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## WESLEY'S "FIELD BIBLE" OF 1653. (Illustration).

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This small Bible, printed by John Field in pearl type, 24mo., 1653, will appear again at the inauguration of the President of the Wesleyan Conference at Sheffield, in July, 1922. Our illustration gives the title-page on which angels guard the open book: David and Moses appear, and the four evangelists with their symbols, the man, the lion, the ox, the eagle. A round shield bears the lilies and their text, and "*Luke I, 68, His name is John,*" is possibly an ingenious play upon the printer's name.

At the end of the book we find, in Wesley's handwriting.

*J. Wesley  
Brevis ævi!*

And below this, in the handwriting of Henry Moore.

*His gift to  
Henry Moore  
London,  
August, 1788,  
Vive hodie.*

On the leaf opposite is written:

*Richard Smith  
and  
William Gandy  
Executors of the late  
Rev. Henry Moore,  
1844.*

On the last flyleaf is another note in Wesley's handwriting:

*Isaiah 34, printed 39.  
Matt. vi, 24, insert God.  
I Kings 18, 13, insert slew.  
By these three marks  
Know a genuine Field Bible.*

Across the same leaf is written in German text, the name of Thomas Short, and under this,

*John Wesley, 1766,  
Viva hodie.*

To sum up the history; the book was printed in 1653; it came into the possession of Thomas Short (no date); it passed into the hands of John Wesley in 1766, he gave it to Henry Moore, in 1788. Henry Moore died in his ninety-third year, April 27th, 1844. Moore's executors handed the Bible for safe

keeping to the Conference of the July and August following. In its old leather case with flaps fastened with a button it is carefully preserved, and passed from President to President at the inaugural ceremony, with Wesley's personal seal, and the Conference seal.

Wesley refers to the small *Field's Bible* in his *Journal*, Sept. 8, 1782, when he records his sermon at Bristol on "Ye cannot serve God and Mammon." Probably, quoting from memory, he was in error. His note in his own copy of Field's Bible is correct, as given above. The word *God* is omitted.

John Field got into trouble over one of his misprints for which he was not altogether to blame. In 1638 "the first edition of a new translation was published by Royal authority, 'King James,' as commonly called, in which Acts vi, 3 was printed, "Look ye out among you seven men of honest report . . . whom ye may appoint," (instead of "*we*"). The edition had been revised at the King's command by several learned men of Cambridge, Dr. Ward, Dr. Goad, and others.<sup>1</sup> "It is the first in which the clause 'whom ye may appoint' appears," says Cotton (33-4). Fifteen years later, John Field followed this royal edition by Church divines. It is said, as reported by Isaac D'Israeli<sup>2</sup> that Field received a bribe of £1,500 from the *Independents* to corrupt this text by putting "ye" instead of "we"! Dr. Stoughton well says, "the story bears on it the stamp of party prejudice."

In Wesley's revised version of the New Testament in 1755, 1766 and 1790, it will suffice to say that his rendering is: "Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost, and wisdom, whom we will set over this business." His note on this is interesting in view of present day discussions: "'Whom we will set over this business.' It would have been happy for the Church, had its Ordinary Ministers in every age, taken the same care to act in concert with the People committed to their Charge, which the Apostles themselves, Extraordinary as their Office was, did on this and other Occasions." The capitals are Wesley's, in the first edition (4to, Bowyer, 1755) of his *Notes on the New Testament*,

A note in the *Stand. Journal* vi, 372, states that another copy of Field's Bible "bound in heavily chased silver, was presented to Oliver Cromwell." When the note was written it was in

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1. Bowes's *Catalogue of Cambridge Books*, (1521-1700) Edn. 1894, p. 23. Cotton's *List of Editions*. Pickering's edition of Chris. Anderson's *Annals of the English Bible Vol. II*, 558-9.

2. *Curiosities of Literature*, Ed. 1866, p. 534.

possession of the Rev. W. G. Beardmore, (d. 1919). Where is it now? Is it the copy that was presented to Cromwell by the Speaker of the Commons in 1653 at his installation as Lord High Protector, with these words: "The Bible is a book that contains the Holy Scriptures, in which you have the happiness to be well versed. This Book of Life consists of Two Testaments, the Old and the New. The first shows *Christum velatum*, the second *Christum revelatum*, Christ veiled and revealed. It is the Book of books, and doth contain both precepts and examples for good."<sup>3</sup>

The writer of these notes has a copy of Field's pearl Bible: *London, Printed by John Field, one of His Highness's Printers 1658.* In this the misprints are corrected.

T.E.B.

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## BENJAMIN FRANKLIN TO GEORGE WHITFIELD.

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Philadelphia, June 6, 1753.

Sir,

I received your kind letter of the 2d instant, and am glad to hear that you increase in strength. I hope you will continue mending till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has.<sup>1</sup>

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3. Forster's *Statesmen of the Commonwealth*, V, App., D. p. 423.

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1. Earlier in the year Whitfield was suffering from "colds and feverishness." Fifteen years later Franklin wrote a letter to M. Dubourg, in which he reports his experiment upon *himself* of the "cold water" bath, and tells how he exchanged it for a "cold air" bath. He writes, July 20, 1768, "You know the cold bath has long been in vogue here as a tonic; but the shock of the cold water has always appeared to me, generally speaking, as too violent, and I have found it much more agreeable to my constitution to bathe in another element. I mean cold air. With this in view I rise early almost every morning, and sit in my chamber without any clothes whatever, half an hour or an hour, according to the season, either reading or writing. *This practice is not in the least painful, but on the contrary, agreeable . . .* I shall therefore call it for the future a *bracing* or *tonic* bath."

Sceptical and "tender" members of the W.H.S. should read the whole *Essay* by Franklin on "new mode of bathing" in Stuber's first *Life and Works of Franklin*, Vol. II, compare it with Wesley's *Primitive Physic*, 12th Edn. 1765, and observe Wesley's benevolent regard for "tender persons" (xxii), who should avoid "too great a shock to nature." He advocates the modern "fresh air" treatment and "the open casement every day."

