



MODERN PILGRIMS UNDER "WESLEY'S TREE" AT WINCHELSEA.

## WESLEY'S TREE AT WINCHELSEA.

SHATTERED BY A STORM, OCTOBER, 1927.

Wesley's *Journal*, Vol. VIII, page 102. A note refers to Wesley's last open-air service, October, 1790, and to "Mementoes" made out of the wood of what the Editor calls "*the now fallen tree.*"

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Mr. Edmund Austen, of Brede, says (in a letter to the Rev. F. F. Bretherton) that "Mr. Curnock was in error in saying the tree had fallen. As a matter of fact some years ago a few limbs were sawn from the tree, to lighten the top, and made into souvenirs. The actual tree stood till quite recently, when its fall was reported to the press. Mr. Curnock's error was repeated by some writers reporting the event."

Mr. Austen informs us :

"I have lived in the neighbourhood of Winchelsea all my life, as my ancestors have before me, and am well acquainted with the real facts. My father, the late Ephraim C. Austen, knew several persons who were actually present at that memorable last outdoor service on October 7, 1790 : he was always told it was under the tree *which has now fallen*, that Wesley preached. The late Mr. James Davis, of Winchelsea, when ever ninety years of age, told me he had known the tree all his life, and it was as big in his boyhood as then. One of the greatest timber experts in Sussex once examined the tree at my request, and stated that, in his opinion, it was three hundred years old."

Many enquiries have reached us about this historic *ash*, (not "oak"), and further notes will appear in the next issue of our *Proceedings*. The circulating *MS. Journal* has been delayed in its round. Questions and Notes may be sent direct to the Editors to avoid further delay in publishing notes on Wesley's tree.

WESLEY HISTORICAL SOCIETY.

AMERICANA.  
THE SOUTH CAROLINA GAZETTE.

1733-1737.

(Transcribed by A. M. Barnes, Summerville, S. Carolina).

Searching through a wealth of old newspapers kept on file in Charleston, South Carolina Library, I came upon some copies of the South Carolina *Gazette*, the publication of which dates back so far as 1729. During the years 1733-7, which mark the beginning and the early progress of the colony established near the mouth of the Savannah River by General Oglethorpe, and named in honour of George II, of England, Georgia, the South Carolina *Gazette*, published in Charleston, South Carolina, gives weekly chronicles of the events transpiring in its sister colony. There are none of more interest or of more historical value, especially to the Methodist reader, than those which relate to the Wesleys.

While preserving a stilted gravity in the tone of most of its articles, the *Gazette* was not beneath stooping to glean items of gossip. Some of the personals that found a place in its columns are not far behind the present-day sensational method of airing before the public, the private affairs of the individual. Items of a personal nature relating to Mr. John Wesley during the progress of the unfortunate affair with Miss Sophia Christiana Hopkey, afterwards Mrs. Williamson, are slanderous in the extreme. No doubt much of the prominence given in this unfortunate chapter in the life of Mr. Wesley, distorted versions of which have not ceased to ring in our ears even to the present day, was due to these same newspaper paragraphs, for the *Gazette* circulated largely in Savannah, and to some extent in London as well as in Charleston.

This same South Carolina *Gazette*, in its issue of March 19th, 1737, declares that the Grand Jury that rendered its decision in the Williamson case had found Mr. Wesley guilty on *eight* other indictments and for divers other facts equally as "notorious." It added, further, "All of which this same Grand Jury did upon their oaths aver to be contrary to the peace of their sovereign Lord, the King, his crown and dignity." All this happened in August, but this distorted and venomous version was not published until March, full three months after Wesley had left the colony. Thus was a man maliciously attacked behind his back, and this attack has had much to do with the unfortunate notoriety given

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the affair, for after this attack in the *Gazette* the tongue of gossip wagged vigorously. As after investigation showed, the other "notorious" acts of Mr. Wesley, which called for *eight* additional indictments, were no more than the radical departure from the regular forms of one carried far through religious zeal.

Despite the severe criticism Mr. Wesley received from the first, because of his unusual procedure, he was a favorite in Charleston. During his several visits he was socially received by the very best people, and he was more than once a guest of the governor, both in the city and at his country residence. On more than one occasion Governor Broughton spoke highly of Mr. Wesley and of his work in Georgia, especially of his desire to Christianize the Indians. He had more hope of the good effect of Mr. Wesley's effort in this direction than of his labours as chaplain in the Georgia colony. He did not hesitate to express this opinion openly.

There is no mistaking the fact that the hearts of both Wesleys were earnestly drawn toward the Indians from the very first. Oglethorpe made Charles Wesley Secretary of Indian Affairs, and daily the young man came into contact with the red savage of the American forests. But as uncouth, even revolting, as were these Indians in their practices and modes of living, they did not repel and disgust young Wesley as did the beastly lives of some of the so-called civilized men and women by whom he was surrounded, especially while residing in Frederica. Just before his final leave-taking of Frederica, Charles Wesley wrote, "I would not spend another week here for all Georgia." There is little doubt that if John and Charles Wesley had been allowed to follow out their hearts' desire of becoming missionaries to the Indians, of being allowed to have these real savages for the objects of their ministrations, the chapters of the short history of their life in Georgia would have been differently written.

The South Carolina *Gazette*, issued the last of march 1736, tells of the arrival of the Wesleys in the Georgia colony during the preceding month. It also describes the meeting of Wesley and of the chief Tomo-chi-chi, attended by seven or eight of his principal men, while Wesley was still aboard the vessel that had brought him to the mouth of the Savannah River. Tomo-chi-chi, it seems, had visited England in company with Oglethorpe. The chief said to Wesley "My heart leaps that you have come to teach me and my people. When I was in England, I desired that someone should speak the Great Word to me, but no one did. Other men of my nation, too, desire to hear. Will you not come?"

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I will go speak to them so that more will be ready to hear. But," added Tomo-chi-chi, his voice weighty with earnestness, "we do not want to be made Christians as the Spaniards made Christians. We would be taught, we would *know* before being baptized."

It is a noticeable fact, mention of which occurs in the account above quoted, as well as in other chronicles of these times, that both John and Charles Wesley, on arriving in Georgia, "rowed by Savannah and passed on to pay their first visit in America to the poor heathen." Although that visit did not prove to be what they had hoped and desired, it nevertheless awakened in them a deeper yearning over the spiritual condition of the Indians.

