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Size 3½ins. x 3¼ins.]

Photo:
REV. W. HARGREAVES COOPER.

Original penes
MR. J. LIGHTWOOD.

[SEE PAGE 92.]

WHERE BARTHOLOMEW WESLEY RESTS.

[On the 10th July, 1903, Mr. A. M. Broadley, of Bridport, addressed a letter to the *Bridport News*, of which the following paragraphs deserve preservation in the *Proceedings* :—]

“It may interest visitors to our Western Riviera to know something of the historical associations which belong to “Lyme of the King,” outside the tragic details of the Monmouth rebellion, the famous landslip, and the still more famous fossils. Although Charles II. never came nearer Lyme than the picturesque “house in the hills” at Monkton Wyld in September, 1651, many of those who played a prominent part in the Dorset scene of that great romance of English history, “the flight from Worcester,” sleep their last sleep either in Lyme church or the surrounding graveyard. Captain William Ellesdon, who organized the unsuccessful project of the proscribed prince’s escape from the Dorset coast, is buried at Charmouth. Next to Ellesdon, the four most important local actors in the Carolean drama were unquestionably Bartholomew Wesley, the Puritan Minister at Charmouth, whose lengthy sermon enabled the fugitives to make good their precipitate retreat to Bridport; Dame Margaret Wade, the loyal hostess of the Queen’s Head; and the Limbrys—husband and wife. Bartholomew Wesley was the great-grandfather of the great Apostle of Methodism. Ejected from his preferment in 1662, he first went to Bridport, where he practised as a surgeon for some years. But he evidently ultimately settled in Lyme Regis, for in the Lyme registers I discovered the following entry :—“Februerie 1670. Mr. Bartholomew Wesly buried 15 die.” Another Bartholomew Wesley (probably a son or grandson) resided at Catherstone Lewson. On the 30th September, 1675 (according to the Charmouth registers), he married Elizabeth Pitts. He died in 1715, and was interred at Charmouth. In 1658 John,

son of Bartholomew Wesley, held the living of Winterbourne-Whitchurch, in East Dorset. He was probably born at Bridport or Allington in or about the year 1636, for Bartholomew Wesley lived at Bridport prior to his twelve years tenure of office at Charmouth, and the fine Jacobean (1608) pulpit he preached in at Allington (removed from the old church demolished in 1827, and replaced by the existing classical edifice), may still be seen in the Wesleyan schoolroom at Bridport. The discovery of the burial entry of Bartholomew Wesley at Lyme will doubtless interest many members of the Wesleyan church on both sides of the Atlantic, for William Beal, in his "Fathers of the Wesley Family, Clergymen in Dorsetshire," concludes his brief biography of Bartholomew Wesley with the following words:—"He had long remained among the comparatively unknown; nor is there a record or stone to tell the time and place of his death, or where his ashes lie. But through a people raised up by the instrumentality of his great-grandchildren, his name has a monument, read or reported from Charmouth to the ends of the earth." Wesleyans may now know that Bartholomew Wesley, the "ejected minister" of Charmouth, sleeps in the beautiful sea-girt churchyard at Lyme—almost within sight of the "Whitechapel Rocks," and of the secluded dell where he and his persecuted and proscribed parishioners were wont to meet during the troublous times which followed the Restoration. John Wesley of Whitchurch, who became far better known than his father, although he predeceased him, married in 1658 a niece of the famous Thomas Fuller, of Broadwindsor, the immortal author of the "Worthies of England," and Lyme Regis may claim him also as a citizen, for in the following year his father gave him his freehold fields in the outskirts of the town. The counterpart of the deed, signed by John Wesley and others, is now in possession of the writer. It was executed only a few days after the birth of his elder son Timothy, brother of Samuel Wesley of Epworth, and uncle of John, the greatest of all the Wesleys. The writer does not propose to follow the brief career of John Wesley I., or even allude to his historic controversy with Bishop Ironside, his diocesan, his subsequent tribulations, and his untimely death at Preston, near Weymouth, in "the mean cottage" where he sought a shelter from the penalties of the "Five Mile Act." Mr. Beal tells us his death occurred "about 1670," and it may possibly have been the proximate cause of the decease of his father, who we now know was buried at Lyme Regis on the 15th February, 1670.

In the Charmouth registers I came on the burial entry of Margaret Wade, dubbed facetiously "A Maid of Honor" by Bartholomew Wesley. The loyal landlady of the Queen's Head survived till March, 1685, for on the 25th of that month, and in the year of Monmouth's rebellion, I find the entry of her burial at Charmouth. She, therefore, survived the dramatic events of September 22nd and 23rd, 1651, for thirty-four years. The seaman who agreed with Captain (afterwards Colonel) Ellesdon for the conveyance of the disguised King from Charmouth beach to the coast of France, was one Limbry. His Christian name was said to be "Stephen," but in the seventeenth century Christian names were somewhat loosely used by contemporary writers in dealing with men of his condition of life, and at that time Limbrys seem to have been as plentiful at Lyme and Charmouth as leaves in Vallambrosa. Curiously enough the Limbrys and Wades frequently intermarried, and this may have had something to do with the choice of the Queen's Head as Charles II.'s haven of refuge at Charmouth. After a careful examination of the registers, both at Lyme and Charmouth, I am inclined to identify William Limbry (buried at Lyme on the 13th October, 1675) with the master mariner who "failed" the King on the night of the 22nd—23rd September, 1651, and so missed the world-wide fame of Captain Nicholas Tattersall, who lies in the shadow of Brighton old church; and Jane Limbry, Vedove (widow), laid to rest on the 20th December, 1676, as his cautious wife, who occasioned that failure by locking him bodily up in his bedroom, and so preventing his running the risk he contemplated.

A. M. BROADLEY."

BRISTOL METHODIST NOTES.

THE UNITED BRISTOL SOCIETY IN 1741.

[See Frontispiece.]

By the kind permission of Mr. James Lightwood, one of the working members of our Society, we are enabled to enrich our *Proceedings* with a *facsimile* reproduction of a precious fragment, in Wesley's handwriting, of a list of members at Bristol on New Year's Day, 1741. It cannot be given as "unpublished"; it has already appeared in the *Methodist Recorder*, 30 Oct., 1902. But it deserves a more permanent place than the pages of a newspaper, and a fuller comment than would there have been suitable, or desired by the general reader.

"The history of this precious relic," says Mr. Lightwood, "may be briefly told. It was given to the late Mr. Thomas Gullick, a well-known member of the Society at St. John's Wood, by the Rev. George Mather. He probably received it from his grandfather, the Rev. Alexander Mather. . . . He probably obtained it from Wesley himself." Or, with perhaps more probability, it may have been a scrap which escaped, when John Pawson's wholesale burning of the Wesley papers found by him in Wesley's house, was arrested by Henry Moore's peremptory prohibition of such interference with his rights as an executor of Wesley. (*Wesley Studies*, p. 176.)¹

The members of our Historical Society will appreciate the interest of such a document. The date of the list is 1 Jan., 1741. On Tuesday, 24 February following, Wesley records in his *Journal*: "The Bands meeting at Bristol, I read over the names of the United Society, being determined that no disorderly

1. Mr. R. Thursfield Smith has a similar scrap, undated, and looking like a memorandum for Wesley's visiting use, bearing what the mention of "Keelmen" and "Sandgate" makes evident are names belonging to the Orphan-House Society in Newcastle.

walker should remain therein. Accordingly I took account of every person. To those who were sufficiently recommended, tickets were given on the following days." Mr. Lightwood may be somewhat too precise when he writes: "There is no doubt that the list before us is the very one from which he read the names"; but this certainly is the roll of membership which on 24 Feb., Wesley proceeded somewhat drastically to purge. The underlining is not a note of "purging." I have not yet discovered its significance, but it is repeatedly found in the full, autograph Bristol roll for 1783-4-5-6, in connection with names which stand continuously year after year.¹

On the face of it the document we are examining shows itself to be only a fragment. There are no women's names at all, and plainly also we have not even all the men in the society. The upper and lower portions of the illustration are really the face and the reverse of the same scrap of paper, on which the lists are written back to back. The lower border is a cut edge, which shears through two names. No. 65, Jonathan Till [?ing] is certain; and 104 is apparently, J[oseph] Thomas. In Wesley's letter to his brother Charles, 21 Sep., 1739 [*Works*, xii., 106], we have "our brothers Westell, Oldfield, Cross, Haydon, and Wynne," and "our sisters Deffell [Qy. Deffett], Shafto, Oldfield, Thomas, Stephens, Mrs. Thomas, and Mrs. Deschamps."

