

18th Century Material Culture

Religion



Catholicism



“Father Paul in his Cups.”
 by Carington Bowles 1777
 (Sanders of Oxford)



“Father Paul disturb’d or the Lay-Brother reprov’d”
by Carington Bowles 1777
(Sanders of Oxford)



“FATHER PAUL disturbed - Or - LAY BROTHER reprov'd”
by Sayer & Bennett 1778
(Sanders of Oxford)



“FATHER PAUL in his Cups or the Private DEVOTION OF A covenant”
 by Sayer & Bennett 1778
 (Sanders of Oxford)

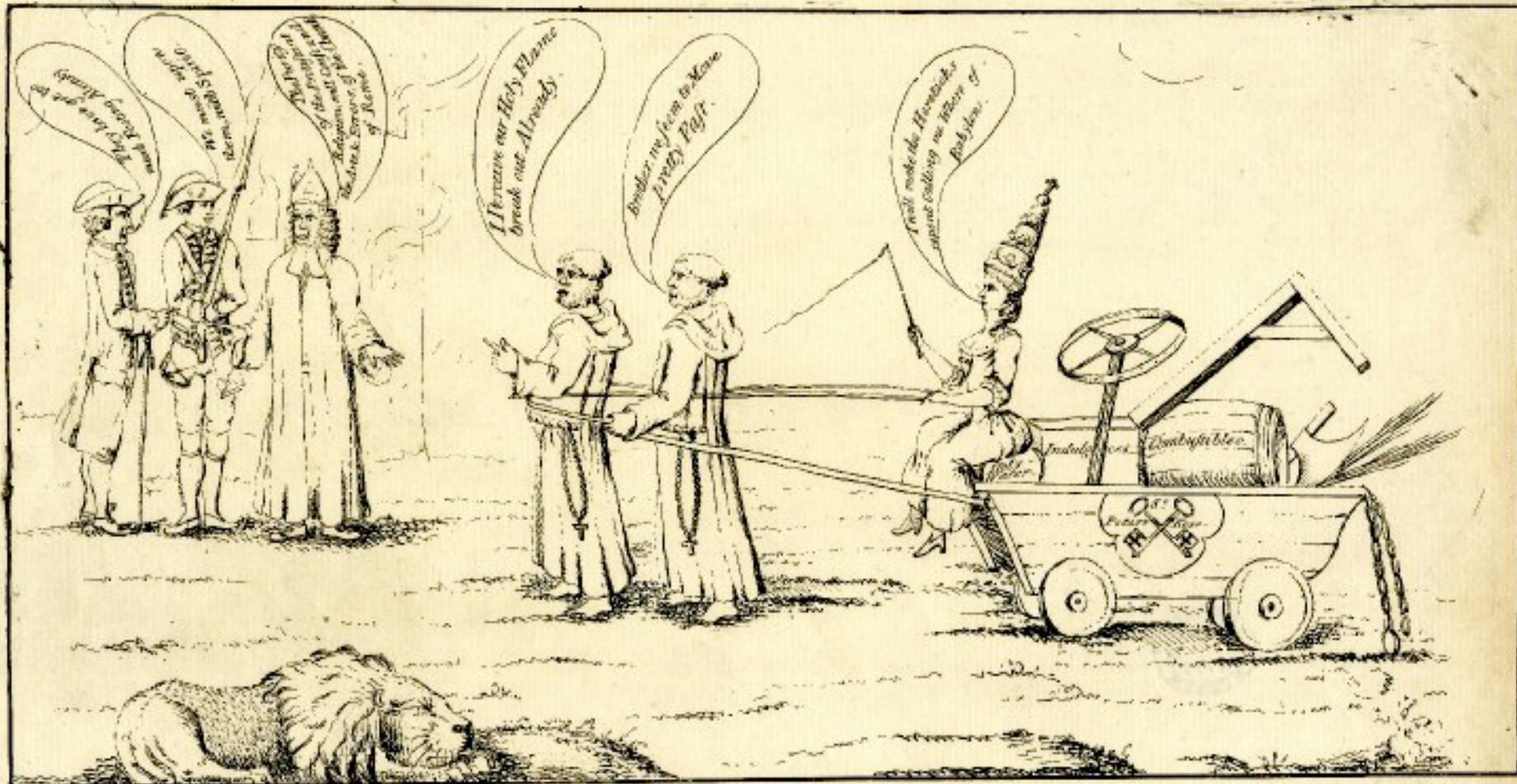


W. B. Smith del.

J. B. Smith sculp.

Ed. L. Smith fecit.

