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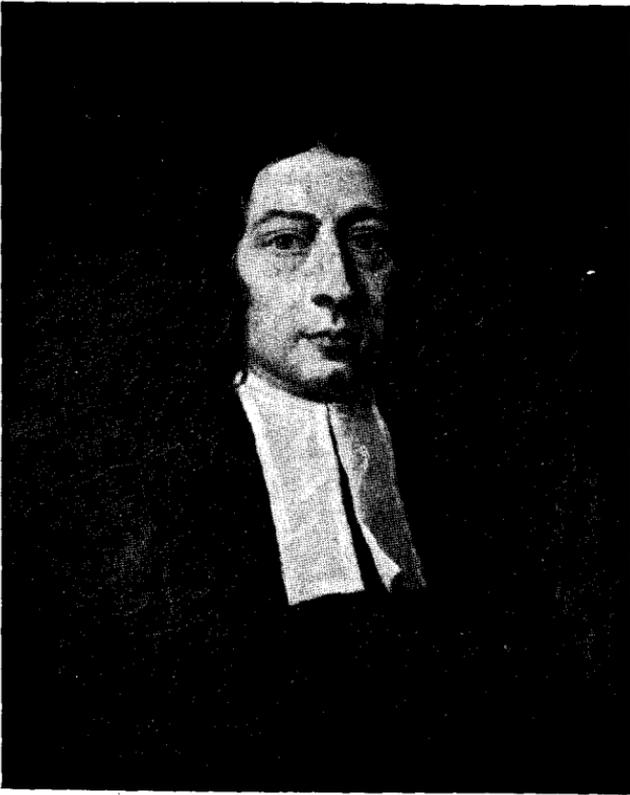
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WESLEY

FROM THE PAINTING BY WILLIAMS.
CIR. 1742.

(DIRECT FROM THE ORIGINAL AT DIDSBURY COLLEGE.)

A TRUE PORTRAIT OF WESLEY.

Two very interesting papers on the portraits of Wesley, from the pen of Mr. J. G. Wright, have already appeared in our *Proceedings* (see Vol. iii. pp. 185-192, iv. pp. 1-5.) In the first of these papers reference is made to the large number of 'representations of Wesley in the various prints of busts, portraits, medallions, likenesses on pottery, medals, book-markers, and other materials.' Mr. Wright's own collection reaches to more than four hundred examples; and the significant statement is made that 'each one differs from the rest in some particular, though there are many of the same type.' Anyone who has the opportunity of examining one of these large collections must be struck with the remarkable diversity of countenance by which Wesley is represented. The twenty-four illustrations that accompany Mr. Wright's papers sufficiently indicate the variety in form and expression which distinguishes these so-called portraits, of which a small number only can be considered to be likenesses.

It is much to be desired that an authoritative voice could determine which of them all has the best claim to be considered a correct representation of the original.

For upwards of 50 years—from about 1827 to 1875—engravings from the portrait by Jackson (No. 12 of Mr. Wright's first series) were inserted in the hymn-books, so that many hundreds of thousands were circulated. This, therefore, became for Methodist people generally the accepted portrait of Wesley. But of this Mr. Wright says: 'there surely never was a more unfortunate attempt to portray Wesley's features. . . . It is safe to say that it does not represent Wesley at any period of his life.' I think the same may be said of a large number of the other portraits.

Happily there are two paintings in existence, both of high merit, which probably represent Wesley's appearance with accuracy. One is the portrait by Williams; the other is

Romney's (Nos. 2 and 9 respectively on the first page of Mr. Wright's illustrations). The first represents Wesley at the beginning of his great evangelistic career, the other towards the close of it. One is distinguished by the vigour and energy of the man of strength in the spring-time of his life ; the other is given in the calm of age, in the beautiful colours, but not the decay, of autumn.

Williams's picture, painted in 1742-3, is in the Didsbury College. A replica of Romney's is in the possession of the Rev. G. Stringer Rowe, at the College, Headingley. The delicate beauty of this painting is very striking. I consider these to be the typical portraits of Wesley, in the earlier and later days of his life. All others, in so far as they depart from these types, are, I consider, inaccurate. I am pleased to be able to offer to our members a beautiful reproduction of Williams's portrait, taken by a skilful photographer, *directly from the picture*. Strict injunctions were given that no emendations by hand should be made, lest the touch of the pencil should vary the expression in any degree.

This portrait by Williams is of great interest as representing Wesley in the vigour of his days. He is just about to enter upon that remarkable series of evangelistic tours which constitute the greatest work of his life. It is the portrait of the man who made Methodism. The face is of the Miltonic type. The nose is prominent and well defined ; from a little above the centre to the tip is almost a straight line, thus differentiating it from the distinctive Roman type. The eyes are large and reflective ; and over them the lids fall sufficiently to indicate calmness and rest, without drooping to drowsiness. There is no appearance of hurry, or flutter in them ; but a hidden power of activity and sustained labour. They betoken a concentration of thought on the present moment ; there is no distant and dreamy absence of mind. They are fixed on the beholder with that calm, steady penetrating gaze with which he arrested the leaders of riotous mobs, and put to silence disturbers and rude assailants in his meetings. The well-modelled mouth is firm without sternness ; it indicates calmness, placidity, and self-control ; it shows no line of flippancy or anger, but an habitual seriousness that evidently could brighten into sweetness and joy, or could melt into tenderness, rather than harden itself into severity. Power of thought is shown in the widely-spread eye-brows, and the ample and slightly tapering forehead, partly hidden by the dark auburn hair which, parted in the middle, falls in wavy ringlets upon the narrow sloping shoulders. The square jaw and slightly projecting

chin add strength and energy to the whole. The entire aspect is peaceful and at rest, grave without sadness, without agitation, or sign of fear or weakness; calm and even majestic in its consciousness of strength, but free from foible and vanity; it shows great reserve of power, and capability withal of quivering emotion. It is the face of one having large sympathies, busied with great thoughts, moved by great purposes.

This paper is entitled "A True Portrait of Wesley." With a view to confirm this assertion a photographic reproduction is given of a "mask" taken after death. This represents the bony structure of the almost fleshless face. The peculiar line of the nose is well defined; as is also the form of the cheek-bones, jaw, and slightly-protruding chin. The lower lip, on the left hand side is a little pushed forward by a single tooth, a well-known feature of Wesley's face in later life. The appearance which the eyes would present when open may be easily imagined.

R. GREEN.

[Some of our newly-recruited members may not be aware that a *life-size* copy of this Williams portrait, most effectively printed, is sold, to the public for two guineas, to members at a guinea and a half. The profits are given to the funds of the Society. Apply to the writer.]

"WORSHIP AND THANKS AND BLESSING."

HYMN 276:

"WRITTEN AFTER A DELIVERANCE IN A TUMULT."

After which "Tumult"? That is the question we propose to examine. Premising that the hymn was first published in the "Redemption Hymns," 1747, let us see what writers on Methodist Hymnology have to say on the subject, what evidence they offer, and whether any clearer light can be thrown on the question.

Rev. W. P. Burgess, M.A. (*Wesleyan Hymnology*, 2nd ed., 1846), makes no attempt to answer the question, merely saying that it "was written after one of those tumults which were frequently excited by intolerant and ungodly men in the early days of Methodism."

Rev. Joseph Heaton, (*Two Lectures*), writes: "It is generally supposed that [it] was composed after a deliverance—all but miraculous—from a murderous mob at Wednesbury. It was probably the celebrated 'Shrove Tuesday mob' [1744], when the most violent men of Wednesbury, Walsall, and Darlaston combined to hunt down 'England's greatest Apostle.' Mr. W. escaped to Nottingham, where his brother received him 'looking like a hero from the battlefield.'" Mr. Heaton is strangely inexact. Charles Wesley's words are "He *looked* like a soldier of Christ," but they relate not to Shrove Tuesday, but to the previous October 21st, 1743. Neither of the Wesleys was in Staffordshire on Shrove Tuesday. Charles was at Nottingham, having left Wednesbury at 5 a.m. on the previous day, and passing through Walsall. John was in London.

The Rev. S. W. Christophers, (*Poets of Methodism*), after quoting a lengthy passage from Charles Wesley, May 20 and 21, 1743, proceeds: "The song of 'Thanks to the God of our Salvation' broke for the first time like trumpet-notes of victory;" but he offers no evidence in support of this conclusion.

The Rev. John Wesley Thomas (*Wesleyan Hymn-Book Illustrated*, *W. M. Mag.*, 1872, p.795) connects the hymn with the riots at Devizes, Feb. 25, 1747, after which, as Charles Wesley writes, "We joined in hearty praise to our Deliverer, singing the hymn 'Worship and thanks and blessing.'" But, observe, it is "the hymn" implying an already established composition; it was eminently fitting to the occasion, but it is scarcely imaginable that the ferocity of the events of the day, perhaps unexampled so far as Charles Wesley was concerned, would leave his mind sufficiently unperturbed to compose so remarkable a hymn. "Nature's sweet restorer, balmy sleep," had not yet yielded him its composing influences.

