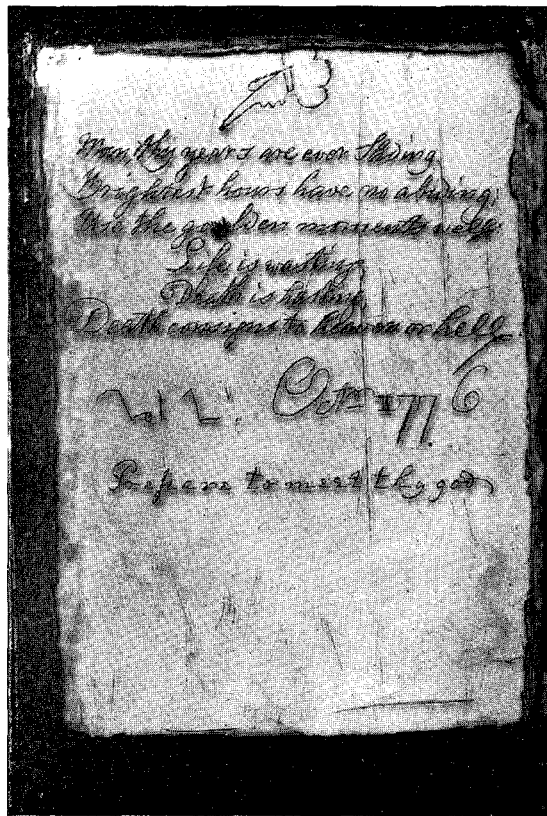




INSCRIBED WINDOW-PANE (1),
AT ELDWICK CRAGG, BINGLEY.

SIZE OF PANE $5\frac{1}{4}$ x $3\frac{1}{2}$ INCHES.



INSCRIBED WINDOW-PANE (2),
AT ELDWICK CRAGG, BINGLEY.

SIZE OF PANE $5\frac{1}{4}$ x $3\frac{1}{2}$ INCHES.

INSCRIBED WINDOW-PANES IN A YORKSHIRE FARM-HOUSE.

The accompanying photograph represents two leaded panes which formed part of a window at Toils Farm, at Eldwick (Heldwick) Cragg, in the Bingley Circuit. The farm at the time of the scratchings was tenanted by Mr. John Whitley, a local preacher and class leader; and here the early Methodist preachers found rest and refreshment. His descendants state that it is a tradition in the family that the Rev. J. Wesley always called at this farm on his journeys between Keighley or Bingley, and Otley or Guiseley. The House is very near to the old road, and, judging by the *Itinerary*, he would call eight times.¹ He is believed also to have written the poetry and the shorthand, but for this I can find no warrant.

The PORTRAIT on the first pane is evidently intended to represent Wesley. There is an abortive J to the right, and, although we miss the long nose, eager eyes, and masterful chin of the great evangelist, yet in pose, and arrangement of hair, it is evidently 'after' the portrait taken by Nathanael Hone, R.A., now hanging in the National Portrait Gallery, or the engraving of this by Bland, made 1765, and published in Wesley's Notes on the Old Testament.²

The SHORTHAND, interpreted by Williamson's system (1775), is the text, I John, iv, 16 :

G is lv, n he t dwlth in lv dwlth in g n g in hm. Sml Smth.
The importance which Mr. Wesley attached to the teaching of this text is shown in a letter he wrote to Miss "Betsey" Ritchie, who then lived in this circuit (17 Jan., 1775. *Works*, xiii, 52). "We

1. 9 July, 1761; 28 June, 1764; 4 August, 1766; 26 April, 1774; 10 June, 1777; 19 April, 1779; 23 April, 1780; 18 July, 1784; and possibly 27 April, 1776.

2. See Notes by Mr. J. G. Wright in *W.H.S. Proc.*, iii, 187-8, vi, 37.

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see distinctly what we have to aim at, we see the prize, and the way to it! Here is the height, here is the depth of Christian experience! God is love; and he that dwelleth in love dwelleth in God, and God in him." Samuel Smith would, I believe, scratch the above text after he came into this circuit in 1776, in the shorthand he had just learnt.³

The date 1675 is evidently a mistake.

In Rev. Thomas Stanley's *Life of Francis Whitley*, he states that when Whitley settled at Eldwick in 1759, "the house was not ready." I take this to mean that the erection was not complete. If we may conjecture that it is intended for 1765, it would make it possible that the portrait was taken from Bland's engraving of that date, as I have suggested above.

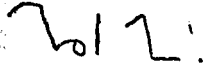
On 20 Feb., 1776, Mrs. Whitley died. The biographer of her son Francis writes (*Meth. Mag.*, 1823, p. 255) "She witnessed a good confession for many years. She was a nursing mother to some of our first ministers, who were kindly entertained at her house, and her end was glorious." I think the inscriptions on the second pane were written under the solemnizing influence of her death, and also to emphasize Mr. Wesley's appeal to Mr. Whitley to enter the ministry, as he was now free to "travel." When Mr. Wesley urged him to this he declined, saying, "I have only two sermons, Sir, what am I to do?" Mr. Wesley replied, "God that has enabled you to preach two, can give you ability to preach two thousand." This interview probably took place in the after part of Saturday, 27 April, 1776, when Mr. Wesley preached in the morning in Bingley Church, to a crowded congregation, from Acts xxiv, 25. Thomas Taylor, the superintendent minister, writes in his diary:—"I never saw him weep while preaching before now. He spoke awfully, and the congregation heard attentively." Mr. Whitley yielded to Mr. Wesley's entreaties and was admitted on trial by the Conference of 1777.⁴ He however remained in the ministry only two years, after which he retired into private life. The shorthand, interpreted by the cumbrous system of Aulay Macaulay (1747), is the signature

3. The text "God is love" was scratched on the following windows about this period:—1. By Joseph Guilford, 1764, in the preachers' room at Booth Bank, Cheshire. 2. By Rev. J. Wesley, 1771, in the preachers' room at Low Fell, Gateshead. 3. By Mrs. Hester Ann Rogers, in the house next Belmont Row Chapel, Birmingham. The Wesleys sometimes used as the motto of their family arms, "God is love."—*Proc.*, i, 97-100.

4. Not 1774, as the local guide books state. See note by Rev. H. J. Foster, *Proc.*, vi, 96.

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'Samuel Smith,' the name of the second minister in the circuit.

A handwritten signature in cursive script, appearing to read 'Smi th'.

