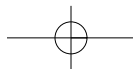
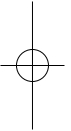
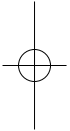


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MISSIONARY
by
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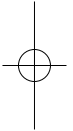
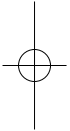


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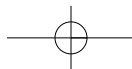
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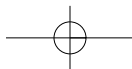
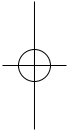
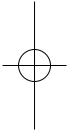
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GIDEON OUSELEY

**THE WONDERFUL IRISH MISSIONARY
BY THE**

REV. THOMAS M'CULLAGH

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PREFACE

In this brief biography I have availed myself of the *Life of Gideon Ouseley*, by my dear friend the late William Arthur. I have also consulted the *Memorial of Ouseley*, by William Reilly, who died in 1868, and the *History of Methodism in Ireland*, by my friend Charles H. Crookshank, now of Belfast. For historical information I have drawn upon Lecky and other writers.

All I claim for this book is that it contains several facts and incidents, of interest and importance, unnoticed by, or unknown to, the previous biographers of Gideon Ouseley.

THOMAS M'CULLAGH.

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GIDEON OUSELEY

THE WONDERFUL IRISH MISSIONARY

CHAPTER I

THE ANGLO-IRISH OUSELEYS

Ever since Pope Hadrian IV issued in the twelfth century a bull authorising Henry II of England to take possession of Ireland as a part of his dominions, important English families have from time to time settled in Ireland. These migrations have occurred under the successive Royal Houses—Norman, Angevin (or Plantagenet), Tudor, Stuart, and Hanoverian—that have given sovereigns to the English throne. One such family was that of the Ouseleys, whose ancestry has been traced back to Thomas Ouseley of St Winifred's, Salop, in 1486. His great-grandson, Richard Ouseley,

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received from Elizabeth Courteen Hall and estates in Northamptonshire. In the civil wars in the reign of Charles I the Ouseleys fought on the side of the Royalists, and, as a consequence, lost no little of their property. Disposing of the Courteen estates in 1650, two of the brothers settled in Ireland, Richard Ouseley in Wexford and Jasper Ouseley in Limerick. Jasper Ouseley, whose wife was an Irish lady, had a son also called Jasper, who removed from Limerick to Dunmore, and in that remote and little-known corner of Galway the Anglo-Connaught Ouseleys continued about a century. The Rev. Oliver McCutcheon of Belfast, at the request of the Rev. William Arthur, went to Dunmore in 1873, and found there,

in the record of vestry meetings kept in the parish church, the name Ouseley amongst those present at the meetings from the year 1719 to 1812. After that date the name totally disappears from those records.

One of the sons of Jasper Ouseley of Dunmore was called William, who became the father of Ralph. This Ralph became the father of William and Gore Ouseley, who distinguished themselves afterwards in oriental

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scholarship and diplomacy. Another son of the aforesaid Ralph was called Gideon, who in process of time had a son, to whom he gave the name of John. To John were born two sons; the elder he named Gideon, and the younger Ralph. This last-mentioned Gideon, the son of John Ouseley, was the Gideon Ouseley of this biography.

It is marvellous that in such a poor little town as Dunmore, where Gore Ouseley was born and lived in early life, he should have acquired the oriental scholarship with which he is credited. His father brought from Dublin a Dr Robinson to be tutor to his sons, William and Gore, and from him they received their first lessons in oriental languages. Years afterwards we read of 'Archdeacon Robinson of Poonah, India', who possibly might have been their tutor.

Gore Ouseley was born in 1770, so that he was eight years younger than his cousin Gideon. At the age of seventeen he went to India 'to seek his fortune'. He attached himself to the court of Nabob Saadut-Ali, at Lucknow, and rendered such good service that he won the favour of Lord Wellesley, the Governor-General of India. In 1805 he

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returned to England and married Harriet Georgina, daughter of John Whitelock. In 1808 he was created a baronet; and in

1810 Sir Gore Ouseley was appointed ‘Ambassador Extraordinary and Minister Plenipotentiary to the Court of Persia’.

It is very remarkable that while there the Rev. Henry Martyn, ‘saint and scholar’ (as he is styled by his latest biographer), was resident first at Bushire, afterwards at Shiraz, in Persia, and employed his time in translating the New Testament into the Persian language. He travelled to Teheran that Sir Gore Ouseley might present copies to the Shah and to his son and heir. The Shah was at an encampment, and Sir Gore, to be near him, was at Tabreez. There Martyn arrived more dead than alive. Sir Gore Ouseley received him as his own guest, and presented the copies of the Persian New Testament to the great Shah, Fateh Ali Khan, who was greatly pleased with the translation.

Of Henry Martyn, born at Truro, Cornwall, in 1781, we are told in his *Life*, ‘long before Henry Martyn knew Simeon he had become unconsciously the fruit of Wesley’s

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teaching’. The lady he passionately loved and earnestly wished to make his wife, Miss Lydia Grenfell, although a Churchwoman, yet attended the Methodist chapel near her residence at Marazion, near Penzance. Martyn entered St John’s College, Cambridge, and became Senior Wrangler and first Smith’s Prizeman in 1801. He was ordained and made Fellow of his college. In 1803 he was appointed chaplain in the service of the East India Company; and although unsent by the Propagation Society or the Church Missionary Society, no missionary could surpass him in zeal and success in spreading gospel truth. Henry Martyn left Tabreez on September 2 for England, in the hope of being married to Lydia Grenfell. He travelled by the overland route to Constantinople; but, alas! he died on October 16, 1812, and was buried at Tokat, in Armenia, Asiatic Turkey, at the age of thirty-one years. His great friend, Sir Gore Ouseley, wrote to

Lord Teignmouth, President of the British and Foreign Bible Society, recommending that the Society should publish Martyn's Persian translation of the New Testament, which was accordingly done. Great

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as were the gifts of Henry Martyn, he was still more remarkable for his pre-eminent holiness.

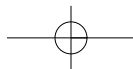
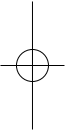
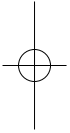
Sir Gore Ouseley returned via St Petersburg, and as he used his influence with the Shah to bring about peace between Persia and Russia, he was received with marked distinction by the Czar. On returning to England he received a crown pension of £5,000 a year, and took up his residence in Herefordshire. He died in 1844, and was succeeded by his only son.

Frederick Arthur Gore Ouseley was born in 1825, and at his baptism His Royal Highness the Duke of York, the Duke of Wellington, and the Marchioness of Salisbury were his sponsors. He grew up gentle and delicate, and was educated privately by clergymen rather than at a public school. He entered Christ Church, Oxford, in 1843. The following year he succeeded to the baronetcy. He left Oxford at the end of three years with a B.A. degree, and went to reside with his mother and sisters in London. Lady Ouseley died four years after Sir Gore's death. The year following (1849) Bishop Blomfield ordained Sir Frederick Ouseley

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to the curacy of St Paul's, Knightsbridge, and its daughter church, St Barnabas, Pimlico. These were the centres of advanced ritualism, and every influence was used to capture the young baronet for Rome. In 1851 he went on his travels. In visiting Rome, while much pleased with some of the music, he was thoroughly disgusted with the appearance and working of the religious system at its chief centre, where it was tiaraed and

enthroned. Sir F.A.G. Ouseley, like the two sons of Charles Wesley, was a born and precocious genius in music. He built the church and college of St Michael's and All Angels at Penbury in the diocese of Hereford. They were consecrated by Bishop Hampden, whose appointment to the episcopal office was violently opposed by the High Church party. The Bishop appointed Ouseley as Precentor of Hereford Cathedral. He was also made Professor of Music in Oxford University. He died a bachelor in 1889, and the baronetcy became extinct. Two of Sir F.A.G. Ouseley's tunes are in the New Methodist Tune-Book.



CHAPTER II

GIDEON OUSELEY'S EARLY LIFE

Gideon, the son of John Ouseley, was born at Dunmore on February 24, 1762. Mr McCutcheon, in 1873, describes the town as 'consisting chiefly of a single street, from which project two little spurs, one towards the Protestant church, the other towards the ruins of the old castle. The church,' he writes, 'appears to have been part of the remains of an old abbey roofed in.' The population in 1873 was only about six hundred. The place might have been of greater importance in ancient times, as the name Dunmore means the 'Great Fort'. This stronghold was taken and burned by Connor, King of Munster, in 1133; that was before Pope Hadrian made a present of Ireland to Henry II. Dunmore has a market-house, and so may be deemed a market town and not a village. It lies ten miles north of

Tuam, on the road to Castlereagh, in the county of Roscommon. The rivulet which runs by it is an affluent of the Clare, which, after a course of thirty miles, flows into Lough Corrib, which empties itself into the sea at Galway.

The Ouseley who first came to Dunmore did so probably as an agent of the proprietor of the estate, which had belonged to Sir Richard St George of Dunmore. Leaving no issue, the estate passed into the hands of a certain member of the Gore family of Donegal, whose mother was a sister of the deceased Sir Richard St George. The new owner became known as 'St George Gore St George', the surname St George being adopted by the new proprietor, who was M.P. for Donegal in the Irish

Parliament. Thus it seems that the Ouseley agency, begun under the St Georges, was continued under the Gore St Georges. I may here add that in the early years of the nineteenth century the Dunmore estate was bought by Sir George Shee, of Dunmore House.

John Ouseley, the father of Gideon, was a nominal Protestant, careless of the spiritual interests of religion, who neglected public

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worship, except perhaps during the year he was churchwarden. When he thought of a profession for his eldest son, he designed that Gideon should become a clergyman. And yet he took no pains with his boy, but allowed him to associate with the bare-footed, Irish-speaking lads of Dunmore. Gideon also evidently went to 'wakes' and funerals, to which people might go uninvited. Gideon's mother, daughter of Mr Francis Surridge, of Fairy Hill, County Galway, and related to the Seymours, apparently well-known Protestant families, was more careful of her son. She took Gideon to church; made him read to her from the Bible, Tillotson's Sermons, Young's *Night Thoughts*, and other good books. For his more advanced education his father sent him to a Roman Catholic priest, Father Tom Keane of Kilmena, a gentlemanly old man, educated on the Continent, probably at the seminary at Rheims, in France. This seminary, in the country shockingly signalized by the massacre of St Bartholomew, attracted to it young English Roman Catholics who were influenced by the bull of Pope Pius V, excommunicating Queen Elizabeth and releasing

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her subjects from all allegiance to her rule. The plots to dethrone her in favour of Mary Queen of Scots were numerous. In these plots, the agency of the Jesuit mission and the mission

of the ‘Seminary Priests’ to England was engaged, in co-operation with the pro-papal northern English earls, to overthrow the work of the Reformation. A long time had intervened between the bull of Pius V and the days of Father Tom Keane, who taught Gideon Ouseley and others Latin and mathematics; so that probably he did little more than quietly say mass and take private pupils from Protestant and Roman Catholic families. At the Rheims seminary the New Testament was translated into English, with notes appended, giving a strong Roman Catholic and anti-Protestant meaning to certain passages and texts. These were enforced with the authority of an infallible Church. An edition published in 1816, evidently designed for Ireland, is quoted by the Rev. William Reilly, the first biographer of Gideon Ouseley. One note we give as a specimen. On John 10:1, ‘He that entereth not by the door into the sheepfold, but climbeth up some other way,

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the same is a thief and robber’, the note is: ‘All Protestant clergy are thieves, murderers, and ministers of the devil; they are leaders of rebellion, and engaged in a damnable revolt against the priests of God’s Church.’ Mr Reilly says that these notes were subscribed by Drs Troy, Murray, O’Reilly, and others of the leading clergy in Ireland, as truly orthodox and Catholic. As this edition was published some years before Ouseley died, of course he saw it, and was also well acquainted with other editions of the Rhemish Testament.

John Ouseley and his wife, leaving Dunmore, removed with their family to the farm of Green Lawn, in the county of Roscommon, and there became very friendly with the family of Mr Wills, of Wills’ Grove. In Burke’s *Peerage*, &c., we read that William Ouseley of Dunmore, born in 1727, had a daughter named Elizabeth who was married to Robert Wills, Esq. These,

probably, were the parents or grandparents of the Wills of Wills' Grove. Of one thing we are certain: that Gideon, the son of John Ouseley, fell in love with Harriet Wills of Wills' Grove, and that they were married while both were

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under age. As the bridegroom was in his minority, the wedding must have been celebrated before February, 1783. That the couple were so young excited no surprise in a country noted for early marriages, and the families on both sides were well pleased. Mr Wills bestowed upon his daughter the house and lands of Woodhill as her portion, but afterwards the heir-at-law disputed the validity of the deed, and Gideon Ouseley, while preserving the deed, which he believed was quite valid, allowed the property to go without litigation.

Mrs Ouseley was more accomplished and farther travelled than her husband; for while he, at the time of his marriage, had apparently never been east of the Shannon, Harriet Wills had been in the city of Bath for two years in her childhood, with her father, then an invalid seeking health. Upon their return to Ireland, her education, begun in Bath under a governess, was continued at a boarding-school in Dublin. Gideon Ouseley's life in County Roscommon was different from what it became in after years. Whatever steady and well-conducted Protestants might be found in the neighbourhood

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of his residence, he, unhappily, although constitutionally grave, became connected with a 'fast' set who sought enjoyment in extravagant living, foolish roistering, and dissipation. The death of his father-in-law and the loss of Woodhill resulted in his return to Dunmore, as his father and family also did. One good issue of his return was his severance from the evil companionships which did him great moral injury.

