



ASSEMBLY ROOM, CARLOW.



SITE OF DAUNT'S BRIDGE, CORK:
CORNER OF PATRICK STREET AND GRAND PARADE.

IRISH METHODIST NOTES.

(Continued from *Proceedings*, vi, 121.)

1. JOHN WESLEY AND DAUNT'S BRIDGE, CORK.

Journal, Sunday, 20 May, 1750. . . . "I walked straight on through the midst of the rabble, looking every man before me in the face; and they opened on the right and left till I came near Daunt's Bridge. A large party had taken possession of this, one of whom was bawling out: "Now, hey for the Romans!" When I came up they likewise shrunk back, and I walked through them to Mr. Jenkins's house."

Monday, 21 May. "I rode on to Bandon. From three in the afternoon till past seven the mob of Cork marched in grand procession, and then burnt me in effigy near Daunt's Bridge."

Patrick Street, Cork (in a contemporary map of 1750, called Hoar's Quay and Calwell's Quay), the principal thoroughfare of the City, is in the shape of a crescent, the reason for this being the course of the Dyke stream (now covered over), which formerly flowed through it, joining the River Lee where St. Patrick's Bridge stands to-day. At the other, or western, end of Patrick Street, at the point of junction with Grand Parade, the stream was crossed by a narrow bridge, called Daunt's Bridge, the scene of the episodes Wesley so graphically describes. Its position is marked on the map of Cork, 1750, referred to; and in the photograph, taken at the corner of Patrick Street where the latter turns into Grand Parade (on the right), the exact site of the Bridge is a line drawn from the middle foreground to the Paris Studio opposite. Shortly after Wesley's visit, Daunt's Bridge finally disappeared, and perhaps it is its association with his name that gives it its last, if not its only, historic note.

Mr. Robert Day, J.P., a well-known expert on the antiquities of Cork, states that the only reference to the Bridge that he has been able to trace in the Corporation records is under

date, 14th September, 1758, where "the Mayor, Sheriffs, etc., report to the Council that the Dock belonging to the Corporation at Daunt's Bridge and ending at the Post Office is very noisome to the public, and that same ought to be arched over; and that the upper part next the Post Office, when arched, will be a proper place to build a Mayoralty House, with a handsome avenue leading therefrom to Daunt's Bridge, to be always left open as a public walk. Ordered that said Bridge be arched over, and that the Mayor, Sheriffs, etc., and Aldermen Farren, Westropp, Busted, Wrixon and Reilly be a Committee for arching said Dock and preparing a plan of Mayoralty House and offices."

2. WESLEY IN CARLOW (1787).

Journal, Saturday, 28 April, 1787. "We reached Carlow before noon, and were much refreshed with the hearty affection of our brethren, who had not forgotten me, though I had not visited them for near sixteen years. In the evening I preached at the assembly-room, to a large and tolerably serious congregation. They seemed more serious in the morning, Sunday, 29, when I spoke in a manner more suited to their capacities, in largely explaining and strongly enforcing our Lord's *one thing is needful*. The Church is far the neatest (though not fine) of any I have seen since we left Dublin. The Rector came after service and spent near an hour with us in friendly conversation. In the evening I would have preached in the open-air, but the wind was too cold and too high. So I applied the thirteenth of the Corinthians in the assembly-room to the most affected congregation I have seen at Carlow."

The Rector referred to was the Rev. Charles Doyne, D.D. It is stated by Mr. M. C. Douglas, a well-known local Methodist and authority on the antiquities of Carlow, that at the time of Wesley's visit the Parish Church was a very high structure with stunted steeple, and, according to Sir William Wilde, occasioned the famous utterance of Dean Swift, who did not favour the gentry of the town:

High church, low steeple.
Poor town, proud people.

"Since then," adds Mr. Douglas, "a new spire has been erected, modelled after that on Salisbury Cathedral, and is pronounced to be the most graceful perhaps in Ireland."

The Assembly Room, no longer used as such, and now rather dilapidated in appearance, is in Dublin Street, the principal thoroughfare of the town.

D. B. BRADSHAW.

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MEETING OF THE W. H. SOCIETY.

A meeting of the members of the Wesley Historical Society was held in the Central Hall, Liverpool, Tuesday, 23rd July, the Rev. Dr. Simon, the President of the Society, in the chair. The accounts, duly audited and shewing a balance in hand of eight shillings and ninepence, were presented by the Treasurer (Mr. George Stampe), and accepted by the meeting. The officers were heartily thanked for their past services, and re-appointed to their several positions. It was resolved that the circular for the use of the members in soliciting new subscribers should be revised and re-issued. It was also resolved that portraits of Charles Wesley and of other members of the Wesley family should be inserted as frontispieces in successive volumes of the *Proceedings*.

JOHN FREDERICK LAMPE.

When in Dublin in 1748, Charles Wesley made the following entry in his *Journal*: "Fri., October 7th. At two Mr. Lampe and his wife called, and were overjoyed to see me. I cannot yet give up my hope that they are designed for better things than feeding swine, that is, entertaining the gay world." An extract from Dr. W. H. B. Flood's article on "Music-Printing in Dublin from 1700 to 1750," in the *Journal* of the Royal Society of Antiquaries of Ireland gives some information as to the way Lampe sought to entertain the gay world of the Irish capital. "In 1739 Peter Wilson at Bay's Head, near Fownes Street in Dame Street, published the vocal score of Lampe's comic opera, "The Dragon of Wantley," an opera that was most popular for

years in Dublin. This must have had a good sale as I find the 15th edition advertised by Wilson on 1 Jany., 1742—3, as follows: "This day is published the "Dragon of Wantley." Musicke by Mr. John Frederick Lampe, and performed at the Theatre in Smock Alley—15th edition, with additions." Wilson also published the vocal score of Carey's ballad opera, "Margery, or a worse Plague than the Dragon." In another issue of the *Journal of the Irish Antiquaries* is a further mention of Wesley's musical convert: "During the Smock Alley Theatre season of 1748—9, Mr. J. F. Lampe presided at the harpsichord. The then constitution of the Theatre Royal Orchestra was as follows: two violins, a tenor, a 'cello, two double basses, two hautboys, two bassoons, two French horns, a trumpet and a harpsichord." In the same article is another reference to Lampe: "James Hoey, at the sign of the Mercury, in Skinner Row, printed Lampe's "Ladies' Amusement" in 1748, a work described as "A new collection of songs, ballads, &c., with symphonies and thorough bass." Hoey also published Dean Swift's cantata, "In harmony would you excel," set by Lampe.

