



THE THOLSEL, KILKENNY.



ARTHUR KEENE'S HOUSE,  
CHARLEMONT STREET, DUBLIN.

*Specially photographed for the W.H.S. by D. B. Bradshaw.*

## IRISH METHODIST NOTES.

[Continued from *Proceedings*, v, 67; vi, 90.]

### (I.) ONE OF WESLEY'S DUBLIN HOMES.

Wesley writes in the *Journal*, 5 April, 1787: "I then retired to my lodgings, which were at Arthur Keene's [Keene's], about half a mile out of town; a pleasant, healthy spot, where were peace and love and plenty of all things."

The house is No. 46, Charlemont Street, and it will be seen from the photograph that shops have been built in front of the lower story on either side of the hall door. The locality, which has completely changed its character, is no longer suburban, and to those who know it to-day, Wesley's description of its residential amenities reads strangely quaint.

One interesting point in connection with the house is that it was here Wesley prepared for publication his pamphlet: *Conjectures concerning the Nature of Future Happiness. Translated from the French of Mons. Bonnett, of Geneva.* This was printed by a well known Dublin Methodist, Bennett Dugdale, 150, Capel Street, and the following note appears on the back of the title page: "To the Reader, Dublin, April 7, 1787. I am happy in communicating to men of sense in this kingdom, and at a very low price, one of the most sensible tracts I ever read. John Wesley."

As to Arthur Keene, see Crookshank's *History of Methodism in Ireland*, and *Proc.*, v, 74.

### (II.) THE THOLSEL IN KILKENNY.

"We rode to Kilkenny, one of the pleasantest and the most ancient cities in the kingdom; and not inferior to any at all in wickedness, or in hatred to *this way*. I was therefore glad of a permission to preach in the Town Hall, where a small, serious company attended in the evening." (*Journal*, 10 July, 1762.)

The present Town Hall or Tholsel (*i.e.*, Custom House), as it was called, is the third that has been erected in Kilkenny, and the building was completed during the Mayoralty of Walter Blunt, in the year before Wesley's visit referred to. It is the

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most prominent building in the High Street, and is stated to have been designed by an Italian architect.

(III.) DUNMORE CAVE (*Journal*, 12 July, 1762).  
Seven miles from Kilkenny and not "three or four."

(IV.) DANT'S [DAUNT'S] BRIDGE, CORK  
(*Journal*, 20 and 21 May, 1750.)

I have lately got a lithographed copy of a contemporary map of Cork (1750) which enables this site to be identified. Not long after Wesley was burnt in effigy the bridge was built over, and it, or its site—for there is no trace of the bridge left—now forms part of the leading thoroughfare in Cork.

D. B. BRADSHAW.

(V.) UNPUBLISHED LETTERS OF WESLEY.

Rev. R. H. Ludlow, of Stradbally, has kindly written me that he had seen three letters of John Wesley's in possession of T. W. Webber, Esq., D.L., near Stradbally. Two of these were written to Mrs. Tighe, of Rosanna, Mr. Webber's great grandmother, and one to a Mr. Cafe or Case, at Rosanna. He had got the three letters photographed, as also an oil painting of Mr. Tighe, and one of the Rev. Thomas Kelly, who wrote Hymns 209, 784 and 917 in the *Methodist Hymn Book*, and who was married to a daughter of Mrs. Tighe. This latter lady also painted a very fine copy of the original portrait of Wesley by Romney. The copy is hanging in Mr. Webber's hall. Mr. Ludlow sent me copies of the photographs of these letters and of the portraits of Mr. Kelly and Mrs. Tighe, which I have in my possession.

The following are copies of the letters :

"Dear Madam,

"I have no doubt at all of the uprightness of Mr. Tozer and his wife, but I have more acquaintance w<sup>th</sup> Mr. Harper. He is a truly good man and has a considerable share of knowledge, so that if he was willing to take the charge of this little school, I know of no one that is more likely to promote the design of it. I am,

"Dear Madam,

"Your very affectionate Servant,

"Bristol 2nd Oct. 1787.

JOHN WESLEY."

"Next week I expect to be in London."

“London, 7 Feb., 1789.

“Dear Madam,

“It would not easily be, that I should refuse any thing which *you* desired. Therefore I have sat four times to Mr. Romney, and he has finished the Picture. It is thought to be a good likeness, and many of my Friends have desired an engraving taken from it. But I answer “The Picture was not mine but *yours*. Therefore I can Do [no] thing without your Consent.” But if you have no objection, then I will employ an engraver that I am well assured will do it justice. Wishing every blessing to you and all your Family.

“I remain,

“Dear Madam,

“Your affectionate Servant,

JOHN WESLEY.”

“London, Feb<sup>y</sup>, 1789.

“Dear Abraham,

“I make no doubt but He that loved you enabled you to say Yea, from the ground of thy heart. “The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord.” Especially as the Lord made her ready before He took her to himself. But altho it has pleased God to remove her, you cannot quit the task which He has assigned you. You are still to watch over both the Children and the infant Society, and in due time God will provide you with another Helper. I am

“Your affectionate Brother,

“J. WESLEY.”

The second letter is specially interesting as in harmony with Wesley's statement in his *Journal* 5 Jan., 1789, and as putting it beyond all doubt that “Mrs. T——” was Mrs. Tighe; adding moreover to our stock of knowledge the fact that it was paid for by Mrs. Tighe, to whom therefore it originally belonged.

### C. H. CROOKSHANK.

[Stevenson, *City Road*, p. 99, and *Wesley Family*, p. 352, makes two guesses, both wrong, as the letter proves; in the former making the name Mrs. Tyler, wife of the poor steward of City Road, residing in the house next to Wesley's; in the latter, “one Mrs. Tollemague.” The engraver whom Wesley so fully recommends will be Jonathan Spilsbury, who produced a mezzotint in 1789. (J. G. Wright, *Proc.*, iii, 189.)]

# WESLEY AND THE "DRY BONES OF ALDRICH."

## LOGIC AT OXFORD.

In his *Journal* (13 March, 1747) Wesley wonders "That any one has patience to learn logic, but those who do it on a principle of conscience; unless he learns it as three in four of the young gentlemen in the Universities do; that is, goes about it and about it, without understanding one word of the matter."