T.E.B.

As to the kindness you mention, I wish it could have been of more service to you. But if it had, the only thanks I should desire is, that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go round, for mankind are all of a family.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favours, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefited by our services. Those kindnesses from men I can therefore only return on their fellow-men; and I can only shew my gratitude for these mercies from God by a readiness to help his other children, and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator. You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree and eternal in duration: I can do nothing to deserve such rewards. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for little good they do on earth. Even the mixed, imperfect pleasures we enjoy in this world are rather from God's goodness than our merit; how much more such happiness of heaven!

The faith you mention has certainly its use in the world: I do not desire to see it diminished, nor would I endeavour to lessen it in any man. But I wish it were more productive of good works than I have generally seen it: I mean real good works; works of kindness, charity, mercy, and public spirit; not holiday-keeping, sermon-reading, or hearing; performing church ceremonies or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty; the hearing and reading of sermons are useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Your great Master thought much less of these outward appearances and professions than many of his modern disciples. He preferred the *doers* of the word to the mere *hearers*; the son

## PROCEEDINGS.

that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness but neglected the work ; the heretical but charitable Samaritan, to the uncharitable though orthodox priest and sanctified Levite ; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard his name, he declares shall in the last day be accepted ; when those who cry Lord ! Lord ! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance ; which implied his modest opinion, that there were some in his time who thought themselves so good, that they need not hear even him for improvement ; but now-a-days we have scarce a little parson that does not think it the duty of every man within his reach to sit under his petty ministrations, and that whoever omits them offends God. I wish to such more humility, and to you health and happiness, being your friend and servant,

BENJAMIN FRANKLIN.

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## “ THE GLASGOW-WEEKLY-HISTORY.”

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Notes on Lewis's *Weekly History* and the *Edinburgh Christian Monthly History* have been contributed to the *Proceedings*<sup>1</sup> and it may be of interest to give particulars of a kindred periodical, *The Glasgow-Weekly-History*, which I have had the opportunity of examining.

It is evident that the last named was inspired by the success of Lewis's paper, and perhaps may have been issued by arrangement with him, for it will be seen from the title-page given below that *The Glasgow-Weekly-History* consisted largely of re-prints of matter published in the London journal. The numbers (2-52) seen are bound together with a general title-page :—

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1. June, 1917 (xi, pt. 2), pp. 39-43 and March, 1919 (xiv, pt. 1) pp. 15-20.

My thanks are due to Mr. S. A. Pitt, Librarian of the Glasgow Public Libraries for giving me permission, through Mr. John Ballinger, of the National Library of Wales, to see the volume now described.

WESLEY HISTORICAL SOCIETY.

THE  
*Glasgow-Weekly-History*  
Relating to the  
LATE PROGRESS  
of the  
GOSPEL

At Home and Abroad ;  
Being

A Collection of Letters, partly re-printed  
from the *London-Weekly-History*, and partly  
printed first here at *Glasgow*.

For the year 1742.

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GLASGOW :

Printed by William Duncan, 1743.

The title is followed by an "Index to the *Glasgow-Weekly-History*, and the several Letters, &c., there," consisting of three leaves. No. 1 is unfortunately missing from the volume. No. 2 has the heading :—

THE  
WEEKLY HISTORY :  
OR,

An Account of the most Remarkable Particulars  
relating to the present Progress of the Gospel.  
By the Encouragement of Rev. Mr. *Whitefield*.

---

*Glasgow*, Re-printed by *W. Duncan*, Price one Half-penny.

---

Each number, octavo in size, contains eight pages. On the last page of number 2 there are notices to readers :—

N.B.—None are to be served with *Copies* of this *Paper* but *Subscribers*.

Instead of *Subscribers* in *Glasgow* being obliged to call for this *Paper Weekly* at some Shops, as was first proposed, to ease them of this Trouble, it is resolved to send them to *their* houses.

This *Paper* is intended to be published each *Monday*.

It will be proper for *Subscribers*, to lay up their *Weekly* half Sheets till the End of the *Year*, at which time, they will make a sizeable Book, if bound together.

PROCEEDINGS.

And for that Purpose, a Title Page and Index, will be given to each *Subscriber Gratis*, to be prefixed to the whole Book.

The publication was not continued after the first year, as shown by a letter printed on the last page of number 52 :

Mr. M'Culloch to the Printer of this Paper.

SIR,

The *Glasgow-Weekly-History* was proposed to be continued for a Year : And that Space being now elapsed, and finding some Difficulty to get proper Materials for carrying it on, I desire you may stop here. Receive a Title Page and Index, to be printed, and given to the Subscribers *gratis*, according to what was promised in the Proposals, that they may bind them up with their Books. And, now to conclude, tho' I do not approve of every Thing in this History, or Collection of Letters, as no writer of a History, in any form, can be supposed to do ; yet there are many things in it, which, I hope, by the divine Blessing, have been, and will be, useful and edifying to many.

I am,

SIR,

Yours, &c.,

William M'Culloch.

In the 51 numbers are over 40 communications which were not taken from Lewis's *Weekly History*. These are nearly all in the form of letters. many of the writers being indicated by initials only. The following list has been compiled.

Number.

- 2 Benjamin Coleman to Whitefield.
- 3 G—— T—— to Whitefield. Dec. 1 and 22, 1739.
- 14 James Willison "anent" George Whitefield. Oct. 8, 1741.
- 15 Joseph Humphreys to Whitefield. Mar. 4, 1742.  
A——n to Whitefield. Dec. 8, 1741.
- 16 J——S to T.D. Mar. 20, 1742.
- 17 Whitefield to M——h. Mar. 22, 1742.  
Extracts from a letter printed at Boston.
- 24 Journal of events at Kilsyth. June 2, 1742.  
(This was continued in Nos. 25, 26, 27, 28, 29, 30, 31, 33).
- 26 James Willison. Mar. 22, 1742.

WESLEY HISTORICAL SOCIETY.

