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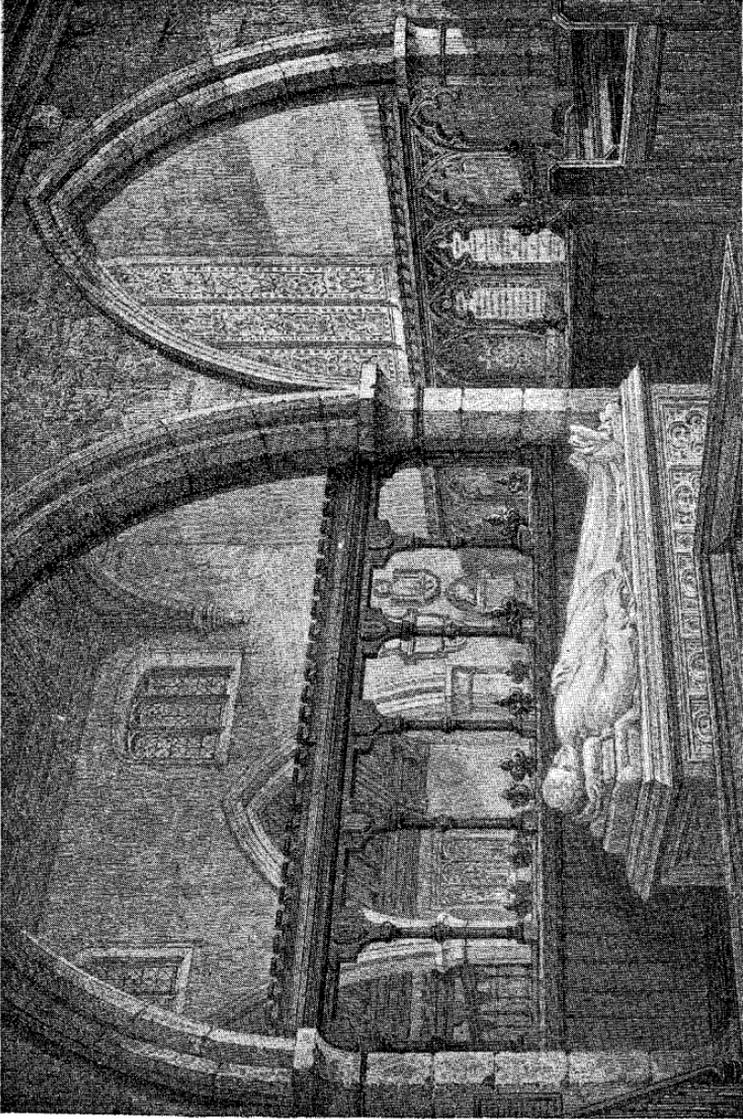
A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php



ROBERT SOUTHEY.

Engraved by Achille Collas "from a model," 1837.



SOUTHEY'S TOMB IN CROSTHWAITE CHURCH.

From an Engraving by T. Fleming.

A FRANCISCAN ON WESLEY.

Reviews of *La Réaction Wesleyenne dans l'évolution Protestante* by Dr. Maximin Piette, of Brussels, have appeared in the Methodist papers, but readers of the *Proceedings* may be pleased to receive further particulars, since he acknowledges in his preface the receipt of a complete copy of them from Mr. Bretherton, and he had evidently made a very careful study of them. It is not merely a study of Wesley and the Methodist organization, but an attempt to fix the Methodist movement in its true place in the life of the Church. Dr. Piette regards Methodism as the full flower of Protestantism, and writes with remarkable sympathy, and, indeed, with a very real enthusiasm for John Wesley himself. To Methodist students there may not be much that is new in this section, but we do find an emphasis on the importance of Susanna Wesley in shaping her sons' opinions that we have not noticed elsewhere.

What is new is the correlation of Methodism with Continental reform and a bibliography that includes many foreign works with which our readers may not be familiar. Some will be familiar with the interesting book by Augustin Léger on *La jeunesse de John Wesley* (Paris 1910), and the article in the Protestant Realencyclopædie by Friedrich Loofs on *Der Methodismus*. Both of these are mentioned in the preface. In the detailed lists, the following selection may prove useful:—

Wauer : *Die Anfänge der Brüderkirche in England*. Leipzig 1900.
Wendeborn : *Zustand des Staetes der Religion . . . in England. The Country Parson, Advice to his Parishioners*. London, 1680. 2nd ed. 1701 ; evidently an important tract for any study of the origin of the Religious Societies. Woodward's account also appeared in 1701. For Anthony Hoineck's life see Hone *Lives of Eminent Christians*.

W. B. Stonehouse : *The History and Topography of the Isle of Axholme. Paterson's Roads*. Ed. by Edward Mogg. London, 1828.
Rawlinson MSS. at Bodleian Library contain *The Presentation of Wesley at Epworth*. March 15, 1674-5

Samuel Badcock : *Account of the Wesley Family*. December 5, 1782.

WESLEY HISTORICAL SOCIETY.

On the Wesley Family. Westminster Magazine, 1784.
Amhurst : *Terrae Filius, or a Secret History of the University of Oxford.* 2 vols., 1726.
Thureau Danguin : *La Renaissance Catholique en Angleterre.* Paris, 10th ed. 1923.

Of course all the usual histories and source books are used, but these additional titles may be of value to Wesley students. The bibliographies on Luther, Anabaptists, Pietists, Moravians, and on the chief dissenting bodies are equally valuable. Every one of the publications of the Wesley Historical Society comes in for mention. The recent works of Dr. Simon, the new editions of Wesley's Sermons and of Southey's Life have all been studied. The whole book is a most creditable performance. Copies may be obtained through the Book Room.

A. W. HARRISON.

SOUTHEY'S LIFE OF WESLEY,
AND THE RISE AND PROGRESS OF METHODISM, WITH NOTES
BY COLERIDGE AND REMARKS BY
ALEXANDER KNOX,

*Edited by Maurice H. Fitzgerald. (Oxford University Press.
London. H. Milford).*

Illustrations (T.E.B.'s Collection).

Robert Southey, from 'a model.' Eng. Achille Collas, 1838.
The tomb of Southey in Crosthwaite Church. Eng. T. Flemming, 1

Mr. Maurice H. Fitzgerald has been well equipped for the editorship of this edition of Southey's *Life of Wesley* by the thorough research required for his previous selection of *Letters of Robert Southey*, with its valuable introduction, biographical table, and notes. The original six volumes of the *Life and Correspondence of Southey* (1850), are still prized by readers who can place

1. — The following are in the *National Portrait Gallery*.

(1) Drawing by Henry Edridge, A.R.A., 1804. (2) Painting: Peter Nandyke, 1796. (3) Drawing: Joseph Hancock, 1796. (4) Marble bust: J. G. Lough, 1845. (5) Painting by Opie, engraved by W. H. Egleton (see portrait in *The Life and Correspondence of Southey*, vol. I, 1850).

Another portrait was painted by Sir T. Lawrence "with an infusion of the painter's own mannerism." Where is it? T.E.B.

PROCEEDINGS.

them near the long shelf required for Wesley's *Journal*, and they will welcome these two portable volumes of azure blue without, and perfect type within, such as Southey and his merry daughters would have commended as "clean and respectable in their appearance."² Our ten volumes of Southey's and Wilberforce's correspondence, are in dismal drab, but they are well printed, and only need the skilful hand of Mr. Armsby, who compiles the *Index* to our W.H.S *Proceedings*, to make them perfect quarries for students of the 18th and 19th centuries.

