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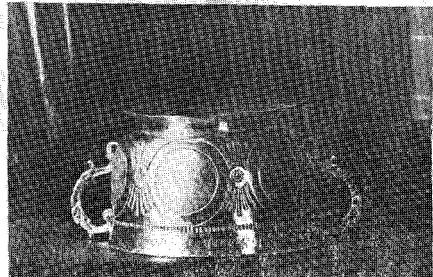
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R<sup>o</sup> JOHN WESLEY, M.A.,  
*Sometime Vicar of*  
WINTERBOURNE  
WHITCHURCH.



*EJECTED 1662.*  
WITH VIEWS OF  
CHURCH & VICARAGE.



1. JOHN WESLEY'S CHURCH, Winterbourne Whitchurch, Dorset.

3. JOHN WESLEY'S VICARAGE.  
All the back portion dates from early in XVI century.

2. JOHN WESLEY'S HALL AND PARLOUR at Winterbourne Whitchurch. [Copyright.]

4. EARLY XVII CENT. SACRAMENTAL CHALICE in use at Winterbourne Whitchurch during John Wesley's Incumbency.

## THE DORSET WESLEYS.

A Pilgrimage to the home of John Wesley, the elder, at  
Winterbourne Whitchurch.

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From the year 1358, when the parish register became an institution in the land, the names of the Westleys, Weslys, and Wesleys appear very frequently in the rural annals of the county of Dorset in general, and those of West Dorset in particular. A good deal of information about them, both correct and incorrect, will be found in John Dove's "Biographical History of the Wesley Family, more particularly its earlier branches" (London, 1840), and William Beal's "Biographical Notices of the Rev. Bartholomew Westley, Rector of Charmouth and Catherston, Dorset (1645-1662), and of the Rev. John Westley, M.A., his son, Vicar of Winterbourne Whitchurch, in the same county (1658-1662), the former the great grandfather, the latter the grandfather of the Rev. John and Charles Wesley" (London, 1839). A century before the introduction of the church register (1435), one John Westley was a Prebendary and Vicar of Sturminster Newton. Fifty years later a second John Westley held the rectory of Langton Matravers. In 1655 Jasper, son of Ephraim Westley, gentleman, resided at Weymouth, and in 1691 James Westley was one of the bailiffs of Bridport. The present writer some three years ago succeeded in discovering the following three entirely new facts as regards the Dorset Wesleys, viz :

(1) That the Rev. Bartholomew Westley, of Charmouth, died at Lyme Regis, and was buried there on 15 February, 1670.

(2) That the Rev. Bartholomew Westley had married somewhere in Dorset, a second wife named Mary, who is specially mentioned as "Mary my new wife" in the deed of assignment dated 11 November, 1659, now in the writer's collection.

(3) That Mary Westley, widow of Bartholomew Westley, died also at Lyme Regis, and was interred there on 13 July, 1671. It should be noted that the date of her husband's funeral,

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15 February, O.S., really coincides with the 15 February, 1671, N.S. Mary Wesley, therefore, only survived her husband five months.

Although Mr. Beal pointedly gives the name of the vicar of Winterbourne Whitchurch as "Westley," it twice appears as "Wesly" in the deed of Nov., 1659, to which he was a witness, and is so written in the register of the parish of which he was for some years the minister.

It was by a strange coincidence on Bartholomew's Day, 1904, that the writer found his way to the secluded village, on the high road from Dorchester to Blandford, where the name and fame of John Wesley, the redoubtable antagonist of his Dorset compatriot, Gilbert Ironside, bishop of Bristol, is not wholly forgotten, for the name John Wesley is probably more frequently given to Methodist children in this neighbourhood than anywhere else. The ancient church in which John Wesley or Wesley officiated lies at the foot of a steep hill. It is hidden from sight by a grove of forest trees, and the main approach to the entrance is through an avenue of ancient yews, so entwined as to make a natural cloister of thick foliage. Some gigantic altar-tombs, now much broken, are reputed to have once proved useful, both as hiding places of smugglers and receptacles for contraband. The interior of the building has been restored without much damage to the Norman arches proclaiming its early origin, upon which John Wesley must have gazed in the tempestuous days of 1660, when we learn from the Calendar of State Papers (p. 504) that an "Information" was presented "against John Wesley, Vicar of Winterbourne Whitchurch in Dorset for diabolically railing from the pulpit against the late King and his posterity and praising Cromwell also for false doctrine, professing to speak with God, abuse of Bishops and yet as a soldier under Major Dewey (?) rejoicing at Sir George Booth's defeat in Wales (?)" This was attested by 13 witnesses, but John Wesley nevertheless remained in undisturbed possession of his benefice for some time longer, and it is not difficult to picture him and his little family living in the vicarage across the road, where more than half the house remains as it was in 1660, notably the hall and John Wesley's study with its massive chimney.