The next notice of the German composer justifies C. Wesley's hope that he was designed for better things. "Although Samuel Powell printed five editions of C. Wesley's hymn books in 1747, not one of these collections contains music. It was not until the year 1749, that Powell issued the interesting "Collection of Hymns and Sacred Poems," edited by J. F. Lampe, then residing in Dublin. In this collection the tune "Irish" occurs, and so rare is the book that only one copy—now in possession of Mr. Warrington, of Philadelphia—has survived."

Another Irish note, on Cennick, may be permitted. In 1749, S. Powell printed the third edition of "A Collection of Sacred Hymns" by the Rev. John Cennick, a Moravian minister who had seceded from Wesley. Neither this little book nor its sequel, "Hymns to the Honour of Jesus Christ," (1751), also printed by Powell, has any music.

Further information concerning Lampe may be found in an article on him that appeared in the *Wesley Methodist Magazine* about sixteen years ago, and in the *Musical Times*, 1 Nov., 1901. A portrait of him was given in the *Wesleyan Magazine* in an article on "Early Methodist Psalmody."

R. BUTTERWORTH.

1. For an Article on Samuel Powell, Wesley's Dublin Printer, see *W.H.S. Proc.*, vi, 90. For Lampe and his music see *Proc.*, iii, 237—238.

WESLEY LETTERS.

We are indebted to the kindness of Mr. E. S. Lamplough for permission to print the following Wesley letters from his collection. As far as we know, none of them have been published hitherto.

Letter dated London, Dec. 17, 1765, addressed to
 Mr. Hopper,
 At the Orphanhouse,
 Newcastle upon Tyne.

My Dear Brother,

I am glad you have been at Edinburgh, especially on so good an errand. But I wonder T. Olivers ever disappointed them at Musselborough. It is bad husbandry, to neglect old places, in order to preach at New. Yet I am informed, he has been usefull in Scotland. Whether he sh^d now go to Glasgow, or delay it a little longer, I have left to T. Taylor's Choice. If you can spare Mosly Cheek six or eight days, let him visit poor Dunbar. If C. Williams' Affairs are not made up, he sh^d not stay at so public a place as Edinburgh.

On one condition, that Michael will make it a point of Conscience to follow your directions, in all things great & small, I consent to his staying at Newcastle. If he is guidable, he may do well. O cure him of being a Coxcomb. I am

Yours affectionately

J. WESLEY.

The appointments to Newcastle on Tyne made by the Conference of 1765 were Joseph Cownley, Christopher Hopper, Matthew Lowes, Moseley Cheek. Mr. Cheek, after a few years, obtained Episcopal Ordination, and became the minister of St. Stephen's Church, Salford (*Orphan House of Wesley*, p. 112). "Michael" is without doubt Michael Fenwick, concerning whom see *Journal*, 25 July, 1767, 21 May, 1780; also letters to Ebenezer Blackwell (No. 144), 12 Sept., 1755, and to Christopher Hopper (No. 282), 18 June, 1767. Thomas Taylor was the first minister appointed to Edinburgh, viz., by the Conference of 1765, in which year Christopher Hopper says "We laid the foundation of our octagon at Edinburgh"; *E.M.P.*, i. 213.

Letter dated Newcastle upon Tyne, May 17, 1766, addressed to
 Mrs. Woodhouse
 at Mr. Hutton's,
 In Epworth, near Thorne
 Yorkshire.

My Dear Sister,

It is a doubt with me, whether Dr Monro will attempt any-

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thing in Mr. Woodhouse's case. And the person at Sunderland who was so strongly recommended to me, I fear knows nothing of the matter. I hope to be at Edinburgh next week. If I can learn anything more, I will send you word.

You have great reason, to praise God for what he has done, and to expect what he has promised. That Spark of Faith which you have received, is of more value than all the world. O cherish it with all your might. Continually stir up the Gift of God wch is in you, not only by continuing to hear his word at all opportunities, but by Reading, by Meditation, and above all, by Private Prayer, tho sometimes it shou'd be a grievous cross, yet bear your cross, & it will bear you : Your Labour shall not be in vain. Is not our Lord just now, ready to bless you? To increase your Faith, and Love, and Patience, & Gentleness? You have no need to be any more overcome of Evil. Thro Him you shall overcome Evil with Good. Surely his grace is sufficient for you ; sufficient to subdue all things to himself. I want you to be all like Him. Your Openness & Freedom of Behaviour, when we were at Epworth, endeared you to me much. At any time you should speak to me without reserve, just what rises in your heart. O may the peace that passes all understanding, keep your heart & mind in Christ Jesus. I am

My Dear Sister

Your affectionate Brother

JOHN WESLEY.

If you write in two or three weeks, please direct to me in Edinburgh.

For Dr. Monro, of Edinburgh, see *Journal*, 18 May, 1772, 4 Jan., 1774. The Dr. Monro of 21 Sept., 1739, and 17 Sept., 1740, was another person : see *Standard Journal*, ii. 280, note.

Letter dated London, Nov. 12, 1768, addressed to
Mrs. Woodhouse,

At Mr. Hutton's,

In Epworth, near Thorne, Yorkshire.

My Dear Sister,

I believe Mr. Rankin will write soon. You did well to write to me. I am always glad to hear from you, more than from most other persons : I can hardly believe John Harrison's Story. Perhaps, one ought not to believe it, without having y^e Accuser & Accused face for face : Especially, if the Girl has behaved well, while she has been with You. It may be, you did not pray for

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her, and then Anger wou'd easily arise.

