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## NOTES ON WESLEY'S JOURNAL

(Continued from Vol. ii. p. 35.)

1750. May 25.—“Dr. B.”: Dr. St. John Brown. See June 2, 1749. It is worthy of note that the very pulpit, from which this rector used to fulminate his anathemas against the Methodists, was used many years subsequently at the service in connection with the laying of the foundation stone of the present chapel in Bandon.

May 30.—“The soldiers”: Highlanders. See note May 17, 1749.

May 31.—“Mr. Lloyd”: Rev. R. Lloyd. See Tyerman, ii. 79-80.

June 16.—“Mr. Baily”: Rev. John Baily, rector of Kilcully.

June 17.—“Earl of D—”: Earl of Drogheda.

June 29.—“Mrs. T.”: Mrs. Teare. See *Mem. of Jos. Burgess*, pp. 79-97.

1752. July 17.—“We reached Dublin”: Wesley was accompanied by his wife. “The new house”: Whitefriar Street Chapel.

Aug. 1.—“Met many friends.” This was probably the beginning of the quarterly meetings, which for many years were held at Coolalough, and to which the Methodists resorted from far and near. An abundant provision was made for their entertainment, and these meetings were generally seasons of great spiritual enjoyment. See also July 14, 1756.

August 2.—“Mr. B—r, the minister of D—”: Rev. Moore Booker of Drumcree, vicar of Delvin. See *Meth. Mag.*, Dublin, 1810, pp. 81-83, and my *History*, i. p. 90.

August 9.—“Mr. G—”: Rev. Mr. Grueber.

Sep. 17.—“Mr. V—’s Essay”: Mr. Villett’s Essay.

Sep. 24.—“A preaching house”: in Hammond’s Marsh.

October 9.—“Mr. P—’s”: Mr. Parson’s.

1756. April 13.—“John Garret”: the father of Mrs. Dorothea King, afterwards Mrs. John Johnson (see *Memorable Women of*

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*Irish Meth.*, p. 53). She is referred to further under July 26, 1762 : *Letters of Mrs. Agnes Smyth*, p. 249 : and *Life of Henry Brooke*, pp. 74-78.

May 12.—“The new house at Cork”: in Hammond’s Marsh.

May 28.—“Judge Barnard”: he died in 1721, and was the great-grandfather of Francis, first Earl of Bandon.

June 13.—“Ann Beauchamp”: grand-aunt of the late John Beauchamp, of London.

June 25.—“The minister”: Rev. Jas. Clark, rector of Hollymount. See Tyerman’s *Wesley*, ii. 373-74, and Wesley’s Works, xiii. 210-16.

June 27.—“The Rector”: Rev. Mr. Ellison, rector of Castlebar.

June 29.—“The Rector”: Rev. Jas. Hern, rector of Newport.

June 30.—“Mr. H”: Rev. Jas. Hern.

July 4.—“Mr. E—”: Rev. Mr. Ellison.

July 14.—“Preachers and stewards.” See note, Aug. 1, 1752.

July 18.—“Mr. Booker.” See note, Aug. 2, 1752.

July 22.—“Lisburn.” Wesley was the guest here of Mr. and Mrs. Hans Cumberland. See *Memorable Women*, pp. 31-38.

July 26.—“Mr. M—r,” Mr. Mortimer, Lanktree’s *Narrative*, 352. “A stout man”: Mr. Beers. “Over the fields”: in hurrying through the fields Walsh received a wetting, which laid the foundation of the disease which hastened him to the grave. See *Lives of Early Preachers*, iii. p. 99.

August 10.—“Haughton, Morgan”: Jno. Haughton and Jas. Morgan.

1758. March 30.—“We”: Wesley was accompanied by F. Okeley.

April 5.—See *Arminian Magazine*, 1780, p. 223.

April 9.—See *Wesleyan Magazine*, 1863, pp. 1101-4.

May 7.—“Mr. Booker.” See Aug. 2, 1752. During the following summer Mr. B. embarked at Parkgate for Ireland in the “Chester Trader,” which foundered, and all on board perished.

May 11.—Although not mentioned, Wesley appears to have paid a visit to Clonmain at this time, and some details of it are given in the *Prim. Wes. Meth. Magazine*, 1823, p. 333.

June 2.—“Mr. Clark.” See note June 26, 1756.

June 5.—See letter to Mr. Blackwell in *Works*, xii. 186.

June 13.—“Mr. S. and Mr. H.”: probably Mr. Simpson and Mr. S. Handy.

June 17.—“T. Walsh just alive.” He had landed at Cork

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from England in the middle of April with all the symptoms of consumption, which had become more marked, and now he was pronounced in the last stage of that disease. See *Lives of Early Preachers*, iii. p. 262.

June 21.—The Conference: see *Magazine*, Dublin, 1804, p. 517.

June 23.—“A preaching house.” This was erected mainly through the exertions of Philip Embury, who himself assisted at the manual work.

July 7.—“James Massiot”: the first Irish Methodist preacher who was called to the home above.

July 11.—At Bandon Wesley also preached in the shell of a new preaching house on Kilbrogan Hill, the foundation of which had only been a short time laid.

August 6.—“Cove”: now called Queenstown.

December 29.—“L—C—”: Lawrence Coughlan.

1760. April 26.—Letter to Mr. Blackwell: see *Works*, xii. pp. 188-9.

May 25.—“Mr. Ellison.” See note June 27, 1756.

May 28.—Wesley would doubtless have gone to Loughrea, but for the absence of the rector, the Hon. and Rev. Walter Shirley, who was then in England in connection with the trial and execution of his brother, and who earnestly desired to give Wesley a welcome to his parish. See *Arminian Magazine*, 1780, p. 459.

June 26.—“Mr. A— and Mr. K—”: Mr. Jno. Anderson and Mr. Knox.

June 28.—“Mr. K—”: Mr. Knox.

July 4.—“J. D.”: James Deaves.

1761. April 2.—See *Wes. Meth. Magazine*, 1863, pp. 1104-6.

1762. April 4-19.—For further details of this visit see my *History*, i. pp. 155-56, taken from MS. journal of Mr. Garret.

April 26.—“Mr. Miller.” See *Wes. Meth. Magazine*, 1827, p. 801.

April 27.—“Richhill.” See *Wes. Meth. Magazine*, Dublin, 1817, p. 319. “Mr. Ryan”: he travelled for a time as a preacher.

April 28.—Letter of Bishop of Derry. Query, Whitehead’s *Life*, ii. p. 289.

May 1.—See Letter in *Works*, xii. 255.

May 5.—“Carrick-on-Shannon.” See *Wes. Meth. Magazine*, 1832, p. 465. Wesley was entertained here by Mr. Laird, the great-grandfather of H. Shera, LL.D.

May 18.—Ballinasloe. Wesley was the guest of Mr. Knight:

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see *Mag.* 1840, p. 326.

June 28.—“Mr. Jones”: see notes on May 20, 1750.

July 26.—“Mrs. King”: see *Memorable Women*, p. 53. “Her father”: Mr. Garret. See notes on April 13, 1756. “An old soldier”: William Price. See *Arm. Magazine*, 1796, p. 503.

1765. May 1.—Newtownards. See my *History* i. p. 182.

May 11-12.—Londonderry. “The Mayor”: Mr. Wm. Kennedy, whose daughter was shortly afterwards married to my grandfather, Alexander Crookshank. “Mr. Knox” was the father of Alexander Knox (the correspondent of Bishop Jebb), and a member of the Corporation, which led to Wesley receiving and accepting an invitation to dine with the Mayor. See *Wes. Meth. Magazine*, 1835, p. 123-24.

June 14.—Duncan Wright now began to travel with Wesley. See *Lives of Early Preachers*, ii. p. 125.

July 23.—Carlow. Wesley was the guest of Charles Lahee.

October 5.—“Brother Coats.” See letter in *Works*, xii.

pp. 239-41.

1767. March 31.—Lisburn. See my *History*, i. p. 202.

April 3.—Newry. Wesley wrote sermon on “Witness of the Spirit.”

April 14.—Clonmain. See my *History*, i. 203.

April 15.—Armagh. See *ib.* i. 203.

April 27.—Augher. See *ib.* i. 200.

April 29.—Swanlinbar. See *ib.* i. 203.

May 2.—Letter to Mrs. Crosby. See *Works*, xii. 355. It is dated “May 2, 1766,” but should be evidently May 2, 1767. Sligo. See my *History*, i. 206.