Of Charles Wesley's life among the real barbarians at Frederica it is best not to write, although the newspaper accounts of that day spare few details. Yet they bear a lesson in that they serve to show to what depths of baseness and cruelty so-called civilized man can descend. "Sick, neglected, villified," so runs one account, "he (Charles Wesley) thought it a prize to get a bedstead on which a poor scoutman had died. He scarcely lay on it, however, before it was given away from under him. On a pallet he lay tossing with a raging fever, alone and unattended."

But this inhuman treatment could not sour the sweet spirit of the poet of Methodism, nor drive him from his faith in God and in man. Reaching England, after a tempestuous voyage in a leaky ship, with a "mere beast of a man as captain," feeble in body through the ravages of disease, he was nevertheless strong in soul. He landed "blessing the Hand that had conducted him through such intricate mazes," and willing to give up his country again when God should require it.

He had tried to resign his office as Secretary to the Georgia Colony, but Oglethorpe would not receive it. He hoped to the last that Charles Wesley would return to Georgia, for despite the friction there had been between them, and the difference that at one time came near producing an open rupture, Oglethorpe admired the character of Charles Wesley, and valued him highly. In one of his letters, urging the return of his secretary to Georgia, and promising to supply him with a deputy if his state of health interfered with his doing full duty, Oglethorpe declared that he was "unwilling to lose so honest and faithful an officer." Wesley, thus importuned by Oglethorpe, and still hopeful that his physical condition would improve so that he might respond to this appeal and return to Georgia, did not resign his office as Secretary of Georgia Affairs until April of 1738. Here is a bit of history in which, I am sure, the people of Georgia have cause to take deep

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pride, whether of the Methodist fold or not : The first secretary of the first governor of Georgia was Charles Wesley, whose hymns are sung not only by Methodists, but by those of every Christian denomination the world around.

One of the firm friends made by John Wesley while in Savannah was Colonel William Bull, a prominent man in South Carolina affairs, who early came to the substantial aid of the Georgia colonists. He sent negro workmen to help build their homes, drove of cattle and barrels of rice to feed them, and, being an experienced surveyor, he gave his own services in laying out the town. John Wesley more than once spent the night at the home of Colonel Bull while passing to and fro between Charleston and Savannah, and Colonel Bull it was who several times furnished Wesley with perouge, or saddle animal, during these journeys and others by land and water. He was a big-hearted man, though somewhat pompous. It is not recorded of him, as of other planters of that section, that he either sneered at or opposed Mr. Wesley's efforts towards the spiritual enlightenment of the negro slaves with whom Mr. Wesley came in contact while a guest of the plantation.

Both Wesleys spoke out fearlessly against the evils of the slave traffic, then at its height in the Carolina colony. To them it was a horror indescribable. It is a significant fact, but one not generally known, that the people of this same Frederica, where the Wesleys laboured, and where, despite persecution, their opinions were fearlessly expressed with reference to this barter of human flesh, were the signers of the first protest in the history of America against the introduction of slavery. This was in 1749, and among the memorable words of that document are these : "Introduce slaves, and we cannot but believe that they will one day return to be a scourge and a curse to our children or children's children." How much of this feeling against negro slavery was due to the teaching of the Wesleys is a most interesting question.

The negro slaves and the Indians ! these lay heavy upon Mr. Wesley's heart. Their spiritual condition rent his soul. What could he do to help them ? That question was ever in Mr. Wesley's mind.

On his way, by boat, with his brother Charles, to Charleston, where the latter embarked for England, high winds delayed them, so that, despite the brawny arms of the negro rowers, they were from Monday morning till the late afternoon of Wednesday reaching Port Royal, a journey by water of only forty miles from Savannah. Crossing St. Helena Sound, they had a nerve-racking

experience. A storm rushed down upon them. The somewhat small boat was tossed here and there upon waves like a plaything. They had to cling for their lives. One of the negro rowers was almost washed overboard. Soon the mast was snapped off and swept away. An old sailor, who had come along to pilot them, cried out, "Now everyone must look out for himself!" Mr. Wesley replied, "Not so; it is God who will take care of us all."

The affrighted cries and groans of the negro rowers during this trying time, the superstitious beliefs made evident through their terrors, tore the hearts of the Wesleys. Re-assuring words were spoken, fervent prayers offered, not only for themselves, but for those terror-stricken black creatures. "We expected every moment to sink," writes Mr. John Wesley in his journal, "but God gave command to the seas and waves, so that in an hour we were safe on land."

Summerville, S.C.

A. M. BARNES.

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## EMBURY V. STRAWBRIDGE.

A Commission has been set up in America whose report will greatly interest Irish Methodists. There are those, on the one hand, who say that Philip Embury and Barbara Heck introduced Methodism into America: and there are those, on the other hand, who hold that this honour belongs to Robert Strawbridge. So keen is the interest in this controversy that a Commission has been appointed to consider the evidence and to report thereon. The Rev. R. Lee Cole, M. A., B. D., of Dublin, has devoted a considerable amount of time to the study of this subject, and he is inclined to agree with those who hold that Strawbridge was the first to plant Methodism in American soil.

The Rev. Wm. Cook's *Ireland and the Centenary of American Methodism* (1866), has an account of both Embury and Strawbridge, and takes Strawbridge's side as against Bishop Asbury.

M. RIGGALL.

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To those interested in this controversy, I would recommend a booklet recently published by the Rev. Lewis R. Streeter, D.D., of Long Branch, U.S. America, entitled "A Review, in a New Light, of an Age-long Question of Priority, showing that Philip Embury, Leader of an Irish German Class Society, Effectively Introduced Methodism into the City of New York. August 10, 1760."

Dr. Streeter has recently been visiting the scenes of his early boyhood, at Brede, Sussex, and we have had some interesting conversations on the above, and other subjects.

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He emigrated to America between 50 and 60 years ago, and eventually became minister of the first established Methodist Church in that country (John Street, New York). During his 12 years' pastorate there (1910-22), Dr. Streeter had special opportunities of studying the question on the spot; the result of his researches has thrown much light on disputed points. The recently published booklet was prepared at the request of the Committee on Priority appointed by the Methodist Historical Society in the city of New York for the purpose of submission to the Tribunal on Priority, ordered by the General Conference of the Methodist Episcopal Church.

