



**THE WESLEY ARMS
1324.**

THE ANCESTRY AND ARMS OF THE WESLEYS.

(*Illustration*).

None of the Wesleys of Epworth appear to have said much of their 'claims of long descent.' John Wesley, in a well-known letter to his brother Charles (1768), seems to glory in a kind of apostolic succession when he writes of 'a son, father, grandfather, *atavus, tritavus*, preaching the Gospel, nay, and the genuine Gospel, in a line,' and he reminds his brother that his grandmother's father was chairman of the Assembly of Divines! But this 'line' is not the one usually followed by students of pedigree, nor would all ecclesiastics admit that such succession was apostolic. We agree with Dr. Overton that 'though John Wesley had an almost ludicrous abhorrence of a "genteel congregation," and was never tired of girding at their shallowness,'—and other weaknesses—' he was by no means insensible to the compliment of proper attention when paid by the upper classes, but always repaid it with the courtesy of a well-bred gentleman. It was hardly to be expected that a scion of the Wellesleys and Annesleys could regard himself as an inferior being even to a "member of the noble house of Shirley." He avoided the 'painful adulation' with which Lady Huntingdon was addressed by some of her followers, but when she recommended him to Lady Buchan as chaplain, he wrote her a courteous letter of thanks, and showed his gratitude to Lady Buchan by preaching before her a faithful sermon on her duty as a rich lady'.¹ In a letter to Lord Dartmouth, Wesley writes in

I. THE GOOD STEWARD. A sermon by John Wesley, M.A., Chaplain to the Right Hon. the Countess Dowager of Buchan. NEWCASTLE-UPON-TYNE: Printed by J. White and T. Saint, 1768. The writer also possesses the Bristol and Leeds editions of this sermon, printed in the same year. The sermon was not included in the *First four volumes of sermons* referred to in the *Model Deeds*, concerning which there has been recent discussion, (W.H.S. *Proc.* IX). It contains some of Wesley's interesting conjectures on the future state.

terms which have more point from his pen than they would have from the lips of a professional champion of democracy' He says that he 'considers not the *peer*, but the *man*, not the *earl*, but the *immortal spirit*' and is jealous with a godly jealousy lest the earl 'should be less a Christian by being a nobleman.' One of the most virile passages in his *Appeal to Men of Reason and Religion* relates to 'the nobles and gentry of the land "lying at ease, stretching themselves on beds of down," too delicate to use their own limbs, even in the streets of the city; to bear the touch of the people, the blowing of the wind, or the shining of the sun.' On rare occasions when he confronted local potentates, Wesley could and did use his civil and academic status with Pauline discretion, but reference to his ancient lineage is hard to find.

Notwithstanding this reserve of Wesley, we continue to receive enquiries concerning his ancestry and heraldry. These have their relation to questions of heredity and history, and are not unimportant. Answers to most of these queries may be found in the eleven volumes of our *Proceedings*, published during the last twenty years. It may assist recent enquirers if we refer to these. The first was on *Wesley Genealogy* by the Rev. T. F. Lockyer (I. 87) Then the Rev. L. H. Wellesley-Wesley wrote on *The Wesley Coat of Arms*, I. 97). This was illustrated by a plate of fifteen heraldic shields, twelve of which were carefully copied from rough sketches by the Rev. G. Stringer Rowe. The Rev. R. Butterworth followed with papers on *The Wesleys of Wales*, (III. 131); *The Wesleys of Cambridgeshire*, (IV. 197), and a question on *The Original Settlement of the Wesleys*, (IX. 25), which was dealt with by "A member of the Wesley family," (IX. 113). This valuable article related to the Wesleys who were settled in Sussex in Saxon times; the slaughter of the male members of the family at the battle of Senlac; the flight of the widows and children into Somersetshire; and records in the registers in the neighbourhood of Wells. The late Mr. A. M. Broadley wrote on *The Dorset Wesleys* (VI. i), carefully using parish registers from the year 1358.

In the second article referred to above Mr. Wellesley-Wesley says 'the earliest impression of the Wesley Arms extant is on a seal which is (or was) attached to a document in the possession of the Dean and Chapter of Wells Cathedral.' Of this seal we give a copy on a larger scale than the one which appeared in the plate. Here the five red escallop shells are in their right position on the silver cross, and the crest is the head and neck of a cockatrice—not a wyvern, as in John Wesley's crest. The Latin

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legend shows it to be the seal of John de Wellesleye, 1324. The heraldic description of the arms would be :—Gules, a cross argent charged with five escallop shells, Gules. The scallop shells connect the first bearer of the arms with a pilgrimage to the Holy Land, or suggest that he fought in the Crusades. Mr. Wellesley-Wesley has pointed out how John Wesley's coat of arms, adopted as the arms of Kingswood School, differs from the oldest extant device, for only an outlined cross remains, and three escallops appear in each quarter. Notwithstanding this, the arms are more correct than those at present borne by the family, wherein plates appear instead of escallops. John Wesley's coat-of-arms appeared, three years before his death, under his portrait engraved by J. Fittler. It may well have been that Wesley was not indifferent to the symbolism of, his arms, and that he would have agreed with Montague that Heraldry was 'the outward sign of the spirit of chivalry, the index, also, to a lengthened chronicle of doughty deeds.'²

T.E.B.

THE LATE REV. JOHN W. CRAKE.

Our last issue contained an appreciation from the pen of Dr. Simon of Mr. George Stampe, who was one of the founders of the Wesley Historical Society and its Treasurer for many years. Now we have to mourn the loss of the Rev. John W. Crake, who until a little more than a year ago was our General Secretary, and who died on April 17th, at Gloucester, where he had resided as a Supernumerary Minister for nearly nine years. Mr. Crake began his work as secretary in September 1902. At first he was colleague of the Rev. Marmaduke Riggall, but in a short time the full duties of the office fell upon him. The work of the General Secretary is very considerable, involving as it does the dispatch of the quarterly issues of the *Proceedings* to the members, and the receipt and acknowledgment of the bulk of the subscriptions. Mr. Crake's orderly habits fitted him admirably for these duties: the envelopes for sending the *Proceedings* were always addressed in good time in his strong and clear handwriting, and thus the various

2. Quoted in Boutell and Fox Davies' *English Heraldry*, 1914 pp. 2-9. Boutell says 'The heraldic evidence of seals is necessarily of the highest order . . . They show that in many instances regular coats-of-arms were derived in their hereditary bearings from similar devices that had been adapted in the same family before the heraldic era.'

issues were forwarded promptly after publication. Mr. Crake had a considerable acquaintance with Early Methodist History and a great love for its Literature. He did not often contribute to the *Proceedings*, but he frequently made suggestions and gave information which were of much service. It was on his initiative that Vol. X was made so largely a George Whitefield Bi-centenary Memorial volume, and to it he contributed an article on "George Whitefield and Gloucester." Mr. Crake was a wise counsellor in all things pertaining to the Society, and gave his labours to it freely and without stint until ill-health compelled him to resign his office. Mr. Crake was a great lover of the Methodist Hymn Book and at the cost of much labour was able to obtain a portrait of very many of the writers in it.

