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ONE OF WESLEY'S UNPUBLISHED ABRIDGMENTS.

I have a volume in which appears in Wesley's handwriting, "*The gift of Mr. Turner, March 9, 1788.*" It belonged to him. It is entitled: "The Triumph of Faith over the World, the Flesh and the Devil, exemplified in the Life, Death, and spiritual Experiences of that burning and shining light, Mrs. Joanna Turner, who departed this life on the 24th of December 1784, in the 53rd year of her age. Rev. xiv., 13. Bristol: T. Mills, in Wine Street. 1787." It has been revised throughout in Wesley's characteristic style, the title being reduced by his pen to—"The Life and Death of Mrs. Joanna Turner." She is referred to in Wesley's *Journal*, Sep. 12, 1780: "At the invitation of that excellent woman, Mrs. Turner, I preached about noon in her chapel at Trowbridge." A letter from her to Wesley was published in the *Arminian Magazine*, 1798, p. 47, in which she says: "I am not, my dear Sir, one of your Society, nor do I see in all things as you do; But I dare not think lightly of you on that account." Evidently Wesley did not think lightly of *her*. The memoir of her is by Mary Wells. Mrs. Turner was one of the daughters of Mr. John Cook, "Clothier." Dr. Adam Clarke married one of her nieces, and Joseph Butterworth, M.P., another. In her early days she was "the ringleader in all the vain amusements of the Town." She visited London, Bristol, and "many places of public pleasure, such as Tunbridge Wells, White-conduit-house, Vauxhall, &c." In London she heard Mr. Jones in St. Saviour's Church, Southwark, [Green, *Anti-Methodist Bibliography*, pp. 72-3] who "preached and prayed *extempore* like the Dissenters." Later, she heard Whitefield in his Bristol Tabernacle, and "the celebrated Mr. Romaine." At the Tabernacle, in "a private corner," as she listened to Mr. Adams,

"distress gave way to holy joy." Miss Cook was soon introduced to members of "Mr. Whitefield's and Mr. Wesley's Societies." One of them was her cousin, Miss Elizabeth Johnson, "who though her birth entitled her to a large fortune, was content with a family Bible for her portion, when she offended her friends by commencing a despised Methodist." Miss Johnson is referred to in Wesley's *Journal*, [e.g. iv., 267] and her work as a leader is well known to students of Bristol Methodism. She became the life-long friend and correspondent of Miss Cook, who joined the Whitefield Methodists, and formed a society at Trowbridge. In 1766 Miss Cook was married to Mr. Turner. Four years later Mr. Turner and two other friends laid the foundation of the chapel, or "The Tabernacle" at Trowbridge, in which, as we have seen, Wesley preached, at Mrs. Turner's invitation, in 1780. Wesley had for some reason paid no visit to his own people at Trowbridge since that of 17 Sep., 1754, when he had gone to open a preaching-house, built by the soldier, Lawrence Oliphant, at his own expense [*Journal*, 14 Sep., 1781].

The Memoir contains interesting references to the Bristol Methodists, of Wesley's Society. One of Mrs. Turner's letters to her cousin is given "as a specimen of her catholic spirit." She writes, "Give my kindest love to Mr. Wesley, and beg him to pray and praise for me; for he is mine in Christ and I am his servant for Christ's sake! Though placed in another part of the vineyard, we are now walking by the same rule, and minding the same thing. If that dear man of God find freedom of spirit towards me to write me a letter—I believe it would be very acceptable to God, and profitable to me: and though it be but a simple means—it may pull down a stronghold of Satan! I want the wondering world to say—'See how these *Christians* love.' I know more than two or three are agreed touching this; and the Lord will grant it us—on earth now, or in heaven soon!"

This passage remains unaltered by Wesley, whose editorial pen has crossed out many paragraphs and long words, reducing the memoir of 399 pp. to about a third of its bulk. Some of the overstrained expressions peculiar to Whitefield's school are modified, and the vehement and indiscriminate denunciations of romances, novels and other books "of the devil's inspiring," are toned down by the editor of *Henry Morland*. But the old volume, uncut, in boards, has much more incident, and a brighter style than most biographies of the period. Writing to her husband from the village of Tisbury, where she purchased a small house in 1781, and stayed from time to time that she might

there establish a society, Mrs. Turner says: "The Lord is our protector by night and by day; for there is not a *lock* on any door of the house, at present, and but one *bolt*. Sally fastens one with a bit of a chip; the window shutters with feather quills; with a string of packthread she ties the latch of another door: I smile, and tell her, 'She *must* have something besides God to trust in,—if it be but a *string of packthread*.'" "

Another passage, which also Wesley leaves unchanged, pleasantly reveals the friendship that existed between many of the most devout Calvinistic and Arminian Methodists. Writing from Bristol, Mrs. Turner says: "I never before experienced such oneness with Mr. Wesley's people; nor could ever before hear their preachers with such profit. It is agreed among us, on both sides, that 'good Calvinists are Arminians in their *practice*; and good Arminians are Calvinists in their *principles*,' I learnt this observation from Mr. Baddily, and frequently quote it." In a later letter to her husband, she writes: "The God of love is with us—of all parties, persuasions, and denominations of spiritual people: the mountains of separation fall before our Zerubbabel!" Then there follows a reference to Charles Wesley. "I am just come from the ROOM. C—W—y preached; the text *Lord save, we perish!*—'This was the sinner's *first* prayer' he said, 'and would be his *last*.' Adieu; and believe me, your ever *loving*, though not ever *obedient* wife, Joanna Turner." And this, also, John Wesley allowed to remain, though he ran his pen through many pages of the pious biographer's reflections, and mercilessly deleted every "fine phrase."

THOS. E. BRIGDEN.

I should be glad to take occasion from Mr. Brigden's paper to say that in a paper in the *W. M. Mag.*, Feb. 1901, p. 128, I identified,—too hastily, I have since discovered,—the above mentioned Elizabeth Johnson with the E—J— whose *Experience* Wesley published in 1770 (Green, *Bibliography*, No. 262). Tyerman suggested that this last was from the pen of Mr. Edward Jackson. But Mr. Green is no doubt right in thinking that it belongs to the Mrs. Elizabeth Jackson mentioned by Wesley in a letter to Miss Bosanquet (*Works*. xii, 386): "The experience of Eliz. Jackson has animated many. It is the very marrow of Christianity." Mrs. Turner often writes "E—J—," when she means her relative Elizabeth Johnson. It was the well-known habit of that century so to abbreviate names, even when no concealment of any kind was intended or possible.

Both of the E—J—'s were conspicuous examples of the highest type of Methodist experience. Miss Elizabeth Ritchie wrote an extended memoir of Miss Johnson, who, as its title page says, "was well-known in the City of Bristol for more than Half a Century for her eminent Piety and Benevolence." Wesley's allusion to certain family bereavements makes it quite certain that Miss Johnson was his hostess in Hillgrove Street, of whom he writes (*Journal*, 13 March, 1784): "Returning to Bristol, I lodged once more at E—J—'s, a genuine old Methodist." She appears for years, as in Mrs. Turner's *Life*, so in the whole cycle of references to Methodism in Bristol, a gracious centre there of a group of Christian gentlewomen. Of Mrs. Jackson, the earlier E—J—, no such full information is obtainable beyond what the *Experience* affords, except that a letter from an Elizabeth Jackson to Wesley, dated 19 April, 1765, in the *Arminian Magazine*, 1783, p. 46, plainly belongs to her. It reveals the same Christian experience; whilst also such scanty chronological *data* as can be inferentially drawn from the experiences of Miss Johnson in the pages of Miss Ritchie, are on closer examination than I first gave soon found to be irreconcilable with the equally inferential *data* in Mrs. Jackson's autobiographical testimony. Mrs. Turner perhaps leads us a little further. "Before we layed the foundation [of the Tabernacle] Mrs. J—n, of Castle Street, Bristol, gave my husband a guinea towards it (p. 155). In Wesley's MS. roll-book for Bristol, 1783-6, I find "Elizabeth Jackson, m[arried], wheelwright, Castle Mill Street." It looks like a widow carrying on her husband's business. Castle Mill Street runs out of Castle Street. Conjecture would, I believe, be almost certainty, if we should identify this with Mrs. Turner's subscriber of a guinea in 1780. Perhaps also we may, with more hesitation, think that she is the Elizabeth Jackson of the *Experience* and of the letter of 1765, though it is nowhere said that she resided in Bristol, where however her *Experience* was first printed by W. Pine, in 1770.—H. J. Foster.