In Amhurst's *Terræ Filius*, No. 20 (1721), there is a long account of the method of disputations at Oxford. I extract the following: "This art of chopping logic is the easiest in the world; for it requires neither natural parts nor acquired learning to make any one a complete master of it; a good memory is the only one thing necessary to arrive at a perfection in it" . . . . . "it is no more than a formal repetition of a set of syllogisms upon some ridiculous question in logick, which they get by rote, or perhaps, only read out of their caps, which lie before them with their notes in them."

"These commodious sets of syllogisms are called strings, and descend from undergraduate to undergraduate, in a regular succession; so that when any candidate for a degree is to exercise his talent in argumentation, he has nothing else to do, but to enquire amongst his friends for a string upon such or such a question, and to get it by heart, or read it over in his cap, as aforesaid. I have in my custody a book of strings upon most or all of the questions discussed in a certain college very famous for their ratiocination faculty; on the first leaf of which are these words, *ex dono Richardi P——e primæ classis benefactoris munificentissimi*. From whence it appears that this Richard P——e was a great string maker, and by his beneficent labours had furnished his successors, in the first class, with a sufficient inheritance of syllogisms to be as good logicians as himself, without taking any pains." Amhurst gives a sample of these "strings" in No. 21 of *Terræ Filius*.

Wesley's contemporary at Oxford, John Gambold, says of him: "The first thing he struck at in young men was that indolence which would not submit to close thinking."

It is interesting to find Wesley anticipating the judgement of the late Rector of Lincoln, Canon Overton, the Church

historian, in relation to the respective value of Sanderson's *Lectures on Logic*, and Aldrich's *Artis Logicæ Compendium*. Dr. Overton says: "Bishop Robt. Sanderson (Lincoln) was Fellow of Lincoln for thirteen years (1606-1619) and his College Lectures as Reader of Logic in the House had been the standard work of Logic at Oxford until they were superseded by the far inferior manual of Dean Aldrich." Wesley appears to have been awake to the value of Sanderson's work—although he based the first edition of his *Compendium of Logic* on Aldrich<sup>1</sup>—for in the third and enlarged edition of his *Compendium* (of which the writer possesses a copy, from Thomas Marriott's collection) he appends eight pages "Of the manner of using logic, extracted from Bishop Sanderson," and concludes with a reference to two of his own sermons as illustrative of Sanderson's methods—"the sermon on *The Means of Grace*, and the *Sermon on Enthusiasm*; another example of a simple Theme."

There can be no doubt that as a lecturer in logic, Wesley, like Whateley a century later (as the reforming Rector of Lincoln, Mark Pattison, says), "applied common sense to elucidate the old logic, and breathed life into the dry bones of Aldrich." (*Oxford Essays*, 1856, p. 261.)

There was a Latin eulogy on Dean Aldrich by Samuel Wesley, of which I have a translation by the Rev. John Hampson.

OFT as fond memory to the mind renews  
 That cheerful look benign, that sprightly air ;  
 The piercing eyes illumed with science views,  
 And the fair honours of thy silver hair ;  
 Still as she thinks how oft our artless mirth,  
 With placid smiles o'erspread thy manly brow ;  
 Where decent dignity, of heavenly birth,  
 And sparkling wit in happy union grew ;  
 Dissolved in tears, her elegiac strains,  
 Aldrich, to thee the Muse indebted pays ;  
 Indebted still the grateful Muse remains,  
 Yet the sad strain 'twere impious not to raise.

Dean Henry Aldrich (1647-1710) was much more than a logician. Oxford possesses specimens of his skill as an architect. He collected materials for a History of Music. He was one of the editors of Clarendon's *History of the Rebellion*.<sup>2</sup>

THOS. E. BRIGDEN.

1. Wesley translated Aldrich's *Logic*, whilst waiting in a little cottage on the Welsh coast, 24 March, 1750.

2. In *Proc.*, IV, 74, a well-known epigram by Aldrich is quoted..

MR. PETER WHITFIELD, HEBRAIST,  
OF LIVERPOOL.

(*Journal*, 25 April, 1757; *Proceedings*, iv, 110, also 151, A.G.)

The following letters appeared in the *Liverpool Daily Post and Mercury* of 1908-9.

Sir,—In the archives of the Liverpool Public Library, one of the volumes of the Holt and Gregson MSS. devoted to eminent and remarkable persons, contains the following quaint eulogy of this old Liverpool worthy:—

“1758, July 8, died Mr. Peter Whitfield, sugar baker, in the 73rd year of his age; after a truly Christian struggle thro’ a life of more difficulties and struggles than generally fall to the lot of one man. In many adverse circumstances in which his patience and virtue were put to the severest trial, he acted with eminent integrity and courage. He was emphatically the father of his children and of his children’s children. He spent his life in a constant endeavour to support a large family by his diligence, and to embellish his mind with various kinds of literature; and succeeded so well in both, that his example may at the same time encourage the efforts of emulation and put the indolent patterns and excusers of ignorance to the blush. He thought the moments of life too valuable to be wasted on trifles, and made the study of languages or the investigation of important truths, the diversion and amusement of his leisure hours. Considering how much business he had to do for this world and another, how many great truths were yet undiscovered, how many of nature’s treasures were unexplored, which the God of nature had laid deep to excite our curiosity and diligence, and how much the human mind stood in need of cultivation to prepare it for state of immortality, he could not with ungrateful indolence and unfeeling indifference drone away his life. His works are before the public, and will speak for themselves; the critical skill that he had acquired in the Hebrew language through a diligent but late application to it, may be seen in his *Treatise on the Vowel Points*, to the merits of which some very learned gentlemen have borne honorable testimony.

“His other publications were chiefly controversial and religious, on which all men will judge according to their several principles, opinions, and prejudices. . . . Let the living grow

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wiser by the example of the deceased ; let them imitate his many excellences ; and if the eye of observation has discovered that he was not free from the imperfections of human nature, let charity draw a veil over his foibles, and bury them in oblivion. His publications were *A Dissertation upon the Hebrew Vowel Points ; The Christianity of the New Testament ; An Essay upon the Supremacy of the Church of Rome ;* and several controversial tracts.

“ Mr. Whitfield was born at Tue Brook, West Derby ; he had a classical education, but did not begin to study the Hebrew language till after he was fifty years of age.”

The copy of Whitfield's *Hebrew Vowel Points* that is in the Reference Library contains a bookseller's note to the effect that “ The author was a printer in Liverpool and it is believed, was the only one in the town who then had a fount of Hebrew type ” This copy formerly belonged to another local worthy, the late Dr. T. Inman, the distinguished mythologist and author of *Ancient Faiths*.—Yours, &c.,

PETER COWELL,

William Brown-street.

