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No 1



No 2



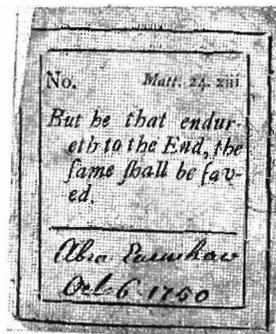
Henry C. Cook

No 3

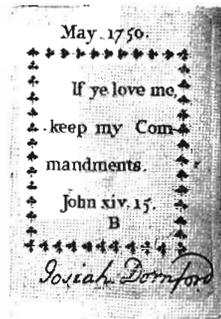


Mich. Swanson

No 4



No 5



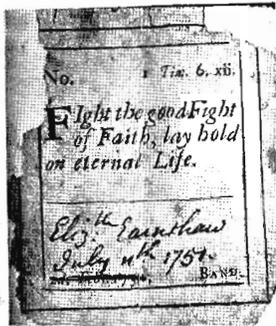
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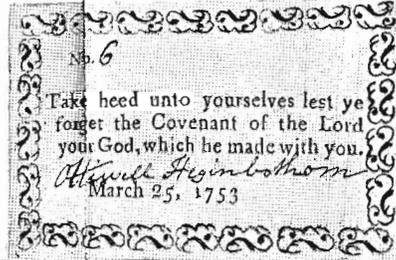
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No 10



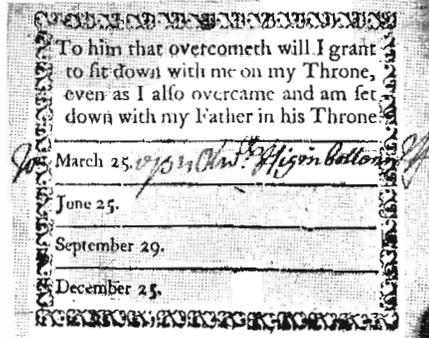
No 11



No 12

Luke the 17. v. 5.
Lord, increase our Faith
Jan 1 1755. Mary Wright
Apr. 2. 155 Mary Wright
July 2.
Octo. 1. 1755

No 15



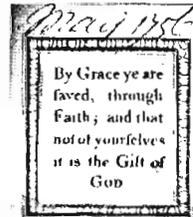
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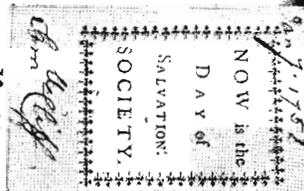
No 14



No 17



No 18



No 19

CLASS AND BAND TICKETS.

A GUIDE TO COLLECTORS.

The purpose of this present paper is to trace the development of the Methodist Class tickets from the time of their introduction to the present, and to give illustrations of the various designs or types, by the photographic reproduction of such examples as have been available for the purpose.

I am not aware of the existence of any complete collection or even catalogue of Methodist Class and Band tickets. Probably neither exists. There are several collections, more or less complete, in the hands of private persons, and there is one in the Museum at the Mission House in London. But by far the most complete, for the period it embraces, is that at the Book-room, in the care of the Rev. C. H. Kelly, by whose kindness I am able to present many of the accompanying illustrations. This collection is rich in early tickets, commencing with the first quarter of the year 1742—perhaps the first time any *Class ticket* was issued. It was formed by Dr. Adam Clarke, and was given by him to Rev. James Everett. It passed successively through the hands of the late G. J. Stevenson and of the Rev. Luke Tyerman. By the son of the latter it was presented to the Book-room. Nearly all the earliest tickets in this collection were given in the Society at Bristol to a member and leader named “Margaret Somerell,” or “Sumerill,” or “Summerhill,” as it is variously spelt. The name is frequently in John or Charles Wesley’s handwriting. Unfortunately, many of them have not been well preserved, and are so much discoloured, by long exposure to unfavourable conditions, as to make it impossible to photograph them satisfactorily. The best, however, has been done with those I have included in the illustrations.

Previous to the formation of the “United Societies,” Wesley had been connected with certain other Religious Societies then existing in London, particularly with one which was established on

WESLEY HISTORICAL SOCIETY.

1 May, 1738, by the advice of Peter Böhler, and which, having outgrown the accommodation at the house of James Hutton, held its meetings somewhere in Fetter Lane, and was known as the Fetter Lane Society. Wesley was one of its first members, and took a leading part in its proceedings. Subsequently he found himself so much at variance with the views of certain Moravians who had joined the Society, that he, together with a number of the members, withdrew from it, and met separately at the Foundery, on 23 July, 1740.

In both the Fetter Lane and the Foundery Societies were smaller companies called "Bands." The earliest printed Rules of these Band Societies bear date 25 Dec., 1738. Those of Wesley's "United Societies" are dated 23 Feb., 1742-3, and in the first edition are signed only by John Wesley; afterwards, from 1 May, 1743, by John and Charles both.

So far as I have been able to ascertain by careful research, it had not been the practice in any of these Religious Societies to issue to the members tickets as certificates of membership. Wesley must be credited with the origination of this plan. Metal tokens were at one time used in the Moravian Church in this country, to admit into certain of their meetings devout persons who desired to learn something of the inner life of that church. These tokens were given up on entrance, and in no way indicated membership or fellowship. Photographs nos. 37 and 38 represent the obverse and reverse of one of these medals or tokens.

Wesley records in his *Journal*, under date 24 Feb., 1741, that at Bristol he met the "Bands," and proceeded to expunge from the list of members of the United Society the names of all "disorderly walkers. . . . To those who were sufficiently recommended, tickets were given on the following days." This is the earliest reference to tickets that I can trace. They were Band tickets given to the members of the Bands alone, classes not having yet been formed. What kind of tickets these were I have not been able to ascertain. Probably they were merely written ones, and it is most likely that not a specimen now exists.

As the Societies increased in number, Wesley experienced some difficulty in making the personal acquaintance of the members under his care, and to meet this it was determined on the 25th March, 1742, to divide the London Society into classes, in the same manner as for another purpose the Bristol Society had recently been divided.

Subsequently to this Wesley took another step. He says



John George

No 20

May 1760



John George

No 21

Oct 14, 69



Mary Heart

No 28

May 1760
2 Peter iii. 14.
Be diligent that ye may be found of God in Peace, without Spot, and Blameless.

Eli. Robinson

No 22

He that loveth
to the death
John vi. 35.
A

Wm. ...
No 23

Feb. 1766
Blessed are they
that swear, for
they shall be con-
firmed.
Matt v. 4.
A

No 30

Oct. 1760
SOCIETY
Mary Hart

No 24

March 25, 1762,
SOCIETY.
No 18
Pascoe Grouse

No 25

June 9-1762



Mary Hart

No 26



The Marroth

No 27

B. June 1760
2 Cor. xiii. 11.
Be perfect.
Eli. Robinson

No 29

March 1781.
BE NOT FAITHLESS,
BUT BELIEVING.
John xx. 27.
G. Furnish
S

No 31

WESLEYAN METHODIST SOCIETY, ESTABLISHED
SEPTEMBER, 1822.
In every thing give thanks: for
this is the will of God in Christ
Jesus concerning you.
1 Thess. v. 18.
R-b
Wm. Bullingworth

No 32

June, 1823.
Be sober, be
vigilant; because
your adversary the
devil, as a roaring
lion, walketh about,
seeking whom he
may devour.
1 Peter v. 8.
U
N. Williams

No 33

Wesleyan Methodist Society,
ESTABLISHED 1739.
Quarterly Ticket for December, 1822.
Surely goodness and mercy shall follow
me all the days of my life; and I will dwell
in the house of the Lord for ever.
Psalm xxiii. 6.
James S. Lord

No 34

Wesleyan Methodist Church.
Quarterly Ticket of Membership.
DECEMBER, 1904.
Be thou in the fear of the Lord all the day
long - Prov. xiiii. 17
K C.W.
J. G. Wight

No 35

Wesleyan Methodist Society.
ESTABLISHED 1739.
Quarterly Ticket for September 1867.
Jesus Christ the same yesterday, and
to day, and for ever. Heb. xiii. 8.
Mary Cole. J.K.

No 36



No 37



No 38

PROCEEDINGS.

(*Plain Account of the People called Methodists*): "As the Society increased, I found it required still greater care to separate the precious from the vile. In order to this, I determined, at least once in three months, to talk with every member myself. To each of those of whose seriousness and good conversation I found no reason to doubt, I gave a testimony under my own hand, by writing their name on a ticket prepared for that purpose; every ticket implying as strong a recommendation of the person to whom it was given as if I had wrote at length, 'I believe the bearer hereof to be one that fears God and works righteousness.'"

Wesley gives no date for this, but it was after the members of each class began to meet all together. Probably it was in 1742, agreeing with the date to which Tyerman assigns the first issuing of tickets to the United Societies.

As I have not seen any ticket specially indicating that it was given in a Band, of earlier date than 1750, I am unable to determine whether any distinction was made between the Class tickets and the Band tickets issued between 1741 and 1750. Later than this the *Band* ticket was sometimes of a different type, and quite distinct from that used for the classes. Later still both were assimilated in form and general appearance, but usually bore a different text of scripture, and the word "Band" or the letter "B." [See photos, 6 and 9]. Later again, the texts yet differing, a small italic 'b' was added to the large Roman index letter [photo No. 32]. And yet later the texts were alike, the only differences between the tickets being the addition of the 'b' upon the Band tickets, and, for a long period, a variation in the pattern of the border.