THE BIRMINGHAM MAGISTRATE WHO SUPPRESSED THE RIOTERS.

In the *Proceedings* of the W.H.S. iii., 5, 150-1, the Rev. T. E. Bridgen has an interesting Note and Query on this subject. He quotes an extended passage from Nicholas Manners's little known *Life and Experience*; he alludes also to Alex. Mather's (*Early Meth. Pr.*, ii., 181), and Wesley's (*Journal*, March 19, 1768) references; and asks, Are these references to the same Magistrate? Thomas Taylor's allusion should be included in the question. He, too, speaks of the tumults, and of there having at last risen up a Magistrate who made the rioters know their place. (*Early Meth. Pr.*, v., 48-9.)

At the time of Mr. Bridgen's enquiry, and earlier, I had looked into the matter. I enquired for local and county records, but found they were not preserved; and searched the columns of *Aris's Birmingham Gazette* and local Directories, but without success. Mather's erroneous spelling of the name Wortly Birch, threw one off the scent in consulting local histories, but a very trifling incident lately suggested a clue to the correct spelling, from which I think the identity of the Magistrate may be established. But an antecedent question is worth examining. I suggest that not only is the same Magistrate alluded to by the four writers quoted, but the same prosecution also. The Magistrate settled the rioters once and for all. Manners approximately fixes the date. He went on the ground at the Conference of 1766, and it was at the beginning of the succeeding winter that the event occurred which immediately brought the offenders to justice. Wesley, in 1768, manifestly writes retrospectively, (Cf. *Journal*, March, 1766), and a careful reading of Mather shows that he does so too, and not "in 1763" as Mr. Bridgen says. Mather's is not a Journal or a Diary, posted up day by day, but reminiscences penned at a later period of his life, and first published in the *Magazine*, 1780. His first appointment

to the circuit was in 1760-1 and 1761-2, not in 1763. He traces events not only during his residence, but historically, after he had left it. The chronology and topography of Mather are not clear in several paragraphs round about this passage, and I can only make them agree by supposing that he mingles with the record events that occurred after he left the circuit. It must be remembered, too, that he travelled in the circuit again (1775-1776), and these years also come within the compass of his narrative. But even if, as I suggest, the prosecution was outside the period of his own residence, it would be very unlikely that he should omit all reference to it. The persecution and ineffective appeals for redress were so burnt into the experience of the Birmingham Methodists that it was ever in their memory; an outstanding event in their history that they could not forget. This, too, is clearly the key to Thomas Taylor's reference, who did not enter the circuit till 1777.

The Magistrate in question is, beyond a doubt, Mr. John Wyrley Birch, and a very interesting personality he was. He was of the family of Birch, who gave name in earlier times to Birchfield and Birch's (or Birches) Green, suburbs of Birmingham. One of his uncles, Sir Thomas, was Justice of the Common Pleas, and another, John, was rector of Handsworth. His father, Rev. Peter Birch, D.D., was a Prebendary of Westminster; he married Sibyll Wyrley, co-heiress with her sister Mary (who married John Lane, of Bentley) of the old Staffordshire family of Wyrley, lords of Hamstead, Perry, Tipton, and elsewhere in the county. Their elder son Humfrey assumed the name Wyrley as a prefix to Birch, and on his death in 1747 without issue it was adopted by his younger brother John, our Magistrate, who was born 1707 and died 1775. The estates named, though on the very border of Warwickshire, were, however, in the county of Stafford, and gave him no qualification to sit in Birmingham. This he acquired with the estate of the Booths of Witton, still in Staffordshire, which came into his hands in 1736; but this estate included also lands at Bordesley, Erdington, Saltley, Edgbaston, all in Warwickshire, and also in Birmingham itself. Thus, though the estates of his father and mother were both in Staffordshire, there is no doubt of his own qualification to act judicially in Birmingham. To a man of his vigour and energy, life in the rural neighbourhood of Hamstead Hall would be insufferably dull. But he found an outlet for his activity by crossing the county border into Birmingham, and exercising his Warwickshire qualification.

PROCEEDINGS.

John Wyrley Birch was unquestionably a strong magistrate. Hutton, the historian of Birmingham, who lived throughout and after Wyrley Birch's time, says: "It is easy to point out some places, only one-third the magnitude of Birmingham, whose frequent breaches of the law, and quarrels among themselves, find employment for half-a-dozen magistrates, and four times that number of constables: whilst the business of this was for many years conducted by a single Justice, the late John Wyrley, Esq. If the reader should think I am mistaken; and object, that parish affairs cannot be conducted without a second, let me reply, he conducted that second also."

Elsewhere, speaking of the food riots in 1766, he says: "Amazement seized the town; the people of fortune trembled; John Wyrley, an able magistrate, for the first time frightened in office, with quivering lips and a pale aspect, swore in about eighty constables, to oppose the rising storm, armed each of them with a staff of authority, warm from the turning lathe, and applied to the War office for a military force." These prompt and strong measures restored order in seven hours without loss of blood.

It will be noted that Hutton speaks of him in both passages as John Wyrley. But Hutton painted with a big brush, and was careless of small details. For example, the statement marked [*sic*] in Mr. Green's articles on *The First Chapels in Birmingham* (*Proceedings*, iii., 96). Or, indeed, Wyrley alone may have been the name in common vogue, for a no less important document than the parish register of interments gives the name as Wyreley, and in the list of subscribers to Baskerville's *Milton* in 1758, the name is John Wyrley. It is not difficult to see how Alexander Mather mis-spelt the name Wortly. Living at Wednesbury, six or eight miles away, and probably hearing the name only from uneducated lips, he might very excusably be unfamiliar with the written name. Moreover, the present head of the family, who has with the utmost kindness taken much trouble to supply me with family information, writes: "At the present day the name Wyrley proves a stumbling block to many, and I am not at all sure that I have not myself been addressed as Wortley among the many variations of the word that I have come across."

As to the second part of Mr. Brigden's question, based on Manners's statement that he was a Deist, I regret I have been unable to obtain any light on the subject. The only association with Baskerville that I can trace is his name in the list of subscribers to the printer's *Milton*; but that I hope does not

condemn him, for he is in most orthodox company. Nor is the absence of any memorial tablet in Handsworth Church, where he is buried, conclusive against him; for neither is there one to his kinsman the rector, who died seven months later. The explanation of this absence of memorial is probably that when, a few years ago, the old church was renovated, and partly re-built, many tablets crumbled and were broken in the process, and these may have been among them. It is to be remembered that he was the son of an ecclesiastical dignitary and nephew of the rector of his parish, and we may hope that Nicholas Manners's information was an exaggerated description of a man of more than ordinary strength of mind, whose religious views were in some way broader and in advance of his time. Mr. Joseph Hill, a local antiquary, steeped in Birmingham lore, writes me that he can throw no light on the suggestion that he was a Deist, "only," he adds, "I don't believe it."

We have seen that Mary Wyrley, the sister of his mother, married John Lane, of Bentley. John and Mary Lane had a daughter Jane, whom John Wyrley Birch married. John Lane was grandson of the Colonel Lane who assisted in the famous escape of Charles II. after the battle of Worcester; and what is more interesting to us, he was the Justice who with Persehouse signed the warrant at Walsall against the Methodists, but who when Wesley presented himself before him shortly after, at six o'clock on an October evening, found refuge in bed, and "could not be spoken with." The craven cowardice of this Justice Lane is in striking contrast with the strong and resolute administration of his nephew and son-in-law, John Wyrley Birch.

W. C. SHELDON.

[P.S.—A collection of all the facts known to our contributor, pertaining to the history of early Methodism in Birmingham, is about to be published as a little illustrated booklet, in connection with the opening of the new Central Hall in that city. Copies of this may be obtained from Rev. F. L. Wiseman, B.A.—R.G.]

AN ECCENTRIC BEDFORD EVANGELIST.

