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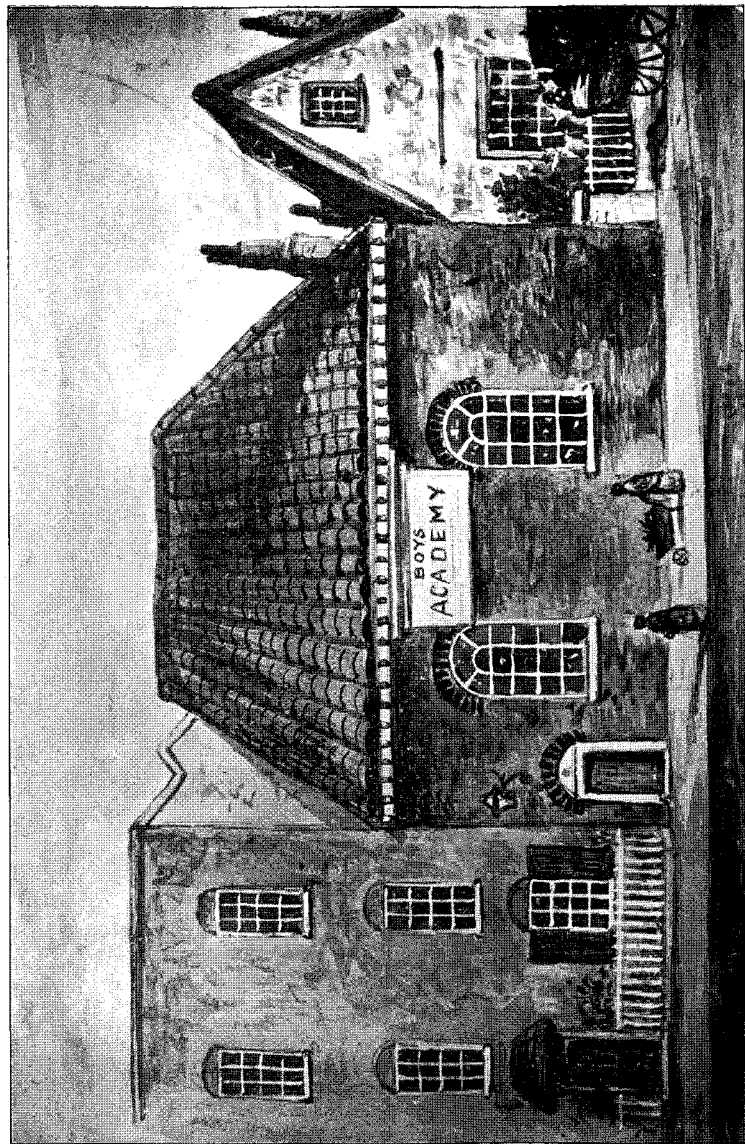
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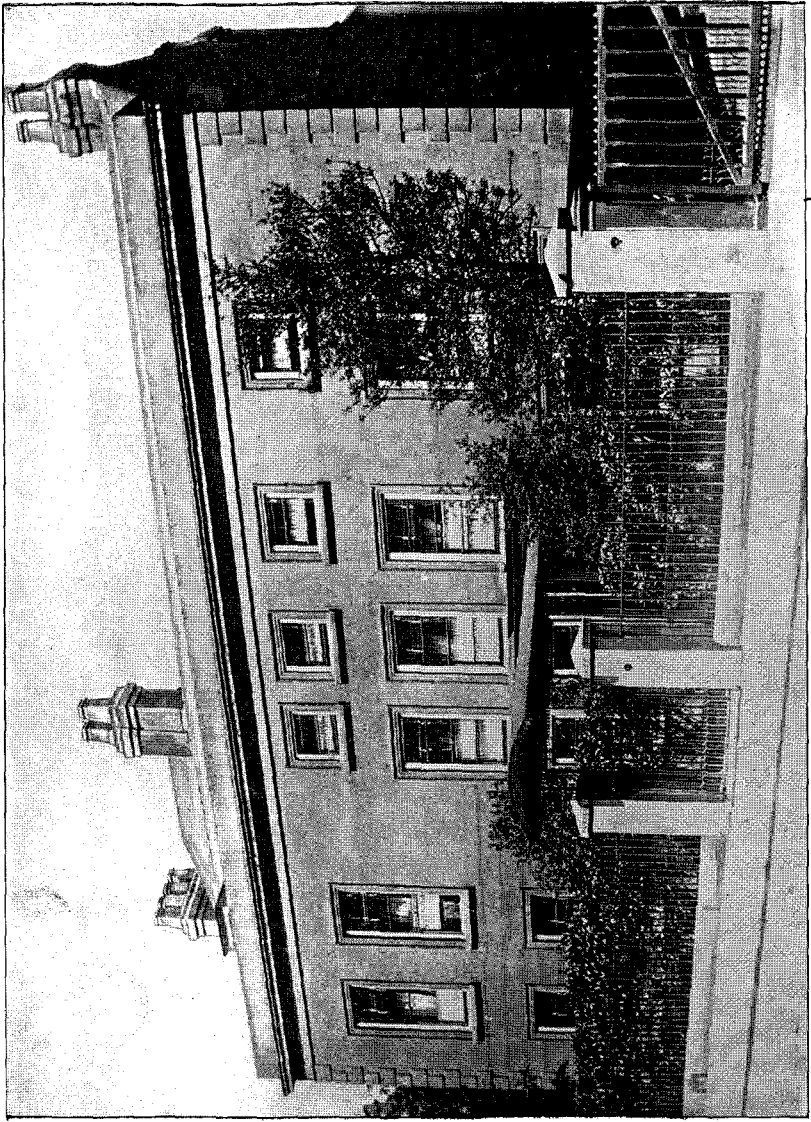
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*From a Water-colour Drawing.]*

**MR. EDWARDS' CHAPEL, LAMBETH.**

*[Photo: A. Wheeler.]*



MR. WOLFF'S HOUSE, BALHAM, 1901.

*[From a photograph.]*

## OUR ILLUSTRATIONS.

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### (I.) MR. EDWARDS' CHAPEL, LAMBETH.

The somewhat rudely drawn original water colour hangs in the vestry of Lambeth Chapel, in company with a, very much superior, water colour of "China Terrace" chapel in its palmy, and perhaps its first, days. It is reproduced by kind permission of the Trustees' stewards. Nothing is now known, as to whence it came, and who the artist was. It is very old, and bears every token of being an authentic record of the chapel built by Mr. Edwards, and opened by Wesley, 7 Jan., 1779. China Terrace superseded it in 1807-8. In an anonymous pamphlet, written on the occasion of a Bazaar in 1885, *Lambeth Wes. Ch., its history and associations*, it is said, "Mr. Edwards built the little old chapel in Lambeth Marsh (just where people now flock to the Lambeth Baths meetings). The dimensions of this chapel were 23 feet wide by 22 feet deep. This soon proved too small, and Mr. Edwards enlarged it at his own expense. During his life no rent was charged. After his death only a moderate rent was charged by his widow, who . . . maintained and educated more than twelve preachers' daughters." (For her school, see *Journals*, 29 Dec., 1787).

### (II.) MR. WOLFF'S HOUSE AT BALHAM.

I owe the photograph from which this is reproduced to the kindness of Mrs. Dickin, of Orlando Road, Clapham, who knew the family that last occupied the house as a private residence. She inquired, at my request, whether anything was known of its structural history, but she could learn nothing. A conjecture might be hazarded that the further end, with its different style of windows, and with its tiled, high-pitched roof of the older fashion, is the original house, subsequently enlarged by the addition of the nearer portion. Mr. James Weir, the well-known architect, of West Cross, Clapham Common, who knew the house well, and

## WESLEY HISTORICAL SOCIETY.

the long established tradition identifying it as Wolff's home, told me that it had plainly been "done up," in stucco and colour, in recent times. His son called my attention to it, and to its demolition early in 1902, when I was just too late to see anything but the fragment of a staircase wall. It was being removed to make way for the new,—easterly,—extension of the premises of Messrs. Holdron, in Balham High Road. From it Wesley was taken by Mrs. Wolff, to his own house in City Road, to die.

### (III.) THREE METHODIST RELICS.

The three photographs on the accompanying plate are probably worth preserving among this Society's records.

1. A full-size copy of the portrait of John Wesley, which was placed in the papers containing the funeral biscuits distributed to the persons invited to attend the interment of his remains. The inscription round the portrait reads: "O man, thy Kingdom is departing from thee. For soon Man's Hour is up and we are gone."

2. A Band ticket, dated June, 1775, given to "Mary Bosanquet," afterwards the wife of Fletcher. It was probably given in the Leeds Society. Miss Bosanquet at that date was residing at Cross Hall, near Batley.

3. The first Class-ticket of the "New Connexion" Methodist Society, issued in Sept., 1797. It is very similar in general appearance to the parent Society's ticket of the same date. The text differs, as do the pattern of the border and the index letter.—*Mr. Joseph G. Wright.*

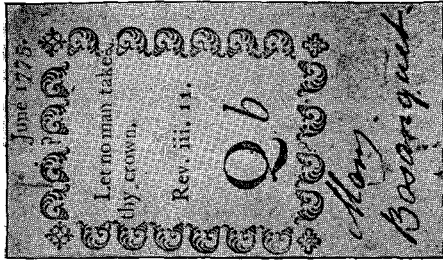
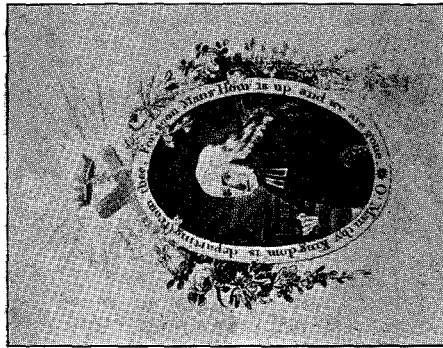
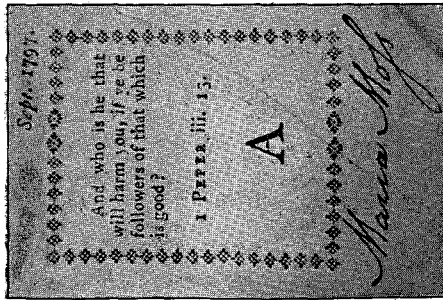
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## ANNUAL MEETING OF THE SOCIETY.