For members of our Society many of the names in the list need little or no comment. The spelling "Cenick" will be at once noticed. Before 22 Feb. Cennick had set up a (Calvinistic) society of his own at Kingswood, but he did not definitely and finally part from Wesley's society until Saturday, 8 March: "Mr. C— went out and about half of those present, with him." Joseph Humphreys is well known. Wesley inserts in his *Journal*, under 9 Sep., 1790, a summary of the, to him, disappointing career of this "first lay preacher that assisted me in England (N.B. this) in the year 1738." If the aged Wesley's memory is not failing him as to the date, this can only have been whilst Humphreys and himself were both in close association with the

1. Reproductions of portions of this roll were given in *W. M. Mag.*, Jan., Feb., April, 1901. The frequent underlining is there shown. Nor have I been able yet to find the meaning of the quasi-hieroglyphic marks attached to many names. (ib. 36, 39, 40, 128.) The meaning of "ā" in the list before us is also unknown as yet. The Byrom shorthand does not help, as I hoped it might.

Moravians ; though it is rather difficult to suggest in what way Wesley was using such lay "assistance" so early as the year he mentions. It would, perhaps, be too bold to write "1739."

Thos. Sayse, No. 1 on the roll, is mentioned from time to time in that treasure-house of early Bristol names, Charles Wesley's *Journal*. In the Bristol Poll-books for 1739 and 1754 are found, "Sayse, Thomas, Fr. [i.e. freeholder] St. Philip [parish]" who, perhaps, is our man, rather than a second of the name in 1754 : "Sayse, Thomas, watchman, [St.] Thomas [parish]." In an unpublished letter of C. Wesley to his brother, dated 24 Oct., 1740, lent to me by Mr. R. Thursfield Smith, is found this qualified report of our member : "B. Sayse is one of a better spirit ; yet him also would I bring into the Deep of Humility. He began to be lifted up, thought something of himself, despised and told his wife he was *more spiritual* than her. My weapons were mighty through God to the pulling down his Strong-hold, yet would I not tell him that I now think him humble (or, rather, less Proud) for *my* Heart showeth me the wickedness of his. If I was to observe it to him, he would be proud of his Humility."

John Haydon's case (No. 4) is referred to by Wesley in some detail, *Journal*, 2 May, 1739, and in *Farther Appeal*, Works, VIII, 63 ; in letter to C.W., 10 May, 1739. It rivals the conversion of Thomas Maxfield in its combination of deep conviction of sin and what looks like demoniac madness.

In our *Proceedings*, III, 2, 42, Richard Cross (No. 9), "upholsterer," has already been mentioned as one of the four young men who formed themselves—not at Baptist Mills—into a "band" on Wednesday, 4 April, 1739, and became thus the first members of the first "Society" which was properly Wesley's own. He appears in the Poll-book of 1734.

Jo[hn] Jones (No. 10), is only precariously, I think, to be identified with the well-known itinerant whose course is summarised in *Atmore*, p. 224 ; who obtained ordination from the Greek bishop Erasmus, and finally died the vicar of Harwich, where on 11 June, 1783, he ["Dr. Jones"] received Wesley "in the most affectionate manner."

We come across another name which is more than a name at No. 23, Jo[hn] Deschamps. Again we owe to Charles Wesley many vivifying details. "I took horse with Deshamp and Wigginton" (11 Sep., 1739), on a little preaching tour in the neighbourhood of Bristol, one of several in which he accompanied C. Wesley. His wife is amongst the godly women of those early days, but his daughter Jenny is less favourably brought before us.

The early preaching was accompanied by remarkable physical and mental phenomena, and Jenny envied the attention this drew to those who were thus sorrowing and suffering in soul and body. "I talked sharply to Jenny Deschamps," says C. Wesley, 5 Aug., 1740, "a girl of twelve years old, who now confessed that her fits and cryings out (above thirty of them) were all feigned, that Mr. Wesley might take notice of her." The Poll-book of 1739 gives her father: "Deschamps, John, stuffmaker, [parish of Ss.] Philip and Jacob."¹

No. 19, Jos[eph] Turner is a name specially worthy of remembrance. "About this time (1744)," says Henry Moore (*Life of W.*, ii, 8), "a Captain Turner, of Bristol, a member of the Methodist Society, landed at St. Ives in Cornwall, and was agreeably surprised to find a few persons who feared God, and constantly met together. They were much refreshed by him, as he was by them. On mentioning this at Bristol, Mr. Charles Wesley went there with two of the preachers, whose labours were blessed to many."

Moore is wrong as to the year. C. Wesley paid his first visit to St. Ives on 16 July, 1743 (cf. J.W., *Journal*, 17 May, 1743). In the month of September, John Wesley followed, and thus Captain Turner had occasioned the beginning of the evangelisation of Cornwall. He will be found disguised as "C— T—," and "Mr. Turner," in company with "Mr. Walcam," our next name,—accompanying John Wesley on a tour into Wales in October, 1741. (8 Oct., 21 Oct.; letter, 25 Oct.) Wesley had taken him not only for the sake of his company, but to divert his mind a little in a time of bereavement. Poll-book, 1754: "Turner, Joseph, mariner, Philip and Jacob."

Jo[hn] Walcom, No. 33, his companion, is "Walcam, John, Broker and Teaman, Castle Precincts," in Poll-book, 1754. He too had his bereavement. On Monday, 10 Dec., 1750, C. Wesley "visited a child of brother Walcam's, departing in the

1. By name, and probably by extraction, Deschamps belongs to the Huguenot immigrants who settled in Bristol in the reign of James II.; as also does another friend of C. Wesley's, Mr. Labu. (Whether by spelling phonetically, or by misreading the letter u, the Poll-book of 1754 gives: "Labee, Francis, Barber-surgeon, Fr[eeholder] Castle Precinct.") In *Proceedings*, III, 2, 41, I said that I could not trace the name of "Mrs. Panon," who on 4 April, 1739, with Mrs. Norman and Mrs. Grevil, formed the first women's "band" in Bristol. I have since noticed a man's name in the Poll-books: "Panou," which looks like another of the Huguenot stock. The reprint of the Fetter-lane letter to which we owe these precious details may have misread Wesley's writing.

spirit of praise and love." She was but seventeen, and John Wesley in the following June took down at length the very pathetic story of her last days of weakness and triumph. (*Journal*, 1 June, 1751.)

