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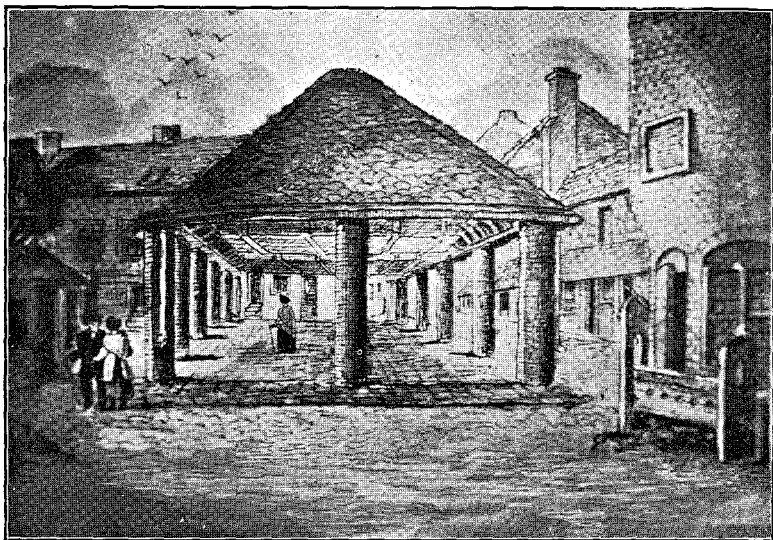
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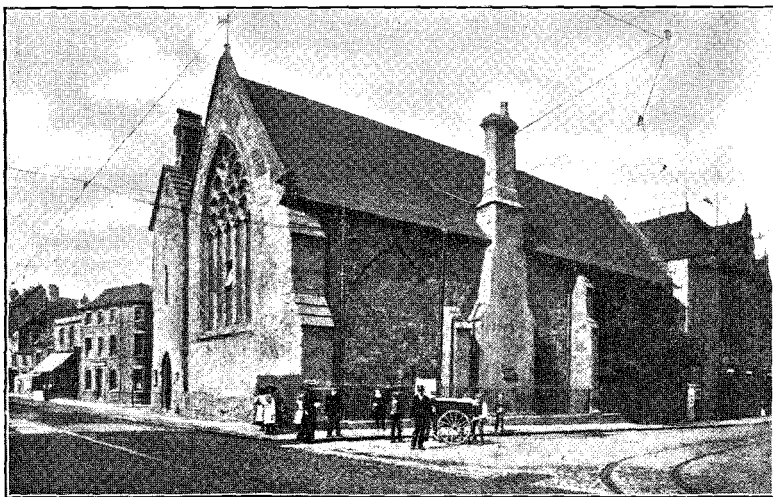
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**THE WOMEN'S MARKET, COVENTRY.**



**THE OLD GRAMMAR SCHOOL, COVENTRY.**

## JOHN WESLEY'S VISITS TO COVENTRY.

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Excepting purely passing occasions Wesley's visits to Coventry were three in number,

1. July 21 and 22, 1779. After preaching at Leicester at 5 a.m., and *en route* at Hinckley and at Foleshill (which adjoins Coventry, part of the parish being now within the city boundary), he reached Coventry and found that notice had been given for him to preach in the Park. Covering an area of 465 acres just beyond the southern walls of the city, the Park was part of the estate of the Prince of Wales, as Duke of Cornwall. It had been leased to the city and renewed so many times for periods of 99 years that Coventry began to look upon it as its own, and was not a little chagrined to learn in 1793 that it had been sold by order of Parliament in defrayal of debts of the Prince of Wales, afterwards George IV. Whitefield had preached there in 1751. At the time of Wesley's visit it was used as a public recreation ground. After its sale it was for several years used for the manœuvres of the Local Volunteers. It is now the property of Lord Cheylesmore. The greater part is occupied by garden enclosures, but on the rest streets are formed and cycle factories and house property are erected.

By the Town Hall, which the Mayor would not grant to Wesley, St. Mary's Hall is meant. Originally a Guild Hall, this beautiful room has served the purpose of Town Hall for five hundred years, though only a stranger would call it by that name. It is still at the disposal of the Mayor for public meetings, though less used now for that purpose than formerly.—George Eliot describes it in *Adam Bede*, ch. xliii.

The Women's Market, where Wesley preached, was a structure open at the sides, standing on an open space now called Market Square. It was demolished in 1865, to make room for the new Market Hall. The City Stocks and old Lock-up may be observed on the right hand of our view.

Coventry is not on the natural route from Leicester to London, but is on the Liverpool-London coach road, Coleshill and Lichfield being respectively the two preceding stages. In travelling by way of Coventry, Wesley may have been moved, in part at least, by the better chances of finding room. This was his declared motive on Feb. 12-13, 1787. Taking coach he "was nobly attended . . . [by] ten convicted felons, loudly blaspheming and rattling their chains." (For modes of travelling in Wesley's time see *Proceedings* vol. vii. pp 2 and 50). The felons would ride in a large wicker basket behind, which resting on the axletree would necessarily rattle, and considering the discomfort of ten manacled men, jammed together, without seats, and jolted over very bad roads, it is not perhaps surprising that they "blasphemed."

2. July 15, 1782, "I preached at nine in a large school-room at Coventry." The only "large" school-room in Coventry at that time was the Free Grammar School which in pre-Reformation days had been part of the Church of the Hospital of St. John. It was larger in Wesley's day than now, as the west front was taken down and rebuilt in 1794 in order to widen the street. We may perhaps indulge the hope that the authorities were more tolerant in 1782 than in 1779. But Sibree, in his *History of Independency in Warwickshire* (1859) appears to be less sanguine, for his comment on the present text is, "at the bottom of St. Michael's churchyard." In that case, the only alteration that can now be suggested is the private school of James Spicer,—a former Master of the old Bablake school,—advertised in 1756 as "near St. Michael's Church." It is of course conceivable that between that date and 1782 his school so flourished as to demand extension of premises, especially as at that time the grammar school was in disfavour, only 20 to 30 boys being in attendance; but there is no trace of its ever having been what could fairly be described as a "large" school-room, yet we are bound to give weight to the categorical note of the Rev. John Sibree, who came to Coventry as minister of Vicar Lane Independent Chapel as early as 1819,—a date which would easily be in touch with persons who were acquainted with the facts.

3. July 11, 1786. Sibree's *History* states the "neat convenient room" to be "an auction room in the Women's Market."

Our thanks are due to Mr. F. W. Humberstone, of Coventry, for material making these notes possible.

## "THE FIRST FOUR VOLUMES OF WESLEY'S SERMONS."

In the W.H.S. *Proc.* ix., pp 36-45., Dr. Simon discussed the question of the "Standard Sermons." That question had been previously raised by the late Rev. Richard Green in 1895. He drew up a remarkable *précis* of his case which has had a great influence in the recent discussion. The Conference of 1913 referred the subject to the Committee on "Methodist Law and other matters." The Committee was directed to clearly determine the meaning of the phrase "the first four volumes" of John Wesley's sermons, "especially as to the number of sermons contained in those volumes." (*Min. of Conf.*, p. 355).

