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24 June 1710.

We do Order that New Lists of Pensioners and Scholars be made, and that the poor Men and Youths hereafter named be admitted in their several Turns respectively as followeth

	Pais. ⁿ For	Scholars.
The Queen	Tho. Twisse. Ad.	Wm Sanders Ad.
John of Carleton	John Penner Ad.	Tho. Whader. Ad.
Archbishop of Cantuarb.	Geo. Anderson. Ad.	Jo. Knighton Ad.
Chancellor	Wm. Huggesson. Ad.	Geo. Harcourt. Ad.
Treasurer	Wm. Goldsch. Ad.	Thos. Gaverly. Ad.
President	Wm. Coleman. Ad.	Thos. Bacon. Ad.
D. of Northwy. & Cheat.	John Hunt. Ad.	Sam. Wally. Ad.
D. of Somerset.	Tho. Brauns. Ad.	George Smith. Ad.
D. of Leimon.	Ant. Hurst. Ad.	Ed. Saunders. Ad.
D. of Bucking. Ham.	Wm. Eagle. Ad.	Wm. Brady. Ad.
Earl of Pembroke.	John Knappler. Ad.	James Hockkiss. Ad.
D. of Rochester.	Dan. Heland. Ad.	John Westly. Ad.
By of London	Jo. Hawes. Ad.	John Nicols. Ad.
By of Ox.	Jo. Emerson. Ad.	Wm. Camdell. Ad.
L. C. Bacon	Wm. Hudson. Ad.	Jo. Spencer. Ad.
Mr Nathan Wright.	Throoph. Green. Ad.	Wm. York. Ad. x ^o Wm
The Master &c.	Robt. Claypole. Ad.	Chas. Hodges. Ad.
Mr. Dury Lat.	Robt. Frazer. Ad.	Tho. Elliot Ad.
By of London.	Henry Pracet. Ad.	Henry Rathbone. Ad.
	Wing to Nominate each	John Emerson. Ad.
	a Scholl by special Order.	

Thos. Cantuarb.

Godolphin

Tomers

Shrewsbury

Buckingham

J. Ely

Edw. Ward

J. Brunat. Ad.

could discharge finally
 cease to
 in Pullin.
 Tho. Strange
 in White Hall
 Robt. Seal.
 These seals were
 used at a next Assembly
 when y^e 1000th signed &
 confirmed y^e above written
 Orders.

JOHN WESLEY AND THE CHARTERHOUSE.

The Charterhouse was originally a Carthusian monastery founded in 1371, by Sir Walter de Manny. After the Dissolution in 1535, it passed through various hands until 1611, when it was owned by Thomas Sutton who had made a fortune by the discovery of coal on his estates near Newcastle-on-Tyne. At his death he left the old building and money to endow it for a Hospital (Almshouse), a School and a Chapel. Provision was made for eighty male pensioners and forty boys. These forty "gown-boys" belonged to the same social rank as the "poore brothers" for whom the hospital was designed: they were the sons of gentlemen who could not afford an education proper for their social standing. The Hospital remains to-day in the same building, but the school was removed to a spot near Godalming in Surrey in 1872.

The school was under the charge of a Headmaster and a second master called an Usher, and in order to increase their scanty salaries and to pay for other masters, some other boys were allowed to attend and pay for their education. Lovelace the poet, and Addison came in this way, but Crashaw, Steele and Wesley were gownboys. It is interesting to note, however, that before the nineteenth century there were never more than a hundred boys in the school, so that in Wesley's day about half the school was composed of gownboys.

John Wesley was admitted to the Charterhouse as a foundation scholar on January 28, 1714. The Duke of Buckingham, the Lord Chamberlain of the Royal Household, and friend of Samuel Wesley (senior), had given his nomination to "John Wesley the son of Mr. Wesley my Chaplain, to be a poor scholar of Sutton's Hospital."

Dr. Thomas Walker, Headmaster from 1679 till 1728, was then in charge of the school, and Andrew Tooke was the Usher. Wesley was ten and a half years old when he first came to London and put on the clothes of a gownboy. These consisted of a straight cut jerkin, or short jacket of black cloth, which could be buttoned down the front during the cold weather, knee breeches, and some kind of hat, though the shape of this is in some doubt. The boys of the under school also wore a white Eton collar.

Possibly Wesley learned his habit of early rising at the Charterhouse, for by the rules of the time each gownboy rose at

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five o'clock, and Wesley had promised his father that he would run round the Charterhouse garden three times before breakfast. This was served at eight, and consisted of bread, cheese, and beer. Tea and coffee were then far too dear to be given to boys. Dinner was either at twelve or three, and just before bed there was a supper again of bread, cheese, and beer. Owing to the long time between dinner and supper a boy could apply at the Butlery for a hunk of bread called a "bevor." A long quaint Grace was said before meals, and this is still in use at the present Charterhouse.

The life was certainly Spartan, especially for the younger boys; for Wesley says that it was the custom for the older boys to take away by force the meat of the younger scholars, so that for a long time the only solid food he had was bread. Conditions were certainly hard, though the records seem to show a more liberal diet than Wesley suggests, and we have to remember that children are apt to exaggerate their former miseries. Certainly, he never felt bitter or ill-used about the matter, though he made sure of better conditions when he founded Kingswood. Sleeping conditions also were bad, and there were two boys to each bed provided.

It is said that Dr. Walker was soon attracted by Wesley's brightness and earnestness, and that he was sprightly and gay with a turn for wit and humour. He was also a hard worker, and soon won a reputation for scholarship, especially as a writer of Latin verse. He owed his skill in translation to Charterhouse.

His brother Samuel, then Usher at Westminster School, kept an eye on him and wrote to his father, "Jack is a brave boy, learning Hebrew as fast as he can." Epworth was a long way off and the journey expensive, so during many of the holidays John Wesley stayed with Samuel at his house in Dean's Yard, Westminster.