The earliest Class-tickets appear to have been printed from either wood blocks or engraved copper plates, and bore emblems of various kinds. It is worthy of note that some of the earlier ones show a marked similarity in design to several of the ornamental devices printed in the title or last pages of some of the publications of the Wesleys or of others of about that period.

The emblematical tickets alone appear to have been in use till 1750, when for the first time, so far as I can determine, texts of scripture replaced the emblems, though picture-tickets, intermingled with textual ones, were used at least as late as 1764.

The following records have been taken from actual tickets, and include only such types as I have seen. The photographs have in the first instance been made the full size of the tickets, but for the purpose of publication it has been necessary to reduce them. Plates I. and II. show them of exactly three-fourths the

actual size.

1741. No example of the — probably written — form of Band ticket for this year has been discovered.

1742. Of the four quarterly tickets for this year, the first two bear floral devices, with a kind of vase. One is marked No. 178, the other No. 95. The second quarter is printed in red. That for the third quarter represents an angel flying in the clouds, blowing a trumpet, which is held in the left hand, whilst another is held in the right. The fourth quarter shows a kind of vase surmounted by a crown, and with floral devices. [See Photo No. 1.] All these tickets bear the name, "Margt. Somerell."

1743-1745. In these years the same types continued, with combinations of a dove, flowers and crown. The ticket for the first quarter of 1743 exhibits an arrangement of two vases of flowers, with a dove and a shining sun with streaming rays. [Photo No. 2.] This type of ticket seems to have been used up to about 1750. [See Photo No. 4.]

1745. The ticket for this year was printed, March in black; June, green; September, red; and December, black; but it is uncertain whether the colours were intended to distinguish the quarters. Their order varied. All these tickets bear Margaret Somerell's name.

1746. A plain, thin paper ticket, without border and with the date, August, 1746, in the handwriting of Charles Wesley. There are indications of a number, but the figures are illegible. Name as before: "Margaret Somerell."

1747. An ornamental bordered ticket with the word SOCIETY printed on it. The name is in John Wesley's writing: "Thos. Hardock," a member of the London Society. [Photo No. 24 presents another example of this type, dated Oct., 1760.] Probably to this year belongs a large ticket printed in red, representing a lamb carrying a flag, within an oval border. It is undated; name—"Margt. Somerell." Also a small engraved ticket about 1¼ in. by 1 in., representing a barren tree, may be of 1747. A man is watering its roots, while another is planting a new slip. This was also given to Margaret Somerell.

1748-1749. A ticket representing Christ in the clouds, having a crown in the right hand, and a cross in the left. This was a prevalent type for several years. [Photo

No. 3]. This ticket—without a date—was given to Henry Crussot, a member in London. The name is in John Wesley's writing. A ticket of this type was given to Margaret Somerell under date 27 Dec., 1753, the name being in Chas. Wesley's hand. Another is dated Nov., 1754.

In these years many various types of ticket were in use. Photo No. 4 is a remainder of the earlier emblem type. It is an elaborate design, comprising three baskets of fruit, with flowers, and four doves. Date, June 22, 1750. Given to Michael Snowden, a member at Darlington.

In the year 1750 was issued the first ticket bearing a text of Scripture, and with a printed date. It has a neat ornamental border, surrounding the words: "If ye love me keep my commandments, John xiv, 15" and is dated May, 1750. It is a neat and compact ticket, but does not appear to have been continued. The particular specimen shown [Photo No. 6] was given to Josiah Dornford, a member of the London Society. The name appears to be in John Wesley's handwriting. Below the text is the small capital letter B, indicating that this is a Band ticket. A similar ticket, dated Aug., 1759, with the text: "Blessed are the pure in heart for they shall see God, Matt v, 8," and with the letter B below the text, was also given to Josiah Dornford, the name being written by Charles Wesley.

Photo No. 5 shows a text ticket, of a different pattern, and with some peculiarities. The text is: "But he that endureth to the end, the same shall be saved." The chapter and verse, in type, is placed *above* the words of the passage, the reverse of the usual order. A separate space is provided below the text for the member's name, and for the date in writing; while the whole is surrounded by a widely-spaced, double-line border. This ticket was given to "Abra: Earnshaw," Oct 6th, 1750, by the Rev. William Grimshaw, Vicar of Haworth. This appears from an old 'Todmorden Stewards' Book. Grimshaw frequently met the classes for tickets, as Wesley's assistant. The Earnshaws were a Bacup family.¹

Photo No. 9 shows a similar type of ticket, with the same peculiarities; and with the date *printed* in the lower left hand corner, while the word "Band" is printed in the right. This ticket was also given by Grimshaw to Elizabeth Earnshaw, the date being altered to July 11th, 1751. The occurrence of the *printed* dates (Feb. and May) on Nos. 6 and 9, as well as on some of

1. See *Lives of Early Methodist Preachers*, I, 43.

later date, seems to show that quarterly divisions of the year, other than those ordinarily used, were recognised, though the reason for this does not appear. There is little doubt that many tickets were locally printed, and hence, probably, the great variety of types. The same type of ticket [No. 6] was given by Grimshaw to members of the Earnshaw family in 1759 and 1764.

Ticket No. 7 is a remarkable specimen. It represents the Crucifixion of Christ, with a skull and a serpent at the base of the cross. It is, in the main, a *reversed* copy of the frontispiece to Wesley's small edition of Thomas à Kempis' "Christian's Pattern," first published in 1735. It bears at the foot the text, "Christ also suffered, leaving us an example yt we should follow his steps. I Pet., ii, 21." The issue of this ticket was doubtless Wesley's own doing, but it occasioned so much adverse comment, and even ridicule, from the adversaries of Methodism, that it was not repeated. This specimen bears no date, but there is little doubt that it was used in 1750 or 1751. It bears, in John Wesley's handwriting, the words "No. 1548. Dor. Wyar" (?) It was probably given in the London Society. The name is written in a small panel, apparently provided for the purpose, and at the extreme left-hand corner of it are some short-hand characters, which I am unable to decipher.

In 1751 a new type of ticket was introduced, of a superior and more ornate design, as well as of better execution, than its predecessors. It bears the text, "Believe on the Lord Jesus C and thou shall be saved," on a central oval panel, with a dark background and surrounded with festooned drapery and ornamental filling in; the whole forming a square, bordered by a single line. A remarkable feature of this ticket, otherwise so good, is the strange abbreviation of the word "Christ," only the initial letter C being used, for which there seems neither reason nor necessity. [Photo No. 8.] This particular ticket was given to "Eliz. Newington" in October, 1751. The name is in Charles Wesley's writing. Another specimen bears date, June, 1765; and another is printed in red ink, but has no name or date.

To the year 1752 must, I think, be assigned a 1752-1755. woodcut ticket representing a figure kneeling before a kind of altar, above which are the words "Pray always and faint not." I have seen only three of this type of ticket; one dated 1752, and given to "Ottiwel Heginbotham"; another with the name "Edy [?] Burnie" (see Photo No. 10), and the date—almost illegible, but probably—1754; and a third, printed in red, undated, given to Jane Snowden.

PROCEEDINGS.

Photo No. 11 shows a new type of text ticket, with a wide and elaborate border. The text is, "Take heed unto yourselves lest ye forget the Covenant of the Lord your God, which he made with you," but no reference to its source is given. The date is printed in full—March 25, 1753. Provision for the *Number* is inserted within the border. No special space is provided for the name of the Member. This ticket was given to "Ottiwell Heginbothom."

A small picture-ticket representing Christ washing a disciple's feet, was probably first issued in 1753. It bears date, April, 1753, and has the name "Margt. Somerell" in John Wesley's writing. Other specimens are dated 1761, 1762, 1763. [Photo No. 26.]

A rectangular bordered ticket bearing date, June 24th, 1753, has the text, "If ye love me, keep my commandments," and was given to Elizabeth Earnshaw. Another, having the text, "Quench not the spirit," within an ornamental panel, is dated June, 1753, and bears the name, "Mary Carlon." A similar ticket is dated April, 1758, given to James Wilkinson.

In 1754, a novel ticket was introduced, which was intended to serve for a whole year. It has a rectangular border, with the text occupying about one-third of the upper portion—"To him that overcometh will I grant to sit down with me on my Throne," &c. Below are four equal spaces ruled off for the quarters, and the dates are printed: March 25, June 25, September 29, and December 25; leaving the year to be filled in. The ticket [Photo No. 16] was given at the March visitation to "Otwll Higinbottom" (probably the same member as in No. 11), and seems to have the initials of the minister attached, the first time I have observed this addition.

No. 15 is also a yearly ticket, for 1755, but the quarterly dates are not the usual ones. They are Jan. 1, April 2, July 2, and October 1. It is a little singular that all these dates in that year fell on a Wednesday. In the spaces for the first two quarters is the name of "Mary Wright," with what may be the initials of the Minister in each case. In the last quarter is the name "N. Gilbert." This probably is the signature of Nicholas Gilbert, who was an itinerant at that date. He has thought it sufficient to write his own name in October, without repeating hers.

