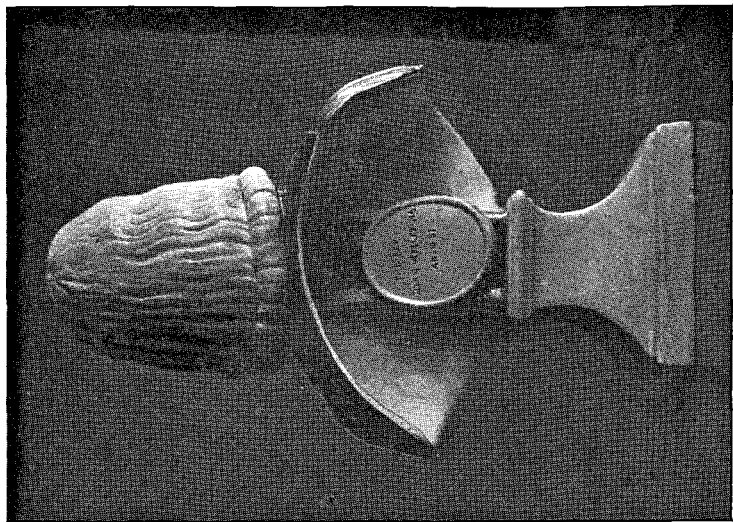




1. Front view.



2. Back view.

ENOCH WOOD'S BUSTS OF WESLEY : CLASS A, PRODUCED BEFORE WESLEY'S DEATH.

ENOCH WOOD'S BUSTS OF WESLEY.

The busts of John Wesley, executed by Enoch Wood, of Burslem, both of them frequently and variously reproduced, have been household possessions in many Methodist families for 120 years. They represent Wesley in advanced life; his expression is calm and dignified, but not wanting in animation. In the best examples are all the signs of age, without any indications of decay.

In 1838 a lithographic print of the bust was published bearing the following inscription: "Rev. John Wesley, A.M. From a bust modelled from the life by Enoch Wood, Esq., of Burslem. To whom this print is respectfully dedicated by the publisher. Stoke upon Trent. Published by W. Dean. July 10th, 1838." On this print being shown to one of the last survivors of Wesley's Preachers, he exclaimed: "That is Mr. Wesley as I knew him."

The bust has been frequently copied, and has undergone many imitations at the hands of successive workers; but all the copies bear a general resemblance to the original type.

Of existing busts, smaller than life size, known to have been executed by Wood, there are two distinct classes—those produced before Wesley's death, and those made after that event. Of the former class there are not many examples to be found. However by the kindness of Mr. J. Botteley, one of our members, who has several specimens of this class, and a large collection of others by different makers and of different dates, I am able to give the following particulars of the earliest examples known.

1. A *black basalt* bust; inscribed on the back, "The Rev. John Wesley, M.A. Aged 81. E. Wood. Sculp. Burslem."

2. *Coloured Staffordshire pottery*. Inscribed: "The Rev. John Wesley, M.A. Aged 81."

This particular copy was given by Enoch Wood to his son, and it remained in the family until Mr. Botteley purchased it in 1901. Mr. Botteley has verifying evidence of this.

3. *Coloured Staffordshire pottery*. Inscribed: "The Rev. John Wesley, M.A. Aged 81."

4. *Coloured Staffordshire pottery.* Inscribed: "The Rev. John Wesley, M.A. Aged 87. E. Wood, Sculp. Burslem." The figure "1" is visible under the "7."

5. *Coloured Staffordshire pottery.* Inscribed: "The Rev. John Wesley, M.A. Aged 88." The figure "1" is visible under the "8."

6. *Coloured Staffordshire pottery.* Inscribed: "The Rev. John Wesley, M.A. Aged 90" (1). The "81" is visible under the "90."

These are all apparently from one mould. Enoch Wood's name can be faintly traced on Nos. 5 and 6. The figures "7" "8" and "90" on Nos. 4, 5, and 6, were impressed on the soft clay before burning. Very little reliance can be placed on these dates: e.g. Wesley did not reach the age of 90.

The six examples I have just named, I place in class A. They represent the earliest models known.¹ A view of the front and back of one of them is here shown. (See Figs. 1 and 2). All the others in this class are similar in their structure. It will be seen that the bust of the figure is hollow; and the little tablet at the back is supported on two upright pieces of pottery. This is well shown in figure 2.

A second class B is represented in Fig. 3. All the examples of this class that I have seen have solid backs, and all have tablets on them giving the date of Wesley's death—1791. They were all therefore, executed in that year, or subsequently. A distinctive feature of this class is the much more tasteful modelling of the cassock, bands, and gown, and they are slightly larger than those of class A. A considerable number of this class must have been made. The inscriptions on them vary. The following is from one of Mr. Botteley's specimens: The | Reverend | John Wesley, M.A. | Fellow of Lincoln College, Oxford, | and Founder of Methodism | He sat for this bust | to | Mr. Enoch Wood, Sculptor, Burslem | 1781 | and died in 1791 | aged 88² | years. | Is not this a brand plucked | out of the fire? |

My theory is that all the busts of class A were from Wood's first model, or from duplicates of it: and that, on Wesley's death,

1. Mr. J. G. Wright thinks that the first examples of this class were made in a kind of "biscuit" ware, unglazed and very thin and tender, similar to the one in the City Road Museum; and that, being so fragile, most of them have been destroyed.

2. Others have "aged 81." The bust in City Road Museum has the date 1784 written in pencil on the back of the pedestal (See photo in *Mesh. Rec.* 3 Jan., 1901.)



