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**VIEW OF THE
IMPRESS OF THE CONFERENCE SEAL.**

THE CONFERENCE SEAL.

I have a copy of the rare and beautiful medallion impress of the Conference Seal. It is made in a hard composition—probably of putty and plaster of Paris—and is gilt. It is oval in shape, about $2\frac{1}{4}$ ins. long and $1\frac{3}{4}$ ins. wide. In the centre of the seal is a skilfully executed medallion portrait of John Wesley; the face looking to the right (*i.e.*, to the left of the person looking at it). Above it are the words, in two lines curved over the head, “The Rev^d. John Wesley, A.M., Natus 1703, Ob^t. 1791,” and curved beneath the head, in one line, “What hath God wrought:” the whole being surrounded by the words, in large characters, “Seal of the Methodist Conference.” It is enclosed in an oval gilt metal mount about $\frac{1}{4}$ in. broad. By the sharpness and regularity of the work on the mount, I judge it to have been stamped in a die. The whole is fixed in a square, flat, black papier maché frame.

Connected with the production of this copy of the seal, there is an interesting little story which I learnt some years ago in Birmingham. The seal proper is a steel one; and it so happened that about the year 1818 it had become partially corroded with rust. In that year the President of the Conference, Rev. Jonathan Edmondson, was the Superintendent of the Birmingham Circuit, and one of the pillars of Methodism in Birmingham at that time was Mr. James Heeley, a name still worthily represented in the Birmingham Society. Mr. Heeley was a “Steel Toy Maker.” (These are, of course, not children’s toys). What more natural than that the President-Superintendent of the Circuit should consult his friend on the condition of the interesting *insigne* of his high office, and that it should be committed to the care of so worthy and competent a person, in order to its being cleaned and rendered fit for use. Certain it is that about that time the seal was entrusted to Mr. Heeley, and he succeeded in effectually cleaning it; though a close inspection shows that some little permanent damage, at least to the lettering, had been caused.

But a practical idea occurred to someone. Just at that time an important scheme was on foot—and its pace was not very rapid at first—for building a new chapel, “Wesley,” on Constitution Hill, to meet the growing necessities of the town and the requirements of the Society. The seal is in itself a skilful work of art, and the impress of it very beautiful. Why could not a number of impressions be suitably taken, and sold for the benefit of the new chapel? The superintendent would be nothing loth to allow of such a sagacious use being made of an instrument for which there had been very little employment since its manufacture. Consent was given and the impressions were produced. The following somewhat quaint statement is pasted at the back of my copy :—

TO THE METHODIST CONNECTION AT LARGE.

The want of a new Methodist Chapel in Birmingham correspondent to the size and respectability of the town has long been felt by the friends of Methodism, a considerable number of whom cannot be accommodated with sittings in the Central Chapel (Cherry St.). Subscriptions for the erection of a commodious place of worship have already commenced, and the profit arising from the sale of this interesting piece will be sacredly appropriated to the same purpose. The purchasers of these medals will be manifesting their liberality, at the same time that the piece itself will operate as a memento of our obligation to the labours and learning of that apostolic man to whom we are indebted for our richest blessings. It will also remind us we are one Body throughout the World!! and with these enlarged views no undertaking can be too great for us to accomplish, and surely then no friend of Methodism will be without one of these impressions in his possession!!!

The friends in every circuit may be supplied by applying to James Heeley, Manufacturer of Fine Steel Toys, Gt. Charles Street, Birmingham. Price with plain rim 5s., wrought 5s. 6d.

January 1st, 1820, engraved and printed by R. Peart,¹ 38, Bull Street, Birmingham.

I once wrote to the late Dr. Osborn inquiring when the seal was first used. His reply was, “I cannot answer your question, and I doubt if any one living can. Nor have I ever seen any notice of the seal in any journal entry, or public document of the Conference whatever, until my own time. I think I can remember one or two occasions when I have used, or directed the use of it to authenticate some document of importance, but even of this I doubt if any record exists. Happily we have been able to get on thus far with very little formality. G. O.”

I then inserted a letter in the ever-serviceable *Recorder*, making inquiries respecting the seal, and giving my opinion of it as a work

1. Another pillar of the Birmingham Methodist Society—father of the Rev. Richard Peart.

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of art. Fortunately this caught the eye of Mr. Hancock, Jeweller, of City Road, who replied to the following effect :—

“Sir—With your kind permission I can throw some light on the mystery of the Conference official seal. Forty years since I was an assistant to Mr. G. Mackie, watchmaker and jeweller, of City Road. In the shop I saw a wax impression of the seal. Looking at it with considerable curiosity, Mr. Mackie told me that his father (Mr. G. Mackie, sen.¹) had the order to get the seal made. When or by whom the order was given I did not inquire. I should think it was made at the close of the last or the early part of the present century. The impression I have is evidently a proof such as jewellers and others keep when they have anything of that sort to make. I fully agree with your correspondent that the seal is a beautiful specimen of work; the lettering and especially the bust of Mr. Wesley, show that the artist was no mean hand in his profession. Yours respectfully,

63, City Road.

LUKE HANCOCK.”

Mr. Hancock subsequently showed me his impression. It was in black sealing wax; and, although much battered, it showed the engraving more sharply than the later copies.

I understand that as the Conference is not a Corporation, it is not entitled to use a common seal, or to execute a deed by means of one.

R. GREEN.

1. For some account of Mr. Mackie named above, see Tyerman's *Life of Wesley*, III. p. 134; and *Methodist Magazine*, 1821, p. 939.

NOTES ELUCIDATORY OF WESLEY'S JOURNALS.

The following notes are extracted from : — Dyson's *History of Methodism in the Congleton Circuit* (C); Ward's *Methodism in the Thirsk Circuit* (T); Ward's *Historical Sketches of Methodism in Bingley* (B); and Strachan's *Recollections of the Life and Times of George Lowe* (L).

Tuesday, 19 July, 1743.—Mr. Wesley remained all night at Sandhutton. The place where he put up was the Buck Inn, then a large and respectable hostelry, standing at the West end of the village. It is now (1856) a private house in the occupation of Mr. Bosomworth, farmer. (T.)

Friday and Saturday, 26 and 27 April, 1745.—On that occasion, old Mary Aldersley, of Shrigley Fold, near Macclesfield, brought information, from another preaching at which she had been, that Mr. Wesley would preach at Roger Moss's, near Rode Hall. "When night came," says Thomas Buckley, of Astbury, "six or seven of us went. My wife carried a child which was eight months old, in her apron. When we arrived, there was Mr. Wesley, and three more preachers. Mr. Wesley preached from Romans iii., 23: 'For all have sinned and come short of the glory of God.' He gave notice for preaching at five o'clock on the following morning. We got leave of Roger Moss to sit by the fire all night. We brought some little books to read. When preaching was over, we returned, well pleased with our journey. Mr. Wesley gave notice for preaching at the end of the month. We all resolved to go, which we did" (C)

Tuesday, 16 May, 1745.—The name of the elderly woman of Osmotherley who questioned Mr. Wesley on the subject of baptism was Elizabeth Tyerman; she was a Quakeress at the time, but joined the Methodists after her baptism. The baptism took place in the house of Michael Snowdon, her son-in-law and a Methodist class leader, three doors below the house of

the Roman Catholic priest. The place where Mr. Wesley held his service was a building which had formerly been used as a Roman Catholic chapel. (T)

Easter Sunday, 19 April, 1747. — The name of the clergyman whose promise Mr. Wesley decided not to claim was Dyson; although incumbent of Osmotherley, he resided at Carlton-in-Cleveland. (T)

Saturday, 9 May, 1747.—Mr. Wesley does not specify the locality at Astbury where he preached. There is every probability, however, that it was in the open air. The steps and green in front of the fine old parish church present an ideal site for outdoor preaching, which would not escape the practised eye of Mr. Wesley. (C)