No. 13 is a rather remarkable Band ticket. It differs from any other known type. It has neither emblem nor text. The word "Band" is printed in large capital letters in the centre;

above this is the date, January, 1755, and space for the member's name below. The ticket was given in the Bristol Society to "Margt. Somerell," and the name is in John Wesley's handwriting.

No. 14 is of unusually large size, and I think unique. I know of no other specimen. It has the words, "Watch and Pray," surrounded by an ornamental design in scroll work. It is dated January, 1754, and was given to Mary Hart, probably in the London Society. There is provision for the number of the member, but this is not filled in.

A new form of bordered text-ticket is shown in 1756-1760. Photo. No. 17. The text is: "By grace ye are saved through faith," &c., but the reference is not given. The border is neat and compact. The date is written on the top outside the border, May, 1756. The ticket was given to "Elis. Fisher." The same type of ticket was used July 24, and October 4th, 1756, given to "Saml. Cliff." Another specimen is of Feb., 1760, with the date *printed*, given to "Js. Fisher."

No. 18 represents a type of ticket which, from its design and execution, appears to belong to the period of No. 10. It represents a crowned anchor, with the text in small print below: "Which hope we have as an anchor of the soul." The earliest example I have met with is of Oct. 3, 1757, bearing the name, "Benjn. Wilkinson." The date of No. 18 is uncertain, being nearly illegible. It appears to read "Apral (? April) 1761," and the name as "Bartlay Wilson." The ticket is printed in green ink. Another is dated June 1st, 1759, printed in red, and given to "Abm. Earnshaw."

No. 19 is an example of a bordered text-ticket used in 1758. It bears, within a neat border, the text: "Now is the day of salvation," printed in capital letters, and with the word SOCIETY below. The Date is "Jany., 1758," and the member's name is "Samll. Cliff." I have not seen any other specimen.

Another new form is dated June, 1759. It bears the text: "Set your affections on things above," upon a kind of ornamental shield, and was given to "Mary Carlin." Photo. No. 27 is another example, undated, given to "Thos. Marriott."

Another pattern of small bordered ticket is dated Octr. 19th, 1759, and bears the text, Rom. xiii, 11, "It is high time to awake out of sleep." It was given to "Mary Carlin." A similar form of ticket is dated May, 1760, with the text: "He that believeth not is condemned already," it was given to "Mary Moon."

No. 20 represents a ticket of striking design, and with a

peculiarity in the date. An angel is standing on a skeleton, with an open book in the right hand. Behind him is a kind of gallows, with a rope hanging from the beam. The date is written, "Sept 4, 39" with the initials "J. R." below. It was given to John George. If this is a Methodist Class-ticket, it is certain this date "39" cannot be 1739, as the Methodist Society did not then exist. The name "John George" appears on other undoubtedly Methodist tickets [See No. 21], and the ticket is engraved on the sheet of fac-similes in Dr. Smith's *History of Methodism*. My conclusion is that the date is an error, and should probably be 1759. On this supposition the initials "J. R." may be those of Jacob Rowell, who entered the ministry in 1749.

No. 21 represents a ticket of a very neat type. The earliest specimen I have met with is dated Jan. 1st, 1758, given to "Thos. Fether." It has the words "Watch and pray," upon an ornamental carved shield, resting on a low rectangular base. This ticket is printed in blue. No. 21 is printed in black, dated May 1760, and given to "John George." Another, given to "Ottiwell Higginbotham," occurs, of uncertain date.

No. 22 is a neat type of bordered ticket with the text, Pet. iii, 14. "Be diligent that ye may be found of God in peace," &c. Given to "Eliz. Robinson," in May, 1760. This type continued in use for four or five years.

No. 23 represents a pattern of ticket adopted some five years later as a standard ticket for all the Societies. It is the first ticket with the large capital letter, afterwards and now always used, so as readily to distinguish one quarter from another, when tickets were required to be shown to the "examiners" at the lovefeasts, communions, or other services. The date, Aug., 1760, is printed at the top outside the border, and the member's name, "Eliz. Fisher," is written, also outside the border, below. The text is "He that cometh to me shall never hunger, John vi, 35."

It is a singular fact that in 1766, 1767 and 1774, five tickets were issued in each year, with *printed* dates; viz., Feb., May, Aug., Nov., and Dec.; and this both in the Class and Band series.

Two examples of the same type of ticket as No. 23 1761-1766- were given in June, 1761. One has the text, 1821. Rom. xiii, 14, "Put ye on the Lord Jesus Christ," and also the capital letter A. The date is *printed* at the top. The name, "Margt. Somerell," is in John Wesley's writing. The second ticket has the text, Thes. v. 17, "Pray without ceasing," and the letters AB. Given to "Ann Brookes." The small capital B denotes it a Band ticket.

A square bordered ticket has the date, Jany., 1762, printed at the top, within the border. The text is, "The fear of the Lord is the beginning of wisdom," Psalm cxi, 10. There is a large Roman letter S below the text, within the border, and the name, "Margt. Somerell," below it.

A similar ticket to the last named has the text, "Let us go on unto perfection," Heb. vi, 1, but is not dated.

Another square bordered ticket is dated June, 1762. It is divided into three spaces. In the upper one is a large capital letter A. In the centre is the text, "Lord save me," Matt. xiv, 20, and in the lower the capital letter S with the name "Margt. Summerill." The S probably means "Society," as distinguished from "Band."

No. 25 is another bordered ticket divided into four spaces. In the first is the date, March 25, 1762; in the second the word "Society"; in the third, "No. 13"; and in the fourth, the name "Pascoe Grenfield."

No. 29 is a bordered ticket, of a type in frequent use in 1761-2-3-4. This specimen is a Band ticket, as indicated by the letter B in the top line. The date is June, 1763.

A vertical bordered ticket with printed date, Oct., 1763. Text, "Follow thou me," John xxi, 21. This ticket has the large Roman letter K below, within the border. This suggests that the ticket is one of a series with the index letters following up No. 23 in consecutive order. But I have seen no specimen showing any of the intermediate letters.

Another bordered ticket, divided into three spaces, is dated March 25, 1763, with the text, "My beloved is mine and I am his," Cant. ii, 16, and the name "John Brookes." There were two other tickets of the same pattern for the June and September quarters of the same year.

Another square ticket occurs with a heavy border, and the text, "The law made nothing perfect, but the bringing in of a better hope did," Heb. vii, 19. The date, with the letter B for "Band," is printed thus: "June (B) 1763." A peculiar feature of the ticket is that the text is printed in old English characters.

A very plain borderless ticket bears date, March, 1764. Text, "Ye must be born again"; name, "Saml. Cliff."

A long, vertical, bordered ticket, with printed date, May, 1764, has the text, "Ye are the salt of the earth," Matt. v, 13, and below, the large capital letter Q, with the smaller B added. Here again the letter Q suggests that the ticket is one of a series, but it does not seem to fit in with the K ticket of 1763.

PROCEEDINGS.

No new ticket appears in 1765. Several of the previous types were in use.

At the Conference of this year, attention was drawn to the embarrassing inconvenience of the great variety of the tickets, and a sort of "Act of Uniformity" was passed, that the tickets should henceforth be of the same pattern throughout all the Societies. Though this ordinance did not take effect at once, uniformity was initiated by the issue in Feb., 1766, of the ticket No. 30, and this type, with sundry variations in the pattern of the border, continued for fifty-six years, till the end of the year 1821; except that from December, 1812 to September, 1816, the Band ticket had the capital letter "B" instead of the italic "b," which but for this interval has been in use for about a hundred and fifteen years. I think the ticket for March, 1781, is the single example between those years of the text being printed in capital letters. [See Photo No. 31.]

In this year an entirely new design was adopted. 1822. The ticket is considerably larger, and has an elaborately ornamental border. For the first time it bears the title "Wesleyan Methodist Society, established 1739." The design has been attributed to Dr. Bunting, but, however that may be, it does not appear to have been generally approved. It was issued for the first three quarters of 1822. [See No. 32]. In the December quarter of that year it gave place to a neat and less elaborate design, which, as a *Class* ticket, remained without alteration for the long period of seventy years. [See No. 34.]

In the December quarter of 1893, the title "Wesleyan Methodist Society" was altered to "Wesleyan Methodist Church," and the designation of the ticket was altered to "Quarterly ticket of Membership." The ticket was otherwise unchanged, and so continued till the December quarter of 1904, when the border was altered to the more ornate form now in use, and the index letter was printed in smaller type. [See No. 35.]

The *Band* tickets of Dec. 1822 and onwards, differed from the *Class* ticket; not only in the different text, as they had almost invariably done before, and the usual addition of the italic "b" to the index letter; but also in the design of the border, which continued to the September quarter of 1830. In the following quarter the border was altered, and perhaps improved. This remained till September, 1836, when it was again altered, and so continued for twenty years; when in March, 1857, the texts and the borders were assimilated to the *Class*-tickets, the only difference being the italic letter "b". The last *Band*-ticket was for June, 1880.