Before placing a type-written copy of the Review in the hands of Dr. D. G. Downey (Chairman of the New York Committee on Priority), Dr. Streeter read its contents to Dr. H. K. Carroll, President of the New York Methodist Historical Society and author of "The First Methodist Society in America," and of "Francis Asbury in the making of America."

The following is an extract from a letter addressed by Dr. Carroll to Dr. Streeter: "In my judgment, while no new documents had been found, your statement in the case had all the force of a new discovery; that no one could read it without coming to the conclusion that you had proved your case."

"As I think about it now, I believe you have lifted for ever the beginnings of Methodism out of the shadows under which they had been resting, by the traditional story of the card party, and of the backslidings of Embury and the members of his class."

"And I think no man can write the future history of the Church without studying what you have so strongly and skillfully brought out."

Dr. Streeter has also published an illustrated "History of the John Street Methodist Episcopal Church, New York."

I have a copy of both booklets, presented by the author.

EDMUND AUSTEN.

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## WESLEY IN KEITH, AND "DR. HA."

Friday, 7th May, 1784. *Journal*, IV, 503.

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Under this date Wesley makes the following entry in his diary:—"6-15 p.m. Keith, at Dr. Ha.'s, tea."

I have never seen any discussion or correspondence as to the identity of "Dr. Ha.," but the following may be of interest in

assisting to establish the identity of the gentleman. From local evidence it seems fairly clear that his full name was Dr. George Hay,<sup>1</sup> and that he was a well-known figure in the town of Keith.

In a book entitled "Legends of Strathisla," (published in 1852), there is a description of a skirmish which took place in Keith Church-yard one night about a month before the battle of Culloden, 1746. The Duke of Cumberland's forces were quartered in the Parish Kirk (the same building in which Wesley preached in 1779). From its windows they opened fire upon a detachment of Bonnie Prince Charlie's army, which was under the command of Captain Stewart. The Highlanders won the day, however, and captured of the King's forces about 80 men and 30 horses. It is at this point that Dr. Hay enters the story. Either from a desire to prevent more bloodshed, or to get rid of so unwelcome visitors, he stated to Captain Stewart that a large body of Cumberland's horse were lodged in the country round about. He was asked upon what authority he made such a statement, and he answered upon his own knowledge of the fact. The consequence was that, apprehensive of being attacked, the Highland army moved off, leaving the town of Keith to regain its normal calm.

Dr. Hay went into the Churchyard when the affair was over, and while it was yet dark, with his lantern, in order to devote professional attention to the wounded and dying. He narrowly escaped being shot, but was welcomed by the soldiers when they discovered who he was. Through the interest and representation of the officer in command of this detachment of the King's Army, Dr. Hay was rewarded with a small pension from the Government, which he enjoyed for several years.

"A prim little figure, his head adorned with the never-failing black velvet cap," Dr. Hay lived to the ripe old age of 105, dying in 1814.<sup>2</sup> It appears that towards the close of his long life, probably when he no longer enjoyed the Royal bounty, his political tendencies leaned more towards the side of Republicanism. "He was a kind-hearted, worthy, and inoffensive creature, and proverbial for his kindness in giving his favourites, what he, in his dry humour, called a 'dry dram,' namely, 'a pinch out of his horn,' His house, demolished in 1838, was the oldest and most antique building in the New Town of Keith.

It is interesting to think of Wesley paying a visit to this cheery old soul, and perhaps hearing at first hand the story of the skirmish between the King's forces and Bonnie Prince Charlie's brave Highlanders.

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*Sunday, 6th June, 1779.* Wesley preached at three in the afternoon in the parish kirk at Keith, at the invitation of the minister, the Rev. G. W. A. Gordon, A.M. He describes the kirk as "one of the largest I have seen in the kingdom, but very ruinous."

In the book referred to above, "Legends of Strathisla," there is a curious wood-cut of the Kirk as it appeared at that time, with the exception that in the wood-cut the steeple is some feet less in height than in Wesley's day, the steeple having been lowered one storey in 1797 to make room for the belfry. The length of the building is said to be 99 feet, and its breadth 28 feet. Though large, it was incommodious, owing to the abnormal number of Lairds' pews (corresponding to the Squire's pew in Whitby Parish Church for instance). There were thirteen Lairdships in the Kingdom of Keith, so that the accommodation for the rank and file must have been decidedly limited. The majority of these Lairds' pews had private doors leading to them from the outside, so that an old account of the Church says that "the number of the doors is equal to that of the windows."

In the wood-cut mentioned, six such doors are to be seen on the west and south sides of the Church, four of them being reached by flights of stone steps. The pulpit is described as "a blue and white coloured box, perched on the north wall," whilst "the walls were full of scribblings and devices, &c., personal, relative and demonstrative." Such is the Church in which Wesley preached with such power on June 6th, 1779. Its ruinous condition led to its demolition in 1819, and one gable end can still be seen standing in the present cemetery at Keith.

WESLEY F. SWIFT.

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1. In 1904 notes on Banff, Old Keith, New Keith, New Mill, and Fife Keith appeared in our *Proceedings* (Vol. IV., pp. 214-215) arising out of letters written by Mr. F. M. Jackson to *The Scotsman*. A summary of Wesley's visits to Scotland may be found in the Rev. D. Butler's excellent book on *John Wesley and George Whitefield in Scotland*, or, *The Influence of the Oxford Methodists on Scottish Religion*.

See also notes by Rev. J. Leedal, IX, 155.

2. Query. Was the "Dr. Ha.," of Wesley's diary, Dr. George Hay (born 1729, d. 1811) Surgeon, prelate, writer? If so, we must revise (in our next issue) the date on p. 64.

T.E.B.

# GEORGE HOLMES, RICHARD VINEY, AND THE TREVECKA COLLECTION OF LETTERS.

NOTES BY THE LATE REV. M. RIGGALL.