You must trust God with Mr. Woodhouse ; & he will do all things well. There is very little danger in any sore throat, if as soon as it begins, you apply a handful of nettles boiled, and repeated if need be after six hours. I have known one cured at the beginning, by drinking a pint and a half of Cold Water, and steeping his feet in hot Water. But all strong drinks are hurtfull. I have not lately heard from John Standring. Do you now retain the love you had? And the Spirit of Prayer? And are you still able, to give your whole heart to God? Cleave to Him, & what can hurt you? And write freely to,

My Dear Sister,

Y^r Affectionate Brother

J. WESLEY.

For another letter to Mrs. Woodhouse, dated 16 Feb., 1769, see *W.M. Mag.*, 1849, p. 815,

Thomas Rankin laboured in the Epworth Circuit for two years from the Conference of 1766. For John Harrison, see *Journal*, 8 May and 6 June, 1742: this is probably the person mentioned in the letter. Another John Harrison is mentioned in a letter to Joseph Benson (No. 477) 8 July, 1777, but he died during the first year of his ministry, Myles *Chron Hist.*, 3rd edition,

Letter dated Bristol, Sept. 20, 1772, addressed to
Miss Bolton

In Witney,
Oxfordshire

My Dear Sister,

You have no time to lose, unless you wou'd throw away your Life, which you have no authority to do. You sh^d have had no Blister, had I been near you: I judge your case to be chiefly Rheumatical. Change of Air is likely to do you more good, than an hundred Medicines. Come away, come away. Set out the very day, after you receive this. You may come first to me in y^e Horsefair; And, if need be, I can shew you to "Sally James." I need not tell you, how welcome you will be to,

My Dear Nancy,

Yours affectionately,

J. WESLEY.

For Miss Bolton and her brother, see Tyerman ii, 498. A large number of Wesley's letters to Miss Bolton, Nos. 558—571, 916—917, are to be found in the *Works*, and *W.H.S. Prac.*, viii, 39-40. For references to Sally James, see letters to Miss Mary Stokes (No. 633) 17 Mar., 1771, and (No. 638) 11 Feb., 1772.

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Letter dated London, Dec. 12th, 1773, addressed to
Miss Bolton

In Witney
Oxfordshire.

My Dear Sister

How easily we believe those we love. I believe, it was as you say: And that it was only Business, not want of Affection, wch kept you so long from writing. And so long as that Business is not your choice, but providentially laid upon you it is certainly best for you as being ordered by unerring Wisdom.

But I am startled at what you speak of leaving Witney: I do not well understand it. Where can you have y^e same opportunities of personal Improvement? (Unless it were at London or Bristol) Where can you have so large a field of Action? So many opportunities of improving others? What advantage have you reason to expect, which will countervail this loss? A Design of so important a kind, should be long and thoroughly weighed. I can conjecture only one advantage, More leisure; more Freedom from Hurry of Business. That you will have no *living* souls near you, that all are dark and dead, is surely no reasonable motive for going anywhere. I am afraid lest you should be too hasty, lest you sh^d run before the Spirit. Remember our Dear Friend, Ally Eden. She took *One* step, without consulting any Friend (save those under her own roof) And how dearly has she repented it. But perhaps you may give me reasons I am not yet acquainted with: So I suspend my judgment. I want to find you exactly right in all things. I wish you to be wise & good as an Angel. I cannot tell you, how near you are to,

My Dear Nancy,

Yours affectionately,

J. WESLEY.

Ally Eden, see *Journal* 18 March, 1768 (?)

Letter dated Deptford, Nov. 20, 1775, addressed to
Mr. John Valton,

At Mr. Ilan's in

High Wycombe.

My Dear Brother

We had hardly any Frost last Winter; Perhaps you will have little more, the ensuing. I am commonly more pinched by the November Cold, than by that which comes after Christmas. But be that as it may, our Wisdom is, To take no thought for the morrow. And with every temptation that comes to-day, there is

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a way to escape. You are just in your place, doing & suffering the will of your Lord, in the way to wch he has called you. Go on in his name & in the power of his might. Exhort all men, To believe in him *now*: And all believers, Now to grasp the prize. To look for Christ in a pure & sinless heart.

I am Your affectionate Brother,

J. WESLEY.

John Valton was appointed to the Oxfordshire Circuit by the Conference of 1755, and laboured there two years, *E.M.P.*, vi, 95—96.

Letter dated Edinburgh, May 28, 1776, addressed to
Miss Bolton

In Witney

My Dear Sister

Oxfordshire.

I had the pleasure of yours last night, at my return from the North. Indeed I was in pain for ye: I was afraid of your being quite laid up. If you drank a cup of Beeftea twice or thrice a day, I believe it wou'd strengthen you.

I desire Mr. Valton or one of the other Preachers, will be so kind as to go to the Foundery, and bring my grey horse down to Witney. Till the middle of June, I am to be in or near Newcastle upon Tyne. Afterwards I shall be at York. Every where I am, with the tenderest regard, My Dear Nancy,

Your Affectionate Brother,

J. WESLEY.

If possible, you sh^d ride every day.

Letter dated London, June 3rd, 1781, addressed to
The Rev^d. Mr. Collins,

at the Rev^d. Mr. Simpson's,

Dear Sir,

In Macclesfield, Cheshire.

I had no great desire to see Lord George Gordon, fearing he wanted to talk to me about Political matters, but when he sent a second & a third time, I wrote a line to Lord North, asking whether he had any objection to my seeing him? He answered immediately, "None in y^e world: but it lies properly with the Secretary of State." I then inclosed Lord North's letter in a line to Lord Stormont, who the next day sent me a Warrant to see him.

In our whole conversation I did not observe, that he had the least Anger or Resentment to any one. He appeared to be in a very Desirable Spirit, entirely calm and composed. He seemed

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to be much acquainted with the Scripture, both as to y^e Letter & the Sense of it. Our Conversation turned upon Popery, & then upon Experimental Religion. I am in great hopes, this affliction will be sanctified to him, as a means of bringing him nearer to God. The Theory of Religion he certainly has. May God give him the living Experience of it.

