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WESLEY'S PSALMS AND HYMNS. 1737-1825.

THE COLLECTIONS OF PSALMS AND HYMNS, COMPILED BY THE
REVDS. JOHN AND CHARLES WESLEY.

Song is the natural expression of joy. In great national events, or in commemoration of them, songs, ballads and pæans of victory give utterance to the nation's gladness; and psalms, hymns, and spiritual songs to the "melody in the heart," felt by believers who are rejoicing in the knowledge of sins forgiven. Ordinarily joy finds vent in songs and ballads; Christian joy creates the hymn. The practice of singing jubilant hymns of praise coincides with periods of spiritual revival and prosperity; and silence, or want of heartiness in song, with decadence of the spiritual life. The Apostles and the early Christian church gave expression to their holy gladness in united songs of praise. When lukewarmness crept into the church, congregational melody gave place to elaborate church music performed by choirs of monks or hired singers. The silence of the dark ages was broken at various times by revivals of religion accompanied by jubilant songs of praise. This was pre-eminently so in the case of the Lutheran Reformers. In later times, when the practice in this country was almost entirely neglected, or reduced to an occasional drawl of one of Sternhold and Hopkins's Psalms in the more formal services of our parish churches, the Puritans continued to sing psalms in "holy convocation." Cromwell's soldiers, full of religious zeal, or as some think of fanaticism, marched to battle and commemorated victories singing their songs of praise to the God of battles. The Nonconformists of later times were divided into singing and non-singing parties; the Quakers and Baptists being opposed to the practice, the other party, according to Richard Baxter, using in their churches versions by Patrick, Rouse, King, White, the New England Davisons, and the Scotts. Later still,

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Barton's hymns as well as his psalms were used in some congregations and the Scotch paraphrases in others, until they were superseded by the very superior version of the psalms and by the hymns of Dr. Watts. But congregational singing was at a low ebb during that period in our national history, which was marked by the formality, irreligion, scepticism, and profligacy that prevailed prior to the advent of the Wesleys.

John Wesley found the churches nearly songless, and in 1736 or 1737 compiled, from such sources as were then available, a Collection of Psalms and Hymns, probably the first of its kind, for use in the churches with which he was then connected in America. It was published at Charlestown in 1737, and was entitled, *A Collection of Psalms and Hymns*. This collection was unknown to the present generation until 1878, when a copy was purchased by Mr. W. T. Brooke, of Hackney, London, from Messrs. Bull and Auvauche, of Old Street, Shoreditch. On examination Mr. Brooke came to the conclusion that the collection had been compiled by John Wesley, as it contained five of his translations from the German, and was similar in its arrangement to a collection published by him with the same title in London in 1738, though the two collections have nothing else in common. Mr. Brooke lent the book to Mr. R. H. Love, of South Hackney, an enthusiastic collector of Methodist hymnological works, whose son made a transcript of it. It was reprinted in 1882 by the Wesleyan Book-room with a preface by Dr. Osborn, but without date. Both Mr. Love's transcript and the reprint are verbatim copies of the original, agreeing in almost every instance with one another, even as to the orthography, which is very imperfect, there being about 60 misspelt words in a volume of 74 pages. The Rev. Richard Green, who borrowed the book of Mr. Brooke for the purpose of publication, says (*Wesley Bibliography*, p. 11), "It is not as described on the title-page a 'Facsimile reprint,' the first two pages only being in facsimile." It is however an exact reprint so far as the words are concerned. Mr. Love afterwards purchased the book, and at the sale of his library after his death at Sotheby's Auction-Rooms, November 21st, 1889, the original volume, with two copies of the London reprint, was sold for £20 10s. od. to a Mr. James, of whom nothing more is known; and its whereabouts since then have not been traced.¹ It

1. Since this paper was written, it has been ascertained that the book is in the possession of C. B. Thorpe, Esq., 20, Larkhill Rise, London, S.W.—see *Proceedings*, W.M.S., vol. ii. pp. 222f.

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is supposed that it went to America. The volume contains 21 psalms and 49 hymns, making a total of 70, but two of the psalms and one of the hymns are divided into parts, each of which may be used as a hymn; and these being counted as such, the total number is 78. In a letter² dated 1740, Wesley stated that he published a Collection of Psalms and Hymns in 1736. No collection bearing that date has yet been met with, but several of Wesley's Works, including the 1780 hymn-book, were published the year after the date of the preface to each. It is possible that the Charlestown collection was prepared in 1736, and not published till the following year. It is scarcely probable that, if published in 1736, a second edition, or second compilation, would be required in 1737.

The following is an analysis of the contents of this volume, counting each part as a hymn :

	Psalms.	Hymns.	Total.
Anon. [?Mr. Broughton, of Exeter Coll.] ...	1	-	1
Do. [?John Wesley]	4	1	5
Addison, Joseph	1	2	3
Austin, John (Devotions Hicckes' Edn.) ...		7	7
Herbert, George (altered by J. Wesley) ...		6	6
Watts, Dr. Isaac	16	21	37
Wesley, Samuel, Sen.	4	5	9
Wesley, Samuel, Jun.		5	5
Wesley, John (translations from German) ...		5	5
	—	—	—
	26	52	78
	—	—	—

On his return from America in 1738, Wesley published another anonymous Collection of Psalms and Hymns, the title and general arrangement being the same as of the one published in 1737. It was compiled chiefly from the same sources, with the addition of 14 psalms from the new version of Tate and Brady, and the three (Morning, Evening and Midnight) hymns of Bishop Ken. There is still no contribution from his brother Charles. The psalms and hymns differ totally from those in the previous collections. It contains 26 psalms and 45 hymns, or, counting each part of a psalm as one, 33 and 45, a total of 78. The full title is "*A Collection of Psalms and Hymns*. London: Printed in the year 1738." It is divided into three parts, entitled respectively *Psalms and Hymns for Sunday*; containing 44 psalms

2. See Osborn's *Record of Methodist Literature*, pp. 211f.

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and hymns ; *Psalms and Hymns for Wednesday or Friday*, containing 20 psalms and hymns ; and *Psalms and Hymns for Saturday*, containing 14. The same division is observed in the 1737 book. A table of contents of the 1738 book is given in Osborn's *Poetical Works of John and Charles Wesley*, vol. ii. pp. 35-42.

Analysis of Contents, counting each part as a hymn :

	Psalms.	Hymns.	Total.
Addison	I		I
Dryden		I	I
Herbert (altered by Wesley)		6	6
Ken		3	3
Norris (altered by Wesley)		4	4
Ordination Service (Cosin?)		I	I
Prior (?)	I		I
Roscommon	I		I
Tate and Brady—new version	18		18
Watts... ..	11	25	36
do. —from the German		5	5
Wesley—from the Spanish	I		I
	—	—	—
	33	45	78

In 1741 another collection was issued with the compiler's name on the title-page thus:—"A Collection of *Psalms and Hymns*, published by John Wesley, M.A., Fellow of Lincoln College, Oxford. Printed by W. Strahan, and sold at the Foundery, near Upper Moorfields: at James Hutton's, Bookseller, at the Bible and Sun without Temple Bar: and at John Lewis's, in Bartholomew Close. 1741. Price—bound, one shilling." This collection contains 49 psalms and 103 hymns, consisting of 3 psalms and 38 hymns from the collection of 1737; 26 psalms and 27 hymns from the collection of 1738; and 20 psalms and 38 hymns additional. The total is 152, or, counting each part as a hymn, 165. The sources are the same as in the collections of 1737 and 1738, with the addition of one hymn from Dryden, one psalm from Prior, eleven psalms and five hymns from Sandys, and 23 hymns contributed by John and Charles Wesley, or by one of them, chiefly for use in connection with the Georgian Orphanage or the Kingswood Schools.

Although this collection included so large a proportion of the psalms and hymns of the two anonymous collections, it was treated as a separate and independent work; and was referred to afterwards as the first edition of the succeeding series, which

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included at least 23 editions. It is a 12mo volume of 126 pages.