- 28 Mr. Ogilvie to Whitefield. Oct 3, 1741.  
 29 M——C——h. Dated Cambuslang, July 14.  
 From a Minister at Dublin to M——h. June 19.  
 34 R——A—— to D——G. May 25, 1742.  
 35 To Mr. Duncan. On the State of Religion in New  
 England. Aug. 20, 1742.  
 (Continued in numbers 36, 37).  
 Whitefield to a Minister in the North. Aug. 17. 1742.  
 39 On the Second Sacrament at Cambuslang.  
 40 Joseph Periam to Whitefield. May 1, 1742.  
 41 Margaret Kennedy to Whitefield. May 9, 1742.  
 Jane Mackay to Whitefield. May 6, 1742.  
 42 Copy of letter from Mr. Moorhead to Mr. Willison,  
 July 30, 1742.  
 Coleman to Willison, May 27, 1742.  
 43 A Gentleman in Edinburgh to James Robe in Kilsyth.  
 Oct. 2, 1742.  
 Hugh Kennedy. July 26, 1742.  
 44 Howel Harris to Whitefield. Oct. 12 and 15, 1742.  
 M——n to Whitefield. Oct. 13, 1742.  
 45 Daniel Rowlands to W——G. Sept. 6, 1742.  
 Colman to Whitefield, June 3, 1742.  
 47 Whitefield to M'Culloch. Sept. 15, 1742.  
 48 Letter concerning Wales.  
 M'C——, Oct. 26, 1742.  
 49 Rowlands to Howel Harris. Oct. 20, 1742.  
 From A Gentleman to James Robe. Nov. 1742.  
 50 Extracts from the life of Robert Blair.  
 (Continued in numbers 51, 52).

Bound with this volume of the *Glasgow-Weekly-History* is a re-print (pp. 16) of the letters written to Whitefield by young children in the orphanage in Georgia, first published in Nos. 20-22 of Lewis's *Weekly History*. This is entitled :

Orphan-Letters. Being a Collection of Letters Wrote by the ORPHANS in the HOSPITAL of GEORGIA To the Reverend Mr. George Whitefield : Giving an Account of the Workings of God's Spirit upon their Souls, and the great and wonderful Success of Mr. Whitefield's Labours and Ministry among them. GLASGOW, Printed: And sold in the *Gallowgate* Printing-house, and by *Robert Smith* at the *Gilt Bible*, opposite to *Gibson's Land, Saltmercat.* 1741.

ROLAND AUSTIN.

## DR. JOHN OGILVIE.

"A lovely man and an excellent poet."

In Wesley's *Journal* for May 6th, 1761, is the following interesting entry:—"We dined at Mr. Ogilvie's,<sup>1</sup> one of the ministers between whom the city is divided. A more open-hearted, friendly man I know not that I ever saw." That Whitefield held the same high opinion of this Aberdeen worthy is proved by the notices of him in Tyerman's *Life* of the field preacher. Such was the father of the subject of the present sketch, of whom Wesley wrote in a letter to Mr. Churchey dated May 25th, 1789: "I know Dr. Ogilvie well. He is a lovely man and an excellent poet."

"The northern bard" as Boswell described him, was born in 1733, at Aberdeen, where also he was educated, being a student of Marischal College; nor were the two parishes which he served, Limplanan for one year and Midmar for more than half a century, far from the granite city. A life so free from outward change might seem to suggest comparison with the good parson of *The Deserted Village*, who ne'er had changed, nor wished to change his place! But in his rural parish Ogilvie gave himself strenuously to literary work embracing theology, philosophy, and paying much attention to the muses, with the result that his *Alma Mater* honoured him with the degree of D.D., and the entrée to the literary circles was freely accorded to him. Boswell had read Ogilvie's first poem, "The Day of Judgement," with approbation and willingly complied with its author's wish to be introduced to Johnson; but the favour could only be granted on condition that there should be none of the poems of the northern bard. The verdict of Tyrannus on the Aberdeen poet is seen in the following extract. "He told me (Boswell) he had looked into the poems of a pretty voluminous writer, Mr. (now Dr.) John Ogilvie, one of the Presbyterian ministers of Scotland, which had lately come out, but could find no thinking in them. Boswell; Is there not imagination in them Sir? Johnson: Why, Sir, there is in them what *was* imagination, but it is no more imagination in *him* than sound is sound in the echo, and his diction is not his own. We have long ago seen 'white-robed innocence' and 'flower-bespangled meads'." Most readers remember Johnson's witty saying concerning the Scotchman's

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1. Rev. James Ogilvie.

love for his country and his eagerness to leave it; but it adds interest to it to be told that it was said in reply to Ogilvie's boasting in London of the noble prospects to be seen in Scotland. Goldsmith was present and laughed at the patriotic partiality of the northern poet.

The opinion of Churchill concerning Ogilvie is referred to in the Dictionary of National Biography; but who reads Churchill or thinks of him more highly than Johnson did? Here are the lines in "The Journey":

Under dark Allegory's flimsy veil  
Let them with Ogilvie spin out a tale  
Of rueful length.

(In 1764 appeared Ogilvie's "Prudence: an Allegory.") If the lines that follow the above refer to the northern bard, he is described in severe terms, as displaying "false taste," "fancy running wild," "blasted style," "false colouring and little thought," "phrases strange," and "dialect decreed

By reason never to have pass'd the Tweed."

It may partially explain the difference of opinions between Wesley and Johnson as to Ogilvie's inspiration that in 1789, when the former wrote to Mr. Churchey, seven of the poetical works of the Scotchman had appeared while Johnson could not have seen more than one when he gave his deliverance.

Julian gives Ogilvie a place among the singers of the Church and mentions two hymns of his as having attained to some popularity: his paraphrase of Ps. 148, "Begin, my soul, the exalted lay," and his contribution to the revised edition of "Scottish Translations and Paraphrases, 1781," "Lo, in the last of days behold." But the writer of this sketch has not discovered these in any modern anthology.

Dr. Ogilvie, preacher, philosopher, polemic, and poet, died at Midmar, Aberdeenshire, on November 17th, 1813.

RICHARD BUTTERWORTH.