In the early forties of the nineteenth century there was no man better known in Bedford and the surrounding villages than Timothy Richard Matthews. His evangelistic zeal caused his name to be a household word in the Bunyan county. To gather his congregations he carried with him a "gospel" trumpet, and many a village green resounded to the blast of this eccentric clergyman's instrument. He was born at Long Sutton, in the Isle of Ely, June 26th, 1795. He was the son of the Rev. Timothy Matthews, M.A., many years rector of Tyd St. Giles, Cambridgeshire, and a Magistrate for the County, who died Oct. 28th, 1821, in the 53rd year of his age. After taking his degree at Cambridge he was ordained by Dr. Tomline, Bishop of Lincoln, and was appointed by him to the curacies of Colmworth and Bolnhurst, in the County of Bedford. Several years afterwards he accepted the chaplaincy of the House of Industry in the county town, but when in 1832 the chapel connected with this place was closed, his Bedford friends desiring to retain his services, made great exertions, and erected a chapel for him, in which for thirteen years he preached with remarkable force. In the villages round Bedford he established little congregations or societies, which met for the purposes of public worship. To these he sent Pastoral Letters, which were regularly read in their public gatherings. A few years ago there was a little community at Ravensden, about three miles from Bedford, which had been first formed by his adherents, and behind the pulpit of their meeting-house Matthews' celebrated trumpet was hung.

Matthews was a man of remarkable power. He exercised a great influence upon the mind of Edward Fitzgerald, the translator of Omar Khayyam. In Fitzgerald's letters occur several references to this evangelist. In 1842, writing to John Allen, he says :—"I am much *entêté* at present about one

Matthews, a preacher at Bedford, who would do very well for Manchester in opposition to Chartists, etc. If you are here on a Friday or a Sunday go and hear him."

To Bernard Barton, in 1844, he writes:—"Oh, this wonderful, wonderful world, and we who stand in the middle of it are in a maze, except poor Matthews of Bedford, who fixes his eyes upon a wooden Cross and has no misgivings whatsoever. When I was at his chapel on Good Friday, he called at the end of his grand sermon on some of the people to say merely this, that they believed Christ had redeemed them; and first one got up and in sobs declared she believed it; and then another, and then another,—I was quite overset:—all poor people! How much richer than all who fill the London churches. Theirs is the kingdom of Heaven."

Writing to the same friend a month or two later he says:—"I heard a man preach at Bedford in a way that shook my soul. He described the crucifixion in a way that put the scene before his people—no fine words and metaphors: but first one nail struck into one hand, and then into another, and one through both feet—the Cross lifted up with God in man's image distended upon it. And the sneers of the priests below—'Look at that fellow there—look at him—he talked of saving others, etc.' And then the sun veiled his face in blood, etc. I certainly have heard oratory now,—of the Lord Chatham kind, only Matthews has more faith in Christ than Pitt in his majority. I was almost as much taken aback, as the poor folks all about me who sobbed."

Fitzgerald's latest reference is dated Bedford, Sep. 8th, 1845. Again it is in a letter to Bernard Barton: "My noble preacher Matthews is dead! He had a long cold, which he promoted in all ways of baptizing,¹ watching late and early, travelling in rain, etc. He got worse; but would send for no doctor. The Lord would raise him up if it were good for him, etc. Last Monday this cold broke out into typhus fever, and on Thursday he died! I had been out to Naseby for three days, and as I returned on Friday at dusk I saw a coffin carrying down the street: I knew whose it must be. I would have given a great deal to save his

1. In my own boyhood I frequently heard of his baptism of adults. One of the oldest members of our Bedford Society writes me that she was herself present one Sunday morning, early, at Cox's Pits, a point in the river Ouse a little above the town. On that occasion she saw an angry husband push back into the river—fortunately without any ill consequence—his wife, whom Matthews had just immersed. [Cf. C. Wesley, *Journal*, 26 Oct., 1739.]—H.J.F.

life ; which might certainly have been saved with common precaution. He died in perfect peace, approving all the principles of his life to be genuine. I am going this afternoon to attend his funeral."

The chapel in which Matthews preached at Bedford, after some years of diversion to secular uses, passed into the hands of the Wesleyans and is now known as Bromham Road Chapel, in the Bedford (St. Paul's) circuit. When I was the resident minister there, an old daguerreotype portrait of Matthews was preserved on the premises. Though in some of his letters he speaks words of condemnation of the churches, and calls upon those to whom he writes to separate from them, he was nevertheless frequently found preaching in Wesleyan Chapels in different parts of the country. Some of his last pulpit utterances were delivered in Wesleyan chapels in the neighbourhood of Fulham, London. Though eccentric, he was a good man and a loyal servant of Jesus Christ.

J. ALFRED SHARP.

PIT PLACE, EPSOM.

[*Journal*, 13 August, 1759.]

On August 13, 1759, after an exhausting week, Wesley took a ride to Croydon, where he saw the Archbishop of Canterbury's palace. He says : " I dined at Mr. B.'s in Epsom, whose house and gardens lie in what was once a chalk-pit. It is the most elegant spot I ever saw with my eyes ; everything, within doors and without, being finished in the most exquisite taste. Surely nothing on earth can be more delightful : O what will the possessor feel, when he cries out,

" Must I then leave thee, Paradise ? Then leave
 These happy shades, and mansions fit for gods ?"

A lady, Mrs. Philip Lybbe Powys, who visited this house in the same year, gives the full name of its owner as Mr. Belchier. She describes it as "very curious,—literally contained within the compass of a chalk pit. Its owner had a very fine seat called Durdans, in Surrey, burnt to the ground; but instead of re-building that, has collected not only the necessaries, but even the luxuries of life into the above small compass—a good house, one room 30 feet by 20 and 15 feet high. In his gardens (all within the pit) is hothouse, greenhouse, orangery, vinery, pinery, a grove, terrace, fish-ponds, fountain with rock-work, and the largest gold and silver fish I ever saw, a hot and cold bath, a pretty shrubbery; in short, one cannot name anything that is not in this wonderful chalk-pit." There are three references to Mr. Belchier in Wesley's *Letters* [xii., 169, 182, 185]. Wesley writes Mr. Blackwell, the banker, from Dublin, March 13, 1747: "I have inquired of several, but cannot yet hear of any such merchant as Mr. John Warr in Dublin. A gentleman informed me this morning that there was one of that name, but he has been dead for many years. I suppose this cannot be the person to whom Mr. Belchier's letter is directed." In 1755 he tells Mr. Blackwell, "I have another favour to beg of you,—to procure Mr. Belchier's leave for me to inclose my proof-sheets to him. Mr. Perronet sends them down to me in franks; then I correct and send them back to him." Two years later, Wesley instructs Mr. Blackwell: "If any letters for me come inclosed to Mr. Belchier, I will be obliged to you if you will direct them to me at Newcastle, where I hope to be in a few days." These extracts show such a close connection between Mr. Blackwell and Mr. Belchier that one might venture to conclude that he was connected with the famous banking house. The *Gentleman's Magazine*, 1772, p. 599, gives among the obituaries, "William Belchier, Esq., formerly a banker and member for Southwark."

Horace Walpole says in his *Letters* (February 23, 1755) that Alderman Belchier had the estate of Durdans in 1747, and for some unknown reason took down the old house, built by the Earl of Berkeley from the materials of Nonsuch Palace, which was taken down in 1670-3. There was an earlier house, which Evelyn visited in 1658, 1662 and 1665. Before the new house was finished, it was accidentally burnt down in 1755. The present "Durdans" was built in 1764, and was purchased by Lord Rosebery in 1874. Pit Place received its name from the chalk pit in which it stood. It is an unpretending house with pleasant

gardens and large gates surmounted by lions. It stands close to St. Martin's Church. It was the scene on November 26, 1779, of the death of Thomas, second Lord Lyttleton, which had been foreshadowed in a dream which he had had three days before at his house in Hill Street, Berkeley Square. The house has a quantity of carved stone work brought about 1670—1680 from Nonsuch Palace, which was not far away. It was probably a farmhouse to which successive owners added largely. *The Homeland Guide to Epsom* gives a picture of the bedroom in which Lord Lyttleton died. It says the central portion of the house "has comparatively low ceilings and walls of prodigious thickness, while the drawing room is extremely lofty, with walls of moderate proportions. Much of the interior woodwork is richly carved, especially in the bedroom in which Lord Lyttleton died, where grotesque masks and fretted panels are inserted around the windows and doors. The alcove behind the curtains, shown in the drawing, was in Lord Lyttleton's time shut off by folding doors, but otherwise the room is practically untouched, although there is unfortunately none of the old furniture left."

[When "on the spot" Wesley heard the account of Lord Lyttleton's remarkable end. (*Arminian Magazine*, 1786, p. 199).