It was here I examined the page of the register for 1659-1662, which is now reproduced from a photograph taken under my direction, a somewhat difficult operation to accomplish in consequence of the closeness with which the pieces of parchment

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have been stitched together. At the top of this document fraught with human interest and of such capital importance to the future historian of the Wesleys is the record in Wesley's hand-writing (here, be it noted, as in my deed of November, 1659, the name is Wesley and not Westley), of a collection made 'towards a brief for the Protestants of Lithuania' amounting to 12s. 7d, and delivered to the Constable John Snell "by me John Wesley, Vicar." Then come the three baptismal entries ;

1659

Timothy, the son of John Wesley, Vicar, was Baptized April 17

1660

Elizabeth, the daughter of John Wesley, Vicar, was Baptized

Jany. 29.

1662

Samuel Wesley, the son of John Wesley, was Baptized Dec. 17.

It results from this interesting record that

(1) We may add to the children of John Wesley and his wife two not mentioned by Mr. Beal, viz :

Timothy, born 1659, and

Elizabeth, born in 1660.<sup>1</sup>

(2) That Samuel Wesley, the future incumbent of Epworth, was not born at Preston as Mr. Beal supposes and states, but at Winterbourne Whitchurch, where he was baptised on 17 Dec., 1662, nearly four months after "Black Bartholomew."

One of the most precious relics of the Wesley period at Winterbourne Whitchurch is a silver chalice of very early Cromwellian date, but bearing a later inscription. This may very well have been used by John Wesley, and the name Squibb inscribed upon it occurs no less than three times on the register page now reproduced.

The Dorset entries still lacking to complete the history of the great John Wesley's ancestors in this county are as follows :—

(1) The baptism of Bartholomew Wesley.

(2) The second marriage of Bartholomew Wesley.

(3) The baptism of John Wesley the elder.

(4) The marriage of John Wesley the elder to the niece of Thomas Fuller, and apparently the kinswoman of John White, of Dorchester.

(5) The baptismal entry of their son Matthew.

(6) The burial entry of John Wesley, whose widow survived

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<sup>1</sup>. The names of these two children of John Wesley were brought to light by G. J. Stevenson, see W.H.S. *Proceedings*, iv, 152.

him for nearly half a century.

I am convinced that John Wesley after leaving his home at Winterbourne Whitchurch, lived and ministered at Melcombe Regis, Weymouth, and Preston, going occasionally to Poole, Taunton and elsewhere.

I fail to trace any connection whatever between him and either Bingham's Melcombe or Melcombe Horsey, although both these villages are nearer Winterbourne Whitchurch. That he was frequently at Melcombe Regis and Weymouth, the published records of the twin boroughs place beyond the possibility of doubt. He died either in 1668, 1669 or 1670, and it is said burial was refused him *in* the church at Preston. Intermural interment was then, and long afterwards the special privilege of the parochial clergy, but John Wesley may have found a resting place either in the graveyard of Preston, or that of Osmington, or Sutton Poyntz. The registers of all three places commence later than 1670. There are earlier transcripts at Salisbury, and an examination of these may possibly reveal the locality in which the bones of John Wesley the elder were laid.

A. M. BROADLEY.

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## THREE LETTERS OF WILLIAM THOMPSON,

FIRST PRESIDENT AFTER THE DEATH OF WESLEY.

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(I.) TO MR. JOSEPH BENSON, AT THE  
METHODIST CHAPEL IN BIRMINGHAM.