Mr. G. J. Stevenson (*Methodist Hymn-Book*) frankly says "at this distance of time it is difficult to decide which of the several tumultuous riots . . . gave rise to this hymn. . . ." But he states that the Rev. John Kirk traces its origin to Wednesbury in 1743; and, if Wednesbury, he narrows it down to Oct. 26. I believe this to get nearer, though it is not shewn how this conclusion is "traced." The date of the riots,

however, is Oct. 20, and the place not Wednesbury but Walsall, though the Wednesbury and Staffordshire riots generally may not be excluded from the author's mind. On that day Charles Wesley was at Nottingham, where he was joined on the following day by his brother, "delivered out of the mouth of the lion," who gave him an account of his experiences. On the 24th he went to Birmingham, where on the 25th the "brethren from Wednesbury gave some particulars of the late persecution," and he returned with them in the evening. "We laid us down and slept, and rose up again," on the 26th at Wednesbury; and under that date he wrote his account of the riot of six days before, as derived from his brother and other witnesses, to the extent of two and a half pages of the printed *Journal*. The record and the hymn present a resemblance so remarkable in their general tenor, and with so many striking verbal parallels, as to lead me to the suggestion that not only did the Walsall riot give birth to the hymn, but that it was written at, so to speak, the same sitting as the *Journal*, whilst the same set of impressive thoughts was in his mind. He was, moreover, sitting in the same house, Francis Ward's, from which his brother had gone to the Walsall Justices, Lane and Persehouse; and though the record is one of confidence in Providential protection, it is clothed in terms which clearly indicate his sense that they were still in the midst of foes. In this the hymn has its counterpart. Perhaps this is Mr. Kirk's meaning in saying Wednesbury, Oct. 26; but I have not seen his book.

The hymn in full consists of six verses, the sixth of which stands as the fourth in our present hymn-book, the original fourth and fifth being the following:—

- (4) Thy works we now acknowledge,
 Thy wondrous loving kindness,
 Which held Thine own,
 By means unknown,
 And smote our foes with blindness:
 By Satan's host surrounded,
 Thou didst with patience arm us,
 But would'st not give
 The Syrians leave,
 Or Sodom's sons, to harm us.
- (5) Safe as devoted Peter,
 Betwixt the soldiers sleeping,
 Like sheep we lay,
 To wolves a prey,
 Yet still in Jesus' keeping.

WESLEY HISTORICAL SOCIETY.

Thou from th' infernal Herod,
And Jewish expectation,
Hast set us free ;
All praise to Thee,
O God of our Salvation !

I submit a few of the parallels. Finding the brethren assembled at Francis Ward's, he spoke to them from "Watch ye, stand fast," &c., and says: "We sang praises lustily, and with a good courage," which quite accords with the opening and concluding words of the hymn. He proceeds: "and could all set our seal to the truth of our Lord's saying 'Blessed are they that are persecuted,' &c." Verse 1 has "*Our seal set to*, That God is true." Then "We laid us down and slept, and arose up again; for the Lord sustained us"; and, remembering where he was, compare the first half of verse 5. Describing, from the report of the brethren, the fury at Walsall, he says of his brother: "In the intervals of tumult he spoke with as much composure and correctness as he used to do in their Societies," which may be well paralleled with

By Satan's host surrounded
Thou didst with patience arm us.

Further, he writes: "The Hand which struck the men of Sodom and the Syrians blind, withheld or turned them aside," a striking and unmistakable allusion which is reproduced in verse 4. But "The Spirit of Glory rested on him," and again, in allusion to his own experience when meeting the brethren at Wednesbury on the day of his writing—"Jesus was in the midst, and covered us with a covering of His Spirit," which agree well with

Thy *glory* was our rearward,
Thine hand our lives did *cover*.

"The instrument of his deliverance at last was the ringleader of the mob," who "carried him through the river upon his shoulders." Certainly

A way no more expected
Than when Thy sheep
Pass'd through the deep.

There was a Shrove Tuesday mob at Wednesbury in 1744, but John Wesley was not there, and Charles Wesley had left on the Monday.

W. C. SHELDON.

ON TRAVEL WITH WESLEY THE PREACHER.

AN EXTRACT FROM THE JOURNAL OF WILLIAM RIPLEY.

[Our fellow-member, Mr. R. T. Gaskin, of Whitby, has contributed to our MS. Magazine a series of interesting papers, being the Autobiography of William Ripley, of Whitby, stonemason, builder, and preacher of the Gospel. "He was a burning and shining light." (*Journal*, 13 June, 1786. Cf. James Rogers, *Early Meth. Preachers*, iv. 285). The following extract from these papers is given as a specimen of the side-lights which they throw on Wesley's unwearied toil, his amazing pulpit fertility and versatility, and his happy relations with his travelling companions.—*R. G.*]

[19, June 1784] "Mr. Wesley said to my dear wife, 'Sister Ripley, if you want your husband to die, keep him at home, but if you want him to live, let him go and travel with me a few weeks. I will take care of him.' In the name of the dear Lord my dear wife gave me up. It was a solemn parting with her, the children, and the society [at Whitby], which was to me as a family.

"We got well to Scarborough, twenty miles. I rode on my horse half way, then with Mr. Wesley in the chaise. We heard two sermons from I Corinthians xiii. on Charity, and I John, 'We know we are of God.' I am determined to be all for God. *Now* I make hay while the sun shineth. We arrived safe at Bridlington, and [I] was not very tired, as I rode twelve miles of my journey in the chaise with Mr. Wesley. He there taught us to number our days, from Psalm xxxix. In the morning he pressed home a present and a full salvation,—'O great mountain, etc.'

"We got to Beverley through rain, but we were under cover, when we arrived at noon. At one he improved I Corinthians xiii. again, and showed that nothing but love filling the heart would please God. My mind all this day was calm and fixed on a crucified Lord, who groaned out His life for me. In our way to Hull, seventy miles from Whitby, we christened a child and got there, weary enough, at 5 p.m. Then Mr. Wesley asked everyone, 'What doest thou here, Elijah?' Close and nervous I found it, but O the exhortation was cutting: every word against those who neglect class, or band, or early rising, and also on children's

dress.' He earnestly desired all who could not come on Sabbath morning to go amongst the swine, with the words of the Bishop of Bristol, 'If those who cannot get up at four do not get up at five, they deserve hanging up by the neck bone.' Mr. Wesley further said that no one can lie nine hours in bed with the life of God, nay, not with bodily health. 'Sleep little, eat little, and work much, and you will never be nervous.'

"June 23. At five in the morning we had a good discourse from 'Not in chambering and wantonness; not in strife and envy, but put on Christ, that we may not fulfil the lust of the flesh.' I was indisposed much this day, but resting on the Lord prepared me for the evening meeting, when we had a good sermon from 'Having the form of godliness (or rather religion), but denying the power.' The room was hot, and I was very much pressed in breathing, but I lay me down in the fear of the Lord, freely offering myself into His hands as a whole burnt-offering. Lord, receive it, for Jesus Christ's sake, whose I am and whom I serve.

"June 24. We called at Pocklington on our way to York. We had a profitable time and got to the City at 4 p.m. Here Mr. Wesley was quite alive; and I bless God, for my soul prospered. My dear sister, Esther Chapel, is sweetly cast on God; full of faith and the Holy Ghost.

"June 26. We had a hard day in going to Epworth, for Mr. Wesley preached at Thorne at 2, but God enabled me beyond all that I expected to go through my fatigue. I was poorly on the Sabbath, but rode in the chaise, and heard an excellent sermon from 'One thing is needed.' And at Epworth Cross in the evening; after which Mr. Wesley severely condemned the preachers for three things, viz., neglecting the Select Society, the meeting of children, and not going to the Poor House. 'It is time for me,' said he, 'to be taken away, when I am entirely disregarded.'

'On Tuesday, in the morning, we had a good sermon at Gainsborough, in a gentleman's ["Mr. Dean's"—J.W.] meeting house, and a parting blessing, when Mr. Wesley explained the rise and progress of Methodism. The preacher of the place desired licence to shew his catholic love and exhort us to the same, after Mr. Wesley had done. We had preaching on our way to Ferry, and had the Church evening and morning, and had a good time in Epworth from 'The hairs of your head are all numbered.'

"July 1. Morning meeting at 5 was a very profitable one;

our text was, 'He grew in stature, and favour with God and man.' O praise God for his love. At noon we had an excellent discourse on, 'I am not ashamed of the Gospel.' It was such a blessing to us that we advised him to print it. In the evening his subject was, 'How shall we escape if we neglect so great salvation?' 1st, not by lukewarmness; 2, desires; 3, not escape sin,—then 4, laying the blame on God; and 5, hell.

