

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

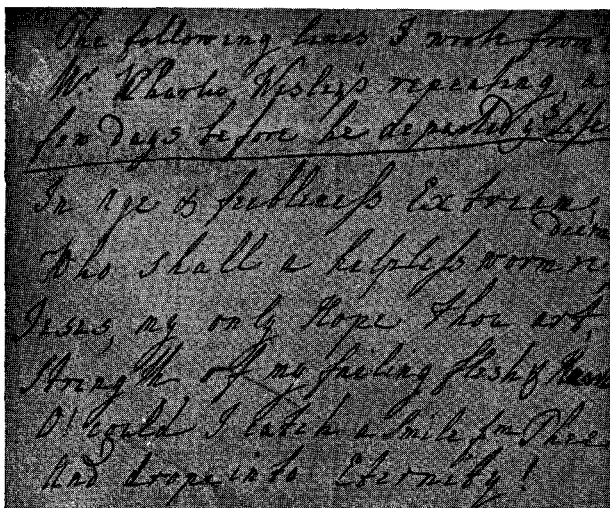
<https://paypal.me/robbradshaw>

A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php

**COPY OF AN ENTRY IN MRS. CHARLES WESLEY'S
HYMN-BOOK, IN HER HANDWRITING.**

The book is in the possession of Rev. Richard Green.



The following lines I wrote from
W. Charles Wesley's request, a
few days before he departed this
In my ^{weak} & feeble ^{state} Exceeding
Who shall a helpless ^{weak} woman
Jesus, my only Hope Thou art,
Strength of my failing flesh & heart
O would I take a bite from Thee
And drop into Eternity!

[Reproduced by permission from the *Sunday Strand*.]

CORNWALL IN WESLEY'S JOURNAL.

[29 Aug., 1743.—“The first great pathless moor beyond Launceston.” Matthews says that for long after this Cornwall was without great roads. In 1761 the great turnpike from the Devonshire side only reached Falmouth. Carriages were almost unknown, and even carts very little used. The “roads” were practically bridle-paths only.]

3 Sep., 1743.—The “Three-cornered down” is supposed to be Illogan Downs, near Illogan Highway. Gwennap lies three miles to the east of this spot; not two miles, as in the *Journal*.

3 Sep., 1743.—“Trezuthan Downs:” Treswithen Downs, a hamlet and enclosed downs of 475 acres, near Camborne.

7 Sep., 1743.—“Cannegy-downs:” Kenneggy (Higher and Lower) in the parish of Breage.

10 Sep., 1743.—St. Just Cross: now in the new Cemetery. The Rev. J. Andrewes Reeve, a former vicar, says, “Old men remember it in its original position at the south-west corner of the church yard, and they tell me that after service on Sunday mornings, the sexton used to mount the steps on which it stood, and give out notices of sales, etc. It was removed into the vicarage garden by the Rev. J. Buller, and was afterwards thrown down the well by the famous (!) Mr. Gorham. There I found it covered with mud, and the crucifixion downwards.” (*Langdon's Old Cornish Crosses*, 1896.)

[12 Sep., 1743.—“Mr. Shepherd”: *C. W. Journal*, 15 July, 1743.]

13 Sep., 1743.—“The Governor”: Francis Godolphin, second Earl of Godolphin. Born 3 Sep., 1678; died 17 Jan., 1766. Lord Warden of the Stannaries and governor of the Scilly Isles. Created Baron Godolphin of Helston, 23 Jan., 1735.

Married Henrietta, eldest daughter of the "Great" Duke of Marlborough. She became Duchess of Marlborough, Marchioness of Blandford, etc., by special Act of Parliament. (Lieut.-Col. Vivian, *The Visitations of Cornwall*). At this date the only local newspaper circulating in the West of England was *The Sherborne and Dorset Mercury*, established in 1736, and published at Sherborne.

13 Sep., 1743.—"The minister" at St. Mary's, Scilly Isles, was Rev. Ralph Hathaway, 1737-1745.

13 Sep., 1743.—As if in reply to Wesley's doubts respecting the utility of the fortification of the Scilly Isles, Borlase says, "In Time of War or danger of Invasion, they want more Soldiers than they have at present, to man so extensive a Line as that of *St. Mary's Foot* (near two miles in circumference) to say nothing of the Batteries of *Old* and *New Grynsey*, which doubtless on such occasions will require proportionable attention. 'Tis true, as long as our Royal Navy is superior in the *Chanel* (which I hope will always be the case) Scilly is safe, but if our *Chanel* squadron was beat, and obliged to keep in Harbour, Scilly taken, and the fortifications completed, it might do us a great deal of mischief before it would be retaken. If these observations were not obvious, and indeed notorious to people of every nation that have seen Scilly, I should not mention them." (*Observations on the Ancient and Present State of the Islands of Scilly*. By William Borlase, M.A., F.R.S., 1756).

[19 Sep., 1743.—"The Mayor": John Stephens.]

20 Sep., 1743.—"The plain" at Gwennap: Probably the comparatively level ground in front of the chapel at Carharrack.

2 April, 1744.—"Digory Isbel:" of Trewint, in the parish of Altarnun. Isbel was a granite mason. He and his wife were buried in Altarnun graveyard, and over their remains is a massive altar tomb, which bears the following inscription :—

"Sacred to the Memory of
Digory Isbell, who died in the Lord,
23 June 1795, in the 77 year of his age.
And of Elizabeth his wife,
Who exchanged earth for Heaven,
8 Oct. 1805

In the 87 year of her age.
They were the first who entertained the
Methodist Preachers in this County, and
Lived and died in that connection, but
Strictly adhered to the duties of the
Established Church.

Reader, may thy end be like theirs.

PROCEEDINGS.

From early life under the guidance and influence of divine grace, they strengthened each others hands in God, uniting to bear their Redeemer's cross and promote the interests of his kingdom in the face of an opposing world, thus duly estimating Scripture Christianity in youth, health, and strength.

Their conduct was regulated by its precepts.

In age, infirmity, and death, they were supported by its consolations, and in a happy immortality they enjoy its rewards.

(*Western Antiquary*, June 1882).

4 April, 1744.—“John Nance's house,” St. Ives, stood at the top of the Street-an-Garrow (= the rough street?). It was demolished some years ago, when a scheme of street improvement was being completed.

[4 April, 1744.—“John Nance”: Churchwarden, 1768, 1769. (p. 524.) “Paid John Nance's bill for painting 46 Constable's poles additional for election day.” (Borough accounts.) Mr. Matthews writes me that he does not doubt the identification with Wesley's man. (See his end, *Journal*, iv, 319.)]

6 April, 1744.—“Mr. Hoblin” = Rev. Wm. Hoblyn, 1723-1759, Rector of Lydford and Lecturer of St. Ives. “Mr. Simmons”—Rev. Wm. Symonds, curate of St. Ives from 1735 to 1768. In the latter year he became vicar of the neighbouring parish of St. Erth. He was Mayor of St. Ives in 1745 and in 1756. “To the ‘George (and Dragon)’ did Parson Symonds invariably repair, on a Sunday afternoon, to smoke his ‘yard of clay,’ and discuss with his *other* churchwardens the contents of the latest *Exeter Flying Post*.” (*St. Ives, etc.*, by J. H. Matthews.)

Mr. Matthews is evidently at fault with regard to the title of the newspaper which he mentions; it must have been *The Sherborne Mercury*. On Friday, 2 Sep., 1763, No. 1 of *The Exeter Mercury, or West Country Advertiser*, was published. The title was changed to *The Exeter Evening Post or the West Country Advertiser*, on 11 July, 1765, but on the 25th of the same month it was again altered to *The Exeter Evening Post or Plymouth and Cornish Courant*. It was not until 28 Dec., 1770, that it was finally styled *Trewman's Exeter Flying Post or Plymouth and Cornish Advertiser*. (See *Western Antiquary*, vol. v., p. 163.)

9 April, 1744.—“Triggivary-downs”: Tregavara Downs in the parish of Madron. The ground is now enclosed.

10 April, 1744.—“Dr. B——e”: Dr. Borlase.

12 April, 1744.—“Mr. John”: Probably the grandfather of

the late Messrs. Samuel John and George Dennis John, solicitors, Penzance." (Symons' *Wesley's Itineraries in Cornwall*.)

[12 April, 1744.—"John Paynter's house": Matthews gives from the Borough accounts: "1767. Paid John Paynter for making the sergeants' cloaks and lacing their hats, 6s od." (p.309.)

"The Mayor": John Stevens, since Nov., 1743.]

15 April, 1744.—"Stithians parish": Tradition points to a rock in a field at the back of the present chapel, in Penmenor Farm, as Wesley's pulpit, when preaching at Stithians.

[7 Sep., 1744.—"The Proclamation" of a General Fast on the 11th; an invasion by the Young Pretender was anticipated.]

18 June, 1745.—"The Rector of St. Mary Week": Rev. John Turner.

20 June, 1745.—"Mr. Eustick": William Ustick, J.P., of Leah or Leigha, St. Buryan.

[21 June, 1745.—"Marazion": Maradzhan or Maraz-Jowan, i.e. (exactly) "Market-Jew" (p. 401).

23 June, 1745.—"A famous man of the town:" Most likely John Stephens, of Trevalgan, known as John à Court, from his house. (p. 333.) He also is probably the "Mr. S.," 19 Aug., 1750.

