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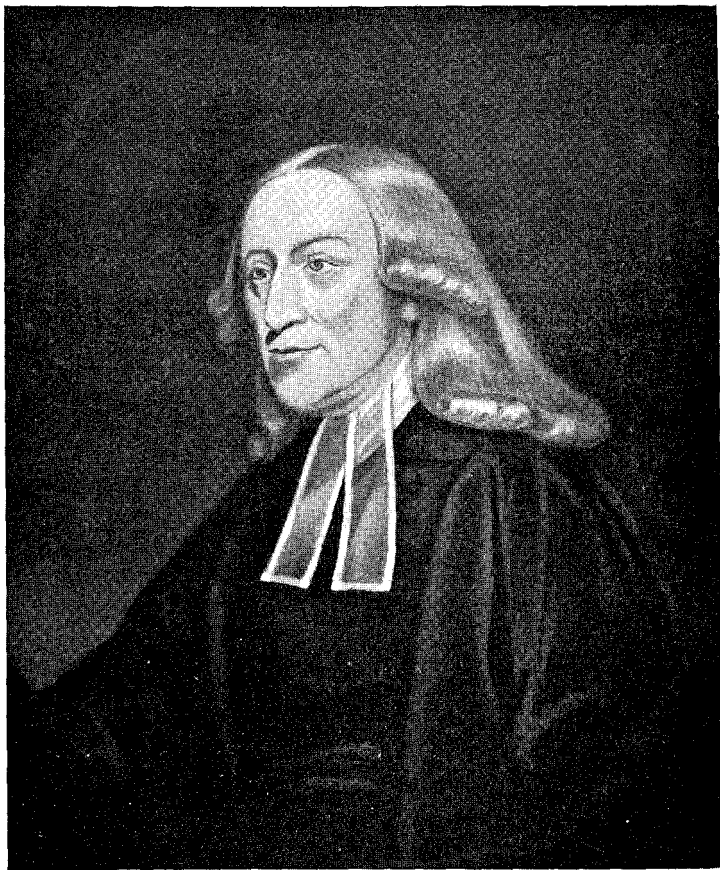
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JOHN WESLEY, M.A.

Oil painting recently acquired by the Rector of Lincoln College, Oxford.

ANOTHER PORTRAIT OF JOHN WESLEY AT LINCOLN COLLEGE, OXFORD.

The Rector of Lincoln College has recently acquired a portrait of John Wesley of which he kindly sends us a photograph. At present the name of the painter appears to be unknown. For purposes of comparison we have sent to Oxford copies of the best known portraits of Wesley in his later years, including two of Romney's (1789), Hamilton's (1789), and Jackson's well known synthetic portrait, painted in 1827.

The Rector suggests that in some respects the newly discovered portrait resembles Hamilton's. The writer of this note asks: is it a replica by Jackson, or a copy of his original painting at the 'Book Room'? It is uncertain who possessed it before it came into the hands of 'a dealer'. Can any member of the W. H. S. throw light upon it?

We have not yet seen the oil painting itself. If some reader is able to do so, with the Rector's permission, he will want to compare it with other portraits. The critic will know something of technique, of composition, and colour. He will be able to discern what pigments were used by the painter. He will enquire if on the painting, or canvass, or frame, there is any trace of a name, or date. He may recall Ruskin's saying (in *Modern Painters*), 'there is not the face which the painter may not make ideal if he choose; but that subtle feeling which shall find out all of good that there is in any given countenance is not, except by concern for other things than art, to be acquired.' He will agree with P. G. Hamerton, that 'all portrait painting of any importance has endeavoured not only to copy the features, but to express as much as possible of the mind.' He will note what has been said of Romney: 'his three chief characteristics are, (1) Severe taste, (2) Manly drawing, and (3) Feeling for character.' He will know that a photograph such as we reproduce for our illustration cannot do full justice to the original painting.

T. E. B.

CHRONOLOGY: WESLEY AT OXFORD.

From his Diary, Journal and University Records.

(The following dates will answer some questions which have been received.)

CHARTERHOUSE SCHOOL.

1714, Jan. 28. "Joan. Westley ad nominat. ducis de Bucks admiss. in fundat. Carthus.

CHRIST CHURCH, OXFORD.

1720, June 24. "Ad Univ."

July 13. Entered as a commoner at Christ Church.

1725 April 6. Preparing for ordination: "Trans. four pages of y^e Fathers." Read Pearson, Bull, A'Kempis, Taylor, Scougal, Norris.

Sep. 19. Sun. "Was ordained Deacon by y^e Bp. of Oxford in y^e morniog In afternoon read Bp. Burnet on his own times."

LINCOLN COLLEGE.

1726, Mar. 17. "Was elected Fellow of Lincoln." Mar. 28 Admitted Fellow.

Apr. 21. "Set out for Wroote"—where he spent the summer.

Oct. 21. Returned to College.

1727, Feb. 11. "Took Master's degree."

1728, Sep. 22. Ordained priest by Bp. Potter.

Curacy at Wroote - - - 1727, Aug. 4 to 1729, Nov. 22.

Lecturer in Logic - - - 1726, Nov. 6 to 1730.

Greek Lecturer - - - 1726, Nov. 6 to 1728 and

1729-1734.

Lecturer in Philosophy - 1730, Nov. 6 to 1735.

First publications: Private Prayers, 1733. Norris and A'Kempis, 1734.

1751, Jan. 1. Resigned Fellowship.

(In Georgia or on voyage: 1735, Oct. 21 to 1738, Feb. 1).

A Latin memorandum in Wesley's handwriting records the dates of his admission to school and University opportunities. In all his Oxford *Diaries* an ever increasing number of pages are devoted to the registration of the daily work of a college tutor.

T.E.B.

THE ANNUAL MEETING OF THE WESLEY HISTORICAL SOCIETY.

The Annual Meeting of the W.H.S. was held in connection with the Conference at Nottingham. Mr. Edmund S. Lamplough presided.

The officers of the Society, as printed on page 2 of the cover of the *Proceedings*, were thanked and re-appointed.

A letter was sent to Dr. Simon expressing the hope that he might be spared to complete the valuable historical work in which he is gathering up the results of long years of investigation into Methodist origins.

The valuable work of the Rev. R. S. Armsby in preparing the Index as successive volumes are completed, was spoken of with high appreciation. The meeting expressed its sense of loss in the death of Mr. W. Corner Sheldon, whose pen had often enriched our *Proceedings*.

The accounts duly audited were presented. Income for the year, £87 4s. 4d.; expenditure for the year, £80 13s. 2d. Cash balances in hand, £20 6s. 2d. Invested (with the Board of Trustees for Chapel Purposes), £52 8s. 8d., including interest accrued.

The membership now includes:—286 Honorary Members, 53 Working Members, 12 Life Members. In addition to this the *Proceedings* are sent to 30 Libraries and kindred Societies.

At the Annual Meeting the Secretary and others conversed on the subjects of the following notes. It was suggested that if the Secretary preserved current notices of Sales and other matters relating to Wesleyana, the members of the W.H.S. would welcome notices of them in the printed *Proceedings*. Two notes in this direction follow—the Hymnological Library, and a Sale of Wesley family letters.

THE LIBRARY OF HYMNOLOGY IN MANCHESTER.

Many of our readers will have seen notices in the Methodist Press relating to the formation of a Library of Hymnology in Manchester. The bulk of the Library consists of books collected by a gentleman who had a great love for the subject. After his decease they were purchased by Mr. J. C. B. Percy, and housed in a room at the Central Hall. An arrangement has been made with the Trustees of the Central Hall that as long as the Library continues to be made use of it will be at the disposal of readers and students of all denominations, and under the control of the Honorary Librarian, the Rev. A. H. Walker, B.A.