After Gideon Ouseley's return to his native place, bringing his wife with him, he was placed on a committee for the relief of distress at Dunmore. One evening, in returning from the committee, two young fellows, acquaintances of his, had a friendly struggle in the street, one trying to compel the other to return with him to a village public-house. The one resisting, named Hart, had with him a fowling-piece loaded with shot. In the scuffle the fowling-piece went off, and Ouseley, who was approaching, received the whole discharge in the right side of his face and neck; he fell to the ground bleeding, and poor wounded Gideon was carried home, many thought to die.

CHAPTER III

HIS REFORMATION AND CONVERSION

Gideon Ouseley, ever afterwards, regarded his accident as a turning-point in his life. His wounds did not prove mortal, but a grain of shot, entering one eye, blinded it for ever. During the long period he was nursed by his wife he had time for reflection on the follies and sins of the past. His beloved Harriet read to him what his mother caused him to read in his boyhood, Young's *Night Thoughts*, and, in addition, Young's prose work, *The Centaur not Fabulous*.

Edward Young, born in 1681, died in 1765, when Gideon Ouseley was a child of three. Some of his earlier poems were dramas, acted at Drury Lane. He was an LL.D. of Oxford, but did not take orders in the Church until he was forty-six years of age. He married a widow, a daughter of the Earl of Lichfield; she died in 1741, and

in grief for her he began the *Night Thoughts* in 1742, and completed them in 1745. They attracted general attention, but were severely handled by literary critics for their style, allusions, similes, &c. Religious Churchmen, Dissenters, and Methodists regarded *Night Thoughts* with much favour for the large amount of Christian truth and anti-infidelity which the work contained. Charles Wesley, in his *Journal*, July 30, 1754, writes, 'I began once more transcribing Dr Young's *Night Thoughts*. No writings but the inspired are more useful to me.' Nineteen years after this, in a letter from London to his daughter Sally at Bristol, he writes, 'I allow you a month longer to get the "Fourth Night

Thought” by heart’. His grand hymn, ‘Stand the Omnipotent decree’, was evidently founded on a passage in ‘Night Sixth’, commencing:

If so decreed, th’ Almighty Will be done.
Let earth dissolve, yon ponderous orbs descend,
And grind us into dust.

In 1770 John Wesley published *An Extract from Dr Young’s ‘Night Thoughts’*, 12mo, pp. 241. (The preface may be seen

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in his *Works*, vol. xiv.) Gideon Ouseley knew nothing of Methodism when his wife read to him *Night Thoughts* and *The Centaur not Fabulous*. These books had an awakening effect on Ouseley, and although they did not produce his conversion, they led him to see the evil of sin, and to seek a moral reformation.

Dunmore had a military barracks, to which came a detachment of the Royal Irish Dragoon Guards, certain soldiers of which brought living Methodism for the first time to Dunmore. Some persons regard the profession of arms as incompatible with personal religion; yet of a Roman soldier at Capernaum the Jews testified, ‘He loveth our nation, and hath built us a synagogue’, and of his faith our Lord said, ‘I have not found so great faith, no, not in Israel’. The history of Methodism abounds with instances of very godly soldiers, of whom John Haime was one of the most remarkable. On a Continental campaign he preached to his comrades, of whom several were converted and were formed by him into Society classes. He fought at the battle of Dettingen in 1743, at which Louis XV of France was present,

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and at the battle of Fontenoy in 1745, with George II amongst the combatants. On Haime’s return to England and discharge Wesley appointed him one of his regular preachers.

Duncan Wright was another military propagandist of Methodism. He was a native of Perthshire. Stationed as a soldier in Ireland, he found there the gospel salvation amongst the Methodists. While in the ranks he began to preach, and was made remarkably useful. Amongst other places where he raised up of the inhabitants a little Methodist Society was Galway, the county town.

Whether the Methodist soldiers who came with their detachment to Dunmore were the religious offspring of Duncan Wright's labour or not, we cannot tell; but we know that the meetings which they held in the little town led to the spiritual enlightenment and conversion of Gideon Ouseley. Mrs Kennedy, who kept the Dunmore Inn, let 'the public room', so-called, to all who paid for it—showmen, mountebanks, and others. This, however, was the first time that soldiers came to the inn, except to drink. It was

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soon reported, to the popular surprise, that some troopers from the barracks, under the charge of an officer, were holding religious meetings in the public room. The officer was Quartermaster Robinet, who led his little band of soldiers in hymn-singing, praying, Bible-reading, and exhortation. Gideon Ouseley, like others, came to see this strange thing. In repeated visits his one good eye was made to do, in watching, prying, and piercing scrutiny, the work of two eyes. Unable to discover any trick, he was convinced that the soldiers were genuine, sincere, and earnest in their religion. Gideon, even then, was acquainted with not a little of the Bible, which his mother made him read to her in his boyhood. He read, moreover, in the liturgical services of the parish church, the first and second lessons, the appointed psalms, and the gospel and epistle for the day. Believing that there was nothing contrary to these in

the teaching of the quartermaster, he invited him to his house, and had with him some serious conversation. Robinet, on his part, sent for some of the travelling preachers to come to his assistance at Dunmore. David Gordon

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came in 1791, then in the fifth year of his ministry, and after him John Hurly, only in the second of his. These young preachers taught the earnest inquirer the way of faith more perfectly. That David Gordon died in 1800, after a ministry of fourteen years, and that John Hurly finished his ministerial course in eleven years in 1801, both of them having been helpfully connected with the conversion of Gideon Ouseley, the wonderful Irish missionary, shows that in a brief ministry something notable and memorable, with God's blessing, may be done.

Ouseley kept no journal, so that we have no account of his entrance into Christian liberty contemporaneous with the event. We have, however, the account which Ouseley gave in a sermon preached at Mountmellick, December 24, 1837, not quite two years before the aged missionary died. John Hay, a young Scotchman, resident at Mountmellick, heard him give the following account: 'On the Sunday morning he had gone into his room with the resolution to remain there until he had found peace for his anxious and alarmed soul. He locked the door and threw himself upon the floor,

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and there he groaned and cried for mercy. In the exercise, to his amazement, a growing sense of hardness of heart came upon him, and with it the wondering thought, "Am I ever to be saved?" and then the appeal, "O Lord God, is there no mercy for me?" and still the growing sense of hardness. At length, in the midst of his renewed and resolute appeal, the thought of entire and instant submission rose up within him. "Lord, I

submit, I submit!” and with that came up the thought of Jesus, the Saviour, the Saviour for him. “I saw Jesus, the Saviour of sinners, the Saviour for me, who gave himself for me. The hardness of my heart all passed away. It melted at the sight of that love of God to me, and I knew, yes, I knew that God had forgiven me all my sins. My soul was filled with gladness, and I wept for joy.”

When, in this narrative, we reach 1837, who and what John Hay was and became will be told.

CHAPTER IV

THE MISSIONARY UNSENT BY MAN

Gideon Ouseley's spiritual change took place in 1791, the year that Wesley died. Whether Wesley passed through Dunmore when he rode, in 1756, through what he calls 'the fruitful and pleasant county of Galway', we do not know; but he passed through Tuam, 'a neat little town,' he writes, 'scarce half so large as Islington'. There he was within ten miles of Dunmore, where, nearly six years after, Gideon Ouseley was born. Of Galway he writes: 'The town is old and not ill-built, most of the houses being of stone and several stories high . . . Five or six persons, who seemed to fear God, came to us at our lodgings. We spent a little time with them in prayer, and early in the morning set out for Castlebar.'

Wesley's second visit to Galway was in 1762, when Gideon Ouseley, of Dunmore, was

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only four months old. Of Galway this time Wesley reports: 'There was a small Society here, all of them young women. I began preaching in the court-house to a mixed multitude of Papists and Protestants, rich and poor, who appeared to be utterly astonished.' One wonders whether 'the small Society' found at Galway was the one, or the remnant of it, founded by the soldier, Duncan Wright. Most probably it was. In 1791 Duncan Wright died, six weeks after Wesley's death, and was the first buried in the same vault with that apostolic man. About a month after Wesley's decease, Gideon Ouseley, the greatest Irish missionary that Ireland has ever known, underwent

the spiritual change which fitted him for his wonderful, intrepid, and successful labours.

In the small town of Dunmore, Gideon Ouseley becoming a Methodist excited great surprise, and some opposition, even amongst Protestants and relatives. The curate of Dunmore parish church preached a sermon against Methodism in the presence of Gideon Ouseley, while he held the office of churchwarden. At the close of the sermon Gideon stood up in his pew, and addressing the

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curate, said the doctrines which he denounced as 'rank nonsense' were those of the Bible, the Church of England, and the Prayer-book Do you know what you are doing?' cried out the angry curate. 'I do,' replied Gideon; 'I am trying to show you that you are preaching false doctrines, doctrines opposed to passages in the liturgy you have just read.' 'Only that you are John Ouseley's son,' said the curate, 'I would do, what the law empowers me, fine and confine you.' The rector came to Gideon's house, bringing with him Gideon's father, both of whom reproached him severely for the scene he had created in the church. The rector, whose wife was an Ouseley, said to the offender, 'But that I have a regard for your family, I would proceed against you in the Bishop's court'; and Mr John Ouseley, in addressing his son, said he had disgraced them, and that if he did not give up his Methodism he would disown him. In the ultimate issue, however, indiscreet as Gideon was in meeting the curate's charges during the service, he neither gave up his Methodism nor did his father disown him; but after some considerable interval of displeasure,

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got to love his son more and more. It was in this interval, coming one day to his son's house, he asked his daughter-in-

law, 'Where is Gideon?' She replied, 'Away preaching.' 'I pity you, my child,' said Mr John Ouseley; 'that fellow will bring you to beggary.' The wife of Gideon answered, 'When your son spent his nights in sin, and was scarce able to walk home, you administered no reproof; but now that he has broken off from practices which would have brought ruin upon him, and is trying to serve God, you speak against him.' 'He hung his head,' she reports, 'and made no reply.' Not very long after the father said, 'Gideon is right and we are wrong'. In his old age John Ouseley himself found the Christian salvation.

After his conversion, his wife Harriet was sometimes alarmed at his protracted fasts; but one Sunday, in August, 1791, after coming from church she read to Gideon some portion of the *Life of John Janeway*, which brought him a large increase of spiritual blessing, and caused him to rejoice in the Lord greatly. This biography was written by James Janeway, the brother of John. Both

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of them were ejected from their livings under the Act of Uniformity, 1662. James is still known by his writings. Charles H. Spurgeon, in vol. i. of his *Treasury of David*, gives nine extracts from the writings of James Janeway, and in other volumes several citations, all beautifully devotional. James, the writer of the *Life of his brother John*, which became a blessing to Ouseley, was born in 1636 and died in 1674.

Mrs Gideon Ouseley was made a partaker with her husband of like precious faith. During the two years of her childhood spent at Bath with her invalid father, one evening, in passing a place of worship, her governess took her inside for a short time. She was much struck with the words of a hymn which was sung, the thoughts of which recurred to her again and again in after years. She never knew to what denomination

the place of worship belonged, but we ourselves think it not improbable that it was Lady Huntingdon's chapel. The feelings of the gentle and religiously disposed child, Harriet Wills, were doubtless, in a higher degree, those of the wife, Harriet Ouseley. The 'lost chord' at Bath she found at Dunmore,

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like 'the close of an angel's psalm'. She lived a long married life, during which, and her fourteen years of widowhood, she was a living illustration of the beauty of holiness.

Gideon Ouseley's first public addresses were delivered at the close of funerals in the old, skull-bestrewn burying-ground of Dunmore. Of its grave-digger it might be said, what is said of the sexton in Blair's *Grave*:

With mattock in his hand
Digs through whole rows of kindred and
acquaintances,
By far his juniors; scarce a skull cast up,
But well he knew its owner, and can tell
Some passage of his life.

At Dunmore, where Gideon was known when he began his address (not controversial, but loving and tender), the priest, turning away, would say to the people, 'Don't heed him; he has lost his senses'. On one such occasion the hearers replied, 'Dade, yer rivrence, if ye'd listen yersel', bedad, sir, ye'd find good since in what he says'.

In a district where he was not known he came upon a 'wake' house, where a priest

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was saying mass at a funeral before moving to the burial-ground. Ouseley dismounted from his horse, and knelt amongst the people. Passages in the Latin service of a Scriptural tendency Gideon translated into Irish, adding at the end of each sentence,

‘Listen to that!’ The over-awed priest allowed the stranger to go on, and to address the people on the subject of making their peace with God. Ouseley mounted his horse and rode off with the people’s blessings. ‘Father, who is that?’ asked the crowd. ‘I don’t know,’ replied the priest; ‘he is not a man at all, at all; he is an angel. No man could do what he has done.’

Some considerable time after this, Ouseley, riding along a road, overtook a peasant who saluted him with, ‘God bless your honour’. ‘The same to you, honest man,’ responded Gideon, who then asked, ‘Would you like to have God’s peace in your heart?’ ‘O sir,’ replied the peasant, ‘glory be to his holy Name! I have this peace, and I praise him that I ever saw your face.’ ‘You have this peace? How did you get it? and where did you see me?’ asked Ouseley. ‘Do you mind, sir, the day at the berrin

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(burial) when the priest was saying mass?’ ‘I remember it well; what then, poor man?’ ‘O good gentleman,’ answered the peasant, ‘you tould us plainly how to get this peace, and I went at wanst (once) to Jesus Christ, my Saviour, and, blessed be his holy Name! I got it, and it’s in my heart ever since.’