ENOCH WOOD'S BUSTS OF WESLEY : CLASS B. PRODUCED AFTER WESLEY'S DEATH.

3. With solid back, and date of Wesley's death.



4. From Wood's (supposed) original mould.

Wood having had several years additional experience in modelling, and having gained greater efficiency in his art, produced the second model, which is much superior to the former. It may here be stated that similar busts to those of class B were issued by Wedgwood and by Wood in both black and white basalt. There is one of the former in Handsworth College, measuring 12 inches in height. It is one of the finest of all the specimens that I have seen, but the portrait is the same as the others.

In the W.H.S. MS. Journal, vol. vi, Mr. Wright gives an interesting account of the sale of a number of moulds, on the breaking up of Wood's business. Some of these came into the hands of a gentleman whom Mr. Wright met with. On examination, they found what Mr. Wright judged to be the original mould from which the black basalt busts were made by Wood; also another mould, on which was written in heavy black letters, "J. Wesley. Original Mould. E. Wood." Fig. 4 is from a reproduction of it in unglazed, white clay.

Besides the busts already named, a large number of very inferior workmanship, but all bearing a resemblance (near or remote) to Wood's, were executed about the middle or earlier part of last century. The last example that has come under my notice is of a brilliant blue, with scarcely any discernible features on the face. These do not deserve classifying. They are probably the caricatures that Dr. Clarke mentions. (*v. infra*).

Within the last few years some very beautiful copies of Wood's model have been executed in "Parian Marble"; others have been produced from another model, smaller and much inferior.

A considerable difference of opinion exists as to the date of the production of Wood's first model, arising partly from the differing inscriptions on some of the busts, and partly from a discrepancy in the historical accounts of the bust.

In J. B. B. Clarke's *Life of Adam Clarke*, Three Vols, 8vo. 1833, are two letters (iii. 250—253). In the former, Samuel Manning, the sculptor of the Richmond statue of Wesley, having had the criticisms of Henry Moore, and George Morley, President 1830-31, asks Dr. Clarke to come and see the statue again. Dr. Clarke replies on the following day (30 Sept. 1830). He characterises and criticises in general terms the many, and many kinds of, representations of Wesley; good, bad, very bad, indifferent. He proceeds: "Mr. Enoch Wood, of Burslem, in 1781, made a model of Mr. Wesley, in busto, which was the most happily executed of all that had hitherto been done. Mr. Wesley

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was so satisfied that Mr. Wood would succeed in his work that, though pressed by various duties, and straightened [*sic*] for time, he cheerfully sat five several times³ to this artist, till he was convinced that he had given a very faithful copy of nature. Some correct copies were taken from this model, and were spread among Mr. Wesley's intimate friends; but the original model was re-copied by mere mechanical men, till the likeness, the expression, and even the attitude were lost, and the thing became a mere caricature. Fortunately the original model is still preserved: some years ago it was presented to me by the artist himself. This, to preserve it for ever, I had cast in brass by Mr. John Forshaw, of Liverpool, and under the eye of that eminent master, John Jackson, R.A., it was chased up to the original. The model itself I lent to Mr. S. Manning, when I found that he meditated a whole length marble statue of this supereminent man; and I have seen with the highest satisfaction the progress made by Mr. Manning in this work." He then approvingly characterises Manning's statue, and adds: "I had the honor of Mr. Wesley's acquaintance for many years, . . . His image can never be obliterated from my mind. The noble appearance of his face, I see in the *terra cotta* of Mr. Wood; and exactly transferred from it to the clay, and afterwards to the selenite of Mr. Manning;⁴ and also in the bronze cast by Mr. John Forshaw and chased up to nature under the eye of John Jackson, R.A.," and he closes with some further remarks on Manning's work.

Another account, from the pen of the Rev. Samuel Dunn appeared in the *Christian Miscellany*, 1848, p. 230. Dunn says: "The best bust of Mr. Wesley was modelled from his person, at Burslem in the year 1784, by Mr. Enoch Wood, who had married the Miss Bourn, mentioned in the *Memoir of Hester Ann Rogers*; and who to secure the presence of Mr. Wesley the time that was necessary for taking it, got his accomplished wife to keep up the conversation on a variety of interesting subjects. Mr. Wood went that year to the Leeds Conference; and his busts, being then first introduced, were in eager demand among the preachers and friends." He then gives an interesting account of Samuel Bardsley's lifting Mr. Wood on his shoulder, who, being pointed

3. Stevenson quoting this says "five hourly sittings"!

4. Dr. Clarke's judgement on the similarity of Wood's model and Manning's "selenite" reproduction is quite open to question. Rev. H. J. Foster says that judging from a photograph of the statue, he finds it difficult to understand Dr. Clarke's statement, that it copies or even closely resembles Wood's model. So do I.

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out as the artist, was much complimented. Mr. Fletcher made particular inquiries of Wood as to the process of producing the bust, and then, standing on a grave, with his hands on the artist's shoulders, spiritualized it into an address of twenty minutes. Dunn adds: "Mr. Wood died in 1840, aged 81. I have just received the above particulars from a respectable local preacher who heard Mr. Wood relate them."

