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NOTES ON WESLEY'S JOURNAL.

[Much has been said and written on the necessity for a revised edition of Wesley's Journal. The following is an extract from papers supplied by Mr. Crookshank, of Roscrea, Ireland. It is inserted as an example of the way in which contributions towards the revision might be made by the members of our Society. Some of these notes could be incorporated as corrections in the text of the Journal: others placed as illustrative foot-notes. The notes relate to Ireland. Could not all the members find explanations of events or names of persons, or corrections of spelling, or some other requirements, in those portions of the Journal which relate to the neighbourhood in which they live? Some such method would be necessary if the W.H.S. seriously undertook this great work.—R.G.]

1747. August 8.—“Mr. Lunell” was a Moravian, and a banker, residing in Francis Street. A letter of his appears in the *Arminian Magazine*, 1778, p. 532. He rendered valuable service to Methodism at the time of the Cork riots (*Life and Times of Lady Huntingdon*, ii. 150-1). He promised £400 towards the erection of the chapel in Whitefriar Street, Dublin, but there is a tradition that the amount was not paid. Being Calvinistic if not Antinomian in his views, he did not retain his connexion with Methodism. Charles Wesley refers to him (*Journal*, ii. 18, 37); and also wrote an Epitaph on Mrs. Lunell (*Life of C.W.*, ii. 462). Mr. Lunell died in 1774, and his will is in the Public Record Office, Dublin.

“Mr. R—, curate of St. Mary's”: Rev. Moses Roquier.

“The Archbishop of Dublin”: Dr. Charles Cobbe.

1748. March 8.—“Our house in Cork-Street”: particulars as to the purchase of this house may be found in Whitehead's *Life of C. Wesley*, i. 299, [319]. See also *Wes. Meth. Mag.*, 1848, p. 516, and C. Wesley's *Journal*, i. 403.

March 29.—“Skinner's Alley”: formerly a Moravian Chapel.

April 1.—“Temple-Macqueteer”: the residence of Mr. Jonathan Handy (brother of Samuel Handy, of Corlalough), of whose conversion an account is given by Wesley on April 5.

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April 4.—“Tyrrel’s Pass”: here Wesley was the guest of Mr. Stephen Fowace, brother-in-law of Jonathan and Samuel Handy.

May 7.—“Tullamore”: here Wesley wrote *A Letter to a Clergyman*.

May 8.—“Mr. S”: Mr. Samuel Simpson, J.P., of Oatfield. Reference is again made to him by Wesley, *Journal*, May 8, 1749, and May 12, 1750. His first wife having died, he married in 1758 a daughter of the Rev. William Digby, son of the Bishop of Elphin, and cousin of Lord Digby. Mr. Simpson erected at his own cost the first Methodist chapel in Athlone (*Journal*, June 17, 1767.) He subsequently removed to Dublin, where his name appears in a list of members made by Wesley in 1771 thus, “Samuel Simpson, Gent., William St.” Wesley again refers to him (*Journal*, June 30, 1775). He died in 1783, and his will is in the Public Record Office.

May 10.—“Mr. Handy’s wife”: Mrs. Samuel Handy.

1749. April 15.—“Dunleary”: now called Kingstown.

May 1.—A fuller transcript of the *Journal*, written by Swindells, is given in Smith’s *Hist. of Meth.*, i. 662.

May 7.—“Joseph Ch—”: Joseph Charles, of Drumree, referred to again by Wesley, July 17, 1756, and in *Arm. Mag.*, 1780, pp. 105-6.

May 10.—“Mr. Wade”: see *Primitive Wesleyan Methodist Magazine*, 1828, p. 142.

May 17.—“Scotch Highlanders”: recently designated 42nd. Regiment. They had stood by Swindells when he first preached in Limerick on March 17: afterwards they stood by Wesley in Cork, May 30, 1750.

May 29.—“Mr. Lloyd”: Rev. Richard Lloyd.

June 2.—“Dr. B.”: Dr. St. John Brown, Rector of Kilbrogan.

June 5.—“Colonel B.”: Colonel Barry.