Many letters in the Methodist newspapers testify to the ability and fidelity with which he discharged his work as a minister and to the esteem in which he was held for his pulpit services and for the nobility of his character. He was chairman of two Districts and was also elected to the Legal Hundred. He was not privileged to have a training at one of our Colleges, but he endeavoured to make up for the lack of this opportunity by wide reading. He was well versed in the English Classics and so attained to great breadth and sanity of judgment. Above all he was a man of God, devout and reverent in mind and imbued with the Spirit of Christ. Many letters received by Mrs. Crake bear witness to the strength and helpfulness of his friendship: his advice and aid were ever judicious and productive of much good. His last conscious act was to partake of the Lord's Supper four days before he died: his last unconcious one was to utter in joyful recognition the name of "Will," a son who died a few years ago.

To Mrs. Crake, who for twenty months bore the heavy burden of her husband's affliction, the Literary staff of the Society present their sincere sympathy on the passing hence of a colleague whom they greatly respected and loved.

J. CONDER NATTRASS.

WESLEY'S LETTER TO LADY HUNTINGDON ON THE UNION OF THE EVANGELICAL CLERGY.

20TH APRIL, 1764.

Readers of Wesley's *Journal* are familiar with his copy of the letter, April 19th, 1764, which 'after some time,' he sent 'to forty or fifty clergymen,' with a 'little preface annexed.' In Seymour's¹ *Life and Times of Selina, Countess of Huntingdon*, (p. 409) we are told that these 'ministers of the Church were known *in later times* by the appellation of "Evangelical or Gospel ministers."' The italics are ours, to justify our use of the term in the title of these notes, for although the term 'Evangelicalles' had been applied to adherents of the Reformation by Sir T. More (1531) and others, it had not yet come into general use as applied to the leaders of the revival of the 18th century. We find Toplady using it a few years later than this letter, when he writes to Wesley, 1770. 'You complain that the Evangelical clergy are leaving no stone unturned to raise John Calvin's ghost.'

In Seymour's *Life and times of C.H.*, only two paragraphs from Wesley's letter were quoted, on the ground that its main contents were well known. We have found the complete letter in Vol. 1, of the *Evangelical Register or Magazine for the Connexion of the late Countess of Huntingdon*, 1824-1825. This contains a well-compressed *Memoir* of the Countess, from which we extract one sentence which suggests one of several difficulties which had to be dealt with in an attempt to promote the 'Union' advocated by Wesley: 'Her zealous heart embraced with cordiality all whom she esteemed true Christians, whatever their denomination or opinions might be; but was in sentiment more congenial with those Ministers who were of the Calvinistic persuasion, according to the literal sense of the Articles of the Church of England.'

1. This name does not appear on the title-page, which only informs us that the book is "By a member of the noble Houses of Huntingdon and Ferrars." For brevity, we use the surname only of Aaron Crossley Hobart Seymour. For his work a much needed *Index* was compiled by the late F. M. Jackson and published by the W.H.S. Copies may be obtained from the Gen. Sec.

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We will give Wesley's letter to her Ladyship in its complete form, and then note wherein it differs from the circular letter addressed to the clergy.

To the Right Honourable the Countess of Huntingdon.
My Lady,

SINCE I had the pleasure of seeing your Ladyship, I have had many thoughts upon the subject of our conversation ; the result I here send to your Ladyship, which I have as yet communicated to none but my Lord Dartmouth.

Some years since God began a great work in England, but the labourers were few; at first these few were of one heart, but this did not continue long ; one and another broke off, till no two of us were left together in the work but my brother and me. This prevented much good, and occasioned much evil ; it grieved our spirits and weakened our hands ; it gave the common enemies occasion to blaspheme ; it perplexed and puzzled many sincere Christians ; it caused many to draw back to perdition ; it grieved the Holy Spirit of God.

As labourers increased, disunion increased, offences were multiplied, and instead of coming nearer to, they stood farther and farther from each other ; till at length, those who were not only brethren in Christ, but fellow-labourers in his gospel, had no more connexion or fellowship with each other than Protestants have with Papists.

But ought this so to be? Ought not those who are united to one common head, and employed by Him in one common work to be united to each other? I speak now of those who are Clergymen ; these are, chiefly, Messrs. Perronet, Romaine, Shirley, Madan, Haweis, Hartley, Downing, Jesse, Adam, Talbot, Stillingfleet, Riland, Fletcher, Johnson, Boddiley, Andrews, Jane, Hart, Sims, Brown, Sellon, Boddiley (of Hayfield) Venn, Burnet, Richardson, Furly, Crook, Eastwood, Conyers, Bentley, King, Berridge, Hicks, Whitefield, Wesley ; not excluding any other clergymen who agree in these essentials—

1. Original Sin.
2. Justification by Faith.
3. Holiness of Heart and Life ; provided their Life be answerable to their Doctrine.

“But *what union* would you desire among these?”
Not an union in *opinions* ; they might agree to disagree, touching absolute decrees on the one hand, and perfection

on the other—Not an union in *expressions*; these might still speak of the *imputed righteousness*, and those of the *merits of Christ*.—Not an union in regard to outward *order*; some may still remain *quite regular*, some *quite irregular*, and some *partly regular* and *partly irregular*; but these things being, as they are, as each person is persuaded in his own mind, is it not desirable that we should

1st. Remove hindrances out of the way? Not *judge* one another, not *despise* one another, not *envy* one another? Not be *displeased* at one another's *goods* or *success*, even though greater than our own? Not *wait* for one another's halting, much less *wish for it*, or *rejoice* therein?

Never *speak* disrespectfully, slightly, coldly, wickedly, or unkindly of each other; never *repeat* one another's faults, mistakes, or infirmities, much less *listen* for and *gather* them up; never say or do anything to *hinder* each other's work, either directly or indirectly.