In Manning and Bray's *Surrey* may be found several scattered incidental notices of Mr. Belchier. In vol. iii, p. 407, under "Manor of Camberwell Buckingham," they say: "On 17 September, 1756, this Matthew [Cock, son of Mrs. Cock, a recent owner of the manor] levied a fine, and conveyed his reversion of the estate to *William Belchier*, a Banker in Southwark, and one of the Representatives of that Borough in Parliament in 1747, and again in 1754. Belchier became embarrassed in his circumstances, and having mortgaged this estate to *Mr. Collins*, the latter filed a Bill in Chancery and obtained a decree, under which the estate was sold in 1776. By the Particulars of Sale it appears that on the death of *Mrs. Cock* Mr. *Belchier* took possession of the estate, and for some time occupied part of the Mansion-house, the remainder of it fronting the road in Camberwell, having been untenanted for some years, and being then in ruins." He purchased a messuage and lands called *Says*, [Chertsey Hundred, *ib.* iii, 229]. The Index to *The Grasshopper in Lombard Street* does not show any reference to Mr. Belchier as amongst the friends of Blackwell, or as a partner in Martin's Bank. *Gent. Mag.*, 1772, page 599, gives: "Wm. Belchier, Esq., formerly a banker, and member for Southwark."]

JOHN TELFORD.

“THE FATHER OF THE POOR.”

In the olden days, when men bare their addresses in their “to-names,” the Stepneys of Stepney dwelt generation after generation on their wide lands on the banks of the Thames. In 1547 their riparian estate being required for the construction of docks, they accepted, in exchange, from the reigning Tudor, property of equal value at Aldenham in Hertfordshire, where crumbling monuments still commemorate the virtues of certain of that ilk. One of the Stepneys married a lady of Prendergast in Pembrokehire, and, settling in Wales, became the founder of the Welsh family, sheriff of the county of his adoption and its representative in Parliament. His son was the first baronet, and from him descended George Stepney, ambassador and poet, honoured with a place in Johnson’s *Lives of the Poets*, and a memorial in Westminster Abbey. Sir Thomas, the fifth baronet, maternal grandson of Van Dyck, the painter, married Margaret Vaughan, and thus became owner of Llanely estate, and a near kinsman of the Vaughans of Golden Grove. The Sir Thomas Stepney known to Wesley was the seventh baronet, and succeeded to the family mansions and possessions at the early age of 23. His residence, Llanely House, built in 1714, has been attributed to Inigo Jones; but this is disputed. It is said to have contained two or three fine rooms. Wesley, indeed, says thus much in its favour; but now that it has been converted into offices and shops, it gives little impression of stateliness. Tradition has it that Wesley once dined there, and this may be believed without further proof than his knowledge of the hall and its inmates. The first mention he makes of the baronet is on 17 August, 1769: “The behaviour of Sir Thomas’s servants here (four or five of whom belong to the society) has removed all prejudice from him, as well as from most of the town. Indeed, they are a pattern to all of their rank, truly adorning the doctrine of God our Saviour.” At a later date Wesley gives the names of

two of the four servants, "Wilfred Colley, his butler, the father of the society,"—who by his master's permission began Methodist services in the kitchen of the hall,—and John Deer, whose house in the main street is known to this day. Whether the vicar, the Rev. Theophilus Davies, was included in "most of the town" whose prejudice was removed by these good and faithful servants, we cannot tell; but he admitted Wesley into his pulpit on 26 August, 1771. Three years afterwards the *Journals* contain the entry: "The next morning I went on to Llanelly; but what a change was there! Sir Thomas Stepney, the father of the poor, was dead: cut down in the strength of his years."

Though the baronet came to his property at the perilous age of 23, he soon proved himself an admirable landlord. The records say that he applied himself to the improvement of his estate, and before his death, which occurred twenty-four years afterwards, he largely developed the mineral wealth that lay beneath his land, encouraged the coal trade, and the transport of the mineral by water. He also made improvements in the fisheries of his neighbourhood, and had a new sort of vessel constructed, called by his correspondents "busses," which were used in conveying the product of the fishery. Sir Thomas's energy seems to have been contagious, and led to other efforts in coal winning. Wesley's idea of a "father of the poor," therefore, is one who finds them abundant employment and good wages. Sir Thomas was one of the foremost makers of South Wales, having the prophetic eye for its magnificent possibilities.

In the parish register of baptisms is the entry: "1725. Thomas, firstborn S. of John Stepney, Jan. 17." In the register of burials are the words: "1772. Sir Thomas Stepney, Bart. 48." "The father of the poor" died in London; but his remains were brought to Llanelly, by road, and now rest with those of his kindred. The fine old church, which Wesley admired, contains a monument in honour of the grandfather and sire of this baronet, and beneath the inscriptions describing their virtues it is written: "This monument was erected by his son Sir Thomas Stepney, A.D. 1751, whom Providence has blessed with a promising issue. Non deficit alter." In the Town Hall are portraits of several of the Stepneys, some of whom attained to high distinction in the service of the state.

R. BUTTERWORTH.

UNPUBLISHED LETTERS.—III.

JOHN WESLEY TO MISS SARAH WESLEY.

Bristol, Sept. 17, 1790.

My dear Sally,

Will it not be best for you to spend a little time at Margate, as soon as possible? I hope to be in town, on Saturday, Oct. 3, and before the end of October you should be at the City Road; if not carry you to Twickenham. I believe Sea-bathing will brace your nerves: but I pray [.] Sea-water. If you look into the Primitive Physic [.] Diet-drink therein prescribed (for Scorbutic Sores; tho your Disorder is not come so far) I expect it would thoroughly purify your blood, in a Month's time.

I shall be right glad to see Mr. Galloway. A few such Acquaintance as Him and Miss Galloway I wish you to have. I wish you was likewise acquainted with that lovely Woman, Mrs. Wolff; "The perfect Pattern of true Womanhood." Peace be with all your Spirits!

My Dear Sally, Adieu!

J. WESLEY.

[Mr. C. A. Federer, who communicates this, says: "It is written on a single sheet, small quarto, a portion of the right edge being torn off where it had been sealed with a wafer, thus obliterating the last words of each of two lines of writing. It is directed:

To Miss Wesley

In Chesterfield Street

Marybone

London.

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and is stamped with the post-mark [S E 20 90] which evidently stands for the date of its delivery, 20th September, 1790. This, with some other letters, is in the possession of some ladies in the neighbourhood of Bradford, who are direct descendants of one of Wesley's assistants." Mrs. Wolff is the wife of his friend and executor, Mr. George Wolff, of Balham, from whose house she tenderly carried Wesley in a coach to his home in City Road, to die. Mr. Wolff's house on Balham High Road has recently been removed—unhappily without record of any kind—to make room for an extension of Messrs. Holdron's business premises. The recipe is No. 606 of the *Primitive Physic* (ed. 1791). Its essentials are Guaiacum and Senna.]

NOTE.—Rev. R. Butterworth, to whom our *Proceedings* owed the letter of Mr. Jones of Fonmon in our last Part, writes that he did not intend to send it as "unpublished." He says: "Mr. Jones' letter has appeared in print; but in so obscure a quarter—a long defunct, Bridgend-printed serial, preserved in the Cardiff Free Library—that the present Squire of Fonmon, a great antiquarian, told me he had never heard of the letter, and that if it existed, I should have great difficulty in finding it. It is not in the Fonmon collection." He adds: "the official records at Cardiff show that the state of things at Bridgend continued the year after he wrote to the authorities. Probably his proposal was not taken up."

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

Feb. 27, 1748. *A Word to a Methodist.* See Green's *Bibliography*, No. 109.

Feb. 30, 1748. *Epigram.* This reads :
There are, if rightly I methink,
Five reasons why a man should drink :
Good wine ; a friend ; or being dry ;
Or, lest we should be by-and-by ;
Or, any other reason why.

It is attributed to Dr. Aldrich, Dean of Christ Church.

April 23, 1748. WARE, SIR JAMES. (1594-1666) *De Hibernia et Antiquitatibus ejus Disquisitiones.* 1654. London. Afterwards published as *The Antiquities and History of Ireland.* London. 1705. folio. Dr. Todd's copy, interleaved, and annotated, was bought for the Dublin University Library for £450. N. & Q., Dec. 4, 1869.

Sir R. Colt Hoare says that Ware's work is by far the most esteemed book we have on Ireland.