Analysis of Contents, counting each part as a hymn :

	Psalms.	Hymns.	Total.
Anon (God's love and power)		1	1
Addison	1	3	4
Austin		6	6
Dryden (Translated)		1	1
Fletcher, Phineas Altered	1		1
Herbert do.		1	1
Norris do.		1	1
Prior	1		1
Sandys	14	5	19
Tate and Brady N.V.	22		22
Watts	22	50	72
Wesley, Samuel, Jun.	1	7	8
Wesley, John, from German		5	5
Wesley, John and Charles		23	23
	62	103	165

The name of Charles Wesley, as well as that of John, occurs on the title page of the 2nd. ed., 1743, as it had done on those of *Hymns and Sacred Poems* 1739, 1740, and 1742. Thus:— "*A Collection of Psalms and Hymns* published by John Wesley, M.A., Fellow of Lincoln College, Oxford, and Charles Wesley, M.A., Student of Christ Church, Oxford. The second edition enlarged. London, printed by W. Strahan, and sold at the Foundery, near Upper Moorfields, 1743, price bound one Shilling." A 12mo volume of 138 pages. This edition is the most remarkable of the series, being the first to which Charles Wesley's versions of the Psalms were contributed, 36 in number. The edition was thoroughly revised, and slightly re-arranged, to admit of Charles Wesley's psalms following in successive order. Thirty psalms and thirty hymns were omitted, and thirty-eight additional psalms were inserted, thus reducing the number from 152 to 130, although on the title page occur the words, "Second Edition Enlarged." It was probably intended to be enlarged, as many of the omitted psalms and hymns were re-inserted in the next edition, along with others. The omitted psalms were chiefly by Sandys, Tate and Brady, and Dr. Watts. The hymns included five paraphrases of Solomon's Songs by Watts, and five by Sandys, six of which re-appeared. No other hymns were added.

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Analysis of Contents, counting each part as a hymn :

	Psalms.	Hymns.	Total.
Addison	1	2	3
Austin		3	3
Dryden		1	1
Herbert		1	1
Norris		1	1
Sandys	2		2
Tate and Brady	12		12
Watts Dr.	13	35	48
S. Wesley, sen.	2		2
S. Wesley, junr.		7	7
C. Wesley	36	20	56
J. Wesley—from German		2	2
	66	72	138

The third edition, 1744, was the last revised by Mr. Wesley. Sixteen psalms and hymns were added and 10 omitted, increasing the number from 130 to 136, or, counting each part a hymn, 144. An edition numbered the 11th was published in 1791, the year in which Mr. Wesley died; but there was much confusion in the numbering of the various editions, so that, although the last, 1825, was called the 18th, there were at least 23, perhaps 24 or 25 editions. There were, for instance, two 5th, two 6th, two 11th, and two 14th editions, and one or more not numbered. From the third edition, 1744, to the 13th, 1808, no change was made, except that in the 12th edition psalm xxiv. is divided into two parts, verse 7 being omitted, and verse 8, "Our Lord is risen from the dead," commencing the 2nd part. An index of first lines was added in the 13th edition. The two 14th editions were edited by Dr. Coke, and enlarged by the addition of four other parts. The first of these editions was published in 1811. Parts I. and II. are as in the third edition, 1744.

Part III., Hymns of Praise, contains 52 hymns.

„ IV. „ Prayer, „ 37 „

„ V. „ on the goodness of God, 30 hymns.

„ VI. Miscellaneous Hymns, 73.

Making 192 additional hymns.

The second 14th edition is dated 1813. A number of hymns were inserted in parts I and II, with the words above each, "Not in a former edition," meaning that of 1811. Several more of the hymns are divided, and in the 6th part four other hymns are

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inserted, with the note, "Not in a former edition." This enlarged collection was called the "Morning Hymn-book," from its being used at the morning services in the London chapels, in compliance with the following resolution of 1816:—"The Conference recommends to our congregations, on the Lord's Day forenoons, the use of the psalms and hymns first collected by Mr. Wesley, enlarged by Dr. Coke, and now used in some of our chapels in London."

An abridgement of the original collection was made by Mr. Wesley, to be appended to *The Sunday Service of the Methodists in the United States of America*, 1784, and to subsequent editions for use in "His Majesty's dominions." It was also published separately under the title of "*A Collection of Psalms and Hymns for the Lord's day*," published by John Wesley, M.A., late Fellow of Lincoln College, Oxford, and Charles Wesley, M.A., late Fellow of Christ Church College, Oxford. Printed in the year 1784." Another edition was published in 1791. It is divided into two parts. Part I contains 17 psalms and 20 hymns, and part II 37 psalms and 17 hymns. The necessity for the use of either collection ceased with the compilation of the Supplement to the large Hymn-book in 1831.

C. D. HARDCASTLE.

BRISTOL METHODIST NOTES.

Continued from page 41.

V.—WHO WAS CAPTAIN FOY?

Wesley does not give under the date in the *Journal*, Monday, Feb. 15, 1742, the name of the author of the memorable proposal, "Let every one of the society give a penny a week, and it will easily be done," with its generous sequel, "Put ten or twelve [of those who have not a penny to give] with me . . . I will supply what is wanting." But in his "Thoughts on Methodism" [*Works*, xiii. 266] he not only gives a vivid sketch of the scene in the Room in the Horsefair, but also the memorable name "Captain Foy." A Methodist eye is therefore at once caught by an advertisement in the *London Gazette* of Jan. 17, 1713, reported by Mr. John Latimer, *Annals*, 18th cent., in which Captain Foye, of Bristol, offers £5 for the capture of "a negro called Scipio, aged about 24," who apparently had given his master the slip whilst his vessel was, probably, in the port of London. In the eighteenth century one of the most prominent figures for many years in the political and municipal life of Bristol was John Foy; in the Corporation from 1729 till his death in 1771; and Alderman from 1747 onward; Mayor in 1747-8; Sheriff in 1732-3 and 1744-5; Master of the Merchant Venturers in 1748-9. In Latimer's list of mayors John Foy is a "merchant." He was one of a family of Foys, merchants, of great importance commercially and socially. But in the Poll-book of 1754 we find the noteworthy entry: "John Foy, Esq., Alderman, *Mariner*." It is a tempting collocation of facts:

- (a.) 1713: Captain Foye, of Bristol, sails to London.
 - (b.) [Poll-book] 1734: "John Foy, in Corporation," and votes with that qualification.
 - (c.) 1742: Captain Foy proposes the penny a week.
 - (d.) [Poll-book] 1754: John Foy, Esq., alderman, is a "mariner."
- Of the identity of (b) and (d) there is of course no doubt. Foy (d) died fifty-eight years after Foy (a) was a "Captain,"

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trading between Bristol and London. An old mariner of (say) 80 years of age in 1771 might well have been a young captain, perhaps of his own vessel, in 1713. And there would be less hazard in conjecturing that, if Ald. Foy had in his younger days actually gone to sea, he should popularly be called "Captain" Foy, and, officially, "mariner," long after he had settled down on shore to a life of political and municipal activity. And it is not conjecture, but plain fact, that many in Bristol of as good social standing and public position as Alderman John, were drawn into the vortex of the Methodist revival and the activities of the society, in the early years of the movement in the old city. It is a pretty piece of historical imagining, but resting on the slenderest basis of facts. Yet the facts are perhaps worth recording thus side by side in our *Proceedings*. They may turn out some day to have a value.