Is it not a most desirable thing that we should

2d. *Love* our brethren? *think well* of and *honour* one another? *Wish* all good, all grace, all gifts, all success, yea, greater than our own, to each other? *Expect* God will answer our wish, *rejoice* in every appearance thereof, and *praise* him for it? Readily *believe* good of each other, as readily as we once believed evil?

Speak respectfully, honourably, kindly of each other; *defend* each other's character; speak all the good we can of each other; *recommend* one another wherever we have influence; *help* each other in his work, and *enlarge* his influence by all the honest means we can.

This is the union which I have long sought after, and is it not the duty of everyone of us so to do? Would it not be far better for *ourselves*, a means of greatly promoting both our holiness and happiness? Would it not remove much *guilt* from those who have been faulty in any of these instances, and much *pain* from those who have kept themselves pure? Would it not be better for the *people*, who suffer severely from the clashing and contentions of their leaders? Would it not be better even for the poor blind *world*?—"O," say they, "how can *we* believe them? they cannot agree among themselves, one confutes the other." Would it not be better for the *whole work* of God, which would then deepen and widen on every side?

"But it will never be, it is utterly impossible." Certainly

it is *with men* who imagine we can do this. That it can be effected by any *human power*; *all nature* is against it, every infirmity, every wrong temper and passion; love of honour, of praise, of power, of pre-eminence, anger, resentment, pride, long-contracted habit, and prejudice lurking in a thousand forms; the *Devil* and all his angels are against it, for, if this take place, how shall his kingdom stand? All the *world*, all that know not God are against it, though they may be overruled for a season: let us settle this in our hearts, that we may be cut off from all dependence on our own strength and wisdom.

But surely *with God all things are possible*. Therefore *all things are possible to him that believeth*. And this union is proposed only to them who *believe, and therefore speak*.

Who knows, but it may please God to make your Ladyship an instrument in this glorious work? In effecting such an union among the labourers in his vineyard? That He may direct and bless you in all your steps, is the prayer of, my Lady, your Ladyship's affectionate and obedient servant,

JOHN WESLEY.

Whitby, 20th April, 1764.

While the above letter retains the general form and substance of Wesley's circular letter to the clergy, it differs (1) as we might expect, in its method of address; in its reference to Wesley's conversation with Lady Huntingdon and his first communication to Lord Dartmouth; (2) in the list of the clergymen "who agree in these essentials"; (3) in its closing paragraphs. We compare it with Wesley's letter which he inserts in the *First edition* of his *Journal* published in 1768, and with his copy of the letter (without alteration) in the *First ed.* of his collected *Works*, published in 1774.

In this letter to Lady Huntingdon seven names are *added* to the list of clergymen: "Madan, Haweis, Hartley, Boddiley (of Hayfield), Crook, Eastwood, Sims (unless this is intended for Symes).

And five names are *omitted* in the letter to Lady H. which appear in Wesley's *Journal* copy. They are Newton, Symes, John Richardson, Rouquet, Benjamin Colley.

The *additional* names represent *Martin Madan*¹ chaplain of

1. On *John Wesley and the Madans*, see *Proc. W.H.S.* vol. v, 141.

the Lock Hospital. *Thomas Haweis*, who had been curate at the only 'Evangelical' church in Oxford, St. Mary Magdalene, and

whose license was withdrawn by the Bishop of Oxford. He became curate to Madan, whose influence secured him the living of Aldwinkle, Northants. Lady Huntingdon made him her chaplain, and under her will, one of the managers of her chapels. *Thomas Hartley*, Rector of Winwick, Northants, who wrote on the Millennium, and Mysticism. *Boddiley of Hayfield* (Wesley's *Journal* iv, 110, 111, 204) the vicar, to be distinguished from George Baddelley, D.D., Rector of Markfield, Co. Leicester, and chaplain to Lady H. at Donnington Park, whose name is in both lists ;² [Baddiley, in *Journal* ; Boddiley, in the letter to Lady H.] *Henry Crook*, curate of Hunslet, Leeds. *Jonas Eastwood*, to whom Fletcher refers in a letter of 1767, and of whom Seymour says, 'Previous to the year 1760 he had filled the office of classical tutor at Kingswood School.' (*Life of the Countess of H.* p. 82). Of *Richard Symes* of St. Werburgh's, Bristol, and his curate, *James Rouquet* there is an interesting account in *W.H.S. Proc.* vol. ix. pp. 11-14 and 123-125. The curate of Midsomer Norton, who read prayers so "admirably well" for Wesley in 1785, was 'Mr. Sims,' but we cannot connect him with the letter.

For the purpose of comparison we reproduce the last two paragraphs of Wesley's copy of his letter as it appears in the first edition of his *Journal*, and also of his *Works*.

"But surely 'with God all things are possible ; therefore all things are possible to him that believeth' ; and this union is proposed only to them that believe, and show their faith by their works.

"When Mr. C. was objecting the impossibility of ever effecting such a union, I went up stairs, and after a little prayer opened Kempis on these words:—*Expecta Dominum viriliter age : noli diffidere : noli discedere ; sed corpus et animam expone constanter pro gloria Dei*³

2. The notes on the names in Wesley's letter to the Clergy in the *Standard Journal*, (V. 63.) need slight revision. In *Darling's Encyclo Biog.* George Baddelley, D.D. is described as 'Curate of St. James's Westminster,' and credited with an 8vo vol. of *Several Discourses*, London, 1756. It contains two sermons. But see Seymour's *Life and Times of C.H.* I. 73, for the Rector of Markfield, and Whitefield's letters to him. pp. 120, 153. Tyerman, in his *Life of Whitefield* II. 259, calls him "William," but Seymour is more likely to be correct than Tyerman.

3. The Latin text quoted by Wesley was not Castalio's which he used for his Kingswood School, *De Christo Imitando* (1748). but it corresponds exactly with Lambinet's, which was used for the beautiful Pickering edition of 1827. Even the punctuation in this, and in Wesley's English version of 1735 are identical. Wesley's English version of 1735 reads: 'Wait upon the Lord, do manfully, be of good courage, do not despair, do not fly, but with constancy expose both body and soul for the glory of God.'

'Mr. C.' was probably Richard Conyers, vicar of Helmsley who was 'ringing his Protestant Angelus every day, and teaching his peasants to pause in their work and breathe a silent prayer whenever they heard the sound come floating over the fields.'