The Committee on Law has carefully considered the subject, and the result will be fully stated in the report which will be presented to the coming Conference. It is permissible, however, to say that the Committee unanimously agreed that the subject was so important as to require the opinion of Counsel upon it. A "Case" was prepared and submitted to an eminent Counsel. In his "opinion," the phrase in the "Model Deed" applies to the first four volumes of Wesley's Sermons published in eight volumes in 1787-8. As these volumes contain forty-four "discourses," the theory that there are fifty-three standard sermons, which has held the ground for upwards of eighty years, will have to be considered by the Conference.

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## THE REV. JAMES ROUQUET.

In the *Proceedings* IX, p 11 *et seq.*, there appeared an article on the Rev. James Rouquet. Since that article was published the writer has learned a few additional facts concerning that vivacious Frenchman.

His first preferment was, as has been already stated, West Harptree. This pretty village is one mile from Compton Morton, near the Mendips country, and is able to boast of two fine old mansions, a churchyard shaded by splendid yew trees, and a church with "unspoiled Norman tower" surmounted by a wooden spire.

In the previous contribution nothing was said as to the year when Mr. Rouquet left West Harptree, but in *Town and Country* for 1769 is the following notice of marriage: "May 15, 1769.

The Rev. Mr. Haynes, vicar of West Harptree, Somersetshire, to Miss Eyno, of Iron Acton, in Gloucestershire." Other facts limit still further the Methodist vicar's life in his country cure. He had become well known to the Methodists of Bristol, when in March, 1765, he introduced Captain Webb to them. Of this introduction an interesting account is given by Atmore in his *Memorial*, p. 445. He was also a Bristol clergyman when in April, 1764, he received Wesley's *Proposal for Union*. It may seem strange that he was not among the few who replied to the circular letter; but Wesley, only a fortnight before he issued it, had held a meeting of the Bristol clergymen who were favourable to Methodism, and it is almost certain that Rouquet expressed his views at that time. Twelve of the "forty or fifty" gave their opinions on the proposed union at the Conference of 1764; but one of the conditions was the withdrawal of Wesley's assistants from every parish served by an evangelical clergyman—a condition to which the Conference could not consent. It does not appear that Rouquet was present, but he had attended the Conference in 1755, and gave other proofs of his agreement with Wesley, in addition to those mentioned in our previous article. Among these we cannot reckon Wesley's appearances in the pulpit of St. Werburgh's, probably because it was not his to offer. The vicar was the Rev. Richard Symes, who also received Wesley's *Proposal for Union*, and who succeeded the godly Mr. Penrose at St. Werburgh's, by whose kindness Whitefield was permitted the use of this church when others were closed to him. But Wesley often ministered in the Newgate Prison, Bristol, of which Rouquet was chaplain before Rev<sup>d</sup>. Mr. Easterbrook. It is well known that Wesley was several times refused the opportunity of ministering in other prisons, but this was never the case at Newgate. Of the duties of the chaplain, Tyerman gives an account in his *Life of Wesley*, iii, p. 32.

In a letter to his brother Charles, dated from Birmingham, March 17, 1772, Wesley writes, "J. Roquet helped me at Bristol." This help was rendered during "the few comfortable days" spent in Bristol from March 3rd to 9th of that year. Rouquet is also mentioned in a letter from Wesley to Benson dated from Shoreham, Dec. 22, 1768.

At the third anniversary of Lady Huntingdon's College at Trevecca, held on 20 August, 1771, Rouquet was one of three clergymen (selected out of the fourteen present) who preached on that occasion. "Much of the divine presence was felt and enjoyed" (*Life and Times of Countess of Huntingdon* ii. 112).

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It has been stated that Rouquet was lecturer of St. Nicholas's ; but these lectureships, of which we read so much in the history of the Religious Societies, gave no right over the pulpit. It will be remembered that Charles Wesley "communicated" at this church, and still better remembered how the vicar in 1743, as he was beginning a diatribe against Methodism, fell back against the door of the pulpit, and never ascended its steps again.

R. BUTTERWORTH.

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LETTER FROM JOHN WESLEY TO  
THOMAS RANKIN.

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Bristol

March 20th, 1762.

My dear Brother

You shou'd act as an Assistant in Sussex. Therefore see that our Rules be everywhere observed : And spread our Books wherever you go, particularly Kempis, Primitive Physic and Instructions for Children.

Before eight weeks are ended, the Societies will be able to secure you a horse. O be simple ! Be a little child before GOD.

I am

Your affectionate Brother  
J. Wesley.

Read and pray much.

Addressed on the back

To

Mr. Thomas Ranken  
at Mr. Barker's  
in Sevenoaks  
Kent.

This letter is preserved in the Vestry of Temple Street Chapel, Keighley. An earlier letter to Thomas Rankin, dated London, Feb. 20th, 1762, is published in Wesley's *Works* ; it is numbered 308.

In his *Life* (*EMP.* vol V.), Rankin tells the story of his work in Sevenoaks and the neighbourhood. This was the beginning of his useful ministry. One of those won for Christ was Rev. John Richardson, who was "Curate of the parish," and afterwards became Wesley's Assistant at City Road. The importance which was attached by Wesley to his *Primitive Physic* is seen in this, as in many other of his letters.

JOHN WESLEY: LETTER TO  
CHARLES WESLEY.

ON ST. PAUL'S "SWAN-SONG."

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The following letter by John Wesley was exhibited at the Œcumenical Conference held at Toronto in 1911. It is in the possession of Sir Ernest H. Lamb, M.P. :

Birmingham,

March . . . . 1783.

Dear Brother Charles,

If your view be correct and this epistle was the last the Apostle wrote before his martyrdom, it is invested with peculiar interest as containing the dying counsels of one who was not behind the 'chiefest of the Apostles.'

I am Dear Brother Charles,

Yours affectionately,

JOHN WESLEY.

The letter is written with a trembling hand, as by a sick man, and the date of the day in two uncertain figures may be 22nd or 24th March. At this time Wesley, according to his Diary, was at Birmingham. On Sunday 23rd, Wesley was suffering from "some remains of the fever and a continual tendency to the cramp." But, says he, "I procured a friend to electrify me thoroughly, both through the legs and breast, several times in the day. God so blessed this, that I had no more fever or cramp....In the evening I ventured to preach three quarters of an hour, and found no ill effect at all."

On Tuesday, 25th, he went on to Hilton Park, and saw his "old acquaintance, Miss Freeman."

In the *Introduction* to his *Notes on II. Timothy*, and in his N.T. of 1791, Wesley writes: "This epistle was probably written by St. Paul, during his second confinement at Rome, not long before his martyrdom. It is, as it were, the swan's dying song. But though it was wrote many years after the former, yet they are both of the same kind, and nearly resemble each other."

Has any member of the W.H.S. seen the letter by Charles Wesley, to which his brother's letter is evidently a reply?