30 June, 1745.—"Mr. [John] Edwards": perhaps, Mayor in 1749-50. "The Mayor," Francis Stevens, since Nov., 1744.]

3 July, 1745.—"Mr. B.": Francis Beauchamp, of Pengreep, sheriff of Cornwall in 1755.

4 July, 1745.—"Riot at Falmouth": The scene of this disturbance was almost certainly near Greenbank Terrace. "The house into which he was assisted has been removed, but I am told that in the village of Buck's Head, near Truro, the door is still preserved, indented with the stones which were hurled against it." (Mr. H. Arthur Smith, *Cornish Magazine*, Oct., 1898).

4 July, 1745.—"Canorum": This "unmeaning word" is perhaps derived from the Cornish *canor* (Welsh *canwr*), a singer; an allusion to the love of singing among the Methodists. (*Lexicon Cornu-Britannicum*; by Rev. R. Williams, p. 44).

4 July, 1745.—"Mr. Collins, the Minister of Redruth": John Collins, clerk, M.A., 1734-1775. "A member of one of the oldest clerical families in England, his direct ancestor, Edward Collins, one of the earliest of the *married* priests, having been instituted to Illogan, 15 June, 1533. For more than 350 years this family has never been without a clerical representative in Cornwall." (Peter's *Redruth Parish Register*).

4 July, 1745.—"Sir—V—n": Sir Francis Vyvyan, of Trelowarren, 1698—Dec., 1745. Sheriff of Cornwall, 1739. Married

Grace (Mary?) only daughter and heir of the Rev. Carew Hoblyn, a member of the family living at Nanswhyden. (Lieut.-Col. Vivian, *Visitations of Cornwall*).

[7 July, 1745.—“Mr. Trounce:” “Captain Trounce,” C. W., *Journal*, 19 July, 1746.

6 Sep., 1746.—“Green Court”: the street leading from the bottom of Tregenna Hill to High Street.]

13 Sep., 1746.—“Bray”: Brea, a mining village on the slopes of Carn Brea.

29 June, 1747.—Perranwell is four miles beyond Truro, and not as stated in the *Journal*.

[1 July, 1747.—[Who is W. C.?] “T. M.” may be Capt. Timothy Major, warden of the quay in 1760, &c., or Thomas Mathews, warden of the market-house, 1764, &c. (together on p. 513, in 1767).]

2 July, 1747.—“Election of Parliament-men”: John Bristowe and John Plumtree. Bristowe’s sister was married to Sir John Hobart, first Earl of Buckinghamshire, whose influence in St. Ives was paramount. Lord Hobart was elected for both St. Ives and Norwich, but, preferring to sit for the latter constituency, he offered the vacant seat to Plumtree of Kent and Nottingham, sometime treasurer of the Ordnance, and the obsequious burgesses accordingly elected him.

25 July, 1747.—“Mr. M——”: possibly Walter Mallet, who died in November of the same year, aged 72.

“The Mayor” (of Camelford): John Rowe, Gent.

18 Sep., 1748.—“Mr. Bennett”: Rev. John Bennett, Curate of Laneast and Tresmere; perpetual Curate of Tamerton. He accompanied Mr. Wesley to St. Gennys, a neighbouring parish. On 18 July, 1749, he was admonished by Bishop Lavington (of Exeter) to confine his preaching to his own parish churches, under pain of ecclesiastical censure. (*Bibliotheca Cornubiensis*).

28 Sep., 1748.—Dangers of Crimble Passage: “In this parish (Maker) standeth Cremble Passage, the common place of transferring passengers by boat or barge over the rapid and dangerous waves of the Tamerworth Harbour, or sea haven, from the Cornish shore to the Plymouth or Devonshire side or lands, wherein many persons heretofore by the violence of the seas and wind in their passage have lost their lives.” (*Hals’ Parochial History of Cornwall*, 1750).

9 Aug., 1750.—“The room” at Redruth: It probably “stood in what is now the yard of the present chapel on the top of Station Hill.” The circuit accounts for 1789 show that high rent was

paid to one Paul Penrose for the site. Other chapels and meeting houses were used at various times by the Methodists, at the Cock-pit (opposite the Chapel of Ease), in Falmouth Road ("Bethesda"), at West End, and in Green Lane. (*Peter's Redruth Parish Registers*).

9 Aug., 1750.—When at Redruth, Wesley is said to have been entertained in a house at the lower end of Fore St., opposite "The Tower House." For many years it was used as an ironmonger's shop, but was recently burnt down. Wesley's bedroom was of medium size; the ceiling sloped upwards from the four walls, and formed a sort of truncated pyramid; it was a well-fitted room, and the house was evidently the home of people in prosperous circumstances.

[23 Aug., 1750.—The Mayor: John Edwards.]

27 Aug., 1750.—Mr. Bennett died in the following October. (See 18 Sep., 1748).

4 Sep., 1751.—"Mr. H——": "I presume this is Mr. Harris, who lived at Rosewarne, in Camborne, the father of the late Wm. Harris, of that place, a gentleman of considerable property, and who erected the mansion there now (1879) occupied by Mr. Hartley, his grandson, a lunatic, the son of a lunatic woman who was burnt to death in her bedroom." (Symons, *Wesley's Itineraries in Cornwall*). p. 52. [Name in full, 31 Aug., 1753.]

13 Sep., 1751.—Hospital for lepers at St. Lawrence: Wesley says it was "founded and endowed by Queen Anne." This is incorrect. It is mentioned in a deed bearing date 29 Henry VIII, and was incorporated by Queen Elizabeth in 1582. In 1810 it was closed, and its revenues were transferred to the Royal Cornwall Infirmary at Truro.

2 Sep., 1755.—"Our own room" at Falmouth, was situated on Smithick Hill. The society afterwards removed to a building in Porhan St., and in 1791 the foundations of a new chapel on the Moor were laid, the predecessor, on the same site, of the present structure.

7 Sep., 1755.—"Mr. K." See *Proceedings*, iv, p. 85.

2 Sep., 1757.—"The great man, Mr. Donythorne": Joseph Donnithorne, eldest son of Nicholas Donnithorne, sheriff of Cornwall in 1731. As lessee of certain mines in St. Agnes, he cleared £40,000; hence, perhaps, his "greatness."

3 Sep., 1757.—"Mrs. Donythorne," mother of Joseph Donnithorne. Mr. Vowler, a friend of the Rev. Samuel Walker, of Truro, died at St. Agnes, 30 July, 1758. [*Proceedings*, iv, p. 88, and for Vowler, iv, p. 52.]

25 Sep., 1757.—“Stephen Hugo” (Hewgoe or Hugoe): Vicar of St. Austell. He died 7 Jan., 1758. “I am afraid we must confess that ‘zeal’ is not exactly the word we should associate with Parson Hugo’s name. I venture on this observation because of the attenuated amounts which his congregations—they must have been minute—contributed to charities.” (Canon Hammond, *An Account of St. Austell*.)

26 Sep., 1757.—The stately hall at Medros (Medrose, or Methrose): “The hall is lined with oak, and has a very curiously carved chimney-piece, adorned with large human figures, and a variety of armorial bearings. Among the latter are the arms of Kendall, Holland, Duke of Exeter, Boscawen, Trewolla, Trehane, and Polwhele. (C. S. Gilbert, *Historical Survey of Cornwall*, 1820.) In Wesley’s time the mansion was used as a farm house, and was occupied by a Mr. Meager. The “grand men” who “lived here once,” were the Kendalls, one of whom, Nicholas, built the mansion.

2 Oct., 1757.—“Mary Week”: Week St. Mary.

5 Sep., 1762.—Gwennap Pit lies about a mile west of the “usual place at Gwennap” (Carharrack), on the northern slope of Carnmarth. On either side of it were the mining villages of North Busveal and South Busveal, and close at hand, on the north, was a third hamlet, Menhire. These villages are now in a decayed state. The famous Whit Monday service is as popular as it was a century ago. (See p. 86 of this volume of the *Proceedings*.)

17 Sep., 1762.—“A gentleman’s house near Redruth”: “Probably Trewergie, the residence of Mr. Pearse Jenkin.” (Symons, *Wesley’s Itineraries in Cornwall*, p. 85.) *Journal*, 31 Aug., 1770; 3 Sep., 1774.

7 Sep., 1765, etc.—“Mr. Hoskins”: Mr. Joseph Hosken, of Carines, Cubert. Wesley makes several references to his “good old friend, quivering over the grave.” He died 6 March, 1780; aged 82 years. “The Hoskens were the wealthiest farmers in those parts.” (Tonkin.)

16 Sep., 1765.—“I began on the market house steps” (Redruth): The market house, which extended across Fore St., in a line with the present clock-tower, was taken down, *circa* 1800, together with several other old buildings which impeded traffic in the principal street.