Samue l Smi th

Mr. Smith had evidently learned the system (which partakes more of the nature of cypher than of shorthand) in his youth, and afterwards learned the more useful system of Williamson. The poetry has none of the Wesley ring about it; it is beneath the Wesley plane of thought and expression, and not to be found in the works of John or Charles Wesley. The handwriting is not that of Wesley; neither is it that of Thomas Taylor, nor of Miss Ritchie, who were both in the circuit at the time. Nor was Mr. Wesley in the neighbourhood in October. As the formation of the figures of the date and the quality of the handwriting of the poetry are very similar to those in the circuit book for 1777, now in the possession of Mr. J. W. Laycock, of Keighley, Mr. Smith is presumably the writer of the poetry. Numerous additions were made to the church during his ministry at Bradford and in this circuit, but he afterwards lost touch with Methodist work, and in 1779 he ceased to "travel," and joined the Swedenborgian Church.⁵

THE HANDWRITING OF THE TEXT (Amos iv, 12) differs from that of the poetry. It has some slight similarity to that of Wesley, but he formed several of the letters differently: he would hardly have written the word 'God' with a small g, and it was his custom at this time to add his initials after autograph inscriptions.

On a third pane is scratched the following inscription:—"Death, Judgement, Heaven and Hell, Prepare to meet thy God. Amos.—J. Denton, April 9th, 1802." J. Denton was the Wesleyan minister here at that date. When Mr. John Whitley entered the ministry, his son Francis took charge of the farm, and for the next 44 years this house continued to be the centre of Wesleyan influence in the village. He was a zealous local preacher, for 48 years never neglecting, it is said, a single appointment; and for 52 years, as member and leader, he was absent from his class only three times.

One of his grandsons, who lived for some time at this house, was John Nicholson, the Airedale Poet. At one time Nicholson

5. See note by Rev. H. J. Foster, *Proc.*, vi, 88.

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met in his grandfather's class and was a popular and effective local preacher.

GEORGE SEVERS.

[References to the use of shorthand by Methodist preachers will be found in *Proc.* VI, under N. & Q., 377, 389.]

ADAMS, THE OSMOTHERLEY PRIEST.

In the *W.H.S. Proc.*, iii, 89-95, appears an article on the old Osmotherley Society Book, and some account is given of the introduction of Methodism into that Yorkshire village. Reference is also made to a Mr. Adams, who, on the authority of Tyerman's *Life of Wesley*, i, 485, is said to have been a Roman Catholic priest at the time of Wesley's visit. This opinion was strongly contested by the late Rev. Thomas McCullagh, in an interesting article in the *W.M. Mag.* for Jan., 1903. This article, in turn, formed the starting-point of a discussion carried on for some time in the *MS. Journal* of the W.H.S. Wesley's first meeting with Adams was at the Orphan House, in Newcastle-upon-Tyne, in 1745, the year after a proclamation by which all Papists were commanded to depart from the cities of London and Westminster, and were forbidden to leave their country homes, in any direction, for more than five miles distance. Osmotherley is some fifty miles from Newcastle; one correspondent, in view of this proclamation, therefore suggested that Adams, instead of being a Romish priest, was a member of a small congregation of Non-jurors, worshipping in that secluded place. This view is, however, negatived, and the priesthood of Adams determined, by a work published in 1898, the title and relevant sections of which are here given:

"THE FRANCISCANS IN ENGLAND, 1600-1850, being an authentic account of the *Second English Province of Friars Minor*, by the Rev. Father Thaddeus, O.F.M., author of "The Pilgrim's May Wreath," &c., &c. London and Leamington: Art and Book Company, 1898. 8vo."

On page 169, under Osmotherley, Yorkshire, we find: (Title: "Our Lady of Mount Grace"). "The residence of Mount Grace dates from the year 1665, when it was accepted by the

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Chapter. The following year Father William Shepherd was sent thither with the injunction to conform himself to the instructions he would receive from Father Francis à S. Magdalena. The beginning of this place is thus recorded by Father Bonaventure Parry, who had been Preses here. 'Osmotherley House, in Yorkshire, was given us by Lady Walmsley, with all the outhouses, a little garden and field, for which she also bought an estate in the Dales of twenty pounds annually and gave it us for ever, on condition of keeping and maintaining one in the said house, for performing duties there for the benefit, devotion and comfort of pilgrims, which has been successfully continued above thirty years, and may so for many more, provided good, zealous persons be placed there.' In 1674, Father Francis Osbaldeston, or à S Magdalena, was still "Rector" of Mount Grace. He was succeeded the following year by Marianus Napier. Then came Francis Hardwick in 1680; and the following year, still as "Rector," Father Bernardine Langworth. He governed the residence many years, and during his office the title of Rector was altered to that of Preses. His successors were:—Bernard Price, 1701-4; Bruno Taylor, 1704-7; Ambrose Ogle, 1707-28; Bernardine Metcalfe, 1728; Peter of Alcantara Adams, 1729-1732, and so on; and on page 191, 'Adams, Peter of Alcantara, was approved for preaching and hearing confessions in 1725. Appointed Preses of the residence of Mount Grace, 1729-1732.' He is mentioned again in 1734 and in 1737.

In Wesley's later references in the *Journal* to his friend at Osmotherley, he gives to him the name of Mr. Watson ["quivering over the grave," 19 June, 1776; "just dead, after living a recluse life near fifty years," 8 May, 1777]. Tyerman accordingly speaks of him as "Adams or Watson Adams." Now throughout the above book the reader will notice that many of the Fathers changed their names, and the name in religion is followed by the baptismal name given in brackets, from which it may be inferred that this priest's name was "Watson Adams," changed to "Peter of Alcantara Adams."

The proclamation mentioned above was one of military urgency: it simply cleared Roman Catholics out of London, and kept them stationary in their country houses for the time. Tyerman is right in saying that if there was any imprudence in intercourse at this time between Wesley and a Roman Catholic priest, it was on Wesley's part; though we must remember that, as matter of fact, such priests did not figure in the rising of 1745, whilst Non-jurors did so.

Thus far we are indebted for much of the material of this article to a communication from the late Mr. F. M. Jackson. Subsequently the Rev. Richard Butterworth inserted some further annotations in the *MS. Journal*, of which we now gladly make use :

Dr. Stamp in his *Orphan-House of Wesley*, pp. 55—6, says that Adams married, lived in the old Popish Hall at Osmotherley, owned property there and died there after a recluse life of nearly fifty years. It is very significant that in *The Franciscans in England*, Adams is only said to have been "Preses" for one term, and that there is no mention of him after 1737, which is eight years before he first met Wesley, and forty years before he died. Charles Wesley in his *Journal*, 31 Dec., 1746, relates how Mr. Adams conducted him to his house and then to *his chapel*, and John Wesley in a letter to his brother, 23 April, 1745, speaks of the latter as "a large chapel which belonged, a few years since, to a convent of Franciscans Friars." Osmotherley House (as is stated in the quotation above), was given to the Franciscans by Lady Walmsley, with all the out-houses, a little garden and a field, together with an estate in the Dales ; but in 1723 the ownership of the property at Osmotherley was questioned at the Bishop's Court, at Northallerton, and no deeds could be found. Whether this dispute has any connection with Mr. Adams' ownership of "the Old Popish Hall" and the chapel we cannot say. In conclusion we beg to add that on the last two of the four visits of Wesley to Mr. Adams, he speaks of his host as Mr. Watson, but this need not awaken surprise, inasmuch as some of the Franciscans had several aliases, as well they might in those dangerous times. We would also express the confident belief that Adams had left the brotherhood before he sought the interview with Wesley at the Orphan House, and afterwards invited Wesley to preach in the chapel at Osmotherley, since the Methodist leader never speaks of him as a priest, nor could a priest invite a Protestant to minister in his chapel.

