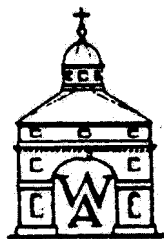


PERRYMEAD CEMETERY BATH

MEMORIAL INSCRIPTIONS



WIDCOMBE
ASSOCIATION

2022

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Disclaimer: This volume contains transcriptions of memorial inscriptions from graves, some of which are in poor condition, as well as transcripts of hand-written burial register entries. Naturally, despite careful checking, there may be errors and, if in doubt, the originals should be consulted.

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Change Log:

18-Nov-2022	Added an annex on Bath's Gordon Riots
	Updated section on the old church with new images of memorials
15-Sep-2022	Updated section C with new memorials
14-Mar-2022	Updated section S
23-Nov-2019	Updated section E
03-Oct-2015	Initial version

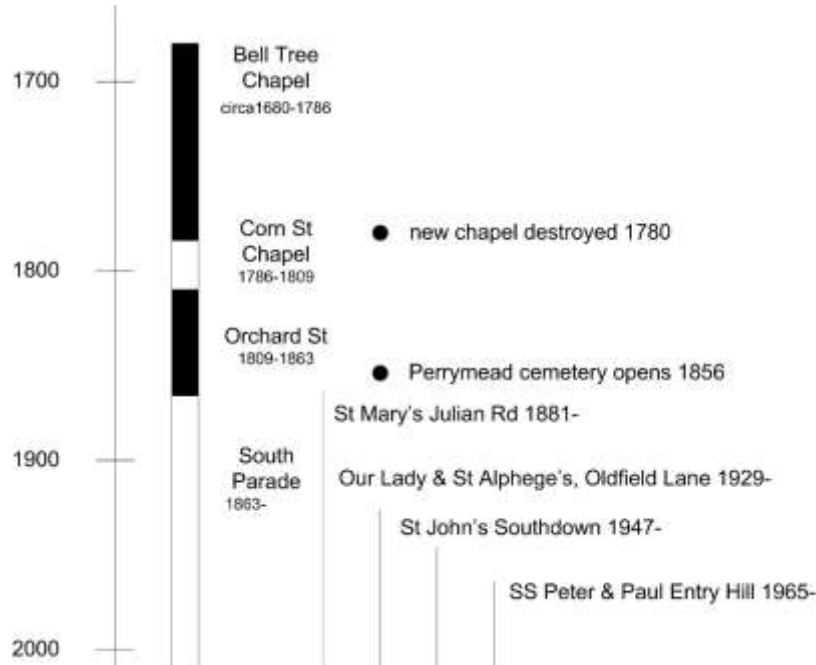
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Introduction

This document gives a description of the memorials in Perrymead Cemetery, Bath and indexes by name and location of the burials that have taken place there. The index also includes those buried in the original St John's church in Old Orchard Street.

History



The Bell-Tree House chapel, dating from about 1680, stood on the corner of Binbury/Bilbury Lane and Beau Street opposite the end of Bellott's Hospital. Because it was illegal for Catholics to own or inherit property, the building was in the name of private individuals. This restriction also precluded establishing a Catholic cemetery.

A new chapel between St James Parade and Lower Borough Walls was due to be opened in 1780 but was destroyed on 8 Jun 1780 during Bath's Gordon Riots (see Annex B). A chapel in Corn Street was used in the period 1786-1809 when the former Theatre Royal in Old Orchard Street (also known as Pierrepont Place) was bought. The Theatre Royal had moved to its current site in 1805. The site in Old Orchard Street was converted into a church with a floor being built over the theatre's pit, giving a vaulted crypt which was used for burials. Rooms were also used for schools. The foundation stone for St John the Evangelist, South Parade was laid on 2 Oct 1861 and the church was consecrated on 6 Oct 1863.



Figure 2 The façade in Old Orchard Street



Figure 3 The entrance

Perrymead cemetery was consecrated on 1 Jun 1858 and the foundation stone for the mortuary chapel laid on 2 Sep 1858.

References

- 1 Bath and Rome: The Living Link - Catholicism in Bath from 1559 to the Present Day, J Anthony Williams, 1963
- 2 Post-Reformation Catholicism in Bath - Vol. I ed. J Anthony Williams, Catholic Record Society 1975
- 3 Post-Reformation Catholicism in Bath - Vol. II Registers ed. J Anthony Williams, Catholic Record Society 1976
- 4 The Benedictines in Bath during a Thousand Years, John Clement Fowler OSB, Yeovil: 1895

St John's Registers

The burial registers for St John's parish and Perrymead cemetery are at the Presbytery, St John's the Evangelist, South Parade. (<http://www.stjohnsrcbath.org.uk/>) There are a series of volumes:

- 1 A Burial register 03-Dec-1809-1819
- 2 Register of Burials in the Vaults 1814-1843
- 3 Register of Burials 1818-1830
- 4 A conventional statutory burial register which covers the period Jul-1843 to Jun-1855
- 5 Liber Defunctorum Dec-1855 to Mar-1879 (160 pp)
- 6 Liber Defunctorum Mar-1870 to Feb-1906 (164 pp)
- 7 Liber Defunctorum Feb-1906 to present (376 pp)
- 8 Surname Index (1780-1855) – date and name but no location
- 9 Surname Index (1856-1936) – year and location of grave (with some ages)
- 10 Name Index (1937-) – name, date, age and plot (section and number)
- 11 Grave indexes by section (central & south, north and east)

There are additional books on reserved graves and interment of ashes. There are also maps of the individual sections and an overall map. The maps are known to give planned locations which might not correspond to the exact ones.

The conventional burial register, with numbered pages and entries, relates to the second church in Old Orchard Street which was until 1805 the Theatre Royal and from 1886 the Masons' Hall. The building became a Catholic church in 1809. This volume indicates the positions of the graves in relation to the arches in the crypt. The bodies are believed to have been removed to Perrymead when the place ceased to be used as a church, although a series of monuments remain. The register is explicit in only a small number of cases that the body was moved to Perrymead.

The first volume of Liber Defunctorum starts in 1855, so prior the opening of the current St John's. The first entry that specifies the burial in 'the Catholic Cemetery' is dated 2-Sep-1856 although the 'new cemetery' wasn't consecrated until 1 Jun 1858. The volume also has entries for parishioners who were buried in non-Catholic cemeteries and, post-1937, Haycombe. The entries do not, on the whole, give an abode as an address, usually only specifying a town. The entries are in Latin and take the form:

Anno ___ die __ mensis ___ [name] _____ ex ___ [town] _____
 ætatis ___ in communione S. Matris Ecclesiae animam Deo reddidit Sacramentis munitus/munita, ejus corpus die ___
 mensis ___ sepultum est in _____ [cemetery name] _____
 _____ [name of priest] _____

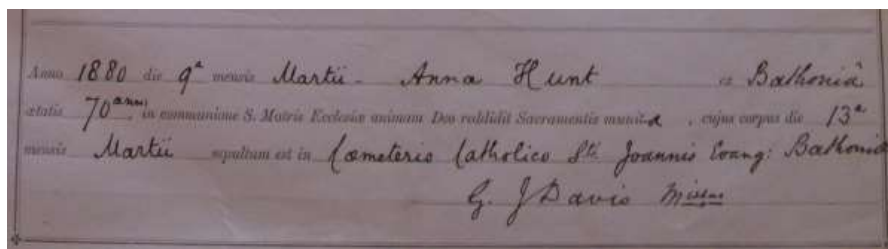


Figure 4 Example of an entry in a Liber Defunctorum

The names of the individuals are in Latin as well and it is necessary to check against the death registration (post-1837) to establish the English form as there is not a one-to-one correspondence between the forms. For example the Latin 'Helena' may be any of the English 'Helen', 'Helena' or 'Ellen'. From about 1953 the names are in their English form but not consistently so until about 1955.

The records are not wholly consistent. There are entries in the surname index for which no corresponding entry has been found in the registers. The documentation of the Anglican St Mary the Virgin cemetery at Smallcombe has also identified some burials where the officiating minister was from St John's, implying that an entry in the St John's register might not have a corresponding entry in a surname index. Many of the more recent entries imply that the burial was at Haycombe but this is not necessarily the case. For example, a husband and wife have entries in the third liber defunctorum suggesting that they were buried at Haycombe but, from their son, the wife's ashes were buried in Hungary and the husband's ashes have not been buried or scattered yet.

Permission for the cemetery was given by the City authorities on 30 Jun 1856, after the matter had been referred to the Home Office. The first burial occurred on 2 Sep 1856 (Liber Defunctorum 1, page 4, entry 1) even though it wasn't formally consecrated until two years later.

Numbering Convention

In the name and location indexes the following numbering schemes are used to indicate the entry in the burial register:

Pre-1855 the number in the register
 Post-1855 the 5-digit number consists of the single-digit volume number, the three-digit page number and the single-digit entry number on the page.

St Mary's Registers

The registers for St Mary's comprise:

- | | | |
|---|--------------------|----------------------|
| 1 | Liber Defunctorum | Aug-1936 to Feb-1964 |
| 2 | Register of Deaths | Jan-1978 to Jan-1997 |
| 3 | Death Register | Jan-1997 to present |

They include burials in all cemeteries and are mostly for Haycombe with some for Perrymead and just a few for Abbey, Lansdown and Locksbrook cemeteries. Different numbering schemes have been used over the years with, for a time, no numbering. Some entries are also in the St John's registers. In the index, references to these registers is preceded by 'M'. There are some burials at Perrymead which have no corresponding entries in either the St John's register or the grave index.

St Alphege's Registers

The registers for St Alphege's comprise:

- | | | |
|---|-------------------|----------------------|
| 1 | Liber Defunctorum | Jan-1960 to Apr-2009 |
| 2 | Death Register | Jun-2009 to present |

They include burials in all cemeteries and are mostly for Haycombe with some for Perrymead. The entries in each volume are numbered sequentially with only a minor lapse in once where a sequence was used twice. In the index, references to these registers is preceded by 'A'.

The Consecration

From the *Bath Chronicle* of Thu 3 Jun 1858 p5:
NEW ROMAN CATHOLIC CEMETERY.—The Consecration of this cemetery took place on Tuesday. The ground, which consists of about two acres, forms part of the Prior Park estate and is situate immediately behind the Abbey Cemetery. The ceremony of consecration was performed by Dr. Clifford, Roman Catholic Bishop of Clifton, assisted by a large number of ecclesiastics, including a portion of the community of Downside College, all of whom appeared in their full habits. The Bishop arrived at the ground at about eleven o'clock, and the ceremony commenced by a procession round the cemetery, in the presence of about 500

persons. The Bishop then addressed the assembly, taking for his subject "The Christian View of Death." The service was conducted according to the ancient ritual of the Roman Catholic Church. Amongst the priests present on the occasion were the Revd. J. N. Sweeney, Shattock, Parfit, and M'Donnell, J. O'Farrell, H. Thompson, J. Worsley, J. Shepherd, &c. The cemetery is enclosed by a substantial wall, and is entered by a neat lodge and gate. In the centre of the ground is a stone cross. The whole of this work had been executed by Mr. Samuel Spence, builder, of Combe Down.