Stevenson in his *Wesley Family*, p. 349, quotes from Dr. Clarke's account, and adds the following particulars, but without any intimation as to the source whence he derives them: "In the preceding year, 1781, Mr. Wesley sat again for his likeness. At Burslem, in Staffordshire, he found a young man named Enoch Wood, possessed of great natural skill in modelling from the life. Pleased with his ability, Mr. Wesley gave him five hourly (!) sittings at different times. On the last occasion, Joseph Bradford was with him, and adjusted on his head his best wig. Soon as the promised hour had expired, Mr. Wesley, who had been reading all the time, rose and stood behind the artist, to examine his work. 'It is too gloomy for me,' said Mr. Wesley. 'The fault is yours, sir.' 'How? how?' said Mr. Wesley promptly. 'Why, sir, you would always sit reading. If you will give me your eye for five minutes, I can correct that fault.' 'You shall have it.' With watch in hand the five minutes were, given: then taking his place again behind the artist, he said approvingly, 'If you touch it again you'll mar it.' Mr. Wood some years afterwards, showed to Dr. Adam Clarke a copy of this bust. The doctor was so pleased with the fidelity of the likeness of his friend, that he obtained the loan of the original mould, and had a bust cast in solid brass. . . . The unique and original bronze bust of Mr. Wesley is in possession of the writer."⁵

Some remarks may be made upon these extracts. (1) *Five hourly sittings!* It is difficult to understand this, as no skilful modeller would require five sittings, each of an hour's length, in order to model this small bust. (2) *Mr. Wesley's best wig.* The earlier portraits of Wesley represent him with his natural hair, but the later ones, and all the busts, later than Roubiliac's, indicate a wig. It is probable that the wig began to be worn about the end of 1775. In a letter to S. Bardsley, Nov. 27, of

5. This bronze bust I saw at Mr. Stevenson's house. My impression is that it lacked the base. I believe it was afterwards sold for £5, and sent to America.

that year, Wesley says: "At present I am better than I was before my fever; only it has stripped off my hair." (3) Stevenson says that Dr. Clark obtained the loan of "the original *mould*." This is an error. He could not use the "mould" for casting the bronze copy. He borrowed a copy of the original *model*, from which a mould would be taken in sand, and the metal cast into it. Mr. Foster says that a bronze copy was in the possession of the late Miss Westcott, of Bristol, whose grandfather Jasper Westcott, a close friend of Adam Clarke, was a brass-founder in Redcliffe Street, Bristol.⁶ There would be no difficulty in obtaining any number of bronze (brass) casts from the one model.

Stevenson's statement is but a copy of Dr. Clarke's with additions, and we are left to the two accounts which I have quoted, and to the dates on the busts. It is most probable that Dr. Clarke was in error, though his intelligence, ability, and general accuracy are against this supposition; but it must be remembered that *he wrote the letter to Manning 50 years after the date named by him, and apparently without reference to any documentary evidence.* He was not present at the Conference of 1781.

There is a further difficulty in regard to the earlier date (1781), arising from the fact that Wesley spent so short a time in Burslem that year—at most one day only. He preached at Newcastle-under-Lyme in the evening of Monday, March 26. On the following day he went to Shrewsbury to open the new preaching-house there, holding a prolonged service in the evening; he returned to Burslem on the Wednesday, and between that day and Friday, when he opened "the new chapel in Manchester," he preached at Congleton, Macclesfield (where he probably spent Thursday night) and Stockport, leaving him but little time in Burslem. "Five [hourly] sittings" in that time are quite out of the question. Whereas, in 1784, he reached Burslem on Wednesday, Mar. 31, where he probably spent the night, and one or two days; possibly part of a third, for he mentions only Congleton on his way to Macclesfield, where he preached on Sunday, April 4th, morning and evening. He would in all probability stay at Mr. Wood's house, where he afterwards made his home, for he knew Mrs. Wood (née Bourn) as Hester Ann Rogers' friend.

6. This was purchased by the Rev. C. E. Wansborough, and passed from him by purchase to Kingswood School. The Head Master of Kingswood tells Mr. Foster that in this example the back is quite hollow and open.

From Llewellyn Jewitt's *Ceramics of Great Britain*, we learn that Enoch Wood was grandson of Ralph Wood, of Burslem, potter; and son of Aaron Wood, also a potter, who died 1785. Enoch, "the father of pottery," then a Methodist, married Miss Ann Bourn (or Bourne) in Dec. 1780, when he was 21 years of age. He succeeded to his father's business in 1784. How natural that he at such a time should desire to produce a work so likely to give him fame. Jewitt names 1781 as the date of Wood's production of the Wesley bust; but it is easy to see how this date may have been taken from Clarke's words,—if indeed there is any other authority for 1781. Nothing can be made of the fact that the bust was taken to the Conference at Leeds, and that Mr. Fletcher saw it there, for both the Conferences, 1781 and 1784, were held at Leeds, and Fletcher was present at both of them.

There seems to be an almost inextricable confusion in the accounts which I have quoted; but, without presuming to dogmatize, I must say that, in my judgment, the circumstances point distinctly to 1784 as the date of the production of the first of these small busts.

R. GREEN.

A RELIC OF SOUTHEY: THE NEW METHODISTS."

I have a small volume of pamphlets which once belonged to Robert Southey. It contains his autograph: "Robert Southey," and beneath it has been inserted a Bewick woodcut. In Southey's handwriting there is the following list of the pamphlets contained in the volume:

"Tracts concerning the New Methodists."

"Kilham's Trial."

"Memoir of Mrs. Kilham, and her Funeral Sermons."

(Note in Southey's writing, "not in B.M. Cat.")

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- "Kilham's Sermon on Opening the Ebenezer Chapel."
- "Appeal to the Methodist Connection in answer to the Manchester Protest."
- "Statement of the Disputand Division among the Methodists."
- "Shaw's Letter to Mather."
- "Shaw's Letter to Benson."
- (Note in Southey's writing, "not in B.M. Cat.")
- "Minutes of Kilham's Examination."
- "Dialogue concerning the New Connection."