"July 3. We had the God of Jeshurun set forth in a wonderful manner. We parted, and I came fifteen miles to Belton, where brother John Rogers finished his course at F. Craggan's. He was going out to be reconciled to a predestinarian who had been warm with him, but having done his work, fell down on the threshold and gave up the ghost instantly, without a word. It was like a sudden stroke from an invisible hand. Here Mr. Wesley preached at one o'clock to a serious people. At Epworth, at 7 p.m., 'Having a form of godliness without, or having lost, the power.' He was a faithful witness for Jesus Christ his lowly Master, and stirred up the gift of God in me.

"July 4. We had a glorious discourse from the words of our blessed Lord, 'First the blade, then the ear, then the full corn,'—which he explained by that admirable text of St. John, 'Little children, young men and fathers.'

"I had a good night's rest, but yet I have not recovered my wonted vigour. I got a little cold, so that my cough has been more troublesome.

"We have had a comfortable discourse from Isaiah, 'The righteous perish and no man layeth it to heart.' Mr. Wesley told us God often took them away before Calamitous Seasons, and when gone employed them amongst the angels to minister to the heirs of Salvation. I bless God my soul thirsteth for him; Yea, my spirit crieth out for God. O fill my soul in such a manner as my soul in a prison of clay is capable of containing, before it goes home to glory.

"We got safe to a little place nigh Daw-green, to preach at eleven o'clock, in a new [preaching] house, where my good old father Wesley enforced the words of the Canaanitish woman, 'Lord, keep me', with all the power of speech he was master of. O, how he did labour to bring people to believe NOW. But they will do anything save this, unless they have the glorious gift of faith. Then how easy it is to believe God, in every sense of the word, for the Canaanitish woman was willing to be esteemed as a dog, to eat only the crumbs that fell from the Lord's table.

[9 July, 1784] "We got to Longwood Side, to a

gentleman's, before 2 p.m., about two miles from Odenfield [Huddersfield]. As I was so poorly, and they were to return here to lodge, and to preach before we set off in the morning to Halifax, Mr. Wesley told me that I might rest myself. This is the first place that I have missed since I left home. Indeed I was almost at the land's end, and needed a rest yesterday. I am feeble and my spirits are low, and all my springs enervated; but, bless God, this shall all turn to my Maker's praise. Refining fire, come and fully inflame my poor drooping heart. Amen. Hallelujah.'

"We came to Halifax by four, and Mr. Wesley preached a good sermon at six, from Heb. ; Leaving the first principles of the doctrine of Christ, let us go on to perfection ! This was a blessed season to many, as well as to my own soul, Praise God, although I was low and much sunk.

"At noon on the Sabbath Mr. Wesley called to a great multitude in the field, while Mr. Mather had the house full within. 'Come to the marriage supper of the Lamb,' was the subject. Preaching in the field and house resembled somewhat the marriage of the Lamb, which will come suddenly one day before two thousand years are finished which have rolled round since Jesus Christ's birth 1784 time. In the evening there was an equal number. Mr. Wesley, seeing many with the form of godliness without the power, was faithful to all, and sent the people home to search for the Power, even for Jesus Christ the Word. [This paragraph wants a little harmonising with the *Journal* ; but it is capable of it.]

"I was now so low that I was almost off my food, and I told Mr. Wesley I thought he would starve myself rather than my disorder. As I could not get Churn milk, I told him I ought to have something else, or I should not be able to get home.

"Having got a glance at his JOURNAL, I find he says : [19 June, 1784.] 'In Whitby I found the life that Darlington enjoyed for a season ; great congregations and at parting such a select society as I have not seen since I left London. He speaks well of the Bay of Robin Hood, only they had suffered much by differences amongst themselves.

"'This week,' he says, 'I have entered on my eighty-second year, and I am as well and as able to labour as I was forty years ago. Nay I am stronger than at twenty-one, and freed from those toothaches and headaches.' This he ascribes all to God's great goodness and the people's prayers. We have had an instance of him being such this week. On Sabbath I said ' Sir, when must

we begin to pray for fair weather?' He answered, 'When you will.' Accordingly at the next place he came to, he cried to the Lord, and the people said a hearty Amen. Bless God we have had no rain since Sabbath. O that men would praise the Lord for all his benefits and give him their hearts. Bless His holy name, I feel Him nigh to me.

"July 12. We came to Hopenstall [Heptonstall], a church and town on the top of a great mountain. The priest read prayers, and Mr. Wesley preached a good sermon from, 'My soul, wait thou on the Lord, for from Him cometh my salvation.'" He applied it nervously, and we took our individual portion. Then we went five miles to another church, where Mr. Atkinson was, who once lived at Kirbymoorside. Mr. Wesley preached from these words, 'For He hath not called us unto uncleanness, but unto holiness.' He takes care to enforce holiness in every sermon. Mr. Wesley then opened a new house, not quite finished, near the church, at five o'clock in the evening, and called Pool of Bethesda. It is small, but the pulpit is almost eight feet high. Having a good time, we proceeded to Mr. Crosby's, a good man of great substance and of great stature.

"Tuesday morning at six, Mr. Wesley gave us an excellent discourse from this testimony, 'We are not our own, therefore glorify God with your body and spirit, which are His.'" I being low and feeble, and wanting ease, left the chaise and came the highest way to Mr. Sagar's, nigh Colne, where we are to sleep, and bless God I feel both body and mind refreshed, and am going on to receive all that God hath to give to the faithful. Morning meeting at six; Mr. Wesley preached at Colne to a listening congregation, 'By their fruits ye shall know them'; and a parting blessing at Mr. Sagar's.

"July 15. I was much strengthened, but having hilly ground to pass, I was well tired on coming to our bathhouse, twelve miles; my breast was pained; my shirt was wet; my strength was exhausted. But after a little rest and food, I travelled better in the carriage and got safe to Otley at 2 p.m. Here I have a time of rest, visiting a few sick and aged persons, who are travelling with me to the grave daily. God blessed me in the midst of them. My soul is still cleaving to the Lord, yet I feel not that life I long for. We had a prayer meeting on Sabbath morning at nine, after which I heard a useful sermon at church, and found my mind refreshed.

* * * * *
* * * * *

“ July 19. Mr. Wesley returned, and at six in the evening preached from the words, ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve.’ At five this morning we had a learned discourse from 2 Corinth. 5, ‘For we know that if our earthly house of this tabernacle be dissolved, we have an house not made with hands, eternal in the heavens.’ Mr. Wesley shewed some of Paul’s philosophy, and it was profitable to many whose treasure is laid up in this building of God. I think I am going home to this heavenly city,—and it is to prepare me for my residence there [that] Mr. Wesley has preached from so glorious a testimony and to stir up the gift of God in me before we part. I bless God that I find my mind surprisingly resigned, and am enabled to say, ‘Thy will be done.’

“ Mr. Wesley would have me go after Conference ten days’ journey, which I suppose will be four hundred miles, almost away to the Land’s End. He thinks it would be of use to run me to the sun, if we could touch it without leaving English ground.”

“ [Aug. 3, 1784] I set out for Leeds Conference, seventy miles. Monday and Tuesday I had a good time in York, while I exhorted them to give up all their hearts to God. Then had a comfortable ride to Leeds but, for want of watching and much prayer, I did not profit so much in Conference as otherwise I might have done ; yet bless God He favoured me with hearing that faithful servant of His, Mr. Wesley, preach from ‘It must needs be that offences will come,—against holiness ; not only the wicked or formalist, or predestinarian, or them that had obtained a measure of, but not much, grace,—nay, by the very preachers themselves.

“ In the evening he shewed five things men were apt to substitute instead of love [I. Corinthians xiii.] which although wonderful and excellent in their kind, would not save a soul. He shewed out of viii. Romans how Jesus Christ fulfilled the law for us, and yet how the righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit. Then out of Job xxv. he confuted the predestinarians by saying, ‘How much less man that is a worm and the son of man which is a worm ? Thou visitest him every morning and triest him every moment.’ I found these words true in my own soul, for I had a comfortable ride in my return that day, and got to Whitby a little past five next morning.

UNPUBLISHED LETTERS.—V.

JOHN WESLEY TO———?

London,

Nov. 8, 1790.

My dear Sister, [*sic*]

If you and your wife [“wife” is doubtful, and is not certainly in the same ink and by the same hand] strengthen each other’s hands in God, then you will surely receive a Blessing from Him. But [it] is not abundance of Money or any Creature that can [make] you happy [the pen has failed to write these two last words, and with a fresh dip the “y” is overwritten and “happy” is *palimpsest* over the imperfect first attempt, but the “y(ou)” is not completed] without Him. Delight ye in the Lord, and He will give you your heart’s Desire. It cannot be, that the people shou’d grow in grace, unless they give themselves to Reading. A Reading people will always be a knowing people. A people who talk much will know little. Prefs this upon them with your might, and you will soon see the fruit of your labours.

I wish [every] Circuit in England could have three preachers, neither more nor less. This is worth thinking of. The Dale’s Circuit is too large. Two or Six might be taken out of it, [and] be given to Sunderland, Newcastle and Alwick. Peace be with your spirit!