The result of Wesley's letter to Lord Dartmouth, Lady Huntingdon, and the clergy was disappointing, as he tells us in his *Journal*, and as Mr. Butterworth, in his article on James Rouquet, has recorded (ix, p. 124). 'Twelve of the "forty or fifty" gave their opinions on the proposed union at (Wesley's) Conference of 1764; but one of the conditions was the withdrawal of Wesley's assistants from every parish served by an evangelical clergyman—a condition to which the Conference could not consent.' The Rev. J. K. Foster, President of Cheshunt College, writing his *Introduction to Seymour's Life of Lady Huntingdon*, 87, vol. ii, in 1839, says, 'The various sub-divisions of Calvinistic Methodism, likewise, though cordially united, have never coalesced and cooperated as one integral body. No union, except that of brotherly affection and an occasional exchange of services, exists between the English and the Welsh Methodists: the Connexions of the Countess, and WHITEFIELD and HILL—strange as it may appear—have never properly met in council and acted in concert, to say nothing of the numerous congregations, unattached to either of these communities, though using their forms, and, in some degree, acknowledging their principles.' T. E. B.

WESLEY AND WILLIAM CUDWORTH.

Lieut. J. C. Whitebrook, a member of the W.H.S., who has recently returned from France sent us a printed Bibliography of William Cudworth to whom references are found in Wesley's *Standard Journal* Vols. IV, V, VI; Tyerman's *Life of Wesley*, I. 482, II, 400, 527-533; *Life of Whitefield*, II, 347, 348; and in the ed. 1840 of *The Life and Times of the Countess of Huntingdon*, II, 337, 338. We can only find space for a portion of Mr. Whitebrook's introduction to his list of Cudworth's publications. He writes as follows:

WILLIAM CUDWORTH AND HIS CONNEXION (1717-1763)

William Cudworth was the leading spirit of an offshoot from [Calvinistic] Methodism, the adherents of which were called "The Hearers and Followers of the Apostles." Born 1717 or 1718, we find him in 1744 ministering to a

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small congregation in what had been the French Church in Black and Grey Eagle Street, Spitalfields. At the invitation of George Whitefield he joined to this duty the care of the school at the Tabernacle; but on 12th June, 1745, he left Whitefield and added to his original meeting the late French Chapel in Peter's Yard, Castle Street, near Leicester Fields. In or about December 1745 he was "set apart to administer the Ordinances," and increased the number of meeting-houses in his Connexion by the acquisition of those in Petticoat Lane and Angel Alley. In the first of these John Humphrey and Joseph Hussey had formerly ministered, and in the latter Elias Keach and Edward Ridgway. Before 1748 the French Chapel in New Hermitage Street, Wapping, was also attached to the Connexion. Here William Collins was a frequent preacher; but his views concerning a Real Presence in the Sacramental Elements contributed to his dissociation from Cudworth.

In 1751 Cudworth first journeyed to Norwich, and preached at the Tabernacle there; also at the Tabernacle at Forncett, and at Bury St. Edmunds, on many subsequent occasions. In 1752 he erected a chapel in Margaret Street, near Oxford Market, close beside which was his residence. The site of this chapel is now occupied by the Church of All Saints, Margaret Street. Cudworth was much occupied with theological controversy. He had differences both with Whitefield and Wesley, the latter of whom exhibited considerable bitterness towards him, apparently on account of his friendship with James Hervey the well-known author of *Theron and Aspasio*.¹ His defence of the doctrine of Imputed Righteousness also brought him into conflict with

1. It will be seen from the references to William Cudworth in the *Journal* that Wesley's distrust of him was deep and long continued. Probably the chief cause thereof was Wesley's conviction that Cudworth had poisoned against him the gentle mind of James Hervey who had been one of the Oxford Methodists. In a letter dated October 15th, 1756, Wesley commented on the doctrinal position of Hervey's book *Theron and Aspasia*. To this letter Hervey replied in a series of *Eleven Letters* which were completed only a few days before his death on Christmas Day, 1758, and probably would not have been published without revision if he had survived. However they were published by his brother, W. Hervey, in 1765. The printed letters contain such severe remarks upon Wesley's personal character that he could not believe his old friend had written them as they were published, but that they had been interpolated by Cudworth. The writer of this note a couple of years ago had the opportunity of testing Wesley's suspicion. The original letters as written by Hervey, and unquestionably in his handwriting are preserved in a

Ann Dutton.² He died at Brewood in Staffordshire on 10th June, 1763. His Connexion seems to have dissolved before the end of the century; but the Peter Street meeting continued at least until 1778, when a conference of its vestry is said to have been held with delegates of the Scotch Church in Swallow Street. Margaret Street Chapel was mortgaged to General Gage of Bunker's Hill fame. It was known as "The Pentagon Chapel," and had a sky-blue roof. Some of its later preachers were far from Orthodox in Cudworth's sense; among them are named Franklin and David Williams. It still existed in 1840."

Mr. Whitebrook's "list" is not a mere catalogue, as a few selections from it will show, and we are told where copies of the publications may be found, and to what they relate.

10. *Christ alone Exalted*. A collection of tracts, 1746, 12mo, 1s. 6d. No Copy known to compiler. *2nd Edn., 1747*: In British Museum, In Congregational Memorial Hall London, In possession of Compiler, 12 parts. (Then follows a list of the tracts; we take No. vii) *Some Observations concerning the Church of Christ*, By William Cudworth, 1745. (Then follows a note): The previous tractates were sold at the Tabernacle. This was on sale at the late French Church, Grey Eagle Street, *It marks the separation of Cudworth from Methodism*. (A note on another tractate IX.) *Date 1746*. The letter is by Robert Fowler, a member of Cudworth's Connexion. Herein Cudworth's connexion is styled, *Congregational*.

Mr. Whitebrook has details relating to Cudworth's collections of hymns, not mentioned in Julian's *Dict. Hymnology*, and much on the Norwich publications, John Wesley, Hervey and Robert Sandeman.

quarto volume, which forms part of the collection of the late Mr. George Stampe. On a careful and detailed examination it was found that the passages which so deeply wounded Wesley are all found in the original manuscript. Wesley's suspicion of interpolation by Cudworth therefore falls to the ground. As he died in 1763, two years before the publication of the *Eleven Letters*, he could not refute Wesley's charge and no one seems to have done it on his behalf. And of course the stigma of having written so bitterly against Wesley remains with Hervey, despite the endeavour of his old friend to relieve him of it. J.C.N.

2. For Anne Dutton, see *Proc.*, XI, 43.

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THE TREVECKA LETTERS. II.