In another district the unsent missionary, in riding, encountered a ‘pilgrim of the Reek’—that is, a pilgrim of Croughpatrick, who went there for superstitious purposes. ‘Croughpatrick,’ writes one authority, ‘is a cone-formed and conspicuous mountain overhanging Clew Bay, and rising to an elevation of 2,510 feet. An altar or cairn appears on its summit, to which pilgrimages are sometimes made. On this mountain St Patrick is said to have stood when he banished all the noxious animals from Ireland.’ Wesley climbed to the top on May 24, 1762, having preached at Castlebar the evening before. He writes in his *Journal*: ‘I went with two friends to see one of the greatest

natural wonders in Ireland—Mounteagle, vulgarly called Crowpatrick. The foot of it is fourteen miles

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from Castlebar. There we left our horses and procured a guide. It was just twelve when we alighted. The sun was burning hot and we had not a breath of wind. Part of the ascent was a good deal steeper than an ordinary pair of stairs. About two we gained the top, which is an oval grassy plain, about 150 yards in length and 70 in breadth. I think it cannot rise much less than a mile perpendicular from the plain below. There is an immense prospect on the one side toward the sea, and on the other over the land.

If Wesley heard nothing of pilgrimages when he climbed Croughpatrick in 1762, Gideon Ouseley, then an infant, talked as follows with a pilgrim of the Reek more than thirty years after: 'Where have you been, honest man?' 'At the Reek, yer honour.' 'What were you doing there, poor man?' 'Looking for God, sir.' 'Where is God?' asked Ouseley. 'Everywhere,' answered the pilgrim. 'Where would you go to look for the daylight when the sun rose this morning? Would you go forty miles to look for the daylight when the sun was shining in at your own cabin door?' inquired Gideon. 'Oh,

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the Lord help us, I would not, sir,' was the answer. 'Then would you go on your feet forty long miles to look for God,' continued Ouseley, 'when you could get him at your door?' 'Oh, then, may the Lord pity us, gentleman; it is true for you! it is true for you!' replied the pilgrim of the Reek.

St Patrick's mission to Ireland dates from the fifth century, but our best ecclesiastical historians have very little that is authentic to tell about him. His native country is a question of uncertainty. Some say he was born in Brittany, others that

he was a Scotchman, and a third set, that he was a Cornishman. Of the many legends which have gathered round the patron saint of Ireland, one is that he banished all venomous reptiles from that favoured island, and that he completed their extermination from a mountain, called Croughpatrick in memory of him. The author of the verses commencing

St Patrick was a gintleman,
He came of dacent people,
evidently was not a pilgrim of the Reek. He

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sang banteringly of the scene on Croughpatrick:

The Wicklow hills are very high,
And so's the Hill of Howth, sir;
But there's a hill much bigger still,
Much higher nor them both, sir;
'Twas on the top of this high hill
St Patrick preached his sarmint,
That drove the frogs into the bogs,
And banished all the varmint.
There's not a mile in Ireland's isle
Where dirty varmint musters,
But there he put his dear fore-foot,
And murdered them in clusters.
The toads went pop, the frogs went hop,
Slap dash into the water;
And the snakes committed suicide
To save themselves from slaughter.

The highest of the Wicklow Hills is 500 feet higher than Croughpatrick, so that Mr Tolsken, the author of the verses, took largely a poet's licence in his burlesque descriptions.

CHAPTER V

GIDEON IN NEW HOMES
AND NATIONAL DANGERS

Early in 1797 Gideon Ouseley removed with his wife Harriet from Dunmore to Ballymote, a small town about ten miles south of Sligo. Ireland was then in a very disturbed state. Large masses of the peasantry, led by priests and laymen and joined by nominal Protestants, such as Wolfe Tone, immoral and irreligious, were trying, by the aid of France, to wrench Ireland from its connexion with England and to make it an independent nation. On December 15, 1796, a formidable fleet sailed from Brest, having on board a number of the best-equipped soldiers of France, under the command of General Hoche, second in military skill only to Napoleon, yet subordinate to the Directory. The fleet was laden with a large supply

of muskets and pieces of field artillery for distribution amongst the disaffected Irish. The object of the expedition was to seize on Cork, and from that basis to aid the coming rebellion. Violent storms arose at sea, the fleet was scattered, and several vessels were wrecked. A portion of the fleet ran into Bantry Bay, but there the storm grew worse and the soldiers were unable to land. The *Fraternité*, which carried Hoche and Wolfe Tone, was befogged and lost its course in snowstorms. The unwrecked portion of the fleet was glad to get back to Brest. Once more it might be said, *Afflavit Deus et dissipantur*. Hoche died suddenly not long after.

Ouseley's reason for removing to Ballymote was evidently to obtain a new base of operations for his preaching excursions,

although fully aware, as he must have been, of the alarm and peril of the Irish loyalists. Mathew Lanktree, who was junior preacher in the Sligo circuit in 1796, writes: 'At Ballymote and its vicinity several were convinced of sin, and found peace in believing.' Gideon obtained lodgings for himself and Mrs Ouseley at the house of Mr Farquahar,

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perhaps one of these new converts, or else an earlier Methodist. Of Ouseley at Ballymote Mr Crookshank, in his *History of Methodism in Ireland*, writes: 'So many Romanists came to hear him that the priest became alarmed, and compelled some of these people to walk through the streets, bare-headed and bare-footed, as a public spectacle, and then made them kneel down and ask his pardon and God's for hearing the Methodist.' From Ballymote Ouseley made preaching journeys, not only in Connaught but in Leinster and Ulster. In some towns he obtained access to the jails. In Roscommon a Roman Catholic under sentence of death, through Gideon's visits and teachings, obtained peace with God through faith in Christ, and asked Ouseley wonderingly, 'Are you a man or an angel?'

In 1798, the year of the Irish Rebellion, Ouseley with his wife took up his residence in the town of Sligo, where Methodism was much stronger than at Dunmore or Ballymote. There he opened a school, in which he taught the boys and Mrs Ouseley the girls. He was especially favoured in having as the superintendent of the Sligo circuit

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William Hamilton, a man of kindred zeal to his own, but, of course, better informed on all Methodist matters than Ouseley, in comparative isolation, could be. Hamilton has told how Gideon used to go through the streets of Sligo, on market-days, crying with a loud voice, 'Turn ye! turn ye! Why will ye

die?’ He also speaks of his dangerous journeys in meeting rebel bands. On one occasion they stopped him, and took the shoes off his horse’s hoofs to beat them into spear-heads for their pikes.

During his stay at Sligo the second attempt of the French Directory to invade Ireland and wrench it from England took place. A fleet, with troops on board, under the command of General Humbert, sailed from the island of Aix, close to the coast of France in the Bay of Biscay, on August 6, and entered Killala Bay on August 22. Dr Stone, Bishop of Killala, occupied the castle as his palace. This was taken possession of by the invaders, they allowing his lordship, with wife and children, the attic story. The general found that the bishop, imprisoned in his own palace, could speak French fluently. Humbert distributed the

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arms and uniforms which he had brought with him to the peasantry in the neighbourhood, and wondered that the more substantial inhabitants of Killala (mostly Protestants) did not join him. He was misled probably by the three ‘United Irishmen’ that he brought with him from France, one of whom was Mathew Tone, the brother of Theobald Wolfe Tone. The only Protestants who joined him at Killala were two habitual drunkards. Humbert stayed only a few days at Killala. Leaving there a part of his force to hold it, he marched with the remainder, French soldiers and armed peasants, through Ballina to Castlebar, the county town of Mayo, where he arrived on August 27.

Thither Generals Hutchinson and Lake hurried to oppose him with a force composed of militia, fencibles, yeomanry, and artillery, with a few field-pieces. The battle of Castlebar was soon scoffingly known as ‘the Race of Castlebar’, only matched

more than sixty-two years after by the stampede of the raw levies at Bull Run, Virginia, in the American civil war. Although Humbert had only a small force of well-trained French soldiers and a multitude of peasant recruits

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from the mountains of Connaught, yet the force under Lake, in supreme command, could not stand the bayonet charge of the French. A large number of them fled for their lives, nor did they halt until they reached Tuam, thirty miles from Castlebar. Next day they continued their flight to Athione. We wonder if, in their 'race' to Tuam, they passed through Dunmore, but cannot tell. Of one thing we are certain: Lieutenant Ralph Ouseley, of the Leinster Fencibles, was in the fight at Castlebar and did not run, nor those whom he commanded. In 1800 a loyalist Irish officer, named Johnson, seeing an account of the Ouseley family in the *Gentleman's Magazine*, wrote to the editor to say that a Lieutenant Ouseley who commanded at Castlebar a detachment of the *Leicester* Fencibles, rendered him (the writer) merciful assistance. 'This soldier,' writes Johnson, 'to whom I am still unknown, though the enemy was close to his rear, afforded me all the assistance he could. On approaching where I sat bleeding on the ground, he raised me up, and while he was in the friendly act of helping me over the wall the enemy forced him from his

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kindly office, three of whom, however, he laid by me mortally wounded.'

The name *Leicester* was evidently a misprint for *Leinster*, the Irish province of that name. Lecky, in vol. viii. of his *History of England in the Eighteenth Century*, makes distinct mention of the 'Leinster Fencibles' as being present at Castlebar on August 17, 1798, to oppose Humbert, and that they were not amongst

the runaways to Tuam. These fugitives, J.A. Froude, in vol. iii. of his *English in Ireland*, says, rightly or wrongly, 'were Catholics, and some of them United Irishmen'.

Humbert left Castlebar on September 4, and marched for Sligo, which, since he landed at Killala, was no doubt in a state of alarm. In this brief biography of Gideon Ouseley we forget not that his home was in Sligo in this time of national danger. Although Humbert had intended to capture the town, yet when near it he altered his purpose and passed by Sligo. Had he entered it, we are sure Gideon Ouseley would not have fought the invaders with 'carnal weapons' as his brother Ralph did at Castlebar, but with spiritual. He would have told Humbert's

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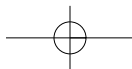
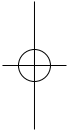
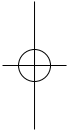
Irish recruits, tenderly and earnestly in their native Erse, of what he called 'the disease' and 'the cure', by which he meant sin and salvation.

We cannot follow Humbert during his remaining movements on Irish soil. Lord Cornwallis, the new Viceroy, having marched from Dublin with a powerful army, and no reinforcements having come from France, Humbert, seeing his hopelessness, surrendered on September 8, 1798. He and his soldiers were sent to England, and the English Government exchanged them with the French Directory for an equal number of English prisoners of war. The reinforcements for which Humbert looked in vain sailed from Brest, September 14, under Admiral Bomford and General Hardy, and in twenty-three days reached Lough Swilly, where they were totally defeated by an English squadron under Sir John Warren. On board the *Hoche* was Wolfe Tone, the leader of the United Irishmen. He was arrested and tried, but before his case was fully decided he died of a self-inflicted wound in his attempt to commit suicide.

I have touched upon these few facts and

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incidents of the Irish rebellion, as it was in consequence of the rebellion that Gideon Ouseley was appointed by the Wesleyan Conference of 1799 as a 'general missionary', unconfined by circuit boundaries, to the Irish people, and especially to tell the Irish-speaking Celts in their own tongue wherein they were born the wonderful works of God.



CHAPTER VI

OUSELEY A MINISTER, AND HIS MISSIONARY COLLEAGUE

John Foster has said ‘ the seed of the gospel is sometimes sown in the furrows made by the ploughshare of war.’ The French invasions at Bantry Bay, Killala, and Lough Foyle were acts of war by the French Directory against England. They sent ships and soldiers to Ireland, where masses of the people had risen and were rising in insurrection against English rule. To strike Ireland was to aim at the overthrow of Great Britain in its most vulnerable place. The disaffected Irish population was the heel of the British Achilles undipped in the Styx of loyalty. The farthest thought of the French Government was to aid the Irish priests in making them and their religion supreme. The revolutionary Government was entirely hostile to the priesthood, and had banished their own from France.

When the Irish rebellion was suppressed, many felt it to be a Christian duty to try, by preaching to the Irish-speaking peasantry in the Irish language the truth as it is in Jesus, to turn them from darkness to light. This was the strong conviction of Dr Coke, who had been for some years delegated by the British Conference to preside at the Irish Conference. At the Conference held in Dublin in 1799 he proposed the immediate appointment of Irish-speaking missionaries, but only obtained a reluctant consent by promising himself to raise the funds necessary for their support. Already there were Irish-speaking preachers engaged in ordinary circuit work, the two most notable being Charles Graham and James M’Quigg. William

Hamilton, the superintendent of the Sligo Circuit, who had become intimately acquainted there with Gideon Ouseley and knew his capabilities for preaching in Irish, proposed him as an additional missionary. This was granted, but not very graciously; for in answer to the question, 'Who is admitted on trial?' seven names are given, but Ouseley is not named. In the stations, to his name is appended this note: 'Gideon

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Ouseley is not hereby received into the regular Travelling Connexion, but is to have the allowance of a travelling preacher for himself and his wife while he is employed in this Mission.' This disparaging note was never repeated, and Ouseley became the most renowned of the Irish-speaking missionaries.

The three appointed to the mission at this Conference of 1799 were James M'Quigg, Charles Graham, and Gideon Ouseley; but M'Quigg was not a colleague of Ouseley's. His health failed in 1800 and he was reappointed to circuit work. Gideon Ouseley received an official communication, informing him of his appointment, of which he wrote: 'When I received from Mr John Kerr, Secretary of the Conference, a letter inviting me to go forth as a missionary with good Charles Graham, I was amazed, as I had no thought or expectation of such an occurrence. I accepted the invitation gladly, as from the Lord, and thus was received without the recommendation of any district meeting or examination as to my doctrinal views; and without reservation, rendered myself, my life, my all to the Lord, to labour

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as he should help me.' William Hamilton, proud and thankful that the Conference accepted his nomination of Ouseley, wrote after Gideon's death: 'I believe he was never so delighted with any earthly thing as with my letter from the Conference, telling

him he was appointed to travel the kingdom with that man of God, Charles Graham, and preach the gospel to every creature.'