In one other case also does C. Wesley's *Journal* enable us to fill up the dashed initials in his brother's printed record, and complete the name "J. Bl." in *Journal*, 4 Dec., 1739. It is the Joseph Black of our document (No. 88). He too is a living man for us. Under Mon., 1 Oct., of the same year, C. Wesley had written: "Many find power to believe, either in or soon after hearing. So it was with Joseph Black. On Friday night in bed he was taken suddenly ill; lost all strength; lay speechless. Soon after he found the power of God overshadow him. . . . He revived in both soul and body, and was endued with power to apply Christ to himself in particular." But in December John records that Black was one of those who "were sure" that the outcries and physical distress of many under conviction were "all a cheat, and that any one might help crying out, if he would." Soon, however, a terrible dread came upon him, in the night, and he cried out in an agony as great as theirs whom he had judged. "God rebuked the adversary; and he is less wise now in his own conceit."

With one exception the rest of the names have no special history or association, so far as I know. If even we connect some of them with entries in the Poll-books of 1739 or 1754, the information gained is not very illuminating, except so far as it enables us to see the material of which the mother society of Bristol was made up. The odd-looking name "Cary Ems," may perhaps be phonetic for "Eams," several times occurring in 1754, though not with the name "Cary" prefixed. Vicary, No. 60, is a name once of note in Bristol, but this particular Vicary is not traceable. It may oftener be hitting than missing if we should affix the numbers in our list to names of 1739 thus: (15) Alldin, John, cordwainer, James; (17) Gough, Thomas [freeholder], Michael; (?) Philips, Wm., glassmaker, Ph. and J.; (55) Kelson, James, cordwainer, James; (?) Martin, Wm., house carpenter, Ph. and J.; (61) Tripp, John, gunsmith, St. James; (we think of Mrs. Fletcher's Nancy Tripp, and wish we could even conjecture). There are several John Lewis; there is a Robert Aust, not a Richard, and the name is not of rare occurrence; Cornick, Cornock, Corrick, and our familiar Curnock, are all variants, found sometimes applied to the same individual. But nothing definite can be said.

I have left Thomas Westal (No. 82) to the last. Since sending my notes on his name to *Proceedings*, iii, 2, pp. 31, 40, I have seen MS. documents which do much to remove my hesitation in identifying the "Thomas Westal, carpenter," of the "band" of 4 April, 1739,—who is of course our No. 82,—with the itinerant whom Samuel Bradburn buried at Portland Chapel, Bristol, on 24 April, 1794. In the Bristol Poll-book of 1754, I found Thomas Westell, resident, and voting as a freeholder, in Bristol, as also again in 1781; and in Wesley's roll for 1783-6, year by year appearing as "gentleman." But in the possession of Mr. Stampe, of Grimsby, are MS. *Minutes*, as yet unprinted, which in 1755 enter Thomas Westell as only a "local preacher." The Bennet Minutes for 1747 show him "journeying as an assistant" but stationed in Bristol. Plainly these may be harmonised with the Poll-book of 1754. In an Orphan House deed of 7 July, 1790, George Shadford, the ex-itinerant, is a trustee, described as "gentleman." Westell the itinerant may be "gentleman" also in 1783-6, though he is upon the Preachers' Fund, as the *Minutes* show. He was travelling continuously from 1765 to 1778. The two sets of facts and dates are not irreconcilable, and it is better perhaps after all to follow Rev. C. Tucker's identification of the two men.¹

The history of Bands and Societies, with their respective Rules, is hard to disentangle, and cannot be touched in this paper. This United Society, it will be observed, is classified after the most approved Moravian fashion, as is the roll of the Moravian "Congregation of the Lamb . . . settled in London, October 30, 1742,"—Married Men, Unmarried men, and the like. (*Hutton*, pp. 89-96; cf. Stevenson, *City Road*, pp. 33 sqq., of the Foundry.) The rotation numbering is puzzlingly irregular.

HENRY J. FOSTER.

1. Said Adam Clarke to a friend whom he saw putting on a damp travelling-cap: "Did you know Thomas Westell, one of the old preachers? He lost his intellect, poor fellow, by putting on a wig damp from the barber's block." (Everett, *A. C. portrayed*, ii, 238.) A footnote in Moore's *Life*, ii, 11, has not, to my knowledge, greatly attracted the attention of Methodist historians: "Thomas Westal was a simple, upright man, whose word the Lord greatly blessed. Mr. Wesley at first thought, as [afterwards?] in the case of Thomas Maxfield, to silence him. But Mrs. Canning, a pious old lady of Evesham, said, 'Stop him at your peril! He preaches the truth, and the Lord owns him as truly as he does you or your brother.'"

[I should like to add to what I put on record about Dr. Samuel Wathen (*Proceedings*, III, pp. 32, 40), that Mr. John Latimer, of Bristol, suggests a clue to Wathen's presence in Bristol, by the fact that Dr. Monkley, on whose recommendation Wathen was admitted to his M.D. degree, was of an Exeter family and in close connection with Bristol.

The appetite for conjectural historical criticism is apt to grow with indulgence, but I ask myself whether "poor Mr. W——n, a sweet youth," (C. W., *Journal*, 12-13 Sep., 1739,) is Samuel Wathen, still at Bristol, but on the point of leaving, and making a new beginning, after the memorable one of 4 April previous. Let the paragraph be read.]

EARLY UNAUTHORISED HYMN-BOOKS.

The following is an extract from a letter of the Rev. T. Wride, the eccentric Minister of the Grimsby Circuit, dated 1783. It was most likely addressed to his Superintendent, the Rev. T. Carlill:—

“Mr. Robinson’s Hymn-book is much us’d in Yorkshire and Lincolnshire, whatever it may be in other Circuits. But Mr. Spence’s book makes *great* way among our Societys: I have seen six at a time in a private house. I suppose the pretty reccommendation in the Title-page may go a great way: “A constant companion for the *pious*”! Who would be without it?

“The sale of such books must proportionably lessen the sale of Mr. Wesley’s, and render Mr. Wesley less able to help such as for years past have been helped by the profit of the books sold for Mr. W. . . I have been long grieved by seeing, without being able to remedy those Grievances: believing them to be fruitful seeds for a plentiful harvest of mischief. If *one* may print and sing his own hymns, so may *every one*. It is true there is an express rule of Conference against it: But (interpretatively) it appears that the rule was received to be *looked at* only, not to be kept, for it was broken in the face of the whole Conference in the year 1783.

“If all who call themselves sons of Mr. W. would act like what they call themselves, not only would they forbear publishing from pulpit and press their own hymns, but soon would Mr. Robinson’s and Mr. Spence’s be out of date like an old Almanac!

“I would wish that every preacher, whether Itinerant or Local, be made solemnly to promise that he will not in any company or congregation, great or small, under the direction of

Mr. Wesley, sing any of his own Hymns or of any other besides those published by Mr. Wesley, and that every Leader of a Class or Band be under the same obligation.

"I often find that when I begin an Hymn, out comes the "Constant Companion for the Pious," instead of one of Mr. Wesley's books. But I can often disappoint them, when the sense will admit to transpose or omit the first verse, they, seeking in the Index, seek in vain!

"I think it would answer a good end to publish a little Hymn-book, suppose about the size of Kempis: the Margin toward the sticking being very narrow would leave the page wide enough for "all-eights." The "Tens and Elevens" may conveniently be made into two lines, and the Book may be cut so close that it may be something narrower than "Thomas a' Kempis," and may serve for a "Constant Companion," as well as for the public use. . . .

"I would not wish to increase the toil of Mr. Wesley by this. It might trouble him no more but to write a title-page, and 12 or 15 lines by way of preface—the rest may be done by anyone of common understanding. I am persuaded it will answer a good end, and prevent more being printed and obtruded on the Methodist Society.