Thursday, 1 September, 1748.—The evening preaching was at Thomas Buckley's new residence, which is still (1856) standing at the end of Stoney Lane, where the footpath commences across the fields to Astbury. The house has been re-fronted and raised. On the occasion of this, the last, visit of Mr. Wesley to Astbury, a lawless mob, headed by a person known as Drummer Jack, surrounded the preaching house and endeavoured, by the roll of the drum, mock music, and discordant noise, to drown the voice of the preacher, who was addressing the congregation within.—Either this or the preceding visit of Mr. Wesley to Astbury was remembered by a daughter of Thomas Buckley, who often related the circumstance, and repeated it to Mr. Hadfield as she lay on her death-bed. She stated that Mr. Wesley was accompanied by his brother Charles and by John Bennett. There were but two beds in the house and they were fully occupied, as Thomas had then several children. How to accommodate three strangers was, therefore, a matter which called for a little ingenuity, and was arranged in the following manner: the children were sent to a neighbour's, Charles and Bennett occupied the bed thus left vacant, whilst John had to stretch his weary limbs on the "screen" ("langsettle" is the Craven word for this precursor of the sofa), with Burkitt's Notes for a pillow. [A noteworthy touch in the story. Burkitt had served him for a pillow once before, when he was on a well-known early visit to Cornwall with John Nelson]. Charles, having to pass through the room where John, according to his habit, had early retired to rest, found him laughing so heartily as to draw forth a cross ejaculation from himself. (C)

Monday, 27 April, 1752.—On this and all other occasions when Mr. Wesley visited Osmotherley, he lodged at the house of

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Tabitha Wilford. The original Stewards' Book, in the possession of Mr. James Lodge, has the following entry: "1752. Laid out for Mr. John Wesley, wife, daughter, Wm. Shent, and John Haime, 5s. 2d." (T)

Monday, 2 June, 1755.—Entry in Stewards' Book, "Laid out for Mr. John Wesley, wife, daughter, Mr. Shent, and Mr. Downs, 5s. od." (T).

Thursday, 7 July, 1757.—The circumstances mentioned make it clear that it was Hawnby Mr. Wesley visited, not Hornby, the fact being familiar to the Hawnby villagers to this day. The scattered Methodist members about Snailsworth met in class at Hawnby, where a society was early formed. (T)

Saturday, 21 March, 1761.—Mr. Wesley's host on this occasion was Mr. William Stonier, residing at The Hurst, in Biddulph. He was a gentleman of great respectability and wealth, chief trustee of Congleton chapel, and a zealous and laborious local preacher. He used to relate the following anecdote of Mr. Wesley. The journey from The Hurst to Congleton was performed on foot. At that time the hills over which their path lay were much more wooded than now. Divine influence had attended the word spoken on the preceding evening, while a gracious effect remained in a high degree on Wesley's own mind. This was evinced by his animated conversation. Nor did the beautiful scenery through which they were passing escape his notice, or fail to affect his fine sense of the beauties of nature, for when he found himself in the midst of the wooded hills and valleys, he suddenly stood still, gazed upon the lovely scenery, and then, in his fine clear voice, gave out, altering the words to suit the occasion:

Break forth into singing, ye trees of the wood,
For Jesus is bringing *Biddulph* sinners to God. (C)

Monday, 16 April, 1764.—The late Mr. Thomas Tweedie used to state that he heard Mr. Wesley preach in Thirsk Market Place, from some horsing steps which formerly stood in the front of the Black Bull public-house. (T)

Friday, 20 July, 1764.—The first humble sanctuary at Congleton, the one alluded to by Mr. Wesley, was erected at the back of Mr. Troutbeck's house, and was entered by a narrow passage from Mill Street. It was the private property of that gentleman, and on the erection of a new chapel was turned into cottages. In the wall to which the pulpit was

fixed there is still a mark. At that time the space beyond was an open meadow, where the crowds which the chapel could not contain were in the habit of standing, and where on occasion, too, the persecuting mobs assembled. (C)

Monday, 4 August, 1766.—The Baptist Church at Bingley was founded by the seceders from the Methodist Society. Amongst them was John Skirrow, a zealous and successful local preacher, who died in 1785. The date of the secession was 1763, when the Bingley Society was reduced to thirty members. (B)

Monday, 7 August, 1769. — Mr. Wesley commenced the service at six o'clock in the evening, and after preaching held a lovefeast. When, near the close of the lovefeast, an old man from Ashton-under-Lyne, near ninety years of age, sat down after relating his simple but touching experience, Mr. Wesley rose up and said, "Here is an example of primitive piety and consistency which you Manchester Methodists will do well to imitate." (L)

Thursday, 18 June, 1772. — Entry in the Osmotherley Stewards' Book: "Ye reverent and pious John Wesley preached here, Isaiah, 66 ch., 8 and 9 vs." (T)

Friday, 30 March, 1774.—During Mr. Wesley's absence in Bristol, his place was supplied by Mr. Boardman, who preached on the Wednesday evening, and Mr. Sanders who preached twice on Thursday, and again on the following morning, which was Good Friday. That afternoon Mr. Wesley returned, and notwithstanding the fact that, saving the two hours occupied in the business which had called him to Bristol, he had been on the wheels nearly the whole of the time since he left Congleton, at noon on Wednesday, he preached in the evening, and was found again preaching at five o'clock on the following morning, and also at the same hour on the Sabbath morning, being Easter Sunday, after which he attended the old church at Macclesfield. (C)

Monday, 19 April, 1779.—The "paradise" alluded to was the mansion now called Myrtle Grove, then in the possession of Mr. Johnson Atkinson Busfield, ancestor of the present Mr. Busfield Ferrand, of St. Ives, formerly called Harden Grange. (B)

Saturday, 3 June, 1780.—Mrs. Shepherd, of South Cottage, relict of Mr. James Shepherd, who for many years was Governor of York Castle, now (1860) eighty-six years of age, remembers very distinctly Mr. Wesley preaching here in 1780. She was then a little girl between five and six years of age. The service was held in Jacky Wren's yard, which then included the yard of the present

Buck Inn, near the Grammar School. She has a most vivid recollection of the sun shining in his face while preaching. The yard was full of people. She sat on her mother's knee. The text was: "If the salt have lost its savour, wherewith shall it be salted." She remembers also walking by his side, taking hold of a hem of his clerical robe. The Jacky Wren mentioned above was a pious and useful man, by trade a weaver. The preaching for some time was held in his cottage. Mr. Wesley's home, while here, was at a Mr. Atkinson's, tanner, who lived at the North-end of the town. They were a devotedly pious family, in comfortable circumstances. (T)

Saturday, 30 August, 1783.—The benefits accruing from Mr. Wesley's labours on this occasion were not confined to the society, but were shared by a person from a distant part of the circuit. This was Mr. John Boothby, of Kettlethulme, who states: "My confidence revived on hearing a discourse of Mr. Wesley's at Congleton, on the raising of the ruler's daughter, which he applied to the conversion of our relations. I bless God he has answered my prayers, and given me to see the desire of my soul in the conversion of many of our family. My wife and seven children, and sixteen other near relatives are now in society, besides some who are gone to their rest." (C)

Sunday, 18 July, 1784.—The date of the foundation of this Sunday School, one of the first in England, is June, 1784, one month before Mr. Wesley's visit. There can be little doubt that the unusually protracted stay of Mr. Wesley at Bingley, from Saturday evening till the Friday following, was due to the interest which he took in this new development of the educational problem. (B)

Friday, 30 March, 1787.—Mr. Wesley's coeval mentioned in this entry was Mr. Troutbeck, who died on the third of the following month, and it is said that Mr. Wesley preached his funeral sermon from "Blessed are the dead which die in the Lord." (C)