The majority of literary critics to-day appear to agree that Southey's "style" is praiseworthy. One witty essayist does, however, startle us by affirming that "Southey's *Life of Wesley* is a dull, almost a stupid book, which happily there is no need to read," and advises us to "read Wesley's *Journal*, which is a book full of plots and plays and novels, which quivers with life and is crammed full of character." Perhaps, on some points only, Sir Augustine Birrell agrees with Macaulay who wrote of Southey's "charming specimens of the art of narrative. . . . The *Life of Wesley* will probably live . . . we find, we confess, so great a charm in Mr. Southey's style that even when he writes nonsense, we generally read it with pleasure."

De Quincey, in his *Lake Reminiscences*, suggests that "the notion about Southey's style has been expressed with too little limitation. He has been praised, and justly, for his plain, manly, unaffected English, until the parrot echoes of other men's judgments, who adopt all they relish with undistinguishing blindness have begun to hold him up as . . . a classical model of fine composition. His style is good because it has been suited to its themes. . . ." This reminds us of Coleridge's lecture *On Style*, (Pickering ed.). He says:—

"Style is, of course, nothing else but the art of conveying the meaning appropriately and with perspicuity, whatever that meaning may be."

A recent reviewer of this new edition in *The Times* considers that the *Life of Wesley*

"is Southey almost at his best, thus only encumbered slightly by foible and unreflective narrow prejudice; and in his own specific province Southey is rarely equalled, seldom surpassed. 'The favourite of my library,' Coleridge wrote of this work; 'the book I can read for the twentieth time, when I can read nothing else.' Even Macaulay predicted it would live, containing as it does the only popular account of a most

2. See Extract at the end of this article.

WESLEY HISTORICAL SOCIETY.

remarkable revolution and of a man whose genius for government was not inferior to that of Richelieu. Modern critics have espied and admired this work in the Southey literary pantehnicon; 'not much inferior to the Life of Nelson,' says Mr. Saintsbury. Clearly, Southey was intolerant, apt to speak 'in the very gall of bitterness,' and especially on moral and political differences of opinion, nor were his undivided sympathies with Methodism; yet the historian in him, the artist, rose valiantly on occasion, overcoming to a great extent the belligerent would be reformer and prescriber; hence the *Life of Wesley*."

To this may be added more fully Mr. Saintsbury's description of Southey's style, "not indeed old fashioned, but of the older fashion. He is, in short, the Addison of the early nineteenth century, and it is a distinct misfortune that more of its writers have not given 'their days and nights to the reading of him.'" Here Mr. Saintsbury differs from the racy author of *Obiter Dicta*.

Southey said of himself in 1819, "I am no Methodist, no sectarian, no formalist." Inclining towards the semi-Pelagian Arminianism of the Bishop Tomline type³, he was no Calvinist, nor did he fully accept the evangelical Arminianism of Wesley. His narratives of the conversion of Cowper, Bunyan, and Wesley, in their biographies by him, show that his views on the subject of 'the new birth' were very confused, and that he thought these men were, in the accounts they gave of their experiences too often the dupes of their own imagination. In his kind-hearted patronage of the young poet Henry Kirk White, he deplored that at Cambridge "the Evangelicals had caught him." When he wrote White's memoir he took care to disclaim all sympathy with his religious views. But in after years, he expressed himself thus:—"When the 'Life' is reprinted, I can modify the passage which expresses an *essential difference* of opinion on religious subjects with Henry. *That difference is certainly not what it was then*, but it is still a wide one though, had he lived till this time, I am sure that with a heart and intellect like his he would have outgrown all tendency towards Calvinism and have approached nearer in opinion to Jeremy Taylor than to the Synod of Dort."

After editing Kirk White's "Remains," Southey expressed his own astonishment that he "should become an editor of Methodist and Calvinistic letters." "I wonder," said he, "like

3. Bishop Tomline, of Lincoln and Winchester, author of *A Refutation of Calvinism*. (See Abbey's *English Church and its Bishops*, II., p. 240.)

PROCEEDINGS.

the sailor, what is to be done next!" Little did anyone dream that the "next" would be a Life of Wesley. His attention appears to have been first directed to Methodism as a subject for his pen in 1803, when as a reviewer, he wrote for the "Annual Review" a critique of Myles's "History of Methodism." After writing it, he says, in a private letter: "A set-to at the Methodists in this Review has put me in a very pamphleteering mood." He afterwards offered a paper on Methodism to the newly-established Quarterly Review, "which" said he, "should be in all things unlike Sydney Smith's, except in having as much *dread of its progress*." In 1807, he wrote to Longmans, the publisher, asking and offering: "Is there not a new edition of Whitehead's Life of Wesley? If you will send me it, and with it the Life published by Dr. Coke for the Conference, I will either review it for you, or make a Life myself for the Athenæum." These beginnings eventually issued in his *Life of Wesley*, in two volumes, 1820.

Southey wrote to his friend Grosvenor C. Bedford: "For the 'religious public' it will be too tolerant and too philosophical; for the Liberals it will be too devotional; the Methodists will not endure any censure of their founder and their institutions; the High Churchman will as little be able to allow any praise of them. . . . I dare say that of the twelve thousand purchasers of Murray le Magne's *Review*, nine hundred and ninety-nine persons out of a thousand know as little about the Methodists as they do about the Cherokees or the Chirigvanas." (*March 26, 1820. Life and Correspondence*).

When Southey was preparing for a second and much revised edition of his work (which he did not live to see published), he was in correspondence with Thomas Marriott of City Road. He wrote to this "antiquary" in 1835:⁴ "The Monks, or rather the Friars, introduced me to the Methodists. I had been reading a great deal of monastic history, both as connected with the History of Portugal, and with a view to a History of the Monastic Orders; and perceiving that the Methodists might be in some respects to our Church, what these Orders were to the Church of

4. Thomas Marriott (1786-1852), was known at City Road Chapel for many years as "the Methodist Antiquary." He contributed useful notes to the *W. Meth. Magazine*, and the exhibition of his curiosities added to the interest of the Wesley Centenary Meeting held at City Road in 1839. He bequeathed his library of Methodist books and MSS. to Dr. G. Osborn, and some of these books, with autographic notes, are now in possession of the writer of this article.

T.E.B.

WESLEY HISTORICAL SOCIETY.

Rome, I was led into a course of inquiries, the fruit of which you have seen. Now, after many years, there will be a better harvest; and to you I am beholden, for more assistance than all other persons have, and than any other person could have, afforded me."

The following tribute from the pen of the late Rev. Thomas McCullagh who was an appreciative and critical reader of Southey's *Life and Correspondence*, must suffice to show how a President of the Wesleyan Church Conference (1883) could estimate the character and work of Southey:

"Throughout his whole course, Southey was a virtuous and temperate liver. He was thoroughly domestic in his habits and tastes, and was never more happy than when in the company of his wife, or playing with his children. Now he would pour out for them a cataract of rhyme, to show "How the Water comes down at Lodore;" and again he would write to them from the Commemoration at Oxford, when receiving, with other illustrious men, University honours, to tell how he was "*ell-ell-deed.*"⁵ As a friend, he was faithful; and some of his friendships were life-long in their duration. He was kind-hearted and benevolent, and performed more than one noble act of very remarkable generosity. He had strong religious dispositions; and after the death of his son Herbert, which nearly broke his heart, his correspondence assumes a tone which shows that the sufferer must have received largely of the grace of God.