Little more is known about his life at the Charterhouse, though a few stories were afterwards told about it, as they were about the schooldays of most famous men. One such dubious tale is told in "A letter to Rev. T. Coke, L.L.D., and Mr. H. Moore, by 'An Old Member of Society.'" This second hand account told long afterwards, says that Andrew Tooke, the Usher, once related a tale about Wesley at school. Tooke is said to have stated that he frequently noticed Wesley in the midst of a group of younger boys delivering an harangue to them, so one day he called him into his room and questioned him as to the reason why he did not mix with boys of his own age. Wesley replied, "Better

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to rule in Hell than to serve in Heaven." The evidence for such a tale is far too unreliable for acceptance, and savours too much of Southey's "Ambition" theme.

In May, 1738, just after the "heart-warming" experience, Wesley wrote a review of his life. It is an over serious account with little of the serenity and sanity of his later years, and we are forced to conclude that such times of emotional crisis are not the best for a dispassionate and fair review of a man's boyhood. He gravely states that before the age of ten he understood little of inward religion and holiness, and "the next six or seven years were spent at school; where outward restraints being removed, I was much more negligent than before even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eyes of the world. However, I still read the Scriptures and said my prayers morning and evening. And what I hoped to be saved by was, (1) not being so bad as other people; (2) having still a kindness for religion; and (3) reading the Bible, going to Church, and saying my prayers."¹

The account seems to show that the conditions in the school were orderly and much better than might have been expected, and that Wesley led an exemplary life for a boy at school. At any rate the life of a schoolboy can hardly be judged by serious gentlemen like Tyerman who wrote, "Terrible is the danger when a child leaves a pious home for a Public School. John Wesley entered Charterhouse a saint, and left it a sinner."

Money was left at the Charterhouse to help boys when they left, and either to apprentice them to various trades or to help them to a University, so in 1720, a week after his seventeenth birthday he was given an Exhibition of £20 and a Studentship for another £20, and sent to Christ Church, Oxford. He entered here on June 24, 1720. A week before he left the school he met the famous Dr. Sacheverell who looked at him and said, "You are too young to go to the University; you cannot know Greek and Latin yet: go back to school."

The first letter that we have that Wesley wrote came from Oxford to Ambrose Eyre, the Treasurer of Charterhouse, and clears up a muddle about the payment of the £5 Exhibition for the first quarter. This is still preserved in the Muniment Room at the Charterhouse School.

Wesley's stay at Charterhouse must have been very pleasant,

1. *The Journal*. Standard Edition. Vol. 1, p, 465.

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for during the rest of his life he revisited it at least once a year whenever possible. For example,

“On Founder’s Day in 1727, he was one of the Stewards for the Annual Dinner of Old Carthusians, when at the moderate cost of £30, the Old Carthusians ate roasted pike, fried whittings, venison pasties, pigeons, sirloins of beef, spitched eels, asparagus, roasted lobsters, almond tarts, custards, florentines, jellies, and a great variety of other dainty or substantial dishes, to the musical accompaniment of two French horns.”²

After his return from Georgia, Wesley went to the Religious Society in Fetter Lane, and there met Jonathan Agutter. Agutter had been nominated by the Bishop of London as a poor brother of the Charterhouse, and was sworn in on June 25, 1733. (He died on November 27, 1762, and was buried in the Moravian graveyard in Chelsea). Immediately on his return from Germany in 1738, Wesley went to visit Agutter at the Charterhouse, and then began frequent visits. The *Diary* for January, 1739, shows how often these were made, and we find many such entries as the following: “8 p.m. Tea, singing, conversed, prayer, singing. 11 p.m. home.” A Band Society seems to have met there, and Agutter found Wesley a room where he could live quietly, meditate, and work.

Wesley was at this time facing the question of Quietism, and as he contemplated the peace and seclusion possible in such places as the Charterhouse Hospital, he must have been sorely tempted to abandon the life of strain he foresaw in the work he was about to begin. Still as he walked round the gardens where he had played as a boy, he won his victory and never relapsed into Stillness. In Agutter’s rooms he worked preparing and correcting his first English Hymnbook of 1739,—or the edition of 1740. From here, too, he wrote letters to Whitefield, Doddridge, Clayton, Hervey, Ingham, Kinchin, Cennick, and many others.

After the break with the Religious Societies he seems to have ceased his visits to Brother Agutter, and had to be content with the annual return to see the school. There is a charming account of his visit in 1757, when he noticed what thousands of men have observed when revisiting their old schools. On August 1, he wrote :

“I took a walk in the Charterhouse. I wondered that

2. *John Wesley*, by C. E. Vulliamy. p. 10.

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all the squares and buildings, and especially the schoolboys, looked so little. But this is easily accounted for. I was little myself when I was at school, and measured all about me by myself. Accordingly the upper boys, being then bigger than myself, seemed to me very big and tall; quite contrary to what they appear now, when I am taller and bigger than them."³

He goes on to suggest that this is the reason why men have believed that their ancestors were giants, and quotes Homer and Virgil as suggesting this.

As he went about the country he must have met a number of Carthusians. One, Francis Okeley, was a follower of Wesley and accompanied him to Ireland, 1758. Another, Mr. Fielding, settled near Barnard Castle, and on May 9, 1764, asked Wesley, who was preaching nearby, to breakfast with him. Wesley wrote:

"I was invited to breakfast by Mr. F[ielding], a neighbouring gentleman. I found we had been schoolfellows at the Charterhouse; and he remembered me, though I had forgot him. I spent a very agreeable hour with a serious as well as sensible man."⁴

Four years later he called again, and noted:

"At Barnard Castle I was well pleased at a gentleman's, an old schoolfellow, half a mile from the town. What a dream are the fifty or sixty years that have slipped away since we were at the Charterhouse!"⁵

The last reference to Mr. Fielding was on June 9, 1784.