I hope you do not drop your Correspondence with Mr. Brackenbury? Perhaps he never had greater need of you. I did not expect, he would receive any more Good from *me*. I can only commend him to God. I am glad you are so agreeably situated at Macclesfield: Mr. Simpson is indeed an agreeable man. And I know very few Young Women in England who are equal to Hetty Roe. Peace be with you & yours.

I am, Dear Sir,

Your very Affectionate Servant,

J. WESLEY.

The Rev. Mr. Collins: Bryan Bury Collins, to whom there are many references in the *Journal*, also in Tyerman iii. The Rev. Mr. Simpson: David Simpson, see *Journal*, 9 April, 1777, 29 March, 1782, 1 April, 1785, 13 April, 1788. Hetty Roe: afterwards Hester Ann Rogers. For Wesley and Lord George Gordon, see *Journal*, 16, 18, 19, 29 Dec., 1780.

Letter dated, near London, Aug. 3, 1782, addressed to
Miss Bolton

In Witney

My Dear Nancy

Oxfordshire.

I thought you had known the truth of the old saying, "A Friend is made for Adversity." Very probably you have suffered more, by keeping your sufferings to yourself. But still we know, The Lord is King, & ruleth all things both in Heaven & Earth. I am glad your Brother's distresses are a little relieved: I shall not be sorry, when he is entirely quit of I never expected great things from it; but I thought He knew better than me.

I believe if You feed the poor man three or four weeks with absolutely nothing but bread & milk it will totally restore his senses. I have known it tried here, & the patient recovered entirely. Miss Ritchie is just alive. She is still hovering between Life and Death.

I have divided Nottingham Circuit into Two, & stationed bro. Warrick in the Derby part of it.

Do not, my Dear Nancy, again delay so long writing to
Yours most affectionately,

J. WESLEY.

Bro. Warrick: Thomas Warrick who was in the ministry from 1778 to 1809.

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Letter dated Worcester, March 21, 1784, addressed to

My Dear Brother,

My Dear Brother,

My Judgment is, that you must not have any respect of persons: But whoever will not promise to put away the accursed thing, to refrain from buying *stoln goods* (such are all uncustomed Goods) can no longer be a member of our Society. And you sh^d everywhere scatter the "Word to a Smuggler."

Let every one, rich or poor, *shew his ticket*, or not be admitted at the meeting of the Society. You must mend or end that Local Preacher. Make an example of Him, for the Good of All.

Let the Rail in the New Preaching house go down the middle of the room. We have found this the only effectual way of separating y^e Men from the Women. This must be done, whoever is pleased or displeas'd. Blessed is y^e man that endureth temptation. Where he has been tried, he shall come forth as Gold.

I am

Your affectionate Friend & Brother,

J. WESLEY.

London,

Jan. 18th, 1786.

Dear Sir,

We have great reason to praise God for giving you so open a door in Guernsey; this was indeed more than cou'd have been expected, as undoubtedly the Father of Lies had taken care to send that virulent Pamphlet before you. If John Wills continues alive to God I make no question but he will be usefull then.

I am in great hopes, that the labours of Dr. Coke (tho his time is short) will be attended with a Blessing. As long as we insist on y^e marrow of Religion, Christ reigning in the Heart, He will certainly prosper our Labours. To his Care I commit you, & am

Dear Sir,

Your Affectionate Friend & Brother

J. WESLEY.

On the other sheet the following letter from Dr. Coke is written:—

London, Jan. 17, 1786.

My very dear Friend,

I purpose, God willing, to be to-morrow at Winchester, and on Thursday to set off for Southampton, & to sail for Jersey by the first Packet. So that I hope, if it please God, to have the Pleasure of seeing you on Saturday next at farthest at St. Helyar's.

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I shall bring two little Packets with me from Bro: Atlay. I am,
Dear Sir,

Your most affectionate Friend & Brother
THOMAS COKE.

I think it probable you will receive this Letter by a Packet before
I arrive; therefore I write.

These two letters are addressed and endorsed as follows:—

R. C. Brackenbury Esqr.
St. Helyar's

Isle of Jersey

Forw^d by y^r Hble Serv^t,
T. Durell

The originals of the following published letters are also in Mr. Lamplough's
possession :

To Mr. Ebenezer Blackwell (No. 130) 5 March, 1751.
To Miss Sarah Crosby (No. 352) 18 March, 1769.
To Miss Bolton (No. 560) 7 November, 1771.
To Mr. Charles Perronet (No. 538) 28 December, 1784.

A LETTER OF WESLEY'S.
TO THOMAS OLIVERS.

The following interesting letter of Wesley's appears in the
Methodist Recorder of 23 September, 1881, p. 717. As it appears
to be little known, and there are two or three misprints in it, which
I have corrected in brackets, I copy it for the benefit of the
members of the W.H.S. It is addressed to Thomas Olivers, then
in the Limerick Circuit. *Lives of Early Methodist Preachers*, ii, p. 78.

CHARLES H. CROOKSHANK.

"Lewisham, 24 March, 1757.

Dear Tommy,

We should neither be forward nor backward in believing those
who think they have attained the second blessing. Of they (in)
Count-Mattress (Court-matrix) and Ballygarroune (Ballingarrane),
I can form no judgment yet. Barely to feel no sin, or to feel
constant peace, joy, and love, will not prove y^e point. We have
known some who remained in that state for several years, and yet
have afterwards lost almost all they had received. In the two
sermons on this subject, the Minutes of the Conference, the pre-
face to the second and third volumes of hymns, and some of our

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controversial writings you have a full account of Christian Perfection. 1st—It undoubtedly implies salvation from all sin, inward and outward, into all holiness. 2nd—Without it none can be admitted into heaven, nor be completely happy on earth. But we must speak very tenderly on this head, for it is far better to lead than to drive. Study to recommend it rather as amiable and desirable, than as necessary. 3rd—A gradual growth in grace precedes, but the gift itself is always given instantaneously. I never knew or heard of any exception, and I believe there never was one. 4th—One fruit given at the same instant (at least usually) is a direct, positive testimony of the Spirit, that the work is done, that they cannot fall away, that they cannot sin. In consequence of this they have no slavish fear, but uninterrupted light, love, and joy, with continual growth in wisdom, holiness, and happiness, till they are filled with all ye fulness of God.