4 Sep., 1766.—The Rev. Samuel Walker left Truro in ill-health, August, 1760, and died at Blackheath, 19 July, 1761, in the 48th year of his age. “Those who were called his people”:

in 1754, Walker formed his converts at St. Mary's Church into a religious community. He divided them into two classes; the first consisting of men only; the second, of married men, their wives, and unmarried women, from which all single men were excluded. After his removal from Truro, the majority of "his people" seceded from the parish church, and assembled for worship in "the room," as they called their meeting place. This band of Christians formed the nucleus of a new Independent Society in the town, and the following extract from its MS. records explains how the present Congregational Church originated: "God, Who has a sovereign right to the disposal of all things, and giveth no account of His matters to His creatures, was pleased to remove Mr. Walker from his labours among us in the year 1760, by sickness, and with him the preaching of the Gospel; and in the following year by taking him to the enjoyment of Himself in that better world, where the Inhabitants say no more they are sick, where the wicked cease from troubling, and where the weary are at rest. From that time we continued to meet together for reading sermons, prayer, and singing; which thro' the Divine Blessing, we have often found advantageous and comfortable. But at last, being convinced that a preached Gospel is the great ordinance of God for the calling in and building up His saints, and that the great Head of the Church ordinarily and chiefly makes use of this means in all ages; we determined (looking to Christ for direction and blessing) to endeavour by every possible way in our power to obtain the gospel in the public ministration thereof."

The church was founded 25 April, 1770, its first pastor being Rev. Peter Sampson, of London.

It will be seen that Mr. Walker had left Truro six years before Wesley remarked on the enmity of his followers, and three and a half years before they formed themselves into a church. In course of time this hostility died away, and on 3 Nov., 1786, John Stephens and Betsy Courties, two Methodists, were allowed "by a very decisive majority," to partake, with the members of this church, of the Sacrament of the Lord's Supper, "being prevented from conscience to receive it at the hands of unregenerate men" at the parish church.

9 Sep., 1766.— Alice Daniel [and "John," (10th)], of Rosemergy. The room which Wesley occupied in her house was called "Mr. Wesley's room," and for a considerable period it was preserved intact, with the furniture as he left it. [Now spelt "Rosemergy." Spelt Rosemargay in old deeds.]

12 Sep., 1766.—The “new house” at St. Hilary: “This house is situate on Trevean estate, the land of the representatives of Mr. R. Mildren. When I surveyed for him in the year 1865, he told me that Mr. Wesley caused the house to be erected on a lease for ninety-nine years, which expired in or about that year. He told me that he was disposed to grant a new term to the society; he died soon after, aged about ninety-five. He said, also, that the roof was as sound as when put up by Mr. Wesley. A new house has been lately built here.” (Symons, *Wesley's Itineraries in Cornwall*, p. 95.)

4 Sep., 1768.—“Sancreet”: Sancreed. The “excellent sermon” Wesley heard in the church was probably delivered by the vicar, Rev. Edward Hobbs, 1736-1772. “He was of exemplary virtue, piety, and integrity; and his resignation under a long and painful illness showed him to be a good man and a Christian.” So upon a marble tablet in the church.

12 Sep., 1768.—“Callistick”: Callestock. “The first chapel is now a shoemaker's shop, and the second one a cart-house.” (Symons, *Gazetteer of Cornwall*, 1884.)

14 Sep., 1768.—“Roach”: Roche. “My old acquaintance,” Rev. Samuel Furly, M.A., rector of Roche, 1766-1795. (See Tyerman, *Wesley*, ii. pp. 186, 450.)

26 Aug., 1770.—“The hill”: The Stennack (“The tin place”). At its foot is the present Wesleyan Methodist church, and near at hand is Street-an-Garrow. (See Notes on 4 April, 1744, and 25 Aug., 1789.)

17 Aug., 1773.—“The Coinage-hall, Truro”: The large upper room was used for lectures, concerts, etc.; and here Wesley preached. The building was taken down in 1848.

31 Aug., 1774.—The “dreary” Town Hall at Bodmin is an ancient building in Fore St. It has a curious carved wooden doorway facing the street, of 16th century work. The large room in which Wesley preached has been made more attractive by the addition of a circular window of stained glass, presented by the late Mr. Preston Wallis.

4 Sep., 1775.—“The old pastor, Mr. Tregoss”: He ministered in St. Ives, 1657-1659. In the accounts of Edward Hammond, mayor, is the entry “I: payd Mr. Thomas Tregosse the minister ffor his yeres salarye the sume of £15 os. od.” “In 16— was born, at St. Ives, Thomas Tregosse, of an ancient and genteel family in Cornwall. He was bred a sojourner in Exeter College, where he took the degree of bachelor of arts, July 5th, 1655, when, quitting the university, he took presbyterian orders,

and was a constant preacher, at the place of his nativity, for two years. In October, 1659, he removed to the vicarage of Mylor and Mabe, where he remained until 1662, when with the rest of his brethren, he was silenced for non-conformity. After this, he preached in private conventicles, chiefly in St. Ives and Penryn, at the latter of which places he died, Jan. 18th, 1672. In the following year, his life and death, together with his letters, were published in London, in a small 8vo. volume. He left several things in MS., and was looked on, by his party, as a meek, pious, and learned man, and, as it were, the arch-presbyter of Cornwall." (*Historical Survey of Cornwall*. vol. 1. p. 143. By C. S. Gilbert.) [Wesley printed a Life of Thomas Tregosse in the *Christian Library*, vol. xlix. In *Christian Miscellany*, 1877, is an account of "James" Tregosse.—*F.*]

[4 Sep., 1775.—"The little meadow above the town where I was some years ago" (21 and 26 Aug., 1770.) And perhaps also, 8 Sep., 1787.—"A field at the end of the town."]

6 Sep., 1775.—"Cararack": Carharrack. At this date the village consisted of about half a dozen houses only; but it served as a convenient centre for the larger populations at St. Day, Todpool, Frogpool, Gwennap Church-town, Lanner, etc.

"A vast congregation Carharrack presents
On the Sabbath-day ev'ning, and former events
It recalls to the mind; here, too, the wise zeal
Of Wesley shone forth for the listener's weal;
The octagon chapel that was on this spot,
With his sanction first built, will soon be forgot."

(*Gwennap: a Descriptive Poem*. By William Francis. Redruth. 1845.) The octagon was a favourite design of Wesley's; and he caused very many chapels to be built on this plan. The present chapel was opened 2 June, 1816.

6 Sep., 1775.—The property surrounding the present Chapel is still called "Wesley's tenement."

27 Aug., 1776.—"The piazza" at Truro: The upper story of the front of the Coinage Hall was supported by arches, and between it and the end of the "Middle Row" in Powder St. (Boscawen St.), was a small open space, called "The Square." Here, probably, the people stood, while Wesley addressed them from under one of these arches.

30 Aug., 1778.—After this visit to Gwennap Pit, Wesley "slept in peace" probably at Little Carharrack, as a guest of the Skinner family.

2 Sep., 1782.—Rev. George Thomson, vicar (not "rector")

of St. Gennys, 10 Sep., 1732-12 Nov., 1782. He lived for rather more than two months after Wesley's visit. There are several references to Mr. Thomson in the religious literature of the eighteenth century. (See *Bibliotheca Cornubiensis*, vol. ii, p. 718).

27 Aug., 1785; 9 Sep., 1787.—Copperhouse ("The Copperworks") Chapel: Apparently all the windows of this remarkable preaching-house were in the upper part of the wall. It was of circular form, with a conical roof, and was entered by a single door-way, which faced the road. It was in use for 30 or 32 years, and was replaced by the present building in 1817.

The brazen slags which excited Wesley's wonder were formed from the molten dross remaining after the extraction of copper from its ores. This dross or scoria was conveyed into moulds, generally of rectangular shape, not less than a cubic foot in size, and formed "bricks" which were largely used in building houses and boundary walls. Tens of thousands may be seen in Hayle to-day. They are black, extremely hard, but rather brittle, and as little affected by the atmosphere as glass.

10 Sep., 1787.—The vicar (not "rector") of Kenwyn: Rev. Richard Milles, M.A., (not "Mill"). Third son of Dean Milles. Student of Christ Church, 1778; Prebendary of Exeter, 13 May, 1778 to 1823; Rector of Terring, Sussex, 1779-1823; Vicar of Mylor and of Mabe, 1779-1823; Vicar of Kenwyn, 1781-1823. Died 1823. A pluralist indeed! (See *Bibliotheca Cornubiensis*. Vol. i, p. 359).

The vicarage, of which Wesley writes so enthusiastically, was built seven years previously, in 1780. On the re-constitution of Cornwall as a diocese, with its see at Truro, in 1876, the house was enlarged, and became the palace of the Bishop of Truro, under the name of "Lis Escop." ("The bishop's hall" or "palace": from *lis, les*, hall; *escop, ebscob, epscop*, a bishop). Its situation is regarded as being more charming than that of any other parsonage in the county.

17 Aug., 1789.—In the afternoon, Wesley drove from Truro to Falmouth (10 miles) but "could not pass the common road," owing, probably, to the construction of the new turnpike road, which was then in progress. He preached in the evening "on the smooth top of the hill." This is generally supposed to be near the site of the present Pike's Hill Chapel.

19 Aug., 1789.—Mr. Wesley is said to have preached at Helston on a step at the entrance of the old market house, which was built in 1576, partly re-built in 1793, and taken down, *circa* 1840. It stood at the junction of the four principal streets

of the town, and faced Coinage Hall St., in which the present Wesleyan Methodist church stands.

25 Aug., 1789.—During his later visits to St. Ives, Wesley was the guest of the Uren family in the house adjoining that of John Nance, in Street-an-Garrow. (See Matthews' *St. Ives*, p. 342).