Layout



Figure 5 Layout according to the 1885 Ordnance Survey map

The cemetery has a central heart-shaped section in front of a mortuary chapel with further sections to the north, south and east. In the south-eastern part is the private chapel for the Eyre family. On entering the cemetery from Pope's Walk (also known as Blind Lane), on the left is the original cemetery lodge, now disused.

The graves are oriented roughly east-west but the orientation is slightly different for the individual sections, the graves being parallel to the boundary wall for that section.

According to the Ordnance Survey map of 1885 originally the design of the layout was more elaborate than found today; it had paths to four circular features and a path close to the boundary walls on the northern and southern sides. These paths are no longer evident.

The workman's hut near the north-western corner no longer exists.

Figure 10 shows the arrangement of graves within the cemetery. It would seem to be theoretical rather than actual as the survey has found that, within a single row, the numbers of the graves might not follow the sequence indicated.

Listed Memorials etc

Various elements of the cemetery have been listed. These are:

- Evans Memorial in Perrymead Cemetery, Bath
- Eyre Chantry (Roman Catholic Chapel), Perrymead Cemetery
- Roan Cross in Perrymead Cemetery, Bath
- Roman Catholic Cemetery Chapel, Perrymead Cemetery, Bath
- Unknown Tomb in Perrymead Cemetery, Bath
- Unknown Tomb in Perrymead Cemetery, Bath
- Wall, Gatepiers and Gates to Perrymead Cemetery, Bath

The 'Evans memorial' (building ID 1394398) is described as "Memorial. c1855. Pennant stone. Neo-Classical style, adaptation of Roman altar form. Plain plinth. Moulded base, slightly tapered shaft, corniced pyramidal top. Front face has sunk panel with gothic head and sunk pendentives. Incised inscription to Susan Evans, died 1855."



This is grave S137 for William Evans (1823-1884). Although the inscription refers to Giles Evans (1795-1857) and Susannah Mary Evans (1796-1855), they were buried in Bath Abbey Cemetery. It is possible that they were reburied but no record to that effect has been found.

A curiosity is a Grade II listed memorial in the cemetery which is described as "Roan Cross in Perrymead Cemetery - Memorial. c1878. (building ID 1394399) Limestone. Gothic Revival style. Cross on square base, going to octagonal with partly chamfered corners, to square with lucarne on each face, to 'cross'. Painted inscription to John William Roan, died 1878."



This would seem to be the grave of John William Ryan (1818-1878) but the description does not match the shape of the memorial at S220 (see below). (A 'lucarne' is a gabled opening in a roof or spire.) It is more likely to be E400, the grave of John Bool (1804-1873), John A Bool (1829-1895) and Louisa Bool (1831-1923).

'Unknown Tomb' (building ID 1394400) is described as "Tomb. c1870. Pennant stone. Gothic Revival style. Vermiculated plinth carries broken cast iron rails. Chamfered vermiculated base. Body stone with pitched faces and transeptal gables decorated with two orders of sunk trefoils. Apsed end. Keel mould to ridge. Inscription illegible."



This would seem to be grave S220 of John William Ryan (1818-1878) but there is a separate entry for this (see above).

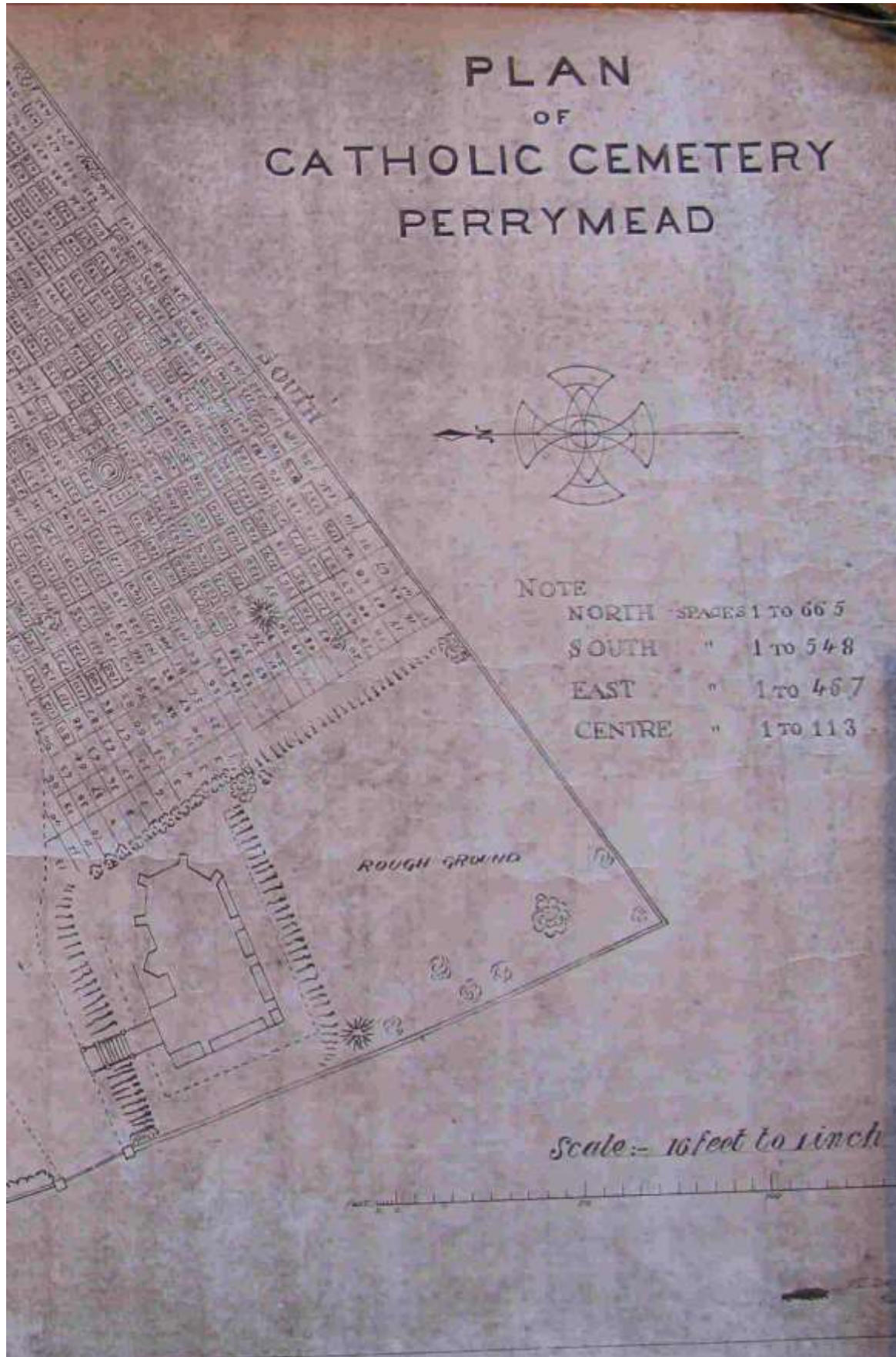
“'Unknown Tomb' (building ID 1394401) Chest tomb. c1870. Limestone and pennant stone. Gothic Revival style. Pennant stone plinth. Base with torus mould. Chest panelled with sunk trefoil headed panels, seven x two. Cavetto cornice. Pitched top with keel mould to ridge. Inscription illegible.”



This the grave C70 for William Kelly (1806-1865) MD who was a Surgeon Major in the Royal Artillery.



Figure 10 Layout of the cemetery



The Mortuary Chapel



Figure 6 Mortuary Chapel from the entrance



Figure 7 Mortuary Chapel from the south



Figure 8 The altar



Figure 9 The doors



Figure 10 The main gates



Figure 11 The eastern wall of the chapel

The mortuary chapel was not in existence when the cemetery was consecrated. The foundation stone was laid on Thursday 2 September 1858.

From the *Bath Chronicle* of Thu 9 Sep 1858 p8:
 LAYING THE FOUNDATION STONE OF THE ROMAN CATHOLIC CEMETERY CHAPEL, BATH.— This ceremony took place on Thursday, the 2nd instant. The Right Rev. William Clifford, Roman Catholic Bishop of Clifton, blessed the stone and the foundations according to the rites prescribed in the ancient Roman Pontifical. After the

ceremony was finished, the Bishop gave a short discourse explanatory of the high purposes which a chapel in a Roman Catholic Cemetery had to serve. The inscription on the parchment, which was placed in the heart of the foundation stone, was:— “Primarium hujusce Sacelli Lapidem posuit RR. DD. Gulielmus, Episcopus Cliftoniensis,

IV. Nonas Septembris, MDCCCLVIII, R.A.D.
Placido Purchall, Præs. Geb. Cong. Ang.
Benedictinæ, RR. DD. Clemente Worsley et

Laurentio Shepherd, Monachis, Bathoniæ
Missionariis, Josepho et Carolo Hansom
Architectis.”

The press article confirms that the architects were Joseph and Charles Hansom. Charles Hansom (1817-1888) had a practice with his brother Joseph in London from 1854. The partnership was dissolved in 1869 with Charles setting up a practice in Bath. Charles Hansom was responsible for the design of a number of Catholic churches as well as Clifton College, St Paul's Clifton (Anglican) and Malvern College. His brother - Joseph Aloysius Hansom (1803-1882), as well as being a prolific architect, was the inventor of the Hansom (safety) cab, introduced in 1835.

The chapel was Grade II listed on 28 Nov 2011 for the following reasons:

- Architectural interest: it is a good example of mid-C19 Gothic Revival architecture on a modest scale;
- Group value: it forms a group with the Eyre Chantry building of c.1860 which is also in the Roman Catholic burial ground at Perrymead

The entry has “A C19 cemetery chapel, probably designed by William Hill of Leeds in the Gothic Revival style c1859.”