THOS. E. BRIGDEN.



## HOWELL HARRIS: THE TREVECKA COLLECTION OF M.S.S.

My chief interest in the Wesley Historical Society lies in the sidelights it knows on the 18th century Methodist Revival in Wales and the possible chance of discovering new points of contact between the Wesleys and the Welsh revivalists—Howell Harris of Trevecka, Daniel Rowland of Llangeitho and others. During the years 1906-09 when I served as tutor at the Trevecka College I had the MSS of Howell Harris in my custody, and in leisure moments I had the pleasure of investigating the nature of their contents. An inventory of those Trevecka MSS was published by me in the journal of the Welsh Bibliographical Society (June, 1910), and since then the General Assembly of the Welsh Calvinistic Methodist Church has appointed a committee to transcribe the MSS—especially the Diaries and Letters of Howell Harris—and to prepare them for the press. A Historical Society similar to the W.H.S is shortly to be formed and transactions of like character to the *Proceedings* will be issued to the subscribing members. Now it is vital to the full understanding of the great Methodist Awakening of the 18th century that the activities of John Wesley, George Whitefield, Lady Huntingdon and Howell Harris be studied side by side. The Welsh side of the movement has hitherto been left more or less untouched and the hidden treasures of Trevecka still await scientific treatment. In the hope, therefore, that fresh information will be forthcoming to facilitate the investigations at present made by the Trevecka MSS Committee, of which I am Secretary, I avail myself of this privilege extended unto me to write a few Notes in the Manuscript Journal of the W.H.S. And it is probable that as our work proceeds we shall be able to find facts of interest and value to the W.H.S. in the Trevecka Collection. For the present I append a brief account of the references to the Wesleys in the Trevecka MSS:

1. Among the 2,000 or more letters written by Howell Harris or to him there are copies of six letters written by Harris to John Wesley and one to Charles Wesley. The former bear the following dates:—16 July, 1740; 27 Oct., 1740; 24 Oct., 1741; 14 Feb., 1747; 1 Jan., 1753; 14 Feb., 1755; and the latter Dec., 1740. Are the original letters bearing those dates known to the W.H.S.? And where can they be seen so as to compare their contents with the draughts preserved at Trevecka?

Judging from a rapid glance at the letters bearing signatures there do not seem to be any at Trevecka sent by John and Charles Wesley and yet it is known that they corresponded with Howell Harris. Can any member of the W.H.S. direct us to persons or to collections—public or private—where we may obtain copies of Wesley's letters to Howell Harris?

2. In the Diary of Howell Harris, which extends from 1735 to 1773, there are several references to John and Charles Wesley.

For example, in Diary 87 we find "Points of Agreement and differences between Mr. Harris and others and John Wesley. Written after the separation between George Whitefield and J.W., I think in 1741 and 1742." "This I wrote after parting with Brother J.W., 8 March, 1741." Again in Diary 154 we get "Some observations on myself, the Moravians, Whitefield and Wesley from 1735 to 1751." I am at present searching with interest the references to Howell Harris in the Standard Edition of *Wesley's Journal*. Can members of the W.H.S. direct me to other fruitful sources of information?

3. How often did John Wesley meet Howell Harris and visit Trevecka? So far I have only found the following references in the Trevecka MSS. :—

- 1741. In Oct. Harris met John Wesley at Bristol.
- 1755. Charles Wesley in a Poem invites Harris to come out of his retirement in the Religio-industrial Community at Trevecka and become once again the fiery itinerant evangelist he used to be.
- 1756. On 19 March John Wesley visited Trevecka.
- 1763. On 15 August " " "
- 1767. Howell Harris attended the Methodist Conference in London.
- 1772. Harris consults Jn. Wesley re helping the students at Lady Huntingdon's College at Trevecka.
- 1775. An anonymous well-wisher defrays the cost of translating, and printing by the Trevecka Press of one of Charles Wesley's poems.

(Rev.) M. H. JONES.

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Particulars of the references to Howell Harris in Wesley's *Journal*, Charles Wesley's *Journal*, Jackson's *Life of Charles Wesley*, and W.H.S. *Proc.* have been sent to Mr. Jones. He has also been referred to Tyerman's *Lives of Wesley, Whitefield and Fletcher*. If any of our members can furnish further information the Editors will be glad to forward it to Mr. Jones.

## PROCEEDINGS.

Since the foregoing was in type, the following additional notes have been received from Mr. Jones :

HOWELL HARRIS, of Trevecka, a contemporary and friend of the Wesleys, in his *Journal* (No. 52 in the Trevecka Collection) for February, 1740, makes many references to "Mr. Westley," as he calls him. Harris himself, during that month, undertook a perilous journey into North Wales. Not only was he threatened with imprisonment, but he was hunted from place to place, his meetings were disturbed, and his life was in danger on more than one occasion. Nevertheless he was cheered and helped by the good news which reached him at Builth of the success that followed the ministry of Mr. Wesley. These are the extracts that refer to Mr. Wesley :—

- Feb. 1, 1740. I proceeded toward Builth and there heard of Mr. Westley. I was made to long for more and more success to follow him . . . I heard also of Mr. Gwynne's zeal . . . I discoursed three times, then travelled 13 miles and heard Thomas Jones speak of Mr. Westley's power, meekness, &c. In my meeting at Builth some Mr. Protheroe threw a dead cat across the room and incited dogs to disturb us . . .
- Feb. 2, 1740. On my way from Builth to Llandrindod I felt much love to Mr. Westley.
- Feb. 3, 1740. At Rayder [Rhayader] I had a message from y<sup>e</sup> woman of y<sup>e</sup> alehouse of Cwmteiddwr where I am to go to-morrow, desiring me not to come there to spoil her spirit. I was charged with being a traytor to y<sup>e</sup> king and of corresponding with y<sup>e</sup> king of Spain and I am warned also against entering Montgomeryshire . . . till I am staggering in point of duty. But I read Cotton on y<sup>e</sup> Covenant, and remembered the words "Look unto me" that drew me most to God in Bristol, June, 1739.
- Feb. 4, 1740. Rayder: I discoursed about 3 (p.m.) on a tump by y<sup>e</sup> Publick House in y<sup>e</sup> "Feast" on Zaccheus and I rose my voice like a trumpet against their sins. Terror fell on all, some swooned . . .
- Feb. 5, 1740. Rode towards Llanbyster—Heard again I would be taken prisoner . . . If I were, I would send to London and Glos'ter that the saints there may know, and pray concerning the persecution . . . In my discourse at Maesgwyn I declared myself to belong to the Church of England. . . . This night I dreamt that I saw Mr. Westley and Mr. Whitefield and they said I had lost much of my inward power. O Lord, revive thy strength in me . . .
- Feb. 6, 1740. Ventured into Montgomeryshire. At Aberhavest discoursed to many hundreds in Welsh and English on Luke 19.14.

The above abbreviated extracts will suffice to show that much valuable light on the nature of the work done by the Methodist Revivalists can be got from the *Journals* of Howell Harris.