To these observations of Mr. Butterworth it is only necessary to add that his suggestion, following Stamp, as to the property scarcely fits in with the record in *The Franciscans in England*. There we read that when the dispute arose, the matter came before the Chapter in 1723, and it was asked "What is to be done, now that the justices of the realm call our ownership of the residence of Mount Grace into question?" The reply was : "Our residence is at present in danger, but we must endeavour to retain possession by all lawful means possible." The narrative then proceeds : "This storm also passed, and the fathers

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enjoyed many years of peace and tranquillity afterwards in this place." On a later page it is stated that appointments of "Preses" were made until 1812.

To sum up, the identity of Wesley's friend with Peter of Alcantara Adams (during whose term "the roof was extensively repaired") can scarcely be doubted. But whether he was a priest when he first made the acquaintance of Wesley in 1745, and still more whether he so continued to the end of his life, may well be questioned.

J. CONDER NATTRASS.

[The Rev. A. A. Williams supplies me with the following certified entry from the register of burials at Osmotherley parish church: "Burials in 1777. Mr. Thomas Addoms, bur: April y^e 23rd." He adds, "The Sexton used to make the entries then, and was illiterate. There are many words misspelt. It must be the same, as 'Mr.' is only used for a Priest, or the Squire's family. He was usually called *John* Adams, but here *Thomas*." The name "Watson" remains still an unsolved problem. But for the repetition of the name "Watson" at the two last dates above quoted, I should not hesitate to suggest a simple lapse or confusion of memory, with (say) the name of "my old host, good Stephen Watson" of Weardale (10 June, 1784). In the earlier editions of the *Journal*, under 17 March, 1790, "Porter" is printed for "Vernon," which is Jackson's correction and is the true name (See *M. Mag.*, 1826, p. 82). I presume "Porter" must be according to Wesley's "copy" for the printer, though in the shorthand diary he writes "Tewksb Mr. Vn."—H.J.F.]

DOROTHY RIPLEY.

In Wesley's *Journal*, under date 13 June, 1786, he recalls one of his devoted helpers, William Ripley. Previous issues of the *Proceedings* have contained references to Ripley and have paid honour to his memory. From papers and letters which I have gathered, I have endeavoured to trace the remarkable career of his daughter, Dorothy Ripley. If members of the W.H.S. have any of her published works, I shall be grateful for the mention of them.

Dorothy Ripley was born in 1767, and often met Wesley and his fellow preachers, at her father's home at Whitby. Ripley suffered many business misfortunes, and had to face poverty. As a

builder, he had workmen around him, and Dorothy Ripley tells of "witnessing my father lay out his last guinea to relieve suffering, employing men in winter beyond his ability, and trusting to the living God to return it in spiritual riches."

In her early years, deeply impressed by the teaching of the Methodist preachers, she made a vow to "take God as her husband," and to spend a life wholly devoted to His love and service. In 1801 she felt called to cross the Atlantic, to labour among the negro slaves, and in December of that year left home, to walk and travel by waggon on the way to London. Failing a vessel there, she went to Portsmouth, and then to Bristol, only sailing on 13 Feb. She had no money, but put her trust in what she describes as the Bank of Faith. The penniless woman not only crossed to America, but secured an interview with Thomas Jefferson, President of the U.S., and told him her mind on the subject of slavery. The author of the Declaration of Independence listened with bowed head, and gave her his approbation. For two years she passed from city to city, pleading the cause of the "despised Æthiopian," always finding help to meet her immediate needs, though often going hungry.

In 1805, after two months in a sailing ship, she again visited America, and went to preach to the Indians. She next emulated John Howard, and visited the prisons of America in regular order, and records her experiences in language as harrowing as that of the great prison reformer. In 1806 she again sought Jefferson, to beg permission to preach in the Capitol at Washington. This request was granted and she preached from the Speaker's chair, Jefferson and many senators being present and "taking her message as direct from God."

The year was spent in preaching a gospel of pity to the slave owners, and of patience to the slaves. She courageously made Charlestown, the stronghold of Southern slavery, her centre, and the descriptions of slave life given in her *Journal* are terrible to read.

For thirty years she appears to have travelled on such errands. She crossed the Atlantic eight or nine times, and undertook long and difficult journeys without friend or companion. She would permit no collection to be made on her behalf when preaching, taking from her friends sufficient to meet her immediate needs and no more. She published several small volumes, including *An account of the Extraordinary Conversion and Religious Experience of Dorothy Ripley* (1817) and *The Bank of Faith* (1822).

She died in Virginia, 23 Dec., 1831, aged 62.

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The particulars I have been able to gather indicate a career of a very unusual kind, and it has seemed worth while to attempt this connected account of her travels and experiences.

ARTHUR MOUNFIELD.

[For William Ripley, see *Proc.*, IV, 127; also VI, 37-42, where there is a reference to Dorothy Ripley].

AN EXAMINATION OF QUOTATIONS
IN THE JOURNAL OF JOHN WESLEY.

(See *Proceedings*, Vol. V.)

SUPPLEMENTARY PAPER.

Much of the substance of this Paper has already been entered more or less fully in N. and Q., of Volume V; but to tabulate the various items in one connected view may be helpful to our workers. The references are to the Conference Office Edition of 1872.

- | | |
|-------------------------------------|-----------------------------------|
| (1) H.J.F., Rev. Henry J. Foster. | (2) F.R., Mr. Frank Richards. |
| (3) A.H.V., Rev. Alfred H. Vine. | (4) H.A.S., Mr. H. Arthur Smith. |
| (5) G.P.G., Dr. G. P. Goldsmith. | (6) C.L.F., Mr. C. Lawrence Ford. |
| (7) J.C.N., Rev. J. Conder Natrass. | |

I. AFTER-FINDS ALREADY RECORDED IN N. & Q.

Journal, II, 96. Cum frigida parvas
May 4, 1748. Praeberet spelunca domos; ignemque laremque,
Proc., V, 29, 64. Et pecus et dominos, communi clauderet umbra.
—Juvenal, *Sat.*, VI, 2-4. [H.J.F.]

Journal, II, 283. Hominis magnificentiam!
Aug. 8, 1756. —Possibly an imitation of Plautus, *Mencœchmi*,
Proc., V, 30, 64. IV, iv, 615. Hominis impudentem audaciam!
[C.L.F.]

Journal, III, 92. But wondered at the strange man's face
May 1, 1762. As one they ne'er had known.
Proc., V, 118, 248 —Congreve: *Doris*.