The Eyre Chapel



Figure 12 Eyre Chapel from the south



Figure 13 Eyre Chapel from the east



Figure 14 The altar



Figure 15 From the north

The Eyre chapel is a private chapel for the Eyre family, formerly of Hassop Hall, near Bakewell Derbyshire. It was built between 1859 and 1863 as a burial place and chantry chapel for John Lewis Eyre (1789-1880) and his wife, Augustine Cécile Pulcherie (1797-1876), née du Mesniel. It was consecrated in 1863. The following, originally from the *Tablet*, appeared in the *Bath Chronicle* of Thu 22 Oct 1863 p8:

THE NEW CATHOLIC CEMETERY, BATH.—On Tuesday week an interesting ceremony took place at the New Catholic Cemetery, at Bath, in the consecration, by the Right Rev. W. Clifford, Bishop of Clifton, of the altar of the Mortuary Chapel, recently erected there by Count Eyre, as a burial-place for members of his family. The service began about nine

a.m., and though comparatively private—few but the immediate members of the family being present—was conducted with all the solemnity and reverential show with which the Church desires to surround these functions. Besides the Acolytes, Cross-bearers, Thurifers, &c., supplied from the church, the offices of the Master of the

Ceremonies, of Cantors, were readily filled by some of the Clergy of the Society of St. Benedict, who has assembled in Bath for the consecration, a day or two previous, of their own beautiful church in that city, and two sons of Count Eyre—Monsignor Vincent Eyre, Rector of Hampstead, and Father William Eyre, of the Society of Jesus—were the immediate assistants of the bishop. With the details of the service, beautiful as they were, in which the Church seems, by the number of exorcisms, blessings, anointings, and reiterated adjurations, to express at once the intensity of her desire, and the awful sanctity of the purpose for which that blessing is required, I need not trouble you. The main ceremony occupied somewhat beyond two hours; and this completed, the bishop celebrated the first mass on the newly-consecrated altar. The weather was unfortunately somewhat unpropitious, but towards the conclusion cleared up so far as to allow a walk through the cemetery, and an examination of the chapel itself. This beautiful monument is of considerable size and has been built from the designs of Charles Hansom, Esq., after examples of the best period of decorated Gothic. It is built of Bath stone. The arrangement of the interior is particularly effective; a series of recessed

arches going all round supported upon short columns of Devonshire marbles, the capitals, string-courses, bosses, &c., beautifully carved. The floor is of Minton's tiles, the screen of hammered ironwork, dividing the chapel is by Hardman, as are also the windows of stained glass, representing the various saints, &c., patrons of the family, and also the furniture of the altar. The altar itself is a beautiful work, forming a sepulchre, a full-length figure of the "dead Christ" lying canopied over by the altar slab, which is supported on arches of alabaster richly carved, resting on columns of Irish serpentine. To this hasty sketch I will only add that in its whole construction, while care has been taken to preserve that simplicity and severe grandeur which its destination dictates, advantage has been taken of the late progress in all the sister arts to produce, with their aid, a model worthy in every respect to stand by the side of the architectural gems already erected by the Petres, the Digbys, and the other families who have in this manner given renewed expression to the old Catholic feeling of showing honour even after death to those bodies which had so often been the living temples of the Holy Ghost.—*Tablet*.

Since the 1930s the chapel has been administered by a charitable trust.

The most recent burial in the crypt was that of Bishop Anthony Joseph Palmer (1966-2014). He was a bishop in the 'Communion of Evangelical Episcopal Churches'. He died on 20 Jul 2014 as a result of a motorcycle accident. Not a Catholic, although married to one, burial as a bishop was initially refused but, through the intervention of Pope Francis, a personal friend, there was a requiem mass at St John's church followed by burial in the crypt of the Eyre Chapel.

The building was given a Grade II* listing by English Heritage on 5 Dec 2011. The reasons given are:

- Architectural interest: the exterior of the chapel retains its original form and the elaborate interior includes work by several of the foremost firms producing Gothic Revival church furnishings at this time;
- Group value: the mausoleum forms a group with the Wall, gatepiers and gates to Perrymead Cemetery (Grade II) and the Roan Cross, also within the Perrymead Cemetery (Grade II).

The Lodge



Figure 16 From the south



Figure 17 From the east

The lodge was the home of the caretaker acting as sexton/gravedigger and gardener. From at least 1871 to the 1930s the family of Thomas Hunt (1845-1921) and his wife Ellen (1841-1906) lived there.

In 1916 Francis Hunt, caretaker and sexton at Perrymead Cemetery claimed exemption from being drafted “and the recruiting officer agreed to three months’ exemption. This was agreed to.” (*Bath Chronicle* Sat 4 Mar 1916 p8). He subsequently served in the Royal Engineers as a Sapper from 8 May 1916 until 9 May 1919, two years of which were with the British Expeditionary Force.

Ellen Hunt died in 1906 and Thomas Hunt died in 1921. They, along with other members of their family, were buried in the cemetery (grave E175). The family continued living in the cemetery lodge until 1937.

Rate of Burials

The number of burials per year has been about 25 but since the 1980s this has reduced to about 10.

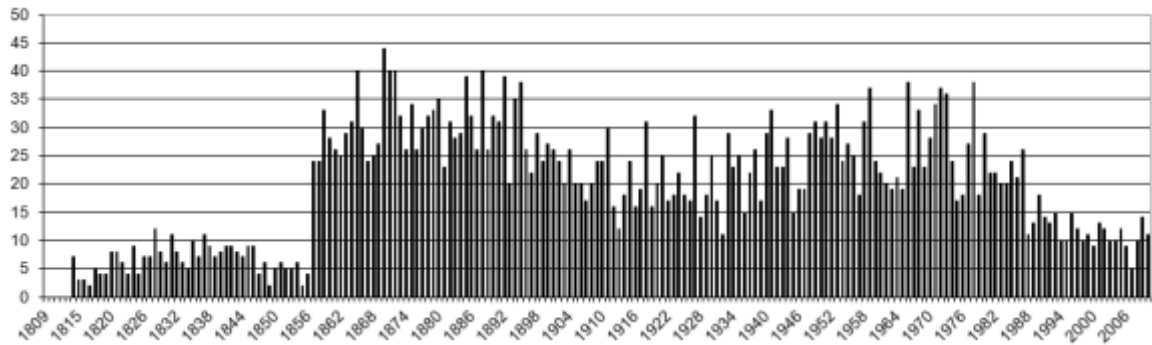


Figure 18 Burials per year

Country of Birth

The country of birth of individuals buried in the cemetery has been determined for 35% of the occupants. The result is:

England	1104	79.0%
Scotland	14	1.0%
Wales	27	1.9%
Ireland	137	9.8%
India	18	1.3%
France	21	1.5%
Italy	13	0.9%
Poland	4	0.3%
Others	60	4.3%
	<u>1398</u>	

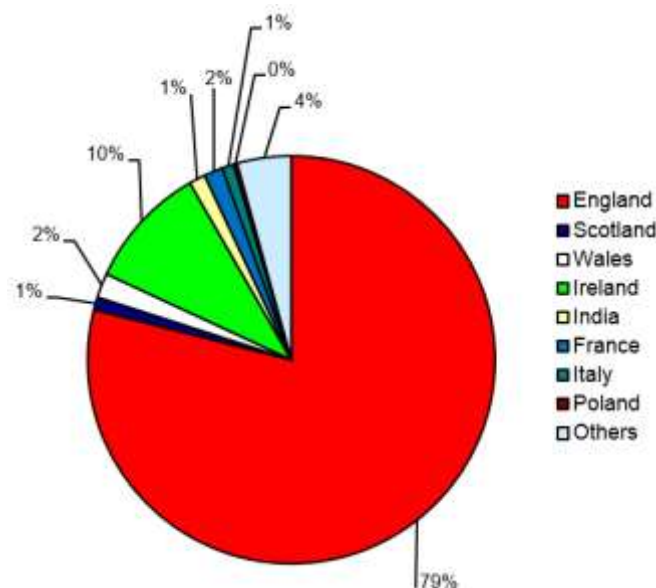


Figure 19 Country of birth

As found in other cemeteries in Bath, there are a number of individuals born in India as a result of the Empire, with a larger number who served in various capacities there.

Some Notable Individuals

The following table lists some of the individuals:

Graves		
E429	Benjamin Shaw (1806-1866)	As 'Dr Shaw', a conjuror who toured the country giving performances.
E411	Jean Louis Gardie (1801-1875)	Sculptor, born in France. There was an obituary in the Bath Chronicle.
N310	Stefano Pieroni (1816-1900)	Importer of sculptures, publican. Responsible for the fountain formerly in Stall Street. A book has been written about him.
E336	Dominic Conio (1830-1907)	'Guinea Pig Jack'. A character on Bath's streets over decades. Originally from Italy. An article in a Portsmouth newspaper gives an account of his life.
C102-103	du Mesniel family	Refugees from the French Revolution who played a prominent role in Bath's social life in the 19th century.
S102, SX9, E120, E129, E168	Dent Young family	Military (Lt Col), water engineer etc with connections with Ceylon.
S134, S135, S155, S156, S157, S179, S190	King family	Solicitors and a surgeon
E11	John Clement Worsley (1812-1885)	Ordained in 1837, came to Bath in 1842 and became the parish priest at Bath in 1850. He was responsible for the new church in 1861 and the new schools in 1883.
N651	Gaston Emile Féry (1882-1960)	A noted motorcycle and car racer.
NX.B4	Peter D A Sutch (1945-2002)	For 15 years chairman of Cathay Pacific.
C98	Thomas John Murphy (1829-1913)	Surgeon-general
E11	Sir George Thomas Lambert (1837-1918)	Director of Greenwich Hospital.

Graves		
C50	Cedric Vernon Kellway (1892-1963)	Diplomat
N390-N393	Leahy family	Includes a clergyman (Monsignor), doctor and psychiatrist.
N439	Cashnella family	Surname originally 'Casonelli' and from Italy.
N473	Mary Power Ronayne (1781-1859)	Member of a prominent family with a mansion, D'Laughtane House, at Kinsalbeg, county Waterford.
N382	Margaret Elizabeth Power O'Shee (1785-1865)	Member of a prominent landowning family, originally from Kilkenny, but with property in county Waterford.
S66	William Joseph O'Reilly (1863-1935)	Papal Chamberlain, Knight of Malta
S137	William Evans (1823-1884)	Ran the Cleveland Baths and was a swimming instructor there.
S349A	Sir Lewis Macclesfield Heath (1885-1954)	Lieutenant-General KBE CB CIE DSO MC. Served in both WWI and WWII.
S352	Martha Walker Robinson (1822-1888)	Writer on French history under her maiden name of Freer.
S410	Sir George Sherston Baker (1846-1923)	Judge
C87	Daniel Aloysius O'Sullivan (1844-1926)	Doctor. Won a gold medal when studying at the Catholic University, Dublin.
C88	Philip Henry Law-Smith (1866-1920)	County Court Judge
E169	Thomas Conor O'Leary (1821-1885)	Surgeon General who served in the Crimean War.
S98	Francis George Kerr Mumme (1919-1978)	Awarded the Military Medal in 1942 for action in France after he was escaped captured by the Germans.
S125	John Joseph O'Sullivan (1879-1936)	Lieutenant Colonel. Awarded a DSO for the defence against a German attack in Northern Rhodesia in 1915. Father of Sir Peter O'Sullivan (1918-2015), BBC racing commentator.
S246	John Joseph Barker (1824- 1904)	Member of the Barker family of painters.