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Mr. George Stampe, of Grimsby, has kindly supplied the following report:—

The Annual Meeting of the Wesley Historical Society was held in the office of the Children's Fund at Victoria Chapel, Bristol, on Friday afternoon, July 21st, 1905.



3

Photographed and]

I

THREE METHODIST RELICS.

2

[Sent by Mr. J. G. Wright.

## PROCEEDINGS.

Present: Rev. George Stringer Rowe, treasurer, in the chair; Revs. N. Curnock, C. H. Crookshank, M.A., J. E. Winter; Mr. George Stampe; and others.

Owing to the absence of the General Secretary, Rev. J. W. Crake, through the illness of his son, and the Revs. R. Green and H. J. Foster, the editors, not being at Conference, little formal business could be done. The Treasurer reported a very satisfactory balance in his hand, and that many new members had recently been added.

Mr. Curnock stated that copies of Rev. John Wesley's LETTERS, got together by Rev. R. Green for a new and complete edition, had been handed over to him, and that the projected Library Edition of the JOURNALS was well in hand. Mr. Stampe promised help in this much-needed undertaking, and the Rev. C. H. Crookshank agreed to continue his able contributions.

The lamented death of Mr. F. M. Jackson was regretfully referred to. It was felt that in him the Society has lost a willing, indefatigable, and most efficient helper.

[The serious accident, which has resulted in so sad a bereavement, as well as in so much suffering, to the Rev. R. Green, has called forth a very real and deep sympathy from the members of our Society. At the date of going to press, the news of him is exceedingly cheering.]

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## DUBLIN METHODIST NOTES.

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### (I.) PASSAGES IN THE JOURNALS OF JOHN WESLEY.

1747. Thomas Williams, the first Methodist preacher to visit Ireland, reached Dublin in the summer of 1747. The name of one of his hearers at the first Methodist sermon ever preached in Ireland (possibly at Oxmantown Green), has been preserved. This was a youth of fifteen, William Rossbotham, who was brought to the service by

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his father. Shortly afterwards he was converted, and continued a member of the Methodist Society for above seventy years. He became a Sergeant in the 5th Dragoon Guards, and on retiring from the Army, settled down at Turlough, Co. Mayo, into which town he was the means of introducing Methodism. At the division of Irish Methodism in 1816, he adhered to the Primitive Wesleyan Society, and was a Leader in that Body as long as his health permitted. He died 26 June 1826, aged 95 years.—*Primitive Wes. Meth. Magazine*, 1840, p. 372.

6 August.— William Tucker, who accompanied Wesley on his first visit to Dublin, had a later connection with Irish Methodism in the person of his son, Samuel. The latter was prominently identified with Donegall Square Church, Belfast, during the early years of its history. He was the author of an anonymous work entitled: *An Inquiry into the Present State of the Methodist Societies in Ireland. By a Member of the Society. Belfast: George Berwick, North Street. 1814.*

9 August. "Mr. Lunell": see Proceedings II, 33, and IV, 87.

10 August. The Lutheran Church in Marlborough Street: "The first Lutheran congregation in Dublin was founded by Esdras Marcus Lightenstone, who was ordained in 1689 Chaplain to the Duke of Brandenburg's Regiment, then in Ireland. At the conclusion of the Peace of Ryswick in 1697 the Regiment was disbanded, and this enabled Lightenstone to form a congregation in Marlborough Street. About 1725, the Lutherans moved to Poolbeg Street, where a new Church and Manse were built, but the cause was small and it ultimately disappeared."—Whitelaw's *History of Dublin*.

13 August. The Phoenix Monument, a column 30 feet high, erected by Philip, Earl of Chesterfield in 1745. The name Phoenix Park, however, has no connection with the fabulous bird, but is simply an anglicised corruption of the Irish word *Fionn-uisge* (pronounced finniskè), "a spring of clear water." The "round open green" referred to in the *Journal* was known in Wesley's day as "The Ring."

21 August. The "new built handsome Library." The architect was Mr. Thomas Burgh, who had been in charge of the fortifications of William III. The foundation stone was laid in 1712, but the building was not fully completed till 1732. The College Library contains an unpublished original Wesley letter, which will be quoted under the appropriate *Journal* date (27 Sept., 1777.)



PROCEEDINGS.

29 March, 1748. "Skinners Alley": now Newmarket Street. The shell of this old preaching house is still standing. See *Methodist Recorder*, Winter No., 1904, p. 79.

29 March. NEWGATE: "I am afraid our Lord refuses his blessing to this place; all the seed seems to fall by the wayside. I see no fruit of our labour." A previous jailor had been dismissed by the Irish House of Commons, on account of the flagrant abuses and cruelties which had characterised his regime, "but notwithstanding, the prison continued in a wretched state, and being generally filled with the outcasts of society, riots were perpetually occurring within its walls. One hundred and twenty was the average number of prisoners in the gaol, which did not contain adequate accommodation for seventy, and it was in consequence repeatedly visited by gaol fevers, to such an extent that the Court of King's Bench in 1750 appointed a surgeon to inspect the state and health of the prisoners in Newgate whilst confined there, before being put upon their trials, in order to prevent contagious disorders being brought into Court."—Gilbert, *History of Dublin*.

Sir John Gilbert adds: "That there was but too much foundation for Wesley's remarks on the impiety of the denizens of the prison appears from the fragments extant of gaol songs written in the slang peculiar to the Dublin Newgate. A song entitled 'The Night before Larry was stretched,' the most celebrated of these compositions, details how a felon on the night before his execution was visited by his friends, who had pawned all the disposable portions of their wardrobe to procure funds for their carousal.

The boys they came crowding in fast,  
They drew their stools close round about them,  
Six glims on his trapcase they placed,  
He could'nt be well waked without 'em.  
I asked if he was fit for to die  
Without having duly repented?  
Says Larry 'That's all in my eye,  
And all by the clergy invented,  
To make a fat bit for themselves.' &c."

The Newgate stood at Cornmarket, and part of the old prison still exists at the corner of Lamb Alley.

20 July, 1749. "Dr. Stephens' hospital": should be Dr. Stevens'. Founded by Dr. Richard Stevens and his sister Griselda, in 1720.

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The Whitefriar Street "house": Founded 13 July, 1752. (according to "Annals of Dublin" in *Thom's Directory*) in 1750. Last service understood to have been held in it on 2 November, 1845. Building demolished in 1894. The present Centenary Church is the lineal descendant of Skinner's Alley and Whitefriar Street. For an historical account of the latter see Rev. W. B. Lumley's *Centenary Church, Stephen's Green, Dublin: A Jubilee Memorial, 1893*.

23 July. "Mr. Cowmley and I took a walk on the sea-shore": The only place in the vicinity of Dublin which appears exactly to correspond with Wesley's description is the stretch of sand which lies at the base of Killiney Hill. If Wesley and his companion reached the shore near the present Ballybrack Railway Station, and walked in the direction of Sorrento Point, they might naturally attempt to scale the steep hillside rather than trudge back again over the yielding sand.

1 April, 1756. "I bought one or two books at Mr. Smith's on the Blind Quay." Upper and Lower Blind Quays, so called no doubt because they did not abut upon the river; the name was changed in 1776 to Upper and Lower Exchange Streets. The "Mr. Smith" of the *Journal* may probably be identified with Mr. J. Smith, Bookseller, who is known to have been residing at the "Philosophers' Heads," Blind Quay, in 1728 (Gilbert's *History of Dublin*). The only book published by Mr. Smith which I have seen bears on the title-page the name and address of his firm as follows: "Dublin: John Smith and William Bruce on the Upper Blind-Key. 1735." In the first half of the eighteenth century the Blind Quay was chiefly occupied by printers and publishers. Amongst these was one, Patrick Campbell, who had had a dispute with John Dunton, the eccentric London printer and brother-in-law of John Wesley's father. Dunton reached Dublin in April, 1698, in order to sell his books by auction, and in the course of his visit got into conflict with Campbell, which led to his publishing *The Dublin Scuffle; a Challenge sent by John Dunton, citizen of London, to Patrick Campbell, bookseller in Dublin, . . . . to which is added some account of his conversation in Ireland . . . . 1699*.

"I went to the College Chapel, at which about April, Saturday 3 forty persons were present. Dr. K. preached [in *Journal*. Should a plain practical sermon . . . ." There can evidently be Sun. 4.] be little doubt that "Dr. K." was the Rev. James Knight, D.D., Senior Fellow and Bursar,

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who was one of the four officially appointed preachers at the College Chapel for this year.

6 April, 1758. "We walked round the College and saw what was accounted most worthy of observation. The new front is exceeding grand." The west façade, opposite College Green, was not completed in its present form till 1759. It was erected at a cost of over £45,000, the funds being provided by the Irish Parliament, but the name of the accomplished architect who designed it is unknown.

13 April, 1760. "Ormondtown Green." Wesley adds (in first ed.) in a parenthesis: "so the word ought to be written." The more usual name is Oxmantown Green, as elsewhere in the *Journal*. It is derived from an early settlement of the Danes, who, coming from the East of Great Britain, were called Eastmen or Ostmen, and their town Ostmantown or Oxmantown (McCready's *Dublin Street Names*). The only trace of the name Ormondtown that I have been able to discover is in an early (circ. 1610) map of Dublin, where the north-western outskirt of the city is marked "Ostman or Ormontowne."