July 6.—Wesley published *A Short Address to the Inhabitants of Ireland*.

July 18.—Wesley published *A Letter to a Roman Catholic*.

July 30.—“Mr. S”: Mr. Simpson. See *Note*, May 8, 1756.

“J.R.”: Jonathan Reeves.

Aug. 1.—“James Williams”: Thomas Williams. “Robert Swindle”: Robert Swindells. “John Larwood”: Samuel Larwood. “Joseph M’Auliff”: Joseph Cownley. “Charles Scaron”: Charles Skelton. “William Tooker”: William Tucker. James Wheatley omitted: see *Works*, ix. 72 (where erroneously spelt Wheatly). “Daniel Sullivan”: see his depositions, *Works*, ix. 67-69.

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1750. April 12.—“Mrs. Pilkington”: see Tyerman’s *L. of Wesley*, ii. 77-8.

April 14.—“J.R.”: Jonathan Reeves.

April 19.—“J.R.”: Jonathan Reeves.

May 19.—“Alderman Pembroke”: Alderman Pembroke, who was Mayor of Cork in 1733.

May 20.—“The Mayor [of Cork]”: Mr. William Holmes. “Mr. Skelton”: Charles Skelton, a preacher. “Mr. Jones”: Mr. Thomas Jones, a merchant in Cork, whose deposition appears in Vol. ix. 66. Referred to again April 14, 1771 [there “Mr. Thomas Janes,” evidently a misprint as in index “Janes.”] An account of his death given on June 30, 1762.

May 25.—“Dr. B.”: Dr. St. John Brown, see June 2, 1749. It is worthy of note that the very pulpit, from which this rector used to fulminate his anathemas against the Methodists, was used by them many years subsequently at the services in connection with the laying of the foundation-stone of the present chapel at Bandon.

May 30.—“the soldiers”: Highlanders. See *Note*, May 17, 1749.

May 31.—“Mr. Lloyd”: Rev. R. Lloyd. See Tyerman’s *Life of Wesley*, ii. 79-80.

June 16.—“Mr. Bailey”: Rev. John Baily, Rector of Kilcully. “Earl of D.”: Earl of Drogheda.

June 28.—“Mrs. T.”: Mrs. Teare. See *Memoir of Jos Burgess*, 79-97.

C. H. CROOKSHANK.

THE HISTORY OF THE KINGSWOOD SCHOOL.

The recent historians of Kingswood have (perhaps wisely) taken little notice of the severe attacks on the management of the school which are to be found in Methodist pamphlets. I have recently met with a passage in Alexander Kilham's *Progress of Liberty* (Alnwick, 1791, p. 51), which seems to me to throw some light on the state of the school in his day, as well as to illustrate the difficulties with which the committee had to contend.

He writes, "The state of Kingswood School will require investigation. It will be enquired, Cannot the school be removed into some part of Yorkshire, where provisions are cheaper? Will not fewer masters and servants manage the school? Cannot they keep the school, to board, cloath, wash, and educate every boy, for sixteen or eighteen pounds in the year, instead of costing the Connexion thirty, as they have done for several years past? If they cannot be supported for sixteen or twenty pounds a year, would it not be better to break up the school, and allow the parents of every boy that sum from the boys being seven to their being fourteen years old? which would not only enable them to get them educated according to their station in life, but would put it into the power of all that are frugal and careful to be able to cloath their children decently through an apprenticeship. Most of our preachers would *infinitely* prefer this plan to their boys being torne from them at seven years of age, and kept in a place where they can seldom be seen by them. It often happens that their hearts are so alienated from their parents through this long absence, that they become cold and indifferent in affection to them ever after. If we as a body of preachers cannot manage the school better, the delegates would either put us upon a more excellent plan, or they would do something more effectual: they

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would publish to the friends in the different circuits that the boys belonging to us *cost near double* what they would cost at many of the best schools in these nations, and this would ruin the collection."