“Beware of pride and stubbornness. Consult Bro. Hopper in all things. Be obstinate only in pressing on to perfection.

“My love to Fanny and Sally Moore. They forget me as soon as I cross the water. Peace be with your spirit.

I am, your affectionate Brother,
J. WESLEY.”

TWO UNPUBLISHED LETTERS OF JOHN WESLEY.

TO MISS P. NEWMAN AND MR. COUSSINS.

During the course of some investigations into the early history of Cheltenham Methodism, two hitherto unpublished letters of John Wesley have come into my hands.

The first is written to Miss Penelope Newman, of Cheltenham, who, for years, was one of Wesley's correspondents, and several of his letters to her have been already published.¹

Miss Newman was converted during one of Wesley's visits to

1. See Letters to Miss Newman, Wesley's *Works* (11th edition), Vol. 12, letter No. 614, dated Aug. 9, 1776; Vol. 13, letter No. 918, dated Oct. 23, 1772; Vol. 13, letter No. 919, dated Oct. 1, 1782. See also *Methodist Magazine*, 1834, p. 902.

Cheltenham, between 1766 and 1774,² probably nearer the former than the latter date. She kept a bookseller's shop in the town, and her conversion led her to be most particular as to the books she sold. Henceforth Plays and Novels were banished from her shelves. She became a woman of deep piety, and a teacher in the local Society, with two classes and a select band under her care. According to Tyerman, II, 560, "she afterwards devoted herself wholly to the work of God, making visits to adjacent towns and villages, and, like Sarah Crosby and others, occasionally giving public exhortations." Wesley's letters to her show that she kept him well informed of the progress of the work of God in and about Cheltenham, and it is to this that the following letter has reference.

To Miss P. Newman,
in Cheltenham, Gloucestershire.

Near Leeds,
Aug. 2, 1778.

My dear Sister,

I just snatch time to write a few lines. I had designed to go through Gloucestershire to Bristol; but I am disappointed. It will be necessary, on several accounts, that I should go round by London. After spending two days there, and one at Bristol (if God permit), I must hasten forward to Cornwall.

Keep the poor people about Gutherton,³ if you can, in that lovely simplicity. I must, if possible, save poor Mr. Valton's life.⁴

I am, Dear Penny,

Your Affectionate Brother,

J. Wesley.

[The original of this letter is in the hands of Mr. Joseph Pilley, Cheltenham.]

The second letter is written to Mr. Jonathan Coussins,⁵ who, during a stay in Cheltenham, came under the influence of the

2. According to the *Journal*, John Wesley's visits to Cheltenham during these years, were as follows: Mar. 17 and Oct. 10, 1766, Mar. 16, 1768, Aug. 1, 1771, Aug. 4, 1774.

3. Now Gotherington, about 5 miles from Cheltenham. The cause here was maintained until 1814 when it dropped from the Circuit Plan. The work was subsequently taken over by the Countess of Huntingdon's Connexion, and there is now a good chapel and cause belonging to this Denomination.

4. Sationed in the Bristol Circuit, 1778—9.

5. Myles in his *Chronological History of the People called Methodists*, 3rd edition, 1803, spells the name "Cussins." Hill's *List* gives it "Cousins," but the name is spelled "Coussins" by Mr. Wesley in his letters, and by Rev. R. Waddy, his personal friend, in writing his memoir, see *Meth. Magazine*, 1806, p. 289, seq., "Account of Mr. Jonathan Coussins." This last spelling is therefore the correct one.

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Methodists, and was brought to God by Miss Newman, the date of his conversion being 24th Oct., 1776. After a time he began to preach, and visited Gutherton, Stanley and Gretton, with profit to the people. Mr. John Valton, when stationed in the Bristol Circuit in 1779, urged him to enter the ministry. Wesley also frequently encouraged Mr. Coussins to enter on the work, assuring him that the Lord had more for him to do than he was aware of. When complaining of his ignorance Mr. Wesley said "Do all you can, brother, angels can do no more." His great modesty endeared him to Mr. Wesley, who, in conversation with a friend, expressed his opinions of him in the following terms: "Brother Coussins is a man of integrity; I have had a strong proof of his wisdom; he thinks before he speaks; he is humble and teachable. He does not aim to be great, but to get and do good."⁶ Under strong pressure he entered the Ministry in 1780 and was appointed to Norwich, and the following year to Sarum. Meanwhile a correspondence had been carried on between him and Miss Newman, to whom he had proposed marriage. Mr. Wesley had been consulted respecting their union, and had approved of it. In 1782 Mr. Coussins was appointed to the Gloucester Circuit in which Miss Newman resided, and in the October following they were married.⁷

At the Conference of 1784 Mr. Coussins was again stationed at Norwich. Here he experienced many trials and discouragements which he communicated to Mr. Wesley, who wrote the following reply:

London, Feb. 25, 1785.

My Dear Brother,

The Lord *will* work; and who shall hinder him? Only let us against hope believe in hope, and walk in all his appointed ways, whether we see present fruit or not. Now encourage all Believers to meet in band, and to observe y^e Band Rules exactly. In one thing Dr. Hunt and his people shame us; I mean in Fasting, which we have well nigh forgotten! Let us begin again!

I am, with love to P. Coussins,

Your affectionate friend and brother,

J. Wesley.

To Mr. Coussins, Preaching House, Norwich.

[The original of this letter is in the possession of Miss Gibbons, Cheltenham.]

6. See *Meth. Mag.*, 1806, p. 337.

7. In his letter to Miss Newman, dated 1 Oct., 1782, Wesley refers to her forthcoming marriage to Mr. Coussins, see Wesley's *Works*, vol. 13, letter 919.

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After travelling in many of the western and southern circuits, Mr. Coussins died on 13th Oct., 1805, after 25 years of the itinerant ministry, and was buried at Diss, in Norfolk.

G. H. BANCROFT JUDGE.

Mr. Judge sends a copy of the letter published in the *Meth. Mag.*, 1834, p. 902, to which reference is made in foot-note 1. As this letter has not been printed in Wesley's *Works* and is not mentioned by Tyerman, we reprint it here.—*Editors.*

To Miss P. Newman,
Cheltenham, Glos.