Printed at the Art Society, 20, May, 1874.



With a load of Destruction, here Babylons Queen
Triumphant, a driving to England, is Seen.
Chains, Combustibles, Rods, with Gibbet & Racks.
Declare her Religion, besides Whips, & Axe

**THE WHORE of BABYLON'S
CARAVAN.**
with a Cargo of Popish Blessings.

Pub^d as the Act directs Oct.^r 17. 1780. by W. Richardson N^o 69 High Holborn.

Yet I hope, tho' the Lion appears fast Asleep
An Eye o'er our Church some good People will keep
That the Bald pated, Bare footed Bigots may see.
Our Worship is pure, & our Country is Free.

17 Oct. 1780

"THE WHORE of BABYLON'S CARAVAN, with a Cargo of Popish Blessings"

Published by William Richardson 1780

(The British Museum)



The Church of St. Celsus & St. Julian, with a distant View of the Bridge & Castle of St. Angelo.

The Church of St. Celsus & St. Julian, with a distant View of the Bridge & Castle of St Angelo.
by John Bowles after Giuseppe Vase c. 1750
(Sanders of Oxford)



A Lady Confessing to a Monk
by John Smith after Marcellus Laroon c. 1667 - 1743
(The British Museum)

Judaism



Manuel and Rachel (Ritzel) (Judah) Josephson
President of the Congregation Shearith Israel in New York
Merchant at Fort Edward During the Seven Years War

Dec 1790.

The Adarets of the Hebrew Congregations in the
Cities of Philadelphia, New York, Charleston and
Richmond -

To the President of the United States -

Sir,



It is reserved for you to unite in
affection for your Character And Person, every political and
religious denomination of men; and in this will the
Hebrew Congregations aforesaid, yield to no class of
their fellow Citizens -

We have been hitherto prevented by various
circumstances peculiar to our situation from adding our
congratulations to those which the rest of America have
offered on your elevation to the Chair of the Federal Government.
Deign then illustrious Sir, to accept this our homage -

The wonders which the Lord of Hosts hath
worked in the days of our forefathers, have taught us to
observe the greatness of his wisdom and his might, through
out the events of the late glorious revolution; and
while we humble ourselves at his footstool in thanksgiving
and praise for the blessing of his deliverance; we
acknowledge you the leader of the American Armies

Letter written to President George Washington by
Manuel Josephson on behalf of the Hebrew
Congregations in Philadelphia, New York, Charleston,
and Richmond, In this letter he praises the president as a
military leader and adds, "but not to your sword alone is
the present happiness to be ascribed; that, indeed opened
the way to the reign of Freedom, but never was it
perfectly secure, till your hand gave birth to the Federal
Constitution. . . ."

(Library of Congress)

Protestants



Reverend James Blair, Founder of the College of William & Mary c. 1735



Reverend Arthur Browne
by John Singleton Copley



Reverend Thomas Cary
by John Singleton Copley c. 1770 - 1773



SAMUEL CLARKE D.D., English Philosopher and Anglican Clergyman
by John Faber, Printed for Ca. Bowles c. 1740
(Sanders of Oxford)



The Rev. D'Ewes Coke, His Wife Hannah and Daniel Parker Coke
by John Wright of Darby c. 1781 - 1782