I believe we have in this paragraph the earliest suggestion of the Woodhouse Grove School. Mr. Kilham's estimate of the cost of a boy at Kingswood is fully borne out by the Minutes of 1795, where we find that the Kingswood Collection amounted to £1,350, and the amount allowed for children not at the schools was £348. The cost of about thirty boys at Kingswood was therefore about £1000, or over thirty pounds apiece. The statement that they "*cost near double* what they would cost at many of the best schools" is no doubt coloured by Mr. Kilham's Scotch experiences, but it should do something to relieve our fathers from undeserved odium. Judged by the standard of those days the education and living at Kingswood were not sordid or penurious. In respect of liberality and efficiency it would probably have borne comparison with the best schools of that time.

T. G. OSBORN.

BRISTOL METHODIST COLLECTANEA.

(1.) The *Bristol Weekly Intelligencer*, Saturday, March 2nd, 1750-1, contains the following announcement, which has some touches not found in that from the *Gentleman's Mag.* for 1751, sent by Mr. T. Hayes (*Proceedings*, W. H. Soc., i, pt. 3; given also in Tyerman, ii, 101). "Last week was married the Rev. Mr. John Wesley, Methodist Preacher, by his brother, the Rev. Mr. Charles Wesley, to a Merchant's Widow, in Threadneedle Street, of great Beauty, Merit, and every endowment necessary to render the marriage-state happy, with a Jointure of £300 per Annum."

"Last week" may be accepted as sufficiently accurate, but Tyerman says "the exact day is uncertain." The *Gentleman's Magazine* gives Feb. 18th; the *London Magazine*, the 19th. Under Feb. 2nd, Wesley says "a few days after." But the entry under Feb. 10th, covering the whole following week, looks like a record of the courting-time,—such "courting" as there was.

Certainly Charles Wesley did not marry them. He says (*Journal*, Feb. 17th) that at the Foundry he heard his brother's "apology" for the step he was about to take; and continues, "Several days afterwards I was one of the last that heard of his unhappy marriage." Tyerman only adds a vague note that "the Rev. Charles Manning is said to have performed the marriage ceremony."

Has search ever been made in the marriage registers of the city churches near Threadneedle Street, where Wesley spent the week, Feb. 10-17? Or in that of Wandsworth Church, where the Rev. C. H. Kelly (*Meth. Rec.*, Nov. 30, 1898) thinks it probable that the ceremony was performed?¹ A register would settle date, place, and minister at once.

1. Mr. Vazeille had had a country house at Wandsworth.

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(2.) The Exorcism of George Lukins, the Yatton Demoniac. In the British Central Library is a collection of pamphlets (B, 1094), mostly Bristol printed, of which four are concerned with the controversy as to Lukins' possession, its nature and reality, and with the exorcism conducted by the Rev. Joseph Easterbrook, the "Methodist" vicar of Temple Church, Bristol, in the vestry of that building, assisted by John Valton and others (Tyerman's *Wesley*, iii, 600; John Valton, *Early Meth. Preachers*, vi. 127). One of these is a narrative by Mr. Easterbrook himself, an extract from which was inserted by Wesley in the *Arminian Magazine* for 1789. Upon this particular copy is written, apparently by the owner, the following M.S. note: "About 6 months since Geo. Lukins was living in Bristol, perfectly clear of any return of his extraordinary affliction, and a well-disposed, sensible, moral good christian and member of society. R. M. May 17th, 1798." (R. M. talks the dialect of a Methodist quite naturally. But I cannot identify him.)

Copies of two of these pamphlets I myself possess. In one of them, an "Appeal" on behalf of Lukins' genuineness by Mr. Easterbrook, he gives a complete list of his helpers in the prayer meeting at which the unfortunate man found his restoration. They are an interesting group in themselves, and it is amusing to compare Mr. Easterbrook's list with that given by Dr. Norman of Yatton in another of the pamphlets, assailing Lukins' credibility and honesty, and rallying Mr. E. and his friend on their credulity. Easterbrook's friendly list is this: Mr. John Broadbent, Mr. John Valton, Mr. Jeremiah Brettel, Mr. Benjamin Rhodes, Mr. T. Mac Geary, Mr. William Hunt, Nathaniel Gifford, Esq., Mr. J. Westcote, Mr. J. Lard, Mr. T. Delve, Mr. Rees, Mr. Deverel, Mr. Tucker, Mr. Gwyer.