It is worth noting that from 1766 to 1816 the printed date on the tickets was always *outside* the border; but from that date onwards it was always *inside*. This is so with all the tickets I have seen distributed to the Societies in England. I have in my collection three Irish tickets on which the date is outside; two of them are for March and September, 1818; the third is for June, 1823. This latter is peculiar, showing that for the Irish Societies neither the ornate ticket of 1822, nor the new type of 1823, was adopted. [Photo. No. 33].

When the agitation of 1849 had led to the separation of a section of the Methodist community, the "Reformers" issued Class-tickets as nearly resembling those in use by the parent body as was possible. They were unable to anticipate the text which would be used in the Conference issue, but in every other particular except the index letter, which was in smaller type, they were alike. Photo. No. 36 is from one of these "Reform" tickets. The text on the Conference issue of the corresponding date is: "Let this mind be in you which was also in Christ Jesus," Phil. ii, 5, and the index letter is D.

In this paper I have not dealt with tickets "On Trial," nor with Communion, Love-feast, or Catechumen tickets. It has already extended beyond the length originally contemplated.

It only remains for me thankfully to acknowledge the kindness of the friends who have assisted me in the preparation of my paper, either by lending me their collections, or by permitting me to photograph them, or who in other ways have facilitated my work. My thanks are specially due to the Revs. C. H. Kelly, George Stringer Rowe, and the authorities of the Mission House; to the Revs. C. E. Wansbrough, F. M. Parkinson, Edward Blackall, and B. F. Fielding. Also to the Rev. J. Norman Libbey of the Moravian Church in Fetter Lane, London. To Messrs. Geo. Stampe, of Grimsby; R. T. Smith, of Whitchurch; H. C. Bowman, of Rotherham; Thos. Hayes, of London; John Bristow, of Whalley Range; W. Simmonds, of Wimborne; and George Parkinson, of Market Weighton.

JOSEPH G. WRIGHT.

[An earlier paper on this subject by the Rev. F. M. Parkinson is printed in *Proceedings*, I, v, 129.]

ANTHONY BENEZET.

It is well known that the "honest Quaker," whose work is mentioned with so much satisfaction by Wesley in his *Journal*, under date 12 Feb., 1772, was Anthony Benezet, the philanthropic schoolmaster of Philadelphia. This good pedagogue was born at St. Quentin in France, on 31 Jan., 1713, O.S., of notable and wealthy parents. On the revocation of the Edict of Nantes their estate was confiscated, for they were Huguenots, and to the father came the call, "Arise, and take the young child and his mother, and flee." They reached the frontier in safety, but here their last peril awaited them, from which, however, they were delivered by the presence of mind of their guide, who presented to the sentinel a purse and a pistol, giving him his choice. The former was chosen, and the fugitives passed on to Rotterdam, where they resided for a short time until their removal to England. In London John Stephen Benezet prospered, and his son Anthony received his education and commercial training. Here also, and not as Tyerman says, in America, he joined the Friends, when he was fourteen years old. In 1731, with his parents, Benezet crossed over into America, and five years afterwards he married Joyce Marriott, "a woman of exemplary piety." In 1742 he gave up business and entered upon the teaching profession, in the school at Philadelphia, "founded by charter from William Penn."

The literary output of the "honest Quaker" was considerable, his first works treating of improvements in the method of education. About the year 1750 he was much impressed with the sad condition of the negroes of the colony, and this gave a new direction to his literary efforts. In 1762 appeared his *Account of that part of Africa inhabited by negroes*; in 1767, his *Caution and Warning to Great Britain and her Colonies on the calamitous state of the enslaved Negroes*; and not long afterwards appeared *An Historical Account of Guinea, its produce, and the general disposition of its inhabitants, with an inquiry into the rise and progress of the slave trade, its nature and calamitous effects*. This last-mentioned work it was which gave impulse to the labours of Clarkson, who had determined to win the prize offered in 1785 by

the Vice-Chancellor of Cambridge for the best Latin essay on "Anne liceat invitus in servitutum dare?" "Going into a friend's house," he writes, "I took up a newspaper; one of the articles which attracted my notice was an advertisement of Anthony Benezet's historical account of Guinea. I soon left my friend and his paper, and hastened to London to buy it. In this precious book I found almost all I wanted." Either this book or the *Caution to Great Britain* led Wesley to join the Anti-slavery movement. It is interesting to find that he corresponded with the honest Quaker, one of his letters running thus: "Mr. Oglethorpe, you know, went so far as to begin settling a colony without negroes; but at length the voice of those villains prevailed who sell their country and their God for gold, who laugh at human nature and compassion, and defy all religion, but that of getting money. It is certainly our duty to do all in our power to check this growing evil, and something may be done by spreading these tracts which place it in a true light. But I fear it will not be stopped till all the kingdoms of this earth become the kingdoms of our God." Among other distinguished correspondents of the good Quaker were Queen Charlotte, the Countess of Huntingdon, the Archbishop of Canterbury, Dr. John Fothergill, the Abbé Reynal, Nathaniel Gilbert of Antigua, and George Whitefield, who was his guest in 1740.

The later works of Benezet were: *Thoughts on the Nature of War*, 1776; *Serious Reflections on the Times*, 1778; *Some Observations on the Situation, Disposition and Character of the Indian Natives of this Continent*, 1784; *A Short Account of the Religious Societies of Friends commonly called Quakers*, 1780; and *Plainness and Simplicity of the Christian Religion*, 1782. No space can be found for the benevolent labours of this noble philanthropist, which closed on 3 May, 1784, he being then seventy-one years old. All panegyric he deprecated, and on his death-bed entreated his friends to prepare no memorial of him; "but," said he, "if they will not regard my desire they may say:

Anthony Benezet
was
a Poor Creature
and
Through Divine Favour
was
Enabled to know it."

R. BUTTERWORTH.

AN EXAMINATION OF QUOTATIONS,
LATIN, GREEK, AND ENGLISH, IN THE
JOURNAL OF JOHN WESLEY.

[The Edition used is that published at the Wesleyan Conference Office,
8vo., 1872.]

(1.) GREEK AND LATIN.

VOLUME II (CONTINUED).

P. 439, Horae fugiunt et imputantur. "The hours
April 21, 1758. are flying, and are being put to our account."

—Martial, *Epigr.* V, 20, 13.

Nunc vivit sibi neuter, heu, bonosque

Soles effugere atque abire sentit :

Qui nobis pereunt, et imputantur.

Quisquam vivere cum sciat, moratur ?

Quotation not verbatim. Possibly W. gives the proverbial form usually found. Frequently inscribed upon sundials.

P. 441, Vacuum disseminatum.
April 27, 1758. Query, a technical term ?

P. 443, Licet sub paupere tecto
May 9, 1758. Reges et regum vita praecurrere amicos.

—Horace, *Epist.*, I, x, 32.

Sense fairly well in foot-note.

"The straw-roofed shed more comforts may bestow

Than monarchs or their minions e'er can know."—*Howe*.

P. 452, Rarus enim ferme sensus communis in illa
June 29, 1758. Fortuna.—Juvenal, *Sat.*, VIII, 73.

English as in foot-note, for J. W.'s application of the words. Maclean's note says : "Sensus communis. A sense held in common with others. . . . The phrase has a variety of applications. . . . In Juvenal's instance it is a combined want of common perception and common feeling." Prior says it "has nothing to do with 'common sense,' i.e., in our ordinary use of the phrase. See under 7 Feb., 1772. Fortuna in the original is simply "condition."

P. 481, Quandoquidem remanent ipsis quoque fata
 May 21, 1759. sepulchris.—Juvenal, *Sat.*, X, 146. [F.R.]

Quoted freely. The whole passage runs :

Patriam tamen obruit olim

Gloria paucorum, et laudis, titulique cupido

Haesuri saxis cinerum custodibus ; ad quae

Discutienda valent sterilis mala robora ficus :

Quandoquidem data sunt ipsis quoque fata sepulchris.

“ For sepulchres themselves must crumbling fall

In time’s abyss, the common grave of all.”

Dryden.

P. 492, Formica contra leonem.
 July 3, 1759.

English as in foot-note. Query, in proverbial use ?

P. 495, Hic nemus, hic gelidi fontes, hic mollia prata.
 July 18, 1759. “ Here a grove, here cool springs, here smooth lawns.”

The foot-note paraphrases.—Altered from Virgil, *Ecl.*, X, 42-3.

Hic gelidi fontes, hic mollia prata, Lycori, hic nemus. (Imitated by V. from Theocritus.)

As on another occasion, when quoting from Virgil, J. W. so alters as to keep the prosody.

P. 495, The Capua of Yorkshire.
 Ibid.

In allusion to the historical fact—“ Capua Hannibalem corruptit.”

P. 513, Sensim medios delapsus in hostes.—Altered
 Sept. 9, 1759. from Virgil, *Aen.*, II, 377. See note on I., 371.

English as in foot-note. J. W. has ingeniously changed “ *sensit* ” into “ *sensim*,” which from its original meaning “ perceptibly,” passes into “ gradually,” and then so “ gradually ” as to merge into “ imperceptibly.”

VOLUME III.