My Dear Brother,

I was sorry to see your printed letter and the letter from Hull, not because I think the design of the Authors wrong; but that they have a tendency to accomplish the very end, they wish to prevent. 1. To set the people who are for, and those who are against a separation to contend with each other, and thereby to make a division among the people, who are now quiet and at peace. 2. To bring the people who are for a separation, to the

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knowledge of the Preachers, if there are any among us, who are inclined that way, and thereby accomplish that which they intended to prevent. The people in these parts are very peaceable among themselves at present, and have much confidence in the wisdom and goodness of the Preachers in general; and therefore Mr. Emmet and I shall not disturb them with your letter. You read prayers and preach in church hours: we pray without book, in some places, and preach at the same time, baptize children and bury the dead. But still we all keep close to the Church, and are very strong Churchmen. You wish to know my mind, and what I think of a separation, the Lord's Supper, and baptizing children; and I shall tell you without the least reserve. I would have the Preachers to follow the Methodist plan just as Wesley left it, without attempting the smallest alteration in it, one way or other. That is, where they then read prayers, continue to do so;—where they prayed without book, do so still; where they preached in church hours, and where they did not, still continue to preach at the same time; and where they baptized and buried the dead, do so still, and where they did not these things, let them not begin till the people force them to do otherwise.

But at the same time make no public or private declarations of what they will do in future; but follow the footsteps of Providence, as he shall see proper to open their way. If you will settle the Preachers Fund upon a proper foundation, and keep, in all your appointments from unjust unchristian influence; I have no doubt, but we shall go on well. But I must tell you, that I fear the latter abundantly more than preaching in church hours, baptizing children and burying the dead; yea, than even a separation from the Church of England. No preacher has said one word to me of any change in our Plan: all with whom I correspond, seemed resolved to follow the good old way, without turning to the right or left, but just as they did from last Conference to Mr. Wesley's death. My wife is at present very unwell; the rest of the family are in good health, thank God. She joins me in best respects to Mrs. Benson, and yourself, Mr. Jones, Mr. Lewty, and Mr. and Mrs. Mason, and you will believe me your truly affectionate Friend and brother in Christ.

Halifax, 28th June, 1791.

WILL<sup>M</sup> THOMPSON.

P.S.—What do you think was the design of making the deed of the fifth of last October; which gives the profits of Mr. Wesley's books to Dr. Coke, A. Mather, &c.? What do you think should be done respecting that Deed? Are not the Conference the most

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proper Trustees for that Deed? My hand shakes so much, I fear you will not be able to read what I have written.

[Copied from Original by R. THURSFIELD SMITH, Whitchurch, Salop]

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(II). TO MR. RICHARD RODDA, AT THE  
NEW CHAPEL, CITY ROAD, LONDON.

My Dear Brother,

I am much obliged to you for your friendly letter, but am sorry Mr. Broadbent behaved so selfishly. Oh! when shall Preachers and professors, do to others, as they would, they should do to them? It appears to me you acted like a man and a Christian, in bringing back the furniture and in obliging the Stewards to let you have the whole house to yourself.

The sooner the Books are sold to Conference the better, as till that is done, the Preachers will not enter into the spirit of selling them.

Surely Dr. Whitehead cannot think Mr. Wesley, in his will, designed him to make private property of his manuscripts, and that without even asking Dr. Coke and Mr. Moore's leave. They have by the "Will" surely as good right to the manuscripts as he has, and may prevent his printing any of them. I am rather surprised that he should think the preachers a company of such fools, as to sell books for him to put the money into his pocket, but hope they will convince him that he does not know them. I trust tho' we are not Drs. we have sense and spirit enough to let him feel we have sufficient influence among the people to prevent the sale of his book, if he should persist in his unjust design. If he continue in his selfish views, ought you not to inform the Districts thro' the three Kingdoms of what he intends, that they may meet and consult, unite and adopt such measures as are most likely to counteract his proceedings? Would it not be an effectual way to prevent the sale of his book, to publish Mr. Wesley's life in the Magazines, and to begin with it next Jan<sup>r</sup>? The manuscripts are but of little use in his Life, and we have materials for the first part of his life in our own power, and should he publish his, we could take with a little alteration what we pleased from it. I am inclined to think the life would be as useful and bring as much money in the Magazines as if published by itself, and especially this year, as it would make many take them, who otherwise would not, and many continue them, who



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otherwise will give them up. It appears to me, that it would not only prevent the sale of the Dr's book, but that it would give the Magazines for two years to come such a spread as they never had and in the end, be as profitable in all respects, if not more so, than published in any other way. If it shall please God that you and I live another year, shall be glad to be with you in the great City; and doubt not but we shall agree.