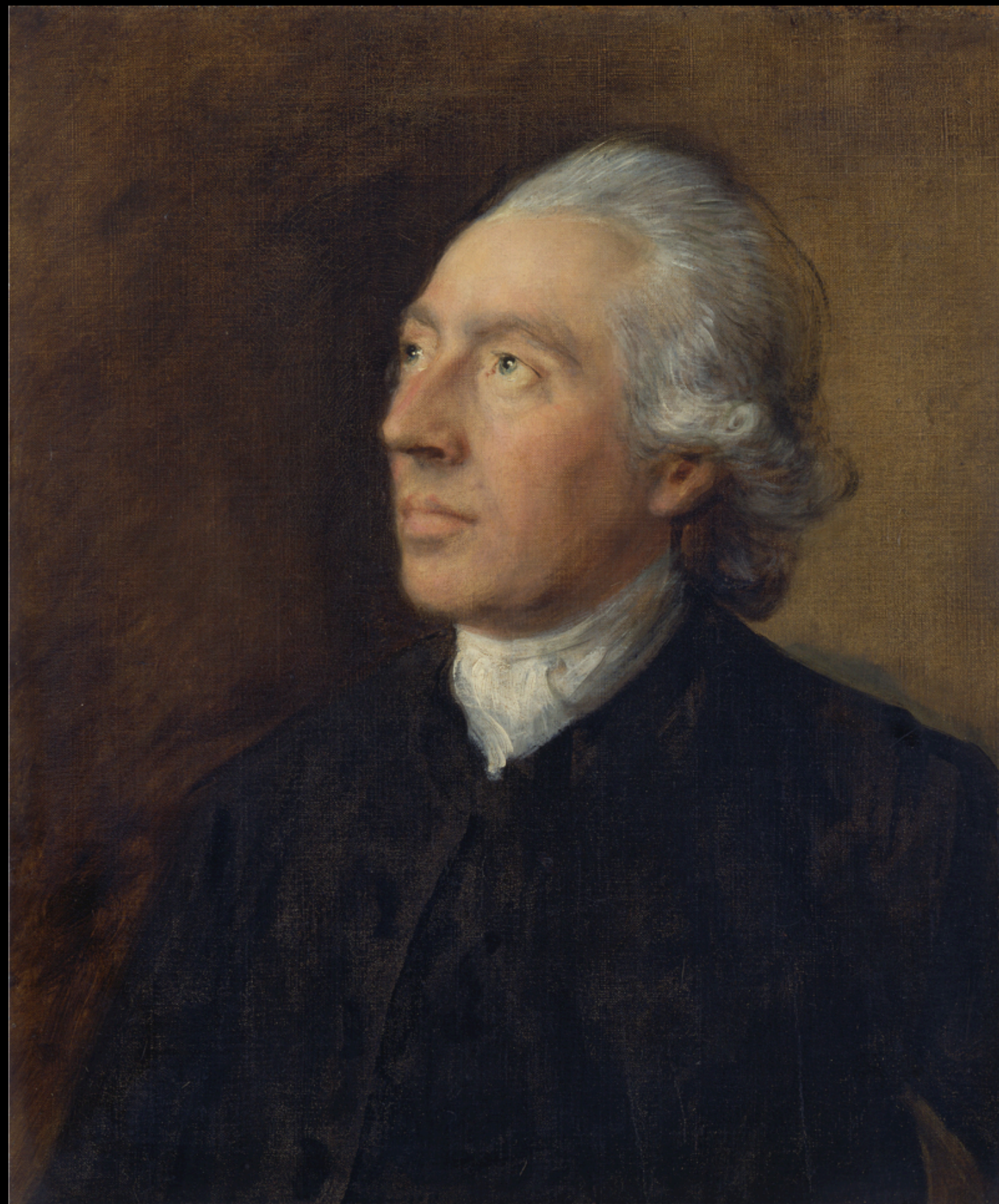
Reverend Myles Cooper
by John Singleton Copley c. 1768
(Columbia University)



Frederick Cornwallis, Archbishop of Canterbury (1713 - 1783)



Reverend John Davenport (1597 - 1669 / 1670)
by the "Davenport Limner" 1670
(Yale University Art Gallery)



The Reverend Humphry Gainsborough
by Thomas Gainsborough c. 1770 - 1774
(Yale Center for British Art)