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But who o'er night obtained her grace,
 She can next day disown ;
 And stare upon the strange man's face
 As one she ne'er had known. [A.H.V.]

Journal, III, 378. The last faint effort of an expiring muse.
 Sept. 5, 1769. —Sam. Wesley, Senr., *Elegy on Robert Nelson*.
Proc., V, 119, 160 Let friendship's sacred name at least excuse
 This last effort of a *retiring* muse ;
 For Nelson oft she strung her humble lyre,
 And on his tomb may decently *expire*.

J.W.'s reminiscence is somewhat confused. See a letter of J.W. to C.W.,
Works, XII, 141, and for the *Elegy in extenso*, the Appendix to Teale's
Lives of English Laymen, including that of Nelson (1842).

[H.J.F. and C.L.F.]

Journal, IV, 139. All but their attention, dead.
 Oct. 16, 1778. —Congreve : On Mrs. Arabella Hunt singing
Proc., V, 118, 248 Let me be all, but my attention, dead.
 For the context see *Proc.*, V, 248. [A.H.V.]

II. AFTER-FINDS NOW FIRST RECORDED.

Journal, I, 72. Nihil est quod hactenus feci.
 Jan. 8, 1738. —From the *Imitatio* of Thos. à Kempis, I, 19, 1.
Proc., V, 25. Adjuva me, Domine Deus, et da mihi
 nunc hodie perfecte incipere, quia nihil est quod hactenus
 feci. [C.L.F.]

Journal, I, 327. Nulli laedere os.
 Sept. 3, 1741. —Terence, *Adelphi*, V, 4, 10.
Proc., V, 27. Clemens, placidus, nulli laedere os, arridere omnibus.
 [H.A.S.]

Journal, II, 132. Noli duriter agere cum tentato.
 May 5, 1749. —To Wesley's own reference to à Kempis add
Proc., V, 29. *Imitatio*, I, 13, 4.
 Saepius accipe consilium in tentatione, et cum tentato
 noli duriter agere, sed consolationem ingere. [C.L.F.]

Journal, IV, 149. Aegri somnia.
 April 22, 1779. —Horace, *Ars Poet.* 7.
Proc., V, 88. Credite Pisones, isti tabulae fore librum
 Persimilem, cujus velut aegri somnia vanae
 Fingentur species. [C.L.F.]

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Journal, I, 308. Union of mind, as in us all one soul.
 May 1, 1741. —*Par. Lost*, VII, 705, but with 'both' for 'all,'
 and "or" for "as." [H.J.F.]

Journal, II, 168. But death had swifter wings than love.
 Nov. 8, 1749. C. Wesley also quotes this, *Journal*, 10 July, 1736.
Proc., V, 115. [H.J.F.]

Journal, III, 283. A not expected, much unwelcome guest.
 June 15, 1767. —Till the actual line is found, we may com-
Proc., V, 118. pare Congreve, *Mourning Bride*, III, 1.
 Zara:—You seem much surprised.
 Osmyn:—At your return, so soon, and *unexpected*.
 Zara:—And so *unwished, unwanted*, too, it seems.
 [C.L.F.]

Journal, III, 461. Leave off thy reflections, and give us thy
 April 28, 1772. tale.—In default of anything nearer, I venture
Proc., V, 153. to suggest a possible reminiscence of Chaucer,
 Cant. Tales, *The Reve's Prologue*:—
 When that our hoste had herd this *sermoning*
 He gan to speke as lordly as a king,
 And sayde: What amounteth all this wit?
 What? shall we speke all day of holy writ?
Say forth thy tale, and tarry not the time. [C.L.F.]

Journal, IV, 187. All was "still as summer's noontide air."
 June 25, 1780. —*Par. Lost*, II, 308, 309.
 [H.J.F.]

III. ADDENDA.

Journal, I, p. 131. Requies in sanguine Christi, &c.
 Aug. 12, 1738. H. Moore says that this, so far as "internorum," is a
 definition which Wesley had requested of Arvad Gradin,
 and which A.G. had therefore written out for him. Moore says that Gradin
 added the concluding words: "verbo . . . tranquilli," as a testimony of his
 own experience. *Life of Wesley*, i, 396. Hutton to Zinzendorf, 24, Oct.,
 1739, speaks of "the sweet repose in the blood of Christ," as a theme on
 which Spangenberg had been speaking very effectively in a lovefeast in
 London. *Hutton*, p. 44. [H.J.F.]

Journal, I, 290. Anima Mundi.
 Oct. 14, 1740. —*Virg., Georg.* IV., 219-227. Aen VI., 724-732
Proc., V, 26. The Plato passages are of course pre-Stoic; but they
 were meant to illustrate only τὸ πᾶν.
 [F.R.]

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- Journal*, II, 99. Diruit, aedificat, mutat quadrata rotundis.
 May 11, 1748. —See *Works*, xii, 411, where J.W. alters to the
Proc., V, 29. imperative form in his directions to Benson
 about Kingswood School, figuratively implying, "Do just what
 you please." [C.L.F.]
- Journal*, II, 375. As to the interpolated clause, compare
 July 4, 1756. Wesley's free handling of Horace, *Ep.* I, 16,
Proc., V, 30, 64. 52-3 in *Sermon*, II, iii, 9 :—
 Oderunt peccare boni, virtutis amore :
 Oderunt peccare mali, formidine poenae.
 Here the first line is correctly quoted : but in the second Horace himself wrote
Tu nihil admittes in te formidine poenae. [H.J.F.]
- Journal*, II, 452. Rarus enim ferme sensus communis in illa
 June 29, 1758. Fortuna.—See *Works*, IX, 230, for the same
Proc., V, 47. quotation, but in varied form. [C.L.F.]
- Journal*, III, 26. Tibi parvula res est.
 Nov. 22, 1760. —See *Works*, IX, 230, where the whole line
Proc., V, 49. is given.
 For the *Letter to Mr. Downes*, see *Works*, IX, 96-109,
 where (p 109) the quotation is supplemented by another line from Horace,
Ep. I, 7, 98 :—
 Metiri se quemque suo modulo ac pede verum est. [C.L.F.]
- Journal*, III, 98. Secundum artem.—Said of death "by rule
 July 27, 1762. of medical art." To Moliere add Byron *Don*
Proc., V, 50. *Juan*, Canto. x, 42 :—
 "This is the way physicians mend or end us,
Secundum artem."
 Southey says of Dr. Beddoes : "I should rather trust myself to his experience
 than be killed off, *Secundum artem.*" *Life*, II, p. 24. [C.L.F.]
- Journal*, III, 308. Articulus stantis vel cadentis ecclesiae.
 Dec. 1, 1769. —Connected with Luther by J.W. in *Works*,
Proc., V, 51, 247. V, 235, and X, 432-3. [C.L.F.]
- Journal*, IV, 101. Spectaculum Deo dignum.
 June 9, 1777. —To Martial add Seneca, *De Div. Prov.*, as
Proc., V, 87. given in Benham's Book of Quotations, p. 456.
 "Ecce spectaculum dignum, ad quod respiciat intentus
 operi suo Deus. Ecce par Deo dignum, vir fortis cum mala fortuna
 compositus." Martial supplies, virtually, the phrase, Seneca the sentiment, in
 harmony with J.W.'s use of it. [C.L.F.]