Annex A

From the *Bath Chronicle* of Thu 3 Jul 1856
p8:

BATH CITY ACTS COMMITTEE

MONDAY, June 20—Present—Mr. Alderman Hancock in the chair; Messrs. Saunders, Thompson, Gill, Vaughan, Day, Cox, Graves, Vezey, Maule, Edwards, Shum, Keys, and Moger.

The SURVEYOR brought up a report to the effect that the Rev. Mr. Worsley had applied, on behalf of the Roman Catholic congregation, for the sanction of the General Board of Health, the site of a New Cemetery. He (the Surveyor) received a telegraphic communication from the Home Office, on Monday last, requesting him to meet the Government Inspector on the following morning. He wished to know if the Board had any objection to the site, as he was desirous of making his report on it. The site was behind and adjoining the Abbey Cemetery.

The CHAIRMAN asked if any objection had been made.

The SURVEYOR replied that he had received one objection, namely from Capt. Edward Harwood, but his house was more than one hundred and twenty yards from the proposed site, and, therefore, the objection was without force. The Committee made no objection to the site.

From the *Bath Chronicle* of Thu 19 Apr 1883
p8:

DEATH OF ABBOT SWEENEY

We have to announce, with much regret, that the illness from which the Right Rev. Abbot Sweeney has suffered for the past week terminated fatally at twenty-five minutes past 11 o'clock on Monday night, when he calmly expired at St. John's Priory, South-parade. Dr. Sweeney had not been in his usual health for some time, but it was only on Tuesday last week that he was stricken with congestion of the brain, which has resulted in his lamented decease. During his illness a general and sincere sympathy and interest has been expressed towards him on the part of all classes in this city, where he has so long resided. This sympathy his fellow-workers have acknowledged in the following announcement:—

“The clergy of St. John's desire to express their heartfelt thanks for the deep sympathy shown by every class of the community in this great trial with which Almighty God has visited

on him, and for the innumerable kind inquiries that have been made during the illness of their revered Superior.”

The late Dr. Sweeney—apart from his ministerial work of which some account will be found below—took a warm interest in all that tended to promote the culture and higher education of his fellow-citizens. His kindly and gentle demeanour in any duty he undertook disarmed resentment and hostility and conduced materially to the cordial transaction of whatever public business he took part in, such, for example, as the School Board, at which he has by general consent occupied a seat since its commencement, and was re-elected at the last election a few months since. Dr. Sweeney's name has long been connected with the Royal Literary and Scientific Institution, of which he was vice-president, and with the sister body the Literary and Philosophical Association, in connection with which he read several papers, his last, delivered during the session just terminated, dealing with “Imagination.” Literary notes on various subjects have at different times been published by the deceased gentleman, as well as sermons and religious works, proofs of mental activity which while they do not obtrude on, or appeal largely to the public mind, are not the less indications of a busy life.

It is, however, from his life-long association with the Catholic Church that Abbot Sweeney will be principally remembered. The son of an Indian officer, he was born in India. Coming to this country when very young he was first educated at Hammersmith (London) going from thence to Downside. He there joined the Order of St. Benedict, and at a comparatively early age became Prior, and five years ago was made an honorary Abbot of St. Alban's. About the year 1858 he left Downside to take the headship of the Benedictine house at Belmont, near Hereford, where he remained three years. He came to Bath just as the preparations for erecting St. John's Church, South-parade, were in progress, and was present at the laying of the foundation stone on the 2nd of October, 1861, and at the consecration of the church two years later. He visited Rome on three occasions on business connected with his order, and it will be remembered that on the last occasion he preached in one of the Roman churches at the time of the attempt to shoot Her

Majesty, when, for the first time in history probably, our National Anthem was played in a Catholic church in Rome. Preaching, we may add, was—from his undoubted eloquence—his especial function in his Church, his last sermon being the wedding sermon at the marriage of the Count de Sommersy. He went through the whole of the services of Holy Week and preached on Easter Sunday. At the time of his death he was in his 62nd year.

The Dirge will be at 7 o'clock on Thursday evening at St. John's. A Solemn Requiem Mass will be sung at St. John's at 11 a.m. on Friday, after which the funeral service will be concluded at the Catholic Cemetery, Perrymead.

From the *Bath Chronicle* of Thu 26 Apr 1883 p7:

THE LATE ABBOT SWEENEY

On Thursday evening a solemn dirge was chanted in St. John's (R.C.) church over the remains of the late Abbot Sweeney. The coffin, which was covered in black cloth, with brass furniture, bore the following inscription:—

R.R.D.D. Jacobus Norbertus Sweeney, D.D. Abbas S. Albani, Pruvincialis Cantuariensis, et Prior Cathedralis Glocestrensis, natus die 3ia Novembris, 1821, Pie in Domino obdormivit die 16a Aprilis, 1883.

—
“Justum deduxit Dominus per vias rectas et ostendit illi regnum Dei.”

—
The following is a translation:—

The Right Rev. James Norbert Sweeney, D.D., Abbot of St. Alban's, Pruvincial of Canterbury, and Cathedral Prior of Gloucester, was born 3d November, 1821, died peacefully 16h April, 1883.

—
“The Lord hath led the just man through right paths and hath shown him the Kingdom of God.”

—
In the church the coffin was placed near the chancel and covered with a black, crimson-bordered pall, upon which were a mitre, chalice, and stole, as well as many wreaths and bouquets of beautiful flowers. The Rev. G. J. Davis, officiated at the dirge, which lasted about an hour and a half, and there were about 40 of the clergy present. The different parts of the church were

draped in black. The attendance was very large.

A Solemn Requiem Mass was celebrated in St. John's on Friday morning, when the church was again crowded. The service was partly Gregorian harmonised, the *Dies Iræ* being set to a chant peculiar to St. Gregory's Downside, and brought from Douay before the time of the great revolution. The *Tria Sunt*, which was sung, has a somewhat interesting history to it. A French gaoler overheard a prisoner, condemned to death, singing it, and was so struck by it that he reported it to Louis XV., and the prisoner was subsequently pardoned. The Mass was performed by the Bishop; Father Russell, of Clifton Cathedral, was the master of the ceremonies, and he was assisted by Father Gregory Murphy. The assistant priest was Canon Clarke; the assistant deacons of the throne, Canon James Williams and Canon Maes; deacon of the Gospel, Father Joseph Davis; sub-deacon of the Epistle, Father Francis Fleming. The orders present were Benedictines, a Carmelite (from Wincanton), two Dominicans (Woodchester), and a Jesuit father. The sermon was preached by the Very Rev. W. Richards, of Swansea.

...
At the conclusion of the service the body was removed from the church, the organist playing the “Dead March” in Saul.

Among those present in the church were the Mayor (Mr. H. Cossham), the Town Clerk (Mr. J. Stone), Messrs. W. Hunt, T.W. Gibbs, E. C. Ashford, C. Milsom, J. Stallard, and J. Chirside.

After the service the funeral procession was formed, and proceeded to Perrymead Cemetery, the streets *en route* being lined with hundreds of spectators, while the cemetery was crowded.

The mourners were two nephews and a niece of the deceased.

Among the clergy who followed were:— Archbishop Errington (Bishop of Trebizond), Rt. Rev. Bishop of Clifton (Dr. Clifford), Rt. Rev. Abbott Burchall (President General of the English Benedictines), Right Rev. Abbot Smith (Downside), Very Rev. W. Raynal (Cathedral Prior of St. Michael's, Belmont), Very Rev. Prior Gasquet (Downside), Very Rev. Prior Whittle (Ampleforth), Very Rev. Mons. Williams (President of Prior Park), Very Rev. Mons. Calrke (Clifton), Rt. Rev. Mons. Parfitt (Midford), Very Rev. Canon Wilson (Swansea), Very Rev. Canon Green (Bridgend), Very Rev. Canon Fleming (St. John's, Bath), Very Rev. Canon Maes (Bristol), Very Rev. Canon Loughnan (St.

Mary's, Bath), Very Rev. Canon Williams (Prior Park), Very Rev. Canon Coxon (Bristol), Very Rev. Canon Mitchell (Taunton), Very Rev. J. Worsley (St. John's, Bath), Very Rev. J.B. Murphy (Downside), Very Rev. W. Richards (St. John's, Swansea), Rev. J. D. Bren (Redditch), Rev. H. B. Balbeck (Great Malvern), Rev. G. B. Cox (Downside), Rev. G. C. Clarke (St. John's Bath), Rev. G. J. Davis (St. John's, Bath), Rev. — Fowler (Downside). Rev. J. A. Morral (Wootton Waven), Rev. R. Barnewell (Downside), Rev. H. G. Murphy (Downside), Rev. A. Perreira (Coventry), Rev. J. C. Pippett (Dowlais), Rev. J. L. Shepherd (Stanbrook), Rev. T. B. Snow (St. Mary's, Liverpool), Rev. J. B. Tidmarsh (Little Malvern), Rev. R. A. Wilkinson (St. Gregory's, Cheltenham), Rev. A. Russell, Rev/ C. W. Corney (Downside), Rev. F. M. Fulton (Downside), Rev/ T. L. Almond (Downside), Rev. B. M. Suter (Downside), Father Gregory and Father Reginald.

The private carriages at the rear of the *cortege* consisted of those of Gen. Sir Charles Van Straubenzee, Lady Conolly, the Countess de Sommersy, Mr. L. King, Mr. A. J. King, Mr. J. Stone, and Mr. A. H. English.

Among those present at the cemetery we noticed the Mayor (Mr. H. Cossham), the Rev. Preb. Anderson, the Rev. E. Trevelyan, Surgeon Gen. O'Leary, Major Bateman, Messrs. J. A. Quin, A. Weston, A. Coppinger, W. O. Christmas, C. P. Russell, J. Bethel, F. W. Dingle, J. Stier, G. M. Smith, C. Search, J. Day, T. J. Tuttel, W. Bristow, W. J. Hunt, F. King, J. W. Kelly, T. W. Gibbs, B. J. Tyzack, W. Tisseman W. Braddick, Carr-Forster, Barrett, &c.

The children of the Catholic schools were present, each carrying a bouquet of flowers.

The service was conducted by the Bishop of Clifton, the same clergy assisting as at the mass. The Downside community formed the choir, led by Father Clarke.

The funeral arrangements were conducted by Mr. Flynn-Spencer. The church was draped by Messrs. Ealand and Co.

From the *Bath Chronicle* of Thu 14 May 1885 p7:

FUNERAL OF THE VERY REV. FATHER WORSLEY, O.S.B.