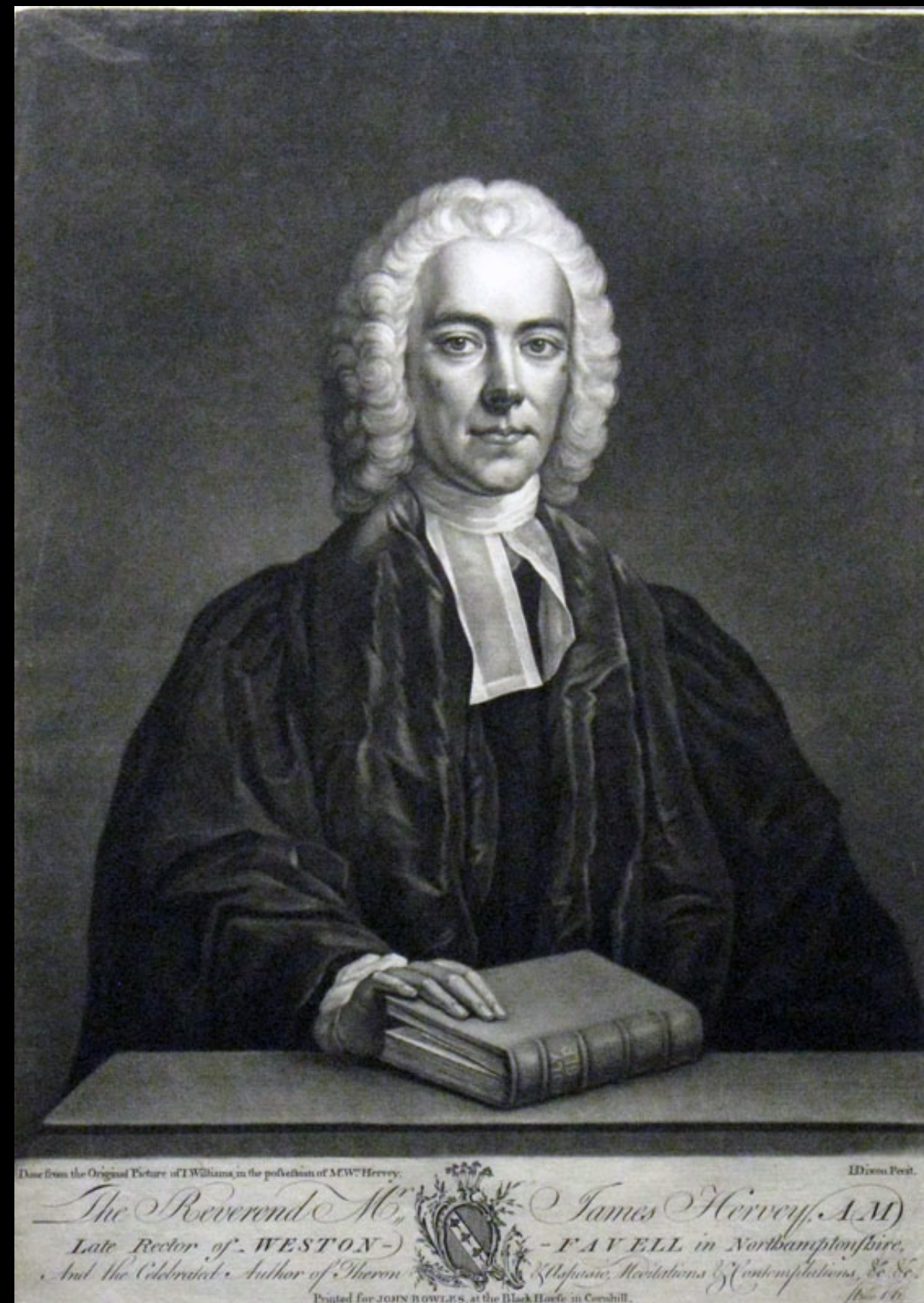
The Reverend ANDREW GIFFORD, D.D.,
Richard Houston after John Russell, Published 2 June 1774 by Carington Bowles
(Sanders of Oxford)