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- Journal*, IV, 149. The gentleman at Argos (Horace).
 Apl. 22, 1779. —See *Works*, xiii, 426, where J.W. himself
Proc., V, 88, 248. translates, or rather paraphrases. Here, also
 the application is to Swedenborg. [C.L.F.]
- Journal*, IV, 158. Nescio qua natale solum dulcedine cunctos
 July 9, 1779. Ducit, &c., v.l., captos.
Proc., V, 88. Cunctos is the right reading; Walker's text is often bad.
 [F.R.]
- Journal*, IV, 287. C. Wesley also uses the quotation, in yet
 Aug. 22, 1784. another altered form. *Journal*, 27 Dec., 1736.
Proc., V, 89. Cedite Germani latrones, cedite Galli. [H.J.F.]
- Journal*, I, 265. Secret, refreshing as the silent dew.
 March 5, 1740. —In *Works*, xiii, 95, the line appears strangely
Proc., V, 112, 248. altered: *Sweet*, refreshing as the *violet* dew.
 Either two printer's blunders overlooked, or possibly a
 lapse of memory at the age of 82, this bearing date 1785. [C.L.F.] [A
 printer's error uncorrected; one of many such. H.J.F.]
- Journal*, II, 485. O for one drop of the blood of Christ!
 May 28, 1759. —Cf. Thomas Aquinas' hymn, "Adoro Te
Proc., V, 181, devote."
 248. Me immundum munda Tuo sanguine
 Cujus una gutta salvum facere
 Totum mundum posset omni scelere. [G.P.G.]
- Journal*, III, 22. Of Him that did salvation bring, &c.
 Dec. 20, 1760. —To the other ref. add *Collection of Psalms*
Proc., V, 183. and *Hymns*, J. & C. Wesley, 11th ed., 1789.
 [C.L.F.]
- Journal*, III, 433. *The Lady's Looking-Glass*.
 June 1, 1771. —Highly commended for both diction and
Proc., V, 120, 248. moral in *Works*, xiii, 421.
 Wesley revised his earliest preference of Prior to Pope,
Letter to Furley, *Works*, xiii, 379. [C.L.F.]
- Journal* IV, 359. The leisure to be wise.
 Feb. 18, 1787. —To Matthew Arnold add Ecclus. xxxviii, 24.
Proc., V, 156. "The wisdom of a learned man cometh by opportunity of
 leisure; and he that hath little business shall become wise."

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- Journal*, IV, 372. The river "rolled its sinuous train."
 May 4, 1787. —Cf. III. 404. Both variants or reminiscences of P.L., VII, 305-6. [H.J.F.]
Proc., V, 157. Compare also "sinuous" with *Par. Lost*, IX, 516, where the serpent is "tortuous." [A.H.V.]
 See also *Par. Lost*, VII, 481. "Streaking the ground with sinuous trace," spoken of "Whatever creeps the ground, insect or worm," 475-6. [J.C.N.]
- Journal*, IV, 430. So fleets the comedy of life away.
 July 5, 1788. Cf. the title of Balzac's Work: *La Comédie Humaine*. [C.L.F.]
Proc., V, 157, 248.

IV. QUOTATIONS NOT YET TRACED TO THEIR SOURCE, EITHER FULLY OR APPROXIMATELY.

LATIN.

- Journal*, I, 131. Credendo credere, et in credendo perseverare (V, 25).
Journal, I, 327. Sinere mundum vadere ut vult: Nam vult vadere (V, 27).
Journal, III, 217. Vocatio ad opus, et ad munus.
Journal, III, 219. Cultus non institutus est indebitus (V, 50).
Journal, III, 476. Tandem extorquebis ut vapules (V, 53).
Journal, IV, 56. Quantum dispar illi! (V, 87).

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- Journal*, II, 108. His scolding heroes, and his wounded gods. (V, 114).
Journal, II, 340. Dart into all the melting flame, &c. (V, 181).
Journal, II, 349. No dying brute I view in anguish here, &c. (V, 115).
Journal, III, 41. O what a tuneful wonder seized the throng, &c. (V, 117).
Journal, III, 57. Keep thy soul spotless for thy immortal Bridegroom.
Journal, III, 268. Natures last agony is o'er, &c. (V, 216).
Journal, III, 386. A perfect pattern of true womanhood (V, 120).
Journal, III, 451. Behold what frailty we in man may see, &c. (V, 153).
Journal, IV, 50. Man was not born in shades to lie (V, 153.); and, Death sings a requiem to the parting soul, (ib.)

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V. CORRIGENDA (Refs. to *Proceedings*, Vol: V, only.)

- (1) p. 24, for ali read alii.
- (2) p. 25, for Ibid read Ibid p. 140.
- (3) p. 27, for sentit read sensit.
- (4) p. 28, for ψωνήσας read φωνήσας.
- (5) p. 29, for edificat read aedificat.
- (6) p. 29, for A'Kempis read AKempis.
- (7) p. 31, for Βvoroi read Βporoi.
- (8) p. 31, for ope read spe.
- (9) p. 64, for audaciam read audaciam.
- (10) p. 89, Tyndarus read Tyndareus.
- (11) p. 110, for retinue read retinue.
- (12) p. 119, for III, 341 read P. 341.
- (13) p. 154, for Elirida read Elfrida.
- (14) p. 159, for Padre read Padre,
- (15) p. 160, for Life read Lives.
- (16) p. 160, for V, 4, 119 read V, 119.
- (17) p. 160, for effort (bis) read effort.

C. LAWRENCE FORD.

NOTES AND QUERIES.

404. MISS FANNY COWPER (*Proc.*, V, p. 142; *Journal*, 22 May, 1742). Since my *Note*, in *Proc.*, as above, was written, I have been favoured by Rev. H. E. Sawyer of Ashby-de-la-Zouch with the entry found by him, at my request for a search, in the parish register for 1742:

"Frances, Daughter of William Cowper, Esq., near Enfield Chace, buried in the chancel, May^e 30th. died at Dunnington Park."

We have now the exact date of death, and, what is a more helpful clue, the name and residence of her father. Dr. Stokes still is not able to clearly trace any connection with the poet Cowper's family; though this seems exceedingly probable.

Can any member resident in North London, follow up the clue by enquiring in the neighbourhood now ascertained, or in books of local topography?

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A letter of the C. of Hunt. in *W.M.M.*, Sep., 1908, 9 June, 1743, refers to the illness of Miss Anne Cowper, upon whom, on her decease, C. Wesley wrote an Elegy, which John Wesley printed in 1744 in "*A Collection of Moral and Sacred Poems*," at vol. iii, p. 285.