The notes in Southey's handwriting suggest that he had taken the pamphlets to the British Museum, and had searched for them in the Catalogue.

In addition to this collection of Southey's, I have the following pamphlets relating to the period :

- 1.—Kilham, on horse racing, cards, play-houses, &c. Aberdeen, 1793.
- 2.—Kilham's sermon preached from a passage in a play-bill, Dec. 15th, 1793, in the Methodist Chapel in this city, with a reply to a paper signed *Civis*, concerning Dancing—with remarks on Mr. Lee Lewis's answer. Aberdeen, J. Chalmers, 1794.
- 3.—The Malignant Unmasked, or the double-distilled Jumbler. A letter to Mr. James Bl . . k, Merchant, Exchequer Row, Aberdeen, by Alex. Kilham, 1794.
- 4.—A candid Examination of the London Methodistical Bull, by Alex. Kilham. Alnwick, J. Catnach, 1796. (This contains the curious wood block of a bull breathing out fire and smoke).
- 5.—Affectionate address—on the Preachers' Fund, the yearly collection, Kingswood Collection and Book Fund (containing 8 pp. of tabulated accounts).
- 6.—Earnest address to the preachers assembled in Conference, by Paul and Silas, 1795. (Kilham).
- 7.—An Explanation of Mr. Kilham's Statement of the Preacher's Allowance. Nottingham, 1796. (By Thos. Hanby).
- 8.—Kilham's Remarks on the 'Explanation' of the late Nottingham District Meeting, Thos. Hanby, Chairman. Nottingham, Sutton, Bridesmith's Gate, 1796.
- 9.—Kilham's Outlines of a Constitution. Sheffield, 1797.
- 10.—Impartial account of the proceedings of the Nottingham Committee of Trustees, leaders, and people of the Methodist Society assembled 24th October, 1797. Nottingham, 1797.
- 11.—An address to the Methodists in Birstall Circuit, 1797.

THOS. E. BRIGDEN.

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Apropos of Mr. Brigden's precious Southey volume of bound Kilham literature, I have:—

The Beauties of Methodism, selected from the works of the Reverend John Wesley, A.M. To which is prefixed the *Life of the Author*. London, n.d. pref., iii—vi; *Life*, vii—xii; contents, xiii, xiv; pp. 1—300. Engraved title, with head and (a very individual) bust of Wesley in oval. P. 1 is headed *Beauties of John Wesley*.

The *Life* has a vague indication of its date: "Mr. Wesley . . . is now at a great age, above 80, but still remains in full possession of his mental faculties. . . ." The *Life* is appreciative, but concludes with a sentence of *ab extra* judgment upon Methodism "as preached by Mr. Wesley," and its effects.

Large use has been made of this book by the editor or publisher of a "Kilhamite" book, *The Beauties of Rev. J. Wesley, M.A., containing* To which is prefixed *Memoirs of his Life* By one of the Preachers. Nottingham, C. Sutton, 1802. Sutton was the Kilhamite printer. The *Memoirs* are longer than, and quite independent of, the *Life* of the earlier book. There are new selections of passages,—“beauties,”—but these are inserted amongst (at any rate the bulk of) those of the earlier, these last being often simply lifted in blocks of three, four, or five together, their order in the first publication remaining undisturbed.

Any information as to the compiler or compilers of these, and as to the writers of the lives, will be welcome.

H. J. FOSTER.

“THE BEAUTIES OF METHODISM.”

The Rev. H. J. Foster in the foregoing note describes a volume with the above title, and makes some inquiries respecting it. I also possess a copy, and will state what little I know about the work.

It is one of a series of several volumes, which were published by “G. Kearsley, near Sergeants-Inn, in Fleet Street.”

The Beauties of Methodism however, was “printed for J. Fielding, No. 23, Paternoster Row. J. Scatcherd and J. Whitaker, No. 12, Ave Maria Lane.”

It was manifestly one of the later issues of the series.

One of the volumes contains, "The Beauties of Hume and Bolingbroke," and bears the date of 1782.

At the end of this volume, there is a page which advertises the series. As it gives us a glimpse of the Book World 125 years ago I think it is worth transcribing.

It is as under:—

"Books lately published by G. Kearsley, near Sergeants-Inn, in Fleet Street.

The Beauties of Dean Swift, or the Favourite Offspring of Wit and Genius; with his Life, and a Head neatly engraved; likewise an Engraved Title.

This volume contains several Anecdotes of the Dean, from respectable authority, which have never appeared in print before. Price only Half-a-crown.

Kearsley has likewise published, from the most complete Editions of their respective works (all in Half-crown volumes, with their Lives and Heads :) *The Beauties of Johnson, Sterne, Goldsmith, Watts and Fielding.*

There cannot be a stronger proof of their merit than their extensive sale.

Every loose expression is carefully revised in the *Beauties of Sterne.*

The *Beauties of Pope* are in the press, and will be published next month."

It is obvious that *The Beauties of Methodism* was added to this series.

I have not been able to discover that there is any mention of this volume in Dr. Smith's *History of Methodism* or, in Tyerman's *Life of Wesley* or, in any other biography of Wesley with which I am acquainted. [See *N. and Q.*, below, No. 343.]

THOMAS BRACKENBURY.