19 April, 1774. "Dr. McBride, of Dublin": Dr. David Macbride, of Jervis Street.

24 April, 1749, and  
6 April, 1775. DR. JOHN RUTTY.—John Ratty, M.D., was born in Wiltshire 25 December, 1697, and in 1724 settled as a physician in Dublin, where he gained a high repute. He was a member

of the Society of Friends, one of his earliest books being *The Rise and Progress of the People called Quakers in Ireland from 1653 to 1700. Compiled by Thomas Wright. Revised, enlarged and continued to 1751; Dublin: 1751.* Much valuable information in this book is the outcome of Dr. Ratty's painstaking research. He was also the author of a Natural History of the County of Dublin, entitled, *The Weather and Seasons in Dublin for Forty Years . . . Dublin: 1770*; and of *Materia Medica, Antiqua et Nova, Opus XL Annorum*, a quarto of 560 pages, in Latin, published in Rotterdam, 1775. His best known work is his *Spiritual Diary and Soliloquies*, recounting his spiritual conflicts, backsliding and progress, from September, 1753, to December, 1774. Dr. Johnson (*Boswell*, II. 155) "laughed heartily at this good Quaker's self-condemning minuteness." Sir John Gilbert relates a characteristic story of the Quaker naturalist. The Old Bridge—since replaced by the Whitworth Bridge,—which crossed the Liffey upon four arches, remained for

a long time mouldering in decay. Dr. Rutty was so strongly impressed with the belief that the structure would fall while he was crossing it, that for thirty years he made a detour in order to avoid that danger. An instance of the Doctor's kindheartedness is recorded by Christopher Hopper (*Lives of E.M.P.*): "In autumn [1756] I took a sore fever. Doctor Rutty, that venerable and wise physician, attended me faithfully without fee or reward."

At the date of the first reference in the *Journal* (24 April, 1749), Dr. Rutty was living in Pill Lane, but when visited by Wesley on 6th April, 1775, he was residing on the drawing-room floor of the house,—which is still standing,—at the eastern corner of Boot Lane (now East Arran Street) and Mary's Lane, for which he paid a rent of £10 per annum. Wesley speaks of him as then "tottering over the grave," and he died exactly three weeks later, on 26th April, 1775. He was buried in the old Friends' Burying Ground, Stephen's Green, the site of which is now occupied by the Royal College of Surgeons.

[For further information see Webb's *Compendium of Irish Biography, Dict. of National Biography*, and the introduction to Colgan's *Flora of the County Dublin, 1904.*]

6 April, 1775. MOIRA HOUSE: "And must this too pass away like a dream?" "The mansion on Ussher's

Island was ornamented and embellished in a style of great splendour by Healy, a Dublin artist engaged by Sir John Rawdon, the fourth baronet, who was created Earl of Moira in 1762. It was the scene of constant magnificent entertainments and assemblies till the death of the first earl in June, 1793. Moira House, which was maintained as a family mansion for some years subsequent to the death of the Countess in 1808, was let in 1826 to the Governors of the Institution for the Suppression of Mendicancy in Dublin. Under the superintendence of this body, the upper story of the edifice was taken off, the magnificent internal decorations were removed, the handsome gardens covered with offices, and every measure adopted to render it a fitting receptacle for the most wretched paupers,—thus verifying Wesley's presage that the splendours of Moira House were destined to pass away like a dream."—Sir John Gilbert, *History of Dublin*.

9 April. "The good old dean of St. Patrick's": Rev. Francis Corbett, D.D., who was elected Dean of St. Patrick's Cathedral in 1747. Dean Swift, writing to Lord Carteret in 1725, speaks of him as a clergyman "distinguished for his learning and piety," and he is also mentioned more than once in Swift's *Works*. He died 25 August,

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1775, at the age of 87, and was buried in the family vault in that part of St. Patrick's churchyard called the Vicar's Bawn. Dr. Corbett was one of the executors of Stella's will.

29 June. "Man of War": a small decayed hamlet in the parish of Balrothery, Co. Dublin.

27 Sept., 1777. AN UNPUBLISHED WESLEY LETTER. — The original is preserved in the library of Trinity College, Dublin, to which it was presented by

Rev. Thomas Mills, late Incumbent of St. Jude's, Inchicore. The letter is addressed to

MR. ALEX. CLARK,  
CHANCERY LANE,  
DUBLIN.

BRISTOL,  
Sept. 8, 1777.

My dear Brother,

If we live till Spring I hope to reconcile most of the contending Parties. In the meantime that something may be done at the present, I have wrote to Mr. Boardman at Cork and desired him to come to Dublin immediately. Mr. Bradburn is to supply his place at Cork. In every place the Assistant chuses y<sup>e</sup> Leaders. But any Leader or any other person does well to appeal to me if he thinks himself hardly used. When Mr. Boardman comes, I wish you would speak to Him, & whatever he determines, will be agreeable to

Your affectionate Brother,  
J. WESLEY.

Mr. Alexander Clark, who was a tailor, resided for many years at No. 29, Chancery Lane, where his house is still standing. He had formerly lived in Francis Street. He probably died in 1795, as his name is not subsequently found in Wilson's *Dublin Directory*. See also *Proceedings*, II, 135, and Crookshank's *Hist. of Methodism in Ireland*, I, 312, 313.

6 May, 1783. LADY ARABELLA DENNY, OF LISANISKEA, BLACKROCK.—Lady Arabella Denny, second daughter of Thomas Fitzmaurice, first Earl of Kerry, was born in 1707, and having married Arthur Denny, Esq., of Tralee, M.P. for the County Kerry, was left a widow without issue, in 1742. She was a lady of means, and devoted both time and money to the service of the distressed. She received in 1764 the thanks of the Irish Parliament for her "extraordinary bounty and charity" in connection with the Foundling Hospital, and she was also complimented with the freedom of the Guild of Merchants and the freedom of the City of Dublin. In 1766 she founded the Magdalen Asylum in Leeson Street, Dublin, and Dean Bayly, in opening the chapel of that institution on 31 January, 1768, ends his dedication of it to Lady Denny with these words: "I shall therefore conclude not with frothy com-

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pliments, but a sincere prayer, that you may be as successful in saving the souls of sinners, as you have always been in saving the lives of innocents."

In the *Dublin Chronicle* of 20 March, 1792, her death was announced: "Died on Sunday [the 18th], at her house, at the Blackrock, Lady Arabella Denny, aged 85." In the *Kerry Magazine*, 1856, in an article entitled "Tralee seventy years ago," an account is given of her funeral: "About the same time the remains of this estimable lady (in a word, one of the most amiable women in Ireland), who died in Dublin, arrived in Tralee, of a summer's Sunday evening, conveyed in the first hearse that ever reached Tralee, marked 'Fowler, Dublin.' The corpse was privately waked in the church that night, and interred next day in Tralee Church, in the Denny vault, attended by a large assemblage of all classes. The most remarkable circumstance attending the funeral was the wailing of twelve mourners. These were twelve widows, who each received two suits of black yearly, and donations at festivals, from her ladyship since the death [in 1742] of her husband."

The Royal Irish Academy offered a prize medal, value 100 guineas, for the best monody on the death of Lady Arabella Denny, stating that "that esteemed lady's virtues and angelic life certainly afford an opportunity for touching the most delicate keys of the human heart."—Blacker's *Sketches of the Parishes of Booterstown and Donnybrook*.

With reference to Wesley's description of Lisaniskea House, the following paragraph from the *Irish Times* of 3rd March, 1903, relative to the Great Storm, is of interest:—

"Probably no grounds of the same area near Dublin have suffered so severely from last Thursday's [26 February] storm as the lawn at Lisaniskea. The situation, on the highest part of the hill between Williamstown and Blackrock, exposed it to the full force of the gale, and the avenue of elms, from the gate to the cliff, described by John Wesley in his *Journal* (1783) exists no longer. Twelve huge trees lay prostrate in a space of little more than half an hour."

"I then retired to my lodgings, which were at 5 April, 1787. Arthur Keen's, about half a mile out of town: a pleasant, healthy spot, where were peace and love and plenty of all things." This house, now No. 46, Charlemont Street, is still standing. At the division of Irish Methodism in 1816, Arthur Keene, who was a member at Whitefriar Street, took an active part in the formation of the

## PROCEEDINGS.

Primitive Wesleyan Methodist Society. In this connection it is of interest to note Wesley's reference to "A—— K——" in his letter of 31 March, 1789, addressed to "Certain Persons in Dublin." (*Works*, xiii, 234.) Arthur Keene died in September, 1818. The present Bishop of Meath, the Most Rev. James Bennett Keene, D.D., is his grandson.

4 July. "New Dargle": Identified by Mr. Robert Morgan with Glensouthwell, Harold's Grange, Rathfarnham, Co. Dublin. See correspondence in the *Irish Times* of 26 May, 1904, where an extract is quoted from R. Lewis, author of the *Dublin Guide*, 1787, who gives a graphic description of the glen as he saw it on 19 August, 1787, one month later than Wesley's visit.

5 July, 1789. "The Dean [of St. Patrick's] preached a serious, useful sermon": Rev. William Cradock, son of Rev. Thomas Cradock, Prebendary of Wolverhampton, and nephew of John Cradock, Archbishop of Dublin. He died at Edinburgh in September, 1793, and is buried in Grey Friars' churchyard.

## (II.) JOHN WESLEY'S CROSS CHANNEL PASSAGES TO AND FROM DUBLIN. (1760-1789).

John Wesley crossed the Irish Sea forty-two times in the space of as many years. In his later voyages (1760-1789) it is noteworthy that, as an observant and interested traveller, he nearly always mentions the names of the ships in which he sailed; but, on the other hand, although he frequently refers to the captains, he only gives the names of two of them, and with one of these, Captain Dansey, he found himself at the last moment unable to sail. As the result of a diligent search in the early Dublin newspapers, and from other local sources, it is now possible to supply a fairly complete list of the unrecorded names of the captains under whose charge Wesley sailed from the year 1760 onwards, and also some of the missing names of ships. In addition, the contemporary newspaper references to Wesley's voyages, with, in several instances, the names of his fellow passengers, will be of interest.