May 8.—“Colonel E.”: Colonel Eyre.

June 17.—“Mr. S.”: Mr. Simpson. See notes on May 8, 1748.

June 21.—Letter to Charles Wesley, *Works*, xii. 133.

July 11.—Letter to “Freeman’s Journal”: see my *Hist.* i. 209.

1768. Aug. 27.—“To a friend”: Lawrence Coughlan.

1769. April 3.—Close of letter, May, 1769. See *Works*, xii. 285.

April 4.—Newry. See *Meth. Magazine*, Dublin, 1812, p. 130.

April 19.—“Archdeacon C——”: Archdeacon Congreve.

May 5.—“R.W.”: Robert Williams. Crook’s *Centenary*,

p. 139.

May 9.—“Sir C.B.”: Sir Charles Bingham, M.P.

June 21.—Athlone. Mr. Wesley was the guest of Mrs. Teare.

July 12.—“One false step”! All the good done however had

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not passed away, for Toplady had been converted. See my *Hist.* i. 117.

July 15.—“ Mr. Morgan ” : Richard Morgan, (brother of William Morgan, the Oxford Methodist, who died in 1732). See Moore's *Life of Wesley*, i. 197-202 ; Tyerman's *Wesley*, i. 131-132; and *Christian Advocate*, 1889, pp. 470, 482. He died early in 1785.

July 19 and 20.—Conference. See *Wes. Meth. Magazine*, 1836, p. 3.

1771. January 7.—“ Mr. de C.” : probably Rev. Richard de Courcy. See my *History*, i. p. 201.

March 30.—“ The new preaching-house ” : then called Gravel Walk, now known as Blackhall Place.

April 14.—“ Thomas Janes ” : should be Thomas Jones. See note already made about this gentleman. “ Mr. Lunel ” : see also a former note.

April 28.—“ A young gentleman ” : Rev. George L. Fleury, who two years subsequently was appointed Archdeacon of Waterford, and to whom Wesley wrote “ A Letter to the Rev. Mr. Fleury.” See my *History*, i. 245.

May 30.—“ Cappavica ” : should be Cappivicar.

June 1.—“ Rabin ” : should be Rahans, where Wesley was the guest of Mr. Brown.

June 6.—“ Swadlingbar ” : should be Swanlinbar.

June 7.—“ Tonnylammon ” : should be Tonyloman. “ Mr. A.” : Mr. Armstrong. “ Nancy A.” : Nancy Armstrong.

June 8.—“ Ruskey,” or Roosky. Wesley was the guest here of Mr. Whitley.

June 10.—“ Dermquin ” : should be Drumquin. “ Mallilough ” : should be Mageralough. For some particulars as to the services here, see *Arminian Magazine*, 1784, p. 520.

June 14.—“ Mr. Skelton ” : Rev. Philip Skelton.

June 17.—“ The singers ” : the first choir there is any record of in Irish Methodism.

June 22.—“ Mr. C.” : Rev. C. W. Congreve, Archdeacon of Armagh. See under April 19th, 1769.

June 28.—“ Kilmarty ” : should be Kilmoriarty.

July 6.—“ Mayra ” : should be Moira. “ Drumbanahar ” : should be Drumbanagher.

August 6.—“ Mr. Shirley ” : the Hon. and Rev. Walter Shirley, rector of Loughrea.

1773. April 8.—“ Molingar ” : should be Mullingar.

April 14.—“ Ferbatin ” : should be Ferbane.

April 22.—“ Ballibac ferry ” should be Ballyhack ferry.

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April 25.—“The Mayor”: Mr. William Hobbs. For fuller details of this visit see *History of Methodism in Ireland*, i. 273.

April 26.—“Cloheen”: Should be Clogheen.

May 5.—Here Rev. Wm. Myles was awakened. See *Arm. Mag.*, 1797, p. 211.

May 6.—“Balligarane”: Ballingarrane or Ballingrane.

May 22.—“Swadlingbar”: Swanlinbar. At the time the curate here was the Rev. James Creighton, A.B., subsequently a Methodist. See *Arm. Mag.*, 1785, p. 298.

May 24.—“Tonnylommon”: Tonyloman; “Achalun”: should be Aghalun.

May 26.—“Ding bridge”: should be Derg bridge. “The place where I was to lodge”: Mrs. Johnston’s, Lisleen.

May 29.—“Fahun”: should be Fahan. Here Wesley was the guest of Mrs. Abraham, mother of Rev. Jno. Abraham.

June 4.—Armagh. Here Wesley wrote his sermon on Predestination.

June 7.—For “Hamilton’s Bahn, Clanmain, and Legall,” read Hamilton’s Bawn, Clonmain, and Loughgall; and for “Kilmararty” read Kilmoriarty.

June 14.—“Mr. Miller”: see *Journal*, April 26, 1762, and *Wes. Meth. Mag.*, 1827, p. 801. For account of Wesley’s visit this day to Derryaghy see my *Hist.* i. 277.

June 15.—“Newtown”: should be Newtownards.

1774. August 6.—“Richard II”: query, Edward II.

1775. April 2.—In Dublin Wesley was the guest of Mr. and Mrs. William Smyth, who subsequently entertained Mr. and Mrs. Fletcher.

April 6.—“Lady Moira,” daughter of the Countess of Huntingdon.

April 19.—At Clara Wesley was the guest of Mr. Andrew Armstrong, J.P., son-in-law of Samuel Simpson, of Oatfield.

April 26.—“Carrick”: Carrick-on-Suir.

May 15.—“Balligarane”: Ballingarrane or Ballingrane.

May 22.—“One of the loveliest places”: Mr. Brown’s, Rahans.

May 24.—“Andrew Maben”: should be Andrew Maiben, who had entertained Wesley in 1767, but owing to his Calvinistic views separated from Methodism.

May 26.—“Swadlingbar”: should be Swanlinbar.

May 29.—At Clones Wesley was entertained by Richard Kelso.

May 31.—For “Darg-bridge,” read Derg-bridge, now Castle-derg.

June 4.—“The Bishop”: the Hon. F. A. Hervey, a brother of Lady Mary Fitzgerald, and subsequently Earl of Bristol

June 17.—At Tanderagee Wesley was kindly received by the rector, the Rev. H. Leslie, LL.D. At Derryaghy, where Wesley took to his bed, he was the guest of Mr. and Mrs. Gayer. One day during his illness Thomas Payne, one of the preachers, with a few friends prayed earnestly that God would graciously prolong the valuable life of His servant, and, as in the case of Hezekiah, add to his days fifteen years. Mrs. Gayer suddenly arose from her knees, and exclaimed, “The prayer is granted.” It is worthy of notice that Wesley survived from June, 1775, till March, 1791—a period of fifteen years and eight months. The Rev. Edward and Mrs. Smyth were in Lisburn at this time, and in a letter to her sister-in-law Mrs. Smyth says, “Mr. Smyth and I dined in company with Mr. Wesley at my uncle Gayer’s yesterday. We spent a most happy day. The sweet old man seemed in good spirits. What a blessing is the communion of saints !”

June 30.—“Mr. Simpson”: Samuel Simpson, J.P., formerly of Oatfield, but now residing near Dublin. He is referred to in previous notes.

1777. July 23.—“John Prickard”: a preacher who began to travel in 1775, and died in 1784.

Oct. 6.—The dispute here referred to arose from a charge preferred against Samuel Bradburn by Mr. Solomon Walker of preaching false doctrine. This matter had been reported to Wesley by Mr. Alexander Clark. Wesley’s reply is given in *The Western Pioneers*, pp. 45, 46. Then the dispute assumed a more serious form. Two of the leaders—Geoghegan and Hall—accused the treasurer of the Widows’ Alms-house of cheating the charity,—a charge that proved utterly groundless, and rebounded on the accusers, four of whom were expelled from the Society.

During this visit of Wesley to the Irish metropolis, there was another visitor in the city who subsequently took a very prominent part in connection with Methodism in Ireland. The Rev. Adam Averell, then a young man of twenty-one, who had been ordained deacon only two or three months, happened to call at the house of Mr. Persse, a barrister, found the family at dinner, and being asked to join them consented. After he had taken his seat, Mr. Persse, addressing the gentleman who sat next to him, said, “Well, Mr. Wesley, we interrupted you in the anecdote you were telling.” The name of Wesley startled the young clergyman ; he had often before heard of the founder of Methodism, and now for the first



time met him, and was not a little surprised to be informed by his host that he considered Mr. Wesley "one of the greatest and best men of the age." In the evening Mr. Averell went with Mr. Perse to Whitefriar Street chapel, sat in the pulpit, and heard Wesley preach.