"I went to Barnard Castle. Here I was informed that my old schoolfellow, Mr. Fielding, and his wife were gone to rest. His son, not choosing to live there, had let his lovely house to a stranger; and so in a little time his very name and memory will be lost."⁶

Thus Wesley was connected with the Charterhouse all his life, and was loyal to the traditions of a great school which produced such men as Crashaw, Lovelace, Addison, Steele, and Havelock. Charterhouse, too, has always been proud of Wesley, and in 1919 the Headmaster wrote, "We count John Wesley as the greatest of many great Carthusians," and he is fitly commemorated in the school song:

"Wesley, John Wesley, was one of our company,
Prophet untiring and fearless of tongue,

3. *The Journal*, Vol. iv, p. 232.

4. *Ibid.* Vol. v, p. 68.

5. *Ibid.* Vol. v, p. 275.

6. *Ibid.* Vol. vi, p. 515.

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Down the long years he went,
Spending yet never spent,
Serving his God with a heart ever young."

I am indebted to the present Headmaster of Charterhouse for the permission to quote from the school song, and for pointing out the best sources of information about the school. The best accounts of the Charterhouse are in (1) "Charterhouse in London," by Gerald Davies. (2) "Carthusian Celebrities," by F. B. Chancellor and H. S. Eeles.

T. B. SHEPHERD.

On June 1, the connection of John Wesley with Charterhouse School was celebrated at Charterhouse in London. The Archbishop of Canterbury, as Chairman of the Governors, received and dedicated a new Memorial Tablet presented and unveiled by Mr. Edmund S. Lamplough, Vice-President of the Wesley Historical Society. The ceremony was preceded by a service conducted by the Master, Rev. E. St. G. Schomberg, M.A.

The three hymns sung were all by Charles Wesley, and included that which was used at the opening of Kingswood School. The opening voluntary was a composition of Samuel Wesley, the gifted son of Charles Wesley, and for the concluding voluntary a choral song by Samuel's son, Samuel Sebastian Wesley, was played.

The address given by the Rev. Edgar W. Thompson, M.A., was admirably suited to the occasion. Wesley entered Charterhouse School as a gown-boy January 28, 1714, at the age of ten, and left just before his seventeenth birthday. (It will be noted from our frontispiece that he was nominated several years before his admission). Mr. Thompson showed that he had taken great pains in collating all that could be ascertained about Wesley's relationship to Charterhouse as boy and man, bringing out especially his friendship with Jonathan Agutter. This fascinating subject we shall hope to deal with in a later issue.

The Governors of Charterhouse kindly placed the Chapel at the disposal of the International Methodist Historical Union for this service. The Governors moreover showed great interest in the event, for not only were the Chairman and the Master present, as already stated, but also the Preacher and Headmaster of Charterhouse, together with Lord Somers, Sir George F. Tomlinson, Mr. J. G. Matthew, Sir Elliott Colvin, and the Dean of Westminster.

The Methodist "procession" was large and representative, including many members of the Wesley Historical Society, and nearly all the members of the International Methodist Historical Union.

CHARLES WESLEY'S 'RIGHT TO PREACH THROUGHOUT ENGLAND AND IRELAND.'

In his defence before Joseph Butler, Bishop of Bristol, John Wesley claimed the right as a Fellow of his College "to preach the word of God in any part of the Church of England."¹ The validity of such a claim has already been dealt with on several occasions, and last of all by the Rev. Dr. J. F. Butler in two recent numbers of the *Proceedings*.² It is interesting to note that Charles Wesley also made a similar claim before a Justice at Churchill, on Sunday, the ninth of September, 1744.³

Charles Wesley writes in his *Journal* that he "rode, in heavy rain, to Churchill, with Mr. Sh. The Justice threatened him with terrible things, in case I preached." His threatenings, however, were wasted, and Charles Wesley preached on "Behold the Lamb of God, that taketh away the sin of the world." The Justice's efforts to raise a mob were equally unsuccessful, although the preacher admits that "one behind struck me with a stone." At last the patience of Mr. Justice fully came to an end: "He came up, and laid hold on my gown; but I stepped down, to save him trouble." He introduced himself as a Justice of the Peace, and Wesley answered that he revered him as such, but could not neglect his duty, that of preaching the Gospel. Then followed this interesting passage:

"I say," said the Justice and Captain, "it is an unlawful assembly." "Be so good, then," I replied, "as to name the law or Act of Parliament we break." He answered (unhappily enough), "The Waltham Act." "How so, sir?" I asked: "I am in my proper habit, and you see none here in disguise." He insisted I should not preach there. I told him I had licence to preach throughout England and Ireland, by virtue of my Master's degree. "That I know, Sir," said he; "and am sorry for it. I think you are Fellow of a college, too." "Yes, Sir," I answered, "and a gentleman, too; . . ."

The paragraph ends by saying that "Mr. Justice and I parted tolerable friends." Charles Wesley preached there again the following Sunday, (p. 383).

1. *Journal of John Wesley*, ii, 237n., 256-7n.

2. *Proceedings*, xx, 63-7, 193f, where full references to other works are given.

3. *Journal of Charles Wesley* (ed. Jackson, 1849), i, 381f.

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We may note two or three interesting points :—

(a) John Wesley's defence was made before the Bishop of Bristol ; Charles Wesley's claims were made before a Justice of the Peace at a place only a few miles outside Bristol.⁴

(b) Whereas John Wesley based his claim on the fact that he had been ordained "as Fellow of a College," Charles made his "by virtue of my Master's degree," and the fact that he was also a "Fellow" is only vaguely mentioned.⁵

(c) Charles Wesley's claim seems to have satisfied the Justice. No objection to his preaching was raised on the following Sunday.

The legal validity of these claims, however, remains very uncertain, and we cannot be certain on what grounds the claims were actually made, especially in the case of John Wesley.

GRIFFITH T. ROBERTS.

4. "About twelve miles from Bristol"; "about twelve miles west of Bristol."—*Journals of John Wesley*, vii, 145; viii, 14.

5. Actually Charles Wesley was "Student of Christ Church" (*Letters of John Wesley*, ii, n 2; Jackson: *Life of Charles Wesley*, i, 13), but Dr. J. F. Butler informs me that a Studentship at Christ Church is equivalent to a Fellowship at an ordinary College.