Before specifying these details, however, it may be well for the sake of clearness to segregate the vessels into their respective classes:—

His Majesty's Packets (Dublin and Holyhead): *Le Despencer*,

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*Clermont, Trevor and Hillsborough* (named after Postmasters-General).

Dublin and Parkgate : *Nonpareil, Kildare, King George* (Chester Traders), the *Dorset* yacht, *Prince of Wales*, and *Princess Royal*.

Dublin and Liverpool : *Freemason, Hawk, Duke of Leinster*, and *Prince of Orange*.

Dublin and Whitehaven : *Felicity*.

22 August, 1760. "General Montague": Major General Charles Montagu, who was attached to the Army establishment in Ireland.

24 August. "The *Nonpareil*": see under 2 April, 1762.

2 April, 1762. "Captain Jordan": His ship was the *Nonpareil*.

July 31. "The *Dorset*. . . . The Captain asked me if I would not go to prayers with them": Captain Caulder. From *Sleater's Public Gazetteer*, 31 July to 3 August, 1762: "Sailed for Parkgate, in the *Dorset*, Caulder, Capt. Maule, the Rev. Mr. Wesley and Mr. Smith."

21 March, 1769. "The *King George*": Captain Daniel Briscoe, of George's Quay, Dublin. From *Sleater's Public Gazetteer*, 21 to 25 March, 1769: "The Hon. Mr. Skeffington, the Rev. Dr. Westly, the Capts. Reily and Verellies, Robert Wade, esq., and brother, Mrs. Sweeten and her daughter, Mr. and Mrs. Truelock, Mr. and Mrs. Robinson, Mess. Trumbull, Willcocks, Kendrick, Moran, a number of horses, and a valuable cargo of merchandise arrived in the *King George*, Briscoe, from Parkgate." A similar notice appears in the *Dublin Mercury* of same date.

24 July, 1769. "I went on board the packet": The *Trevor* Packet. From *Sleater's Public Gazetteer*, 1 to 3 August, 1769: "Sunday [23 July], Col. Stopford arrived in the *Trevor* packet from Holyhead; for which place she sailed the 25th, with the Rev. Mr. Wesley, Mess. Monck and English."

22 March, 1771. "I embarked on board the *Kildare*, abundantly the best and cleanest ship which I have sailed in for many years": Captain John Wilson, George's Quay, Dublin. From *Freeman's Journal*, 23 to 26 March, 1771: "March 23d. The *Hibernia*, Jefferson, with passengers and horses, arrived from Parkgate. And the *Kildare*,



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Wilson, arrived from the same place with the Rev. Mr. Westly, Mr. and Mrs. Savage, and a cargo of merchandise and horses."

22 July. "The *Nonpareil*": Captain Samuel Davis, George's Quay, Dublin. From *Freeman's Journal*, 23 to 25 July, 1771: "July 22d. The Rev. Mr. Wesley sailed in the *Nonpareil*, Davis, for Parkgate."

23 March, 1773. The *Freemason*: Captain Shaw.  
"About eleven we crossed Dublin-bar": The  
5 July. *Freemason*, Captain Shaw, sailed for Liverpool on this date, but Wesley is not mentioned as a passenger.

30 March, 1775. "The *Hawk* . . . so fine a ship I never sailed in before."—Captain Pierson. From *Freeman's Journal*, 1 to 4 April, 1775: "April 2d. Major Hughes, Mess. Jones, Fitzgerald . . . sailed in the *Freemason*, Eyres, for Liverpool. And the Rev. Mr. Westley arrived in the *Hawke*, Pierson, from the same place."

23 July. "Nonpareil": Captain Samuel Davis.  
1 October, 1777. "The Captain of a sloop"?  
4 October. "Mr. McKenny met me and carried me to his house": Presumably James McKenny, hosier and haberdasher, 63, Stephen Street, the only one of the name in *Wilson's Dublin Directory* for this year.

31 March, 1778. "The *Duke of Leinster*": Captain Pearson or Pierson.<sup>1</sup>  
19 July. "The *Prince of Orange*": Captain Pattison. The *Freeman's Journal* makes an occasional note in the early part of 1778 of the arrival and departure of the *Orange* of Liverpool, Capt. Pattison, and it appears safe to conjecture that this refers to the *Prince of Orange*, as it is not at all likely that there were two vessels with such similar names trading between the same ports.

8 May, 1783. "Hillsborough packet": Probably (as in 1784) Captain John Shaw, Marine Hotel, Rogerson's Quay, Dublin.

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1. From *Freeman's Journal*, 2 to 4 June, 1778: "Sunday [31 May] as the *Duke of Leinster* packet boat, between Liverpool and Dublin, was going out with 200 haymakers and other passengers, she sprung a leak opposite the Piles, and it was with great difficulty the lives of all were saved, but the vessel is lost." Nine years later a vessel of the same name was plying between these ports.—D.B.B.

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- 11 April, 1785. "*Clermont* packet": Captain Richard Taylor, 12, George's Street, Dublin.
- 10 July. "The *Prince of Wales*, one of the neatest ships I ever was in": see under 11 July, 1787.
- 6 April, 1787. "*Le De Spenser*": should be *Le Despenser*: Captain James Furness, Marine Hotel, Rogerson's Quay, Dublin.
- 11 July. "The *Prince of Wales*" (Parkgate packet): Captain John Heird, Rogers's Hotel, Rogerson's Quay.
- 29 March, 1789. "*Claremont* packet": should be *Clermont*. Captain Richard Taylor, Townsend Street or Marine Hotel, Rogerson's Quay.
- 12 July. "The *Princess Royal* of Parkgate, the neatest and most elegant packet I ever saw": Captain James Brown, Rogers's Hotel, Rogerson's Quay.

The files of the old Dublin newspapers are far from complete, and shipping news was reported very irregularly, which makes it difficult to compile a complete record. I have not been able to discover any trace of the *Felicity* of Whitehaven (*Journal*, 2 Aug., 1765), or of its captain, though other Whitehaven vessels are mentioned. Possibly it was not in the regular trade with the port of Dublin.

As relating to this subject, see Rev. F. F. Bretherton's article on "John Wesley's Voyages to and from Parkgate," in *Methodist Recorder*, Winter No., 1903.

(III.) ADVANCE PLAN OF WESLEY'S LAST  
ITINERARY IN IRELAND.

The following paragraph appears in *The Dublin Chronicle* of Tuesday, April 7, 1789:—

"We hear that the Rev. Mr. Westley, who arrived a few days ago in this city, intends visiting most of the principal towns in this kingdom, with his usual celerity, though in the 87th year of his age; and is to be at Mr. Tyrell's, at Ballylonan, on Monday the 13th of April; Tyrell's-pass, the 14th, at ten o'clock; at Mullingar and Longford, in the evening of the 15th; Kenagh, the 16th; Athlone, the 17th; Aughrim, the 20th; in Eyre-court at noon, and Birr, in the evening of the 21st; Cooley-lough, the 22d; Portarlinton, at noon, Mountmelick, at night, the 23d; Maryborough, the 24th; Carlow, the 25th; Enniscorthy, at noon, and Wexford, in the evening of the 27th; Waterford, the 28th;—Friday, May 1st, Clonmel at noon, Cappoquin, in the evening; Cork, the 2d; Bandon, the 6th; returns to Cork, the 9th; Kilfennon, the 11th; Limerick, the 12th; Pallace, at noon,

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the 13th—and returns to Limerick; Kilchrist, the 15th; Ballinrobe, the 16th; Castlebar, the 17th; Sligo, Wednesday the 20th; Manor Hamilton, at nine of the clock, and Annadale, in the evening of the 21st; Ballyconnell, the 22d; Kilmore, on the 23d; Cavan, in the morning, and Clones, at night, on the 24th; and at Brookborough, on Tuesday the 26th; Enniskillen, at noon, and Sedare, in the evening of the 27th; Kirlish Lodge, the 28th; Newtown Stewart, the 29th; Londonderry, the 30th;—Coleraine, June the 3d; Ballymena, the 5th; Antrim, the 6th, at nine o'clock in the morning, and Lisburn in the evening; Belfast, the 8th; Portaferry, the 9th; Strangford, at ten o'clock, and Downpatrick, at night, the 10th; Tandragee, the 11th; Charlemont, the 14th; Dungannon, the 15th; Armagh, the 16th; Newry, the 17th; Drogheda, the 18th; and returns to Dublin, the 19th."

The above advance plan will elucidate certain obscurities in the text of the *Journal*,—some names which appear in the former being omitted in the latter, such as Waterford, Clonmel, Cork (on 2nd May), and Charlemont, though Wesley obviously visited some, and probably all of these places. On the other hand, some places which were on his direct line of route are recorded in the *Journal*, but not mentioned in the plan. The tour was practically completed in its entirety, and within the allotted time,—a wonderful achievement in view not only of Wesley's age and state of health, but also of the excessive and continuous rains to which he so frequently refers, and of which ample evidence will be found in the newspapers of the day. His punctuality may be seen by comparing "Manor at nine of the clock," in the plan, with the relative entry in the *Journal*.

### (IV.) JOHN WESLEY AT HOME IN IRELAND.

I have in my possession a copy of the newspaper correspondence which took place consequent upon William Myles having assisted Wesley in administering the sacrament in Whitefriar Street Chapel on 29 March 1789. Without touching at present on the subject matter of the controversy, an extract from one letter, signed "Humanus," gives a delightful picture of Wesley in his old age on his last visit to Ireland. The Dublin edition (1805) of Whitehead's *Life of Wesley*, says expressly that this letter of "Humanus" was written by Alexander Knox.

