Explanation of Sites

JOHN & CHARLES WESLEY METHODIST HERITAGE TOUR OF ENGLAND, WALES & SCOTLAND

Wed., March 19: Oxford, Stratford-upon-Avon

OXFORD

The city is famous as the seat of the University of Oxford, the second oldest (dating from AD 1200; the University of Bologna predates it by about 12 years!) and best-known universities in the world. Oxford is also an industrial center with printing operations; other manufactures include motor vehicles (the mini) and steel products. Among the city's many notable structures are the churches of Saint Michael (11th century) and Saint Mary the Virgin (13th century); the Bodleian Library; and the circular Sheldonian Theatre (1664-1669), designed by the famed architect Sir Christopher Wren. Also here are the Museum of Modern Art (1965) and the Ashmolean Museum (1683), containing the university's outstanding collections of art and archaeology. An early Saxon trading settlement was located near the fords in the rivers here. During the 10th and 11th centuries the town was attacked by Danes. By the 13th century, with the establishment of the university, it had become a major educational center of Europe. Charles I had Oxford as his capital from 1642 to 1645, during the English Revolution. Truly an iconic university city, Oxford is speckled with spires and beautiful historic buildings.

CHRIST CHURCH COLLAGE, Oxford University

Christ Church (sometimes known as "The House") a college of the University of Oxford founded in 1546 by King Henry VIII. The college is uniquely a joint foundation of both the university and the cathedral of the Oxford diocese, so it's chapel is also the cathedral for the area: Christ Church Cathedral. This extremely prestigious college has slightly less than 700 students (females first admitted in 1980!) and boasts 13 British prime ministers among its alumni. Other famous alumni here included King Edward VII, King William II of the Netherlands, William Penn, writers Lewis Carroll (*author of Alice in Wonderland*) and W. H. Auden, philosopher John Locke, and scientist Robert Hooke. Two Nobel laureates, Martin Ryle and John Gurdon, studied at Christ Church, and Albert Einstein was a research fellow here.

Most importantly for us, both John (1720-1724) and Charles (1726-1729) Wesley graduated from Christ Church College! John seems to have coped easily with the course in Divinity and Classics. He graduated in 1724 but stayed on for a further year to qualify for his M.A. at Lincoln College.

CHRIST CHURCH CATHEDRAL

This is the cathedral church of the diocese of Oxford as well as the chapel of Christ Church College. The cathedral/chapel is a splendid gothic building and well preserved. On this site stood the convent church where Oxford's patron saint, Frideswide, was buried in the 8th century. Around her shrine in the 9th and 10th centuries a group of priests lived a communal life, doing pastoral work,

and in the 12th century the monastery became the Augustinian priory of St. Frideswide. The present building dates from this time. By the 13th century it was a major place of pilgrimage. Cardinal Wolsey began the building of his college here and had plans to replace the building with a new chapel in 1524. He fell from power and his plans were never completed, preserving the 12th century building. When, in 1546, Henry VIII created the Anglican Bishop of Oxford, he designated the college chapel as the cathedral, created a unique combined institution.

Christ Church College is where both John and Charles Wesley attended. As students, both John and Charles Wesley attended many services here, and, as a Fellow, John took turns preaching here for many years.

THE GREAT HALL

Completed alongside the kitchens in the 1520s, the Hall has been in almost constant use since the 16th century. The table at the far end of the Hall is known as High Table and it is here that senior members of the college dine. King Charles I made the Deanery his palace and held his Parliament in the Great Hall during the English Civil War. Both John and Charles would have eaten many meals here. The Hall has been given new fame as the inspiration and filming for the Great Hall in the Harry Potter series. The nearby Bodly Staircase is also the inspiration for Harry Potter's moving staircase.

LINCOLN COLLEGE, Oxford University

Associated with County Lincoln to the north, Wesley was admitted on scholarship to Lincoln College because his home town, Epworth, was in County Lincoln. John Wesley began pursuing ordination in the Church of England while at Christ Church College. So, after his graduation in 1724, he attended Lincoln College for a year, earning his M.A. in 1725. He was then ordained deacon in the Church of England and was also elected a Fellow of Lincoln in March 1726, which included a modest stipend. Some of his duties as faculty included teaching, serving as a tutor (John tutored Greek) and preaching at Christ Church on rotation. From 1727-1729 John served in Epworth as curate for his father at St. Andrew's and St. Pancras' parish churches. He did return to Oxford to fulfill his preaching duties and visit his brother Charles, who was a student at Christ Church College. In 1729 Lincoln College recalled John back to residency as tutor in Classics, Divinity and Logic. His brother Charles was now a student at Oxford, also at Christ Church College. Charles had formed a small group to study the New Testament and ways of becoming better Christians by visiting prisons and teaching the prisoners to read and write, and helping the poor and needy. Within a few months their methodical way of life led other students to refer to them derisively as "The Holy Club" or "Methodists." Charles asked John to provide faculty leadership for the group. The original members of "The Holy Club" were John Wesley, Fellow of Lincoln College, Charles Wesley, student of Christ Church College, William Morgan, commoner of Christ Church College, Mr Kirkman of Merton College, Mr. Ingham of Queens College, Mr Broughton of Exeter College, Mr Clayton of Brazenose College and Mr James Hervey. In 1733 they were joined by George Whitfield.

John often asserted that his special post as Fellow authorized him to preach in every pulpit in England, as he was not assigned to any one parish ("I look upon the whole world as my parish!"). Even after leaving teaching duties at the college, John retained his status as Fellow (and preaching rotation at Christ Church), only relinquishing it in order to get married (a Fellow had to be single!). Wesley's study is still preserved, although it is used by a current professor.

THE COTSWOLDS

The Cotswolds are a range of hills in southwestern and west-central England, an area about 25 by 90 miles. The area has been designated the "Cotswold Area of Outstanding Natural Beauty." This beautiful area includes parts of several English counties, including Gloucestershire, Oxfordshire, Wiltshire, Somerset, Worcestershire, and Warwickshire. It's northern part is marked by the famous Stratford-upon-Avon, Shakespeare's village.

STRATFORD-UPON-AVON

Stratford-upon-Avon, marking the northern tip of the Cotswolds, is famous as the birthplace of William Shakespeare (1564-1616), who lived and worked in the late 1500s during the reign of Elizabeth Tudor, or Elizabeth I. Shakespeare is considered by many to be one of the world's greatest authors, and certainly the greatest English playwright. Although Shakespeare spent the bulk of his working life in London, he was born, was raised and retired in Stratford. Tourism is the basis of the town's economy. The town has wide, pleasant streets and numerous half-timbered Tudor houses, including the one, on Henley Street, in which Shakespeare was born. Nearby, at Shottery, is the cottage of his wife, Anne Hathaway. On the river is the Shakespeare Center, which includes a library and art gallery and the Royal Shakespeare Theatre (built in 1932 on the site of the original theater that was burned down), where his various plays are continually performed.

HOLY TRINITY CHURCH, STRATFORD-UPON-AVON - Shakespeare's Grave

Officially, "The Collegiate Church of the Holy and Undivided Trinity," this parish church dates from the 12th century. The current structure dates largely from the 15th century. It's biggest claim to fame, perhaps, is being the local church of William Shakespeare. Although Shakespeare spent much of his working life in London, he was baptized, married and buried at his church in Stratford. A large funerary monument honoring the poet stands against the wall, but Shakespeare's grave is a plain engraved stone slab in the chancel. His epitaph reads

"Good frend for Iesvs sake forbeare, [Good friend, for Jesus' sake forebear/refrain]
to digg the dvst encloased heare. [to dig the dust enclosed here.]
Bleste be ye man yt spares thes stones, [Blessed is the man who spares these stones,]
and cvrst be he yt moves my bones." [And cursed be he that moves my bones.]

It is suggested that this epitaph is a warning to prevent both the removal of Shakespeare's body to Westminster Abbey and the exhumation of his body for examination. His wife is buried in the grave next to him.

COUNTESS OF EVESHAM -Dinner Cruise

Countess of Evesham is a popular, well established family-run 70-foot restaurant cruiser. It sails some of the most delightful stretches of the gently flowing River Avon, offering peace, tranquility and enchanting views. Operating throughout the year, the heated vessel travels down the River Avon to Luddington and back. Throughout the evening, the boat lights up the river banks, creating a memorable atmosphere.

Thurs., March 20: Warwick, Nottingham

WARWICK CASTLE

Warwick Castle has been called "The finest medieval castle in England." Many visitors to England claim this castle to be among their favorites in Britain. The castle is complete and has a long 500 year history. At one point, this castle housed some of the most powerful men in English history. It was commissioned by William the Conqueror in AD 1068, and in 1471 it was the medieval household of the mighty Earl of Warwick. The whole castle has been set up in an interactive display, showing how various parts of the castle would have looked during the castles various eras in history. For example, the stables show Richard Neville, Earl of Warwick, also known as "The Kingmaker" (circa 1460) preparing for battle (wax figures are used), whereas in the stately rooms one finds a 1898 reception underway with Winston Churchill present (again, all wax figures). It offers a good overview of life in medieval England.

Warwick's greatest claim to fame was of its Earl, Richard Neville, Earl of Warwick (1428-71) and called "The Kingmaker," was an English statesman. In 1449, Henry VI, king of England, granted Neville the earldom of Warwick, which had belonged to Neville's wife's family. During the Wars of the Roses, he supported the Yorkist faction (Henry VI was of the opposing side, the Lancastrians). He was rewarded with the governorship of Calais in France in 1456. He took part in the Yorkist victories at Northampton in 1460 and at Towton in 1461. Henry was deposed from the throne of England and the Yorkist Edward IV was proclaimed king in 1461. Warwick then virtually ruled the kingdom until 1464. Increasingly at odds with Edward, he fled to France in 1470 and allied himself with Margaret of Anjou, whose husband, the deposed Henry VI, was being held prisoner in the Tower of London. That same year Warwick invaded England as a Lancastrian and defeated Edward IV. Warwick had Henry released from imprisonment in September 1470 and restored him to the throne. When Edward IV returned and the Yorkists rallied to his banner, Warwick was outmaneuvered. He was slain in the Battle of Barnet.

The dungeon tour is a spooky, guided experience. Reenactors involve tour members using humor and scare tactics. In June 2005, Warwick Castle constructed one of the world's largest working siege engines. The trebuchet is 59 foot tall, made from over 300 pieces of oak and weighs 22 tonnes. It sits on the riverbank below the castle. The trebuchet takes eight men half an hour to load and release.

YE OLDE TRIP TO JERUSALEM PUB RESTAURANT -launching of the Crusades

This pub claims that it was established in 1189 AD, the year that Richard the Lionheart became king and Pope Gregory VIII called for a Third Crusade to the Holy Land, as the meeting point for English crusaders. There is no documentation, however, to verify this date. The building rests against Castle Rock, upon which Nottingham Castle is built, and is attached to several caves, carved out of the soft sandstone. Evidence suggests that these caves were originally used as a brewhouse for the castle, and may date from around the time the castle was built in 1067. The pub is also one of several pubs claiming to be the oldest in England. Lack of documentation to verify leaves the claim unclear. The oldest parts of the current building were likely constructed between 1650 and 1660.

SHERWOOD FOREST - MAJOR OAK

Although local folklore claims that this large English oak tree was used by Robin Hood and his merry men for shelter and sleeping, the tree's age is estimated to be only 800-1000 years old.

That means that at the time of Robin Hood (circa 1190), the tree was only a small, young tree at best! It's current vast crown and sprawling branches certainly evoke a tree in which people could sleep. Other traditions hold that the current tree grew from an acorn of Robin Hood's tree at the same location. The huge tree (the second largest in England) is estimated to weigh 23 tons, has a girth of 33 feet and a canopy of 92 feet. Its name originates from Major Hayman Rooke's description of it in 1790. Support chains were first fitted to the tree in 1908, and its massive limbs have been supported by scaffolding since the 1970s. In 1974, fences were installed around the tree to protect it from root damage, since the number of visitors to the tree was compacting the soil around it. In July 2020 the tree was reported as vandalized, with a three-foot section of bark fallen off.

SCROOBY - Pilgrim town

This small village (population about 300) is the home of William Brewster, leader of the Pilgrims. The Manor House belonged to the Archbishops of York and at the end of the sixteenth century, was occupied by William Brewster Snr, the Archbishop's bailiff, who was also postmaster. His son, William Brewster Jnr, took that post in the 1590s after a job as an assistant to the Secretary of State under Queen Elizabeth I. He became dissatisfied with the Anglican Church as it was developing at the time, and, along with William Bradley and Richard Clyfton, started holding separatist meetings at the Manor House. Fleeing religious persecution, a band of the Separatists left for the Netherlands (Holland) in 1608. Then, in 1620 Brewster and other Separatists sailed to America on the Mayflower as the leader of who were later called the Pilgrim Fathers. Brewster became the governor of the Plymouth Colony. Only earthworks remain of the Manor House, and the area is private land. The parish church of St Wilfrid, the church where William Brewster worshiped, has an octagonal spire.

ST. WILFRID'S PARISH CHURCH, SCROOBY - Mayflower Pilgrim Parish church

The church was built in the 15th century, and was restored by the Victorians in 1864 after many years of disrepair. The church is noted for its octagonal spire. Scrooby was home to a Separatist Puritan group from 1606–8, which fled to Holland in 1608 and then in 1620 sailed to America in the Mayflower. William Brewster, one of the Pilgrim Fathers and a ruling elder, worshiped in Scrooby Church. The church preserves William and Mary Brewster's pew and the baptismal font and records of their children. Today services are held at the church on the first and third Sunday of the month. The church congregation consists mostly of village residents.

BAWTRY - Pilgrim town

Bawtry is a market town and civil parish of about 3,500 people. The name likely comes from the Old English words ball ("ball") and trēow ("tree"), meaning it was a "(place at) ball-shaped tree." It started as the site of a Roman settlement, and in AD 616 the Anglo-Saxon King Aethelfrith died in battle here against Raedwald, King of East Anglia. A market was first recorded in 1247, growing as a river port and as a local commercial center. By the mid-14th century, the port was exporting wool and other items overseas. It grew again in the Elizabethan period through the shipping of millstones. The market town was sustained as a stop on the River Idle as a port to the English Channel, the Great North Road in the coaching era and the Great Northrn Railway. Pilgrim Father William Brewster came from Austerfield, about a mile north of Bawtry. George Morton (1585–1624), Pilgrim Father and publisher of Mourt's Relation, was from Bawtry.

AUSTERFIELD -Pilgrim town

Austerfield is the home of many of the Pilgrims who came to America in 1619 in search of religious freedom. The Pilgrims were part of the Puritans in England, a group of very conservative Christians who wanted to "purify" the Church of England (Anglican Church) of all things that were not absolutely vital for Christian worship. For example, they did not want candles on the altar. Austerfield is the place of birth of William Bradford, one of the leaders of the Pilgrims. Other pilgrims came from the nearby towns Babworth and Scrooby.

WROOT -Church served by John Wesley

To supplement his meager income, Rev. Samuel Wesley took on pastoral care of Wroot, a tiny village about five miles west of Epworth in 1726. During Samuel's ailing health (1727-1729), John took leave of his duties at Oxford University and served as curate (local pastor) under his father of St. Pancras Parish Church from 1727-1729. John's sister, Mehetabel (a noted poet), wrote of the inhabitants of Wroot to her sister Emilia:

Fortune has fixed thee in a place Debarred of wisdom, wit, and grace –
High births and virtue equally they scorn, As asses dull, on dunghills born;
Impervious as the stones their heads are found; heir rage and hatred steadfast as the ground.
With these unpolished wights, thy youthful days, Glide slow and dull, and Nature's lamp decays:
Oh what a lamp is hid 'midst such a sordid race!'

The church was rebuilt of brick in 1879. A modern stone commemorates the link to the Wesleys at the entrance to the churchyard and there are framed pictures giving the history of the Church inside. It is thought that two of John's sisters are buried in the churchyard but their graves are not marked.

EPWORTH -Hometown of the Wesleys

Epworth is a market town and civil parish on the Isle of Axholme in north Lincolnshire. Axholme is an island because, until it was drained in 1627–1629, it was an inland island, surrounded by rivers, streams, bogs and meres. It's population is about 4,300.

Epworth is first mentioned in *The Domesday Book* (AD 1086). King Charles I (1642-51) granted permission to drain the marshy land of the area, which disrupted local people for disrupting their supply of fish and waterfowl. Their resentment towards the king led to their siding with Parliament against the king in the English Civil War (1642–1651). Even so, the outstanding piece of irrigation engineering turned thousands of acres of marsh and bog, which had been impassable except in high summer or hard frost, into the rich arable farmland.

As the birthplace of John Wesley and Charles Wesley, Epworth has given its name to many references within Methodism. Their father, Samuel Wesley, was the rector from 1695 to 1735. The Old Rectory, a Queen Anne style building, rebuilt after the fire of 1709, has been completely restored and is now the property of the World Methodist Council. It is maintained as a museum.

The Church of England parish church of Saint Andrew is on a hill overlooking the town. Its architecture suggests that its oldest part may have been built in the late 12th century with later additions in the 14th and 15th centuries. The Rev. Samuel Wesley, father of John and Charles Wesley, was Rector here (and is buried in the churchyard).

Epworth is described as the 'Home of Methodism' and there is a Methodist church in the centre of the town. This was built in 1888 (opened for worship in 1889) and continues to be a busy hub in the centre of the community. The church (along with the town as a whole) attracts hundreds of visitors from around the world each year tracing the history of the Methodist movement. There is a trail around the town linking the sites which were significant for the Wesley family. Alexander Kilham, founder of the Methodist New Connexion, was also born in Epworth.

RED LION PUB & MARKET CROSS

The main "coaching" inn and pub of historic Epworth. The Red Lion has kept many of its original features and has a charming period interior that complements its character as a traditional English country Inn. Later in life, John Wesley often stayed at this inn on his visits back to his hometown. In the 'Tartan Room' hangs a portrait depicting John Wesley being rescued ("plucked from the burning" from the fire in the rectory in February 1709. The inn is located at the main town square, facing the Market Cross. Across England, crosses were commonly erected at the main town square. In Epworth the cross is long gone, but the five steps upon which the cross stood still remain. John Wesley famously preached from the Market Cross steps on his visits to Epworth later in life when he was barred from preaching at St. Andrew's Parish Church. A plaque on the steps marks Wesley's preaching from there.

Fri., March 21: Epworth, York

ST. ANDREWS PARISH CHURCH, EPWORTH

During recent work to install underfloor heat (2012-14), evidence was discovered of a Saxon building on this site. The current church was mostly rebuilt during the 14th and 15th centuries but incorporates a 12th century nave. In 1641 the chancel was partly destroyed during the civil war (Epworth supported Parliament against the royal forces) and a smaller chancel was built.

The church is chiefly constructed in the gothic Perpendicular style, although the north and south arcades of the aisles date to about 1200. The tower is from the 15th century. The nave was re-roofed in 1782 and the names of the churchwardens and carpenter are visible carved in the beams. In 1868 major restorations were carried out, including the addition of an organ. Major restorations were undertaken between 1999-2014. The church has a fine peal of eight bells in the tower

The church is best known for the fact that Samuel Wesley was Rector from 1697 to 1735. The Wesley children, including John and Charles, were baptized in the font and probably received their first Communion from the C17 chalice which is still used on special occasions. John Wesley assisted his father as curate from 1727-1729, also serving as pastor for St. Pancras church in nearby Wroot. Directly outside the church's south door is Samuel's grave. In 1742, John had returned to Epworth to preach to the people there. The new vicar (pastor) did not agree with Wesley's "fanatical" views and would not allow him to preach in the church. Wesley solved the problem by mounting on top of his father's tomb and preached to the crowd directly outside the church! He could not be removed, for that plot was "Wesley" land! Wesley claimed that a larger crowd assembled to hear him preach than was inside for worship! Wesley returned to Epworth a number of times, visiting the Methodist society there and usually preaching outdoors at the market cross.

Epworth's British Methodist Church (19th century) has the communion table from St. Andrew's that was used during Samuel Wesley's time. The Methodist Church also has the famous "Wesley window."

EPWORTH: THE OLD RECTORY

The Epworth Old Rectory was the parsonage for the vicar of St. Andrew's Parish Church. Now it is maintained as a museum to Methodism. It is the parsonage in which the Wesley children were raised. Samuel and Susanna moved to Epworth in 1697 so Samuel could serve as the Parish Rector (Vicar or pastor/minister) of St. Andrew's Parish. They came with four living children (another three had previously died in infancy).

In 1701 Samuel and Susanna had a heated argument over the monarchy. Samuel supported William III while Susanna considered James II to be the true king. Samuel is reported to have declared, "If we have 2 kings we must have 2 beds!" as he stormed out of the Rectory. He rode off to London where he stayed for a year before returning to Epworth to collect his belongings in preparation to going overseas. While back in Epworth, part of the Rectory was destroyed by fire, a misfortune that reunited the Wesleys!

The result of this reconciliation was the birth of their 15th child: a son named John Benjamin in June 1703 (called "Jackie" by his family during his childhood). There were to be 4 further children including Charles, the great hymn writer, who was born in 1707.