[The following is the second list of English Letters written in the days of Howell Harris and the Methodist Revival. Most, if not all, of the correspondents mentioned are Englishmen, and lived outside Wales. This list and the previous one, have been written for the W.H.S. in order that the readers may know what is of value to them at Trevecka.

Date	Letter from	Written to
Jan. 15, 1742/43	Rev. George Whitefield	Howell Harris, Trevecka
" 26, "	Brother Grace of Bristol	Rev. " Whitefield
Feb. 2, "	Rev. Daniel Rowland Llangeitho	"
" 3, "	Daniel Abbott	"
" 11, "	Howell Harris	Brother Grace G. Whitefield
" 12, "	"	H. Harris at Montgomery
" 16, "	Isabel Allen	Bro. Oulton
" 28, "	Howell Harris	G. Whitefield
March 1, "	"	Bro. Humphreys
" 5, "	"	Mr. Gwynne, of Garth
" 12, "	"	John Lewis, printer
" 17, "	"	Howell Harris
Endorsed 1743	Samuel Blackden	
" "	Eliz. Paul	"
" "	Eliz. Wood	"
April ?	Mr. Oulton	"
" 6, "	Howell Harris	Mr. Gwyne, of Garth
" 8, "	John Lewis, printer	Howell Harris
" 18, "	Howell Harris	G. Whitefield
" 23, "	Ed. Godwin (footnote by Jn. Cennick)	Howell Harris
May 4, "	Richard Collins	"
" 4, "	Wm. Powell	Rev. G. Whitefield
" 9, "	Howell Harris	Sister Dutton
" 9, "	"	Sister Paul
" 25, "	"	Rev. G. Whitefield
" 27, "	"	Rev. J. Wesley
June 3, "	"	Sister Kiggell
" 4, "	"	" Wood
" 4, "	"	" Dutton
" 28, "	"	" Kiggell
July 7, "	Eliz. Paul	Howell Harris
" 9, "	Howell Harris	Bro. Syms
" 9, "	"	" Beaumont
" 9, "	"	" Jimmy Ingram
" 13, "	Mrs. Anne Dutton	Howell Harris,
" 31, "	Howell Harris	G. Whitefield

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Date	Letter from	Written to
August 2, "	Howell Harris	Bro. Blackden
" " "	"	Sister Kiggell
Sept. 10, "	"	" , Barnsley
" 13, "	"	Mr. Sparks
October 3, "	John Gambold	Howell Harris
" 26, "	Jn. Lewis & John Grace	"
" 29, "	Eliz. Paul	"
Nov. 1, "	Mr. Grace	"
" 4, "	Wm. Mc.Culloch	"
" 16, "	Wm. Mends	"
" 26, "	Howell Harris	Mr. Erskine
Dec 14, "	Eliz. Barnsley (of Gwernfithen)	Howell Harris
" 15, "	Bro. Godwin (in London)	Howell Harris
" 15, "	Mrs. Dutton (with list her of booklets)	"
" 15, "	G. Harcourt	"
Endorsed 1743	John Grace	"
Feb. 28, 1743/4	G. & E. Whitefield, at Glos'ter	"
" 17, "	Mr. Grace	"
" 25, "	Mr. Erskine, Edinburgh	"
March 5, "	Mrs. Whitefield	" (in London)
" 14, "	Howell Harris	Sister Kidgell
" 17, "	"	Mr. Erskine
" 26, "	James Erskine	Howell Harris
April 13, 1744	Howell Harris	Bro. Whitefield
May 12, "	John Sparks, Junior	Howell Harris
" 19, "	Howell Harris	Mr. Gwynne
" 21, "	"	Sister Kidgell
" 22, "	Benjamin Cater	Howell Harris
" 25, "	Howell Harris	Rev. Charles Wesley
" 25, "	James Erskine	Howell Harris
" 29, "	J. Grace	Mrs. S. Harris
June 9, "	John Syms	Howell Harris
" 13, "	James Erskine	"
" 15, "	J. Grace	"
" 22, "	G. Whitefield	"
" 29, "	John Blake	"
July 3, "	Eliz. Paul	"
" 21, "	Howell Harris	Mr. Bateman
Sept. 3, "	Eliz. Kiggell	Howell Harris
" 8, "	Howell Harris	Bro. Cennick
" 21, "	Eliz. Chatwin	Howell Harris
Oct. 25, "	John Cennick	"
Dec. 28, "	George Gambold	"
Jan. 4, 1744/5	Abiel Walley, Boston, New Eng.	"
" 5, "	Rachel Dobe, London	"
Feb. 4, "	Hen. Sibley	"
" 23, "	E. Hodgson, London	"

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Date	Letter from	Written to
March 16, "	J. Blake	Howell Harris
" 16, "	Samuel Blackden	"
" 19, "	James Erskine (Westminster)	"
April 12, 1745	Howell Harris	James Erskine
" 25, "	Samuel & Ann Blackden	Howell Harris
May 10, "	Jos. Turner	"
" 30, "	Mrs. Dutton	"
June 3, "	Frank Pugh	" in London
" 7, "	Thomas Keene	"
" 29, "	Howell Harris	Marmaduke Gwynne, Esq.
July ? "	Mrs. Eliz. Whitefield	Howell Harris
" 21, "	James Smith, Bristol	"
" 27, "	Mary Ann Page	"
Aug 15, "	John Cennick	"
" 16, "	Herbert Jenkins	"
" 31, "	Jn. Oulton	"
Sept. 7, "	Samuel Blackden	"
" 30, "	Edward Heatley	Mr. Thos. Adams
Nov. 27, "	W. R. Macdonald (London)	Anon.
" 30, "	G. Whitefield	Bro. Syms
Dec. 19, "	Herbert Jenkins	Thos. Adams
" 27, "	Thos. Adams	Howell Harris

(To be continued).

M. H. JONES.

NOTES ON THE LIST OF TREVECKA LETTERS.

THE CALVINISTIC METHODIST or PRESBYTERIAN CHURCH of Wales.—The above letters were written during the formative period of this Church. Some of the leading dates in its organisation are as follows:—

1743.—*Jan 5-6.* The first *Association* of the *Welsh Societies* (formed, on the lines of the *Religious Societies* of the Church of England) held at Watford, near Caerphilly, Glam.

April 6. The second *General* or *Quarterly Association* held in the same place. Tyerman calls this the first *Conference*, and Dr. Drysdale uses the same term in his *Hist. of Presbyterianism in Wales*. Whitefield presided at both of these gatherings as *Moderator*.