In the *Gentleman's Magazine* for 1762, p. 390 is noted the death of "Mrs. Cowper, of Berkhamstead, 2 Aug., 1762." This may perhaps prove to be connected with the family whose identification is sought.—*H. J. Foster.*

405. THE CHANNEL ISLANDS. *Notes on the Journal of John Wesley.* I. For the History of Methodism in the Channel Islands, see ~~an~~ articles by Rev. J. S. Simon in the *Wesleyan Methodist Magazine*, 1870. For details see *Histoire du Méthodisme Wesleyen dans les Iles de la Manche*, par François Guiton, John Mason, 1846; *Vie du Rév. Jean de Queteville*, par Henri de Jersey, John Mason, 1847; *Histoire du Méthodisme dans les Iles de la Manche*, par Matthieu Lelièvre, Londres: Théophile Woolmer, 1885; *Memoir of Mrs. Elizabeth Arrivé* in *Methodist Magazine*, 1820. p. 293 sqq; *Memoir of Matthew Galichan* in *Methodist Magazine*, 1817, p. 760 sqq.

II. Notes on the *Journal* (14 August to 6 September, 1787).

(1) ALDERNEY: Wednesday, 15. "About eight I went down to a convenient spot": The Old Forge, Braye; ". . . the Governor": John LeMessurier, Lord of the Manor and hereditary Governor of Alderney.

(2) GUERNSEY: ". . . the venerable Castle" Cornet; ". . . Mr. de Jersey's, hardly a mile from town"; MonPlaisir, a farm of 152 vergées, or nearly 61 acres, which Henri de Jersey, Wesley's host, bought about 1750 from various owners, and planted as a fruit and cider farm. The house in which Wesley lodged is shown in Lelièvre, p. 229. The engraving in *Wesley his own Biographer* is a modern restoration of the same house. Thursday, 16. ". . . in a large room of Mr. de Jersey's house," built over the dairy and bake house; a preaching room that was used regularly until the 24th July, 1854, but is now demolished. ". . . At the other end of the town in our own preaching room," Les Terres, in the house of Mr. Walker, a soap boiler. Friday, 17. ". . . a walk upon the pier," now replaced by Albert Pier, on the same site, and almost of the same dimensions. Saturday, 18. ". . . dined at the

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Governor's:" the Governor of Alderney, who had a house in Guernsey, and was always given his title, after the manners of the time. Sunday, 19. "Joseph Bradford preached at six in the morning at Mon Plaisir . . . , I preached at half an hour past eight and the house (Les Terres) contained the congregation." In the original editions "Mont les plaisirs Terres," and in the ordinary English editions, "Mont-Plaisir les Terres;" which shows that Wesley did not edit carefully, or left it to someone who knew not the local facts. As is said under Tuesday, 16, Mon Plaisir and Les Terres are at opposite ends of the town.

(3) JERSEY: Monday, 20. ". . . . went straight to Mr. Brackenbury's house," 15, Vieux Chemin, (Old Street), where a large room had been arranged for the Society. Tuesday, 21. ". . . . what they call The College—," Saint Mannelier, an old endowed school, now united to Victoria College. . . . "on the top of a high hill," Hougue Bie, also called Prince's Tower. Thursday, 23. "I rode to Saint Mary's," at Mrs. LeCouteur's. Tuesday, 28. "In the afternoon I was offered the use of the Assembly Room," called also the Long Room, in the western end of the Royal Square, Jersey. Thursday, 30. ". . . . We set out about nine, and reached Saint Peter Port (Guernsey) in the afternoon." Sunday, September 2. ". . . . a tolerably sheltered place," tradition says the horse block, Mon Plaisir. Monday, 3. ". . . . New Ground," Cambridge Park.—*Rev. M. Gallienne*. [Reference should also be made to *M. Gallienne's Note, Proc. V, 21.*]

III. On the textual confusion dealt with in *Proc.*, VII, p. 11, Mr. Gallienne adds: "François Guiton, who was a very painstaking man and lived at a time when tradition was reliable, knows nothing about an Assembly Room in Guernsey. He gets over the difficulty in the text by simply leaving out all the latter part of Tuesday 28 from "Being still detained" to the end, considering this as a mere repetition, or a marginal note thrust in by error. Lelièvre has a still more simple way of getting over the difficulty: he translates "I returned thither" by "I staid in Jersey." But he does not appear to notice the repetition of dates. Guiton's own proposal is thus exhibited:

"There are two accounts of these days—August 28 to 30—following one another: they are best disentangled by

printing the first account in brackets : thus :—

[Tuesday, 28. Being still detained by contrary winds, I preached at six in the evening to a larger congregation than ever in the Assembly Room. It conveniently contains five or six hundred people. Most of the gentry were present, and I believe felt that God was there in an uncommon degree. Being still detained, I preached there again the next evening (Wednesday, 29) to a larger congregation than ever. I now judged I had fully delivered my own soul: and in the morning (Thursday, 30) the wind serving for Guernsey and not Southampton, I returned thither, not unwillingly, since it was not by my choice but by the clear Providence of God.]

IV. MONT PLAISIR LES TERRES (*Journal*, 19 and 30 Aug., 1787). The Rev. J. S. Simon writes that this familiar spelling of the name of the home of the De Jerseys is an error, though one of long-standing. It should be "Mon plaisir." The late Rev. William Beal, author of *The Fathers of the Wesley Family*, told Mr. Simon that a friend once asked Mr. de Jersey why he built his house in a certain position or form; on which he replied, "Bien, mon ami, c'est mon plaisir." He afterwards called his house "Mon Plaisir." In a memoir of Mrs. Elizabeth Arrivé, *Meth. Mag.*, 1820, p. 368, the printer has unintentionally confirmed and clinched this correction by giving it as "Mon. Plaisir." The brief notice of de Jersey's death, in *M. Mag.*, 1826, p. 647, prints "*Monplaisir*." Mr. Simon himself pointed out the error, in *W.M.Mag.*, 1870, p. 437.—*F.*

406. AUTHORSHIP OF HYMN 432 (Old Hymn book).—John Wesley, in "*Modern Christianity: Exemplified at Wednesbury and other adjacent places in Staffordshire*"; adds to the depositions of several sufferers from the violence of the rioters, his own experience of 20 Oct., 1743. This concludes with a page of reflections upon the wonders of God's care of him, and God's "preparation" of him by the experiences of two previous years for this crowning trial. This,—and perhaps also the composition of the little "tract" (*Green*, No. 72)—is dated at foot, October 22, 1743. Then is appended a pathetic passage of his heart's devotional life. Humbly, and utterly, he offers his soul and body to be useful . . . to do the work of God. In the course of this he says: "Hereafter no man can take away anything from me, no life, no honour, no estate; since I am ready to lay them down, as

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soon as I perceive Thou requirest them at my hands." The tract was not published until 1745, in which year was also published *Hymns on the Lord's Supper*, without distinction of authorship as between John and Charles Wesley. In No. CXLV [Old Hy-Book 432, verse 2] we find:

"Hereafter none can take away
My life, my goods, my fame;
Ready at thy demand to lay
Them down I always am."