Susanna taught all of her ten children who survived infancy once they reached the age of five. She taught them in the home (rectory) for three hours in the morning and a further three hours in the afternoon. Susanna seemed to have had a special affection for John, however, for one time she wrote, "I intend to be more particularly careful of the soul of this child than ever I have been."

One night in February 1709 some hostile parishioners of Epworth set fire to the Rectory. Samuel rescued the children and the family nurse who brought the infant Charles to safety. When they counted heads they found that Jackie (John), then five-and-a-half, was missing! He appeared at the window of his second-story room calling for help. Samuel attempted to run back inside to rescue him, but the stairwell was enveloped in flames. Two ingenious men made a human ladder (one man standing on another's shoulders) to reach the window. Jackie was pulled from the window just as the thatched roof fell in. After that Susanna often referred to John as "A brand plucked out of the fire" (Zech. 3:2). The famous painting of the fire at Epworth can be seen at Methodist Church House in Marylebone Road.

The fire destroyed the rectory, so a new rectory (the current one, now called "The Old Rectory") was constructed for the family. It was finished in 1709 (a good example of Queen Ann architecture). This current "old rectory" is where it all began. Here Susanna continued to teach all her children, and "Jacky" remembered that each Thursday evening Susanna would privately tutor him in the dining room for three hours!

John lived here for five years, and then at the age of 10-and-a-half, in 1714, he was sent to Charterhouse boarding school in London. During those years he often returned to be at home with his parents. Charles also had warm memories of his childhood here. Charles told how on Christmas day, 1716, a ghost caused all kinds of noises in the attack. The children named the ghost "Old Jeffery." Susanna wrote, "there was such a noise in the room over our heads, as if several people were walking, then running up and down stairs that we thought the children would be frightened." As she and her husband searched the house in vain fo the culprit, Old Jeffrey continued "rattling and thundering in every room, and even blowing an invisible horn at deafening decibels." The mysterious loud noises occurred regularly for a month, and then disappeared as suddenly as they began.

John returned to live at Epworth rectory from 1727-1729 when he assistedhis father as curate at St. Andrews and St. Pancras Parish Churches. He also lived here briefly after his father's death in 1735 when John helped with the transition to the new pastor. John had been invited to succeed his father as rector, but John felt his calling was at Oxford and so declined.

YORK

York is second only to London as an important city, and it is the capital of northern England. In fact, York even served as the capital of England at one point. York's importance is expressed in the fact that the second oldest son of the reigning monarch is given the title "The Duke of York." In the 1st century AD the site was occupied by the Romans, who named it Eboracum and turned it into

one of the most important military fortresses in Roman Britain. Here the Roman emperors Lucius Septimius Severus and Constantius I died, and in 306 Constantine the Great was proclaimed emperor (finally crowned in AD 312). The town was made the capital of the Anglian kingdom of Northumbria in the 7th century. During the Dark Ages, the Pope sent bishop Augustine to England in AD 597 to establish church centers in Canterbury and also York. York became an episcopal see about 625, and by the 8th century it was renowned as a center of learning. York's importance continued, as it was the capital of Viking England, when the Danish Vikings ruled northern England. It was conquered by the Dane Vikings in 867, and later it became a vassal state of the West Saxons when they drove the Vikings back to Denmark. William the Conqueror considered York one of the greatest treasures "he" received when he conquered England, and he built a motte-and-bailey castle soon after he arrived in the 1000s to help fortify York. It continued as an important trade city in the medieval ages for it was a prosperous port and commercial center; its famous cycle of miracle plays was produced during this time. The House of York vied for the English crown during the War of the Roses. Then in 1644, during the English Revolution, York surrendered to the Parliamentarians under Oliver Cromwell after the Battle of Marston Moor nearby. Economic decline, caused by the loss of the wool trade, was arrested in the 19th century, when York developed as a rail center. The city suffered much bombing during World War II. Currently, York is still the capital of the industrial North. On a fun note, York was also home to Terry's chocolates (like the chocolate orange) until closure in 2005. York is also where the Kit Kat bar was invented (in 1935 at Rowntree's of York) "The original four-finger bar was developed after a worker at Rowntree's York Factory put a suggestion in a recommendation box for a snack that 'a man could take to work in his pack.'"

In York are many medieval architectural landmarks, of which the most prominent is the Cathedral of Saint Peter, popularly known as York Minster. Constructed between the 12th and 14th centuries, the cathedral is a magnificent example of Gothic architecture and contains more medieval glass than any other church in England. The medieval city is encircled by well-preserved walls (largely 14th century), which contain four of the main fortified gates, or bars. Remains of two Roman towers may also be seen. Among the city's notable museums is the Jorvik Viking Center, opened in 1984, which preserves artifacts from the Danish ("Viking") period.

YORK SITES OF INTEREST

City Walls: York is a perfect medieval walled city, complete with cathedral and castle inside the still-standing city walls originating in the 1200s. Some of these walls were build directly upon the original Roman walls, and the layers can still be seen today at some points. A gate of the city wall is called a "bar," which is the old Viking word for gate. We will climb the wall at Monk Bar, which contains a well-preserved (and rare!) original wooden portcullis, and descend at Bootham Bar. The walls of the city used to be heavily manned with soldiers, and they have seen many battles.

The Shambles: Here is one of the best preserved narrow medieval streets in England. It is called "The Shambles." A plaque there reads, "The ancient street of the butchers of York, mentioned in the Doomsday Book of William the Conqueror. It takes its name from the word "shamel," meaning the stalls or benches on which the meat was displayed--later versions of which can still be seen today. It was rebuilt about 1400 when it assumed its present character." The Shambles is one of the narrowest streets in England, and the cobble stones still show wear from medieval carriages. From the second story of two opposite buildings, people can shake hands across the street!

Merchant Adventurer's Hall: The hall is empty on the inside, although the timbered rafters are impressive. The merchants were the lifeblood of any medieval city, and they were closely aligned in various guilds. In York the most powerful of the city's many guilds built this hall in 1350s as a place for them to conduct their business.

Abbey of St. Mary: This medieval abbey is now just outlined with stone ruins. This was the most important, influential and wealthiest monastery in the North of England during the Middle Ages.

Roman Wall: Nearby the abbey is the Multangular Tower along the city wall, where the Medieval wall and tower was built directly upon the 12-foot thick roman wall. The different layers can be seen.

The King's Manor: An ancient inn at which King Henry VIII, Charles I and Charles II stayed while in York. Charles II's original crest still hangs above the door. It is now a restaurant.

Holy Trinity Church: Off Goodramgate ("Gate" is the old Viking word for "street") is Holy Trinity Church. Although this church is now defunct, it still contains the original Reformation box pews, put into the church in the 1500s. Up until the Reformation, all the people used to stand during worship services, and so none of the older churches contained original seating! During the Reformation (1500s) the sermon time was extended and it became too long to stand for the whole service (sometimes a couple of hours!). The most normal solution was to put wooden "box pews" in the nave. The churches, then, used to charge "pew rent" for those people who were willing to pay for a place to sit. Naturally, the more wealthy families were able to "buy" the better pews. Those too poor to pay pew rent still stood. As time progressed, box pews were replaced by normal pews so that all the people could face the speaker. Holy Trinity Church, for some reason however, kept its Reformation box pews. They are a RARE treasure as virtually all box pews were removed long ago.

King's Square: At the end of Goodramgate is King's Square. On a building there is a plaque commemorating the place where the early Methodists used to meet. The upper story of this building was the meeting place of York Methodists from 1753 to 1759. John Wesley, Charles Wesley and George Whitfield preached here on several occasions during that time. The actual room, which the Methodists occupied, was destroyed by fire and replaced by the present room about the year 1880.

The Jorvik Viking Centre: This is a museum to the Vikings who lived and ruled in York over 1000 years ago. While digging for a department store, these extremely rare remains of Viking dwellings were discovered. They were promptly excavated and preserved, and a museum was opened over them. Viking dwellings were built with wood, and so only a handful of their remains exist. This is one of York's greatest treasures!

Fairfax House: The Fairfax House is a beautiful and luxurious townhouse completed in 1762. It is now completely restored and houses an outstanding collection of period furniture. This house is important for us because it lets us get a glimpse of what kind of house John Wesley would have visited when calling upon wealthy city residents. Pay special attention to the plaster ceilings!

Clifford's Tower: Near the Fairfax House is Clifford's Tower, a motte-and-bailey style castle. This is an excellent example of the stone motte-and-bailey style castle built in the Norman style (AD 1000s–1200s). Most were replaced in the Middle Ages with the more "traditional" style castle–with walls, towers, drawbridge and moat. William the Conqueror first built this motte to help hold York against attack. The bailey was built in stone in the 1200s. The hill should be covered in spring daffodils.

Walk Around York Minster: "Minster" is an old word for a very large church. York's "minster" became a cathedral, but the word "minster" stuck nevertheless. It is the largest gothic cathedral in Britain, and as a church it is second in size only to St. Paul's cathedral in London. From the outside the gothic architecture can be appreciated, which enabled the building of such immense structures. One noticeable characteristic is the flying buttresses, which were built as external and free-standing supports for the massive weight of the cathedral roof.

You will walk past the Treasurer's House, which was built for the treasurer of York Minster. Nearby is St. Michael le Belfry's Anglican Church, in which the infamous Guy Fawkes was baptized. Guy Fawkes was the leader in the plot to blow up Parliament with gunpowder, but was caught and was burned at the stake instead. Each year on November 5, the English commemorate Fawkes' capture by burning local bonfires upon which they burn an effigy of Guy Fawkes.

York Minster: The cathedral was built over 250 years, from 1220 to the 1472. It is one of the greatest cathedrals in the world! We find beautiful medieval stained glass windows, including the "Great East Window" (the largest expanse of medieval stained glass in the world), the Perpendicular Gothic "Heart" West window, the famous Early English Gothic "Five Sisters" North window, and the South Rose window. The Rose window was successfully salvaged from fire in the 1980s, when lightening struck the south transept. The stone Rude Screen across the apse portrays the various kings of England. The choir boasts fabulous wooden carving, including the misericords. Off the North transept is the chapter house, which served as the meeting house for the medieval monks. This chapter house is the largest one in England without a central support column. It is also possible to climb into the tower and descent into the Norman Crypt below, containing the tombs of many famous bishops and leaders of York (all these for "extra charge").

WALWORTH CASTLE, DARLINGTON

Walworth Castle Estate dates back to 1150. Between 1189 and 1576, Walworth Castle and it's estate were owned by the Hansard family, known as the "Handsome Hansard's." It was then sold to Thomas Jenison in 1576 and continued to be owned by the Jenison family until 1759. In 1586, Elizabeth Jenison added many of the features of the castle, including the solid oak staircase and the ornate coving. On 14th April 1603 Elizabeth Jenison entertained King James VI Scotland, who was travelling down to his coronation to become King James I of England. Elizabeth's son and successor William was a Roman Catholic and a rebel; he was imprisoned for refusing the take the oath of allegiance to the Crown. This brought great suffering to the family and debt and dilapidation to the castle after his death. In 1775 the castle was sold to John Harrison and eventually passed to his grandson. In 1931 the estate was sold to Lord and Lady Palmer. During the Second World War, the castle served as a holding prison for high ranking German and Italian officers. In 1950, Walworth Castle was sold to Durham County Council where it was used as a school for girls. The council then sold the castle to a private couple who turned the property into a hotel in 2000. The castle has been lovingly restored, highlighting many of its original features.

Sat., March 22: Durham, Roman Fort, Lindisfarne, Scotland

DURHAM

A northeastern county of England, with a capital city by the same name. The built-up area had a population of just over 50,000. The city was built on a meander of the River Wear, which surrounds the center on three sides and creates a narrow neck on the fourth. The surrounding land is hilly, making it strategically important.

Durham was founded in 995 by Anglo-Saxon monks seeking a place safe from Viking raids to house the relics of St. Cuthbert. The church the monks built was replaced by the present Durham Cathedral after the Norman Conquest, a UNESCO World Heritage Site. From the 1070s until 1836 the city was part of the semi-independent jurisdiction ruled by the prince bishops of Durham which acted as a geopolitical buffer between the kingdoms of England and Scotland. During the Industrial Revolution, the Durham coalfield was heavily mined, with dozens of collieries operating around the city and in nearby villages. Historically, Durham was also known for the manufacture of hosiery, carpets, and mustard. The city is the home of Durham University, which was founded in 1832 and therefore has a claim to be the third-oldest university in England.

DURHAM CATHEDRAL

Durham Cathedral is one of the best Norman Cathedrals in the world. The Norman style, the style before the gothic, is comparable to the Romanesque style in France. It is characterized by its thick walls, small windows and huge round columns to support the structure. A special feature of Durham Cathedral is the ornately and variously carved round columns; it is said that there is more stone in just the columns of Durham Cathedral than in the whole of a gothic parish church!

The cathedral had its beginning as the resting place for the body of the great St. Cuthbert of Lindisfarne Abbey. St. Cuthbert died in 685 at the Abbey and was buried in the sands of the island. In 995 when Viking raiding threatened the security of the Abbey, the body of the saint was taken to the mainland to find a safe resting place. The site of the current cathedral was chosen, for the rocky height and the Wear river provided protection. A crude church was built to house the shrine. When William the Conqueror encountered resistance from the northern Anglo-Saxons, he finally appointed a succession of Norman bishops to establish a monastery centered around the holy shrine. They tore down the tiny and "insulting" Anglo-Saxon church and from 1093 built the cathedral we see.

The current cathedral houses many important graves and artifacts of Christian history in Britain. The tomb of St. Cuthbert, so instrumental in bringing Christianity to North Britain, is still in the cathedral. He lived circa 630-687AD and was first a monk in the monastery of Melrose, Scotland. He became a leader in bringing Northern Christianity, especially the monasteries, under the direction and authority of the Roman Church. He followed his Abbot to Lindisfarne Abbey 664. He longed for more time to devote to meditation and prayer, and so in 676 he retired to the tiny and inhospitable Farne Island just off of Holy Island. His island can be seen from the Abbey at Lindisfarne. After trying to avoid being made bishop many times, he finally accepted, reluctantly, the bishopric of Hexham late in 684 then Lindisfarne in 685. Two years later he returned to his Farne hermitage, dying shortly thereafter. His remains were placed in a specially built shrine in Durham Cathedral in 1104.

The Venerable Bede's tomb is also in Durham Cathedral. Bede lived 673?-735AD and was an English Benedictine monk, scholar, and great historian. His greatest work is his *Ecclesiastical History of the English People*, a detailed history of England from the Roman occupation to 731AD. Knowledge of England before the 8th century rests substantially on Bede's work, on his painstaking

efforts to gather documents and oral testimony and evaluate them according to the best critical standards of his time. He introduced the system of dating events from the birth of Christ (although he was off by four years!) and did careful work on historical chronology.

Also at the cathedral is the tomb of the famous 19th century scholar, J. B. Lightfoot. Lightfoot is the first theologian to introduce the modern exegetical method for reading the Bible. His method was to look at the literal meaning of the text and understand each passage as it was originally intended, considering the place it is found within text (interpreting each passage within its context).

Durham Cathedral also has a wonderfully preserved cloister.

NEWCASTLE-UPON-TYNE

Newcastle formed the top point of the "Methodist Triangle" inside of which Wesley focused most of his energies while leading the Methodist Movement. The "Triangle" is made up of London in the South East, Bristol in the South West, and Newcastle in the north. A humorous entry in John Wesley's journal about Newcastle-upon-Tyne provides a vivid description of how he went around to each Methodist society once a year and interviewed all the Methodists there, inquiring if they were indeed following the Wesleyan disciplines in their lives. He would refuse to renew the "subscriptions" for those that he felt were not meeting expectation. He records, "Upon leaving the society at Newcastle-upon-Tyne, I left the society half the size, but twice as strong."

HADRIAN'S WALL

Hadrian's Wall is an ancient Roman stone and masonry wall, constructed to protect the northern boundary of Roman Britain against hostile northern tribes. The Romans tried to conquer the fierce northern Pict (Scottish) tribes, and when they could not they decided to simply wall them off. Emperor Hadrian of Rome ordered its construction around AD 122. The wall extended 73 miles from Solway Firth to the mouth of the Tyne River and was about 20 feet high and about 8 feet wide. A military road ran along the south side of the wall, and a series of heavily garrisoned forts and sentry posts were built along its length. The wall also marked the frontier of Roman civil jurisdiction. Only about 10% of the original wall is still visible today. Much of the eastern part of the wall was repurposed into building Carslile Cathedral, for example!

HOUSTEADS ROMAN FORT (VERCOVICIUM) ALONG HADRIAN'S WALL

This is the most complete remains of a Roman fort in Britain, and was on the outer western limits of an empire that reached east all the way to the deserts of Arabia! Visible remains of the five-acre fort include its four impressive gates, hospital, granary, headquarters building, flush-water latrines, bath house and under-floor-heated commandant's house. Nearby is an extant section of Hadrian's Wall still standing.

BAMBURGH CASTLE -Drive by

On the coast just south of Holy Island is Bamburgh Castle. In the AD 400s the site was the location of a fort capital of a surrounding Celtic/Briton kingdom. The Anglo-Saxons took control in 590, and the Normans later built a castle on the stite, which forms the core of the current castle. The castle passed hands a number of times and underwent various restorations. The castle is privately owned and was last restored in the Victorian era. Interestingly, some authors have identified the castle as *Joyous Guard*, the mythical castle home of Sir Launcelot in Arthurian legend.

HOLY ISLAND: LINDISFARNE ABBEY

The history of Holy Island goes back to ancient Irish Christianity, whose patron saint was St. Patrick (AD 389?-461?). In AD 563 an Irish monk, St. Columba went to Iona, a small island off the west coast of Scotland, and set up a monastery there. Iona became the center of Christianity in northern Britain, and the monks acted as missionaries to the local peoples. One of the Irish monks at Iona, St. Aidan, traveled southeast into present day England and established a monastery on Holy Island in AD 635. From this monastery, Christianity spread into northern England. St. Cuthbert (died AD 687), the Island's most venerated saint, became bishop and organized the monastery and Christianity in the North under the authority of the Rome.

Lindisfarne Priory became one of the most important centers of early Christianity in England. By land, the island is accessible only at low tide via the modern causeway. The monastery became a pilgrimage place after miracles were reported at the shrine of St. Cuthbert. It was also a site of great scholarship, study and learning. The monks at Lindisfarne produced the world-renowned Lindisfarne Gospels, copied and illustrated in AD 698. They are one of the earliest complete copies of the Gospels in Western Europe, and we were able to see them on display in the British Library in London. Their amazing beauty has made them one of the most prized art pieces of early medieval Christianity.

The earliest monks were driven out by the Vikings, but Lindisfarne was re-established in the 12th century. It is at that time that the buildings were constructed, the remains of which we see today. The famous "rainbow arch" has become a celebrated landmark.

The tiny little island viewable from the priory is “St. Cuthbert’s Island.” St. Cuthbert lived there and was famous for praying for hours there on his knees.

BERWICK-UPON-TWEED -Drive by

As we head to Edinburgh, we will drive by Berwick-upon-Tweed, arguably England’s most dramatic walled town. Originally Scottish, Berwick was sacked 13 times before finally falling into English hands in 1482. Berwick’s close ties with Scotland remain today with Berwick’s football team being the only side in England to play in the Scottish league.

City Walls: Berwick’s great Elizabethan walls (still intact) were built to keep invading Scots from entering the town. One can walk almost the full length of these walls, taking in spectacular views across the River Tweed estuary.

Castle & Ramparts: The remains of a medieval castle, superseded by the most complete and impressive bastioned town defenses in England.

The Royal Border Bridge: A tall, stone arch railway bridge: this landmark of Berwick is hailed as one of the finest bridges of its kind in the world.

Holy Trinity & St Mary's Church: Founded in 1650 and set within the historic Elizabethan walls of Berwick, this is England’s most northerly parish church. This Civil War Church is the only parish church built during the time of the English Commonwealth, when England was under the leadership of Oliver Cromwell. It has a distinctive style and houses installations by Lutyens, a John Knox Renaissance pulpit, and panels from the 13th century castle.

SCOTLAND

The Picts, a fierce and warlike people, successfully resisted conquest by the Romans. In AD 122, to ward off the Pictish threat to the imperial positions in northern Britain, the Roman emperor Hadrian ordered construction of a rampart from Solway Firth to the mouth of the Tyne River. Remnants of this rampart, known in history as Hadrian's Wall, are still extant. After the Roman

withdrawal from Britain in 409, the Picts systematically raided the territories of their southern neighbors. In the course of the Germanic conquest (the Anglo-Saxons) many fleeing Britons withdrew into the region of the Picts in the north. The most northern part was occupied toward the beginning of the 6th century by the Scots, Celtic invaders from northern Ireland.