Chief Librarian.

Sir,—I have collected a few notes about Peter Whitfield, and I venture to hope that you will print them. The statement by Whitfield that he was a mechanic must not be taken to mean that he was actually a working man at the time he compiled his book on the Hebrew vowel-points. The trade he may have served an apprenticeship to cannot at the moment be stated, but when he published the above-named work (1748) he was a sugar baker, or, as it would be called to-day, a sugar refiner. There is ample evidence to prove this. (1) In the list of contributors, in 1750, to the building of a new Liverpool Infirmary is the name of Peter Whitfield, sugar baker, as a donor of £3 3s., and an annual subscriber of £2 2s. In passing, I may remark that these sums cannot be regarded as the contributions of a working mechanic in the middle of the eighteenth century. (2) In the list of wills proved at Chester he is described as Peter Whitfield, of Liverpool, sugar baker ; the will was proved in 1758. I am pleased to be able to state that arrangements have been made for a copy of the will to be obtained and presented to this library.

Peter Whitfield Brancker, who was Mayor of Liverpool in 1801, was a grandson of the above Peter Whitfield. It is interesting, rather than relevant, to state that the son of P. W. Brancker—namely, P. W. Brancker, jun., was also a sugar-refiner,

being a member of the firm of Brancker and Co., and possibly (I cannot say definitely) continuing a business established by his great-grandfather.

Whitfield's most severe critic, Dr. Jefferies, sarcastically refers to him as a sugar-baker, and mentions a rumour that Whitfield "was fifty-five years old before he understood the Hebrew alphabet." On the other hand, Whitfield states in the preface to his work, that he was prompted by "a great desire to revive and improve the slender foundation of Hebrew learning I had laid at school, which I did as soon as I had opportunity." Without suggesting a doubt of Whitfield's statement, it would be interesting to discover at which elementary school in Liverpool, at the beginning of the eighteenth century, Hebrew formed part of the curriculum.

In an article on the Rev. John Brekell, in the *Dictionary of National Biography*, the writer refers to Whitfield having left the Presbyterians (Whitfield himself has stated that he conformed to the Church of England), and your correspondent, Mr. H. D. Roberts, states that he was a member of the Kaye-street Chapel, of which Brekell was the minister for forty years. Brekell's *Essay on the Hebrew Tongue*, was, so we are told, a reply to Whitfield's *Dissertation on the Hebrew Vowel-points*, although published ten years after it. Brekell died in 1769, aged seventy-two, and Whitfield died in, or before, 1758. It is more than probable that Brekell was Whitfield's junior by many years. Therefore, while Brekell may have taught Whitfield when the latter started to "revive and improve his slender foundation of Hebrew learning," he could not have been one of his teachers at school. Now Brekell's colleague and predecessor in the ministry of Kaye-street Chapel was the Rev. Christopher Bassnett, "who assisted in establishing a school for the free education of poor children in Liverpool in 1716." Bassnett was an able man, an intimate friend of Matthew Henry, and it is very probable knew Hebrew. I have somewhat laboured this point for the purpose of suggesting to Mr. H. D. Roberts (and I hope that he will pardon me for doing so) that if in his researches for the bi-centenary history of Kaye-street Chapel he can discover any information about the educational work which may have been associated with that chapel, he may be able to throw a flood of light on the early career of Peter Whitfield and on elementary education in Liverpool in the early years of the eighteenth century.

Before Whitfield published his work he appears to have

shown it to many friends. Amongst these were Da. Jefferies, a teacher of the French language in Liverpool, and "another person somewhat versed in Hebrew," and he entertained them "near five hours, at his own house, with a pompous show of his manuscript work." When, about twelve months after this incident, Whitfield issued his proposals for printing his work by subscription, Jefferies issued a scurrilous attack on the work in a pamphlet of eight pages, entitled *Advice to the Hebrew Attempter, Mr. P.W.*; or, plain hints of the insignificance of his dissertation, &c. (Liverpool, John Sadler, 1748). To this attack Whitfield replied in what Jefferies described as "a twopenny sheet, for be it known he is yet but a twopenny printer." The title of Jefferies's rejoinder to Whitfield can be gauged from the title of his second pamphlet, *Farther Advice to the Hebrew Attempter, Mr. P.W.*; or, plainer hints of the insignificance of his Dissertation, &c. (8pp. Liverpool, John Sadler, 1748).

Now that interest has been roused in this subject I hope that an effort will be made to procure for our local libraries a complete set of the contributions to this controversy. Copies of Whitfield's work on the Hebrew vowel points are in our local libraries, but the only copies of Jefferies's pamphlets that I know of are in the possession of Mr. A. H. Arkle, Birkenhead. I have never seen a copy of Whitfield's "twopenny sheet" which he issued as a reply to Jefferies.—Yours, &c.,

Athenæum, Liverpool.

GEORGE T. SHAW.

Sir,—There were many attempts by Dissenters, especially after the emergence and crystallisation of what was called "the peculiar doctrine of the Church of England," associated historically with the name of Dr. Sacheverell, to raise schools of a more broadly Christian type, in which no Christian sectarianisms should be inculcated. But it is not probable that Peter Whitfield went to one of these very elementary schools. The source of his original Hebrew was, most likely, some Nonconformist divine, and at a time anterior to the ministry of Christopher Bassnett.—Yours, &c.,

H. D. ROBERTS.

Sir,—In continuation of my letter which appeared in your issue of December 27th, I beg leave to say that a full abstract of Peter Whitfield's will, dated 23rd December, 1752, with a codicil dated 17th June, 1758, and proved at Chester 6th September,

1758, has been presented to this library. From this will it be possible to construct a tolerably complete account of Whitfield's family. Among his bequests are two Hebrew books. The will also shows that he owned a considerable amount of property in various parts of the town.—Yours, &c.,

GEO. T. SHAW.

Athenæum, Liverpool, Jan. 1.

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## LANGHAM ROW.

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The Rev. Marmaduke Riggall, whose home as a boy was at Ulceby, near Alford, extracts for us some interesting notes on Wesley's last visit to the neighbourhood, 2 and 3 July, 1788, from a paper by the Rev. Henry Kendall, of the P.M. church, published in the *P.M. Magazine* for March, 1850.