Thursday, 3 April, 1788.—In a Society Meeting at the close of the public service, Mr. Wesley thus addressed the friends: "I would advise you not to lay out your money in superfluities. Get all you can, save all you can, but give all you can. I used to be fond of pictures containing Scripture pieces. At that time, I was one day walking in the streets of London, when I met an old servant. Knowing I had put half-a-guinea in my pocket, I put my hand in, intending to give it to her that she might buy a new gown, but it was gone. Then I recollected that I had called at the stationer's and laid it out in pictures. How much more good should I have

done if I had given it to that needy woman!" (C)

Sunday, 27 April, 1788. — Mr. Christopher Foster states that he has heard his father tell of hearing Wesley preach on some steps which formerly stood near to where the Fleece Inn now stands. Nanny Wood, who is fast verging towards ninety (1863), has a distinct remembrance of seeing him, when she was a girl, passing down the town in his gown and bands, whilst multitudes thronged the streets to see him, and such was the excitement which his presence occasioned, that it gave rise to the nickname, "Wesley Fair." (B)

Monday, 29 April, 1790.—One of Mr. Wesley's hearers on this occasion still survived in 1856, Hannah Dale, a Methodist of sixty years standing and leader of two classes. At five on the following morning, Mr. Wesley preached his last sermon at Congleton. Crowds came to hear at that early hour, of whom not a few were from the country. Two preachers were with him in the pulpit, and four or five sat in the singers' seat in front of it. During the sermon, Mr. Wesley related a dream which he had recently had. He thought he was walking down one of the streets of Bristol, when he saw a man that he knew well, and went across to accost him, but on making the attempt to shake hands found his own were gone. The interpretation put upon the dream was that his work on earth was nearly done and his intercourse with mortals was about to cease. Mr. Wesley left the chapel leaning on the arm of Joseph Bradford and that of his host, Mr. Garside. He called, as he passed, at the door of John Ball, James Clarke, and Joshua Staton, who all lived in Wagg Street. (C)

[Gap in the *Journals* from 10 April to 23 May, 1790.]—An old Memorandum Book has been found, belonging to Mr. Gowland, of Kirby Wiske, in which the following record occurs: "4 May, 1790. Mr. Wesley preached at Thirsk; text, 'The King's business requires haste.' Ann Smith, John Smith, and Mary Smith went to hear him. Mary, though her body was so weak that she could hardly rise without help, yet was so filled with the love of the blessed Jesus and his dear disciple, that she ventured eight miles without ever minding her weakness." (T)

CHARLES A. FEDERER.

HAYES (MIDDLESEX) AND REV. C. MANNING.

I have, through the courtesy of the Rector, recently visited Hayes Church and parsonage, and examined the registers. Tyerman, or someone on his behalf, had evidently been here before me. The notices in Tyerman's *John Wesley*, vol. ii., pp. 70, 71, are the reproduction of Manning's entries in the parish register.

Two entries—beyond those referred to in his *Journals*, and by Tyerman—possess some interest. (1) "Feb. 8, 1749. Marriage. John Jones, master of Kingswood School, bachelor, and Elizabeth Mann, of St. Giles' parish in the Fields, spinster. Marriage by Rev. John Wesley, by Archbishop's licence." (2) "Nov. 15, 1749. Marriage. Thomas Richards, late master of Rev. John Wesley's School at Kingswood, bachelor, and Mary Davie [i.e., probably, Davey], widow, at Short's Gardens, by Bishop of London's licence."

Some information as to the Rev. Charles Manning—who attended the Conferences of 1747 and 1748, and concerning whom little is known,—may be gathered from an inscription on a mural tablet, in the south aisle. It is surmounted by a bust of the Vicar.

" IN REMEMBRANCE OF
THE REV. CHARLES MANNING,
of Caius and Gonville College, Cambridge,
Vicar of this Parish eighteen years,
From 1738 to 1756,

Who during that time performed the duties of his sacred office with zeal and fidelity, preaching the Gospel of our Lord and Saviour Jesus Christ, through evil report and good report, to sinners of every description, to some a savour of life unto life, to others of death unto death. He was called to his rest in 1799, at the advanced age of 85.

Also of Elizabeth his wife, only daughter of the Rev. James Baker, formerly Rector of this parish, and Ann his wife, who departed this life in 1796 in her 72nd year.

And of Elizabeth their daughter, who died at the age of 7 years.

Erected by their surviving family.

' Blessed are they which are persecuted for righteousness' sake.' "

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Is it not probable that "Mrs. B." of *Journal*, Feb. 5, 1749, was Manning's mother-in-law, Mrs. Baker?

Tyerman, *J. Wesley*, vol. ii., 101, foot note, says: "The Rev. Charles Manning is said to have performed the marriage ceremony," (i.e. Wesley's). I therefore turned to the year 1751, in the Hayes Register, but there were only three weddings of that year, and Wesley's was not amongst them.

Can anyone say where Manning went to from Hayes? Or suggest why Wesley makes no reference to him after the indirect allusion of Feb. 12, 1758? [Cf. 26 May, 1754.]

It may be interesting to note that the famous Cardinal Manning belonged to this family of Mannings.

GEORGE LESTER.

THE GARDENS AT PAINS HILL AND STOWE.

One wonders how many students of Wesley's *Journals* have been led astray by the entry in the index to his *Works*: "Cobham, Lord, the gardens of, mentioned, ii, 313; iii, 443; iv, 168, 495—compared with the gardens at Stow, iv, 168." Turning to the first entry we find under date June 20, 1754, "We spent some hours at Rest" (Wrest in Bedfordshire, now Lord Cowper's residence) "a seat of the late Duke of Kent; who was forty years laying out and improving the gardens, which I cannot but prefer even before Lord Cobham's." The person who prepared the index leaped to the conclusion that Lord Cobham's gardens were those which Wesley loved to visit at Cobham, in Surrey, whereas they were the very gardens at Stowe which he compares with themselves in a later line of the index. The entries, ii, 313; iv, 168, both refer to Lord Cobham's gardens at Stowe; whilst references to Pains Hill Gardens at Cobham are made in iii, 443; iv, 168, 495. The index should be corrected thus: "Cobham, Lord, the gardens of (at Stowe) mentioned ii, 313; iii, 196; iv, 168—compared with the gardens at Cobham and Stourhead, iv, 168-170. Cobham, Pains Hill, Gardens at, iii, 443; iv, 168, 495—compared with Stowe and Stourhead, iv, 168-170." Under 'Stow' keep last line of present entry "mentioned ii, 313; iii, 196."

The gardens at Stowe were laid out by Sir Richard Temple, between 1720 and 1740. His father, the first Sir Richard, died in 1697. The son was one of Marlborough's generals in the Low Countries, and brought the news of the capture of Lisle to Queen Anne in 1706. He became Major-General in 1708, Baron Cobham in 1714, Viscount Cobham in 1718, and died at Stowe in 1749. The estates passed to his sister Hester, who had married Richard Grenville, of

Wootton, Buckinghamshire. "Capability Brown" worked at Stowe from 1737 to 1750, and there prepared himself for his later feats as a landscape gardener at Kew, Blenheim, and Newnham Courtenay.

The gardens at Cobham, in Surrey, were the Pains Hill gardens, "one of the earliest and finest examples of the modern style of English landscape gardening."

On Saturday, October 5, 1771, Wesley travelled from Portsmouth to London. He says: "I set out at two. About ten some of our London friends met me at Cobham, with whom I took a walk in the neighbouring gardens, inexpressibly pleasant, through the variety of hill and dales; and the admirable contrivance of the whole. And now, after spending his life in bringing it to perfection, the grey-headed owner advertises it to be sold! Is there anything under the sun that can satisfy a spirit made for God?"