Dr. Norman's list stands thus: "The seven Ministers employed in this awful and marvellous undertaking were the Reverend Joseph Easterbrook, Vicar of Temple; Messrs. T. McGeary, Schoolmaster, W. Hunt, J. Valton, J. Broadbent, J. Brettel, B. Rhodes,—Lay Divines in connection with Mr. Wesley. Some few others of the elect were present, but no one from the neighbourhood of Yatton."

Many of these names need no comment to the members of the W. Hist. Society. "T. M'Geary" is of course the headmaster of Kingswood School, who brought out the well-known engraving of the School and its associate buildings. A William Hunt appears as a class leader for some years in the old Society

book of Bristol, which extends from 1796 to 1806.¹ "J. Westcote" was a brassfounder in Redcliffe Street, and with his wife "Easter Westcott," as the name is usually spelt in the Society book, was an influential Methodist at and after the term of the new century. His grand-daughter, Miss Westcott, who died September 5th, 1898, was for many years the kind hostess of the well-known Ann Lutton, to whom Bristol Methodism owes so much of its class-meeting loyalty.

Mr. Easterbrook in his "Appeal" incidentally mentions in connection with the case: "Mr. Lard, ropemaker, in Bedminster; and Mr. Gwyre [sic], umbrella-maker, in Bedminster," who appears in Matthews as "Gwyer, John, umbrella-maker, Bedminster-causeway."² These lists cast interesting light upon the social status of the better-class people in the Methodist Society of the closing years of the last century in Bristol. It will be noted with what exceptional distinction "Nathaniel Gifford, Esq.," is mentioned by Mr. Easterbrook. The name meets us again in the following connection.

(3.) Henry Durbin and the Old Planers in Bristol.

In the *Methodist Recorder* of Nov. 10th., 1898, is given a *facsimile* reproduction of a Protest by several of the Trustees of the Room in the Horsefair, Bristol, against Dr. Coke's proposals that its trusts should be so varied as to bring it into line with the vesting of chapels which Wesley strove to make universal as his life drew near its close. The protest is dated, "Bristol, 29th July, 1783," and is signed by "Henry Durbin, Josh. Flower, Wm. Green, Wm. Pine, Wm. Hopkins, Robt. Burges." The whole document is a copy (or a draft) in Mr. Durbin's handwriting, signatures included. (The Book-room has many letters of his, which make this certain.) The Editor asks for any information as to these signatories. A very direct source of information, which might serve (e.g.) to distinguish amongst the several William Greens who appear in the *Directory* above mentioned, would be the Trust-deed of the Old Room. The minister of the Welsh Calvinistic Methodists who now use it tells me vaguely that "the deeds" are at Trevecca. Three of the above-named occur amongst the trustees who signed the lawyer's notice served upon Henry Moore on Monday, August 11th, 1794,

1. Matthews' *Directory of Bristol* for 1793-4 gives: "Hunt, William, Tayler and Salesman, Union Street."

2. "John Gwyer" and "Mary Gwyer" are leaders in 1797, in the Bristol Society book. His class "meets at Bedminster."

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forbidding him to occupy the pulpit of Wesley's old chapel in the Broadmead that evening, on the ground that the trustees, and not the Conference, had alone the right to appoint preachers to that chapel, and that they had not so appointed him. [The document is given in Smith's *History*, ii. 687; and in Stamp's Memoir of C. Atmore in *Meth. Mag.*, 1845, p. 319.] It was the last effort of the party of the "Old Plan." Henry Moore and his congregation left the two trustees in the pulpit to their almost empty Room. The men of the "New Plan" immediately proceeded to build Ebenezer Chapel, Old King Street, round the corner, precipitating and closing the solution of the Sacramental question in Methodism, and asserting and vindicating its fate and independent church-status. The signatories of Moore's inhibition are Henry Durbin, Daniel Lane, William Pine, Daniel Wait, jun., John Curtis, William Green, Edward Stock, Thomas Roberts, Nathaniel Gifford.