WESLEY HISTORICAL SOCIETY.

A catalogue was issued in September, 1922, but so many items have been added to the original collection that another edition is now being issued, and can be obtained on application to Mr. Walker.

The object of the Library is to promote interest in the music of worship, and congregational singing. There is strong affinity between our W.H.S. and the Library. The Editors of the *Proceedings* will welcome notes upon its contents.

We suffer, as a Society of historical research, by having no library or muniment room, and I see no prospect of such a development of our work at present. Dr. Sharp states in the preface to *A Catalogue of Wesleyana* that it is intended eventually to fit up a special room to contain the whole of the many items of historical interest treasured at the Bookroom. When that happy day arrives it may be possible for some collaboration to take place between our Society and the Bookroom authorities in this matter. I have already secured for them some interesting books which correspondents wished to dispose of suitably.

The new departure in Manchester opens up other possibilities. I have caused to be sent there some books that fall definitely within the purview of a Library of Hymnology. The Librarian kindly undertakes that they shall be accessible to our members. Moreover, he is willing to receive in the same way books of a more general historical interest. From time to time books which are already to be found in the great London collection are offered us, and it will be well to help in the formation of another centre of research.

The possibilities of co-operation will continue to be explored. Mr. Brigden is compiling a catalogue, with annotations, of his collection of eighteenth century psalms and hymn books, and the books of devotion which Wesley used for hymnological purposes. They are of service in the enquiries connected with the W.H.S., and a list of them can be sent to the new Manchester Library.

F.F.B.

[The Rev. Albert H. Walker notifies that a supplementary catalogue has been printed, and is now available on application to the Central Hall, Oldham Street, Manchester. Copies of the original catalogue are also available. The Library now consists of about thirteen hundred volumes, including hymns and tunes, and books on these subjects, some of which are of considerable historic value. The Library, which is the property of the trustees of the Central Hall, Manchester, is being used to advance the knowledge of hymns and tunes, and the best way of singing them. The Librarian, in preparing both catalogues, has had the valuable assistance of Mr. Tom Case, choirmaster at the Manchester Central Hall.]

Janu. 29. 1752

It is agreed by us whose names are undersigned

1. That if we hear any Ill of each other, we will not listen, or writingly inquire after any Ill concerning each other:

2. That if we do hear any Ill of each other, we will not be forward to believe it:

3. That as soon as possible we will communicate what we hear, by speaking or writing to the Person concerned:

4. That till we have done this, we will not write or speak a Syllable of it, to any other Person whatsoever:

5. That neither will we mention it, after we have done this, to any other Person:

6. That we will not make any Exception to any of these Rules, unless we think ourselves absolutely obliged in Conscience so to do.

John Jones
John Nelson
Will^m Shent
John Haince

John Wesley
Charles Wesley
John: Lumbath.
Perronet
Jonth. Reeves
To^s. Cornby
Perronet
Tho^s Maxfield.
J. Dowker.

PROCEEDINGS.

SUGGESTIONS FROM OTHER HISTORICAL SOCIETIES.

1. From *The Friends' Historical Society*.—We have received a pamphlet by Edward Grubb, M.A., being his presidential address to the Society in 1923. Its title is "The Evangelical Movement and its impact on the Society of Friends." Notes on this are invited.

2. *The Presbyterian Historical Society* is making a new departure of considerable interest. "In order to increase the knowledge of our history throughout our Church, the council of the society is inaugurating an annual lecture. The time chosen is the Monday evening of the Assembly's committees at Regent-square, so as to enable ministers and elders from the provinces to be present. It is also hoped that the young people's societies will take an interest in this project, and it is intended that tickets for the lecture shall be obtainable at each of our London congregations on application to the officials of the Young People's Society in it. The first lecture is to be on the very attractive subject, "Some Old Presbyterian Title-pages," and it is to be delivered by Dr. S. A. Carruthers, who has had a large series of lantern slides prepared showing the famous title-pages of the sixteenth, seventeenth and eighteenth centuries. The loyalty of our young people will certainly be firmer and more intelligent in proportion as they know our great heritage and the part played by our ecclesiastical ancestors in the struggle for religious and civil liberty." Is it practicable for us to follow such excellent examples?

We have pleasure in acknowledging the receipt, from the "Presbyterian Historical Society of England" of the first Journal of the new *Scottish Church History Society* (with which the Presbyterian Society is associated). It contains articles on "A Breach in the Reformed Presbytery," "The Scottish Reformation Psalmody," and "A Memorial Volume of 1805." Copies may be obtained at 2/6 each from Mr. R. D. McGlashan, Muswell Hill, London, N. 10.

SALE OF WESLEY FAMILY LETTERS AND JOHN WESLEY'S AGREEMENT WITH HIS PREACHERS, 1752.

At the end of June a remarkable series of letters and papers of John Wesley and other members of the Wesley family realised the sum of £202 at Sotheby's. The set contained twenty-five letters of John Wesley ranging from 1748 to 1790, four letters of Charles Wesley, five of his wife, and five of his son Charles. There were thirty written by the musician Samuel Wesley, the son of Charles Wesley, senior, addressed to his mother and his sister Sarah, from whom there were many in reply. It is said that many interesting family secrets are disclosed in these letters.

In July the same firm sold the original agreement drawn up

by and in the hand of John Wesley and signed by him and twelve of his followers, 29th January. 1752. A portrait by Nasmyth accompanied this document. Full particulars may be found in Tyerman, vol. ii, 137-8.

(See facsimile of Wesley's Agreement, from Mr. Brigden's collection, here inserted).

F. F. BRETHERTON.

WESLEY'S LETTERS TO ALEXR. CLARK AND JOHN MURRAY. 1773.

The Rev. J. A. Duke, B.A., of Kingstown, Ireland, has recently transcribed two letters by Wesley belonging to a Methodist family in Blackrock, Co. Dublin. He states that both letters are written on one sheet of paper in two pages, folded together and addressed to Mr. Alexr. Clark, at the New Room, Dublin.

One of the letters is to John Murray who appears to have been sent from his appointment in the Newry Round, with its four preachers, to assist Peter Jaco who was single-handed at a critical period in the history of Methodist Church history in Dublin, partly from Wesley's strict discipline, and partly from doctrinal disputes. Mr. Duke has given a full account of this in the excellent Methodist newspaper, the *Irish Christian Advocate*, July 4, 1924, and we urge our readers to secure a copy of this if they would possess a very able article on the subject.

(To Mr. Murray.)

Janu. 12. 1773.

MY DEAR BROTHER,

Now that you labour in Dublin, the Conversation and Advice of Mr. Jaco may be of great service to you. And it will be your Wisdom to pick out the most serious and solid of persons in the Society for your acquaintance. Now give yourself to Prayer, to Reading and Meditation, that your profiting may appear unto all.

I am

Your Affectionate Brother,

J. WESLEY.

The other letter, on the page facing this, is to Mr. Alexr. Clark, to whom Wesley had written in a letter of Aug. 10, 1772, referred to by the late Rev. C. H. Crookshank: *Hist. of M. in Ireland* (I, 257). Of this, Mr. Duke has also given a complete copy, but confining ourselves to the letters of 1773, we read;

PROCEEDINGS.

(To Mr. Alex. Clark.)
London,

Janu. 12. 1773.

MY DEAR BROTHER,

You see I was not mistaken. I told you Mr. Jaco would suit ye people of Dublin. But yet, you do not take the matter quite. He is *the right man*. And he came in *the right time*. If he had come when I did, he could have done nothing; for *the Leaders* were out of their senses. And their distraction finished ye life of Samuel Levick, one of ye most sensible and amiable men breathing. But they were recovered when Mr. Jaco came. So all concurred for ye recovery of ye Society. The sale of Books depends upon the Preachers. Unless they make a point of it, nothing is done.