Was John or Charles Wesley at Builth some time in 1739 or 1740? We know that Charles Wesley was married to the daughter of Mr. Gwynne, of Garth, near Builth. It was on 18 June, 1739, and at Bristol, that Howell Harris first met John Wesley. (See *Standard Journal* under this date with its foot note).

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## WESLEY'S REFERENCES TO CHINA AND THE CHINESE.

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In his remarkable missionary sermon on "The General Spread of the Gospel" (Lxiii), Wesley expressed his belief that "the God of love will prepare his messengers . . . and make a way into the heart of China and Japan, with the countries adjoining them." But his references to China, in his *Sermons and Journal*, are not so numerous or important as those on Mohammedanism (See *Proc.*, viii, 91 : *The Wesleys and Islam*). From two references in his sermons (lxiii and cxvi) it is evident that he had read Edward Brerewood's *Inquiries touching the diversity of languages and religions through the chief parts of the world* (1674).<sup>1</sup> He quotes Brerewood's computation as to populations; but Wesley's illustrations in another sermon (ciii) suggest that he was also acquainted with a folio on China by an Italian traveller, which was translated and published in England for Henry Lintot in 1745.

In the course of his sermon on "What is man?" (ciii), Wesley asks "What is any one individual compared to the inhabitants of Great Britain? He shrinks into nothing in the comparison. How inconceivably little is one individual compared to *eight or ten millions* of people! Is he not

"Lost like a drop in the unbounded main?"

But what are all the inhabitants of Great Britain compared to all the inhabitants of the earth? These have frequently been supposed to amount to about *four hundred millions*. But will this computation be allowed to be just by those who maintain *China* alone to contain fifty-eight millions?"

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\* John Wesley was in South Wales, Oct. 16 to 19, 1739, and again April 8 to 12, 1740, but did not on either occasion visit Builth, which was too far out of his way.

1. Wesley admired Brerewood's "indefatigable pains." He was of Brasenose Coll., Oxford, and the first Gresham Professor of Astronomy, 1596. His works were published after his death.

On this question of the population of China there is much of interest in Dr. John Francis Gemelli Careri's *A Voyage Round the World containing the most remarkable things he saw in China, 1696*. He doubts Father Bartoli, who says that *the population is three hundred millions*; three times the number there is in all Europe. . . . there is no relying on his account. . . . I found not one that agreed with him among the fathers of his Society, nor did any of the missionaries of other orders, who having lived there some twenty, some thirty years, know more of it than Father Bartoli because they are continually conversing with the Mandarins who number the people for the imperial tax. The greatest difference I found in the accounts given me during the time I stayed in China, was of five millions, some telling me the whole Empire contained 195,000,000, and others that they had found 200,000,000 in the Chinese books, which difference may well happen in counting with two or three years interval."

Careri proceeds to give the details of Father Couplet's record, which reckons 58,916,783 as the number of *men*, and 10,128,789 as the number of *families*. The details of each province are given in tabulated form. (*Careri*, Book II., p. 326). Wesley appears to be quoting the estimate for the *male* population only—"fifty-eight millions."

Wesley also appears to have been acquainted with a book by Père Du Halde, a Jesuit, published originally in French in four folio volumes (Paris, 1735), and translated into English, in two volumes, in 1736, by R. Brookes, London. It was entitled "*A Description of China and Chinese Tartary, with Korea and Tibet*, containing the geography and history as well natural as civil of those countries." But Wesley had a poor opinion of this big book, for he says: "Du Halde's word I will not take for a straw"—his reference being to the character of the Chinese people. Wesley may have known that Jean Baptiste Du Halde was merely a compiler whose work it was, officially, to adapt for publication the letters and reports received from the missionaries of the Jesuit order in various parts of the world. He edited numerous *Lettres Edifiantes et Curieuses*. From the same source he derived his material for his ponderous tomes on China. But in the 18th century this was considered the standard work of reference on the Celestial empire. Du Halde (sometimes Duhalde, De Helde) died in 1743.

But the reference to Du Halde is found in a curious connection. In his *Journal*, Feb. 17th, 1787, Wesley writes: "I went on reading that odd book entitled *A Chinese*

*Fragment.* This was by Ely Bates, and contained 'an enquiry into the present state of religion in England' (1786). Bates is not writing a book on China, but accepting Du Halde's somewhat flattering account of Chinese excellencies, contrasts conventional Christians with them, to the disadvantage of the latter. "As to the Chinese themselves," says Wesley, "I believe they are almost as religious, but nothing near so honest, as the Turks;<sup>2</sup> so that I account the contrasting of them with the Christians to be a mere pious fraud."

Wesley's severe criticism of the Abbé Raynal's "History of the Settlements and Trade of Europeans," etc., is fairly well known and is quoted by Dr. Rigg in his *Living Wesley* pp. 190-191 as illustrating the way in which Wesley "often laughed at the credulity of his sceptical contemporaries." Wesley declares that Raynal's account of China is "pure romance flowing from the Abbé's fruitful brain." (*Journal*, 27 April, 1778). In one of his sermons (LXiii) Wesley describes the Abbé Raynal as "that determined enemy to monarchy and revelation." He thinks that "many of his assertions so border upon the marvellous that "none but a disciple of Voltaire could swallow them" It is evident that more reasons than one made Wesley mistrust the "loquacious Abbé Raynal" of Carlyle's *French Revolution* (I., Chap. viii). "Is not the whole laboured panegyric on the Chinese," asks Mr. Wesley, "a blow at the root of Christianity; insinuating all along, that there are no Christians in the world so virtuous as these heathens?"

Wesley read the English translation of Raynal's book, by Justamond (1776 and 1783).<sup>3</sup> Carlyle tells us how the Abbé lived to see his *Histoire Philosophique* with its lubricity, unvarnished, loose loud eleutheromaniac rant, burnt by the common hangman."

Wesley was familiar with the theories of Tindal and other Deists, who preferred the Chinese as the moral superiors of Christians, quoting the missionary who attributed it to "the special providence of God that this exemplary race did not know what was done in Christendom, for otherwise there would be

2. In *The Remains of Alexander Knox* (iv., p. 206), there is a letter in which Knox refers to his review, in the "Eclectic Review," of Ely Bates' *Rural Philosophy* (2nd Ed., 1804), and his intention to review Bates' *Christian Politics*. (1806).

3. The French title was *Histoire Philosophique et Politique des Etablissements et des Commerce des Européens dans les deux Indes*. Amsterdam, 1770. 6 vols. 8vo. Carlyle says that it was the Edition of 1781 that was burnt by the hangman.

## PROCEEDINGS.

never a man among them who would not spit in our face." In his *Christianity as old as Creation*, Tindal declared that the moral maxims of Christianity had been expressed more reasonably by Confucius than in the Sermon on the Mount. If the Chinese were as happy and virtuous as Christians, could the Christian faith be necessary in this world and the next? Throughout the 18th century the Deists were always taunting the orthodox with the startling fact of fifty-eight millions of Chinamen whose case could not be squared with the old theories.<sup>4</sup>

THOS. E. BRIGDEN.