1778. February 15.—"Richard Burke": Richard Bourke, who entered the ministry in 1765.

April 10.—For "Abydarrig" read Abbeyderg.

May 12.—For "Shreuil" read Shrulle.

May 19.—"A real revival here," in which Charles Graham, "The Apostle of Kerry," took a leading part. See his *Life*.

May 21.—For "Swadlingbar" read Swanlinbar.

May 23.—Clones. One of the leading members here at this time was Andrew Thompson, cousin of the Rev. Wm. Thompson, first President of the Conference after the death of Wesley. Another was Mr. Bernard Connolly, and a third Mr. Jno. Armstrong.

May 25.—For "Aughalan" read Aghalun.

May 26.—For "Loghean" read Lisleen.

June 6.—The two young ladies referred to were the Misses Young, who subsequently were married, one to the Rev. Henry Moore, and the other to the Rev. Thos. Rutherford.

June 7.—"Mr. Boyd": the rector of Coleraine. "Ballimannely": read Ballymoney.

June 9.—At Carrickfergus. Wesley was met by Messrs. Jonathan Hern and William Black, who accompanied him round the circuit. See Hern's unpublished diary.

June 10.—"The new church": the parish church of St. Anne's, which has been pulled down during the last few months. Wesley's text was one which for a third time he applied to the people of Belfast.

June 11.—For "Kirkhubly" read Kirkcubbin. Here Wesley was the guest of Mr. Joseph Napier, of St. Andrews, the grandfather of the late Right Hon. Joseph Napier, Lord Chancellor of Ireland. His host fitted up a barn for Wesley to preach in, and accompanied him to some of his appointments. A "circular cavity": called Gallows Hill Quarry. At Downpatrick Wesley was the guest of Mr. Richardson, and amongst the Methodists then in the town were Mrs. Tate, Mr. Geo. Moore, Miss Tate, Dr. Speers, and Miss Kearns.

June 18.—Lurgan. On the following morning Wesley opened a small dwelling-house which had been fitted up as a chapel. Mr. Miller, a local woollendrapery, of whose ingenuity Wesley speaks at

length, painted a representation of an angel pointing to Revelation xxii. 17, which was placed above the pulpit. See *Wes. Meth. Mag.*, 1827, p. 801.

June 21.—Armagh. Wm. Black who was present says, "Wesley preached from Luke xx. 36, and when he came to speak on the second clause, he repeated it several times, and, his soul being so filled with rapture that he could not proceed, he burst into tears, saying, Let us pray."

June 23.—Tanderagee: Wesley was the guest of the Rev. Dr. Leslie, the rector of the parish.

July 7.—"Our little Conference began." A copy of the Minutes of this Conference is I believe in the Library at Richmond College, the only copy probably in existence and the first printed Minutes of the Irish Conference. See *Wesley Bibliography*, 332A.

July 8.—This discussion was brought about by the Rev. Edward Smyth, who was most eager for a separation, and laboured with all his might to accomplish his purpose, but failed.

1779. Nov. 22.—"Mr. Smyth": Rev. Edward Smyth, a nephew of Dr. F. A. Smyth, Archbishop of Dublin (1766-1772), also referred to July 16, 1780.

1781. June 6.—"Mr. Crook": Rev. John Crook.

Sept. 29.—"Mr. Henderson": Richard Henderson, who entered the itinerancy in 1765, and ceased to travel in 1771. See Moore's *Life of Wesley*, ii. 360, and Tyerman's *Wesley's Designated Successor*, pp. 145-48.

1782. April 26.—"Mr. Floyd": John Floyd, one of the preachers.

Aug. 16.—"Hugh Saunderson," who had been a preacher.

1783. April 13.—At Dublin Wesley was the guest of Mr. Henry Brooke.

April 21.—"Mr. Shelton": Rev. Philip Skelton. Rev. Henry Moore says that he had the great privilege of hearing Mr. Wesley preach almost every day during this visit, and that he learned more concerning the apostolic directions about "rightly dividing the word of truth" than in all his previous studies.—*Life of Henry Moore*, p. 76.

May 6.—"Blackrock": the name of the town, while the house of Lady Arabella Denny, which still remains, is called Lisaniskea.

June 27.—"Jas. Oddie": one of the preachers.

1785. "Sunday, 19" April, should be 9 April.

April 8.—"We went": Wesley was in this instance accom-

panied by Mr. Whitfield.

April 9.—“Two such preachers”: these were James Rogers and Andrew Blair.

April 18.—“Captain Brooke” a younger brother of Mr. Henry Brooke, of Dublin. See *History of Methodism in Ireland*, i. 384.

April 19.—“Coolylough,” The Handys at this time had removed from Coolalough to the adjoining townland of Brackagh Castle.

April 26.—At Tullamore Mr. Wesley was the guest of Mr. and Mrs. Joseph Burgess; see *Memoir of Joseph Burgess*, p. 26.

April 30.—Concerning this visit to Waterford the Rev. Wm. Gurley, subsequently of the M.E. church of America, writes:—“About this time Mr. Wesley passed through Ireland, and the city of Waterford was one place to which he had forwarded an appointment. Our preacher, Mr. Tattershall, invited me to go with him there and meet Mr. Wesley. We reached Waterford on Friday, and were introduced to him at his lodgings. I remember well that a lady was present in the room singing ‘Wrestling Jacob,’ when Mr. Wesley rose to meet us. He received me with the greatest condescension—took me cordially by the hand. I cannot describe what I felt at that time; the hand of George III. would not have been a thousandth part as acceptable to me, for I had always been taught to regard him [Mr. Wesley], even from my infancy, as the greatest and holiest man in the world. I had heard him preach in the court-house in Wexford when I was but a child; but from that time I had never seen him until the present. But length of years or distance could never banish him from my mind, or abate my regard for him; and now that near eighty years have passed over me his memory is as dear as ever. Mr. Wesley gave us his company until tea was over, then I had the pleasure of hearing him preach; but his text is forgotten. He preached again the next morning at five o’clock, and at nine Mr. George Whitefield (*sic*) who was with him held forth. I dined with Mr. Wesley on Saturday at Mr. Deaves’. On Sunday Mr. Wesley preached at the end of the Mall. He stood on a table, and I sat at one end of it at his side. His subject was from the whole of the thirteenth chapter of 1st Corinthians. It was a most able discourse, just the same as is printed. We had also a love-feast on Sunday. To me it was a time of great hope and expectation. It was hope believing against hope; but the time of deliverance now drew near. The lovefeast was held in an upper room of a private dwelling. It was the first I had ever attended, and I was

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excited, and greatly wondered at the speaking of the people ; but I could only sigh and mourn. A woman now burst into tears, and requested Mr. Wesley to pray for her. She and I kneeled down, and the venerable servant of God prayed most earnestly for us both. I arose happy, full of joy and peace in believing. I was all alive and all love, and thought I should never know trouble or sorrow more ; but O, what have I since passed through ! But still I stand on the Rock of Ages. On Monday morning I went to take leave of Mr. Wesley, as he was to be in Kilkenny that afternoon. He shook me by the hand very affectionately and bade me 'be faithful.' Beside Mr. Whitfield and Mr. Jackson, who travelled with him, there were several other travelling and local preachers present, and members from distant Societies assembled to bid him adieu, and see him depart. Tears filled my eyes as he drove off ; and I could scarce help crying out, My father, my father ! the chariot of Israel and the horsemen thereof !"—*Memoir of the Rev. Wm. Gurley, Cincinnati, 1852, pp. 33-35.*

May 5.—"Thirty horsemen." These were led by George Howe, who had been a member of this Society for about thirty-five years, and was spared to work for Christ until February, 1830 (*Wes. Meth. Mag.*, 1831, p. 207). While in Cork, Wesley appointed Andrew Laffan, George Howe, and James Johnson, stewards (*Christian Advocate*, 1883, p. 301).

May 17.—For Kilchrist, read Kilchreest. "A little girl": her name was Mary Brooke. See *Wes. Meth. Mag.*, 1845, p. 401.

May 21.—For Relins, read Rahans.