I am,

Yr Affectionate Brother,

J. WESLEY.

Mr. Clark was one of the leaders in the Dublin Society. "The New Room" was probably Gravel Walk Chapel, erected in 1770. For another letter from Wesley to Clark, Sep. 8, 1777. preserved in the Library of Trinity College, Dublin, see *Proc.* V, 73, also XI, 135, and Crookshank's *M. in Ireland*. I, 312-313. An account of Samuel Levick, the young preacher of 1770, who found the turmoil too much for him, may be found in Atmore's *Meth. Memorial*, pp. 130-131. He died in 1771.

T.E.B.

WESLEY'S MESSAGE IN A LETTER
FROM PETER JACO TO ROBERT
COSTERDINE, 1777.

We are indebted to Mr. A. Wallington for a transcript of the following letter. A letter from Wesley to Robert Costerdine, of the same date, will appear in a new edition of Wesley's letters.

London,

February 18th, 1777.

My dear Brother,

Mr. Wesley bids me tell you that there is to be but one subscription and collection except for Kingswood School this year; and out of this general subscription and collection must be taken a sufficient sum for contingent expenses. He expects, therefore, that the Assistants and Preachers will exert their whole strength and influence.

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The "Natural Philosophy" now printing, includes the substances of the three former volumes, but with great variations, and vast improvements, and in a new mode; and most of the notes in the former impression are ingrafted into the text, and new notes are added. The letter is quite new, and the paper exceedingly good. He seems determined to spare no cost to render it complete. It is like to have a good turn among the Clergy and gentry.

As the new building will go forward as soon as we can lay the foundation, Mr. Wesley will be obliged to spend most of the summer in London, and only take some flying journeys to some of the most capital places; and if so he will probably visit Derby. He is exceedingly well, I think I never saw him better in my life.

Mr. Fletcher is exceedingly ill, I think he will not recover. Excuse haste. We are in the midst of the visitation of the Classes so have no time to revise this, and therefore you must take it, blunders and all.

That God may abundantly bless and prosper your soul and labours is the prayer of

Your affectionate brother

P. JACO.

Notes.—1. PETER JACO, born at Newlyn, 1729, died at Margate, 1781. The best account of him may be found in the *Arminian Magazine* (Vol. 1, 1778). He finds a place among the "E.M.P.," where another of his letters appears (I, 265-8). His place in the development of Methodist organisation is well stated by the Rev. A. W. Harrison—*W.H.S. Proc.* VIII, 179. His epitaph on a stone in the burial ground of City Road Chapel is worthy of notice by pilgrims—its last two lines tell us how he

"Steadfast in all the storms of life remained,
And in the good old ship the haven gained."

2. ROBERT COSTERDINE, born at Flixton, 1723, died 1812. Epworth was his first circuit as an "itinerant." Of "a quiet spirit; a useful preacher; a peaceful fellow-labourer." (*Minutes*, 1812).

3. NATURAL PHILOSOPHY. This was the third edition of Wesley's *A Survey of the Wisdom of the Creation; or a compendium of Natural Philosophy*, in five volumes. The first Edn. was published in 2 vols., 1770. Second Edn., 3 vols., 1770. The 4th Edn., 1784, was the best, containing much from Bonnet's *The contemplation of Nature*.

4. WESLEY AT DERBY. He preached there two months later (June 17). For an interesting incident, see his *Journal*.

5. REV. JOHN FLETCHER'S ILLNESS. Wesley wrote on July 30, "I spent an hour or two with Mr. Fletcher, restored to life in answer to many prayers" . . . For Charles Wesley's prayer for Mr. Fletcher, in five verses, see *Jackson's Life of C.W.*, II, 307.

6. THE NEW BUILDING—*City Road Chapel*. The brass plate on a stone to be seen there records "This was laid by Mr. John Wesley on April 21st, 1777."

T.E.B.

WESLEY'S LETTER TO JOHN BREDIN. 1781 (IRELAND).¹

(For a transcript of this letter we are indebted to the Rev.
F. F. Bretherton, B.A.).

Manchester,
May 17, 1781.

My Dear Brother,

Two days & two nights we were buffeting the Waves, with y^e furious Wind right ahead. We then with difficulty got into Holyhead Harbour, & finding the wind continued as it was, we saw Providence was against us & turned back to England. I am now going to the Isle of Man, & may very possibly step over from thence to Ulster.²

You should continue Electricity as often as you have the opportunity, and use as frequently as possible the Diet drink in the Primitive Physic, under that title, "For Scorbutic Sores." I believe it will dry up that Humour, gently & very safely.³

If Providence brings me to Ireland I shall not fail to let you know as soon as I am landed, I am

Yours affectionately,

J. Wesley.

To Mr. Bredin
At Mr. Dan^l Keeling's
In Athlone
Ireland.

1. *John Bredin*. Many are the references to Bredin in Irish Methodist-history. In young manhood he was an 'inebriate' Roman Catholic schoolmaster. He was picked up on the roadside by the evangelistic ministry of John Smith (1766); became a persuasive preacher at Waterford, Limerick, Cork, Bandon, Skibbereen and elsewhere. In 1780 Wesley wrote to Bradburn congratulating him on having such "an honest and sensible fellow, labourer as Mr. Bredin." He had a choice collection of books. He deserves notice as the man who lent Adam Clarke some of his treasures, directed his studies, and wrote to Wesley asking him to receive Clarke for training at Kingswood School. In 1787 we find him 'tottering over the grave,' but rejoicing at Keenagh (where the preachers had long seemed to be beating the air), in a lively vigorous Society, rapidly increasing in grace and numbers.

T.E.B.

2. For a vivid account of Wesley's experiences in this storm, lasting three days, see his *Journal* for April 9th, 1781. He appears to have changed his plan, and embarked for the Isle of Man on April 30th. See *J.*, V. 312-318.

3. The "diet drink" prescribed was as follows: "Put half a pound of fresh shav'd *Lignum Guaiacum* and half an ounce of *Sena* into an earthen pot, that holds six quarts. Add five quarts of soft water, and lute the pot close. Set this in a kettle of cold water. Boil it three hours, Let it stand in the kettle till cold. When it has stood one night, drink half a pint new milk-warm, fasting, and at four in the afternoon. Wash with a little of it. In three months all the sores will be dried up. Tried. (*Primitive Physick*, 12th Edition, corrected and much enlarged, 1765, p. 108. T.E.B.

JOHN WESLEY'S HEALTH.

(BY THE LATE REV. RICHARD BUTTERWORTH).

In our *Proceedings*, vol. xiii, 179, there appeared an appreciative article on our late beloved and venerated fellow-worker, the Rev. Richard Butterworth. Since then we have found in the circulating M.S. *Journal* of our Society an unpublished paper on the above subject in Mr. Butterworth's later tremulous handwriting. The late Mr. W. C. Sheldon, of Sutton Coldfield, begged for its publication with slight revision, and we hope that some of our members will send further notes upon it.

After reading the reflections of Wesley on seventeen of his birthdays, we are disposed to regard him as one who escaped the common heritage of physical ills, and this disposition gathers strength as we peruse the amazing record of his more abundant labours. But a more careful reading of his *Journal*, especially of the years where his *Diary* gives the advantage of double entry, compels us to believe that those cheery birthday reflections were inspired by a bright, indomitable optimism, and a fine ability to forget his griefs and fears as waters that pass away.