[In a letter to H. J. F. Mr. Matthews adds:—"Years ago I heard of many memorials of the first Methodists at St. Ives, preserved in the town, . . . but no interest seemed taken in them at all. I knew or met a man who told me he had the first Class-book [i.e. probably "Society-book"; no class *books* then] in his house, with Wesley's signature. At my request he searched for it. He told me he could not find it though 'he knew it was lying about in the house.' He was a descendant of one of the 'pioneers,' Uren's house, near the chapel, where they first met under Wesley [Is this right?] was allowed to tumble to pieces a few years ago, without exciting a word of remark."]

28 Aug., 1789.—On the last day of his public ministrations in Cornwall, the aged Wesley preached at 9 a.m., "in our new house at Camelford." "By an Indenture dated 1st November, 1784, Gertrude, Duchess of Bedford, and other devisees in trust of the real estate of John, Duke of Bedford, then lately deceased, granted, for a term of 99 years, determinable upon the deaths of three lives, to Richard Mabyn of the Borough of Camelford, currier, and John Roseveare of the same Borough, shopkeeper, a plot of ground, called 'Tom's Hay,' behind the Back St. in the said Borough, containing in length about 60 feet, and in breadth about 30 feet, and upon this plot a building was soon afterwards erected, which, on the 25 May, 1787, was registered as a Meeting House for Protestant Dissenters in the court of the Archdeacon of Cornwall." (Maclean, *History of Trigg Minor*, ii, pp. 284-5).

P. JENNINGS.

[Most of the additions in [square brackets] are from J. Hobson Matthews' (now of Monmouth) *History of the Parishes of St. Ives, Lelant, Towednack, and Zennor*, Elliot Stock, 1892.—F.]

[ST. IVES CHAPEL.—Mr. Waterhouse Kernick, in a letter to Rev. H. Curnow, says: "The old chapel . . . is the growth of years, and has been enlarged and adapted to the requirements of successive generations. A portion of the wall of the first chapel . . . still stands near its junction with the Wesley Hall buildings, (facing Street-an-Garrow) and the doorway now between them was

the entrance to the chapel from a small courtlage entered from that street. The chapel then ran parallel with Street-an-Garrow towards where the pillars now stand. Then, so I have been told, the length of the chapel was made its breadth; the chapel was enlarged towards Chapel Street, and subsequently enlarged to its present length to that street. About 1826 a building similar in size and shape to the enlarged chapel was built on its western side, and when this was completed the division wall was taken down and the row of pillars put in to support the double roof."—F.]

[I think the following work is not generally known by our members:—*The Rev. John Wesley's Ministerial Itineraries in Cornwall, commenced in 1743, and concluded 1789, as described by himself in his "Journals."* To which are added *Statistics of Methodism in Cornwall in 1876, &c., &c., with a map of the Chapels and Circuits in that County.* By R. Symons, C.E., Truro. Published by the Author at 11, Parade, Truro, 1879. 12 Cr. 8vo, pp. xx, 147.—R.G.]

WESLEYS OF CAMBRIDGESHIRE.

In the ancient church of Whittlesford in this county are several memorials of the Cambridgeshire branch of the Westleys. Some of these, mentioned in *Gentleman's Magazine* for March, 1816, are given below.

"Against the north wall, on a neat monument of white marble, adorned with fruit and cherubs' heads:

"Arms. Arg. a cross coupé sab., at each end an annulet of the last. *Westley*. Impaling, gules, a fesse between two chevrons vaire. 'Near this place lies the body of William Westley, of Cambridge, Grocer. He was the youngest son of Robert Westley, of Wittlesford, Gent., by Elizabeth his wife. He married Lucy, the eldest daughter of Michael Biddulph, of Polesworth, in Warwickshire, Esq., by whom he had issue Robert, Elizabeth, Richard, William, Lucy, Biddulph, William, William, who all died in their infancy, and lie buried near their father. He was in his life-time

an encourager of the Charity Schools in Cambridge, and seeing the good effects of that most excellent charity, he generously left his two farms in Hempsted, in Essex, for the founding a Charity School in Wittlesford, the place of his birth and the seat of his family, out of a pious design, to have the children of the poor educated in the fear of God, and instructed in the principles of the Christian Religion, that they might become faithful servants of God, and sincere members of his holy church. He departed this life the 13th day of July, in the 38th year of his age, Anno Domini 1723.' The parish register certifies that he was buried in woollen on July 16th. If our members will turn to *Proceedings*, I, 4, and will examine the shields of the Wesleys, in the article by the Rev. L. H. Wellesley-Wesley, it will be seen that the shield, No. 4, is the same as that of the Whittlesford worthy.

On a blue slab in the same church is the inscription, "To the memory of Mrs. Lucy Westley. She died April 21, 1737, in the 52 year of her age." The parish register has the entry, "April 26, 1737. Lucy Westley of the parish of Saffron Walden, relict of William Westley, was buried."

On an escutcheon fixed against the east wall of the nave is the device:—"Arms. Argent. a cross coupé sable, between four annulets of the last for Westley: impaling or, five bars sable, over all a bend gules."

In another part of the church, is a large blue slab with the arms of Westley, impaling a chevron, between three goats' heads, below is the inscription: "Here lieth interred the body of Robert Westley, of this parish, gent., who departed this life, October 6, 1720, in the 39th year of his age."

RICHARD BUTTERWORTH.

WEDNESBURY METHODIST TRADITIONS.

In the neighbourhood of West Bromwich there were, forty years ago, many old men who personally remembered Wesley's

visits and those of the early Methodist preachers. One of these was "old Edward Millington." He was a youth when John Wesley died. His mother and friends belonged to the early adherents at Wednesbury. I took notes of the personal recollections of some of these old men, interviewed them, and still retain some of their stories. Edward Millington was a prime favourite at love-feasts. As I knew him, he was a radiantly joyous old man of fourscore. I took the following statement from his lips, 31 May, 1860 :—

"I do not personally recollect much of Mr. John Wesley or the early Methodists, but my mother was intimately connected with them, and her father, John Hughes, suffered in the great riots (1743-1744). He was twice carried home disabled, from injuries inflicted by the mob. My mother was a little girl at the time, and she remembers that one of the mob struck Mr. Wesley on the mouth with a stone, whilst he was preaching in the open air. Notwithstanding the blow, however, he continued his sermon, and quietly wiped away the blood from his face.

"On another occasion it happened that a recruiting party was in the town when Mr. Wesley was visiting it. Some of the persecutors prevailed on them to come where he was preaching and to beat their drums and so disturb him. He, however, defeated their purpose by saying : ' Beat up, my lads, it is your duty to beat up for the kingdom of earth, and mine for the kingdom of heaven ;' which saying at once won them over to him.

"Among the earliest preachers were Thomas Foster, David Bowen and Billy Parsons. The latter was a brass-caster from Birmingham, and a great favourite with the people. He was a good natured and good tempered man. The house in which he lived was one of a row, and there was only one brewhouse to several houses, so that whoever wished to use it had to arrange with the other tenants. One day it was Mrs. Parsons' turn to wash, and she was about to commence her labours, when a woman who lived in another house declared she should not, and used a variety of epithets and oaths towards her. The woman's conduct became at last so violent that Mrs. Parsons had to go to the foundry to seek her husband's protection. When she had told him, he said, ' Go home and lend her your tub.' She went, and acted on her husband's advice, and the shrew was thus completely conquered, and ever after, no matter whose day it might be, came and asked Mrs. Parsons first if she wanted the brewhouse.

"Billy Parsons was once going home from a service, and was thinking over the words : ' Whosoever believeth on him shall be

saved,' when a temptation suggested itself, 'It is all false.' 'No,' said Billy, 'I tell thee, Devil, it's the truth, and I'll fight thee if thou deny it,' and pulling off his jacket, prepared to fight his invisible assailant.

"John Dace was another preacher. He was a collier, and worked at Gospel Oak. He afterwards went abroad as a Missionary and laboured [from 1806 to 1821.]

"I well remember the first preaching house at Bradley. It was a room over two brewhouses at the end of Twenty House Row. They continued here for some time, and the congregations increased so rapidly, and the room became so crowded, that fears were entertained for its safety, and props were placed in the room underneath. After this they had the 'Iron Chapel,' which was built for them by Mr. Wilkinson. My leader went to him to beg some bricks. Mr. Wilkinson said: 'You don't want bricks, you want a chapel.' He related this to Mr. Miller, the superintendent, who induced him to erect a chapel. The doors, windows, pulpit and roof were all of cast iron. When he gave the pulpit he remarked that 'he hoped the Doctrine would be as sound as the Pulpit.' One day some men were looking at the chapel, and enquired of him (Mr. Wilkinson) what it was. 'Oh,' said he, 'it is a Sharpening Shop for Souls.'"

The pulpit was recently in the underground room of Bradley Chapel. An illustration of it appeared in the *Meth. Rec.*, 21 March, 1901, with a further account of its origin. (See also *Meth. Rec.*, 28 Nov., 1901).

SAMUEL LEES.

CAPTAIN FELL'S RAID UPON ARBROATH.

(*Journal*, 17 May, 1784).

Wesley's note on the bombardment of Arbroath by Captain William Fall (not "Fell") is substantially correct. The following particulars are abbreviated from Hay's *History of Arbroath*, pp. 346-352, where full details are given.