May 25.—At Manorhamilton, Wesley was the guest of Mr. Bradham, one of the earliest and most influential Methodists in this neighbourhood (*Wes. Meth. Mag.*, 1833, p. 822).

May 26.—For Swadlingbar, read Swanlinbar. At the close of the service here a Mr. Pollock invited the venerable preacher to his house, where he was the means of sowing the seed of eternal life in the family, and its fruit appears to the present day ; see *Irish Evangelist*, 1876, p. 90.

May 27.—Killeshandra. Wesley was the guest of Mr. Robert Creighton, brother of the Rev. James Creighton.

May 28.—For Ballyhays, read Ballyhaise.

May 29.—"The congregation." There were about two thousand present, amongst them was a lad named Charles Mayne, who had not been present previously at a service out of a church. His father, a gentleman of respectability and influence, resided near Cootehill, and his eldest brother subsequently rose to be one of

the judges on the Irish bench. The youth, who was greatly charmed with the heavenly appearance of the preacher, which he could never afterwards forget, was induced to return to the Methodist services, and then was led to give his heart to God, and subsequently to enter the itinerancy (*Evangelist*, 1861, p. 193).

May 31.—For “M’Gough,” read M’Geough.

June 1.—“Mrs. T.”: query Mrs. M. (Moore).

June 2.—“Mr. Caulfield”: the Rev. Charles Caulfield, rector of Killyman. He was a true Christian, and a faithful friend to Methodism. He invited the preachers to his house, and gave them all the support and encouragement in his power. For a letter written from here by Wesley to his brother Charles, see *Works*, xii. 153.

June 11.—“Sister Johnson”: wife of John Johnson, who had been in the itinerancy, and married her when Mrs. Douthea King. See *Memorable Women of Irish Methodism*, p. 53. “J—W—”: John Wilson.

June 12.—“Rev. Dr. L—”: Rev. Dr. Leslie, rector.

June 16.—“Never had a tolerable place to preach in”: this very year a chapel was built here in William Street.

June 19.—Letter written from Dublin to C. Wesley in *Works*, xii. 153, and again four days later, *ib.* xii. 154.

Aug. 27.—Redruth: see Wesley Historical Society *Proceedings*, ii. 125.

1787. April 6.—Arthur Keene, for many years one of the leading officials of the Methodist Society in Dublin.

April 8.—“Mr. Smyth”: Rev. Edward Smyth.

April 16.—Wesley was accompanied by Mr. John Broadbent.

April 19.—At Keenagh, Wesley was the guest of Mr. Alexander Kingston, a son-in-law of Mrs. Johnston, of Lisleen.

April 24.—Aughrim. Here a chapel had been built in the previous year on the property and at the sole expense of Mr. John Handy.

April 28.—Carlow. Wesley was the guest of Mr. and Mrs. Joseph Burgess, then quartered in the town; see *Memoir of Rev. J. Burgess*, p. 28. “Miss Acton” (April 30) was the youngest daughter of Wm. Acton, Esq., of West Aston, and niece of Sir Lawrence Parsons, of Birr Castle, and a lady of highly cultivated mind who to the regret of her aristocratic relatives had become a Methodist. For further particulars see *Memoir of A. Averell*, pp. 33, 34.

April 30.—Wexford. At the close of the service, as Mr. Gurley conducted Wesley to his lodgings, a drunken Romanist

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came up with a thorny shrub in his hand, and thrust it in front of Wesley, saying, "O sir, see what a fine smell this bush has." Mr. Gurley saw at once the malicious design, and said, "Begone, you scoundrel, or I will knock you down." The would-be assailant was alarmed and fled. Wesley then inquired why the man had attempted to hurt him, and his companion replied, "You know the devil hates you, and so do his children."

May 5.—At Cork. Wesley was the guest of Mr. Laffan. See *Works*, xiii. p. 86.

May 10.—"Mr. Barnard": James Bernard, Esq., father of the first Earl of Bandon.

May 11.—"The sovereign": Mr. Haddock Chudleigh. Amongst the soldiers then quartered in Kinsale was a sergeant, who soon afterward with his regiment was removed to Barbadoes. There he and his pious comrades united together in Christian fellowship and work, a room for their services being supplied by a local merchant. Thus a hearty welcome and a prepared field were found by Dr. Coke and the missionaries, when they first landed on the island. See *Drew's Life of Coke*, pp. 193, 194.

May 18.—For "Killchrist" read Kilchreest.

May 24.—At Manorhamilton a young man was present, named Charles Buckardt, who was seriously impressed and became a member of the Society, with which he continued to be identified for upwards of sixty years.

May 27.—For "Ballyhays" read Ballyhaise.

May 29.—For "Aughalun" read Aghalun. At Lisbellaw Wesley was the guest of James Copeland. Here a godly mother dedicated her child to Christ by the hand of Wesley. That boy attracted his attention, and led him to pray that God would make him a Methodist preacher: and the request was granted.

May 30.—At Sidaire, a lad, named Wm. Keys, who had been recently converted, accompanied his mother to the service, and at its close the venerable evangelist laid his hands on the boy's head, and prayed that the blessing of the Triune Jehovah might rest upon him. Deeply impressed the youth began to work for Christ, and eventually entered the itinerancy.

May 31.—"A neighbouring town": Drumquin. Amongst those present at the service referred to was Miss Mary Drew, subsequently Mrs. Keys, who had previously been led to give her heart to God, but had not joined the Methodists owing to the ridicule to which it would expose her. The text was John iii. 16, and while listening to the sermon, she resolved to identify herself at once with the people of God, and from that time until the end

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of her protracted life she continued a steady and consistent member of the Society.

June 9.—At Antrim, “a large and commodious house,” now held by the Unitarians. Amongst those present was a Mrs. White, a pious woman who had collected all the people she could to hear the word preached, and brought her own daughter, a young woman of eighteen, who subsequently was converted, became a Methodist, and to the end of life had a lively recollection of the service (see *Wes. Meth. Mag.*, 1849, p. 158). “New Presbyterian meeting house” in Belfast, in Rosemary Street, now held by the Unitarians.

June 13.—Dr. Leslie the rector was Wesley’s host, and the latter, observing that the spiritual life of the former was not as strong as it had been, with characteristic fidelity and affection wrote to him on the subject. This letter was doubtless received in the spirit in which it was written, as the rector’s house continued to be the home of Wesley. A copy of this letter appears in Wesley’s *Works*, xii. 367; but by some mistake it is dated 1775, instead of June 16, 1787 (see *Wes. Meth. Mag.*, 1849, p. 29).

June 15.—Charlemont. Amongst those present was a lad named Thomas Wilson: and not only did the venerable preacher, his clear voice both in speaking and singing, his method of marking time with his hand, and his almost angelic appearance, impress the mind of the boy, but also the word preached reached his heart, and thus he was led to take the first step in what proved a godly and useful career.

June 16.—“Mr. Hall”: Hercules Hall, of Castlecaulfield, a devoted leader and local preacher (*Prim. Meth. Mag.*, 1839, pp. 201-13).

June 28.—“Mr. Howard.” The great philanthropist was as much pleased with Wesley as Wesley was with him. “I was encouraged,” said he to Alexander Knox, “to go on vigorously with my own designs. I saw in him how much a single man might achieve by zeal and perseverance, and I thought, why may not I do as much in my way as Mr. Wesley has done in his, if I am only assiduous and persevering; and I determined to pursue my work with more alacrity than ever” (*Moore’s Life of Wesley*, ii. 435). For further details of meeting with Dr. Coke, see Etheridge’s *Life of Coke*, pp. 226-27.

1789. March 30.—“Could not give any answer till, &c.”: the answer is in *Works*, xiii. 267. During this visit to the metropolis Wesley met with very great respect and attention from several persons of rank in Dublin and its vicinity, including the

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Earl of Moira. Wm. Myles says that he never saw the venerable evangelist more honoured by those who were not members of the Society than at this time. They seemed to think it a blessing to have him under their roof; and such a sacred influence attended his words that it was no ordinary privilege to have the opportunity of listening to him (*Wes. Meth. Mag.*, 1831, p. 298). As to his treatment immediately afterwards, see Tyerman's *Life of Wesley*, iii. 583.

April 13.—“We set out”: Wesley and Joseph Bradford, who accompanied the former during this tour.

April 19.—Some of the gentry especially, who attended this service out of mere curiosity, were deeply impressed with the spirit and appearance of the venerable preacher, and declared that there seemed to be something superhuman about him.