Dr. Gregory in his *Polity* (p. 18) says "Charles Foy," but I know of no warrant whatever for the name; it may be a mere slip of memory. I have met with no Charles Foy. By the courtesy of George H. Pope, Esq., the treasurer of the Company of the Merchant Venturers, reference was made for me to the muster-rolls in their archives. These contain complete lists of the crews and captains of all vessels leaving the port of Bristol. Was the Captain Foy of 1713 named "John"? Unfortunately the rolls go back only to 1748. Our important Methodist date is 1742. In 1748 a Matthew Foy, known in the poll-books as "merchant," was master of the brig *Industry*, and sailed in her; and the privateer *Tyger* in that same year left the port with a Lawrence Foy as one of her crew. We will hope that the privateer's-man was no Methodist, but Matthew might possibly be our "Captain" of 1742. Conjectures! The Foy's were a family of merchants and captains.

There may be nothing in it, but it may be worth noting that the Mayor of Bristol, Alexander Edgar [Wesley writes "Edger"], who invited Wesley to preach in the Mayor's Chapel on March 16, 1788, was the son-in-law of Alderman John Foy.

VI.—THE GLOUCESTERSHIRE BAND. J. Wesley, *Journal*, Fri. 26 [Sep. 1788], writes, "We had a fast-day, which was concluded with a solemn watch-night. At the close of this we sang,
Ye virgin souls, arise!
accompanied by the Gloucestershire band of music. Such a concert was never heard in that House [i.e. the Old Room] before, and perhaps never will be again."

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The Bristol newspapers of Sep. 1788 contain advertisements of the Annual Festival and Dinner of the Gloucestershire Society, and reports of the proceedings on September 11th, a fortnight earlier than Wesley's fast-day. The society was a quasi-benevolent association of "Gentlemen natives of the county of Gloster, and of such others as chose to join them." The members assembled at the Tailors' Hall in the city, and proceeded to St. James Church to hear a sermon, in this instance preached by the Rev. Dr. Small. A collection of £3 8s. 6d. was made at the church doors for poor lying-in women, after which the society adjourned for dinner to the Assembly rooms in Princes street, then the fashionable place for all public gatherings. At the dinner £135 8s. was collected for the same maternity charity and for apprenticing poor boys, natives or sons of natives of the county. Bristol had then many such societies for benevolence and class good-fellowship. The Gloucestershire had been founded in 1657. In the minutes of the Committee, when preparing for the Festival of 1782, it was resolved "that the same music be had as attended last year." In the newspapers of an earlier year appears the item: "We hear that the principal bands in the musical way are engaged at the Society Meeting (i.e. of a similar but smaller local society) at Wrington, on Trinity Wednesday." "The Gloucestershire band" is, therefore, no doubt the band which had been engaged for the anniversary day, and particularly for the dinner, of the Gloucestershire Society. I can find no explanation of the presence of the band at the watch-night. But I notice amongst the gentlemen reported as present at the dinner of 1788 a *Charles Westley Cox*. This looks like a promising clue. I can however only wonder whether he were related to Lady Cox, one of Whitefield's earliest converts in Bath.

VII.—THE MONSTER AT BRISTOL FAIR. J. Wesley (*Journal*, Sep. 16, 1790), writes, "I was desired to see a monster, properly speaking. He was as large as the largest lion in the Tower, but covered with rough hair, of a brown colour; has the head of a swine, and feet like a mole. It is plain to me, it was begotten between a bear and a wild boar. He lives on fruit and bread, chiefly the latter. The keeper handles him as he pleases, putting his hand in his mouth, and taking hold of his tongue; but he has a terrible roar, between that of a lion and a bull."

By the kind introduction of my friend, Mr. George C. Crick, F.Z.S., of the Natural History Department of the British Museum,

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the above description was submitted to the well-known specialist on the Mammalian vertebrates, Mr. R. Lyddeker. He at once suggested its identification with the Indian sloth-bear, *Melursus ursinus*, and added the interesting information that the "type-specimen" was described from an example living in England somewhere about the date of Wesley's entry in his *Journal*. In fact in "The Naturalists' Miscellany" by G. Shaw, vol. ii., 1791, in connection with the figures on plate 58, Mr. Crick finds the standard description of the creature, by the naturalist to whom belongs the credit of first describing and naming it scientifically, "amongst the new species of animals with which zoology has been lately enriched."

One of the most striking of the engraved representations of the *Bradypus ursinus*, as Shaw named it, shows it "ringent," and the gaping jaws bear convincing evidence to the "singular flexibility of the upper part of the snout, as if furnished with a joint or internal cartilage." The possibility of the keeper's feats was abundantly provided for. Shaw also specifies the "very long shaggy hair, and naked lengthened snout. The claws on the fore-feet are five in number, and are excessively strong, moderately crooked, and sharp pointed: those on the hind feet are shorter, and of a rounder shape." "Its voice at present is rather a sort of short, abrupt roar, which it emits when much disturbed or irritated. It is gentle and good-natured: feeds chiefly on vegetable substances and milk . . . and does not willingly eat animal food." Wesley was not a bad observer of facts, albeit his *naïve* pre-evolution theorizing as to the genesis of the creature will to-day provoke a smile. There can be little doubt that the "monster" at Bristol was the actual type-specimen itself, just then new in England. Was it travelling the country on exhibition, arriving at Bristol in time for the gatherings at the second of the two great annual fairs, which opened on September 1st, and was held near his friend Easterbrook's vicarage in Temple Street? (After many years of vain protest and petition on the part of both tradesmen and residents, the two fairs, with their excesses and abuses, were abolished in 1837, mainly by the efforts of Ald. James Wood, son of the old President of the same name. For many years the son was a prominent and influential citizen of Bristol, and, with his father, is interred at Portland Chapel.)

It affords interesting glimpses of the real Wesley in his venerable old age, to notice how in these later years he allowed his friends to take him from time to time to see the sights of the city. There was a pelican on exhibition along with the "monster."

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On July 24, 1783, he went "with a few friends" to Mr. Thomas Farr's seat at Blaise Castle, and the little excursion included a visit to "Lord [de] Clifford's woods at King's Weston" close by. Every Bristolian knows the castellated building which "Mr. F—, a person of exquisite taste, built some years ago, on the top of a hill, which commands such a prospect all four ways as nothing in England can excel." (This was written on Oct. 27, 1788; a second,—a Saturday afternoon—"picnic" to Blaise Castle and King's Weston Woods). On the Wednesday preceding, October 24, he had visited the gardens, and, above all, the remarkable artificial underground grotto of Mr. Goldney's mansion on Clifton Hill, which its present owner, the Right Hon. Lewis Fry, Esq., not infrequently throws open to his neighbours and to visitors at Clifton.

VIII. LETTER OF P'ANSON TO FREEMAN *RE*
KINGSWOOD SCHOOL. [Ellacombe MSS. 192 E, 772. Kings-
wood II. Museum Library, Bristol].

To
Fra. Freeman, Esq.,
at
Bristol
These

Sir

Upon receiving a Letter abt 14 days since from one Mr Raquett giving me advice that an Ejectment had been deliver'd on the Demise of Mrs Archer in order to recover the Possession of some Buildings belonging to the Revd Mr John Wesley, I having been apply'd to abt this time twelve months upon the same affair & on that occasion I apply'd to Mrs Archer herself who referred me to Mr Buck her then Attorney with whom I was well acquainted Mr Buck & myself had put the affair upon such an Issue as I was well satisfied wd. ansr. Mrs Archer's intentions without disappointing so Laudable a Work as that which Mrs Wesley under God has sett on foot I mean in humanizing those who were little better than Savages but it pleased God (before the thing propos'd by me was carry'd into Execution) to call Mr Buck hence while I was absent a few days from London Death which puts an end to all here stopt our Proceedings to accommodate the matter in dispute Indeed to prevent any further Application to Courts of Law, being what the professors of the Gospel of Jesus Christ wd. allways avoid I have several times called at Mrs Archer's in

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order to have setteled the affair wth her on the Footing propos'd to & seemingly accepted by Mr Buck but never cou'd have any admittance to her till after the Receipt of Mr Raquett's first Letter & when I did see her she Referred me to you in like manner as she had done before to Mr Buck telling me she had joyned with some other Gentlemen fully Impowering you to act as you think proper—I sh'd have wrote to you sooner but since I saw Mrs Archer have been on business as far as Norwich which prevented any sooner application to you