The letter appeared in the *Dublin Chronicle* of 30 June, 1789.

"Very lately, Mr. Printer, I had an opportunity for some days together of observing Mr. Wesley with attention—I endeavoured to consider him not so much with the eye of a friend, as with the impartiality of a philosopher; and I must declare, every hour I spent in his company afforded me fresh reasons for esteem and veneration. So fine an old man I never saw—the happiness of his mind beamed forth in his countenance—every look shewed how fully he enjoy-

ed 'the gay conscience of a life well spent.' And wherever he went he diffused a portion of his own felicity. Easy and affable in demeanour, he accommodated himself to every sort of company, and shewed how happily the most finished courtesy may be blended with the most perfect piety. In his conversation one might be at a loss whether to admire most, his fine classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart,—while the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth, delighted even the young and thoughtless, and both saw in his uninterrupted cheerfulness the excellency of true religion. No cynical remarks on the levity of youth embittered his discourses. No applausive retrospect to past times marked his present discontent. In him even old age appeared delightful—like an evening without clouds—and 'twas impossible to observe him without wishing fervently, 'may my latter end be like his!'

"But I really find myself unequal to the task of delineating such a character. What I have said may to some appear as panegyric; but there are numbers, and those of taste and discernment too, who can bear witness to the truth, tho' by no means to the perfectness of the sketch I have attempted—with such I have been frequently in his company; and every one of them I am persuaded would subscribe to all and more than I have said. For my own part, I never was so happy as while with him, and scarcely ever felt more poignant regret, than at parting from him, for well I knew 'I ne'er should look upon his like again.'" [Printed in Whitehead's *Life*, ii, 479, and in Hampson's *Life of Wesley*, iii, 225 sqq., but in both without any indication of source.]

D. B. BRADSHAW.

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## WESLEY'S VISITS TO THE ISLE OF MAN.

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No information was discoverable by Rev. J. Alexander Clapperton, M. A., who gave some attention to the search,—as to the Mr. Booth who "challenged" Wesley immediately on his landing in Douglas in the early morning of Saturday, 31 May, 1777; who moreover had a brother settled in the island, at Coolylough. The name is not Manx. Mr. Crookshank's *Hist. of Meth. in Ireland*, does not help us.

Mr. Richard Qualtrough, of Castletown, has been good enough to put down some traditional knowledge which is worth preserving, as to Castletown and its neighbourhood. Both on Saturday, 31 May, 1777, when Wesley made no stay in Douglas, but at once

pushed forward to Castletown, a chaise having been provided for him, and awaiting him on his landing,—and on Saturday, 2 June, 1781, at his second visit, he preached in the market-place and near the Castle. The market-square has been very little changed from the time of his visit,<sup>1</sup> and, says Mr. Qualtrough: “I understand that Mr. Wesley preached standing on the elevated parapet just in front of the sun-dial, in which position, being a little above the people, he would be seen and heard by all.” Of the deceased governor Wood, no inquirer has furnished any information; nor of his widow, with whom Wesley “spent an hour very agreeably.” Some worker may be able to furnish at the least his name, and that of his “mild, humane” successor. Mr. Qualtrough continues: “Our own room,’ of which Wesley speaks, was a loft over a stable or coach-house, which is situated at the rear of the present Union Hotel in Arbory Street, and on the right hand side of the lane between the Old Barracks and the Hotel, and about fifteen yards in from the main street. The building still exists.”

The Rev. W. Kimber Hardy received a full and courteous reply from Canon Kewley, of Arbory Vicarage, Ballabeg, regarding the clergyman at Peel, at whose service Wesley was present as a worshipper later in the day. (“At six” must mean 6-o a.m. No wonder that he was “surprised to see all the gentlewomen of Castletown there.”) “‘Corbett’ is a mistake for Corlett . . . Corbett is a purely English name, and does not appear in Moore’s *Surnames of the Isle of Man*. There was a Henry Corlett, vicar of German, at the time of Wesley’s visits in 1777 and 1781, who took a considerable interest in the [Methodist] movement. He was appointed vicar 4 March, 1761, and held the vicarage until his death in November, 1801. He translated the book of Exodus for the Manx version of the Bible. He was not a university man, but was one of those trained at Bishops court by Bp. Wilson. It was he who was reading the Bible to the bishop a few days before his death, when the bishop saw a vision of the angels.” In the *Arminian Magazine*, 1781, p. 535, is an *Account of a Remarkable Deliverance*, by Catherine Corbett, of Castletown in the Isle of Man. “Corbett” is no doubt “Corlett” once more. She was a convert of Crook’s in 1775. In reply to an inquiry, Canon Kewley says: “I do not know anything of Catherine Corlett, but Catherine is a family name with the Gills.” He says that Henry Corlett’s daughter

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1. Wesley also mentions the market-place at Douglas, which is greatly changed in every respect except in situation and area.

married Hugh Stowell, rector of Ballaugh. His daughter, Ann Stowell, married William Gill, vicar of Malew, and became the mother of Archdeacon Gill. He adds that the bishop in 1777 was Richard Richmond, appointed in 1773, died in London 4 Feb., 1780. At Wesley's second visit Bishop George Mason had succeeded; installed 21 July, 1780; died 8 December, 1783. A MS. letter in the possession of Mr. Kimber Hardy gives an extract from a pastoral letter of Bishop Richmond's, issued in 1776, which sufficiently illustrates Mr. Corlett's difficulty with his diocesan. He "required every one of his clergy to repel any Methodist preacher from the sacrament, if he should offer himself at the table to receive it. He further directs that the pastoral shall be read in full church, the next Sunday after the receipt thereof." To record this is not to revive old bitterness, but simply to elucidate the history in the *Journals*. "Service," very accurately printed with a capital S; "no Dissenters" in the happy island;—students of early Methodist history appreciate such touches! "Mrs. Smyth" is the young wife of Rev. Edward Smyth, the Irish clergyman well known in the later years of the work of Wesley and of the Countess of Huntingdon. In Tyerman, *Wesley*, III, 242, may be read her account of the upsetting of the carriage. She says that Wesley himself tried to drive "the one-horse chaise," and that his lack of skill occasioned the accident! It might easily have been a fatal termination of the short visit to the Island. The year after this visit saw the Isle of Man made a separate circuit, with John Crook and Robert Dall for its preachers.

Wesley was at Castletown again in June, 1781. Crook was still on the ground, but his companion when they met Wesley on landing at Douglas, was Thomas Bradshaw. Mr. Qualtrough again comments upon the *Journal*: "The 'English friends' living 'about two miles from' Castletown must, I think, have been a family of the name of Fisher, who came from Cumberland, and who lived at Balladoole Farm at the foot of the hill past Ballakeighen, which was afterwards called Fishers Hill, though it then had another name. The Fishers were Methodists." The family is represented to-day by Mr. R. Maddrell, of Ballymaddrell, whose aunt married a son of the Fishers' house. "Mr. Wesley on that Whitsunday, 3 June, met several country friends on Fishers Hill, among whom was the mother of the present Mr. William Kneen, of Cross, East Caley. He held a short prayer meeting, and then proceeded to Barrule, where he preached on the mountain near the Round Table. During the

life-time of the late Mr. Henry Cubbon,—better known as Harry Ballayese,—a public service was held on Barrule every year, in commemoration of Mr. Wesley's service there . . . . . It is also remembered that Mr. Wesley preached under a pear tree in the gardens now belonging to Mr. E. B. Gawne, and attached to Kentrough mansion. The grandfather of the present owner, also an E. B. Gawne, had an iron band put round the tree, and an iron stake attached thereto, in order to support the old tree, as a storm had damaged it. Mr. Robert Moore, Ballafesson, treasures an old chair in which Wesley sat whilst having some refreshment in his grandfather's house." It must have been in this visit that, as Mr. Qualtrough notes, "Wesley preached standing upon a heap of stones at Ballagarey, near St. Mark's Church, and on the spot occupied by the present Wesleyan Chapel. Tradition also tells that Wesley visited the Howe and had a cup of milk at one of the houses, and walked to the quaint old village of Creighneish." The Manx names are easily recognizable in Wesley's spelling. "Dawby" is of course "Dalby," and "Beergarrow" is "Barregarow." Several of Mr. Hardy's correspondents speak of the Faragher family, of the Cool-cam, near Ballagary. The remarkable story of one of these was well told in the Winter number of the *Methodist Recorder* for 1902. Wesley refers very pleasantly to "Mr. Gilling," vicar of "Balleugh." At Mr. Hardy's request, the Rev. J. B. Every called upon the Rev. T. R. Kneale, the present rector of Ballaugh. He very readily gave what slight information was obtainable. The name is "Gelling." The Rev. Daniel Gelling succeeded to the rectory in 1778. His tomb is in the graveyard of the old parish church of Ballaugh, a small building now only occasionally used for services, and superseded since Wesley's day by a much larger and more imposing structure. He died 25 August, 1801. His wife Elizabeth, Wesley's hostess, lies buried with him. The rector and Mr. Every could only find in the registers the entry of the birth of one child, who would therefore be too young to be the "daughter" to whom Wesley refers. She may have been born at Malew, of which Mr. Gelling had been rector until his removal to Ballaugh. Mr. Every heard of a preaching house with mud walls which preceded, on the same site, the old chapel at Ballaugh, now used as a Sunday School and Village Hall. This humble edifice would in that case be the "house" which would not contain half Wesley's congregation on 4 June, 1781.