Five years later, on October 8, 1779, Wesley was again in Cobham, on his way back from Portsmouth. "Having a little leisure, I thought I could not employ it better than in taking a walk through the gardens. They are said to take up four hundred acres, and are admirably well laid out. They far exceed the celebrated gardens at Stow, and that in several respects: (1) In situation; lying on a much higher hill, and having a finer prospect from the house. (2) In having a natural river, clear as crystal, running beneath and through them. (3) In the buildings therein; which are fewer indeed, but far more elegant; yea, and far better kept, being nicely clean, which is sadly wanting at Stow. And lastly, in the rock-work; to which nothing of the kind at Stow is to be compared."

The following Wednesday he was at Stowe, and after a careful balancing of the claims of the two places, says: "Upon the whole, I cannot but prefer Cobham gardens to those at Stow; for (1) The river at Cobham shames all the ponds at Stow. (2) There is nothing at Stow comparable to the walk near the wheel which runs up the side of a steep hill, quite grotesque and wild. (3) Nothing in Stow gardens is to be compared to the large temple, the pavilion, the antique temple, the grotto, or the building at the head of the garden; nor to the neatness which runs through the whole." The gardens at Stourhead, however, which "hang on the sides of a semi-circular mountain," had, he judged, a finer situation than even those at Cobham and

Stowe. In his old age he retained his interest in the gardens. On October 2, 1790, he found "a party of our friends from London ready to receive us [at Cobham]. We walked an hour in the gardens, but the innkeeper informed us strangers were not admitted, unless on Tuesday and Friday. However, hearing Mr. Hopkins was at home, I sent in my name, and desired the favour, which was immediately granted. We spent an hour very agreeably in those lovely walks; but still the eye was not satisfied with seeing. An immortal spirit can be satisfied with nothing but seeing God. In the afternoon we went on to London." James Rogers says in his *Life* that he went with his wife and six friends, and the little holiday cost £1 16s. 9d., which the steward at City Road paid. "Mr. Wesley arrived in good health and spirits; we all dined at Cobham, and about six in the evening reached London, where we praised the Lord with joyful hearts."

Pains Hill Gardens in the reign of George the Second belonged to the Hon. Charles Hamilton, youngest son of James, 6th Earl of Abercorn. He retired to Bath, where he died in 1787. On leaving Pains Hill he sold his estate to Mr. Benjamin Bond-Hopkins, to whose courtesy Wesley refers.

Horace Walpole in his *Essay on Modern Gardening*, ii, 541, speaks of "that kind of Alpine scenery almost wholly composed of pines and firs, a few birch, and such trees as assimilate with a savage and mountainous country. Mr. Charles Hamilton, in my opinion, has given a perfect example of this mode in the utmost boundary of his garden. All is great and foreign and rude; the walks seemed not designed, but cut through the wood of pines; and the style of the whole is so grand, and conducted with so serious an air of wild and uncultivated extent that, when you look down this seeming forest you are amazed to find it contains only a very few acres."

Cobham Park, which is finely wooded, and skirted on the North and East side by the wandering river *Mole*, lies close to Pains Hill. It belonged in Queen Anne's reign to John Brydges, who sold it about 1750 to Sir John Ligonier. This distinguished Field-marshal, who served in all Marlborough's campaigns, was afterwards raised to the peerage as Earl Ligonier. He died in April, 1770, at the age of ninety-two. His nephew, who succeeded to the earldom, lived till December, 1782, when Cobham Park was sold to Earl

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Carhampton. He bought the Pains Hill estate and sold Cobham Park in 1807 to Mr. H. C. Combe.

JOHN TELFORD.

[Manning and Bray's *History of Surrey*, ii, 768, gives a few additional touches of elucidation to Wesley's references to Pains Hill gardens. "The beautiful gardens here were entirely formed by the Honourable Charles Hamilton. . . . A considerable portion . . . on the North side was taken from the barren heath; the South side is a bank above the river *Mole*." The water-wheel mentioned by Wesley lifted water from the river into an ornamental lake. "In the temple of Bacchus there was a fine antique statue of the deity, with several excellent busts of *Roman* Emperors, &c. There was a grotto fitted up with the finest spars, &c." The authors then quote Walpole's words of praise.]

SCRIPTURE OR DRAW CARDS.

[*Proceedings*, IV, i, p. 6].

In the *Moravian Messenger* for April, 1903, Mr. E. Seymour Cooper makes kindly reference to, and use of, the above article in the *Proceedings*, and adds something to our knowledge of the origin and use of what it is a misnomer to call "Scripture Playing-cards." There was never any "play" about their employment, whether by Moravians or Methodists; all was in sober, religious earnestness. Mr. Seymour Cooper's article is concerned with their use in the Drawing of the Lot. He says :

"The commencement of our work among the heathen is the subject matter of two interesting articles from the pen of Br. J. E. Hutton, in the opening numbers of our new magazine, *Moravian Missions*. Towards the close of the first of them Br. Hutton reminds us of the oft-repeated fact:—'In those days' (the years of Herrnhut's first love) 'the Moravians consulted the lot in cases that seemed to baffle the wit of man.' A few lines further on he describes how, in the case to which he alludes, the lot was consulted. 'A meeting was held,' he says—and we can well picture to ourselves the solemn and earnest prayer with which it was commenced—'a box of texts was brought in, and Dober drew a slip bearing the words, "Let the lad go, for the Lord is with him." With that all doubts were laid to rest. Dober made ready for his journey.' And then in the opening lines of the February article we are told of the discouragements which 'the two pioneers of Moravian missions,' Dober and Nitschmann, met with on their wearisome walk from Herrnhut to Hamburg, and how they were encouraged by 'the Countess of Stolberg, on whom they called at Wernigerode.' 'She brought them a Hallé's box of texts and asked Dober to draw one out. He drew the verse from the forty-fifth Psalm, Hearken, oh daughter, and consider, and incline thine ear; forget also thine own people and thy father's house.'"

After an appreciative quotation of Mr. C. D. Hardcastle's material in our pages, Mr. Seymour Cooper proceeds :

"Thus far Mr. Hardcastle's Notes. When I showed them to my wife she told me that she distinctly remembered a box of *printed English* cards, which were used in her young days at the

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speaking and at the choir meetings of the Single Sisters and Girls at Fairfield. She suggested that possibly the Single Sisters' Labouress there might be able to find the box; and I wrote to Sr. Simister on the subject, with the result that in a few days she sent one to me on loan. It now lies before me. It is old and well worn, and has evidently passed through the hands of many who have long since 'obtained their promotion.' A case, covered with brown leather, as we may imagine were those described by the 'octogenarian brother-in-law' of Mr. Hardcastle, contains forty-eight well-preserved cards. Most likely there were fifty originally; but it is not to be wondered at that two have been lost during the long years since they were produced. They are printed in what was in those distant days the best style of typography, and the texts and verses are arranged in the peculiar way which distinguishes our Text-Books now. So that not only are the Watch-Words, which our brethren and sisters of centuries gone by were in the habit of drawing for their daily guidance from similar boxes of texts, still given us in our Text-Books, in the way described in the Preface, but the very individuality of the arrangements of the old Scripture or draw cards has been handed down to us."

His interesting little paper, which thus carries back the origin and use of these cards to the Moravians and to Germany, says in conclusion :

"It may be well to note that, towards the close of the nineteenth century, a modification in the use of draw cards, more consonant with modern thought, was introduced into the festivals of the Single Sisters' choir at Fairfield (and possibly in other congregations). As the festival day approached, a sufficient number of cards were written, and during the services each sister present was invited to draw one, and was requested to keep it by her as her personal watch-word for the ensuing twelve months."