Christianity spread among the Picts led by Saint Columba, an Irish missionary who came from northern Ireland in 563. The Picts battled the raids of the Vikings. In the 10th century the Alban kings finally repulsed the Vikings. It was Duncan I that finally consolidated the Scottish domains, thereafter known as Scotland. Duncan's reign was ended in 1040 with his assassination by Macbeth (a story immortalized by Shakespeare), who then became king of Scotland. Macbeth, according to history a successful king, held the throne until 1057, when he was defeated and killed by Duncan's son Malcolm Canmore (Malcome III). In 1097 Edgar, son of the sixth son of Malcolm and St. Margaret, ascended the Scottish throne. During the reigns of Edgar and his brothers Alexander I and David I, English influence (from their mother) spread in Scotland; they established the Anglo-Norman feudal system in Scotland.

In the 12th and 13th centuries, boarder disputes led to battles with the English and the English monarchs. In the last part of the 1200s Edward I of England (the conqueror of the Welsh and the builder of the Welsh castles), proclaimed suzerainty over Scotland and intervened on behalf of one of the heirs of the Scottish throne, a grandson of David I. Certain sections of the Scottish nobility formally recognized the English king's overlordship in Scotland. Many Scottish nobles and the overwhelming majority of the Scottish people, however, bitterly resented English interference in their national affairs. Wars broke out among Scottish leaders (including William Wallace and Robert Bruce) and King Edward I of England.

In 1307 Edward II ascended to the English throne and abandoned his father's plan to subjugate Scotland. He refused, however, to grant independence to Scotland, and the war between the two nations continued. It finally ended with Scottish victory 1328, when the regents of the young Edward III of England approved the Treaty of Northampton. This treaty recognized Scotland as an independent kingdom. When Edward III grew up, however, he renewed the struggle to reduce Scotland to vassalage, and fighting continued for 200 years.

In the 15th century, under the Scottish Stuart dynasty (including Robert II & III and James I-IV), the country was further devastated by the war with England and the power of the nobles increased. Shortly after the turn of the 16th century James IV married Margaret Tudor, daughter of Henry VII of England, but friction between the two nations continued. In 1513, Henry VIII met James IV's invading army, where James was killed and his army routed.

Soon the Protestant Reformation began to gain headway in Scotland. James V married the Catholic daughter of the French royal family. Battles again sprang up, and James V was killed. James's daughter Mary, still a child, was sent abroad to be raised at the French court in 1548. The return to Scotland in 1559 of John Knox, a Protestant leader who had been exiled, added to the political ferment and gave impetus to the Reformation. Trouble continued when Mary was married to the Catholic future King of France. In 1559 Knox and his followers resorted to open rebellion. Elizabeth I of England quickly provided the insurgents with financial and military aid. In June 1560 the Scottish Protestant leaders assembled in a special parliament, abolished the Roman Catholic church in Scotland and adopted a Calvinistic Confession of Faith.

In August 1561 Queen Mary ("Queen of Scots") returned to Scotland; her husband, Francis II, had died just 17 months after becoming king of France. A loyal Roman Catholic and having a claim to the English crown, Mary became the central figure in bringing Roman Catholicism back to Scotland and, later, in England. The final contest between Scottish Protestantism and Roman

Catholicism was marked by conspiracy, murder, rebellion, and civil war. In 1567, after Mary's army was defeated in battle, she was forced to abdicate in favor of her infant son, James VI, born in 1566 of her union with Lord Darnley. Imprisoned in Scotland, Mary escaped in May 1568, but failed to regain her throne. She then fled to England, only to become the captive of Queen Elizabeth I, who finally had her put to death for treason after many years in prison.

By 1586 James VI had asserted control of his government and had made a military alliance with Elizabeth. He refused to intercede on behalf of his mother, who was executed in England in 1587. In religion, he tried to steer a middle course, allowing a Presbyterian form of church government at the local level, but appointing bishops who represented royal authority over the church as a whole. He was a capable administrator and made the power of the monarchy dominant in Scotland. On the death of Elizabeth I on March 1603, James VI inherited the crown of England as James I. Finally, after centuries of war, the Scottish and English kingdoms were united. It was this king, James I, who commissioned an English translation of the Bible in 1611. It became known as the King James Bible.

During the reign of Charles I, the son of James 1 (of England) and IV (of Scotland), the English Civil War broke out (1640s). Many Scots supported Parliament against the king in return for a promise that Presbyterianism would be established in both realms. This promise was not kept, and after Charles I's execution, England's Lord Protector, Oliver Cromwell, defeated Scottish uprisings. When Charles II was restored to the throne in 1660, Scotland again set up their own parliament. Scotland played no part in the overthrow of Charles II's Roman Catholic successor, James VII (also James II of England) in 1688 (The Glorious Revolution), but the Scottish Parliament immediately recognized the new king, William III (William of Orange), as William II of Scotland. In the Highlands support for the exiled king (James VII of Scotland and James II of England) remained strong. These supporters were called the Jacobites.

In 1707 the Scottish Parliament voted itself out of existence, and Scotland became part of the United Kingdom of Great Britain with guarantees of its own legal system and church polity. Thereafter, Scottish representatives sat in the British Parliament at Westminster. The union, however, was opposed by many of the Highland Scots, who rose in support of James VII/II's son ("The Old Pretender") and grandson ("The Young Pretender" or "Bonnie Prince Charlie") in the Jacobite rebellions in the 1700s (during Wesley's life). They were finally defeated in 1745, and the government forced the breakup of the clan system in the Highlands.

Scotland enjoyed the "Scottish Enlightenment" focused in Edinburgh, one of the most important cultural centers of 18th-century Europe (see "Edinburgh" below). Industrialization began in the late 1700s, and in the course of the 19th century, Scotland was transformed from an agricultural nation into an industrial nation.

With the decline of Britain as a world power in the second half of the 20th century, Scottish nationalism once again became a significant political force. Strident calls for independence were heard in the general elections in the mid-1970s. Although the Scots continue to insist on unique provisions of law and local government, the drive for separation has been muted in recent years by increased prosperity.

ORMISTON, EAST LOTHIAN -Drive by

As we come into Edinburgh from the East on the A1 we'll pass Ormiston, East Lothan, on the south. A touching story is tied to the church here, dating from about 1805:

An elderly preacher was rebuked by one of his deacons one Sunday morning before the service. "Pastor," said the man, "something must be wrong with your preaching and your work.

There's been only one person added to the church in a whole year, and he's just a boy." The minister listened, his eyes moistening and his thin hand trembling.

"I feel it all," he replied, "but God knows I've tried to do my duty."

On that day the minister's heart was heavy as he stood before his flock. As he finished the message, he felt a strong inclination to resign. After everyone else had left, that one boy came to him and asked, "Do you think if I worked hard for an education, I could become a preacher, perhaps a missionary?"

Again tears welled up in the minister's eyes. "Ah, this heals the ache I feel," he said. "Robert, I see the Divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Many years later an aged missionary returned to London from Africa. His name was spoken with reverence. Nobles invited him to their homes. He had added many souls to the church of Jesus Christ, reaching even some of Africa's most savage chiefs. His name was Robert Moffatt (1795-1883), the same Robert who years before had spoken to the pastor that Sunday morning in the old Scottish kirk. Lord, help us to be faithful. Then give us the grace to leave the results to you.

(Note, Robert innovated the modern mission station, followed by countless missionaries since. Also, Robert's son, James, was a renowned Scottish theologian who translated the Bible into what is called The Moffatt Translation, and is considered the first "modern-language" Bible.)

Sun., March 23: Edinburgh, Scotland

EDINBURGH -Capital of Scotland

Edinburgh is the administrative center and capital of Scotland. It is the second largest city in Scotland, after the industrial center of Glasgow. It is, however, Scotland's financial, cultural, educational, and service-industry center. The city is also one of the major tourist centers of Great Britain as is remains one of the cultural capitals of the world.

Edinburgh's central dominating landmark is Edinburgh Castle, rising on sheer cliffs above the city. Located here is the 11th-century Chapel of Saint Margaret, the city's oldest structure. The Castle Rock is connected to the 16th-century royal Scottish residence of Holyrood Palace by a road known as the Royal Mile, the main thoroughfare of the Old Town district of the city. Other notable buildings and structures in Edinburgh include Saint Giles Cathedral of the National Church of Scotland (largely 15th century); the Parliament House built in 1639 and used until 1707; the Gothic memorial to Sir Walter Scott; and the house of the 16th-century Protestant reformer John Knox. The University of Edinburgh (1583) is especially noted for its schools of medicine and law.

Castle Rock was occupied by the Picts about the 6th century AD. In the 11th century Malcolm III, king of Scotland, had his castle here, and his wife, St. Margaret, built a small church. King Robert Bruce granted Edinburgh a charter in 1329. The town became (1437) the national capital following the murder of James I, king of Scotland, at Perth, the former capital. Edinburgh lost much of its commercial and administrative importance in 1603 when James VI of Scotland became James I, king of England, and departed for London. By the Act of Union with England (1707), the Scottish Parliament was dissolved. Edinburgh expanded beyond its medieval boundaries in 1767. During the 18th and 19th centuries the city flourished as a cultural center; it was the home of, among others, the writers Robert Burns, James Boswell, and Sir Walter Scott and the philosophers Adam Smith and David Hume.

EDINBURGH SITES OF INTEREST:

Edinburgh Castle: Edinburgh Castle is historically the principal royal fortress of Scotland, perched on Castle Rock, a massive volcanic rock that towers dramatically over the city of Edinburgh. Overlooking the North Sea, the rock has long occupied a key strategic position on the North Sea inlet called the Firth of Forth. It has consequently been fortified from very early times. Saint Margaret's Chapel, built in the 12th century in memory of St. Margaret, queen and wife of Malcolm III, is the oldest structure on the rock. Because of continuous remodeling and alteration of the fortifications on the rock over the centuries, little remains of the medieval fortifications. The battlements, towers, prisons, and palaces date from virtually every stage of Scottish history. The finest buildings date principally from the reign of James IV, during the late 15th and early 16th centuries; the Great Hall, with a superb hammer-beam roof, is perhaps the most significant. James IV was also responsible for improvements made to the 15th-century Royal Palace of James I (King of Scotland 1406-1437), situated on Crown Square, within the Castle, and it was in a room here that James VI of Scotland (who later became James I of England) was born to Mary, queen of Scots in 1566. Today, the castle, which is open to visitors, is the scene of an annual performance of military drum and bagpipe music, known as the Edinburgh Military Tattoo.

A highlight of the castle is the firing of the One o'Clock Gun. It fires at one o'clock every day, except Sundays, Good Friday and Christmas Day from Edinburgh Castle's Half Moon Battery. It is one of only a few surviving time signals, once a common feature of ports around the United Kingdom. The precise timing allowed ships' captains to set their chronometers accurately. This enabled them to calculate longitude, and so to determine the shortest route at sea, saving them time and money. It was first fired on 7 June 1861 from an 18-pounder field cannon, of the type now visible around the castle's battlements. Various other types of gun were used until 2001, when the present 105mm field gun was introduced.

St. Giles Cathedral: Saint Giles, dedicated to a St. Giles, a French hermit, was built by the Normans in order to impose Roman Catholicism on the Scots. In 1385 the church was burned by the English during one of their many battles. The current structure was then built in Gothic style in the 1400s, although the "crowned" stone steeple survives from the former church. Protestant reaction against the Roman Catholic church was severe in Scotland, and in 1560 the church was stripped of all its Catholic ornaments and made a church in the National Church of Scotland. John Knox, the great Scottish reformer and preacher served as the pastor of this church. While its pastor, he spread the Protestant teachings of John Calvin in Scotland, and the Scottish became fiercely Protestant. He was buried in the cathedral in 1572. This church knew Mary, Queen of Scots, who had come down the "royal mile" from the palace of Holyroodhouse. John Knox was one of her unrelenting critics. In 1603 England and Scotland were united when King James IV of Scotland inherited the English Crown and became King James II of England. St. Giles was then made Cathedral only briefly from 1633-39 and again from 1662-90 when there was a foolish attempt to impose the Anglican Church from England unto the Scottish. The church reverted back to the National Church of Scotland. Although its proper name is "The High Kirk of St. Giles in Edinburgh," it is still called "St. Giles Cathedral" by most people.

Palace Holyroodhouse and Abbey Ruins: According to legend, the Abby and Holyroodhouse was founded by King David I of Scotland in 1128, who witnessed a cross, or "rood" on the site, appearing miraculously between the antlers of an attacking stag. Over many of the turbulent centuries Scotland has known, Holyrood also developed into the palace for the Scottish

monarchs. Thus it became a powerful symbol of the Church and monarchy. The abbey was destroyed during Scotland's turn to Protestantism. After the kingdoms were united, the official residence for the reigning monarch remained in London. Holyrood, however, has remained the official residence in Scotland of the reigning monarch. The palace is closed to the public when the monarch is in residence.

Mon., March 24: Manchester & Birmingham

THE LAKE DISTRICT

The Lake District is a region and national park in Cumbria in northwest England. A popular vacation destination, it's known for its glacial ribbon lakes, rugged fell mountains and historic literary associations (Beatrix Potter, John Ruskin, and the Lake Poets). Market towns on scenic Derwentwater are home to traditional inns, galleries of local art and outdoor equipment shops. Stan Laurel was also from the Lake District, born about 45 miles south of Scotland.

LOWTHER CASTLE, WESTMORLAND, LAKE DISTRICT

This impressive crenellated country house belonged to the Lowther family, latterly the Earls of Lonsdale, since 1150. It is a fully managed ruin, open to visits by the public to the shell of the castle and some of the gardens since 2011. Francis Knollys escorted Mary, Queen of Scots to Lowther Hall (as the house was then known) on July 13, 1568 on her way to Wharton Hall and Bolton Castle. Lowther Hall was rebuilt in the late 17th century on a grand scale. The current ruin was a mansion built for the 1st Earl of Lonsdale between 1806 and 1814, and it was only at that time that the site was designated a "castle." The family fortune was squandered by the extravagance of the 5th Earl of Lonsdale, a famous socialite, and the castle was closed in 1937. In the Second World War, it was used by a tank regiment. Its contents were removed in the late 1940s and the roof was removed in 1957. The shell is owned by the Lowther Estate Trust.

MANCHESTER

Manchester was right at the heart of the Industrial Revolution, becoming the UK's leading producer of cotton and textiles. Manchester is also famous for being the first industrialized city in the world. Manchester was responsible for the country's first ever working canal in 1761 and the world's first ever railway line in 1830. The town became "abominably filthy" and was "often covered, especially during the winter, with dense fogs ... there is at all times a copious descent of soots and other impurities." Manchester became linked with the Atlantic Slave Trade: imported cotton from America was transported by railroad from Bristol to be made into cloth. As the museum records, "But innovation and profits went hand in hand with inequality and exploitation, in Manchester's mills, where thousands of workers toiled in time with machines, and on plantations in the Caribbean, South America and the United States, where millions of enslaved people were forced to grow the cotton that supplied them. Overcrowded and polluted, industrial Manchester was like nothing ever seen before. The consequences of Manchester's growth were dramatic and sometimes dreadful, prompting people in Manchester to innovate and campaign for solutions to the challenges facing the first industrial city." During the 19th century most textile manufacture moved to newer mills in the surrounding towns while Manchester remained the centre of trading in cotton goods both for the home and foreign markets, but pollution from burning coal and gas remained a considerable nuisance into the 20th century. Today Manchester is also known for its two football (soccer) teams, Manchester United and Manchester City.

SCIENCE AND INDUSTRY MUSEUM OF MANCHESTER (textiles, industrial revolution, Rolls Royce!)

The Science and Industry Museum in Manchester traces the development of science, technology and industry, highlighting Manchester's instrumental role. Manchester led the world into the industrial revolution, particularly through the development of its cotton industry. There are extensive displays on the theme of transport (cars, railway locomotives and rolling stock), power (water, electricity, steam and gas engines), Manchester's sewerage and sanitation, textiles, communications and computing. The museum is housed at the terminus station of the world's first railway ("steam powered, inter-urban railway") which opened as the Liverpool & Manchester Railway in 1830. The museum opened in 1969, with close ties with the University of Manchester Institute of Science & Technology. Exhibits at the Science and Industry Museum include:

- A replica of the Manchester Baby (the first electronic stored-program computer, built at the University of Manchester in 1948)
- Ericsson's Novelty – A replica incorporating parts from the original steam locomotive of 1829
- Examples of historic railroad locomotives covering 150 years.
- A large collection of stationary steam engines, hot air engines, diesel engines, hydraulic pumps, large electric generators and other similar machines. Most of these machines are operational and occasionally can be seen running. This exhibit includes the last stationary steam engine built to power a mill.
- Spinning and weaving machines, covering all the steps from wool to textile. These machines are run for a few minutes at scheduled times.

STOKE-ON-TRENT; "THE POTTERIES"

Stoke-on-Trent is the World Capital of Ceramics. The city was formed in 1910 from the federation of six towns in County Staffordshire. It is the home of the pottery industry in England, it is known as "The Potteries." It had its foundations as the crossing point on the Roman road that ran from present-day Derby to Chesterton. Since the 17th century, the area has been almost exclusively known for its industrial-scale pottery manufacturing. Companies such as Royal Doulton, Dudson, Spode (founded by Josiah Spode), Wedgwood (founded by Josiah Wedgwood), Minton (founded by Thomas Minton) and Baker & Co. (founded by William Baker) were established and based there. The local abundance of both coal and quality clay led to the early development of the local pottery industry. Although other production centers in Britain, Europe and worldwide had a considerable lead in the production of high-quality pottery, Josiah Wedgewood initiated methodical and highly detailed research and experimentation, carried out over many years, and nurtured the development of local artistic talent. Wedgwood cut the first sod for the canal in 1766 and erected his Etruria Works that year. He raised the pottery business to a new level. The construction of the Trent and Mersey Canal (completed in 1777) enabled the import of china clay from Cornwall together with other materials and facilitated the production of creamware and bone china. Josiah Spode introduced bone china at Trent in 1796, and Thomas Minton opened his manufactory. The area produced a large number of notable 20th-century ceramic artists. By 1947 about 20,000 men worked in the area coal mines supporting the potteries. The last pit closed, however, in 1994.

WEDGWOOD

Wedgwood is an English fine china, porcelain and luxury accessories manufacturer that was founded on May 1, 1759 by the potter and entrepreneur Josiah Wedgwood. It was rapidly successful and was soon one of the largest manufacturers of Staffordshire pottery, exporting across Europe, Russia and to the Americas. Wedgwood is especially associated with the "dry-bodied" (unglazed)

stoneware Jasperware in contrasting colors, particularly "Wedgwood blue" and white. Jasperware has been made continuously by the firm since 1775. It's most profitable lines, however, have been in table china and refined earthenware creamware. Since it's founder, Wedgwood has been a leader in design and technical innovation. The company remained successful and in the hands of the Wedgwood family until WWII. Since then it has declined, along with the rest of the English pottery industry. In 1987 Wedgwood merged with Waterford Crystal and later added Royal Doulton. Since 2015 it has been owned by a Finnish consumer goods company.

Josiah Wedgwood (1730–1795), came from an established family of potters. He established his own pottery with his wife's dowry and led "an extensive and systematic programme of experiment." In 1765 he created a new variety of creamware, a fine glazed earthenware, which became the staple of his future tablewares. After supplying Queen Charlotte with a teapot, she gave special permission to call it "Queen's Ware" (from 1767). It had the additional advantage of being relatively light, saving on transport costs and import tariffs in foreign markets. It competed well with European ceramics and drove many competitors out of business.

Josiah Wedgwood was a good friend of John Wesley. Wedgewood gifted Wesley the famous "Wesley Teapot" decorated with Methodist preacher John Cennik's "Table Grace" ("Be present at our table, Lord....").

BIRMINGHAM

Birmingham, West Midlands, is the second-largest city in Britain with a metro population of 4.3 million. Although it was a market town in the medieval period, Birmingham grew during the 18th century during the Industrial Revolution. Most significant was the development in 1776 of the industrial steam engine by James Watt and Matthew Boulton in Birmingham. Supplying a seemingly limitless source of power, this was arguably the pivotal moment of the entire Industrial Revolution and a key factor in the worldwide increases in productivity over the following century. By 1791, Birmingham was being hailed as "the first manufacturing town in the world." Birmingham's distinctive economic profile, with thousands of small workshops practicing a wide variety of specialized and highly skilled trades, encouraged exceptional levels of creativity and innovation; this provided an economic base for prosperity that was to last into the final quarter of the 20th century.

Birmingham schoolteacher Rowland Hill invented the postage stamp and created the first modern universal postal system in 1839. Alexander Parkes invented the first human-made plastic in the Jewellery Quarter in 1855.

From the summer of 1940 to the spring of 1943, Birmingham was bombed heavily by the German Luftwaffe in what is known as the Birmingham Blitz. The city was also the scene of two scientific discoveries that were to prove critical to the outcome of the war. In 1940 Otto Frisch and Rudolf Peierls first described how a practical nuclear weapon could be constructed, and the same year the cavity magnetron, the key component of radar and later of microwave ovens, was invented by John Randall and Henry Boot. Details of these two discoveries, together with an outline of the first jet engine invented by Frank Whittle in nearby Rugby, were taken to the United States by the Tizard Mission in September 1940, in a single black box later described by an official American historian as "the most valuable cargo ever brought to our shores."