"If a reasonably small letter be used, and the lines moderately close, a sufficient number of Hymns might be inserted to please a reasonable purchaser, at a shilling (in sheep), 14d. with clasps, and 18d. with plain calf and clasps. And if they are diligently spread by all the preachers, Mr. Robinson and Mr. Spence might soon be fast asleep.

"It obliged many of the Christian World to see Mr. Wesley's answer to Dr. Taylor. If any have will and skill to disprove what Mr. Wesley there lays down, he has doubtless a right to take the field and try his strength. But I cannot think it right for any who call Mr. Wesley by the name of Father or Friend, to visit him in seeming friendship, and with a short dagger secretly prick him under the *ribb*! Yet such, to me, appears to be the conduct of Nicholas Manners—preaching among Mr. Wesley's friends, and selling of books containing barefaced Pelagianism!

T. W."

I have in my Collection many letters, MSS., prescriptions (for he was a bit of a doctor!), copies of appeals to Mr. Wesley, justifying, or attempting to do so, his vagaries and eccentricities.

PROCEEDINGS.

Wesley had much trouble with this peculiar brother, and used the very plainest and most direct language to him in his replies. Wride seldom, if ever, stayed more than one year in a Circuit—and no wonder !

GEO. STAMPE.

[I. THOMAS WRIDE (*e.m.* 1768, *d.* 1807). "A man of a comprehensive mind, and an able Preacher ; but his singularities of spirit and manners prevented him from being acceptable and useful as he otherwise might have been."—*Obituary, Min.*, 1897.

2. Wesley protested from the pulpit, in Peaseholm Green Chapel, York, against Robert Spence's action in reprinting hymns from the publications of the brothers. Though he did not name Spence, who was present, the reference was so plain and the sharp rebuke so public, that Spence was on the point of leaving the connexion.—*Life of R. Spence*, pp. 33-8.

3. Robinson's Hymn-book is not known to Mr. Stampe or Mr. H. W. Ball. Jasper Robinson, one of the original Hundred, or the well-known Mark Robinson, of Hull, are suggestions barely. Does any member know the book ?]

EARLY EDITIONS OF THE WESLEYAN HYMN-BOOK.

The following is Wesley's prospectus of the "*Large Hymn Book*," taken from the cover of the *Arminian Magazine* for October, 1779:—

PROPOSALS FOR PRINTING
(BY SUBSCRIPTION)

A

COLLECTION

OF

HYMNS,

FOR THE USE OF THE PEOPLE CALLED METHODISTS.

Intended to be used in all their Congregations.

CONDITIONS.

I. This Collection will contain about Five Hundred Hymns, and upwards of Four Hundred Pages.

II. It is now nearly ready for the Press: and will be printed with all Expedition.

III. The price is Three Shillings: Half to be paid at the Time of Subscribing: the other Half at the Delivery of the Book; *sewed*.

IV. BOOKSELLERS *only*, Subscribing for Six Copies, shall have a Seventh gratis.

A Collection of Hymns for the use of the People called Methodists. London: Printed by J. Paramore, at the Foundry, 1780. (Price Three Shillings, *sewed*.)

Such are the Advertisement and Title-page of the first edition of Wesley's *Hymn-Book*. The preface is signed John Wesley, and dated London, Oct. 20, 1779. It is a 12mo. volume, pp. 504, xvi.

The volume contained 525 hymns, all of which, with one exception, were retained in the editions published during Wesley's life.

In the second edition several alterations were made, chiefly corrections of the press. Verse 8 of hymn 88 "I wait my vigour to renew" is deleted, it being also the fourth verse of the following hymn. Hymn 270 "Shall I for fear of feeble man" had only seven verses in the first edition. In the second the three remaining verses of the original (Wesley's translation from the German of Winkler) were added. Hymn 321 v. 6, "This is the *straight*, the royal way," is "*strait*" in the second edition. In *Hymns and Sacred Poems*, 1749, and 2nd ed. 1756, it is "streight." Strait—"narrow"—was spelt *streight* in Phillips' *Dictionary*, 1658, and *streight* or *straight* in Coles', 1685. Hymn 441 "Terrible God and true" consists of three stanzas from C. Wesley's *Hymns for Times of Trouble and Persecution*, 1744, and two stanzas of hymn 3, from *Hymns occasioned by the Earthquake, March 8, 1750*. The two parts of the hymn were in different metres. In the second edition the hymn was omitted and replaced by one from the former tract, commencing "Sinners the call obey." In the third edition further corrections of the press were made, particularly in the methods of spelling various words. The last line of hymn 349 was altered from "And change me into God," to "And make me all like God." In the fifth edition, the line "Ye all may live: for *God* hath died," of hymn 2, verse 5, was changed into "*Christ* hath died." The name of a tune was placed at the head of every hymn.

Seven editions were published in Wesley's life-time, but, with the trifling corrections named, there was no alteration of the text while he lived.

(THE LATE) C. D. HARDCASTLE.

UNPUBLISHED LETTERS.—IV.

JOHN NELSON TO CHARLES WESLEY.

Dear Sir this is with my Best love to ^{you} and your dear Companion and Earnest prayer for you and your Son may God make him his Son and Rais him up to stand in the gap wen you are called to take your place above J am glad to hear from you But J have Bene abroad 2 monthes i have Bene quiete thro the manchester Round and severel Reseved the knowleg of falvation By the Remishon of sin while i was in the Round and fum just Before J went : and J have Reseved a letter from Congelton that telles me that 2 found peace fone after J left the town J Beleve the work goos on about Burstall By what J hear But J have not Bene in the Round yeat J met your Br at Epworth and the peopel flock to hear from euerey quarter thear hath Bene a great frmen for the word in them partes wee have had 4 that died in the Lord since J writ to you Before one of them Lyes dead now J am to preach over hir Copes tomorrow it is about fifteen years since she first knew the Lord and hath had much aquentence with ever since in the former part of hir Jlnes she Rid in the Charreat of Love But to wards the mddel the enemy waf Let Loos on hir and she ^{was} tempted to think she should faint at Last But J viseted hir on munday was week and as J prayed with hir the Cloud Brook and she said she never had soo much of God's Love in hir Life Before and shee contineued to prais him for ten dayes to gather then she said too hir hufband and dowter which Booth know the Lord J am going to my dear Jefus odonot shed one tear for me for why should you weepe when J am going to eternel happens then she gave a smile and departed thear if one that hath Bene aquented with the Lord about 12 years that Lyes adyen of amortefecation in hir foot But God if with hir in hir exquefet pain and I trust she will Com out of the furness as Gould Refined in the fire my wife joyenes in Love to you and all

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frends thear and we defire an intrest in your prayers our douter if verey poorley J think much as Mis Burnel waff J have never Bene at Leeds since J Com hom But J hear that Br Shent is hardly eused after all he hath done and suffered for the gospel J pray you tell my frends in Stook's Croft and the sqare that thair ould frend that tould them of Mr oyaty if gone to God af a fhock of Corn full Ripe J waf with him a few dayes Before he dyed and he said John God is good to me and he will tak me to himself and J would have the goon and doo all the good thou Can for time is fhort hear this if with my Earnest prayer for you and them and all the Church of God in that place from yours to fareue as afon in the gospel

JOHN NELSON.