The funeral of the Very Rev. Father Worsley, O.S.B., took place on Thursday morning. The religious service took place at St. John's church in the presence of a

crowded congregation. The high altar, St. Benedict's altar, the pulpit and the gas standards were draped in black. The Mass which was the *Mechin* chant harmonised in parts, was sung by Provincial Moore, assisted by the Rev. Father David (deacon), and the Rev. Father Fleming (sub-deacon). The Comte De Sommersy was Master of Ceremonies, being assisted by Mr. Cambridge. The Rev. Father Clarke presided at the organ. There was a large gathering of clergy.

The sermon was preached by Bishop Hedley, of Newport and Minevia, who took for his text the words, "Remember me, O my God, for this thing, and blot not out my good works that I have done for the house of my God and his ceremonies." 2 Esdras, viii, 14. It seemed, he remarked, hardly right that a comparative stranger should venture to interrupt the solemnities of the liturgy to speak to a flock on the day of its mourning and of its bereavement. And yet, perhaps, only one who was comparatively a stranger, would be able to speak with the necessary calmness of a loss such as they had sustained. It was much to lose a priest, an intercessor from the altar, a minister of instruction, a teacher from the chair of truth, a pastor; but they had lost one who had rooted himself in that place, who had been amongst them since most of them could remember, who had seen a generation and more than that grow up, and around whose memory were entwined a thousand dear associations. On the day when all these were broken asunder, he could well understand their sorrow and emotion that filled the hearts of many of them. He could not speak of him as many of them could, he could not tell of the things that many of them knew of, and yet he asked them to bear with him if he said one or two words of John Clement Worsley, the mortal remains of whom lay before that altar to be placed in the grave that day to await the resurrection. Looking back over forty-three years during which he had ministered in this mission, it seemed to him that he looked over an epoch, over a space of time that would be marked always in the annals of the Catholic flock of this city. The history of the Catholic Church in this country since the days when England left the holy Catholic faith was full of many surprises, of much romance even, of very great interest. But there was hardly anything, when they looked back at it, that was more impressive than the way in which the priests, the pastors, ever had the courage to attempt great things

with small means. These men, poor themselves, with poor flocks, their whole time taken up and their hearts occupied with the daily labour of ministering at the altar and ministering the Word of God, and visiting those that were committed to them, had attempted great enterprises which during the last half century had so changed their visible position in the country in which they lived and which they were trying to win back again. Among the men who had left behind them visible marks of what God had helped them to do with small means and through their courageous hearts there were very few to be found, when they looked back, similar to the pastor whom they were mourning that day. Had he lived to the 21st of this month he would have been 73 years of age. Of these 73 years he had spent 43 in this mission, for he came here in the year 1842. He need hardly go through the dates of his life to them, and many of them knew them so much better than he could tell them. A few years ago he celebrated the fiftieth year of his priesthood, and in the address that they presented to him then there was an expression that he would recall to them. It said, and it must be truly said, that the buildings that consisted of that church and the priory and the schools were the monument of a life. There never was a man who wanted less a sermon in a church like that than the pastor they had lost. They had only to look around and raise their eyes to see written the records of what he had done. When he began that church he had no means. He might have had a few promises, and there were friends who helped him largely he knew well, but as for his own means at that time, he had not five pounds in the world when he called together the few that could look back to the time to think about the beginning of the new church. They many of them remembered that the foundation was laid in 1861, and the opening took place in 1863. They looked back to the time when the schools were built, and they remembered how the cemetery was obtained, and they remembered how in all those years that had passed since those days he had been adding stone to stone, and even at the moment when death came to him, still was he going on and still increasing this home and house for the spirit of the living God. He was all that time doing more for the house that he had built. They knew he never rested whilst anything was to be done. Now an altar was added, now a window, now something to make the church more suitable, now something for the comfort and

convenience of the congregation. Having spoken of the builders of God's houses in former times, the preacher observed that there were three qualities which he saw in builders of this kind. These men were men of light and enlightenment and of faith; they were men of detachment; and they were men of courage. But there was another quality besides these three in these builders of God's houses. They had a home-loving spirit, they were men who wished themselves to settle down under the roof or near the walls that they had built. Where from day to day they might feel His spirit, where they might welcome His friends, where they might speak to these that flocked around the altar, where the altar might stand for ever, where the light might never be extinguished, and where the generations might come for the Word of God and for food and for enlightenment and for help and for rest. He did not know whether they had recognized in these few words some traces of a portrait of him whom they were mourning that day. He was a man to whom it was given especially to build a house where he might live under the shadow of the presence of his God and where he might ask men to come and join him. He was in the first place full of faith. He learned his faith from his youth. He came from a Catholic family and had never lost his faith. Every day his heart would go up to God and to the blessed sacrament, and he would give himself more and more deeply to the faith in which he was born and for which he lived. He interest himself not in literature or in politics. Those things, good in their way, he left to others. His work was that which had been revealed to him in his faith. He as not only faithful, he was detached. He sacrificed himself to God by the religious vows when he was very young. He supposed he need not tell them that of all the funds that had passed through his hands, he simply touched the money and passed it on. Ad how he had to die he had nothing to leave to anybody. He had lived and wrought, and gathered and worked for God, for himself he thought nothing. He need not speak of courage. He was a very determined man, and he had seen the sort of courage which those had who worked for God. And he loved this home that he had built. He loved to think that his flock were gathered around him here. And he loved to think or do something more, in order that what he had planned and aimed at might be still better adorned and still more worthy of God. He (the preacher) knew that this hour closed a chapter in the lives of

many of them. He knew that to many of them things would never be as they had been. It must be so. Forty-two years was a time for men to grow up and for a thousand ties to multiply themselves. They were broken in an hour, and life would never be the same again. Still, God is above all, and God's providence is everywhere. And as He led the servant to his death, and as they prayed for him, pray for themselves too. He would give them, as the words of the prayer to pray, a little prayer he had found in a book of the deceased's. He had a great devotion to his patron St. John the Evangelist, and he supposed that he must have said it every day during the latter part of his life—"O dear saint, obtain for me the grace of loving Jesus with all my heart, soul, strength, and mind, that on leaving this land of banishment and sorrow I may, through thy intercession and the merits of my crucified Saviour, behold the loveliness of His countenance and rest on His dear bosom for ever." Let them pray on those words and the lesson of his life would not have been, and his work would not be in vain.

At the close of the sermon the coffin, which was covered with floral tributes, was carried down the centre aisle of the church, while the "Dead March" was being played, and deposited in an open hearse. Some thirty carriages, containing mourners, clergy and others, formed the procession to Perrymead, where the ceremonies were conducted by the same clergy who conducted the Mass. The following is a list of the clergy and others who were present :— Archbishop Errington, Lady Conolly (Midford Castle), Le Comte De Sommerey, Right Rev. Bishop Hedley, Right Rev. Abbot Moore, Mr. Justice Day, Rev. G. J. Davis (St. John's Priory), Rev. G. C. Clarke (St. John's), Rev. A. F. Fleming (St. John's), Rev. Father Fowler (nephew), Miss Fowler (niece), Mr. Standish, Mr. Lancaster, Dr. McDermot, Mr. W. O. Christmas, Mr. W. J. English, Mr. J. Day, the Mayor (Mr. H. Cossham), the Town Clerk (Mr. J. Stone), Mr. J. A. Quin, Mr. C. Milsom, Mr. Austin J. King, Mr. F. King, Prior Gasquet (Downside), Mgr. Williams (Prior Park), Mgr. English (Bristol), Prior Hurworth (Ampleforth College), Rev. Father Margesson, Very Rev. Canon Loughnan (St. Mary's, Bath), Rev. Father Wilkinson (Cheltenham), Very Rev. Canon Clarke (Clifton), Rev. Father Morral (Wotton, Warwickshire), Rev. Father Murphy, Rev. Father Tidmarsh, Rev. Father Corbishley (Chippenham), Rev. E. Trevelyan; representatives of the Brotherhood of St.

Vincent de Paul and the Young Men's Catholic Society; Messrs. B. H. English, W. H. Bright, J. Bladwell, A. W. D. Coppinger, Herbert St. George, and J. E. Pinch. Many beautiful wreaths and crosses were sent by friends of the deceased, including one from the Brotherhood of St. Vincent de Paul and one from the Young Men's Society. The coffin was placed in the grave where the remains of the late Dr. Sweeney were deposited. The following was the inscription:—

R.A.D.
 Joannes Clemens Worsley O.S.B.
 Natus die 21a Maii 1812.
 Obiit die 2a Maii 1885.
 R.I.P.

The funeral arrangements were conducted by Mr. J. Spencer-Flynn, of Pierrepoint-street.

From *The Tablet* of 23 May 1885 p25:
 It is forty-four years ago that as a young priest (the late Very Rev. JOHN CLEMENT WORSLEY, O.S.B., Cathedral Prior of Bath) was appointed the colleague of the Rev. Father Cooper, who then officiated in the old Catholic chapel in Orchard-street. Gentle and courteous in his bearing, but earnest and devoted to his faith, he gained the love of those to whom he ministered, and the esteem and confidence of many outside his own religious pale. Labouring as a missionary until 1850, he was, both by his zeal (which was always governed by discretion) and experience, admirably qualified to succeed Father Jenkins, who, on the retirement of Father Cooper in 1846, had been appointed to the incumbency. How well he justified his selection for the post is shown by the monuments he has left behind him of his benevolent activity and practical labours. Under his guidance the Church which he so faithfully served has emerged from comparative obscurity to significance. In place of the extemporised building in Old Orchard-street, where he first officiated, a beautiful Gothic church is now used by a largely increased flock. Attached to it likewise are equally graceful Priory buildings and schools, which form together the finest addition made of late years to the architectural features of the city. The foundation stone of the sacred edifice was laid in October, 1861, and the consecration took place in October, 1863. To the earnest labours of Father Worsley (says the Bath Herald) and the co-operative spirit his piety and conciliatory disposition evoked in all

around, his co-religionists owe the imposing position their ecclesiastical buildings occupy. No better proof of the sympathy the building exertions of the late Father inspired can be adduced than the fact that one of the handsomest donations he received towards the church fund was from a Protestant source. This indebtedness to him was gracefully acknowledged by one of the preachers at the consecration of the late Archbishop of Troy. In the course of his sermon he referred to the church as a masterpiece of the architect's design because it was most beautiful, because its decorations were elaborate in the highest degree, winning the admiration of all who beheld it, and to its being a monumental proof of the industry, the piety, the deep-seated religious faithfulness of the pious man whose name would ever be associated with the Church of St. John. Commendable as was the church then for its artistic features, it has been much beautified since by the affectionate hand of its founder, who never ceased to regard it with pride and thankfulness. Not that the building of the church absorbed his energies. In other directions his stimulating zeal has left its mark. The Branch of the Society of St. Vincent de Paul, existing in this city for the relief of the poor and the apprenticeship of poor children, was established under his auspices in 1850. The first efficient school accommodation for the elementary education of the children of the Catholic faith was also provided by him in Orchard-street, where a building was erected for the training of two hundred children. This