I am,

Your affectionate Friend and Brother,

J. WESLEY.

[The letter is in the possession of Rev. Marshall Hartley. The leaf bearing the address is gone. The writing betrays the dim eyesight and trembling hand. The preachers in The Dales in 1790-1 were George Holder, Jonathan Hern, John Wittam; William Blagborne, supernumerary.]

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

July 12, 1758. CHURCH, REV. THOMAS, M.A. *An Analysis of the Philosophical Works of the late Lord Bolingbroke* [i.e., Henry St. John, Viscount B.] London. 1755. 8vo. Published anonymously. Church was vicar of Battersea, and the early, but not discourteous, critic of Whitefield and Wesley. See *Anti-Methodist Bibliography*, Nos. 49, 165, 185, 205. The Bolingbrokes held the Manor of Chelsea, and several of them are buried in the church.

July 21, 1758. NEEDHAM, WALTER. (1631?-1691?). This writer is called "an excellent anatomist," and published several works on Anatomy. The precise work here alluded to is not identified, but is probably his "*Disquisitio Anatomica de Formato Fœtu.*" London. 1667. 8vo. Re-printed at Amsterdam in 1668.

Jan. 27, 1759. OETINGER, or OTTINGER, F. C. *De Sensu Communi et Ratione.* A German Pietist theologian. He wrote commentaries on the Scriptures, treatises on *The Age of Gold*, and on *Ancient Philosophy*. He also translated several of the works of Swedenborg, and was a friend of Zinzendorf. See Vaughan's *Hours with the Mystics*, ii., 305.

Sep. 20, 1759. HUYGENS, CHRISTIAN. A celebrated mathematician, born at the Hague in 1629; died 1695. *Celestial Worlds discover'd, or Conjectures concerning the Inhabitants, &c., of the Planets.* London. 1699. 8vo. Second edition. London. 1722. Re-printed at Glasgow in 1737. In *Philosophical Transactions* are several essays by him.

Jan. 7, 1760. FENELON, FRANÇOIS DE SALIGNAC DE LA MOTHE. Archbishop of Cambrai. (1651-1715). *Télémaque* was first published surreptitiously in Holland in 1699, and afterwards in many editions in many languages. See *Life of Fenelon*, by de Bausset, translated by Mudford, London, 1810; De Quincy, *Collected Works*, ii., 205; Macaulay, *Essay on Comic Dramatists of the Restoration*; Hallam, *Literary History*, vol. iv., p. 330 (ed. 1869).

PROCEEDINGS.

Ap. 21, 1760. DAVIS (usually DAVIES), SIR JOHN. *A Discovery of the true Causes why Ireland was never entirely subdued, nor brought under Obedience to the Crown of England, until the Beginning of his Majesty's Reign.* London. 1612. 4to. Other editions: 1664, 1666, 1704, 1747.

July 24, 1760. SMITH, CHARLES. *The ancient and present state of the County and City of Waterford.* Dublin. 1746. 8vo. Second edition, 1774.

Sept. 17, 1760. LAW, WILLIAM. *A Collection of Letters on the most Interesting and Important Subjects, and on several Occasions.* London. 1760. 8vo. See Overton's *Life of Law*, p. 336.

Nov. 22, 1760. DOWNES, REV. JOHN. Rector of St. Michael's, Wood Street. *Methodism Examined and Exposed: or The Clergy's Duty of Guarding their Flocks against False Teachers.* London. 1759. 8vo. See Tyerman, ii., 342; Green, *Anti-Methodist Bibliography*, No. 282; and also Green, *Bibliography*, No. 195 & p. 171.

Nov. 22, 1760. ANON. [BISHOP CHALLONER]. *A Caveat against the Methodists.* See *supra*, 25 March, 1743, and Green, *Anti-Methodist Bibliography*, 311, 538.

Nov. 22, 1760. DOWNES, MRS. *A Tract.* See Green, *Anti-Methodist Bibliography*, 311.

Nov. 22, 1760. GREEN, REV. DR. JOHN. "The author of the letter to Mr. Berridge." *The Principles and Practices of the Methodists considered in some Letters to the Leader of that Sect.* London. 1760. 8vo. See Tyerman, ii., 370; Green, *Anti-Methodist Bibliography*, 294.

Nov. 22, 1760. JEPHSON, REV. ALEXANDER. Rector of Craike, Co. Durham. *A Friendly and Compassionate Address to all serious and well-disposed Methodists: in which their Principal Errors concerning the Doctrine of the New Birth, their Election, and the Security of their Salvation, and their Notion of the Community of Christian Men's Goods, are largely displayed and represented.* London. 1760. 8vo. See Tyerman, ii., 369, and Green, *Anti-Methodist Bibliography*, 297. This is "the tract that is more considerable for its bulk than for its matter."—Wesley.

Dec. 1, 1760. MATHER, REV. COTTON. *The Christian Philosopher.* London. 1721. 12mo. See 7 Feb. 1771.

Feb. 19, 1761. COURAYER, PIERRE FRANÇOIS LE. *Defence of the Validity of the English Ordinations and of the Succession of Bishops in the Church of England.* Translated

from the French by Rev. Daniel Williams (non-juror). Dublin. London. 1725. 8vo. Second edition, 1727. A new edition was published at Oxford in 1844. Nichols' *Lit. Hist.*, v., p. 60; Byrom's *Remains*, Chetham Society, vol. 40, p. 13; Stoughton's *Religion in England*, v., 407.

The original French was published at Nancy (not Brussels) in 1723. Courayer was a learned divine of the Church of Rome, long resident in England; died 1776.

Nov. 26, 1761. PONTOPPIDAN, ERIC. Bishop of Bergen, in Norway. (1698-1764.) *The Natural History of Norway, containing a particular account of the Temperature of the Air, the different Soils, Waters, Vegetables, Metals, Minerals, Stones, Beasts, Birds, and Fishes: with the Dispositions, Customs, and Manners of Living of the Inhabitants, &c.* From the Danish of E.P., with plates. London. 1755. 2 vols. folio.

Dec. 3, 1761. CATHERINE, ST., of Sienna. (1447-1510.) Author of a tract on Purgatory, which was published with her biography by Marabotti. Genoa. 1551. In French, Cologne. 1691. In German, Augsburg. 1774; and again, 1843. Her complete works were published in Paris in 1860. The above-named tract is still published by Burns & Oates, with a preface by Cardinal Manning.

See Baring-Gould's *Lives of the Saints*, Sept. 15th.

Mar. 8, 1762. HORNE, GEORGE, D.D. Bishop of Norwich. *Works wrought through Faith a Condition of our Justification.* Oxford. 1761. 8vo.

Nov. 6, 1762. GESSNER, SOLOMON. *The Death of Abel.* Probably the translation by Mary Collyer. London. 1761. 12mo. The following year (1763) another translation appeared, by Thomas Newcomb, "attempted in the style of Milton."

Nov. 22, 26, 29, 1762. WARBURTON, WILLIAM. Bishop of Gloucester. *The Doctrine of Grace, or the Office and Operation of the Holy Spirit vindicated from the Insults of Infidelity and the Abuse of Fanaticism.* 2 vols. 12mo. 1762.

It produced the following: Wesley, John. See Green, *Bibliography*, 216. Chandler, Dr. *An answer to the preceding.* Whitefield, George. *Observations on some Fatal Mistakes in a Book lately Published.* Payne, John. *A Letter occasioned by Bishop Warburton's Doctrine of Grace.* Andrews, John. *The Scripture Doctrine of Grace.* See *Monthly Review*, xxix., pp. 426-428. Hurd, Richard, Bishop of Lichfield. *A Letter to Rev. Dr. Leland.* Leland, Dr. Thomas. *Dissertation on the Principles of Human Eloquence.* Leland, Dr. Thomas. *An Answer to Bishop Hurd's Letter.* See *Monthly Review*, xxxi., p. 305; xxxii., p. 191. Tyerman, *Wesley*, ii., 493. Stoughton, *Religion in England*, vi., 31.

Nov. 29, 1762. MAGDALEN DE PAZZI. A religious Carmelite; died at Florence in 1607; beatified by Urban VIII., and canonized by Clement IX. (1669). Her biography was written in Italian by Vincenzo Puccini, and translated into French by Dr. Thomas Smith (London, 1687, 4to), and attempts to show that there was nothing but what was natural in her miracles.

Butler's *Lives of the Saints*, May 25.

Oct. 18, 1763. LILLY, WILLIAM. *History of His Life and Times*, 1602-85, written by himself. London. 1715. 12mo. There are several references to Lilly in Allibone's *Dictionary*, to which may be added Bailey's *Life of Fuller*, Disraeli's *Curiosities of Literature*, Milman's *Annals of St. Paul's* (in which he is erroneously named John).

Feb. 5, 1764. HARTLEY, THOMAS, of Winwick, Co. Northants. *Paradise Restored: or a Testimony to the Doctrine of the Blessed Millennium, or Christ's Glorious Reign with His Saints on Earth. To which is added, A Short Defence of the Mystical Writers.* London. 1764. 8vo.