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Dark clouds settled down upon Greta Hall. The poet's wife Edith lost her reason, and, after an interval of painful suffering, died. Southey married for his second wife, in his sixty-fifth year, the poetess Caroline Anne Bowles; but, not long after, the over-wrought brain of the great *littérateur* gave way. . . . He sat amongst his books, a pitiabie wreck, till death came to release him on the 21st of March, 1843. Wordsworth rode over the hills on a dark and stormy morning to attend the funeral of his lamented friend. A monument by Lough may be seen in Crossthwaite Church, where Southey sleeps by his wife Edith and his children

5. The record of Robert Southey in Foster's *Alumni Oxoniensis* is as follows:—Balliol Coll., matric. 3 Nov. 1792, aged 18; created D.C.L. 14 June, 1820, poet laureate 1813; M.P. Downham, Wilts., June 1826; Disqualified Dec, 1826; died 21 March, 1843.

PROCEEDINGS.

Herbert and Isabel. The inscription, of which the following are the closing lines, is by Wordsworth :—

“ His joys, his griefs, have vanish'd like a cloud
From Skiddaw's top ; but he to heaven was vowed
Through a life long and pure, and steadfast faith
Calm'd in his soul the fear of change and death.”

Southey and his Library of 14,000 volumes. Some book-loving members of the W.H.S. who do not happen to possess the six volumes of Southey's *Life and Correspondence* edited by his son, Charles Cuthbert, in 1850, may be interested in the following :

Many of his old books being in vellum or parchment bindings, he had taken much pains to render them ornamental portions of the furniture of his shelves. His brother Thomas was skillful in caligraphy ; and by his assistance their backs were painted with some bright colour, and upon the title placed lengthwise in large gold letters of the old English type. All who visited his library remembered the tastefully arranged pyramids of these curious-looking books.

Another fancy of his was to have all those books of lesser value, which had become ragged and dirty, covered, or rather bound, in coloured cotton Prints, for the sake of making them clean and respectable in appearance ; it being impossible to afford the cost of having so many put into better bindings.

Of this task his daughters, aided by any female friends who might be staying with them, were the performers ; and not fewer than from 1,200 to 1,400 volumes were so bound by them at different times, filling completely one room, which he designated as the Cottonian library. With this work he was much interested and amused, as the ladies would often suit the pattern to the contents, clothing a Quaker work or a book of sermons in sober drab, poetry in some flowery design, and sometimes contriving a sly piece of satire at the contents of some well-known author by their choice of its covering. One considerable convenience attended this eccentric mode of binding,—the book became as well known by its dress as by its contents, and much more easily found.

The *Remarks by Alexander Knox*, and Southey's frank admission of some errors must be reserved for the next issue of *Proceedings*. Corrections and enquiries will be gladly received. It must be noted that some of the early Methodist biographers misled Southey, and some confessed their own errors.

At the end of Mr. Fitzgerald's second volume, thankful reference is made by him to Dr. J. S. Simon's recent work, his notes on Ordinations, and the *Proceedings* of the W.H.S.

T.E.B.

THE BEGINNINGS OF CITY ROAD CHAPEL.

II.

FINANCES AND DISPUTES FROM 1778 TO 1803.

For I, see Proceedings Vol. XV, pp. 173-177.

The recently published particulars from the London Society's account book will be of special interest to the authorities at City Road Chapel, as throwing some light on the beginnings at that historic building.

The New Chapel in City Road was opened by John Wesley, on Sunday, November 1, 1778. He says of it in his *Journal*, "It is perfectly neat, but not fine, and contains far more people than the Foundry."

In the accounts for 1778 it is bracketed with the Foundry, and then in 1779 it stands alone. Its income for that year was £811 10s. 6d. Three years later its income was £1046 14s. 6d., and a general subscription was raised for the debt, by which £1377 3s. 1d. was secured. This enabled the trustees to pay off £1300 of the debt.

In 1786 a further amount of £364 was received in subscriptions for the debt; and on the other side occurs this entry, "Sundry workmen for finishing the New House, the Iron Gates, Wall and Rails in front of the Chapel, £615 9s. 8d."

In 1788 a sum of £29 15s. 10d. was received from Messrs. Scollick and Davis for building against the wall of the New House, and in the next year a new clock was bought for the chapel, costing £5 5s. 0d. Lamp lighting and Oil cost the trustees £9 9s. 6d.

A note by the general steward in the year 1792 reveals the beginning of some dispute. He writes, "The deficiencies in the Seat Rent and other Trust Revenues of the New Chapel arise solely from the contentious conduct of the Trustees. Their matters now lye undetermined in the Courts of Exchequer and and Chancery!"

Alas! if they are in the clutches of Chancery, they will find some difficulty in getting out. And so it proved, for two years later we find this note:—

"Mr. Joseph Beardmore being appointed Receiver, the Trust concerns of the New Chapel was dropt by Mr. Dewey

PROCEEDINGS.

thereon, which causes the deficiencies in both receipts and disbursements, as Beardmore brought no account thereof to the Society audit."

Another space of two years passes, and matters are still hanging fire, as a note in 1796 testifies, namely,

"The Receipts and Disbursements of the New Chapel Trust concerns, also four quarterly collections made in the New Chapel for the Trustees, are wholly omitted in the above account current, because not produced."

Time goes on again without any improvement, and a sterner note creeps into the remarks of the general steward, as we can discern in the following entry:—

"No account of Receipts and Disbursements for the New Chapel Trust produced! Therefore they are not entered in this account, as they certainly ought to be."

Five years later, in 1803, the same steward adds the following dignified note:—

"The New Chapel Trust—These accounts continue to be withholden from the Society."

The book ends at this point, and so we are left to wonder how the dispute was settled, and whether the obstinate Trustees were brought to see the enormity of their offence!

Nevertheless, in spite of the troubles of the Trust, City Road continued to prosper, and its recorded income for the year 1803 stands at £2,005 8s. 1d., which was one half of the total income of the London Circuit. In that year the expenditure of the chapel contains the following typical items:—

Ministers and Preachers	...	£775	5	4
Coal and Candles	56	17	6
Bunns	8	9	0
Sunday Schools	73	9	10
Pew Opener	1	11	6
Poor	281	4	6

It may be of interest to state the names of the preachers who were in receipt of a salary, ranging between £100 and £4 per annum, from the London Circuit in 1803. They are as follows: Rev. Mr. Creighton, Rev. Mr. Dickenson, Rev. Mr. Leppington, and Messrs. Benson, Wood, Taylor Townley, Aver, Hare, Rodda, Rutherford, Newton and Moulton.

These preachers received, in addition, allowances for 'letters, wives, children, servants, board, travelling and shaving.' They cost the Circuit £988 9s. 11d.

ALFRED H. LOWE, B.D.

JAMES HUTTON'S ACCOUNT OF MORAVIANS IN ENGLAND.

III. APPENDIX, (continued from p. 214).

Translated from the German MS. by the Rev. J. N. Libby, M.A.

A. LONDON.

In London we are now in complete peace. All tumult against us on the part of the populace has ceased. We have 2 public Chapels, with pulpits and Organ, which are registered with the Magistrate, and enjoy as much quiet, and equally the protection of the law, as the established Church of the land. We have there a mass of hearers. There is preaching in German and English, and the Lord gives his blessing from time to time. We live here as everywhere in peace with all men, and under the eyes of the Government, and of higher and lower Authorities, we have a good name. There is indeed no lack of calumnious writings, cum ignorantia causæ, from the High Church the least, from the Sects and Methodist the most.

1738.