On Feb. 23, 1745, after a perilous journey he writes, "But it is past; those days will return no more, and are, therefore, as though they had never been." He then proceeds to quote the final words of his brother's poem, "The Cobbler,"¹ substituting the words 'pain' for 'loss,' and 'sickness' for 'passion,' and slightly altering the last line.

Pain, disappointment, sickness, strife,
 Whate'er molests or troubles life,
 However grievous in its stay,
 It shakes the tenement of clay,
 When past, as nothing we esteem;
 And pain, like pleasure, is a dream.

1. *Poems by Samuel Wesley, A.M.*, 1736. First edn. pp. 201-214.

PROCEEDINGS.

Ten sick entries are referred to in the index of Wesley's *Journal*; but a complete list shows that he suffered much more frequently than the index records, and if these were less severe than the ten attacks just mentioned they were serious enough to be recorded by the brave evangelist. Taking the year 1739 as the commencement of his labours, and following them to 1790, we find mention of sixty-nine attacks of sickness, which would probably have to be increased if the whole of the Diary were discovered.

1739. Feby. 28, 'Ill of the flux.' October 27, 'Ill.'

1740. April 29, 'Ill.' May 9, 'Ill.' August 24, 'sick.'

1741. March 21, 'I was suddenly seized with such a pain in my side that I could not speak.' May 10, 'pain in the back and head, fever and severe cough. 9-15 slept, 11-15 lay down, 12-30 lay down.' October 29 to Nov. 6, (See the letter giving a vivid account of the days when he thought the silver cord was breaking). Dr. Middleton called in.

1742. Jany. 1, 'A strong fever.' Dec. 15, 'Caught a violent cold.'

1744. Feby. 1, 'I was seized with such a pain as I do not remember ever to have felt before in my life. But I forgot it as soon as I had read my text,' April 15, 'My teeth, and head ached so violently that I had hardly any senses.' Dec. 23, 'Just as I was constraining myself to speak, I was stopped, whether I would or no, for the blood gushed out of both my nostrils, so that I could not add another word.' . . . 'The next day 'I was again as a dead man.'

1746. Sept. 18, 'I was exceeding feverish.'

1747. Oct. 9, 'Weak in body.'

1748. April 23-25, 'Stomach out of order,'—'a quinsey, attended with a fever.' 'fever greatly increased.' 'lived on apples and apple-tea.' Dr. Ruddy called in. April 28, 'My strength was now pretty well exhausted, . . . it was as much as I could do to sit on my horse.' May 5, 'My flux continually increased.' May 9, 'Having not had an hour's sound sleep from the time I lay down till I rose, I was in doubt whether I could preach or not.' July 24, 'weary and faint.' August 4 & 6, 'headache increase much, obliged to go to bed'; 'pain much worse than before, exceeding sick.' Sept. 4, 'Much out of order.' 'took a little physic.'

1749. April 24, 'Severe cold, swelling which began in the cheek giving much pain.' Dr. Ruddy sent for. Sept. 9, 'Much out of order.'

WESLEY HISTORICAL SOCIETY.

1750. March 21, 'Much out of order in the morning.'

1752. May 29, 'I could not sleep, having a violent flux, with a fever, and continual pain in my stomach.' July 28, 'Extremely ill, and it was a pain to me to speak.' Sept. 18, 'My strength was was utterly exhausted.'

1753. Nov. 14, a settled pain in my left breast, a violent cough, and a slow fever. Dr. Fothergill called in. On the 19th and 24th, 'worse than ever.' On the 26th, wrote his epitaph, stating that 'he died of a consumption.'

1754. March 26, 'I preached for the first time after an intermission of four months.' June 2, 'I have not received my whole voice or strength, perhaps I never shall.' July 14, 'Had neither voice nor strength.' August 6, 'Much out of order; next day could do nothing.' Dr. Fothergill consulted.

1755. December 12, 'My strength entirely failed, and such a faintness and weariness seized me that it was with difficulty that I got home.' He thought how happy it would be to sink down and steal away at once.

1756. Sept. 16, 'In the night my old disorder returned and gradually increased in spite of all medicines.' Oct. 3, 'My disorder returned as violent as ever.'

1757. Feby. 27, 'I found myself much weaker than usual and feared I should not be able to go through the work of the day, which is equal to preaching eight times.' March 13, 'Finding myself weak.' April 11, 'I was scarce able to walk or speak.' June 10, 'Much out of order, flux again.' August 29, 'A violent fit of toothache.' October 10, 'The soreness and swelling of my face made it impracticable for me to preach. October 21, 'I felt as if a small bone had stuck in the palate of my mouth: the swelling and inflammation increased (notwithstanding all means that could be used) and then spread to the tonsils.'

1758. July 2, 'Extremely hoarse,' 'load and stoppage in my breast,' 'spitting blood.' December 27, 'Much out of order,' extremely sick.

1760. March 24, 'Eyes much inflamed.'

1761. June 15 & 22, 'Strength and voice gone, preached in great weakness of body.'

1764. Jany. 16, 'My face and gums were so swelled I could hardly speak.' July 7, 'Preached with difficulty, voice exceeding weak.'

1765. April 21, 'A swelling as large as a pullet's egg and exceeding hard.'

1766. April 29, 'Felt more wearisome this spring than I had done before for many years.'

PROCEEDINGS.

1767. Dec. 13, 'Soreness of tongue, gums, lips, skin bursting, bled considerably, continual spitting, could chew nothing.'

1772. May 18, Drs. Hamilton, Munro and Gregory satisfied him as the nature of his disorder.

1773. Sept. 13, 'Ill able to speak: palate and throat greatly inflamed: could swallow neither liquids nor solids, wind-pipe nearly closed: slept not a minute till near three in the morning.'

1774. Jany. 4, Dr. Wathen operated on him

1783. March 7 to 23, A time of great suffering: 'deep, tearing furious cough, high fever,' 'the whole nervous system violently agitated, cramp *from the time he lay in bed till morning*': 'scarce able to move, and much less to think.' August 5, 'A most impetuous flux, violent cramp in feet, legs, thighs, side and throat'; 'locked up from head to foot, so that I lay a mere log.' Dr. Drummond attended him twice a day from that time. August 17, 'Continual thirst: little or no increase of strength. October 11, 'Taken exceeding ill.'

1785. Jany. 8 & 9, 'Very ill, violent flux.' Dr. Whitehead called in. March 20, 'ill.'

1786. April 7 & 8, 'Ill,' 'ill.' August 26, 'Ill.' Sept. 30, 'Impetuous flux which did not suffer me to rest many minutes together.' Dr. Whitehead called in.

1787. August 29, 'Ill.'

1789. March 27 & 28, 'Sea-sickness, cramp nearly all night: fit for nothing.' May 5, 'Not very well.' May 16 & 17, 'Not well for some days,' three times in one day he writes 'ill.' July 18, 'Fever increased.' Consulted Dr. Easton.

1790. April 13, 'Ill.' August 1, 'My sight fails me much.'

If this list compels us to modify certain of Wesley's birthday reflections, e.g., 'It is now eleven years since I felt any such thing as weariness,' and that he could command sleep at any time; and that he never loss a night's sleep, sick or well, at land or sea since he was born, it raises our wonder still higher that one who suffered so much could have done so much.

R. BUTTERWORTH.

This pathetic paper appears to have been our dear and accomplished friend Mr. Butterworth's last contribution to our MS. Journal. I transcribe the following item from *Richard Viney's Manuscript Diary*, under the date Saturday, February 25, 1744. :—

"Mr. Westley preach'd this evening at a Chapple he has on ye other side of ye Water, and coming home in a Coach, it overthrow'd near ye Bridge and he got some hurt in his left Thigh."