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## BENSON'S EARLY SERMONS.

LETTERS FROM FLETCHER AND HOPPER.

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Joseph Benson's early ministry was spent in important centres of preaching, and he had every inducement to make the most of his sermonic attainments. In 1775, while in the Edinburgh circuit, where large congregations were the rule, Benson, who was only twenty eight, projected the issue of a volume of sermons, and among the friends whom he consulted on the matter were John Fletcher and Christopher Hopper. I am able, by permission, to give the replies received by Benson from the two preachers. Copies of these are preserved in a large MS. life of Benson, written by the Rev. Samuel Benson, M.A., and now in the Conference Office Library.

Madeley,

2nd May, 1775.

. . . . With respect to the sermons, I say, Follow your own conscience, and the advice of the judicious friends about you. But do not get many printed, unless you give up the issue to Mr. Wesley, who might spread the sale. I should not have sold two dozen of my pamphlets if I had had the sale of them, but I would not have you measure yourself by my ell. Mr. Hilton<sup>1</sup> asked Mr. Wesley leave to publish a volume of sermons. The hint was, 'If they contain another doctrine than my sermons

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4. Leslie Stephen's *English Thought in the Eighteenth Century*, Vol. II, Chaps. 1-4.

1. For Hilton (or Helton) who afterwards joined the Quakers, see Tyerman's *Wesley*, iii, 245-6. Some letters of his to Benson are in the MS volume referred to above.

you must not publish them. If they contain nothing new, what need is there of them?' I beg in the meantime you will put me among your subscribers, as I believe your sermons will be worth a careful purusal both as to matter, method, and style.

In a subsequent letter Fletcher says :—

*24th July.* I have read this week in the *Minutes* of a Conference which enact that whoever prints and publishes without Mr. Wesley's consent is to be cut off from the connexion. I hope you have not overlooked that article. When we are joined to a society we should as much as we can submit to its practicable rules.

Hopper's letter is characteristic, and is as follows :

My very dear Joseph.

I would not have you to publish immediately. You are a young man, a young disciple, a young divine. You are acquainted with many books and well furnished with letters and words. But whether your experience be ripe in the deep things of God and the mysteries of His Kingdom, I will not determine. If you lock up your sermons in your cabinet for seven years, if spared, you will be better able to judge for yourself. Then revise, expunge, correct, and send them forth in God's name. This is my little advice to you, my son, as a loving Father. My reason for it is this. If you should make haste to publish, perhaps your Sermons may not meet with that approbation among the Methodists you expect. You know how we are circumstanced. If Mr. Wesley only speak a word against them, or give a frown, that is enough. Thousands will neither buy, see, nor read them. Now this disappointment may hurt your mind. If I am spared to see you at our Conference I shall say more ; but if you think you are prepared for all events, I have done. May God bless you and your work, and give you success ! I met Mr. W—— at Manchester the 21st ult. [April]. He is still the same man, the world's wonder indeed.

We have good seasons in these parts ; all praise to God and the Lamb ! Grace, grace ! Amen. I am but feeble, but the Lord is my strength. We join in love to all our North British friends. Great grace be on you all !

Your affectionate Brother and  
disinterested Friend  
Christ' Hopper.

The letters bring into prominence the fact that the famous



Rule of 1765 (See *Minutes*, vol. I, p. 51) was still operative; and probably Benson, who was at this period not exactly in accord with Wesley on every point of doctrine, was influenced powerfully by it in coming to a decision. According to Osborn's *Records of Methodist Literature* his first publication was not till 1788; but sermon-pamphlets dated 1781 and 1787 are in existence, the latter being his sermon preached at the opening of Lowgate Chapel, Hull. His volume of *Sermons on Various Occasions; and Most of Them on the Principal Subjects of Genuine Christianity*, however, did not appear till 1802. This was made up of sermons which had previously appeared separately; and it was intended that another similar volume should follow. This second volume, however, was never published by the author, but in 1836 an edition in two volumes was issued by the Book Room with an introductory sketch of Benson by Dr. Bunting.

A. WALLINGTON.

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## A METHODIST SERMON REGISTER OF THE EIGHTEENTH CENTURY.

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Through the kindness of our friend, Mr. J. W. Laycock, of Keighley, there has been placed in our hands a manuscript volume of much interest. It is a register of the sermons heard by one A. Edmondson whilst he resided at Churwell near Leeds." It is the continuation of an earlier book of the same kind which has been lost. Mr. Edmondson belonged to the same family as the Rev. Jonathan Edmondson, M.A., who was President of the Conference in 1818. In our present issue some extracts are given almost seriatim. They strikingly illustrate the Methodist habits of the later years of Wesley's life: the love of preaching which marked the people; the frequency of services; and the texts used by the preachers. Brief outlines of many of the sermons are given in the book. In a subsequent issue further extracts will be given, and, particularly, notices concerning services conducted by John Wesley.

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Lord's Day, January 4th, 1784, at 5, Mr. Thompson<sup>1</sup> pre<sup>t</sup> at the Methodist Chapel, Leeds, from Psalm i, 1.

Wed, January 14, Mr. Allen<sup>2</sup> pre<sup>t</sup> at Morley from Malachi iii, 16  
17, 18.

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1. William Thompson (1757-1799), President of Conference, 1791.  
2. John Allen (1766-1810), Stationed in Birstal Circuit 1783, 1784 to which Morley belonged.

- Sun<sup>y</sup>. Jan. 18, Mr. Timothy Prestley<sup>3</sup>, from Manchester (afterwards of Dublin, and last of Jerwin Street, London) preacht at the Independent Chapel, Keighley, at half after ten, from John xvii, 26.  
 Again at one, Mr. Ben<sup>n</sup> Rhodes<sup>4</sup> pre<sup>t</sup> at Bingley from John iii, 16.  
 Again at five, Mr. Rhodes pre<sup>t</sup> at Keighley from James i, 12.  
 Again at seven, Mr. Timothy Prestley pre<sup>t</sup> at the Ind<sup>t</sup> Chapel, Keighley, from Gen. xxviii, 20-21.
- Monday, Jan. 19, Mr. Rhodes preacht at Mortonbanks in the evening, from Psalm xxxiv, 18.
- Sunday, Jan. 25, in the afternoon, Mr. Thomas Johnson<sup>5</sup>, from the Sheffield Circuit, pre<sup>t</sup> at Morley from John xiv, 1, 2, 3.
- Wed<sup>y</sup>. Jan. 28, Mr. Bradburn<sup>6</sup> pre<sup>t</sup> at Beeston from Phil. iv, 19.
- Sun<sup>y</sup>. Feb. 1, Mr. Bradburn pre<sup>t</sup> at the Methodist Chapel, Leeds, from Nehemiah viii, 10: "The joy of the Lord is your strength."  
 Again at 5 in the Evening Mr. Bradburn pre<sup>t</sup> at the Methodist Chapel from Acts xxiv, 25.
- Saturday, Feb. 7th, the Rev. Mr. Smith<sup>7</sup> (from Ireland, nephew to the late Archbishop of Dublin) preacht at Manchester.
- Lord's Day, Feb. 8, Mr. Murlin<sup>8</sup> preacht at Manchester in the Methodist Chapel from Ephes v, 1-6.  
 Again at 10 o'clock the Rev. Mr. Smith read prayers and preacht at the Methodist Chapel, Manchester, from Rom. viii, 28.  
 Again at 5 o'clock the Rev. Mr. Smith pre<sup>t</sup> at the same place, Manchester, from Mal. iii, 18.
- Monday, Feb. 9, at 7 in the evening, Mr. Parson Greenwood<sup>9</sup> pre<sup>t</sup> at Bolton-le-More, Lanc., from II Cor. xiii, 5.
- Sun<sup>y</sup>. Feb. 15, Mr. Valton<sup>10</sup> pre<sup>t</sup> at Morley in the forenoon from Isaiah, xlvi, 18.