Adam Storey Farrar, in his Bampton Lecture, *A Critical History of Free Thought*, (p. 18) says: "Dr. Ogilvie wrote in 1783 on the causes of the recent unbelief; but the causes alleged by him, though well treated in the details, are superficial."

Darling's *Encyclo-Biographica* notices, *Edin.*, 1807, Ogilvie's *The Triumphs of Christianity over Deism*; or a candid and impartial examination . . . . 8d.

T.E.B.

## JOHN WESLEY'S VISITS TO STANLEY.

I am indebted to Mr. W. C. Sheldon, of Sutton Coldfield, for information, which must necessarily modify a conclusion at which I arrived—with the evidence then available—in regard to one of John Wesley's visits to Stanley, near Winchcombe (see *Proceedings*, xiii, p. 63).

It appears that there are other villages in Gloucestershire bearing the name of Stanley, to which one or two of Wesley's visits undoubtedly refer, when he makes mention of Stanley in his *Journal*.

Mr. Sheldon writes "Stanley excited my interest some years ago, and finding more than one place of that name between Bristol and Evesham, I tried to identify them, and came to the conclusion that the Stanley of October 7th, 1739 (see *Journal*) must have been one of the little cluster of Stanleys, near Stroud, and not the Stanley near Winchcombe. The journey from the 6th to the 8th October, is from Gloucester to Bristol; and the places are noted more fully in the Diary thus:—

Oct. 6th Saturday; 8-30 Ebly; 2-45 set out for Gloucester (where he slept).

Oct. 7th Sunday: 8-30 set out for Randwick (near Stroud); 10-15 and 3-45 preached there; 5-30 *Stanley Borough*; 7-30 Ebly (where he slept).

Oct. 8th Monday: 8-15 (Minchin) Hampton Common (close to Stroud), and so to Sodbury and Bristol.

The *Stanley Borough* here mentioned—together with Ebly and Randwick, are all within three or four miles of Stroud, while Stanley Pentlarge, near Winchcombe, is 17 or 18 miles distant from Stroud."

The Rev. H. B. Cowl, M.C., of Stonehouse, confirms this, and adds:—"There are three villages named Stanley, near Stroud—King Stanley, Leonard Stanley and Stanley Downton. Of these King Stanley is the largest; it is a village with a main street of some size, but with all kinds of alleys and by oads branching out from it, on which clusters of poor cottages stand; also a few larger houses. But I find the central section of the main street—a piece some 200 yards in length—is known and still postally addressed as *Stanley Borough*. Wesley's reference, therefore, to Stanley Borough is decisive.

I cannot find anyone who has treasured any tradition of Wesley preaching in the "Borough." But at Leonard Stanley,

which is separated from King Stanley by only a few fields, I find a clear local tradition of his preaching on "the Marsh" at the cross-roads, which visit is confidently claimed as the beginning of Methodism in Leonard Stanley. The roads have changed and indeed "the Marsh" has entirely disappeared, but the spot is approximately identified and would be the first reached in journeying towards Bristol from Gloucester."

This seems to point to the identification of "the marsh" with "the little green" mentioned by Wesley in his reference to Stanley under Oct. 7th, 1739, as follows:—

'Between five and six I called on all present (about three thousand) at Stanley on a little green near the town to accept of Christ as their only wisdom, righteousness, sanctification, and redemption. I was strengthened to speak as I never did before; and continued speaking near two hours, the darkness of the night and a little lightning not lessening the number but increasing the seriousness of the hearers. I concluded the day by expounding part of the Lord's sermon on the mount to a small serious company at Ebly.'

Mr. Cowl adds "We have no Chapel at King Stanley, and never had, so far as I can say. But we have a good cause in Leonard Stanley, which was once of much greater importance and even had its own Minister.

At King Stanley there is a Baptist Chapel with a very long and notable history, which will undoubtedly be the one visited by Charles Wesley. I suggest that the fruit of the Wesley's preaching in Stanley Borough was reaped by this church, and hence no Methodist cause started."

The last paragraph is illuminated, if we refer to Charles Wesley's *Journal* (Vol. I, p. 165 and the *Early Journal* of Charles Wesley (p. 255) where we read:—

'August 26th, 1739 (after preaching at Randwick where the minister lent us his pulpit) we returned . . . . to Ebly. Here I expounded the second lesson . . . . and received strength and faith to preach the promise of the Father. A good old Baptist pressed me to preach at Stanley on my way to Bristol. Accordingly Monday August 27, I set out at seven. The sky was overcast and the Prince of the power of the air wetted us to the skin . . . . We could not stay to dry ourselves, there being . . . . a company of near a thousand waiting. I preached from a table (having been first denied the pulpit) upon "Repent and believe the Gospel." The hearers seemed so much affected that I appointed them to meet me again in the evening. The minister (the Baptist

minister at Stanley Borough, or King Stanley) was of my audience. I rode back to Ebly in the morning 28th . . . . I expounded at a gentleman's house in my way to Stanley . . . . I went forth in Faith, and preached under a large elm tree and returned to Ebly rejoicing.'

Probably the "large elm tree" here mentioned was the same place as "the little green" mentioned by his brother John when preaching here six weeks later.

These references, together with the information concerning the Stanleys near Stroud, enable us to clear up any confusion with regard to *which* Stanley John Wesley refers in his *Journal*. It seems now clear that it was King Stanley (Stanley Borough) or Leonard Stanley near Stroud where he preached October 7th, 1739. It is, however, more than likely that on his way from Evesham to Gloucester on Friday, October 5th, he called at Stanley Pentlarge, near Winchcombe (which lay *en route*), for refreshment. He is unusually silent about intermediate places on this day, both in his *Journal* and the *Diary*. There can be no doubt that the later entries in his *Journal*, in which Stanley is mentioned under May 9th, 1744, as near *Gotherington*; Feb. 18, 1746, Mar. 26, 1746, June 27, 1748, Eov. 26, 1749, Mar. 10, 1761, Mar. 20, 1764, Mar. 15, 1779, all refer to *Stanley Pentlarge*, near Winchcombe, where he often enjoyed the hospitality of the Parkers (see *Proc.* xiii, p. 63). The one other reference to Stanley, about which a doubt might be raised is that under April 2, 1755. Probably it refers to King Stanley or Leonard Stanley, near Stroud, but there is no *Diary* of this date to make this certain.