April 25, 1748, ii, 91 ; July 5, 1773, iii, 474. ST. PATRICK. In Wesley's time there were several histories of this saint, both as separate biographies and as parts of other records. Probably the most important were : 1. By JOCELYN : this was reproduced by the Bollandists, and is still in print. 2. *Annals of the Four Masters* (begun 1632-1636) ; a history of Ireland down to 1608. 3. *Triadis Thaumaturgæ* : lives of Patrick, Bridget, and Columba : published at Louvain, by Colgan, in 1647. 4. *The Tripartite Life*, by St. Evin (6th cent.) and reproduced in the Rolls Series (1887), edited by Whitley Stokes. See Mosheim (ed. Murdoch and Reid), p. 175 ; Hone's *Every day book* (March 17).

June 13, 1748. PEPUSCH, DR. JOHANN CHRISTOPHER. (1667-1752.) *A Short Treatise on Harmony.* 1731.

Aug. 16, 1748. HODGES, DR. NATHANIEL. *Loimologia : sive Pestis nuperæ apud populum Londinensem grassantis Narratio historica*. 1672. 8vo. The same was translated into English by Dr. John Quincy, and published in 1720. 3rd edition. 1721. See Bliss' Wood's *Ath. Ox.*, iv. 149; *Genl. Mag.*; Rees' *Cyclop.*

Jan. 28, 1749. DAILLE, JOHN. (1594-1670.) Was in charge of the Protestant Church at Saumur, but in 1626 went to Paris and there remained. His treatise was first written in French; then translated into Latin (Geneva, 1686); then into English, as *A Treatise concerning the right use of the Fathers in the decision of the Controversies that are at this day in Religion*. By Rev. Thomas Smith, Fellow of Christ Church, Cambridge. 1651. Imp. 4to., pp. 358. And again in 1675. Another issue in 1838. It was re-edited and amended by the Rev. G. Jekyll, LL.B., London, 1841, in 12mo.; and again in 1843, in 8vo. See Hunt's *Religious Thought in England*, ii. 443, iii. 278; Abbey and Overton's *Engl. Ch.*, i. 165; Mosheim (ed. Murdoch and Reid), p. 817.

"He acquired great reputation as a theological writer by his first work *De usu Patrum*, 1631) which greatly tended to weaken the respect which all the religious parties had hitherto professed for antiquity."—*History of Christian Church*: (Griffin), iii, 328.

Jan. 2, 1749, ii, 123, also i, 371. MIDDLETON, DR. CONYERS. *A Free Enquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church, from the earliest ages, through several successive centuries. By which it is shown that we have no sufficient reason to believe, upon the authority of the Primitive Fathers, that any such powers were continued to the Church after the days of the Apostles*. 2nd edition. London. 1747. Another, London. 1749. 4to. There is an account of Middleton in Nichols' *Literary Anecdotes*, v, 405, 600. There were answers to the work by Church, and by William Dodwell, and these brought out Middleton's *Vindication*. London. 1751. See Green's *Bibliography*, No. 121; *Byrom's Poems* (Cheth. Society) ii, 203; Nichols' *Illustrations*, ii, 162, 176; Hunt's *Religious Thought in England* (London. 1873) iii, 69 note.

Mar. 3, 1749. ARNDT, JOHN. (1555-1611). A celebrated Protestant divine of Germany. His most celebrated work is his *Treatise of True Christianity*, written in High Dutch, in four books. The whole was translated into English by A. W. Boehm, Minister at the German Chapel at St. James, London, and published in London in 1712 in 8vo. Reprinted in 1720. 2 vols. 8vo. See Green's *Bibliography*, No. 125; Abbey and Overton's *English Church*, i, 245; *W. M. Mag.*, 1827, p. 310; 1842, p. 47; 1848, p. 47.

Mar. 31, 1749; Oct. 6, 1750. CAVE, DR. WILLIAM. (1637-1713). Canon of Windsor. *Primitive Christianity, or the Religion of the Ancient Christians*. First published in 1672, in three parts. It was reprinted in 1673, 1675, 1682, and 1702. There was a seventh edition in 1714, in 8vo. It forms Nos. 12 and 13 in the series, *Sacred Classics*, published by Virtue, edited by Cattermole and Stebbing. See Green's *Bibliography*, p. 85.

July 19, 1749. LUTHER, MARTIN, LIFE OF. Biographies of Luther were numerous in Wesley's time. A list is given in Mosheim's *History* (ed. Murdoch and Reid), note, p. 565.

July 27, 1749. LAW, WILLIAM. (1686-1761). *The Spirit of Prayer: or the Soul rising out of the Vanity of Time into the riches of Eternity*. 1749. *Works*. 9 vols. 8vo. 1762. Each tract published separately. Re-print by Moreton. 9 vols. 1893 *et seq.* See Green's *Bibliography*, Nos. 217, 252; Byrom's *Poems* (Cheth. Society) ii, 139, 378, 462, 473, 520; Overton's *Life of Law*.

Dec. 9, 1749. DAVID BRAINERD. (1718-1747). A missionary to the North American Indians. In 1765, there was published at Edinburgh, 8vo. 1765, *An account of [his] life, chiefly from his own Diary, by Jonathan Edwards: to which is annexed I. Mr. Brainerd's Journal while among the Indians. II. Mr. Pemberton's sermon at his ordination*. Mr. Edwards had omitted the Journals already printed, which had been published in two parts: the first from June 19 to Nov. 4, 1745, entitled *Mirabilia Dei inter Indicos*: the second from Nov. 24 to June 19, 1746, under the title *Divine Grace Displayed*. A new edition of his Memoirs was published in 1822, by S. E. Dwight, including his Journal. Mr. Dwight has incorporated those journals in a regular chronological series with the rest of the Diary as given by Edwards. See Green's *Bibliography*, No. 253.

Jan. 11, 1750. MONTGERON, LOUIS BASILE CARRÉ DE. *La vérité des miracles opérés par l'intercession de M. de Paris démontrée contre M. l'Archevêque de Sens*. Paris. 1737. 4to. 2nd edition. Cologne. 1745. 3 vols. 4to. There was a reply to, or criticism of, this by Desvœux. See Douglas, John, Bishop of Salisbury, *The Criterion*. London. 1757; Leland's *Deistical Writers* (Tegg's edition). London. 1837. p. 258; Hume's *Essay on Miracles* (edition 1804), p. 131, 480; Owen's *Footfalls on the boundary of another world*. London. 1859. p. 54; Chambers' *Book of Days*, i, 570.

Mar. 1, 1750. BATE, GEORGE, M.D. *Elenchus motuum nuperorum in Anglia (pars prima) simul ac juris regii et parla-*

mentarii brevis enarratio. Paris. 1649. 8vo. Other editions: 1658, 1661, 1676, with a second part to the Battle of Worcester. It afterwards appeared as, *Account of the Rise and Progress of the Troubles in England*, translated by A. Lovell. London. 1685. 3 parts in one volume.

Bishop Warburton says it is a "work worth reading." "In the second part Bate was assisted by some papers lent to him by Clarendon" (Collier).

Ap. 5, 1750. GERARD, OR GERHARD, JOHN. (1582(?) - 1637). *Meditationes Sacrae*. Translated into English by R. Winterton, as *Fifty sacred Meditations*. Cambridge. 1631. 8vo. Also into blank verse by W. P. Clark, M.D., of Oxford. London. 1803.

Gerard was "one of the most considerable divines of the Lutheran communion, and was Divinity Professor at Jena." (Collier).

Aug. 15, 1750. JONES, JOHN. *Full and candid disquisitions relating to the Church of England, and the means of advancing Religion therein, addressed to the governing powers in Church and State, and Convocation*. London. 1749. 2nd. edition, improved. London. 1750. 8vo. This work produced considerable controversy. The author was a native, so it is thought, of Carmarthen; took his B.A. at Oxford about 1721; was vicar of Alconbury, Co. Hants., and was Editor, so called, of this work. In 1759 he was curate to Dr. Young, author of *Night Thoughts*; was thereafter his friend, and executor of his will. The book occasioned pamphlets in opposition, as well as some in support. The design is to point out such things in our ecclesiastical establishment as needed to be reviewed and amended. In 1765 he published some other pamphlets, and died soon after, but the exact date of his death is not known. Several papers written by him are in the *Gentleman's Magazine*, vol. 53; see also Nichols' *Literary Anecdotes*, vol. 1, p. 585; *Notes and Queries*, 1860, p. 448; *Gentleman's Magazine*, vol. 81. i. 510; Abbey and Overton's *English Church*, i, 434.