The damage done to the city's infrastructure during the war, in addition to a deliberate policy of demolition and new building by planners, led to extensive urban regeneration in subsequent decades. Birmingham's economy is now dominated by the service sector.

Arthur Conan Doyle worked for a time in Birmingham, as did American author Washington Irving, producing several of his most famous literary works, such as The Legend of Sleepy Hollow

and Rip Van Winkle. Author J. R. R. Tolkien was brought up in Birmingham. There is a dedicated 'Tolkien Trail' across Birmingham which takes those who follow it to the landmarks which are said to have inspired Tolkien's works. In the 1960s Birmingham produced legends in heavy metal, including Black Sabbath, Judas Priest and half of Led Zeppelin.

FRANCIS ASBURY BIRTH HOME, BIRMINGHAM

Francis Asbury, "Father of American Methodism," a "Founding Father of the United States," (born August 20/21, 1745) grew up in Birmingham. His boyhood home still stands and is open as Bishop Asbury Cottage museum. The single-storey cottage was built circa 1700 from brick. It has an attic with dormer windows, tiled roof and rendered plinth. Asbury worshiped as a Methodist at nearby Wednesbury. He had an apprenticeship as a blacksmith before becoming a full-time preacher, at the age of 21. He became "one of Mr. Wesley's preachers," and left for America in 1771, never to return. His family remained at the cottage until the death of his mother Eliza in 1802. During that time, the cottage was used for religious worship, which continued after the death of Asbury's parents. The building was part of a terraced pair, but in 1964 the adjacent, southern, cottage was demolished when Newton Road (designated the A4041) was widened. The cottage is now operated as a museum, furnished in period style, with memorabilia and information relating to Asbury's life in West Bromwich and Great Barr in England and later in the United States. It also has displays about the rise of Methodism in the surrounding Black Country, and John Wesley's life and times, and visits to the local area.

Tues., March 25: Wales

WALES

When the Romans arrived in 55 BC, the Welsh tribes were a mixture of the primitive Iberians and the later invading Celts. After a long struggle the Roman subjugated these tribes during the reign of the Roman emperor Vespasian (AD 69-79). After the Romans withdrew in the early 400s AD, the Anglo-Saxons (Germanic tribes from the northern part of the continent of Europe) attacked the vulnerable Celts in eastern Britain. The Celts fled west, taking refuge in the Welsh mountains. In time, they were merged with their native kin and maintained their independence against the Anglo-Saxon rulers.

William the Conqueror forced recognition of his sovereignty from the Welsh princes (commissioning a castle in Cardiff), but they continued to raid the English border. In 1273 Llewellyn ap Gruffydd, Prince of North Wales, refused to pay homage to the new English king, Edward I. Edward invaded Wales in 1276 and compelled Llewellyn to submit to humiliating terms. To successfully subdue the Welsh, Edward I built a string of huge and impregnable English castles in Northern Wales. These castles were completed in astonishing record time (about 6 years!). In southern Wales, Gilbert de Clare led the English, also completing a castle in Caerphilly in 1282. The castles had an immediate effect, and by the terms of the Statute of Rhuddlan in 1284, Wales became an English principality.

To appease the conquered Welsh, Edward I, in 1301, conferred on his oldest surviving son, later King Edward II, who was born in the English castle in Caernarvon, Wales, the title of Prince of Wales. This sufficiently satisfied the pride of the Welsh to keep them loyal for 100 years. (It has become traditional for the firstborn son of each monarch to be given the title of Prince of Wales. Prince William of England, who will be king when King Charles dies, is now the Prince of Wales.)

It wasn't until Henry VII, the first Tudor king and whom the Welsh considered their countryman, that the Welsh allegiance was secured. Tudor policy toward Wales stressed assimilation and equality. By the Act of Union of 1536 Wales was incorporated with England, its inhabitants receiving all the rights and privileges of English subjects. Welsh representatives then took their seats in the English Parliament.

The Welsh, however, were decidedly cool to Oliver Cromwell's Puritanism and had to be persuaded by force. In the 18th century they began to lean heavily toward Calvinism, and the growth of the Calvinistic Methodist Church was an assertion of Welsh nationalism. In 1920 the Church of England was disestablished in Wales. Welsh nationalism has been kept alive up to the present by the Plaid Cymru Party (founded in 1925), which has at times elected members to the British Parliament and otherwise kept pressure on the major parties to protect the special interests of Wales.

CAERPHILLY CASTLE (WELSH: CASTELL CAERFFILI)

The castle was constructed by Gilbert de Clare in the 13th century as part of his campaign to conquer Glamorgan, and saw extensive fighting between Gilbert and his descendants and the native Welsh rulers. Surrounded by extensive artificial lakes–considered by historian Allen Brown to be "the most elaborate water defenses in all Britain"–it occupies around 30 acres and is the second largest castle in Britain. It is famous for having introduced concentric castle defenses to Britain and for its large gatehouses. The concentric rings of walls inspired Edward I's castles in North Wales, and proved what historian Norman Pounds has termed "a turning point in the history of the castle in Britain".

The castle was attacked during the Madog ap Llywelyn revolt of 1294, the Llywelyn Bren uprising in 1316 and during the overthrow of Edward II in 1326–27. In the late 15th century, however, it fell into decline and by the 16th century the lakes had drained away and the walls were robbed of their stone. The Marquesses of Bute acquired the property in 1776 (during Wesley's lifetime) and under the third and fourth Marquesses extensive restoration took place. In 1950 the castle and grounds were given to the state and the water defenses were re-flooded.
Caerphilly cheese

CAERLEON (WELSH: CAERLLION)

Caerleon is a site of archaeological importance, being the site of a notable Roman legionary fortress, Isca Augusta, and an Iron Age hill fort. It was the headquarters for Legio II Augusta from about AD 75 to 300, and the site of an Iron Age hill fort. The Romans called the site Isca after the River Usk (Welsh: Wysg). The name Caerleon may derive from the Welsh for "fortress of the legion"; around AD 800 it was referred to as Cair Legeion guar Uisc. Substantial excavated Roman remains can be seen, including the military amphitheatre, thermae (baths) and barracks occupied by the Roman Legion. In August 2011 the remains of a Roman harbor were discovered in Caerleon. According to Gildas, followed by Bede, Roman Caerleon was the site of two early Christian martyrdoms, those of Julius and Aaron. The Wales National Roman Legion Museum and Roman Baths Museum are in Caerleon close to the remains of Isca Augusta.

NEWPORT

Newport has been a port since medieval times when the first Newport Castle was built by the Normans. The town absorbed the earlier Roman port of Caerleon, immediately upstream. It grew significantly during the industrial revolution when its port became the focus of coal exports from the eastern South Wales Valleys. In the 20th century, the docks declined in importance, but Newport

remained an important centre for manufacturing and engineering, especially high-technology. The Newport Rising in 1839 was the last large-scale armed rebellion against authority in Britain.

TREDEGAR 17TH CENT. MANOR HOUSE & GARDENS, Newport

"The most splendid brick house of the 17th century in Wales."

For over five hundred years it was home to the Morgan family, later Lords Tredegar, one of the most powerful and influential families in the area. Described as one of the "outstanding houses of the Restoration period in the whole of Britain," the mansion stands in a landscaped garden of 90 acres. The property became a Grade I listed building in 1952 and the grounds on Register of Parks and Gardens of Special Historic Interest in Wales. The earliest surviving part of the building dates back to the late 15th century. Between 1664 and 1672, however, William Morgan decided to rebuild the house on a larger scale from red brick, at that time a rare building material in Wales.

TINTERN ABBEY (WELSH: ABATY TYNDYRN)

Founded in 1131 as the second Cistercian monastery in Britain. The lands of the abbey were divided into agricultural units or granges, worked on by lay brothers. On September 3, 1536 Abbot Wyche surrendered Tintern Abbey to King Henry VIII's officials and the abbey was destroyed. The present-day remains are a mixture of building works covering a 400-year period between 1131 and 1536. Very little remains of the first buildings but you will marvel at the vast windows and later decorative details displayed in the walls, doorways and soaring archways.

We are choosing this site, however, for the stunning beauty of its location. Despite the shell of this grand structure being open to the skies, it remains the best-preserved medieval abbey in Wales. It inspired William Wordsworth's poem "Lines written a few miles above Tintern Abbey", Alfred, Lord Tennyson's poem "Tears, Idle Tears", Allen Ginsberg's "Wales Visitation", and more than one painting by J. M. W. Turner.

THE ANCHOR INN, by Tintern Abbey

The Anchor dates from the twelfth century and is set in extensive grounds alongside the River Wye with the stunning backdrop of Tintern Abbey. The family-run inn dates back to the twelfth century and was originally a cider mill and grain store for the abbey itself. Additions to these two buildings were constructed in the 19th century to house the kitchen, a function room was added in the 1950's and the garden room has been recently completed. We will enjoy our dinner in the Garden Room which looks over towards the floodlight Abbey. The restaurant makes best use of the fantastic local produce available within the area.

Wed., March 26: Bristol & Bath

BRISTOL

Bristol is the second largest city in southern England, a major manufacturing center and an important shipping point for the products of the industrialized West Midlands region. Its harbor, on the Severn estuary, is accessible to large oceangoing vessels. Bristol has been a leading seaport for the last millennium; the efficiency and good order of the shipping industry gave rise to the saying, "Shipshape and Bristol fashion." The well-equipped port has facilities for the storage and transshipment of grain and petroleum, two leading imports. Also, the city is a major aircraft manufacturing center.

Bristol was already a flourishing commercial port by the 10th century. By the early 11th century it had become a center for wool trade with Ireland. Cloth making was introduced here in the 14th century, and Bristol merchants soon developed a prosperous cloth trade with much of Europe and the Near East. As major port, Bristol was a starting place for early voyages of exploration to the New World. For example, in 1497 the Italian navigators John and Sebastian Cabot sailed to the mainland of America. During the English Revolution Bristol was taken by the Royalists in 1643 and fell to the Parliamentarians in 1645.

The city's cloth trade diminished in the 18th century, but Bristol continued to prosper from the slave trade, the West Indies trade, and newly established industries, primarily the manufacture of metals. Bristol was the slave capital of England: In 1755, it had the largest number of slave traders in the country (237). At the height of the Bristol slave trade, from 1700 to 1807, more than 2,000 slave ships from Bristol carried an estimated 500,000 people from Africa to slavery in the Americas.

In the early 19th century, because of the abolition of slavery and competition from the growing port of Liverpool, Bristol experienced an economic decline. Trade revived after the arrival of the railroad here in 1841. With the expansion of its port facilities in the late 19th century, the city again became one of England's leading seaports. During World War II Bristol was severely bombed by the German air force. The port has undergone extensive reconstruction and improvement in the post-World War II period.

THE NEW ROOM, "JOHN WESLEY'S NEW ROOM"

Bristol was also the western center for Methodism. It was in Bristol that George Whitefield first experimented with outdoor preaching: "field preaching," or "preaching in the open air." The population transition to the city driven by coal mining and industry in the area brought a huge increase in unchurched population. Since the common laborers did not feel welcome in the established churches, Rev. George Whitefield innovated to go and preach to them in the open fields. The response was tremendous, with thousands gathering to hear him preach before or after their shifts. When the time came for Whitefield to go to America, he invited his friend and mentor, Rev. John Wesley, to come and take over the preaching to the masses. At first Wesley was very skeptical, but when he saw the vast numbers and the earnest response by the people, John "agreed to become more vile" and preach to the masses outdoors. Over the next years, John and Charles Wesley and many of "Mr. Wesley's preachers" preached in Bristol and the surrounding area.

The converts approached Wesley for how to grow in their faith. Wesley formed them into small groups ("class meetings") linked into "societies" that met weekly for prayer and sharing. He encourage the people to attend their local churches, but often they were not welcome. The Methodists needed a place to gather. John had purchased the Old Foundery as his headquarters in London, but he needed a suitable base in Bristol. In 1739 he built a small meeting-house between Broadmead and the Horsefair, which he used to call "The New Room." Nine years later it was enlarged to provide galleried chapel below and a house above for the Bristol preachers. This, then, is the oldest Methodist preaching house. Due to the rancorous mobs that often disrupted the Methodist gatherings, John had the New Room designed with no direct access to the pulpit from the main floor. The pulpit could only be accessed from the balcony, and this allowed the preacher the opportunity to escape before an in-breaking mob could get to him.

John also explained that the class meeting was first adopted at the New Room, as a consequence of raising funds to pay for the New Room. The Methodists of Bristol suggested that the small groups meet weekly under a designated "class leader," who collected a penny each week from each member. This formalized the weekly gathering under the spiritual direction of the leader, which

became the dominant structure of Methodism for the next 150 years. Long after the New Room was paid off, Methodists all over Great Britain continued to give their pennies when they gathered weekly as a small group, with the money supporting social outreach and benevolence.

Charles, after he married, chose to settle down here and virtually became its local pastor. For fifty years the New Room provided a headquarters for Methodism under the Wesleys. It has continued to be a place for Methodist worship, even to this day.

CHARLES WESLEY'S HOUSE

Charles was the younger brother of John and worked with John his whole life long to ministry among the Methodist movement. Also a clergy in the Church of England and an influential preacher of the Methodist movement, Charles is best remembered as one of the world's greatest hymn writers. He was exceptionally prolific, publishing over 6,000 within his lifetime with hundreds more published later or left unpublished. He was writing hymns early on: his first collection of hymns was published in 1738. He put to song the theology and teachings of his evangelical faith and the Methodist movement. John readily drew upon Charles' hymns for worship among the Methodists, and the Methodists became known for their singing. It seems that Charles thought and conceptualized in poetry! Many significant events (such has the heart conversions both he and his brother experienced) he immediately responded by writing a hymn, usually before the day was over. Both John and Charles' journals and diaries are filled with entries that say the two sang a hymn together that Charles had just composed. During the early years of the Methodist movement when Charles was itinerating, he would often arrive at his destination calling for pen and paper, for he had composed a hymn during the ride. While riding he composed some of his most famous hymns, such as "Jesus, Lover of my Soul," "Soldiers of Christ Arise," "Hark the Herald Angels Sing," and "Love Divine all Loves Excelling." There were a number of known tunes that were used to sing Charles' hymns, and often they were sung to different tunes at different times and locations.

Charles is part of a family of musicians. His father, Samuel, had published some poems. His brother John also wrote a handful of hymns. His two sons, Charles Jr. and Samuel, were both famous organists, and Samuel became a musician and composer of some regard. Samuel's grandson, Samuel Sebastian, is a well-known composer and during his lifetime was considered one of Britain's greatest organists and choirmasters, serving at Hereford, Leeds, Exeter, Winchester and Gloucester cathedrals.

When in Bristol, John and Charles, and other preachers, lived in the "preachers' rooms" of the New Room. After Charles got married to Sarah in 1749, and also due to his fragile health, he wanted to stop itinerating and settle down to raise a family. He settled in Bristol to lead the Methodist movement out of the New Room, effectively serving as it's local pastor. He first lived in rented apartments. He then moved into this house (No. 4 Charles Street), a short distance from the New Room, with his wife Sarah and their children, living there from 1766 - 1778. A number of rooms at the property, including the parlor, music room, bedroom, study and kitchen, are set out as they would have been during the family's time at the house. One of Charles' pianos, for example, is still in the home. In addition, at the rear, there is as an 18th century walled garden. In the nearby St. James' churchyard is the grave of six of their children.

OTHER WESLEY SITES IN BRISTOL (IF WE HAVE TIME)

- The Brickfields at Bread Street, where John preached in the open air the first time, April 2, 1739
- Temple Church, where Charles was refused access while accompanied by some Kingswood miners
- Baldwin Street, where the religious societies met before the building of the New Room

• College Green, where John preached at the Lord Mayor's Chapel
• Bristol Cathedral where John had his meeting with the Bishop in August 1739 that concluded with his quote 'I look upon all the world as my parish'

PILL HARBOR

The Village of Pill is a harbor in south-east Bristol area, where the River Avon empties into the Bristol Chanel to the Atlantic Ocean. Both John and Charles Wesley spent much time in Bristol and area preaching and tending the growing Methodist societies. John loved the common person and was driven to offer them Christ. Even after having established the New Room in Bristol, Wesley continued to preach to crowds outdoors in the area. His journals tell of a visit in 1755 when he preached outdoors to a large gathering in Pill. He commented that Pill was a place where he found stupid, brutal, abandoned wildness - clearly reflecting on the sailor/seafaring culture of the area!

After the Revolutionary War in which the United States successfully succeeded from Great Britain, the aging John Wesley continued to care about the spread of the Gospel and the Methodist movement in America. Most British Methodist preachers, who, like John and Charles, were loyal to the Crown, had returned to England during the war period. Only Francis Asbury had stayed, and he emerged as the leader of the Methodist movement in America. Wesley, realizing that since the American Methodists would not be overseen by either Wesley's British Methodist movement or the Anglican/Episcopalian Church in America, they now needed their own organization and structure. So in 1784 Wesley proactively moved to position the American Methodist movement to create their own church. At the Methodist Conference in Leeds in September 1784, Wesley ordained two of his Methodist preachers as clergy for America, Richard Whatcoat and Thomas Vasey. He then ordained Thomas Coke, already an Anglican priest, as "superintendent" (bishop) of the American Church, with the explicit instructions to ordain Francis Asbury also as "superintendent" (bishop) when Coke got to America. Thomas Coke and Francis Asbury, Wesley intended, were to serve as co-superintendents of the American Methodist Church. (In reality, Coke didn't stay long in America, as he felt the calling to go serve as an missionary. In 1786 he left Asbury in charge in America and headed to the West Indies.)

Following the Leeds Conference, Wesley (aged 81) personally accompanied Coke, Whatcoat and Vasey to Pill harbor to commission them for their work in America. With a dangerous and uncertain trip ahead of them, and the daunting ministry of organizing the American Methodists, John prays over the three preachers, blessing them and their mission. Then, as the rowboat pushed off to deliver them to their ship, Wesley famously charged them, "Offer them Christ, Thomas, offer them Christ!"

Coke, Whatcoat and Vasey had a safe voyage to America. Coke met up with Asbury at Barratt's Chapel, Deleware, where Coke ordained Asbury as superintendent/bishop. They then convened the first American Methodist Conference, called "The Christmas Conference of 1784" held at Lovely Lane Chapel in Baltimore, Maryland, from December 24, 1784 to January 2, 1785. This Conference affirmed Asbury's ordination, received Asbury and Coke as their bishops and adopted Wesley's organization and worship outlines to create the Methodist Episcopal Church in America.

Although no longer under Wesley's direct leadership, the phrase "offer them Christ" became the Methodist theme for the new American Methodist Church. It drove the circuit rider on his rounds and ever pressing west. It remains a significant part of Methodist theology and practice, reminding preachers to prioritize sharing the Gospel message.

This scene at Pill is captured in a now famous painting by the American artist Kenneth Wyatt for the Bicentennial Celebration of American Methodism in 1984. The elderly Wesley is standing

on the shore, and Thomas Coke is in the bow of the boat leaning towards Wesley. Whatcoat and Vasey are in the aft of the boat (one standing, one seated), eyes closed in prayer as they receive Wesley's final words.

I, David, have a copy of this painting on the wall in my office facing my desk! My calling today, as a pastor in the United Methodist Church, is still to simply, "offer them Christ."

BATH

Long known as a health resort, the city has the only natural hot springs in Great Britain. Points of interest in this elegant city include extensive remains of Roman lead-lined baths (discovered in 1755, during Wesley's lifetime!), the Abbey Church (16th century), the Guildhall (1776), and the Pump Room (1796). The Roman town of Aquae Sulis was founded on the site of the springs in the 1st century. The baths were later abandoned, but by the 15th century the community was a center of the wool trade. During the 18th century (the time of Wesley), Bath became a fashionable resort; the layout of the city and its many fine Georgian buildings (including crescent-shaped blocks of town houses) date from that time. The city was severely damaged by bombing during World War II.

HANHAM MOUNT

The massive migration of people moving to cities during the Industrial Revolution created large populations no longer under the care of the Church of England. The Church of England was still operating under a parish system, in which all people living within a given area–unless having registered "nonconformist" or "Roman Catholic"–were considered members of their local Church of England parish church, whether they attended or not. The reality was that most of the lower class who had moved to cities looking for work were neither looking to attend their local church nor were they welcome there.

George Whitefield, a good friend of the Wesleys, a member of the Wesleys' Holy Club in Oxford and an ordained priest in the Church of England, felt called to be an evangelist to these populations, first in England and then in America. In Bristol in 1739 he innovated preaching outdoors to whomever would come. At this time in Britain, preaching was offered only in consecrated buildings by the Church of England. Religious services held anywhere else were viewed with suspicion, particularly after the uneasy "settlement" resolving the often volatile and bloody struggle over the previous 200 years between the Roman Catholics and Protestants as well as the Church of England and dissenters. Yet, as Whitefield was a priest in the Church of England, he felt preaching outdoors was merely an extension of authorized worship within the Church of England, especially since the people were not attending Church of England services. To his surprise, people started coming by the thousands to hear him preach. His calling, however, was pushing him to go evangelize in America. He did not feel, however, that he could leave such a fruitful ministry in Bristol. So, he wrote to John Wesley asking him to come and take over "preaching in the open air" for him.