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3. Timothy Priestley, brother of the famous Dr. Joseph Priestley: see *Life and Times of Countess of Huntingdon*, ii, 202, 496, 508.

4. Benjamin Rhodes (1766-1816). Writer of hymn "My heart and voice I raise."

5. Thomas Johnson (1752-1797).

6. Samuel Bradburn (1774-1816), President of Conference, 1799.

7. Rev. Edward Smyth; see Wesley's *Journal*, also Tyerman's *John Wesley*.

8. John Murlin (1754-1799); see *E.M.P.*, vol. iii.

9. Parson Greenwood (1762-1811).

10. John Valton (1775-1794); *E.M.P.*, vol. vi. He was stationed at Birstal at this time.

PROCEEDINGS.

- Again in the afternoon, Mr. Valton pre<sup>t</sup> at Morley, a funeral sermon for John Eastwood, from Isaiah xl, 29, 30, 31.
- Sunday, Feb. 28, in the forenoon Mr. Allen pre<sup>t</sup> at Morley from II Cor. xiii, 5.
- In the Afternoon Mr. Allen pre<sup>t</sup> at Morley again from Luke xiii, 6-10.
- Monday, Mar. 1, Mr. Allen pre<sup>t</sup> at Hanging Heaton in the evening from Phil iii, 12.
- Wed<sup>y</sup> Mar. 10, in the evening Mr. Allen pre<sup>t</sup> at Morley from Mal. iii, 16-18.
- Sunday, Mar. 14, Mr. Isaac Brown<sup>11</sup> pre<sup>t</sup> at Morley in the forenoon from Acts iv, 13.
- Again at five Mr. Bradburn preacht at the Methodist Chapel, Leeds, from Rom. v, 1.
- Wed<sup>y</sup> Mar. 24, Mr. Valton pre<sup>t</sup> at Morley from Isaiah lx, 21.
- Sun<sup>y</sup> Mar. 28. In the forenoon Mr. Valton pre<sup>t</sup> at Morley from Matt. xv, 28.
- In the afternoon Mr. Valton pre<sup>t</sup> at Morley again from Isaiah liii, 3.
- At seven o'clock in the evening, Watchnight, Mr. Valton pre<sup>t</sup> at Morley again from Rev. vi, 17.
- Lord's Day, April 4, Mr. Bradburn preacht at Leeds at 7 in the morning from Psalm xxxiv, 17-19.
- Again at five Mr. Bradburn pre<sup>t</sup> at Meth Chapel, Leeds, from Rom. xiv, 17.
- Wed<sup>y</sup> April 7, Mr. Isaac Brown pre<sup>t</sup> at Morley from Song of Solomon i, 7.
- Easter Sunday, April 11, Mr. Brown preacht at Morley from Acts iv, 33.
- At one Mr. Valton pre<sup>t</sup> at Birstal from John xi, 25. Love-feast.
- Monday, 12th, Mr. Roberts<sup>12</sup> pre<sup>t</sup> at Leeds at seven in the evening from Rom. iv, 25.
- Wed, April 14, evening, Mr. Allen pre<sup>t</sup> at Middleton from Hosea vi, 3.
- Thurs, April 15, Evening, Mr. Thomas Mitchel<sup>13</sup> pre<sup>t</sup> at Keighley from John vi, 11.

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11. Isaac Brown (1760-1815). See Wesley's letter to Miss Ritchie, Jan'y, 19, 1782, also letter to him Oct. 7, 1787.

12. Robert Roberts (1759-1800). See letters from Wesley to C. Hopper, Nov. 2, 1763, Oct. 13, 1770.

13.—Thomas Mitchell (1748-1784). *E.M.P.* Vol. i.

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Lord's Day, April 18, forenoon, Mr. Wm. Brook pre<sup>t</sup> at Morley from Ephes v, 8.

In the afternoon was at Beeston Lovefeast. Friday, April 23, was at Prayer Meeting at five in the morning, Manchester.

Lord's Day, April 25, in the forenoon, Mr. Valton pre<sup>t</sup> at Morley from John iii, 14. A little after one o'clock Mr. Valton pre<sup>t</sup> at Morley a funeral sermon (for Mary Hague aged 23, who died happy in the love of God after one year's toil in the Lord's Vineyard) from Rev. xiv, 13.

At 3, Mr. Morgan pre<sup>t</sup> at Old Chapel, Morley, from Phil. iii, 5.

Again at seven in the evening Mr. Valton preacht at Morley from Gal. vi, 14.

Monday, April 26, at 5 in the morning Mr. Valton pre<sup>t</sup> at Morley from Matt. xvi, 4.

Wed<sup>n</sup> April 28, Mr. Valton pre<sup>t</sup> at Morley (a funeral sermon for Prisse Smith, of Morley, a woman that had only been two years in her Lord's Vineyard but died in full triumph and went in full assurance to a blissful Eternity) from Ezek iii, 17.

Thursday, April 29, at seven in the evening, Mr. Edwards<sup>14</sup> pre at White Chapel, Leeds, a funeral sermon for Mr. Thos. Garforth, of Woodhouse, from Deut. xxxi, 14.

Sunday, May 2, in the afternoon the Rev. Mr. Atkinson<sup>15</sup> preach<sup>t</sup> at the Old Church, Leeds, from Matt. xxvi, 64.

Again at 5 Mr. Robert Roberts pre<sup>t</sup> at the Methodist Chapel, Leeds, from Jer. ii, 19.

Lord's Day, May 9th, in the forenoon, Mr. Allen pre<sup>t</sup> at Morley, from Psalm lxxxiv, 11.

At two Mr. Allen pre<sup>t</sup> at Morley from Rev. iii, ver 1 to 7. Afterwards Lovefeast.

Monday, May 10, Mr. Jos. Benson pre<sup>t</sup> at Manchester in the Methodist Chapel.

[TO BE CONTINUED.]