April 28.—“To settle the house.” Some difference of opinion had existed between Wesley and Deaves, who was probably the lessee of the Wexford chapel, as to its settlement in accordance with the Deed Poll; but on arriving at Waterford Wesley learned that Deaves was willing to meet his wishes.

May 3.—Wesley was the guest at Cork of Mr. Rogers: see *Works*, xiii. 86.

May 4.—Wesley preached his sermon on Hebrews v. 4, about separating from the Church. (See *Arm. Mag.*, 1790, p. 230.)

May 7.—Wesley was the guest of Thomas Bennett, at Bandon, and on this day conducted the opening service of the new chapel. His text was “To the Jew first and also to the Greek.”

May 11.—For “Kilkenny,” read Kilfinnane, as is apparent from the situation of each.

May 12.—“Rev. Mr. Ingram:” the Rev. Jacques Ingram, who was married to a sister of the Rev. Edward Smyth. For “chaplains” read curates.

May 15.—For “Killchrist,” read Kilchreest.

May 19.—“Mr. F——d”; George Robert Fitzgerald (husband of Lady Mary Fitzgerald, of Turlough Park.)

May 20.—“S. Pennington with her lovely daughter and son-in-law”: Mrs. Mary Pennington, widow of Wm. Pennington, one of the early race of preachers, and Mr. and Mrs. Joseph Burgess (see *Memorable Women of Irish Methodism*, p. 5). Wesley was their guest here. One day during dinner the venerable minister suddenly laid down his knife and fork, clasped his hands, and looked up in the attitude of praise and prayer. Instantly every one was still and silent. He then gave out and sang with great



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animation the lines :—

And can we forget,  
In tasting our meat,  
The angelical food, which ere long we shall eat,  
When enrolled with the blest,  
In glory we rest,  
And for ever sit down at the feast ?

A peculiar solemnity and hallowed feeling rested on all present.—*Memoirs of Rev. Joseph Burgess*, pp. 29-30.

May 21.—“The amiable family”: the Slacks.

May 22.—At Ballyconnell, Wesley was the guest of Mrs. Montgomery (whose son Archibald entered the itinerancy in 1794), and baptized her infant, who subsequently became a devoted and consistent member of the Society.

May 23.—“Mr. Creighton”: Robert Creighton, brother of Rev. James Creighton.

May 24.—For “Ballyhays,” read Ballyhaise.

May 25.—One of the hearers was William Ferguson, who in the following year entered the itinerancy, and became an exemplary and useful preacher.

May 26.—For “Brooksborough,” read Brookeborough (formerly Aghalun); and for “McCarty” read McCarthy, of whom an account is given in the *Prim. Wes. Mag.* 1845, pp. 234-236.

May 30.—This morning, shortly after family worship had been conducted by Wesley, Dr. Wilson said to him, “My wife was so delighted with your prayer that she has been looking for it in the Prayer-Book, but cannot find it. I wish you could point it out to me.” “My dear brother,” said Wesley, “I cannot, because that prayer came down from heaven, and I sent it up there again” (*Meth. Recorder*, 1879, p. 122).

June 1.—Here Wesley was the guest of Mr. Alexander Knox (the correspondent of Bishop Jebb), who invited a number of clergymen including Rev. J. Pitt Kennedy, a son of the gentleman with whom Wesley dined in 1765 and who was then Mayor of the city. During the course of dinner, Wesley addressing these ministers said that he had received from his father twenty-four years previously a most useful suggestion as to the best means of reconciling two parties at variance, which was by leading each to give full vent to everything which formed matters of mutual complaint, and then to take that moment for bringing them to mutual reconciliation. He added that he had often followed this course, and seldom found it unsuccessful. In regard to Wesley

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Knox writes: "I was delighted to find his cheerfulness in no respects abated. It was too obvious that his bodily frame was sinking; but his spirit was as alert as ever, and he was little less the life of the company he happened to be in than he had been four and twenty years before, when I first knew him. Such unclouded sunshine of the breast bespoke a mind whose recollections were as unsullied as its present sensations were serene"—*Tyerman's Life of Wesley*, iii. 577.

June 6.—Amongst those present here was Thomas Collier (father of Revs. James and Robert Collier), who was then led to give his heart to God. He afterwards settled in Ballynacoy, where his house became a centre of religious life in what was then a very dark and benighted district.

June 8.—"The large meeting-house": the first Presbyterian meeting-house in Rosemary St., now in the hands of the Unitarians. One of those present was a young man named Joseph Bradbury, who there received his first religious impressions, soon afterward obtained a knowledge of salvation, and was for forty years a devoted and faithful leader in the Society. (See *Wes. Meth. Mag.*, 1829, p. 430.)

June 14.—"Mr. Caulfield": Rev. Charles Caulfield, rector.

June 16.—For "McGough's" read McGeough's Avenue, Armagh. Amongst those present whose minds were deeply impressed for good were John Waugh, who subsequently entered the itinerancy, and a young man named Simon Reilly, who for half a century received the preachers in his house at Drummond.

July 12.—Wesley preached his farewell sermon to a crowded and deeply affected congregation. At the conclusion he gave out the hymn beginning, "Come, let us join our friends above," commented on its sentiments, and pronounced it the sweetest hymn his brother ever wrote. Having administered the Lord's Supper to several hundreds of the Society, he dined in the house of Mr. Richard D'Olier, commended in prayer the family to the protection and blessing of the Almighty, and proceeded to the packet, accompanied by several members of the household and other friends, who were joined by a multitude at the quay. The scene here was most touching as Welsey bade adieu to Ireland for ever. Before going on board he gave out a hymn, and the crowd joined him in singing it. He then knelt down and asked God to bless them, their families, the Church, and especially Ireland. Shaking of hands followed, many wept, and a few fell on the old man's neck and kissed him. He went on deck, the vessel moved, and then with his hands still lifted in prayer, the winds of heaven

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wafted him from an island which he dearly loved, and the Irish Methodists "saw his face no more."

C. H. CROOKSHANK.



## NOTES ON THE FOUNDERY TUNE-BOOK.

(Continued from Vol. i. p. 117.)

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In 1671 appeared the first edition of Playford's Tune-book, "Psalms and Hymns in solemn musick." This book reflects to a certain extent the religious history of the country during the seventeenth century. At the Restoration no trained trebles were to be found in our choirs,—one result of the puritanical influence under Cromwell. Hence in Playford's book there are parts written for alto, countertenor, tenor, and bass, but none for treble. Again, Sternhold's Psalter with its associated tunes was viewed with suspicion by the Puritans; and at the Restoration the number of tunes to which the Psalms was sung was not more than half a dozen. In his preface Playford reflects upon the state of music in his day, and compares it with that in the Bohemian churches, where they have seven hundred hymns. "In the Reformed Churches beyond the sea children are taught psalm-singing, and all people have psalm-books with the tune printed." We have here a distinct reference to the Chorale Books of the Lutheran Churches, of which many various collections were already in existence, and on which Freylinghausen founded his "Gesangbuch" in 1704. To the last-named reference will be made later on. Playford also complains of the Scotch fashion of giving out a line at a time:—"the clerk may skip a line, then there would be too many or too few syllables, then the clerk must begin again." He grants that such a custom may do in villages near the sea, "where perhaps not two in the congregation are book-learned." It is interesting to note that this idea occurs also in Shakspeare's "As you like it," where a man of good breeding and culture is described as an "inland man." Previously to publishing his book Playford was asked to issue a revised edition of Ravenscroft's Psalter of 1623, but this he declined to do. His book contains

forty-seven tunes, of which thirty-five were taken from the earlier Psalters, whilst twelve were new. All these tunes were re-arranged by himself or under his direction, for he received considerable assistance from Dr. Chr. Gibbons "His Majestie's late Organist." As no composers' names are attached to the tunes, later compilations frequently assign a tune to John Playford, whereas he was only the arranger; e.g., Playford's Tune (No. 40 in the Foundry Book) is really a German Chorale.

The 1677 edition was written for three voices only, and in other respects was different from the first edition. It remained the standard collection for many years, and was in its twentieth edition in 1757. At the end of the copy of the 1677 edition now in the British Museum is the following inscription—

Elizabeth Linwood is my name,  
And whith my pen j rit thee same,  
And if my pen had bjn better  
j wold have mended evry letter.