In response to my request the Rev. M. H. Jones, B. A., has kindly sent me a verbatim copy of the Trevecka Letter, in which I hoped to find new light on Mr. John Holmes, of Smith House. Apparently the letter did not contain any heading (or tailing) to indicate the place from which it was written,—nor Viney's residence to which it was sent: and I do *not know* where Richard Viney was in November, 1738; though it seems highly probable that he was still in Holland. See *Wes. Journ.* II, p. 102, d. & n. With J. Wesley's letter to Viney (*Works* XIII, 156) cf. J. Wesley's self-analysis under October 14, 1738, *Journ.* II, p. 91, "Again; I have not that joy in the Holy Ghost," &c. The Christian name "George," if correct, seems to block out any conjecture that the Trevecka letter was written by the John Holmes who was one of Wesley's companions to Holland and Germany, June—September, 1738. Otherwise, the singular parallel of the two letters to Viney, two months later, would be deeply interesting, as shewing that Viney had won the confidence both of Wesley and George Hol[em]s.

I do not know of any other authority than Benham's *Memoirs of Hutton* for the statement that the John Holmes of London was the man (and not John Holmes of Smith House) who visited Holland, &c. Mr. Holmes of Smith House at any rate would have had the money for such an expensive journey.

The problem of how the letter to Viney found its way to Trevecka from Holland is another matter. I note that there is a letter of *Mr. Hutton* (presumably James) to his sister in the Trevecka Collection. As I found at Fetter Lane, it was quite customary for letters on experimental religious experience to be sent on or copied and forwarded to Moravian headquarters or their various settlements. Possibly it was not the original but only a copy of George Holmes's letter that found its way to Trevecka.

The Rev. J. Napier Milne, Superintendent of Darlington (Bondgate), has kindly sent me an excellent photograph of "Ye Olde George Inn," at Piercebridge, to which Viney so interestingly refers. See *Proc.* XIV, (June, 1924) p. 143. The inn is practically still as it was in 1744. The present landlord took Mr. Milne all over the house, and he (Milne) thought he could identify the very room in which Wesley sat "discoursing" with the landlady to whom he gave "sermon books, &c."

## THE TREVECKA COLLECTION OF LETTERS.

BOOK 74, A TO Z.

*Letters from various Methodists, &c., in 1737, 1739.*

All are copies written in a Book for Howell Harris by the same hand, probably the Schoolmaster of Trevecka.

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Page 12E. " M<sup>r</sup> Holems a Moravian Bro<sup>r</sup> to M<sup>r</sup> Viney one of  
y<sup>e</sup> same Fraternity.

Nov. 30, 1738.

My D<sup>r</sup> B<sup>r</sup> Viney

My Love to y<sup>e</sup> in Christ Jessus y<sup>e</sup> Lord Jessus, has been very gracious to me th<sup>e</sup>fore I tho't good to convey y<sup>e</sup> experiance to you. I lay open y<sup>e</sup> state of my Heart, the L<sup>d</sup> has made me a living member of his Boddy y<sup>e</sup> Church this y<sup>e</sup> D<sup>r</sup> & precious blood of his son in w<sup>ch</sup> I live & move, and am rec<sup>d</sup> into fellowship with y<sup>e</sup> Brethren<sup>1</sup> my Glory is in y<sup>e</sup> Lamb y<sup>e</sup> Crucify'd Jessus to him is my heart op'ned in his Love is my heart satisfy'd, seeking nothing else desiring nothing else but y<sup>t</sup> I may live to y<sup>e</sup> will of Him y<sup>t</sup> died for me & In Him do I find y<sup>e</sup> continual spring<sup>2</sup> of Joy & gladness. He has cast y<sup>e</sup> [—space here, perhaps through fracture of seal] of Love into my fickle soul by w<sup>ch</sup> I remain stedfast & imovable when I feel nothing but sin even th<sup>n</sup> [then] can I lean on th<sup>t</sup> [that] heart of love &<sup>3</sup> kiss y<sup>e</sup> wounds of my Sanctify'd Lamb w<sup>n</sup> [when] my reason begins to object anything y<sup>t</sup> moment have I pow'r to fly as a child to his mother in simplicity w<sup>e</sup> [where] I always found an unmov'able refuge & in him I can do althings thro' my Jessus y<sup>t</sup> strengthens me I know w<sup>t</sup> [what] tis to be a pardon'd sinner I find myself to be nothing but sin therefore do I love my Jessus w<sup>th</sup> an inward hearty love w<sup>th</sup> Peter I can say from y<sup>e</sup> ground of my heart to whom shall I go for thou not only hast Eternal Life but art in me a continual spring of y<sup>t</sup> Life But now I must be short y<sup>e</sup> time w<sup>d</sup> fail me to tell the fullness of his love here cease my s<sup>t</sup> [soul] I have an eternity to tell it in. Now I suppose ye [you]<sup>4</sup> will wonder at y<sup>e</sup> change & be desirous to know w<sup>n</sup> [when] I came by this Heart of w<sup>ch</sup> I shall give y<sup>e</sup> in short as good satisfaction as I can.<sup>5</sup> I came on a Friday ab<sup>t</sup> y<sup>e</sup> beginning of Octob<sup>r</sup> at a morning prayer hour. The Gracious L<sup>d</sup> was pleas'd to incline my heart t<sup>o</sup> be intent upon w<sup>t</sup> was preach'd after I was weary of my own Righteousness & will & yet found no place to be eas<sup>d</sup> of y<sup>t</sup> burden till y<sup>e</sup> same day was preach'd the perfect righteousness & fullness of y<sup>e</sup> Redemption w<sup>ch</sup> Jessus Christ has perfected for us. I rec<sup>d</sup> grace to give myself to Christ & simply laid self wholly at his feet all my own will my own righteousness & whole self and presently after y<sup>t</sup> supposing y<sup>t</sup> y<sup>e</sup> work was fully perfected in me I rejoc<sup>d</sup> [rejoiced] exceedingly but a week after that my Joy like Jonahs gour<sup>d</sup> was imediately cut down for twas to [too] to abide for I hearing by a Bro<sup>r</sup> th<sup>t</sup> y<sup>e</sup> L<sup>d</sup> must give us another heart by y<sup>e</sup> blood of Christ to be his very child & at th<sup>t</sup> hour y<sup>e</sup> good God show<sup>d</sup> me my heart to be corrupt from y<sup>e</sup> very

ground of it & his pure Holyness at w<sup>ch</sup> I sunk as if I was lost & felt y<sup>t</sup> I was undone if y<sup>e</sup> L<sup>d</sup> Jessus did not seal to my heart his reconcil'd blood thro' y<sup>e</sup> Eternal Spirit I continued for three days as lost till as a rebel I rec<sup>d</sup> y<sup>e</sup> power of Christ's Love in my heart in w<sup>ch</sup> love & grace I continue till this day.