Aug. 15, 1750. LACY, JOHN. *The general delusion of Christians, touching the way of God's revealing himself, to, and by, the prophets, evinced from Scripture and primitive antiquity. And many principles of Scoffers, Atheists, Sadducees, and wild Enthusiasts, refuted. The whole adapted, as much as possible, to the meanest capacity*. In four parts. London. 1713. 8vo. He joined the 'French prophets' who appeared in London in the early part of the eighteenth century. See *Journal*, Jan. 28, 1739, etc. He published, *Warnings of the Eternal Spirit by the mouth of his servant John, surnamed Lacy*. sm. 8vo. London. 1707; also *A relation of the dealings of God to his unworthy servant*. London. 1708. sm. 8vo. See Abbey and Overton's *Engl. Ch.*, i, 566;

Dict. Nat. Biography ; Moore's *Wesley*, ii, 151.

Sep. 15, 1750. Z——, COUNT. *Narrative of Count Z——'s Life, written by himself.* There does not appear to be extant any autobiography of Zinzendorf. The reference here is probably to the Appendices to the work PERI HEAUTOU (Sketches of himself, or Natural Reflections.) This was published some time later than September, 1749, from the Count's own press at Chelsea. In the Appendices, Zinzendorf has an article which he had drawn up in 1742, entitled *History of a small village of the Lord and its daughters.* (Herrnhut.) In this History (ch. iii) he gives some sketches of the leading men of Herrnhut, and finishes on p. 21 of the Appendices with a short sketch of himself. [See more fully, *Proceedings*, iii, 7, N. & Q., 202.]

Sep. 29, 1750. KENNETT, DR. BASIL. (1674-1714.) *Romæ Antiquæ Notitia*; or *The Antiquities of Rome.* In 2 parts. London. 1696. 8vo. Frequently reprinted.

Oct. 3, 1750. POTTER, JOHN, ARCHBISHOP OF CANTERBURY. (1674-1747.) *Archæologia Græca*; or *The Antiquities of Greece.* Oxford. 1697-99. 2 vols. 8vo. Frequently reprinted, in England and America. An edition with notes and indices by Dr. James Boyd, was published at Edinburgh in 1842, and again in 1850.

Oct. 4, 1750. LEWIS, THOMAS. (1689-1749.) *Origines Hebrææ: the Antiquities of the Hebrew Republick.* London. 1724. 4 vols. 8vo. Reprinted at Dublin in 1725, and by the Clarendon Press in 1834, in 3 vols. 8vo.

Oct. 15, 1750. HOLMES. *Latin Grammar.* See Green's *Bibliography*, No. 112. This writer has not yet been identified. There was a Greek Grammar published in 1735, 8vo., and again in 1737, 4to., by John Holmes (Allibone).

Nov. 17, 1750. DOVE, JOHN. *A Creed founded on Truth and Common Sense: with some strictures on the origin of our ideas, the primary design of the Decalogue, the light, law and religion of nature, natural conscience, and the moral sense.* London. 1750. 8vo. Dove was called "the Hebrew tailor," being a tailor by trade, and possessing a knowledge of the Hebrew language. He wrote several pieces.

Nov. 22, 1750. STEPHENS, WILLIAM. President of the County of Savannah, 1741, and of the whole colony of Georgia in 1743, wrote a *Journal of the Proceedings in Georgia, beginning Oct. 20, 1737: to which is added a State of the Province, &c.* London. 1742. 3 vols. 8vo. [See *Proceedings*, iii, 4, p. 118; *Tyerman's Wesley*, i, 162; *Whitefield*, i, 351.]

Dec. 17, 1750. FOXE. *Acts and Monuments* ("The Book of Martyrs"). See Green's *Bibliography*, No. 131.

Sep. 2, 1751, iii. 340. GLANVILL, JOSEPH, M.A. (1636-1680.) Chaplain in ordinary to Charles II. *Sadducismus Triumphatus: or full and plain evidence concerning Witches and Apparitions, proving partly by Holy Scripture, partly by a choice collection of modern relations, the real existence of Apparitions, Spirits and Witches.* First published in 1666. Reprinted with additions in 1681, 1682, 1688, and 1689. There is a 4th edition, with additions: "The Advantages whereof the Reader may understand out of Dr. H. More's account prefixed thereto . . . with some account of Mr. Glanvil's Life and Writings." London. 1726. 8vo. This is a reprint of a former work entitled *A Blow at Modern Sadducism*; itself the fourth edition (1668) of *Philosophical considerations touching Witches and Witchcraft.* 1666.

App. to ed. of 1688, gives: "The enlarged Narrative of the Dæmon of Tedworth; or of the disturbances at Mr. Mompesson's House caused by Witchcraft, and the Villany of the Drummer." (*Journal*, iii, 325.)

Sep. 20, 1751. ERSKINE, RALPH. (1685-1752.) *Law-Death, Gospel-Life: or the Death of Legal Righteousness, the Life of Gospel Holiness* (Gal. ii, 19). Five Sermons. Erskine published many sermons between 1738 and 1752, and his collected works have been frequently reprinted. The above is found in vol. ii. of the edition of 1795, in 10 vols. For Wesley's relations with Erskine, see Green's *Bibliography*, p. 134.

Aug. 25, 1751, ii, 230; Nov. 19, 1751, 237. LAVINGTON, DR. GEORGE. Bishop of Exeter. (1683-1762.) *The Enthusiasm of Methodists and Papists compared.* In three parts. London. 1749. There was a second edition in the same year, reprinted in 1751 and again in 1754 in 2 vols. A new edition, with notes, was published in 1820, by the Rev. Richard Polwhele. See Green's *Bibliography*, p. 67, 76; Tyerman, ii, 149; I. Taylor's *Wesley and Methodism*, p. 64.

Sep. 17, 1752. VILLETTE, C. L. DE. *Essai sur la félicité de la vie à venir, en dialogues.* Dublin. 1748. 8vo. pp. 440. It was afterwards translated into English and published at Bath in 1793, in 8vo.

Oct. 13, 1752. PASCAL, BLAISE. (1623-1662.) *Pensées sur la religion et sur quelques autres sujets.* First appeared in 1669, in a small duodecimo volume, and continued to be reprinted with little alteration for a century. In 1779, and again in 1799, appeared an elaborate edition of Pascal's complete *Works*, published in Paris in 5 vols., but even in this no attempt was

made to restore the text of the *Pensées* to their original form. In 1844 M. Faugère for the first time edited a complete and authentic text, and other editions have since appeared. English editions are numerous. See Green's *Bibliography*, p. 84.

Wesley's remark seems to refer to Voltaire's saying that "The best comedies of Molière have not more wit than the first Provincial Letters." As to the satire contained in the Letters, it is said that when, in the middle of the seventeenth century, that wonderful Society, the Jesuits, had reached its point of culmination, the *Lettres Provinciales*, that great model of satire and eloquence, held them up to the contempt and detestation of mankind, and made their name a byword.

Feb. 17, 1753. FRANKLIN, BENJAMIN. (1706-1790). *Experiments and Observations on Electricity, made at Philadelphia, and communicated in several letters to Mr. P. Collinson, of London*. First published in London in 1751. 3 parts. 4to. Afterwards frequently reprinted and translated into several languages.

Feb. 28, 1753. PRINCE, THOMAS, the younger. (1722-1748). Edited the earliest American periodical, *The Christian History*: containing accounts of the Revival and Propagation of Religion in Great Britain and America in 1743. Boston. 1744-5. 2 vols. 8vo. Published weekly.

May 22, 1753, ii, 278. RIMIUS, HENRY. *A candid narrative of the rise and progress of the Herrnhuters, commonly called Moravians, or Unitas Fratrum*. London. 1753. 8vo. There was a second edition in the same year, in which the Latin appendix is rendered into English. Another publication, called a *Supplement*, appeared in 1755. See *Gentleman's Magazine*. 1753. p. 236; Tyerman's *Wesley*, ii, 156; Tyerman's *Whitefield*, ii, 301.

June 8, 1753, ii, 281; iii, 417. STINSTRA. Minister at Harlingen, in Holland. *A Pastoral letter against Fanaticism: addressed to the Memnonists of Friesland: translated from the original Dutch by Henry Rimius*. London. 1753. 8vo. See Abbey and Overton's *English Church*, i, 593.

"Hutton . . . in Geneva [in 1757] . . . discovered that the preface to Stinstra's work on Fanaticism was written by one Boissier, a native of Vivarez, who published the book when holding an office in Holland, after he had left the family of Professor Lullin, in which he was once private tutor. He was then dead, and, as Hutton says, 'had already gotten his reply.'"—D. Benham, *Memoirs of James Hutton*, p. 343.