Burstall mar^r ye 17 1758

this part J would have you keepe to your self for if J be hurt J would not have anyone to Be hurt with me J think you will fimpathize with me and pray for me for J am cut of from euer Coming to Bristoll or London agean with out God work amarackel for that J had to wards sepoorting my fameley from London is taken of and the stuerdes hath sent me aletter that J must Ecspect nomore help from them and wee have But ten fhilings per weeke in all and that is to Ceepe asare^{uent} out of and wages to pay to hir which takes 4 fhilings at Least out of it and wee have Cooles and Candels for the houes and soope to find which will tak 2 more and all the good of the houes to find and Ceepe in Repair and my meat w^hen in the Round and in my abstinence another preacher for it fo that my fameley hath not one fhiling a week to find them Both meat and Cloothes fo that J am going to hew stone agean and J think to aquit the houes for after near 18 years Labour J find it will not Be meat and Cloose o fir pray for me that J faint not at last this Ceepes my head above watter to fe that God Continues to Conuert finners By my woord and that foo many finisheth thair Coors with joy fo that J think he will at^{er} preuide or take us to him self J desire that noone may know of this But your self till J see how matterf will turn

To the Ret^t Mr
Charles Wesley at
the New Roome in the
horf faire
Bristoll

WESLEY HISTORICAL SOCIETY.

[1. The precious original is in the possession of Mr. R. Thursfield Smith, of Whitchurch, who has kindly permitted its reproduction.

2. "Oo" is evidently in pronunciation literally "double o." In a letter of Nelson's given in *Early Meth. Preachers*, i, 167, he, in similar fashion, spells "Schools" for "Scholes," as he does here "cooles" for "coals." In Benham's *Hutton*, on p. 231, amongst the first members of the newly-organized congregation at Fulneck, we find "John Rhoods" and "Hannah Rhoods," where the name is doubtless the familiar "Rhodes."

3. "Mr. oyaty," concerning whom enquiry was made in a former part of our *Proceedings*, is still an unknown person. Rev. R. Green suggests "Yates."

4. The reference to Shent is elucidated in Jackson's *C. Wesley*, ii, 105, and in C. Wesley's *Journal*, 5th and 12th Oct., 1756. In the trouble in Leeds occasioned by Edwards' secession, C.W. also thought Shent deserving of thanks, rather than of blame.]

A BIBLIOGRAPHICAL CATALOGUE OF
 BOOKS MENTIONED IN JOHN
 WESLEY'S JOURNALS. (IV.)

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Ap. 27, 1754. DODDRIDGE, DR. PHILIP. (1702-1751). *The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section.* London. 1739-56. 6 vols. 4to. Frequently reprinted in different sizes and by different editors; and translated into foreign languages. See Green, *Bibliography*, p. 92.

June 17, 1754. STRADA, FAMIANUS. A Roman Jesuit, (1572-1649). *Historia De Bello Belgico.* First published in 1632. Translated into English by Sir Robert Stapylton, 1650, in folio. Translation was re-printed in 1665 and 1667.

June 26, 1754. HAY, WILLIAM. (1695-1755). M.P. for Seaford, Co. Sussex. *Essay on Deformity.* London. 1754. 8vo. 2nd. edition, same year. Re-printed in Dodsley's *Fugitive Pieces*, 1761, &c. Afterwards re-printed in Hay's *Collected Works*. 2 vols. 4to. 1794. He says on p. 13: "Among 558 gentlemen in the House of Commons, I am the only one that is deformed." See Nichols' *Lit. Anecd.* vi. 355.

Aug. 5, 1754. BAXTER, RICHARD. (1615-1691). *Church History; or, the Government of Bishops and their Councils abbreviated: including the chief part of the Government of Christian Princes and Popes: a true Account of Heresies.* London. 1680. 4to. See Grosart's *Bibliographical List of Works of Baxter.*

Ap. 30, 1755; Jan. 9, 1758. TOWGOOD, MICAH. *A Gentleman's Reasons for his Dissent from the Church of England.* See Green's *Bibliography*, p. 107, 172; Tyerman's *L. of Wesley*, ii., 198; Jackson's *L. of Chas. Wesley*, ii., 77.

June 6, 1755. SHARP, THOMAS, D.D. Archdeacon of Northumberland (1693-1758). *The Rubric in the Book of Common Prayer, and the Canons of the Church of England, so far as they relate to the Parochial Clergy, considered in a course of Visitation Charges.* London. 8vo. 1753. Also *Collected Works.* Oxford. 8vo. 1763. Re-printed with additions, 1787; also 1834, and 1853.

June 24, 1755. GILLIES, JOHN. (1712-1796). Of the New College Church, Glasgow. *Historical Collections relating to remarkable periods of the Success of the Gospel, and eminent Instruments employed in promoting it.* Glasgow. 1754. 2 vols. 8vo. There was an Appendix in 1761, and Supplement in 1768; another by Dr. Erskine in 1796; and a new edition of the whole by Rev. H. Bonar, D.D., in 1845.

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Jan. 30, 1756. [PETER THE GREAT.] This is probably *The History of Peter the Great, Emperor of Russia. To which is prefixed, A Short General Account of the Country, &c.* By Alexander Gordon, several years Major-General in the Czar's service. Aberdeen. 1755. 2 vols. 8vo.

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Sep. 11, 1756; Nov. 14, 1785. FRY, JOHN. *Marriage between near kindred.* London. 1756. 8vo. There was a second edition in 1773. See *Gentleman's Magazine*, 1788, pp. 882, 965; *Monthly Review*, xv., p. 174.

Oct. 11, 1756. VOLTAIRE, FRANÇOIS MARIE AROUET DE. (1694-1778). *La Henriade*. First published in French. London. 1728. 8vo. Frequently re-printed in various languages. For criticisms upon it see Ruskin's *Fors Clavigera*, Letter 34, p. 7; John Morley's *Voltaire*, p. 145.

Nov. 12, 1756. LEUSDEN, JAN. Dutch orientalist. (1624-1699). *Dissertation in Defence of the Hebrew points*.

Nov. 22, 1756; July 31, 1758. HUTCHINSON (HUTCHESON) FRANCIS. *A System of Moral Philosophy, with the Life, Writings, and Character of the Author*, by Dr. William Leachman. Glasgow. 1755. 2 vols. 4to.

Nov. 25, 1756. STUCKLEY [STUKELY], LEWIS. Preacher in Exeter Cathedral; ejected for Nonconformity. 1662. *A Gospel-Glass, representing the Miscarriages of English Professors, &c.* London. 1667. 8vo. Re-printed in 1809. 12mo. See Hallett and Laing, *Pseudonymous Dictionary*; Stoughton's *Religion in England*, ii., 219.

Dec. 6, 1756. BROWNE, DR. PETER. Bishop of Cork. (1710-1735). *The Procedure (or Progress), Extent and Limits of Human Understanding*. London. 1729. 8vo. See Rigg's *Living Wesley*, p. 184.

Dec. 13, 1756. HANWAY, JONAS. (1712-1786). *An Historical Account of the British Trade over the Caspian Sea: with a journal of Travels from London through Russia, into Persia, and back again through Russia, Germany, and Holland. To which is added the Revolutions of Persia during the present Century, with the Particular History of the great Usurper, Nadir Kouli*. London. 1753. 4 vols. 4to., with Maps. 2nd edition: London. 1754. 4to. 2 vols.

Ap. 1, 1757. ———? *The Law of Nature*. ("Wrote by a Counsellor of Geneva.") [Not traced.]

Ap. 8, 1757. ALLEINE, JOSEPH. (1633-1668). Ejected for Nonconformity. *An Alarme to unconverted Sinners in a various Treatise: showing 1. What Conversion is not. 2. What it is. Whereunto are annexed divers practical Cases of Conscience judiciously resolved (with Epistles to the unconverted Reader)*, by R. Baxter and R. Alleine [uncle and father-in-law of Joseph A.]. London. 1678. 8vo. Frequently re-printed in England and America, and still published by R.T.S. It was first published in 1672, and the title was altered to *A Sure Guide to Heaven*. See *Athen. Oxon.* (ed. Bliss), iii., 819; Green's *Bibliography*, pp. 84, 217; Stoughton, *Religion in England*, iv., 403.