See Tyerman, *Wesley*, ii., 518; *Life of C.-of-Huntingdon*, i., 167.

Dec. 2, 1764. BOEHM, ANTHONY WILLIAM. Minister of the German Chapel, St. James', London. Translator into English of *Pietas Hallensis, a Curious History of the Rise and Progress of the Orphan School at Halle.* London. 1705. Often reprinted.

Dec. 14, 1764. BAXTER, RICHARD. *Certainty of the World of Spirits.* 1691. 8vo. Reprinted 1834, 12mo.

Jan. 20, 1765. INGHAM, BENJAMIN. *A Discourse on the Faith and Hope of the Gospel.* Leeds. 1763. 12mo.

See Tyerman, *Oxford Methodists*, p. 147.

Jan. 20, 1765. ROMAINE, WILLIAM. *A Treatise upon the Life of Faith.* 1763. 12mo. Forms vol. i of *Collected Works.* London. 1796. 8 vols. 8vo. Frequently reprinted.

Jan. 20, 1765. SANDEMAN, ROBERT. From whom the Glassites received the name Sandemanians. (Probably) *Letters on Theron and Aspasio.* London. 1757. 2 vols. 8vo. Often reprinted.

Feb. 25, 1765. WATTS, DR. ISAAC. *Improvement of the Mind, or Supplement to the Art of Logic.* London. 1741. 8vo. Frequently reprinted.

May 14, 1765. LAW, WILLIAM. *A Serious Call to a Devout and Holy Life, adapted to the state and condition of all*

orders of Christians. First published 1728, and frequently reprinted. It is now published by the Christian Knowledge Society. See Overton's *Life of Law*, p. 53. Stephen's *English Thought in 18th Century*, ii., 395. Byrom's *Poems* (Chetham Society), i., 197, ii., 440. Tyerman's *Wesley*, i., 50. Stoughton's *Religion in England*, vi., 59. Green's *Bibliography*, pp. 28, 143. Several extracts from various writers are quoted in Allibone's *Dictionary*.

May 14, 1765. LAW, WILLIAM. *A Practical Treatise on Christian Perfection.* London: Innys and Manby. 1734. Third edition. Many times reprinted. See above.

May 14, 1765. TAYLOR, BISHOP JEREMY. *Rules of Holy Living and Dying.*

See Green's *Bibliography*, pp. 79, 135.

May 14, 1765. KEMPIS, THOMAS A. *The Christian's Pattern.*

See Green's *Bibliography*, Nos. 3, 26.

May 23, 1765. SEED, JEREMIAH. (Died 1747.) *Sermons.* First published in 1743 in 2 vols., 8vo., and reprinted in following years. In 1760 appeared *The Posthumous Works*, edited by Joseph Hall. See Stoughton's *Rel. in England*, vi., 45.

July 13, 1765. COX, SIR RICHARD. *Hibernia Anglicana: or the History of Ireland from the Conquest to the Present Time.* London. 1689. 2 vols. folio.

Oct. 9, 1765. JONES, WILLIAM, of Nayland. *An Essay on the First Principles of Natural Philosophy.* London. 1762. 4to.

Jan. 5, 1766. LOWTH, DR. ROBERT. Bishop of St. David's, afterwards of Oxford, and of London (1777). *A Letter to Bishop Warburton on his Divine Legation of Moses.* 1765. Reprinted in 1766.

Bishop Louth's letter is dealt with at some length in Disraeli's *Quarrels of Authors*, and in Nichols' *Literary Anecdotes*.

Mar. 1, 1766. LOWTH, BISHOP ROBERT. *Prælectiones de Sacra Poesi Hebræorum Academicæ Oxoniæ habitæ. Subjicitur Metricæ Hærianæ brevis Confutatio, et Oratio Crewiana.* Oxon. 1753. 4to. Reprinted in 1763 and 1775.

See Allibone's *Dictionary* for translations of this work, and for opinions on its importance.

June 23, 1766. KNOX, JOHN. *The Historie of the Reformation of Religion within the Realm of Scotland.* First

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published at Edinburgh in 1584, and frequently reprinted.

See notes CC and DD in McCrie's *Life of Knox*.

Aug. 12, 1767. TELLER, ABEDNEGO. *The Antiquities of Palmyra*. London. 1696. 8vo. Reprinted 1705.

See Nichols' *Illustrations*, iii., 253, iv., 101.

Aug. 12, 1767. NORDEN, FREDERICK LOUIS. (Died 1742, at Paris.) The original is in Danish; published posthumously. Copenhagen. 1752-55. 2 vols. folio. The French translation is by Des Roches de Parthenais. *Voyage d' Egypte et de Nubie; enrichi de cartes et de figures dessinées sur les lieux par l'auteur même*. Also translated into English, and enlarged with observations from ancient and modern authors, by Dr. Peter Templeman. London. 2 vols. folio. 1757.

Aug. 25, 1767. CRANTZ, DAVID. *History of Greenland, including an Account of the Mission of the United Brethren in that country*. Translated from the German by Rev. John Gambold. London. 1767. 2 vols. 8vo. Reprinted in 1820.

See Dibdin's *Lib. Comp.*, p. 349; Tyerman's *Oxf. Meth.*, p. 196.

Nov. 12, 1767. *Thoughts on God and Nature*. (Not identified.)

Nov. 20, 1767. MARSHALL, WALTER. *The Gospel Mystery of Sanctification opened in sundry Practical Directions*. London. 1692. 12mo. Frequently reprinted.

See *Life of Countess of Huntingdon*, i., 159.

Nov. 23, 1767. PRIDEAUX, HUMPHREY. Dean of Norwich. *The True Nature of Imposture displayed in the Life of Mahomet, with a Discourse offered to the Consideration of the Deists*. London. 1697. 8vo. Frequently reprinted.

See Gibbon's *Decline and Fall* (Milman's edition, 1846), v., 40.

Nov. 23, 1767. BOULANVILLIERS, COUNT DE. *Vie de Mahomed*. Londres. 1730. 8vo. "A Romance rather than a History." And see Prideaux, Dean Humphrey. Also Mosheim (Murdoch Reid's edition), p. 242.

Jan. 4, 1768. PRIESTLEY, DR. JOSEPH. *History and Present State of Electricity, with Original Experiments*. London. 1767. 4to. Frequently reprinted, and translated into foreign languages.

Jan. 11, 1768. WODROW, ROBERT. (1679 - 1734.) *History of the Sufferings of the Church of Scotland, from the*

Restoration to the Revolution. Edinburgh. 1721-22. 2 vols. folio. Frequently reprinted. The Wodrow Society, for the publication of the Early Writers of the Reformed Church of Scotland, was named from this author. Instituted at Edinburgh in 1841, and now dissolved.

Jan. 25, 1768. *Douglas Case, The. The case of Archibald Douglas, Esq., and his Guardians, Appellants, against His Grace the Duke of Hamilton, Lord Douglas Hamilton, Sir Hew Dalrymple, and others, Respondents. To be heard at the Bar of the House of Lords, on Monday, Jan. 16, 1769.*

See Bohn's *Lowndes*, p. 664. Burke's *Vicissitudes of Families*, 3rd series, p. 62. Burke's *Dormant and Extinct Peerages*, p. 179.

Feb. 8, 1768. [N. HIGGINS.] *Choeleth, or The Royal Preacher. A Poem.* London. 1768. 4to. Reprinted with additions. Whitchurch, Salop. 1824. 8vo.

See Spurgeon, *Commenting and Commentaries*, p. 610. Adam Clarke, *Introduction to Ecclesiastes*.

Mar. 22, 1768. WHATELEY, MISS MARY. *Original Poems on several occasions.* London. 1764. 8vo. See *Monthly Review*, 1764, p. 445.

Ap. 29, 1768. TYTLER, WILLIAM. (1711-1792.) *An Historical and Critical Enquiry into the evidence, &c., against Mary Queen of Scots, &c., &c.* Edinburgh. 1760. 8vo. Frequently reprinted, and translated into French.

See *Gentleman's Magazine*, 1760, p. 453. *Wesley Historical Society Proceedings*, ii., 111. *Allibone's Dictionary*.

F. M. JACKSON.

NOTES AND QUERIES.

242. FETTER LANE AND THE ENGLISH MORAVIANS.— In a recent catalogue of William George's Sons, Bristol, was offered for sale :

“262 MORAVIANS. Briève et Fidèle Exposition de

l'Origine de la Doctrine, des Constitutions, Usages et Cérémonies Ecclesiastiques de l'Église de L'UNITÉ DES FRÈRES connus sous le Nom de Frères de Bohême & de Moravie, tirée de leurs Actes et Titres Authentiques par un Auteur Impartial, avec XVI planches, où le tout est représenté au naturel. 8° (88 pages), boards, £2 12s. 6d. 1758

The last seven pages of this very interesting account of the Moravians is occupied by a French translation of the Act 22, George II (1747), inviting the Brothers "à former des établissemens dans L'AMÉRIQUE BRITANNIQUE."