The war of Great Britain against the American Colonies and France,—the American War of Independence,—gave many opportunities of privateering, the exploits of the celebrated Paul Jones being of a specially daring and successful character. Amongst other vessels engaged in this work was the *Fearnought*, a cutter of Dunkirk, commanded by Captain William Fall. On the afternoon of Wednesday, 23 May, 1781, the *Fearnought* stood into the bay of Arbroath, and when close on to the bar ran up the white flag. Fall sent a boat's crew with a message to the town's authorities. Accompanying his own men Fall sent two of the crew of an Aberdeen vessel which he had captured in sight of Arbroath, doubtless intending by these captives to give indication of the power of a privateer. A shot was also fired from the *Fearnought* at a crowd that had assembled on the Ballast Hill, but no damage was done. Soon Fall sent a letter demanding submission to the French flag within a quarter of an hour, under threat of firing upon the town. The Town Council was called together, and to gain time, they detained Fall's messenger until the evening, when he was sent back with a request for terms. Meanwhile one of the Councillors was sent to Montrose to summon the military. The same night Fall sent a second letter demanding £30,000 and six chief men of the town as hostages.

As may well be supposed Fall's action caused the greatest consternation in the town. The Provost does not appear to have been a strong personage, for the wisest and most energetic of the defenders proved to be a minister, the Rev. Alex. Mackie. Upon his advice, a verbal reply to Fall's message was sent, telling him that he might fire on the town as much as he pleased, and that the inhabitants would do all that they could to prevent injury. Forthwith Fall began to fire vigorously, but, though the cannonade was carried on for several hours, he did very little harm.

On the following morning, Fall sent another letter, but as some soldiers had now arrived from Montrose, the magistrates felt that they could act more decidedly. Fall's messengers were therefore sent back with a defiant answer, whereupon he began to bombard the town, this time with red-hot balls. In the course of the forenoon, however, he weighed anchor, and sailed off. Two small vessels, belonging to the port, which he had captured, were ransomed on payment of fifty and seventy guineas respectively.

It is said that Fall was afterwards taken prisoner, and arraigned on a charge of piracy for his attack on Arbroath, but was somehow acquitted.

J. CONDER NATTRASS.

UNPUBLISHED LETTERS.—VII.

JOHN WESLEY TO [LANCELOT HARRISON.]

Manchester,

March 31, 1781.

My Dear Brother,

That should be always upon your mind, to carry the Gospel into New Places.

There is room still for enlarging our Borders, particularly in Holderness.

I am in doubt, whether anything will much avail Sister Harrison, till she takes the *Quicksilver and Aqua Sulphurata*.

But John Floyd tell's me, Elixir of Vitriol does just as well as the Aqua Sulphurata.

I am

Your Affectionate Friend and Brother

J. WESLEY.

[The letter was recently shown me by its owner, Mr. Saunders, of Rock Ferry. It was given as a wedding present to his mother, Mrs. Elizabeth Saunders, of Hull, by her grandmother, whose name was Woodall. It was originally a large sheet folded, but of the outer sheet nothing is left but a fragment on which is impressed the word, "MANCHESTER." Wesley had opened Oldham Street Chapel, Manchester, on the day preceding.—REV. F. F. BRETHERTON, B.A.]

The above letter unquestionably was addressed to Mr. Lancelot Harrison, appointed to the superintendency of the Hull circuit by the Bristol Conference of 1780.—R.G.]

At the same Conference John Floyd was appointed to Birstal. The *Primitive Physic* gives the specified recipe as efficacious for Asthma and for another affection (Nos. 45 and 802, ed. 1791). The Elixir of Vitriol is prescribed as an alternative in the case of Asthma, which was therefore probably Sister Harrison's trouble.—F.]

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

Sep. 9, 1771. CADOGAN, DR. WILLIAM. *A dissertation on the Gout, and all chronic diseases, jointly considered, as proceeding from the same causes: what these causes are: and a rational and natural method of cure proposed.* London. 1764. 8vo. Other editions.

See Green, *Bibliography*, p. 178, 195; Tyerman, *Wesley*, iii, 111.

Oct. 14, 1771. HODGES, DR. WALTER. *Elihu: or an enquiry into the principal scope and design of the Book of Job.* London. 1750. 4to. Other editions.

Oct. 21, 1771. HOOLE, JOHN. *Translation of Tasso's Jerusalem Delivered.* London. 1763. 2 vols. 8vo. Frequently reprinted.

Dec. 7, 1771. HOOKE, NATHANIEL. *Roman History: from the building of Rome to the end of the Commonwealth.* London. 1733-71. 4 vols. 4to. Frequently reprinted.

See Green, *Bibliography*, No. 289.

Dec. 8, 1771. SWEDENBORG, EMMANUEL. *Theologia Cœlestis.* There is no work by this author with this title. It may be either the *Arcana Cœlestia*, which was first published in London 1749-56, in 8 vols.; or *Vera Christiana Religio continens Universam Theologiam, &c.*, first published this year (1771); or, *De Nova Hierosolyma et ejus Doctrina Cœlesti, &c.* London. 1758.

Wesley has inserted in the *Arminian Magazine* for 1783, *Thoughts on the Writings of Baron Swedenborg.*

Feb. 10, 1772. JONES, WILLIAM, of Nayland. *Zoologica Ethica: a Disquisition concerning the Mosaic distinction of Animals into clean and unclean: being an attempt to explain to Christians, the*

wisdom, morality, and use of that Institution. London. 1771. 8vo. *Collected Works.* London. 1801. 12 vols. 8vo. See vol. 3.

Feb. 11, 1772. STERNE, LAWRENCE. *Sentimental Journey through France and Italy, by Mr. Yorick.* London. 1768. 2 vols. 12mo. Frequently reprinted, and still in print.

April 28, 1772. ROBERTSON, DR. WILLIAM. *The History of the reign of the Emperor Charles V. ; with a view of the progress of Society in Europe, from the subversion of the Roman Empire to the beginning of the 16th century.* London. 1769. 3 vols. 4to. Frequently reprinted, and still published, (e.g. Routledge) with additions, with an account of the Emperor's life after his abdication, by W. H. Prescott. London. 1857. 2 vols. 8vo.

See Ritchie's *Life of David Hume.* London. 1807. p. 130, 154.

May 5, 1772. BEATTIE, DR. JAMES. *Essay on the Nature and Immutability of Truth: in opposition to Sophistry and Superstition.* London. 1770. Frequently reprinted, and has been translated into many languages.

See Stephen, *English Thought in 18th century*, i, 380; and Allibone.

June 26, 1772. ELSE, JOSEPH. *Essay on the Cure of the Hydrocele of the Tunica Vaginalis, Testes, &c.* London. 1770. 8vo.

July 11, 1772. HILL, SIR RICHARD. *Review of all the Doctrines taught by Mr. John Wesley.*

See Green, *Bibliography*, pp. 161, 166, 173.

July 27, 1772. ADAM, REV. THOMAS. Rector of Winteringham, Co. York. *Paraphrase of the first eleven Chapters of Romans.* London. 1771. 8vo. Reprinted in 1805.

Oct. 14, 1772. THOMSON, JAMES. *Edward and Eleonora, a Tragedy.* London. 1739.

See Johnson's *Lives of the Poets* (Cunningham's edition), iii, 233.

Nov. 23, 1772. MARMONTEL, JEAN FRANÇOIS. *Life and History of Belisarius.* Translated from the French, with Explanatory Notes and Observations. London. 1767.

Dec. 11, 1772. DALRYMPLE, SIR JOHN. *Memoirs of Great Britain and Ireland, from the dissolution of the last Parliament of Charles II until the sea battle of La Hogue.* Edinburgh. 1771. 2 vols. 4to. Reprinted with additions in 1790. 3 vols. 8vo.

Dec. 17, 1772. HUTCHESON, FRANCIS. *An essay on the Nature and Conduct of the Passions and Affections, with illustrations on the Moral Sense.* London. 1728. 8vo. Frequently reprinted.

See Stephen, *English Thought in 18th century*, chapter ix.

Jan. 18, 1773. AMERICA, *An Account of the European Settlements in*. London. 1758. 2 vols. 8vo. Attributed to Burke.

See Allibone, p. 289.

Feb. 15, 1773. BONAVICI [BUONAMICI]. *Commentaries of the late War in Italy: translated from the Latin, with an Introduction*. By A. Wishart. London. 1753. 8vo.

June 18, 1773. FREEMASONRY. Berlin: published in French.

Not identified.

July 5, 1773. LELAND, DR. THOMAS. *History of Ireland, from the Invasion of Henry II: with a preliminary discourse on the ancient state of that Kingdom*. London. 1773. 3 vols. 4to.

See Nichols, *Literary Anecdotes*, viii, 54.

July 12, 1773. BYROM, JOHN. *Miscellaneous Poems*. Manchester. 1773. 2 vols. 8vo. Reprinted in 1814; and again by the Chetham Society, edited by A. W. Ward.

See Baring-Gould, *Curious Myths*, p. 266; and the above-named Chetham Society, i, 465; ii, 577.

July 13, 1773. SEXTUS QUINTUS [POPE SIXTUS V. See below, *N. & Q.*, No. 282.] (1585-90). There is a Life of this Pope by Gregory Leti, which has been published frequently, and in many languages. An English translation by Farnsworth was published in 1754 in folio; and again at Dublin in 1779 in 8vo.