But another year, where is it! You may let your Committee know, if you think proper, what I have said about Mr. Wesley's life, and be so good as to let me know what you and they think of it. I am inclined to your taking Spittlefield's House and Chapel, without much regard to what the managers of the other Chapels think or say of it. Give my best respects to your better half and be assured, whether you be able to read my letter or not, that I am your truly affectionate Friend and Brother.

Wakefield, 27 Sept., 1791.

WILL<sup>M</sup> THOMPSON.

P.S.—My hand shakes so very much that I fear I must give over writing altogether.

[Copied from the Original by R. THURSFIELD SMITH, who adds:—Thompson nearly lost the use of his hand by being put in a damp bed. Most of his letters had to be written by others. We owe more than is generally known to his wisdom and tact.]

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(III). TO MR. RICH<sup>D</sup> RODDA, No. 11 WEST STREET  
7 DIALS, LONDON.

My Dear Brother,

The Reason of my writing to you so soon is a Letter I received lately from a Preacher, who seems to be dissatisfied with the conduct of the Preachers and Committees in London. It has the following passage in it. "Were there a proper power vested for appointing Committees of inspection one is exceedingly wanted there (viz. London) without loss of a Day"; "But as this is not the case, we are obliged to stand by as helpless spectators of a Tragedy like to end in the hurt, if not ruin of many of the very best Friends to Methodism in the whole Connexion; when we could have saved many and recovered some men of solid piety and good understanding." "It is true we may from this and other cases like it, be led to form some mode of government which has not yet been admitted." "I dont think the most unlimited

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power of a being who exists only for a month in a year, will ever answer this necessary end (*viz.* Conference).”

From this you may learn two things, first that the author is not satisfied with the conduct of the Committee in London, and 2<sup>ly</sup> he does not think the Conference sufficient to rule the Methodist Body.

But whether he means that these rich men whom you have conquered, should rule over us or a few of the preachers in conjunction with them, I leave you to judge. For my own part, instead of thinking them some of the wisest and best men in our Connexion; I think them the most troublesome, and unless they will be quiet and submit to the Preachers, we will be better without them.

I understand that Mr. Mather and Benson are solicited to go to London next year, and if they shall be thought the most proper persons by the Brethren at Conference, *though I am appointed in the will, I shall submit.* I cannot see any reason why the Conference, should not be sufficient by its rules to govern all its members, much better than a few rich men, even with the addition of a few preachers. Instead of being dissatisfied with the Committee in London, so far as I can see, *the next Conference ought to give you thanks for your good conduct, as I am sure you saved 5 or six hundred pound in writing the Life,* besides your good service in conquering these troublesome men.

My family join in love to you and Mrs. Rodda, and am your Affectionate Friend and Brother.

Wakefield, 31st May, 1792.

WILL<sup>M</sup> THOMPSON.

[Copied from the original.]—C. D. HARDCASTLE, Leeds.

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## AN EPISTLE TO HOWELL HARRIS FROM C. WESLEY.

“Recd.” March 3rd, 1755.

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[I recently obtained some valuable manuscripts from the descendants of Mr. Thomas Marriott (whose Father, William Marriott, was one of Wesley's Executors), known as the “Methodist Antiquarian.” This Poem by Charles Wesley does not appear to have been printed in full. Some extracts appear in the *Life* of Howel Harris by H. J. Hughes. I insert it *in full* from Thomas Marriott's MS.—R. THURSFIELD SMITH.]