The sixteen plates are capitally engraved on copper, and all folding. The first scene, Ordination of a Bishop, is in London, and others of the interior views were taken in the English Church of the Moravians, they exhibit some very curious rites. The work in the American Colonies is well illustrated by plates IV (Exorcism among the Negroes), V (Baptism of N. A. Indians), VI (Baptism of Greenlanders), VII (Negroes Kissed after Baptism), XV (Marriage of 12 couples of Colonists).

Armorial bookplate (Chippendale style) "Arthur Villetes, Esq., His Maj't's. Minister to Switzerland."

The above curious and quaint little volume, which I recently examined in the British Museum copy, has amongst its copper-cuts at the end several that represent the interior of the Fetter Lane Moravian chapel in the form and furniture of the earliest days of its occupation by the English Moravians from 1740 onward. (*Journal*, 26 July, 1740.) The pulpit is high up on the face of the east end wall, not connected with floor level of the chapel, but supported by a kind of corbel of carpentry which is probably part of the structure of the pulpit itself. Behind *La Chaire* is a door by which it is entered from a large room or Hall on the other side of the wall, shown in a plan of the buildings dated 1778, and lying close to the wall, with its long axis at right angles to that of the chapel. There is no appearance of any fixed furniture below the pulpit. In several of the engravings a table is set below, but in the simplest fashion is moved about as the particular service may require.

The engraving of the Ordination of a Bishop in Fetter Lane is full of interest, as is also another of the busy scene, *Agapé des Enfants*. The pillars in the picture are—at least after the pattern of—those still in the venerable sanctuary. *Apropos* of the Lovefeast, it is explained that at first the English Moravians used wine and bread at their service, but, to obviate a not unnatural

misunderstanding, and to keep the lovefeast clearly distinct from the Lord's Supper, they had substituted "the ordinary beverage" tea, and used a specially made bread. (p. 60.) Tea and a bun were not uncommon a few years ago.

Two other plates have an interest for us. One is entitled *Prostration devant le Seigneur*. In a building,—not Fetter Lane,—is seen a company of worshippers, men down one side, women down the opposite side, and the white-robed ministers along the end wall, all lying at full length upon the floor, their heads resting upon their folded arms. (The men's cocked-hats lie very quaintly behind them on the wall-seat their wearers have been occupying.)

On the end wall above the prostrate ministers is a picture of Christ's Agony in the Garden, but of course there is not the slightest suggestion that in any way the company is prostrated before this. Another engraving also shows the Prostration. It exhibits the Baptism of a company of West Indian negroes.¹ The letterpress (p. 54), speaking of baptised pagans, thus comments upon the engraving: "La personne est baptisée . . . à genoux . . . les baptisées reçoivent la bénédiction de l'église. Ensuite ils se prosternent devant ce Dieu avec lequel ils viennent d'entrer en alliance, pour le remercier de la grâce qu'ils ont reçue." And yet again (p. 56) is the same prostration referred to, in a section upon the manner of celebrating the Lord's Supper. "En même tems que les Communians portent l'Hostie à la bouche, ils tombent en terre, à genoux, ou sur leurs faces; ce qui s'appelle la *Prostration* ou l'*Adoration*, laquelle a aussi lieu dans plusieurs autre circonstances." (Here again I do not read any suggestion of Adoration of the Host in a Romanist sense.)

One hesitates to touch with critical fingers the holy solemnity of the record of the memorable Lovefeast of 1 Jan., 1738⁸; but it is difficult not to think of the prostrate forms of the worshippers in the quaint engravings, in connection with that company at 3 o'clock in the morning, who cried out for exceeding joy, and many of whom fell to the ground, as the power of God came mightily upon them; only slowly recovering from that awe and amazement in the

1. In two baptismal pictures the "font" is an unmistakeable oval tub, with end staves elongated into handles pierced with a hole. There recurs to the mind of a Methodist antiquary Toplady's scurrilous story of Wesley's "bathing-tub baptism."

presence of His majesty. (Cf. also, 16 June, 1739.)—*H.J.F.*
 243. RICHARD DAVENPORT.—(J. W., letter to ; *Works*, XII, 496, No. DCIX, reprinted from *Meth. Mag.* 1826). In this letter, printed without date or place of origin, occurs the well-known faithful appeal, not without a touch of humour in it: "May I request of you one thing, Sir,—Do not speak evil of Jesus Christ: you may sometime stand in need of Him; and if you should (I can say from a very little experience) you will find Him the best friend in heaven or earth." Such an appeal might conceivably be addressed to the "Mr. Davenport" who gave a shelter to Rousseau during his stay in England from April 1766 to April 1767.

David Hume, who arranged the matter, writes to Mme. de Boufflers, 3 April, 1766, "A Mr. Davenport, a worthy man, a man of letters, and sense, and humanity, and of ample fortune, about 6 or £7000 a year, an elderly man and a widower" And again, on 2 May following, to the same correspondent: "M. Davenport, a very good, as well as a very rich man, has given him [Rousseau] a house in which he very seldom resides himself, and as he keeps a table there for those of his domestics who take care of the house and gardens, it is no inconvenience to accommodate our friend and his *gouvernante* [euphemistic for his mistress, without whom this philosopher could not travel] He has the goodness to accept thirty pounds per year for their board, for without this our friend would not set his foot in the house."

In Lady Llanover's *Life and Corresp. of Mrs. Delany*, who was Mary Granville, Wesley's early love,—one of them!—, we get far-off glimpses of the affair; *e.g. vol. III*, 337-340. The editor writes (under 3 July, 1766, IV, 65) "Rousseau was at this period living at Wootton," which is in Shropshire, and not far from Ashbourne, "where Mr. Davenport was very kind to him, at which time Mr. [Bernard] Granville (of Calwick) [her brother], also became intimate with Rousseau." A letter of Rousseau himself to Granville, is given (IV, 89), in which it is said: "Voilà M. Davenport qui m'arrive."

Wesley's correspondent can be congruously set in the framing of such facts. But, curiously, nowhere is the Christian name given. The identification, however, is made increasingly probable when we find exposed in case No. VII of the autographs at the British Museum, a letter from Hume, washing his hands of the insane Rousseau,—of whose shameful

ingratitude to Hume and to his host it is not needful to say anything,—and labelled as addressed to *Richard Davenport*; though the date of his death is wrongly given as 1776, the *Gent. Mag.* date of the death of a *Robert Davenport* of Hampstead. There can, I think, be little doubt that the obituary line, *Gent. Mag.*, 1771, “May 7, Richard Davenport, Esq., St. James’ St.,” belongs to Rousseau’s host and Wesley’s correspondent. The facts all hang well together. They, moreover, shed pleasant light upon the many-sidedness of the associations of Wesley’s relations with “all sorts and conditions of men.” What were the “tunes” Davenport wanted? How did he become connected with Wesley? Had all connection between Wesley and the Granvilles ceased?—*H. J. F.*

244. “BRISTOL” (*Journal*, Sat., 14 Oct., 1738).—Is this really a record of a visit to Bristol, earlier than the memorable one of 31 March, 1739, and following weeks, which is often taken as his first? Or is it an error for “Oxford”? Wesley arrived at Oxford on Monday, 9 October, and on the day following this “Bristol” entry of Saturday, he is preaching “twice at the Castle”; most naturally to be understood of that at Oxford. Of course, he *may* have paid a flying visit to Bristol during the preceding days. It is no doubt also a possible thing that on the Saturday he should have ridden from Bristol to Oxford; for many years he did some wonderful things in the way of long days’ riding. But, apart from the words “at Bristol,” the whole entry reads naturally as of an unbroken week at Oxford, from Monday to Monday. Our accurate fellow-member, Rev. T. E. Brigden, finds that no place is named at all in the first, second, or third editions of that section of the *Journals*. But “Bristol” does occur in the *Collected Works*, 1771-4, vol. 27. I believe, notwithstanding, the words “at Bristol” to be an unauthorised, perhaps purely accidental insertion. Any new standard edition of the *Journals* should have,—not only an entire, but also,—an edited, “critical” text. There is great need for it. (Cf. *Proc.*, IV, 3, pp. 82sqq.) Whose letter did Wesley thus receive, whether at Bristol or Oxford? Mr. Brigden points out that the letter (No. XXXVI) to the Church at Hernhuth, was written on 14 Oct., 1738. It has no place of writing superscribed, but the writing of such a letter adds to the improbability that the day was spent in riding from Bristol to Oxford.—*H. J. F.*

In *The Two First Parts of His LIFE, with his JOURNAL*,

Revised, Corrected, and Abridged, By George Whitefield, A.B. London: W. Strahan. 1756. (12mo.) it is expressly stated (p. 156), 'Saturday, March 31 [1739] . . . I was much refreshed with the sight of my honoured friend, Mr. John Wesley, whom I had desired to come hither, and whom I had now the pleasure of introducing to my friends; *he having never before been at Bristol.*'—*R. G.*