I shall not now enter into the Merritts as to Mrs Archer's Right it being what I would in no manner Contest; though perhaps much might be sd on that Acco't But as I before observed Law is not what we Seek nor would Mr Wesley detain the property of anyone a moment from them if he knew it without making ample satisfaction and if he from his want of Judging of Titles or any other oversight has built upon a piece of waste Ground which the person he had it off had not a right Title to (I trust and hope Mrs Archer (whom I know to be a Lady of great Charity and Benevolence) w'd not take an advantage of his Credulity to the Detriment not of Mr Wesley but perhaps of many Thousand Souls who are yet unborn for as to Mr Wesley was the school to be taken from him he wo'd be a gainer as to Temporal Things and therefore none wo'd be losers but those who are prevented from being trained up in the true gospel principles as they are taught by Mr Wesley & are such as the poor of Kingswood and their fore Fathers were unacquainted with, & may the Lord open the eyes & turn the hearts of every one who wo'd stop so good a Design as that which Mr Wesley and those under him are carrying on at Kingswood—Indeed I am fully perswaded Mrs Archer has no such Design in herself & so she intimated to me only to Exert her Right that people might not take upon them to build on her Land without making some acknowledgement & this is what Mr Buck told me & therefore I proposed to Mr Buck to grant Mr Wesley a Lease of 99 or 61 years I forget which & this I thought would be sufficiently confess Mrs Archer's Right & wo'd be doing no Injury to any the same proposition I now make to you doubting but you'll lay the affair Candidly before Mrs Archer & take her full Direction therein, and if she accepts the terms I doubt not but God will Bless her & her Posterity but if she willfully and obstinately persists in stopping the work of God, He only knows where His hand may fall, but I am perswaded better things of a lady of her piety & Charity & that she will not us to the necessity of making Defence to a

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suit which we desire may be extinguished in its Infancy—If Mrs Archer Refuses those terms I sho'd be glad to know what she does insist off and every fair and Reasonable thing shall be comply'd with——

I have not a desire to take any advantage of any mistake but I apprehend you are quite wrong in the Delivering the Declarations for nither Mr Maddern nor Mr Raquett are Tenants of the Premes or owners or proprietors thereof, and therefore the Delivery of the Declarations are bad however I'll take no advantage thereof but appear thereto in case youll but postpone the Tryall till next Lent assizes in case the affair cannot be amicably concluded before then and the Reason of my asking this now is Because Mr Wesley is Just gone or going for Ireland and will not be back till October or November and I dont doubt but on his return every thing will be made easy for my own part If the Case is to be try'd I wo'd Rather it sho'd be try'd in the than winter as I suppose I shall attend it yet I hope some method will be found to prevent Law and to the satisfaction of all

I doubt you'll think me too prolix in this letter which proceeds from the Zeal I have for the cause and wo'd be glad to do anything in my own pobr power toward forwarding the Gospell which for many years has been Dwindling (as one may say) to more form and outside show but I now trust the Lord is now again Reviving his work and I hope the time is coming and near at hand when the Lyon shall Lay down with the Lamb, the Leopard with the Kid, and our swords shall be turned into plow-shares And our spears into Pruning hooks and the Gospell of Peace shall be spread over the whole Earth and that the Lord may hasten the time is the sincere desire of

Sir

Your very Hum. Serv't
tho Unknown

Old palis yard west end

Bryan IAnson

9 June 1752

P.S. I shall be glad of the favour of a Line to know y'r and Mrs Archer's Resolution in the affair

(Does this letter explain the word "another" in the entry, *Journal*, 21 Feb. 1761? "I spent some hours with Mr L. and Mr I'Anson in order to prevent *another* Chancery suit. And though the matter could not then be fully adjusted, yet the suit did not go on.")

NOTE.—In the Ellacombe MSS. 773, upon a rough frag-

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ment of paper, is found "A Return of Mickol Short Tithanman [i.e. Tythingman] of oldland in Bitton sid [i.e. Bitton-side] to Mrs. Susannah Archers Cort thold the 27 of April 1747."

Justice Henry Creswicke of Hanham Hall also figures largely in the Ellacombe MSS., as he also does in the history of the neighbouring city in the early half of the 18th century [See, e.g., Latimer's *Annals of Bristol*, 18th cent., p. 243]. In curious parallelism with Mrs. Archer's attempt to assert manorial rights and possession of Kingswood School, as against John Wesley, is Mr. Creswick's action reported by C. Wesley, *Journal*, September 5, 1741: "I heard that Justice Cr—, and forty more, both the great vulgar and the small, had seized upon Mr. Cennick's house [i.e. the Calvinistic Chapel which C. had built in Kingswood], and threatened to take ours on Tuesday next." And later on: "Tuesday, September 22. He [Mr. Jones, of Fonmon, who was himself a magistrate,] would have carried me to some great friends of his in the city: and particularly to a Counsellor, about the threatened seizure. I feared nothing but helping myself, and trusting to an arm of flesh. Our safety is to sit still. However, at his importunity, I went with him a little way; but stopped, and turned him back, and at last agreed to accompany him to Justice Cr—, the most forward of our adversaries." The whole of the paragraphs following are vividly interesting.

The whole question of the right of ownership in the Kingswood Forest district was in a very uncertain position. The "King's" rights in his "Wood" had long been of the most shadowy, and the once royal domain had been fastened upon by several neighbouring landholders, who, in default of much or any organised protest, attempted with more or less success to establish manorial rights over the portions they appropriated. Such attempted ejectments as those of Mr. Henry Creswick and Mrs. Susannah Archer were assertions of manorial rights against "squatters" in the wood. The colliers, it would seem, by no means acquiesced in these assertions of right.

The taking possession by Whitefield and his colliers of a site for a school on the afternoon of April 2nd., 1739, looks very much like a case of "squatting." A stone was simply laid upon the ground, Whitefield kneeled upon it and prayed, and possession was taken. In a letter written that night to Wesley, whom he had left behind in Bristol, he tells him that he will soon be hearing of their "mad doings" that afternoon. It is not by any means clear whether the spot thus summarily appropriated was that actually occupied in the end, though it cannot be far from it. In

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the Moravian letters of John Wesley, preserved at Fetter Lane, he says that on the 24th of April following: "After preaching [at Two Mile Hill, close by] we went to the stone our Bro. Whitefield laid. I think it cannot be better placed; 'tis just in the middle of the wood, two miles everyway from either church or school. I wish he would write to me positively and decisively, that 'for this reason he would have the first school there, or as near it as possible.'" Yet, referring to May 14th, he again writes: "Afterwards we went [from Two Mile Hill] to look out a proper place for the School; and at last pitched on one, between the London and Bath road."

Part of the ground finally included in the school property Wesley says he purchased of one Margaret Ward, with his own money (*Letter to C. W.*, 11 Dec., 1762). The name appears, about 1748, in the mass of Ellacombe MSS. 192 E 773. I cannot assert the identification. In Wesley's letter to Church, *Works* viii, 400, he says: "So I do [call Kingswood my own house], that is the school-house there. For I bought the ground where it stands, and paid for the building it, partly from the contribution of my friends, (one of whom contributed fifty pounds), partly from the income of my own Fellowship." This was written in 1744, and of necessity therefore refers to the original colliers' children's school, built on ground belonging to Mrs. Archer's "manor." Kingswood and its history want doing more thoroughly than they have as yet been done.

H. J. FOSTER.

SOME NOTES FROM THE OLDEST REGISTER OF THE GREAT YARMOUTH CIRCUIT.