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Awake, old Soldier!—to the fight half-won,  
 And put thy strength & put thine armour on!  
 Nor dream thyself a vessel cast aside  
 Broken by stubborn will, & marr'd by pride.  
 Most proud, self-will'd, & wrathful as thou art,  
 Yet God hath surely seen thy simple heart,  
 Quenched with his blood the oft re-kindled fires,  
 Nor ever left thee to thy vain desires,  
 But sav'd ten thousand times from Satan's power  
 And snatch'd thee from the gulph wide yawning to devour.  
 Then let our Saviour God have all the praise,  
 And humbly call to mind the former days  
 When He, who wak'd thy soul to second birth  
 Sent forth a new born child—to shake the earth,  
 To tear the prey out of the Lion's teeth  
 And spoil the trembling realms of Hell and Death,  
 By violent faith to seize the kingdom given,  
 And open burst the gates of vanquished heaven.  
 Still doth thy ling'ring Indolence require  
 A pattern fair, to set thy soul on fire?  
 Behold his shining footsteps from afar,  
 And trace with me that Thunderbolt of War!  
 Legions of fiends & men in vain oppose;  
 A single champion 'gainst a world of foes.  
 He rushes on, the bloody sign lifts up,  
 And shouts exulting from the mountain-top!  
 His voice the strongest holds of hell o'eturns,  
 His word as fire in the dry stubble burns,  
 Impetuous as a torrent pours along  
 Or blasts like lightning, the rebellious throng.  
 Smote by his sling, and scattered by his eye [“sting in orig., by  
 a slip of pen”]  
 Goliath falls, and the Philistines fly;  
 Where'er he turns, appall'd with sudden dread  
 Flies the foul monster Vice, and hides his head.  
 Satan with all his wicked spirits gives place  
 And mourns his works destroy'd before the Stripling's face.  
 Who is this Stripling (let my Friend inquire)  
 So void of fear, so full of heavenly Fire?  
 Say hast Thou ever known him? search and try,  
 And read his features with a curious eye,  
 Mark well his love, simplicity and zeal,  
 And tell thy heart - if thou art *Harris* still.  
 If thou art *Harris* still,—awake, arise,

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Renew the fight, re-labor up the skies.  
 But first Thyself<sup>l</sup> with deep abhorrence see  
 And humbly own—"The Saviour wants not Thee."  
 Able from other quicken'd stones to raise  
 Children of God, & instruments of grace.  
 He knows to baffle and abase the proud,  
 And justly stiles himself "The Jealous God";  
 Nor will his glory to another give,  
 Or share with worms his high prerogative.  
 There is none God but God! let all confess  
 The Father's fulness in the Prince of Peace,  
 Fall every soul before Immanuel's Throne  
 And cry "Exalted be the Lord alone";  
 Allows my Howell's heart the Savior's claim,  
 Bows all within thee, to the awful name?  
 Who honor'st him, thou must thyself despise  
 Thou must be poor and vile in thy own eyes,  
 Vile dust, and sinful ashes, beast and fiend!  
 By thee, & me *shall* the Redeemer send?  
 Is His great Spirit bound? or unconfined?  
 Restrain'd to us? or free for all mankind!  
 Freely he works if thou & I stand still,  
 Blows as he lists, & sends by whom He will;  
 Chooses the weak, the foolish, & the base  
 To preach His Gospel, & advance his praise,  
 To blast the strong, deject the towering thought  
 Confound the wise and bring the great to nought  
 That none may arrogate Jehovah's Right  
 Nor flesh presume to boast in Jesu's glorious sight.

Purged from all self-esteem and self-regard,  
 A vessel for the Master's use prepar'd  
 Conscious of all the weaknesses & wants  
 The chief of Sinners & the least of Saints  
 Go forth a witness of th' Atoning Lamb,  
 Go forth,—completely arm'd with Jesu's Name.  
 Trust in his Name, for thou hast proved him true  
 And waiting on thy Lord thy strength renew.  
 He looks thee back thy strength; the gift receive [ "The"  
 in orig. ]  
 And daily dying, by the gospel live.  
 Live for His sake, who bled upon the cross,  
 Live to be sacrificed for Jesu's cause  
 When thou the travail of thy soul hast seen;  
 More outcasts found, & forced them to come in

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To feel the virtue of thy Gospel-word,  
And know, and glorify their pardoning Lord  
When thou the work assigned hast fully done,  
And made the Savior's grace to thousands known,  
Commanded then with triumph to remove [ "Triumph"  
in orig. ]  
Incline thy head, like Him who reigns above  
And die, to pay him back his dear expiring love. }

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## WESLEY AND HIS FATHER AT WENTWORTH HOUSE IN 1733.