ALEXANDER KILHAM.

The Rev. Henry Smith, an ex-President of the former United Methodist Church, who is engaged upon an intensive study of the life and work of Alexander Kilham, sends us the following extracts from the *Life* published in 1838. We are glad to have them, for they will help us to extend our range. There is much human interest in the records of the various Methodist reformers, as well as the controversial and constitutional matters with which their names are more particularly associated.

Very shortly after receiving the letter on marriage, Kilham was married to Miss Sarah Grey, of Pickering, with Wesley's approbation. The happy union was dissolved by her death in 1797. Mr. Kilham was married for the second time on April 12, 1798, to Miss Hannah Spurr, of Sheffield. On the 20th December of that year Mr. Kilham passed away at the early age of 36. His widow soon after joined the Society of Friends. She was for many years extensively useful in Mission work in West Africa. There she died in 1832.

THE IDEAL METHODIST PREACHER'S WIFE FOR 1788.

Alexander Kilham, afterwards known as the first Methodist Reformer, was a probationary preacher under John Wesley in 1788, and, thinking of entering upon marriage, he introduced this topic in a letter written to an older Methodist preacher then

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stationed at Grimsby, and received the following guidance on the subject :—

March 19th, 1788.

Dear Brother,

I will now draw you a picture of a preacher's wife.—

1. She should be a woman of solid piety ; or she will be burden to her husband, and a stumbling block to others.
2. She must be well established in the Methodist Doctrine, and zealous for our discipline ; else there will be danger of her doing harm among the people.
3. She should be a woman of gifts as well as grace, able to preach by the fire-side and in the class, or by a sick bed, as her husband is in the pulpit.
4. She should have a good natural disposition ; else should she fall from grace, she will be a very devil.
5. She must be of a free open spirit ; if not, the people will dislike her, and perhaps her husband too for her sake ; yet she must be able to keep a secret, and not show too great freedom with the other sex.
6. She must be of a meek spirit, to bear contradictions, which she must expect to meet with.
7. Of a humble spirit ; or she will take too much on herself.
8. Possessed of christian fortitude ; or she will sink under trials.
9. Zealous and active, that she may be useful wherever she goes.
10. Generous, without prodigality.
11. Notable and frugal, without covetousness.
12. Cleanly, both in her house and apparel.
13. Exceedingly exemplary in her dress, not using gaudy nor costly apparel ; if she does, her husband need never say a word against dress, as it will be all lost labour.
14. Fully reconciled to a travelling life ; or she will be perpetually teasing her husband to settle, and never let him rest till he yields to her intreaties.
15. It would be well if she had a good constitution, that her husband may not be hindered in the business of the Circuit by nursing his sick wife.
16. If to all these good properties, she have as much fortune as will maintain herself, her husband, and children, if need be, she will be no worse but better.

I hope you will be cautious how you take such a step ; much prayer, with fasting and perfect resignation to the will of God, is necessary in such an important affair. That the Lord may direct you in all things, and prosper you in every prudent engagement, is the earnest prayer of

Your affectionate brother,

WM. C. FISH.

Extracted from the *Life of the Rev. Alexander Kilham*, (pp. 107-8), published in 1838.

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MISSIONARY WORK IN ANTIGUA IN 1788.

In 1788 Alexander Kilham entertained the thought of offering himself to go the West Indies as a missionary, and wrote to Mr. Warrener, who was stationed at Antigua, for information. It will be seen by the following extract from Mr. Warrener's reply what were the questions put to him by Mr. Kilham, and also, incidentally, what the missionary thought of the work in Antigua at that time.

Antigua, June, 1788.

Dear Brother,

I received yours and brother Beal's both in one, some time ago, and now intend giving you an answer to your questions as well as I can. The accounts of the West Indies are so romantic and extravagant, as they are given by many in England, that it is impossible to form any proper idea of them. The climate is much more moderate than I expected, although in the months of April, May, June, July and August, it is hot in the height of the day; but what makes it tolerable is the sweet trade breezes which mostly flow from North-East to South-East. In the rest of the months it is more cool, but more unhealthy. I find the heat and mosquettous [*sic*] and everything disagreeable to an European at first, but quite easy by care. I shall now answer your questions:—1st. "Is it possible for persons of a consumptive constitution to bear the climate?" I asked my physician, and he told me the best thing in the world was to come to the West Indies—many do it purely for that complaint. 2nd. "Would it be possible for us who have been used to preach in England to speak to the capacities of the Negroes, etc.?" You know, Brother, all the preachers here, and on the other Islands, are English or Irish, and we find no difficulties in this; for though many of them [the people] cannot read, yet thousands of them were born on the Island; and those who have come from Africa are soon taught, as they are daily spoken to in the English tongue; no other language is spoken on this Island; they are able to understand very well what is spoken to them of the Things of God; glory be to God! many of them can not only understand, but speak of them too. 3rd. You ask "Are they mild and teachable, or savage and unruly?" They are far from being unruly; most of them are better behaved than our own countrymen, especially the lower class of people; as to

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their being mild, I cannot say much for that; they are naturally warm and passionate, and show it to each other; but they very rarely show anything of the kind to a white person. As to books, I make no doubt you have a collection of useful ones by you; if you come bring them all and any others you think good. I have bought several since I came here; but it is your best way to buy them in England. Lastly, as to clothes; if I had any right information when I came from England it would have been good for me; but I did bring many things I never expected to wear; but I find them all useful but worsted stockings, and these are quite useless; what suits this country is as follows . . . May the Lord guide you in all things, is the prayer of

Your affectionate Brother,

WILLIAM WARRENER.

Extracted from the *Life of Alexander Kilham*, pages 196-7

KILHAM'S BURIAL.