arrangement has been superseded by the new schools adjoining the Priory buildings, which were finished in 1883, to which is being added, through his instrumentality, the Sweeney Memorial, which is intended to embrace a library, a young men's society, and a middleclass school. In one other respect he proved a benefactor. The Catholics laboured under the disadvantage of having no separate burial ground. This state of things he remedied by forming the cemetery at Perrymead, which was consecrated in 1856. While these public acts show his influence and administrative capacity, his kind and compassionate heart prompted him to deeds of charity to the poor and suffering, who ever found in him a ready friend and wise counsellor. At the time of his death he was in his seventy-fourth year, having been born at Brownedge, Lancashire, on May 21st, 1812. He was educated at the Benedictine Monastery of Ampleforth, received the habit of the Order on the 13th November, 1831, was ordained priest on the 20th May, 1837, and served the church of St. Peter, Seel-street, Liverpool, for four years prior to his removal to Bath. Here, in 1881, he celebrated the golden jubilee of his religious life, when the congregation of St. John's presented him with an address and an ebony casket containing the sum of £400. Prior to this (1870) Father Worsley had conferred on him by the Chapter of his Order the titular dignity of Cathedral Prior of Bath. He said Mass in the church for the last time on April 16th, the second anniversary of the death of Abbot Sweeney, long his coadjutor. R. I. P.

Annex B The Gordon Riots

From *Collections Illustrating the History of the Catholic Religion in the Counties of Cornwall, Devon, Dorset, Somerset, Wilts, and Gloucester . . .* by Very Rev George Oliver (1857) on page 56 in a chapter on 'The Missions of Somersetshire':

4. *John Bede Brewer, D.D.*, was appointed to this mission in 1776. Encouraged by the relaxation of the penal laws¹, two years later, he decided on erecting a chapel in St. James's Parade; for the one at Beltre House proved inconvenient and very inadequate for the purpose. The new edifice was announced to be open for public worship on Sunday, 11th June, 1780; but on Friday, 9th, the delegates from Lord George Gordon's association had so inflamed the fanaticism of the mob, that it was gutted and demolished, as well as the Presbytere in Bell-tree Lane; and the registers, diocesan archives, and Bishop Walmesley's² library and MSS, perished irrevocably in the flames, Dr. Brewer nearly fell victim to the savage fury of the rioters; he was pursued through several streets, was denied admission by two of the principal inns, and even the Town-hall; but at last found refuge in the Greyhound Inn, and escaped by a back door.

In a footnote:

The ringleader of this mob and incendiary was John Butler. In the *Gent. Mag.* of 1780, paged 445, we find that he was convicted at the following assizes at Wells, and was executed on 28th August, "near the end of Pear-tree Lane, in Bath, without the least disturbance." An action for damages was brought against the Hundred of Bath, at Taunton, 30th March, 1781, and Dr. Brewer recovered £3,634. 19s. 6d.

¹ Catholic Relief Act of 1778 otherwise known as the Papists Act. An Act for relieving His Majesty's subjects professing the popish religion from certain penalties and disabilities imposed on them . . . It did not grant freedom of worship but allowed Catholics to join the army and purchase



From *The Bath Chronicle* of Thu 15 Jun 1780 p3:

On Friday evening last, the same frantic spirit of destruction which has thrown the city of London into such confusion began to display itself here. About twilight, a number of boys, headed by a gentleman's servant, crying out *No Popery*, gave the alarm, and their numbers increasing as they ran through the streets, before nine o'clock they formed a body of several hundreds; previous to which several ill-disposed fellows had assembled before the new Roman Catholic chapel near St. JAMES'S Parade, and began to break the windows,— The parties being soon joined, they broke open the doors, totally destroyed the inside of the chapel, the material, and ornaments of which they set on fire on the Parade, and they were wholly consumed. In imitation of the exploits of the London Levellers, they then entered the house adjoining, inhabited by Dr. Brewer, the priest, which was very elegantly finished and furnished for the occasional residence, it is said, of Lord Arundel; after demolishing the windows and window frames, (which appeared to be done by a set of desperate fellows, strangers, who came with instruments for the purpose) wines and other liquors. The Magistrates attended, and the riot act was read, but their authority was now ineffectual. Major Molesworth, with a few of the City volunteers hastily collected, went into the chapel, and repeatedly prevented its being set on fire. About half past eleven, the drum beat to arms, and about 20 more of the volunteers, headed by Capt. Duperré, marched to the scene of action, with bayonets fixed, tho' without powder and ball; the officers entering first were grosly insulted, and the volunteers then followed with great intrepidity thro' a shower of billets, splinter'd wood, firebrands, &c. which wounded several of them. While they were in the house, one of the rioters was shot dead by a pistol, aimed as supposed at one of the officers. This so exasperated the mob, who thought he was shot by one of the volunteers, that they attacked them most furiously, and their muskets not being charged, they retreated in good order. It was now near one o'clock, when the scene became dreadful; the priest's house, the chapel, and four tenements adjoining, were all on fire about two,

and inherit land if they took an oath of allegiance. It was one of the triggers for the Gordon Riots.

² Charles Walmesley OSB (1722-1797) Vicar Apostolic of the Western Division of England. Resided in Bath at the time of the riots.

and at four mothing but bare walls were left standing. The rabble dispersed soon after.

As soon as the Magistrates saw the impossibility of so desperate a mob being quelled by the civil power, they sent expresses to Wells, Devizes, &c. to the Commanding Officers of the troops there to come to their assistance— when Major Mallock, of the Queen's 2d regiment of dragoons, with about 40 horse, came here with most uncommon expedition before five o'clock; Capt. Taylor, of the same regiment, with 60 more, were here from Devizes before seven, and Capt. Barnaby, with about 240 of the Hereford militia arrived here by nine o'clock from Wells, where they had marched from this place the day before, and from whence they came, though it rain'd all the way, and was very slippery, 21 miles of very hilly road, in less than five hours. — It is impossible to say too much in commendation of all the officers both horse and foot, for their uncommon expedition on this occasion— they understood from the messenger, that the town was on fire in several places, and how desperate and large a body they were to encounter; which the flames they saw from the neighbouring hills seemed to confirm— yet the danger only served to hasten them to our relief. Most of the Corporation staid up all night to watch the city and receive the officers on their arrival, whom they very properly invited to an elegant dinner. By the disposition of the troops and peace officers every thing here is now perfectly quiet. It is universally agreed that the leaders in the riot were persons sent from London; the gutting and firing the chapel was executed with amazing haste and regularity, and not a single person in the city was insulted except those who attempted to seize them. The rioters did not exceed 3 or 400 in number, tho' the spectators were as many thousands.

It seems that the villains who have chiefly headed the riots in London have a list of every Roman Catholic Chapel and School throughout the kingdom, particularly of every new one, and have dispatched their emissaries to go from town to town to destroy them— it is therefore necessary for the Magistrates of every city, from the unhappy example of this, to be most strictly on their guard, and desire the inn and lodging house-keepers to give notice of every suspicious person that comes there— particularly, as the suddenness of this disaster was such that the utmost prudence could neither foreseen or prevent.

A handbill was on Saturday published by the Magistrates, exhorting the inhabitants to keep their servants and apprentices at home; — and the same day was also circulated a well-intended, dispassionate, and humane, printed address to the People, whom the Writer calls, 'Christians, Fellow-Protestants, and Fellow-Creatures,' and thus bespeaks their attention:— "With tears in my eyes, with a trembling hand, and a deeply affected heart, I sit down to address you. I glory in the Protestant principles, and, if I were seriously called upon, would shed, like you, the last drop of my blood in their defence. But I am a

lover of all the human race; and know that our gracious God, who is a God of PEACE, has connected me with the happiness and welfare of all mankind; though we are, alas, too much divided amongst ourselves, in point of opinion. I wish we were all of one mind; but as that cannot be, let us have mercy upon one another. My fellow creatures, I implore you to consider what some of you are about. It is not the destruction of a few public places that are obnoxious to you, which closes this scene of fury and and devastation.

"Last night, O friends, fire and murder went hand in hand. I will never believe, there was any pre-designed intention to spill blood, in any one of your hearts- for, are you not Englishmen ? And I am very sure, it grieved the most exasperated of you, to see the poor affrighted people run along the streets with their pittances of property, attended by their shrieking wives and weeping children, who were necessitated, on account of your unprovoked displeasure, to seek for a night's lodging, wherever the hand of charity could bestow it. Here is a sensation for a British bosom! Nor is this the worst.-

"Our distraction at home creates fresh triumphs abroad. Our natural enemies behold us doing their work, and butchering each other, with a smile. Let them alone (say these scorners) and they will cut their own throats, when we shall take possession of their boasted empire, without once unsheathing our swords? Nor King nor people will be safe : even our Gracious Sovereign and the religion which he is born to support, and you, his beloved people, whose sacred privileges and principles he has in charge, may tumble into dust and ashes, like the buildings which were consumed last night, if you go on. Stop then; in the awful name of the Omnipotent God, who looks on every action, *Stop !* Leave him to settle the great account of religious justice— Let us not presume to snatch from his mighty arm the bolts of vengeance. Let us rather pray that those whom we may think wrong, may be set right; but let us not take on ourselves the *divine authority*. We will pity, but not punish. We will direct our zeal into the proper channel. Our haughty foes shall feel its generous force— we will?—

"But I need nor enlarge upon it— the ruins of the night are, to be sure, shocking ! There is not one of you, Fellow Protestants, who can behold them this morning without a weeping eye and aching heart. The Saviour, who sealed our pardon by his precious blood, despises not the sorrow of your contrite spirits. His heavenly father sees how much you are grieved. He is looking down upon you; he sees that all is again still ; and he will contrive in his own good time, to repair the injuries of those whom you have driven from their late peaceful habitations.

"Christians, we will henceforward deserve the name. The Almighty will punish those who disgrace him. Be it *ours* to do him honour in the humility of our hearts. We will serve our King, and raise our wretched country to what it lately was—

the pride and envy of the universe— without bloodshed, without rage, or any other deadly sin.

“This is, I know, your resolution, and God will bless you for it. Farewell.”

The spirited and commendable association of the citizens and inhabitants have shut out every fear of the least disturbance here in future; they are authorised to act as constables, and they have 300 chairmen under their controul to preserve the peace effectually. Besides these, the city volunteers, and parties of the regulars, horse and foot, patrol the streets every night; though not the least disposition to riot or tumult has appeared here since Friday night.