P. 16, Britannos hospitibus feros. English as in
 Sep. 8, 1760. foot-note.—Horace, *Od.*, III, 4, 33.

Visam Britannos hospitibus feros,

Et laetum equino sanguine Concanum,

Visam pharetratos Gelonos,

Et Scythicum inviolatus amnem.

The general sense of this and the preceding stanza is thus given by Maclean: “ Be ye [Muses] with me, and I will visit the mad Bosphorus, the sands of the East, the savage Briton, the Concani, the Geloni, and the Tanais, unharmed.” Maclean does not translate hospitibus, upon which Wesley’s thought runs.—J. W. is glancing at “ Cornish wreckers.”

P. 25, Cur optas quod habes? J. W. himself
 Nov. 17, 1760. translates Horace, *Sat.*, I, 3, 126.
 Si dives, qui sapiens est,
 Et sutor bonus, et solus formosus et est rex:
 Cur optas quod habes?

Francis thus renders:—

“Is not the wise a shoemaker professed,
 Handsome and rich, of monarchy possessed!
 Why wish for what you have?”

[i.e., if you are a Stoic, and so perfect all round; ironically said].

P. 26, Tibi parvula res est. J. W. translates from his
 Nov. 22, 1760. own point of view, Horace, *Epist.*, I, xviii, 29.
 Meae—contendere noli—

Stultitiam patiuntur opes; tibi parvula res est.

The rich patron is warning one who would fain imitate his extravagance: “Don’t think to vie with me: my wealth can stand such folly: your estate is small.” J. W. applies the general word “res” to the mental estate of his opponent, and to his literary “ability.” Does his use of the quotation run parallel to the facts as far as to suggest,—“If I chose to stoop to scurrility, I could better afford to do so than you, who are but a poor writer?”

His quotation had been professedly misunderstood, res having been taken, as in Horace, to mean “fortune.”

P. 36, Au obsecro! cave dixeris.
 Jan. 5, 1761. English as in foot-note. J. W. pieces together two phrases of Terence: *Eun.*, IV, iii, 14, and *Adelphi*, III, iv, 12.

P. 36, Scandalum magnatum.
 Ibid. English as in foot-note. “The name of a statute, and also of a wrong done to any high personage of the land by false news whereby any scandals to their persons might arise.”—“*Law Dict.*”

S. W., Junr., puts the Latin law phrase into verse:—
 “I wonder you keep these pied rascals, I hate ’em,
 ’Tis mere Scandalum this, I can tell you, Magnatum.”
 (“The Fool.” *Poems*, p. 286, Ed. 1743.)

P. 80, Anima est ex traduce.
 Jan. 27, 1762. “The soul is derived from the propagator,” i.e. is not immediately created by God at every birth or conception.

“Creationism denotes one of the three theories of the origin of the human spirit; traducianism and pre-existence are the two others.” Schaff-Herzog.

J. W. subsequently (iii., 153) inserts a lengthy extract from a letter received about 25 Oct., 1763, arguing strongly in favour of Traducianism, in opposition to his own exposition of Heb. xii, 9, which seemed to lean towards Creationism.

P. 98, "So died honest Thomas Jones, secundum
July 27, 1762. artem," i.e., according to the rules of [the
medical] art—an ironical fling at the doctors—
died scientifically.

Cf. Molière : "Selon les ordonnances de la médecine."

P. 171, Expecta Dominum : Viriliter age : Noli
Apr. 19, 1764. diffidere : Noli discedere : sed corpus et
animum expone constanter pro gloria Dei.—

A Kempis, III, 35, 3.

English as in foot-note. "Be unwilling to depart," may be mis-
understood. Rivington ed., 1871, is better : "Do not leave thy place."

The "opening" looks like a relic of the Bibliomancy resorted to so
often by the Wesleys in their early career, or of the Sortes Virgilianae. See
note, I, 103.

P. 173, Non bene conveniunt, nec in una sede
April 19, 1764. morantur.
English as in foot-note, substituting "nor" for "and
never." Ovid., *Met.*, II, 846.

The line in Ovid is used in reference to "majesty and love," but is
quotable of any two conflicting things.

P. 178, Majus bonum Ecclesiae.
May 28, 1764. English as in foot-note. Query, an ecclesiastical law-
term in the Scottish Church.

P. 213, Homo unius libri.
May 14, 1765. English as in foot-note. "To fix one's mind intently
on one book, and master it, is the only way to become truly learned, at least
according to Thomas Aquinas, as quoted by Jeremy Taylor." Bohn,
Dictionary of Classical Quotations.

[Thomas Aquinas gives the caution, Cavete hominem unius libri ; q.d.
do not attempt to controvert the statement of a man upon his special subject.
But narrowness is the peril of the specialist.]

"At any price give me the Book of God ! I have it ; here is know-
ledge enough for me ; let me be homo unius libri."—J. W., *Pref. to Sermons*.

We must not *press* the admission : "I am a Bible-bigot," III, 213.
This was no doubt a sort of nickname, in which he gloried, like "Methodist."

J. W. says to his Helpers, "Read the most useful books, and that
regularly and constantly. . . . 'But I read only the Bible.' Then you ought
to teach others to read only the Bible. . . . If you need no book but the
Bible, then you are got above St. Paul."—*Works*, VIII, 315.

P. 219, Cultus non institutus est indebitus.
May 25, 1765. English as in foot-note, changing "right" into "due."
Query, the source of this maxim ?

P. 268, (1) O fortunati nimium, sua si bona norint
 Nov. 5, 1766. Agricolaë!—Virgil, *Georg.*, II, 458; where the
 reading is “fortunatos” and “agricolas.”

(2) O quando faba, Pythagoræ cognata, simulque
 Uncta satis pingui ponentur oluscula lardo?

—Horace, *Sat.*, II, 6, 60-67.

The foot-note rendering of (1) omits the chief word “Agricolaë.”

J. W.’s version of (2) leaves out “Pythagoræ cognata” as unessential
 to his argument, and ridicules rather than translates.

Virgil contrasts the quiet and natural plenty of a country life with the
 feuds and discord and artificial living of a great city. Horace, weary of the
 distractions of the capital, longs for the calm life and simple fare of the
 country. Wesley is scarcely just to Horace, taking him thus “au pied de la
 lettre.” Here, he laughs at him for hankering after such paltry rustic fare;
 but in Sermon LXXVIII, “On Spiritual Idolatry,” he goes further, and on
 the strength of this passage represents him as an epicure, “Who feasted his
 imagination before the treat was served up.” Also in *Works*, VI, 437, with
 like unfairness, quoting another part of the passage, he charges him with sloth.

“Pythagoræ cognata,” akin to Pythagoras, seems humorously in-
 serted in reference to the Pythagorean doctrine of metempsychosis, extending
 even to the vegetable world. Moreover Pythagoras was the classical example
 of vegetarianism: his disciples ate, forsooth, their kin. Cf. *Twelfth Night*,
 IV, ii, 55-66. See Maclean’s note, and translate: “O country, when shall
 I see thee once more? and when shall it be my lot, now with the books of the
 ancients, now in sleep and vacant hours, to quaff sweet oblivion of a harassed
 life? O when shall there be set on my table the beans (Pythagoras’ kin), and
 withal cabbage well larded with rich bacon?”

P. 273, Brutum fulmen.
 March 5, 1767.

Bruta fulmina et vana, ut quæ nulla veniunt ratione naturæ.—Pliny,
 II, 43. “Thunderbolts that strike blindly and harmlessly. Such as are
 traceable to no natural cause.”—King, *Dict. of Class. Quotations*.

P. 308, Articululus stantis vel cadentis ecclesie.
 Dec. 1, 1767.

English as in foot-note. The watchword of the
 Churches of the Reformation. “Luther . . . put forth in its strongest
 form, as the articululus stantis aut cadentis ecclesie, the statement that justifi-
 cation is by faith only.”—Bp. Harold Browne, Article XI. The doctrine
 “was known as the article of the standing or falling church, the one upon
 which hung the very existence of evangelical Christianity.”—Schaff-Herzog.
 [I have not found it earlier than Luther.—F. R.] This entry of J. W.’s shows
 greater breadth of view than appears in, e. g., *The Almost Christian*. C. W.,
 in his *Scripture Hy.* on Acts, xv, 2, has this couplet:

“And the whole church this doctrine calls

The truth by which she stands or falls.”—See O., XII, p. 296

P. 308, Projicere ampullas et sesquipedalia verba.—
 Ib. Horace, *De Arte P.*, 97.

With project: “He rejects bombast and abnormally
 long words,” lit. “half a yard long.” Foot-note rendering rather loose.

P. 338,
July 19, 1768. Quid mea refert?

English as in foot-note. Idiom common; e. g., "Mea nihil refert,"—Terence, *Eun.*, ii, 3, 28, or "Quid tua refert?"—*Phorm.*, iv, 5, 11. Plautus has the exact words:—"Quid mea refert?"—*Rud.*, iii, 4, 41.

P. 348,
Nov. 19, 1768. Summum jus.

"'Summum jus summa injuria' factum est jam tritum sermone proverbium."—Cicero, *Off.*, I, 10, 33.

For the incident see Tyerman, III, p. 32, and Boswell's *Johnson*, under 1772, p. 241 (ed. 1890).