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14. Mr. Edwards was one of Wesley's preachers, "but had withdrawn himself, and had built himself a place of worship known by the name of 'White Chapel' at Leeds, where he continued to dispense the Word of Life for more than thirty years." He was a friend of Lady Huntingdon's: see a most interesting account in her *Life and Times*, i, 296-298. Myles in his list of the "first race of Methodist Preachers" from 1739 to 1765, mentions the name of a John Edwards who began to labour in 1747 and departed from the work in 1747. Probably this is the same man.

15. Rev. Myles Atkinson, Vicar of Kippax, and Minister of St. Paul's, Leeds. See *Journal*, 2 May, 1779, and *Life of Countess of Huntingdon*, i. 303.

## LETTER FROM JOHN FLETCHER TO MISS LOXDALE.

Madeley, 17th March, 1782.

My dear Companion in the patience of Jesus.

To Miss Locksdale,

I am a kind letter in your debt, for which I return you my best thanks as well as for your friendly congratulation about my marriage; but I desire I may thank you here in person with my dear partner: and Mr. Wesley joins us in the request: at least he will favour us with one or two days of his company.

He comes here this day sennight in the afternoon and will spend Sunday, the 24th, with us, and sets out on the 25 for Newcastle.

He desires to meet Miss Locksdale *here*; and we shall have a bed at your service, and if Mr. Glynne, to whom I beg to be remembered in Christian love, or Mrs. Hill or any friend you chuse to bring with you can share a bed with you, we shall be very glad to see *them* and *you*, and to bless you with all the God of our life and common salvation.

Bring us the grace of the 120, and by that means you will doubly gladden the heart of your

affectionate brother and  
servant J. Fletcher.

My dear wife who joins in love to my friends tho unknown, says she can find room for *three*, if it is agreeable to both our friends to come with you.

(Communicated by Rev. B. F. Fielding).

For Fletcher's friendship with Miss Loxdale (who afterwards became the wife of Dr. Coke) see Tyerman's *Wesley's Designated Successor*, pp. 462-464, 468. A letter to Miss Loxdale from Mrs. Fletcher is given *Proc.* vi. 93-94, and reference is made to a letter from Wesley to her, *ibid.* 95.

## RABIN, REHINS, OR RELINS?

There are the following three entries in Wesley's *Journal*. 1771, June 1: "I dined at Rabin, near Castlebar, one of the pleasantest seats in Connaught. It was an old castle, standing between two loughs, with a river behind, and a wood before. And the inhabitants

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“ Did like the scene appear ;  
Serenely pleasant, calmly fair,  
Soft fell their words, as flew the air.”

[The quotation is from Prior, see *Proc.* v. 120-121.]

1773, May 17 : “ I spent a comfortable afternoon with the amiable family at Rehins. I know not that I could bear many such days : strong cordials must not be taken too often.”

1785, May 21 : “ Mr. Browne of Relins, about three miles from Castlebar, invited us to his house. It is one of the pleasantest places I have seen in the kingdom ; but it was not so pleasant as when I was there first. For his lovely wife, and an amiable daughter are both gone into a better country.”

I have no doubt that these three entries refer to the same place and the same family ; but was not quite satisfied as to the exact locality, until now that I have received a letter from Rev. R. H. Ludlow, of the Castlebar Circuit. He writes : “ I spent a happy afternoon last Wednesday with Judge Browne, of Rahins, who showed me two vols. of Wesley’s *Natural Philosophy*, with J. W.’s neat handwriting on title page, “ Mr. Dodwell Browne, June 1, 1771.” These volumes Wesley gave to Judge Browne’s grandfather, then a young man. Mr. Ludlow enclosed to me a letter to himself from Judge Browne with a subscription towards the renovation of the Castlebar chapel. The Judge writes “ I know all about John Wesley’s visits here in my great-grandfather’s time, and have still a little book or two he gave to my grandfather when a boy. Wesley knew three lines of secular poetry and used them in his *Journal* on his mention of Rahins. But whether this nymph were my great-grandmother or her daughter, I cannot say. He preached under the grove of lime trees opposite their house.”

Mr. Ludlow spells the name “ Rahins.” The Judge dates his letter “ Rahins, Castlebar.” Joyce in his *Irish Names of Places* says “ The diminutive Raheen (little fort), and its plural Raheens, are the name of about eighty town-lands, and form part of many others.” In the Ordnance survey maps, the spelling is “ Raheens, County of Mayo, barony of Curra, parish of Islandeady, Poor Law Union of Castlebar, Electoral Division of Castlebar.” This appears to me to be the most reliable authority and the most explicit.

C. H. CROOKSHANK.

The *Standard Journal*, under the dates, 1 June, 1771, and 17 May, 1773, spells the name Rahans. Mr. Ludlow says that Wesley, on the occasion of his last visit, in 1785, laid the Foundation Stone of our Church in Castlebar, but of this incident there is no mention in the *Journal*. The old Church is still in use, but its windows have been modernised. The manse, which is on the adjacent site, was built in 1806.

Wesley’s *First Edn.* has “ Rahin ” and Relins ” in Parts XVI and XX and Jackson’s Edition has “ Relins throughout. T.E.B.

## AN EARLY REFERENCE TO METHODISM IN THOS. STORY'S JOURNAL, 1739.

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The following paragraphs are taken from the *Journal of the Life of Thomas Story*, under the year 1739, and must constitute one of the earliest literary references of any importance to Methodism. Thomas Story was a Quaker, a friend of William Penn at whose funeral he was present, and also of Thomas Ellwood, the biographer of John Milton. Thomas Story's labours and sufferings, as recorded in his folio *Journal* of 751 pages, were truly apostolical. He died 24th April, 1742.—J.C.N.

HAVING finished what was incumbent upon me in the Country at this Time, I set forward for *London* on the 15th of the Sixth Month, in company with John Wilson, of *Kendal*, a true Friend of mine in the Truth, and of great service in and to the Society of Friends in general, both in the Country and in the Yearly Meetings at *London*. That Night we lodged at Penrith; and next morning called at *Lowther Hall*, to pay our regard to Lord *Lonsdale*; who, as usual, received us in a friendly and familiar Manner; and as he is a Person of good Understanding and Temper, we had agreeable conversation on divers Subjects; and a People of late appearing in this Nation, to which the name of *Methodists* is given, and now the common subject of Conversation, we had some Discourse concerning them, and the Points of Religion and Doctrine which they hold and profess.