GEORGE HOLMES.

Copied by M. H. Jones, Aberyswyth, Jan. 13, 1926.

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*Notes by M. Riggall, January 17, 1926:*—I think we may assume that Mr. Jones has copied meticulously the transcript in the Trevecka Letter-Book, and that the Trevecka scribe was also a careful and exact copyist.

Question arises as to the identity of (1) Mr. Vincy [or Viney], (2) George Holems [or Holmes.]

I. *Mr. Vincy*: See W.H.S., *Proc.* xii, pp. 11, 14. On p. 11, Mr. Jones, unless there was a printer's error, entered "Vincey." In his copy of the transcript letter, to me, he may have adopted T.E.B.'s note as to "Viney." Unless it can be proved that there was any Moravian brother, in November, 1738, called Vincey, I think we may fairly accept "Viney," and if so, Richard Viney, who was undoubtedly one of the earliest British Moravians. Viney was probably still at Heerendyke [Ysselstein] in Nov. 1738. cf. *Wes. Works*, xiii, 156 and *Journ.* II, pp. 91, and 102 *d.n.* It wd. be a curious coincidence if R. Viney at Heerendyke [Ysselstein] received the two 'human documents'—J. Wesley's and Geo. Holems's—by the same mail.

#### II. *George Holems.*

1. As to the *surname*: So far as we know there was no Moravian Brother Holems. The scribe at Trevecka may have made a slip in copying but it is more probable that the writer of the letter either wrote indistinctly or himself wrote Holems for Holmes. The "1" now silent may have been vocal in the country side in 1738. If so the pronunciation of Holems would be almost identical with Holmes.

2. When I asked Mr. Jones to send me a copy of this letter I hoped to find that it was written by Mr. John Holmes of Smith House. In the Bradford *Daily Telegraph*, Nov. 15, 1924, an interesting account was given of "Historic links of a Lightcliffe Mansion," signed *J.C.H.*, which seems to settle the Christian name of Mr. Holmes and the date of his death. *J.C.H.* says that J. H. Turner in his "Forgotten Worthies" [of Halifax and neighbourhood] points out that in Lightcliffe Chapel is a plate bearing the inscription:—

"Near this place [evidently in the church aisle] are interred the bodies of Mr. John Holmes and Mrs. Elizabeth Holmes, his wife, late of Smith House. He died March 13, 1742, aged thirty-four years. She died February 25, 1785, aged 73 years."

I am afraid it would be far-fetched to suggest the possibility that Mr. Holmes of Smith House had two Christian names "George John" or "John George." He was born *circa* 1707, in Queen Anne's reign, six years before George I ascended the throne.

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For another Moravian John Holmes, see Benham's *Memoirs of John Hutton*, p. 94. This J. Holmes is there said to have "visited Germany in 1736 with Viney and others." But cf. *Journ.* II. 3, where Viney is said to have "visited Germany with Brother Holmes and others" in 1737. Which date is correct, 1736 or 1737? (By the way, the *Wes. Journ.* note continues, as to Viney, thus: "and was at Heerendyk with Wesley in 1739," a palpable error for 1738). It is evident that the man who wrote our Trevecka letter to Mr. Holesms, Nov. 30, 1738, must have been familiarly acquainted with Viney [or Vincey]. Had John Holmes, "the Taylor," a brother or relation, George? Or, had John Holmes, of Smith house, any so-named relative?

III. The *Letter itself* has many points of interest: e.g. [see my pencil'd figures in the body of the letter]—

1. Moravian archive records may furnish key as to identification of "Geo. Holesms."
2. This sounds like an echo of Dr. Watts: "My God, the spring of all my joys."
3. N.B.—the lusciousness of patois of Moravian language of Canaan. So throughout the letter, cf. Moravian hymns, letters, &c.
4. Shews the great interest which Vivey had previously taken in him.
5. The personal "experience" of the rest of the letter, as indeed throughout, is a document of real value. M. RIGGALL.

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## WESLEY AND DR. JOHN TAYLOR, OF NORWICH.

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I possess a curious odd volume entitled:

"*Miscellaneous Correspondence, Containing a Variety of Subjects relative to Natural and Civil History, Geography, Mathematics, Poetry, Memoirs of Monthly Occurrences, Catalogue of New Books,*" etc. Vol. II. *For the years 1757 and 1758, By Benjamin Martin, London, printed and sold by W. Owen, Temple Bar, and by the Author, at his House in Fleet Street.* I read, in "Books published since our last," "*The Doctrine of Original Sin, in Answer to the Rev. Mr. Taylor, by John Wesley.*" (Dec. 1757).

Turning to "*A Catalogue of Wesleyana*" I find "*The Doctrine of Original Sin,*" according to Scripture, Reason and Experience.—1st (1757), an ed. (n.d. Mason). No. 182, "with this note appended," we have a copy of this with corrections by Wesley himself. See Tyerman's '*Oxford Methodists,*' p. 315n.

### I.

The writer Dr. John Taylor, of Norwich, the eminent Hebrew scholar, who for many years was minister of the Octagon Chapel there, and afterwards divinity tutor at the Warrington Academy. Wesley records that he visited Norwich, November 23, 1757, "I was shown Dr. Taylor's

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new meeting-house, perhaps the most elegant in Europe. It is eight-square built of the finest brick, with sixteen sash-windows below, as many above, and eight skylights in the dome; which, indeed, are purely ornamental. The inside is finished in the highest taste, and is as clean as any nobleman's saloon. The communion-table is fine mahogany; the very latches of the pew doors are polished brass. How can it be thought that the old, coarse (sic) Gospel should find admission here?"

Had this visit to Norwich, and account of the new meeting-house of Dr. Taylor, any connection with the writing of the book or pamphlet?

7-7-25.

W. BAINBRIDGE.

### II.

[In continuation of Rev. W. Bainbridge's paper dated 7-7-25.]

I have a copy of Taylor's *First* Edition with Titlepage as follows:—"The Scripture-Doctrine of Original Sin proposed To Free and Candid Examination.—In Three Parts. By John Taylor, London, Printed for the Author, by J. Wilson, at the *Turk's-Head* in Gracechurch-street. MDCCXL." 8vo.