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Comparison with Wesley's own Journal record of this incident is interesting. Wesley tells us that the "Chapple" was Snowfields; that the coach was overturned at the corner of Joyner Street (which was near London Bridge); but he ignores the "hurt to his left Thigh."

Mr. G. Brownson possesses a pamphlet of four pages with the following title-page. Some notes on the probable authorship of this must appear in our next *Proceedings*, with some of the verses:—

SOME VERSES

OCCASIONED BY THE SEVERE ILLNESS,
MUCH FEAR'D DISSOLUTION,
AND ALMOST MIRAC'LOUS RESTORATION
OF THE
REV. MR. JOHN WESLEY,
AT LISBURNE IN IRELAND,
JULY 2, 1775.

LONDON:

PRINTED FOR W. KENT, NO. 116, HIGH-HOLBORN.

MDCCCLXXV.

M. RIGGALL.

HADLEY, BARNET, AND THE SHEWELL FAMILY.

Mr. F. C. Tidmarsh, of Hadley Green, Barnet, has made an interesting discovery. He writes to us: "In Hadley Churchyard (Herts) there is a tomb-stone (N. side of the church) which is of interest as being that of a family referred to more than once in Wesley's *Journal*. Wesley records on Nov. 22, 1771, 'I went over to Barnet, and paid my last debt to that excellent man, Mr. John Shewell, by preaching his funeral sermon. . . . All the time that I knew him he was a pattern of seriousness, piety, patience and beneficence.'"

Fifteen years later (Oct. 15, 1786), after a rough journey over bad roads, by diligence and post-chaise, he arrived half-an-hour late at Barnet, where he had arranged 'to preach Mrs. Shewell's funeral sermon. About half the congregation had gone away. With the other half, which pretty well filled the chapel, we had a solemn opportunity.' From his *Diary* we learn that he preached from Eccl. ix, 10, and after the service he writes in his *Journal*, 'So I have lived to see the large family at Hadley, two brothers and three sisters, all removed.'

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Mr. Tidmarsh says : "The last of the family, Mrs. Elizabeth Shewell, left £300 to the Barnet Wesleyan Church, which sum still bears interest for the church funds. The tomb-stone in Hadley Church Yard is very much covered with ivy. I recently had the inscription re-cut, and the rector and churchwardens have promised to remove the ivy." The inscription is as follows :—

HERE LIETH THE BODY
OF MR. JOHN SHEWELL,
WHO DEPARTED THIS LIFE
NOVEMBER THE 8TH, 1771,
AGED 66 YEARS.

ALSO HERE LIETH THE BODY OF
MRS. JUDITH SHEWELL,
WHO DIED APRIL 10TH,
1773. AGED 55.

ALSO HERE LIETH THE BODY OF
MRS. MARY SHEWELL,
WHO DIED THE 18TH AUGUST, 1782,
AGED 77.

ALSO HERE LIETH THE BODY OF
MRS ELIZABETH SHEWELL,
WHO DIED SEPT. 28TH, 1786,
AGED 76 YEARS.

[Dr. John Leifchild, one of the most popular of Exeter Hall speakers in the last century, lived at Barnet in his childhood. His father was a leading Methodist there when Wesley preached. Referring to Wesley's visit, many years later, Dr. Leifchild says, Wesley "drove to our father's house, and when the door of his chaise was opened, he came out in his canonicals. Childlike, I ran to lay hold of him, but my father pulled me back; upon which, extending his hand, he said: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Hadley is pleasantly associated with the establishment of early Sunday Schools in which Dr. Andrew Bell's plan of instruction was adopted. An account of this work is given in Norris Brewer's *Middlesex*, 186.]

T.E.B.

SAMUEL WESLEY ON WILLIAM BYRD THE MOST DISTINGUISHED, ENGLISH MUSICIAN OF THE TUDOR PERIOD.

At numerous celebrations of the Byrd Ter-Centenary in 1923, selections from his Tudor music were given in our Cathedrals, lectures were delivered, and articles appeared in the press.

Samuel Wesley, in his day, fully recognised the eminence of Byrd as a composer and made considerable efforts to place before the musical world a number of his compositions and thus rescue them from oblivion.

In an article published in *The Musical Times* of August 1st, 1923, entitled "Samuel Wesley on Byrd," a copy of a letter from Samuel Wesley, dated May 25th, 1830, appears. This letter was in the possession of Mr. C. P. Matthews, organist and choir-master of Stafford Parish Church, who communicated its contents to *The Musical Times*. I extract the following passages, which indicate Samuel Wesley's views :

"It has long been a Matter of Regret that hitherto the 15 fine Latin Anthems of Byrde, which I transcribed from the Fitzwilliam Collection have not (as announced) been ushered into the Musical World: a numerous List of Subscriber's Names has long appeared, both in the Library and at several of the principal Music Shops, and nine of the Plates have been already Engraven: as not a single Shilling has been advanced from any Quarter in aid of the Work's Completion, and as I have always found musical engravers not a little importunate for ready money, without which they will hardly budge an inch, also having omitted to mention in the printed Proposals that a Publication of that Extent required some auxiliary encouragement in the necessary expenses incurred by the Editor, it is not a little mortifying to reflect that a Work which must remain as a lasting Monument of the profound Skill & Learning of our Countryman has been withholden from the public Eye & Ear by an Obstacle which in the Outset of the Business might have been obviated without Difficulty, but as the Time elapsed since its Commencement, has been very considerable (it having been announced in the year 1826) it is now not easy to renew that lively interest which seemed so general when the Design was first made known."

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The letter is of considerable length and was addressed to "J. P. Street, Esq., Mansion House Place, City." Whether this Collection of the 15 Latin Anthems of Byrd, transcribed by Samuel Wesley, was ever published, I have not been able to ascertain, but as it appears that some nine of the plates had been engraved it is possible the Collection was eventually issued.

How far the unfortunate illness from which he suffered at intervals between 1816 and 1830 may have interfered with the publication, the writer has no means of knowing.

After 1830 it is known that he rarely appeared in public. In 1837 Mendelssohn was playing the organ at Christ Church (the Blue Coat School). Samuel Wesley went to hear him, and was asked to play a little himself, which he did, and within a month the great musician, who so much appreciated the compositions of Byrd, passed away.

The musical genius of Charles Wesley, Jr., Samuel Wesley, and Samuel Sebastian Wesley, is a great heritage, and I venture to suggest that one or more of our members might be led to contribute a paper on each of these descendants of the Poet of Methodism and thus enrich the *Proceedings* of the W.H.S.

WILLIAM PARLBY.

Excellent notes on these by Mr. James T. Lightwood have appeared in *The Choir* and he kindly promised us to reprint a portion of them in a future issue of the *Proceedings*.

HYMNOLGY :

(SHEFFIELD)

THOMAS COTTERILL ; JAMES MONTGOMERY.

On December 29th, fell the centenary of the death of the Rev. Thomas Cotterill, M.A., perpetual curate of St. Paul's, Sheffield. He was born at Cannock, Staffs, December 1st (some say 4th), 1779. He graduated at St. John's College, Cambridge, and later became a fellow of the same college. He was ordained and entered upon parochial work at Tutbury, in 1803. After five years' work there, he removed to Longton (then called Lane End), a Pottery town, and during nine years (1808-17) he rendered considerable service in the moral and religious life of the town. He then became perpetual curate of St. Paul's, Sheffield, and in the midst of his labours was cut down, dying after a short illness on December 29th, 1823, aged 44, leaving a wife and five children.