B. YORKSHIRE.

In Yorkshire things soon went just as in London. Ingham has made himself famous by his journey to Georgia (as the colony of Georgia, strange to say, gave occasion to the whole present awakening in England), came back to Yorkshire from Georgia and Pennsylvania where he had made the acquaintance of our Brethren, and after his journey to Germany was no more set against the Church of England, but rather was peacefully inclined towards her; he preached also everywhere in the pulpits in Yorkshire until the Clergy, there also, agreed with one another to shut all the pulpits against him, and persecuted him in every kind of way.

PROCEEDINGS.

Through his preaching many souls were awakened, in 60 different villages and hamlets. He soon called our Brethren to help him, and handed over to them the care of the souls there. They have there tried on all hands to live in the most peaceful way with our neighbours; and the present Archbishop of Canterbury, then of York, examined the Affair closely, and found no matter to bring up against them. The points in which he thinks differently from the awakened there do not hinder him from entertaining kindly thoughts of them, and he protected them against some evil minded people: and he is willing now to examine if the Brethren cannot be united again with the English Church.

1748.

In Yorkshire the preaching is in a right fine large House built of cut-free-stone, 100 feet in frontage, and the whole countryside, far and near, so to speak, has come to see the House.

The number of souls already awakened there is considerable, and grows larger; and the awakening is spreading into the neighbouring counties of Lancashire, Lincoln and Cheshire.

In these neighbourhoods some amongst the authorities have readily, and often right heartily, annoyed and persecuted our Brethren, and have acted so against the law, that they could, if one had wished to press it, have been severely punished.

We have however done nothing in the matter except to release our Brethren from their hands, and left the people unpunished. The most considerable and chief persons in the district have sufficiently expressed their disapproval of the measures of these authorities, and also in part folks have wondered much, that these people remained unpunished. It is however our way to act thus.

C. BEDFORD.

In Bedford the Souls there have passed through all kinds of confusion of opinions, and have been pretty well lead around in error by their leaders, who had honest dispositions, but of a crotchety kind. From Church of England people they have become Presbyterians, partly Baptists; and both their leaders of whom one a Minister¹ in the Church of England, the other a Student² from Cambridge, had themselves re-baptised out of religious scruples, and separated fully from the Church of England, and fell into the hardest doctrine of Reprobation. At last through

WESLEY HISTORICAL SOCIETY.

the brother^s of the Student who had visited the (Moravian) Church in Germany, the Student and also the Minister his helper, were made less positive in their error. They came to like the Brethren, and asked for a brother from the (Moravian) Church. They received one after another, and now these people, who before were a hard, disputing, stern Calvinist disposed folk, have been brought into far more moderate principles, and are a joy for everyone who sees them now, and knows their previous circumstances. They wish to stand wholly in the closest connection with the (Moravian) Church. There are some hundreds of these people who are my joy. Here the preaching is in the place that the souls used while they were Baptists. But everyone knows their Baptist Plan was only an Interim Idea of theirs, while they ran about in error; and these people would just as little as others oppose the Church of England Tropic, in its own time and fittingly introduced.

D. WILTSHIRE.

In Wiltshire there is an extensive Plan of souls awakened through Cennick, a famous Methodist Convert. At first the populace treated this Cennick in the basest way. He was flogged, struck and stoned, and very often in danger of his life, and the local Clergy got so mad against him and his people, that although they went to the Churches, they were repelled from the Lord's Supper, their dead were refused burial, etc., and they forced Cennick and his (followers) to a kind of separation from the high Church. This so remained for some years. Now they are in complete peace with everyone, and the judgements of God, so clear and visible on his persecutors have cleared the way for him and his.

The Calvinist branch of the Methodists however, which owed a great part of its souls to Cennick, persecuted Cennick finally because he spoke so much of the person of the Saviour, and stood aloof from the Reprobation Doctrine, and went about with us. They carried it so far that he could no longer remain with them, but wished to join us himself, and entrusted to us the care of these souls especially in Wiltshire. So we care for them as well as we can, and these souls, by a certain Providence, he has never much mixed up with his Calvinist co-workers.

Here also there is preaching in a place provided with a license. In this we did all that was possible, that the Calvinist

1. Jacob Rogers. 2. William Delamotte. 3. Charles Delamotte.

PROCEEDINGS.

branch of the Methodists should not thereby lose many of their people. For we went about so quietly with the people, who might have come to us *en masse*, that we got in the other places very few of his following, which made up the greatest part of the Calvinist Methodist branch. To this hour he is still in the independent branch of our friends, who always act according to their own Principles, without our Cooperation or responsibility; and all we can do in their work is everywhere where possible to help things back into the track, so soon as our help is asked.

All together our general plan is not to make people disaffected to their own religion, but where possible to bring the disaffected to a better mind, where it is not possible to further a peaceful neighbourly life with all. And it is not our fault if it does not come about; but if circumstances are favourable for us, and we get a hearing, at once there will be peace amongst all men. That is our aim, and our calling, and we ever live in the firm hope of keeping out all those who love quarrelling and of bearing with those we cannot talk over to peace.

E. WALES.

We have also had an invitation to Wales, and two of our Brethren have visited there, one a handworker, who is now at rest, the other an ordained Minister in the English Church. This latter preached in the pulpits there by request, and describes the condition of Wales in this way. The awakening in North Wales finds contact with the Presbyterians, and must fall back on them, since the rest of North Wales is so bigoted that it will suffer no awakening or awakened people within it, for the Spiritus Dominantissimus Dominantis Ecclesiæ rules there, and since up to date no clergyman will concern himself about the awakened souls there.

In the southern part of Wales are many thousand awakened souls, who however do not attach themselves to the Presbyterians, because the awakening began in the High Church, and was led by awakened ministers who are in office.

The awakened souls in Wales, are almost all Calvinist and pretty zealously so disposed; and the dear Saviour who wishes to preserve these souls who, at least some amongst them, are honest, that they do not fall away to the sects; but wishes also to preserve the English Church in this district, grants that her ministers are also Calvinist. If the Ministers were not Calvinist, they would join the Presbyterians and again become dead, for hitherto the Awakening in England is not among the sects but in the Ecclesia

WESLEY HISTORICAL SOCIETY.

Dominanti. Those in Wales however have met mostly with Calvinist books, as the only ones almost in the English tongue, which teach the doctrine of Christ, and Justification through faith; for through their heat the Decrees of Dort, and their opposite have set themselves so far apart, in disputing have so lost sight of the truth, and fallen into contradiction, that since the Calvinists believed in Justification the others would not.

F. IRELAND.

We have also visited Br. La Trobe in Dublin, and wished to see him there. The Student also who visited them remains in happy memory with them. As long as he lived some hoped he would visit them again; but now that he is already at rest, they hope for someone from the Moravian Church to visit them, and stay with them despite the fact that generally speaking there has been an Awakening in the Country. It is also to be observed that a mass of Arian inclined people, put themselves forward in the Universities, and the wretched Rebellion has also necessarily caused considerable confusion in spiritual matters amongst many.

G. SCOTLAND.

In Scotland we have had invitation, and have in concert with a distinguished member¹ of Parliament, and through him stood in a sort of acquaintance with the leaders of the Awakening in Scotland; but through divine providence have till now been kept from fully joining in with the people there, and so have been spared the Troubles, Wars, Rebellions, Massacres, and times of Tumult. There are many awakened people there of every kind and sort, in their established church, amongst the Seceders, Independents, Cameronions, etc., who are all somewhat bitter against each other, and have also many hypocrites amongst them; as in general their character is said to be amongst their neighbours, but I don't know if with right.