Wesley, having recently experienced "his heart strangely warmed," felt compelled to invite others to know Christ in a personal relationship. Although initially skeptical of preaching outdoors, Wesley went to observe Whitefield's field preaching around Bristol. Wesley was overcome by the vast crowds gathering to hear God's word and the countless people who earnestly were turning their hearts to Christ. When Whitefield invited Wesley to preach the next day, Wesley famously noted in his journal that on April 2, 1739 he "submitted to become more vile" and preach in the open air at a brickyard near St. Philip's Marsh. He experienced a similar response, and he was immediately

enveloped in a ministry among the people responding to his efforts. Justifying (self-justifying?) his decision to continue, Wesley wrote that Jesus delivering His Sermon on the Mount (Matthew 5-7) in the outdoors was "a compelling precedent!"

Soon Whitefield sailed for America and Wesley took over the ministry of preaching around Bristol. Wesley's innovation, however, was organizing those who responded into small groups, meeting weekly for prayer and spiritual conversation. These "class meetings" he also structured into clusters, which he called "societies." Only in hindsight did Wesley observe that he had organized the Methodist movement!

Hanham Mount is one of the many locations around Bristol where Whitefield and Wesley preached in the open air. Wesley continued preaching outdoors in Bristol throughout his life, never giving up on the fruitful ministry that had all started here back in 1739.

KINGSWOOD SCHOOL, BATH (founded by John Wesley in 1748)

The Christian converts from field preaching around Bristol asked Wesley to help them grow in their new faith and live for Jesus in their daily lives. Wesley exhorted them to attend weekly worship at their local Church of England parish church as well as gather weekly in what became Methodist class meetings. Many of the people, however, did not feel welcome in their local parish church and others were working Sunday mornings. Further, not everyone had space where they were living to host a dozen other people for a small group. Wesley realized the Methodists needed their own building in Bristol.

Wesley led the societies in Bristol to purchased some land in what was called "the Horsefair" and built what Wesley called "The New Room." Wesley met with the leaders to plan how they were going to pay for the new building. One suggested that they ask the Methodists to each bring a penny a week to their class meetings, and that in each class there be designated a "class leader" who would receive the monies. Any member unable to pay their penny, the class leader would cover, and if any class member missed the meeting, the class leader was to go around and collect the penny. This system was adopted, and out of this very practical purpose, the system of lay-led pastoral care among the class members emerged. Wesley duplicated this model to all the other Methodist societies.

After the New Room was paid for, the Methodists kept bringing their pennies each week. These were designated "for the poor," and creative ideas emerged for how to provide practical assistance for people in need, especially those discovered by the class leaders when visiting members missed their class meeting. Wesley and the Methodists also sought to alleviate needs on a more systemic and justice level. For this reason, the Methodists of Bristol decided apply their "penny money" to establishing a school for the children of the coal miners in the Bristol area. So, in 1748 John Wesley founded Kingswood School (in what had been known as the "King's wood") in nearby Bath, with scholarships and assistance for children in need.

Wesley took great personal interest in the school, often visiting and teaching, and even wrote and provided curriculum for the school to use. His goal was to provide a high-quality education so that young people born to coal miners could aspire to Cambridge or Oxford and to the professions. He believed that everyone should have access to education regardless of class or gender.The school's regime was rigorous, with long hours of study, hard beds, no play and no holidays (!), but Wesley insisted the leaders act ethically and responsibly.

The school moved from its original site east of Bristol to its new premises overlooking Bath in 1851. In 1922 it became a public school. Even so, the school is proud of its Methodist heritage and boasts John Wesley as its founder.

BATH ARCHITECTURE

Bath is most renowned for its Georgian architecture (built during the 1700s, during Wesley's lifetime). **The Royal Crescent**, (constructed 1767-1774) a row of 30 terraced townhouses laid out in a sweeping 500-foot crescent, is the masterpiece of the designer John Wood the younger, now designated a World Heritage Building. One of it's many notable residence over the years was William Wilberforce, who stayed in #2 in 1798. Nearby is **The Circus**, (constructed 1754-1768) a ring of large townhouses in three buildings shaped in a circle around a roundabout with three entrances, with buildings similar in style to The Royal Crescent. Both of these townhouse complexes appealed to the gentry who desired to retire into the city.

ROMAN BATHS MUSEUM AND PUMP ROOM

When the Romans invaded Briton, they found the locals worshiping a god connected to the hot spring in present day Bath, which they called Aquae Sulis (it is the only hot spring in Britain, which rises at 83.7 F). They allowed the locals to continue their worship, and the Romans simply added the deity to their own religion, naming it Sulis Minerva. A Roman temple was built over the spring site. No civilized Roman town, however, was without a public bath. The Romans then channeled the warm water into a huge bath complex they built. The Roman public baths, with its magnificent Great Bath, flourished in Aquae Sulis between the first and fifth centuries A.D. When the Romans withdrew in the early 400s, the temple and baths fell into disrepair, collapsed and were eventually covered in rubble and lost. The medieval town knew of the baths and the spring, but did not know their location. It was not until Wesley's lifetime that they were finally discovered (1755), and found to be in relatively surprisingly good condition. Roman sculpture, coins, jewelry and the gilt bronze head of the goddess Sulis Minerva are all in the museum. The remains are remarkably complete and among the finest in Europe. A tribute to Roman skill is that the original lead floor of the bath is still intact and watertight!

BATH ABBEY

Bath Abbey is the medieval abbey church of Saint Peter and Saint Paul. The original monastic buildings of the abbey no longer exist, and only part of the cloister and abbey church survive. They are the only medieval structures in Bath. The monastery was founded as a convent in the 670s and belonged to the Benedictine order from the 960s until 1539 when it was dissolved by order of King Henry VIII. A Norman-style chapel was built between 1090 and 1166 on the site of the original Saxon structure, which had been erected on the site where in 973 Edgar of Wessex was crowned first King of all England. (A stone marking the event is on the southeast exterior of the building.) This abbey church gradually fell into disrepair, and in 1499 the current, slightly smaller abbey church was begun on the same site. The only remaining section of the Norman church is a single arch in the southeast corner of the present church. An exquisite example of the late Perpendicular Gothic Style, the current building is most striking for its fabulous fan-vaulted ceiling. This church is England's last great medieval church to be built (compare with Durham Cathedral, one of the first!). The building, now in use as a parish church, is notable for its large areas of windows (now mostly devoid of stained glass), and for an ornate west front that features relief sculptures depicting the biblical image of Jacob's ladder, a ladder reaching up to heaven.

Thurs., March 27: Stonehenge, London

STONEHENGE

Stonehenge is the one of the most recognized prehistoric structures. This ritual monument is in the form of a circle, situated on Salisbury Plain. It is around 5,000 years old, dating from the late Stone and early Bronze ages (circa 3,000-1,000 BC). Although there are over 1,300 prehistoric stone circles in Great Britain, and some are larger, Stonehenge not only has the largest stones, it is also the most complex. Stonehenge consists of a circular ditch with an "avenue" leading out to the East and four concentric ranges of stones within the ditch. The circles enclose a horseshoe-shaped arrangement of five huge linteled pairs of massive sarsen stones. Within this arrangement is a smaller horseshoe-shaped range of blue stones enclosing a slab of micaceous sandstone known as the Altar Stone. One of the great mysteries is that the blue stones seemed to have come from Wales, and it is unknown just how they were able to be brought to this place with such primitive technology.

Stonehenge was constructed in several phases between 3,100 and 1,600 BC. Human remains have been discovered on the site, so it seems likely that at some point it was used as a ceremonial burial ground. Parts of Stonehenge undoubtedly were built by a people who had widespread European trade connections and who established their principal settlements in the area between 1,600 and 1,300 BC. Although Stonehenge is related basically to the circular stone or wooden temples that were constructed in Britain during the Bronze Age, it is structurally unique among European prehistoric monuments. It was desecrated sometime between 55 BC and AD 410 by the Romans, who tore down a number of the upright stones. On some of the fallen stones shallow carvings were found (1953) depicting bronze axheads of a type used in Britain between 1,600 and 1,400 BC and a hilted dagger of a type used in Mycenae, Greece, between 1,600 and 1,500 BC. It seems that Stonehenge went though various cycles of use, each corresponding with changes made in the stones. The biggest stones, the sarsens, are dated from the carvings at about 1,500 BC.

The function of Stonehenge has long been a matter of conjecture. In 1964 the American astronomer Gerald S. Hawkins reported findings obtained by supplying a computer with measurements taken at Stonehenge together with astronomical information based on celestial positions in 1,500 BC when Stonehenge was in use. According to Hawkins, the Stonehenge complex could have been used to predict the summer and winter solstices, the vernal and autumnal equinoxes, and eclipses of both the sun and moon. Moreover, a variety of other information pertaining to the sun and moon could also be predicted with remarkable accuracy. Hawkins concluded that Stonehenge functioned as a means of predicting the positions of the sun and moon relative to the earth, and thereby the seasons, and perhaps also as a simple daily calendar.

WINDSOR CASTLE

Windsor Castle is the oldest and largest occupied castle in the world. Parts of the castle are open to visitors, other parts remain a working palace. Founded by William the Conqueror in the 11th century, it has since been the home of 40 monarchs.

The royal family has often used the castle to host State Visits from overseas monarchs and presidents. For a State Visit at Windsor, foreign Heads of State enter the Castle in horse-drawn carriages through the George IV Gateway into the quadrangle in the Upper Ward, where a military guard of honor is drawn up. The traditional State Banquet is held in St George's Hall (182 feet long and 28 feet wide), with a table seating up to 160 guests.

St George's Chapel remains an active centre for worship, with daily services open to all. The Chapel is a Royal Peculiar, that is, a chapel which is not subject to a bishop or archbishop but which

owes its allegiance directly to the Sovereign. Many Royal weddings have been celebrated in St George's Chapel, including Prince Edward and Miss Sophie Rhys-Jones in June 1999, Prince Harry and Ms Meghan Markle in 2018, and Princess Eugenie and Mr Jack Brooksbank also in 2018. Funerals such as those of Queen Elizabeth II, The former Duke of Edinburgh, Princess Margaret and Princess Alice, Duchess of Gloucester, have also taken place there. Queen Elizabeth II lies buried in the Chapel with Prince Philip (The former Duke of Edinburgh), Queen Elizabeth The Queen Mother, King George VI, and Princess Margaret, her younger daughter.

Over a period of nearly 1,000 years Windsor Castle has been inhabited continuously, and altered and refurbished by successive monarchs. Some were great builders, strengthening the Castle against uprising and rebellion; others, living in more peaceful times, created a palatial Royal residence.

William the Conqueror originally chose the site, high above the river Thames and on the edge of a Saxon hunting ground. It was a day's march from the Tower of London and intended to guard the western approaches to the capital. The outer walls of today's structure are in the same position as those of the original castle built by William the Conqueror in the 1070s. In the 1170s Henry II rebuilt the wooden castle into stone.

During the Civil War the Castle was captured by the Parliamentarians and used as a prison. In 1648 Charles I was held there before his trial and execution in London; his body was brought back for burial in St. George's Chapel during a snowstorm. Oliver Cromwell took over in 1650 and when he was made Lord Protector in 1653 it became one of his official residences.

Following the Restoration, Charles II strove to make the Castle as splendid as possible. In the early 1800s George IV, a great lover of art and fine decoration, continued its improvements. Queen Victoria and Prince Albert were devoted to Windsor, where they spent much of their time. Queen Elizabeth II spent a significant amount of time at Windsor during her final years, holding Audiences and receptions in the State Rooms. It was her residence throughout the Covid pandemic.

The twentieth-century history of the Castle is dominated by the major fire that started on 20 November 1992. Approximately one-fifth of the castle was damaged or destroyed. The next five years were spent restoring Windsor Castle to its former glory. It resulted in a great historic building project, reviving many traditional crafts.

Fri., March 28: London: British Museum, British Library

LONDON

London is the capital city of Great Britain, located in southeastern England. London is a port situated at the head of the Thames River estuary, west of the river's mouth on the North Sea. One of the world's most important financial and cultural centers, London is noted for its museums, performing arts, exchange and commodity markets, and insurance and banking functions, as well as a host of specialized services. In popular and traditional usage, the term City of London, or “The City,” is applied only to a small area (about one square mile) that was the original settlement (ancient Londinium) and is now part of the business and financial district of the metropolis. The City of London and 32 surrounding boroughs form the Greater London metropolitan area, which covers 610 square miles. The population of Greater London is just under 10 million and the third-most populous city. It is the most visited city in Europe and has the world's busiest city airport system. The London Underground is the world's oldest rapid transit system. London's diverse cultures encompass over 300 languages.

At the time of the Roman occupation of Britain in the 1st century AD, London was already a town of considerable importance (although not an administrative center). The Romans expanded the city, calling it Londinium, from whence its current name comes. In the 9th century King Alfred made London the capital of his kingdom. After William the Conqueror established himself in England, he began construction of the Tower of London, intending it as a citadel to overawe the populace. Many Normans settled in London and erected imposing edifices. The wooden London Bridge was torn down in 1176 and rebuilt with stone. The stone structure, completed in 1209, with 20 arches and a drawbridge, was in service until early in the 19th century, when it was supplanted by New London Bridge. This "New London Bridge" was in place until the 1960s when, upon replacement, it was moved in pieces to Lake Havasu City, Arizona (it reopened there in 1971). This bridge, now in Arizona, is the bridge of the child's song, "London Bridge is falling down."

Throughout the Middle Ages the development of London was slow and was repeatedly arrested by wars, epidemics, and commercial crises. The opening by Queen Elizabeth I of the Royal Exchange in 1566 marked the growth of the city in world importance. The queen, however, feared that if the city expanded it might become too powerful, thus constituting a threat to her royal authority. Therefore, in 1580, she issued a proclamation prohibiting the construction of any new building within a radius of 3 miles outside the city gates. It proved impossible, however, to fix London's expansion by decree, and the growth of the city was scarcely checked even by the natural disasters, political turmoil, and civil wars that marked the succeeding era of the Stuart monarchs.

In 1665, during the Great Plague, nearly 70,000 Londoners succumbed to the disease within a period of a year. The epidemic was followed by the Great Fire of 1666, which destroyed most of the walled section of the city. Because the Rebuilding Act of 1667 stipulated that only stone and brick be used, the new buildings that rose from the ruins bore little resemblance to the quaint wooden dwellings of old London. The walls and gates of the city, among the last vestiges of the medieval town, were demolished in the 1760s. During the 19th century many suburbs were incorporated into Greater London, all the bridges in the city were rebuilt in stone, and the streets were furnished first with gas, and later with electric lighting.

During World War I (1914-1918), London was the object of frequent raids by German airplanes and zeppelins. The city was heavily bombed during World War II, particularly from September 1940 to July 1941, a period known as "The Blitz." About 10,000 people were killed and 17,000 badly wounded.

After the war, early efforts at rebuilding were severely handicapped by a labor shortage (Londoners were on war rations until 1954!), but by the end of the 1950s most of the war damage in London was repaired. Many of the preeminent icons were constructed recently. To mark the 21st century, the Millennium Dome, London Eye and Millennium Bridge were constructed. In 2012 London became the first city to host the Olympics three times. During the Brexit referendum in 2016, the UK as a whole decided to leave the European Union, but most London constituencies voted for remaining. However, Britain's exit from the EU in early 2020 only marginally weakened London's position as an international financial centre.

According to the 2021 census, 53.8% of Londoners are White, 22.2% are of Asian descent, 7.5% Indian; 15.9% of London's population are Black. This ethnic structure has changed considerably since the 1960s, when all but 2.3% of the population was White.

London remains the world's most-visited city and has the world's largest city airport system. London's 43 universities form the largest concentration of higher education in Europe. In 2008, *Time* named London alongside New York City and Hong Kong as the world's three most influential global cities.

CHARLES WESLEY GRAVE AT ST. MARYLEBONE PARISH CHURCH CEMETERY

St. Marylebone Parish Church is an Anglican church on the Marylebone Road in London. The Marylebone area takes its name from the church. (Marylebone means "The stream of Mary," originally "St. Mary's by the Bourne" or Stream.) The current building was erected in 1813-17 on the third site used by the parish for its church. Located behind the church is St Marylebone School, a Church of England school for girls.

The first church for the parish was built circa 1200 to the south, near Oxford Street, in the vicinity of where Marble Arch is now. Two hundred years later, the building was demolished and a new one erected at what is now the northern end of Marylebone High Street. It was in this church that Francis Bacon was married in 1606. Over time this became dilapidated and was completely rebuilt in 1740–42. This was the building that Charles Wesley and family attended after they moved into their home in Marylebone. It was also this church in which Lord Byron was baptized in 1788. Admiral Horatio Nelson was a worshiper here and his daughter Horatia was baptised here.

The parish outgrew the building, so a larger church was erected on a third location (the present site) from 1813-1817. A steeple was added, rising 120 feet. Charles Wesley's son, Samuel, was the first organist of the present church. Charles Dickens (1812-1870) lived in the area (Devonshire Terrace) and his son was baptized in the new church. Robert Browning and Elizabeth Barrett were married here in 1846. During WWII, a bomb landed in the churchyard, blowing out all the windows and causing other damage. The church was closed until repairs could be completed, in 1949. At that time, the older building, which had been maintained as a ministry site, was finally demolished and turned into a public garden.

After Charles married Sarah in 1749, they made their home in Bristol where he oversaw the Methodist ministry centered out of the New Room. In 1770 Charles was looking to retire and wanted to connect his two sons in the musical circles of London. They purchased a home in Marylebone in 1770, and Charles and his son Charles Jr. started living there part-time in 1771. In 1778 the whole family moved permanently into the Marylebone home. Charles continued to work during the last 10 years of his life (d. 1788) in Marylebone. He was often seen in the streets of the area wearing a blue coat and a broad hat while riding his horse.

Despite their closeness, Charles and his brother John did not always agree, particularly on the Methodist's relationship to the Church of England. John had grown frustrated with the Methodists' acceptance and welcome among the Church of England. He was willing to take measures to provide religious services normally received in a local church, such as Sunday worship, eventually the serving of Holy Communion, and even, in later years, the ordaining of clergy. Charles, however, was opposed to all of these measures. He insisted that the Methodists all remain within the Church of England. To John's credit, as long as he was alive, he also kept the Methodists within the Church of England, albeit uneasily.

Just before his death, Charles sent for the rector of St. Marylebone, John Harley, and told him, "Sir, whatever the world may say of me, I have lived, and I die, a member of the Church of England. I pray you to bury me in your churchyard." On his death, his body was carried to the church by six clergymen of the Church of England, and a memorial stone to him stands in the gardens in Marylebone High Street, close to his burial spot. His son Samuel later became organist of the church.

An obelisk-shaped memorial stands near the graves of Charles and wife Sarah in the memorial gardens near the church, on the site of the previous church's graveyard.

CHARLES WESLEY'S HOUSE IN MARYLEBONE, LONDON

When Charles began planning his retirement from ministry, he purchased a house in Marylebone, London, in 1770. Part of the reason for returning to London was to introduce his two children, Charles Jr. and Samuel–who were musical prodigies–into the influential musical circles there. Charles took his son Charles Jr. and began living part-time in their Marylebone home starting in 1771. The whole family (Charles, Sarah, Charles Jr. and Samuel) all moved to Marylebone permanently in 1778. Charles continued to work during the last 10 years of his life (d. 1788) in Marylebone. He was often seen in the streets of the area wearing a blue coat and a broad hat while riding his horse.

After moving to Marylebone in 1778, Charles and Sarah's two sons, Charles Jr. and Samuel, were able to connect with some of the best musicians and influential musical circles of London. These two brothers quickly gained a reputation for themselves, chiefly through a series of annual concerts Charles organized in their home (1779-1785). Samuel was only 12 at the first concert, and these concerts greatly influenced his musical development. Uncle John, however, thought the concerts were "trivial" and wanted Charles to focus more on the Methodist movement!

Charles died in the house in 1788 but his family continued to live there into 19th century. It was demolished in the mid-1800s, but the street (one block long!) along the west side of the property was named "Wesley Street" in his honor. The King's Pub now stands on the site of the house, and a round, blue plaque on the outside of the pub above the west door marks the site of the house. The King's Pub is a quarter mile south of Charles' grave, down Beaumont St. (which turns into Westmoreland St. when it crosses Weymouth St.). The King's Pub is on the northwest corner of the Weymouth St. and Wheatley St. intersection.

BRITISH LIBRARY

The British Library is the national library of the United Kingdom, and the second largest library in the world (second to the Library of Congress in the US). The British Library adds some three million items every year occupying 6 miles of new shelf space! The library was originally a department of the British Museum, but moved to its new purpose-built building at St. Pancras in 1997.