Cotterill was an Evangelist, and as a compiler, rather than as a writer, of hymns, he took a great part in promoting hymn singing in the Church of England. The hymnody of the Evangelical Revival is an important chapter in the story of "The English Hymn." Wesley and Whitefield led the movement. William Romaine and Martin Madan well supported it. John Berridge, Everton; Richard Conyers, Helmsley, Yorkshire; Toplady, Broad Hembury; David Simpson, Macclesfield; John Newton, Olney; Charles Simcon, Cambridge; the "Clapham Sect," Basil Woodd, and others introduced hymnals to their congregations. The Staffordshire Hymn Books, in the early part of the 19th century, were also of service in popularising hymn singing. The first was the Uttoxeter "Selection of Psalms and Hymns for Public and Private Worship," 1805, edited by Rev. Jonathan Stubbs, M.A., assisted in the compilation by Revs. Thomas Cotterill, Thomas Gisborne, and Edward Cooper. Cotterill also issued a Selection, which went through eight editions.

There was much opposition to the innovation. Conservatives were numerous. Some of the Bishops warmly protested against and even prohibited the use of hymns within their dioceses. The opposition was brought to a head when Cotterill, in Sheffield, issued his eighth and enlarged edition (1819).

The publication was printed for the editor by James Montgomery, at the "Iris" Office. It contained 150 psalms and 367 hymns. Montgomery not only printed the book, but aided in the compilation, and included some of his own hymns. Cotterill also included 25 of his, and versions of psalms. The new hymn book was introduced to the congregation of St. Paul's. The preface vindicated the use of hymns in worship, not only on Scriptural grounds, but also because "hymns have been annexed to the Prayer Book from the time of the Reformation without any legislative or royal sanction." A few of the members of St. Paul's objected, and opposed its introduction as irregular. Probably the feeling was largely personal; but they went so far as to carry the opposition to the Ecclesiastical Court, at York. "The Chancellor decided that hymn singing was an irregularity without due authority, but he assumed that none could wish to attack a practice that had become so general and was so edifying. He refused costs and postponed sentence upon Cotterill for his irregularity, virtually reducing the issue before him to a question of the merits of Cotterill's book." (L. F. Benson). The legal report states: "It certainly contained a great many excellent psalms and hymns to which there could be no reasonable objection."

Mark the sequel. A compromise ensued. The offending book was withdrawn, but a new one, "smaller and less markedly evangelical," was prepared. It was compiled by Cotterill, and revised by the Archbishop, Granville Venables Harcourt, and at his expense. The congregation at St. Paul's had copies supplied them, with the inscription, "The gift of his Grace the Lord Archbishop of York." This discouraged further legal contests.

In the fresh selection the poet Montgomery again assisted. Fifty of his hymns were included, to the permanent enrichment of hymnody. Moreover, Montgomery altered freely the texts—"tinkered" some would call it. In some cases these alterations were and are ascribed to Cotterill. Take for example the most notable, "Rock of Ages." Many readers will have wondered why this hymn twice appears in the Methodist hymn book. It is not an oversight. It was purposely done. No. 168 is Cotterill's version (or Montgomery's) of Toplady: while No. 401 is the original version, with one or two alterations. The former version is known as "the three verse form," the latter as "the four verse." The two should be compared. Cotterill's version, with slight alterations, was included in the Supplement of the Wesleyan Methodist Hymn Book (1831). In the Methodist Hymn Book (1904) Toplady's "three verse form" was included, as I have been told by a member of the Selection Committee, through Dr. Rigg's insistence. The late Lord Selbourne made a strong attack on the "tinkered" form at the Church Congress in York (1866). The H. A. and M. prints the version as it now appears in the Methodist Hymn Book (401), but the Oxford Hymn Book gives it as it appears in Roundell Palmer's (Lord Selborne) "The Book Praise," verse 4 reading:

"Whilst I draw this fleeting breath,
When my eye-strings break in death,
When I soar through tracts unknown,
See Thee on Thy judgment throne," etc.

just as Toplady penned it. The story as to when and where the author wrote his most popular hymn need not be entered into here and now.

This article would be incomplete if Cotterill's own hymns were not referred to. No. 733 (M. H. Bk.),

"In memory of the Saviour's love
We keep the sacred feast,"

is a cento. The full text beginning

"Bless'd with the presence of their God,"

was first published in the Uttoxeter Selection (1805). It was

repeated in Cotterill's Selection (1810), and continued in following editions till the famous 9th (1820), when it was omitted. The cento first appeared in R. Whittingham's Collection (1835), then in Lord Selborne's 'Book of Praise' (1862), and in 1904, as stated above. It is composed of vv. 3, 5, 6, slightly altered. The Biographical Index (M. H. Bk.) gives No. 846 as Cotterill's. A little higher on the page it is stated that v. 1 of 846 is anon. (referring to what is sometimes called "Collyer's hymn"). Dr. W. B. Collyer, of Peckham, added to it three verses, and published it in his Collection, and Cotterill improved it (1820). It is as much Cotterill's as Collyer's. Very few hymns have been more edited or revised than this—Julian says that "more than twenty versions are found in hymn books in common use at the present time."

W. BAINBRIDGE.

JAMES MONTGOMERY.

Mr. Freemantle, of Rotherham, (author of various works on Sheffield antiquities) possesses a fine collection of autograph letters and poems of James Montgomery, together with many interesting pamphlets relating to early Methodism in Sheffield.

There is a framed autograph letter and hymn written by "Mongomery," hanging in the vestry of Queen Street Congregational Church, Sheffield.

My brother,—Mr. John Austen, of Ecclesall, Sheffield,—possesses the original wax medallion of "Montgomery's head from which the copper ones were struck.

EDMUND AUSTEN.

QUAINT RECORDS OF LIVERPOOL METHODISM, 1765 TO 1791.

We are glad to receive a copy of the following from Mr. Alfred G. Bate, B.A., a lay member of the Wesleyan Conference.

Some months ago I happened to be staying in a Lancashire health resort, when my kindly host put into my hands an ancient-looking manuscript book, bound with parchment stiff with age, written by various hands in faded ink, and in the fine quill caligraphy of the eighteenth century. To my delight it turned out to be the original "*Account Book of the Liverpool Methodist Society*. Stewards, B. P. Wagner, Joseph Gill, Robert Crawford."

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It commences July 29, 1765, when Methodism was a sturdy infant in its twenties, and ends April 18, 1791, a month after the death of our Founder.

Such a find does not come every day to an amateur antiquarian; I rubbed up my spectacles with a contented smile, settled down in the study chair, and began peeping through this quaint old window, watching through its bull's-eyed panes the movement of a life so far away, so strange and yet so novel that no detail of it fails to fascinate.

Here is Robert Jones—don't forget his corduroy breeches and coarse woollen stockings—receiving his "quarter's wages, 6s. 6d."; Sara Young, maid of all work, a lady of uncertain age, flitting about with her "beasom, 2d.," or "washing the preacher's linnen for 1s.," or lighting the candles in chapel, class-room, or preacher's house, which candles absorb much of her activity, and are a considerable charge upon the funds: "3lbs. of candles, 3s. 1.," "9lbs. candles, 5s. 1d.," "58lb. candles, £1 12s. 7d.," "3doz. mold candles, 10s. 6d." (1786), etc.

Here are reminders of the itinerating conditions of Methodist preachers before railroads, bicycles, motors, or even read improvements:—

Bleeding Mr. Waldron's horse £0 1 0

Bleeding Mr. Oddie's mare 0 0 11

(showing that the equality of the sexes was not yet established in horseflesh).