In general there is amongst the people a hunger and thirst after Eternal life, and a student² who has travelled through their land and seen how things look amongst them, gives the favourable report, that amongst all the Sects an awakening is present.

Many there were also awakened by Whitefield, etc. They have, certain individuals of them, desired our entering into the work with the souls.

1. Thomas Erskine who made the acquaintance of Zinzendorf on the latter's visit to London in 1737.

2. Jacob Fredrich Hess, in 1743 and 1744.

PROCEEDINGS.

LETTER FROM MR. W. LUNELL, OF
DUBLIN, TO CHARLES WESLEY, 1760.
(PRESERVED IN THE TREVECKA COLLECTION).

In examining the Trevecka Letters I have recently discovered one of direct interest to the Wesley Historical Society. How it came to be preserved among the Trevecka Collection of Letters I cannot say; it may be that members of your Society can elucidate this matter. It is a letter written by Mr. W. Lunell, of Dublin, to the "Revd. Mr. Charles Wesley at the Foundery, Upper Moorfields London." It is the 'original' letter, neatly written, and well preserved. The following is a transcript of it:—

Dublin, 10 July 1760.

My Dr. & Revd. Sir,

As your long silence has been productive of many fears, That Something Is amiss, or at Least That my Last Never came to hand, Give me Leave Dr. Sir, after hearing That there none of yours Unanswered, to Remind you of the wished for favor, which for some Weeks have Impatiently expected. Otherwise shall conclude, Tho I looked for the Effects Attending the Gent, that you or some of the family are unwell. Shall on that Account avoid troubling you with a long Epistle. The present being chiefly to Enquire after yr. health, which beg to be Instantly Informed of, had hope to have such Accounts, as shall dismiss every painfull surmise. And being Vastly concerned on My Daughter Greysons Return from London, to find after making severall Enquireys for your Lodgings, none was kind enough to inform her, She on that Account missed seeing you there, as well as at Mr. Grattons, who [illegible] tioned her desire, and for that purpose invited you to dine, when She Expected to meet her Dr. Mr. Wesley. May believe the disapointment noted, when a particular Account from Mrs. Wesley and you was

WESLEY HISTORICAL SOCIETY.

expected, could not fail of giving some chagrin, And was ready to Charge her with the fault, Untill she asured me of her Unckles particular Invitation, That the desired meeting might be at his house, And being from past Experience Convinced that your Regards never Diminish, by Distance either of Time or place, have I not room to fear that want of health, which beg to be informed of, prevented the wished for Interview, but I trust we shall Quickly meet above with Joy, to part no more.

I had Lately a Letter from your Brother who I presume after the Conference at Limerick set out this day for Cork, but as I doubt not your having constant Advices of what passes, I omitt saying any thing farther. Except to Inform of Mr. Jacoi's Continued disorders, which [occasions ?] his Lodging at the Seaside, for Sake of Bathing and That on that Account Mr. [Keede ?] being our present Supply, the Congregation is Thiner than Ever, which hope may shortly be on some better footing. And as the preaching house is at least both floored & painted, except the Damp complained of being now Removed, All fears of giving attendance in wet weather will in future cease.

Mr. Rutherford so kindly visited by yr. Brother, is by order of the Phisitions now Returned to his Native air, And being judged Imposible to have health here the people formerly under his Care, are Left to seek for another. And think It somewhat remarkable that both Mr. Jacoi [?] and he, dates their Disorders from their preaching at the Camp, where by Wet Wether, they got such colds, as quite ematiated their Constitutions.

Finding I have as usuall been shamefull poo [sealing wax covers word] must hurry to Conclude with best Regards to you & yours, Who am My Dr. Mr. Wesley's Very affectionat and Much Obliged Servant

WILL LUNELL.

It is noticeable that Mr. Lunell omits the pronoun I frequently, and that his punctuation and use of Capital Letters is faulty. His personal names are not easy to read ; it may be that a reader versed in the Dublin of Wesley's day can help to identify the Mr. Keede (?) and Mr. Iacoi (?) mentioned in the letter.

February 25, 1926.

M. H. JONES,
Penllwyn, Nr. Aberystwyth

PROCEEDINGS.

NOTES.

1. MR. WM. LUNELL, a banker, residing in Francis Street, Dublin, was one of the earliest Methodists in that city, the fruit of Thomas Williams's work in 1747. He was a member of a noble Huguenot family, and, being a gentleman of wealth and influence, was a great acquisition to Methodism. See J. Wesley, *Journal*, index; C. Wesley, *Journal*; Crookshank's *Methodism in Ireland*; *Life and Times of Selina, Countess of Huntingdon*.

Mr. Lunell's condensed construction of sentences may be tokens of a banker's rapid writing, regardless of literary style. The letter certainly exhibits the warmth of his heart. The Wesleys on their first visits to Dublin made his house their their home. On August 13, 1747, John Wesley, writing to Mr. Blackwell, say;—"I have found a home in this strange land. I am at Mr. Lunell's just as at the Foundery." . . . "For natural sweetness of temper, for courtesy and hospitality, I have never seen any people like the Irish. Indeed, all I converse with are only English transplanted into another soil; and they are much mended by the removal, having left all their roughness and surliness behind them."

In the first volume of the *Arminian Magazine*, 1778, p. 532, there is a letter of Mr. Lunell's to John Wesley, dated June 27, 1748, from Dublin.

2. MR. GRATTON—*Query*: Any connection with Mr. Samuel Grattan, "a wealthy goldsmith of Dublin, who died in 1768"? See Crookshank's *History of Methodism in Ireland*, vol. I, p. 254. Samuel Grattan's daughter, Mary, married Mr. Wm. Smyth, brother of Rev. Edward Smyth, an Irish clergyman, who became for some years practically, though not nominally, a Methodist Preacher.

3. PETER JACO: Crookshank says that he "appears" to have been appointed in 1759 as "General Superintendent" for Ireland; but he does not refer to his illness in 1760.

4. THOMAS KEAD: an Irish convert; began itinerating in 1750; died in Dublin, November 21, 1762.

5. MR. RUTHERFORD: If we may assume that this was Thomas Rutherford, who was admitted as a preacher "on trial" in 1772 and appointed to Aberdeen, the Trevecka Letter suggests research, because his name therein as associated with Peter Jaco seems to imply that he was employed as a preacher in Dublin in 1760. His Conference obituary in 1806 is an interesting sketch of a devoted and able minister. We have had no other itinerant of that name. We also note Wesley's kindly pastoral visit to him in his illness. As to his "native air," was it in Ireland or Scotland? We have a portrait of him in the *Magazine*, May, 1795. M. RIGGALL.

[Mr. Riggall's note on Mr. Lunell, or as Grimshaw writes it, *Lunelle*, of *Leeds*, must appear in our next issue.—Ed.]

SAMEUL SEBASTIAN WESLEY, MUS. DOC., 1810—1876.