P. 352,
Jan. 28, 1769. Turpe est difficiles habere nugas.—Martial,
Epigr., II, 86.

English as in foot-note.

Turpe est difficiles habere nugas,
Et stultus labor est ineptiarum.

Thus anonymously rendered:

"Laborious trifles folly show,
And fools alone such labour know."

"The poet replies to the charge that he could not write verses with curious metrical peculiarities."—Webb, "*Martial for English Readers.*"

III, 379. He [Homer] makes his hero say:—"Wisdom never lies."—Pope, *Odyssey*, III, 26.

"Urge him with truth to frame his fair replies:

And sure he will: for wisdom never lies."—[F. R.]

The "gnomic" sense is not in the Greek line, which runs thus:—

ψεύδος δ' οὐκ ἔρειε· μάλα γὰρ πεπνυμένος ἔστιν.

"And he will not tell a lie; for he is very wise."

Further, the words are not those of the "hero," Ulysses, but of Mentor, to Telemachus.

P. 378,
Sept. 5, 1769. Dignus vindice nodus, lit. "a knot worthy of the one brought in to unravel it."—Horace,
De Arte Poet., 191.

Nec deus intersit, nisi dignus vindice nodus Inciderit.—A piece of advice to dramatic authors.

"Nor let a god in person stand displayed,
Unless the labouring plot deserve his aid."—*Francis.*

P. 423,
Jan. 23, 1771. Non eam reliqui; non dimisi; non revocabo.

In foot-note, "never" should be "not." In point of fact we find that the intercourse was now and then renewed. W.'s own Latin.

P. 453,
Feb. 7, 1772. Cerebrum non habet.

English as in foot-note.

PROCEEDINGS.

Phaedrus, *Fabulae*, I, 7, 2: "The Fox and the Tragic Mask."

Personam tragicam forte vulpes viderat :
O quanta species, inquit, cerebrum non habet !
Hoc illis dictum est, quibus honorem et gloriam
Fortuna tribuit, sensum communem abstulit.

"A fox by chance had seen a tragic mask. 'Fine face,' quoth he, 'but no brains!' This is a word to those to whom fortune has given honour and glory, but from whom she has taken away common sense."

The moral shows that J. W. is not charging the artist with want of intellect, but with lack of common sense.

P. 476,
July 11, 1772.

Tandem extorquebis ut vapules.

Terence or Plautus.

English as in foot-note. Query, a quotation? Not in

P. 502,
July 12, 1773.

Κύνες, οὐρῆας, mean literally "dogs" and "mules," in spite of all Byrom's argumentation. — See Byrom's *Poems*, (Ed. 1814),

vol. I, p. 205.

J. W.'s decisive language, "very probably," "without doubt," is too deferential to Byrom, as a man "of much more learning than Dr. Swift."

"His criticisms on Homer and Horace," says J. W., "seem to be well grounded." For Byrom's rendering of οὐρῆας there is some very slight ground: Aristotle, *Poetics*, XXV, says: "Perhaps he means not the mules, but the guards." [Liddell and Scott, s.v. οὐρεὺς, say: "In Il. 10, 44 . . . commonly taken as—a guard, a warder. But this is not necessary, and the scholiasts give both explanations."] (This passage of Aristotle is mistranslated by the Editor of Byrom's *Poems*, vol. I, p. 197.) Byrom's gratuitous attempts to amend Horace conjecturally, however, belong to a school of "criticism" which has passed away.

In the passages from Horace:—

(1) "That ode in Horace," is III, 8, where the recognised text has centum, with no stop at sospitis: "Come, Maecenas, a hundred cups to the health of thy friend" (Maclean). Byrom's "emendation" is groundless.

(2) *Ars. Poet.*, 388. The right reading is nonumque prematur in annum, "let your poem be kept unpublished till the ninth year."

(3) (4) J. W. gives the usual readings.

(5) Avidasque Parcas. The customary reading is avidaque porca. (The full stop at horna is a misprint.)

(6) Horace wrote, "Vile, potabis."

C. LAWRENCE FORD.

NOTES AND QUERIES.

293. MORE LIGHT ABOUT THE KIRKHAMS (Perhaps 18 March, 1752).—Tyerman (*O.M.*, pp. 3, 4) thus concludes his brief account of Robert Kirkham: "In 1731 Kirkham took his leave of the Oxford brotherhood to become his uncle's curate. Where did he live after this? How did he live? When did he die? These are questions which we cannot answer. We have tried to obtain information respecting his subsequent career, but have failed."

We can now go further. Foster's *Alumni Oxonienses* gives us:

(a) Kirkham, Bernard, s. of Lionel of Stanton, co. Gloucester, cler. CORPUS CHRISTI. matric. 19 July, 1735, aged 17. B.A. 1739. M.A. 2 March, 1742-3.

(b) Kirkham, Lionel K. [*sic*] s. of Robert, of Stanton co. Gloucester, cler. PEMBROKE COLL. matric. 14 Nov. 1755, aged 17. B.A. 1759. M.A. 1762. B.D. 1771.

(c) Kirkham, Robert, s. of Lionel, of Stanton, co. Gloucester, cler. MERTON COLL. matric. 14 July 1729, aged 19. B.A. — B.C.L. 1735.

This last (c) is Wesley's early Oxford friend. Bernard (a) will be a younger brother, not, I think, hitherto noted by Rigg or Tyerman. Lionel (b) is Robert Kirkham's son, called Lionel after his grandfather, the rector of Stanton.

The Rev. M. B. H. Burland, rector of Stanton, has with great kindness supplied me with what few further particulars the parish registers afford. Lionel Kirkham the elder, the father of Robert, became rector in 1701, and died in 1736. He had succeeded to the family living on the resignation of his father, Henry Kirkham, who lived in retirement until March 170⁵/₈. Robert, in whom our interest mainly centres, first appears as rector in 1750 and was buried in March 176⁷/₈. Three daughters of Robert

are found: Charlotte, ob. inf., 1742; Anna Maria, b. 1745; Elizab., b. 1746. His son Lionel succeeded him, and in 1771, the latest of Foster's dates, exchanged advowsons with Reginald Wynniatt for a small parish, Salford in Oxfordshire. The Kirkham rectors are buried in Stanton church.

In Lady Llanover's *Life and Letters of Mrs. Delany*, a letter is given in which we get a glimpse of "uncle" Kirkham, who, so far as the date goes (1756), may be either uncle Robert or uncle Bernard: "I shall lose Sally soon again. She is under engagement made for her by her uncle Kirkham to spend three weeks or a month with a young lady that Dr. Hinckley is going to be married to." The date makes it quite clear that this is a younger "Sally" than the Sally of Wesley's courting days at Stanton. In fact she is the daughter and namesake of Sally (Kirkham) Capon. Mr. Burland gives us: "Johannes Capon and Sarah Kirkham married 1725." And further: "There is an entry of Sarah daughter of John Capon born Jan. 1730." Born in 1699, Sally the elder died in 1764. In Nov. 1756 a "Mr. Kirkham" called on Mrs. Delany when she was at Bath, and wrote to her about Mrs. "Chapone's" health in December of the same year. This again may be either Robert or Bernard.

These fragments of knowledge do something towards answering some of Tyerman's hopeless questions. They give us the setting in which the Robert Kirkham of later times may be seen, a living personality, a family man and the hereditary rector of his parish.

Do they do more? Do they help to elucidate the entry in the *Journals* above referred to? Let the whole paragraph be read. Did Wesley ride over from Evesham to Stanton? The note of time would suit. Wesley's relations with "Betty" Kirkham,— "Varanese,"—were broken off in 1731; here he says that he had not seen the house to which he rode over "for upwards of twenty years." In whose company did he ride over? Most naturally we should take "Mr. ——" to stand for one and the same person throughout. But facts might show this to be a mistake. It might be Robert Kirkham, of the Oxford days, who rode over with Wesley to "his house." It might be young Lionel, his son, who accompanied Wesley to Evesham in the morning, and whose awakening, and honest outburst, Wesley records. True, he was at this date only a lad of fifteen, who had two years yet before he went up to Oxford. Yet if the lad knew that he

was designed for the Church, and for a particular living, the words which Wesley reports would be very natural upon his lips. In that case who was "his aunt,"—if she be his, and not his father's? Tyerman assumes that Betty Kirkham died in 1732, as "Mrs. Wilson," but on the ground of a very insecure inference from the passing sentence of a letter. Indeed he cannot have remembered a passage in Charles Wesley's *Journal* (Wed., March 30th [1737]): "I rode over to Stanton, where they were all overjoyed to see me; especially my first of friends, *Varanes*."¹ But nothing has come to my hand which will show whether she were still living in 1752, and at Stanton. It would be interesting indeed if the "aunt's" remonstrances came from Wesley's early sweetheart, Betty,—married or still single.