In addition to *The Beauties of Methodism*; London: Fielding. [1785?], and *The Beauties of the Rev. J. Wesley, M.A.*; By One of the Preachers, Nottingham: Sutton. 1802, there is a third work of similar character, entitled, *Wesleyana: A Selection of the most important Passages in the Writings of the late Rev. John Wesley, A.M. Arranged to form a Complete Body of Divinity. With a Portrait and Biographical Sketch.* London: Duke. 1825. 12mo., pp. 457. The sketch is written in a sympathetic spirit, and extends to 44pp. The selections from Wesley's writings are grouped in 18 chapters; each chapter being divided into several sections. Can anyone say by whom this was written?

R. GREEN.

THE COMMITTEE OF PRIVILEGES.

The Committee of Privileges was instituted at the Conference of 1803, at Manchester; and the immediate occasion of its appointment is historically interesting. In view of the threatened invasion of England by Napoleon, it was determined to call out the Militia, for which purpose an Act of Enrolment was passed. As at first proposed there was reason to fear that it would make the Preachers liable to serve in the Army of Reserve. Steps were successfully taken to secure their exemption; but the necessity was forced upon the Conference of having a Board officially authorized to watch over the interests of Methodism in regard to national legislation.

In the address of the Conference to the Societies in 1803 the escape from the apprehended danger is dealt with at large, together with the provisions of the act giving relief from Sunday training to men who conscientiously objected to it.

From certain "private minutes" of the proceedings of the Conference, the writer of which, however, I cannot identify, I give extracts which are not without interest.

"When the Law lately made to call forth men to fight, Mr. Butterworth with Mr. Allen, attending House of Commons, wrote to the Secretary of War, and waited upon him, who kindly received them, and highly approved of the above resolutions [passed by the London Circuit]; and a clause was added to exempt the *Travelling* Preachers, and them only; for all Local Preachers were liable to serve in the new army according to lot, the parliament calling all forth from 17 to 55 years of age (so Mr. Benson says), the clause in the Act being so worded that they only who had a congregation, &c.

"Mr. Barber moved that a Committee be appointed, to be ready in London, *as guardians of our affairs*, as the Doctor says [evidently Dr. Coke, the Secretary of the Conference]. Mr. Taylor approves of such a Committee; Mr. Wood also, who considers the benefit of such a Committee cannot be known, and moved that some friends from the country be added. Mr. Clarke approved of the Committee, yet disapproved of any in the country added. Mr. Barber wished a Committee and some of the country, particularly Mr. Thompson of Hull, so Mr. Gaulter, &c.

"The above resolutions are to be adopted by all the Methodists, and printed in the Minutes [Vol. ii, p. 183] and Magazine.

“Much said for and against the Committee. *Barber*, that it be confined to London. *Algar*, that the Government would be jealous should we form such a thing, as they are for a similar thing by the Dissenters (who, I understand, have such a Committee) to watch, as it were, the manoeuvres of Government concerning them. *Dr. Coke*, ‘We are a body of Dissenters.’ The resolution was carried.

“Next, concerning a Committee at London for the General Interests of the Body.

“*Mr. Benson* read part of the Act of Parliament about arming, &c. Exemptions—all of us, because we follow not Trades, &c.

“*Newton*, on persons having religious scruples to exercise on the Sunday shall be exempt, provided that they will be trained on week days, and take no money, &c.

“*Roberts* said he was in the House when the Bill for arming . . . The House was all in a glee. *They can pray. Now let them fight*, &c., &c. Not a soul of them would speak a word. *Mr. Wilberforce* would do nothing for us, was very indifferent. ‘You can do nothing. You must submit, &c., &c.’ They drove six miles to his house in the evening; but he would do nothing. ‘I can do you no good, perhaps harm, &c.’ Poor *Wilberforce*!

“The Secretary of War said, ‘It comes from the most reputable body of Dissenters.’ When those members who were reputed, &c., despised, rejected us, &c., *Mr. Staniforth*, member for Hull, God raised up us a friend. Praises to God!

Cobbett’s Weekly Political Register. “The drilling on Sunday is, it appears, contrary to the dictates of certain Methodistical Conferences. I cannot but spurn at the thought of making all the people of England bend to the humour of a perverse, insolent, and factious sect—wretches who have, generally speaking, been guilty of the most base and detestable crimes.”

G. STRINGER ROWE.

JOHN WESLEY’S WIG.

Copy of a letter from John Wesley to Samuel Bardsley, from which *Mr. Green* makes a quotation in his paper, p. 21, above. The letter is addressed

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To Mr. Bardsley
at Mr. Gosforth's
at Skipton in Craven
Yorkshire

North post

Norwich

Nov 27, 1775

Dear Sammy

Whenever you want anything, you should tell me without delay. If Tommy Colbeck will give you two guineas, it may be deducted out of the Book money. I am glad you go again to Skipton, and hope to see it myself if I live till summer. At present I am better than I was before my Fever: only it has stripped off my hair. The more pains you take, the more blessing you will find: especially in preaching *full* salvation, receivable *now* by faith.

I am,

Dear Sammy,

Yours affectionately

J. WESLEY.

The "Fever" here referred to was the serious illness in Ireland, in June 1775, about which Tyerman says, "The only lasting effect was, it stripped him, at all events for months afterwards, of his beautiful head of hair" (Vol. iii. p. 206).

G. STRINGER ROWE.

In *Lady Llanover's Diary and Correspondence of Mary Granville* (Mrs. Delaney), at vol. i. p. 364, the editor says, "In the early part of the reign of George II. several young men wore their own hair, and some like Bolingbroke, who wore his own in long ringlets, tied back with ribbons streaming down behind." We may be sure that Wesley was not imitating Bolingbroke, but at least his early singularity in those days of wigs was not without support.