London, Dec. 13, 1776.

My Dear Sister,

You do well in giving me as particular account as you can of the blessed work in and about Stroud. And surely the very same work, if the Preachers are zealous, will spread through the whole circuit; especially if they are diligent in visiting from house to house and so watering the seed sown in public. But do not you see what a temptation you have been under? Who is it told you a liar from the beginning, I will not hearken to thee." "I will hearken what the Lord will say concerning me." How soon can He make Cheltenham as Stroud, and Mr. Wells as Mr. Valton? Look up! Prizzy!⁸ Look up! Is not the cloud bursting?

I am, my dear friend,

Yrs. affy.,

John Wesley.

JOHN WESLEY ON "BUTTERMILK."

(Letter from Aberdeen, 26 May, 1763).

The following letter, in the collection of R. R. Belshaw, Esq., was written to Miss Jane E. Lee (*W.H.S. Proc.*, viii, 98), before her marriage to Mr. James Freeman, of Dublin. Her sister Elizabeth had died of consumption on 29th March, 1762. The letter was written by Wesley on the "raw and cold" day when he preached in the College Hall, Aberdeen.

Aberdeen,

May 26, 1763.

My dear Sister,

If you are likely to fall into a consumption, I believe nothing

8. In the absence of the original, Mr. Judge suggests that this is an error of copying, as the abbreviation used elsewhere is "Penny" for Penelope.

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will save your Life, but the living two or three months upon Buttermilk, churn'd daily in a bottle. Change of air may do something, if you add Riding every day. Else it will avail but little.

Your conscience will not be clear, unless you find fault, wherever occasion requires. Thou shalt in any wise rebuke thy brother, and not suffer sin upon him. Regard none who speak otherwise: You have but one Rule, The Oracles of God. His Spirit will always guide you according to his Word. Keep close to him, and pray for,

Dear Jenny,

Yr. Affectionate Brother,

J. Wesley.

In Wesley's '*Primitive Physick, Ninth Edition, corrected and enlarged, 1761*,' under prescriptions for *A Consumption*, No. 169, is the following:

"Take no food but new Butter Milk, churn'd in a Bottle, and white Bread.—I have known this successful."

We may be inclined to smile at some of Wesley's old remedies, but Professor Wallace, in an article of 1888, wrote of buttermilk: "It would be very valuable if sold at a low price to the poor people in the slums of our large cities. In the country districts of both Ireland and Scotland it is commonly taken with porridge or potatoes. Buttermilk is light and digestible, and is used as a beverage in the treatment of certain diseases."

Wesley's correspondent lived to receive the following note from him twenty-four years later:

My dear Sister,

I have not a moment to spare at this busy time. But I can deny you nothing. I purpose therefore to be with you at Ely Place, on Monday about one o'clock. I am

Yours affectionately,

Bethesda, July 8, 1787.

J. Wesley.

(Addressed on back) To Mrs. Jane Freeman,
to be left at the New Room, in Dublin.

The Irish Conference was in progress, and there is an interesting entry under this date in Wesley's Journal.

THOS. E. BRIGDEN.

NOTES ON WESLEY'S JOURNAL.

1769. (Continued from page 127).

- 6 Feb., 1769. London: letter to Mr. Costerdine, *W.M. Mag.*, 1845, p. 578.
- 16 Feb. London: letter to Mrs. Woodhouse, *W.M. Mag.*, 1849, p. 815.
- 25 Feb. London: letter to a young Disciple, Works xii, 439.
- 1 March. London: letter to Miss Hilton, xii, 373.
- 3 March. London: letter to Lady Maxwell, xii, 344.
- 14 March. Worcester: "the riding-house." "An old building still standing close to the bowling-green in Frog Lane, now Diglis Street," *W.H.S., Proc.*, iii, 179.
- 15 March. "Mr. Lee": see *W.H.S., Proc.*, iii, 241.
- 18 March. Chester: letter to Mrs. Crosby, xii, 355.
- 21 March. Dunleary: now called Kingstown.
- 23 March. Dublin: letter to John Valton, xii, 489.
- 4 April. Newry: after preaching in the evening, Wesley desired the Society to meet him in the preaching room, where he administered the Lord's Supper, *Meth. Mag.*, Dublin, 1812, p. 130.
- 9 April. Lisburn: letter to Mrs. Barton, xii, 374.
- 19 April. "Archdeacon C—e," Archdeacon Congreve.
- 24 April. Letter to Hugh Saunderson, xii, 247. Tyerman, iii, 42—45.
- 26, 28, 30 April. "Brickfield": query, "Brickkilns."
- 27, 30 April. "the New-buildings": delete 'the': New Buildings.
- 29 April. Londonderry: letter to Lady Maxwell, xii, 345.
- May. Letter to a Member of the Society, xii, 284.
- 5 May. "A poor wretch," see *W.H.S. Proc.*, viii, 113. "R.W.": Robert Williams, *W.H.S. Proc.*, ii, 132.
- 9 May. "I dined at Sir C.B's.": Sir Charles Bingham, M.P., *W.H.S. Proc.*, ii, 132.
- 27 May. Cork: letter to Joseph Benson, xii, 410.
- 30 May. Cork: letter to Mrs. Elizabeth Bennis, xii, 387.
- 6 June. "Mr. Turner's 'Remarkable Providences'": *W.H.S. Proc.*, iv, 174.
- 15 June. Kilkenny, the Tholsel: see *Journal*, 10 July, 1762, and *W.H.S. Proc.*, vii, 121.