But I think not. Wesley's words about the clearance made by death in the old circle, are very definite that the aunt in question was the only one left, whom he found there at his visit. We know that Sally (Kirkham) Capon lived until 1764. We know that her daughter Sarah was born at Stanton in 1730; which sustains Dr. Rigg (*Living Wesley*, p. 44), who says: "Sarah had married the Rev. William [*sic*] Capon (or Chapone) and remained with him, as his wife, at Stanton." I specially enquired of Mr. Burland whether he could fill up the interval between the death in 1736 of rector Lionel Kirkham and the earliest date known of Robert Kirkham's occupancy of the incumbency, 1750. I asked whether John Capon had held the living in succession to his wife's father. Mr. Burland tells me that there is no mention of John Capon in the registers except as "clericus," and that between 1736 and 1750 there is no mention of any rector's name. Under 1740, however, there is a note in the registers, that "this page and several others written in the same hand are transcribed from loose Papers of my Father's soon after his decease by me, Lionel Kirkham." Mr. Burland adds: "I see from old overseers' books that Robert Kirkham as chairman signed the books each year as early as 1745, at which date the books begin." He signs himself "Rector" for the first time in 1750. Mr. Burland thinks it probable that Robert,

1. "M.G." in the next line, then, will be Mary Granville,—Mrs. Delany. "Mr. Gr." is therefore a Granville also, perhaps Bernard, for whom see *Proc.*, IV, 5, 143.

though not so described, may really have been rector from 1736 onward. It is only a case of non-mention of any rector until 1750. And there is room for Sally (Kirkham) Capon to be still at Stanton, to remonstrate with Wesley on his "vagabond life."

Evidently a good deal is wanting before we can claim to have "elucidated" the paragraph of the *Journals*, or to have filled up its blanks. My paper is a *Query* rather than a *Note*; a mere *ballon d'essai*. Provisionally, I incline to think that only one "Mr.—" is meant, and that young Lionel; that, for some reason, his father was from home, perhaps at Bath; that only his aunt Sally, of all the old circle, was at Stanton, to meet Wesley. "His house" need not necessarily mean that Wesley's companion was the master of the house. One difficulty must be avowed. Stanton, even with its associated living of Snowhill, never had "two thousand souls." But the boy Lionel, if it were he, may have been talked of at that early date for some other living than Stanton, in the family councils.

If any new light should really prove it to be the fact that Robert was not rector until 1750, two years after Wesley's date; and if it be not thought too strong from an old Oxford Methodist, to say, "I never yet knew how to take care of my own [soul]"; then certainly this might be Robert, and not Lionel the younger. Who in that case is the aunt? Wesley is the authority (*Works*, viii, 348) for the statement that Robert Kirkham left Oxford in order to become his uncle's curate. There is room for such a curacy between Oxford and 1736. It would be interesting to know who the uncle was, and what living he held. If Stanton rectory be rightly identified here, Mr. Burland's words belong to it: "The present rectory is a modern house. The [old] rectory was a very good house, mentioned as such in the old histories of Gloucestershire, and I have a print of it." [? in Lysons.]

It may be worth while setting down here that Robert Kirkham was born 1707, and buried March 1767. Reginald Wynniatt became rector of Stanton on 27 July, 1772. The signatures "Lionel Kirkham," "Hudson Boyce, rector," and "clerk," "John Parsons, minister," bridge over the interval.

Broadway is the post-town for Stanton. Wesley mentions "Broadway Hill" on the previous page, 17 March, 1752. ["Mr. Chapoon (uncle to Mr. Rouquet)", in a *Remarkable Providence*, *Arm. Mag.*, 1786, p. iii; *Works*, xi, 49 i.]—H. J. F.

I leave this as I wrote it. I have shown it to Mr. Burland, who, with great readiness and prompt kindness, has again searched his registers. He finds: "1732, Mary Elizabetha uxor Richardi Wilson sepulta xxx°." But, in the presence of C.W.'s express statement, this is something short of proving Betty to be "Mrs. Wilson," and to have died in 1732.—*F*.

294. THE BARROWFORD RIOT (*Journal*, 25 Aug., 1748).—There is a conflict of testimony as to what happened at Barrowford after the half-drunken mob from Colne had broken up Wesley's Meeting at Rough Lee, August 25th, 1748.

Spence Hardy in his *Life of Grimshaw* says:—"They were headed by one who called himself a deputy-constable, and said he must bring the preacher before the clergyman of the parish." Wesley having got into the house at Barrowford, Hardy says, "The commander in chief (i.e. Rev. George White, whose proclamation against the Methodists he has previously quoted) and his friends required him to promise that he would not again come to Rough Lee." Later on he says: "From one to between three and four o'clock he tried to reason with White," &c; and again, "White then undertook to quiet the mob." The authority he quotes hardly supports this: "These particulars are taken from a letter written by Wesley the next morning from Widdop and addressed to White."

Turning to Wesley's *Journals* there is no mention of White's name, no statement that Wesley's letter was addressed to him. "Richard B." is named as one who described himself as a "Deputy-Constable," and acted as the Captain of the mob. In Wesley's *Short History of the People called Methodists* (*Works*, Vol. xiii., 296-7) he gives an account of this Rough Lee episode and says: "Soon after Mr. Hargrave, the High-Constable, came, and required me to promise I would come to Roughlee no more." The part which Spence Hardy unhesitatingly ascribes to Rev. George White, Wesley attributes to "Mr. Hargrave, the High-Constable": and certainly this latter statement seems to be in closer agreement with Wesley's letter itself: "And all this time you was talking of Justice and Law! . . . Proceed against us by the law, if you can or dare."

Tyerman describes this "High-Constable" as a "justice of the peace", and says that Wesley's letter was addressed to him.

Certainly White has enough to answer for, if he kept himself somewhat in the background on that day, thrusting forward 'Richard B' [(Wesley) instead of "John Banister, Lieut.-General of His Majesty's forces" (*vide* White's proclamation)] and "Mr. Hargrave, the High Constable" (Wesley) instead of himself as "Commander in Chief." Is it not likely that the Rev. George White and John Banister were among the "friends" of the High-Constable to whom Wesley refers:—"Soon after you and your friends came in"?

Mr. J. W. Laycock has in MS. a history of Methodism in Keighley and the neighbourhood, in which he follows closely Spence Hardy's version of what took place. Grimshaw's reply to White,—given *in extenso* in Myles' *Life and Writings of Grimshaw*—makes it evident that White incited the mob, but does not necessarily contradict John Wesley's clear statement. Is there any documentary evidence to support Spence Hardy's statement, or should it be accounted an error?

DATE OF GRIMSHAW'S DEATH.—In what year did Mr. Grimshaw die? Wesley's *Journal* says 1762, and Stevens and Tyerman agree. The latter (Vol. ii. 448) refers to the Conference in Leeds which met 10 Aug., 1762, and names some of those who were present, adding in a foot-note: "Grimshaw had died triumphantly four months before." Myles and Spence Hardy give 1763 as the date of his death. This latter date must I think be the true one. Spence Hardy prints a letter of Grimshaw's to Lady Huntingdon, dated "November 20th, 1762" (p. 185). Mr. J. W. Laycock writes to me:—"There is not the possibility of doubt as to 1763 being the correct date." He kindly sends me a copy of Thos. Colbeck's letter to Charles Wesley; this is dated May 21, 1763, and is evidently written in response to a request by Charles Wesley for information. There is a statement in Wesley's sketch which goes to show that the year must have been 1763. He gives the date of Grimshaw's birth as Sept. 3rd, 1708 (*Works*, Vol. iii. 83) and then says: ". . . he departed, April the 7th, in the fifty-fifth year of his age"; but if he died April 7, 1762 he would only have been in the *fifth-fourth* year of his age.

Does this tend to throw any light upon the way the "Journals" were prepared for the press? Supposing he kept his MS. in yearly bundles, how easy it would be to slip any supplementary matter, such as the account of Grimshaw

(*Works*, Vol. iii. 83-89) evidently is, into the wrong bundle. This seems a probable explanation of what I think must be conceded to be an error in date.—*Rev. Edward Strutt*.

There can be no doubt that April 7, 1763, is the correct date of Grimshaw's death. Tyerman and Stevens give 1762, but neither adduces any proof for his statement. Mr. Strutt's suggestion on the way Wesley's mistake may have been made is ingenious and not improbably correct. In my copy of Myles's *Life of Grimshaw* is a very good mezzotinto portrait (inserted) at the foot of which the following is engraved:—"Late Minister of Haworth, Yorkshire. Born September 3rd, 1708, died April 7th, 1763." Further proof is found in *Life of the Countess of Huntingdon* (i, 284), in which is the letter by Grimshaw dated Haworth, November 20, 1762; and on p. 285 the following occurs:—"In the Spring of 1763 Lady Huntingdon had the misfortune to lose her very valuable and faithful friend, the laborious and truly apostolic Grimshaw." See also in *L. of C. Wesley*, ii, 213, a letter written by Grimshaw to Charles Wesley bearing date 5th of March, 1763, and the following note: "about five weeks after the date of the letter, of which an extract has just been given, Mr. Grimshaw fell asleep in Jesus." It is odd that Tyerman quotes *L. of C. of H.*, "i, 281": if he had turned over two more leaves he would have seen the contradiction of his statement.—*R.G.* [Pawson is clear for 1763, *Arm. Mag.*, 1795, p. 63: *E.M.P.* iv, 28.—*H.J.F.*]

295. MR. GORDON'S GARDEN AT MILE END (*Journal*, iv, 39). A correspondent thus answers in *Notes and Queries*, 10 S, iii, 112, (11 Feb., 1905,) our inquiry, *Desid. et Quer.*, No. 8:—

James Gordon, the "eminent" nurseryman of Mile End, is mentioned frequently by botanical writers. Peter Collinson, (*Lysons's Environs of London*, supplement, p. 447), writing in 1764, describes him as "most celebrated." Lysons (p. 147), says he first introduced the *Sophora japonica* into England; and, (p. 492) that he had his grounds in the parish of Stratford, Bow, and St. Leonard's, Bromley. He was "well-known for his extensive culture of exotic plants." According to the *Annual Register*, he gave his name to the well-known order of plants called *Gordonia*, about 1776. He is mentioned in Richard Weston's *Critical Remarks on Botanical Writers, à propos of Miller's Gardener's Dictionary*. The *Gentleman's Mag.* of 1781 records the death, at Barking, of Mr. James Gordon, Senior, the "ingenious and eminent botanist," 20 January. The will of James Gordon, nurseryman, Fountain-bridge, Edinburgh, was proved 6 April, 1788.