To Joseph Jephtho for grazing the
preacher's horse this year (1772) £4 9 4

A bridle for Mr. Holiday's horse 0 2 0

We recently bewailed the loss of the Penny Post, but our correspondence is not yet hampered as in this by-gone age, which probably troubled Sara Young and her class-mates little, as few of them would be able to write—they were still a century behind compulsory education. On July 20, 1767, the circuit paid for "postage of a letter, 9d.," but whether the writer or the sender paid is not clear; more definite is, "For postage of two letters from Bristol, 8d." On April 18, 1774, "Sundry letters for Mr. Wesley" cost 7s.; seven years later his correspondence (presumably during his annual visitation) cost the Society 9s. 6d.

Again we smile at a forgotten custom; the Society evidently charged itself with direct care of the facial appearance of the preachers; there is a constant succession of entries such as:—

Henry Gregson's bill for shaving Mr Oliver... £0 10 0

To George Walsh, four months' shaving..... 0 8 0

But here is our very modern friend, purchase on the hirer system, applied to things both sacred and profane :—

Paid Mr. Pawson towards Bible and alarum clock £0 6 0

On August 5, 1771, the preacher's house needed replenishing, and was provided with :—

Three best pewter spoons ... £0 0 9
 Tea kettle 0 2 0
 Candlestick 0 0 5
 Two tin fenders 0 2 6
 Dutch oven 0 3 6
 A bason, glass, plates..... 0 0 10

At the same time a load of coals cost 10s 6d.; "pair of iron cansticks 1s. 6d."; "a broom, or rather brush, 2s. 2d."; "a quilt for the preacher's bed, 1 rs. 6d."

Here are more amusing details :—

Charged Wm. Young 2s., but he should be 2s. 6d.; therefore must bring 6d. next quarter."

"By light gold and counterfeits sold of that money that came from two years' collections, 1772 and 1773, £5 7s. 10d." We have forgotten all about clipping of coins, and know nothing of money worn so badly as to be "light."

"Paid Mr. Clemens for his advice about Rostherne 10s. 6d."—upon which cryptic utterance light is thrown by the next following :—

"Pd. Police Constable for taking L. Rostherne to ye coal-hole, 2s."

The state of the coinage comes up again in "Bad money, 4d."; "returned to Thos. Leather a bad shilling, 1s."

Here are two contiguous entries that need to taken together to be understood; but what must have been the idea of cleanliness and domestic comfort in an age when such expenditures are solemnly recorded in the circuit accounts, with reference, no doubt, to the requirements of the preacher's house?—

To Geo. Roebotom for brimstone £0 3 4

To Mr. Robinson for curing buggs 0 7 0

These vermin appear again and again in the Society accounts; on the next occasion the price of their destruction had risen to 15s., but this included brimstone.

There is no order in the arrangement of this moving picture as it passes before our eyes; perhaps that is part of its charm, for the unexpected continually happens.

To Mr. Marsden a gratuity to learn the singers..... £0 5 6

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suggests efforts to form or improve a choir, the success of which may be guessed from an item a little lower down—

Paid Mr. Owen for making a singers'

seat£3 17 6

Conference has recently had to take in hand the food question as it concerns the ministers: the following payments, therefore, which seem to have evoked no protest and, therefore, to have been adequate, will be of very current interest. In August, 1774, a regular series of weekly entries commences, and continues to the end of the book, for

Preachers dyatt (diatt, diett—you spelt as

you liked in those happy days)£0 7 0

Did the preachers really exist on 1/- a day? Some entries even suggest that this sum sufficed for their wives also. On October 13, 1783, the stewards paid

For 2 preachers' diet (spelt right this

time, Mr. Steward), 8 days£0 8 0

and on July 19, 1784—

Pd. 3 preachers and 2 wives 3 nights£0 8 0

again—

Lodging a preacher's widow for three

nights£0 2 0

But the said preachers appear to have been provided with the luxury of a servant, whose efforts for a fortnight were compensated by a payment of 2s 6d. But did her food, too, come out of the daily shilling?

Along side these charges Mr. Wesley's visits appear as very expensive luxuries. The entries testify to his regular appearance in Liverpool annually in the spring. The steward's dates, when compared with those of Wesley's Journal, suggests that the accounts took some little to gather in. Here are a few :—

1775—Butter, sugar, and bread for Mr. Wesley £0 5 4

Hay and corn for Mr. Wesley's horse ... 1 12 4

To hostler 0 2 0

1777—To painting Mr. Wesley's chaise 4 17 0

By cash omitted for Mr. Wesley 0 18 0

By cash expenses for Mr. Wesley..... 0 13 1

By Mr. Wesley's expenses to Wigan ... 1 1 0

1788—Wine for Mr. Wesley..... 0 7 0

Mr. Wesley's chaise-hire from Warrington 1 0 1

Mr. Wesley's horses' bill at hotell..... 0 17 8

Paid Mr. Wesley a gratuity 3 3 0

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The last charge for the aged saint is :

May 3, 1790. Mr. Wesley's chaise-hire,
etc. 3 18 9

Before the time for his next annual visitation, the apostle had passed to his reward.

Here is an interesting account of another traveller :—

May 30, 1783. By so much Joseph Rea, charges for going to Warrington to make a collection in 1781, viz :—

For coach to Warrington	£0	8	6
For breakfast, dinner, and ale	0	2	2
For tea	0	0	8
For expenses from Warrington	0	12	4
For so much to servants	0	3	0

In these days of Temperance advocacy, one feels the shock of finding entries of this sort through the book :—

One gallon of rum for the preachers.....	£0	9	0
Mr. Haynes for wine	0	10	0
Wine, rum, etc.	0	11	9
Wines for ye preachers	0	2	0
Thomas Haines bill for liquor	3	12	7

But recognising the custom of a different world, we can only rejoice in the kindness that provided Mrs. Taylor with a gallon of rum on the arrival of an increase in the family. Like good feeling lies behind such entries as :—

To Mary in distress going to Ireland ...	£0	5	0
Gratuities to two German strangers.....	0	7	6

Was the society bereaved of its minister to occasion these :—

To Mr. Myles' coffin and funeral expenses	£6	1	9
To Miss Robert's bill for crap gloves, etc., at Mr. Myles' funeral.....	3	5	0

In this fashion Turnpike Tolls, Bad Shillings, Buggs, Boat Fares, Cansticks, Rum, Shaving, and Dyatt for the Preachers, the Constable, Mr. Wesley, and German strangers jostle one another in this old-time record. It is all of an England that has utterly passed away, and we turn from it with the quaint attestation of the auditor who wrote in 1784 :—

"I believe Bro. Trott's and Marsh's accounts to be Just.—
Ion Hern.

A. G. BATE.

NOTES AND QUERIES.

623. REV. DAVID SIMPSON OF MACCLESFIELD.—One of our members is collecting material for a biography of this well-known helper of the Evangelical Revival. He would like to see a copy of the sermon preached on the occasion of Mr. Simpson's death, Easter Sunday, 1799, by Dr. Coke, and afterwards published. If anyone can help will they please communicate with Rev. A. L. Hunt, M.A., Cherry Hinton Road, Cambridge. Mr. Hunt would also like to see a copy of a pamphlet written by William Darney in 1749, after he had been in prison in Thirsk. It is mentioned by Tyerman in an unpublished manuscript and is said to be very rare.
624. WESLEY AT CHARLTON, KENT.—Wesley writes "25th April, 1741. 4 p.m., Charlton, Bro. Wollard's, Communion" Mr. J. C. West of Plumstead, kindly furnishes the following from the Register of St. Luke's Church, Charlton: "Richard Wollard, Bur. May 20, 1741." Wesley's visit was apparently therefore to a sick member.—*F. F. Bretherton.*

In June, 1745, *Mary Wollard* was a leader of a Band of Married Women (she may have been a widow) at the Foundry. See G. F. Stevenson's *History of City Road Chapel*, p. 36, second column, Band (Married) No. 2, her members being Elizabeth Cox, Mary Elkin, Elizabeth Sutherland, Susan Studson, Mary Harris, and Ellen Gambol (on trial).