An account of the biography by Leti, is given in *Ranke's History of the Popes*. (Austin's translation.) London. 1840. 3 vols. 8vo.

Aug. 8, 1773. BERROW, CAPEL. Rector of Rossington. *Theological Dissertations*. London. 1772. 4to.

Aug. 8, 1773. STONEHOUSE, GEORGE. Afterwards Sir George, Bart. (Published anonymously.) *Universal Restitution a Scripture Doctrine*. London. 1761. 8vo. *Universal Restitution farther defended*. Bristol. 1768. 8vo. *Universal Restitution vindicated*. Bristol. 1773. 8vo.

Oct. 18, 1773. BLACKMORE, SIR RICHARD, M.D. *Prince Arthur: An Heroic Poem*. 1695. *Creation: A Philosophical Poem*. 1712.

See Johnson's *Lives of the Poets*; Ward's *Dramatic Literature*, ii, 615; Addison's *Spectator*, No. 339.

Nov. 20, 1773. LEE, DR. HENRY. *Sophron: or Natural Characteristics of the Truth: in a course of Meditations on the Scenes of Nature*. London. 1758. 3 vols. 12mo.

Dec. 6, 1773. HERBERT OF CHERBURY, EDWARD, LORD. *Life of*, written by himself. Printed by Horace Walpole. Strawberry Hill. 1764. 4to. Frequently reprinted, and still published by Ward and Lock (*World's Library*).

See *Letters of Horace Walpole* (ed., 1840), iv., 439, 478.

Dec. 17, 1773. COOK, CAPTAIN JAMES. *An Account of the voyage undertaken for making discoveries in the Southern Hemisphere, and successfully performed by Commodore Byron, Captain Carteret, and Captain Cook*. London. 1773. 3 vols. 4to. Frequently reprinted, and still published.

Feb. 14, 1774. SCHURMANN, ANNA MARIA VAN. (1607-1678.) A highly accomplished Dutch woman. She wrote in 1639, *De Vita humanæ termino*, and in 1641, *Dissertatio de ingenii muliebris ad doctrinam et meliores literas aptitudine*. These two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correspondents, were printed in 1648 under the title: *A.M. a Schurman opuscula Hebræa, Græca, Latina, Gallica; prosaica et metrica*. A second enlarged edition appeared in 1650. In 1673 she wrote: *EUKLERIA, seu melioris partis electio* [on Luke x. 42], which is a defence of her attachment to Labadie. A continuation of this appeared in 1683: *EUKLERIA, pars posterior*, in Amsterdam; and in 1782 it was again printed at Dessau, together with the first part. After her death there appeared some spiritual songs which had been composed in Dutch, under the following title: *Bedenckingen over de Toekomste van Christi Koningrycketc*. Amsterdam. 1683. See article by E. Martin, *Allyemeine Deutsche Biographie*. Leipsig. 1891. xxxiii, pp. 90-94.

[Feb. 14, 1774. BOURIGNON, ANTHOINETTE. *Oeuvres*, Amsterdam, 1683-4, 8vo., 19 vols. Several in English, but none containing what Wesley states. He may perhaps refer to *Bourignonism Displayed*. Aberdeen. 1710. 12mo. Or to *Apology for M. Antonia Bourignon*. London. 1699. 8vo. Any way, the statement made is an error.—A. G.]

May 19, 1774. GREGORY, DR. JOHN. *A Father's legacy to his Daughters*. London. 1774. 12mo. Reprinted, 1813; and has been translated into French and Italian.

May 24, 1774. KAMES, HARRY HOME, LORD. *Essays on the principles of Morality, and Natural Religion; with other Essays concerning the Proof of a Deity*. Edinburgh. 1751. 8vo. This was the first edition, and contained some passages which were offensive to the Church of Scotland, and which in subsequent editions were removed.

PROCEEDINGS.

May 23, 1774 ; July 6, 1781. KAMES, LORD. *Sketches of the History of Man*. Edinburgh. 1774. 2 vols. 4to. Reprinted with additions in 1778 ; also at Dublin in 1779 ; and again at Edinburgh in 1788.

See also July 6, 1781.

May 31, 1774. REID, DR. THOMAS. *An inquiry into the Human Mind on the Principles of Common Sense*. First published in 1764, and reprinted 1765, 1769, 1785. Also in *Collected Works* (Sir William Hamilton), 6th edition. London. 1863. 2 vols. 8vo. Also translated into French in 1768. See Authorities in *Dictionary National Biography*.

[But Wesley speaks of his "ingenious Essay"; i.e., *An Essay on Quantity, on occasion of reading a treatise in which simple and compound ratios are applied to Virtue and Merit*. This, in criticism of Hutcheson, is in *Philosophical Transactions*, 1748.—A.G.]

June 24, 1774. WILSON, DR. ANDREW. *Enquiry into the many Powers employed in the Circulation of the Blood*. London. 1774. 8vo.

May 22, 1775. CLARKE, DR. SAMUEL. *Collection of Papers, which passed between him and Mr. Leibnitz, relating to the Principles of Natural Philosophy, and Religion*. London. 1717. 8vo.

See Stephen's *English Thought in the 18th century*, chapter ii. Hunt's *Religious Thought in England*, iii., 114, 174, 320.

July 10, 1775 ; July 4, 1778. MARSAY, LIFE OF COUNT. See July 4, 1778.

See Vaughan, *Hours with the Mystics*, ii, 391 ; Overton's *Life of Law*, p. 93.

July 10, 1775. SHERIDAN, THOMAS. *A Course of Lectures on Elocution : together with two dissertations on Language ; and some tracts relative to other subjects*. London. 1763. 4to. Frequently reprinted.

Oct. 12, 1775. CHESTERFIELD, PHILIP DORMER STANHOPE, EARL OF. *Letters to his Son*. London. 1774. 2 vols. 4to. Frequently reprinted, and still published.

Oct. 27, 1775. SWIFT, JONATHAN. Dean of St. Patrick's, Dublin. His *Letters* in collected form were first published by John Hawkesworth in 3 vols. in 1766, and were frequently reprinted. There was a second series published by Deane Swift, Esq., in 3 vols., in 1775.

[There is no edition of Swift's *Letters* in "sixteen volumes." The *Works*, not including the *Letters*, were published in 16 vols., 1755-65, 8vo. ; also 1768, 8vo.—A.G.]

Nov. 25, 1775. WRAXALL, SIR N. W. *Cursory remarks made in a Tour through some of the Northern parts of Europe, particularly Copenhagen, Stockholm, and Petersburg.* London. 1775. 8vo. Reprinted in 1776 and 1807.

Note: Other references to Struensee are found in Knight's *History of England*, i, 128. Walpole's *Letters* (ed. 1843), ii, 207; iv, 399. Selwyn's *Correspondence*, ii, 326, 341. Lord Mahon's *History*. Belsham's *History of Great Britain*, vi, 232. *Cavendish Debates*, i, 283, 612. *Wraxall's Memoirs*, i, 47. Wilkin's, *A Queen of Tears (Caroline Matilda)*; London, 1904; ii, 194. This contains translations of original Danish documents.

Dec. 2, 1775. Probably *The History of the City and County of Norwich, from the earliest Accounts to the present time.* In 2 parts. Norwich. 1768. 8vo.

Dec. 15, 1775. BEATTIE, JAMES, M. A. *Poems on Several Subjects: a new Edition corrected.* London. 1766. 12mo. First published in 1761.

Dec. 21, 1775. *Latin Poems.* By A Gentleman of Denmark. Query: if this ("I revised") refers to a work only as yet in manuscript?

Jan. 2, 1776. LANGHORNE, JOHN. *Letters that passed between Theodosius and Constantia, after she had taken the Veil. Now first published from the original Manuscript.* London. 1763. 8vo. Also *The Correspondence between Theodosius and Constantia from their first acquaintance to the departure of Theodosius.* London. 1764. 12mo. Reprinted in 2 vols. in 1782.

Feb. 23, 1776. BOLT, WILLIAM. *Considerations on India affairs, particularly respecting the present state of Bengal, and its dependencies, with a Map of those Countries, chiefly from actual Survey.* London. 1772-5. 2 vols. 4to.

Feb. 28, 1776. LYTTLETON, GEORGE, LORD. *Miscellaneous Works: formerly published separately, with some other pieces never before printed.* Edited by G. E. Ayscough. London. 1774. 4to. Reprinted 1774, 1775, 1776.

See Johnson's *Lives of the Poets* (Cunningham's Edition), iii, 394.

Feb. 28, 1776. TALBOT, MISS CATHERINE. *Essays on various subjects.* London. 1772. 2 vols.

See Nichols' *Literary Anecdotes*, ix, 766; Elwood's *Literary Ladies*, i, 127.

Feb. 28, 1776. ROWE (ELIZABETH), née SINGER. *Poems on Several Occasions, by Philomela.* 1696. 8vo. 2nd ed. 1737. 8vo.

March 2-4, 1776. BOEHM, ANTHONY WILLIAM. *Separate sermons, 1711 and 1718.* [What is meant is *Discourses and Tracts.* (? date.)]