Nathaniel Gifford appears in both lists, and in Matthews' *Directory* he stands thus: "Gifford, Nathaniel, Esq., 12, King-square," which was then a fashionable quarter of Bristol. He is here also "Esq.," as in Mr. Easterbrook's pamphlet. Most of the names in the *Directory* appear without any courtesy-title, but with the simple business description attached. Those styled "Mr.," or more rarely "Esq.," or most rarely "Gents.," are evidently "out of business." But of Gifford I know no more as yet.

"William Pine" is common in the *Directory*; but this is certainly the "Printer of the *Bristol Gazette*" (Matthews), whose connection with Wesley is well known. Mr. William George, the Bristol antiquary, speaks of one of his publications as "handsomely printed, as indeed are nearly all of William Pine's books. No other printers," of several named by Mr. George, "turn out better work than their rival William Pine, John Wesley's friend, of Wine Street, who in 1767 founded the *Bristol Gazette*."

"Henry Durbin, Esq., Bedminster," is given in Matthews, and is plainly as well-known in the city as in the circle of Methodist documents and facts with which we are dealing. In his "appeal" above referred to, Mr. Easterbrook names him as believing in Lukins' trustworthiness: "I shall mention Mr. Henry Durbin of Redcliffe Street, who hath been in the practice of physic for fifty years." In the collection of pamphlets above mentioned is bound up another, "A Narrative of some extraordinary things that happened to *Mr. Richard Giles*' children, at the Lamb, without Lawford's Gate, Bristol, supposed to be the effect of witchcraft, by the late Mr. Henry Durbin, Chymist,

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who was an eye and ear witness of the principal Facts herein related. [Never before Published.] Bristol, printed and sold by R. Edwards,¹ Broad Street. 1800." An anonymous preface dated Dec. 19, 1800, says: "Mr. Durbin, the author of the following Narrative, and uncle to Sir John Durbin, one of the present worthy Aldermen of this City, was one of the most respectable characters in Bristol. His inviolable attachment to truth, his unblemished uprightness, his widely extended charity (for he invariably, from the time he entered into business, till his decease in 1799, gave a tenth of his ample annual income to the poor), his probity in the concerns of his calling, and his genuine and unaffected piety to God, rendered him deservedly dear to all who had the happiness of his acquaintance."

He believed the facts to belong to a case of witchcraft, but did not publish them (so it is explained by the writer of the preface) during his lifetime, because it was an age of infidelity, and he had been abused in the public papers for his credulity. Was this during the Lukins controversy? He was evidently the leading man among the high-church, gentlemanly Methodists who clung to the Establishment.

In the Bristol Society book, under date 1796, appear "49th, Nath. Gifford," and his members; "52nd, Thomas Roberts," and his members, of whom the first is Henry Durbin; "53rd, Wm. Pine," and his members, of whom Daniel Wait is the first; and, without a number, John Curtis, in whose list is Robert Burge; perhaps the "Burge" of the Protest, though "Burge" also is given in the lists. These classes, and one or two more, are not marked like the rest, as having been met by the preachers at the quarterly visitation, nor are they included in the "ticket plan" which stands on the first page of the book, "to be read two Sunday Evenings previous to the visitation." Nor do they appear or get reckoned in the tabulation of numbers for 1797. But after the stress of the conflict was over, "Guinea Street, £2 6s. 6d.," and "Old Room, £1 11s. 9d.," once more appear as contributing to the Kingswood collection for 1798. In this last year also one is glad to see "Mr. Gifford, £1 1s. 0d." amongst the "Preachers Fund subscribers for 1798," and "Mr. Hunt, 10s. 6d." But the rest I cannot trace further.

In the quarterly visitations of 1796-7, amongst the many

1. R. Edwards employed the recovered George Lukins as a bill-poster (John Valton's *Life, ubi supr.*). Wesley mentions the Lawford's Gate occurrences with guarded credence, *Journal*, iii. 81, Saturday, March 27th, 1762.