The close verbal parallelism is obvious at a glance; the stanza of the hymn versifies the thought of the prose passage. I daresay the connection has been noticed before. The question of John's authorship of any of our hymns other than his noble translations is, however, of perpetual interest. Does the close coincidence of both words and thought in the above extracted passages warrant us in appropriating this hymn to John? The title page claims some of the contents for him. The remaining verses do not correspond with any closeness to the remainder of the prose paragraph; we cannot reckon the whole hymn as a paraphrase of the entire prose passage. No doubt Charles *may* have woven his brother's prose into a hymn of his own. But this seems to me a rather strained caution in dealing with the scanty evidence.—*H. J. Foster.*

407. The Members of our Society may be glad to insert in their copies of the *Journal* the following acceptable NOTES FROM IRELAND, by the Rev. J. A. Duke, B.A., of Birr, a new member of the W.H. S.:

(1) THE BREACH OF AGHRIM (12 July, 1749).—"Breach" is simply an English approximation to the Irish word "BRISEADH," which means "defeat." "Briseadh na Boime" is in like manner the (Defeat or) Battle of the Boyne. There is an old Irish tune called the "Breach of Aghrim."

(2) GLOSTER (13 June, 1749) ['near Shinrone,' Crookshank, *Hist.*, i, 53].—This name is really in its original Irish form "Glasderrymore"; corrupted to "Glastern," and finally to "Gloster."

The builder of the "beautiful seat," was rather a Welsh than "an English gentleman,"—either Trevor Lloyd or his son. Probably the former, who was a captain in the army of Charles I; the son of a Welshman, Evan Lloyd of Bodidris, Denbighshire. Trevor Lloyd married a Miss

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Medhop in 1639, by whom he acquired his Irish estate. The present owner thinks that Wesley alludes to Trevor Lloyd.

(3) Sir L—— P—— (13 June, 1749) is Sir Laurence Parsons of Birr Castle, the third baronet, who died in 1749. One of his descendants built the great telescope at Birr [Parsonstown] in 1845. His niece Miss Acton, who had become a Methodist, is mentioned by Wesley, 30 April, 1787 (*Proc.*, II, p. 140, note by C. H. Crookshank).

408. GEORGE STONEHOUSE AND THE BURNHAM SOCIETY.—In *Notes and Queries* of 25 January, 1908, 10 Ser., vol. ix, p. 77, under the heading "BURNHAM SOCIETY, SOMERSET," Mr. E. A. Petherick, "natus Bruehamensis," writes :

"The founder, if not the first president of this, one of the oldest friendly societies in the kingdom, was Mr. Richard Locke, surveyor of the parish. He published '*The History of Burnham Society*,' Bristol, 1774. This contains its 'rules for the assistance of poor persons when sick or old.'"

This was written in reply to an inquiry in the number of 11 Jan. (10 Ser. ix), by [Dr.] J. E. Odgers, Oxford, as to the origin, history and membership of this society. He has before him a pamphlet entitled: *The Pre-existence of Souls and Universal Restitution considered as Scriptural Doctrines, extracted from the minutes and correspondence of Burnham Society in the County of Somerset*. Taunton, 1798, pp. 58.

Dr. Odgers proceeds: "The editor informs us that the Rev. Sir George Stonhouse, Bart., who had written largely in favour of Universal Restitution from 1761 to his death in 1793, had left the copyright of his works to the Burnham Society; so the Society proposed to re-issue them by subscription. In the last twenty years of his life Stonehouse resided at East Brent, near Burnham. There is evidence that the Universalists sprang from the Calvinistic side of the Evangelical movement; but we read that John Wesley 'was in the habit of preaching in the Society's rooms.'" Dr. Odgers asked, "Are there any other publications of the Society? And who was the president?"

Burnham is a little seaside resort lying amongst the sandhills between Bristol and Weston-super-Mare. It is the residence of one of the ministers of the Weston S/M. Circuit. A member of our society in Burnham, a relative, I believe, of Richard Locke above mentioned, permitted me to see a volume of Wesley's *Journal* (ed. 1771-4) which had belonged

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to him. It contained the entry of 16 April, 1742, where St[onehouse] of Islington is clearly mentioned. In the margin is written, "Now 1773 of East Brent. R.L." This makes certain the identity of the person referred to by Wesley under 23 August, 1781; "I set out for Cornwall. Finding, after breakfast, that I was within a mile of my old friend G.S——, I walked over, and spent an hour with him. He is all-original still¹, like no man in the world, either in sentiments or anything about him. But perhaps if I had his immense fortune, I might be as great an oddity as he."

Under 8 Aug., 1773, Wesley mentions Stonehouse's peculiar theological opinions: "On Monday [9th] I reached Bristol. On the way [from London] I looked over Mr.——'s *Dissertations*. I was surprised to find him a thorough convert of Mr. Stonehouse's, both as to the pre-existence of souls, and the non-eternity of hell. [Cf. F. M. Jackson, *Proc.*, IV, 205]. But he is far more merciful than Mr. Stonehouse. He allows it to last (not five millions, but) only thirty thousand years!" From its date one would suppose Dr. Odgers' copy to be a republication by the Burnham Society. Probably the Bristol libraries will have copies.

There is a twofold confusion in making Mr. Stonehouse into "Sir George Stonhouse, Bart.?" Wesley, the *Life of Count. of Hunt.*, and Hutton's *Memoirs*, all consistently spell "Stonehouse"; not "Stonhouse," which as consistently, in *C. of H.* and the *Peerage and Baronetages* of (e.g.) Debrett and of Foster, is the spelling of the name of Rev. Sir James Stonhouse, M.D., Bart., the friend and convert of Doddridge, and physician for many years to the Northampton infirmary; thereafter taking orders, and becoming rector of Great and Little Cheverell, near Devizes; dying at the Bristol Hotwells in 1795.² His monument, bearing an epitaph written by Hannah More, is still to be seen in the little church of St. Andrew, Dowry Square, having been replaced when this church was built upon the site of Dowry Chapel, where Sir James was buried. I have not found any

1. E.g. He had made a "strange, ugly" system of shorthand for himself, and would not use Byrom's system, though he had paid Mr. Lambert 5 gs. to learn it. Telford, *C. Wesley*, 2 Edn, p. 71.

2. He also needs distinguishing from his kinsman and predecessor in the baronetcy, Rev. Sir James Stonhouse, LL.D., who died in 1792. George Stonehouse died in 1796.