June 11, 1753. WHITEFIELD, GEORGE. *An Expostulatory Letter to Zinzendorf, etc.* See Tyerman's *Whitefield*, ii, 301.

Sept. 14, 1753. RAMSAY, ANDREW MICHAEL, LL.D. (1686-1743). Knight of the order of St. Lazarus (France) *Philosophical Principles of Natural and Revealed Religion explained and unfolded in a Geometrical Order*. Glasgow. 1748. 2 vols.

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4to. The author maintains the doctrine of pre-existence, and of universal restoration.

NOV. 3, 1753. FREY, ANDREW. *A true and authentic Account of Andrew Frey: containing the occasion of his coming among the Herrnhuters or Moravians: his observations on their Conferences, Casting Lots, Marriages, Festivals, Merriments, Celebrations of Birthdays, impious Doctrines, and Fantastical Practices, Abuse of Charitable Contributions, linen Images, ostentatious Profuseness, and Rancour against any who in the least differ from them; and the Reasons for which he left them: together with the Motives for publishing this account. Faithfully transcribed from the German.* London. 1753. 8vo. See Tyerman's *Oxf. Meth.*, p. 136; *Whitefield*, ii, 308.

Feb. 27, 1754, ii, 197; May 13 and 15, 1746. HEVLIN, DR. JOHN. See under May 19, 1738.

F. M. JACKSON.

NOTES AND QUERIES.

218. ACKNOWLEDGMENT is gratefully made for communications received from several correspondents, in reply to private enquiries, on the following amongst other matters bearing upon John Wesley's *Journals* :

(1.) Some proper names :

(a) CUTHBURTON (iv, 151), CUTHBEDSON (iv, 179), CUTHERSTON (iv, 279). Mr. Cory Monkhouse, of Liverpool, was kind enough to have enquiry made in Barnard Castle, which made quite certain, what beforehand was probable, that these are all surprising variants of "Cotherstone." The third form may be Wesley's own phonetic representation of the pronunciation he heard, but the others must be early errors of printers or of copyists of his MS. Journal.

Only thus can be accounted for the name

(b) ANHAM (iv, 279, and *Index*). — No Atlas or Gazetteer or Geographical Index usually available gives this name. It is not very safe apart from local knowledge to assert that a name is unknown or an error. A natural conjecture was "Durham," and this was submitted to Mr. R. J. Phalp, of Haswell, who has good local knowledge. He replied: "I cannot find any trace of a village named Anham. The probable place for him to break his journey [from Newcastle] to Hartlepool would be Durham, which is about midway. Roughly it is about 18 miles from Durham to Hartlepool. With a good ordinary horse he would do the journey in about three hours. At the time Wesley was travelling there would be nothing but very small agricultural villages between Durham and Hartlepool. The larger colliery villages are all of more recent date." This passage of the *Journals* may be taken as recording a visit to Durham on 7th June, 1784.

(c) HATHENHAM (iii, 476) is apparently as non-existent as "Anham," and every local condition is satisfied if this be taken as an early misreading of "Rotherham," the Hatfield which follows being Hatfield or Hatfield Woodhouse, between Doncaster and Thorne.

(d) SCOLETON (iv, 498). Diss is located as "a town near Scoleton." Scoleton is plainly in some way the better known place. In point of fact, Diss lies off the main road to Norwich, the posting station being the once famous Scole Inn. Every traveller knew Scole Inn; not everyone visited or knew Diss. The Rev. A. S. Williams, of Diss, writes: "I cannot find that 'Scoleton' was in general use, though an old gentleman of Diss says it was probably [? possibly] used locally in Wesley's day. Scole Inn is a large brick building, adorned with imagery and carved work, in many places as large as life, and was built in 1655. There was a round bed, like the great bed at Ware, large enough to hold 30 or 40 soldiers. But this was destroyed, together with the costly sign of the Inn, about a hundred years ago." No printed record of the name as "Scoleton," other than that in the *Journal*, has been so far forthcoming, and with some probability "Scoleton" may be taken as an early misreading of "Scole Inn."

(e) HAISLE (iv, 487; not in *Index*).—The locality and the movements of Wesley make it certain that this represents "Haltwhistle." Enquiry was made of the Rev. W. H. Farnell, our resident minister, whether "Haisle" were known to him as a colloquial, popular pronunciation of the longer name. He can hardly say, he replies, that he has heard it, but he reports "Haltisle" and "Hodissel" as in use. (On the morning of the day he wrote, he had heard "Caril" for "Carlisle.") Ancient spellings of the name, ranging from 1178 to 1717, are amusingly variant. Mr. Farnell continues his comment on Wesley's notice: "The 'clear river' is no doubt the South Tyne. The 'fruitful mountain' is just outside H. on what is now called the Melknidge Road. Both 'the road' and the modern railway between Carlisle and Newcastle are next the river, and though part of the 'fruitful mountain' has been cut through, it is still shaded with trees to the highest point. (The *Roman* road was not Wesley's road; it lies a mile or two to the North). Looking away E. and S.E. Wesley would have a beautiful view of the mountains from Plennellor to Willymantswyke Castle, the birthplace of Ridley, the martyr. I am told by the oldest people that the hills and fells south of the Tyne were once dotted with small farmsteads: 'improved,' as Wesley says. Parts of the old dykes are still left, to testify to the 'improvement' which he records."

(f) BINLINGTON (iv, 293). Is any such name known? Or is it merely "Huntingdon?" CLOWRUST, for Llanrwst; FREATFORD, for Freshford; have been pointed out in *Proceedings*, iii, 6, 159-60; as also has WENAUDALE, by all appearances for Wensleydale (iv, 19). CHELTON (iv, 288) is not yet discovered. Charles Wesley, travelling perhaps the same road, but in the opposite direction, takes Chilcompton on his way from Coleford to Bristol (*Journal*, 4 and 5 April, 1745). Enquiry has been made from the clergyman of Chilcompton, and from some others familiar with the neighbourhood, whether "Chelton" were a popular contraction of the fuller name; but all reply that the name is not known to them. Possibly one of the several Charltons thereabouts is intended. There are Chiltons in the county, but quite out of Wesley's way.

(2.) "A FEW MEN OF SUBSTANCE" at Thornbury, (iv., 471). The Rev. A. H. Jackson, of Thornbury, and Mrs. Councill of Bristol, whose husband belonged to one of the earliest Methodist families in the town, contribute the following elucidatory information as to these builders of "a neat and commodious preaching-house" there (*Journal*, 10 Sep., 1789). (The "house" still stands, or at any rate its main portion, and with some additions at the back forms the Public Hall of the place: "Cossham Hall," so named after Handel Cossham, M.P., and temperance advocate: "Pump-handle Cossham.") Mr. Jackson writes: "The principal man of substance . . . was Obed Thurston, born 1750, died 1798. His father John Thurston, born 1712, died 1788, would be associated with him, as was also Ralph Grove, a surgeon. The Thurstons' pedigree goes back to 1399. . . . Wesley generally stayed at the old house at Kington, two miles away, then occupied by Obed Thurston, though it is certain that on one or two occasions he slept at the house of Ralph Grove in Castle Street, now the Castle Hotel." Mrs. Councill supplements this: "The chapel was built by some wealthy landowners and cheese factors. Messrs. Gwyn and Thurston, I know, were two who with others split from the church. Because it began with the rich, Wesley said it never would succeed. This my husband had from his father. The pulpit Mr. Wesley preached from was bought by the Baptist minister, and ornaments (1903) his garden." In a second letter Mr. Jackson says: "The Grove family are still resident in the

neighbourhood. . . . As regards Ralph Grove Mr. Thurston is positive that Wesley stayed at his house,—I have seen the room where he slept,—and the probability is very strong that [John Thurston] helped Obed Thurston and Mr. Gwyn to build the chapel, though he may not actually have ‘split from the church.’ The Thurstons were gentleman farmers and the Gwyns landowners. They may have been cheesefactors in the sense that all such farmers make and sell their cheese. The late Mr. Councill was in the trade, and his information would be trustworthy. P.S.—I have just ascertained that the Gwyns *were* cheesefactors.”

