is still discreetly shrouded under the pseudonym of "Selima". The identification of Sally as "Varanese" is still further confirmed by the phrase about her being Charles' "peculiar consolation", which links up with passages in the letter from Georgia.

A week or two later Charles was to see both "Selima" and her sister "Aspasia", now Mrs. Pendarves, though his *Journal* refers to both by their real names—

Sat., January 22d, I called upon Mrs. Pendarves, while she was reading a letter of my being dead. Happy for me, had the news been true; What a world of misery would it save me!

In the afternoon I was overjoyed to meet at M. Essen's my old friend M(iss) G(ranville).

The strain of morbidity noticed in the Georgia letter is again seen here. It is also apparent in a second shorthand endorsement to the letter from "Varanese", which should almost certainly be transcribed—"I cannot say I rejoice in being better".
FRANK BAKER.

NOTES ON EARLY METHODISM IN NORTHAMPTON

Concluded

The first Methodist Sunday School in Northampton came into being in December 1816. Until 1828 it met in the

old Chapel. A scholar of this school says of it "It stood surrounded by a large Garden, guarded by a bushy hedge and bounded near its entrance by a low stone wall. Within the garden were to be seen life size figures of Adam and Eve. . . . The Catechism formed the basis of instruction on Sundays; on week evenings the school was used for teaching other subjects. A portion of the floor covered with a layer of sand afforded endless opportunities for practising writing and arithmetic". From 1828 onwards this school met in a building behind the Gold Street Chapel. In the Minute Book we read

A scaffold to be erected at the end of the Schoolroom to reform those boys that are not as good as they should be.

and on the other side

To select such children as are seriously inclined and appoint some person to meet them weekly.

The progress of this School is traced in the following lines which were printed on an old scholars' memento pamphlet in 1890.

The first enrolled scholars he sought to obtain
Were three little maidens, two Adnitts, one Maine;
Though later in life as they journeyed on
We find their familiar cognomens gone.

An Adnitt and Perkins, a Green and a Greenough
Maine, Ripiner, Stanyon, Bliss, Hallam and Howe,
An Ireson, a Dunkley, Wright Thompson and Cave
With other co-workers both lively and grave.

The Sunday School Committee decide on October 28th, 1828, to found an Infant Day School on the model of that at Spitalfields. The mistress was sent to London to receive instruction from Mr. Brewer, who on December 29th lectured at Northampton on the system of infant education. Two schools were commenced, but they ran only for eleven years. Miss Horn, the Governor received ten shillings a week, her assistant received five shillings.

The Records of the Circuit and those of the town society reflect the times. Circuit Stewards are mentioned for the first time in 1799, though doubtless they functioned earlier. The first record of Circuit finance is met with in 1803, when the Circuit Register shows the following items:—Yearly Collection £13. Kingswood £16. Preachers' Fund £8. Quarterage £28.

The Stewards Book for 1811 gives the total income for the Circuit (re-arranged in 1810) as £115-16-6. The North-

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ampton Society contributed £33-4-. The expenditure runs:—

First Preacher's quarterage £20. Wife's quarterage £16-16. Letters and papers £3-3-10. Doctor's bill £4-4-. Rates and taxes £2-10-3. House Bill £4-9-. Child (three quarters) £4-14-6. Servant £8. Carpet £2-15-4. Mattress £1-14. Coals £14-6-2. Sundries 15/6.

Second Preacher's quarterage £20. Letters and paper £1-9-. District Expenses £3-3-. Conference Expenses £3-4-. Horse hire £2-9-. Expenses of removal £3-7-8. The total expenditure was £117-1-3.

In addition the Preachers received Board money from the Society stewards of 14/- a week, later increased to £1, from the Class Money and Public Collections taken every six weeks. The surplus from the Societies was paid to the Circuit Stewards. Later this was fixed at 1/6 per member—the poor had theirs paid from the Poor Fund.

The following extract from the Stewards book of 1815-16 indicates the importance of the Love Feast;—

October 1st: Collected at Love Feast £3-0-1. Paid for cake, bread and cheese 15/7.

December 25th; Collected at Love Feast £2-7-6. Paid for cake etc. 14/7.

March 31st 1816; Collected at Love Feast £3-7-. Paid for cake, bread, cheese, etc. 14/11.

June 30th; Collected at Love Feast £2-17-6, Cake and other expenses 15/11.

The first Methodist Baptism took place on March 28th, 1808, when Samuel and Anna Battin brought their infant Maria to the King's Head Lane Chapel for this sacrament. On June 12th, 1837 the Gold Street Chapel was the scene of no less than forty-four baptisms.

GEORGE LAWTON.