Wesley says he read over "Directions for a thorough conversion to God."

Ap. 25, 1757. WHITFIELD, PETER. *Dissertation on the Hebrew Vowel-points*. Liverpool. 1748. 4to. "The true and ancient manner of reading Hebrew without Points, by Cooper, was published in 1747, and in the following year was printed in quarto, in Liverpool, 'by and for the author': showing that they are an original and essential part of the language." This work is unnoticed by either Hartwell Horne, or Watt, or Lowndes. There is a letter from Whitfield to Byrom on the subject of the points, in Byrom's *Remains*. (Chetham Society. vol. 44, p. 416).

May 12, 1757. ROGERS, DR. J. *Dissertation on the Knowledge of the Ancients in Astronomy and Optical Instruments, on the Earth's Diurnal and Annual Motions*. London. 1755. 8vo.

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Feb. 15, 1758. ———? *Memoirs of the House of Brandenburg*. Frederick II., King of Prussia, wrote: *Memoires pour servir à l'histoire de Brandenburg*. Berlin. 1750. 12mo. Of this other editions followed, with additions, in 1751 and 1758. An English Translation appeared in 1748 and 1751.

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Ap. 24, 1758. WALKER, GEORGE. *A True Account of the Siege of Londonderry*. London. 1689. 4to. 2nd and 3rd editions, same year. Query, re-published as *The Power of Protestant Religious Principle in producing a National Spirit of Defence, exemplified in the Diary of the Siege of Londonderry*. London. 1758. 8vo. Walker defended Londonderry after it was abandoned by the Governor, and received the thanks of the House of Commons. See Macaulay's *History of England*, ch. xii.

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Ap. 24, 1758. BERNARD, NICHOLAS, D.D. (—1661). Dean of Ardagh, Ireland. *The Whole Proceedings of the Siege of Drogheda, &c.* London. 1642. 4to. Re-printed in Dublin, 1736. See Wood's *Fasti Oxon.*

Ap. 24, 1758. TICHBURN [TICHBORNE], SIR HENRY. *History of the Siege of Drogheda, with Sir John Temple's History of the Irish Rebellion.* Dublin. 1724. 4to. Re-printed at Cork in 1766, and at Drogheda in 1772.

Ap. 25, 1758. CURRY, JOHN, M.D. (—1780). *Historical Memoirs of the Irish Rebellion in 1641.* London. 1747. 8vo.

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A polemical tract intended to controvert statements printed by Dr. John Curry.

Ap. 27, 1758; and see March 13, 1770. SPEARMAN, ROBERT. *An enquiry after Philosophy and Theology.* Edinburgh. 1755. 8vo. Tending to show when and whence mankind came at the knowledge of these two important points. Re-printed at Dublin in 1757.

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May 10, 1758. ROLLIN, CHARLES. *The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians, and Grecians.* First published in 13 vols. in Paris in 1731. First published in English in 12 vols in 1734, and frequently re-printed. There is a copy of the first French edition in the Library of Chetham College, Manchester.

F. M. JACKSON.

NOTES AND QUERIES.

228. JOHN WYRLEY (BIRCH), the Birmingham magistrate who quelled the Anti-Methodist riots.—Was he a 'Deist'?

The following may be added to Mr. W. C. Sheldon's interesting article (*Proceedings*, iv, 61), as throwing a sidelight on the magistrate's vigorous administration: "Had a mob asked the late John Wyrley 'If he would allow them to knock the powder out of Dr. Priestley's wig?' would he have *smiled* assent?"—*Hutton's Narrative of the Riots*, 1791 (Chandos ed., p. 225).

This magistrate's father, Prebendary Birch, was allowed by Dean Sprat to erect a monument to the notorious free-thinker—"the old voluptuary, patriarch of Charles II.'s wits"—St. Evremond, buried in Poet's Corner, Westminster Abbey, who, according to Atterbury (*Letters*, iii, 117, 125), 'died renouncing the Christian religion.' Was John Wyrley, whom Nicolas Manners describes as a Deist, influenced by his father's evident latitudinarianism? Deist, or not, one cannot but admire the impartiality of Justice Wyrley ('Wortley') Birch, and Manners seems to have caught Wesley's kindly tone in referring to the good qualities of character in some of the Deists of his day: "As to morality, even honest Heathen morality (O let me utter a melancholy truth), many of those whom you style Deists, there is reason to fear, have far more of it than you."—Wesley's *Plain Account of Genuine Christianity*. Dublin. 1753. p. 15.—*Rev. Thos. E. Brigden*.

[The editor of the 2nd ed. of Rev. Edward Hare's *Preservative against Socinianism*, 1821, in his *Advertisement* speaks of "others who had embraced Deism in its most general and modish form—that of 'Unitarianism,' as it is sometimes most cunningly called."]

229. THE STAINED GLASS AT TATTERSHALL (*Journal*, iv, 211).—T. Allen's *Hist. of County of Lincoln*, 1834, ii, 76, under

Tattershall, gives these facts : "The windows of the choir were once enriched with beautiful stained glass, which was removed in the year 1754 by the Earl of Exeter, on condition that it should be replaced with plain glass ; but this being neglected to be done, the choir remained about fifty years with unglazed windows ; and being thus exposed to the weather, the elegantly carved oak stalls, the rich screens, and other ornamental work, fell entirely to decay."

"The principal part of the stained glass taken from this church was placed by the Earl of Exeter in the church of St. Martin, Stamford Baron, with some other richly stained glass, procured from the churches of Snape in Yorkshire, and Barnack in Northamptonshire."

Brownlow Cecil, eighth Earl of Exeter, died Nov. 3, 1754, and was succeeded by his eldest son, Brownlow Cecil, ninth Earl, who died Dec. 26, 1793.

Allen also says (ii, 334, under Stamford Baron) : "Mr. Gough erroneously states that 'in 1737 all the painted glass in St. Martin's was taken away, to save the Vicar wearing spectacles.'"—*A.G.*

230. MR. PELHAM'S MAUSOLEUM (*Journal*, iv, 468).— Charles Pelham, of Brocklesby, left his estates to his great-nephew, Charles Anderson, who took the name of Pelham, and was made first Baron Yarborough in 1794. Allen, *Hist. Co. Linc.*, ii, 230, under Brocklesby, says : "In the park is an elegant Mausoleum, which was begun under the direction of Mr. James Wyatt, in 1787, and completed in 1794. It stands on a commanding eminence, the site of an ancient tumulus, &c., &c." There is an engraving of it in Allen, drawn by J. Salmon, engraved by J. Rogers.—*A.G.*

The Mausoleum—an elegant structure—stands near to the park gates at Limber, on the extensive demesne of Lord Yarborough. Wesley did not overstate the cost, though it is said that when the outlay reached a certain figure Mr. Pelham destroyed all the accounts beyond it, so that the actual cost is unknown.—*Rev. R. Butterworth.*

231. ROTHBURY IN THE FOREST (*Journal*, iv, 230). — "Rothbury, a spot once so fierce and uncivilised that no man would pass through it, or indeed up the valley, that could help it. Such adepts were the inhabitants in the art of thieving that they could twist a cow's horn, or mark a horse, that its owners could not know it again ; and so subtle that no vigilance could guard against them.