G. H. BANCROFT JUDGE,

GLOUCESTERSHIRE 1764. DODSLEY'S ENGLAND

2 Vols, 4to.

*Minching-Hampton*.—Took its name from an order of nuns at Caen, in Normandy, called Minchings to whom it formerly belonged.  
From London 90 miles. Remarkable only for a cruciform Church.

*Stanley-Leonard*.—From having been a priory dedicated to St. Leonard besides a Charity School, it has nothing worthy of note. Here was a cell of Benedictine monks (1146).

*Winchcombe*.—Anciently a county or Sheriffdom of itself, a borough in the reign of Edward the Confessor. The inhabitants of this town planted *tobacco* to very good account till they were restrained in the 12th year of Charles II, after which the town by little and little decayed and is now poor and inconsiderable (1764).

T.E.B.

## WESLEY'S VISITS TO KEIGHLEY AND BINGLEY. 1780-2.

By the kindness of Mr. J. W. Laycock, of Keighley, I have had access to a *Sermon Diary*, kept by Mr. Allen Edmundson, of Keighley, in which he kept a record of the sermons he heard, with names of persons, places and dates. (See also *Proc.* ix, 135, 189).

1780.

The following extract supplies fresh information respecting April 22, 23, 24. See *Journal*, new edition, Vol. vi., p. 274, and *Itinerary, Proceedings* W.H.S., Vol. vi., 1780.

Saturday, April 22. Rev. J. Wesley preached at Keighley, from Isaiah LIX, 1-2.

Sunday, April 23. In the forenoon, Mr. Wesley preached in Bingley Church, from Acts xx., 27. In the afternoon, Mr. Wesley preached in the Bingley Church, from Matt. vii., 24-28. Again at night, Mr. Wesley preached at Keighley, from John xiv., 23.

Monday, April 24th, at 5 in the morning, Mr. Wesley preached from 2 Pet. ii., 9.

1781.

In Wesley's *Journal* the only event recorded between July 11th and July 23rd, 1781, is: "After visiting many other Societies, I crossed over into the West Riding of Yorkshire." Mr. Edmundson gives fuller particulars, viz.:

Saturday, July 21st, the Rev. Mr. Wesley preached at Keighley, from Joshua xxiv., 15.

Sunday, July 22nd. In the forenoon, Mr. Wesley preached in the Bingley Church, from Matt. v., 20. In the afternoon he preached again in the Church, from Mark xvi., 16.

Monday, July 23rd. In the morning at 5, Mr. Wesley preached at Keighley, from Habk. ii., 14.

Wesley seems to have spent the week-end on each of these occasions at Keighley, and to have ridden over in his chaise for the two Sunday sermons at Bingley, as he afterwards did in 1784. (See his *Diary* in *Journal*, Vol. vii., p. 3).

1782.

Mr. Edmundson writes:

Saturday, April 27th. Rev. Mr. Wesley preached at Keighley, from Gen. xviii., 32.

Sunday, April 28th. Mr. Wesley preached at Bingley Church in the forenoon, from Matt. vii., 24-25. See *Journal*, Vol. vi., p. 350.

GEORGE SEVERS.

## WESLEY AND WINCHELSEA.

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At Winchelsea in Sussex, on 7th October, 1790, Wesley preached his last sermon in the open air. He had previously visited the town twice, and his references to Winchelsea, together with the notes in the Standard Edition of the *Journal* deserve study. The notes are in need of correction.

It will be most convenient first to give Wesley's descriptions of Winchelsea. On 30th October, 1771, he says: "I walked over to Winchelsea, once a large city, with abundance of trade and of inhabitants . . . . But the town is shrunk almost into nothing, and the seven churches into half a one . . . ." (*Journal* v, 434).

On 29th January, 1789, he says: "I went over to Winchelsea, once a large flourishing city, but, ever since it was burnt by the Danes, a little inconsiderable town, though finely situated on the top of a range of hills." (*Journal*, vii, 466).

Finally on 7th October, 1790, he says: "I went over to that poor skeleton of ancient Winchelsea. It is beautifully situated on the top of a steep hill, and was regularly built in broad streets, crossing each other, and encompassing a very large square, in the midst of which was a large church, now in ruins" (*Journal* viii, 102).

If now we turn to the note appended to the first entry, it is rightly shown, by reference to the Rev. T. F. Lockyer's article in *Proc.*, iii, 114, that Wesley was in some respects inaccurate. There was an old Winchelsea, situated about three miles to the south east. Concerning the old town, the great authority on the history of Winchelsea, the late Mr. F. A. Inderwick, K.C., in his book "The Story of King Edward and New Winchelsea" says: "Of the Cinque Ports, old Winchelsea was one of the most important. It was a town, according to Norden, of seven hundred households, and it was of importance not only by reason of the large fishing trade, which trained men and boys for the sea, but because it was the foremost port for building ships of commerce and of war. Its contributions to the Royal Navy of England were the largest in number and in tonnage of all the Cinque Ports or their members, and it commonly supplied from among its citizens the Admiral of the Cinque Ports, who was in fact the Commander of the Royal Fleet. When therefore the gradual progress of the shingle . . . began to split up the mouth of the old harbour, and successive gales of unprecedented ferocity bore

the channel waves into the old town . . . and at last on the Eve of St. Agatha, 1287, sweeping it away altogether . . . the impending calamity to the port and to the country was considered so great that the King himself took cognizance of the matter."

As a result, Edward I. established new Winchelsea, in place of the old town, laying it out regularly in broad streets crossing each other, as Wesley says.