One of the earliest asylums of Methodism in the eastern part of Lincolnshire was Langham Row, a secluded hamlet, consisting of about a dozen houses, one of which was [the home of Mr. George Robinson, for many years one of the stewards of the Grimsby Circuit, near Hogsthorpe, about seven or eight miles from Alford.—M.R.] Whatever might be his subsequent career, Robinson was sincere and useful at the time referred to. He entertained the preachers at his house, and erected upon his premises a sanctuary for the propagation of the doctrines he had himself embraced. [This preaching house fell down about the year 1895, just after I entered upon the superintendency of the Alford Circuit. I secured portions of the woodwork of the pulpit in which Wesley preached.—M.R.] To this humble centre every Sunday great companies from Hogsthorpe, Anderby, Mumby, Cumberworth, for many years resorted to hear the Word. It called forth the devotion of a pious leader, who for many years travelled a long distance to meet his class there. The Quarterly Meetings of the Circuit were sometimes held there. But it declined, and was finally closed, when Huttoft, Stoothby and the villages above mentioned, each obtained a chapel of its own.

The last time Mr. Wesley visited this place he preached at eleven o'clock in the morning; and though the chapel had been enlarged a short time before to double its former size, it could

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not contain the crowds that came from every quarter to hear him. Unable to gain admittance, many stood around the door. The calm and placid tenderness which fifty years' [sic] close walk with God had settled in his countenance, made his hearers imagine for a moment that they gazed upon one who was superhuman. He gave out with emphasis the hymn beginning with, "I thirst, thou wounded Lamb of God," when a circumstance occurred which gave expression to that wit for which he was ever remarkable. An organ of inferior description was played in the chapel; and as it occasioned him some annoyance, he said, when the first verse was sung, "Let that organ stop, and let the women take their parts." "They cannot sing without, sir," replied Mr. Robinson. "Then," he retorted, "how did they do before they got one?" The organ stopped, and the congregation proceeded with the singing. The preacher did not assist them in singing the hymn, but from the motion of his hand, and the glancing of his eye, it appeared that his whole soul was responding to the precious sentiments thereof. His text was, "The harvest is past, the summer is ended, and we are not saved." The sermon was a combination of terror and tenderness. There was so little effort in the preacher, that but for the occasional lifting up of his right hand, he might have been termed a speaking statue. His hearers were as motionless as he; many of them sat gazing with open mouths on the venerable form before them, whose calm and solemn tones seemed like sounds proceeding from another world. Oppressed with the burden of 85 years, he yet performed the entire service. At its close a crowd, many aged like himself, flocked around him, anxious for the privilege of shaking hands with the man who, under God, had founded Methodism, and had now become a veteran in its cause. "The Lord bless you," exclaimed his old friends with filling hearts, and as the last farewell to him whom they were destined to see no more in the flesh. His very appearance had that morning produced lasting impressions. A youth, who was jocose and dissipated, had, on the way, kept saying to his companions, with an air of bravery, "This fine Mr. Wesley! I shall hear him, and I'll get converted." The countenance of the preacher sufficed to put him into a more serious state of mind; and, for a long time afterwards, it haunted him as a personification of virtue, and rendered him miserable in his sins. He is now [1850] the leader of a Primitive Methodist Class. The next day, Thursday, 3 July, Wesley had intended preaching at Alford, near the end of the town; but he was overruled by the gentry, who desired him to preach in the market

place. He did so, probably in the forenoon. A multitude flocked together, and heard on that spot of merchandise a lesson which was rarely taught within its square, as he discoursed from that solemn text, "It is appointed unto men once to die." To show the anxiety which prevailed in the neighbourhood, a clergyman of this vicinity used to relate an anecdote respecting a pious Methodist named Twigg, with whom he was intimate. It will illustrate the excitement which attended Mr. Wesley's visits. Twigg, who lived at [South] Thoresby, was coming to hear the venerable preacher, and, afraid of being too late, he ran at full speed. A toll-bar crossed his road, and required him to slacken pace a little in order to proceed; but deeming this a hindrance, and nerved by his anxiety to see and hear the man who had moved England, he leaped over the gate and pursued his way to the market-place. Nearly everyone in the congregation listened attentively to the solemn truths which were being delivered concerning man's mortality; but a few in its outskirts, being otherwise disposed, hurled various missiles, with the design of annoying the attentive congregation and the venerable preacher. In those days females wore stays which allowed a bone to be drawn out at pleasure; and enraged at the conduct of the disturbers, an old lady indignantly snatched a bone out of her stays and dealt amongst them vigorous blows. Mr. Riggall well remembers old Mr. Bryant of Alford, who lived nearly to the age of 100 years, and who was one of the youths that heard Wesley in the market-place.

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## COPY OF LETTER (AUTOGRAPH) FROM CHAS. WESLEY TO JOHN WESLEY.

FROM THE COLLECTION OF THE LATE REV. GEO. MARSDEN.

[For the history of this painful affair, see Tyerman, *Wesley*, iii, 303—313. The Preachers stationed at Bristol, 1779, were Alexander McNab, John Valton, John Bristol.]

B[ristol] Dec 1 [1779].

[Dear Brother]

Surely you cannot still allow J.P.<sup>1</sup> or any other to open your

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1. John Pawson.

letters in y<sup>r</sup> absence ! You sh<sup>d</sup> revoke *this order at least* or Truth dare not approach you.

I break'd yesterday with Mr Pine. He said Mr M<sup>b</sup>2 had been with him and offered him his Narrative to print ; which he absolutely refused, and spoke much to dissuade him from publishing it, insisting that he ought to suffer in silence (however innocent or opprest rather) than do so much mischief by a public Vindication. This only confirmed him in his Resolution. He bitterly complained of your taking too much upon you : of your interfering with the assistant ; appointing him one week & displacing him the next &c. He told him, "The ministers were resolved to have a meeting shortly, & to settle among themselves the affairs of the Church." So it will not be a Congress but a Synod—if they can agree to chuse a Moderator. Mr Carlisle assures me They are determined to make a separation, for their patience can hold out no longer. One would think they took the Americans for their Pattern. By the time that their Synod is opened I hope your *sound* sons will be ready to meet you in a lawful assembly. God has suffered them thus to show themselves before your death that you may save a remnant, divide the prey with the mighty, & bequeath y<sup>r</sup> children to faithful pastors.