In one of Bernard Gilpin's visits to this place, during one of his services, two hostile parties happening both to come to church twice clashed their weapons, swords and javelins, and rushed upon each other." (*Wes. Mag.*, Nov., 1901, p. 854.) At Rothbury, the two bands of insurgents, English and Scotch, met to help the cause of the first Pretender, Lords Derwentwater and Widdrington being among them.—*Rev. R. Butterworth.*

232. MR. G. (*Journal*, iv, 170).—Mr. C. Federer's letter of J. W. to Sarah Wesley, printed in our last *Proceedings* (iv, 372), and dated 17 Sep., 1790, says: "I shall be right glad to see Mr. Galloway. A few such acquaintances as Him and Miss Galloway I wish you to have." At the above-given reference in the *Journal*, dated 13 Nov., 1779, we find: "I had the pleasure of an hour's conversation with Mr. G., one of the members of the first Congress in America. He unfolded a strange tale indeed! How has poor K[ing] G[eorge] been betrayed on every side!" Whilst the name "Galloway" in the letter lay in my mind, vaguely awaiting further knowledge, I turned to Bancroft, *Hist. of United States*, to seek for a member of the first "continental" Congress, held in Philadelphia, 5 Sep., 1774, whose initial letter was a G. At once, in vol. VII, chap. xi, occurs "Galloway, speaker of [the House of Assembly in] Philadelphia"; "the treacherous Galloway" (p. 131), who "was so thoroughly loyalist that he acted as volunteer spy for the British government." There is another G,—Gadsden—but the article in *Dict. Nat. Biog.* on JOSEPH GALLOWAY, lawyer (1730-1803), leaves little room to doubt that he is the person referred to in the extract from the *Journals*, and also makes it not improbable, I believe, that he is the desirable friend for Sarah Wesley, of whom the letter speaks. He was English born, and returned to England in 1778, when Philadelphia was evacuated by the British troops. He had already in 1776 definitely cut himself away from his American fellow-congressmen and their cause, and ranged himself on the side of England. Bancroft's characterisation of Galloway is easy to understand, whilst Wesley would certainly be favourably disposed towards so good a "Tory" loyalist. When Wesley met with him he had been at home about a twelvemonth, and the rest of the paragraph grows clear in the light of the fact that in the year of their meeting, 1779, Galloway published *Letters to a Nobleman on the Conduct*

of the War in the Middle Colonies, accusing General Howe of gambling and gross neglect of duty. When this provoked a rejoinder from Sir William Howe, Galloway promptly replied in *A Letter to Lord Howe on his Naval Conduct*. In this both brothers were accused of misconduct. We may safely conjecture that he poured out into the ears of the sympathetic "Tory" Wesley his charges against the two Howes; he was just then full of the matter. He died at Watford, in 1803, and when the *D.N.B.* adds that "Galloway's remaining years were devoted to a study of the prophecies," and gives the titles of several volumes of Apocalyptic exposition by him, we may not unreasonably imagine a religious man whose friendship Wesley may well have desired for his niece.—*F.*

233. BIBLIOGRAPHY.—A.G. supplies the following annotations :

JONES, JOHN (*Proceedings*, iv, 3, 77).—The note on Jones of Alconbury (to give him his usual designation), might have been improved by reference to the *Dict. Nat. Biog.* He died 8 Aug., 1770, at his vicarage, Shephall, Hertfordshire. Alconbury (or Alkmundbury) is in Huntingdonshire.

HODGES, DR. NATHANIEL (*Proceedings*, iv, 3, 75).—The first edition of his *Loimologia* is London: 1671. 8vo. The 1672 issue is not a reprint, but the same book, with new title-page, and some additional matter (Latin verses by Adam Littleton) prefixed.

HOLMES. *Latin Grammar*. (*Proceedings*, iv, 3, 78).—John Holmes, master of the Grammar School at Holt, Norfolk, published, among other school books, *Clavis Grammaticalis; a Key to . . . the Latin and Greek Grammars*, London: 1739, 8vo., and *A New Grammar of the Latin Tongue*, which reached its sixth edition, London: 1754, 8vo., and its eleventh edition (as revised by the well-known scholar, Edward Harwood, D.D.), London: 1777, 8vo.

PRINCE, THOMAS, the younger (*Proceedings*, iv, 3, 80).—*The Christian History*, 1744-5, is not "the earliest American periodical." *The Boston Evening Post* of 22 Aug., 1743, is No. 1322. Perhaps "religious periodical" is meant.

ONE OF WESLEY'S UNPUBLISHED ABRIDGMENTS (*Proceedings*, iv, 3, 57).—There is an abridgment of the life of Joanna Turner in the Religious Tract Society's series of *Christian Biography* (no date, but probably 1835). It might be interesting to compare this with Mr. Wesley's abridgment.

234. FAILURE OF FACTORIES at and near Epworth (*Journal* iv,

282).—Mr. C. C. Bell, of Epworth, writes : “ There can be no doubt that the reference is to the flax-dressing industry. From the earliest times of which we have any local records down to the end of the 18th century both flax and hemp might almost be described as the principal crops of the Isle [of Axholme]. There were mills or factories for dressing them both at Epworth and Haxey, and in other villages. See Stonehouse’s *History of the Isle*, 1829, pp. 28-30, who also has this note on p. 29 : ‘ About ninety years since [say approximately, 1730], a man of the name of Clegg, who lived at Haxey, invented a machine for crushing and dressing, which performed it very speedily and at half the usual expense. Want of encouragement and support seems to have been the reason why the inventor was not able to perfect his machine or bring it into general use.’ From Romley’s *Correspondence to the Society at Spalding*.” Mr. Bell, however, can find no record of any such general depression in the local industry as Wesley speaks of, and can only query whether Clegg’s failure was in his mind. But will the dates agree ?

235. JAMES JONES.—The Rev. Samuel Lees thus annotates Atmore’s account of James Jones (*Memorial*, p. 225), “ a work which the compiler completed at Wednesbury ” : “ The chapel [built by Jones at Tipton Green] by the end of the 18th century fell into a very neglected and dilapidated condition. For many years he lived at what is now No. 64, High Street, West Bromwich. He kept a carriage, and his coachman and servant was a well-known character. It was here he died, and his funeral was a long-remembered event. He was appointed to the Staffordshire round by the Conference in 1753, and again by the Conference in 1755. Charles Wesley met him at Tipton Green in 1751 : ‘ July 6, 1751. At ten we took horse for Tipton Green. Our brother Jones gave us a melancholy account of the Society at Wednesbury, which from three hundred is reduced to seventy weak, lifeless members. Well had it been for them if the predestinarians had never come hither.’ On July the 8th, C. Wesley writes : ‘ At six I preached on Bromwich Heath to a multitude of the poor who heard me gladly, and I knew not when to leave off.’ On the 11th July C. Wesley records : ‘ I dined at Darlaston at our brother Jones’ uncle.’ No. 64, High Street, was in 1783 on the margin of the great Common or Heath. The high road ran across it. It was a great space, covering an area about two-thirds the size of

Hyde Park. The first Methodist Chapel was on the same edge of the Common, in what is now Paradise Street, near the Great Western Railway Station."