N.B.—Stevenson's *Index* does not contain the names given on his pages 29-38 except in instances where some of them occur in other parts of his valuable work.—*M. Riggall.*

625. A CENTURY OF METHODIST PORTRAITS.—One of our members, Mr. Arnold Brigden, of Winnipeg, has received a catalogue from C. J. Sawyer, Ltd., 12 and 13 Grafton Street, New Bond Street, London, W1, in which appears the following: *A Century of Methodism. 441. Wesleyan Ministers—A Collection of 1150 Portraits*, formed by the Rev John P. Johnson, comprising the most eminent divines and leaders of the Wesleyan Movement, from its inception in 1778 to 1876, including John Wesley, John Atlay, Peter Jacob, Thos. Eakin, Thos. Tennant, John Murlin, John Allen, Thos. Lee, Alex. Mather, J. Arminius, John Pritchard, John Fenwick, James Rogers and Thomas Payne, to mention only a few of its pioneer workers; the portraits which were originally published in the Arminian, Methodist and Wesleyan Methodist Magazines, are skilfully inlaid on stout cartridge paper

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to royal 4to. size, and each portrait is accompanied by a ruled and printed page prepared for the filling in of biographical Notices, the whole arranged in chronological order and bound in 11 vols., with a M.S. chronological and alphabetical Index—together 12 vols, royal 4to., half brown morocco, red edges, from the Allan Library, £55 (1778-1876).

An exceptional and unique collection portraying all the great leaders during the first century of the Wesleyan movement. Gathered together at great expense, this collection would form a worthy and noble monument to any great Wesleyan Library or Institution.

626. PLYMOUTH MUSEUM.—Mr. Brownson notes there, in Coins and Medals Section, “a Silver Medal of John Wesley.” Also two specimens of Lackington’s Trade Tokens, Pennies payable in London. The renegade bookseller’s history is well known.
627. GREAT PONTON, Grantham.—The Supplementary *List of Local Histories* in *Proc. VI.*, 70 pp., includes a “History of the Wesleyan Society at Great Ponton (Grantham Circuit), 1898. 12mo., 8pp.” Has any W.H.S. member seen it? I know the story of Gt. Ponton as told in Cocking’s *Grantham* (1839), but whether the booklet in question was composed of extracts from that work or of new matter from another pen, I could not find out. I made many enquiries when living in Grantham, but no one then in the circuit had ever seen or heard of it.—*Rex. M. F. Ryle.*
628. LYDD AND NEW ROMNEY, KENT.—Mr. W. J. Francis, J.P., 11 Park Road, Southend, will be glad to receive any information on the introduction of Methodism into the above places.
629. PRAYER-LEADER’S TOKEN.—A correspondent in Yorkshire has sent particulars of a brass coin or token which he came across in his village bearing the incipition, *Wesleyan Methodist Prayer Leader, established 1739.* Any information as to the use of such tokens will be welcome.—*Rev. W. Armstrong.*
- On the use of similar metals tokens see *Proc.* (present vol. xiv, pp. 7-9). In what village or circuit was this found? Can we have a photograph or drawing of it?
630. WHERE ARE THESE WESLEYAN “ANTIQUITIES” NOW?—HAS THE WESLEYAN METHODIST CHURCH NO ACCESSIBLE LIBRARY TO-DAY?—Twenty-three years ago an article appeared in *Black and White* on “the dominant religious figure of the eighteenth century?” The celebration of the centenary of his death was proceeding, and Wesley’s house

was used for a kind of museum, and an exhibition of Methodist antiquities was on view on the premises of the *Allan Library*, a few yards away. This *Library* consisted mainly of a collection of some 12,725 volumes (and many pamphlets) made by Mr. T. R. Allan, the son of the Nonconformist solicitor of that name to whose exertions was largely due the Toleration Act of 1812. A modern side was added, to make the collection of practical interest to the ordinary reader. The Library was specially rich in Biblical and controversial literature, and its fifteenth and sixteenth century editions of classical texts of great value.

The Exhibition was arranged by the late Mr. George Stampe, who had the largest collection of relics of the Wesley family in private hands. It included contemporary portraits of the John Wesley and other leaders of the evangelical movement. The most valuable portrait was an enamel painted by Grimaldi, the miniaturist to George III, and presented by him to the Wesleyan Connexion. The Bible which belonged to Wesley, with his official seal, re-appears every year at the Annual Conference. A turquoise ring made for the late Rev. W. M. Bunting, contains a lock of the evangelist's hair, cut immediately after his death. A very large number of his letters and MSS. are extant, one of the most interesting, perhaps, being the journal and cash-book he kept from 1725—30, during the early years of his Oxford fellowship. The famous alarum-clock and electrical machine were also on view. Specimens were shown of the four spoons which he once enumerated as the inventory of his 'plate' forwarded to the Commissioners of Excise, and also the gold breast-pin, with a lock of his mother's hair, and was, perhaps, his only personal jewellery. Wesley's shoes, gown, horsewhip, and other such things figure in many traditional stories of his stirring career. The series of "class-tickets," "circuit plans," and other documents illustrated the methodical habits of the "father of the Wesleyan communion."

Some of these treasures are still exhibited in Wesley's house. Some are at the Centenary Hall, Bishopsgate Street, where the electrical machine may be seen. Some were on loan for temporary exhibition. Some are named in the Catalogue of Wesleyana published by the Book Room.

631. CORNWALL.—WESLEY'S HOSTS AT ZENNOR AND LUDGVAN. 1744. There are twenty references in Wesley's *Journal* to his visits to Zennor and Ludgván. The *Western Morning News*,

WESLEY HISTORICAL SOCIETY.

two years ago, contained an interesting account of Miss Emma Thomas, of Ludgvan, who celebrated her 89th birthday in April, 1922. Mr. G. Brownson sends us the following cutting, with a portrait of Miss Emma Thomas :

There are not many persons who can claim that their grandfather entertained the founder of Methodism when he was touring in Cornwall, yet such is the boast of Miss Emma Thomas, of Ludgvan, who has just celebrated her 89th birthday, having been born in 1833.

She enjoys the further distinction of being the 17th child of a family of 23, all of whom, except her eldest brother, William, who died in his 22nd year, lived to a good age. Miss Thomas is still a regular attendant at the services of the Wesleyan Chapel.

Her great grandfather, Matthew Thomas, was the first to open his house to Wesley when he visited Zennor in 1744, and on a subsequent visit Wesley was entertained by William Thomas, the grandfather referred to above. From 1744 the Thomases have been Methodists and their home has welcomed Methodist preachers.

Miss Thomas's native parish is Zennor, where the family have lived for generations. Old Henry Quick, the eccentric Zennor poet, wrote an account of the death of her eldest brother, a copy of which Miss Thomas still treasures.

After giving the names of the elder William Thomas's children and the dates of their birth, he concludes with the following effusion upon the worthy man :

“ William Thomas of Boswednack,
Father of twenty-three under wedlock,
All his family he did rear
By industry, toil and care.
He has gained the highest prize
Of twenty-four parishes.
He is an example rare
Of diligence and Godly fear.
May God bless him and his race,
Thus to spend their days in grace.
May their latter end be peace,
Heavenly joys that never cease.”

The reference to the “highest prize” refers, Miss Thomas says, to the old practice of giving a prize to the man whose family was the largest and best cared for in the parish.