It is possible to discover a basis of fact amongst the mischievously-meant paragraphs of Joseph Nightingale,¹ upon the allied subjects of Bibliomancy, the use of the Lot, and of Scripture Cards amongst the Methodists. (A *Portraiture of Methodism*, p. 449-51). He quotes the *Encyclopædia Perthensis* :—

"The Methodists have long practised Bibliomancy with regard to the state of their souls; but some of the members having been driven to despair by texts occurring to them that threatened the most awful judgments, their late pastor, Mr. Wesley, to prevent such fatal consequences from recurring, improved upon the system of *sacred lottery*, by printing several packs of cards with a variety of texts, containing nothing but the most

I. For this unhappy man's story see Smith's *History of Methodism*, ii, 283-4, 384, 440-2. In a full article on the cards in the very first parts of Vol. I of our Society's *Proceedings*, Rev. R. Green has referred to these words of Nightingale, and has quoted Clarke more fully; but the partial repetition may be pardoned.

comfortable promises; and thus his disciples drew with courage and comfort in a lottery where there were various *prizes*, great and small, but no *blanks*."

The renegade Nightingale has the grace to add to this: "This statement is not, I believe, exactly correct," and he quotes Adam Clarke's well-known and emphatic condemnation of "that disgraceful custom," "a scandal to Christianity," viz: "dipping into the Bible;" and further, "of those religious trifles impiously and ominously called *scripture cards*." (*Letter to a Methodist Preacher*.) Says Clarke:

"Thank God! these have never been very common among us; and are certainly not of Methodist growth. In an evil hour they were first introduced, and have since been criminally tolerated. I have found them the constant companions of religious *gossips*, and they have been *drawn* for the purpose of showing the success of journeys, enterprises, &c. . . . I do not find that Mr. Wesley ever made, used, or approved of these things; but as they were tolerated in his time, they have been attributed to himself."

The Doctor is, no doubt, a better authority than Nightingale, but the "personal equation" was always strong in Adam Clarke. Yet one would think it must be fact when he goes on to say: "the great body of Methodists never used them; the preachers in general highly disapproved of them; and what is said about Mr. Wesley's fabricating them, &c., is, to use a liliputian expression, *the thing that is not*."

Writing in 1807, Nightingale himself says: "The practice of religious card-playing is now seldom used amongst the Methodists; and I believe the *Scripture cards* are now out of *print*; a few copies are, nevertheless, still extant, and are sometimes resorted to in a manner similar to that of text and stanza choosing."—(p. 452.)

Such a use of them in the early years of the last century as the Rev. G. R. H. Shafto so picturesquely describes (*Methodist Times*, 5 Feb., 1903) was, however, certainly not uncommon, and bearing always in mind that it is bitterly-designed caricature, Nightingale's description of a Methodist social evening may be accepted as drawn from life.

"At a religious gossiping, when the tea-board is removed, the subjects of pious scandal are nearly exhausted, and religious chit-chat grows languid, it is not unusual after a *word of prayer*, to introduce the Bible as a kind of auxiliary to the fading energy of evangelical conversation, as such as to secure obedience to the sacred commune to have all their words 'mixt with grace.' The company being placed in proper order, one of them takes the Bible, and asks the next person near her, (for this practice is mostly prevalent amongst the sisterhood), which text she will fix upon

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as the object of her present choice. It is answered by naming some particular number, and applying it to the corresponding text on either the right or left page of the book, whichever the party may think fit to adopt. The Bible is then opened with great solemnity, and every heart is engaged for the success of the enterprise. The all-important verse is then read aloud, which is immediately followed by such ejaculations of prayer or praise as the text chosen may happen to suggest. This ceremony is performed for the benefit of every individual in succession, who chooses to risk her peace of mind on the event of so solemn a lottery."—pp. 449-50.

Not altogether an untrue picture of a social evening, nor unlovely, if only it had been drawn by a friendly hand.

Nightingale in this connection has retailed for his readers' ill-natured amusement a story perhaps then being told at the expense of,—there can be no doubt,—Rev. Thomas Roberts, A.M., "Gentleman Roberts,"¹ Coke's friend and executor, at one time a wealthy Methodist preacher, a prominent figure in Bristol Methodism, and in much request up and down the country as a special preacher before religious and philanthropic societies, even beyond the limits of Methodism. The story belongs to our topic.

"The practice of choosing texts naturally introduced that of choosing stanzas out of the hymn-books for the same pious purposes. Mr. C. Wesley's Scripture hymns are often used on these occasions. It is known among some of the Methodists that a preacher now living was indebted to the choice of a verse for a very amiable and rich wife. The case was this: Mr. R., a travelling preacher, having recently lost his wife, was one day employed with a lady or two in *choosing verses* 'And pray, sister R[andolph]' said he, 'what verse do you make choice of?' A certain number was given, and the text proved to be, 'Where thou lodgest there will I lodge, &c.' The hint was good, and a visit to the shrine of Hymen was the happy consequence! It would be well if all the *prizes* in these sacred lotteries were equally valuable. The lady, who was a most excellent wife, and a sincere Christian, died a few years ago, but her worthy survivor is now too old to venture his future again in so precarious a manner." (p. 451.)

Spitefully told once more, but perhaps substantially true, and adding a few touches to our picture of early Methodist social life. The lady's own account of her acquaintance with Mr. Roberts, in its inception and progress, may be read in the *Methodist Magazine*, 1807, pp. 29 sqq. Admirable illustrations of the cards and boxes were given in the *Wesleyan Methodist Magazine* for May, 1897, pp. 337-8.

H. J. FOSTER.

1. A newspaper account of his death speaks of the "novel spectacle of a Wesleyan itinerant surrounded with the appendages of worldly affluence, and distinguished by an elegance of mind and accomplishments which would have been an ornament to the highest fortune."

UNPUBLISHED LETTERS.—II.

R. JONES, OF FONMON CASTLE, TO THE COMMISSIONERS
OF HIS MAJESTY'S CUSTOMS.

December 10, 1737.

Sirs,

In pursuance to your commands to Mr. Traharne, of Cardiff, I have certified the method I took to cause the proclamation to be read to the rioters at the wrecks in Colhough [?] Bay, near the port of Cardiff, and I have also taken the affidavits of those persons that can be evidence against any of them. By your letter, sirs, that was communicated to me, I apprehend that you conceive that there is nothing wanting to bring the rioters to justice but my having complied with the Act and your having sufficient evidence against them, but I am afraid, sirs, that though the prosecution may be as well grounded as you could wish, that the apprehending of the greatest offenders cannot be executed in the ordinary methods of doing it, and it is only on this account I take upon me to trouble you with this.

You must know, sirs, that the ringleaders and promoters of this riot are people that belong to a town called Bridgend. They are a people who set themselves above law, and despise His Majesty's writs. There are this day outlawrys out against some of the inhabitants, particularly against Edward David, whom you will find often mentioned in the affidavit, but no officer dares to enter the town to take them, for they have a bell for a signal, which they have agreed to ring if any of them should be apprehended, that the whole town may rise to rescue the prisoners and punish the officers for their insolence in coming against them. I don't mention this, sirs, with any intent to insinuate that it is impossible to take these people, for I am of opinion they may as easily be brought

to reason by resolution and proper methods as any other of His Majesty's subjects ; and I hope, sirs, you will pardon me that I take upon me to offer some proposals to your considerations, which I do with the utmost deference to your Board.

As these Bridgend people have agreed to rise in arms and defend themselves against any warrants or writs sent out against them, it must be confessed that no one can go to execute them, but upon the hazard of his life, and this has been the reason that has intimidated every officer from doing his duty ; but, sirs, if the Government would please give a reward for taking some of the notorious offenders (as with great prudence it has often been in other cases, particularly in the riot lately committed in Cornwall upon the exportation of corn), it would be easy to get those that would venture to take the offenders, though at the hazard of their own life. I have talked with some that would venture it if it was made worth their whiles, and they could be supported by an armed force ; for I am persuaded, sirs, that you will think it necessary to have some of these people made an example of, when I can assure you, and you may be satisfied with the affidavits, that the insolence of the whole mob was owing to the encouragement and instigation of the Bridgend people. They say they did not mind the proclamation or its consequences, for they have heard it often before at other wrecks, and I can take it upon me to say that I could have kept all the rest of those Bridgend people who first broke in upon His Majesty's custom-house officers, who had indeed been obliged to be on hard duty night and day, and behaved very well through the whole affair.