April 4, 1776. PRICE, DR. RICHARD. *Observations on the Nature of Civil Liberty, Principles of Government, and the Justice and Policy of the War with America: to which is added an Appendix containing a State of the National Debt.* London. 1776. 8vo. Frequently reprinted; and in the following year Price published *Additional Observations, &c.*

See Walpole's *Letters* (ed. 1861), vi, 408; Green's *Bibliography*, p. 183; Stephen's *English Thought in 18th Century*, ch. x.

May 18, 1776; June 11, 1781. JOHNSON, DR. SAMUEL. *A Journey to the Western Islands of Scotland.* London. 1775. 8vo.

May 23, 1776; June 1, 1781. PENNANT, THOMAS. *A Tour in Scotland in 1769.* Chester. 1771. 8vo. There were also a second and a third tour, and all are re-published together as *Pennant's Three Tours in Scotland.* London. 1776. 3 vols. 4to.

They are found in Pinkerton's *Collection of Voyages and Travels*. vol. iii. Pennant's *Collected Works* were published in 1782-1801, in 23 vols. 4to. (See vols. 12-14). In vol. xii., p. 169, he speaks of "The Imaginary crime of Witchcraft."

June 19, 1776. LUCIANUS SAMOSATENUS. *Dialogi; graece.* 1st ed. Florence. 1496. folio. Constantly reprinted.

July 24, 1776. JENYNS, SOANE. *View of the Internal Evidence of the Christian Religion.* London. 1776. 12mo.

This work provoked much controversy. See Chalmers' *Biographical Dictionary*, xviii, p. 520; Stephen's *English Thought in 18th Century*, ii, 385; Hunt's *Religious Thought in England*, iii, 327.

Sept. 2, 1776. *A short essay on the Corn Trade, and the Corn Laws Containing a general relation of the present method of carrying on the Corn Trade, and the purport of the Laws relating thereto in this Kingdom.* London. Printed in the year 1766.

On p. 61: "The consequence of the late Proclamation (Nov. 26, 1756,) has been, in many growing or shipping counties, to make the common people riotous." Rylands Library, *Pamphlets, Political*, vol. 137. According to Halkett and Laing, this is by Charles Smith.

Dec. 5, 1776. GRAY, THOMAS. *Poems, with memoirs of his Life and Writings.* By W. Mason. York. 1775. 4to. Frequently reprinted.

See Southey, *The Doctor*, ch. 126; Gosse's *Gray (English Men of Letters)*, p. 87, 129, 156.

April 17, 1777. GELL, DR. ROBERT. *Essays towards the amendment of the English translation of the Bible.* London. 1659. folio.

See Jackson's *Life of Charles Wesley*, ii, 202; Charles Wesley's *Journal* (ed. 1849), i, 285.

WESLEY HISTORICAL SOCIETY.

May 5, 1777. BRAINERD, DAVID. *The Life of David Brainerd*, by Jonathan Edwards. 1st ed. Boston, New England. 1749. 8vo. Several later editions.

June 26, 1777. HILL, REV. ROWLAND. *Imposture Detected, and the Dead Vindicated: in a letter to a Friend; containing some gentle strictures on the false and libellous Harangue lately delivered by Mr. John Wesley upon his laying the first stone of his new Dissenting Meeting-house near the City Road.* Bristol. 1777.

See Green's *Bibliography*, p. 188; Tyerman's *Wesley*, iii, 255; *Critical Review*, July, 1777; *Gentleman's Magazine*, 1777, i, 540.

Aug. 18, 1777. MCBRIDE, DR. DAVID. *Theory and Practice of Physic.* London. 1772. 4to. Reprinted at Dublin. 1776. 2 vols. 8vo.; and in Latin at Utrecht, 1774.

April 27, 1778. RAYNAL, ABBÉ. *Histoire Philosophique et Politique des Etablissements et des Commerces des Européens dans les deux Indes.* Amsterdam. 1770. 6 vols. 8vo. Reprinted at Geneva, 1775. 3 vols. 4to. Also translated into English by Justamond. London. 1776. 5 vols. 8vo. Reprinted in 1783. 8 vols. 8vo. Wesley read the translation.

See *Private Letters of Edward Gibbon*, by Prothero. London. 1896. ii, 75. Dibdin's *Lib. Comp.*, p. 422.

MARMONTEL, JEAN FRANÇOIS. *Les Incas, où la Description de l'empire de Perou.* Paris. 1777. 8vo. 2 vols. Often reprinted.

June 27, 1778. XENOPHON. *Cyropædia.* Frequently reprinted in all languages.

Sep. 23, 1778. VOLTAIRE. This anecdote is given in Cox's *Life of Fletcher* (ed. 1822). p. 133; *Voltaire's Ghost.* London. 1779. 4to. p. 5; Benson's *Life of Fletcher.* 2nd edition, p. 262. Ed. 1863, p. 236.

Mar. 24, 1779; (Nov. 1, 1787). GERARD, ALEXANDER, D.D. *An Essay on Taste.* London. 1759. 8vo. Of this there was a second edition at Edinburgh in 1764, containing *Three dissertations on the same subject by Voltaire, d'Alembert, and Montesquieu*; which was reprinted in 1780.

Nichols says that this work was corrected through the press by David Hume, who at that time had a temporary residence in Lisle Street, Leicester Fields. *Literary Anecdotes*, ii, 326. See Green's *Bibliography*, p. 205.

F. M. JACKSON.

NOTES AND QUERIES.

272. "WORSHIP AND THANKS AND BLESSING" (*Proceedings*, iv, 5, p. 123).—Mr. W. C. Sheldon has brought out several unmistakeable links of clear connection between the fourth and fifth verses of the original hymn and the pages of C. Wesley's *Journal* written within a short distance of the scenes of the Walsall riots of a week earlier, and under the influence of the reports of many of the sufferers. And I should greatly incline to Mr. Sheldon's very precise dating of the hymn as having been written on Oct. 26, 1743, if I did not also notice that one of the passages paralleled with the lines, "Thy *glory* was our rearward, &c.," is also quoted in C.W.'s *Journal* of the 22nd of the preceding July, when at St. Ives he says: "Having kept the field, we gave thanks for the victory, and in prayer the *Spirit of Glory* rested upon us;" and also that another line: "I expounded in the room at St. Ives, and advised the Society to possess their souls *in patience*," [23 July] seems to me a closer parallel than Mr. Sheldon's to "Thou didst *with patience* arm us." Where facts are few it is not difficult to frame hypotheses which will "account for" the few facts. I do not deny absolutely Mr. Sheldon's attractive conclusion; nor do I by any means positively claim the hymn for the St. Ives riots in July, 1743. But I cannot help thinking that these had some share in the phraseology of the hymn. The thoughts would be natural in any such time of peril and deliverance. The Scriptural phrases wrought into the verses would at any similar time come very naturally to such a mind as Charles Wesley's, whose hymns are "steeped" in Scripture. If the hymn began to take shape at St. Ives in July and got into permanent form at Wednesbury in October, the few facts would be "accounted for." Or if, when the hymn written at, or after, St. Ives, had been sung at Wednesbury, as it was afterwards at Devizes, he then sat

down to write up his *Journal*, its phrases might as easily give form to those of the prose account, as they might have done at St. Ives also. But the facts are too few to be very positive. I quite agree with Mr. Sheldon that the phrase "the hymn" used at Devizes, 25 Feb., 1747, implies an earlier, already-written, composition; as it does on the memorable evening of 24th May, 1738: "We sang the hymn with great joy," though in this instance the hymn had barely been finished during the two previous days.—*H.J.F.*

The force of my suggestion linking "Worship and Thanks and Blessing" with Walsall in Oct., 1743, lies in the clustering,—the *consensus*,—of parallel phrases and parallel thoughts found in the *Journal* of Oct. 26th. (My "*patience*" is allied in thought rather than in phrase; yours is both). All the thoughts expressed at St. Ives come out also at Walsall, plus others; and all these in their totality are also in the hymn. This makes the inference very strong, though, after all, it is only an inference. As to the matter,—to your St. Ives citation might be added, "the God of our Salvation," 21 May, 1743, also, singularly enough, in relation to Walsall.—*Mr. W. C. Sheldon.*

273. NIGHTLY CEREUS (*Journal*, 24 July, 1780).—"In the evening I saw [at Bath] one of the greatest curiosities in the vegetable creation,—the Nightly Cereus. About four in the afternoon, the dry stem began to swell; and about eight, it was in its full glory. I think the inner part of this flower, which was snow-white, was about five inches diameter; the yellow rays which surrounded it, I judged were in diameter nine or ten inches. About twelve it began to droop, being covered with a cold sweat; at four it died away." By favour of Mr. G. C. Crick, of the Natural Hist. Museum, S. Kensington, the above entry was submitted to Mr. James Britten, of the Botanical Department, who replied: "I should think no doubt *Cereus grandiflorus*." Mr. Crick adds: "Linnæus so named the plant in 1753 (*Spec. Plantarum*, I, 467). Mr. W. Watson, Assistant Curator at Kew, in his *Cactus Culture for Amateurs*, 1899, p. 60, gives the following description:—