His mother desired him to cut his hair, or "cut it off" for health's sake; (Priestley, *Letters*, p. 8). He told his brother Samuel that he let it grow long to save hair-cutting charges (Moore, *Life*, i. p. 180).

John Hampson's [undated] story will be remembered: how he could hardly keep his hands off Mrs. Wesley when he saw her dragging her husband by his hair.

It is after his Irish illness that he writes, Journal 4 Sep. 1775, "Many of our friends at St. Ives are now grey-headed, as well as me."

I cannot date "Dave" Hurst's reminiscences, but he seems to have been greatly struck by the beautiful white hair; as I think others were, later than 1775 (W.H.S. *Proc.* v. p. 190).

Richard Sommers, Wesley's coachman, buried at City Road, "is said to have had one of Mr. Wesley's wigs in his possession at the time of his death." (Stevenson, *City Road Chapel*, p. 582).

NOTES AND QUERIES.

343. **METHODIST CATECHISMS.**—I happen just now to be interested in the history of Methodist Catechisms. In the *Beauties of Methodism* I find five pages of a Catechism, divided into five sections, having the several titles of God, Redemption, Grace, Hell and Heaven. Under the section on Redemption there are the questions: What is holiness? Is he that believes and loves God saved from sin? How is he saved from pride? How is he saved from self-will? How is he saved from the love of the world? How is he saved from sinful words? How is he saved from sinful works? The answers to these questions bear the genuine Wesley stamp.

The compiler refers the reader to vol. xxiv of the works, p. 123. This reference is to the works of Wesley published by himself from 1771 to 1774, in thirty-two duodecimo volumes. I cannot find this Catechism in the collected works of John Wesley, edited by the Rev. Thomas Jackson in 14 vols. I have not been able to find it anywhere else. I suppose very few people now possess the edition of 1771-1774. Will any member of the W.H.S. be good to inform me: When this Catechism was written? Where it was used? and why does it not appear in the last edition of Wesley's *Works*?—*Rev. Thomas Brackenbury*. [See Green, *Bibliog.*, Nos. 62, 296, and especially, 297, p. 174.—*H.J.F.*]

344. "VISIONS OF THE SOUL."—Perhaps some member of the Society could inform me who is the author of: *Visions of the Soul before it comes into the Body. In several dialogues. Written by a member of the Athenian Society. London, Printed for John Dunton at the Raven in the Poultry, 1692., pp. 151.* Between the contents table and the text are "Proposals for printing a book entitled, The Young Students Library." The fantastic and whimsical style of the volume would suggest that John Dunton is the author, but it is not

mentioned in the list of publications in the *Life and Errors of John Dunton*, nor in the *Dictionary of National Biography*.—*Mr. D. B. Bradshaw*.

[Rev. Richard Green has endeavoured to trace the author of the above in "The Young Students Library," "The Athenian Oracle" (4 vols.), "Dunton's Life" (2 vols), and Tyerman's "Life of Samuel Wesley," but without success. Perhaps some other member of the W.H.S. may be able to unravel the mystery.]

345. WILLIAM BARNES.—"William Barnes, assistant preacher to Mr. Wesley, ob. 27 Dec. 1777." *Gentleman's Mag.*, 45. Can anyone say if anything further is known of this early "assistant preacher?" He does not seem to be mentioned in *Journal*, nor *Works*, nor in Tyerman.—*Rev. W. Arthur Westley*. [See Green, *Bibliog.*, 231, p. 131. He was of Plymouth Dock. *Journal*, 27. 7. 64.—*H.J.F.*]
346. WESLEY AT HERRNHUT.—In Wakeley's *Anecdotes of the Wesleys* it is stated that John Wesley, on his way to Herrnhut, was brought before the Prince Royal at Weimar. Is there any authority for this? Wesley merely says that he was "carried before I know not what great man (I believe the Duke)."—*Rev. Henry Bell*. [Moore, *Life*, i, 329, says: "Frederick afterwards King of Prussia, then Prince Royal, as Mr. Wesley was informed." Frederick the Great came to the throne, 1740.—*H.J.F.*]
347. NOTES ON PLACE-NAMES IN THE JOURNAL. (See Cover, end, *Proc.*, v, 8). (1) RUSWORTH INN (10 Nov., 1742).—Rev. T. E. Bridgen finds "RUFFORTH" in the 1st edition, and calls attention to a RUFFORD INN in Sherwood Forest, Notts. This might certainly be taken by Wesley in his way from Castle Donington to Newcastle. (The RUFFORTH of 11 May, 1753, is near Acomb and York. See Dr. Lyth's *Early Meth. in York*, pp. 52-3). Rev. Neh. Curnock, in the course of his decipherment of Wesley's Oxford pocket diary for 1726, comes upon an entry which somewhat clears up the matter. Wesley had been assisting his father at Wroote and Epworth, and was returning to Oxford, setting off on Monday, 19 September. "Set out for Oxon.: Dined at Rutworth Inn: At the Crown at Nottingham at six Tues. Dined at the Whitehorse at Leicester: brother ill. At Bunny [before reaching Leicester] saw Sir F. Parkins' house Supped at Cave's Inn: much rain. Wed. 21. Dined at Banbury, the