[The members of the W.H.S. who have not seen the following extract from Stamp's *Methodism in Bradford* will welcome its appearance in the *Proceedings*.]

“‘The first house’, observes the Rev. George Morley, in an album contribution, ‘in which Mr. Wesley slept in Yorkshire was Wentworth House; and the first pulpit he occupied in the same county was in Wentworth Church.

‘When Mr. Samuel Wesley, father of Messrs. John and Charles, was writing his Dissertations on the Book of Job, he requested permission to consult the Library at Wentworth House. Its noble owner, the Marquis of Rockingham, not only allowed his request, but kindly invited him and any of his sons to reside in the house as long as he might wish to read, and make extracts from the books. He took his son John, who was then his curate, as his amanuensis. They remained there nearly a fortnight and the young Divine preached in Wentworth Church.

‘The late Mr. Birks, of Thorpe, heard him, and never forgot the preacher. In the last year of his long life, and in the hundredth year of his age, he gave me the above information,<sup>1</sup> and concluded his very interesting narrative with these weighty words: ‘The Lord called me when I was very young: he then made me a serious boy, and now he makes me a happy old man.’”

R. BUTTERWORTH.

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1. So also to James Everett, *Sheffield*, vol. i, p. 7. For particulars about Samuel Birks,—*Recent Deaths*, *W. M. Mag.*, 1825, p. 718.

## WESLEY AND LEIGHTON.

*The Life and Letters of Robert Leighton*, by the Rev. D. Butler, M.A.  
Hodder and Stoughton, 1903.

There is delightful catholicity and spiritual charm in the writing of the Rev. D. Butler, M.A., which gives him peculiar fitness for his work as the biographer of Scougal and Leighton. His references to John Wesley are always discriminating and appreciative, and in his *Life and Letters of Robert Leighton*, there are suggestive passages which reveal the spiritual kinship of the Scottish Archbishop and the Anglican Evangelist. Mr. Butler points out that Leighton contributed at least one of the religious currents that gave fulness and purity to the new tide of the which swept through Britain. Wesley published Leighton's *Exposition of the Creed*, and six of his sermons in the *Christian Library*, and styles Leighton as "The Author most reverend." The sermons are on The Wisdom from above (Jas. iii, 17); All things tend to the Glory of God (Ps. lxxvi, 10); Of love to God (Ps. cxix, 136); Of Glorifying God (Isa. lx, 1); Of Praising God (Cant. i, 3).

Mr. Butler compares Leighton with Wesley. "He was a saint from his youth upwards—one who like John Wesley, had a genius for godliness, and holiness in his blood." Both were profoundly influenced by Thomas à Kempis, the apostle of mystic love and of faith in its *inwardness*—'as the eye of the new-born soul, whereby every believer seeth Him who is invisible; as the *ear* of the soul, whereby the sinner hears the voice of God and lives; as the *palate* of the soul, whereby a believer tastes the good words and the power of the world to come; as the *feeling* of the soul whereby through the power of the Highest overshadowing him, he feels the love of God shed abroad in his heart.' 'This faith that works by *regenerating* love,' says Mr. Butler, 'is what both Leighton and Wesley realised at the same period of their lives, and when each was studying the same *De Imitatione*.'

We have little love for disputation on this point, but does it not appear from Wesley's own statements of his experience that à Kempis rendered him his best service in prompting him to the *quest* of faith 'in its inwardness' and of the personal experience of *regenerating* love? Profound, blessed and lasting as was the influence of à Kempis upon Wesley's spiritual life, were not

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Peter Böhler, and Luther,—who being dead, yet spake,—the human guides who were the more immediate apostles of his faith in the crisis of his conversion?