The appearance of the new version of the Psalms by Tate and Brady in 1696 led to several new Tune-books being issued; but the majority of them are merely reprints of Playford. The tunes in use at this period were for the most part sung in equal notes, but in 1708 appeared a work which initiated a startling departure. In that year was published "Lyra Davidica, or a collection of Divine songs . . . set to easy and pleasant tunes for more general use." On page 11 is the popular Easter Hymn and tune, now so universally sung on Easter Sunday; and on page 75 is Luther's *Eine feste Burg*, No. 856 in the Wesleyan T. B. This Easter or "Resurrection" tune marks an entirely new era in Psalmody, (1) in introducing two or more notes to one syllable, and (2) in introducing a refrain at the end of each line.

Many "Supplements" to the new version of the Psalms were now published, and some of them will be mentioned later. The next publication of importance, as marking a fresh era in the history of our Psalmody, is "Psalmodia Germanica," compiled and edited by John Christian Jacobi, and issued in 1722. This contains a large number of German Chorales with English translations of German hymns "on all articles of Faith." Two hymns by Dr. Watts are included, "which," says Jacobi, "agree so well with our German composers (i.e., hymn-writers) that I make bold to try how a good English verse set to a German tune might be relished by a British singer." Some of these tunes were made use of by Wesley, and it is very probable that he was a possessor of this volume.

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“Harmonious Companions,” “Divine Recreations,” and other works with like titles now followed each other in quick succession. Amongst them were Church’s “Introduction to Psalmody,” containing Carey’s (No. 120 in Wesleyan T.B.) to Addison’s paraphrase of Psalm 23; Chetham’s “Psalmody,” the first edition of which appeared in 1718, and an edition of which under the same name is still in use; and Gawthorne’s “*Harmonia Perfecta*,” 1730.

In 1736 appeared “Divine Recreations,”—a specially interesting work, as it seems to mark the first attempt to issue a popular Psalmody at a low price. Its contents were designed to supplant the “profane and wanton ballads with which we are continually disturbed at every corner of our streets.” The price (stitched) was sixpence; and though the proposal was to issue the work quarterly, only three parts seem ever to have been published. The work was well printed by A. Pearson, who in 1738 produced the nineteenth edition of Playford’s Psalmody, and in 1741 printed Arnold’s *Compleat Psalmodist*. He was also the printer of Gawthorne’s book already mentioned, and in 1742 he printed for John Wesley his “*Foundery*” Tune-book. We may note two points about Pearson’s work. (1) He is addicted to the use of “g’s” for the treble clef, although the ordinary sign was in common use in his time. (2) All his publications from 1730 to 1741 are well-printed, and yet the *Foundery* Tune-book is one of the worst printed of tune-books ever issued from the press, abounding in all kinds of errors, though Pearson’s books are noticeable generally for their accuracy. How are we to account for such a production? On the one hand we have John Wesley, a pattern of neatness and correctness, on the other we have one of the best printers of the period; and out comes a book full of egregious mistakes and bad printing. It is possible that the price had something to do with it. The *Foundery* “motto” was twelve pages for one penny—a business maxim which greatly aroused the ire of Toplady in 1771. The latter had written a 2s. pamphlet, and John Wesley published an answer to it, of which Toplady wrote,—“In March, 1770, out sneaks a printed paper consisting of one sheet folded into twelve pages, price one penny.” Now Pearson had never printed at this cheap rate before, and as he evidently had to keep down to a certain price he has on some of the pages produced very inferior work. The tunes consisting of “open” notes are generally well printed, and the worst specimens occur in tunes with crotchets and grouped quavers. We may now look for a third party in the

affair. The book seems to have been compiled between June and August, 1742. Wesley himself was very busy at the time, and was too fully occupied to do more than suggest what tunes should make up the collection. It is moreover probable that he knew nothing at this time about music ; and he would therefore depute to someone else the task of editing the Tune-book and seeing it through the press. Assuming this to be the case, who was the editor ? We have no proof that either of the Wesleys reckoned any of the leading London musicians amongst their friends at this time, and besides it is certain that no musician of any standing is responsible for this book. Wesley is rather satirical about "masters in music" following out their own opinions instead of his, but in this case it is more than likely that he assigned the work of editing the book to one of his own followers, possibly J. Bray ("a poor ignorant mechanic"), or T. Butts. The former seems to have been somewhat of a musician, but in 1742 he was suffering from the "stillness" doctrine and may not have been available. Butts afterwards edited the "Harmonia Sacra," which passed through at least three editions, and which contains nearly all the Foundery tunes. It is quite possible that he was the editor of the Foundery book, but until more proof is forthcoming it would be scarcely fair to charge him with its faults.

What is known for certain then is : (1) that John Wesley found it necessary to have a Tune-book adapted for use amongst the Societies, which should contain tunes suitable to the new metres introduced by C. Wesley : (2) that it should be issued at a low price so as to be within the reach of all : (3) that he took counsel with someone as to what tunes should be included, the editor being required to write out and prepare for the press the air of the tunes : (4) that Wesley intrusted the printing of the work to a prominent London music-printer, A. Pearson : (5) that owing to careless editing the result was a badly printed book, so full of errors as to be practically useless : (6) that only one edition was printed, and the work was probably very little used.

In this collection are not found some of the old Psalter tunes or some contemporary ones, which might naturally be expected. The most notable omission is the Old Hundredth, which occurs in practically every collection since its appearance in Day's Psalter. "French," "St. David's," and "St. Ann's" are likewise absent, all of which must have been familiar to Wesley from his childhood. It is hard to understand why so few of the old Psalter tunes were admitted into a collection authorised by so pronounced a churchman as Wesley. On the other hand this is

the first purely English collection containing so large a proportion of German Chorales; and two specially interesting features are the adaptation from Handel and the insertion of the Easter Tune. To sum up, this Foundery Tune-Book marks the commencement of a new era in the history of our Psalmody, and is moreover interesting as the first attempt to popularise congregational singing amongst the masses, hitherto accustomed to leave the musical part of the church service to the clerk and the choir boys. The book was reprinted in 1882, and is still to be obtained.

We may now proceed to an examination of each tune in the book tracing where possible its source, nomenclature, and history.

1.—Hemdyke. An old German Chorale, composer unknown: it is found in a standard collection of German Chorales, viz., Freylinghausen's "Gesangbuch," of which at least two series and various editions were issued from 1705 onwards. It was afterwards called "Havant," also Trinity Hymn. Being of unusual metre, it has gone out of use. The name is a misprint for "Herndyke," a Moravian settlement near Rotterdam, where Wesley stayed a night in 1738. Here it is wrongly barred.

2.—Fetter Lane. It appears in a Book of Psalmody, edited by James Green, of which the fifth edition was issued in 1724. It is an altered form of another tune printed previously to 1724. It was also known as "Wirksworth" and "Brentford," and appears in the present Tune-book under both these names. Another name is "Aylesbury." A large room in Fetter Lane was a central place of meeting for the early Methodist Societies, hence probably the name. The third line is wrongly barred.

3.—The Resignation. A German Chorale, found in Freylinghausen and Jacobi. The first line was a common musical phrase (cf. "Leoni" and many others). It was afterwards called "Oulney." The name is the original title of the hymn. The tune is wrongly barred and cannot be sung as printed.

4.—Jericho. This is by Handel, originally written as a march in his opera of Richard II. At least so it has been stated, though it does not appear in the copy of that opera in the British Museum. It was published in 1727, and the march must have become popular at once, as the opera only survived a short time. This is one of the earliest instances of the adaptation of a popular operatic air to sacred words. There is no doubt that we are indebted to John Wesley for this dangerous innovation, as the words to which he has fitted the tune are his own translation of a hymn of Gerhardt's. The tune was afterwards set to "Soldiers of Christ, arise,"—words much more suitable to its martial



character; and under the name of "Handel's March" the combination was extremely popular. It is hard to say why it is here called "Jericho." Perhaps Wesley thought the name would do as well as any other. The arrangement of the tune shows the compiler's ignorance of the very elements of music. The air has been taken bodily from a violin part without any attempt at transposition into a more suitable key, and the consequence is that no body of singers could render it as it is printed. Moreover towards the end time and words get into a hopeless muddle.