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quaint, or caustic, or pathetic entries made by the preacher when he "writes off" names, often is found "old planner," or "an old planner," or sometimes, with more emphasis, "an old planner!" And very curiously, with one possible exception, where I cannot be sure whether—it is in a mixed class—the name is that of a man or a woman, all the members so written off are women. It may be accident, but it is a curious accident.

What became of "the old planners"? In another Bristol pamphlet in my possession, I find a ray of light upon the fate of some of these seceders. It is entitled, "A Letter to the Rev. Fountain Elwin, vicar of Temple, by the Rev. Thomas T. Biddulph, M.A., minister of St. James's, Bristol" [1818]. The writer says: "It is well known, that the Wesleyan Methodists long since 'wholly abandoned the Church,' by absenting themselves from her service, and by having that of their own chapels at the church hours, and by the administration of the sacraments by ministers not ordained:—that they *do not* 'seek her communion' *nor* 'partake of her sacraments.' [The 'Pseudo-Latimer,' on whose assertions he is commenting, has averred that they do.] The senior members of that society must remember, that, about the year 1794, when their open separation from the Church commenced in Bristol . . . many of the old Methodists, who were attached to the Church of England, placed themselves under the ministry of the writer of this letter, and have continued, till death has removed them in succession to the church above, to communicate, and to hear, in the churches where he has been stationed; having entirely separated themselves from the chapel where before they occasionally attended. A few of these respectable characters yet remain; among whom is one highly-valued inhabitant of my own parish, who will verify the statement I have now made."

Is this a date-mark for the name "Wesleyan Methodist"? The present vicar of St. James' Church pointed out to Rev. J. S. Simon the signature of Mr. Biddulph as the officiating minister at the interment of Miss Sarah Wesley, C. Wesley's last surviving daughter. This he remarked was a special token of Mr. Biddulph's respect, as he seldom himself officiated at funerals: see *Meth. Recorder*, March 17th, 1898.

H. J. FOSTER.

NOTES AND QUERIES.

It has been suggested that the Wesley Historical Society should take advantage of the presence of so many of its members at the Conference, to hold an Exhibition of Wesleyana. Probably a room on the premises may be available for the purpose. Will those members who are favourable to the proposal, or who have articles—pictures, medals, prints, books, letters, or anything else—suitable for exhibition, kindly communicate with the Rev. R. Green, Didsbury College, Manchester.

The first instalment of an index to Jackson's Life of Wesley is printed on a sheet of the present issue. It is intended to print the rest of the index in the same way in subsequent issues. The sheets will be paged continuously, and may then be separated from the rest of the contents of the Proceedings, and bound up in a thin volume. A suitable title-page will be prepared. For this very useful labour, by which one of the most important Wesleyan biographies will be rendered easy of reference, the Society is indebted to the skilled and ungrudging industry of one of its members, Mr. F. M. Jackson, of Bowdon.

69. That indefatigable and most successful collector of Wesleyana, Mr. R. Thursfield Smith, has put into my hands some interesting early copies of *The Sunday Service of the Methodists*. I hope to use them for the benefit of the Society. If any of the members have copies of our Service-book of any date, I shall be greatly obliged if they will kindly lend them to me or send a transcript of the title-pages.—*Rev. R. Green.*

70. *Mrs. Jordan and the Methodist.*—In a volume of old plays which I recently purchased at a book-stall, this is the name given to “A Drama in two Acts.” The full title-page of the book is, “Original Dramas, &c., with prefaces and notes: By James Plumtre, B.D., Vicar of Great Gransden, Hunts., and formerly Fellow of Clare Hall, Cambridge. 1818.” My first thought was that I had lighted upon another specimen of the scoffing productions, of which so many instances are found in the early history of Methodism; and I was agreeably surprised to find, as I read the play, that the author had nothing but praise for both of the characters who give their name to the play. The drama is founded on an anecdote, related in “Ripley’s Itinerant,” of Mrs. Jordan, the celebrated actress. During a professional visit to Chester, a poor woman, a widow with three children, was thrown into prison for the trifling sum of forty shillings. Mrs. Jordan, hearing of the affair, paid the debt, and, a few days after, while taking shelter from a shower of rain, met the released woman who had followed her in her walk, and who knelt down and profusely thanked her for her benevolence. The scene was witnessed by a Methodist preacher (“Mr. Faithful”), whose “countenance” and “suit of sable” proclaimed his calling. He addressed the actress, saying he wished all the world was like her. At first Mrs. Jordan refused to shake hands with him: “Well, well, you are a good old soul I daresay, but—a—I don’t like fanatics; and you will not like *me* when I tell you who I am. I am a player.” An understanding of mutual respect is soon, however, arrived at, and the two walk away together.