With Charles Graham, Gideon Ouseley spent the first six years of his missionary life, and although he loved all his colleagues, yet apparently none of them stood higher in his esteem than 'good Charles Graham', as he called him. When associated as true yokefellows, no one could pray for them Jacob's prayer, 'Bless the lads!' Gideon was thirty-seven years of age and Graham was forty-nine. He also was a Connaught man, having been born in the county of Sligo, not very far from the county town. He had been brought up as a farmer, and after his conversion became a local preacher. Wesley presided for the last time at the Irish Conference of 1789, but Graham is credited with being admitted on trial in 1790 by direction of Wesley, although it is certain Wesley was

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not in Ireland in 1790, the year before he died. No doubt he was received on trial in 1790 as an itinerant preacher, and was appointed to circuits in different parts of the country until he and Gideon Ouseley were associated together as Irish-speaking missionaries.

They began their united ministry on August 11, 1799, but in the *Minutes of Conference* for that year no particular district of country was assigned them as their sphere of labour, as was the case the years following. Left to themselves, they were apparently free to go where they liked. A larger part of Ireland was known to Graham from his nine years of circuit itinerancy than to the less-travelled Ouseley. He had been one year in Kerry, another in Limerick, two years in Enniskillen, two years in Birr, two in Mountrath, and one year in Longford. These six centres, each with a large circumference, in the four provinces into which the ruling powers and geography had divided

Ireland, were the scenes of his labours. They made Sligo their basis, where no doubt Mrs Graham and family and Mrs Ouseley were left to reside. On the date given above,

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being a Saturday, Graham preached in the evening, at Riverstown, the first of their outward-bound sermons; Riverstown, where he was well known, being only ten miles from Sligo, and near his home when he was a farmer and local preacher. Next morning, as the people came out from mass, Ouseley preached and the people stopped to hear. The priest was very angry, but some of the crowd had courage enough to exclaim of the sermon, 'It's the truth!' This was the first time Graham heard Ouseley preach, and he failed not to report to his friends, 'Mr Ouseley is one of the best Irish preachers I have ever heard'.

From Riverstown they pressed forward northward to Enniskillen, which had been one of Graham's former circuits, and eastward to other places strange to both, until they reached the Irish Sea, although starting from Sligo, a port on the Atlantic Ocean. They wore black velvet caps; and in fairs and markets they preached sitting on horseback, so they soon became known as the 'Black Caps' and the 'Cavalry Preachers'. They met with opposition, but it was less violent than it became in after years. Their

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success this first year amongst the Irishspeaking peasantry was something surprising. For instance, riding near to and by a 'holy well', where they encountered barefooted devotees who were or had been making small votive offerings to the 'patron saint' of the well—a pin, a piece of rag, a single hair, hung on the bushes round the well. The preachers addressed them in Irish, not controversially, but lovingly, telling them of

the Saviour who died for 'the like of them', who loved them and would forgive them all their sins. The hearers fell on their knees, smote their breasts, and with uplifted hands and streaming eyes called upon God. The missionaries prayed with them, and Graham, who tells the story, says, 'We had hard work to prevent them from kissing our feet'. But their greatest successes were achieved as 'cavalry preachers' in markets and fairs. Graham, in a letter to his son, writes 'We do more in spreading truth in one fair on market-day than in weeks or months in private places. In some markets, the cries and tears and groans of the people are enough to rend the heavens.'

At Drogheda, Ouseley and Graham had

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other things to think of than its historic memories of Cromwell, William III, and the Battle of the Boyne. For preaching in the streets they were taken before the mayor (Mr Ralph Smyth). His worship gave them leave to preach in the Tholsel (Town Hall). A great crowd assembled to hear them, amongst whom were several Roman Catholics, who seemed deeply affected. Several clergymen, the sheriff, the ex-mayor (Mr Sillary), and his son were also present. One result of that service was that young Silary joined the Methodist Society. He afterwards took orders in the Established Church, and became chaplain to St Stephen's Hospital, Dublin. The Rev. William Arthur, in his *Life of Gideon Ouseley*, writes: 'He was a faithful minister of Christ throughout life, and always remained affectionately attached to Mr Ouseley. He often attended Methodist chapels; in fact, he continued to meet in class a good while after his ordination.'

At intervals the two missionaries went back to their homes at Sligo-how often we do not know. They were there in January

and in May, 1800. In a letter of Ouseley's, dated Sligo, January 6, 1800, he tells of their

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visits to Ballyshannon, Enniskillen, and their vicinities, of visits to Ballintra (County Donegal), Pettigo (Fermanagh), and other places, with details, which from our limited space we cannot give.

In the middle of July Ouseley and Graham attended the Irish Conference in Dublin, with the very zealous Dr Coke, as delegate from the British Conference, in the chair. Great was the rejoicing, we may be sure, of the assembled ministers at the accounts given of their labours by the Irish-speaking missionaries, and augmented must have been their joy when the returns showed that in Irish Methodism there was an increase for the year of more than three thousand members.

CHAPTER VII

OUSELEY AND GRAHAM IN STRANGE PLACES AND SCENES

‘Nothing succeeds like success’ is a well-known proverbial truism. The first year’s labours of the Irish missionaries, combined with the revived efforts of the circuit ministers, giving an increase of 3,065 members to the Methodist Societies in Ireland, induced the Conference of 1800 to add to the number of Irish-speaking missionaries. James M’Quigg and James Bell had twelve counties apportioned to them, and Laurence Kane and Henry Webb were appointed to nine; but on their labours we need not dwell in a biography of Ouseley. For him and his colleague, Graham, the territory for labour was the ‘province of Ulster and the counties of Louth and Meath.’

These two fixed their homes at Clones, the head of an important Methodist District. In

removing from Connaught to Ulster, they found there could be opposition to open-air preaching from Church parsons as well as from Romanist priests. The rector of Clones and his curate, who, strangely enough, was a magistrate (such honour have not all, if any, of the curates now), forbade Graham and Ouseley to preach out of doors. The missionaries remonstrated with them, but all in vain. One day Ouseley commenced a service in the street by reading a portion of Scripture. The rector and curate threatened to arrest him if he did not desist. He replied he broke no law, human or divine, and caused neither disturbance nor obstruction. They called out a guard

of soldiers (no police in those days), who took him to the guard-house, from the window of which he preached to the crowd. He was detained till evening, and then released without any application on his part.

Amongst the places which they visited in this their second year was Kilmore, of which the saintly Bedell had been bishop. It was befitting that the Irish-preaching Ouseley and Graham should visit the place where lies buried the great prelate who gave

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the native Irish the Bible in. their vernacular tongue.

William Bedell was born in Essex in At Cambridge he obtained a Fellowship in Emmanuel College. In 1604 he went to Venice as chaplain to Sir Henry Wotton, and formed a friendship with some distinguished Italians. In England he served successively two parochial cures. In 1627 he was chosen Provost of Trinity College, Dublin, and in 1629 was made Bishop of Kilmore. He won the admiration of the Roman Catholics by his blameless life, his moderation and great kindness. He procured not only the translation of the Bible, but also that of the Book of Common Prayer into the Irish language, and required the clergy of his cathedral church to conduct the service in Irish. In the rebellion of 1641 and the massacre of the Protestants, he was for a time unmolested, but after a while he and his family were seized and confined in the old castle. They were afterwards released, and when the Bishop died and was buried in the churchyard at Kilmore, the only ceremonial observed was that of the Irish rebels firing a volley over his grave, and

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ending with the shout, *Requiescat in pace ultimus Anglorum!* (May the last of the Englishmen rest in peace!) The year of

Bishop Bedell's death is given by his biographer, Bishop Burnet, as 1641. Another account gives the year 1642.

Wesley visited Kilmore twice in his old age. On May 26, 1787, at Ballyconnell, he writes: 'I took a walk in the Bishop of Kilmore's garden . . . We then went into the churchyard, and saw the venerable tomb, a plain stone, inscribed, *Depositum Gulielmi Bedel, quondam Episcopi Kilmoronsis* [Here are deposited the remains of William Bedell, formerly Bishop of Kilmore], over whom the rebel army sang, *Requiescat in pace ultimus Anglorum!*'

On May 23, 1789, Wesley writes again: 'We went through a most beautiful country, equal to any in England, to Kilmore. After dining at Mr Creighton's we took a walk to see the remains of the venerable castle where Bishop Bedell was confined. It stands in a fine lake, being exactly round, with walls nine feet thick. It is remarkably high, and has been for many years without inhabitants.'

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Our missionaries, in visiting Kilmore, were so full of their own spiritual and soul-saving work that the only utterance of theirs, recorded by Dr Coke, referred to the present, and not to the historic past. Graham writes: 'The Lord be praised, this country is all on fire. Travelling preachers, local preachers, leaders and hearers are flaming with the glory of God.' But surely they must have thought and talked of Bishop Bedell.

When the Irish Conference of 1801 was held in Dublin, it was found that through God's blessing there was an increase in the Societies of 4,941 members. Of Graham and Ouseley's work in Ulster, the following record was placed on the printed *Minutes*: 'The success of the Northern Mission has been very considerable among the Roman Catholics. It has been almost unbounded in stirring up the Protestants, and has been the

means, jointly with the labours of the regular preachers, of the conversion of vast numbers.' Good reports were also given of the Western and Southern Missions, notwithstanding the breakdown in the health of M'Quigg and Bell. To the reappointment of the same two for Ulster there is

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appended this note: 'Charles Graham and Gideon Ouseley are allowed to travel through the south and west of Ireland whenever they judge it proper.'

The following remarkable entry appears in the printed *Minutes of Conference of 1801*: 'The Irish missionaries must on no account, nor under any pretext whatever, speak against the Established clergy. We are unspeakably obliged to the governors in Church and State for the favour they have shown us; and we rejoice in the increase of vital religion which we have observed among the clergy of the Establishment. We are determined that no preacher shall continue as an Irish missionary or circuit preacher who will speak from the pulpit against the Established clergy.'

The drifting of Methodism into a state of ecclesiastical independence was much slower in Ireland than in England. The itinerant preachers, although called of God and fully separated from secular work, were not allowed to administer the sacraments. When they did so, in 1815, it caused the only secession that has taken place in Irish Methodism.

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When Gideon Ouseley was born at Dunmore in 1762, the Irish Parliament was limited in its powers by Poynings Act, imposed when England was Roman Catholic. When he was 'born again' in 1791, the Irish Parliament, exclusively Protestant, possessed legislative independence; but when he went to the Irish Conference on July 3, 1801, he had been six months subject to the Imperial Parliament of the United Kingdom of

Great Britain and Ireland. He took no part in the angry disputations which those changes provoked, but confined himself exclusively to the one work of his laborious, difficult, and sometimes dangerous mission. While he and his colleague were reappointed to Ulster, they availed themselves of the permission, given by that Conference 'to travel through the south and west of Ireland, whenever they judge it proper'. Leaving Clones, they visited Limerick, Tralee, Bantry, Skibbereen and other places, labouring as unsparingly as ever. Hearing that Mrs Graham was dying, they returned home; but when they arrived, happily they found her health restored.

At the Conference of 1802 Graham and

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Ouseley were appointed to the province of Munster (except Clare), and to the provinces of Leinster and Ulster. The following November they were at Rosanna, the residence of Mrs Tighe, county of Wicklow.

Ouseley, on November 27, writes: 'This night Brother Graham preached in Mrs Tighe's house, and had a very good time.' Next day he continues: 'This Sabbath morning I preached again in this house from "Our Father which art in heaven". The Lord gave much freedom, and a great power appeared to reach every heart; all faces were wet with weeping. Even the children—a sweet flock which Mrs Tighe supports and educates here—were melted into floods of tears. From hence we rode into Wicklow, and after church, as the people came pouring into the streets, we sat on horseback. Brother Graham preached an awful sermon, and I exhorted till covered with perspiration. The people heard with the greatest solemnity . . . On the 30th we returned to Rosanna. They all were glad to see us. Mrs Tighe was very kind and attentive. This day and night we had

two other meetings here. The people were much moved. The servants, some of

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whom were backsliders, cried out in the bitterness of their distress.'

Mr Arthur, in his *Life of Ouseley*, says that a pleasant picture of Wesley preaching in the demesne of Rosanna, belonging to the late Thomas Farmer, was at Gunnersbury House.

In Wesley's *Journal*, January 5, 1789, he writes: 'At the earnest desire of Mrs T--I once more sat for my picture. Mr Romney is a painter indeed. He struck off an exact likeness at once, and did more in one hour than Sir Joshua in ten.' The Mrs T--at whose earnest desire Wesley sat for his portrait to Romney was evidently the good and wealthy Methodist, Mrs Tighe, of Rosanna. No mention is made of her husband; the inference is that she was a widow. Who and what her husband was we cannot tell. Nor do we know what her maiden name was, nor how she became a Methodist, except that presumably in Dublin, which she was sure to visit, she would have opportunities of hearing Wesley and his preachers. Romney, the gifted artist who painted Wesley's portrait for her, died in 1802, the very year that Ouseley visited Rosanna. He was

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born in 1734. His *Life* was written by Haley. In little more than a year after Wesley sat to Romney, he writes: 'February 22, 1790, I submitted to importunity and sat once more for my picture. I could scarcely believe myself; the picture of one in his eighty-seventh year!' Was this another Romney? Very probably it was.