Fifty years have passed since the death of this grandson of Charles Wesley (the poet of Methodism), and brother of Samuel Wesley, the student and herald of Bach. Many notices appeared in the press in connection with the anniversary of Dr. Wesley's

WESLEY HISTORICAL SOCIETY.

death. Stevenson, in his *Memorials of the Wesley Family* gives details of his musical career as chorister at the Chapel Royal, organist in London Churches, Doctor of Music (Oxford). In his time he held four cathedral appointments:—Hereford, Exeter, Winchester and Gloucester, 'with a five year break in the middle when he was organist of Leeds Parish Church.' On April 24, 1926, Hereford commemorated his work in the Cathedral there. *The Times* devoted a column to his advocacy of reform in Cathedral music, and quoted a portion of a letter by Dr. Louis Spohr. This letter was written from Cassell in January, 1844, and we give a fuller transcript. Spohr had examined all S. Sebastian Wesley's published works, and says: "They show, without exception, that he is the master of the style and form of the different species of composition, keeping himself closely to the boundaries which the several kinds demand, not only in sacred things, but also in glees and music for the piano. They point also out that the artist has devoted earnest studies to harmony and counterpoint, and that he is well acquainted with rhythmical forms. The sacred music is chiefly distinguished by a noble, often even antique, style, and by rich chosen harmonies, as well as by surprisingly beautiful modulations. Along with this they possess the advantage to be easily sung. Respecting the abilities of Dr. Wesley as a practitioner, I heard him called, when I was last in England, the first of all at present there living performers on the organ."

The Times writer adds: 'Wesley reciprocated Spohr's admiration, and the "verse" sections of his anthems sometimes reflect it. But the general effect is as often one of strength as of sweetness. Even his hymn tunes show the double strain. "Aurelia,"¹ probably the best known of the very large number which he wrote, is on the sweet side, but "Orisons," which is assigned to "Abide with me" by the editors of the Oxford Hymn-Book, who have done much to recall attention to the many fine tunes which he wrote for the "European Psalmist," is a magnificent tune which derives its strength and its fascination from the alternation of major and minor. His hymns, even more than his anthems, will keep his memory alive as long as Englishmen love singing.'

1. Mr. J. T. Lightwood, in his *Hymn Tunes and their Story*, has some interesting pages on the ever-popular *Aurelia*, written at Exeter, and sung at the thanksgiving service at St. Paul's for the recovery of the Prince of Wales (1872) to words specially written by the Rev. S. J. Stone. Mr. Lightwood also gives an account of *The European Psalmist*. T.E.B.

PROCEEDINGS.

Mr. William Parby sends us an article from the *Hereford Times* of April 24, 1926, which he considers one of the best of many contributions to the memory of Samuel Sebastian Wesley, who was appointed organist of Hereford Cathedral in 1832, at the age of 22 :—" A strong personality, an original and forceful thinker, a keen and zealous reformer, it is not surprising that he came like a vitalising tornado into the torpid and slovenly Cathedral atmosphere of his early days. Quite a character in his way, with a strong vein of eccentricity, probably inherited from his father, terrible directness, accompanied by great sensitiveness, he was bound inevitably to be a disturbing force.

When Wesley received his first important appointment, to Hereford in 1832, the Anglican Church, not only musically, but in most other ways, was in a self-satisfied state of somnolent indifference. It was the era of the fox-hunting parson, who often held three or four incumbencies, and did not attend properly to either. The numbing aridity of our cathedrals at that time is known to all students; it was an overlapping of eighteenth century latitudinarianism, to which the Oxford Movement was presently to provide a wholesome corrective.

Wesley's early training as a musician was that of a chorister in the Chapel Royal, followed by organists' appointments in several London churches. Hereford, however, marked the beginning of that masterly series of church compositions which have given him enduring fame. His great anthem, *The Wilderness*, known the wide world over, was composed here in the autumn of 1832. Its reception was not overwhelming, for it clashed with all the orthodox musical opinions of the time. One wonders what sort of a rendering this masterpiece of genius had in that now far-away time, especially when it is recalled that on the production here at a later date of another of his great anthems, *Blessed be the God and Father*, the only available bass singer, if tradition be true, was the Dean's "butler."

Wesley left Hereford for Exeter in 1835, and as he matured and developed he became the insistent advocate of reform in cathedral music. He never hid his light under a bushel, and he was not always beloved in the blissful repose of cathedral cloisters, but he did live to see a vast improvement in many respects. Even to-day many of his great ideals are far from fruition—post-war conditions have made the maintenance of cathedral music very difficult in many places.

WESLEY. HISTORICAL SOCIETY.

It would be a very good thing if now, fifty years after his death, some of his musical pamphlets, notably that on *A few words on Cathedral Music, and the Musical System of the Church, with a plan of Reform*, could be re-issued and scattered broadcast. There are many sentences with which we should disagree to-day, notably, perhaps, his somewhat scathing denunciation of Gregorian tones. I will quote one golden sentence, that referring to persons in the Church "who are fully alive to the high interests of music, and who do not forget that whatever is offered to God should be as faultless as man can make it; music should not be compelled to bring her worst gift to the altar."

I cannot conclude without calling attention to the beauty of so much of his writing for the treble voice, which he must have dearly loved, a beauty known to all familiar with the stately and majestic sonority of his great anthems. He has, too, enriched us with many noble hymn tunes, of which I need only mention *Aurelia*.

There is no space to speak of his organ music, or his unrivalled powers as an extemporiser and executant. When we think of all that has been, and is being, done in musical worship to-day, that it is, if slowly, coming into its rightful place in all the churches, it is gratifying to remember that two men, both great musicians, both closely connected with Hereford, S. S. Wesley and Ouseley² did more perhaps than any others to raise the art to a sense of its true dignity and rightful place in Christian worship.

Wesley died at Gloucester in the early hours of a spring morning in 1876, signing to those who watched lovingly over his last moments to draw aside the curtains and let in the morning light. His last words were: "Let me see the sky": great words at the end of a noble life, whose aspirations were ever and always onward and upward."

2. "On the whole, Wesley was a man who supplied a connecting link between the Old and the New Schools of English Ecclesiastical Music, and who displayed, both in his playing and in his compositions, a very unusual amount of a very high order, which will render his name permanent among those who have distinguished themselves in the annals of English musical history." (Emil Nauman's *Hist. of Music*, II. p. 1294, edited by Sir F. Gore Ouseley).

T.E.B.

PROCEEDINGS.

WESLEYANA IN THE LIBRARY OF
QUEEN'S COLLEGE, UNIVERSITY
OF MELBOURNE.

On the occasion of the twenty-first anniversary of the founding of Queen's College the larger part of this collection was presented to the Library. A well-printed Catalogue has been prepared by Dr. Sugden. It contains a list of 423 early publications with numbers prefixed, as in Green's Bibliography, and some editions, not mentioned in Green, are marked by an asterisk.

At the end of the catalogue the following *Autograph Letters*, etc., are recorded:

John Wesley to Rev. S. Furley, July 9, 1766.

To George Merryweather, Nov. 15, 1766.

To Mr. Walter Churchey, Oct. 18, 1777.

To Miss Smith, Nov. 20, 1789.

To Henry Anderson, Jan. 13, 1791.

To Mr. Jonah Freeman, Dec. 20, 1782.

(Photo of original at Goulburn.)

To Miss Knapp, Feb. 19, 1791 (Facsimile).

Susanna Wesley's signature to fragment of a letter.

Samuel Wesley, junr., to John Wesley, March 26, 1739.

Samuel Wesley (son of Charles) to Mrs. Longtherburg,
March 31, 1812.

Copy of Purcell's "Witch of Endor," with autograph of
Charles Wesley (son of Charles).

Autograph of John Wesley in copy of large minutes.

Copy of Shakespeare, with autograph and MSS. notes of
Samuel Wesley (son of Charles), Typescript copy.

T.E.B.

ANOTHER WESLEY LETTER IN
AUSTRALIA.

JOHN WESLEY TO SAMUEL FURLEY.