Several persons, who were active in destroying the furniture and firing the buildings, are now in custody.

On Sunday the Mayor received the following orders, which were proclaimed by the Town-Serjeant the same day at noon in all parts of the city :— " Adjutant-Generals-Office, 7th June, 1780.

"ORDERS.

"In Obedience to an Order of the King in Council,

"The Military to act without waiting for directions from the Civil Magistrates, and to use force for dispersing the illegal and tumultuous Assemblies of the People. "Wm. AMHERST, Adjutant-General."

The serjeants of dragoons and of the militia also proclaimed these orders by sound of trumpet and beat of drum; adding that no more than six persons must be seen together after nine o'clock.



From *The Bath Chronicle* of Thu 31 Aug 1780 p2:

Notes of the Trial of JOHN BUTLER, at the Assizes at Wells, for being principally concerned in the late Riots at BATH.

JOHN BUTLER was arraigned at half past nine. He was indicted for that he and others (twenty more) unlawfully assembled on the 9th of June, and began to demolish the house of John Brewer, in the parish of St. James's.

The second count charged him with beginning to destroy an out-house of the said Mr. Brewer.

Mr. Batt shortly opened the indictment, after which

Serjeant Davy went into the case fully. He began with lamenting much the late riots, which threatened not only Government itself, but the whole society at large. What induced the prisoner to take the part he did, he could not say, but would, from charity, suppose he was actuated by a zeal for the Protestant religion.

There was, he observed, a reciprocal duty between the King and the subject: the subject owed allegiance to the Crown, and the Crown protection to the people; the people, if they do not pay allegiance to the Crown, are not intitled

to protection. In the present case, the Crown was not able to afford the protection to be wished. The riots began in London, and were too great to be suppressed by the Civil Magistrates; this made it necessary for the King to call in the aid of the military. Bath being a place of resort for the sick or for pleasure, there was no military there: Government had never quartered any there, and therefore riots there are more alarming than in other places; a riot there ought to be immediately attended to, and the perpetrators punished. There are two considerations: First, the story of what happened at Bath; Second, the part the prisoner took in it. The Serjeant then proceeded to state the particulars of the late riot at Bath, and the share the prisoner took, who, he informed the jury, was perhaps the first instigator, by huzzaing, waving his hat, and crying "no Popery, down with Popery," at the head of the mob, pursuing Mr. Brewer, who is a Romish Priest, through the streets, till he ran into a house for protection and was driven out, and from thence pursued to the gates of Guildhall, where he found protection. Butler began with his own hand by throwing stones, and when he had done this, left the mob to complete the business he had begun.

If any were eminently to be distinguished from others, it was the man who first incited, who first began, and who first stirred up, the mob to do the mischiefs which afterwards were effected. Butler was a footman, and, till this affair, his character, he believed, was untainted. The Serjeant next observed, that in treason and riots, like those stated in the indictment, character was of no use, but in other common charges, such as sheep-stealing, &c. character might go a great way. If the actuation be proved to be true, the jury would discharge their duty by finding him guilty; if not, the Serjeant said he would rejoice with the best and warmest of the prisoner's friends in their acquitting him.

Samuel Wheeler deposed, that he knew the prisoner, and saw him in the evening of the 9th of June, in his master's house, between six and seven. The witness lived with Mr. Baldwin in the Crescent, was footman there, and was speaking with the prisoner of the riots in London. The prisoner asked him how the affairs went on in London, he told him he heard chapels were demolished. The prisoner said, it was a pity such things had happened. The witness said it was a pity in such troublesome times. The prisoner said it was no matter if such chapels were demolished or not. The witness said it was a pity chapels were demolished. The prisoner said, he supposed the witness was a Roman Catholic. The witness replied, *it is no matter what religion I am, I am no Roman Catholic.* The witness saw him again about half past eight, in Pierpoint-street, and afterwards in the Market-place going homewards, but saw him in no other street; when he saw him in Pierpoint-street, he was with a parcel of boys, about 30 or 40, crying, No Popery; he believed the prisoner cried, No Popery, but could not distinguish his voice from the rest. He did not see

him wave his hat. They were chiefly boys or between boys & men.

John Cottell said he lived in Stall-street, and was a shoemaker by trade. A little after eight in the evening, on the 9th of June, he saw the prisoner at his door, but the first time he saw him he was coming along Belltree-lane, Mr. Brewer (the Roman Catholic Priest was before him, the prisoner behind. The witness went down to the bottom of the Alms-lane, where the building was, which was afterwards destroyed; he saw many people, among whom was his journeyman & others removing their goods. When he got into Stall-street, he saw Mr. Brewer running along the lane, and into Stall-street, the prisoner following him with a mob of 30 or 40 boys with him. Mr. Brewer ran into his shop, the witness followed him; he said he came in for fear of the people. The witness asked him what was the matter, for he seemed much frightened, by the people before his door; he asked him to walk into the parlour which he did; the witness went from the parlour to the door and said to the prisoner, for God's sake what do you want, you don't want to murder the man? The prisoner said, *you are no Roman Catholic, turn the Popish son of a bitch out*; he had his hat waving in his hand, and cried, *No Popery*; then it seemed general among the whole mob, *turn him cut, turn him out*; he thought it in vain his speaking to them, as they did not go away. He then returned to the parlour to Mr. Brewer, who, having heard what passed, went out at the same door he came in, and went up the street, and the prisoner with the mob followed him. Mr. Brewer ran as far as he could see him, which was halfway up the street, all crying *No Popery*, the prisoner and all cried so; he then lost sight of him, and in a few minutes the prisoner returned, running very fast, and the boys with him, but not so many as before; they came down Belltree-lane, and were running towards the chapel.

*John Horton*³, Chief Constable, deposed, that he saw the prisoner between eight and nine o'clock coming down Westgate-street, with 30 or 40 boys and grown people; that he came huzzaing, waving his hat, and crying, *No Popery*. The witness went to him, and asked him the meaning of those people being there, and told him, 'twould be attended with bad consequences, and productive of much mischief; bad him go home and mind his business; he made no answer, but cried *No Popery*, and repeated it two or three times; he spoke to him again, and one of the men jostled him and his brother officer, Mr. Smith; he then said again to the prisoner, "You don't know the consequence that will arise, it may be very fatal to the town." — The prisoner said, you will know more by and by, then waved his hat, huzzaed, cried no popery, and went away towards St. James's-Parade, and towards the Chapel; the mob followed him to the amount of 50, 60, or 70, much increased.

Charles Davis deposed, that he saw the prisoner on the 9th of June, in the afternoon, between three and four o'clock, blowing a fife, and walking slow, no mob about him then. Between eight and nine in the evening, in Cheap-street, opposite the opening to the Church-yard, he saw Mr. Brewer running, and the prisoner and boys following him; that he passed by him very quick; the witness then went home, and had not been there above ten minutes, before he heard a noise at the Romish Chapel, and boys breaking the windows at the East end, with stones, dirt, &c. that there were between 50 and 100 people. He went from the crowd to endeavour to get some constables to suppress the riot; the prisoner was very active running about among them, seeming to encourage them, had his hat in his hand, and was huzzaing. The witness was away a quarter of an hour for assistance; when he returned, he saw the mob very active in breaking open the doors; that he saw the door broke open, and immediately some returned with benches and other things into the street; that they went on from that time progressively in destroying every thing; that there was a communication from the Chapel to Mr. Brewer's house, through which he believes the mob got; that after burning the furniture, &c. in the street, the chapel and five dwelling-houses were set fire to and burnt. The Mayor came about eleven o'clock, and the volunteers to the number of 20 or 30 men, but they were not sufficient to disperse the mob; but the prisoner was very active, waving his hat and huzzaing.

Cross examined.— He never saw the prisoner after his return; the last time he saw him was, when the boys were breaking windows; he did not see him at the time of the fire.

William Tucker deposed, that (standing with Mr. Davis) he saw the prisoner on the 9th of June, between three and four o'clock in the afternoon, playing a fife in a blue livery, as he passed Westgate-building; that he played horribly bad, which made them notice it; about nine in the evening he heard a noise in the street, and saw the prisoner, but not Brewer; he heard some people say, there's the man hunting the Priest; that he seemed to be at the head of some boys, waving his hand, but could not hear him say any thing because he was not near enough; that he heard a noise at the Chapel about ten minutes after, went down, and saw the prisoner at the head of some boys, standing upon some mortar, or rising ground, to make himself conspicuous, waving his hat, and crying out *No Popery*, while the boys were breaking the windows; saw no man take any active part, but saw a boy throw a stone and knock him down, and said, *what do you do here?* when he was immediately surrounded by three, or four, or six men, in carmen's frocks; two or three of them said, *you had belter go away, or you will be used ill*; that he took their advice and went away, leaving the prisoner still on the same rising ground; he returned to the place again four

³ John Horton (1735-1815) Alderman and three-times chief magistrate, Mayor in 1771.

or five minutes, but did not see the prisoner; the mob had increased, the windows were broke, and the door either was broke open, or they were breaking it open, and were taking out the benches, &c. and making heaps in the street; that he saw a variety of household furniture burnt on St. James's Parade, and that the chapel and houses were afterwards burnt.

Cross examined.— He saw nothing of the prisoner after his return, and does not know, whether the prisoner was there, when the house was broke open.

*Thomas Baldwin*⁴, architect, deposed, that he saw the prisoner between half after ten and twelve o'clock near the Chapel; the people were then pulling down the house, that the prisoner was then sixty yards from them, standing as an idle spectator, and the mob destroying the cornice.

Cross examined.— He said that he was present when the man was examined before the Mayor, but not called on as a witness; he could not speak to any other time than from half past ten to twelve; the witness did not stay there above two or three minutes; that the mob extended a great way, and he was near the prisoner when they were pulling down the cornice.

Mary Hughes deposed, that on the 9th of June, she saw the prisoner in the Church-yard near the Pump-room, several boys with him, all following Mr. Brewer, who was running as fast as he could, the mob all crying out, *Take him down*; but she would not swear the prisoner said it, without she had heard him alone; there were three or four people between the prisoner and Mr. Brewer. Mr. Brewer ran by her very fast, and tore her gown; she was much frightened, stayed to sew, and something after nine went towards the Chapel, and saw the prisoner there, huzzaing, and a great number hammering at the door; the prisoner waved his hat and huzzaed, but she did not see prisoner do anything. She did not see Davis, or Tucker there.

Mr. Hennagan deposed that he had known the prisoner a year, saw him first in the Market-place, and heard him huzza; there were many people with him between eight and nine o'clock; that he saw no more of the prisoner till he saw him at the chapel, which was five or six minutes after the mob had broke the window, by throwing stones; that he saw the prisoner opposite a blacksmith's shop near the chapel, and saw him throw some stones or brickbats at it; he saw him heave two stones, cannot speak positively to more, is perfectly sure of the person of the man, but cannot say whether the stones reached the building.