THEIR Teachers are Ministers of the National Church of *England*, for the most part regularly ordained according to that Constitution; but profess to have received the Holy Ghost, not in Notion only but in Reality and in Deed; and by whose Qualifications and immediate Assistance they profess to preach. They insist much upon the Doctrine and Necessity of Regeneration; but deny that this Work can be effected by the Ministration of Water in any Form, or by whomsoever administer'd; but by the Spirit of Christ only, as inwardly made manifest in the Heart. They preach freely, as is commonly reported; and the National Priests, fearing some ill Consequences to arise from this People to themselves, and their Power and Maintenance, some of them have taken the Hint early; and, as their Manner is, have begun to hate and persecute them, both as to

their Profession of the Spirit, and Characters as Men; calling, both in their Pulpits and Print, upon the Powers of Church and State to suppress them, as a Sect, which may, in Time, be dangerous to both: though I hear nothing of any kind of Immorality countenanced among them, but on the contrary much Brokenness of Heart, and Reformation of Manners in many of them. *The Tree is known by its Fruits; and they that are born only after the Flesh, always persecute them that are likewise born after the Spirit:* but the LORD of Life, in his own Time, will determine all Points, and declare who is in the right. But this is certain, that no Persecutor, on any Pretence, can be a Christian, while in that State and Practice, nor any national persecuting Church a Church of CHRIST, the Lamb of GOD and Prince of Peace; for all such are Synagogues of Satan, and not Congregations of the Highest, as all are who are gathered of the Father of Spirits into the Life, Name, Nature, and Power of his ever blessed Son the LORD JESUS CHRIST.

Lord Lonsdale appears to have become acquainted with Methodism through his friendship with Lady Huntingdon. We find him attending Whitefield's Ministry in London in 1742 with the Earl and Countess. (Tyreman's *Whitefield*, I. p 37), and in the *Life of the Countess* (I. 199) we are told that Henry, third Viscount Lonsdale was one of the Lords of the Bed-chamber, Constable of the Tower, Lord Privy Seal, and *Custos Rotulorum* of Westmoreland. Was he acquainted with Benjamin Ingham, who, later founded one of his Societies at Kendal, with a chapel, in which Wesley preached in 1753? T.E.B.

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## NOTES AND QUERIES.

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### 491. JOHN FREDERICK LAMPE (*Proc.* iii. 237-238; viii. 155-156)

The Royal Society of Musicians of Great Britain was founded in London in April 1738, to relieve decayed musicians and provide for orphans of deceased musicians. Among the first members were Handel, Arne and Pepusch. In the autumn of 1750 a similar society was established in Dublin for Irish musicians, called the "Charitable Musical Society." Among the first members was John Frederick Lampe who was in Dublin from 1749 to 1751. His subscription like that of the other members was 11s. 4½d. (10s. English) while Lord Mornington and the Hon. Garrett Wesley paid 22s. 9d. each. A later entry records that "quarterly payments had been received from the following persons now out of the society, John Frederick Lampe



2s. 8½d. or 2s. 6d. in English money, &c."

Handel greatly admired the "Dragon of Wantley," the music of which was by Lampe.

Charles John Frederick Lampe, son of the above was organist of All Hallows, Barking, from 1758-1769. (*Journal of Royal Society of Antiquaries of Ireland*).

*Rev. R. Butterworth.*

492. BISHOP ERASMUS. In his *Life of Wesley* ii. 486 Tyerman quotes "*Lloyd's Evening Post*" as announcing the ordination by a Greek bishop of three tradesmen, and an application by two celebrated Methodist preachers for one or both to be consecrated bishops. One of these was Mr., afterwards Dr. Jones, and his application had the full approval of Wesley who satisfied himself as to the credentials of the Cretan dignitary. The bishop was not sparing in his favours. In Pike's *Ancient Meeting Houses* we read, "a man of singular temperament, by name Augustus Clarke, succeeded Craner." Having received ordination at the hands of a Greek bishop, he "(a Baptist preacher) claimed the right of officiating in the English Establishment." Atmore says that "in the year 1764 Lawrence Coughlan was ordained, with some other Methodist preachers, by a Greek bishop, who was then in this country: on which account, I am informed, he was put away from the Methodist connexion." Is this possible when Wesley himself took active steps to secure the ordination of Jones, and was aware that Bishop Erasmus had laid his hands on other Methodist preachers? In the year when Coughlan was ordained, good Sampson Staniforth received the same honour from the same authority; "but finding it would offend some of his brethren, he never availed himself of his ordination to the day of his death," (*E.M.P.* iv. 142). *Rev. R. Butterworth.*

For further particulars re Coughlan see Tyerman's *Wesley* ii. 25-26, and Sutherland's *Methodism in Canada*, pp. 96-103.

493. SUSANNAH WESLEY AND HER SONS.—The noble answer given by Mrs. Wesley when asked if she would allow her sons to go to Georgia "Had I twenty sons I should rejoice if they were all so employed" recalls the words of Volumnia, mother of Coriolanus: "Hear me profess sincerely: Had I a dozen sons—each in my love alike, and none less dear than thine and my good Marcius,—I had rather had eleven die nobly for their country than one voluptuously surfeit out of action" (*Coriolanus*, Act I, scene iii). *Rev. R. Butterworth.*

494. ISLANDS IN THE SHANNON, *Journal*, 9th April, 1748.—Athlone is at the outlet of Lough Ree (a broadening of the river Shannon) the many islets of which contain the remains of monastic settlements. Entering Lough Ree we come to Hare island the site of the monastery of St. Ciaran. Passing this by we come to Innisboffin, with very remarkable ecclesiastical structures. Next we come to the interesting medieval ruins of All Saints Island, and next to Quaker Island which also contains ruins.—*Journal of the Royal Society of Antiquaries of Ireland*, 1912. *Rev. R. Butterworth*.
495. THE ISLE OF PURBECK, *Journal*, 10th and 12th October, 1774.—From the head of Leckford Lake and south to the English Channel—a distance of two miles there is no water boundary, so Purbeck is a peninsula, not an island. Its length is about twelve miles and its greatest width ten miles having an acreage of about one hundred miles. Wesley's admiration of Corfe Castle is well deserved, and the "house" or "keep" on the summit of the hill is still a magnificent structure. Possibly he was led into the mistake of speaking of Lady Bankes as the widow instead of the wife of the Lord Chief Justice by the fact that the defence of the castle was undertaken by her. Sir John was at court when the famous siege began, but returned to Corfe as soon as possible, which was when the cavalry of the Earl of Carnarvon drove off the Parliamentary forces. After he had rejoined the King the siege was resumed, and as before, the Lady gallantly defended her fortress until the treachery of one of her own officers compelled her to capitulate. The whole siege, including the interval just named, lasted three years.

Wesley did not notice the curious herring-bone work in one part of the ruins. It is remarkable, and has given rise to much speculation.—*Rev. R. Butterworth*.

- 496.—REV. DAVID SIMPSON ; MISS RYLE ; BERESFORD, *Longnor*. Mr. G. Brownson, Teignmouth, has a copy of the 1797 "Large" Hymn Book, with the following writing on the title, and fly leaf, connecting it with the Rev. David Simpson and the Ryle Family. On the title is written "Miss A. Ryle." On the fly-leaf: "To S. A. Beresford, Longnor 3 Feb 1863" (Crossed out, is *A. Beresford 2 Sep '47*.) *This book was first Miss Ryle's, Park House, Macclesfield, her name wrote on the title-page was by the Rev. D. Simpson, of Christ Church, Macclesfield, Author of the Plea for Religion, Sacred Literature, etc., etc.*