The author “admires the charity and generosity of the player, and the charity and liberality of sentiment of the Methodist teacher.” The words of Scripture which he adopts as the motto to the piece he considers may have a two-fold application. “They may be considered as being spoken by the Methodist, ‘Can any good thing come out of the theatre?’ or by the friend of the theatre, ‘Can anything liberal be expected from a Methodist?’ To each party it is replied, ‘Come and see.’”

The author seems to have conceived it to be his mission to try to purify the English stage. To this end he edited ancient dramas, altering or omitting what he deemed objectionable; wrote, as we have seen, a volume of original plays (though it does not appear that he succeeded in getting any

manager to present them on the stage; the one that forms the subject of this note was more than once refused); and published, "Four Discourses on Subjects relating to the Amusement of the Stage."

The volume before me, as a collection of plays, enjoys what is possibly a unique distinction. In addition to an Index of Names and Subjects, it has also a list of Texts of Scripture Quoted or Referred to, quite in the manner of a theological treatise. These texts range literally from Genesis to Revelation.—*Rev. Fred. C. Wright.*

71. The original of the following letter, which was addressed to "Mr. Dodsley, Bookseller, Pall Mall," is in the possession of R. E. Pannett, Esq., C.C., Whitby.—*Mr. R. T. Gaskin.*

New Chapel, City Road,

Sir,

Feby. 24, 1781.

Mr. Wesley is desirous of employing two or three booksellers in different parts of the town to sell his Publications, allowing the 25 per cent Profit, the usual allowance to Booksellers. He purposes to advertise them thoroughly. The first publications he shall advertise will be the History of the Earl of Morland, 6s., bound in calf and lettered, abridged by him from the original with leave of the author; and two political Tracts on the American War. If this proposal be agreeable to you are there any Bookseller or Booksellers you would recommend to be joined with you, as you would of course take the lead?

I am, Sir,

Your humble Sert.,

THOMAS COKE.

72. *Claxton's Painting* (See Nos. 3, 60).—Mr. William O. Geller, a native of Bradford, where some members of his family still reside, painted and subsequently engraved "Wesley Preaching to the Miners at Gwennap," the painting being now in the possession of William Oddy, Esq., Bradford. He executed a large number of engravings from pictures by various artists, amongst them the "Deathbed of Wesley" from M. Claxton's painting. But no "Institution of Methodism" appears in the exhaustive list of Geller's paintings, portraits, and engravings, contributed by Mr. Butler Wood to the "Bradford Antiquary" in 1894, from materials supplied by Miss Geller, the artist's daughter.—*Mr. Chas. A. Federer.*
73. *The God of Abraham Praise* (see No. 15).—I have a well-preserved copy of Olivers' Hymn, bearing the title, "An

Hymn on Exodus iii. 6, I am the God of Abraham. Note, the 5th and 6th lines of every verse to be sung by the women only, when repeated." The terminal colophon runs, "Printed with J. Brown's Portable Printing Press, Fair-Street, Horslydown [sic]." It has 4 pp., the size being 3½ by 6 inches. The fifth and sixth lines of the first verse are bracketed together and have the marginal instruction, "Women repeat."
—*Mr. Chas. A. Federer.*

74. *Robert Williams* (see No. 37).—It can hardly be doubtful that Wesley sent Robert Williams to Ireland. Williams was made an itinerant at the Conference of 1766, and the Minutes for that year record among the stations:—"North-West (about Derry), John Johnson, James Morgan. North-East (about Belfast and Coleraine), James Rea, Robert Williams." For an exhaustive account of Robert Williams see the seventh chapter of W. Crook's *Ireland and the Centenary of American Methodism*, 1866.—*Mr. Chas. A. Federer.*