If Mrs Tighe, Wesley's friend, made Rosanna the house of goodness, another Mrs Tighe made it the haunt of genius. This was Mary, the daughter of the Rev. W. Blanchford, of Dublin,

and his wife Theodosia. She married, in 1803, her cousin, Henry Tighe, who had been M.P. in the Irish Parliament. Her principal poem was *Psyche*, of which Chambers' *Cyclopaedia of English Literature* says: 'Her poem of *Psyche*, founded on the classic fable of the love of Cupid and *Psyche*, or the allegory of Love and the Soul, is characterized by a graceful voluptuousness and brilliancy of colouring rarely excelled.' Thomas Moore, the Irish poet, in writing to his mother says, 'Poor Mrs Tighe is ordered to the Madeiras but will not go, and another winter will be her death.' She died in 1810, and Moore wrote a

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beautiful elegiac poem in her memory. This is given by Mr Crookshank in his *History of Methodism in Ireland*; and, what is far better, he shows that she was made happy in the love of God and in the assurance of salvation before she breathed her last.

In 1825 Sir Walter Scott visited Rosanna, but, unfortunately, what he thought about it and the poetess Mrs Tighe is not given by Lockhart, who was with him and wrote a rapid account. Plunket, the Irish Attorney-General, was one of the party. 'We perambulated,' wrote Lockhart, 'the classical resorts of the Devil's Glyn, Rosanna . . . St Keven's bed, celebrated in Moore's ballad,

By that lake whose gloomy shore
Skylark never warbled o'er.'

Sir Walter with difficulty entered it. 'After he was gone,' writes Lockhart, 'Mr Plunket told the female guide he was a poet. Kathleen treated this with indignation as a quiz of Mr Attorney's. "Poet!" said she, "the devil a bit of him, but an honourable gentleman; he gave me half-a-crown!"'

CHAPTER VIII
OUSELEY AND GRAHAM
IN THE TRACK OF THE WEXFORD
REBELLION

In treating of Ouseley's visit to Rosanna, near Wicklow, in 1802, we said nothing of the Irish Rebellion of 1798. When that sanguinary insurrection began Ouseley was resident in Sligo, an unsent lay preacher. When preaching at Mrs Tighe's of Rosanna, the rebellion had been four years suppressed; but the county of Wicklow had not wholly escaped from its visitation. Lecky, in his *England in the Eighteenth Century*, says: 'Wicklow was one of the most peaceable and most prosperous counties in Ireland. It possessed a large and very respectable resident gentry, and it had always been singularly free from disturbance and outrage. Its proximity to Dublin, however, made it peculiarly open to the seductions of the United Irishmen, and it is said that, from an early period of the movement, a party

among the Wicklow priests had favoured the conspiracy. The organization had spread so seriously that some districts were proclaimed in November, 1797.'

From the county of Wicklow, Ouseley and Graham extended their labours to the adjacent county of Wexford, of the social condition of which Lecky writes: 'The county of Wexford was also one of the most prosperous in Ireland. Land sold there at an unusually high price. It had a considerable and intelligent gentry, and in general the peasantry were comfortably situated, though there were some districts in which there was extreme

poverty.' We attempt not a sketch of the Wexford Rebellion, and only refer to a few of the atrocities of Father John Murphy, one of its most terrible leaders. Nor should we refer to the subject at all, only that Ouseley and Graham laboured in the gospel mission of love and mercy in such places of sanguinary memory as Arklow, Gorey, Ferns, Newtownbarry, New Ross, and elsewhere.

Father John Murphy, the son of a peasant, was born at Ferns, and was educated for the priesthood at Seville. When he led the

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rebellion in Wexford he was curate to the parish priest of Boulavogue, was then forty years of age, and has been described by Fronde as 'big and coarse and powerful'. A beacon-fire was seen to blaze on a hill west of Ferns, and an answering signal-fire was lit by Father John on Caragua Hill, not far from Boulavogue. This rallied to his standard a number of pike-men. Next day at early dawn Father John Murphy came to the house of his neighbour, the Protestant clergyman, and set it on fire. The harmless and unoffending Mr Burrows looked out at a window and begged for mercy for his family and some of his flock who had taken refuge with him. Father John promised to spare them if they came out. They obeyed, but the clergyman, his son, a lad, and seven of the male parishioners were instantly piked. The women, including Mrs Burrows, were spared to weep over their murdered husbands. Soon afterwards the houses of Protestant farmers in the neighbourhood were in a blaze.

Father John Murphy's army was rapidly and greatly increased by additional pikemen, and by the desertion to his ranks of numerous

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Roman Catholic yeomen with their arms. We must not follow him to Camolin, to Ferns, to Oulart Hill, to Enniscorthy, to the Three Rocks (where the rebel army amounted to 16,000 men), to Wexford town, and other places. We can do little more than glance at the horrors of Vinegar Hill and Scullabogue Barn.

Vinegar Hill, where the rebel camp was formed, is near Enniscorthy, which lies at its foot, and it had near its summit an old windmill. 'Scarcely any other spot in Ireland,' writes Lecky, 'is associated with memories so tragical and so hideous. The country around was sacked and plundered, and great numbers of Protestants were brought to the rebel camp, confined in the old windmill, or in a barn that lay at the foot of the hill, and then deliberately butchered. . . . The dead bodies of many Protestants were left unburied, to be devoured by the swine or by the birds . . . The proceedings on Vinegar Hill were largely directed by priests. Many of them were collected there. . . . Father John Murphy was especially looked upon as under divine protection, and it was believed he was invulnerable and could catch the bullets in his hand. . . .

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'The Battle of New Ross was still raging,' continues Lecky, 'when a scene of horror was enacted at Scullabogue Barn which has left an indelible mark on Irish history. The rebels had, in the last few days, collected many prisoners, and though some are said to have been put to death, the great majority were kept under guard near the foot of Carrickhyrne Mountain, where the camp had lately been, in a lonely and abandoned country-house called Scullabogue, and in the adjoining barn. The number of the prisoners is stated in the Protestant accounts to have been two hundred and twenty-four, though the Catholic

historians have tried to reduce it to eighty or a hundred. They were left under the guard of three hundred rebels . . . Thirty-seven prisoners who were confined in the house were dragged out, and shot or piked before the hall door. The fate of those who were in the barn was more terrible. The rebels surrounded it and set it on fire, thrusting back those who attempted to escape, with their pikes into the flames. Three only, by some strange fortune, escaped. It is said that one hundred and eighty-four persons perished

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in the barn by fire or suffocation, and that twenty of them were women or children. The immense majority were Protestants, but there were ten or fifteen Catholics among them. Some of these appear to have been the wives of North Cork Militiamen, and others Catholic servants who refused to quit their Protestant masters' (*England in the Eighteenth Century*, vol. viii. chap. xxix.).

Ouseley and Graham spent the last three weeks of 1802 in the county of Wexford, with its appalling memories of events that had occurred little more than four years before. On December 7 they began their mission at 'Friend Tackaberry's'. In a little parlour they had an interview with a young woman and her mother, presumably Mrs Tackaberry. The young woman had had a dream, and looking at Ouseley, she then went down to look at Graham. She said to her mother, 'That man above is he that I remember to have seen in my dream, and methought he did me good and that many were blessed.' So it was. 'That night,' writes Ouseley, 'I preached, and God so blessed the Word that there was a noise and a shaking. One

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Catholic girl cried out, and professed to have got some comfort. I heard that she joined the Society afterwards. The

family in the house were much blessed. Next morning we had a most blessed meeting at morning prayer.’

In the family was a boy, born in 1796, of whom no mention is made. He entered the Wesleyan ministry in Ireland in 1822, and was widely known as the Rev. Fossey Tackaberry, and was greatly beloved for his beautiful character and great usefulness. He died much lamented in 1847.

From ‘Friend Tackaberry’ the two missionaries rode to Arklow, ‘One of those towns,’ writes Ouseley, ‘where there was a dreadful battle with the rebels. Many came to hear us and heard with patience.’ The next sentence is an evident mistake. It reads, ‘From this we came near the seaside to the rock’. Probably it is a typographical error. It should be ‘*the Three Rocks*’, a place that figures largely in the movements of Father John Murphy and his rebel army. ‘Many carne to hear us,’ continues Ouseley, ‘and some from Arklow, and we had a powerful breaking. To God be all the praise!’ The next day being market-day at Arklow, they

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took up their stand there. ‘Some of the Catholic women and fishermen,’ writes Ouseley, ‘were cursing us, and when we began to preach, some of them began to be rude, but some of the soldiers slapped them in the face. Another of them was going to strip off his coat to fight, but he was soon glad to be gone; so that we had a peaceable hearing, and the tears flowed from some.’

As if our two missionaries had not had opposition enough, a young clergyman,’ writes Ouseley, ‘stood awhile, and conceiving our doctrine would drive to despair, wanted the churchwarden to help him to stop us, but the churchwarden would not. Then he went to the colonel to obtain aid, but the colonel told him he would have nothing to do with us, and advised him to do

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the same.’ Ouseley wrote him a gentle explanatory note, and sent him a specimen of the tracts they distributed to the people. The issue of this visit to Arkiow was ‘a Catholic woman convinced of sin, and eager that we should come back, and a man who said, “There was no use in delaying any longer, and that for his part he would begin and serve the Lord”.’

CHAPTER IX

**OUSELEY AND IRISH MOBS—
HUGUENOTS IN THE IRISH
PARLIAMENT**

Ouseley and Graham were reappointed colleagues by the Irish Conference of 1803, and again, for the last time, by the Conference of 1804. Unlike circuit colleagues who preach separately, the Irish missionaries were like the seventy disciples whom our Lord sent forth two and two. Graham and Ouseley were to ride together to the same markets and fairs, to sing together, to preach and exhort together in the same assemblies, and to leave their converts to be gathered by the circuit ministers into Methodist Societies, or with the clergy of the Established Church, or the ministers of other Protestant Churches, if the converts so desired it.

Ouseley and Graham left Wexford close to the end of 1802. The Irish Conference did not sit until July 1803, but the zealous

missionaries were not idle in the interval. Three days before the English Methodists, in their undisturbed chapels, had welcomed 1803 with Charles Wesley's New Year's Hymn:

Come, let us anew
Our journey pursue,
Roll round with the year,
And never stand still till the Master appear,

Ouseley and Graham were brutally assaulted in the streets of Kilkenny, a town of which a local rhyme says it has

Fire without smoke,
Air without fog,
Water without mud,
And land without bog.

The smokeless fires are due to the anthracite properties of the coal.

Kilkenny has a remarkable history. Parliaments were held a few times there. The Kilkenny Parliament of 1367 enacted a law forbidding the intermarriage of the English by birth or descent with the native Irish; and also forbidding 'fostering' (i.e. sending their children out to be nursed by Irish

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mothers). The use of the Irish language was prohibited. This was about 160 years before England became Protestant, so that the most anti-native Irish law ever enacted by English authority was made when England was Roman Catholic.

The quarrelsomeness of the native Irish of Kilkenny has been amusingly expressed in the ludicrous legend of the two Kilkenny cats, who fought until there was nothing left of them but the two tails! In the stoning of Ouseley, the belligerency was one-sided. The following is his own account, abridged: 'We went to the streets of Kilkenny, it being the market-day. As we were singing, the people ran forward; some drunken ones began to make a noise; it became general, so that they entirely drowned Brother Graham's voice. They began to throw dirt and to crowd in upon us. The horses began to plunge, so we had to alight. Some gentlemen came up. One of them advised us to desist, as they would not hear us. We mounted our horses and rode away, the multitude running after and flinging stones. We missed the right road and had to turn back. They set up a shout, and began to

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shower stones and dirt upon us. We turned into the barracks, and so escaped the fullness of their fury. Brother Graham escaped unhurt, but I got several bruises. One stone hit me on the chin; the others made my flesh black. The mayor came, and some of the officers walked with us to the outskirts of the town. Hardly could the people keep from murdering us in the presence of the mayor. We rode off, and while I was paying the turnpike some of them aimed at me with stones, one of which struck me in the back of the head. I rode away rejoicing, and feeling the words of the apostle, "that I may know him and the fellowship of his sufferings". I wrote afterwards a complaint to the Catholic bishop; I fear he did not heed it.

On February 11, 1803, they preached in the important town of Athlone. 'A lady[?] passing in a carriage, put out her tongue at us'; a change, certainly, from the stone and dirt throwing at Kilkenny. On their leaving Athlone Ouseley wrote, 'The poor sent their thousand blessings with us as we were going away'.

In a town not named, Ouseley and Graham,

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after preaching in the street, distributed tracts and papers to those who heard them. The priest took them from the Roman Catholics and burned them. Ouseley, hearing of this, took for his text next day, 'In vain do they worship me, teaching for doctrines the commandments of men'; and discussed such doctrines as supererogation, purgatory, prayers for the dead, masses, anointings, and transubstantiation, contrasting them with Holy Scripture. He heard afterwards that this sermon was very useful, amongst others to some Protestants who had a leaning to Romanism.

Near the end of March, 1803, Ouseley and Graham went to Ulster, which was one of the three (out of the four) Irish

provinces assigned them for their mission by the Conference of 1802. There they laboured about six weeks at Dungannon, Cavan, Stewartstown, Cookstown, and other places.

The Conference of 1803 began in Dublin, July 1. The numerical returns showed a decrease on the year of 2,095 members in the Societies. At the following Conference (1804) a further decrease of 1,651 members was reported. To whatever cause these

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decreases are to be attributed, of one thing we are certain, there was no diminution in the zeal and labours of Ouseley and Graham in their efforts to turn sinners from darkness to light, and from the power of Satan to God.