This seems to be an appropriate place in which to refer to a question raised three years ago in a Methodist newspaper. It is stated in the 1838 *Life* that the remains of Mr. Kilham were interred in the chapel at Hockley, Nottingham. This chapel was then occupied by the Methodist New Connexion. It was opened in 1783 by Wesley and Dr. Coke, but passed from the control of the Wesleyans in 1797. In 1817 the Wesleyans recovered it as the result of a Chancery suit. In 1839 it was sold to the Primitive Methodists for £2,400.

On the erection of another chapel in Parliament Street, by the New Connexion, leave was granted for the removal to that place of worship of a monument erected to the memory of Mr. Kilham. The remains were not disturbed, but continued as originally deposited in Hockley Chapel. The late Rev. Josiah Thomas, wrote to *The Methodist Times and Leader* in August, 1934, saying that the body was removed about 1881, and "although I enquired about the place of his re-burial I never traced it." He thought there should be some memorial of him besides Robert Hall's eloquent tablet in Parliament Street Church.

Rev. J. D. Crosland wrote to the W.H.S. about this matter. He points out that as Mr. Thomas, who was once the minister at Parliament Street, had no information, despite the advantages of his position, it is difficult to suggest anyone who is likely to have

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any knowledge of what took place. Mr. Crosland can find no reference to the matter in the *Centenary History of Wesley Sunday School*.

Supplementing a note by Rev. H. Smith in *Proceedings* xix, 65, Mr. Crosland says he has a book from which some of the matter compiled by the writer of the manuscript referred to by Mr. Smith was probably obtained. The book contains an Account of Mr. Alexander Kilham by himself, completed by Mrs. Kilham, who gives a full account of his last days. From this it appears that he was attended by Mr. Taft, the surgeon of Nottingham, and Dr. Storer. Mr. Crosland thinks this must be Dr. Henry Taft who was from 1802 to 1824 a Methodist minister; and the latter Dr. John Storer, F.R.S. (1747-1837) father of Mr. George Storer, sometime M.P. for South Notts.

For notes on Hockley Chapel see *Proceedings* v, 164.

METHODISTS AND THE THEATRE.

(A FURTHER NOTE).

In recent reading I found several further references to the theatre in the eighteenth century, which strengthen the view that the followers of John Wesley were more hostile towards playhouses than he was himself.

Among his *Hymns for the Watchnight*, Charles Wesley has one entitled *Innocent Diversions*. He describes how the wicked are spending their evening, in order to contrast this with the devotion of the Christian.

“ The slaves of excess
Their senses to please
Whole nights can bestow,
And on in a circle of riot they go : . . .
The civiller crowd,
In theatres proud,
Acknowledge his power,
And Satan in nightly assemblies adore :
To the masque and the ball
They fly at his call :
Or in pleasure excel,
And chant in a grove to the harpers of hell.”

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The last reference is probably to Vauxhall and Ranelagh Gardens.

In the *Lives of the Early Methodist Preachers* there are a number of accounts of play reading and attendance at theatres. Several express the feeling of wickedness that they experienced when they went to such places long before meeting with any Methodists.

Thomas Tennant, a Norfolk man, came to London and heard Wesley preach at the Foundery. He adds :

“ Before this I had been exceedingly fond of going to plays, yet never went without dread upon my spirit. When I was there, I always seemed as one treading on forbidden ground ; and particularly one night, when two persons were trampled to death, in crowding up the same passage which I had but just before got up. I also took great delight in reading plays ; for which purpose I collected a number of the best I could meet with, and often pleased myself and my companions with the repetition of some of the most striking passages in them. . . .

At last from a full conviction of this, I committed all my plays to the flames and determined to spend my leisure hours in reading more profitable books.”

John Allen was joined to “ a society of singers ” which toured about the country, but broke from them when he became a Methodist.

George Story seems to have studied night and day in his youth, but later came to London, where on week nights he went to theatres. “ Nor could I discern any difference between Mr. Whitefield’s preaching, and seeing a good tragedy,” he adds.

In the nineteenth century an interesting little book was published at South Shields by B. G. Sharp and Co., entitled : *Life of John Dungett. Methodist Local Preacher.* John Dungett was born at Gateshead in 1780, and died in 1833. His father was an inn-keeper and fairly well off, but his mother was interested in Methodism and frequently took her son to the Orphan House at Newcastle. He was apprenticed to a surgeon for four years, but finding that he had a fine voice and was fond of singing, he abandoned this and joined a company of actors which toured about the country. The unknown author then says :

“ How long he continued with this ‘ corps dramatique ’ I am not aware, as he was by no means forward to refer, even to his most intimate friends, to this part of his history, so painful was the remembrance of it to his renewed mind.

. . . .

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And here I cannot forbear mentioning his opinion of the immorality of theatrical amusements ; although he thought highly as a man of letters and refined taste of the literary beauties of Shakespeare, and some other dramatic writers, yet he had the utmost horror of the evil tendencies of dramatic representations, and particularly of the vile and blasphemous trash found in the productions of our modern stage writers.

To those persons who argue that plays, when well acted, set virtue and vice strongly before us, recommending the former and condemning the latter, his reply was : 'the conduct of a bold vicious rake always found more *admirers* than the conduct of a steady and virtuous man found *imitators*.'

He had been behind the scenes, and knew well the abominations of the theatre, and especially its utter inadequacy as a medium of moral instruction. He had seen the monster without its mask, and he was not backward to declare its features to be *awful* and *hideous*."

Thus John Dungett left the wicked life of the stage and chose the most virtuous of vocations, that of a schoolmaster.

The whole of this passage shows clearly the increasing dislike of theatrical entertainment in the early part of the nineteenth century. The preachers in the eighteenth century ceased to attend them when they became Methodists, but the writer of the life of John Dungett is far more sweeping in his condemnation. It would be interesting to discover who he was, for an advertisement tells us that he also wrote *Soteriology or the Science of Salvation*. Probably he spent considerable time in denouncing the stage, because another advertisement at the end of the book invites us to read *The Stage: A Dangerous and Irreconcilable Enemy to Christianity*. By Valentine Ward. Price 6d.