Mr. Clapperton, whose help has been above referred to, took

much trouble to identify the garden near Douglas where Wesley, just landed in Douglas, took a walk whilst waiting for his dinner. He writes: "I was disappointed at not finding any trace of it, but thought I would make one more attempt. I have made an interesting discovery, and we are no longer left to conjecture as to what this garden was. In conjuncture with the Douglas librarian I have not only found the name and locality of the garden, but have seen a very old coloured print of it, lately come into his possession. I have seen reprints also from old newspapers which refer to the 'garden.' It was known as the Hills Garden, and occupied that part of Douglas now known as Hill Street. In Callister's *Description of the Herring Fishery* there is the following reference: 'Prior to 1790 the "Hills Garden", which extended nearly to the sea, was the favourite promenade, but it was closed to the public in that year.' In the *Manks Mercury* of 26 February, 1793, we are informed that 'when the Hills Garden remained open to the inhabitants of the town it afforded them a clean and pleasant walk, while their ears were agreeably entertained with the delightful notes of the thrush and blackbird.'" It will be noted how charmed Wesley was on the Saturday with the "thrushes and other kinds of birds," wherever he went.

As to the Nunnery Gardens, Mr. Clapperton tells us: "These lie south-west of Douglas and are still called by that name. There was originally a nunnery on these grounds, supposed to be founded by St. Bridget about the year 567. The Nunnery Chapel was restored by Major J. S. Goldie-Taubman, father of the present occupier, and divine service was held until recently, although the chapel is unlicensed. The gardens are now private, but a part of the estate adjoining is open to the public."

[We are indebted to the Rev. W. Kimber Hardy, recently of Castletown, for his own inquiries, and for his so fruitful applications for help from his neighbours, clerical and lay, Anglican and Methodist. A few points remain which might still have elucidation.—EDITORS.]



MR. SPARROW. "THAT AMIABLE OLD  
MAN."

(*Journal*, 6 July, 1784; 9 July, 1788; also *Desid. et Quer.*, No. 28.)

The enquiry under the last reference has elicited information which shows that the "twin soul whom [Wesley] knew at Westminster" was Samuel Sparrow, four letters addressed to whom by Wesley are printed in *Works*, xii, pp. 458-462. Our member, A.G., sends the whole correspondence of which these are Wesley's part. It was first printed as an Appendix to *Essays and Dialogues, Moral and Religious*, (Chesterfield. 1782. 12mo.) a "volume little known," and without name of publisher.<sup>1</sup> It is by Samuel Sparrow, who, as Jackson's note says, had also published *Family Prayers and Moral Essays in Prose and Verse*. [*By A Merchānt*. London, 1769, 8o.] A.G. sends the correspondence as reprinted in *Christian Reformer*, Vol. II, No. xvi, April, 1835, with a covering letter to the Editor by Robert Wallace. (See *Dict. Nat. Biog.*) Wallace gives also a full extract from a funeral sermon for S.S., preached by Dr. Kippis, on 21 July, 1776, in Princes Street Chapel, Westminster, and printed in the little 1782 volume mentioned above. Sparrow had sent to Wesley a copy of the *Family Prayers*. As Wesley's letter of acknowledgment shows, the correspondence turns upon two points of discussion, the Divinity of Christ and Original Sin. The discussion runs upon familiar lines, and is conducted in beautiful candour and patience towards each other. Wesley's letters need Sparrow's to elucidate them fully. The last of the series, like Dr. Kippis' memorial sketch, shows us a man whom it is no wonder that Wesley should love, their grave differences of opinion notwithstanding :

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1. A. G. thinks that Rev. Thomas Astley, of Chesterfield, may have had a hand in the publication of 1782. A niece of S. Sparrow, Theodosia, wife of James Stovin,—of the Whitgift, not the Axholme, stock,—was living at Newbold, near Chesterfield, where she died, 21 May, 1834, in her 90th year.

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“S. SPARROW to JOHN WESLEY. January 12, 1774.

Dear Sir—I received with pleasure your favour of the 28th of last month, and though we cannot quite agree in our sentiments on some few subjects, yet I hope that will not prevent such a friendship as will last for ever. It is a pleasing and glorious prospect which opens to the view of all those who can with sincerity and truth adopt that pious and benevolent declaration of our Lord's, ‘Whoever doeth the will of my Father who is in heaven, the same is my mother and brother and sister.’ True religion lies more in the heart than in the head; more in practice than in speculation; in faith that works by love, and manifests itself by fidelity to God and love to men. I hope that I need not tell you, that I wish to be remembered in your prayers, that I may be kept from temptation, and assisted to do, at all times, the will of God. With great respect and esteem, I remain, Dear Sir, Your affectionate, humble Servant,  
SAMUEL SPARROW.”

Can any member of our Society say how and when Wesley had known him at Westminster? His words give the impression that the acquaintance went further back than the gift of the book. A.G. furnishes a *stemma* drawn up by Mr. W. T. Fremantle, of Rotherham, and giving “Sam. Sparrow, of London, merchant, d. 1776, unm[arried],” as one of the (two?) sons of “Sam. Sparrow, of Lavenham, co. Suff., m. 28 Nov., 1699) Theodosia Smyth, b. 13 Dec., 1682.” The brother of S. Sparrow the younger, is given as “John Sparrow, Esq., of London, and afterwards at Wincobank, near Sheffield, where he was living in 1785, aged 82.” This is Wesley's “amiable old man.” Wesley, it will be observed, calls him the “elder brother.” It is probable, then, that it was not at Rotherham, as might appear from the *Journal*, but at Wincobank, that Wesley breakfasted with John Sparrow. In both cases Wesley was moving from Rotherham to Sheffield; Wincobank lies between, on his way. Many small details would need supplying before we could have a complete account of this interesting friendship. May we assume, for instance, that John Sparrow's acquaintance with Wesley arose from the association of the latter with the Westminster brother? No Wesley student, moreover, but will recall “Mrs. Sparrow” of Lewisham. [Ob. 26 May, 1748. “A martyr to worldly civility:” C. W. *Journal*, 26 March, 1744.] Was she a widow? The “Mrs.” is not conclusive as to her having been married. If she were so, then it would be an interesting question whether her husband,—or, if she were only “Mrs.” by the customary 18th century courtesy towards elderly unmarried ladies,—whether she herself,—were connected with the Lavenham family mentioned above.

H. J. FOSTER.

AN EXAMINATION OF QUOTATIONS,  
LATIN, GREEK, AND ENGLISH, IN THE  
JOURNAL OF JOHN WESLEY.

[The Edition used is that published at the Wesleyan Conference Office,  
8vo., 1872.]

(I.) GREEK AND LATIN.

VOLUME IV.

P. 15,  
May 24, 1774. Cui bono ?

Not, as often rendered, "What good is it?" but "To whose advantage is it?" (literally, "to whom is it for good?") It is not quite clear from the context whether J. W. avoids the common misinterpretation, found even in good books of reference, as Bohn's *Dict. of Class. Quot.* In the "*New Dictionary of Quotations*" (1861) both renderings appear, and the point is undecided; but there is no question of the correctness of the second rendering.

P. 56,  
Oct. 12, 1775. Quantum dispar illi !  
English as in foot-note, nearly. Possibly a quotation, but not, apparently, in Terence, Horace, Virgil, Ovid, or Juvenal.

P. 98,  
May 11, 1777. Febris ex insolatione.  
English as in foot-note. Query, "a sunstroke?" In "one calls" we have not the French "on," but the Latin "quidam." Probably a technical phrase from some medical book of the time. "Insolation.—In medicine, sunstroke."—*Latham*.

P. 101,  
June 9, 1777. Spectaculum Deo dignum. Martial, *Epigr.*,  
I, 105, 16.—[F. R.]  
English as in foot-note.

Quis spectacula non putet deorum ?  
"Who would not say that this would be  
A pageant fit for gods to see?"—Webb.  
From a description of the performances of trained beasts in the amphitheatre. One commentator refers "deorum" to the Cæsars.

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J. W. may therefore have had in mind Leighton on I. Peter, ch. I, v. 6:—"Some men take delight to see some kind of beasts fight together; but to see a Christian mind encountering some great affliction and conquering it . . . this is (as one said) dignum Deo spectaculum; this is a combat which God delights to look upon."

P. 134 Primo avulso, non deficit alter  
 Aug. 28, 1778. Aureus, et simili frondescit virga metallo.—  
 Virgil, *Aen.*, vi, 143-4.

"The first plucked off, a second bough of gold is not lacking, and the twig blooms with like metal." Said by the Sibyl to Aeneas, of the golden bough which he has to pluck, and to carry down below as a present to Proserpine. This "oration" of Rowland Hill's will be some tirade against Methodism which the date might make it possible to identify. "Never were the Methodists held up to more unbecoming ridicule than in the year 1778."—Rev. R. Green, *Anti-Methodist Publications*, p. 134.

P. 149, Qui se credebat miros audire tragoedos,  
 April 22, 1779. In vacuo laetus sessor plausorque theatro.  
 —Hor., *Ep.*, II, 2, 129-30.

"Who used to fancy he heard admirable tragic actors, a glad sitor and applauder in an empty theatre." George III. once had a similar delusion—see Maclean's note. This Argive gentleman was, like Don Quixote, insane on one point only; and when cured, he felt robbed of a most enjoyable error. *Aegri somnia*, "a sick man's dreams," as J. W. renders.

P. 158, Nescio qua natale solum dulcedine cunctos  
 July 9, 1779. Ducit, et immemores non sinit esse sui—  
 Ovid, *Ep. ex Pont.*, I, 3, 35, 36.

"Our natal soil attracts us all with a certain indefinable charm, and does not suffer us to be forgetful of it." "Suâ" is a misprint for "sui," as "sinet" may be for "sinit."

Also Ovid wrote, not cunctos, but captos, "leads us captive," according to the reading in Walker's *Corpus Poet. Lat.* Has J. W. modified Ovid's couplet to his own thought, and then accommodated (his own?) poetic rendering to the altered Latin?

Linquenda tellus, et domus, et placens  
 Uxor: neque harum, quas colis, arborum  
 P. 169, Te praeter invisas cupressos  
 Oct. 11, 1779. Ulla brevem dominum sequetur.—  
 Horace, *Od.*, II, 14. Here correctly quoted.