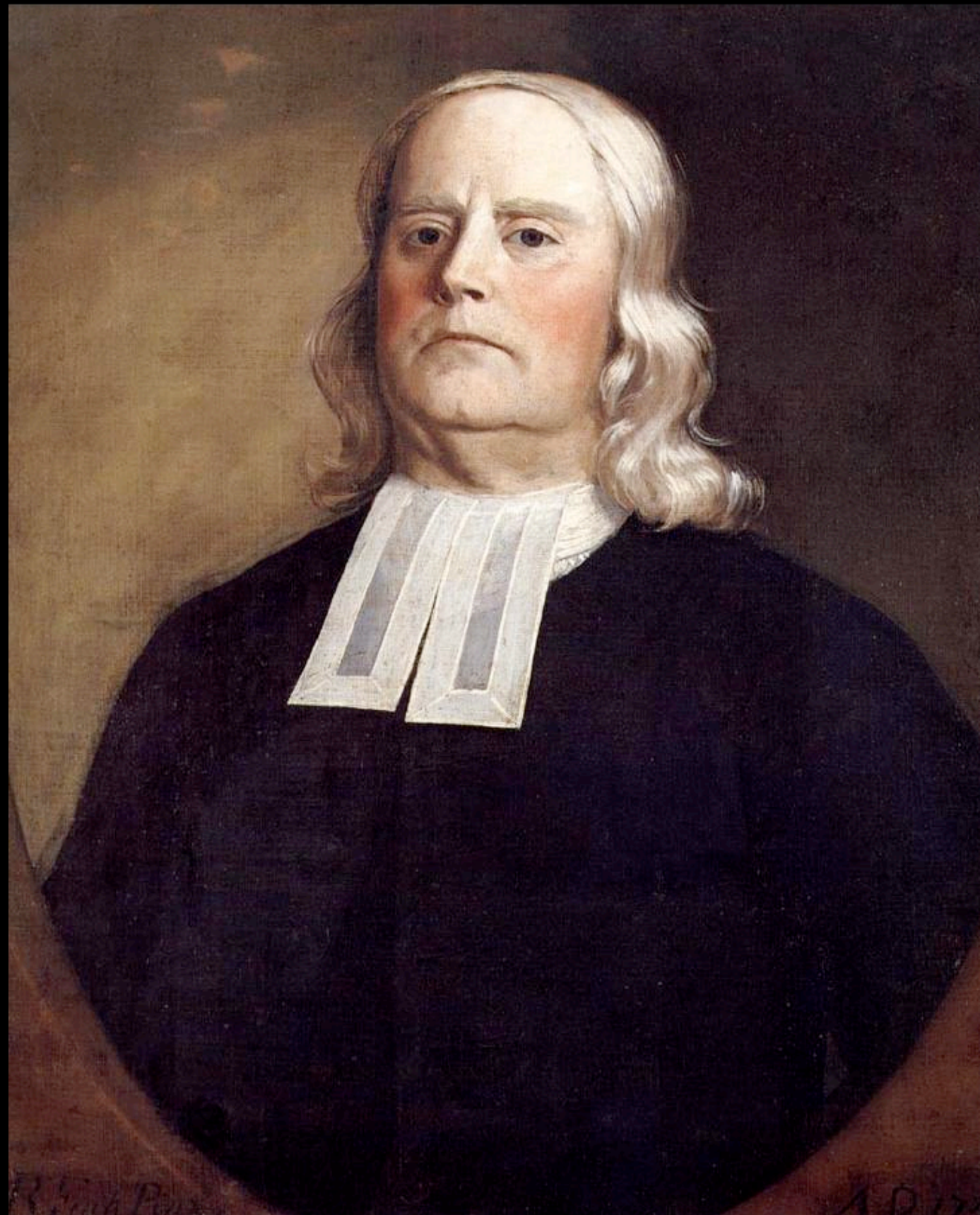
The Rev. and Mrs. Thomas Gisborne, of Yoxhall Lodge, Leicestershire
by Joseph Wright of Derby 1786
(Yale Center for British Art)