This *Life of John Dungett* is of considerable interest, but has lost much of the spontaneity and vigour of the early Methodist *Lives*. This place is too often taken by heavy moralisations.

T. B. SHEPHERD.

I am indebted to the Rev. F. F. Bretherton, B.A., for lending me a copy of this book, which belongs to Mr. H. F. Fallaw. Its title page is missing.

METHODISM IN THE BANGOR DIOCESE IN 1811.

PART II.

Llantysilio :

There are some Calvinistic and Arminian Methodists, but no Dissenters. I can not exactly ascertain their number, of late it appears to be stationary. They have no place of worship, or Teachers.

Holyhead :

There are a few Anabaptists ; and Westleian and Whitfieldian Methodists ; I do not know what their number may be, but it is considerable. They are not increased or diminished, in my opinion, of late. They have licensed places of worship, and occasional teachers duly licensed.

Bodedern :

There are Presbyterians Methodists and Westleians in the Parish but I cannot state their precise numbers. The Methodists (Calvinistic) are the most numerous. In my opinion they are not increasing. They have each places of Worship which I understand are duly Licensed. They have no resident Teachers, but the occasional Teachers are licensed as I am informed.

Bodwrog :

We have one Dissenter, four Calvinistic Methodists and two Weslean.

Rhoscolyn :

There are several respectable families that attend the Established Church. Among the Methodists—the most numerous are those of the Calvinistic persuasion—The Westleian Methodists are inferior in number, both have their respective conventicles, but no resident Teacher.

Llanfairyneubwll :

The chapel if well attended there being but few Methodists of any description and no conventicles in the chapelry.

Llanfaelog :

Yes—They are Calvinistic and Wesleian Methodists.—Most of the parishioners attend their preachments, but few belong to what they call their private Societies.—The Calvins have a licensed place of worship and the others hold their Meetings in a farm house They have no resident teachers.

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Llantrisant :

There are Dissenters of the denomination of Calvinistic Independents. The number of these is about twenty. There are Methodists of the denomination of Whitfieldians. The number of these is about ninety. There are Methodists of the denomination of Wesleyans. The number of these is about ten. They are not lately increased. The Whitfieldians have a licensed place of worship. They have not a resident Teacher. They have occasional Teachers. I know not whether they are duly licensed.

Rhodygeidio :

There are about 13 Methodists, mostly of the Calvinistic persuasion ; Do not increase the last Three years ; They have a Meeting house, I suppose licensed. Have no resident Teacher,—much frequented by Itinerants.

Llanfechell :

There are here few Calvinistic Dissenters ; few Westleyan— but great many Calvinistic Methodists. I do not exactly know their numbers, they rather increase, particularly ye Calvinistic Methodists. The Dissenters have a licensed Chapel and a Teacher duly licensed but not resident here— The Westleyan Methodists have a licens'd Chapel, a Teacher duly licensed, but not resident here. The Calvinistic Methodists have a Teacher resident here, his House is licens'd, I am inform'd that he is duly licensed, ye last mention'd Sectarists have no Chapel here.

Llanfairynghornwy :

There is one Family of Dissenters in this Parish of the Denomination Anabaptists. There are three of the Sect called Calvinistic Methodists here is one Chappel erected about two years ago and frequented by the sect called the Westleyan Methodists, very few attend this Chappel I cannot ascertain their numbers I do not know that it has been Licensed. The Teacher is not resident in this Parish—their numbers have not increased of late.

Aberffraw :

There are Methodists both Calvinistic and Westleian—They are not increased—each party has its licensed Chapel ; no resident but occasional teachers (I believe duly licensed).

Heneglwys and Trewalchmai :

There are but very few Dissenters in either the Parish of Heneglwys or in that of Trewalchmai, but a great number of

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the Methodists of the Calvinistic Persuasion in the latter Parish where they have a Chapel duly licensed.—there are likewise a few of the same persuasion but a great many followers of the late Mr. John Wesley in the Parish of Heneglwys where they have a Chapel not licenced. Their numbers seem to be rather stationary than otherwise for some years past; these Chapels are always attended by itinerant Preachers.

Llangristiolus :

Dissenters, probably a remnant of the old Presbyterians, Methodists, particularly those who hold high Calvinistic opinions, with a few Anabaptists, make up nearly the whole of the Population of this Parish—with the exception of one respectable Family.

A. H. WILLIAMS.

(To be continued).

MOW COP.

On Saturday, May 29, 1937, a ceremony of great importance took place on Mow Cop. The "castle" which crowns this historic Staffordshire hill, together with six acres of ground, was handed over by Mr. Joseph Lovatt, a local Methodist, to the National Trust for the Preservation of Ancient Monuments, to be held for the public in perpetuity.

This place, with its far-reaching views, will serve as a pleasure resort for several counties; but to Methodists it is far more than that. Mow Cop was the scene of the first camp-meeting on May 31, 1807, and the name has always enshrined the spirit of aggressive evangelism by which Primitive Methodism has been honourably characterised. The tradition has now become part of the common heritage of the people called Methodists.

It was in the highest degree fitting that the formal ceremony with its legal significance should be followed by one of glad Methodist commemoration. A camp-meeting was held in Pointon's field, on which the original gathering took place. The speakers were happily selected from the three strands which Methodist Union has woven together.

This gathering will undoubtedly revive and extend interest in the personalities prominent in the various revivalistic movements in the Midlands in the early part of the nineteenth century,

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which in 1811 coalesced in the Primitive Methodist Church. The originator of the camp-meeting was Hugh Bourne, and it was a happy circumstance that one of the speakers at the recent meeting was a Mr. Moses Bourne, a collateral descendant, an ex-Vice-President of the Methodist Conference. Mr. Lovatt has discovered that Hugh Bourne was the schoolmaster at HARRISEAHEAD for twelve months, a fact apparently not noted before. Bourne when young, was a promising scholar at the Bucknall Church School. The Vicar proposed that he should follow a scholastic career, a course which might very possibly have led him into the Anglican ministry. But Providence had a wider sphere in view for him.