I shall trouble you to propose one thing more, which is, that if it should be His Majesty's pleasure to give an encouragement for the bringing of these offenders to justice, and to order an armed force to march to the assistance of the Civil Magistrate, that it may be communicated with secrecy to those you think proper, for it will be much easier to apprehend them in a surprise than it would be after they had notice of it ; and I am afraid if but a very few here should know of such a design, it would soon fly abroad before it can be executed. I apprehend that twenty or thirty soldiers under a proper officer ordered down from Bristol to the assistance of the Civil Magistrate here, may be sufficient to apprehend the rioters and to quell any mob that may arise to rescue them when

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taken. These soldiers may be shipped off with privacy from Bristol on a down tide, and may be landed in the beginning of the night at Barry or Aberthaw, which is about eight miles from Bridgend, and may meet the Civil Magistrate by appointment, and be immediately marched by night to Bridgend to surprise the offenders early in the morning before they are out of their beds.

Your most obedient and humble servant,

R. JONES.

[The above is the only letter in existence from the pen of Mr. Jones, of Fonmon Castle. It is dated four years before he became the friend of the Wesleys. Mr. Jones was the Civil Magistrate of the district. It throws a strange light upon the state of that part of the country at the time.

REV. R. BUTTERWORTH.]

A BIBLIOGRAPHICAL CATALOGUE OF
 BOOKS MENTIONED IN JOHN
 WESLEY'S JOURNALS. (II.)

NOV. 20, 1741. LAVAL, STEPHEN ABEL. One of the Ministers of the United Chapels of Castle Street and Berwick Street. *A compendious History of the Reformation in France, and of the Reformed Churches in that Kingdom. From the First beginnings of the Reformation, to the Repealing of the Edict of Nantes.* London. 1737. 3 vols. in four. 8vo.

NOV. 15, 1741. HENRY, PHILIP, LIFE OF. Reprinted in Wordsworth's *Ecclesiastical Biography*. (See *Wesleyan Methodist Magazine*, 1816, p. 825). Wesley inserted extracts in *Christian Library*, vol. 50. (See Green's *Bibliography*, p. 95.)

NOV. 15, 1741. HENRY, MATTHEW. (1662-1714). *An Account of the Life and Death of Matthew Henry*, by W. Tong. London, 1716. 8vo. The same author published *Henry's Miscellaneous Works*, with a biography in 2 vols, fo. London. 1726.

On Wesley's use of Matthew Henry's *Exposition*, see Green's *Bibliography*, p. 132.

NOV. 19, 1741. EUSEBIUS, PAMPHILUS. The *Ecclesiastical History* of Eusebius has been many times reprinted, and a translation is published in Bohn's *Ecclesiastical Library*, with an introduction by Dr. Bright (S.P.C.K. and Clarendon Press.) A Syriac Version by Dr. Wright (Cambridge University Press.) Wesley would perhaps use the Cambridge Edition. 3 vols. fo. 1720.

"The most important ecclesiastical historian, after the sacred writers, is Eusebius, who wrote in the beginning of the fourth century. . . . Valuable as his collections must unquestionably be deemed, it is to be lamented that, while topics of inferior moment are largely detailed, many subjects, which deserve more ample notice, are but meagrely treated; and that to a want of ease and elegance in his style, he should sometimes have added a want of exactness in his account of facts, and of acuteness in his estimate of evidence."
 —Jeremie's *History of the Christian Church*.

March 12, 1742. CHEYNE, GEORGE, M.D., F.R.S., *The Natural Method of curing the Diseases of the Body and the Disorders of the Mind depending on the Body.* London. 1742. 8vo.

See Green's *Bibliography*, No. 101.

May 28, 1742. XENOPHON. *Memorabilia*: Memoirs of Socrates. Many times reprinted and translated.

May 31, 1742. PITCAIRN, DR. ALEXANDER. *Harmonia Evangelica Apostolorum Pauli et Jacobi in Doctrinâ de Justificatione.* Rotterdam. 1685. 4to.

June 4, 1742. BEHMEN, JACOB. *Mysterium Magnum: sive Expositio Geneseos Germanica.* 1640. 4to. no place.

John Byrom has a poem on *The Union and threefold Distinction of God, Nature, and Creature*, (Poems, edited by Dr. A. W. Ward, Manchester, Chetham Society), which he calls "an exposition of Law's cosmogonic theory, as it is developed by him at length in the Two Parts of his *Spirit of Love*, in the *Way to Divine Knowledge*," where he makes special reference to Behmen (Böhme), and elsewhere. He was specially sensitive to the charge of "Spinozism" (or to put it more plainly, Pantheism), brought against him by Warburton, (see Overton, *Life of William Law*, pp. 428-9); and in these stanzas Byrom is at special pains to insist upon what Law himself calls "the essential, eternal, and absolute distinction between God and nature." This distinction constitutes one of the fundamental principles of the teaching of Böhme. In the explanation of technical terms peculiar to Böhme, furnished in an appendix to Hamberger's treatise, *Die Lehre des deutschen Philosophen Jakob Böhme*, (Munich, 1844), the following is a commentary on the term, "Nature." "This term is applied by Böhme not to the method, quality, or form of life, but to its *matrix*, or power of giving birth. Thus, *eternal nature* is the material source of essential wisdom, and likewise of creation itself. In so far, then, Nature is the equivalent of chaos, or of the *Mysterium magnum*."

There are many other references to Behmen in Dr. Ward's Edition of Byrom. See also *Arminian Magazine*, 1781 and 1782; *Notes and Queries*, viii, 13, 246.

June 5, 1742. GUYON, MADAME JOANNA MARY BOUVIÈRES DE LA MOTHE. [*Short Method of Prayer*, or] *Moyen court et très-facile pour l'oraison.* Lyon. 1688 et 1690.

It was during her travels (1681-7) that she wrote two works which were justly condemned. They were "*Moyen Court et très-facile pour faire l'oraison*," and "*L'Explication Mystique du Cantique des Cantiques*." Her friends performed for her the unfriendly office of printing the first at Grenoble in 1685, and the other at Lyons, (p. 97.) Madame Maintenon writes to Madame de St. Geran: "The Abbé Fenelon told me that the *Moyen Court* contained the mysteries of the most sublime devotion, (some few expressions excepted) that are to be found in the writings of the mystics."—The *Life of Fenelon*, by Bausset, translated from the French, by Mudford. London. 1810. Vol i, p. 101.

June 5, 1742. GUYON, MADAME. *Les Torrents Spirituels.*

See also Vaughan's *Hours with the Mystics*, ii, 374. Green's *Bibliography*, No. 314. Overton's *Life of Law*, p. 161.

"Son traité des Torrents spirituels qui avait couru long-temps manuscrit, paraît avoir été imprimé pour la première fois dans l'édition de ses opuscules spirituels, à Cologne, 1704, in 12mo, édition, augmentée d'une préface touchant sa personne."—*Bibliographie Universelle*. Paris. 1817. Vol. xix, p. 255.

Aug. 18, 1742. LOYOLA, IGNATIUS. In Wesley's time there were many biographies of Loyola: one (*Permissu Superiorum*) was published at Paris in 1616, and another in the same year at London, in 12mo. For further notices and biographies see Mosheim's *Ecclesiastical History*, (Ed. Murdock, with notes by J. S. Reid). London. 1863. p. 610.

Roman Catholic biographies of recent date are written by Stewart Rose, and by Mrs. Parsons. Of the former it is said, "The materials for this book have been gathered together from authentic sources of information which have only become accessible within the last few years."