Part I has on p. 64 the date Norwich, Novemb. 20, 1735, then follows an *Appendix* pp. 65-83—"The End of the First Part."

Part II (with separate titlepage), pagination consecutive to Part I, concludes on p. 162 and is dated at end, Norwich, Decemb. 31, 1735.

Part III (separate titlepage) is dated on p. 259 thus—Norwich, Feb. 5, 1735<sup>5</sup>/<sub>8</sub>, Your Friend and Servant, John Taylor.—but there follows a short address to "READER, If in perusing this Book, &c. And at bottom of p. 260—"FINIS." Then 4 pp unnumbered of "An INDEX of . . . TEXTS attempted to be explained in the foregoing Treatise."

Next comes "A Supplement . . . some REMARKS upon two Books, viz. The Vindication . . . AND The Ruin & Recovery of Mankind . . . By JOHN TAYLOR, London, Printed & Sold by MARY FENNER, at the *Turk's-Head* in Gracechurch-street. MDCCXLI. There are 5 pp. of Preface followed by a full page of ERRATA and ADDENDA. "A great Part of which the Author owns are not the PRINTIR's but his own Mistakes; & desires the Reader either to correct 'em, or at least to mark the places to which they belong, before he begins to read the Book, that he may not in reading overlook them."

## PROCEEDINGS.

N.B.—p. 75 is printed thus 7S. This Supplement contains 176 pages, and it seems as if it had been written in order to be bound up with the volume and to be a portion of it.

Then follows "AN APPENDIX WITH ADDENDA to complete The FIRST EDITION OF THE SCRIPTURE-DOCTRINE, &c." [sic]. These words are the title occupying half the page. There are 15 pp. ending with "FINIS." Over a page is a List of "Books Sold by M. FENNER."

Finally, follows—"REMARKS on such ADDITIONS to THE SECOND EDITION OF THE *Ruin and Recovery of Mankind* As relate to the ARGUMENTS Advanced in the SUPPLEMENT to the *Scripture-Doctrine* OF ORIGINAL SIN.—By JOHN TAYLOR.

LONDON: Printed and Sold by M. FENNER, at the *Turk's-Head* in *Gracechurch-street*. MDCCXLII."

There are 34 pp. (and so numbered) including a short "Postscript" of 24 lines.

NOTES.—1. Richard Green (Wes. Bibl. No. 182) says that Wesley used the 3rd Ed., 1750, pubd. by *Waugh*; and that there were pp. 268 and 227. My copy nearly tallies as to total pagination, but not quite; thus, Parts I, II, III = pp. 264 including Index. Supplement, pp. i-viii "Preface," and 176: Appendix with Addenda 15; Remarks 34, = 233.

2. The printers and dates of Titlepages in my copy are:—(a) J. Wilson at the Turk's Head, Gracechurch Street, 1740. (b) Mary Fenner at the Turk's Head, Gracechurch Street, 1741. (y) M. Fenner at the Turk's Head, Gracechurch Street, 1742.

3. In faded brownish ink most of the *Errata* have been corrected and in an excellent specimen of calligraphy. Taylor's elaborate emendations and additions in the *Appendix* are also indicated with meticulous care. Query: by Taylor himself?

4. By a later hand there are numerous marginal annotations, critical and elucidatory. This annotator wrote the following on the margin of the titlepage at the beginning of the volume, over against John Taylor's name:—"Norwich 1735 Page 1 and 64 Minister of the Gospel. See Kennicott Page 17. See Magee on Atonement 124 note.

MARMADUKE RIGGALL.

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### THE LATE REV. MARMADUKE RIGGALL.

The above notes by our dear friend, the late Marmaduke Riggall, are characteristic of his work for the W.H.S. during the last thirty-three years. Enthusiastic in research, delighting in details tha: verified biography and guided enquirers through byeways of our Church history; merry as a boy in a thicket at every

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new discovery, it was refreshing to meet him at Conferences, and to receive his clearly written letters, notes, and occasional evangelistic verses. We recall his hymn (No. 32) in the Methodist *School Hymnal*, with its final lines: "Now we rise rejoicing, for we hear Thy call."  
T.E.B.

Our Society has sustained a very heavy loss in the passing of Mr. Riggall. He was one of the founders in 1893, and only relinquished the position of Minute Secretary at the last Annual Meeting, 1927.

As our readers know so well, our *Proceedings* have been enriched from time to time throughout the years by articles and notes from his pen. Research in all departments of Methodist history appealed to him, and he was especially interested in Wesley portraits and the artistic side of Wesleyana.

He was always ready to place his store of information at the disposal of his fellow workers. The Society has lost a helper; many of us have lost a valued friend.

F. F. BRETHERTON.

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## HOUGHTON-LE-SPRING.

CHARLES ALLEN'S "SERVICE REGISTER, 1783-1830.  
PAINSHAW, SHINEY ROW, HOUGHTON-LE-SPRING.

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This is the title of a MS. "book" found by the present writer, as he was compiling the "Origins of Methodism in the Neighbourhood of Houghton-le-Spring."

Charles Allen was born in 1752, and joined the old Painsaw Society,<sup>1</sup> Co. Durham, in 1783. He was one of the "Allens of Shiney Row," of whom James Everett wrote an account.

The family removed to Shiney Row, and from 1796, preaching was carried on at their house. In 1798, Charles Allen began a record of all the services he attended, including the date, place, text, and name of preacher.

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1. Wesley records in his *Journal* November 13, 1743: "Sunday, 13th, and the following days I preached and registered the Societies at Painsaw, Tanfield, Horsley and Plessey." On Plessey and the neighbourhood, see an interesting article by the late Rev. J. Conder Nattrass. *Proc.* XIV, 31-33. T.E.B.

## PROCEEDINGS.

The inscription is as follows :—

“ Charles Allen, Shiney Row, his book (with remarks) of texts of Scripture, preached and lectured from, by Sundry ministers of the Gospel of God our Lord and Saviour.”

The first entry is :—

“ Aug 21st 1798 Painshaw Rom 8 6 Mr Mosley ”

The last entry is :—

“ Sept 12th 1830 Shiney Row Matt 11 28 Mr Thos Stephenson.”