Dined with Dr Coke & B. Carlisle at Mr Stock<sup>s</sup>. Mr Bristol invited himself to prevent mischief. I took the Dr<sup>s</sup> & Carlisle aside. He repeated the words of M<sup>b</sup> y<sup>r</sup> pious son ! who still *talks* of his love and obedience to you, declares he has never opposed you, and does not oppose you.

I sent a kind message to [McNab?] by B. Sanderson, & a second by Dr C y<sup>r</sup> if he desired to speak with me I would meet him any time at Miss J<sup>n</sup>.<sup>4</sup> He refused to come, saying if I had anything to say to him I might send my Terms, & what concessions I expected on his part. I suppose he imputed my offer to Fear of his narration.

I was much assisted to preach from John 17—That they all may be one &c. spent another hour with the Leaders, preaching peace, Mr Bristol and Mr Grant spake in defence of Mr M<sup>b</sup>. All the rest against him. Bro<sup>r</sup> Dyer repeated the word of the Spirit to him. "Obey those that have the rule over you." Another said That word was thundered in his ear (when in danger of seduction—"how were ye not afraid to speak ag<sup>t</sup> my

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2. Alexander McNab.

3. Dr. Thomas Coke.

4. Miss Elizabeth Johnson.

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serv<sup>t</sup> Moses?" We parted all determined to labour for peace. The Preachers zeal for Methodism is mere Finess to gain y<sup>r</sup> favor. Mrs Madison tells me *They* (not I) are for destroying it. The early preaching w<sup>d</sup> be universally dropt with you. The bands and classes also—as too much trouble. Mr. Davis's<sup>5</sup> or the Scotch model w<sup>d</sup> suit them much better. All y<sup>r</sup> Scotch Preachers will, I fear, be drawn into their whirlpool.

I must meet the society once more, even tho' Mr Br—<sup>t</sup> sh<sup>d</sup> again bring his brother to oppose me there. On Monday I return to Bath. Mr. Valton is sick at Mr Durant's. I hope to visit him on Friday. Mr Carlisle, Joseph [Bradford] & the Dr supply y<sup>r</sup> round.

Wedn Dec. 1 [1779]. Mr Bristol continues as active as M'b in canvassing & prejudicing the people: who, many of them pity poor Mr M'b condemned unheard, & not permitted to speak a word—in the Society. I met Mr B<sup>r</sup> this morning at Miss Jn's, and told him y<sup>r</sup> reason for sending him into the Bradford Round: namely y<sup>t</sup> he might be out of danger of more contention. His wife must have the room shortly for a lodging already taken for her. I lovingly advised him to have the room himself [By the way he denies his *bringing* Mr M'b down to oppose me. We came a quarter of an hour before him.] B. Lewis afterwards told him. "If Mr B. took a lodging for them both he w<sup>d</sup> pay for it. I told him he was still acknowledged by you as a preacher altho not in this Round: and you c<sup>d</sup> find him employment when his wife was got up again. He complained of our making fish of one & flesh of tother by punishing them and not Mr Valton. I answered: y<sup>t</sup> Mr M'b as the Principal was silenced: y<sup>t</sup> He, as the accessory suffered little: & that humble Mr V— as drawn in & overborne by Them, was at most guilty of a sin of ignorance, & therefore not punished at all.

He still justifies M'b, & does not condemn himself, tho' he owns the preachers did say, "You have no right to put away a pr<sup>r</sup> till the Conference, or to alter any Round." He and his party are very angry at Joseph & Carlisle for going into the Round by y<sup>r</sup> Order.

The bitterest of all their partisans is Mr Cross. Mr Carlisle makes a just remark. That the warmest Americans are the deepest in the independent Preachers schemes, as the greatest admirers of the Congress & Dr Price. When you sent word you would send the other preachers into their places Mr B<sup>r</sup> said, "Whoever comes I shall stand my

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5. Mark Davis.

ground, and no man shall remove me from this house." I told him he had compelled you to maintain y<sup>r</sup> authority, & give y<sup>m</sup> a proof of your power to silence preachers, to alter Rounds, & to claim your own house. That you had made him & M<sup>b</sup> Preachers, placed them here, opened all houses & hearts to them, & in return They had abused their power, betrayed their trust, & turned the hearts of your own children against you. For these reasons he was not *thrust* but *put* out of my B's house,<sup>6</sup> not by my B, but by Mr M<sup>b</sup> & himself.

My council i.e. Dr C, Carlisle, T. Lewis, & B. Johnson are unanimous for the Necessity of this Removal: without w<sup>ch</sup> M<sup>b</sup> can never be kept out, Mr B<sup>r</sup> humbled or Peace restored. I spent the day in walking from house to house with my faithful assistant & B. Carlisle. Our labour was not in vain. I intended to preach tomorrow evening; but thought it better to desire Mr Bristol to preach for me— I am now quite weary and faint through their contradiction: & glad shall I be to get out of this fire. Next week I hope for more quiet in Bath.

Wedn Night

Write to confirm what I have done  
if you approve, & ag<sup>n</sup> I say, Keep y<sup>r</sup> mind to yourself.

"Ἐρωσο ἐν Χριστῷ.

Lock up my Letters

[COMMUNICATED BY REV. B. F. FIELDING.]

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## NOTES AND QUERIES.

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432. TOPOGRAPHICAL NOTES.—(1) CROSS AT BRUTON (*Journal*, 7 September, 1776).—"In the market place there is a curious hexagonal market cross, supported by six pillars at the angles, and a larger one in the centre. The roof consists wholly of the ribs of arches, which, springing from the centre, diverge from pillar to pillar, and are finely ornamented with sculpture. This edifice is eighteen feet high, the top flat, and encompassed with a stone

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6. "My brother's house," i.e., John Wesley's "Room" in Bristol.

balustrade ; it was built, as Leland informs us, by John Ely, the last abbot of Brewton."—(Collinson, *Somerset*, i, 211.) [There are other examples of this beautiful form of cross at (*e.g.*) Malmesbury, Cheddar, Salisbury, and Chichester.]

(2) CATHANGER.—(*Journal*, 3 Sept., 1778, 2 Sept., 1785.)—"The manor house, a venerable old edifice in the form of an L, is still standing, inhabited by a farmer . . . The great hall is lofty, and has a ceiling of good masonry, divided into lozenges. In one of the windows, which are large and stately, there are three coats . . . Over this hall there is a large old apartment with a curious antique ceiling and chimney-piece, embellished with armorial shields. In the compartments of the ceiling are a variety of grotesque figures. Over one of the windows is a well-executed carving of a ship at sea, attended by several boats, a whale spouting, and some other marine objects. In another part is represented a town environed by a crenellated wall. Over the entrance of the porch is cut in stone, JOHN WALSH ANNO DNI, 1559, SERJANT AT LAWE. On the west side is a spacious stone staircase leading to the top of the building."