See note on Vol. II, p. 375, above.

Lusisti satis, edisti satis, atque bibisti:  
 Ibid. Tempus abire tibi est: Ne potum largius aequo  
 Rideat, et pulset lasciva decentius aetas.—  
 Horace, *Ep. II*, 2, 214-16.

"You have sported enough, eaten enough, and drunk enough: it is time for you to be off, lest that age which is more becomingly wanton laugh at you for having quaffed more largely than was fair, and hustle you off the stage."

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My editions have "est, ne." If there is any significance in J. W.'s "est : Ne," it makes the clause principal instead of subordinate : "Let not that age, &c."—The editorial verse-rendering is more faithful than that of Francis.

P. 185, Fortissima Tyndaridarum.—Horace, *Sat.*, I,  
June 12, 1780. I, 100.

"Bravest of the family of Tyndarus." The editor's rendering is loose, but gives sense. The aptness of the quotation is brought out by the context, the tenor of which is thus given by Maclean : "Cease your getting ; having more than enough, enjoy what you have got, and remember the fate of Ummidius the miser." Of him Horace says :

"Hunc liberta securi

Divisit medium, fortissima Tyndaridarum."

"But a bold wench, of right virago strain,  
Cleft with an axe the wretched wight in twain."—Francis.

P. 220, Agnovi fatum Carthaginis.  
Dec. 28, 1781.

"I recognized the fate of Carthage." The foot-note adapts rather than translates.

The allusion is to the historical event recorded in Livy, XXVII, 51. C. Claudius consul, quum in castra redisset, caput Hasdrubalis . . . . . projici ante hostium stationes . . . . . jussit. Hannibal, tanto simul publico familiarique ictus luctu, agnoscere se fortunam Carthaginis dixisse fertur.

"C. Claudius the consul, on returning to the camp, ordered Hasdrubal's head to be flung down in front of the enemy's outposts. Hannibal smitten at once by so great public and private grief, is reported to have said that he recognised the fortune of Carthage."

P. 229, Ambitiosa paupertas.—Juv., *Sat.*, III, 182-3.  
June 1, 1782.

Hic vivimus ambitiosa

Paupertate omnes.

"Here [at Rome] we all live in ambitious poverty."—[F.R.]

P. 229, Valeat possessor oportet,  
June 8, 1782. Si comportatis rebus bene cogitat uti.

—Horace, *Epist.*, I, ii, 49-50.

"The owner must have good health, if he thinks to enjoy satisfactorily accumulated stores." Neatly turned by Francis :—

"The fond possessor must be blessed with health,  
To reap the comforts of his hoarded wealth."

P. 249, Simplex munditiis.—Horace, *Odes*, I, v, 5.  
June 14, 1783.

"Plain in thy neatness."—Milton.

"Munditia signifies elegance of dress without pretension."—Maclean.  
Cf. 24 March, 1785, IV, 298, below.

P. 287, Cedite, Romani Catamiti ! cedite, Graii !  
Aug. 22, 1784.

The foot-note expands one word "yield" into eight.  
The line is altered by J. W. from Propertius, II, 34, 65-6.

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Cedite, Romani scriptores ; Cedite Graii ;  
Nescio quid majus nascitur Iliade.

“ Your places yield, ye bards of Greece and Rome,  
A greater than the Iliad is come.”—King.

A compliment to Virgil by Propertius, in reference to his *Aeneid*. Pope utilizes the same passage in the *Dunciad*, IV, 215.

P. 307, Seges est, ubi Troja fuit. — Ovid, *Heroides*,  
May 18, 1785. I, 53-4.

Jam seges est, ubi Troja fuit, resecandaque falce  
Luxuriat Phrygio sanguine pinguis humus.

“ The scythe now reaps the corn where Iliion stood,  
And fields are fattened with the Trojan’s blood.”—King.

“ Athenry, pop. 1236. Poor and dull, but one of the oldest towns in the county, and parts of its ancient walls, gates, and castles, and of a Dominican monastery, founded in the reign of King John, are still traceable.”—Johnston’s *Gazetteer*, 1851.

P. 311, Tu . . . . domos. Recurs IV, 384. Horace,  
May 31, 1785. *Odes*, II, 18, 17-19.

Boscawen’s version in the foot-note translates the whole passage, which reads as follows :—

Truditur dies die,  
Novaque pergunt interire lunae ;  
Tu secunda marmora  
Locas sub ipsum funus, et sepulchri  
Immemor struis domos.

“ Day presses on the heels of day,  
And moons increase to their decay ;  
But you, with thoughtless pride elate,  
Unconscious of impending fate,  
Command the pillared dome to rise,  
When lo ! thy tomb forgotten lies.”—Francis.

Literally : “ Day treads on the heel of day, and moons, soon as new, begin to wane. You [an imaginary person] are contracting for the hewing of marble slabs close upon your very funeral, and are building mansions, forgetful of your tomb.” (After Wickham).

The moral drawn by Horace is that of those for whom the dead rise not : “ Let us eat and drink, for to-morrow we die.” J. W. draws a very different moral. “ Carpe diem ” was indeed his motto, but in a far other sense than that of Horace, *Odes*, I, xi, 8.

P. 329. Te, domine, intonsi montes, &c.  
April 3, 1786.

See above, II, 328.

P. 335, Sum pius Aeneas, fama super aethera notus.—  
June 22, 1786. Virgil, *Aen.*, I, 378-9.

J. W. constructs one perfect hexameter out of two of

Virgil’s :—

“ Sum pius Aeneas, [raptos qui ex hoste penates  
Classe veho mecum,] fama super aethera notus.”

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“ Pious Aeneas am I, who am carrying with me in my fleet my household gods rescued from the foe—known by report high up in heaven.”

P. 377, Depositum Gulielmi Bedel, quondam Episcopi  
 May 26, 1787. Kilmorensis.

English as in foot-note. “Requiescat in pace ultimus Anglorum.” As translated by J. W. “The Irish did him unusual honours at his burial, for the chief of the rebels gathered their forces together, and with them accompanied his body . . . . . to the churchyard of Kilmore, in great solemnity, and they desired Mr. Clogy to bury him according to the office prescribed by the church; but though the gentlemen were so civil as to offer it, yet it was not thought advisable to provoke the rabble so much as perhaps that might have done: so it was past over. But the Irish discharged a volley of shot at his interment, and cried out in Latin, ‘Requiescat in pace ultimus Anglorum,’ ‘May the last of the English rest in peace,’ for they had often said, that as they esteemed him the best of the English bishops, so he should be the last that should be left among them.”—Burnet’s *Life of Bp. Bedell*. (b. 1570, d. 1642).

P. 384, Tu secunda marmora, &c. — Horace, *Odes*,  
 June 18, 1787. II, 18.

See on this IV, 311, above.

P. 387, Sed saevior armis  
 July 4, 1787. Luxuria incubuit.—*Juvenal*, VI, 292-3

“But, fiercer than war, luxury has supervened.”

Application better seen if the whole couplet is looked at:

Nunc patimur longae pacis mala; saevior armis

Luxuria incubuit, victumque ulciscitur orbem.

“Now we are suffering the ills of long-continued peace; luxury, more cruel than war, has come upon us, and is avenging our conquest of the world.” Cf. Hor., *Od.* I, 3, 30-31.

The “Sed” is J.W.’s own.

C. LAWRENCE FORD.

NOTES AND QUERIES.

301. THE HOUSE AT DUMFRIES (14 May, 1788, *Desid. et Quer.*, 30).—Mr. Joseph Smallpage, of Witton Lodge, Reedley, near Burnley, writes: “Referring to the above, kindly allow me to say that the Rev. Robert Dall, one of Mr. Wesley’s preachers, was my wife’s grandfather; and, having Mr. Dall’s copy of Mr. Wesley’s Journal, I find there is no ground whatever for the statement that R. Dall’s new ‘house’ had no windows.

The *Journal* (Tues., 13 May) says: "Robert Dall soon found me out. He has behaved exceedingly well, and done much good here. But he is a bold man. He has begun building a preaching house larger than any in Scotland . . . . (Wed., 14) At five I was importuned to preach in the preaching house. But such a one I never saw before! It had no windows at all; so that although the sun shone bright, we could see nothing without candles . . . ."

Mr. Wesley was preaching in an early "room," which had no windows at all. But Robert Dall, "bold man," had begun building a preaching house, evidently to supplant this one. Mrs. Smallpage remembers over fifty years ago, a similar mistake being made by the Editor of the *Magazine*; and her father's annoyance that the room without windows should be attributed to Robert Dall."

302. PLACE NAMES IN JOURNALS.—

(I). ALESDEN (28 July, 1748) is by all indications ALSTON, just within the border of Cumberland. Whereas ALSTON (24 Oct., 1769) is apparently ASHTON, on the high road from Stoney Stratford to Northampton. There is no Alston, nor any similar name but that suggested, in the neighbourhood.

(II). GOSTON'S GREEN.—*Journal*, Sun., 5 May, 1745.—For "Goston's Green, near Birmingham," read "Gosta Green."—R.G.