It may well be true as Mr. Butler suggests, that Wesley, translating Gerhardt's hymn, voiced 'what Robert Leighton felt just about a hundred years before'

“ O grant that nothing in my soul  
May dwell, but Thy pure love alone ;  
O may Thy love possess me whole,  
My joy, my treasure, and my crown !  
Strange flames, far from my heart remove !  
My every act, word, thought, be love.”

Leighton's ideals for his clergy were very similar to Wesley's. 'He impressed on them that fervour for opinions and things indifferent is not Christian zeal, and that religion is to radiate into everything. As John Wesley used to be particular even in his directions for dress, quoting

“ Let thy soul's sweetness have its domination  
Upon thy person, clothes and habitation,”

so Leighton used to consider a singular modesty and gravity, even in externals such as their apparel and the adjustment of their dress, to be highly becoming in ministers.' Like Wesley also, Leighton persisted in his work, when through indisposition he was hardly equal to facing rough weather, once saying in excuse of his apparent rashness, "Were the weather fair, I would stay at home, but since it is foul, I must go, lest I be thought to countenance by my example the irreligious practice of letting trifling hindrances keep us back from public worship.' Compare this, says Mr. Butler, with John Wesley's statement regarding his itinerant preachers, who were deterred from their work by the weather: 'I do not admire fair-weather preachers' (Tyerman, iii, 355).

THOS. E. BRIGDEN.

NOTE: *Leighton's Calvinism*—not Antinomian.—Mr. Butler says that Leighton's sermons "exhibit a moderate Calvinism. He had a Calvinistic bringing up, but the Calvinism he knew was that of the warm Puritan age, and not as it became in the *attenuated creed of the eighteenth century*. It was not the Calvinism which became a personal gratification of safety for self and for the rest damnation: that asserted predestination in an arbitrary degree; degenerated so often into *Antinomianism* and had this as its tendency and danger: that was briefly and accurately described in the words "nine hundred and ninety [nine] out of a thousand are lost, do what they can: the remaining ten are saved, do what they will." *It was against this*

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*degenerate Calvinism John Wesley directed his energy and wrote one of the most remarkable sermons in any language."*

"But we have named his doctrine as a moderate Calvinism for he did not, as some Calvinistic teachers did, annihilate the *human* in the divine. He co-ordinated the two necessary factors in the religious life—God and the soul. He emphasised God as a God of grace, but the grace did not crush or exterminate the human factor."

It would be interesting to compare Leighton's six sermons, edited by Wesley, with the originals, and to note how far their doctrinal position has been affected by Wesley's revision of them for his Christian Library.—T.E.B.

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## NOTES AND QUERIES.

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341. KABB.—(*Journal*, 23 May, 1781; *Proc.*, iv, 247).—In one of our MS. Journals recently circulated, the Rev. W. Arthur Westley, B.A., of Darwen, recalls attention to the problem of the identification of this name. The brief note in *Proceedings*, as above, could not be regarded as solving it, and the name deserves new consideration. Mr. Westley discusses all the names proposed as likely, with full local knowledge, and dismisses them all. But does he desire his own solution to be taken seriously? He finally suggests on his own account: "that 'Kabb' is not a place at all. . . . I merely put the suggestion on a level with the preceding six but is it possible that 'Kabb'='cab'? 'To leave it' seems in favour of this explanation. I am aware that no other instance in English literature of the use of the word 'cab' is found for forty years or so after; but this would not be the only detail in which John Wesley was ahead of his contemporaries. I am anxious to get to the bottom of this perplexing entry." He therefore reads: "I was desired to take 'cab' in my way, but such a road surely no carriage ever went before. I was glad to leave it and use my own feet."