"Anno V Eliz. was made one of the Justices of the King's Bench."—(Collinson, *Somerset*, i, 42 ; 1791.)

(3) SOUTH PETHERTON (*Journal*, 3 Sept., 1778.)—"Ina had a palace here. The inhabitants shew an old house near the church, which still bears that prince's name, but which in reality was the erection of more modern times, and the old palace must long ago have been level with the ground."—(Collinson, *Somerset*, iii, 107.)

(4) KING ALFRED'S TOWER (*Journal*, 17 Sept., 1784.)—"The memory of that prince is preserved by a stately tower, erected at the south-west extremity of the parish [Kilmington], by the late Henry Hoare, Esq., on an eminence commanding the most beautiful inland prospect in the kingdom, and to which description would fall very short in doing justice [engraving, vol. II., 264]. It is built of brick, of a triangular form, having a turret at each angle, and round one of them a railed gallery. Its height is one hundred and fifty five feet, and the ascent to its top is by two hundred and twenty one steps. On a tablet over the entrance is the following inscription :—

'Alfred the Great, A.D. 879, on this summit erected his standard against Danish invaders ; to him we owe the

origin of juries, and the creation of a naval force. Alfred, the light of a benighted age, was a philosopher and a Christian; the father of his people, and the founder of the English monarchy and liberties.'

This tower is now the property of Sir Richard C. Hoare, Bart., grandson of the founder, whose elegant seat at Stourhead adjoins this parish on the Wiltshire side."—(Collinson, *Somerset*, iii, 39.)

433. EXISTING METHODIST CHAPELS BUILT PREVIOUSLY TO 1791. —Our invaluable helper, the Rev. Richard Butterworth, suggests the desirability of making a complete list of chapels, *still in existence*, built before Wesley's death in 1791. Will our members kindly take this in hand? William Myles, in the fourth edition of his *Chronological History of the People called Methodists*, published 1813, prints a long list of chapels, but it is both incomplete and incorrect. He gives the number then standing as 1574, a small proportion of which date before 1791.—*Mr. George Stampe*.

The third edition of Myles' *History*, published 1803, gives a list with the following summary:—"The Number of Chapels: In England, 738; in Ireland, 130; in Wales, 26; in Scotland, 20; in the Isle of Man, 19; in the Norman Isles, 3; in the Isle of Wight, 3; in the Isles of Scilly, 1; in Berwick-upon-Tweed, 1; total in the United Kingdom, 940." Of these 626 are dated up to and including 1791, the year of Wesley's death. There are, however, omissions, *e.g.*, the chapel at Westgate in Weardale was built in 1791, but is not in the list at all.—*J.C.N.*

434. EARLY ANTI-METHODIST SERMON.—I have lately acquired a small 12mo tract with the following title: "The substance of a *sermon* preached by the Reverend Dr. Thrace, at Richmond in Surry, on Sunday the 29th of last month against Hypocritical, dissembling set of *people* commonly called *Methodists*, otherwise *Culeymites*; wherein is plainly laid open their detestable and deceitful Ways to gain proselytes, and several other things worthy of Note, very proper to be read by all Ranks and Ages; particularly those who have any thought of turning Methodists. Published by Desire of several Persons of Distinction." It bears no date, and the text is from Phil. iii, 2, "Beware of dogs, etc." Can any member send me information about this "Reverend Dr. Thrace"? The tract is not named by Mr. Green in his *Anti-Methodist Publications*, and is a very bitter attack on

- Wesley and his followers.—*Mr. George Stampe.*
435. C. WESLEY'S "FINEST LINE."—That pleasant little literary journal—*T.P.'s Weekly*—has lately been receiving from its readers their suggestions regarding the "finest lines" in English poetic literature. In this week's number, H.L. (Bristol) writes:—"A Catholic priest, with whom I was having a friendly chat, said that Wesley's finest line was:— 'He breaks the power of cancelled sin, He sets the prisoner free.' He considered St. Paul's argument in Romans vii and viii, was concentrated in this line." This is an interesting little bit of literary opinion, and, considering the source whence it comes, it has some theological significance as well. I have pleasure in passing it on to the W.H.S.—*Mr. Robert Morgan* : (9 May, 1908.)
436. THE FIRST LOCAL PREACHER IN IRELAND.—The *Wesleyan Methodist Magazine* for May, 1828, pp. 214-5, contains a notice of the death of Rev. John Wilson, in which is contained the following important item: "Philip Gier was the first local preacher recognised by the Rev. John Wesley in Ireland; and was first appointed, as a Local Preacher, at the first Irish Conference, which met in Limerick, August, 1752." Concerning Philip Guier, see further Tyerman's *Wesley*, ii, 144-6; Crookshank's *History of Methodism in Ireland*, especially p. 92.—*J.C.N.*
437. THE FIRST PERMANENT METHODIST SOCIETY IN NORTH WALES.—The *Magazine* for December, 1828, contains an obituary notice of John Evans, of Pentre Livier [Pentre-llivior, in the Newtown section of the Severn Valley Mission]. In this notice it is said that "in May, 1778, a small class was formed at Pentre Livier; this was the first permanent Methodist Society in North Wales." The notice further states that in 1798 John Evans was employed in erecting a chapel at Pentre, and that at the time of his death he was probably the oldest Methodist in his native country. This chapel at Pentre-llivior is not mentioned in Myles' *Chronological History* (3rd ed., 1803), but it is still in regular use, and must be one of the oldest, if not actually the oldest chapel in continuous use in Welsh Wesleyan Methodism. Pentre-llivior is some three or four miles from Tregynon, the birthplace of Thomas Olivers.—*J.C.N.*
438. "THE WONDERFUL DEED" OF PITT STREET, LIVERPOOL.—I have recently had the privilege of examining the Deed of Old Pitt Street Chapel to which John Wesley took such