At least part of what Wesley says in the *Journal* entries about Winchelsea given above refers to the older town, submerged by the sea, about which he does not seem to have known. But I do not know what authority Wesley had for speaking of seven churches. Inderwick says: "St. Thomas of Canterbury (in later years converted into St. Thomas the Apostle) and St. Giles were the two churches of new Winchelsea, as they had formerly been of the old Town." The latter has entirely disappeared. The former is the church referred to by Wesley in 1790 as being in ruins. The Chancel and the ruins of the transept remain to this day, and the chancel is still used as the parish church. Foundations were laid for a very large nave, but probably the nave was never built. In addition, there was in the town a little chapel dedicated to St. Leonard, and a chapel of the Grey Friars. Probably when Wesley spoke of seven churches he was quoting common report, which is not always accurate.

Nor can I find any authority for the statement that Winchelsea was burned by the Danes. If it was, it would, of course, be old Winchelsea which suffered in that way, and not the newer town which Wesley visited.

Turning to the note appended to the *Journal* entry of 1789, we find it says: "Wesley's reference to Winchelsea is not quite accurate. The height of its prosperity was not reached until William I made it a Cinque Port. Its decay dates from the great storms of 1236 and 1250, which washed away hundreds of houses and several churches." This note is quite misleading. The unwary reader would think that what it says refers to the present Winchelsea. But all it says refers to old Winchelsea, and has nothing to do with the town Wesley knew. The note to entry of 1789 must therefore be corrected by reference to the note to the entry of 1771. It is difficult to understand how the later note came to be written, when the previous note was already in existence.

The note to the *Journal* entry of 1789 also says: "In 1785 Wesley opened a new chapel here. The building still stands, and is now used as a Sunday School." It is certainly true that a

new chapel was opened in 1785, but Wesley's *Journal* has no reference to a visit to Winchelsea in that year. So far as I can discover he did not visit the town between 1771 and 1789, and therefore it is incorrect to say that he opened the chapel, though he did preach in it in 1789. Perhaps the mistake has arisen through a confusion of Winchelsea with Winchester, where Wesley opened a new chapel on 24th November, 1785.

Curiously enough, this old chapel at Winchelsea, built in 1785, was not conveyed to trustees when it was built, and it was not till 1921 that, by steps taken by the present writer, a proper deed was executed, placing the old chapel on the trusts of the Model Deed, 136 years after its erection. Surely this is unique in Methodism.

Turning to Wesley's last visit to Winchelsea in 1790, when he preached for the last time in the open air, note 4 in the Standard Edition of the *Journal*, Vol. viii, 102, is also in need of correction. It says: "The tree under which Wesley preached was afterwards called by his name. Mementoes of this last open air service have been carved out of the wood of the *now fallen tree*. But the site is still known." Reference is again made to Mr. Lockyer's article mentioned above. In his article, Mr. Lockyer plainly says that the tree is still standing, and it has certainly not fallen since Mr. Lockyer saw it. That this ash tree, commonly called "Wesley's Tree" is actually the tree under which Wesley preached for the last time in the open air seems certain. The late Mr. James Davis, of Winchelsea, who died some years ago at the age of over ninety years, told Mr. Edmund Austen, J.P., of Brede, he had known the tree all his life, and that it was as big in his boyhood as now. The memories of Mr. Davis went back to the early part of the last century, when the tree under which Wesley preached would be well-known to residents in Winchelsea, and especially to Miss Asenath Jones mentioned below. It was out of branches cut from it that mementoes were carved some years ago.

The note in the *Journal* goes on to say: "The chair on which he (Wesley) stood is carefully preserved." The Chair referred to is in the Minister's house at Rye. But that Wesley stood on it to preach his last open air sermon is very doubtful. By the kindness of Mr. Edmund Austen, I have come into possession of a pamphlet, published in 1868 by Mr. William Macdiarmid, an old Rye Methodist. In it, Mr. Macdiarmid, who had exceptional opportunities of knowing the facts, gives a short account of Miss Asenath Jones, of Winchelsea, who was

born in 1783 and died in 1867. Wesley stayed at her home when he visited the town, and he gives a remarkable story about her mother in the *Journal* under date 7th October, 1790. Mr. Macdiarmid says: "It was at her father's house that Mr. Wesley stayed on his visit to this place. She heard him preach his last sermon here. The *table* on which he stood was hers; this was purchased by the Rev. J. Mole, when superintendent of the Rye Circuit, and presented to the Wesleyan Mission House with a suitable inscription. And the old arm chair on which the founder of Methodism sat on his visit to Winchelsea, Miss Jones has by her will given to the Circuit Stewards of the Rye Circuit for the preacher's house, where it has been placed."

I have made enquiry at the Mission House about this table, but nothing is now known about it. Apparently it has quite disappeared. A friend tells me he feels almost certain he saw it at the Mission House about forty years ago. Can any member of the W.H.S. say what has become of it?

A. N. WALTON.

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## WESLEY AND THE CONFERENCE ON WIGS, HAIR-POWDER, CURLS AND BARBERS.

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The *Minutes* of Wesley's Conferences with his preachers mark the stages in the evolution of the Methodist Church. Occasionally they touch on the social habits of the century. It is curious to find in such grave ecclesiastical documents references to 'barbers,' 'hair-powder,' and 'artificial curls'!

Towards the close of the eleventh century, William, Archbishop of Rouen, prevailed upon a council to issue an injunction that all such as irreligiously persevered in wearing their hair long, or grew a beard, should be for ever excluded from the pale of the Church, as well as the benefit of being prayed out of purgatory after their decease. Melancholy broils arose out of this, which affected the course of history in France and England. But the Methodist Conferences of the eighteenth century issued no persequerian decrees. In the *Minutes* of 1782 we find only the discreet question, 'Is it well for our preachers to powder their hair, or to wear artificial curls?' The answer displays Wesley's

wisdom : 'To abstain from both is *the more excellent way.*' In his '*Advice* with regard to Dress,' Wesley says, 'Neither do I *advise* men to wear . . . gay, fashionable, or expensive perukes.'