Aug. 30, 1742. MIDDLETON, PATRICK. A Dissertation upon the Power of the Church; in a middle Way, betwixt those who screw it up to the highest, with the Papists and Scotch Presbyterians on the one hand, and the Erastians and followers of Hugo Grotius, who, on the other hand, do wholly reject the Intrinsic Spiritual Authority wherewith Jesus Christ hath vested the Rulers of the Church. London. 1733. 8vo.

NOTE.—On the 9th July, 1901, was sold in London, a copy of another Work by the same writer, which contained the autograph of John Wesley, with his portrait inserted. The title is, *A Short View of the Evidences upon which the Christian Religion, and the Divine Authority of the Holy Scriptures is established; With a Defence not only of the Usefulness, but also of the Necessity of Divine Revelation; against Matthew Tindal*. Two parts. London, 1734, 8vo.

Aug. 31, 1742. LOPEZ, GREGORY. See Green's *Bibliography*, p. 229.

March 25, 1743. CHALLONER, RICHARD. *The Grounds of the Old Religion: or, Some General Arguments in favour of the Catholick, Apostolick, Roman Communion. Collected from both Ancient and Modern Controvertists, and modestly proposed to the consideration of his countrymen, by a Convert*. Augusta. 1742.

Richard Challoner, (1691-1781) was a native of Lewes, in Sussex, and embraced the Roman Catholic religion. In 1741 he was made titular Bishop of London and Salisbury, and Vicar Apostolic of the Metropolitan District.

Aug. 12, 1745. PURVER, ANTHONY. *A New and Literal Translation of all the Books of the Old and New Testaments, with notes critical and explanatory*. London. 1764. 2 vols., fo. Note.—Some numbers of this appeared in 1745.—See Allibone. *Nichols' Literary Anecdotes*, ix, 739.

[In the archives at Fetter Lane is a letter from John Wesley, 30 April, 1739. He says: "Wednesday, 24th. I dined at French Hay, about four miles from Bristol, at Anthony Purver's, [*sic*] one of much experience in the ways of God." Purver's translation was often known as "The Quakers' Bible," the expense of publishing which in 1764 was borne for him by Dr. Fothergill, the Quaker physician. [Works, x, 346, 393, &c.] Felix Farley printed the few experimentally issued sections of the work which are mentioned above. [Cf. C. W. *Journal*, 23 Sep., 1744, 26 July, 1748]. It was Purver's custom when dealing with a difficult passage to shut himself up for several days, until, after prayer and fasting, he believed himself to have received a divinely given interpretation. When Wesley visited him, as above, he had recently settled in Frenchay, having married in 1739 Rachael Cotterill, the mistress of a girls' boarding school in the village. Frenchay is a very old centre of Quaker life and worship. See Dict. N. B.]

Sep. 6, 1745. HUTTON, JAMES. See Nichols' *Literary Anecdotes*, iii, 435; Tyerman's *Life of Wesley*, (many references); Jackson's *Life of Charles Wesley*; Green's *Bibliography*, p. 89; and especially *Memoirs of James Hutton: comprising the Annals of his Life, and connection with the United Brethren*. By Daniel Benham. London: Hamilton, Adams & Co. 1856.

Oct. 11, 1745. ANTONINUS, MARCUS AURELIUS. *Meditations*. These have been frequently translated and reprinted, and are still published in Bohn's Classical Library, and as one of Sir John Lubbock's *Best Hundred Books*.

"Marcus Aurelius was born A.D. 121. His more correct designation would be Marcus Antoninus: but since he bore several different names at different periods of his life, and since at that age nothing was more common than a change of designation, &c., &c."—Farrar's *Seekers after God*, p. 259.

Jan. 20, 1746, ii, 6. KING, PETER. First Lord King. *An enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first 300 years after Christ*. London. 1691. 8vo.

King was nephew of John Locke, and Lord Chancellor of England. His famous book was issued anonymously. A convenient modern reprint was published by Seeley, Burnside, and Seeley. London. 1843. 8vo. It is accompanied by *Remarks and Appendix*, "by a Clergyman of the Church of England," more voluminous than the original work, and designed to correct or refute it.

Jan. 21, 1746, ii, 6. BUTLER, DR. JOSEPH. Bishop of Bristol and afterwards of Durham. *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*. First published in 1736; frequently reprinted.

See Wesley's remarks, 20 May, 1768.

Dec. 8, 1746; April 13, 1759. FRESENIUS [FRESEN] JEAN PHILIPPE (1705-41). *Notice exacte sur la doctrine des Hermites, avec une préface et des Notes*. Francfort. 1746.

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Mar. 4, 1747, ii, 47. EPHRAIM SYRUS. See under Nov. 12, 1734.

Mar. 13, 1747, ii, 48. NEAL, DANIEL. *The History of the Puritans, or Protestant Nonconformists, from the Reformation to the Death of Queen Elizabeth*. London. 1737-8. 4 vols. Frequently reprinted. An abridgement was published by Edward Parsons, of Leeds, in 1812. 2 vols. 8vo.

Sep. 5, 1747, ii, 70. CURTIUS, QUINTUS. *Life of Alexander the Great*. See Gibbon's *Decline and Fall*, (Milman's Edition), i, 198 and note. Plutarch's *Lives*, (Clough's Edition), iv, 174.

“Clitus, drinking a little more than ordinary, began to despise Alexander's exploits, and extol the great actions of his father, Philip, which vexed the young Prince so much, that he killed him with his own hand, but repented of it extremely afterwards.”—Collier's Dictionary.

Nov. 20, 1747, ii, 71. DODDRIDGE, DR. PHILIP. *Some remarkable passages in the life of Col. James Gardiner, slain at the battle of Preston-Pans, 1745, with Appendix relating to the ancient Family of Munro's, of Fowlis*. Edinburgh. 1747. 8vo. Frequently reprinted, and still issued by the Religious Tract Society.

F. M. JACKSON.

NOTES AND QUERIES.

214. PREACHING LICENSES.—Referring to a question asked on this subject in these pages some months ago, Mr. William Lee, an ex-steward of Belmont Row circuit, Birmingham, has carefully preserved amongst other family treasures a document of which the following is an exact copy :—

This is to Certify to whom it may concern that a certain House in the Occupation of John Lea (*sic*) situate at Woodborough in the County of Nottingham and Diocese of York was this day Registered in the Consistory Court of his grace the Lord Archbishop of York as a place of public worship of Almighty God for Protestant dissenters. As witness my hand this sixteenth day of July in the year of our Lord one thousand eight hundred and fourteen.

Josth. BUCKLE, Junr.,

Deputy Register (*sic*).

Woodborough is in the Southwell circuit, which at the period in question was part of the Mansfield circuit. The document is entirely in writing and is written lengthwise on a sheet thirteen inches long by eight inches.—*Mr. W. C. Sheldon.*

215. WESLEY'S THIRD LETTER TO REV. MR. WALKER.—The Rev. Geo. Lester sends these annotations :

“J. H.”—John Hingeston.

“Mr. V.”—Rev. Mr. Vowler, of St. Agnes. See *Journals* 3 and 4 Sep., 1757, 17 Sep., 1762.

“Mr. Conan.”—The then Master of Truro Grammar School, who was the instrument of leading Mr. Walker into the experience of saving faith.

[In J.W.'s letter to C.W. 28 Sep., 1760, (xii, 113) he says of Walker : “He is absolutely a Scot in his opinions.” What does this mean? Is “Scot” equivalent to “Calvinist,” or is Walker Presbyterian-inclined in his view of ministerial orders?

C.W.'s summary of the letter, endorsed on the back of the original, as was his wont, is "B [i.e. "Brother."] Dixi!" He is quoting J.W.'s own word from an earlier letter, LIV.]