strong objection (*Journal*, Thursday, 10 April, 1766). It is in excellent preservation, but here and there certain words are not easy to decipher. A study of it leaves no doubt in one's mind as to the reasonableness of our Founder's "dislike" of its provisions. The document is dated 11 March, 1766, so that Wesley made its acquaintance when it was only a month old. The contracting parties were Richard Rawsthorne, of Liverpool, of the one part, and Benedict Paul Wagner, Robert Seddon, Joseph Gill, James Edmunds, Peter Sproson, John Bradshaw, John Marsh, Enoch Norris and Richard Taylor of the other part. Notwithstanding Wesley's protest and appeal, "the wonderful Deed," so far as can be ascertained, remained unaltered during his life-time. The Deed upon which Mount Pleasant (Liverpool) was settled in 1789 also gave Wesley annoyance, as is seen from his letter to Mr. Lawrence Frost, dated London, 23 October, 1789, in which he says: "It is true, your deed is clumsy enough. I am surprised that no Methodist will take my advice. I have more *experience*, in these things, than any attorney in the land. And have I not the Methodist interest as much at heart? Oh, why will you alter the beautiful deed we have already? Why will you employ any attorney at all? Only to seek a knot in a bulrush; only to puzzle the cause."—*Rev. George Lester*.

439. WESLEY RELICS.—Three penny volumes fetch £9 10s.—"Another item was added to the tale of old book romances at Messrs. Hodgson's rooms yesterday. Among bundles and single copies of miscellaneous books brought under the hammer was an imperfect presentation copy of the first edition of Johnson's *Lives of the Poets*, 1781, with the 4th vol. missing. Ordinarily such a copy would not command a very high price, but on the frontispiece of the first vol. were two inscriptions: 'J. Wesley, the gift of the author, 1781,' and in another hand 'S. Wesley, the Legacy of her much honoured Uncle, J. Wesley, 1791.' . . . This fact renders the copy of note-worthy interest, and the East-end bookseller who had bought it for 1d. a volume found his purchase more than justified when it realized the sum of £9 10s. yesterday."—*Daily Chronicle*, 10 Dec., 1908.—(*The late*) *Mr. C. Lawrence Ford, B.A.*
440. MRS. WRIGHT, OF NEW YORK (*Proc. V*, 212, 223).—The following appendix to Dr. Gillies' *Life of Whitefield*, 1772, supplies a useful note on the entry in Wesley's *Journal*,

24 Jan., 1774: "I was desired by Mrs. Wright, of New York, to let her take my effigy in wax-work. She has that of Mr. Whitefield, and many others."

"London, July 2, 1772.

Since this work was finished, the following particulars have come to the Editor's knowledge, viz.: That Mrs. Rachel Wells, of Philadelphia, famous in America for her ingenious performances in wax work, made a wax image of Mr. Whitefield, as large as life, properly dressed, before Mr. Whitefield died; and (from her regard to the memory of that great and good man) soon after his death, carried it, at her own expense, to Georgia (upwards of 900 miles) and made a present of it to Bethesda College. The likeness is said to be so striking, that it astonishes all who have seen it. Her sister, Mrs. Wright, of New York, who possesses the same uncommon genius for wax-work, is lately arrived in London, and has brought over with her several of her performances; among them is a wax image of Mr. Whitefield, dressed in his own wig, band, &c., so like the original, that all who have seen it have in the strongest terms expressed their approbation. It is said she is come over, at the desire of some gentlemen in New York, to take off some of the capital characters in England, viz., Lord Chatham, Mrs. Macaulay, Mr. Garrick, &c., and from the specimen given of her abilities in Mr. Whitefield's image, will no doubt meet with encouragement suitable to her merit."—

*Rev. R. Butterworth.* [WRIGHT, PATIENCE, in *Dict. Nat. Biog.*]

441. PARDON CHURCHYARD. *Journal*, 17 Nov., 1769).—"In the year 1348 a terrible pestilence devastated London. It was so unappeasable that . . . . gravediggers could hardly be found to bury the dead, and many thousand bodies were carelessly thrown into mere pits dug in the open fields. Ralph Stratford, Bishop of London, shocked at these unsanctified interments, . . . . consecrated three acres of waste ground, . . . outside the walls, between the lands of the Abbey of Westminster and those of St. John of Jerusalem at Clerkenwell. He there erected a small chapel, where masses were said for the repose of the dead, and named the place 'Pardon Churchyard.' (*Old and New London*, Walter Thornbury, ii, 385). In 1361, Michael de Northburgh, Stafford's successor, died, bequeathing the sum of two thousand pounds, for founding and building a Carthusian Priory at Pardon Churchyard. [viz: the

Charterhouse]" (ib.)

"*Pardon* Churchyard. This Spot of Ground lies on the East Side of *St. John-Street* [Clerkenwell], between the north wall of *Charter-House* garden and *Sulton Street*, alias *Swan Alley*; and is at present by the inhabitants corruptly called *Farden* Churchyard; there being nothing of the Chapel left but its stone Quoins, the interstices of which were some time ago rebuilt, and the whole converted into a dwelling-house; in the neighbourhood of which *Pardon* Churchyard a few years ago in digging foundations for divers new houses, a very great quantity of human bones were dug up, to the no small amazement of the whole neighbourhood." (*Maitland and Entick*, ii, 1365.)—*H.J.F.*

442. *OLDFIELD BROW* (*Journal*, 8 May, 1747, 30 Aug., 1748).—The late Dr. George Bowden wrote me on 4 Dec., 1901: "Oldfield Hall overlooks the field where the Linotype Cottages are being built at Broadheath. Oldfield Brow is the rise of ground which leads up to [the late] Mr. Thomas Willshaw's house, joins the old road from Manchester to Knutsford, avoiding the rise up Bowdon Downs and the descent by Dunham Park Gates. It would be his shortest road for Boothbank (*Proc.*, vii, p. 79). Wesley would preach at the cottages clustering on the road-side at the foot of the Brow, in what in my father's time was Priestner's farm; my father was the leader of a class there for some years." Mr. A. Ingham, in his *Altrincham and Bowdon*, chap. iii, gives additional details: "[Wesley] preached under a pear-tree in Mr. Priestner's garden on Oldfield Brow . . . . He also preached in Church Street and other parts of the town."<sup>1</sup>

Of the CHAPEL opened by Thomas Taylor, 17 Feb., 1788, and visited by Wesley, under a happy compulsion (5 April, 1790), Ingham says: "The Church of England Service was read on the occasion [of the opening]. Abner Partington, a man well known in the annals of Altrincham, and who probably was subsequently one of its Mayors, officiated as clerk." After its disuse as a chapel it had many changes of fortune, ownership and use. In 1907, when I