September. An *Association* formed in London, with Howell Harris presiding.

1751.—Separation of "Harris's people" and "Rowland's" people. Harris settled down at Trevecka. Rowlands held his curacy until he was ejected in 1763, and made the local Dissenting chapel, which his people had built for him, the centre of his work.

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- 1768.—Lady Huntingdon founded her College at Trevecka. (Removed to Cheshunt in 1792, a year after her death, and ten years after she and her *Connexion* had seceded from the Established Church).
- 1785.—A closer connexional organisation instituted, mainly, by Rev. Thomas Charles, of Bala.
- 1790.—“*Rules* regarding the proper mode of conducting the Quarterly Association” drawn up. 1801, The “*Order and Form of Church Government, and Rules of Discipline*” agreed upon.
- 1811.—Severance from the Established Church completed by *Presbyterial* ordination of preachers. 1823, *A Confession of Faith* agreed to.
- 1864.—The two *Associations* of North and South Wales were united under one *General Assembly*.

JOHN SYMS, HERBERT JENKINS, F. PUGH, THOMAS ADAMS, 1743-45.—Of these correspondents much information may be obtained from Tyerman's *Life of Whitefield*, vol. II, which contains many interesting extracts from *The Christian History*, of which accounts are given in recent *Proc.* The stirring story of the riots at Exeter is well told.

JOHN WESLEY AND CHARLES WESLEY.—We notice two letters addressed to John Wesley; one from Isabella Johnson in 1742, and another from Howell Harris, May 27, 1743. There are four letters addressed to Charles Wesley; two from Isabella Johnson in 1742, and two from Howell Harris, in 1742 and 1744. We shall be glad to receive a note on Isabella Johnson, and some account of the contents of these letters. There are gaps in Charles Wesley's *Journal* of these years.

JAMES ERSKINE.—Was this James Erskine, D.C.L., Oxon. M.P., for Clackmannanshire, and later, for Stirling Burghs; correspondent with John Wesley; acquaintance and adviser of Charles Wesley and John Nelson; author of the reply to Bishop Gibson's *Observations*? We shall be interested in the contents of his letters that we may add to some notes on a man who greatly puzzles us by conflicting elements in his character. Is he the Lord Grange of Session, described by Dr. John Watson in his book *The Scot of the 18th Century* (p. 240, 289, 290)?

T.E.B.

STRAY NOTES ON TREVECKA.

[HOWELL HARRIS, WESLEY, WHITEFIELD,
LADY HUNTINGDON, FLETCHER, BENSON.]

Many changes have been made in the 'castellated monastery which Howell Harris built in 1752, after he had pulled down his father's 'Trevecka Fach.' The building was kept more or less intact until 1842, when the South Wales Association of the Calvinistic Methodist Church established its Theological College within its walls. It was renovated, altered and re-opened in 1865. A Memorial Chapel was built in 1873, and other improvements have been made to adapt it to its modern purpose. But the work of the C. M. Hist. Soc. has revived interest in the buildings as they stood *before* 1865, when they still retained most of their older features. We have found an account of them as they appeared when they were visited by the Rev. I. E. Page, who wrote an article on them for the *Christian Miscellany*, 1864. This was illustrated with a wood engraving apparently copied from a print recently reproduced in the *Transactions* of the C. M. Hist. Soc., representing 'Trevecka as it was before 1842.' We abridge the article of 1864, retaining as far as possible its original form.

I. 'In the parish of Talgarth, Brecknockshire, and little more than a mile from the church, is Trevecca, a place sacred in its associations and for its relation to early Methodistic history. It is dear to the Welsh Methodists, as the birthplace and residence of Howell Harris; the community bearing the name of Lady Huntingdon regard it with reverence, as the situation of her first college; while to Wesleyan Methodism it is interesting as a place not seldom visited by the Wesleys, and for its connection with John Fletcher and Joseph Benson.

The ancient church of Talgarth stands on a rising ground, above the town; and in it sleeps the dust of Howell Harris, not wrongly named the Welsh Apostle. A tablet on the wall informs us that "here where his body lies, he was convinced of sin, had his pardon sealed, and felt the power of Christ's precious blood at the holy communion."

The two places of interest at Trevecca are the old college, established by Lady Huntingdon, and in which Fletcher and Benson, successively, were tutors; and a larger building, once the residence of Howell Harris, and now occupied as a college in connection with the Calvinistic Methodists.

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The college is an interesting old building. The walls of the chapel are of remarkable thickness; the doors of massive oak, studded with nails. Over the main entrance is a stone with a coat-of-arms upon it. The chapel has long been used as a lumber room; and we found, to our grief, on entering, that a wall had been built through the middle, the part thus separated being used as a carpenter's shop. But much that is interesting remains. The old pulpit is still standing,—if a pulpit it may be called. It is a wooden desk, supported by a framework of ornamental iron. From this desk Fletcher gave his addresses to the students. "And they seldom hearkened long before every heart caught fire from the flame which burned in his soul."¹ Behind this desk Whitefield stood. The floor immediately round this desk is raised, and separated by an iron railing, apparently for the students, or, perhaps, for the aristocracy, or to give room to the preachers who assembled here on great occasions. The whole place now wears a most forlorn appearance, and is rapidly falling into ruin.

About two fields' breadth from the old college stands the larger building, having a somewhat more modern appearance. Wesley says of it, "Howell Harris's house is one of the most elegant places which I have seen in Wales. The little chapel, and all things round about it, are finished in an uncommon taste; and the gardens, orchards, fish-ponds, and mount adjoining, make the place a little paradise."² It has undergone some alteration since Wesley's days. Some ancient yews, cut into arbours, adorn the garden to the right; and the chapel-like buildings to the left are the stables.³

³ The Rev. G. Byre Evans, of Aberystwith sends to the *Trans. of the G. M. Hist. Soc.*, II, 34, a quotation from Malkin's *South Wales*: "A gentleman of my acquaintance visited Trevecca about 37 years ago (1770). He then saw dwarf box so planted and trimmed as to form letters with the following curious inscription: 'Howell Harris, saved by grace 17 . . .' There were other such expressions in the cant of Methodism formed by dwarf box clipped very nicely." To Mr. Evan's question, "Does this survive?" the editor of 1919 replies, "No . . . although there are still plenty of box borders and a tree or two curiously trimmed."