Dr. J. S. Simon in his recent volume on *Wesley and the advance of Methodism* refers to the letters written to Wesley by Henry Venn and Samuel Furley, and observes the growing

WESLEY HISTORICAL SOCIETY.

influence in the mid-century of what became the "Evangelical Party" in the Church of England. In the W.H.S. *Proceedings* of 1908 (vol. 99-100) appeared lists and notes by the Rev. George Lester, Rev. H. J. Foster, and Mr. C. A. Federer on some letters written by Wesley to Samuel Furley, and it was stated that other letters between Wesley and Furley were in possession of Mr. A. J. Derrick, of Melbourne, Australia, who permitted their insertion in a Methodist newspaper published in that city.

Dr. E. J. Sugden now sends us a copy of another letter from Wesley to Furley in 1756 "which is in the possession of the Rev. Newton Greenwood, one of our ministers in Australia," who kindly allows us to copy it. Dr. Sugden finds the "Serious Thoughts," mentioned in the letter, to be Wesley's 6th edition of *Serious Thoughts on the late Earthquake* with the "eight or ten" (it was really fourteen) additional pages (1756).

The answer to Dodd was written on February 5, and is in *Tyerman II*, 232. The initial at the end of the letter is not quite clear ("P.V.") Can any reader identify him?

London

Feb. 5, 1756

Dear Sammy,

The "Serious Thoughts" will be sent as soon as they are reprinted. I shall make an addition of eight or Ten Pages, consisting chiefly of a correct & regular account of the Earthquakes at Lisbon & other places.

Now is the time to arise & shake yourself from the dust. Now assert your Liberty. When you are on the Field, you can't make head against the enemy. But now you may secure armour of proof. You may be stronger every day than ye other. Only be constant in Prayer.

I have an extremely pretty Letter from Mr. Dodd. It is wonderfully civil & peremptory. I propose to answer him this week & perhaps P.V. too.

I am,

Your affectionate Brother,

J. WESLEY.

NOTES AND QUERIES.

667. WESLEY AND "THE PYRATES." 1726.—In his last article on *Wesley's reading at Oxford* (p. 164) Mr. Harrison mentions a book with a fascinating title, *The History of Pirates*, read by Wesley in 1726. I suggested in a note that this might have been Defoe's *Life, Adventures and Pyracies of the famous Captain Singleton*. I was mistaken. Just as the article appeared, both of us received notice and saw a review of *A General History of the Pirates by Captain Charles Johnson*, edited by Philip Gosse, and stated to be 'the first reprint since 1726.' The first of the two quarto volumes is said to be already 'out of print'! One reviewer in *The Times Lit. Supt.* writes:—

"Mr. Gosse suspects Johnson of having himself been "on the account" at some time or another, although by his time the fierce-hearted confraternity of the Brethren of the Coast had faded into an occasional and haphazard co-operation between individual, but equally truculent, pirate leaders. There is a good deal of evidence in these pages that Johnson did not always rely on hearsay. His excursions into natural history, geography, botany, and local customs abroad suggest that in this, at least, he describes his own observations although he is careful, doubtless owing to the contemporary prejudice against pirates, to avoid betraying himself as having taken part in any of the enormities he so cheerfully enumerates." T.E.B.

668. FIVE WESLEY M.S.S. AND LETTERS.—In an account of one of Sotheby's sales on July 28th, is the following: (*The Times* July 29th, 1926),

"Among the autograph letters and other documents were a fine autograph letter of Alexander Pope to Buckley, the publisher, relating to an edition of his works, April 9th, 1735—£45 (Maggs); a collection of five MSS. and letters of and relating to John Wesley and his family—£68 (Pearson); a letter from Lord Nelson to Captain Sutton, H.M.S. Victory, May 12, 1803."

Another report in the *Yorkshire Post*, July 28th,

"For an important collection of MSS. and letters of John Wesley and his family £68 was paid. One of the manuscripts was that of Thomas Hanby's "Life," corrected throughout by Wesley. Hanby was one of Wesley's early preachers and followers, and minister at his chapel at Bolton, Lancashire. In the manuscript (dated 1779) Hanby gives an account of his preachings and treatment in the North of England. Cumberland. Durham, Derbyshire, and Staffordshire."

WESLEY HISTORICAL SOCIETY.

There was also a letter in Wesley's writing addressed to some preacher :

"I had intended you for a more distant circuit where I believe you would have been exceedingly useful, but we can hardly share tenderness enough to an aged parent. Therefore for your mother's sake, I will alter my design and appoint you for the Derbyshire circuit, which, you know, borders upon that of Manchester."

We shall welcome further notes on these letters and documents. T.E.B.

669. AN IRISH METHODIST NEW CONNEXION HYMN BOOK—I have not heretofore seen any Irish edition of a Methodist Hymn Book, whether of the original Wesley publications, or of later collections, which has not been published in Dublin. Recently, however, I obtained the following :

'A Collection of Hymns; for the use of The Methodist New Connexion, and Christians of all denominations. From various Authors. Designed as an Appendix to the Large Hymn Book. Fifth edition. Monaghan: Printed by Nat. Greacen, 1810.

This is evidently the *Small Hymn Book* referred to in Julian's *Dictionary* which was issued by the *New Connexion Conference* as a Supplement to the Wesleyan Hymn Book. It reached a 5th edition in 1810. The English Book contained 276 hymns and continued in use till a new Hymn Book was issued in 1835. Three hymns were added to the Monaghan edition, making a total of 279 hymns.

In *Irish Methodist Reminiscences*, compiled by Rev. E. Thomas, Monaghan is named as one of the preaching places in the early part of last century of the *New Connexion* in Ireland. Probably it formed part of the Smithborough Mission. That it should have issued a Methodist Hymn Book is a matter for surprise.

Dublin,

D. B. BRADSHAW.

14th Dec., 1925,

I am pleased to read Mr. D. B. Bradshaw's note above. I was not aware that there was a separate Irish edition. I have two copies of what I must now call the *English* editions in my possession, 1800 (1st ed.), 1806 (4th). On referring to the Rev. Edward Thomas's "*Irish Methodist Reminiscences, Memorials of the Life of the Rev. S. Nicholson*" (1889), p. 81 ("list of preaching places," 1825-1840), I cannot share Mr. Bradshaw's surprise that an edition was published in the *North* of Ireland, and not in Dublin. The title varies a little from the English edition (*See Proc. Vol. 14. pp. 21-23*). The printer of the 1st ed. (1800) was Edward Baines, Leeds; that of the 4th (1806), Thos. Allbut, Hanley. (The former was the father of the late Sir Edward Baines; the latter, I believe, father or grandfather of the late Sir Clifford Allbut).

PROCEEDINGS.

The Rev. Edward Thomas, who was minister at Broomhedge many years, now resides at Prestatyn, N. Wales. He began his ministry in 1861.

W. BAINBRIDGE.

670. JOHN WESLEY AT LONG COMBE, OXFORD, 1731.—The Rectory of Long Combe, near Woodstock Green, was part of the gift of Thos. Rotherham to Lincoln College, and in the body of statutes drawn up by him for the governance of the College we find :—“ For the church of Combe we decree and ordain that the Rector of our College twice a year shall supervise the Rectory there, and each time three shillings and sixpence, and no more, except the majority of the Fellows consent shall be allowed him from the Col. Funds for his expenses : we also will and decree by ordance, That each Lent for two weeks, one of the Fellows whom the Rector shall assign shall be ready at the said Church of Combe to assist the chaplain there in the administrating of Sacraments, and shall be a Fellow who is apt at the word of God, as is necessary, and shall have such commons as though he were were in College.” Amongst others who were appointed to this duty was John Wesley. He came to Combe in the Lent of 1731 and though again nominated in 1737, another member of the College must have taken his place, for he was away at this time in Georgia.