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- 27 June. "Mr. Morgan and Olivers." James Morgan and Thomas Olivers.
- 12 July. "James Morris. Thousands flocked to hear, but one false step of his quite scattered them." Not all the good done had passed away, for A. M. Toplady had been converted through Morris' preaching. See Crookshank *Hist. Meth. in Ireland*, i, 117, *W.H.S. Proc.*, viii, 13.
- 15 July. "My old pupil, Mr. Morgan": Richard Morgan, brother of William Morgan, the Oxford Methodist, *W.H.S. Proc.*, ii, 133.
- 19, 20 July. "Our little conference" in Dublin, see *W.M. Mag.*, 1836, p. 3.
- 23 July. "The Royal-Square." The Square of the Royal Barracks.
- 24 July. Dublin: letter to Mrs. Bennis, xii, 388.
- 30 July. "Mr. Crook": the Rev. Henry Crook, Vicar of Hunslet.
- 1 August. Leeds: the 26th Conference began; Tyerman iii, 45. *Meth. Rec.*, Winter Number, 1894, p. 63. See the letter referred to under date 12 Aug., for a reference to this Conference.
- 4 Aug. Address to the Travelling Preachers, xiii, 242.
- 12 Aug. (Haverfordwest): letter to a Member of the Society, xii, 285.
- 18 Aug. Swansea. The true establishment of Methodism in Swansea dates from this visit; *Meth. Rec.*, Winter Number, 1900, p. 18.
- 23, 24 Aug. Trevecca. The services here extended from 18 to 24 Aug., though Wesley was present only on the last two days. This was his first and last visit. See Tyerman, iii, 50. "Mr. William Williams preached in Welsh": Williams of Pantycelyn, one of the best known of the early Calvinistic Methodist preachers.
- 2 September. St. Ives (Cornwall): letter to Mary Yeoman, xii, 269.
- 9 Sept. Bristol: letter to Mrs. Barton, xii, 374. Wesley met the Countess of Huntingdon in Bristol, *Life and Times C. of H.*, ii, 27.
- 12 Sept. Kingswood: Wesley was accompanied by the Countess of Huntingdon, *ibid.*
- 13 Sept. Wesley preached on Rom., i, 16, *ibid.*
- 18 Sept. Bristol: letter to Mrs. Bennis, xii, 388.

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- 10 October. Salisbury : Tyerman, iii, 52—53.
17 Oct. Oxford : "I did not like to preach in the Dissenting Meeting-house." For an article on Wesley and the Dissenters, see *W.H.S. Proc.*, viii, 25 et seq.
20 Oct. High Wycombe : here during this year, Miss Hannah Ball established a Sunday School ; *Methodism in York* p. 169.
1 November. Norwich : letter to Mrs. Barton, xii, 374.
10 Nov. Wesley on Mary, Queen of Scots, *W.H.S. Proc.*, ii, III, et seq.
16 Nov. (London) : letter to Professor Lieden, *W.M. Mag.*, 1889, p. 119.
17 Nov. "Pardon Church" : *W.H.S. Proc.*, vii, 140.
20 Nov. London : letter to Mr. Costerdine, *W.M. Mag.*, 1845, p. 578 : letter to Christopher Hopper, xii, 309.
22 Nov. London : letter to John Valton, xii, 489.
23 Nov. London : letter to Miss Bishop, xiii, 18.
25 Nov. "Mr. Perronet's." In the vicar's kitchen at Shoreham, there was Methodist preaching every Friday night, and also a Methodist Society, Tyerman, iii, 53—54.
2 December. London : letter to Mr. Bell, *W.M. Mag.*, 1847, p. 768 : letter to John Valton, xii, 489.
4 Decr. Chatham : "one of their Society" ; Mr. West, a carpenter on H.M.S. 'Dover,' *W.M. Mag.*, 1880, p. 274.
11 Decr. "Mr. C." : Rev. Jacob Chapman.
24 Decr. London : letter to Mrs. Barton, xii, 375.
26 Decr. London : letter to Joseph Benson, xii, 411.
30 Decr. London : letter to Rev. Walter Sellon, xiii, 44.

C. H. CROOKSHANK.

NOTES AND QUERIES.

473. ORIGINAL POEMS AND HYMNS BY JOHN WESLEY.—In the *Arminian Magazine* for 1778 there appears a poem of 92 lines, entitled, "Part of the 104th Psalm paraphrased." It is signed J. W. Is this John Wesley, or who is it ?

Is the Rev. John Telford strictly correct when he says (*Methodist Hymnbook Illustrated*, p. 11), "The only time when we clearly see John Wesley burst into poetry is when Grace Murray was torn from him?"

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The Rev. Nehemiah Curnock says in *John Wesley's Journal*, Stand. Ed. I, 425: "He (John Wesley) opened the windows of the Church, so that songs of Spanish mystics and French Protestants were heard in the sanctuary; and to these contributions, which could only have been made by a true poet with the soul of a musician, he added, if we mistake not, many original compositions."—*Rev. George Eayrs.*

NOTE.—The paraphrase signed J. W. was republished as John Wesley's by Henry Fish, M.A., in 1854, and by Dr. Osborn in his *Poetical Works of the Wesleys*, Vol. VIII. Mr. Green in his *Wesley Bibliography* says that some of the other pieces of poetry in the Magazine, 1778, may be John Wesley's, but they "have not hitherto been distinguished."

Another paraphrase of Ps. 104, very different from the above, appeared in the "Collection of Moral and Sacred Poems," published by John Wesley, in 3 vols., 1744. The author's name is not given.

Charles Wesley's paraphrases of four verses of the Psalm appear in Fish's Collection. They differ from his brother's, as two striking verses on the Divine immanence will suffice to show:

Thou art the Universal Soul,
The Plastic Power that fills the whole,
And governs earth, air, sea and sky;
The creatures all Thy breath receive;
And who by Thy inspiring, live
Without Thy inspiration die.

Spirit immense, Eternal Mind!
Thou on the souls of lost mankind
Dost with benignant influence move;
Pleased to restore the ruined race
And new create a world of grace
In all the image of Thy love.

T. E. BRIGDEN.

474. A HOUSEHOLD PLACARD.—Can any member authenticate this HOUSEHOLD PLACARD, which is taken from the *Methodist New Connexion Mag.*, 1839?

A HOUSEHOLD PLACARD.