Three Tuns : Robin's mare hurt, shoulder slipped. Hired a horse to Oxon. At the George : T[hank] G[od].” Several other entries make it clear that Bawtry was the gate of entry and exit for the Isle of Axholme towards the south. I enquired of Mr. Curnock whether the cipher certainly yielded “Rutworth.” He informed me that it might very well be “Rusworth.”¹ “The middle letter is uncertain, the page being blurred by writing obliterated on the other side.” Rufford Inn might be taken in the way from Bawtry to Nottingham, but another very old inn yields the “s” of the name we seek, and in other ways has strong claims. A little to the south of the cross-road between Worksop and Retford, and near the hamlet of Morton, lies Rushey Inn, of which I made enquiries that led me to Mr. E. R. Pater, of Retford, who replied at once : “Rushey was the inn ; there is a local tradition respecting Wesley's connection with it.” This he followed up by long and patient inquiry in many quarters. “Soon after I came to Retford I met with a tradition, which I have heard from various sources since, that John Wesley once slept at the place known as ‘Rushey Inn.’ It is an inn no longer, but is divided into cottages. . . . Though it is now a derelict wayside hamlet, in Wesley's days Rushey Inn was on the London and North road. The North road was diverted to pass through the old borough of East Retford, during Wesley's life-time. The minute resolving to secure this is in the Corporation books, dated 26 Jan., 1757, but the act was only obtained in 1766. The part of the road affected lay between Markham Moor on the south, and Barnby Moor on the north, of Retford. The whole of the old road is still in existence, partly in use, and partly a grass-covered, sandy lane. From a hazy recollection of Quiller Couch's *Hetty Wesley*, I think the Wesleys were in the habit of travelling south *via* Bawtry, and Rushey Inn was on the main road between Bawtry and Nottingham.” Mr. Pater has tried many sources of information, personal and documentary, but finds nothing except “Rushey” ; “Rusworth” is unknown or forgotten. But experience on the text of the *Journals* adds some probability to his further inquiry : “Is it not possible that Wesley confused

1. In *Wesley Studies*, p. 64, Mr. Curnock has printed it “Susworth,” so reading the cipher. Curiously, there is a Susworth, on the right bank of the Trent, across from Epworth, but it is quite out of our traveller's way.

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the name? The inn is in the parish of *Babworth*. Babworth church would be visible, half-a-mile to the north-west, as the inn was approached, from the south at all events."²

(2) BLACK HOUSE (8 Nov., 1745).—My conjecture of an early error for BLACK HORSE is perhaps sustained by Rev. R. Green, who finds that there is an old inn of that name in what has now become a low quarter of the town of Macclesfield,—“Maxfield.”

(3) RYD-Y-SPARDON (26 Sep., 1747).—Mr. D. B. Bradshaw writes: “In its correct Welsh form RHYD Y SPARDYN, is about a mile and a quarter from Llangefni, and there can be little doubt that it was a farm house. . . . Wesley frequently preached in Anglesey farm houses, the most notable case being that of William Pritchard, Clwchdyrnog, Llanerchymedd, who was the pioneer of Nonconformity in Wales.” Mr. J. T. Lightwood adds: “R. y Sp. a farm house on the banks of a small stream, the position of which is clearly shown on contemporary maps.”

(4) FINNY GREEN (1 Sep., 1748).—Several workers point out that there is a Tinney Green, a few miles from Newcastle-under-Lyme. The confusion between F and T is not infrequent in the proper names in the printed *Journals*. The difficulty in accepting this identification is that from Chinley to Tinney Green and then to Astbury, which is near Congleton, does not look likely, in view of Wesley's being at Wednesbury on the following day. Chinley, Astbury, Tinney Green, Wednesbury would be a fairly direct route.

(7) “A LITTLE QUIET HOUSE BEYOND KENDAL” (16 April, 1761).—Mr. W. C. Sheldon sends a letter from Mr. C. Graham, the borough treasurer of Kendal, who says that “at Staveley is a small inn, now *The Fat Lamb*, which from its age would no doubt be in existence in 1761.” Mr. Graham thinks that from this point Wesley's route to Whitehaven would be by way of Windermere, Ambleside,

2. Mr. Pater sought help from a local magistrate, Mr. J. A. H. Hirst. Mr. Hirst's great grandmother was a friend of Wesley's, and he possesses a grandfather-clock and an eight-legged table, of which he has the history. They were the property of his ancestress, and came from Epworth rectory. Mr. Pater's kind letter concludes: “I can show you where Wesley preached in Retford, 24 June, 1786. (After the new road, notice). The land has been recently built upon, but the incident is commemorated by a letter, which was I believe written in all good feeling, but which deserves immortalizing in your *Proceedings* for its quaint assumptions.”

Langdale, over Wrynose and Hard Knott, to Boot and Whitehaven, "a wild and mountainous road." Rev. James Graham, our minister at Nelson, excellently supplements this: "I think Wesley went by the north end of Windermere, and after leaving the head of the lake, turned too much to the south-west, losing himself, in all probability upon Oxenfell and Holmfell. He would descend to Little Langdale, where there is a Fell Foot near the foot of the pass. Assuming that Oxenfell was the first mountain, Wrynose would be the second. It is very wild; the road itself is very steep, and would impress him with its rugged grandeur. He would then descend and cross by Cockley Beck, which is about half-way between the passes, and then over Hard Knott pass down to Boot, and so to Whitehaven. I cannot suppose that he would go *via* Broughton from Kendal. The road is too circuitous; whereas the passes were the old packhorse-road between Whitehaven and Kendal, and the most direct. It would be very possible, after leaving Ambleside, to turn too soon, and so to get out of his way."

(8) A LITTLE VILLAGE, 2½ HOURS FROM EVESHAM (21 March, 1764). — Two valued correspondents have suggested [King's] Norton, near Birmingham. But the following, from Rev. H. W. H. Butler, our minister at Redditch, is probably conclusive for Studley, between Evesham and Birmingham. Wesley had dined there, 6 May, 1745, and had stopped, 29 June, 1748. Mr. Butler's kind communication illustrates these two entries also.