"*Cereus grandiflorus*. There is scarcely any plant that makes a more magnificent appearance when in full bloom than this. A strong plant will produce many flowers together, but they do not remain long expanded, opening at seven or eight o'clock in the evening, and fading at sunrise

the next morning ; nor do they ever open again, even when cut and placed in warm water in a dark place. The closing of the flowers may, however, be retarded for a whole day by removing the bud before it is fully open and placing it in water. The stems are almost cylindrical, with four to seven slight ridges, or angles, which bear numerous tufts of wool and short stiff spines. Roots are thrown out from all parts of the stem, even when not in contact with anything. The flowers are developed on the sides of the stems, principally the younger shorter ones ; the flower-tube is about four inches long by one inch in diameter, and is covered with short brown scales and whitish hairs ; the calyx is one foot across, and is composed of a large number of narrow sepals of a bright yellow colour inside, brown on the outside ; the petals are broad, pure white, and arranged in a sort of cup inclosing the numerous yellow stamens and the club-shaped stigma. The flower has a delicious vanilla-like odour, which perfumes the air to a considerable distance. Flowers in July. Native of the West Indies. Introduced 1700, at which time it is said to have been cultivated in the Royal Gardens at Hampton Court.' "

274. TWO MISSIONARIES FROM DAMASCUS (*Journal*, 12 June, 1761).—A Working Member contributes this note: "*Gent. Mag.*, 17 April, 1761.) Two men arrived at Cologne who say they came from Damascus, are 700 years old, and are sent by heaven to call men to repentance. They foretell the dissolution of the world in 1771, understand *Greek*, *Latin*, *Hebrew*, and *Chaldaic*, and are sent to *Rome* for further examination." [See the comment of James Hunton, of Osmotherley, upon all this, *Proceedings*, iii, 4, 94-5.]
275. WESLEY: LETTER "TO THE SAME," CXXXIII (*Works*, xii, 173). To whom is this letter written? Surely not "to the same," i.e., to Blackwell, but to some person whom Wesley had met at Blackwell's house, and whose favour and goodwill were a matter of importance to Mr. Vine, as an officer of the Revenue.
276. THE WELLS (*Journal*, ii, 347). — In *Wes. Meth. Mag.*, April, 1904, p. 243, by an evident *lapsus*, of writer or printer, for "The Wells, West Street Chapel," "H.K." is made to include amongst the London preaching-places on old plans, several of them in Wesley's handwriting, "The Wells (West Street) Chapel." West Street is familiar. But in all the literature of the mid-18th century,

- "The Wells" means Sadlers Wells, the Islington Spa, discovered by one Sadler in 1683. The patronage of the Princesses Amelia and Caroline in 1733 gave it a vogue, and its proprietors did their best to get the public to call it, and to regard it as, "The New Tunbridge Wells." When the Spa lost fashionable favour, its music-room developed into the so long well-known Sadlers Wells Theatre. But the gardens were, as late as the beginning of the 19th century, still a favourite resort of middle-class Londoners. Wesley is quite definite in his notice, under 29 April, 1754: "I preached at Sadlers Wells, in what was formerly a play house." See Rev. J. Telford, in *Wesley Studies*, p. 98.
277. "DIE AND BE DAMNED" (Green, *Anti-Methodist Bibliography*, No. 268).—In *Notes and Queries*, 9th S., iii, p. 128, there is a note by the Editor that this is by T. Mortimer, and that a copy is in the Bodleian. I do not at present trace this Mortimer.—A.G. [Reply in *Notes and Queries*, 10th S., I, p. 328.]
278. "A TOWN OF BEGGARS," (*Journal*, 20 May, 1776).—Mr. F. M. Jackson wrote to *The Scotsman* of 17 May, 1904, enclosing the above paragraph from Wesley, and inquiring: "What corroboration, if any, can be produced of Wesley's account?" From his inquiry resulted a correspondence in several later numbers, marked by a good deal of vigorous speaking, over one or two by-issues which some who took part in it conceived to have been raised by their fellow-correspondents. Innocently enough, H. J. Foster embroiled two of them by his own not unnatural reading of Wesley's entry as referring to New Keith, which it seems was laid out on a barren moor by a local landowner, the Earl of Findlater, about the year 1750, and which has continued to thrive ever since, more than a little at the expense of Old Keith. But the closer local knowledge of more than one of the writers makes it clear that Wesley and his informant, Mr. Gordon, the parish minister, were not speaking of New Keith, but of Newmill. Newmill is the "town of beggars." "New Keith was founded in the middle of the eighteenth century by Earl Findlater. Newmill was founded about the same time by Lord Fife, who also founded Fife-Keith, one on one side of the river Isla, and the other on the other. This river divides New Keith from Fife-Keith and Newmill." Another of the writers gives some useful extracts from Sir John Sinclair's *Statistical Account of the Parish of Keith*. "The inhabitants of this town

[Newmill] consisted mainly of very poor people, who have fixed their abode there for the convenience of the land and moss. . . ." [And, later on in the *Account*] "in a detached corner of the parish is a colony from various districts of the Highlands, who being indigent, and supported by begging, or their own alertness, are allured there by the abundance of moss." Still later on, Sinclair says: "The poor within the parish receiving alms are extremely numerous, occasioned principally by the great influx of Highlanders above mentioned, most of whom are very indigent; and during the summer months they range this and neighbouring parishes, and are a great encroachment upon what is truly the property of the native poor." The giver of these extracts says justly: "The probability is that the poor community of the new town and the colony of indigent Highlanders were the same persons." And he means Newmill by "the new town." Wesley's entry is thus sufficiently elucidated; but it will readily be believed that, in the words of one of the *Scotsman* letters, "the inhabitants of Newmill have for many years been an industrious and respectable people." Such a population as that of Newmill in its earliest days was no great "curiosity," says another, "when one thinks of the kind of man the founder of Newmill was, Lord Fife, who had a great liking for that class of persons. Many are the stories told on this subject, both in Keith and Banff."

279. RAYNHAM SCHOOL (*Minutes*, 1788; *N. & Q.*, Nos. 78, 247).—The Rev. John Poulton, of Harrow, finds in Stevenson, *City Road*, p. 385, the identification of what an early possessor of my copy of Atmore's *Memorials* calls "Mr. Wesley's 3 Kent Schools." One of these was at Southborough near Tonbridge Wells, the mastership of which was held by John Hampson, senr., in his later life, Mr. Wesley having secured for him the post, at Hampson's solicitation. The other two were respectively at Leybourne and East Malling, and all three were founded by the Rev. Edward Holme, of Birling, a friend of Wesley's later years (*Journal*, 18 Jan., 1781). The trustees of these schools were "selected for the most part from amongst Mr. Wesley's personal friends, one of whom was Mr. Joseph Beardmore." But they were founded and endowed by Mr. Holme. Mr. Poulton says that a Dr. Bruce founded a charity school at the Rainham of Essex. [4 Dec., 1787.]—F.
280. THE FIRE AT EPWORTH.—[This interesting statement should be preserved in our annals.—R.G.] :

The Rev. Dr. E. J. Watkin, of Australia, says in a letter, "When I was a boy in Wellington, New Zealand, from 54 to 60 years ago, there lived near the Mission House an elderly retired sea captain named Rhodes, who told my father that his grandfather was the man on whose shoulders another stood who rescued John Wesley from the burning parsonage at Epworth. This Captain Rhodes became a wealthy cattle and sheep station owner."

281. "MR. GALLOWAY" (*N. & Q.* 232, in *Proc.*, iv, 4, 114).—For a further reference to the Galloway-Howe controversy see Wesley's *Letter to a Friend*, &c., *Works*, xiii, 349.

282. BIBLIOGRAPHY: NOTES. "HUTCHINSON."—I have materials for a paper on the three "Hutchinsons" of the Wesley *Journals*. (i) JOHN HUTCHINSON, founder of the Hutchinsonians; a Hebraist; ob. 1737. (*Journal*, 13 Feb., 1770, &c.). (ii) JOHN HUTCHINSON. Charles Wesley's friend; ob. 1753. (*Jackson*, ii, p. 76). (iii) "HUTCHINSON." (So spelt in *Journal*, 22 Feb., 1756, 31 July, 1758). Should be FRANCIS HUTCHESON; ob. 1746. It is "Hutchinson," in 1st ed. of *Journal*, in parts. See *Proceedings*, Dec., 1903, p. 109, for "Glasgow" ed. of his *Works*. A full sketch of John H. and Francis H., in Mackenzie's *Dict. Biog.*

"STINTRA:" "SHINTRA."—"STINTRA" in Mosheim (Maclaine). Vol. vi, p. 23, in my edd. of 1806 and 1846. So also Overton, vol. ii. But Wesley in 1st ed. of *Journal*, pt. xvi, 1777, p. 38, reads "SHINTRA" in all three cases where the name occurs; Jackson also (ii, 294).

"SIXTUS QUINTUS."—Wesley in 1st ed. has "SEXTUS," pt. xvi, p. 114.—*Rev. T. E. Brigden*.

283. THE FAMOUS MUSICIAN WHO PLAYS UPON MUSICAL GLASSES. (*Journal*, 10 August, 1787).—This probably refers to Marianne Davies, daughter of a relation of Benjamin Franklin. "She attained some distinction as a performer on the harpsichord, and piano-forte, but about 1762 achieved much more repute for her skill on the Harmonica, or musical glasses, then recently much improved by Franklin . . . she died in 1792." *Grove's Dictionary of Music*. London. 1879. pp. 435, 662. See also *Dict. Nat. Biog.* xiv., 147.—*Mr. Francis M. Jackson*.