In the chapel Divine service is still held every Sunday, and a prayer-meeting once a week. The room is comparatively small,—not much larger, indeed, than an ordinary farm-house kitchen; but doors open on each side into other rooms, so that three hundred persons could hear the preacher's voice from the pulpit. The old desk is formed of carved oak, which a singular taste has

¹ Benson's *Life of Fletcher*, page 146.

² *Standard Journal*, August 19th, 1763, with footnote.

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covered with a coating of paint. It has a movable iron candlestick, and an old oaken footboard below. Here Wesley, Whitefield, Howell Harris, John Fletcher and Joseph Benson preached.

Immediately before the pulpit is a door opening into what was once the kitchen of the establishment. It is a spacious and lofty room. From this place, during the days of Howell Harris, food was dealt out to the one hundred and forty, or more, who formed his "family." They were gathered from different parts of England and Wales: farmers, shoemakers, weavers, fed from one table, and united in the one purpose of living for the glory of God. When John Wesley visited his friend Harris in 1756, he wondered that he did not go out to preach as usual: "But he now informed me, he preached till he could preach no longer, his constitution being entirely broken. While he was thus confined, he was pressed in spirit to build a large house; though he knew not why, or for whom. But, as soon as it was built, men, women, and children, without his seeking, came to it from all parts of Wales; and, except in the case of the orphan-house at Halle, I never heard of so many signal interpositions of Divine Providence."

The old table is made of solid oak, one plank forming the top, supported by massive, roughly carved limbs. The racks overhead were usually filled with dried and salted meat. The old clock was the property of the Welsh apostle; and two muskets on the wall were his at the time when he was known as Captain Harris, of the Brecknockshire militia.

From the kitchen we ascend to a room immediately above, now used as the college library. It was once the dining-hall. The books, many of which were once the property of Howell Harris, now belong to the college. Over the fireplace are some old prints of George Whitefield, John Wesley, John Gambold and Howell Davies. Among the old books we notice Charles Wesley's *Hymns on Scriptural Subjects*, in two volumes; Wesley's *Appeals*; Fletcher's *Works* and some ponderous tomes bound in genuine "boards"

The small room by the staircase was once the study of Howell Harris. He probably chose it for its perfect quiet. The book-shelves in the corner are said to have been made and fixed there by his own hands. In this room he spent hours in prayer. An interesting feature in the room is a square hole cut in the floor below where his bed stood. Several bricks have been removed, and a board, pierced with three round holes, placed across. The chapel is just below, and in this room he would

plead with God before he went down to preach to the assembled people. And here, in the time of his last illness, when unable to rise from his bed, he would lie hearing every word spoken, and mingling his prayers with those of the worshippers below

Ascending the staircase, we pass by the students' rooms, and at length reach the top of the building. A splendid landscape lies before us. A beautiful plain, varied with meadow and wood, stretches for miles, and the dark hills in the distance close the prospect. In the large field just below the great revival meetings were held. "The influence of the Spirit of God," writes Lady Frances Hastings, "was evidently afforded with His word, and many were added to the Lord. Rowland's sermons seem especially to have been attended with extraordinary effect; immense multitudes were moved by the truth as a forest by the wind, and prayed aloud for the Divine mercy."⁵ On this occasion Wesley was present. He preached in the evening to an overwhelming congregation in the chapel, and at nine gave an exhortation to Howell Harris's family. He "then went back to my Lady's, and laid him down in peace."⁶

A little room in the college is pointed out as having been Lady Huntingdon's sitting-room. One side of the room is panelled with carved oak; and a piece inserted in the ceiling overhead has on it, in Hebrew characters, the sacred name of Jehovah. Doubtless in this room she penned many of her letters. We were shown one of these, headed Trevecca."⁷

II. The Rev. Isaac E. Page, who entered the ministry in 1859, writes to us from Sleights, Yorks., allowing us "to do anything" we "choose" with his article of 1864, and adds, "My wife was, before her marriage, a friend of the Rev. E. Charles of Trevecca, and I remember well our opening the afternoon there, kneeling in an empty room with a huge heap of dusty M.S.S. swept into a corner . . . By the roadside near Hay was a house where Wesley used to stay. At the sale of the furniture, I was told, there were bundles of letters, some by W. Seward, the martyr, others by Cowper." Can any reader tell us what became of these letters?

III. In 1896 the Rev. T. Wynne-Jones wrote (M.R.): "The memorial chapel is modern, but the house is very much as it was in Howell Harris's time. His pulpit,—a curious structure,—is

⁵ Steven's *History of Methodism*.

⁶ *Standard Journal*, August 23-24, 1769, with footnote.

⁷ Among the M.S.S. now at the Wesleyan Methodist Book-room in City Road, London, there is one that was formerly in the Trevecca Library. The name of "Trevecca College, Wales," is stamped upon its cover. We must reserve our notes on this precious MS. for another article.

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preserved in the students' common room. In the old library are the evangelist's books, kept apart from other books, with a label over them, "Howell Harrie" (*sic*). Opposite the lodge gates, a little nearer to Talgarth, is an ancient farm house. There is a tradition that it was used as a college before Trevecca. John Fletcher and George Whitefield stayed at the farm. Within, memorials of the past and sainted dead are preserved."

An interesting account of Howell Harris's "Family" is given by Zachariah Yewdall, one of Wesley's preachers from 1779-1830. He writes in *The Arminian Magazine*, 1795 :

At the Bristol Conference in 1780, I was appointed for Glamorgan, but on account of the building of a new chapel, I was desired to supply Brecon Circuit a few weeks. I went twice into the North part of the circuit, which extends through Radnorshire, and part of Montgomeryshire : here I found a most affectionate, pious people, and was abundantly blessed in my own soul, while labouring among them. During my travels in these parts, I had an opportunity of visiting the late Mr. Howel Harris's family at Trevecca ; the house stands at a little distance from Lady Huntingdon's School, and although it has the appearance of a gentleman's seat, yet is a place of great industry. The family consists of about one hundred and twenty persons ; they occupy a farm of about four or five hundred acres ; the women are employed in making flannels, and the men in various branches of business. They follow the example of the primitive Christians in having all things common. They have but one purse, and all eat at the same table, only the men and women are in separate rooms. They are remarkably prudent, industrious, sober, and temperate ; their clothes are very plain, but decent ; and the decorum and regularity observed by them is almost inconceivable. They rise every morning at five o'clock, and spend an hour together, in singing, prayer, reading or expounding the scriptures. At eight o'clock they breakfast, and employ the remainder of the hour in religious exercises, as they do likewise from one to two o'clock, when they dine. At eight o'clock in the evening they all assemble again, and unite in the worship of God, till ten, when they retire to rest. They have also fellowship meetings. The whole family evince a high degree of the fear of God, and many of them experience a large measure of divine peace and happiness.