A number of books and manuscripts are on display in the Sir John Ritblat Gallery, including the sole surviving manuscript copy of the poem *Beowulf*, St. Cuthbert Gospel (a Northumbrian Gospel book with the oldest Western binding), Geoffrey Chaucer's *Canterbury Tales*, Thomas Malory's *Le Morte d'Arthur* (King Arthur), Captain Cook's journal, Jane Austen's *History of England*, Charlotte Brontë's *Jane Eyre*, the manuscript of Lewis Carroll's *Alice's Adventures Under Ground* (given to the British Library by a consortium of American bibliophiles "in recognition of Britain's courage in facing Hitler before America came into the war"), Rudyard Kipling's *Just So Stories*, Charles Dickens's *Nicholas Nickleby*, Virginia Woolf's *Mrs Dalloway*, The Diamond Sutra (the world's earliest dated printed book, AD 868, Tang Dynasty), The Codex Arundel (one of Leonardo da Vinci's notebooks), and a room devoted solely to two 1215 copies of the *Magna Carta*.

Our interest prioritizes three priceless treasures: two of the four oldest extant Bibles (the four great uncial codices: ancient, handwritten copies of the Greek Bible) and one of the greatest illuminated manuscripts:

Codex Sinaiticus, or "Sinai Bible." Second oldest Bible (second to Codex Vaticanus, held at the Vatican in Rome), in koine Greek, dating from the middle of the 4th century. This Codex was held at the Monastery of St. Catherine at the foot of Mount Sinai, but wasn't discovered by scholars until the middle of the 19th century. The codex is an Alexandrian text-type

manuscript written in uncial letters on parchment. Current scholarship considers the Codex Sinaiticus to be one of the two best and most important Greek texts of the New Testament (along with Codex Vaticanus). Although parts of the Codex are scattered across four libraries around the world, most of the manuscript today resides within the British Library. Since its discovery, study of the Codex Sinaiticus has proven to be extremely useful to scholars for critical studies of biblical text. Originally, the Codex contained the whole of both Testaments. Approximately half of the Greek Old Testament (or Septuagint) survived, along with a complete New Testament, plus the Epistle of Barnabas, and portions of The Shepherd of Hermas.

Codex Alexandrinus, another of the four oldest Bibles, also in koine Greek, early 5th century, originating in Asia Minor or Constantinople. It was held in the library of Alexandria until 1621, until Cyril Lucar, the patriarch of Alexandria, brought it to Constantinople when he became patriarch of Constantinople. Three years later, in 1624, he gave the codex to James I of England as an expression of appreciation for his support in a complex political struggle. It contains the majority of the Septuagint (the first 5 books of the Bible) and the New Testament. As the text came from several different traditions, different parts of the codex are not of equal textual value. The text has been edited several times since the 18th century.

The Lindisfarne Gospels. Another must-see for us at the Gallery is the astounding Lindisfarne Gospels. It is an illuminated (illustrated) manuscript Gospel book produced around the year 700 at the Lindisfarne Abby, a monastery on "Holy Island" off the coast of Northumberland. The manuscript is one of the finest works in the unique style of Hiberno-Saxon or Insular art, combining Mediterranean, Anglo-Saxon and Celtic elements. The Gospels are richly illustrated in the insular style and were originally encased in a fine leather treasure binding covered with jewels and metals. During the Viking raids on Lindisfarne this jeweled cover was lost and a replacement was made in 1852. The Gospels may have been taken from Durham Cathedral during the Dissolution of the Monasteries ordered by Henry VIII and were later gifted to the British Museum in the 18th century.

Other important Christian texts held at Sir John Ritblat Gallery include:

A Gutenberg Bible (a pivotal Latin Bible printed at Mainz, Germany in the 1450s),
The Lovell Lectionary, England, 1400 - 1410
An Echternach Gospel-book, middle of the 11th Century
The Worms Bible, central Germany, circa 1148
Glossed Bible, Paris, Second-half of the 13th Century
Early Wycliffite Bible, London circa 1400
Later Wycliffite Bible. London(?), Early 15th Century
The Byble, which is all the holy scripture. Antwerp 1537
Tyndale's New Testament, Worms, 1526(?)
Eller Gospels, France circa 825 - 850
The Harley Golden Gospels, c. 800

BRITISH MUSEUM

The British Museum is one of the premier museums of the world. It is dedicated to human history and culture. Its permanent collection, numbering some 8 million works, is among the largest and most comprehensive in existence and originates from all continents, illustrating and documenting the story of human culture from its beginnings to the present. Until 1997 it also housed the British Library.

The British Museum was established in 1753 (during Wesley's lifetime), largely based on the collections of the physician and scientist Sir Hans Sloane. Its expansion over the following two and a half centuries was largely a result of an expanding British colonial footprint. Some objects in the collection, most notably the Elgin Marbles from the Parthenon, are the objects of intense controversy and of calls for restitution to their countries of origin.

Highlights include a vast Egyptian Babylonian, Persian, Greek, Roman and Medieval sections—the most complete in the world! Some of the "jewels" of the museum include the Egyptian statue of Pharaoh Ramesses II (thought to be the pharaoh under whom Moses led the Israelites to their freedom through the Red Sea), the Rosette Stone (which was used to finally decipher Egyptian hieroglyphics), Assyrian artifacts (including the Human-headed winged bull from the temples, carvings from the temples in Nineveh, Nimrod, and Babylon), classical artifacts (including the "Elgin Marbles" - Parthenon carvings from Athens, Greek vases, Roman sculptures copied from the Greek originals, artifacts from Roman Britain), Celtic artifacts (including the remains of a human sacrifice), Byzantium mosaics, Medieval armor and jewelry, Oriental sculptures, and so much more!

Of special interest for us are the artifacts that have connections to the Bible:

The Amarna Letters (14th century B.C.): Letters from the Canaanite rulers asking the Pharaoh of Egypt for help against the invading Hebrew people, paralleling the Book of Joshua

The Kurkh Monolith (circa 850 B.C.): "Victory Stone" documenting Assyria's victories by Shalmaneser III over other kings, including Israel's King Ahab

The Black Obelisk (circa 850 B.C.): "Victory Stone" documenting Assyria's victories by Shalmaneser III over other kings, including "Jehu, son of Omri." Omri was the 6th king (885-874 BC) of the northern kingdom Israel. Jehu was the 11th king (841-813 BC) of Israel. This is one of the earliest records of a biblical person from a non-biblical account.

Tiglath Pileser III Inscription: (circa 730 B.C.): Plaster tablet from Assyrian palace of Nimrud. Tiglath Pileser is mentioned in 2 Kings 15:29. Records that Assyria received tribute of silver and gold from Judah's King Ahaz (also told in 2 Kings 16:7-8).

Lachish Reliefs (circa 700 B.C.): Wall carvings from Assyrian King Sennacherib's palace in Nineveh depicting his victory over the Judah's second-most important city of Lachish. Sennacherib is referenced in Isaiah 36-37 and Assyria's defeat of Lachish is told in 2 kings 18:13-14 and Isaiah 36:1-2ff). Further, the fact that these reliefs depict Assyria's defeat of Judah's second-most important city supports the Bible's account that Assyria was unable to conquer Jerusalem, Judah's most important city. Had they defeated Jerusalem, the reliefs surely would have celebrated Jerusalem's fall rather than Lachish.

Winged-Bull Inscription (circa 700 B.C.): Inscription between two large winged-bull carvings mentions King Hezekiah paying of tribute to Sennacherib the exact payment of "30 talents" of gold in addition to silver, all as mentioned in 2 Kings 18:14-16.

LMLK Seals: Judean pottery handle stamps (thousands have been discovered) from the reign of King Hezekiah. LMLK stands for "Belonging to the king." These are believed to be some form of tax/ration vessels in preparation for Assyrian invasion told in 2 Kings 18-20.

Taylor Prism (circa 700 B.C.): "Victory Stone" of Sennacherib, boasting of laying siege of Jerusalem ("trapping" the Jews inside the city walls), but conspicuously omitting actually defeating Jerusalem, confirming 2 Kings 18:17 and 19:35-37's telling that Jerusalem was spared.

Shebna Inscription (circa 700 B.C.): Lintel of a tomb found just outside of Jerusalem possibly belonging to Shebna the treasurer of Isaiah 22 (the name has mostly been damaged), pronouncing a curse similar to the one described in Isaiah 22:15-19. The name being damaged may have been intentional because of the curse!

Babylonian Chronicle (circa 6th cent. B.C.): Clay tablet referencing King Nubchadnezzar's victories over the Hittites and campaign over Judah, including appointing his own king over Judah, all described in 2 Chronicles 36:10.

Lachish Letters (circa 587 B.C.). Letters written on pottery from leaders in Jerusalem asking about the situation in Lachish during the time of the Babylonian assault.

Nabonidus Cylinder (circa 550 B.C.): Cylinder from the last king of Babylon, named as Nabonidus. The Bible states that Belshazzar was the last king of Babylon (Daniel 5), so it seemed that the Bible was in error. Yet the discovery of this cylinder revealed that King Nabonidus had a firstborn son named Belshazzar. It seems that since Nabonidus spent so much time away on military campaigns, that his son, Belshazzar, handled affairs at the capital as de-facto king. This explained the discrepancy! This also explains why Belshazzar elevated Daniel to the position of *third* in rank, the highest the de-facto king could award.

Cyrus Cylinder (536 B.C.): One of the greatest treasures of the British Museum! This declaration by King Cyrus the Great of Persia is one of the earliest charters of human rights. It showed that the Jews, like all conquered peoples of the empire, were allowed to continue their own worship. It also confirms King Cyrus allowing the Jews freedom to return to their own land, as documented in Ezra 1:1-3.

Persepolis Plaster Cast: Believed to be King Xerxes. This portrays what the king Esther married actually looked like (Esther 1).

Susa Glazed Brick Panel (circa 500 B.C.): Brick panneling from the eastern gate of Persia's capital city. The palace of Susa is rendered in Esther 1:2 in Hebrew as *Shushan*. Queen Esther's cousin Mordecai was stationed by this gate (Esther 2:21)!

IMPERIAL WAR MUSEUM: CHURCHILL WAR ROOMS

During the Second World War the British government set up a secret, underground headquarters in the basement of a purpose-built government building - known today as Churchill War Rooms. Winston Churchill and many men and women worked, ate, and even slept in this labyrinth of corridors and historic rooms during the tense days and nights of the war. The Cabinet War Rooms became fully operational on 27 August 1939, a week before Britain declared war on Germany. Churchill's War Cabinet met here 115 times, most often during the Blitz and the later German V-weapon offensive. The Cabinet War Rooms were in use 24 hours a day until 16 August 1945, when the lights were turned off in the Map Room for the first time in six years. These rooms were left as they were on the day the lights were switched off in 1945. In 1984, IWM opened the rooms to the public for the first time.

ST. PAUL'S CATHEDRAL

Formally the Cathedral Church of St Paul the Apostle, this Anglican cathedral in London built in the baroque style sits on the highest point of the City of London. The original church on this site was founded in AD 604 dedicated in honor of Paul the Apostle. The medieval cathedral ("Old St. Paul's") was constructed after the 1084 fire destroyed the previous building. It was started in Norman/Romanesque style but was changed to Gothic during the period of construction. During the English Reformation most of the considerable relics of St. Paul's were lost.

In the Great Fire of London of 1666 gutted Old St Paul's. Rather than trying to reconstruct the cathedral, it was decided to embrace an earlier proposal to build a new cathedral in a modern style. Celebrated architect Sir Christopher Wren, who had been tasked to rebuild more than 50 city churches destroyed by the Great Fire, was also assigned to rebuild St. Paul's. Wren chose to replace

the central spire with a massive dome and then redesign the entire church in the Baroque style. The cathedral was completed by Wren's son in 1710 (John Wesley was 8 years of age). Miraculously the dome survived The Biltz during WWII.

It is the largest church in northern Europe, and its dome is second in height only to that of St. Peter's (the Vatican) in Rome (Wren designed it a few feet shorter simply out of respect). At a heights of 365 feet, it was the tallest building in London until 1963.

Services held at St Paul's have included the funerals of Admiral Lord Nelson, the Duke of Wellington, Winston Churchill and Margaret Thatcher; jubilee celebrations for Queen Victoria; the wedding of Prince Charles and Lady Diana; and the thanksgiving services for the Silver, Golden, Diamond, and Platinum Jubilees and the 80th and 90th birthdays of Queen Elizabeth II.

Of particular interest to us is that in the north churchyard, facing the north transept, is a life-size statue of John Wesley, erected in 1988 to honor his life and ministry (it is a copy of the original statue at Methodist Central Hall). This is rather ironic since during Wesley's life the Bishop of London, who was Wesley's bishop, did not at all appreciate Wesley's ministry!

THE LONDON EYE

Built in 2000 as part of London's millennium celebrations (sponsored by British Airways), this giant observation wheel located in the Jubilee Gardens on the South Bank stands 443 feet tall. Each of the futuristic looking capsules accommodate up to 25 passengers. The rim has a diameter of 400 feet, supported by 80 spokes. The observation wheel turns slow enough for people to embark while it is moving. A complete turn takes about 30 minutes. On a clear day you can see up to 25 miles. It's less crowded at night when the views are even more spectacular.

HYDE PARK

Hyde Park, which opened to the public in 1637, is the largest of adjoining royal parks (including Kensington Gardens, Green Park and St. James's Park), forming one large green "lung" in the center of the city. The park covers more than 360 acres and hosts many large events, including celebrations and concerts. It is also a popular place for jogging, swimming, rowing, picnicking and even horse riding.

King Henry VIII confiscated the land in 1536 from the monks of Westminster Abbey. Notable features include The Serpentine (a large artificial lake constructed during Wesley's lifetime), the Diana Memorial Fountain, Rotten Row (a famous, four-mile bridle path, and the first lit public road in England; the term 'Rotten Row' is derived from the French 'route du roi' or King's road), Marble Arch, Achilles Statue (honoring the Duke of Wellington's victory over Napoleon at Waterloo), statues and fountains.

The park is famous for its Speaker's Corner. In the 19th century Hyde Park had become a popular place for meetings. In 1872, in response to riots that erupted after police tried to disband a political meeting, Speakers' Corner was established to create a venue where people would be allowed to speak freely. Here, every Sunday people stand on a soap box and proclaim their views on political, religious or other items, sometimes interrupted and challenged by their audience.

Sat., March 29: London: Tower, Tower Bridge, Westminster, Buckingham Palace

LONDINIUM ROMAN WALLS

The Romans founded Londinium in about AD 50 at the northern end of a strategically important bridge over the river Thames. After being destroyed by fire in AD 60–61, the city was rebuilt, and as a thriving port, it grew into the administrative capital and largest city of the province of Britannia. The residents built a stone wall around Londinium in about AD 200, although there may have been a much earlier fortification. The wall was roughly 2.5 miles long, 6-7 feet thick and stood nearly 20 feet high. It was constructed with a core of rubble bound in a hard mortar and faced on either side by roughly squared stone blocks. Every fifth or sixth course was a horizontal band of red tiles, intended to bond the core to the facing stones. The walls were restored during subsequent periods throughout the medieval period. The wall largely defined the boundaries of the City of London until the later Middle Ages, when population rises and the development of towns around the city blurred the perimeter. From the 18th century onward, the expansion of the City of London saw large parts of the wall demolished, including its city gates, to improve traffic flow. Since the Second World War, conservation efforts have helped to preserve surviving sections of the city wall.

TOWER BRIDGE

London's Tower Bridge is one of the most recognizable bridges in the world. It was designed in the Victorian Gothic style in order to be in harmony with the nearby Tower of London. Completed in 1894, it took five contractors and nearly 450 workers eight years to construct the 265 meter-long bridge. At the time many people disliked its Victorian Gothic design, but over time the bridge became one of London's most famous symbols. During the height of river traffic, the bridge was raised nearly 50 times a day; now it is only raised about three times a day. There is an exhibition inside the bridge (with views of the still-original Victorian machine room), and visitors can climb the towers and cross the elevated walkway between them.

TOWER OF LONDON

His Majesty's Royal Palace and Fortress, more commonly known as the Tower of London, is the most venerable building in London. It is the castle of London and an excellent example of Norman military architecture. Founded in 1066 by William the Conqueror, the Tower has served as a royal residence, state prison, execution ground, and place for royal pageants. The Tower also houses the British crown jewels and one of the best medieval armor collections in the world.

The White Tower, which gives the entire castle it’s name, was built by William the Conqueror in 1078. As a whole, the Tower is a complex of several buildings set within two concentric rings of defensive walls and a moat. The general layout established by the late 13th century remains despite later activity on the site. Early in its history it was a grand palace and royal residence. There were several phases of expansion, mainly under Kings Richard the Lionheart, Henry III, and Edward I in the 12th and 13th centuries. Under the Tudors, the Tower became used less as a royal residence.

The Tower of London has played a prominent role in English history. It was besieged several times and controlling it has been important to controlling the country. The Tower has served variously as an armory, a treasury, a menagerie, the home of the Royal Mint, a public records office, and, since the 13th century, it has served as the home of the Crown Jewels of the United Kingdom.

The castle was used as a prison from 1100 until 1952, although that was not its primary purpose. The peak period of the castle's use as a prison was the 16th and 17th centuries, most famously under King Henry VIII who had his wife Anne Boleyn beheaded there in 1536 for treason. Other prisoners included William Wallace of Scotland (1305), King John II of France (1356-60), Sir Thomas Moore (executed 1534), Thomas Cromwell (executed 1540), Thomas Cranmer (1553-4), [*de facto* queen] Lady Jane Grey (executed 1554), Elizabeth I (before becoming queen, 1554), Walter Raleigh (1603-1616), Guy Fawkes (executed 1606), William Laud (1640-45), William Penn (1668-69), and "Deputy to the Führer" Rudolf Hess (1941).

Executions were usually carried out on the notorious Tower Hill just outside the castle rather than in the Tower of London itself (112 people were executed on the hill over 400 years). Before the 20th century, there had been only seven executions *within* the castle on Tower Green. Including Anne Boleyn, Kathryn Howard and Lady Jane Grey, this was reserved for prisoners for whom public execution was considered dangerous. The Tower's enduring reputation as a place of torture and death was largely popularized by 16th-century religious propagandists and 19th-century writers.

John Wesley, who often visited prisons in order to minister to the prisoners, visited the Tower of London on New Year's Eve 1764 to visit different inhabitants. He came with a flautist to conduct a test to see if animals had souls. The Tower, which had a menagerie at the time, had a number of large cats. Wesley and the flautist walked through the tower, serenading the animals with flute music. Unfortunately, the reaction to a live flute performance was mostly lukewarm: only one out of five lions stirred and stood up on all fours at the strange sound. Animals, he determined, did not have eternal souls.

In the First and Second World Wars, the Tower was again used as a prison, and witnessed the executions of 12 men for espionage. After the Second World War, damage caused during the Blitz was repaired and the castle reopened to the public. For more information:

https://www.hrp.org.uk/tower-of-london/history-and-stories/the-story-of-the-tower-of-london/#gs.jg9k1l

The Crown Jewels:

https://www.hrp.org.uk/tower-of-london/whats-on/the-crown-jewels/#gs.jg9o35

HMS BELFAST

An excellent reminder of Britain's strong naval heritage, the HMS Belfast has been in on display in London since 1971. The cruiser is permanently docked across the river Thames from the Tower of London. The ship was commissioned in 1939 into the Royal Navy and served throughout WWII (including D-Day), Korea and the Far East. It was finally decommissioned in 1963. It is a floating maritime museum that is open daily to the public for a small fee.

LONDON BRIDGES: There are 35 bridges in London that span the River Thames.

Tower Bridge: See above.

London Bridge: Is the bridge west of the Tower Bridge and made famous by the nursery rhyme. The original wooden bridge was one of the most famous early landmarks in London. Starting as Roman bridge, it had been burned and rebuilt many times over the centuries. The reference to various building materials in the nursery rhyme recalls some of this earlier construction. Then, in AD 1176 a stone bridge replaced the wooden one. It featured twenty arches that were sixty feet high and thirty feet wide. The flow of the Thames under the bridge was used to turn water wheels below the arches for grinding grain. By the 1300's the bridge contained 140 shops, some of which were more than three stories high. The reference to "silver and

gold" in the rhyme references the trading which was conducted on the bridge. Although the London Bridge survived the Great Fire of London in 1666, its arches and foundations were weakened. As the rhyme testified, the bridge was deteriorating. In 1831 a new London Bridge was built just north of the old one (the old stone bridge was demolished). Yet again, after 100 years, this 1831 bridge began needing serious repairs (again the rhyme was accurate!). So, in the 1960s, it was replaced by the current London Bridge. The bridge of 1831 was sold to a rich American who thought he was buying Tower Bridge! Even so, the 1831 London Bridge was transported, stone by stone, to the U.S. where it was reconstructed to span Lake Havasu on the Arizona/California boarder!

Millennium Bridge: Is a steel suspension bridge for pedestrians. The southern end of the bridge is near the Globe Theatre and Tate Modern Museum, and the northern end is just down from St. Paul's Cathedral. It was originally opened in June 2000, but then closed almost immediately due to structural problems (pedestrians experienced an alarming swaying motion; Londoners nicknamed it the "Wobbly Bridge"). It reopened in February 2002. This was the first bridge built across the Thames River since the building of the magnificent Tower Bridge in 1894. This footbridge stretches about 1,066 feet and includes supporting cables below the deck level in order to preserve the view of several landmarks on either side. The structure was designed to hold 5,000 pedestrians at any given time.