118, Pall Mall, S. W.

J. M. BULLOCK.

—Sent by *Mr. F. M. Jackson*.

296. What were the Christian names of R. K. Philip (1769-1850), who withdrew in 1812 from the Wesleyan Society at Falmouth, where he had long been a lay preacher? Any family data will be acceptable. — *George Eyre Evans, Aberystwyth.*

297. IRISH MISCELLANEA.—In the Belfast *Newsletter*, 28th May, 1773, and repeated on 1st June, 1773, I find the following advertisement:—"The Reverend John Westley [sic] is to be in the following places on the following days: June 1, Cookstown; 3, Castlecaulfield; 4, Armagh; 7, Clonmain; 8, Cockhill; 9, The Grange; 10, Derryanvil; 11, Portadown at noon, Kilmoriarty at six; 12, Dawson's Grove at noon, Tandragee in the evening; 14, Lisburn; 15, Newtownards; 16, Belfast; 17, Carrickfergus; 18, Ballymena; 19, Ballinderry noon, Lisburn six in the evening; 22, Drumbanagher, noon, Newry six in the evening; 25, Dublin.

N.B.—He preaches at six in the evening in every place where he happens to be."

This advertisement, or any similar one, does not appear to have been inserted in connection with any previous or subsequent visit of Wesley to Ireland.

In the Belfast *Newsletter* for 21 April, 1775, there is the following paragraph: "Limerick, April 6. Yesterday Mr. M'Daniel, a Methodist preacher, being ill of fever for three weeks past, in the absence of his nurse jumped out of a high window into the yard at the back of the meeting house in Quay Lane, and died half an hour after." The reference is probably to Michael *M'Donald*, who was stationed in Limerick, 1774-75, and who evidently died during the year.

From old Calendars of the Dublin University I have extracted the following references to clergymen of the Established Church, referred to by Wesley:—Moore Booker, B.A., 1706, M.A., 1709; John Abraham, B.A., 1768; Jas. Creighton, graduated 1764; Charles Caulfield, Sch. 1757, B.A. 1759, M.A. 1762; Richard Dillon, graduated 1780; Jacques Ingram, B.A., 1749; Richard Lloyd, Sch. 1717, B.A. 1719; Henry Piers, Sch. 1716, B.A. 1718, M.A. 1722; Edward Smyth, Sch. 1751, B.A. 1753.—*Rev. C. H. Crookshank.*

298. WHO WAS THE BRAVE METHODIST PREACHER?—"On Christmas Eve 1807, the Anson Frigate, of 41 guns, commanded by Captain Lydiard, sailed from Falmouth for her station off the Black Rocks, as one of the look-out frigates of the Channel fleet. In the violent storm of Monday December 28th,

it blowing about W. to S.W., she stood across the entrance of the Channel towards Scilly, made by the Land's End, which they mistook for the Lizard, and bore up, as they thought, for Falmouth. Still doubtful, however, in the evening Capt. Lydiard stood off again to the South, when, a consultation being held, it was once more decided to bear up for Falmouth. Running eastward and northward, still under the fatal persuasion that the Lizard was on the northwest of them, they did not discover their mistake till the man on the look out ahead called out 'breakers.'

"The ship was immediately broached to, and the best bower let go, but the cable parted in the hawse-hole. The sheet anchor was then let go, and brought up the ship, but after riding on end for a short time, this cable also parted, about eight in the morning, and the ship went plump on shore, upon the ridge of sand which separates Loe Pool from the bay. The sea ran tremendously high. It broke over the ship's masts, which soon went by the board. The mainmast formed a floating bridge from the ship to the shore, and most of those who escaped passed by this medium. One of the men saved reported that Capt. Lydiard was near him on the mainmast, but he seemed to have lost the use of his faculties from horror of the scene, and soon disappeared.

"At a time when no one appeared on the ship's deck, and some supposed the work of death had ceased, a Methodist Preacher, venturing his life through the surf, got on board over the wreck of the main-mast to see if any more remained, and some brave hearts followed him. They found several persons still below who could not get up, among whom were two women and two children. The worthy preacher and his party saved the two women, but the children were lost. By three o'clock no appearance of the vessel remained. The body of Capt. Lydiard was picked up at sea on January 1st, 1808, and taken to Falmouth for interment."

Such is the account of the incident in the *Gentleman's Magazine* for 1808, pp. 77 and 88. Who was the brave Methodist preacher? Was it John Woodrow, or John Davis, or James Spink? All three were in the Helstone Circuit at that time. Joseph Burgess, Thomas Rogers, William Martin, and Joseph Womersley were in the Penzance Circuit.—*Rev. Thos. E. Brigden.*

299. EDWARD PERRONET'S "THE MITRE."—I am in possession of a copy of this. It has no title page. Nor has any other

copy that I have seen. The final stanza appears to have been added when the author revised proof.

“285. Remember her’s,* and watch thine end :
 Alike thine own and Mercy’s friend,
 Still—ling’ring at thy door—
 See him who weighs the Nations stand !
 Who lifts the Balance with his hand,
 And Lisbon—is no more.”

(* i.e., Lisbon’s).

The author’s copy was sold at Sotheby’s recently. It has many curious marginal notes, etc.—*Rev. G. Lester.*

300. THE GREAT ELM BETWEEN TOWCESTER AND NORTH-AMPTON (*Journal*, 11 Oct., 1773; *Desid. et Quer.*, No. 6).—Our member, Mr. F. M. Jackson, procured the insertion in the *Northampton Herald* of 3 Feb., 1905, of an inquiry as to this tree. Mr. J. T. Page, of West Haddon, received in a few weeks a letter from “an interested reader of the N.H.” at Waterval Onder, Transvaal. The writer says: “Up to the time of my leaving Towcester in 1901 a large elm was standing in Easton Neston grounds [Earl Pomfret’s park] some hundred yards from the coachman’s cottage, and six or eight minutes’ walk from the Northampton and Towcester road. I cannot tell you the measurements, but I should say it was the largest by far in the grounds. I cannot tell you if the tree is still standing, but full particulars could be got from Mr. Butcher, Easton Neston.” Mr. Butcher, on being applied to, turned the inquiry over to Mr. E. Starke, who for forty-five years has been connected with the estate. He says that before its diversion some years ago, the road—which Wesley would take—from Northampton to Towcester ran through the Park, and that beside this old road, in an angle, stood three remarkable elms. An old groom who lived to be ninety, and was known to Mr. Starke, used to speak of them. Two are gone. The one survivor is in great decay, and measures “something like 20 feet girth.” Wesley’s tree was larger than this, and must be one of the vanished couple. But it is interesting to have thus located it. The park is still rich in fine elms.

CORRIGENDA, ADDENDA: *Proc.*, v, i.—P. 6, near foot, “Bristol” for “British” (*bis*); p. 11, ref. to C. W.’s *Journal*, should be 31 March, 1749. (“Sister Murray” is Grace Murray). Several quotations have been traced by F. R[ichards, of Kingswood, Bath]; H. J. F[oster.] Read:

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7 March, 1736; "alii" for "ali:" 17 May, 1742; "sensit" for "sentit:" 11 May, 1748; "aedificat" for "edificat:" 5 May 1749; "À Kempis" for "À'Kempis:" 15 Feb., 1758; "spe" for "ope." As to the interpolated clause under 4 July, 1756, cf. Wesley's free handling of Hor., *Ep.*, I, xvi, 52-3, in *Sermon II.*, (iii) 9. 4 May, 1748; add, "Juvenal, *Sat.* VI, 2-4 (H. J. F.)." 8 Aug., 1756; add, "Possibly an imitation of Plautus, *Menaechmi*, IV, iv, 615, 'Homini impudentem andaciam!' (C. L. F.)."

A few errors in printing the passages in Greek type have escaped repeated proof-readings, but they will readily be corrected by our members.

JUST on the eve of publication, the sad intelligence has reached us that MR. FRANCIS M. JACKSON, of Bowdon, one of our most active and helpful members, has suddenly lost his life by accidental drowning at Vancouver, whither he had gone to visit a daughter. No other particulars have been received, save that the body has been recovered. The loss to our Society is very great. All the members will join in sympathy with his sorrowing family —R. G.