William Jenkins, designer, and Daniel Evans, builder of the Gold Street Chapel, were also responsible for the first Wesleyan Chapel in New Inn Hall Lane, Oxford, which was opened on February 19th, 1818. Jenkins designed other Chapels in London, Leicester, and Canterbury. Did Evans build any of these, or any other Methodist Chapels? Mr. F. W. Nix, of Oxford, states that Evans was responsible for a good deal of building in Oxford, particularly at Hertford and Pembroke Colleges. Evans may have been a relative of the Mr. Evans referred to in the *Journal* iii, 511. Daniel Evans and his wife were Class Leaders. He died on Nov. 2nd, 1846, aged 78 years. They were buried in the Ground adjoining the Old Chapel. Their portraits hang in the vestry of the Wesley Memorial Church. Had Evans a building 'Yard' at London and at Oxford? Or did he remove from London some time after the building of the Gold Street Chapel in 1815? Mr. Nix suggests that Daniel Evans may have heard Wesley say in Oxford, on October 15th, 1788, 'We only wanted a larger room'.

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This may indeed have been the beginning of his chapel building. But why should an Oxford firm build at Northampton? Merely a matter of a more favourable contract? It may be that Wesley himself had mentioned Evans to the Northampton Methodists.

Northampton Gaol, only a short distance away from Gold Street Chapel, held a prominent Nottingham Methodist prisoner, whilst the Chapel was having the finishing touches put to it, and for the rest of the year 1816. This was Charles Sutton, Sunday School teacher, Class Leader, Local Preacher, who joined the Methodist New Connexion in 1797. He was the Editor of the Nottingham Review, and he advocated advanced Liberal principles. During the Luddite disturbances he inserted in his paper a letter which held up the government and the armed forces to contempt. The Court of the King's Bench ordered him to be imprisoned at Northampton Gaol for one year. He continued to publish his paper, nevertheless, heading it thus 'May 15th, 1816, being the 13th week of my imprisonment'.

Dr, afterwards Sir James Stonhouse, whom Wesley called 'that good man', and whose tracts he read (*Journal* VI, 400) practised at Northampton from 1743-1763. He was closely associated with Doddridge and Hervey. (See *D.N.B.*—Stonhouse.) A mural tablet to him may be seen at All Saints' Church, Northampton. There is a copy of a contemporary oil painting of him in the Board Room of the Hospital. For note on his identity see *Proceedings* VII, p. 45.

Corrections.

For Rev. F. Beamish Saul read Rev. G. Beamish Saul. (p 88.)
For Nottingham read Northampton (p 88, 4th line from bottom).
G. L.

THE BEGINNING OF METHODISM IN AMBLESIDE

Wesley's Journal.

1751. Thursday, April 11th.

"The next day we rode to Ambleside" proceeding
"on Saturday, 13th, over more than Welsh mountains to
Whitehaven."

The tradition is that he stayed at the famous old Salutation Hotel on this and subsequent visits.

His reference to riding over more than Welsh mountains points undoubtedly to the mountain route over Wrynose and Hard Knot passes, the next direct route to Whitehaven, enabling him to reach there in the day.

1753. April 10th.

We breakfasted at Ambleside, where our landlord appeared quite open to conviction. We spoke plainly to him, prayed with

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and left him full of good desire and thankfulness. Soon after we lost our way in a vehement shower of snow, but recovered it in about an hour, and got over the mountains safe. The woman of the house where we dined, seemed to be one that feared God greatly; yet when I spoke of being saved by faith, she appeared to be utterly astonished. About six, after several heavy showers, we came moderately weary to Whitehaven.

On Mon. May, 23rd 1757, he seems to have made a very long journey from Haworth to Ambleside. "I took horse at four. It rained till noon without any intermission and we had heavy showers in the afternoon; however we reached Ambleside in the evening." The next day he "rode by Keswick to Whitehaven". On April 14th, 1768 he visited Ambleside again on his way from Kendal to Whitehaven but did not stay. "I rode on through continued rain to Ambleside. It cleared up before we came to Keswick." 1770, Monday 9th April, "I rode to Ambleside" which he evidently made his half-way house between Bolton and Keswick, for he adds "On Tuesday to Whitehaven". (For his route on this occasion a *Journal* footnote refers readers to De Quincey's *Confessions* page 217.) Friday, April 10th, 1772. "Having sent my chaise before, I rode to Ambleside. Thence on Saturday we went on comfortably, in hired chaises, to Whitehaven." No doubt he stayed as before at "The Salutation" also on the next visit, Wednesday May 4th, 1774 "I went on to Ambleside (from Pateley Bridge) and on Thursday to Whitehaven."