216. The following NOTES ON RECENT ISSUES of the *Proceedings* have been kindly forwarded:—

(1.) WESLEY BIOGRAPHIES.—To the list of biographies of Mr. Wesley (*Proceedings* iii, 217sq.) may be added: *An Authentic Narrative of the Life, together with the Circumstances relative to the Departure of the late Rev. John Wesley, who died at his house in London, on Wednesday, March 2, 1791, in the eighty-eighth year of his age.* Birmingham: Printed and Sold by T. P. Trimer, in Livery Street. [Price Fourpence]. No date. 120, pp. 21 and blank fly leaf. The *Narrative* is very meagre, and is from a friendly but not a Methodist hand; the *Circumstances* section is a mere reprint of the account by E.R.; appended is a brief *Character*, not filling the last page.—*A.G.*

(2.) NANCY DAWSON (*Proceedings*, iii, 243)—A reference to the *Dict. Nat. Biog.* will show that there were two persons bearing the name Nancy Dawson; the later—born about 1730, died 1767—being the subject of the ballad by Stevens. There is a full account of her. The same work furnishes a full account of John Rich.—*A.G.* [See also a full illustrated account of the Rich family in *W.M.M.*, 1897, by the Rev. R. Butterworth.—ED.]

(3.) THE SOCIETY IN ALDERSGATE STREET (*Proceedings*, iii, 246)—I have long been familiar with Walter Wilson's reference to what he calls "Trinity Hall, Aldersgate Street." One of Wilson's mistakes is pointed out at the above reference. His statement that "From the Nonjurors, Trinity Hall passed to the Methodists," is probably another. It certainly had not so passed in 1738; and it is equally certain that while in Nonjuring hands, Mr. Wesley would not have been allowed to "preach" in it. Wilson gives no indication of the Nonjuring occupants of the place. Rev. Robert Orme, who became a Nonjuror in 1697, appears to have been the first of them, and the place was known as "Mr. Orme's Chapel (commonly called Trinity Chapel) in the parish of S. Botolph Without, Aldersgate." After Orme's death in 1733, John Lindsay, who had been ordained in the chapel, succeeded him, and continued to officiate till his own death in 1768. He may have been the last Nonjuring occupant of this Chapel, but was by no means the last of the Nonjuring divines. Wilson is an excellent authority for

Dissenters, but for Nonjurors he evidently knew next to nothing. Thus, in the same volume of his *History*, (iii, p. 417) he refers to the Nonjuring Chapel in Scroops' Court, Holborn, but only knows that "it was standing in 1738." Now this was one of the most important of the Nonjuring Chapels, the scene of the ministries of two Nonjuring Bishops, George Hickee and Henry Gandy.

I think there can be no reasonable doubt that the real scene of Mr. Wesley's memorable experience, and subsequent "preaching" in Aldersgate Street, was Hutton's room in Nettleton Court. I use the word "preaching" as a quotation from Wilson; yet I do not think this is what Mr. Wesley means, when he says: "I spoke the truth in love at a society in Aldersgate Street. Some contradicted at first, but not long; so that nothing but love appeared at our parting."—*A.G.*

[Of course, "preaching" is not to be pressed, though an expository address to a society, followed by, or passing into, a debate or altercation, was not infrequent in those stormy days, as the *Journals* show. It is not easy to think that Wilson, or his informants, had no good reason for positively locating the "conversion" visit in Trinity Hall, and for locating a society there. But it may be only a somewhat hasty conjecture of Wilson's. See further, Bi-centenary Number of *Methodist Recorder*, June, 1903.]

217. CONCERNING FOUR CHILDREN OF SAMUEL WESLEY, JUN., A.M., BURIED IN WESTMINSTER ABBEY.—Mr. G. J. Stevenson, in his *Memorials of the Wesley Family*, p. 256, states that Samuel Wesley, Jun., A.M., had several children, but that only a son and daughter are distinctly mentioned. The son, called after his father, *Samuel*, died in 1731. Only one daughter arrived at woman's estate. She married an apothecary named Earle, in Barnstaple.

Some years ago, it came to my knowledge that whilst Samuel Wesley, Jun., was second master at Westminster School, no fewer than four of his children were buried within the precincts of the Abbey, but what their names were, when they died, and in what part of the Abbey they were interred, were for a long time, questions I was unable to solve. At length, however, chiefly through the kindness of the Dean's Private Secretary, G. H. Radcliffe, Esq., I discovered what little there is now to tell concerning them.

They are buried in the South Cloister, where an inscribed flagstone indicates their resting place. The inscription, the

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correctness of which has been verified by a reference to the Abbey books, reads as follows:—

“NUTTY	SUSANNA		
URSULA	SAMUEL		
WESLEY,			
1725	1726	1727	1731
INFANT CHILDREN OF SAMUEL WESLEY, BROTHER OF JOHN WESLEY.”			

When a deputation of Wesleyan Ministers some years ago waited upon Dean Stanley to inquire if a monument or memorial to John Wesley could be placed in the then already overcrowded Abbey, the Dean kindly replied: “And why not to Charles also?” It was little thought at the time they were speaking that John Wesley’s name had already been engraved on one of the Abbey stones, and could have been easily found by them had they only known where to seek it.

A second letter from the Dean’s Secretary made it quite clear that the first child “Nutty” was a girl. He says that she is called “Mrs.” in the register, that no other Christian name is given, and that there is no other indication of sex beyond the prefix mentioned.

[Thus far the interesting materials of the late Mr. J. B. Leslie, of Leeds. But can Mr. Leslie be correct when he goes on to argue that the stone and its inscription are as old as (say) the latest of the four interments recorded upon it? The words: “Brother of John Wesley,” argue a date when, of the two, Samuel’s brother had become the more distinguished man, to belong to whom was itself a distinction. Indeed, up to the date of his too early death, 1739, would Samuel very greatly have desired to claim thus prominently an association with one whose developments were giving him most real distress?

If the stone were really very old, there would be the conceivable possibility that it may have been placed by the care of John Wesley himself, (say) on his return from Tiverton after his brother’s death. The quiet reference to himself would not be unnatural. But it is difficult to judge of the age of the stone. A piece has been cut out of one corner to allow of the placing of a larger stone near to it,

which indents it. I could find in none of the many early and later Histories of the Abbey, or of the Handbooks to its monuments, kept in the Westminster Public Library close at hand, any reference to the stone. The lettering does not strike me as of the 18th century, but it is greatly worn. The name "Nutty" is, however, unmistakable, and is a good guide to the searcher. It will be noticed that the name is spelt "Wesley."

In the pages of Stevenson's *Wesley Family*, much information is gathered which illustrates Mr. Leslie's paper, especially on p. 255, where a poem by Samuel Wesley is given, addressed to "Nutty," though Stevenson apparently takes "Nutty" to be Mrs. Samuel Wesley herself. Perhaps that was really the fact, and we may wonder whether the pet name was a piece of family fun at the expense of the mother, whose maiden name was "Berry." There is a suggestion of this in the italics of a poem preceding, and in that case the child might have been baptized by her mother's pet name. The little poem, however, may really be addressed to the child herself.

The Abbey registers are all published, with full notes by the Editor, Colonel L. J. Chester. The four entries are these :

172 $\frac{4}{5}$ Feb. 20. Mrs. Nutty Westley: in the South Cloister.

[FOOT-NOTE.] The Funeral Book says 'died Feb. 18th, aged eight months,' and intimates that the child was a son instead of a daughter. . .

172 $\frac{5}{8}$ Jan. 8th. Mrs. Susanna Westley: in the South Cloister.

[NOTE.] The Funeral Book says 'she was aged nine days and was buried in the grave with her *brother*.'

1727 Aug. 15. Ursula Westley, an infant: in the South Cloister.

[NOTE.] Born the 5th and baptized at St. Margaret's, Westminster, 18th Feb., 1726-7.

1731 June 1. Samuel Westley: in the South Cloister.

[NOTE.] According to the Funeral Book 'he died 30 May, aged seven months. He was born the 24th and baptized at St. Margaret's, Westminster, 31 Oct., 1730.

— F.]