5.—Bromswick. This is well known under the name Hanover (No. 611, Wes. T. B.), and with one exception is printed here exactly as sung at the present day. The melody first appeared in 1708, and is probably the work of Dr. Croft whilst organist of the Chapel Royal. For a long time it was attributed to Handel, but he did not visit England till December, 1710. The name "Bromswick" should be "Brunswick," and this and its other names ("George" and "Hanover") have reference to king George II and his house. It is also known as the "Old 104th."

6.—St. Athol's. Source unknown. It appears to have been "pricked" from ear, and the result is a strange medley. Beginning in the key of C it wanders off, and after various ineffectual attempts to recover itself finishes abruptly in D minor with wrong time, wrong accent, and other complications in the last line. In two places the melody gets up to A above the line, but it should be remembered that the standard pitch of one hundred and fifty years ago was considerably lower than now, probably nearly a tone; moreover, as the melody only of these tunes is printed, the position of the notes is only relative and arbitrary. This appears to be the only place where this tune occurs. "St. Athol's" may be a corruption for St. Antholius, a London Church where Wesley frequently preached.

7.—Fonmon. Probably its first appearance. It occurs subsequently in later publications. Fonmon in Glamorganshire was frequently visited by Wesley, and the name is probably a memory of the "good times" he had at Fonmon Castle. It was also known later as "Trevekka." The tune is wrongly printed, especially with regard to the accent.

8.—Savannah. Taken from the German. It is in Freylinghausen's work, and was probably imported by Wesley after his visit to Hernhuth. It finds a place in the present Tune-book (No. 86). The name is a memory of Wesley's visit to Georgia. The settlement to which he went as missionary lay on the banks

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of the river Savannah. It is quite possible that Wesley first heard the tune sung by the Moravians, who were his companions on the voyage to America. It is here put to his own translation of a favourite hymn in the Hernhuth Collection. Twenty years later it was called "Irene," by which name it is still known. The melody as here printed differs considerably from the modern version.

9.—London New. Probably its first appearance. The metre (four lines sevens) does not occur in the old metrical Psalms, consequently no "seven's" tune is found in the Psalters. It was afterwards known as "Bray's." There is a Mr. Bray mentioned in the earlier part of the Journals, but there is no evidence to connect him with the tune or with music. The tune has passed out of use since 1850. The name "London New" had previously been in use for over fifty years to designate a much older tune than this, and one that is still used, or ought to be (see Wes. T. B., No. 248).

10.—Hernhuth. Composed about 1690 by G. C. Strattner, a German organist and chapelmaster, who died in 1705. It was originally written in 6-8 time. This is probably its first appearance in England, and it was doubtless brought back by Wesley after his German visit. It is in one of his hymn-books referred to above. It is called "Savannah" in the present Tune-book, and "Geneva" in the Bristol, where it is said to be by the Rev. C. J. Latrobe, who however was born more than fifty years after the tune first appeared in print. The name is taken from Hernhuth, signifying "the watch of the Lord," the name of the Moravian settlement which Wesley visited in 1738.

11.—Penmark. This melody is placed in the tenor clef, and has a range of an octave and five notes. In subsequent tune-books the melody of the third line is considerably altered, bringing the whole range within an octave. The version here is probably incorrect. Its origin is at present unknown; it seems to be English, and this may be its first appearance. Later the tune was known as "Alcester" or "Minories," and it was also set to a doxology. Penmark is a village in Glamorganshire.

12.—Salisbury: now the well-known tune to the Easter Hymn (Wes. T. B., No. 716). It is the first florid hymn-tune of purely English origin, and is found in a scarce book called "Lyra Davidica," published in 1708. The object of this book is stated in the preface to be to introduce "a little freer air than the grave movement of the Psalm tunes, as being more seasonable and acceptable." If the writer of those words could hear his tune

sung on Easter Sunday now-a-days, he would find his intentions most abundantly realised. The tune was first called "The Resurrection," and was set to the old Easter hymn, "Jesus Christ is risen to-day." The composer is unknown. This appears to be its first reproduction. Wesley doubtless named it "Salisbury" in memory of his visits to that place to see his mother. Subsequently it was set to "Glory be to God on high;" and afterwards to the Christmas hymn in its original form, "Hark how all the welkin rings." The version here given of the tune is different from the original.

13.—Frankfort. An old German melody. It first appeared in England in Jacobi's book in 1722. It is found in Wesley's own German Psalm-book, and was probably heard by him when in Germany, and subsequently introduced here. His own printed version is however considerably altered from the one in his German book. The composer is unknown. The name is doubtless due to the German origin of the tune. In later works it was altered to "Plymouth."

14.—Lovefeast. This is probably its first appearance. It became very popular during the remainder of the eighteenth century, but is now quite unknown. It must have been a very effective tune when sung by a mass of voices. It takes its name from the original title of the hymn. Later it was called "Philadelphia" and "Lambeth," but the original name was afterwards restored. The first note should be A, not C; the key signature is wrong; and a bar is omitted in the seventh line of the hymn.

15.—St. Mary's. This is of Welsh origin, or at any rate it first appeared in a Welsh Psalter. Playford seems to have been the first to put it in an English Psalter. It became popular, and has remained so to this day under the same name (Wes. T. B., No. 797). It was also called "Hackney."

16.—St. John's. Now usually ascribed to Purcell, who is now recognised as one of the greatest of English musicians, and who died in 1695. It is best known under the name of "Burford," which it received in the "Divine Musical Miscellany" of 1754. It is still to be found in most tune-books. The editors of the present Tune-book have changed its name to "Bochim" (No. 625), but this is only one of their many eccentricities. There does not appear to be any particular reason for calling it St. John's. The bars are inserted in their wrong places here, giving the whole tune a false accent.

17.—Bedford. Composed by W. Wheall, the spelling of

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whose name has almost as many versions as the tune itself. He was organist at Bedford, hence the name of the tune. It has always been popular, but the melody has had a chequered career. The original form was very beautiful and effective, though it might sound somewhat bizarre at the present time. Wesley promptly altered its form, whilst also printing the last two lines altogether wrongly. His version was accepted as correct, and was retained in all the chief tune-books of the last century. Up to 1812 it was written in triple time. In that year it occurred to one, William Gardiner, that triple time was too frivolous; so he re-wrote the tune in common time to give it more dignity, and his version has gradually displaced the old one. It is pleasant to find that what is almost the correct form has re-appeared in our Tune-book (No. 216). In the index to the tunes "Bedford" is stated to be in Matthew Wilkin's Book of Psalmody, issued in 1699, but that compiler was not baptised until 1704, and the date is probably wrong.

18.—Bexley: by William Tansur, who was born about 1700, and died at the age of eighty-three. He compiled several Books of Psalmody, one of which he calls "the most curiousest book that ever was published." He was also a prolific composer of psalm-tunes. This tune appeared in 1736 under the name of "Colchester." It remained popular for a long time, and is still to be found. The version here presented is very different from the original. The probability with this tune, as with some others, is that Wesley heard the tune sung, took a fancy to it, and pricked it down from ear (or got some one to do so for him). He then inserted it here, and called it "Bexley," doubtless on account of a pleasant week spent there with a friend in 1740.

19.—Marienborn: a German Chorale. It was subsequently named "Alperam" and "Fetter Lane," but soon passed out of use. The name is another reminiscence of Wesley's visit to Germany in 1738. It was the name of a Moravian settlement near Frankfort under Count Zinzendorf. Wesley visited it on his way to Hernhuth.

20.—Bristol: probably its first appearance in print. The refrain in its correct form is a very effective one. Here the time and the air are both incorrect. It continued popular for some time. The name is derived from Wesley's visit to Bristol, and he may possibly have first heard the refrain there. It was afterwards called "Rodborough," but later still the original name was restored.

21.—Wenwo. To this tune belongs the distinction of being

the first Methodist tune with "repeats" at the end of each verse. It may be a Welsh melody. It was reprinted in its correct form in other works, but here the melody, time, and accent are all wrong. Its name (which is a misprint for Wenvo, now Wenvoe) is a memory of Wesley's visits to that place. It is in Glamorganshire, about five miles from Cardiff. The tune was also called "Wenlock."

22.—St. Matthew's. This first appeared in Playford's "Divine Companion" 1708, and is by Dr. Croft. It has appeared in most collections since that time, and is still in use (Wes. T. B., No. 948).