(III). QUINTON. ((1) 19 Oct. 1743, (2) 15 March, 1772, (3) 24 March, 1781, (4) 23 March, 1784, (5) 26 March, 1785, (6) 21 March, 1786, (7) 19 March, 1790). Mr. W. C. Sheldon writes: "Here is a pitfall to Methodists in the neighbourhood of Birmingham, who have claimed it as the hamlet in the Birmingham (Islington) Circuit. The difficulty may as well be straightened out at once. (1) and (2) are undoubtedly Samuel Taylor's Quinton. It is equally clear that (3) (5) (6) and (7) are The Quinton, near Birmingham, but (4) is not so certain. The first named is 9 miles E. of Evesham, in the remote N.E. of Gloucestershire, on a promontory—so to speak—thrusting itself in between the counties of Warwick and Worcester. The latter, separated from the former by twenty-five miles as the crow flies, is in the N.E. of Worcestershire, 5 miles W. from Birmingham, on the road between that city and Kidderminster. In coming up from Stourport on visit (7), Wesley would pass through it. "I was invited to preach at Quinton," is the entry in the *Journal*, 24 March,



1781. The invitation was doubtless that of Mr. Ambrose Foley, who had written Wesley on 18 March, 1778 thus:—

‘Rev. Sir,—Having long waited for an opportunity of conveying a line to you, blessed be God, the time has now come; and as ‘I am a man that have seen affliction by the rod of His wrath,’ have engaged myself for some years past in frequently reading your sermons to a considerable company, who wish well to your labours of love; and as they are some of them but babes in Christ, an instructive lesson might (with the Divine blessing) greatly establish their faith, and much good be done to others. If you have an hour or two to spare, my house, which is a good one, and my heart which is a bad one, are both open for you. Pardon, dear sir, and Rev. Father in Christ, the importunate request of your humble servant, Ambrose Foley.’

Visit (4), 23 March, 1784, is generally assumed to refer to the northern Quinton. The itinerary favours the assumption, for on the 18th, 19th and 20th, Wesley had been in the locality of the southern Quinton, but left it on the 20th for Worcester, where he remained on the 21st, proceeding north to Birmingham on the 22nd. After preaching “in the Church at Quinton” on the 23rd, he visited “various other places” up to the 27th, presumably in South Staffordshire, for on the latter date the journey is continued N.W. to Madeley. As it is improbable that he would retrace his steps to the Gloucestershire Quinton on the 23rd, the balance of probability is strongly in favour of the northern hamlet. On the other hand the word “Church” infuses an element of doubt, for at that time, and until 1840, there was no Anglican Church in the northern Quinton, which is in the parish of Halesowen, 2 miles distant. Nor is there any record of his having preached in the parish Church of Halesowen itself.—*W. C. Sheldon*. [“The Quinton” will be noticed. Add this case to the list, *Proc.*, IV, 8, 248. A brief examination of the distinction between the two Quintons may be found in *Meth. Rec.*, 19 Feb., 1901. A paper by Rev. R. Butterworth on Taylor’s Quinton and its Vicar, will be found in *W. M. Mag.*, April 1902.—Ed.]

(IV). GREAT POTTON (28 Aug., 1749).—There is apparently some confusion as between POTTON (Beds.), which is a long, but practicable, day’s ride from London, and GREAT PONTON (Lincs.), impossible to have reached,—102 miles by rail. POTTON is meant. I do not find the spelling “POTTEN,” except in some places of the *Journals* and their *Index*.

(V). ROTHWELL (21 May, 1759,) is RUTHWELL in Dumfrieshire; but owing to Wesley’s spelling has got

indexed with the more familiar ROTHWELL, near Wakefield.

(VI). TWO STAPLEFORDS in the Index need distinguishing. As the references show, the former is in Nottinghamshire, the latter is near Berridge's Everton, but in Cambridgeshire.

(VII). TADDINGTON (29 April, 1745,) is obviously correct, "in the Peak." But TADDINGTON (3 July, 1753) is as obviously TEDDINGTON, by the Thames. There is a TADINGTON in Herefordshire, but plainly out of all question. Who is "Mr. K——, an Israelite indeed," in the second instance?

(VIII). TITBURY (12 Jan., 1765) is an error of transcriber or printer for TILBURY, near Clare.

(IX). WHITAM (26 March, 1738). I conjecture that this is [High] Wycombe. I do not find, nor can I hear of, a Whitham, or Whitam on Wesley's way from London to Oxford. But on that journey he repeatedly takes Wycombe on the way. In a letter to Miss Hannah Ball, for example, partly printed in *Ty.* iii, 241, he says: "I hope to see you on Wednesday at six in the evening after preaching at noon in Oxford." In that case this, and not 12 Nov., 1739, is his first visit to the town. Let this latter entry be compared with 29 June, 1741. Mrs. Cadman, of Wycombe, tells me that "Whitam" is not, at least now, known as a popular local pronunciation, as might have been supposed.

303. WHITBY METHODIST CHAPELS (12 June, 1788, 18 June, 1790.)—"The *Methodist* society began [in Whitby] about the year 1750.<sup>1</sup> They had a temporary meeting-house near Boulby bank, at the top of Capleman's yard, and another at the New Way; and in 1764, when their number had considerably increased, they erected an octagonal chapel at the further end of Henrietta Street. In 1788, owing to the shock sustained by that street, as well as to the increase of the society, a new and larger chapel was erected on the East side of Church Street, not far from the Church-stair-foot. This chapel is still in use; and, in 1814, on account of the flourishing state of the society, an additional chapel was erected, which is a large and elegant stone building, situated between

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1. Robin Hood's Bay had "the first society in all these parts, several years before there was any in Whitby" (*Journal*, 19 June, 1784.) R. H. B. was earlier than Scarborough. (Cf. *M. Mag.*, 1826, p. 594, *Meth. Rec.*, 16 Feb., 1905).

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Scate lane and Baxtergate, with an entrance from both streets."—Rev. Dr. Young, *History of Whitby &c.*, ii, 621. (Whitby, 1817). Our member, Mr. R. T. Gaskin, tells me that Scate lane is now Brunswick-Street, having been a few years ago named after the chapel,—“Brunswick.” The present Brunswick, a large and handsome building, is upon the site of that of 1814, and the specially fine stone of the earlier building has been used in the erection of the new sanctuary.

Of the catastrophe which ruined the chapel of 1764, and Henrietta Street, in which it stood, Dr. Young gives this account: “The most modern street . . . is *Henrietta Street*, formed in the year 1761. . . . The place where it is built” is “like a *hag* or *cut* in the face of the cliff, extending northward from the church-stair-foot towards the verge of the precipice over the sea, near the east pier. In little more than 20 years, this new street, which is founded chiefly on *alum shale*, was menaced with ruin, both from the shooting of the cliff behind it, and the insecurity of the foundations, which, though supported in some places with strong staiths, were shaken by the sea, that beats violently against that side of the harbour. In 1785, part of a battery, which had been erected at the extremity of the *hag*, considerably beyond the termination of the street, broke off from the cliff and fell into the sea; and at the same time a deep fissure was observed to run along behind the houses. At last in the night of Dec. 24, 1787, the expected catastrophe took place. A new-built staith gave way about midnight, and the buildings which it supported fell with a tremendous crash, followed by large masses of earth and stones, and shortly after by several of the adjacent buildings. Next day, many of the buildings on the opposite side of the street\* were buried under vast loads of earth from which spot the cliff above them, and . . . several of the other houses, were so frightfully rent, shattered, or sunk as to become uninhabitable. . . . Fortunately no lives were lost.”—*ib.* pp. 490-1.

MR. GEORGE CLARK (*M.M.*, 1824, pp. 287, 566).—“The STAMP-OFFICE, a necessary appendage to a commercial town, has been kept by Mr. George Clark ever since the year 1775.” He was the publisher of the second volume of Dr. Young’s *History*, in conjunction with Mr. Robert Spence, of York. Mr. Clark was originally of

York, and kept up his friendship with R. Spence to the last. Clark dictated a letter to him from his death-bed (*Memoirs of R. Spence*, p. 183-5). He must be distinguished from the George Clark of Stoke Newington (s. xii, 390).

304. LETTER OF A. L., *Arm (Mag.)*, 1786, p. 679; *Proc.*, IV. 8. 223, note.)—I suggest Anne Loxdale, who became the second wife of Dr. Coke, and was a daughter of Mr. Thomas Loxdale, of Shrewsbury. He had three daughters, at the least. The order of birth I do not know, except that it was the eldest who married Rev. Thomas Eden, vicar of Ilminster, Glos. The other of the three was the late venerable Mrs. Hill, of Liverpool. The father of Rev. T. Eden was Wesley's friend, Henry Eden, of Broadmarston, for whom see my *Methodism in Birmingham*, p. 41. Of a son of the clergyman, William Henry Loxdale, b. at Shrewsbury, 10 Aug., 1783, ent. min., 1812; "laboured successfully some years;" d. 14 Dec., 1868; there is a biographical sketch, *W. M. Mag.*, Feb., 1870, p. 188.—*Mr. W. C. Sheldon*.

305. RECOGNITION OF NEW MEMBERS.—Mr. George Stampe, of Grimsby, who has in his possession the MS. Journal of John Valton, sends to our MS. (circulating) Journal the following amongst other extracts: "31st [?] 1784: This day I received in several new members that had been upon trial. I had them all in front of the congregation, and read the substance of the Rules to them. Gave them a suitable exhortation, and finished the ceremony with a hymn and prayer adapted to the occasion. God made it a gracious season indeed."

CORRIGENDA.—(*Proceedings*, V, 2 P. 57.) delete, from "If any new light" to "the aunt?" It was not noticed in time that these sentences were cancelled by the substitution of a new, earlier, date which Mr. Burland discovered when a proof was sent to him. Also the date 1707 furnished by him is hard to harmonize with Foster's *Alumni*.

In Mr. Wright's paper, he desires to substitute "1743" for "1750 or 1751" as the date of ticket No. 7. ["Am pretty sure."—J.G.W.] P. 43 (bottom): "the last Band ticket is for September, not June, 1880." [J.G.W.] P. 41, 11th line from bottom: omit 1767. Mr. Wright adds: "When remounting my collection of old class tickets, I noted one with the name of the member in Grimshaw's handwriting. At the back was a written *memorandum*: 'W. Grimshaw died April 7th, 1761'."

**T**HE accident to the REV. R. GREEN will occasion some delay and irregularity in the circulation of the MS. Journals of our Society. Mr. Green hopes in a short time to be able again to give attention to the matter, and is assured, meanwhile, that he may count upon the indulgence of the Working Members.