J. KIBBLE.

It will add to the value of this information if the writer can state the source of his interesting note. Is there a record of 1731 in the church registers? Is it confirmed by some entry in Lincoln College records? In the facsimile of a page in Wesley's *diary*, (*S. Jour.* p. 56) there is a brief entry for *October 2nd, 1726* :—“ *2. Rode to Combe. r. 2. preachd at Xt Ch.*” Mr. Curnock expands this, and the compressed entry as follows :—“ Sunday morning followed, and we may picture him riding through the autumn-tinted lanes to Combe parish church, where he read prayers once, and, returning to Oxford, preached at Christ Church.” He had been elected a Fellow in the previous March 17th, 1726, ordained Deacon in 1725, and Priest, September 22nd, 1728. Thus, his services at Combe were in accord with the “ statutes ” of his College. The Rev. Andrew Clarke, of Lincoln College, and a most reliable authority on its records, once stated to the Rev. J. Telford that “ Wesley in 1731, 1737 and 1743 was chosen with another Fellow, to preach the Lent Sermons at Combe Lingu, Oxon. In 1737 Wesley was in Georgia, but the sermons might be preached by a substitute.” Telford's *Life of Wesley*, p. 46). T.E.B.

671. EARLY METHODISM IN KENT, 1762. *Boughton—Toppesfield—Loose*

Mr. G. Brownson sends a quaint letter written by J. Howlett to his father in Essex, from Boughton, Kent, 1792. The Rev. M. Riggall says: 'It is a useful sidelight on the impact of Methodism on villages where it eventually left no permanent consolidated result.'

Dear Father,

I know not whether to be glad or sorry that ye Methodists flourish so much in your Neighbourhood; for I am quite at a Loss to determine whether with all their Nonsense they do more good or Harm; though I confess I am inclined to think ye former. Some, it is certain, with all their absurdity are made the better by it.

Mr. Herring I hear has some small hopes that they will so much increase at Toppesfield that his living will soon become a sinecure, and be free from the encumbrance of a Curate, and I imagine the Parish would not cry if it was free from ye encumbrance of a Rector too. They have a little, and but a little, infested this Neighbourhood. One of 'em has preach'd two or 3 times at Loose ye next Parish to this; but has met with no success. Not that the People here have more sense or understand Religion better than in Essex; (for in truth they understand nothing about the matter) but have a certain superstitious and pious Obstnacy which makes 'em stick to ye Church at all adventures, and very devoutly think that Dissenters of all Denominations are either Fools or Madmen. But they, like ye Corinthians suffer fools gladly, seeing they themselves are wise. Tho' it is not all of 'em that are thus dispos'd. Some, were it in their power, would I believe (*here the letter is defective*) The Methodist Preacher the Day he held forth at ye above mention'd Place call'd upon me with Design, I suppose, to convert me, for I could perceive no other End in his visit. But he does not seem to be cut out for making Proselytes; he has neither Elocution nor Capacity for it.

J. HOWLETT.

Notes on J. Howlett's Letter to his father in Essex, from Boughton, Kent, 1762. 1. There are 4 Boughtons in Kent, viz: 1.—Boughton-under-Blean, near Faversham. 2.—Broughton Aluph (All Saints parish), 3 miles from Ashford. 3.—Boughton-Malherbe, 5 miles to N.E. from Headcorn. 4.—Boughton-Monchelsea, 4 miles to S. of Maidstone. As J. Howlett's Letter says that *Loose* is "ye next parish" to Boughton, the identification of *Boughton-Monchelsea* seems clear, altho' No. 3, Boughton-Malherbe is only about 8 miles from Maidstone (off the road

PROCEEDINGS.

to Ashford). Boughton-Monchelsea however is only about 4 miles from Maidstone, and Loose is midway between Maidstone and Boughton. Tindall's Wes. M. Atlas shows all 4 Boughtons; but No. 1, near Faversham is the only Boughton with a Meth. preaching place.

2. *Topplesfield* is in Essex North West) about 6 miles to the south or S.E. of Haverhill (which seems to be on the south border-line of Suffolk).

3. Inquiry and research might possibly lead to the identification of J. Howlett, his father, and Mr. [Rev.] Herring. Was Howlett a Dissenter or Church-of-England Parson?

M. RIGGALL.

James Rogers was in the Kent Circuit in 1778, and married Miss Martha Knowlden, "of a worthy family in Loose." She was brought up a Dissenter, but joined the Methodist Society. Rogers gives a delightful sketch of her, of which a fragment may modify J. Howlett's merry account of the Methodists who "a little infested the neighbourhood of Loose and Toppesfield," Mr. Roger writes, "When anything of a trying nature happened in the society, while others would have been talking over and repeating grievances, her method always was, to retire immediately for secret prayer, where she left her burden with the Lord. She was of few words and no tattler, no busy-body, but a keeper at home, She carefully refrained from speaking evil of anyone; but when any had used her unkindly, or caused pain to her mind, she bore it in silence, and recommended them to God in prayer." T.E.B.

672. JOHN WESLEY'S LETTER "CONCERNING THOMAS WRIDE."
Written from Athlone, 1769.

A transcript of the following letter has been sent to the Rev. A. W. Harrison by Mr. T. J. Matthews, of Bristol, who possesses the original. At Athlone, Wesley was the guest of Mrs. Teare and her daughter, Mrs. Pennington, and thenceforward in his visits he was their guest, (Crookshank's *Hist. Meth.* I. p. 227). Can Mr. Matthews tell us to whom the letter was sent?

Tyreman who possessed 'a large mass of Wride's manuscripts' (which later came into James Everett's collection), describes him as "querulous and quarrelsome Thomas Wride."

Athlone.

June 25, 1769.

My Dear Brother,

Brother Langdon & you are not much mistaken, concerning Tho. Wride. A great part of the accusation against Tho. Wride is owing to prejudice. But it is only his own Zeal and activity & blameless Behaviour wch can

WESLEY HISTORICAL SOCIETY.

effectually speak for him. He may, if he has an horse, come to the Conference, & I will try him another year. I am,

My Dear Brethren,
Your affectionate Brother,
J. Wesley.

The Conference was held at Leeds in August 1769. Thomas Wride appears in the Minutes, "*On Trial*." In 1770 he was "*Admitted*." He died at York in 1807. The Conference "memorial" describes him as "an able preacher, but his singularities of spirit and manners prevented him from being so acceptable and useful as he otherwise might have been. . . He died in peace."
T.E.B.

NOTICE OF THE ANNUAL MEETING OF THE W.H.S.

The Annual Meeting of the Society will be held in connection with the Conference at Bradford, probably at 2-15 on the Friday of the Representative Session. Members are requested to look our for details in the Methodist Press.

The officers of the Society will welcome all members whether they are members of the Conference or not, and it is hoped that those who live within reach of Bradford will try to attend.

F. F. BRETHERTON, Secretary.

THE INDEX AND TITLE PAGE OF VOL. XV.

We regret that Mr. Armsby has not been able to complete the index. We have much sympathy with him under the difficulties arising from the industrial problems, and the pressure of his duties as Superintendent of a wide Circuit of twenty-three Societies and Chapel Trusts. He hopes to send copy in time for our next issue of the *Proceedings*. His special skill is of real value, and several students have expressed their gratitude for his voluntary labour in the indispensable and accurate work of compiling the index for twenty years.
T.E.B.