Seven years passed before he visited this small Lakeside town again. 1781, May 25th. "We went on to Ambleside, and on Saturday to Whitehaven".

Wesley's ninth visit to Ambleside was made on Monday, April 19th, 1784, when he was 81 years old. He had come from Settle. It is the only time in all his visits that he mentions preaching in the town. "I went on to Ambleside; where as I was sitting down to supper, I was informed notice had been given of my preaching, and that the congregation was waiting. I would not disappoint them, but preached immediately on salvation by faith." He adds that among the congregation were a gentleman and his wife, who told him of a remarkable dream and its fulfilment. A local history states "I have often been told that Mr. Wesley preached on this occasion in a large room at the Salutation Hotel!"*

There is also a strong tradition, which I have heard from old Methodists in the town, that Wesley preached from the steps of the Salutation Hotel which opened on the Market

Place on one or more of his several visits to Ambleside, when he stayed over-night in the town. It would be very unlike Wesley, if he did not preach in the open air when the opportunity offered.

This is the last journey mentioned in the *Journal*. but the *Diary*, as now available in the *Standard Edition of the Journal* reveals that there was one more. The *Journal* records that on Thursday 8th May 1786 Wesley preached at Pateley Bridge in the afternoon and "setting out at four on Friday morning, reached Kendal that evening, (sixty one miles) and Whitehaven at five on Saturday the 10th."

Wesley's usual hour of rising was four, but the *Diary* tells us that on the 10th he engaged in business at 3-30, started in his chaise at 4, reaching Ambleside, where he took tea, at 7 and departed at 7-45 for Whitehaven which he reached at 5-30 p.m.

In spite of Wesley's various visits to the town there is no record of any Society being formed in Ambleside, nor of any souls saved under his preaching. If any such Society was formed, it soon died out, and the people sank back into the prevalent irreligion of the place.

It was not till sixty years later that there was again a stirring among the dry bones, when a gentleman named Mr. Coombe came to reside in Ambleside in 1840. He was an Independent Minister of some means and seeing the sad lack of true religion among the people he converted one of the rooms of his house at Belle Vue into a preaching-room. There, he conducted services every Sunday, which soon became fairly well attended. He was not only a good evangelical preacher, but visited the people in their homes. The good work however met with a great deal of opposition, and some of the inhabitants of the town requested the clergyman of the parish to interfere and try to stop these Non-conformist activities. He very wisely answered "If it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."

These services had continued for over two years at Mr. Coombe's residence when, with some difficulty, land was secured and a plain chapel built on the Rydal Road at a cost of £100.

**History of Methodism in Ambleside*, by Myles Holmes, printed by A. Crossley at Farnworth, 1878. See p. 9.

WESLEY HISTORICAL SOCIETY

About this time, 1842, a Mrs. Parks, a Methodist, came as cook or housekeeper at Wanless House, Waterhead, Ambleside. Learning there was no Methodist Society in the town, she was invited by a man who worked at Wanless House, a member of the Independent Chapel, to attend the services there. This she did, and found another Methodist in the congregation, Mary Brown, who had come from Penrith. They frequently met together for religious conversation. After a time one or two other Wesleyans came to reside at Ambleside. Amongst these was William Creighton, who became the real founder and builder of Ambleside Methodism. He was a native of the place, but removed when quite young, to Stanton in Cumberland, to learn the trade of a gardener. He got soundly converted under the influence of the Methodists there. Returning home as a young man of eighteen, he began to work in good earnest, and gathered a few together to meet in class under an older Methodist, William Tyson, whom he assisted, when not away preaching. As regular services were held on Sundays, prayer meetings and class meetings on week nights, it was evident that the Methodists had developed into a Society of their own, probably meeting in each other's houses or a hired room. They also extended their activities to Wray and Troutbeck Bridge, where they held regular services. A Society was formed at the latter place, but Methodism never became firmly established at either village and services were later abandoned.

It was very different at Ambleside where Methodism took permanent root, and the little Society was soon joined to the Kendal Circuit. William Creighton was a man of indomitable will and of prayerful devotion.

G. H. BANCROFT JUDGE.

(To be concluded.)

NOTES AND QUERIES

859. WESLEY AND THE PRISONERS OF WAR—In an article in the *Methodist Recorder* (August 29th, 1946), Rev. Frank Baker outlined John Wesley's pioneer measures in caring for the French prisoners during the Seven Years' War. The prisoners themselves acknowledged the help he had given, and a letter preserved in the National Library of Scotland,

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published by permission, gives Wesley's reply to their thanks. It reads:—

“London 11th. Dec.
1759

Sir,

I return you thanks for transmitting that Letter to me. I am glad our little service was so well accepted. If I shou'd see Bristol again before those poor Men return home, I wou'd use what Interest I have in order to assist them a little farther.