(3.) “MR. K., A YOUNG ATTORNEY,” of St. Ives, Cornwall (ii, 343, and letter to Blackwell, xii, 168-9). This remarkable case of deep conviction of sin, if not indeed of such “demoniac possession” as meets us up and down in the *Journals*, receives most interesting supplement from Mr. J. Hobson Matthews’ *History of the Parishes of St. Ives, Lelant, Towednack and Zennor* (Elliot Stock, 1892), a piece of thorough antiquarian work which also gives much other valuable illustration to the Methodist history of St. Ives and its neighbourhood. Every visitor to St. Ives knows Knill’s pyramid-shaped monument behind the Tregenna Castle Hotel, and finds in the local guide books amusing descriptions of the periodical “dancing” around the monument prescribed by the eccentric old lawyer. In Mr. Hobson Matthews’ book therefore a Methodist inquirer is at once arrested by the notices of Knill at p. 487. John Knill (born 1733, died 1811) “was articled to Robert Kitchen of Penzance, solicitor, and afterwards served with a solicitor in London. He then became agent for the Earl of Buckinghamshire at St. Ives,” and for many years was a prominent figure in the public life of the little town. At Wesley’s date, 7 Sep., 1755, Knill would be a young attorney of twenty-two. Mr. Matthews does not in his book connect him with the reference in the *Journals*, but in a private letter he says: “I have no doubt Knill was the ‘young attorney’ referred to . . . but I do not know how he was related to the mayor. Edward Stephens [the mayor in 1754-5] was of the Tregenna Castle stock.” Wesley tells Blackwell that Knill was in some way the nephew of the mayor. “Those Stephens were mostly Independents, (then called Presbyterians) though beginning to conform to the Established Church towards the end of the eighteenth century.” Wesley’s

incident is altogether a strange passage in the early life of so prominent a figure in the local history as was Knill of the monument. Mr. Hobson Matthews' letter adds to the material of which his book is so full several most interesting particulars relating to the beginnings of Methodism in St. Ives.

(4.) FRANCIS SCOTT, of Wakefield. (*Journals*, 25 Nov., 1743: 20 Aug., 1748; cf. 12 April, 1752; *Proceedings*, iv, 1, 16). Inquiry was recently made in one of our MS. Journals for information which might fill up our knowledge of this pioneer of Methodism in Wakefield. In a later number C. H. C[rookshank] replies: "See *Methodist Magazine*, 1838, pp. 555-6, in sketch of Mrs. Taylor, a daughter of Scott; *Orphan House of Wesley*, p. 58; *Methodism in York*, p. 49; *Journal*, 3 Nov., 1745, letter of Mrs. Bate."

219. GWENNAP PIT.—The following cutting from a local newspaper published in connection with the U.M.F.C. Assembly at Redruth some years ago is perhaps worth more permanent record:—

The following account of the alteration of Gwennap Pit, from records left by the late Mr. Richard Michell, grandfather of the late Mr. F. W. Michell, of Redruth, recently deceased, and Mr. R. H. Michell, Gwelzalmear, will be read with interest: "On November 19th, 1806, Captain John Martin, Captain John Dennis, Captain W. Davey, Captain T. Trestrail and Richard Michell, engineer, met at Busveal, and agreed to repair the pit, or rather reconstruct the amphitheatre, in respect to and in memory of Mr. Wesley. We had liberty of the lord stewards, Mr. William Jenkin and Mr. John Messer, to do as we thought proper by this spot of land, where the old pit stood, for the purpose of a place for the Methodists to preach in. Men were soon at work, the shafts were filled in, and the road turned to the north of it. It was finished and had preaching in it on Whit-Monday, the 18th of June, 1807. The pit is 114 feet in diameter, 360 feet in circumference, and contains 10,200 square feet, is 16 feet in diameter at the bottom by 20 feet deep. The sides are 9 feet high. The total costs were £71 14s. 4d., the greatest part of which was raised by subscription, and the remainder by collection. The principal subscribers were Messrs. John Williams, Scorrier; John Messer, Mr. W. Roberts, Captains W. Davey, T. Trestrail, J. Dennis, John Martin, and Richard Michell, engineer.

At the first preaching £14 odd was collected, Redruth Methodist Society gave £6, and Tuckingmill Society £5 18s. The first-named five persons made the plan and directed the work, and the helpers were the neighbouring miners. The walls at the entrance gates were 20 feet long and 6 feet high."

220. NOTE ON JACKSON'S BIBLIOGRAPHY: *W. H. S. Proceedings*, iv, 1, 19.—It is incorrect to include Michael Servetus in any list of "books mentioned" by Mr. Wesley. The "book mentioned" in *Journal*, 9 July, 1741, is Calvin's *Defensio Orthodoxæ Fidei*, 1554. As the writer of the article in *Encyclopædia Britannica*, 9th edition, to which reference is made, I may perhaps be allowed to say that the late Dr. Willis' statement that "the *Christianismi Restitutio* of Servetus is one of the rarest books in the world" was made to promote his projected reprint, which failed because his prospectus swarmed with *errata*. The original edition, 1553, is rare, there being only three known copies; but many books are still rarer. The reprint, 1790, is not particularly rare. I know of two copies in Manchester besides my own, and of several in London. There is also a German translation, 1892-5, which has run to two editions. The real birthdate of Servetus is not 1509 but 1511.—*A.G.*
221. THE USE OF THE CONFERENCE SEAL (*Proceedings*, iv, 2, 25).—The Rev. Richard Roberts says: "During . . . my presidency I used the Conference Seal several times in connection with official documents, and especially when I had to sign deeds for the transference or sale of Chapel or Trust property, whether at Home or in the Colonies. I remember putting the seal to the sale of a chapel in Australia."
222. WILLIAM LUNELL, OF DUBLIN. (*Journal*, 8 Aug., 1748).—With reference to Mr. Crookshank's Note (*Proceedings*, ii, p. 33) I subjoin . . . an extract taken from an article on *Old Dublin Bankers* by C. MacCarthy Tenison, B.L., in the *Journal of the Institute of Bankers in Ireland*, vol. iv, p. 282. "The bank of LUNELL AND DICKSON was one of the first to succumb to the 'Pretender' run in 1745, but their assets were presumably sufficient to meet their liabilities, as in October of that year an advertisement appeared in the Dublin newspapers bearing the signatures of a great number of the chief city merchants guaranteeing the notes and bills of the recently failed bank of MESSRS. LUNELL AND DICKSON."

- Of the career, otherwise, of their bank I have no information. There was a respectable mercantile family of Lunell in Dublin in the 18th century, to which doubtless the banker belonged. The Dickson of the firm may have been the son of Alderman William Dickson, who was Lord Mayor in 1722. Mr. Lunell was Wesley's host on his first landing in Ireland, 9 Aug., 1747.—*David B. Bradshaw.*
223. Did Dr. Watts ever meet John or Charles Wesley, or had he any acquaintance with either of them?—*R. Thursfield Smith.*
[Watts died, 1748.]
224. LIVES OF WESLEY.—It may not be generally known that Benson prefixed to his edition of Wesley's *Works*, commenced in 1811, a memoir of the Wesley family, extending to 177 pages. I do not find it among any lists of the *Lives* I have hitherto met with. This edition is scarce.—*Mr. Thomas Hayes.*
225. WESLEY'S "JOURNAL."—From Sunday, Sep. 22 to Sunday, Nov. 10, 1776, there is no entry. At the end of the entry under the former date, Mr. Wesley says: "After settling all things at Bristol and Kingswood, and visiting the rest of the Societies in Somersetshire, Wiltshire and Hants, I returned, in October, to London, with Mr. Fletcher." Qy.—Is there a larger break in the printed *Journal* than this?
In my series of Journals of Jno. Valton, one of the early preachers, and all in his own minute handwriting, is the following entry: "Oct. 14, 1776. This day I joined Mr. Wesley at Reading, to go the circuit with him. Oct. 19. This day Mr. Wesley left me. We have had the company of Mr. Fletcher 3 days. I never saw such a saint." Can any member fill up more of the blanks?—*Mr. George Stampe.*
226. WALKER OF TRURO A 'SCOT.' (*Proceedings*, iv, 2, 52).—The following note may answer the question above referred to. Walker was curate of St. Mary's, Truro, under Rev. St. John Eliot. Eliot was succeeded by Rev. Charles Pye, a most eccentric character. One of his favourite sayings was that "his pulpit had stunk of Calvinism ever since the days of Samuel Walker." (Polwhele's *Reminiscences*).—*Mr. P. Jennings.*
227. SAMUEL WESLEY'S CHILDREN'S GRAVE. (*Proceedings*, iv, 2, 54).—The memorial to the four children in the south cloister [of Westminster Abbey] was placed there in 1880. It was one of the many inscriptions cut on existing stones by order of Dean Stanley.—*A.G.*