The Irish Conference of 1803 was opened in Dublin only a week after Robert Emmett's attempt at insurrection in the streets of the city, to the great amazement of the citizens, and unlooked for by the Government. Had it proved formidable, they were ill prepared to meet it. Robert Emmett, twenty-three years of age, had studied at Trinity College. His deceased father had been a physician in good practice in Dublin, and an ardent politician, 'always mixing up his plans with his pills', as Grattan said of him. As Dr Emmett's residence was near that of the celebrated Curran, an attachment sprang up between Robert, the doctor's youngest son, and Sarah, Curran's youngest daughter. Robert Emmett, a political enthusiast, was engaged in his mad attempt at insurrection, when Lord Kiiwarden, then Lord Chief Justice of Ireland, in driving in from the country, not knowing what was going on, passed into the street where the rebels were.

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They recognized his lordship, and murdered him in the street, against, it is said, the commands of Emmett, who, seeing the

hopelessness of his enterprise, took to flight, and was in hiding for a time. When arrested, he was tried, condemned, and executed.

Sarah Curran retired to a family of her father's friends, near Cork, named Penrose. While on a tour in Sicily she died. Moore, who was the college friend of Emmett, wrote the following:

She is far from the land where her young hero
sleeps,
And lovers around her are sighing;
But coldly she turns from their gaze, and weeps,
For her heart in his grave is lying.
She sings the wild songs of her dear native plains,
Every note that he loved awaking;
Ah! little think they who delight in her strains,
How the heart of the minstrel is breaking.
He had lived for his love, for his country he died;
They were all that to life had entwined him;
Nor soon shall the tears of his country be dried,
Nor long will his love stay behind him.
Oh, make her a grave where the sunbeams rest
When they promise a glorious morrow;
They'll shine o'er her sleep, like a smile from the
west,
From her own loved island of sorrow.

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The Earl of Hardwicke, the first Irish Viceroy after the passing of the Act of Union, says that Sarah Curran was married to 'a gallant soldier, Captain Sturgeon, nephew of the Marquis of Rockingham'. She was buried at the village of New Market, county of Cork, the birthplace of her father.

The Viceroy's Post-Bag deals with the Earl of Hardwicke's remarks on the Irish priests, a class from which Gideon Ouseley

encountered great opposition. Take the following: 'Nothing,' writes the earl, 'endears the Popish priests to their flock so much as their punishment for crimes, how heinous soever, under a Protestant State. Miracles are supposed to be wrought by the clay of Father Sheehy's tomb, near Clonmel. When at Lord Lismore's, I have seen numbers of the Popish multitude round it on their knees. Nell (a priest who had returned from Botany Bay) is regarded at present as a saint. I remember all the enormities perpetrated by him, as described by me. It was said, and believed by the besotted multitude, that all the jury that convicted him died untimely and unnatural deaths; but I extracted their names from the Crown Office, and inserted

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them in the third edition of my History, and proved that they all died in their beds.'

Nicholas Sheehy was the parish priest of Clogheen, county of Tipperary. He was accused of being an accomplice in the murder of John Bridge, a Whiteboy who had turned King's evidence. For this Father Sheehy was tried, convicted, and executed, the people thought unjustly. Whether innocent or guilty, the point on which Lord Hardwicke dwells is the popular belief that miracles were wrought at his tomb. (See *The Viceroy's Post-Bag*, recently published.)

In the *Minutes* of the Irish Conference, 1803, is the following remarkable record: 'Q. Who are appointed to regulate all matters in respect to the 1,700 Bibles that have been sent to us from London for the benefit of the Catholics of Ireland? *Answer.* Arthur Keene, Esq., John La Touche, Esq., Benjamin Kearney, Esq., Messrs. Andrew Hamilton, jun., John Kerr, Matthias Joyce, Bennett Dugdale, John Sharman, and Robert Marshall.' The committee appointed contains names of persons willing to act

in friendly co-operation with Methodists in the distribution of the Bible to Irish

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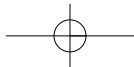
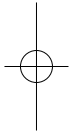
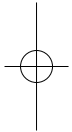
Roman Catholics. 'John La Touche, Esq.', belonged to one of the Huguenot families settled in England and Ireland when driven from France by the Massace of St Bartholomew or by the Revocation of the Edict of Nantes by Louis XIV. In Wesley's first visit to Dublin, in 1746. and in some subsequent visits, he was hospitably entertained by Lunell, a Dublin banker, and that godly Huguenot acted as a nursing father to the infant Methodism of the Irish capital.

Of John La Touche, in 1803, recent history tells: 'John La Touche, who was a private in his son's corps, rode twenty-five miles in one of the severest nights, with an express.' This was in the rebellion of 1798.

Of the La Touche family Lecky writes: 'David La Touche, who in the previous session had moved the rejection of the Catholic petition, and who seemed still to have retained much of the old Huguenot dread of Popery . . . In the last of the Irish Parliaments no less than five members of the name sat together in the House of Commons; and his family may claim, what is in truth the highest honour of which an Irish family can boast, that during many successive

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governments, and in a period of most lavish corruption, it possessed great parliamentary influence, and yet passed through political life untitled and unstained.' These excellent Huguenots were trying to antagonize the same errors and promote the same truth in Parliament, in the land of their or their fathers' exile, that the Anglo-Irish Gideon Ouseley was doing in the fairs and markets of his native land. (See Lecky's *England in the Eighteenth Century*.)



CHAPTER X

OUSELEY, COKE, AND OTHERS

After the Irish Conference in July, 1803, and the British Conference in August, Dr Coke went to America, summoned to attend the General Conference of the Methodist Episcopal Church, to meet at Baltimore, of which he was a bishop. He took with him letters from the Irish and British Conferences requesting the General Conference to allow him to return, especially on account of his work in Ireland. The reply to Conferences was a reluctant consent on condition of his return to us 'not later than the next General Conference.' That meant in four years' time.

In July, 1804, Dr Coke was once more President of the Irish Conference, to the great delight of the brethren, and we believe that no one was better pleased than Gideon Ouseley. Eleven years after this, when the little Anglo-Cambrian, Thomas Coke, sailed for India with a band of missionaries, Ouseley

offered to go with him. Of course, the transatlantic bishop appeared in London and Dublin as a cisatlantic presbyter of the United Church of England and Ireland.

During Coke's absence in America an attack upon Ouseley and Graham was published by William Hales, D.D., Rector of Killishandra, and a Fellow of Trinity College, Dublin, entitled *Methodism Inspected*. His objections were that they taught the doctrine of assurance, or a consciousness of God's love to believers, and that they preached on horseback in the street, and wore 'black coifs or skull caps, like the Puritans formerly.' Dr Hales's objections were noticed approvingly in the *Christian*

Observer, the organ of the Evangelicals, edited by Zachary Macaulay, one of the so-called Clapham Sect. His brilliant son, Thomas Babington Macaulay, was only four years of age when Dr Hales's *Methodism Inspected* was reviewed in the *Christian Observer*. To this attack Joseph Benson published a reply with the title, *The Inspection of Methodism Inspected, and the 'Christian Observer' Observed*.

Ouseley wrote that he and Graham were

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gratified that they had on earth so powerful a friend as Benson. Dr Hales issued a second *Methodism Inspected*, to which Ouseley wrote a reply.

At Drogheda Ouseley preached to beggars, taking for his text the rich man and Lazarus. The beggars stood next to the preachers, and a vast crowd outside. Such showers of tears, it was said, had not been shed in any other of their meetings. They then made the beggars pass into the Tholsel, giving a penny to each one; but they were seized with a panic, some one having suggested that they were being caught in order to be put on board a ship in the harbour. 'The children began to squall, the men to bustle, the women to have the heart-ache; all wanting to get out. When they were let go, they parted from the missionaries, blessing them.'

In Ouseley's day there was no poor law in Ireland, and the number of beggars was very large. The Irish beggars in their rags presented a dismally picturesque appearance. And yet inside their tatters beat hearts capable of grateful feeling, as their tears under Ouseley's sermon and their parting blessings showed. Moreover, underneath

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their hats, battered into shapelessness, lay native wit, as Billy Dawson, the Yorkshire 'local-travelling preacher', when he

came to Kilkenny on the missionary deputation, found. To the beggars that crowded round the coach, he said, 'I have got no copper'; they cried out, 'Silver will do, your honour'. In making the 'collection speech' at the meeting, he made capital use of the beggars' 'Silver will do'.

Not long after this Ireland obtained a Poor Law, with Boards of Guardians. How it is administered, Mr Michael J.F. McCarthy, B.A., T.C.D., Barrister-at-Law, himself a Roman Catholic, shows in his *Priests and People in Ireland*. Of the priests he writes 'The practical administration of the Poor Law Acts is tacitly vested in them. The Roman Catholic dispensary doctors, clerks of unions, and local government inspectors, all owe their appointments to sacerdotal influence. The nuns and chaplains rule the Catholic unions; and the Boards of Guardians are used as a machinery for disseminating sacerdotal views, under the guise of public opinion. Costly conventual residences and new chapels have

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been, or are being, erected in the union grounds all over Ireland, for the nuns, and at immense expense. The total poor law expenditure in 1900 came to £1,107,865, and of this large annual sum we may truly say the priests directly and indirectly control four-fifths; for outside the counties of Antrim, Down, Derry, and Armagh, they are omnipotent in the Poor Law Unions.' - *Priests and People*, chap. xxix.

The Dublin Conference of 1805 showed an increase of 367 members in Society, not large, but encouraging after the decreases of the two preceding years. This Conference terminated the collegueship of Graham and Ouseley, after six years of closely united labours. The separation was a trial, no doubt, to both. Ouseley's new colleague, William Hamilton, was his senior as

a man and as a minister. Their sphere of labour was 'the Dublin and Cork Districts and the country in their vicinity'.

A young man, John M'Arthur, a native of Tyrone, was received on trial for the ministry in 1792 by the Irish Conference, and in 1799 was married to a young Ulster lady, Sarah Finlay. As contemporary members of the

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same Conference, Gideon Ouseley and John M'Arthur must have met occasionally, although we have no record of it. 'Ireland will repay you', said Wesley to the English preachers; and that prediction has been amply verified in the children of John M'Arthur. His fifth child, William, born in Ireland, became Lord Mayor of London in 1880. In 1884 Sir William M'Arthur, K.C.M.G., was the guest of the King of Denmark at Copenhagen, and of the King of Sweden at Stockholm. In the Imperial Parliament he carried a measure for the annexation of the Christianized Fiji Islands to the British Empire, against the powerful opposition of W.E. Gladstone. He died in 1887, then the leading layman in London Methodism. His brother Alexander, whose religious character and excellencies are of the very highest, still lives at the age of ninety years. If the question be asked, Can any good thing come out of Ireland? we point to the grave of Sir William M'Arthur and to the home of his brother, and to the grave in Dublin of Gideon Ouseley, one of the truest of patriots, and of his brother, Sir Ralph Ouseley, one of the bravest of soldiers.

CHAPTER XI
OUSELEY, ADAM CLARKE,
AND THE BIBLE SOCIETY

In his early collegueship with Hamilton an instance occurred of Ouseley's adroitness in dealing with hostile Roman Catholic hearers. The story was communicated to Mr Arthur for his *Life of Ouseley* by James Tobias, who became a Methodist preacher in 1829, ten years before Ouseley died, but whose father, Matthew Tobias, began his ministry in 1791 and died in 1845. We must necessarily abridge the account, but will omit no essential point.

'It was at Enniscorthy that he preached. His friends tried to dissuade him from attempting it. "Children," he said, "Is it not my Master's work? Would you break my heart by hindering me?" Their opposition was given up. After praying, the crowd increased and became turbulent. Vegetables

were thrown, and then stones, which inflicted on him slight wounds. "Boys," he cried out, "what's the matter? Won't you let an old man talk to you?" "We don't want to hear a word out of your ould head," they promptly replied. "I want to tell you about the Blessed Virgin." "Och, and what do you know about the Blessed Virgin?" "More than you think." "Come," said one of the crowd, "let us hear what he has to say about the Holy Mother." "There was once," said Ouseley, "a young couple to be married at a little town called Cana. The people of the house invited to the wedding-feast the Blessed Virgin and her Blessed Son and some of His disciples. When the Blessed Virgin saw the wine was running short, and fearing

the young couple would be shamed before their neighbours, she whispered to her Blessed Son, 'They have no wine'. 'Don't let that trouble you, ma'am', said he. The Blessed Virgin then said to one of the servants, 'Whatsoever he saith unto you, do it.' He told the servants to fill six water-pots in the corner of the room, and remembering the words of

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the Blessed Virgin, they did it. 'Take some,' he said, 'to the master at the head of the table.' The master said it was the very best wine, and there was plenty of it. All this came of the Holy Virgin's words, 'Whatsoever *he* saith to you, do it'. If the Virgin were here to-day, she would say to us, 'Whatsoever *he* saith to you, *do it.*'" Ouseley then quoted several of the words of the Lord Jesus, expounding and enforcing them, and thus, without giving offence, delivered a good gospel sermon to unfamiliar ears. A voice in the crowd cried out: "It's true for you! It's true for you! If you were tellin' lies all the days of your life, it's the truth you're tellin' now."

May we add a remark of our own? The practical use made by Gideon Ouseley of the first miracle which Jesus wrought in Cana of Galilee was greatly superior to the pretty conceit of one of our own poets, 'The conscious water saw its God, and blushed'.