The newer conception of history, which regards it as the record of a people's struggles and progress rather than the chronicle of kings and their succession, has taught us to set great store upon documentary and other material, formerly regarded as of little or no value. Diaries like the Journals of John Wesley and Horace Walpole in the 18th century; private letters, especially when found in a connected series like the celebrated Paston Letters covering the period of the Wars of the Roses; rent-rolls, market returns, and borough records are now laid under service, and furnish the most useful material for understanding the condition of the nation at any given period. For in such records we are brought face to face with the actual life of the times, and by their aid imagination can to a considerable extent reproduce the same. In like manner whilst the Minutes of Conference register the larger movements and general progress of Methodism, it is in local records and traditions that we see in detail how that progress has been attained. Unhappily much material, which would to-day be highly prized, has perished; but wherever such records still remain they should be carefully preserved, and what is of more than local interest may well find a place from time to time in the publications of the Wesley Historical Society. In the Great Yarmouth Circuit, chiefly through the zealous care of Mr. Wm. L. Mack, many old circuit books have been gathered together, from one of which I have culled a few notes that follow.

This, the oldest book which has been preserved, begins in the year 1785, when Yarmouth formed part of the Norwich circuit. Those were days when the Book Room had not begun to provide the "Circuit Schedule Book," which is now a requisite of every circuit; hence this small quarto volume is simply a book originally

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prepared for business purposes, ruled with a marginal line and £ s. d. columns in red ink. The book has been begun at the reverse end, and each superintendent has ruled it as he required. On the first page is the record, "Preachers in the circuit this year 1785 were :—Jonathan Coussins, Geo. Button, Joseph Jerome, Wm. Palmer." On the second page is found the entry, "Local Preachers' Names, etc. :—Norwich, Bro. Edwd. Flegg ; Yarmouth, Bro. Samuel King ; Hardwick, Bro. David Vipond ; North Cove, Bro. Robert Newman ; Thurlton, Sister Mary Sewell."

In this short list the name of a female local preacher is noteworthy. Mary Sewell was class-leader at Thurlton, and her name is found in the list of members for 1786, but in 1787 it has disappeared, probably through death, as her husband's name is still continued.

A few years ago, there was published in the Methodist Recorder a letter as follows :—

October 27, 1787.

"We give the right hand of fellowship to Sally Mallett, and shall have no objection to her being a preacher in our connexion so long as she continues to preach the Methodist Doctrine and attends to our Discipline.—Josh. Harper.

B.N.—You receive this by order of Mr. Wesley and the Conference."

Now Joseph Harper was appointed by the Conference of 1787 to the Norwich Circuit, and in the lists of members at Loddon, for the years 1785, 1786, 1787, appears the name of Sarah Mallett, who is undoubtedly the person to whom Conference authority was directly given. There were therefore about this time two female preachers in the circuit.

The following are the societies and members reported in June, 1785 :—Norwich, nine classes, 170 members ; Yarmouth, one class, 64 members ; Lowestoft, two classes, 49 members ; North Cove, two classes, 38 members ; Loddon, one class, 37 members ; Hardwick, one class, 30 members ; Tasburgh, one class, 25 members ; North Walsham, one class, 34 members ; North and South Lopham, one class, 24 members ; Thurlton, one class, 16 members ; Haddiscoe, one class, 14 members ; Barford, one class, 18 members ; Beasthorpe, one class, 15 members ; Winfarthing, one class, 10 members ; Wortham, one class, 10 members ; Dickleburgh, one class, 13 members ; Stratton, one class, 10 members ; Beccles, one class, 11 members ; Caister, one class, 13 members ; South Cove, one class, 20 members. The total was 29 classes and 622 members. The number returned to Conference seems to have been 617.

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The occupation of a considerable number of the persons enrolled is recorded. At four places there was no resident class-leader, and consequently there is a note that in each case the "preacher leads." In all the above places, with three or four exceptions, Methodism in some of its three forms, Wesleyan, Primitive, and Free Church, is existent to-day. But instead of one circuit, the places named are now included within the following seven, viz., Norwich, Great Yarmouth, Lowestoft, Beccles, Attleborough, North Walsham, and Diss. It will be noticed that the entire membership in Yarmouth of 64 persons was meeting in one class, but by the next return two additional leaders had been appointed.

By June 1786, societies were commenced in Whenastone (Wenhaston in the East Suffolk Mission), Attleborough, Worsted, and Marsh House, but no mention is made of Barford. The total returns are 35 classes with 600 members; and in Norwich there are reported nine Bands with 36 members, and a "select Band" of nine members.

In the record of June 1787, Wrentham is added to the list of societies, and Worsted is omitted, the total membership being 565.

The record for 1788 appears to be incomplete, but two new societies are mentioned, viz., Redgrave and Old Buckenham.

There are no further entries in the book until July 18, 1792, when there is "A list of the Societies in the Yarmouth Circuit," including Yarmouth with 94 members, Lowestoft 65, Thurlton 9, Haddiscoe 3, Beccles 8, Wrentham West 15, South Cove 11, Southwold 12, Wrentham Street 21, and North Cove 33,—a total of 271. At the close of the record is the following note: "N.B. As the Circuits are likely to be divided this year, I have rather chose to set down the People in two separate Books. A few of the forementioned places I have not lately been at, consequently there may be some alteration. But I have set them down as near as I could."

In connection with the list of the Yarmouth society there are two notes, which show that one of the occasional troubles of modern superintendents was not unknown in the ancient days. The first reads thus concerning a class of 33 members, "Near 20 of these could not be found": the second reads, "Instead of 94 I could not find scarcely 80 who were members in this unstable society. C. Boone July 94."

For the year 1793, the book, having been mislaid, was not used. Then follows the list of "Societies in the Yarmouth

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Circuit in the year 1794, taken July 10th by C.B. as exact as possible in this mutable state." In this list appears for the first time a society at "Gorlestone." The total number of members in the circuit was 333. At the close of the record the following lines are written in another hand than that of the superintendent,

O may the increase of our God,
To the whole church be given ;
And may the sanctifying Grace
Diffuse like Holy Leaven !

The record for 1795 is signed by Thomas Bartholomew, and contains 403 names, 48 being in the society at Framlingham, which now appears for the first time.

In the record for the next year, dated July 17th, and signed by James Anderson, several fresh places appear—Hulver, Peasenhall, Sutterton, and Brampton, and the total membership was 510. Mr. Anderson adds, "This has been a year of peace, love, and prosperity. Bless God!"

In his list dated July 11th, 1797, Mr. Anderson reports new societies in Badingham and Uggeshall, the total membership being 555. Two notes are added—the first, "There is a new Society at Filby, consisting of above twenty persons, which I have not entered in the Book": the other is the pious wish, "May our Zion still bud and blossom as the Rose!" Then follows the list of local preachers in the year 1797:—Mr. Lake, Josh. Dixon, Edwd. Edwards, Chas. Martin,¹ Robert Page, all of Yarmouth; Amos Fish, Wrentham Street; Simon Crisp, Wrentham West; Fras. Gorble, South Cove; Timothy Gall, Framlingham; Josh. Tripp, Wheneston; Mark Ward, Peasenhall; and Thos. Balls, North Cove. Here the record of the old book ends. A few remarks may be made in closing this paper.

The extent of the circuit in those early days may be gathered from the particulars which have been already given. Adam Clarke was one of the preachers appointed by the Conference of 1783 to the then undivided Norwich circuit. In a letter dated Nov. 7, 1824, Dr. Clarke gives some reminiscences of the circuit when he was in it, and, after mentioning the names of twenty-one places, goes on to say "cum multis aliis, quæ nunc perscribere

1. Charles Martin entered the work this same year as a travelling preacher, but died in the second year of his ministry, in the Bedford circuit. His superintendent, in a letter to the Conference after Mr. Martin's decease, bore testimony that he was "a pattern of piety, enjoying the perfect love of God, and strenuously preaching to the people what he experienced."