THE following document, with a few verbal alterations, was introduced into the town of Alpraham, (Cheshire) about the year 1749, by the Methodist preachers, who, for the first time, visited the place about that period. It is supposed that it bears so much the stamp of Mr. Wesley's mind, as to have, at least, passed under his review. It was originally printed on a half-sheet of foolscap paper, and designed for suspending in some conspicuous part of a house, in order to catch the eye of such as entered, and be easily read; of course, its topographical arrangement would not be as given below, but would be adapted to answer the end designed.

WESLEY HISTORICAL SOCIETY.

“WE and our *House* will serve the LORD : FOR GOD IS LOVE : THEREFORE, our Earnest Request is, THAT, *every one who comes here will conform to our few RULES.*

I. WE have no time given to throw away, but to improve for Eternity ; therefore we can join in no Conversation that is unprofitable, but in that only which is good to the use of edifying, ministering grace to the Hearers : Therefore,

II. WE have nothing to say to the idle Gossip of the Town, and of the Business of others : But we desire to hear of things pertaining to the Kingdom of GOD.

III. NEITHER have we any thing to say to the misconduct of Others ; therefore, let not the faults of an absent person be mentioned, unless absolute necessity require it, and then let it be with Tenderness, without dwelling upon it. May GOD preserve us from a censorious and criticising Spirit, so contrary to that of CHRIST.

IV. WE offer the right Hand of Fellowship to every one that cometh in the name of the LORD : But we receive not any to doubtful Disputation : but whosoever loveth the LORD JESUS in Sincerity, the same is our BROTHER, and SISTER, and MOTHER ; for we cannot but remember that GOD IS LOVE.

V. WE neither receive nor pay formal Visits on the LORD'S DAY, for we and our House desire particularly on that day to serve the LORD.

VI. We do earnestly entreat every one to reprove us faithfully in affection, whenever we deviate from any of these Rules ; so shall we be as Guardian Angels to each other, and as a holy mingled flame, ascend up before God.”—*Rev. George Eayrs.*

475. ANTI - METHODIST BIBLIOGRAPHY.— THE DOCTRINE OF PREDESTINATION DEFENDED in answer to Mr. John Wesley's book, entitled, “Free Grace,” wherein his self-contradictions are shewn, also that God could and did righteously those Things that were brought about by wicked men, and yet not the Author of Sin, and worse than the Devil, as he falsely argues : And the Evil Consequences, that he says attends the Doctrine of Predestination, are shown to belong to his own Principles in every branch, and his folly laid open.

By William Birt.

Prov. xxvi, 5. Isaiah lvii, 14. Psalm xi, 3.

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London : Printed for the Author.

MDCCLXVI. (58pp).

THE MORAVIANS COMPARED AND DETECTED.

By the Author of "The Enthusiasm of Methodists and
Papists compared.
(Quotations).

London: Printed for J. & P. Knapton, in Ludgate Street.

MDCCLV. (180pp.)

Of similar character to Lavington's well-known production.

The above works are not mentioned in Green's
Bibliography.—*Rev. F. F. Bretherton*.

476. AN EARLY METHODIST COLLECTION OF TUNES.—I have lately added to my treasures a small thick M.S. Vol., of over 600 pages, bound in strong brown calf, and shewing traces of extensive use, with the following well-written title page :

"The Spiritual Songman's Companion, being a large collection of Psalms, Hymns, and Spiritual Songs. Also a large collection of Tunes in two, three and four parts, consisting of various measures more than is in any one Author I have ever seen extant. The whole being collected from the Best Approv'd Authors, with a large addition of new Tunes in four parts. By P—— G——.

The fineness which an Hymn or Psalm affords,
Is when the Soul unto the lines accords. (*Herbert*).

P. GREENWOOD, 1751."

Some one has filled in, after P—— G——, letters in pencil, making the words "Parson Greenwood," and the signature at the foot appears to be in another hand. Following, is a well-written "preface" of three M.S. pages describing fully the genesis of the book : "And as I collected Hymn-books, I perused them Both in my public and private devotion, and found them a blessing to my own soul and those that joyn'd with me." The musical notes are beautifully written, but the hymns appear to be in two, if not three, handwritings. At the end is a very complete alphabetical index, first of the hymns, followed by one of the tunes, and "a table of the authors' names made use of in this book with the abbreviations." The "names" include : C. W., Charles Wesley ; D., Darrington ; Dr. W., Dr. Watts ; G., *Germane* hymns ; G. S., George Sandys (paraphrase) ; H. or W. H., W. Hammond ; Herb., Herbert ; J. C., John Cenic (Cennick!) ; J. or C. W., John or Charles Wesley ; J. D., John Dracup ;

Mr. Ig., Ingham; N., never before published; R.D., R. Davies; R. E., Ralph Escine! (Erskine); Un., Uncertain Authors. An ingeniously compiled table at the end gives "all the tunes used, and what authors they are taken from." At the foot of page 310 is written: "Parson Greenwood Book, 1751." Two Greenwoods were in the early ministry of our Church—Paul, 1746-1767, and Parson, 1762-1811. So that if the book is the work of the latter, it must have been done eleven years before he became a preacher, when he was 23 years old. I have several M.S. letters of his in my collection, but the writing does not closely resemble that in the book. Can any of our members inform me if either or both of the Greenwoods had musical tastes, or send me an undoubted letter of Paul's, whose handwriting I have never seen? In 1751, he would have "travelled" five years, and would be able to speak of his "public" devotions in the use of the hymn-book, whereas Parson Greenwood did not enter the ministry until 1762. I shall be grateful for any light on these interesting points.—*Mr. Geo. Stampe.*

477. CORRECTION.—In the valuable "Index to Memoirs, etc., as contained in the *Arminian Magazine*, etc., there is a small printer's error on page 22. The entry reads:—"Gill, Rev. Thos. and Wife. . . .

24-795, 28-790, 29-6."

The page in the 1829 Magazine should be 641.

[The missing figures have manifestly dropped out in course of printing.—*J.C.N.*]

478. MARSHALL CLAXTON'S PAINTING OF JOHN WESLEY AND HIS FRIENDS AT OXFORD.—Can any member of the W.H.S. give information as to the whereabouts of the above picture, the engraving of which is so well-known?—Reply to Rev. J. Conder Natrass.