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of the *Baronetages* dealing with the family of Stonehouse of Islington; nor does the *Alumni Oxonienses* attribute the honour to him, though it does this for Sir James Stonhouse. But, in fact, Dr. Odgers is simply following in his enquiry Southey's *Life of Wesley*. Subjoined to Vol. II (orig. ed.), at p. 597 is a Note (XXV), very misleadingly headed *Trevecca*, but really concerned with the Burnham Society and its origin, and with the pamphlet mentioned by Dr. Odgers. Southey writes: "Sir George Stonhouse," and Dr. Odgers has followed his authority. It is more surprising to find Henry Moore confusing, and indeed combining, the two men. In his *Life of Wesley*, vol. I, p. 489, he writes,—referring to Wesley's conversation in Latin with Zinzendorf,— "When Mr. Stonehouse (afterwards Sir James) the Rector [*sic*] of Islington, read the conversation, he observed, as Mr. Wesley informed me, 'The Count is a clever fellow; but the genius of Methodism is too strong for him.'"

I may add that my experience of the condition of the printed text of the *Journals* inclines me to think that "Dr. S——, the oldest acquaintance I now have," (*Journal*, 14 Jan., 1772) is George Stonehouse also, the "Dr." notwithstanding. Wesley's amusing comment upon this remarkable "genius in little things" falls in quite harmoniously with the entry above quoted and with the fact mentioned in the footnote.—*H.J.F.*

409. COATES, EDINBURGH.—1784, Sun. 25 April: "About four I preached at Lady Maxwell's, two or three miles from Edinburgh, and at six in our own house." This is not at Saughton Hall, where Wesley had previously visited Lady Maxwell [31 May, 1782], but at Gardener's Hall, Coates, about half-way between Edinburgh and Saughton. Lady Maxwell removed to Coates on 14 November, 1782.

1784, Sat., 22 May: "L.M." i.e. Lady Maxwell.

1786, Sat., 27 May: "After preaching, I walked to my lovely lodging at Coates, and found rest was sweet. Wesley's 'lovely lodging' was at the house of Lady Maxwell.—*Rev. B. A. Hurd Barley.*

According to Wesley's last Pocket Diary, preserved at Headingley College, he was at "Coats," 13, 14, 15, 16 May, 1790. See *Wesley's Itinerary*.—*J.C.N.*

410. THE LEASOWES (*Journal*, 13 July, 1782, 4 July, 1787).—Mr. W. C. Sheldon points out that this home of the Shenhouses is in Worcestershire, and not, as Wesley,—or an early

transcriber,—says at a later entry in the *Journal*, in Warwickshire.

[The Leasowes was worth about £300 per year. William Shenstone, the poet, was born there 18 Oct., 1714. After the death of his father in 1745 he ceased to farm the property, and spent its resources in turning it into ornamental grounds. "He suffered house and land to go to ruin, that he might make beautiful gardens, with grottos, temples and inscriptions, according to the invalid taste of the day. Shenstone—who died in 1763—left Leasowes to be sold after his death for payment of the debts incurred in beautifying it." (Morley, *Eng. Lit.*, pp. 823-4). I am not sure that the Leasowes is in Worcestershire: Chambers' *Encyc.* gives "the Leasowes, Hales Owen, Shropshire," and Henry Morley's *Hist. of Eng. Lit.* says, "near Hales Owen, in a bit of Shropshire set in Worcestershire." Probably the recent changes in county boundaries have finally settled Hales Owen in Worcestershire.—*J.C.N.*]

411. TWO WESLEY PARALLELS—(I.) The following may be compared with the memorable entry in the *Journal*, under 24 May, 1738, paragraph (14):

Dean Pigou, of Bristol, *Phases of my Life* (1896), writes: "But the same year was memorable to myself inasmuch as it brought with it occasion for special thanksgiving on my part. In my Bible I have marked, 'Doncaster, December 8, 1871, *Re-natus sum, laus Deo*' It pleased God that night [one of a week's mission conducted by the elder Aitken in Doncaster Church, a good deal against Mr. Pigou's inclination, and his habits of thought and work] to reveal His Son in me, and to give me 'joy and peace in believing.' I saw the difference, as Canon Hoare once expressed himself to me, between two religions, working *for* and working *from* life. I saw how much one may know *about* Christ; but how different is that belief *in* Him which comes by the teaching of the Holy Ghost. On the Sunday following I felt it right to testify to my people, what God had done for my soul *Re-natus*—yes, not by baptism, but by apprehending 'the truth as it is in Jesus.' From that time God was pleased to use me as He had never used me before. I cannot but look back on that crisis in my own spiritual life with deepest thankfulness, and as, in fact, a preparation for a yet larger sphere of usefulness."—pp. 290-1.

(II.) The following, from Morley's *Life of Gladstone*, i, 58, may be compared with the accounts of Wesley's last sermon at St. Mary's, Oxford, on 24 Aug., 1744: [E.g., Dr. Kennicott's, given in Tyerman, *Wesley*, i, 449.] Gladstone "always remembered among the wonderful sights of his life, St. Mary's crammed in all parts by all orders when Mr. Bulteel, an outlying calvinist, preached an accusatory sermon (some of it all too true) against the university." Bulteel "lost his church for preaching in the open air"; (*ib*, i, 58). Morley also (i, 51) summarizing from an article in the *Edin. Rev.*, 1831, by Sir William Hamilton, and republished in *Discussions in Philosophy and Literature*, pp. 401-559, puts amongst his points of charge against Oxford; "the systematic perjury so naturalized in a great seminary of religious education."

Bulteel will probably be the clergyman thus noted in the *Alumni Oxonienses*: "Bulteel, Henry Bellender, s. Thomas, Plymstock, co. Devon, arm. BRASENOSE COLL. matric. 1 April, 1818, aged 18. B.A. 1822. EXETER COLL. M.A. and tutor, 1824. Curate of St. Ebbs, Oxford, 1826. The bishop of Oxford revoked his license 1831. He joined the Plymouth Brethren, and died 28 Dec., 1866.—*H.J.F.*"

412. BONGS (*Journal*, 28, April, 1745; 12 May, 1747; 31, Aug., 1748).—Mr. L. Garside, of Hayfield, writes me:—"Bongs, or Bangs, as it is now called, is in the parish of Mellor, in Derbyshire. The Rev. R. W. G. Hunter, when stationed in the New Mills Circuit, contributed a special article to the *Meth. Rec.*, 7 Nov., 1901, on 'Kinderscout, a chronicle of Methodism in the Peak Country.' Among the views taken by his son, Mr. W. Roden Hunter, to illustrate this, were those giving the house at Bongs, the room in the house in which Wesley preached, and the chair he used."

For Mr. Turner, whose house it was, he refers to Everett's *Manchester*, page 41. "Everett was stationed in the New Mills Circuit in 1809, and whilst there collected much of the information given in connection with the early work in the Peak in his *History of Meth. in Manchester*." Mr. Garside adds: "On Mr. Everett's death his valuable collection of rare books and many curiosities was acquired by the Rev. G. Boaden, then president of the U.M.F.C. Assembly. They are stored in the Theological Institute."