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longum est." He further says, "It cost us about 250 miles a month; and I have walked this with my saddlebags on my back"—see Watmough's *History of Methodism in Great Yarmouth*, 1826. One would scarcely have thought such a circuit a likely nursery for a scholar such as Dr. Adam Clarke. Another minister of the circuit, whose name has already been mentioned as superintendent in 1794-5, Rev. Thomas Bartholomew, was a Biblical scholar of no mean attainments. Watmough's *History* says of him: "Mr. Bartholomew was a preacher of the primitive kind. Early in life he was called to serve God, and his call to the ministry was clear and satisfactory. He obtained a knowledge of the Greek and Latin languages before he entered on the work, and afterwards became a proficient in the Hebrew and Syriac, so as to be enabled to enrich his mind with Biblical knowledge from the Polyglott of Walton. His discourses from the pulpit, though not adorned with flowers of eloquence, were Scriptural and edifying, and he was made a blessing wherever he went."

The keeping of a circuit-roll of members is an illustration how some of the most recent regulations in Methodism are but a reversion to the old order and custom. How the old habit could have fallen into desuetude may well be matter of surprise. It is interesting in view of recent discussions in the Conference on the question of persons engaged in the liquor trade, to find, that in 1785 among the members in the Norwich society, was one, Catherine Rowe, a publican.

A large number of names enrolled from year to year are characteristic of East Anglia. And, what is a valuable testimony to the persistence of religion through many generations in the same families, some of the names recorded in the earliest list are still found in connection with Methodism in this circuit.

J. CONDER NATTRASS.

EXCERPTS FROM AGNES BULMER'S
MEMOIRS OF
MRS. ELIZABETH MORTIMER,
AND ADDED NOTES, BEARING UPON ENTRIES IN
JOHN WESLEY'S JOURNALS.

Journal, Tuesday, 30 June, 1772—Calling at a little inn on the moors, I spoke a few words to an old man there, as my wife did to the woman of the house. They both appeared to be deeply affected. Perhaps Providence sent us to this house for the sake of those two poor souls. In the evening I preached in the new house at Otley, as neat as that at Hull; and the people appeared to be much alive, so that I was greatly comforted among them.

Memoirs, p. 30—Last Tuesday, that venerable servant of God, Mr. Wesley, came here (Otley). I had often wished to see him while I was ill, and now my desire has been kindly granted. The lips of the righteous feed many. He preached to large and attentive congregations, and I found myself much profited. He went to Parkgate on Thursday; I accompanied him and Mrs. Wesley in the chaise, and as we walked up the hill, he discoursed with me on spiritual subjects. He was humble as a little child; and on my telling him that when I was ill I had a great desire to see him, yet was content under the privation, believing we should soon meet in heaven, he replied: "Well, God gives us to meet on earth that we may meet in heaven." I told him how often it had been said to me, "You are too ardent to hold out long," and that Satan had made this a subject of temptation; he said, "I have observed that few who set out in good earnest turn back, but of those who set out coldly, one out of five generally does. Be not discouraged, therefore," he added, "for there are more on your side than against you." Under the sermon on Thursday evening I felt my ideas of holiness greatly enlarged. May the desires I now feel be strengthened, and my soul be watered with the dew of heaven! Mr. Wesley afterwards gave me much counsel, entreating me to be in earnest, and to persevere in prayer and the

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improvement of my time, as on the present moment hung the issue of my future course. He inquired what books I read, recommended Young's Night Thoughts, and promised to give me a list of such as he thought might be useful. I find I can be free and simple with this great and good man. His affability removes all restraint. I have been greatly profited by his company and at present feel a strong desire to devote myself, body, soul, and spirit, to the Lord.

Note.—Mr. Wesley left Pateley Bridge on the morning of Tuesday, 30th June. The road taken by him must of necessity have been along the Nidd Valley to Dacre, and thence, probably, across Forest Moor to Fewston in the Washburn Valley. The lonely inn referred to in the Journal would be the Moorcock, now no longer an inn but a farmhouse, situate in the centre of the moor, about half-way between Dacre and Fewston, and even at the present day remote from any other human habitation.—Parkgate, to which Mr. Wesley proceeded on Thursday, July 2nd, is a mansion about equidistant from Guiseley and from Yeadon. It was at that time owned and tenanted by Mr. William Marshall, a wealthy woolstapler, and a firm friend and adherent of Mr. Wesley. On Friday Mr. Wesley left for Ewood (a hamlet near Luddenden in the Calder Valley), but how he contrived to get there without passing through Bradford, Bingley, Haworth, or Halifax, which he could scarcely have done unnoticed, is somewhat puzzling. Parkgate being on the highway to Shipley, we can only assume that he travelled from the latter place over Cottingley Moor to Denholme Gate and Illingworth. Whether he reached Ewood on Friday night or Saturday morning is uncertain, but as he preached at Heptonstall at one o'clock in the afternoon, the natural inference is that he slept at Ewood.

Journal, 2 May, 1774—On Monday and Tuesday I preached at Otley and Pateley Bridge.

Memoirs, p. 37—On Monday we were favoured with the presence of the venerable saint, Mr. Wesley, at our house (Otley). He engaged in prayer with me, and encouraged me much to go forward, by enlarging on the grace and love of the Redeemer and on His present readiness to save, warning me at the same time to beware of pride. This morning (Tuesday) before four o'clock he left us. His charge to me, on taking leave, was, "See that you become altogether a Christian."

Note.—Preceding the foregoing entry in the *Memoirs* is

another, running thus, "On May the 4th I accompanied Mr. Wesley to Birstal." This is clearly an oversight by Mrs. Bulmer, the editor of the Memoirs. May the 4th was the date when the entry was made, but the visit to Birstal took place on Saturday, 30th April. On May 8th, Mr. Wesley addressed a letter to the author of the Memoirs, beginning thus, "It is not common for me to write to anyone first: I only answer those that write to me. But I willingly make an exception with regard to you, for it is not a common concern that I feel for you. You are just rising into life, and I would fain have you, not almost, but altogether a Christian."

Journal, 10 July, 1774.—Some of Tadcaster informing me that the minister was willing I should preach in the church, I went thither in the morning (from York). But his mind was changed: so I preached in the street to a listening multitude, from the lesson for the day, on the righteousness which exceeds that of the Scribes and Pharisees: in the morning and evening at York.

Memoirs, p. 44.—On Sunday I heard my much-honoured father preach at Tadcaster. I afterwards accompanied him to York and enjoyed the same privilege. We then went to Malton, returned through York and Tadcaster, and reached Leeds on Wednesday. Here he preached again, and the next day at Wakefield, whence this faithful shepherd of the Lord's flock set out for Doncaster, and I returned with Miss Bosanquet to Cross Hall, where I have enjoyed the privilege of passing a few days.

Note.—The *Journal* entries may therefore be given in greater detail thus:—*Monday*, 11th July, from York to Malton, and back to York. *Tuesday*, 12th July, Quarterly Meeting at York. *Wednesday*, 13th July, through Tadcaster to Leeds. *Thursday*, 14th July, from Leeds to Wakefield, and in the evening to Doncaster. It is interesting to note that Mr. Wesley was seldom without travelling companions, at any rate, in his later years; the regularly recurring entries in the early Bradford (Kirkgate) Chapel Account Books, "cost of entertaining Mr. Wesley's party," point to the same conclusion; and Miss Ritchie (Mrs. Mortimer) writes in 1776, "I have been with Mr. Wesley in the various places he has visited in this country, and have had, while travelling, many valuable opportunities for conversation." She also accompanied Mr. Wesley from Birmingham to Madeley, 27 March, 1786.

CHARLES A. FEDERER.

WESLEY'S JOURNAL.

A FEW NOTES ON THE JOURNALS OF WESLEY'S VISITS TO
CARDIFF AND THE NEIGHBOURHOOD.