236. HISTORIC METHODIST HOUSES IN WEDNESBURY. — The earliest centre of Methodism in the Black Country is to be found at the Old Meeting at Wednesbury, near the High Bullen. The society which was held here was formed in the first instance at the house of John Sheldon, farmer, at Crab Mill, Holloway Bank, Hill Top, West Bromwich, on 9 January, 1743. It was from the house of Sheldon's brother-in-law, Francis Ward, that Wesley was taken, 20 October, 1743, by the mob at whose hands he so narrowly escaped martyrdom. The house is still standing (1902), but is void and dilapidated. It is No. 92, Bridge Street, Wednesbury, just beyond the bridge parting the boroughs of West Bromwich and Wednesbury. Between the houses of John Sheldon and Francis Ward, just behind the old Fountain Inn, on the other side of the way, is the cottage of "Honest Munchin," who rescued Wesley from the mob at Walsall. "Munchin" was a nickname of George Clifton. He died in Birmingham, and was buried in St. Paul's Churchyard in that city, where a stone was erected to his memory, bearing the inscription "In Memory of George Clifton, who died June 29th, 1789, aged 85 years." Joseph Reeves, the first historian of West Bromwich, notes that a son of his, who was old and blind, died at the Poor House at West Bromwich. This Poor-House was partly destroyed when the Union Workhouse was built fifty years ago.—*Rev. Samuel Lees.*
237. A CONTEMPORARY NOTICE OF WESLEY. — "The Rev. Mr. Wesley has been in Manchester several days, holding a Conference with his Preachers, who are assembled there to the number of one hundred and fifty. Mr. Wesley preached on Sunday se'nnight in the meeting-house, and, waving all religious opinions, it was truly pleasing to see a Clergyman, at the great age of *eighty-five*, delivering a discourse, without notes, clear and rational in itself, with the strength of voice of a man thirty years younger; and, what is more extraordinary, he does not even use glasses to assist his sight in reading. Tho' so far advanced in life, he still continues his course of travelling, and, in all probability, by the same regularity which he has pursued so long, his health and faculties may be preserved for a number of years longer."—

- The Leeds Mercury*, August 7, 1787.—*Rev. G. Stringer Rowe*.
 238. HYMN 401.—In the *Poems on Several Occasions* by Samuel Wesley, junr., there is a humorous and very witty piece called "The Cobler," describing how a certain squire suffered sorely from the delusion that a cobbler near by had jumped down his throat, tools and all. In the poem, these lines occur :

"Thus ev'ry thing his friends could say
 The more confirmed him in his way :
 Farther convinced by what they tell,
 'Twas certain, though impossible."

In Hymn 401 in our Hymn-book, ver. 3, we find :

"The Lamb shall take my sins away,
 'Tis certain, though impossible."

Is this an accidental coincidence? Or was it an unconscious recollection on Charles Wesley's part of what his elder brother had written? Which was written first, the Poem or the Hymn?—*Rev. G. Stringer Rowe*.

Both, moreover, are reminiscences of Augustine's *Credo, quia impossibile*. A still bolder transfer is found in Hymn 210, v. 6, where an entire couplet is "lifted" from Ken's morning hymn :

"That all my powers, with all my might,
 In thy sole glory may unite."

Harland's *Linear Index* to the Wesleyan Hymn-Book furnishes many such repetitions, generally with slight variations, of "stock" phrases, clauses, and lines. Wesley's verses on his Grace Murray disappointment are full of "tags" from the Hymn-book.

239. MR. MATTHEW LINDON AND J. WESLEY.—The following anecdotes are taken from a long letter written from Dalkeith, 10 April, 1823, by the Rev. Richard R. Mole (1818-1840), father of the Rev. R. Hopkins Mole (1857-1898), to Miss Lindon, "opposite the Alms Houses, Taunton." Her father had recently passed away, and Mr. M. thus refers to him :

"[Your father] was one day riding with a Clergyman in the Moor, who took the Magazines, and he [i.e., the Clergyman] told your father, that he meant to take the sermons out and publish them in a separate volume. Your father availed himself of this remark, and wrote Mr. Wesley, and in the preface attached to the first volume of Mr. Wesley's sermons he mentions this circumstance though he

conceals the names. He also told me that he was present at the Bristol Conference [1771; Tyerman, *J.W.*, ii., 93] when the Calvinian army went in array to wrest a recantation of the *Minutes* from Mr. Wesley. He observed to me that Mr. Shirley presented a long paper containing what the Calvinists conceived to be objectionable; that this was presented to Mr. W. to sign as a recantation of the unguarded expressions he had used in the *Minutes*, etc. He told me Mr. W. began to read. He struck out some part of the first line, and, by the time he got to the bottom, it was nearly all obliterated, and at the foot of the paper he signed "J. Wesley," and handed it over to the chagrined and disappointed gentlemen.

Another anecdote now recurs of his telling. Mr. W. was once preaching under an apple tree in his orchard when he lived at Lyng, and was reprobating the conduct of those parents who were anxious to lay up fortunes for their children. This he did in the following singular observation: "That fathers did not know whether it was best to leave two hundred pounds to their children or two hundred pairs of boots."—*Rev. F. F. Bretherton*.

NOTES.—*W. M. Mag.*, 1823, p. 133: "Dec. 21 [1822] at Taunton, in his 88th year, Mr. Matthew Lindon, who was a member of the Methodist Society for about 65 years." *W. M. Mag.*, 1824, p. 428: "April 20, at Taunton, aged 72, Mrs. Susannah Lindon, the sister of the Rev. Peard Dickenson, and the wife of the late excellent Mr. Matthew Lindon. She had been a member for nearly half-a-century."

240. CHILDREN'S SERMON BY J. WESLEY AT BOLTON.—In a Memoir of Mr. William Banning, of Roach, near Preston, who died 3 Aug., 1846, aged 90 years (privately printed), it is stated that at Blackburn, Mr. Wesley, in the company of several ministers and friends, remarked how important it was that all who held forth the word of life should make choice of terms easy to be understood, and "so fully was this man of God convinced of the importance of adopting a simple, plain and familiar style, that he engaged to preach a sermon to children in which no word should exceed two syllables. The time was fixed; the scholars of the Sunday school then in Bolton, together with the children of many families, hearers of the Methodists, had due notice. The chapel was the old Chapel in Bolton, now better known by the name of the Old Building. It was crowded in every

part. The text was, "Come, ye children, hearken unto Me, and I will teach you the fear of the Lord." In the congregation were several clergymen, some of whom wrote down the sermon, and on examination found that the task undertaken had been fully accomplished." Is this sermon known?—*Mr. George Byron.*

241. WESLEY'S JOURNEY BY THE SANDS TO WHITEHAVEN.—It will be noticed on the map of Lancashire that the Furness district is made up of three peninsulas, formed by the estuaries of the rivers Kent, Crake and Duddon respectively. These estuaries are almost dry at low water, and a highway has existed over them from time immemorial, though the passage is frequently attended with danger. Wesley made the passage of these sands in 1759, on his way to Whitehaven, and briefly describes his adventures under date Friday, 11 May. From Lancaster he would make for Hest Bank. He appears to have had company; he writes "we." At Hest Bank they would probably engage the guide, whose office is an ancient institution, originally established by the neighbouring Priory at Cartmel, but now maintained by the Duchy of Lancaster.

"We passed the seventh milestone without difficulty." This would bring him to Kent's Bank, whence he went on to "Fluckborough" [Flockburgh] for the night. The next morning he would probably go to Cark, and thence on to the sands, and round the south of Holker Hall, past Park Head. Next he would cross the Ulverston sands. These, though the more dangerous, do not seem to have given any trouble. From Ulverston there would be a big climb over the hills and down again, to Kirby Ireleth, where he would need to cross "Millam" [Millom] sands, and thence to "Bottle" [Bootle]. As he reached this place soon after 8 a.m., he must have left Flockburgh between 2 and 3 a.m. His sand experiences were not yet over, for at Ravenglass he had to cross the Esk estuary, which he managed by getting near "Manchester" [Muncaster] Hall. Arrived at Whitehaven, he vows to have nothing more to do with the "sand road." "There are four sands to pass,"—"you have all the way to do with a generation of liars, who detain all strangers as long as they can, either for their own gain or their neighbours'." At this last ford, and perhaps at the earlier ones, the inhabitants had told him the wrong times for the low tides.—*Mr. James Lightwood.*