23.—Cripplegate. This fine melody is one of the old metrical Psalm-tunes, and was probably composed by an Englishman in the early years of Elizabeth's reign. It was set to the 77th and afterwards to the 81st Psalm. The melody, originally in triple time, is found with many variations, and modern editors have obliterated the original by putting it into common time. It certainly cannot be denied that some forms of the melody in triple time are distinctly jovial in character, notably the arrangement by Damon in 1579. It is not in the present Tune-book. The name given to it is from St. Giles', Cripplegate, one of the first churches where Wesley preached in London. It is usually known now as the "Old 81st."

24.—Bromsgrove. Source unknown. It does not re-appear in any subsequent tune-books that have been examined.

25. Angel's Hymn. In 1624 George Wither published his "Hymns and Songs of the Church," to which tunes were "fitted," this amongst others, by Orlando Gibbons, who was at the time organist of Westminster Abbey. It appears as a tune in Patrick's version of the Psalms, 1724. Originally in common time, it was adapted in triple time, and has retained that form to the present. It is still to be found in most tune-books (Wes. T. B., No. 312.) The name is taken from the first line of the hymn to which it was originally set, "Thus angels sung, and thus sing we."

26.—Canon: composed by Tallis for Archbishop Parker's version of the Psalms about 1561. This version did not pass into common use, and the tunes do not appear to have been used till 1621, when Ravenscroft adapted this one, and inserted it in his Psalter. "Canon" should be "Canon," a musical figure best explained by an example. Turning to the arrangement of the tune in the Wes. T. B. (No. 974), if we start singing the tenor on the fifth note, above the word "my," and on reaching the end we finish up with the first five notes, we shall find we have sung an

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exact reproduction of the tune, written an octave below the treble. Any variation from the correct time will spoil the canon ; and, as we might expect, the one before us is a corrupt version. The tune has had a long life, and is still vigorous.

27, 30.—First and Second German Tunes. Two German Chorales. The second one is unsingable as printed. Neither has passed into use.

28.—Leipsick. This and No. 38 are the same tune. It may possibly be a German Chorale, but it is very much like an adaptation from Handel. There is a Handelian flavour about it, and, like "Jericho" (No. 4), it appears to be taken from a violin part, as it is set far too high for a voice. It is printed wrongly, but the fault in this case appears to be the printer's. The third and fourth lines should be printed under the first and second, and the repeat mark put in its proper place. In No. 38 these faults are remedied. The tune rarely occurs again, but it is found in Latrobe's Book of Tunes (c. 1800) as used by the Moravian Brethren, but not amongst the chorales of German origin.

29.—Jera : by Hermann, a schoolmaster of Bohemia, who died in 1561. It is in Jacobi's Tune-book in its proper common time rhythm, and it is hard to say how it got into the triple time as we find it here. It is almost unrecognisable. It appears in the same form later under the name "Edinborough." Subsequently it resumed its original form under the name "St. George," by which it is still known, though the most recent Hymnals have omitted it. The original name may be a misprint for Jena, where Wesley was well received and stayed a night on his German visit.

31.—Crucifixion. Probably composed or first adapted for this work. The name is taken from the original title of the hymn. The tune does not again appear.

32.—Islington. This is the first appearance of a tune that afterwards became very popular, and is found in most collections under the same name down to 1850. It has been ascribed to Roner, who published a book of tunes in 1721, but all his tunes are much more florid in style. The name is doubtless a reminiscence of Wesley's frequent visits to Islington. Dr. Gauntlett ascribed the tune to the Rev. M. Madan, who was born in 1726. The last line is wrongly barred.

33.—Tans'ur's: by the composer of No. 18. Few singers at the present day could sing the last line as here printed without a considerable amount of study. It does not seem to have passed into use.

34.—Clark's: by Jeremiah Clark, organist of St. Paul's

Cathedral from 1695 to 1707, when, being crossed in love, he committed suicide. He wrote several tunes for Playford's books, including the fine common metre "St. Magnus" (Wes. T. B., No. 486.) This tune appeared in 1701, and with one slight alteration is reproduced here exactly as written. It remained in use till recently.

35.—Cardiff. Origin unknown. It does not seem to have passed into use. The "Cardiff" in subsequent tune-books is a different tune. The name is taken from Wesley's visit to Cardiff the year before this book appeared.

36.—Amsterdam. This is usually ascribed to Dr. Nares, who at this time was organist of York Minster. There is however no proof that Nares was the composer, or that he had up to 1742 composed any hymn tunes. The tune is really founded on a German Chorale, a version of which will be found in Latrobe's book previously referred to. The tune has always been popular with Methodists, but the metre to which it is set is not found in many (if any) Anglican hymn-books. It is now passing out of use. The origin of the name is not apparent; it is not found under any other (Wes. T.B., No. 299).

37.—Slow German. A German Chorale which first appeared in England in Jacobi's book. It has retained its place amongst Methodists, and appears in a much altered form and under the name "Marienbourn" in the present Wes. T. B. (No. 177). The prefix "slow" doubtless refers to the melody being in a minor key. It has also been called "Armley."

38.—See No. 28.

39.—St. Luke's. Origin and history at present unknown. It made some three or four appearances after this, but has long since passed out of use. It does not seem to have been known by any other name; and the reason for the name is uncertain.

40.—Playford's: a well-known German Chorale. Luther wrote a metrical version of the Lord's Prayer ("Vater unser") in 1539, and this tune has always been associated with the words. It is however uncertain whether Luther composed the music, which was first published in 1537. Playford published a version of it harmonised by himself, from which this is taken. It has always found a place in tune-books till recently. Having been adapted to the metrical version of the 112th Psalm, it has been known under the name of "Old 112th" (Wes. T. B., No. 176), and also as "Lubeck."

41.—Swift German. This occurs in a book of "Spiritual Songs," published at Hamburg in 1690. It is not found in Jacobi.

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There is no doubt it was in use amongst the Moravians when Wesley visited Germany; and it is inserted in the edition of Freylinghausen (1735) which Wesley brought back with him. The version here presented is much altered from the original, the second line being altogether different. It is hard to say how Wesley (or his editor) got hold of this version. However it is the one that, with slight alterations, has been generally accepted. The melody originally consisted of six lines, the third and fourth being marked as a repetition of the first two. Consequently it was largely used as a 6-8s tune last century. It was printed as a L.M. in 1750, and this is the form that has lived, though another alteration introduced at the same time, viz., a change from common to triple time, was not subsequently accepted. It is now fortunately in universal use (Wes. T. B., No. 234). The epithet "Swift" seems to imply that it is in the major scale (see No. 37). It was afterwards called "Frankfort," but it is best known by the name "Winchester" (1750) or "Winchester New" (1754).

42.—113th Psalm. This has its origin in the Strasburg Psalters, various editions of which appeared during the first half of the sixteenth century. When Marot made his metrical translation in French of the Psalms this tune was adapted to the 36th Psalm. It appeared in England in 1558 in a book of "26 Psalms and other Songs," printed at Em(b)den for the use of the German Congregation in London. It is found in "Hondert Psalmen Davids," printed by Day in 1561 for the use of the Refugees from the Low Countries. Day included it in his Psalter of 1563 (the writer has not seen the earlier editions), and from that time it has appeared in most of the collections of tunes to the present day. Playford in 1677 introduced a startling variation by sharpening the last note but one in the second line. This error appears in some, but not all, of the books which took Playford as their model, but it soon disappeared. In the version before us the error is copied, and, not content with this, the editor has also sharpened the subdominant in the first and tenth lines. The original form of the tune is preserved here, making a double 6-8's of second metre. This form was in use till 1862, when the tune was reduced one-half to fit a six-line measure (in "Hymns Ancient and Modern"), in which form it appears in the Wes. T. B., (No. 438).

43.—Evesham. Origin uncertain. It is found in later works, in "Sacred Harmony" in triple time, while in Butts' "Harmonia Sacra" it returns to common time; the melody is much altered, and the last note in the first line is not raised. As the last line in



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each version repeats, the tune would appear to be of English origin. Wesley visited Evesham in June and August, 1742.

To sum up the sources from which these tunes are taken, we find :—

14 from the German.

15 English tunes previously printed.

9 make their first appearance (7, 9, 10, 14, 20, 21, 31, 32, 35.)

2 are adapted, 4, 28?, (38.)

2 are doubtful, 24, 43.

This is probably the first attempt to classify and trace the origin of the tunes in the Foundery Tune-book, and the writer will be glad of any assistance in correcting or completing the material for a full history of this book.

JAMES T. LIGHTWOOD.