At least thirty forms of the wig covered the brains of Wesley's century. Even ecclesiastical vestments were compelled to acknowledge its supremacy. Archbishop Tillotson set the example of wearing a fashionable peruke instead of a canonical skull-cap. A story is told of Warburton, when Prebendary of Durham in 1759, throwing off his cope in a pet, and never wearing it again, because it disturbed his wig.<sup>1</sup> The Rev. John Chubbe, in his *Free Advice to a Young Clergyman*, 1765, solemnly advises him always to wear a full wig, and never to wear his own hair 'till age has made it respectable.' A young man shaving off his natural hair to place expensive false hair in its place is perhaps one of the most absurd of fashion's freaks. Even Quakers followed the fashion, and West's painting of his own family illustrates unintentionally the decline in simplicity from the natural hair of his father to the wig of his elder brother, his own fashionable peruke, and wife's modified high-head. Wesley's custom of wearing his own hair long, that he might save the money for the poor, he retained until after his illness about 1775. (On this see Vol. vi of these *Proceedings*, pp. 21, 28, 148). The dressing of the natural hair was a much more expensive operation than it is now.\*

The use of hair-powder, upon which Wesley's Conference looked so coldly and touched so cautiously, dates from the luxurious days of Rome, when gold dust was used, and the head of Commodus glittered so gloriously in the sunshine that it appeared to be on fire! In the days of Wesley's grandfather the ladies were told in the *Musarum Deliciæ*,—

At the devill's shoppe you buy  
A dress of powdered hayre,  
On which your feathers flaunt and fly :  
But I'de wish you have a care,  
Lest Lucifer's selfe, who is not prouder,  
Do one day dresse up your hayre with a powder.

With the introduction of the huge French periwig at the Restoration, powder became more plentiful, although a *Loyal Litanie* against the Roundheads prays for deliverance from both,—

From a king-killing saint,  
Patch, powder, and paint,  
Libera nos, Domine.

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1. Overton's *English Church in the Eighteenth Century*, ii, 467.  
2. See *Mr. Riggall's article*, p. 142.

Wesley's objection to it arose from no national or political prejudice. He regarded it as a useless extravagance and thought that abstinence from it was 'the more excellent way.' And as the century passed others came to the same conclusion, for various reasons, not all Wesleyan. Influenced by the French Revolution, democrats cut their hair short, like the Roundheads of the seventeenth century, and discarded hair-powder, as being inconsistent with Republican simplicity. Southey and Savage Landor were among the students who did this. Pitt's tax on hair-powder, of a guinea a head,—expected to produce £210,000 a year—discouraged its use. The House of Russell, and other Whig families, discarded it as a protest against the French war, which the tax was intended to support. When corn rose almost to famine prices, after the war, many 'deemed it a matter of charity and patriotism to prevent such a useless expenditure of flour.'<sup>3</sup> In the *Arminian Magazine*, 1796, an article appeared on 'The Use of Hair Powder,' in which the writer observes the growth of the fashion 'within these last forty years, so that not only persons of fortune, but servants, apprentices . . . and in some instances charity children' adopt it. 'Many wise and sensible people were carried away by the fashion, but the present scarcity of bread has opened their eyes.' A letter from John Donaldson, Esq., to the Right Hon. William Pitt is quoted, from which we learn that the number of hair-dressers in the country is 50,000, and supposing each of them used only one pound of flour a day, it amounts to 18,250,000 pounds a year, or upwards of five millions of quartern loaves. (The quartern loaf cost ninepence). . . . 'In some of the cheap dressing-shops they use often a peck of flour, that is fourteen pounds, on a Sunday only, or three and a half pounds on each of the other days; so that the average stated is below the mark.' This waste contributes to 'the high price of bread.'

Wesley had used the same argument, based on the folly and crime of wastefulness, in a letter to the *Leeds Mercury* on 'The Present Scarcity of Provisions,' though he then applied it to the waste of bread-corn in distilleries. He stated that 125,000 quarters of corn were thus wasted, annually, in London alone, and that 'half of the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into a deadly poison: poison that naturally destroys, not only the strength and life, but also the morals of our

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3, Lecky's *History of England in the Eighteenth Century*, vi.

countrymen.<sup>4</sup> The whole teaching of Wesley on the wickedness of waste is worthy of study to-day. He would have agreed with the great Danish teacher of Ethics, 'He that destroys a sheet of white paper without using it, or lets a candle burn without use to anyone, acts immorally, however small the value of the objects so consumed. What the work of man has made for the use of others, no one must destroy from whim or arrogance, and it is a sign of the greatest corruption of manners to regard such a habit as expressive of a fine mode of life. To all it is salutary to lay to heart these words from the miracle of the multiplied loaves and fishes in the Gospel. "Gather up the fragments that remain, that nothing be lost."'<sup>5</sup>

The great amount of time and money spent on hair-dressing in Wesley's day raised other moral and religious questions. 'Several members of our Societies,' recorded the *Minutes* of 1782, 'who make a conscience of Sabbath-breaking have been much distressed, barbers in particular. What can be done to relieve them? *Answer*: Let no members of our Society have their hair dressed on Sunday.' This, of course, does not relate to personal regard for neatness, which Wesley strongly commended, but to the Sunday employment of the barber. In 1765 the peruke-makers presented a curious petition to the King, complaining bitterly of the growing custom of gentlemen wearing their own hair, employing foreigners to dress it, and when they employ Englishmen, compelling them to work on Sundays. Some of the peruke-makers had themselves conformed to the custom, which so excited the mob, always ready for a riot, that they seized the offenders and cut off their hair.<sup>6</sup> Among Methodist barbers, William Shent, of Leeds, once held an honourable place. His conversion caused quite an uproar in the town. His shop became a centre of Methodist influence among all classes. He was the host of Wesley and Whitefield, and himself a preacher. But the temptations of business were too strong for him. He lost his piety, integrity, and fortune, and Wesley's appeal to the Methodists of Keighley on his behalf, where he was in great distress, is one of the most characteristic and pathetic of his many charitable letters.

T. E. BRIGDEN.

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4. *Leeds Mercury*, December 29, 1772.