"15 Feb., 1907. I have this afternoon been to Studley, and have made enquiries of Mr. Henry Wilkes, one of our principal members there, who I knew could tell me all the tradition there was. I will give you his statement. First, he says there is not the least doubt that Wesley stayed at *The Barley Mow*, an inn of the 13th century, with a great history. It is still there, and is situated on the Birmingham road, just as you enter Studley. *The Boot*, as you say, is a mile nearer Birmingham. Mr. Wilkes further states, what may have some interest for you, that his own great-grandmother was at Studley when Wesley called, and he thinks Wesley mentions her as a godly Methodist whom he found there, and even mentions her name, Essex. But my copy of the Journals only contains the general reference to the woman who was in such great sorrow. The house in which Mr.

Wilkes lives is a very old one, though improved beyond all recognition. Tradition says that in Wesley's time it was occupied by a butcher, and that, as Wesley passed, this butcher was swearing furiously. Wesley, it is said, stopped and rebuked him, and, at the very spot where Wesley thus stopped, our present Chapel stands. I thought you would like to hear the whole tradition. The place where Wesley stayed seems to be *The Barley Mow*, beyond all doubt. One other item of tradition is that he preached from the horse block at *The Barley Mow*, which Mr. Wilkes tried to secure, but without success, and it has now been removed." Mr. W. H. Duignan, a well-known Midland antiquarian, writing to Mr. W. C. Sheldon, describes *The Barley Mow* as "an ancient and picturesque inn, on the west side of the road."

(10) VILLAGE NEAR EYAM (27 March, 1766).—Rev. M. Riggall writes: "I think it probable that Wesley refers to Grindleford, which is about two miles from Eyam, on the way to Hathersage. There is a well-authenticated tradition that Wesley preached on a stone step at Grindleford in the open air, just opposite where a newly erected Methodist ('Reform') Chapel now stands."

(11) BRINSLEY (12 April, 1766).—On all grounds we may assume that this is an early error for Hindley, near Wigan. "Brinsley" is quite unknown in the neighbourhood. Obviously this is quite distinct from Hindley Hill (27, 28, Aug., 1748), spelled also Hinely Hill (Aug. and Sep., 1749), and now usually Hineley Hill.

(14) THE PREACHING HOUSE IN WEARDALE (11 June, 1774).—Rev. J. C. Natrass writes that this is High House Chapel, built about 1760. The date in Miles' *Chronological Hist.* is 1763.

(16) KINGSTON LODGE (18 Oct., 1775).—Mr. J. T. Lightwood says: "A hunting-lodge belonging to Lord Craven, where he sometimes resided. It is 5 miles from Wantage, and is described in an old book as being 'at the edge of the finest part of the downs.'"

(17) BILBROOK [BILL BROOK *via* Codsall, Staffs.] (4 Ap., 1751, and frequently afterwards).—Mr. W. C. Sheldon writes: "Bilbrook . . . is now but a cluster of country cottages, with a good house or two, a couple of miles off any main road, and could not have been more important at that time. What took Wesley there? . . . A mile beyond

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is the village of Codsall, where there was an old society and chapel, probably the outcome of Bilbrook."

(18) WILTSTOW (5 Jan. 1762).—Rev. William Bradfield, B.A., of Cambridge, replied to my request for information upon this puzzling name: "I know the country well, and there is no place of that name near Harston, as located so definitely by Wesley. It must be Whittlesford that is meant. It agrees with all the indications of the text." Mr. Bradfield enquired for me of Mr. Maynard, of Whittlesford, who sends a full list of varying earlier forms of the name of the village. Most of these end in "ford," none in "stow." He says, however, that many of the "fords" thereabout in popular speech become "ser." "Whittlesford" is "Witser," which he suggests Wesley heard and recorded imperfectly.

(19) "BRADSHAW-HOUSE" (22 April, 1774. *Proc.* VI, pt. 1; cover, end).—This is the [preaching] house at Bradshaw. Walker's *Hist. of Meth. in Halifax*, p. 123, says: "It was during Mr. Atley's stay in the circuit that a chapel was erected at Bradshaw for the benefit of the numerous congregation which now regularly assembled at James Riley's." Its erection was begun "in the winter of 1772." On p. 216, Walker says that "Bradshaw was more properly the name of the place" than Illingworth. The name is still known, as attached to a few houses in Houldsworth, which belongs to Illingworth.

The need of local knowledge, to distinguish (say) between "Longwood-House" (28. 4. 86), which is residential, and was the home of the Whitakers (27. 7. 81; 24. 5. 82); and "Blackburn-House" just before (17. 4. 86), and "Dewsbury-House" just after (30. 4. 86), both of which are only preaching "houses," frequently occurs. "Longwood-House" (11. 7. 84) and "Greetland-House" are printed together and alike. The latter is a preaching place only, whose very special history is given fully by Walker, *opus cit.*, pp. 102-104.

CORRIGENDA, ADDENDA.—(*Notes*; appendix to *Proc.* VI, xii seq.) Briel: read 30. 8. 86 for 30. 8. 96; Skilburness for Skilburnen; Stahley Hall for Stanley Hall. To § I, p. xii, might have been added: Beverley EE (1st ed.) Burnley; to § IV, p. xiv, Cardinmarsh (16. 3. 71) Cardenmarsh; p. xvii, Meldred, Meldreth. Botsamlode should not have been marked EE. It is quite correct, though in popular phonetic. Bottisham Lode is a hamlet near, but distinct from Bottisham.—*H. J. Foster.*