245. JOHN WESLEY'S MARRIAGE.—Having recently occasion to remain for an hour or two in London, in the City, I took the opportunity to make enquiry in the original records for a possible issue of a licence for Wesley's marriage; at the Registry Office of the Archbishop of Canterbury, 23, Knight-rider Street, E.C.; at the office of the Vicar General in Creed Lane, Ludgate Hill; and at Bishop of London's Registry, 1, Dean's Court, E.C. Without success, however. In the first case, the registrar, Mr. William Price Moore, himself examined the official index of allegations for licences, working back from 18 Feb., 1750-1, to the beginning of the preceding November, and of course watching for either of the names, Wesley or Vazeille, since either party might have taken out the licence. At the Vicar-General's Office, I was allowed myself to search the Index at leisure, in its quaint old-fashioned engrossing hand. At the Registry of the Bishop of London the original allegations themselves for 1750-1 were fetched from the Cathedral near at hand, and I was turned loose upon the volume. But in neither case did the perfect indexes, nor in the latter case, the volume itself, yield the names required, although I went once and again over the names, carefully, and very much further back than necessity or probability required. (Col. Chester, in reprinting for the Harleian Society the Bishop of London's registers, has unfortunately only printed a selection of such names as he thought likely to be interesting. In 1751, for example, he has only reprinted one licence granted, out of very many. It is for Edward Chester's marriage.) I began at the Canterbury faculty-office, on the chance that, notwithstanding its non-appearance in the register of that church,—the marriage might after all have been celebrated at Hayes (Middlesex), which was a "peculiar" of Canterbury, and therefore, though locally in the diocese of London, subject to the jurisdiction of Canterbury. (Bexley also was a "peculiar" of Canterbury.) A good while ago I had opportunity to examine the register of St. Luke's, Old Street, "our own parish church," as Wesley calls it, but with only a

negative result. The printed registers of the following City churches, as well as that of Wandsworth parish church, yield nothing: St. James, Clerkenwell; St. Dionis, Backchurch; St. Peter, Cornhill; St. Michael, Cornhill; St. Antholin, Budge Row; St. John Baptist, Wallbrook; St. Mary, Aldermary; St. Thomas, Apostle. Only the Christenings at St. Vedast and St. Michael le Quern, were printed, up to December, 1903. Of many of these, and of some others near Threadneedle Street, Mr. W. J. Gadsden has reported in an earlier part of our *Proceedings*, (at  below.) The following, from A. G., carries the process of enquiry further, though still with negative result: "Anthony Vazeille was of Huguenot family, but not, so far as I can learn, in communion with the French Church. I have searched the Huguenot registers in vain for the marriage. I may add that no London marriage licence is among Col. Chesters' collections, which I presume to be exhaustive. [See *antea*]. It is hardly likely that the marriage was by banns." It may be worth while again to print the announcement as made in the *Gentleman's Magazine*, and—in identical terms,—in the *Universal Magazine*, for Feb. 1751:

"Feb. 18, Rev. Mr. *John Wesley*, methodist preacher,—to a merchant's widow in *Threadneedle Street*, with a jointure of 300*l. per ann.*" [See also *Proceedings*, i, 3, ii, 2, 38, ii, 3,  61; iv, 2, 34.]

The printed Charterhouse Registers give: "1697 Dec. 18 Matthew Wesley, Ba[chelor] Apothecary, of the Par. of St. Swithins, and Ann Ayloff, of the parish of St. Mary le Bow, Spinster. John Carter, Esq., Fa., by license 124, Edmund Bradford." Is this the marriage register of "uncle" Matthew the surgeon? He makes bequests to his nephews George and John "Iliffe" (Stevenson, *W.F.*, p. 52). His wife would be born about (1743—75=) 1668 (Samuel Wesley, of Tiverton, *apud* Stevenson). Matthew, if older than Samuel of Epworth, would be born not later than 1661. A bankrupt "son," Matthew Wesley, apothecary, 1708 (See Adam Clarke) is a little hard to adjust into these facts.—*H.J.F.*

246. JOHN WESLEY'S WEIGHT.—In his most interesting paper on Wesley portraits, in *Proceedings*, iii, 7, p. 189, Mr. Wright refers to Wesley's weight as only nine stone. In the *Journals*, 17 Nov., 1783, Wesley says: "In the year 1769 I weighed a hundred and twenty-two pounds. In 1783 I weighed not a pound more or less. I doubt whether such another instance is to be found in Great Britain."—*S.*

247. RAYNHAM SCHOOL (*Min.* 1788).—Collins' *Peerage*, vi, 50, says, under Charles, 3rd Viscount Townshend, of Raynham, co. Norfolk: "His lordship erected and endowed at Raynham a charity school, for clothing and educating thirty boys and twenty girls; the latter to be brought up in spinning." Is this the school sought for in Mr. T. G. Osborn's long unanswered Query, No. 78, *Proceedings*, ii, 48? A former (early) possessor of my copy of Atmore's *Memorial*, however, under *John Hampson*, last paragraph: "He settled at Southborough, near Tunbridge Wells . . . and was master of a Charity School," thus annotates in pencil: "One of Mr. Wesley's 3 Kent schools." What were these? There is a Rainham in Kent. Also, why was the boy Harper to go to Rainham rather than to Kingswood? Minutes of 1785 and 1787 *re* admission to Kingswood may have some bearing on the case.
248. ORPHAN HOUSE (NEWCASTLE) DEED.—Mr. A. M. Broadley, of Bridport, sends a copy of the following deed, which is in his possession.

THIS INDENTURE made on the 7th July in the year of our Lord 1790 WITNESSETH that I John Wesley do hereby grant unto and make over my House in Northumberland Street in Newcastle upon Tyne commonly called the Orphan House with the Yard Garden and Buildings adjoining thereto and all the furniture therein (the Books on sale excepted) to William Smith gentleman George Shadford gentleman Alexander Smith china-mender Robert Spoor glassman George Jefferson gentleman John Green grocer Edward Slater woollen draper and their heirs and assigns for ever TO HAVE AND TO HOLD in TRUST for the Methodist Conference specified in a deed enrolled in Chancery in the year 1784 to the intent that the Word of God may be duly preached according to my Notes on the New Testament and eight volumes of sermons by those preachers who shall from time to time be named by the said Conference and no others. PROVIDED that whenever three of these shall be dead the rest shall within one month supply their places by three out of the Society PROVIDED also that if any Trustee shall leave the Society he shall no longer be a trustee PROVIDED likewise that if the Conference shall at any time separate from the Church of England the Trustees shall name preachers for the time to come PROVIDED also that if ever it shall be necessary the house may be mortgaged to pay the

debt of it.

Signed sealed and delivered in the presence of

ALEX^R MATHER

AND^W INGLIS

JOHN WESLEY



Mr. Broadley writes : " It is written on thick foolscap paper and has two 5/- stamps in the upper left-hand corner. On the back is the endorsement, ' Enrolled in the High Court of Chancery on the 16th day of July in the year of our Lord 1790, being first duly stamped according to the Tenor of the Statutes made for that purpose. John Mitford.' The small red seal bears a flower, and a motto of which the word TIBI is decipherable." Speaking professionally, Mr. Broadley says : " The deed bears every possible mark of authenticity." It will be noticed that it is executed on the day following that of the execution of a shorter deed printed in Stamp's *Orphan House*, p. 155. " I surmise that the deed in my possession is an extra precaution. My idea is that the first deed was not thought to be in form, and for that reason the more elaborate *registered* deed was resorted to." [But see Stamp's *Atmore*, *W.M.M.*, 1845, p. 121.]

249. " DR. G—— " (*Journal*, 17 Dec., 1763). — Does this refer to Dr. John Gill, of the Horseleydown Church, Southwark, whose writings on the Calvinistic side of the long controversy Wesley had answered in the publications catalogued as Nos. 153, 155, 167, in Green's *Bibliography*? In that case, the entry preserves for us a beautiful instance of the " Catholic spirit " in both. The *Dict. Nat. Biog.* gives a full account of his Rabbinical learning, and locates his residence in Camberwell, where he died in 1771, and where, perhaps, therefore, Wesley dined with him. His " private character was so excellent, that it has been said his learning and labours were exceeded only by the invariable sanctity of his life and conversation His intimate friend and warm admirer, Mr. Toplady, has left on record a high opinion of his character." " Dr. G." (*Journal*, 22 Nov., 1760,) is, apparently, Dr. John Green, Dean of Lincoln. See Green, *Anti-M.B.*, 294, 315.—*F.*

250. WESLEY AND THE RAPHAEL CARTOONS. *Journal*, 22 Jan., 1775; 17-23 July, 1780.—In 1775 Wesley would see seven

of the original cartoons at old Buckingham House (on the site of the present Buckingham Palace), which had during that year become, as he notes, "The Queen's House," by Act of Parliament. The cartoons had been removed from the gallery at Hampton Court in 1764. When Wesley saw them they were in an octagonal apartment in the south-east angle of Buckingham House, and they remained there until 1787, when they were transferred to Windsor. In 1814 they were removed again to Hampton Court. In 1865, by Queen Victoria's permission, they were transferred to their present gallery at the South Kensington Museum.