John Ridley deposed, that on the 9th of June he saw the prisoner about a quarter before nine o'clock, at a building adjoining the Romish chapel, boys breaking the windows, throwing

volleys of stones, the prisoner huzzaed with them, and encouraged them, standing on a lump of mortar, and said, *fire away, boys*, that he was there, till he saw the peace-officers with their staves, and saw the prisoner then run away.

Cross examined.— He ran away before the house door was broke open, a little before nine or about nine.

Mr. William Robinson, architect, deposed, that he built a long room called a chapel; that the communication between the chapel and the dwelling-house was by three doors, one below, two above stairs; all one building, all carried up together, and all in Brewer's possession; he saw it after the fire, all the carpenter's work consumed, walls greatly damaged, windows and doors destroyed, and nothing but wails remaining.

Cross examined. Mr. Brewer was understood to be the person to officiate there; the room was intended for a chapel to perform divine service, and no other purpose; and the gallery for the purpose of coming into the chapel. He contracted for the building it separate from the house.

Mr. Morris objected to the indictment for beginning to demolish the dwelling-house.

Second Count.— OUT-HOUSE.

This, by the evidence, was a misdemeanor only; in assaulting Mr. Brewer, and the boys, by his encouragement, breaking the window, and not demolishing the house, and the man not there when the doors were broke open, nor no evidence of his being there when any part of the dwelling-house was attacked.

It was built merely for divine worship, no other communication than for the purpose of coming to service.

Judge Nares said the Sardinian Ambassador's Chapel⁵ was exactly similar, as the communications there are above and below.

For the Prisoner.

Elizabeth Ricketts. I live with Mr. Baldwin; on the 9th of June I saw the prisoner come in at a quarter after nine, and laid the cloth for supper, waited at supper, and went to bed twenty minutes before eleven; he never was out after he came in at a quarter past nine.

Cross Examination. No apprehension he would be accused, no other particular reason than laying the cloth for remembering =; when he went up stairs to bed, she went after him and looked at the clock, took exact notice, and generally looks at the clock when she goes to bed; her master and mistress generally go to bed after, but cannot say when they went to bed. She lett no body up but her master and mistress and the housekeeper; she took more notice that night of the hour than ever she did before: she is sure it was exactly twenty minutes, and that he went out at half past eight, and came home at a quarter past nine; he was not out all the afternoon but with a letter to the post between four and five, and returned in half an

⁴ Thomas Baldwin (c1750-1820) was responsible for the design of many of Bath's Georgian buildings including the new Guildhall.

⁵ The Sardinian Embassy Chapel, London was a Catholic church used when Catholic places of worship were not permitted. It was wrecked in the Gordon Riots, repaired and reopened in 1781.

hour. The family dined in the parlour at three, and then the prisoner dined with the servants, and it was after four when he put the things away, and then went with the letter, and was not away more than half an hour, and then was not out any more till half past eight, and returned at a quarter past nine. He was never out all the day or night but in going to the post-office, and from half past eight till a quarter past nine, and never out after supper. It is about half a mile from the Crescent to the chapel and post-office near there, and is very sure it was full half an hour past eight before he went out in the evening.

Mrs. Jane Powell, housekeeper. After four o'clock, the prisoner went to the post-office, was away half an hour, she thought he made haste. At half past eight, he went out, she looked at her watch, as she was going out herself; she did not come in, till 20 minutes before ten; he was then in. At half past eleven, people said he was at the head of the mob; she went up to his bed-room, and called— *John, are you a bed?* He answered, yes; he said no more, nor she said no more. She looked into the room again about twelve, her mistress desired her to go up, telling her, that she had heard he was in the mob; that she met her master, told him of it, and that he went up himself to see.— She was sure the prisoner was not out after supper.

Mr. Baldwin was from six till 10 o'clock, on the 9th of June, in the evening, on a visit at a neighbour's house; he returned at ten; the prisoner let him in at the door; his wife had done supper; a Lady told him, there had been great confusion, that he went out to see the place, and returned in half an hour. Supposed notice had been given a day or two before, there would be a riot, to the magistrate. That his wife told him, somebody had said, his servant was in the mob; that he understood, it was a message from Mr. Wiltshire to him, and said, he went upstairs at eleven, and saw him in bed; that he did not remember the maid's speaking to him on the stairs, or meeting her. The prisoner had lived with him between two and three years; was sober, civil, diligent, and honest, and that he never had a more valuable servant in his life. That he went to bed between one and two; did not know whether any of the servants were at the door, but that the housekeeper sat up till all were a-bed.

Rev. Mr. Pearce had known the prisoner twelve years; gave him a good character; he had lived with him two years.

Mr. James Haynes gave him a good character, as a sober, honest servant, and never out one night while in his service, or given to riot or quarrel.— A written character was produced, and read, of a gentleman with whom he had lived some years, speaking very respectfully of him.

The learned Judge here summed up the evidence with great candour and impartiality, making very pointed and apt observations on the whole of it. The Jury, after five minutes conversation, found the prisoner *guilty*; but recommended him to mercy.

The trial lasted from 9 in the morning, till 3 in the afternoon.

From *The Bath Chronicle* of Thu 31 Aug 1780 p3:

On Friday the trials of the several persons charged with being concerned in the riots in this city on the night of the 9th of June last, when the Roman Catholic Chapel and houses adjoining were burnt, came on, and ended on Saturday, when

John Butler, the servant of a gentleman in this city, was found guilty of being a principal in exciting and promoting the said riot, and received sentence of death. [The particulars of his trial are inserted in the preceding page.]

Mr. Robert Saxty, taylor, of this city, charged with encouraging, aiding, and abetting the rioters, was honourably acquitted; no evidence proving more against him than his being present near the fire, and crying out *No Popery*; and one of the evidences (the Drummer belonging to the Bath Volunteers) declaring, that he believed the prisoner did it to save himself from being insulted, as he himself was knocked down, and his drum-head beat in, for refusing to cry out *No Popery*. The Council for the prosecution hereupon declined farther proceedings.

Charles Hewlet, and *William Brown*, for being concerned in the said riot, were also acquitted; as the first witness called (*Mr. Giles Fisher*) refused to swear positively to the parties; and the evidence of the second witness was not so clear or so respectable as is requisite when the issue is life or death.— The latter, on being cross-examined, declared he had been threatened that he should lose his life as well as the rest in case he did not turn evidence.

William Mortimore, otherwise *Martin*, *Richard Samys*, otherwise *Fountain*, and *James Sugar*, for being concerned in the said riot, were all discharged on a promise of future good behaviour.

Peter Butcher (whose trial came on last) was also acquitted, though two witnesses swore positively against him;— the first witness, *Catharine Stone*, maid-servant to *Mr. Brewer*, deposing, that about half past ten she saw the prisoner enter the dining-room bed-chamber with a piece of railing, which she supposed to be the top of one of the Chapel seats, and that he destroyed with it the window and frame of the said room; and the other witness (one *Caines*) a lad about 16, deposed, that he met the prisoner on the landing-place leading from the Chapel to the dining-room, with a piece of railing in his hand, and that he heard him damn *Popery*, but saw no more of him. — *John Wilkins*, dyer, and another person, swore, that they were in company with *Butcher* from five o'clock, till three quarters past ten, at a public-house in *Bridewell-lane*; after which the prisoner went to *Mr. Bell's*, at the *Raven*, who also deposed that he accompanied him to the fire, and that he never left him till past twelve o'clock. *Edward West* deposed, that he saw a man, very like the prisoner in person, commit the act charged

against him, (but the witness alledged that it was in the attic story) and that as his own mother, and his most intimate friends had taken them for each other, it was probable others might lie under the same mistake. Mr. Wilkins, in giving evidence of the prisoner's character, declared, "that he was so quiet and peaceable, that he believed were a man to give him a punch on the head, he would not return the compliment, and that he went by the name of *Quiet Peter*." One of the other witnesses in the above trials occasioned a loud laugh in the Court, on being asked if he was not in liquor, by declaring that he was not, for that he was as sober as a Judge.

Monday at noon was executed, pursuant to his sentence, John Buttler, for encouraging, aiding, and abetting divers persons un-known, in unlawfully assembling, and feloniously destroying the Roman-Catholic chapel and five houses adjoining.— The gallows was erected on the vacant spot of ground between the top of Queen-street and the George inn yard. He was taken from our prison at twelve o'clock in a cart attended by his brother and brother-in-law, whom he embraced in the most affecting and affectionate manner as they passed through the it streets;—at the Town-Hall the inhabitants of the city, (who have to the number of four hundred been sworn to act as Constables ever since the 10th of last June) preceded the chairmen, and javelinmen, to preserve the peace; — at the place of execution the Rev. Mr. Philipps got into the cart; and after praying with him with great devotion about half a hour, and taking the last farewell of his brothers, he was supported by three men while the fatal cord was placed round his neck, and at a quarter past one he was turned off, surrounded by many thousands of weeping spectators, who all behaved in the most decent and peaceable manner on this melancholy occasion. Neither the Scots Greys, nor the city volunteers, attended the execution; but they were drawn up in the Square, properly accoutred, had any disturbance happened.

The following Declaration was made and signed by the late unfortunate *John Butler*, immediately on his receiving the sacrament, previous to his leaving the prison, to be carried to the place of execution; where, at his request, it was read by the Rev. Mr. Philipps, to the surrounding multitude:

I *John Butler*, now under sentence of death, do solemnly declare in the presence of God, before whom I shall soon appear, that the evening of the ninth day of June last, I returned to my master's house at a quarter after nine, and never went out again till eleven o'clock the next morning ; so help me God.

JOHN BUTLER.

Signed and declared by the above John Butler, as his dying words, in the presence of us, this 28th day of August 1780,

WM. PHILIPPS, Minister.

J. SMITH.

WM. PONTIN.

After hanging about half an hour, his body was taken down, and put into the coffin; and was carried in a hearse to be interr'd in his native parish near Wells. He was about 26 years of age.

It is a peculiar satisfaction to the friends of the unhappy John Butler, that his behaviour, from the first hour of his commitment to that of his execution, was in every respect becoming his situation. The anguish of his feelings at his first commitment, were quite consistent with his former good character; and when the dreadful sentence was passed on him, he sunk into a fit, and remained in a state of insensibility a long time. His penitence afterwards, and his resignation at the last, must prove the greatest of all consolations to his friends.— It is hoped, his fate will leave a lasting impression on the minds of such youths who were witnesses to it, of the ill consequences that may attend the indiscretion of an hour.