Westminster Bridge: A road-and-foot-traffic bridge landing in Westminster on the west side. The bridge is painted predominantly green, the same color as the leather seats in the House of Commons which is housed in the Palace of Westminster next to the bridge. This is in contrast to Lambeth Bridge, which is red, the same color as the seats in the House of Lords and is on the opposite side of the Houses of Parliament. In 1750 a wooden bridge was constructed there to alleviate the contested traffic of the London Bridge (it was not uncommon to have to wait an hour to be able to cross London Bridge). As roads and vehicles improved, good began being transported more over land than by river. In the late 18th century, four more bridges were added: Blackfriars Bridge (1769), Kew Bridge (1759), Battersea Bridge (1773), and Richmond Bridge (1777). By the mid-19th century, Westminster Bridge was subsiding badly and expensive to maintain. It was replace by the current bridge in 1862. It has a length of 820 feet and a width of 85 feet; it is a seven-arch, cast-iron bridge with Gothic detailing by Charles Barry (the architect of the Palace of Westminster). The bridge carried a tram line from 1906 until 1952. It was completely refurbished from 2005-2007. It is now the oldest road structure which crosses the Thames in central London.

HOUSES OF PARLIAMENT / PALACE OF WESTMINSTER

The great complex of buildings covering 8 acres known as the Houses of Parliament, still officially called the New Palace of Westminster, serves as the seat for both the House of Commons ("Lower House" on the lower/north side, or downstream on the Thames) and the House of Lords ("Upper House" on the upper/south side, or upstream on the Thames). Built in a neo-Gothic style between 1840 and 1850, it is distinguished by The Elizabeth Tower, the iconic clock tower that contains the famous bell "Big Ben" (for which many people name the whole tower). The other imposing tower is The Victoria Tower, named for Queen Victoria who was reigning at the time of its construction. Westminster Hall, an assembly hall adjoining the Houses of Parliament, was constructed in the 11th century. It was redesigned in the 14th century with a magnificent hammer-beam roof (the largest unsupported (no central pillar) medieval ceilings). Above this stands the octagonal Central Tower (300 feet), including its iconic spire. Mansion House has been the

official residence of the lord mayor since 1753. Guildhall, an early 15th-century Gothic hall, is used for the lord mayor's banquet and civil functions. Westminster Palace houses one of the oldest extant institutions in the world, it's origins tracing back to the early 11th century and the emergence of two-house government in the 13th century.

WESTMINSTER ABBEY

Westminster Abbey is the most famous church in Great Britain, enshrining many of the traditions of the British people. It was built in stages between the 11th and 19th centuries and is a splendid example of English Gothic architecture (largely 13th and 14th centuries). It comprises the main church plus chapels, cloister, chapter house, and towers. Construction was begun by the English king Edward the Confessor in 1050, on the site of an older Romanesque church, and the abbey was rebuilt in its present Gothic style starting in 1245. French influence is apparent in the height (102 feet) and soaring verticality of the nave, and particularly fine Gothic fan vaulting is found in the Henry VII Chapel.

English monarchs since William the Conqueror in 1066 have been crowned in the abbey, and many royal events, like weddings and baptism, have occurred here. Also, monarchs from Edward's time until 1760 (George II) are buried in its chapels. The tombs of famous citizens—among them the poet Geoffrey Chaucer, the physicist Isaac Newton, and the naturalist Charles Darwin—are located in the main church of the abbey. The abbey also contains monuments to prominent political figures and, in the four bays and aisles comprising the Poets' Corner, tributes to Shakespeare and other outstanding literary personages. John and Charles Wesley are honored with a stone plaque (installed 1876 on the south choir aisle) and a stained glass window. Four infant children of Samuel Wesley, John Wesley's brother, are buried in the south cloister of Westminster Abbey, but the names on their small stone are now very faint (the stone is near that of Max Warren). It read "Nutty, Susanna, Ursula, Samuel Wesley 1723, 1726, 1727, 1731 infant children of Samuel Wesley, brother of John Wesley" [Nutty's (a son) date of death was actually 1725].

METHODIST CENTRAL HALL

Built by the British Wesleyan Methodist Church from 1905-1911 as a mixed-purpose "central hall" to be used as a church, conference center, education venues and office spaces (the headquarters of the Methodist Church of Great Britain until 2000). Across the street and facing Westminster Abbey, it contains 22 conference, meeting and seminar rooms - the largest being the Great Hall, which seats 2,300.

The building has hosted several important events: meetings of the suffragette movement in 1914, the first meeting of the United Nations General Assembly in 1946, political rallies with speakers such as Winnie Mandela, Mahatma Gandhi and Mikhail Gorbachev, the Monday Club of the Conservative Party from 1971-1992, the first public performance of Andrew Lloyd Webber's *Joseph and the Amazing Technicolor Dreamcoat* in 1968, and in 2017, Central Hall was host to the first FIFA Interactive World Cup final. It is frequently used for public enquiries and other venues needed by Parliament.

Although clad in an elaborate baroque style, to contrast with Westminster Abbey, it is an early example of the use of a reinforced concrete frame for a building in Britain. The domed ceiling of the Great Hall is reputed to be the second largest of its type in the world, and intended to be a meeting place for "open-air preaching with a roof on," in homage to John Wesley. The Great Hall's organ contains 3,789 pipes. The hall also boasts a life-size marble statue of John Wesley (5'1").

ST. JAMES' PARK

This is the most royal of London's Royal Parks. Shaped by generations of monarchs and bordered by three royal palaces (St. James' Palace, Buckingham Palace and Westminster Palace), St. James' Park hosts ceremonial events in the capital: royal weddings, jubilees, military parades and state celebrations. The famous pelicans have been kept at the park since 1664, when a Russian ambassador presented them to King Charles II. Famous landmarks in this 57-acre park include Admiralty Arch, Horse Guards Parade, the Victoria Memorial, the Marble Arch, and the statues of the Duke of York, Florence Nightingale, Queen Elizabeth the Queen Mother and the simple yet poignant white marble Boy Statue, among many others. This area initially enclosed as a deer park for King Henry VIII in the 1530s. James I ordered the marshy area drained in 1603 in order to be landscaped and to house exotic animals, including camels, crocodiles, an elephant and exotic birds. Charles II expanded the park in a more French style, including a canal, and opened the park to the public. The park became notorious at the time as a meeting place for impromptu acts of lechery. In the 1820s Prince Regent (Later George IV) employed famed architect and landscaper John Nash to give the park it's current layout. It opened to public traffic in 1887.

BUCKINGHAM PALACE

Buckingham Palace has been the official residence of the monarch since 1837, when Queen Victoria moved her court from Saint James' Palace, which is located on the Mall. It was built by John Sheffield, 1st duke of Buckingham and Normandy, in 1703 (*the year of John Wesley's birth*). The palace was purchased for the royal family in 1761 by George III, although St. James's Palace continued to be the official residence until the accession of Queen Victoria. The neoclassical structure was remodeled by John Nash in 1825. In 1856 a ballroom was added, and in 1913 a new east front was built. Buckingham Palace has about 600 rooms and 50 acres of gardens. It is noted for its fine collection of paintings. The Union Jack flag is flown when the king is in the palace.

CHARTERHOUSE SCHOOL

Founded in 1611, this boarding school for students aged 13-18 is one of the original nine English public schools reported upon by the Clarendon Commission in 1864 leading to the regulation of the Public Schools Act 1868. The annual cost for a student is £47,535. The school was situated between Aldersgate Street and Clerkenwell Road; it moved to its present site in 1872. Charterhouse originally accepted boys only. The school began accepting girls in 1971.

John Wesley, among a vast list of notable alumni, attended Charterhouse from 1714-1720 as a Foundation Scholar (supported by Master of Charterhouse John King) preparing him for Oxford University. He entered Charterhouse at the age of 10-and-a-half. The school was not far from the Annesley home (Susanna's parents) in Spital Yard, Bishopsgate and was situated between Aldersgate Street and Clerkenwell Road. John appears to have enjoyed life at Charterhouse where he had a reputation as a frugal eater, a brilliant debater, good mixer, swimmer, horseman and rower.

OTHER LONDON LANDMARKS:

St. James Palace: Long the home of many of the most famous kings and queens of England, St. James's Palace was built by King Henry VIII between 1531 and 1536. Even today, the palace is still actively used by the British royals, and so is not open to the public. This magnificent brick palace became the principal royal residence in 1702 when Whitehall Palace was destroyed by fire and Queen Anne moved to St. James. Kensington Palace was the preferred residences for the monarchs of the first half of the 18th century, but during the latter part of

Wesley's life (the second half of the 18th century), this palace served as the main residence of the reigning monarchs. Even today, it's still the "official" residence of the sovereign, even though Buckingham Palace became the new chief residence after Queen Victoria ascended to the throne in 1837. Many ceremonial court functions continue to be held here.

Kensington Palace: A royal residence on Kensington Gardens; a residence for the British royal family since the 17th century. It is currently the official London residence of several royals, including the Prince and Princess of Wales (William and Catherine), the Duke and Duchess of Gloucester (Richard and Birgitte), the Duke and Duchess of Kent (Edward and Katherine), Prince and Princess Michael of Kent, and Princess Eugenie alongside her husband, Jack Brooksbank, and their two sons. Originally a two-storey Jacobean mansion built in 1605, it was purchased by William and Mary when they assumed the throne as joint monarchs in 1689. They needed a residence better suited for the comfort of the asthmatic William (away from the fog and air impurities around the River Thames. The famous Sir Christopher Wren was tasked with the palace's expansion. The royal court took residence in the palace shortly before Christmas 1689. For the next seventy years (for the first half of Wesley's lifetime), Kensington Palace was the favored residence of British monarchs, although the official seat of the Court remained at St. James' Palace.

Trafalgar Square: Trafalgar Square is the largest square in London and is often considered the heart of the city. Ever since the Middle Ages, Trafalgar Square has been a central meeting place. The square was redeveloped in the 19th century to its present look. The name of the square commemorates the victory of Admiral Horatio Lord Nelson over the French fleet at the Battle of Trafalgar in 1805. The Corinthian column stands 170 feet tall, toped with an 18 foot statue of Lord Nelson.

At the base of the column are four huge lions formed from captured French and Spanish cannons. In the four corners of the lower level of Trafalgar Square stand four plinths. The plinth in the north-east carries the equestrian statue of George V, the south-west corner stands a statue of Charles Napier (a military leader best known for his time as commander-in-chief in India), the western side has a statue of Henry Havelock (another military leader who spent much of his career in India). For over 150 years the plinth in the north-west corner of Trafalgar Square, commonly known as the 'Fourth Plinth', remained empty. It was intended to hold an equestrian statue of King William IV. A failure to gather sufficient funds for its construction meant it was never realized. In 1999 it was decided to use the plinth for the temporary display of modern sculpture.

There are several more statues in and around Trafalgar Square. The most interesting is the equestrian statue of King Charles I, which occupies the middle of a small traffic circle just south of Nelson's Column. It is the oldest equestrian statue in London, created in 1633 by the French sculptor Hubert Le Sueur. After the execution of Charles I in 1649 the Parliament ordered the statue to be melted down. The brazier assigned with this task instead hid the statue and sold it back to King Charles II after the English monarchy was restored.

On the north side of the square is the National Gallery, displaying paintings from some of the world's most famous masters, spanning six centuries.

At the north-east corner is the St. Martin-in-the-Fields parish church. It is one of the most famous churches in London, with a large white steeple neoclassical portico. It was built in 1721 (during Wesley's lifetime) and was used as a model for many churches, particularly in the United States.

Piccadilly Circus: This busy square in the heart of London is famous for the Shaftesbury fountain and for the neon advertising that turned the square into a miniature version of Times Square. The Circus was created by John Nash during the 18th century (during Wesley's lifetime). At the center of the Circus stands the Shaftesbury Memorial Fountain, built in 1893 to commemorate Lord Shaftesbury, a philanthropist known for his support of the poor. The seminude statue on top of the fountain depicts the Angel of Christian Charity but was later renamed Eros after the Greek god of love and beauty. The fountain was made in bronze, but the statue is made of aluminum, at the time a novel and rare material. The name 'Piccadilly' originates from a 17th century frilled collar named piccadil. Roger Baker, a tailor who became rich making piccadils lived in the area. The word 'circus' refers to a roundabout for traffic.

Covent Gardens: A fruit and vegetable market until 1973, the area, dominated by the large, glass-covered building, is known for its many open-air cafés, restaurants, pubs, market stalls and shops. Famous are the many street performers who entertain the visitors on the pedestrianized piazza. Its name comes from site that was once the convent of St. Peter's Church, confiscated by Henry VIII.

The Globe Theatre: The original Globe Theatre, built by an acting company to which William Shakespeare belonged, opened in 1599. Unfortunately, the original Globe Theatre lasted only 14 years. In 1613, it burnt to the ground during a performance of Shakespeare's Henry VIII. The fire was attributed to a theatrical cannon, which misfired and set the thatched roof and wooden timbers aflame. A second theatre was rebuilt the following year, but the Puritans - who didn't believe in such entertainment - closed it down in 1642. It was destroyed in 1644. In 1989 the original location of the Globe was revealed. The Globe Theatre was reconstructed in 1997, about 200 yards from the original site. It was the first building with a thatched roof allowed to be built in London since the Great Fire of 1666. Shakespeare is performed here in the summer.

"The Gerkin": 30 St Mary Axe, better known by its nickname Gherkin, is one of the most eye-catching buildings in this historic area of London. The 41 story skyscraper was built in the heart of London's financial center for Swiss Re in 2004 using a modern glass and steel design. It's bullet (or cigar) shape has a swirling striped pattern visible on the exterior, the result of the building's energy-saving system which allows the air to flow up through spiraling wells. The building is not open to the public.

The Shard: The Shard is a modern glass skyscraper in London. At the time of its completion in 2012 if was Europe's tallest building (1016 feet). The observatory at the 72nd floor, open to the public, offers some spectacular 360 degree views of the city. The tapered tower has a glass facade consisting of some 11,000 window panes. The seemingly unfinished spire is designed to act as a radiator to naturally dissipate excess heat, thus reducing the need for air-conditioning. The building is multifunctional, with offices and a hotel at the lower floors and residential apartments on the upper floors.

Madame Tussauds Wax Museum: The original Madame Tussauds! It is located on Baker Street in London. Marie Tussaud was unable to return to her native France during the Napoleonic Wars, so she traveled throughout Great Britain and Ireland. She eventually settled in London and opened her first permanent wax museum there in 1835. Her original exhibit featured wax figures of victims of the French Revolution, murderers, and criminals, as well as other notable people. Her son greatly expanded the museum to include hundreds of figures.

Sherlock Holmes Musuem: Speaking of Baker Street...of course in London there has to be the Sherlock Holmes Museum at 221B Baker Street, the famous address of the even more fictional detective created by Sir Arthur Conan Doyle. A museum was created here in a Georgian (1815) home on Baker Street. By special permission of the City of Westminster, the museum bears the official street address of 221B, even though lies between numbers 237 and 241! The museum was opened in 1990 and has a recreated apartment with memorabilia and novelties to Sherlock Holmes. There is also a gift shop, and, of course, a book store!

Charles Dickens Museum: 48-49 Doughty St, London WC1N 2LX. Charles Dickens lived in this home from 1837-1839 with his wife Catherine and their eldest son Charlie. It was in this home that Dickens finished writing *The Pickwick Papers*, wrote *Nicholas Nickleby* and most famously of all, *Oliver Twist*. Today the Charles Dickens Museum is set up as though Dickens himself had just left. It appears as a fairly typical middle-class Victorian home, complete with furnishings, portraits and decorations which are known to have belonged to Dickens. The Curiosity Shop, inspired by Dickens's novel of 1841, offers incredible gifts and keepsakes, all with a gloriously Dickensian twist, and, of course Dickens' many writings!

Harry Potter Studio Tour: North of London in Leavesden is The Making of Harry Potter walk-through exhibition and studio tour at the Warner Bros. Studios. It houses a permanent exhibition of authentic costumes, props, and sets used in the production of the Harry Potter films, as well as behind-the-scenes production of visual effects.

Sun., March 30: London: Wesley Chapel & House, RAF Museum

CITY ROAD METHODIST CHAPEL / JOHN WESLEY'S CHAPEL

Considered "The Mother Church of Methodism," Wesley had this church built to replace the Old Foundery as the headquarters of the Methodist Movement. It was opened on November 1, 1778, having been built to Wesley's specifications (notice, for example, how the altar railing is *behind* the pulpit!). Wesley, who was 75 at the chapel's dedication, was very involved in the life and ministry of the City Road Chapel for the last 12 years of his life. He died in his bedroom at the adjacent house (constructed the following year after the chapel) in 1791 at the age of 88.

The main sanctuary originally had a pulpit elevated high enough to easily address people in the balcony. This mahogany "three-decker" pulpit was given a Mr. Andrews of Hertford. It was common for wealthier people to sit in the main floor so to have closer seating to the speaker (they had the time to come early and sit in the preferred seats). Poorer people, often arriving last minute from work, often sat the balconies. Wesley requested an elevated pulpit so the preacher would have a better connection to those sitting in the balcony! During later remodeling, the pulpit was lowered to it's current height to be better positioned for all seats in the sanctuary.

The pillars supporting the balcony were a gift from King George III. They were cut from masts from decommissioned warships in the Naval Dockyard at Deptford. The design of the Chapel has been described as plain and simple. It is almost square in shape with the communion table set in an apse at the east end. A large balcony/gallery surrounds the church on three sides.

To one side off the sanctuary is the Old Foundery Chapel, with original pews from the Old Foundery and Charles Wesley's organ. Below the sanctuary is the Museum of Methodism, with many photographs, drawings and artifacts from the history of the Methodist movement. It tells the story of John and Charles Wesley, and of the Methodist movement from the 18th to the 20th century. Points of interest to be seen include John and Charles Wesley's preaching collars and John's original

pulpit from the Old Foundery. Separate displays are devoted to Methodist ceramics, chapel architecture and objects illustrating the history of the Church.

Behind the church, in a small courtyard, is John's memorial marker, with the famous epitaph. Wesley was the 843rd person to be buried in the Chapel grounds and his epitaph was written by his fellow preacher and friend, Adam Clarke. Wesley's sister Martha, his biographer and six other preachers also share his crypt.

When the lease on the Foundery was set to expire, the Foundery was in need of extensive renovations. Wesley proposed building a new chapel instead, which the Annual Conference of 1776 (the same summer the Declaration of Independence was signed in America!) supported. John chose a site near the Foundery, just 200 yards to the north across Bunhill Fields cemetery (the cemetery has been greatly reduced since Wesley's time). At that time the area was a large field that had once been a marsh but had been drained and built up with the fill from digging the foundations of St Paul's Cathedral. (Metaphorically, Wesley's chapel is built on the groundwork of St. Paul's: not only as Wesley's church home (the bishop of St. Paul's was Wesley's bishop) but also the "Mother Church of World Methodism" and Methodism's spiritual heritage/"grounding" on the Church of England!) The field was being used as an area for bleaching cloth on tenter frames (stretching cloth under tension while it dries). City authorities deliberated over the proposal for 5 months before finally granting John permission to build a non-conformist chapel, but with the provision that it would be hidden from the road by a row of houses. Before John signed the 59-year lease, however, he persuaded the authorities to allow the chapel direct access to City Road.

In October 1776 , with the approval of the Conference, John sent out an appeal to all members and friends of the Methodist Societies nationwide asking for help in raising over £6,000 for the estimated cost of building the chapel. After considering several plans, John and the trustees awarded the contract to Samuel Tooth ("a local builder of influence") who was also a class leader and local preacher in the Foundery Society.

The foundation stone of the Chapel was laid on April 21,1777 with John Wesley laying the first stone underneath which was buried a brass plate with the inscription, "This was laid by Mr John Wesley on April 21st 1777. Probably this will be seen no more by human eye, but will remain there till the earth and the works thereof are burned up." It took 18 months to build. Building a Morning Chapel on the north side and Wesley's house on the south side were all part of the three-part building project, although the chapel was constructed first.

On Sunday, November 1, 1778 (All Saints' Day), the last service was held at the Foundery in the morning. That evening, the first service in the new City Road Chapel took place. From then on, the City Road Chapel became the new headquarters for the Methodist movement. The chapel has been known several names ("The New Foundery," "The New Chapel," "City Road Chapel" and "Mr. Wesley's Chapel"), but nearly everyone over the past 300 years has considered it the Mother Church of World Methodism.

In 1978 the chapel was extensively renovated and reopened for its 200th anniversary.