The record is faithfully kept through those years from 1798, when he was 46, until 1830, when as an old man of 78, he ceased to attend public worship.

At the end of each Connexional Year we find entries of which the following are examples :—

“ Sermons preached from Aug 1807 to Aug 1808, 134 ”

“ Sermons preached from Aug 1814 to Aug 1815, 131 ”

In only seven of those thirty years did Charles Allen attend less than 100 services. The high water mark is in 1809, when he heard 134 sermons. In the last year 1830, he was present at 74 services.

Many entries are only of interest in that they were written at the time, but there are names of some local and itinerant preachers who afterwards became well known.

James Everett was received on trial as a local preacher in the Sunderland Circuit, in October, 1804. Charles Allen must have been amongst his first hearers, for in his “book” we read “ 25 Nov 1804 New Lambton. Luke 18 13 James Everett.” This was the first of many services Everett took in the neighbourhood until he became an itinerant in 1806.

The Rev. William Bramwell, so famed as an evangelist, was appointed to the Circuit in 1806. His first home must have been with the Allens. He preached at Penshaw and Shiney Row, as the following record shows :—

1806. “ Sept 3 New Penshaw Is 35 3 Mr Wm Bramwell ”

“ Sept 3 Shiney Row Heb 2 17 Mr Bramwell ”

How revealing is Bramwell’s first text in a new circuit !

“ Strengthen ye the weak hands, and confirm the feeble knees ” Is 35 3

When he had been a year in the circuit, Bramwell told a brother minister by letter that there had been 500 conversions.

Another entry records the visit of Dr. Coke to Shiney Row. The text was Matt 6 33.

“Seek ye first the Kingdom of God and His righteousness.”  
Then follows the simple comments :

“The chapel would not hold the people.”

“He preached in the field.”

“The Coach-box was the pulpit.”

In November, 1798, Charles Allen heard the President of that year, Joseph Benson, four times.

1798. “Nov 6 Chatershaugh Amos 6 1 Mr Jos. Benson ”

“Nov 18 Sunderland 2 Peter 1 10-11 Mr Benson ”

“Nov 18 Wearmouth north side of Sunderland,” Heb  
4 1 Mr Benson ”

“Nov 20 Newbottle Luke 11 13 Mr Benson ”

Charles Allen had no objection to the women preachers of his day. There is a reference to a service at Wapping (still in the circuit) which was conducted by a woman.

1803. “27 Feb Wapping 2 Thess 1 7-8-9 Mary Goulden ”

In the year 1816, Charles Allen heard Mrs. Mary Taft three times, as the following entries witness :—

“Oct 21 Shiney Row Matt 20 6 Mrs Mary Taft ”

“Oct 21 Shiney Row Rom 8 32 Mrs Mary Taft ”

“Oct 22 Chatershaugh 2 Peter 2 9 Mrs Mary Taft ”<sup>1</sup>

These are but a few of the interesting fragments left on record by this diligent hearer of a century ago.

FRANK YOUNG.

1 “Memoirs of the Life of Mrs. Mary Taft, formerly Miss Barnitt, written by herself,” a very interesting book published in 1827, does not carry the story of Mrs. Taft beyond the year 1805. Her husband was the Rev. Zechariah Taft. F.F.B.

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## TO WORKING MEMBERS OF THE W.H.S.

It will greatly assist us if the *MS. Journal* is sent on earlier. We wish to overtake the delay in publication of articles and index. We are greatly indebted to Mr. Armsby for his excellent index to Vol. XV., published in Part 2 of the present volume.

NOTES AND QUERIES.

675. THE HOBILL LIBRARY.—The passing of my friend, Rev. Dr. Eayrs, has recalled to my mind the Hobill Library, at present lodged in the schoolroom of the Nethergreen U.M. Church, Sheffield. Of late years, since its removal from Ranmoor College, he and I have probably been the only readers. It was my happy privilege, during the Wesleyan Methodist Conference, Sheffield, to introduce it to several members of our Committee. Some particulars may be found on pp. 316, 217 of the typewritten "Catalogue of Wesleyana" in 285 pages.

The Library was gathered by the late G. A. K. Hobill, of London, and presented by him to the Methodist New Connexion (now the U.M. Church) at the Conference of 1894. Mr. Hobill was an ex-schoolmaster, formerly of Pensnett, Dudley. He was a devoted layman, attended many Conferences, and took a large interest in the M.N.C. Book-room, being a member of the Committee.

There is a numerous, but incomplete, set of the works of John and Charles Wesley, including their hymns. Many of these works are original additions. Mr. Hobill had them bound together in volumes, and numbered in a series. Other series of volumes are devoted to pamphlets, cuttings, etc., on Methodist history, Connexional and local. The biography of W.M. ministers and laymen, M.N.C. ministers and laymen, U.M.F.C., B.C., and P.M., forms a numerous section.—

*W. Bainbridge.*

676. THE "CRACKED-BRAINED ENTHUSIAST AND CURATOR OF THE HOLY CLUB." *Sir Edward Seaward's Narrative.*—The opinions of George Lascelles, Mr. Rowley, and Mr. Gerard, the Bishop of Oxford's Chaplain, 1730. From Sir Edward Seaward's "Narrative," 1852.

"In a conversation with his Chaplain, the Rev. Mr. Rowley, Sir Edward said, 'I heard a good deal in London, from a Mr. Powis (who was connected with the minister, Sir Sir Robert Walpole) about a Reverend gentleman, lately set out for Georgia. I think his name is Wesley. In speaking of him, Mr. Powis called him a cracked-brained enthusiast; relating a number of strange things he had done and said; and that, to complete all, he had gone out to Georgia to convert the Indians. But Mr. Powis hinted that Mr. Wesley had secret expectations of ultimately being made Bishop of

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the Province. Do you know any thing of him, Mr. Rowley?' said Sir Edward. Mr. Rowley replied, 'I remember to have seen Mr. John Wesley when at Oxford, about seven years ago. His conduct and opinions there certainly occasioned some conversation and discussion; but I knew very little of him personally. I think, however, it is likely that he will be highly useful in Georgia; for whatever his peculiar views and doctrines may be, his piety is unimpeachable. I can never forget,' continued he, 'an expression of Mr. Gerard, the Bishop's Chaplain, respecting him. When George Lascelles was launching out against the Curator of the Holy Club,<sup>1</sup> the Chaplain said 'Whatever eccentricities John Wesley may have, I mistake much if he be not one day a standard-bearer of the cross, whether in his own country, or beyond the seas.' 'Now, Sir Edward,' continued Mr. Rowley, 'I take Mr. Gerard to have had as good a sight in this matter as the Jesuit Le Jay, when he said to his pupil Voltaire, 'Young man, the day will arrive when you shall be the standard-bearer of infidelity.' 'This prophecy of Le Jay is fulfilled I think; and I firmly believe, so will that of Gerard. Le Jay saw in his pupil the most unrestrained scepticism and impiety; Gerard observed in Wesley a holy zeal, burning within him, then restrained, but ready to burst into a flame.'"