NOTES AND QUERIES.

538. THE WEEKLY HISTORY. In *W.H.S.* (xi, 42) I have mentioned not having met with the later volumes of the second series of Lewis's *Weekly History*, entitled *An Account of the Progress of the Gospel*. Unknown to me there had already (December, 1916) been published in the *Journal of the Calvinistic Methodist Historical Society* (ii, 47-54) an account of the *Weekly History* by Rev. M. H. Jones, B.A. who had found at the Theological College, Aberystwyth, seven little volumes entitled "An Account of the progress of the Gospel." I have been in correspondence with Mr. Jones, and he has kindly given me particulars of these volumes, his notes forming part of an article which I am glad to know will be published in his *Journal*. The volumes at Aberystwyth are numbered II-VII and I think Mr. Jones will agree that there was not a Vol. I in the series, the numeration having been counted from the publication of *The Weekly History*. Volume VII of *The Account* was completed 1745, the fourth number being dated August-September. With the publication of Volume V the title was again changed to *The Christian History*, and it is probable that the volume which is described in *Proceedings* xi, 43, formed volumes VIII and IX of the series.

In the notes on *The Christian Monthly History* (xii, 15) for Nov. 1943 (p. 15) read Nov. 1743, and on page 18, line 11 from bottom for Course read Coarse, and on the following line 'subscribe' should read 'subscribed.' Mr. Roland Austin.

539. "SOME EARLY METHODIST LETTERS. *An Abstract of the Collection entitled, 'The Christian History . . . 1746 to 1748, Edited with Notes and Index by J. C. Whitebrook.* We have received from Lieut. Whitebrook a copy of the above in M.S. It is a piece of accurate and painstaking work, and will be of real use to the group of readers, who, unknown to one another have recognised the value of the hitherto obscure publications on which three correspondents have written to us. We have forwarded it to Mr. Roland Austin, of Gloucester Public Library, for any criticism or addition he is willing to append. It will be available for use by contributors of notes to the *Proceedings* or to the *M.S. Journal*.
540. EXTRACTS FROM THE MORAVIAN M.S.S. kept at their Archives in HAVERFORDWEST, PEMBROKESHIRE, containing references to the Rev. John Wesley.

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- I.—*Diary of the Moravian Congregation at Haverfordwest*
(Aug. 1763-Dec. 1769) written by Brother Nyberg.
- ' 1763. Aug. 5 23 : John Wesley was announced by the town crier to preach in our town.
1764. April 11 : Howell Harris and Brother Nyberg set out for Pembroke and preached there to some 500 people. They spent the evening with Mr. Barnes, who was formerly a Moravian and now a Wesleyan. He is paymaster at the fort. There is a terrible confusion around Pembroke between Barnes and the followers of Whitefield and Wesley.
1764. July 30 : J. Wesley preached a sermon in the pond near the Castle wall in which he absurdly forgot the Saviour's death and sufferings altogether. Wesley dined at Esquire Roch's at Clareston and said that he once visited Herrnhuth with satisfaction, but that he thought the Brethren in England were somewhat fallen away.
1767. Sept. 10 : Rev. Jn. Wesley preached this week three times in town and strains hard to collect a Society. He told his few friends that they were very welcome to hear the good Mr. Nyberg and also the good Mr. Howell Davies. Wesley was very kind indeed.
- 1768 : Dec. : Wesley's people have a Society in Tenby in charge of Mr. Pilmore.
1769. Dec 5 : Burial of Mary Mirhaux at Haverfordwest. She came here with her husband, who is a Supervisor, in 1760. Since there is no Wesley Society in town she went to hear Howell Davies but eventually joined the Moravians.

An extract from *Bro. Nyberg's "Account of the Awakening in Pembrokeshire from 1739 to 1767"*

"It was *John Barnes*, the paymaster of the fort in Pembroke, who first introduced Mr. Wesley's party into Pembrokeshire. Wesley preaches Perfection, but Howell Davies's people believe in Reprobation. John Rely emphasized the pre-existence of the soul of Christ besides Muggletonian and Sandemanian notions, yet it is evident that it is the Gospel of the Death and Blood of the Lamb which prevailed in Pembrokeshire."

Extracts copied by Rev. M. H. Jones.

[PEMBROKE. Rev. David Young, in his *History of Meth. in Wales*. 255-6 says "there is considerable difficulty in fixing the date of the formation of the Pembroke (Wesleyan) Society." 1761 Thomas Taylor was preaching

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there. On Aug. 20th 1763, Wesley states that after preaching on the (Castle) Green at Carmarthen, "two gentlemen from Pembroke" met him, and he rode there and preached to a large congregation on Aug. 21st. Possibly, John Barnes may have been one of these gentlemen? On Aug. 25th, Wesley writes, "How much preaching has there been for these twenty years all over Pembrokeshire! But no regular societies no discipline, no order or connexion: and the consequence is that nine in ten of the once-awakened are now faster asleep than ever." T.E.B.

540. KIDWELLY, CARMARTHENSHIRE: SALE OF MANUSCRIPTS IN 1847.—In the *Transactions of the Carmarthenshire Antiquarian Society* lately, the following Note appeared, with a Query at the close. No answer has so far been received to the query, but it may be that Members of the Wesley Historical Society can throw some light on what became of the MSS after the sale.

"Early in Oct. 1847 a number of MSS and rare typographical works were submitted to auction at Kidwelly Amongst others, some very curious MSS—sermons found at Llanstephen several years ago and preached at Brandon and other places in 1688. Also original letters of the late lamented Sir C. MacCarthy, and several from Dr. A. Clarke, framed in oak. There is likewise an excellent letter in the handwriting of the celebrated John Wesley framed in oak, written from Brandon Ireland in 1799.¹ to the celebrated Rev. Samuel Bradburn, one of the greatest orators of the day. This is a most valuable relic."

Is it known at Kidwelly if any of these items are yet to be seen in the town or district?—*Rev. M. H. Jones.*

1. An evident error, as Wesley died 1791. Brandon should be Bandon, which place Wesley visited May 7, 1789, and this is probably the date when he letter mentioned above was written.

In order to save space, the library of the Methodist Publishing House is being cleared of all "Duplicates." As will be seen by the particulars on the cover of this issue, a special opportunity thereby occurs to W.H.S. members and others, to secure some scarce Methodist publications.