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1. "All ye at Holme, likewise Bothbank, [*sic*]  
Warburton, Oldfield Brow,  
Go on, dear saints, and never shrink  
For Jesus pleads for you."—WILLIAM DARNEY.

saw it, it had been new-fronted and turned into a small theatre.—*H.J.F.*

443. "MADAM GRIFFIN," OF CHEWSTOKE (*Journal*, 10 Sep., 1790).—"Griffiths," in the printed *Journal* is an early error. In Wesley's pocket shorthand Diary, preserved at Headingley College, he writes "Griffin" correctly, in clear longhand, as he does all proper names. She was a remarkable woman, of great force of character, and for years the mainstay of the Methodist cause in her village. She was of good family, being one of the latest representatives of an historic Somersetshire family, the Bouchiers, and was therefore commonly called by her neighbours "Madam Griffin." By her own marriage with John Griffin, and by the marriage of two grand-daughters, to Abiezer Harper, of Bristol, and to John Hellier, of Nempnett, respectively, Anna Maria Bouchier became an ancestress of three remarkable Methodist families, the Harpers, the Griffins, and the Helliers. For more than a century, and down to our own times, Harpers and Griffins have been prominent in the Methodism of old Portland Chapel, Bristol. Another descendant, Rev. Benjamin Hellier, is affectionately remembered by many as Governor of Headingley College. Rev. C. E. Griffin, of Hunstanton, belongs to her family tree; as does Rev. Henry G. Hellier, who was for some years in the Wesleyan ministry, but retired, and taking Anglican orders, succeeded his father in the living of Nempnett.—*H. J. Foster*:
444. NEW LETTER OF JOHN WESLEY.—A recently issued Booksellers' Catalogue gave prominence to a letter of Wesley's offered as one of a Collection of Original Autograph Letters from Celebrities, collected before 1840 by John Eddison, Master of the Worshipful Company of Girdlers.

"Bristol, July 25, 1780.

Mr. Pawson delivered me your letter, for wch I sincerely thank you. I cannot but see the wonderful hand of God throughout this whole affair. The wants of some of His dear children were large (one in Yorkshire and the rest in London), [so] that I could not possibly have relieved them without this extraordinary Benefaction. But by this means I was enabled to relieve them effectually, by giving them fifty pounds apiece. To another I gave twenty upon her Wedding-day. The rest I will reserve (if I can) to the Conference. You will send us word of all the steps of Providence towards you, in wch we are all much interested.

And none more than, Dear Sir,  
 Your affectionate Friend and Brother,  
 To the Rev. Mr. Collins, JOHN WESLEY.  
 at Mr. Atlay's,  
 in the City Road,  
 London."

The Rev. Bryan Bury Collins, to whom the letter was addressed, was an occasional helper of Wesley in his later years. See Tyerman, *Wesley*, iii, 335-6. No doubt fuller knowledge would reconcile Tyerman's few facts with those in a "taking" by Rev. Joseph Sutcliffe, the editor of the *Experience* of the widow of President Pawson (footnote to pp. 59-60). It is worth printing, if only for the last sentence; but it may explain where the funds came from for which Wesley thanks him.

"This gentleman is revered by myriads in the religious world. He was a curate, a while, at Roade, near Frome; afterwards at Lowgate, in Hull. Here his popularity was so great, that his vicar, and some other gentlemen, piqued at the manner of a young convert, dismissed him. About five thousand people attended him on the quay, while he preached, prior to his leaving the town. And, if we may except the short labours of Mr. King, that church has exhibited the gloom of an almost forsaken temple.

"On leaving Hull, he cast himself on the care of Providence, and continued to make journeys throughout the United Kingdom, and to preach in all churches, chapels, &c., where a door was opened. Gentlemen who knew his life and labours, more than supplied all his wants; and he was the faithful almoner of all the surplus to the poor. Wishful to be a faithful steward, and to repress his natural tendency to pride, he placed his family in the humblest cottage in Twerton, near Bath. The rent was forty shillings per annum, and the broken beam was supported by the knotty end of an oak pole in the middle of the house. Yet Mr. Collins was a man of polished manners, a scholar of high classical taste, and a Christian of distinguished simplicity and zeal. In the pulpit he often looked like a seraph, and while he spoke, 'the soul hung upon the ear.' I shall never forget the charge he delivered to the Methodist preachers, the Conference after Mr. Wesley's death, from the second chapter of Paul's epistle to the Philippians, ver. 1, 2. But an estate of £400 a year, aided by constitutional infirmities,

somewhat beclouded the last year [years?] of his life."

His relations with the Methodists also ended under a cloud. In the first minute-book of the trustees of Portland Chapel, Bristol, Mr. Collins' name appears as strongly taking the side of the Old Planners in the sacramental controversy. He preached his church notions in the pulpit, and talked against the administration of the sacraments by the 'lay' preachers; until, as the superintendent writes, "he sowed discord, and the work of God, to the great grief of my soul, was impeded by him." In the time of transition he had been one of the clergymen retained by the Trustees, to give the sacraments. But at last they put upon their book a resolution that Mr. Collins should not preach in Portland pulpit again.

Can any member shed any light upon the facts set forth in the letter? I daresay we should not be far from the truth if we took the Yorkshire beneficiary to be Miss Bosanquet, of Cross Hall, Morley. A few days after the date of the letter she writes in her Diary: "August, 1780. I cannot support these expenses and losses. And yet it seems I cannot get deliverance from them. . . . I strive to save in every thing, and in many ways I have tried to do so; but unless all did the same, it makes little difference." (H. Moore's *Life of Mrs. Fletcher*. See also 12 Sep., 1777.)

445. THE ECCENTRIC LADY OF HUNMANBY (*Journal*, 22 June, 1784; *Proc.* v, 249).—Wesley's note produces the impression that Mrs. Osbaldeston's eccentricities arose from religious scruples. Whether religion had anything to do with the sudden change in her style of living is not known, but it is certain that she became utterly demented, and beyond the power of anybody to convince that she was "going too far." Her ruling mania was excessive parsimony, not only in dress but in everything else. Stories of her penurious habits are still told by old inhabitants of "the little town." Her hatchment still hangs above the chancel arch of the well-kept church of the village.—*Rev. R. Butterworth*.