Of his early comradeship with Ouseley, William Hamilton wrote to Mrs Ouseley, after Gideon's death, of a visit of theirs to Granard: 'An old man with a grey head gathered up a handful of dirt in the street

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and threw it over the crowd right into Mr Ouseley's face. When he got his mouth cleaned, he cried out, "Now, boys, did I deserve that?" "No, no," was the cry from all sides. Shortly after the same fellow came again, and attempted the same thing;

but the people fell upon him, and you would think they were trying to kick twenty devils out of him.’

In 1806 Dr Adam Clarke wrote to Gideon Ouseley on matters relating to the British and Foreign Bible Society. That glorious institution was founded in 1804 by Churchmen, Methodists, and Dissenters. Of the sixteen persons present at the formation of the Society, Christopher Sundius, born in Sweden, but in the very eventful process of time becoming a naturalized English subject and a prosperous London merchant, was one of the number. He heard Wesley twice, and afterwards many of his preachers, and obtained a saving knowledge of the truth and joined the Methodist Society. In 1798 he married, as his second wife, Jane Vazeille Smith, Wesley’s younger step-granddaughter. At the second meeting of the committee of the Bible Society, Sundius presented them

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with a draft for £1,000, which he had solicited and obtained from the Countess of Bath. The committee were much pleased, and appointed him an honorary governor for life. He died in 1835, and his wife survived until 1849. Mrs Sundius (*née* Jane Vazeille Smith), Wesley’s step-granddaughter, was a highly accomplished lady and a pre-eminently holy Christian; she died in an ecstasy of joy, in which she said, ‘I have seen my Saviour!’ in the seventy-ninth year of her age. She was buried with her husband and the children who predeceased them, in the Sundius’ family grave at the back of City Road Chapel. (See *Wesleyan Methodist Magazine*, March, 1904.)

Dr Adam Clarke, when President of the Conference in 1806, wrote to Gideon Ouseley about the British and Foreign Bible Society. He, like Ouseley, was an Irishman by birth, but Ouseley by descent was Anglo-Irish, and Clarke’s ancestors were Scotch. His father had a university degree and taught a school in the

county of Londonderry, where his son Adam was one of his pupils. Both father and son obtained through the Methodists a knowledge of salvation by the re mission

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of sins. By the appointment of Wesley, Adam Clarke began his ministry under him in England in 1782. By self-study he added largely and rapidly to the learning which he had acquired at his father's school. Of the preachers who out-lived Wesley, Adam Clarke became, to the general public, the most distinguished and best-known Methodist preacher. Through his biblical and other writings the University of Aberdeen bestowed on him the honorary degree of LL.D. The Government employed him on the State records known as 'Rymer's *Foedera*', and he was sometimes the guest at Kensington Palace of H.R.H. the Duke of Sussex.

The newly formed British and Foreign Bible Society requested the Conference, in the interests of that Society, to reappoint him to London for a third year, for the usage had been the removal of a minister at the end of two years. The request was granted, and a note in the *Minutes of Conference* explained the reason why, highly commended the Bible Society, and directed collections to be made on its behalf. His commentary on the Bible occupied him

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many years, and editions of it were published after his death. His comment on Genesis 3:1, in which, from exegetical and other reasons, he argued that the creature that Satan entered to tempt Eve was not a serpent, but one of the ourang-outang kind, was a blot on his great work, and caused more amusement than edification. A wit wrote:

The Reverend Dr Adam Clarke asserts
 A monkey, not a serpent, tempted Eve,
 Whose gay fopperies and fine mimic arts
 Were the most likely to deceive.

Dogmatic commentators still hold out
 A serpent, not a monkey, tempted madam;
 Now whom shall we believe? without a doubt
 None knew so well who tempted Eve as Adam.

John Partes Haswell, who entered the ministry in 1812, told the present writer in his young days, that when he was stationed in Edinburgh (1830-3), he attended at the university the lectures of the great Dr Chalmers, one of which was on commentaries. 'As for critical commentaries,' said Chalmers, 'the only critical commentary is that of Dr Adam Clarke. Read it,

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gentlemen, and it will do you good, notwithstanding his peculiarities as a Wesleyan Methodist.'

The letter of Dr Clarke to Gideon Ouseley related to the question whether an Irish version of the Bible should be prepared and issued by the British and Foreign Bible Society. The committee were divided in opinion on the subject. In their discussions some members of the committee argued that it was altogether unnecessary, and quoted letters written by clergymen and others in support of their views. Unfortunately we do not know on what they founded their opinion, except it was that they thought the Irish language was declining and would soon be extinct. Others of the committee argued in favour of giving the Bible in the Irish language to the many who needed it. Ouseley's answer we do not know; but we are sure that he, who preached more sermons in Irish than any other man, would be certain to advise and urge the preparation and issue of an Irish Bible. This we know was done. James

M'Quigg, whose health soon broke down in the Irish Mission, gave himself to the service of the British and Foreign

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Bible Society. The Rev. William Arthur writes of M'Quigg: 'He is said to have been an admirable Irish scholar. He carried the Bible through two editions, and collated it with Bedell's original manuscript. He died while preparing to carry a third edition of the Irish Bible through the press.'

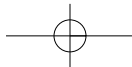
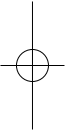
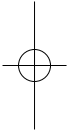
The centenary of the British and Foreign Bible Society was celebrated in 1905 with a magnificent financial success. We should not forget that two of our ministers, the Revs John H. Ritson and Frederic W. Macdonald, have contributed by their talents towards that result. Mr Ritson, lent by the Conference, has now for some years been one of the secretaries of the British and Foreign Bible Society; and Mr Macdonald went specially to the island-continent of Australia, and in its great centres, with his splendid eloquence, pleaded its claims. While we write these lines in this year of grace 1905, a special Thanksgiving Day has been held for the success of the centenary celebrations, and amongst the donations presented was one by King Edward VII, sovereign of the empire of an unsetting sun.

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Ouseley, who received, on the question of an Irish Bible, Dr Adam Clarke's letter from London in 1806, came to England in 1818 and paid a visit to Dr Clarke at St Helens, eight miles from Liverpool, where the doctor was then in residence. St Helens was then in the Liverpool circuit, and Dr Clarke, a Liverpool minister, was also Chairman of the District. One longs for an account of their conversation, but longs in vain. The Methodists of St Helens point out to strangers to this day, with much pride, the house where Dr Adam Clarke resided for a time.

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CHAPTER XII

OUSELEY AND 'IRISH MELODIES'— HELPERS IN CONNEMARA

In Ireland the earliest nickname for the Methodists was 'Swaddlers'. An ignorant priest, having heard John Cennick (who had been one of Wesley's preachers, but then a Moravian) preach from the text, 'They found the Child wrapped in swaddling clothes, lying in a manger', tickled with the unfamiliar word, called the Methodists 'Swaddlers'. A friendly designation given to Ouseley himself by some of the Irish-speaking peasantry was '*Sheedno-var*', 'the silk of men'. He was so styled affectionately by some country people, uninfluenced by the priests. They saw that he really loved them and they felt his words brought tears to their eyes. It was Ouseley's preaching, more than that of his colleagues, which made the people weep. And yet,

because of his gentleness, he sometimes suffered all the more from the physical violence by which he and his colleagues were assailed. William Hamilton writes, 'Last Christmas we were waylaid and robbed of our books. Ouseley was hurt and lost his hat, and had to ride seven miles before he got one. We preached near Eyrecourt and had a battle with the priest and his people. The priest beat my horse greatly, and the people dragged him down the street and I on his back; but the soldiers got me into the barrack yard. Ouseley was hurt. The soldiers loaded their pieces, fixed their bayonets, and formed a square about us, until we preached to the market people. They then put us safe out of the town; but our persecutors got before us and lay concealed. They surrounded us with horrid shouting

as if Scullabogue Barn had been on fire. At another time a big priest and I had been in hold of each other. He had been going to pull my Ouseley down. I could easily have injured him, for he was very drunk.' It strikes us that 'the silk of men' would not grapple with either a drunken or a sober priest.

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One of the methods used by Ouseley to reach the hearts of his out-of-doors hearers was the vocal use of the music which has 'charms to sooth the savage breast'. In Arthur's *Life of Gideon Ouseley* we read: 'Mr Graham Campbell visited an old woman in the county of Wexford, sixty-seven years after the time of which we are now writing. She had been passing through the streets of Newtownbarry, where Hamilton and Ouseley were preaching. The latter was singing a hymn to the air of "Tara's Halls", which attracted her, and she came that evening to hear Ouseley's sermon, and went home to blame her mistress for having "informed the preacher on her", for she declared, "He showed me all that ever I did"; and was convinced that the message had come from God. Through a long lapse of years she adorned the profession of the gospel, and in extreme old age rejoiced in the hope of the glory of God.'

The *words* of 'Tara's Halls' are one of Moore's *Irish Melodies*, written in English; but the air to which his words were sung was from an old Irish song, '*Gra-ma-cree, ma colleen oge, ma Molly asthore*'. The meaning

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of which is, 'The love of my heart, my young girl, my darling Molly'. Moore's lines on 'Tara's Halls' begin:

The harp that once thro' Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul was fled.

Moore was notable in his day for his writings, antecedent to his melodies, and for his own charming singing in the aristocratic circles to which he was admitted in England, including that at Donnington Park, where he was entertained by the Earl of Moira, in the very mansion where Selma, Countess of Huntingdon, had entertained John and Charles Wesley. It was there, in 1807, Moore wrote to a friend in Ireland about collecting the Irish airs: 'Our national minstrelsy has never been properly collected; and while the composers of the Continent have enriched their operas and sonatas with melodies borrowed from Ireland, we have left these treasures, in a great degree, unclaimed, and thus our airs, like too many of our countrymen, have, for want of protection at home, passed into the service of foreigners. But we are come, I hope, to a better period

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of politics and music; and how much they are connected, in Ireland at least, appears too plain in the tone of sorrow and depression which characterizes most of our early songs.'

Moore's *Melodies* began to appear the year following his letter, not in one volume, but in folio numbers, extending over many years.

It was the *air* of 'Molly Asthore', and not the words of Moore, that Ouseley sang in public. The words he used were an Irish or English hymn, or both to a bi-lingual audience.

In 1810 Ouseley received, as one of two colleagues, William Reilly, who was admitted 'on trial' at the same Conference. The appointment was to 'The Galway and Clare Mission'. Mrs Gideon Ouseley resided at Ennis, and was very kind to young Reilly. Gideon took him to Dunmore twice, and introduced him to his aged father and mother. Reilly was astonished at the torrent of Irish eloquence which Ouseley poured forth to a crowd in the street. Some one made a disturbance, and Mr

John Ouseley, hearing of it, said if he knew who the ruffian was he would chastise him for disturbing his beloved Gideon in his own town.

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In Ouseley's earliest efforts at usefulness, about 1792, he visited a family named Cornwall, six miles from Dunmore, and conducted a service in the house, in which a class-meeting was held. Mr Cornwall's son William, a lad at the time, was deeply affected, and Ouseley kept praying over him, nor would he leave until the boy obtained peace with God, through Christ. The Irish Conference of 1814 received William Cornwall as a preacher on trial, and appointed him on mission work. One of his early acts of usefulness was to bring to a saving knowledge of salvation Mr John Ouseley, at which Gideon rejoiced greatly, that his spiritual son was his own father's spiritual father. He wrote the good news to his brother Sir Ralph Ouseley, who was then in Portugal, whither he had gone in the Peninsular War, and continued after it. William Cornwall visited, among other places, the very wild and romantic region of Connemara, and was there made a blessing to a member of the remarkable Martin family. But let us first abridge from a non-Methodist author something about the family.

The Martins claimed to have been settled

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in Ireland from the time of Strongbow. The grandfather of the last owner of the estates told George IV that 'he had an approach from his gatehouse to his hall, Ballynahinch Castle, of thirty miles'. Richard Martin, M.P. for Galway, was lavish in his hospitalities, foolish in his extravagance, eccentric in his habits, but with all that humane and benevolent. As an M.P. he succeeded in getting passed an Act for 'preventing or punishing cruelty to animals', popularly known as 'Dick Martin's

Act'. When he ceased to be an M.P. and was liable to be arrested for debt, he escaped to Boulogne, where he died in 1834. His estates descended to his son, Thomas Barnwell Martin, M.P., who broke the entail, and when he died left the estates to his daughter, who was popularly styled 'Princess of Connemara'. She married a relation, George Bell, who, by royal licence, took the name of Martin. They borrowed largely from an insurance company. Then the years of the Irish famine came, when their tenants could pay no rent, and the Martin property came into the Encumbered Estates Court. Mrs Martin tried to support herself and husband by her pen, first in

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Belgium, then in America, *where she* died after a premature confinement; but the Martins continued to be remembered in Connemara with affection and regret. (See *Vicissitudes of Families*, by Sir Bernard Burke, vol. i.)

The wife and daughter of Richard Martin one day took refuge from a shower in a cottage, and found there William Cornwall, the young Irish missionary; and as he had been made a blessing to John Ouseley of Dunmore, so his intercourse with the lady of Ballynahinch Castle was made a blessing to her. We regret that we have no authentic information to follow her to the end of life.

We are pleased to know that Gideon Ouseley himself preached the gospel in neglected Connemara, and that this wilderness was made glad, to some extent, by William Cornwall, his own son in the gospel.

CHAPTER XIII
OUSELEY IN ENGLAND—IRELAND—
HIS ‘OLD CHRISTIANITY’

Ouseley’s zeal was not insular, but cosmopolitan; for although he loved his native Ireland dearly, yet when Dr Coke prepared to sail for India with a band of missionaries, he offered to go with him. This was not merely because he felt an attachment to Coke, but through his belief that ‘God hath made of one blood all nations of men for to dwell on all the face of the earth’, and that ‘Jesus Christ by the grace of God hath tasted death for every man’.