5. Martensen's *Christian Ethics*, ii, 366. Quoting Marlo, *System der Weltökonomie*.

6. Lecky, vol. vi.

## HAIRDRESSERS' CHARGES IN WESLEY'S TIME.

Tyerman quotes a letter from Wesley at Oxford to his brother Samuel in which he states his inability to afford the cost of taking his mother's advice to have his hair cut (Vol. I, p. 46). When Schurmann was living at Leipzig, he said, in a letter to a friend, he could not afford to have his hair cut though it was "a yard long." (From *Master Musicians*).

—Richard Butterworth.

In reference to Rev. R. Butterworth's quotation (as to Wesley's hair-cutting economy), the following items from *Manchester Circuit and Society Stewards' Account Books*, may interest some of our Antiquarians:—

1. Circuit Steward's Account Book, 1752-1799. 2. *Society A/c. Books.*

		s. d.
1752, Aug. 20—John Fennick... wig .....	2	6
Sept. 15—Jam <sup>s</sup> Scofield... wig.....	10	0
1754, Mrch. 26—John Fenwick...A Wigg.....	7	6
Jam <sup>s</sup> scolfield... do. do.....	10	6
Sept. 30—p <sup>d</sup> altering J. Houghton Wigg	4	0
Dec. 21—Mr. Jacco...A Wigg.....	14	0
1755, Dec.—Jas. Scolfield...wigg .....	10	0
1757, July 30—p <sup>d</sup> Edw <sup>d</sup> Bayley for Mr. John-		
son, Wigg .....	14	0
John Hampson .....	10	0
[This entry <i>may have been</i> for a wig—as it follows next, but I think more likely it was for traveling or an allowance.] M.R.		
1758, July—p <sup>d</sup> a Wigg for John Hack.....	6	0
1760, July 7—Mr. Crabb Wigg to Ed Bayley	15	0
1765, April 6—..... Barber's Bill...	3	6
	[Socy. Stewards' A/c. Bk.]	
Oct. 5—Barber.....	3	6
	Do.	
1766, June 24—Manchester Bill: <i>Barber's,</i>		
Letter and Carriage.....	36	0
Sept. 29—Barbers' Bill.....	11	0
1768, Oct. 22—Barber 2/6 .....	2	6
	[Socy. A/c.]	

PROCEEDINGS.

		s.	d.
1754,	July 2—James Stuart Shaving Preachers	2	2
	Do.		
	Dec. 20—Thos. Townly's Bill for hair &c.	30	0
	Do.		
1775,	Jan. 21—James Stewart a quarter shaving	2	0
	Do.		
1790,	Dec. 27—Four Preachers shaving, &c...	10	0
1791,	Mch. 28— „ „ shaving.....	10	0
	Oct. 3—Two „ „ .....	5	0
	Dec. 26— „ „ „ .....	5	0
1792,	June 25— „ „ „ .....	5	0
1793,	Sept. 30— „ „ „ .....	5	0
1794,	Mch. 31—Benson & Brittle Shaving .....	5	0
	Dec. 29—Two Preachers „ .....	5	0
1795,	June 28— „ „ „ .....	5	0
	Oct. 5— „ „ „ .....	6	0
1796,	Dec. 25—Three „ „ .....	7	6

—M. Riggall.

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NOTES AND QUERIES.

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589. CHARLES WESLEY, JUNR., AND DR. BOYCE.—In December, a collection of "*Rare Music, 17th and 18th Century, from the London Castle Library*" was on sale, and the following was purchased by the writer of this note:—

"WESLEY (CHARLES)—Six Hymns with a Hymn by the late Dr. Boyce; also, Another Collection of 17 Hymns without title or author. Two parts, oblong folio, sewn, as issued, [1795]." Such was the advertisement.

The title of the 'Six Hymns,' is engraved in flourishing copper-plate as follows:

SIX HYMNS *Respectfully inscribed to MRS. TIGHE, composed by CHARLES WESLEY with a Hymn by the late DR. BOYCE. LONDON, Printed for the Author, No. 1 Chesterfield Street, Marylebone.*

But this title is misleading: Charles Wesley [Junr.] and Dr. Boyce did not compose the *hymns* severally attributed to them: they composed the *tunes* to which they are set.

## WESLEY HISTORICAL SOCIETY.

The *words* of the *first* hymn are ascribed to Mr. J. K. ; the *second*, "Words by the Hon<sup>ble</sup> Mrs. M.;" *third*, "By Milton"; *fourth*, words composed at the request of the late Rt. Hon. The Countess of Huntingdon; *fifth and sixth*, from Charles Wesley's *Scripture Hymns*; and the *seventh*, is Rev. C. Wesley's, hymn *Written on the death of the Rev. George Whitefield*.

The first lines of the hymns are :

Throned in Thine essential glory. (J.K.)  
O for new strength to praise the Lord. (Hon. Mrs. M.)  
To God our strength sing loud and clear.  
(Milton, Psalm 81.)

In Christ my treasure's all contained.  
If death my friend and me divide. (Chas. Wesley.)  
Broken the Man of Grief appears.        "  
Servant of God well done.                "

The second collection of 17 Hymns, (and tunes) without title or authors' names is printed on the same paper and apparently by the same press as the first series. *For Easter Day* is an anthem. It begins, 'The Day-spring dawns' and ends with 'Hallelujah.' The following hymns from Haweis's *Carmina Christo* appear :

From the Cross uplifted high.  
In all my sorrows.  
Behold the Lamb of God.  
Great Spirit by whose mighty power.

T.E.B.

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The *M.S. Journal* arrived after copy had been sent to the printer. It contains papers which will appear in September and December. As Mr. Bridgen purposes a visit to Canada in the autumn, Mr. Nattrass will prepare the September and December *Proceedings* for publication. All MSS. should be sent to him for the time being.

## ANNUAL MEETING.

The Annual Meeting of the Wesley Historical Society will be held at 2 p.m., on Friday, July 21, at Sheffield, in the Stationing Committee Room of the Conference.

All members of the W.H.S. whether members of the Conference or not, will be heartily welcomed.