At Bath, Wesley probably saw engravings of the Cartoons by Gribelin or Dorigny. I possess three by Gribelin dated 1707. But Dorigny's set of engravings completed in 1719, were on a larger scale, and were better known. They are the subject of a paper in the *Spectator* (No. 226), and the Cartoons are also described in a later paper (No. 244).

See Cattermole's *Raphael's Cartoons*, 1845, p. 18. Thornbury and Walford's *London*, vol. iv, p. 64. Wheatley and Cunningham's *London Past and Present*, vol. iii. *Spectator*, Nos. 226-244.—*Rev. T. E. Brigden*.

251. ROOM IN EXETER, "ONCE A SCHOOL."—(*Journal*, iv., 165.) This room had been the High School, founded and built A.D. 1343 by Richard de Brayleigh, Dean of Exeter, 187 years before the Free School at the East Gate was founded by the Mayor and Corporation. The High School was rebuilt, with a house adjoining for the master, by the dean and chapter, in 1445, and again, by a common contribution, at the request of Mr. Williams, the master, in 1561. On the death of the master in 1601, Bishop Cotton requested "the Chamber to nominate a successor, who, having made their selection,—Mr. Perryman, a learned but a lashing master,—was admitted thereto."

Wesley was in error in supposing it had formerly been "a chapel." For further details see *Reminiscences of Methodism in Exeter*, by the late Rev. J. W. Thomas, *W.M. Mag.*, 1871.—*Rev. T. E. Brigden*.

From the same source, Mr. W. C. Sheldon gathers and sends these additional particulars: In 1776, Mr. Gidley, officer of Excise, was transferred to Exeter, and was a source of strength to the Society. Through his exertions, and with the aid and consent of Wesley himself, a more

commodious place [than the third of the successive houses of Methodism in Exeter] was secured. It belonged to the Dean and Chapter, and Mr. Gidley complained that Chancellor Nutcombe gave some trouble in the matter of licence, whereupon Wesley replied with advice as to procedure. This is the room, "lately a school; I suppose formerly a chapel." Of this conjecture, Mr. J. W. Thomas,—who was a native of Exeter, says: 'This [erroneous] conjecture . . . was naturally suggested by the ecclesiastical aspect of the building. Dr. Oliver, so profound in his local and antiquarian researches, made a similar mistake, believing that there had been a church in Trinity-lane (= Musgrave Alley). But this mistake he afterwards corrected.'

252. HYMN 401 (*Proceedings*, iv, 118).—The citation, thus expressed: "*Credo, quia impossibile*," is inexact, and is wrongly attributed to Augustine. The quotation, when correctly given, belongs to Tertullian, and runs thus: *Certum est, quia impossibile* (*De Carne Christi*, 5). Both the Wesleys knew their Tertullian, and would have quoted him accurately. What Tertullian meant, and how this is defensible, are questions which belong to theology; on these, therefore, I do not enter.—*A.G.*
253. "DICKENSON," OR "DICKINSON"? (*Proceedings*, iv, 119).—Reference is here made to "Rev. Peard Dickenson." I had long been in the habit of so writing his name. But on his tombstone at City Road, and in his *Life*, the surname is given as "Dickinson." So I presume this is correct.—*A.G.*
 ['Dickinson' stands in the authoritative *Minutes*, though most of our writers, even his contemporaries, give 'Dickenson.'—*R.G.*]
254. BARTHOLOMEW WESLEY (*Proceedings*, iv, 89).—Mr. Broadley has made a valuable contribution to history. The date, "15 Februarie, 1670" is according to present reckoning, 15 [26] Feb., 1671. Hence B. Wesley lived a year longer than I imagined, when I copied his date for *Dict. Nat. Biog.*—*A.G.*
255. JOHN WESLEY OF WHITCHURCH. (*Proceedings*, iv, 90).—Mr. Broadley refers to the assertion that John Wesley, of Whitchurch, "married in 1658 a niece of the famous Thomas Fuller." Who was this niece? How was she niece? I have spent months in the (vain) endeavour to answer these questions.—*A.G.*

[Beal's account (*Fathers of Wesley Family*, 2nd ed., pp. 49-50,) is that Dr. Cornelius Burgess, of the Westminster

Assembly, had two sisters. John White, "the Patriarch of Dorchester," certainly married one; Dr. Thomas Fuller, of Broadwinsor, "apparently" married the other. John White's daughter,—John Westley's wife,—was, in that case, niece of *this* Dr. Thomas Fuller. But the weak link is at Beal's word "apparently."]

256. CALAMY, EDMUND, D.D. (*Proceedings*, iv, 107, &c.)—The title of Calamy's first edition, 1702, is rightly given as 'Abridgment.' But the title of the second edition, 1713, gives 'Abridgement.' A set of Calamy is very incomplete without the two supplementary volumes of 1727, though no mention is made of these at the above reference.—*A.G.*
257. WHITFIELD, PETER. 25 Ap., 1757. (*Proceedings*, iv, 110).—Peter Whitfield has long been an interesting person to me, and I have most, if not all, of his publications. He was a sugar-boiler, who dropped the Liverpool Dissenters, because they, so he thought, dropped the deity of our Lord Jesus Christ.—*A.G.*
258. "MR. OYATY." (*Proceedings*, iv, 106).—The "Mr. Oyaty" in Nelson's letter is suggested to stand for "Yates." There can be little doubt that the name meant is "Auty," a name common enough about Birstal.—*Mr. C. A. Federer.*
259. WESLEY PORTRAIT.—I have a memorandum, taken some time ago, to the following effect: "Miss Hoole, of Cheetham Hill, Manchester, has a portrait of John Wesley, taken when he was eight years old." Can any of our members "ferret" this out?—*R. Green.*

About three-and-a-half years ago I purchased a lovely oil painting which was said to be a portrait of John Wesley when he was at the "Charterhouse." The face, however, may well be that of a boy of eight years. I wonder whether my portrait is the one to which Mr. Green refers, and shall be glad to have any further light on the question.—*Rev. M. Riggall.*

260. DUMB BELL.—Wesley in 1784 (*Works*, vol. xi., 520) says: "If you cannot ride or walk abroad, use a *dumb bell* or a wooden horse." This is a reference to a once well-known and now obsolete and forgotten apparatus, like that for swinging a church bell, but without the bell itself, and so voiceless, noiseless, and which when "rung" for bodily exercise was silent. It generally consisted of a spindle, like that of the frame for raising the bucket in a village well. It had arms, at the end of which were

counterpoising weights or balls. When it was used the rope set them in motion as it unwound, and then the force began to re-wind the rope. At New College, Oxford, there was one which had a fly-wheel. Addison had one in the corner of a room, with which he used to exercise an hour every morning. At Knole, near Sevenoaks, such an apparatus was fixed in an attic or room in the roof, which is known as "the Dumb Bell Gallery." The rope passed through the floor to the room below, as a rope does from a belfry to a bell-ringing chamber. The machine was also employed in the training of bell-ringers, and in teaching young ringers the art of change-ringing. It was used much as soundless keyboards are used to develop the muscles of the fingers for pianoforte playing. The arrangement of bars and weights evolved the modern dumb-bells, the bars being shortened and the weights brought nearer together and reduced.—*Rev. Samuel Lees.*

261. DESCENDANTS OF JOHN WESLEY OF WHITCHURCH.—This John Wesley is said by Dr. Calamy to have had a numerous family. Dr. Clarke found names of two, Samuel and Matthew. G. J. Stevenson found two others, Timothy and Elizabeth, the latter married to Mr. Dyer. More recently the name of George has been found, who is believed to have been sent to America as a schoolmaster while as yet America was an English colony. One of the sons of John (name unknown) is thought to have settled in or near Coventry, where his widowed mother, poor and friendless, went to reside about 1714. From him descended the grandfather of the late Rev. Samuel Wesley, Wesleyan minister, whose daughter was Miss Elizabeth Ann Wesley, known as "the soldier's friend."

It will be seen from the above that the Rev. Samuel Wesley and his daughter, "the soldier's friend," as also the late Mrs. Hewitt of Birmingham, sister to the Rev. Samuel Wesley, were direct descendants from a brother of Samuel Wesley of Epworth. A daughter of Mrs. Hewitt was married to the late Mr. John Gill Fiddian, a very active member of Wesley Chapel in Birmingham, whose sons and daughters are still active there.—*R. Green.*

ERRATA. "Vallombrosa" for "Vallambrose" (iv, 91); "1797" for "1897" (iv, 101); "Leechman" for "Leachman" (iv, 109); "Seven mile sand" for "Seventh milestone" (iv, 120).