I have looked again through the letters of the correspondents of the Rev. C. W. Andrews, of Bolton,—Mr. J. Yates, and Mr. B. Grimshaw, of Bromley Cross, supplied to me by him. Mr. Grimshaw says definitely: "In [Wesley's] day the most travelled and most direct road from Bolton to



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Blackburn lay through Chapeltown, Nicodene, Edge, Cranbury, Moss and Darwen. . . . This passed through Darwen a little to the east of Bury Fold." Near to this last is Kebbs, which Mr. Bury, who was born at Bury Fold, distinguishes from that place, in a letter printed in *Proc.*, as above. Kebbs is one of the suggested names. Mr. Grimshaw further says: "Of its condition, an appeal to Parliament for its repair more than justifies Wesley's censure." (Cf. the Haslingden roads, *Journal*, 21 April, 1788, and *Proc.*, iii, p. 199). This appeal was, however, later, and in 1797 secured a new road, the present one. Moreover, the narrative certainly suggests that, in order to visit "Kabb," Wesley turned aside from the ordinary high road, whatever was its condition, and followed a by-road, which he found almost impassable for a wheeled carriage. This tells a little against Kebbs, which is only just off the side of the ordinary road as it passes through Darwen. The communication from Mr. Bury above printed is clear that no tradition of Wesley attaches to Kebbs. Bury Fold was an old centre of Lancashire Nonconformity, but Mr. Bury could not learn that Wesley ever preached there. **KEB WOOD** in Entwistle was discussed by Mr. Westley, and in the correspondence. It is near Waysh Bridge, on which as late as Mr. Yates' boyhood, a yearly service was held, in commemoration of a sermon once preached by Wesley on or near the Bridge. But Waysh Bridge lies on a road to Blackburn which was no by-way, even if it were not so good and so frequented as that above indicated; and there is no farm or house at Keb Wood, nor any vestige or tradition of one. **NAB FARM** remains for examination. It is in Turton, and is reached by Nab-gate, a by-road which turns off from the high road first named, at a point about half a mile to the south of Nab, and near Larwood Church. To regain the high road Wesley would,—or could,—at that time pass Oulden, a village now submerged in the Oulden or Batteridge reservoir of the Bolton Corporation. Tradition is old and well accredited that Wesley did preach in a little school at Oulden Fold; and Mr. Westley himself reports that the oldest inhabitants of Turton parish tell him that Wesley also preached at a farm, now dismantled, known as Little Torkington, which is just at the southern edge of the reservoir, and accessible by the by-road between Nab Farm and the submerged Oulden. The six-inch ordnance map shows Torkington and Nab clearly, the latter somewhat further away from

the reservoir to the S.E. Thus within a very restricted area we have traditions of Wesley and a by-road which satisfies the conditions of the problem. A little experience in the study of the printed text of the *Journals*, shows that, if we supposed Wesley to have written "Nabb," and early transcribers or printers to have turned this into "Kabb," there would be parallel cases in great numbers. Or, to conjecture that he wrote "Nabb," and that, when writing up his *Journal*, his remembrance was influenced by the name "Kebbs," which he passed the next day, and changed the N into K, would only be to parallel the case of "Potton," which he once transformed into "Great Potton," plainly under the influence of the name of "Great Ponton," through which he must have passed on the following evening, on his way to Ancaster. (*Journal*, 28-29 Aug., 1749, *Proc.*, v, 93.) Only patient and close local inquiry can carry us any further, but for the present Nab [Farm] seems to hold the field, if not very convincingly.—*H. J. F.*

342. COPPERSMITH (23 May, 1766).—There could in any case be no possible doubt that this represents COCKBURNSPATH. The mention of Old Cam [b] us, and every indication of locality, would warrant conjecture. But Rev. A. Hobart Stacey tells me that "the tramps and caravan-folk still ask for 'Coppersmith.'" Cromwell, in Letter cxxxix (Carlyle), gives an intermediate form of the name: "Copperspath." Mr. Stacey says that in the village itself the common pronunciation of the name is 'Coberspath.'—*H. J. F.*

A CORRECTION.—In the last number of the *Proceedings*, p. 240, it was stated that certain letters of Nancy Marshall, of which extracts are printed, were in the possession of Mr. J. Norton Dickons, of Manningham.

We understand, however, that these extracts were introduced to the notice of Mr. Dickons by the Rev. F. F. Bretherton. Mr. Bretherton was kindly allowed to make these extracts from the letters by their owner, Mrs. Percy Lear, of Leamington, a great-grand daughter of the Rev. Samuel Taylor. She desires us to make this correction.—*Editors.*