Ouseley visited England in 1818 and preached at Redditch, where he was made a blessing to a boy named Thomas Collins, who in after life became a remarkable minister. We take the following from the *Life of Thomas Collins*, by Samuel Coley, page 9: ‘In the year 1818, Gideon Ouseley,

the famous Irish missionary, preached at Redditch. His word was clothed with much power. The heavenly power melted many. Thomas, just entering on his ninth year, was there. Under the mighty ministry his heart, prepared by “grace prevenient”, broke utterly. The public service closed, but he would not leave. Touched by such inconsolable sorrow, Ouseley himself led him into the house of the Rev. John W. Close, with whom and with the father, the holy man continued in prayer until the tears of the weeping child were wiped away, and he indubitably received the spirit of adoption. Glad memory of that hour never failed.’

It cannot be irrelevant in a *Life of Ouseley* to give a few particulars of Thomas Collins, his son in the gospel. He offered

himself for the foreign missionary work to the Conference of 1830; he was accepted, and his name placed on the List of Reserve. Early in 1831 he received an invitation to the Wark Mission in Northumberland, which was privately supported by Methodist gentlemen of Newcastle. He consulted the President, who told him he saw no near, prospect

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of a call to the foreign missions, and that he might go. With Wark as his centre, he had long and difficult journeys; but his zeal was quenchless, and his success considerable in a population so sparse and widely scattered. By the Conference of 1832 he was appointed to Sandhurst, in Kent, his first regular circuit, where his ministry was very earnest and successful. There he met Miss Emily Graham, of Edmund Castle, Cumberland, who, under the ministry of Church of England clergymen, had obtained a saving knowledge of God. With her Thomas Collins formed a matrimonial engagement before he left Kent.

At the Conference of 1835 he was appointed to the Orkney Mission (a temporary offshoot of the Shetland Mission). At the end of his first year at Stronsay, Orkney, his four years' probation terminated; but as his superintendent had to go to the Conference, Collins could not also go. In his absence he was admitted into full connexion. He went to London and was married to Miss Graham. On their way to the north of Scotland they were entertained at Edmund Castle by the bride's brother, and the bridegroom preached in the kitchen of the castle. Mr Graham

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had also been converted by Church of England agency, and co-operated with his friend Sir Andrew Agnew in opposing the running of railway trains on Sundays in Scotland.

At the Bradford Conference of 1853, through his kind invitation, we were favoured with Mr and Mrs Collins's hospitality at the one o'clock daily adjournments. We were much struck with his constant spirit of devoutness, with the ladylike manners and high-bred courtesy of Mrs Collins, and the bright intelligence and happy cheerfulness of their two daughters, then in their early 'teens. All of them, save the younger daughter, who still survives, rest from their labours. None of Gideon Ouseley's numerous converts resembled him more closely in soul-converting power than Thomas Collins. In every circuit in which he laboured he left many souls as the result of his ministry of thirty-two years. He kept a journal, which we regret Ouseley did not.

Ouseley's visits to England were made a means of grace to some who heard him. 'Two youths in Leeds, afterwards connected with the press in London, received blessing. One,

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named Gawtress, became editor of the *Watchman* newspaper. The other, James Nichols, became the "learned printer" of Hoxton Square. He printed the second edition of Ouseley's *Letter to Priest Fitzsimmons of Ballymena*.

With Mr James Nichols the present writer was acquainted, and visited him in his last illness. He survived three months after our removal from City Road at the end of August, 1861. In the *Methodist Magazine*, January, 1862, appears the following: 'Died, November 26, aged seventy-six, Mr James Nichols, the learned printer, of Hoxton Square, London. He was well known as the author of several most instructive volumes, and of very copious annotations, classical and theological; and also as the translator of Arminius. His last words were, Hallelujah! Praise the Lord! Amen, Amen.'

Ouseley preached at York, Howden, Hull, Halifax, Wolverhampton, Nantwich, Shrewsbury, Broseley, Liverpool, Chester, and other towns, with blessed results. He went to Madeley, and, notwithstanding its memories of John and Mrs Fletcher, he had little to say about it, except that he thought it a 'poor

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village', and that at Broseley, in the near neighbourhood, he was glad 'the people gathered in spite of a terrible storm'. Ouseley says nothing, in the paper in which Mr Arthur found this, of good done, but one day Mr Arthur mentioned it to an acquaintance, and his friend told him that his mother, 'a dear old saint of eighty', had informed him that she found peace with God on the occasion of the visit of Ouseley, the Irish missionary, to Broseley.

On his return to Ireland, Ouseley reengaged as zealously and self-denyingly as before in his missionary work. In 1819, 400 persons, under his ministry, joined the Society in the counties of Wicklow and Carlow. The Society at Arklow had increased from 40 to 200, and at Bandon they had added about 200. Philip Rorke, fifty years of age, heard some Methodists read the Bible near Borrisokane; heard Ouseley, and became anxious about his soul. He was a member of several Roman Catholic confraternities. He applied to one priest to know what to do; he advised him to go on a pilgrimage to Lough Dergh. Another directed him to go to our Lady's

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Island. Ouseley gave him spectacles and a spelling-book, so that he could read the Bible. He lived a witnessing disciple, in an artless way, praying and talking with his neighbours.

A more remarkable case was that of John Feely, who had intended to enter the priesthood, but who obtained a saving

knowledge of God through Charles Graham, and became a fellow-labourer of Ouseley's, preaching sweetly in the Irish tongue, and adorning the gospel in a Christian walk. Feely entered the Wesleyan ministry in 1821 and died in 1860.

Although some of the priests were violently hostile to Ouseley, and instigated the brutal mobs that hounded him with savage cruelty, all were not so. Some of them treated him with gentleness and kindness, and invited him to their dwellings. With these he had friendly controversies. One such was reprov'd by a young fellow fresh from Maynooth for inviting such a guest. The aged priest retorted, 'Mr Ouseley is a gentleman and a scholar, which you are not'.

Finding that a great obstacle to his work in Ireland was the prevalent belief of Roman

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Catholics that Protestantism was a new religion, and that their being old, was consequently true, Ouseley, having published several tracts, brought out his *magnum opus*, *Old Christianity against Papal Novelty*. It was favourably reviewed in the *Wesleyan Methodist Magazine*, 1827. In 1828, the *Church Magazine, or Christian Examiner*, contained a favourable review of the fifth edition, which begins: 'We are glad to have an opportunity of calling the notice of our readers to this valuable manual of controversy. Perhaps no book among Irish Protestants in the controversial line has got into more circulation and been of more service,' &c., &c.

At the Conference of 1839, in the obituary of Gideon Ouseley, the following reference is made to this work: 'His book entitled *Old Christianity*, a work of superior value, evinces very great research, and gives him a rank as a man of no inconsiderable literary acquirements, while it exhibits marks of having been touched by a master hand.'

Ouseley was occasionally greatly gladdened by receiving letters from Roman Catholic readers of *Old Christianity*, who had become

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Protestants through its perusal. One long letter was from a Mr Great. In coming from school in his fifteenth year, he heard Ouseley preach in the street from the text, 'There is no other name given among men whereby we can be saved', &c.; which made him think, 'Is this possible?' In adult life, 'That work of yours,' he tells Ouseley, '*Old Christianity*, fell into my hands; this volume ended all my pursuit in the discovery of truth. After two years I embraced the Reformed Church, and then encountered persecution on every side.' He tells of a young man, Peter F--, designed by his parents for the priesthood, to whom he lent Ouseley's book, who also 'embraced the Established Church'.

Ouseley received a letter from a man in the Island of Achill, who told him he had become a Protestant through reading *Old Christianity*.

He also received a letter from Upper Canada, dated March 20, 1834, and signed John Flannagin, Wesleyan minister. The writer says that before he left Ireland he had never been in a Protestant place of worship, nor heard a Methodist preacher,

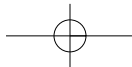
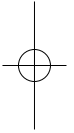
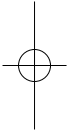
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except that once, when he was fourteen years of age, in the street at Coothill, he heard Gideon Ouseley. 'I thought you,' writes Mr Flannagin, 'the worst man in existence. I had heard so much about you, of your burning so many Catholics, that I really wished that God would kill you.' In Canada he heard the gospel preached, and found salvation. 'I thought of you; I wanted to see Father Ouseley; I dreamt of you; I longed to tell

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you what the Lord had done for me. Thank God, I am happy
in the Lord. May God support you in your declining years!



CHAPTER XIV

OUSELEY'S CLOSING YEARS AND DEATH

In 1835 Gideon Ouseley was heard in Ireland by a young minister; in 1836 by a youth in his early 'teens; and in 1837 by a young layman, all of whom became biographers of Ouseley.

The young minister was the Rev. William Arthur, who writes: 'During my first year in the ministry (1835-6), I paid a short visit to my home in Banbridge. I preached on Sunday, and was to preach again on Tuesday, before leaving for my circuit next morning. Meanwhile, Mr Ouseley came to town. I invited him to occupy the pulpit. It was arranged that I was to preach first, and he to follow. He took his text, 1 Timothy 4:16, "Take heed unto thyself", &c. I sat behind him in the pulpit, and instead of addressing the people, turning round, he

addressed me as his beloved "Timothy". As he went on I wished I could escape unseen; but before the close, my heart was full, and I could have fallen on the neck of my venerable preceptor and embraced him.' Thirty nine years after this William Arthur wrote the *Life of Gideon Ouseley*.

The youth who heard Ouseley in 1836 was the writer of these lines. The place was the town of Athlone on the Westmeath side of the Shannon. I noticed a crowd in the distance, and I trotted off to see what it could mean. An old man was standing on the steps of a shop, closed, as it was Sunday. Those near the speaker were well-dressed people. On the outside was a gang of ruffians armed with stones. I asked one of them, 'Who is that speaking?' He replied, 'Githan Ouseley, the swaddlin'

pracher'. In about twelve minutes after my arrival the service closed. I was struck with the fearlessness of Ouseley. He was the first Methodist preacher I ever heard, and as I belonged to the Established Church I had not the remotest prospect of ever becoming a Methodist. Yet here I am, in the sixty-first year of my ministry and the

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eighty-fourth year of my age, writing a *Life of Gideon Ouseley*.

The young layman who heard Ouseley in 1837 was Mr John Hay, a native of Edinburgh, then residing at Mountmellick, Ireland. He went to the chapel to hear the much-talked-of preacher. The service was a very blessed one, and resulted in Mr Hay's conversion. The Irish Conference of 1840 accepted him for the ministry, and he laboured in Irish circuits eight years, and was then transferred to the British Conference, and died in 1894, much loved and respected.

The Rev. John Hay is introduced here as William Arthur's assistant in writing his *Life of Gideon Ouseley*. Of Mr Hay's work Mr Arthur testifies: 'He arranged, classified, and indexed the entire mass of materials. There were altogether twenty-eight manuscript books, besides a number of lesser documents, copies of writings, and so on.' In the body of his book Mr Arthur writes of 'my friend, the Rev. John Hay, without whose loving labour on the Ouseley papers I could never have undertaken to prepare this memoir'. We may regard John Hay as an assistant biographer of Gideon Ouseley.

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In his labours Ouseley was befriended by the Irish aristocracy, especially by the Earl of Roden, Lord Lorton, Lord and Lady Farnham, and Lord and Lady Castlemaine. The last-mentioned stood by him in Athlone when he was heard by the present

writer. Lady Castlemaine was a daughter of the Earl of Clancarty, and sister of the last Archbishop of Tuam, who, when he was rector of Ballinasloe, the parish church undergoing repairs, asked permission to celebrate morning service in the Methodist chapel, and sometimes came to hear John Woodrow, Methodist preacher, in the evening. He was heard to say, 'If all the Methodist preachers can preach like that good man, it is not surprising if the world follow them'. When Dr Trench was Bishop of Elphin he asked a clergyman in whose church he was holding a visitation, 'Mr Blundell, have you any Methodists in your parish?' The clergyman replied, 'Hipwell, my clerk, a Methodist, knows more about them than I do'. Turning to the clerk the Bishop asked, 'Do your preachers come once a fortnight?' 'Yes, my lord.' He then asked who they were, &c. When Archbishop of Tuam, the

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Methodist missionaries had practical proof of his Grace's good-will.

Ouseley, one night in December, 1838, was stopped by three robbers in Whitefriars Street, Dublin, who knocked him down, gave him a kick in the side, tried to get his watch, and ran off with his bag, which contained his papers. He was attended by Sir Philip Crampton, Surgeon-General. A week before his birthday he wrote:

Through waves and clouds and storms
He gently cleared my way.

After this he preached at several places and delivered his last sermon at Mountmellick. The week before he was confined to bed he dined twice with Judge Crampton. In his final illness he was nursed lovingly by Mrs Ouseley, the gentlest, sweetest, and saintliest of ladies, who had been his wife fifty-six years. His nephew Bonsall asked him, 'What do you think now of

the gospel you have preached all your life?’ He replied, ‘It is life and light and peace.’ On May 14, 1839, Gideon Ouseley, the wonderful Irish missionary, died. His last words were, ‘I have no fear of death. The Spirit

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of God sustains me. God’s Spirit is my support.’ His mortal body was buried in Mount Jerome Cemetery.

In less than three years Gideon’s grave was opened to receive the mortal remains of his brother, Sir Ralph Ouseley, who died at Lisbon, in the military service of Portugal. His nephew Alderman Bonsall was with him before and when he died, and brought the body to Dublin. Again the grave was opened, in 1853, to receive the remains of Mrs Ouseley, who during the fourteen years of her widowhood lived the life of a saint in the home of Alderman and Mrs Bonsall.