A young minister at Burslem was a great help to Hugh Bourne in his reading, and encouraged him in courses of study which in later years enabled him to produce an *Ecclesiastical History* and a *Commentary on St John's Gospel*.

(In addition to the older books on the subject readers should consult *A Methodist Pageant* by Rev. B. Aquila Barber, published in 1932 as a souvenir of the Primitive Methodist Church, and an informative little booklet called *Mow Cop and After*, by Rev. Thomas Graham, Epworth Press 2d.).

SAMUEL WESLEY, MUSICIAN.

Mr. James F. Lightwood recently retired from the editorship of *The Choir*. During his long tenure of that office he enriched his periodical with many notes on the members of the Wesley family who achieved renown in music. In a recent book, *Samuel Wesley, Musician—the Story of his Life* (Epworth Press 6/-), the fruits of much skilled research on his part are garnered. Samuel Wesley is the central figure, but his brother Charles and his son Samuel Sebastian also receive a good deal of notice too.

Mr. Lightwood has found by experience that it is necessary to indicate clearly the position of the musician in the Wesley pedigree. He was one of the eight children born in the house in Charles Street, Bristol, which was the home of Charles Wesley, the hymn-writer, for so long. John Wesley was his uncle, and Samuel Wesley, Rector of Epworth, his grandfather. Samuel and his elder brother Charles showed early signs of quite unusual musical talent. Their father was very fond of music, and their mother had considerable vocal powers; not unnaturally therefore

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the gifts of the boys were carefully fostered. After the family removed to London, to a house in Chesterfield Street, Marylebone, the opportunities of musical education were freely used, and the large room in their new residence became the scene of a famous series of concerts in which the two young Wesleys were the chief performers. The list of subscribers included many of the notable personages of the day. "Uncle John," in order to gain first-hand experience of what was going on, attended one of the concerts, recording: "I spent an agreeable hour at a concert at my nephews', but I was a little out of my element among lords and ladies. I love plain music and plain company best."

A chapter entitled *The Roman Catholic Controversy* is devoted to a strange episode in the life of Samuel Wesley. His avowal in 1784 that he had become a Roman Catholic brought forth a searching but kindly letter from his uncle John. Though he showed his respect for his new faith by writing a Mass dedicated to the Pope, his devotion, never very fierce, gradually began to wane, and at last ceased to exist.

His marriage in the Church of England showed he had finally broken with the Roman Church. Unfortunately it was not a happy experience, and after being separated from his wife for some years he formed a liaison with his house-keeper. He considered he had a legal claim for divorce, and did his best to justify his action in the sight of his relatives. This delicate episode is treated with the frankness and reserve which are both desirable. The same may be said of the financial vicissitudes and periods of depression which could not be passed by without notice.

The author portrays Samuel Wesley as an organist of wonderful skill and resource, especially apt in extemporization. Though this was fully recognised by his contemporaries he never received any appointments commensurate with his abilities, or adequate to supply his needs.

Samuel Wesley was probably the first musician in this country to realise the greatness of Bach; indeed his enthusiastic endeavour to make Bach known was one of the most notable phases of his musical career. The impression conveyed in the book is that of a man of remarkable ability and deep learning. In his compositions may be found vigour, deep feeling and technical skill combined with a great natural gift for melody.

Mr. Lightwood has too much skill to lose the thread of his story, but he is not afraid of little excursions into the byways of

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musical history; indeed, the book is full of a great variety of most interesting detail about the places and persons mentioned. It will appeal to the musical expert, but the wayfaring man will find much in it to delight him. F.F.B.

Those interested in the subject should not overlook the articles on S. S. Wesley which Mr. Gerald W. Spink has been contributing to *The Musical Times* during the first half of this year.

NOTES AND QUERIES.

762. "SERMONS TO ASSES."—This curious volume was dedicated to the Very Excellent and Reverend Messrs. G. W., J. W., W. R., and M.M. These initials stand for George Whitefield, John Wesley, William Romaine and Martin Madan. A friend recently gave me a copy of the edition published in 1817, which contained an "Additional Sermon," and publications entitled, Sermons to Asses, to Doctors in Divinity, to Lords Spiritual, and to Ministers of State. The author was the Rev. James Murray of Newcastle-upon-Tyne. From a biographical sketch prefixed we learn that he was born in the South-west Scotch borders about 1720. The reputable and religious family from which he was descended had suffered much from the ruthless persecutions carried on against the old Scottish Covenanters. From this fact, no doubt, arose his objection to the very name of Bishop, and everything connected with Episcopal worship. He early gave proofs of ability for the Presbyterian ministry, and was called to a congregation in Newcastle a little before the commencement of the American War.

"It was now that he was placed upon a stage where he was soon called to mingle in political warfare, as well as theological controversy, and where he had ample room for the full display of his various and vigorous powers of mind. The Reverend John Wesley, who, from his vast influence over almost the whole of the labouring population of that day in the north of England, was commonly called the "Protestant Pope," had the hardihood to publish a high-flying Tory pamphlet, to prove *Taxation no Tyranny*.¹ In that publication, the

1. See Green's *Wesley Bibliography*, § 305, for a full account of the character and result of Wesley's pamphlet entitled *A Calm Address to our American Colonies*, in which he confessed that Dr. Johnson's *Taxation no Tyranny* had entirely changed his views.

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doctrines of the fawning Filmer were revived, and *passive obedience* and *non-resistance* to the powers that be, were contended for, as being paramount Christian duties. This unblushing perversion of talent, and of truth, ushered into the world by a man of great authority with the multitude, and from whom better things might have been expected, determined Mr. Murray to enter the lists with the great Methodistical leader. In the answer of our author, the reasonings of Wesley are completely refuted, his sophistry pointedly exposed, and his puerile and presumptuous attempts to draw from Scripture any countenance to oppressions ridiculed in a strain of cutting irony peculiar to himself. This pamphlet appears to have cured Wesley of his political *mania*; for he never after favoured the world with Tory publications."