75. *Leeds Protestant Methodists*. No. 5 of the Rev. E. Martin's List of Pamphlets relating to the Leeds Controversy (see No. 48) was written by the Rev. Thomas Galland, A.M.; and was followed by "Letter II. From a Minister in Leeds to his Friend in the Country. Leeds: H. Cullingworth." This is demy 8vo, 17 pp., bears date 2 November, 1827, and has Mr. Galland's signature attached to it. I beg leave also to make the following additions to Mr. Martin's list:—

The Address of the Wesleyan Methodist Nonconforming Leaders, Local Preachers, and Members, to the Methodist Preachers assembled in Conference in London. Leeds: John Barr. 1828. demy 8vo; 8 pp.; signed by M. Johnson, W. Rinder, J. Hodgson.

The Resolutions of a Special District Meeting, begun at Leeds, in the Vestry of Brunswick Chapel, on Tuesday the 4th, and continued by successive adjournments on the 5th, 6th, 7th, 10th and 11th of December, 1827. With an Appendix. Leeds: H. Cullingworth. demy 8vo; 15 pp.

A Letter to the Rev. Daniel Isaac. By a Churchman. Second edition. Leeds: J. Barr. 1830. demy 8vo; 16 pp.

Three Letters to the Protestant Methodists, &c. By the Rev. Daniel Isaac. Leeds: H. Spink. 1830. 12mo; 121 pp.

The Rules of the Protestant Methodists brought to the test of Scripture. By the Rev. Daniel Isaac. Leeds: H. Spink. 1830. 12mo; 34 pp.

No. 11 in Mr. Martin's list is incorrectly described; it

should be:—Leeds, East Circuit: Letter dated May 1828, signed by Edmund Grindrod, Thomas Galland, and Titus Close. Leeds, West Circuit: Letter dated May 1828, signed by Isaac Turton, Jos. Hollingworth, and Isaac Keeling. Leeds: H. Cullingworth. demy 8vo; 8 pp.

- Mr. Martin will find every information about the "Protestant Methodists" in the Wesleyan Protestant Methodist Magazine, published by Bean, Leeds, of which the first number appeared in January 1829. How long this publication continued I am unable to say; the last number in my possession bears date December 1833.—*Mr. Chas. A. Federer.*
76. Some reviser of my article on Methodist Class Tickets is responsible for the statement in *Proceedings*. i. 132, that these tickets "were printed and issued in three towns." Mr. Stampe writes in his appended Note (*ib.* i. 136), that "there is no evidence that any tickets were printed except in London, Bristol, or Newcastle," but states further on and more safely that they were "printed at least at three places." Some time ago Mr. Curnock told me there were Bolton tickets. In the last century and early part of this, tickets were printed in Leeds. Mr. C. D. Hardcastle's copy of the ticket for March, 1802, has underneath its outside border, "T. Wright, Printer, Leeds." In 1793 the stewards of the Leeds circuit paid 18s. for 9,000 tickets, and the next year £1 10s. for 15,000. In October, 1770, Joseph Rawling is paid £2 8s. for 2,500 class-papers; and in 1771 Francis Scott, of Wakefield, is paid 8s. 3d. for tickets.—*Rev. F. M. Parkinson.*
77. *Early Society Tickets.*—Can any member determine when the large Roman capital letter was first printed under the text? A ticket in my collection, dated Feb. 1766, has the Roman A, while in the sheet of fac-similes published in Stephens' *Chronicles of Methodism* is one for June 24th, 1765, with the letter U. This seems to show that the letters were not used consecutively to the end of the alphabet, as they now are.—*Mr. Joseph G. Wright.*
78. *Raynham School.*—Can any member explain a reference to this school in the Minutes of 1788? Question 12 is, What is the Kingswood Collection? Q. 13. What children are admitted this year? Q. 14. What children are sent to Raynham School? A. Joseph Harper. Where was this school, and what was its connection with Mr. Wesley or the Conference? I find no similar entry in the Minutes of other years.—*Mr. T. G. Osborn.*