It was in the afternoon of Thursday, Oct. 18th, 1739, that the great evangelist first visited this town. "About five (the minister not being willing I should preach in the church on a week-day) I preached in the Shire-hall, a large convenient place." The church denied him was St. John's, still the principal church in the town, and boasting a tower second only to one other in the Principality; and the Shire-hall (which is no longer in existence) stood within the area of the castle which then was in ruins, and open to the public. No place could have been more convenient, being nearly enclosed, and in the centre of the little town of that time. Next day he preached to an "ill-behaved" concourse at Newport, which, after the old style, he considered part of Wales; but returned to the Shire-hall the same day and preached to "many gentry" of Cardiff and the neighbourhood, and again at six to "almost the whole town," the service lasting *three hours*.

Wesley's second visit to Cardiff was on April 9, 1740, when he preached in the evening, stayed the night, and the next day preached thrice, after which he rode to Watford (five miles distant) and held a prayer-meeting in the long low dining room of Mr. Price, of Watford House. It was in this house that Mrs. James was staying when Whitefield led her to the altar of the little chapel of St. Martin's below the hill on which Watford stands, and it was in the old Independent chapel at Watford that the first assembly of the Calvinistic Methodists was held. Whitefield was chosen as General Moderator.

On October 1, 1741, the great itinerant next visited the Principality. Not being able to obtain a guide from Newport to Cardiff, he accepted the services of a lad "who was going to Lanissan (Llanishen) two miles ($3\frac{1}{2}$) to the right side of Cardiff." His safety during the more than three hours' ride in the dense darkness of that night he ascribed to the watchful angels rather than the young Welshman, and it was with no small amount of gratitude that he crossed the threshold of Mr. Williams's house, at Llanishen,

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now a fashionable suburb of the Cambrian capital. After a welcome rest the evangelist rode next day to Fonmon Castle, the seat of Robert Jones, Esq., J.P., whom he had met twelve days before at Bristol. For full information relating to this ancient stronghold and its pious owner the student of the Journals is respectfully directed to the articles on "Mr. Jones and Picturesque South Wales," by the present writer, in the Wesleyan Magazine and the Christian Miscellany. Leaving the Fonmon family in much distress on account of the sore affliction of one of the young ladies (who, however, recovered), Wesley preached the same day in the Shire-hall at Cardiff, which hall he again describes as "a large and convenient place."

Three days afterwards he left the house of Mr. Price, of Watford, in which house Charles Wesley preached twice on November 15th, 1740; he hastened to Fonmon, where in the dining room, fitted up as a chapel (see C. Wesley's Journal, Aug. 25, 1741) he showed, to the amazement of many, "the nature of salvation and the gospel way of attaining it." It was on this tour that for the first of many times he preached in the church near the lovely park of Porthkerry, whose vicar was his faithful helper Mr. Richards. In little more than a week Wesley was again in Wales, and on his way to Cardiff met Rowlands and Howell Harris at "Machan" (Machen), where in the old and charmingly situated church they held a crowded bilingual service. He again visited Fonmon and preached there as well as at Porthkerry, but the chief feature of this journey was the Sunday service at "Wenvo" (Wenvoe), in the church of the devoted Hodges. The Mr. W. by whose wish Wesley preached at Cardiff, after addressing the prisoners and having a conversation with one of the honourable women, was Mr. Williams of Llanishen, the host and guide of both the Wesleys.

In the spring of 1742 the evangelist again visited Fonmon, Wenvoe, Llanishen and Cardiff; but no striking event calls for remark, though we may suggest that the "one" with whom he talked on March 5, was the honourable woman (now in a more hopeful state) of the previous interview above mentioned.¹ Neither do Wesley's next visits in the autumn of the same year and the spring of the next season call for any explanatory note. Mrs. Jones of Fonmon was now a widow, but the gates of the old castle were still open to him. We may repeat what has just been written in

1. It is almost certain that it was Susan Young: see C. Wesley's Journal, November 10, 1740.

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putting down the next journey to Glamorgan ; but in April, 1744, and July, 1745, he reached Fonmon by a new route ; " Having a sloop ready (belonging to the Jones's) we ran over the channel (from Minehead to the little creek at Aberthaw) in about four hours." The castle is about $1\frac{1}{4}$ miles from the landing-place, and again he found himself " as it were in a new world, in peace and honour and abundance." The following eight visits of Wesley to this neighbourhood call for no remark, save that the " hard-named place on the top of a mountain " with no house near, was Llanbraddock (Llanbradach) which he visited on three future occasions, and that for the first time he preached in the Town Hall at Cardiff. This hall stood in High Street, but has long ceased to exist. A view of it is not difficult to obtain.

The Welsh journey in September 1763 was distinctly disappointing. Mr. Hodges of Wenvoe was changed, and it was Wesley's last visit to that village ; and the new master of Fonmon, who, when a boy, was sent to the school at Kingswood by the advice of the Countess of Huntingdon and the Wesleys, but decamped, received his father's friend with cold politeness. A fine portrait of young Jones, in masquerade dress, by Sir Joshua Reynolds, adorns the room in which the great evangelists often preached. In September 1767 Wesley preached in the Court House at Cardiff, and afterwards at Llanbradach, " a single house, delightfully situated near the top of an high mountain." For a full description of this old Tudor mansion and its solitude the reader is modestly referred to Part II of " Picturesque Wales " in the Christian Miscellany. After visiting this solitary house, now occupied by a farmer, the present writer wondered how Wesley found his way to such a distant spot, but he has since ascertained that Mr. Thomas, the evangelist's host, married the eldest daughter of Mr. Jones, of Fonmon Castle. Another daughter, whose lovely portrait by Gainsborough adorns the dining room at Fonmon, married Colonel Matthew of Llandaff, and this explains Wesley's three services in " the great hall at Llandaff " (Aug. 16, 1774) ; " Mr. M——'s hall at Llandaff " (Aug. 27, 1777) ; " the large hall at Mr. Matthews's in Llandaff," as he variously describes the mansion now converted into the episcopal palace. The monuments in the cathedral remain as proof of the distinction of the Matthew (not Matthews, as Wesley has it) family : one of them is to the memory of Sir David Matthew, standard-bearer to Edward IV at Towton, and another to Sir Christopher, knighted on Bosworth field ; and others of smaller fame rest in the Matthew chapel.

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Little now remains to be said. In August 1769 Wesley preached on his "old stand on the steps of the castle" at Cardiff, and afterwards at Caerphilly, where Mr. Davies the vicar read prayers. In 1772 he speaks of "the little church¹ at Caerphilly"—this was replaced in 1820 by a new and larger building. In July 1777, Wesley journeyed to Fontegary (Font-y-gary), now a farm house, near the shore at Rhoose, where Mrs. Jones lived after leaving Fonmon when her son had attained his majority; and after breakfasting for the last time at Fonmon he proceeded to Penmark where his friend Jones was buried, and preached in the old church which contains a monument to Mrs. Jones's mother, the daughter of a knight, once Lord Mayor of London.

Several visits are here passed by, but the last must be mentioned. From Neath the evangelist proceeded to Fontegary where he found Mrs. Jones, "with several of her children about her, on the margin of the grave, . . . showing the dignity of a Christian in weakness, pain and death." He afterwards took a service at Cowbridge, but returned to bid farewell to the dying saint, and then passed on to Cardiff and preached to a very genteel congregation in the Town Hall, "probably for the last time." His words were prophetic! After this thirty-third visit he never saw the place again.

P.S.—I find I have omitted Wesley's visit to "Pedwas" (Bedwas) on April 3, 1749, where and when he found the congregation had been awaiting his coming for "some hours." Methodism flourishes in this village, and the brethren delight to point to the barn in which the great evangelist is said to have preached that afternoon: not in the old church on the hill, with its saddle-backed tower. [Since the above was written, the old barn has disappeared, except a great heap of stones.—R.G.]