Mr. Murray was an active opponent of concessions to the Roman Catholics, and was a decided enemy to Lord North's administration, particularly with respect to the American War. He was very active in the Newcastle election in 1780, of which his biographer says, "The contest was warm and protracted; and though corruption ultimately triumphed, our author's opinions had taken such deep root in the public mind, that from that day to this there has ever been a powerful party in Newcastle the firm and zealous friends to the cause of liberty, civil and religious."

Mr. H. F. Fallaw has kindly furnished me with newspaper cuttings from which the following particulars are gathered. Mr. Murray was educated at Edinburgh University. He came to Northumberland as a tutor, and was later an assistant minister at Alnwick. There a split took place and the followers of the young minister built him a meeting house. In 1765, at the invitation of a group of seceders from the Silver Street Presbyterian Congregation in Newcastle, he came to Tyneside. A meeting house was built in High Bridge in 1766, and Murray ministered there for 17 years.

The late Richard Welford in *Early Newcastle Topography* calls Murray "a political Presbyterian divine whose career in Newcastle redeems local literature during the latter half of the 18th century from the imputations of tameness and mediocrity."

In addition to political writings Mr. Murray published a very entertaining account of a journey to London by the stage-coach.

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The text of the "Asses" sermon was "Issachar is a strong ass, couching down between two burdens." As a sample of his satire the following may suffice, "Thy sons, Issachar, are in the Church and in the State, and from the minions of Prime Ministers down to the lowest journeyman of the bishops and the clergy, thy offspring are scattered abroad. . . . There is scarce an office in the Church, or under the crown, but some of thy progeny are in possession thereof, in all countries."—*F.F.B.*

763. THE WESTLEYS OF CHARMOUTH.—Mr. R. W. J. Pacey, of Charmouth, has kindly furnished us with extracts as follows, from the register of Charmouth Parish Church :—

John Westley Senior died 24 September	1681
John Westley junior died	1681
Mary Westley died	1698
Bartholomew Westley, of Catherston Lewson was buried, February 19, 1715	

Joane Westley	1723
Anne Westley	1730
Elizabeth Westley of Catherston	1731

[This is presumably the lady married
to Bartholomew Westley in 1675]

Martha Westley	December 17 1732
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In the marriage register is :

1675, Bartholomew Westley of Katherston Lewson and Elizabeth Pitts of Charmouth were married the 30th day of September.

Mr. Pacey would welcome any information upon these persons. The only light I have been able to find is an incidental suggestion in a little pamphlet entitled *John Wesley and his Dorset forbears*, by the late Mr. A. M. Broadley, Bridport, 1903.

Mr. Broadley was evidently acquainted with the Charmouth register. He considered that the Bartholomew Westley mentioned therein was probably a son or grandson of the Bartholomew Wesley who was buried at Lyme Regis. He quotes from the Lyme register the following entry : Februerie 1670. Mr. Bartholomew Wesly buried 15 die.

Bartholomew and John Westley, of the Charmouth registers must not be confused with the grandfather and great-grandfather of John and Charles Wesley, concerning whom the following particulars are extracted from Dr. Simon's first volume of his *Life of Wesley*.

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Bartholomew Westley, born about 1600, son of Sir Herbert Wesley of Dangan, Ireland. In 1619 married daughter of Sir Henry Colley, of Kildare. About 1645 became Vicar of Charmouth and Catherston, in Dorset. Was ejected from his livings and is supposed to have resided in Bridport, and subsequently Lyme Regis. Buried there as stated above.

John Westley, born in or about 1636, the place of birth being supposed to have been Bridport or Allington. Entering New Inn Hall he took his Master's degree in 1657. Going down from Oxford, he became a member of Mr. Janeway's "particular church" near Weymouth, and was sent to preach in the neighbouring villages. In 1658 he became Vicar of Winterbourne Whitchurch, in Dorset. Not long after this he married the orphan daughter of John White, "the patriarch of Dorchester."

It is interesting to note that the old Jacobean pulpit used in Charmouth Church during the incumbency of Bartholomew Westley has now a permanent resting place in Wesley Church, Bridport, and will be occasionally used. It was rededicated by the Rev. F. Luke Wiseman on the occasion of his visit last autumn.

The Act of Uniformity requiring from him what his principles forbade him to yield, he surrendered his Vicarage in 1662. After many vicissitudes, in the midst of which he preached the word as occasion offered, he died, probably in 1670. If this date be correct he was only 34 when he passed away, having lived much without living long.

For further material see *Proceedings* vi, 1-4, also iv, 89, where will be found a reprint of Mr. Broadley's pamphlet mentioned above.

We acknowledge with thanks photographs of salient portions of the Charmouth registers which Mr. Pacey has kindly sent us.

ANNUAL MEETING OF W.H.S.

The Annual Meeting of the Wesley Historical Society will be held on Thursday, July 15, 1937, at 2 p.m., in Committee Room No. 12, of the Eastbrook Hall, Bradford.

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

BRADFORD CONFERENCE
JULY, 1937.



A PUBLIC LECTURE

(Under the auspices of the Wesley Historical Society)

WILL BE DELIVERED IN THE

Methodist Church, West Lane,
HAWORTH,

On Friday, 16th July, 1937,

At 7-30 p.m., by

Mrs. G. ELSIE HARRISON, B.A.

Subject - "Haworth Parsonage."

Chairman: W. RILEY, Esq., Silverdale.

COLLECTION.

The Brontë Parsonage Museum, near the Church, will be kept open specially till 7 p.m.

The Parish Church will also be open to visitors. The old Parsonage, at Sowden's Farm, is in private occupation, but may be visited by the courtesy of the occupier.

Buses leave Bradford (Chester Street Bus Station) for Haworth at 12-30 p.m., and hourly; and leave Haworth for Bradford at 12-45 p.m., and hourly. The journey occupies about forty minutes. Trains to Keighley and Haworth from Forster Square, Bradford.