JOHN WESLEY'S HOUSE

Adjacent to the City Road Chapel to the south is John Wesley's house. It is considered one of London's best examples of a small Georgian house. The chapel and house were part of the same building plan (which also included a third building, a Morning Chapel, across from Wesley's house and to the north of Wesley's Chapel). The house was finished in 1779, the year after the chapel. Wesley lived here the last 12 winters of his life. The house contains many of John Wesley's belongings and furniture, including his electrical machine and his study chair, and it has been put

back to the way it might have been while he lived there. On the main level are the shared rooms, including the kitchen, dining area and common spaces for guests and visitors. Of particular interest on display is John Wesley's teapot, a gift from friend Josiah Wedgewood (displaying the widely-used "Wesley Grace"). There is a good collection of other Wesley memorabilia ("Wesleyana") also on display throughout the house. The second level was John's apartment, including his famous prayer room off his bedroom. John would rise early each morning at 4:00 a.m. and spend an hour kneeling in prayer and Bible reading before going off to preach at 5:00 a.m. This little room has been called "the power house of Methodism." John Wesley died in his bed here at the house on March 2, 1791. The third floor, not currently open to the public, had rooms for guests, visitors, traveling preachers, family members and servants.

BUNHILL FIELDS NONCONFORMIST CEMETERY

Across the street from the City Road Chapel is the Dissenters Cemetery, in which people who were not members of the church of England were buried (1665-1854). John and Charles Wesley buried their mother here in 1742. Also in the cemetery are the graves of John Bunyan (died 1688), author of *The Pilgrim's Progress*; Daniel Defoe (died 1731), author of *Robinson Crusoe*; William Blake (died 1827), artist, poet, and mystic; Thomas Bayes (died 1761), statistician and philosopher; Isaac Watts (died 1748), the "Father of English Hymnody"; and Thomas Newcomen (died 1729), steam engine pioneer. West of the cemetery, across the street called Bunhill Row, is the Quaker cemetery with the grave of George Fox, founder of the Quakers, "The Society of Friends."

SITES ON THE WESLEY WALK

The Moorfields Field (Outdoor) Preaching Site

The Sports Field at Finsbury Square and The Bowls Club Sports Field sits on what was Moorfields.]

John preached for the first time in the open air in Bristol on April 2, 1739. He stayed and preached for a number of weeks and began organizing the ministry there by providing pastoral care and counseling to the new converts and organizing them into small groups, or "classes." He also traveled back and forth to London and Oxford that summer, and he would attend and preach at different religious societies in all three areas when present. Wesley considered preaching in the open air in both Oxford and London, and finally on November 11, he was convinced to preach outdoors in Moorfields near an abandoned cannon factory (just south of what is now City Road Chapel). Wesley continued to preach in the open area in the fields, as did Whitefield and Charles, even after Wesley purchased the adjacent derelict cannon factory as his base of operations.

Old Foundery Location

During the War of the Spanish Succession [1702-1713, a major European conflict about who should inherit the Spanish throne and empire (Spanish King Charles II died without an heir) with England and the Dutch Republic backing Austria's claim against France's], cannons captured from the Spaniards' French allies by the Duke of Marlborough were brought to England and stored at the Government Foundery in Windmill Hill (now Tabernacle St.), Moorfields, in London (200 yards south of Wesley's Chapel today). In 1716 during the recasting of some of these cannon, there was a massive explosion which blew off part of the roof and extensively damaged the building. Many workmen were killed in the blast. A new Foundery [or Arsenal] was built at Woolwich and the damaged building stood as an unoccupied ruin for more than 20 years.

With the successful response to field preaching in Bristol in early 1739, Wesley, who continued to travel to both Oxford and London and who also attended religious society meetings in each location, considered trying field preaching in each location as well. In London he selected Moorfields near the abandoned Foundery as he wanted to be in a location that reached the unchurched, working-class people. After a frustrating summer with administering the Fetter Lane society, John decided to try field preaching in London.

On November 11, 1739 after some persuasion, John preached on the site of the derelict foundery building. In his Journal for Sunday November 11th, 1739, Wesley wrote, "I preached at 5 in the evening to 7 or 8000 in the place which had been the King's Foundery for Cannon." Soon after John was invited to buying the lease of the Foundery site. To do that, he had to borrow £115. Then, to rebuild "this vast uncouth heap of ruins," Wesley had to borrow an additional £700 from friends. John recorded three years later that he still owed £300, which was fairly good progress on paying back the debts, considering his only income was £28 a year from his Fellowship at Lincoln College!

For the first few months John preached in a roofless building. Then, on July 23, 1740, the first meeting of the Methodist Society was held in the repaired Foundery. Some consider this date as the day when the Methodist Church began.

There were two front doors to the Old Foundery: one led to the chapel which could hold 1500 people and the other to a band room which could hold 300 people gathering in class meetings. The north end of the room was also used as a school while the south end was the book room for the sale of Wesley's publications. Over the band room were John's private rooms.

The Foundery became the headquarters of Wesley's Methodist movement, and in London it became a hub of outreach ministry. It was a preaching house, a clothing distribution site, a medical clinic and medication dispensary (it was the first free dispensary to be set up in London in 1746), and a center that helped aged widows. Later John repurposed two small houses nearby as almshouses for nine widows and lodgings for four or five of his traveling preachers.

The Foundery was also a lending bank. John collected £50 from members of the Foundery Society and appointed two stewards who met every Tuesday morning to lend up to £20 to those who requested. All loans had to be repaid within three months. In the first year of operation [1747] more than 250 people were helped, including a James Lackington, who used his loan to start a bookselling business that later reached annual sales of over 100,000 books!

A school at the Foundery was another of John's early priorities. Children were taught "to read, write and cast accounts and to be diligently instructed in the principles of religion." Students had to be six years of age, had to attend the morning sermon at 5 a.m., were in class from 6a-12p and again from 1-5 p.m., were to be given no play days or holidays and speak only to the masters. Any child who missed two days in one week without permission was expelled from the school. (!)

It was from The Old Foundery that John Wesley oversaw the growing Methodist movement for nearly 40 years. He would spend winters at the Foundery but would travel throughout spring, summer and fall. The first Annual Conference of his preachers was held there on June 25th, 1744 and 16 more were hosted here in the years ahead.

By 1775 , the lease on the Foundery was expiring and the building was in serious need of repair. John pursued building a new chapel instead. The Annual Conference of 1776 (the same summer the Declaration of Independence was signed in America!) authorized the decision.

John chose a site near the Foundery, just 200 yards across Bunhill Fields cemetery. On Sunday, November 1, 1778 (All Saints' Day), the last service was held at the Foundery. That evening, the first service in the new City Road Chapel took place, and that location became the new headquarters for the Methodist movement.

GEORGE WHITEFIELD'S TABERNACLE LOCATION

With Wesley's invitation and blessing, George Whitefield (one of The Holy Club at Oxford and for a brief time a Methodist) also preached in the open fields in London, including both Moorfields (near the Old Foundery) and Spitalfields (a mile southeast of the Old Foundery). Whitefield had innovated the practice of preaching in the open air, or "field preaching," in Bristol in 1739. He had introduced it to Wesley there and then handed the Bristol ministry over to Wesley. Wesley adapted the practice in other locations, including early on in London. Wesley then, in turn, invited Whitefield to preach in the open air at the Moorfields, near the Old Foundery that Wesley made as the headquarters of his ministry. Although lifelong friends, Wesley and Whitefield had deep disagreements on the issue of predestination. Whitefield was a staunch Calvinist and believed in predestination, whereas Wesley was an Armenian and believed in human free will. Although their evangelistic messages were very similar, how they taught their converts about God's grace was distinctly different. This disagreement led to a parting of ways, each leading their own ministries (both being significant parts of what became known as "The Great Awakening" in England). Whitefield opened a preaching house near Moorfields, called "The Tabernacle." Whitefield's followers (sometimes called "Calvinist Methodists"), met there, while Wesley's Methodists met two blocks away at the Foundery.

An important difference in how Whitefield and Wesley organized their ministries was how the new converts were cared for after conversion. Whitefield, being more of an evangelist, would draw vast crowds by his passionate and captivating preaching. For followup, he would call the converts to come back and listen to more preaching. Whitefield hoped that those who had been "awakened" would follow through on their own initiative. Wesley, however, had learned not to take that chance. Although not as eloquent of a preacher, Wesley still attracted large crowds. The difference, however, was that Wesley would provide followup organization of the converts. He had learned the value of this from the Moravians in London: Wesley had partnered with Peter Böhler and other Moravians in establishing a number of small groups and "societies" for spiritual growth. So, Wesley adapted the practice and organized new converts into small groups ("classes" or "class meetings") to meet weekly for spiritual care, faith-sharing and prayer. The "classes" he grouped together into "societies" who gathered for weekly preaching and, in later years, for worship with the sacrament of Holy Communion. (Earlier in the Methodist movement Wesley directed the Methodists to attend worship and receive Holy Communion at their local Church of England parish church. They were continually frustrated, however, since the majority of clergy were not overly welcoming of the Methodists, as they were often from the lower classes. Over time, Wesley and other Methodist preachers who were clergy in the Church of England found they had to provide Holy Communion for the Methodists more and more frequently as they were not receiving it from their parish church.) This structure became the organizational model for the Methodist Movement under Wesley and into the future.

This difference is seen right at the beginning of field preaching in Bristol. Whitefield first preached to the masses, but he felt the restless "evangelist" prodding to keep moving and preaching in different locations. He had invited Wesley to come and be involved with his outdoor ministry, but soon Whitefield moved on and left Bristol in Wesley's care. Wesley took the Moravian model and organized the converts into groups for ongoing spiritual care and growth.

Wesley, of course, also had a restless "evangelist" drive to keep moving and preaching in different locations–Wesley was an itinerant preacher for over 50 years–but Wesley also was diligent to provide spiritual care and organize the people wherever he traveled. Whitefield did not.

Lady Huntingdon, a friend to both Whitefield and Wesley and initially a benefactor to both, eventually prioritized Whitefield's ministry. She used her support and organizational skills to try to organize Whitefield's converts and followers. Multiple tabernacles were built, usually connected to Whitefield's evangelistic campaigns. Over time, however, these efforts did not last.

Years later, George Whitefield had a conversation with a man by the name of John Pool, an unknown member of the Methodist movement. Late one night, Whitefield asked, "Well, John, art thou still a Wesleyan?"

Pool replied, "Yes, sir, and I thank God that I have the privilege of being in connection with him, and one of his preachers."

"John," said Whitefield, "thou art in the right place. My brother Wesley acted wisely—the souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand." (W. H. Gilder, ed., *The Philadelphia Repository and Religious and Literary Review* Volume 1. Philadelphia: Orrin Rogers, 1840, 189.)

A testimony to this outcome is the Whitefield Tabernacle near Moorfields. Whitefield's followers first constructed a wooden tabernacle here in 1741, which was replaced by a brick structure in 1753. It was rebuilt in stone in 1868. Alexandra Park Congregational Church took over the site in 1922.

Here both Whitefield and Wesley established preaching houses. Over time, Wesley's grew whereas Whitefield's eventually faded away. Wesley became the founder of the Methodist Movement, whereas Whitefield is remembered as an exceptional preacher of the Great Awakening in both England and America. A plaque now marks the site of Whitefield's Tabernacle near Wesley's Chapel.

SPITALFIELDS

Near what is now called "Spitalfields Old Market" (about a mile southeast of the Foundery), Wesley also preached multiple times in the open area. This was an area inhabited by the poor of London, and Wesley made a point to preach there openly in the streets many times and continued to include it in his active ministry throughout his life.

ALDERSGATE SOCIETY LOCATION & "ALDERSGATE FLAME" CONVERSION MEMORIAL

John Wesley experienced his famous heart conversion while attending a religious meeting at the Moravian Aldersgate Society on May 24, 1738. The modern Museum of London, at the junction of London Wall and Aldersgate Street, has been built over the site. A flame-styled bronze memorial, "Aldersgate Flame," commemorating the location and event is on the first floor walkway outside the museum entrance. The plaque quotes from Wesley's journal entry for the day where he recounts that even though "went very unwillingly" that night, during the reading of Martin Luther's *Preface to Romans*, he suddenly felt his heart "strangely warmed."

In February 1738 Wesley had just returned from America, very depressed. Wesley wrote in his Journal, "It is now two years and four months since I left my native country but what have I learned of myself in the meantime? Why, that I, who went to America to convert others, was never myself converted to God." John sought out the Moravian group in London that had sent a number of Moravians on the same ship as John to Savannah, GA. During a hurricane while crossing the Atlantic, John marveled at their calm assurance and faith. John spoke with the Moravian leader, Peter Böhler, who quickly became a mentor for John. Böhler had been mentoring John to ask for the inner assurance of faith that brought peace, keeping his heart steady and trusting even when facing difficulties and scary times. Wesley, however, struggled. Böhler encouraged Wesley to attend some

of their weekly society meetings in the area to help him seek inner assurance. On Wed., May 24, 1738, John wrote, "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

Wesley's experience was not a conversion of salvation but rather a conversion of *the order of* salvation. Previously he had understood that he had to be made holy before Jesus would restore him to a right relationship with God and God would accept him as His child. In other words, Wesley believed that sanctification preceded justification. But at the Aldersgate experience, Wesley realized he had it backwards! Martin Luther's *Preface to Romans* explained that Christ alone redeems and restores people to right relationship with God. It finally clicked, and it hit John "in the heart." He felt an inner assurance that he was already restored to God and that God considered him His beloved child. A fire started in his heart that day that burned and spread wherever he went from then on. The next month, for example, on June 11, 1738, John preached at St. Mary's Church, the University Church, in Oxford. His text was Ephesians 2:8, and his title was "Salvation by Faith." From September 1738 onwards, John began to preach a message of salvation to meetings of religious societies in London and Oxford. He also placed this sermon as his lead sermon (#1) in all future publications of his sermons.

ST. BOTOLPH'S-WITHOUT-ALDERSGATE ANGLICAN CHURCH

St. Botolph-without-Aldersgate (meaning, sitting outside the medieval walls, beyond the Alders Gate)–also known as St Botolph's, Aldersgate–is a Church of England Guild Church. A Guild Church means that they do not have services on Sunday but instead their ministry is focused on the midweek working population in the area. This church is noted for their Tuesday forums, called "Aldersgate Talks." The London City Presbyterian Church uses the building for Sunday services.

The church was founded sometime before 1291 and dedicated to St. Botolph, a saint associated with travel (fitting for its location near the gate). The medieval building was replaced with a Georgian brick structure in 1788–1791. It is considered a splendid example of a Georgian church.

Of special interest to us is that the church's construction was completed in the year of John Wesley's death. There is a plaque commemorating both John and Charles' heart conversion nearby locations on the fence railing to the south of the building facade. The church has a stained-glass window depicting John preaching in Moorfields.

JOHN BRAY'S HOUSE ON LITTLE BRITAIN SITE

Charles experienced his heart conversion on Pentecost Sunday, May 21, 1738, three days before his brother John did. Charles had been feeling ill (he struggled with ill health much of his life) and had been convalescing for a few days at the home of friend John Bray. As Charles was unable to attend Sunday morning worship, John and a few others came and sang and prayed with him for about a half hour. When they left, Charles lay down to rest. After a bit, he heard a voice that told him to get up and read from the Bible. He did, and the second passage his finger fell on was Psalm 40:3, "He hath put a new song in my mouth…. Many will see and fear and will trust in the Lord." Then, he happened to Isaiah 40:1, "Comfort ye, comfort ye, my people, saith your God ...." Then, in the quiet of that room, a calming, inner peace spread across Charles' heart. He wrote, "I now found myself at peace with God, and rejoiced in hope of loving Christ." The Isaiah verse came true for him personally, for he indeed felt God's inner comfort. The verse from Psalm 40 seemed to indicate the

incredible work God had planned for his life, as thousands of "new songs" would pour from the newly warmed heart of this most prolific and enduring of all English hymn writers. In fact, before the day was over, he wrote "And Can It Be That I Should Gain." Two days later, on the Tuesday, he wrote "Where Shall My Wondering Soul Begin," which he and John then sang together the next day, on Wednesday, after John came bursting into Charles' room declaring, "I believe!"

ST. BARTHOLOMEW THE GREAT ANGLICAN CHURCH

St. Bartholomew the Great of West Smithfield is London's oldest surviving Anglican Parish Church. It was founded in 1123 as an Augustinian priory in 1123. It adjoins St Bartholomew's Hospital of the same foundation, as early on the priory church became known for miraculous healings. The current building incorporates architecture from the various periods of the church's history, but most notably rebuilt in the 19th century. The transept crossing and choir survive largely intact from the Norman and later Middle Ages, giving it perhaps the best surviving Norman interiors in London. It's interior is ornate, and part of the medieval cloister also survives. The church has been featured in numerous movies, including: the location of the fourth wedding service in *Four Weddings and a Funeral* (1994), *Robin Hood: Prince of Thieves, Shakespeare in Love, Amazing Grace* (2006), *Sherlock Holmes* (2009), *Snow White and the Huntsman* (2012), *Avengers: Age of Ultron* (2015), *Transformers: The Last Knight* (2017), among others.

Of special interest to us is that the vicar here was friendly to John Wesley and allowed him to preach here long after he had been debarred from most other Anglican churches.

FETTER LANE SOCIETY LOCATION

Upon Wesley's return from America, he sought out the Moravian community in London. They had sent a number of Moravians over to America seeking religious freedom on *The Simmonds*, the same ship taking John and Charles Wesley and General Oglethorpe to Georgia. While crossing the Atlantic, a hurricane threatened to sink them. John was terrified, but noticed a group of Moravians calmly singing and praying during the storm. He later inquired of them about their calm assurance, and they told him of their inner confidence in God that held them steady even when facing death. John recognized that he lacked that inner assurance, and he continued to visit with the Moravians when possible in America. After he returned to London in February 1738, Wesley connected with the Moravian community. He became close friends with their leader, Peter Böhler, who served as a mentor and spiritual guide for John. Böhler encouraged John to ask God for the inner assurance that would allow him to be confident at the moment of death. Böhler also invited John to attend Moravian small groups for prayer and support. Wesley had come to appreciate the value of small groups back in his Oxford days with the Holy Club.

One of these Moravian Societies met at Aldersgate St. It was at that site that John finally experienced this inner assurance, which he described as feeling his heart "strangely warmed," on May 24, 1738. Shortly before that, however, on May 1, Wesley, Peter Böhler and another Moravian name John Hutton started a Society meeting in the Moravian style at Hutton's house. The home proved to be too small, and so the society was quickly moved to a home on Fetter Lane, just off Fleet Street. This Fetter Lane Society was under the co-leadership of both Wesley and Böhler. Trying to organize the various religious societies that had sprung up, Wesley, Böhler and others agreed to the amalgamation of several societies to form the United Societies which would meet in Fetter Lane.

After John's heart-warming experience, he, Böhler and Philip Henry Molther, who had taken over the Moravian leadership at the Fetter Lane Society, began to clash over the Moravian understandings of assurance and "quietism." The Moravians argued that there were to "degrees of

faith" and that any fear or doubt whatsoever indicated the need for saving faith. Wesley held, however, that people can be true believers and still have times of doubt. Further, the Moravians held that if someone did not have full assurance in their hearts, they were to stop everything, including worship, Holy Communion and good works, because they taught that the Holy Spirit only gave the fruit of the Spirit to those with full assurance. Wesley, however, believed that the believer could wait on God actively by engaging in the means of grace (worship, Holy Communion, good works) until they experienced full assurance of their salvation. Molther, for example, told people to go off by themselves in quiet and prayer until they experienced confirmation. Wesley, however, would recommend a person get busy and engage in godly activities until they experienced confirmation.

This difference, along with other disagreements resulting from the combining of the societies, led to a growing conflict among the Fetter Lane Society members. Wesley, Molther and others tried hard to keep peace and harmony, but relations were strained. Finally, in June of 1740, after Wesley again challenged the two teachings of assurance and quietism, the Society was at an impasse. Not wanting to cause any further conflict, Wesley quietly stood up and walked out of the room. He was followed by 20 others, however, (and later joined by 30 more), and they went a joined the Old Foundry Society that Wesley had started two months earlier. Wesley and the Moravians never worked together again directly.

The Morvians continued to meet at the Fetter Lane Society location (it became the Fetter Lane Moravian Church, the first Moravian church established in London) until it was destroyed by German bombing in The Blitz on May 11, 1941 during WWII. The Fetter Lane Moravian Church moved to a new location in the City of Westminster, London, and continue to meet there to this day.

ROYAL AIR FORCE MUSEUM, Grahame Park Way, London (Free)

Commonly known as "The RAF Musuem," it showcases the history of aviation and the Royal Air Force, across five buildings and hangars. The museum was officially opened in 1972 by Queen Elizabeth II, then only housing 36 aircraft. It has since expanded extensively, tripling the aircraft on display. The displays in the six hangers include:

Hangar 1: RAF Stories and First to the Future - The First 100 years (1918–2018) of the RAF.
Hangar 2: The Grahame-White Factory - The earliest days of flight on the site of The London Aerodrome, the independent Royal Air Force in 1918.
Hangars 3 and 4: The Historic Hangars - Aircraft of WWII and the Cold War.
Hangar 5: The Bomber Hall - The Battle of Britain exhibition
Hangar 6: RAF in an Age of Uncertainty - The RAF from 1980 into the 21st century.