Sir Edward Seaward was born in 1710 or 1711, and died in 1774. Falmouth, 1832.

677. BISHOP FRANCIS ASBURY AND BELPER CHAPEL VESTRY COLLECTION.—In the *Sphere* of September 20, 1924, there was a full page photograph of the Equestrian Statue erected in Washington, the work of the American Sculptor, Augustus Lukewort, on a commanding site, by permission of the Senate of the United States.

When a very young man Asbury travelled the "Derbyshire Round." One of his preaching places was the famous Farm house at Shottle, where the first services were held in what is now the Belper Circuit. Thomas Slater its tenant, and the first Methodist in the district, in old age, recalling those who had preached in his house, referred to Asbury:—"then a youth not quite out of his 'teens with a voice like the roaring of a lion."

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1. "Curator of the Holy Club" is also applied to John Wesley by John Gambold. See also Standard Edition *Wesley's Journal*, Vol. I, pp. 87-101, September, 1730-2. Letter to Mr. George Morgan, of Dublin, and notes on Oxon, October 18, 1732. T. E. B.

## PROCEEDINGS.

To record this local connection, the print suitably inscribed, and framed has been added to the collection in the Belper Chapel Vestry. G. ARTHUR FLETCHER.

For a detailed and accurate account of Asbury in England, with a chart by the late Mr. W. C. Sheldon, see *Proc.* Vol. XII, pp. 97-101.

678. TYERMAN'S "LIFE OF WESLEY": THE AUTHOR'S OWN COPY AND ALTERATIONS. WHERE IS THIS NOW?—In 1886 Mr. A. Pearson wrote from Sherwood House, Oxford, to the *Methodist Recorder* in reference to a letter from Mr. Luke L. Tyerman, of Sydney. "In the author's own copy of *Life and Times of John Wesley*, which is in my possession, there are a considerable number of alterations in MS., together with the original letters from correspondents supplying additional information or correcting errors. The latter, however, so far as I can judge, are not of very great moment and drop into comparative insignificance when we remember the vast amount of ground covered by the three volumes which comprise 1,850 pages. The venerable Thomas McCullagh, in his terse criticism of Wesley's biographers, in the *London Quarterly Review*, acknowledges that the "greatest mistake" he could find in Tyerman's life of Wesley was "that of representing the Fetter Lane Society as a Moravian Society or Church which the Wesleys were induced to join." And it is interesting to learn from Mr. McCullagh that "this society was created when there was neither Moravian nor Methodist Society in existence in London."

On the last page of the author's copy of the "Life and Times" referred to above, is written: "I did not commence my 'Life and Times' of Wesley until after I had published the *Life and Times* of his Father. This was in 1866. Four years after, namely, in 1870, the first volume of this work, and likewise the second, were printed and published. The third also was quite ready and was sent to the press. It was published in 1871. How I managed, in four years, to collect all the materials embodied in the work, and to write the whole from beginning to end, is surprising to myself. The labour was enormous, and I suffer now from the effects of it.

"I have just finished the reading of the three volumes, and am devoutly thankful to Almighty God that I was enabled to write them.

November 27, 1886.

L. TYERMAN."

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Had Mr. Tyerman's life been prolonged, no doubt the work of revision would have continued. Whatever inaccuracy may from time to time be discovered, as old documents come to light, I think the general conclusion arrived at will coincide with the closing remarks in Mr. McCullagh's article. "The great merit of Tyerman's Wesley is its fulness and approach to comprehensiveness."

679. CORRECTION OF STANDARD JOURNAL, Volume VI, p. 60.— In the description of John Wesley's fifteenth visit to Ireland in the year 1775, the entry in the *Standard Journal* under Wednesday, April 19, reads, "About noon I preached in the Market-place at CLARE." This should read Clara in King's County, other places in that county being mentioned in the same connection. The footnote stating that Wesley was the guest of Mr. Andrew Armstrong, J.P., is correct, and the whole correction is confirmed by the Rev. C. H. Crookshank, M.A., in Volume I of his *History of Methodism in Ireland* ("Wesley and his Times") on pages 294-5, where reference is made to the unpublished *Diary* of Jonathan Hern, Methodist preacher there at the time, who is freely quoted.—  
*John Elsworth.*

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### CORRIGENDA. VOL. XVI.

- Page 29 Line 2—*For Ter. . . . read Bi-centenary.*  
 ,, 30 Middle—*For Johnson, read Jonson.*  
 ,, 30 Note—*For mannal, read manual.*  
 ,, 32 ,, —*For an, read a. For Beckley, read Beckly.*  
 ,, 33 Line 11—*For ndvances, read advance.*  
 ,, 34 ,, 13—*For forgottan, read forgotten.*  
 ,, 39 ,, 12—*For Libby, read Libbey, also p. 56 and 55.*  
 ,, 40 ,, 15—*For vow, read bow; read Glanyrafvnddv, not "n";*  
 ,, 43 ,, 3 and 5—*Millennium not Millenium.*  
 ,, ,, 11—*Sampson not Samson.*  
 ,, ,, 12—*Charles Wesley not Wesley.*  
 ,, 44 ,, 14—*Messrs. not Mrs.*  
 ,, 47—*Transposed in printing: Australasian.*  
 ,, 48 End of Article—*read 5 vols not 3.*  
 ,, 53 End of verse—*For 1740 read 1840, the late Rev. M. Riggall edited the poem, (see p. 49; read Dernog not Fernog.*  
 ,, 55 Line 6—*Read May 2, not 6.*