I am, Sir,

Your most humble servant,
John Wesley.”

The letter is addressed to “To Mr. I'Ans, in Bristol”, and is endorsed “London 11th December. 1759. Parson John Wesley's thanks for sending him the French Prisoners Letter of thanks for Collection on their behalfe.

Recd Mr. Wigginton 18th Do. and inserted a paragraph of thanks in Mr. (Felix?) Farley's News-Paper.”

For the transcription of this letter Mr. Baker was indebted to one of our members, Rev. A. R. Hubbuck. *F.F.B.*

We have received a copy of the first issue of *Bathafarn*, the Journal of the Historical Society of the Methodist Church in Wales, and we have noted with great interest the gift of valuable Wesley letters to Wesley's House in London.

We hope to include notes on these subjects in our December *Proceedings* together with some reports from the Irish and New Zealand Branches of the W.H.S.

W. H. S. ANNUAL MEETING

The Annual Meeting of the W.H.S. was held in the Benson Room at Wesley's Chapel, on Friday, July 19th at 6-0 p.m. In the unavoidable absence of the President through illness, the chair was taken by the Rev. J. E. Eagles. Tribute was paid to the late Joint-Editor and Minute-Secretary, Dr. Harrison, and also to others of our members who had died during the year: The Secretary's action in sending a congratulatory message to the Rev. F. M. Parkinson on attaining his 95th birthday was approved.

The Society's finances were reported on by the Treasurer, Mr. Herbert Ibberson, supported by the Auditor, Mr. Duncan Coomer. The position was seen to be very satisfactory, with an increase both in the balance in hand, and in the “Free Money” left after deducting the liabilities of the Society to Life Members and to those who have paid in advance.

The Secretary's Report was given in a letter from Rev. F. F. Bretherton, to whom the meeting sent its cordial good wishes for a speedy recovery. The Membership was reported as 532, showing a nett gain on the year of 45. This is exclusive of the branches in Ireland and New Zealand, which continue to report progress.

WESLEY HISTORICAL SOCIETY

The Officers were reappointed, Dr. Harrison's position as Joint Editor being filled by Rev. Wesley F. Swift as assistant Editor, whilst the office of Minute-Secretary was added to the duties of the Registrar. It was agreed that Rev. F. Baker's name should be added to the Editorial Council.

It was agreed that the next two Lectures should be given by Rev. Wesley Swift, (on "Early Methodism in Scotland"), and Rev. Frank Baker (on "Charles Wesley's Letters"), F. B.

W.H.S. ANNUAL LECTURE,

Wesley's Chapel, City Road, London, was the appropriate centre for the Conference Lecture arranged by the Wesley Historical Society. For the subject this year was *John Wesley's London Chapels*, and the lecturer the Rev. J. Henry Martin.

Under the chairmanship of Mr. R. H. Griffith, of Hove, a large congregation joined in the singing of Wesley's hymns, and were led in prayer by the Minister of Wesley's Chapel, the Rev. Walter H. Armstrong.

Mr. Martin painted a vivid picture of the early history of London, and the conditions under which the Methodists of John Wesley's day lived. Only by understanding those conditions, he said, were we able to appreciate to the full the tremendous impact made upon England by the Evangelical Revival of the eighteenth century.

The lecturer then pointed out how the characteristic fellowship of Methodism led to its acquiring its first building in London, only a few months after the date when John Wesley's heart was "strangely warmed." This was the Foundery, some derelict premises looking lost and lonely in the fields to the east of where City Road was later to run. An explosion in casting cannon had resulted in loss of life, and the public scandal ensuing caused the work to be transferred to the Arsenal at Woolwich. After preaching in the wrecked buildings to a great crowd, Wesley bought them for £115, though he had to spend many more hundreds to repair and adapt them to his liking, so that they became the London headquarters of Methodism.

In the Foundery were soon being carried on not only religious worship and fellowship but a Book Room and an amazingly varied collection of philanthropic activities.

The Foundery buildings were continually in need of repair, however. In 1776 came news that the City had its eye on the area as part of a new building scheme. On both scores Wesley felt it desirable to look around for a site on which to build a new "Foundery" soon to be known throughout the world as Wesley's Chapel.

In his fascinating address, Mr. Martin confined himself to tracing the story of the Foundery and Wesley's Chapel. In the printed lecture, however, published by the Epworth Press at two shillings, details are also given of John Wesley's other London Chapels.

(Abridged from an article in *The Methodist Recorder*).