R. BUTTERWORTH.

1. This was called St. Martin's Chapel, and was built by the piety of Lewis of Van. In it G. Whitefield and Elizabeth Jones were married on Nov. 14, 1741. Gillies says that the maiden name of Mrs. Whitefield was Burnall; but a local historian states that it was *Price*, and that she was staying at Watford when she was married to George Whitefield in the church below the hill. She must have been the guest of Mr. Price as there is no other house at Watford. What was the connection between the visit of the Wesleys and of Mrs. Whitefield? A monument to the memory of "Nathaniel Price, Esq., Gent." may still be seen in St. Martin's Church, and descendants of the same family hold honourable positions in the district to-day. Gillies was wrong in the place of the marriage: the register proves that the marriage was at Caerphilly, and not at Abergavenny, as he says: perhaps wrong in the name too.

NOTES AND QUERIES.

158. In Tyerman's *Life of Wesley*, iii. 174, a story is quoted from the *Christian Miscellany*, to the effect that Wesley was dining with a friend in Pedlar's-acre, in the neighbourhood of Blackfriars, when he was requested by an eminent artist to allow a cast of his face to be taken; the artist proffering ten guineas and promising not to occupy more than "two or three minutes." After some hesitancy, Wesley consented. Afterwards, accompanied by Mr. Broadbent they found a debtor whose goods were about to be sold; learning this and that the debtor was in dying circumstances, Wesley rushed into the throng, seized the auctioneer's arm and demanded to know the amount of the debt. Being informed it was ten guineas, he exclaimed, "Here it is, take it, and let the poor man have his furniture again": and, turning to his companion, he said "Now, brother Broadbent, I see why God sent me these ten guineas."

Can any one tell where is the original of this story, and if there is any confirmation of it? When did the incident occur? Was Coade the artist?—*Rev. R. Green.*

159. Can any member say where I shall find any other account of Miss Mary Freeman Shepherd, besides that in Dr. Adam Clarke's *Life* to which I refer in my article?—*Rev. Marmaduke Riggall.*
160. Can any one say who painted the oil portrait of Wesley which belonged to the late Sir Thomas Gabriel's family for about 70 years? It is now in my possession, and if *not* a replica by Romney is, I think, a copy of Romney's portrait. *Rev. M. Riggall.*
161. STANDARD EDITION OF WESLEY'S *Journals and Letters*.—It has long been on my mind that a standard edition of Wesley's *Journal*—one of the most interesting and suggestive books in the language—should be prepared and published

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by the Bookroom. Several months ago I suggested to a few friends that the Wesley Historical Society should justify its existence by undertaking the task. During the past few years much additional and explanatory matter has been brought to light, and by concentration and effort an edition worthy of Wesleyan Methodism could be produced. The important, and, in most part, unpublished portions of the *Journal*, formerly belonging to the Rev. Henry Moore, and now in the hands of the exors. of the late W. J. J. Colman, of Norwich, could probably be utilised; as well as the valuable portions in the keeping of the Book-Steward, and in private hands. Much elucidating matter relating to the early, or Georgia, period could be gathered from the precious volume belonging to our good friend, Mr. R. T. Smith, of Whitchurch; and my still earlier MS. Journal, kept by Wesley at Oxford from 1725 to 1727, would yield valuable information. The Rev. Rd. Butterworth's contributions to the *Miscellany*, and other magazines, throw much light on names and places referred to in Mr. Wesley's brief and often incorrect records. What I now propose is that the members of the Historical Society be asked to each undertake the editing of say two or three separate years of the *Journal*, making that particular portion perfect as regards persons, places and general facts; the Rev. W. L. Watkinson, Connexional Editor, and the Rev. Rd. Green jointly editing the completed work and preparing it for the press, in say 4 quarto vols., fully illustrated with views and portraits of the places and persons named. If this idea could be thoroughly carried out I feel sure that not only a great and enduring service would be done for present-day Methodism, but that it will be a financial success. Will the readers of this magazine give their views on this question?

Following this literary memorial to our Founder, I should greatly like to see a complete and verbatim edition of Wesley's letters given to the world. Many of those in private hands have never been published, and a large number of those in print are anything but correct. Chronologically arranged, they would, with brief explanatory "notes" by competent hands, form the most enduring memorial of Wesley's great life-work, and of his many-sided genius and unrivalled organizing powers.—*Mr. Geo. Stampe.*

Since the above was written, it has been announced that

PROCEEDINGS.

the Connexional Editor, Rev. W. L. Watkinson, has undertaken to prepare revised editions of the two works named by Mr. Stampe. Mr. Watkinson has requested Rev. R. Green to assist in the collection of the Letters. This has been already done to a considerable extent, with the aid of the Rev. F. M. Parkinson, and the Letters have been arranged in chronological order. Many MS. Letters have been, and others are being, copied; and several books, newspapers, and magazines are in process of examination. Some of our members are engaged in copying letters, that at present are only in manuscript. It would be rendering useful service if other members who, in their reading, have met with stray letters, or who know where original MS. letters are to be found, would correspond with Mr. Green respecting them. It is not generally known that many of the letters, that are included in the collection published in *Wesley's Works*, are not given in full: it is, therefore, most desirable that, wherever it can be done, they should be compared carefully with the originals.

The whole of Wesley's Journal has been annotated by Rev. C. H. Crookshank, M.A. (portions of whose work appeared in the *Proceedings* of this Society—vol. ii. pts. 2 and 6); the names of persons and places, where they have been ascertained, are given in full, where Wesley gives only initial letters; faulty spelling is corrected; references to letters are placed under the dates on which they were written, with notes illustrative of the text. These latter throw considerable light on obscure passages in the *Journal*. An appeal has been made, in the four circulating MS. Journals of the Society, to all the corresponding members, to follow up the work so well begun by Mr. Crookshank.

The following suggestions for the guidance of members are made with the hope of giving definiteness to our efforts:—

- 1.—Note any obscure passages or allusions in the Journal, and seek light upon them.
- 2.—Record any facts, or any passages in other books, that may illustrate any portion of the Journal.
- 3.—Give explanatory notes on any books mentioned in the Journal.
- 4.—Read with special carefulness all the passages in the Journal that relate to the town or neighbourhood in which you reside, or with which you are familiar. Supply

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the *complete* names of persons and places of which Wesley gives only the initial letters. To aid in this examine Methodist and other local histories. As examples of this kind of work mention may be made of the following papers, that have appeared in the *Proceedings* of the Society:—Rev. H. J. Foster's *Bristol Notes* (Vol. ii. pts. 1, 2, 5, 7), and Rev. C. H. Crookshank's *Irish Notes* (Vol. ii. pts. 2 and 6).

5.—Collect views—photos, engravings, or drawings—of buildings or places named in the Journal, especially any that were the scenes of interesting events in Wesley's life; also portraits of persons who are mentioned by him.

It has not yet been stated to what extent it is contemplated pictorially to illustrate the forthcoming edition; but it is suggested that at once we begin to form a collection of illustrations, to be the property of the Society, and to be properly mounted and preserved in portfolios. The Rev. J. W. Crane, 49, Avenue Parade, Accrington; Mr. Joseph G. Wright, San Simeon, Newbridge, Wolverhampton; and Mr. F. M. Jackson, Langham Road, Bowdon, Cheshire, have kindly consented to receive these illustrations. Rev. H. J. Foster, Glenbank, The Chase, Clapham, London, S.W., and Rev. C. H. Crookshank, M.A., 6, East Wall, Londonderry, Ireland, will receive the notes.—*Rev. R. Green.*

162. Mr. T. W. Cooke, a loyal Methodist residing in Dungarvan, co Waterford, recently found among a lot of old books, unknown and unvalued, two volumes of great interest to Wesleyan antiquarians. The first is "The Young Gentleman's Astronomy"—a book Wesley refers to in the first volume of his Journals. The copy is complete and in good preservation. The real interest is however in the evidently autograph inscription on the title-page, "John Wesley, Hartfd., Georgia, 1737." The second volume is a copy of Newton's Philosophy—clear, well bound in calf, in excellent order, and bearing the inscription in a fine round hand, "George Whitefield to his sincere friend, John Wesley, 1740." Probably this also is autograph. It will be noted that the dates are just before and a short time after Wesley left Georgia.—*Rev. W. A. H. Robinson.*