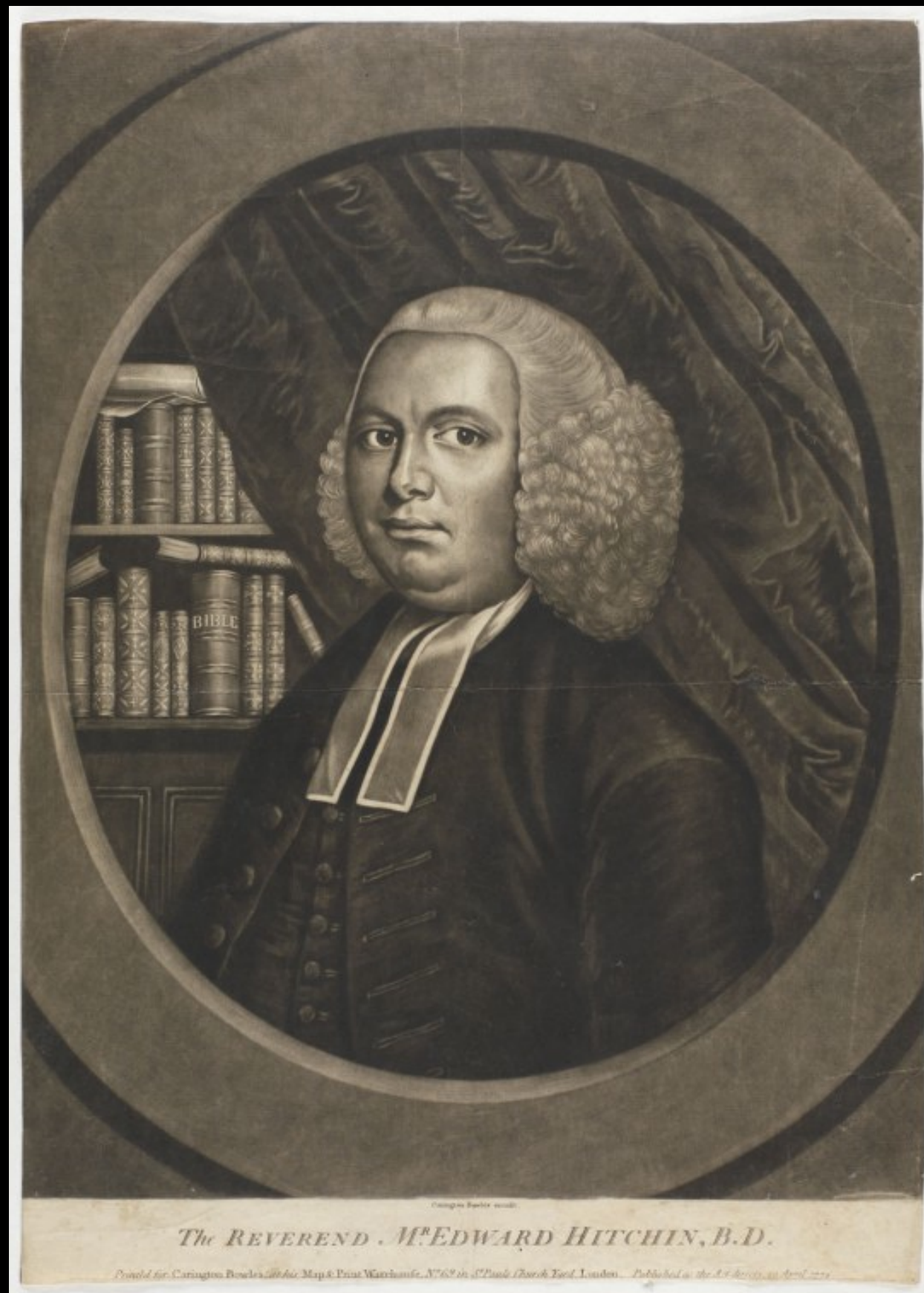
The Reverend Dr. John Harris
by Bernard Lens c. 1707
(Yale Center for British Art)



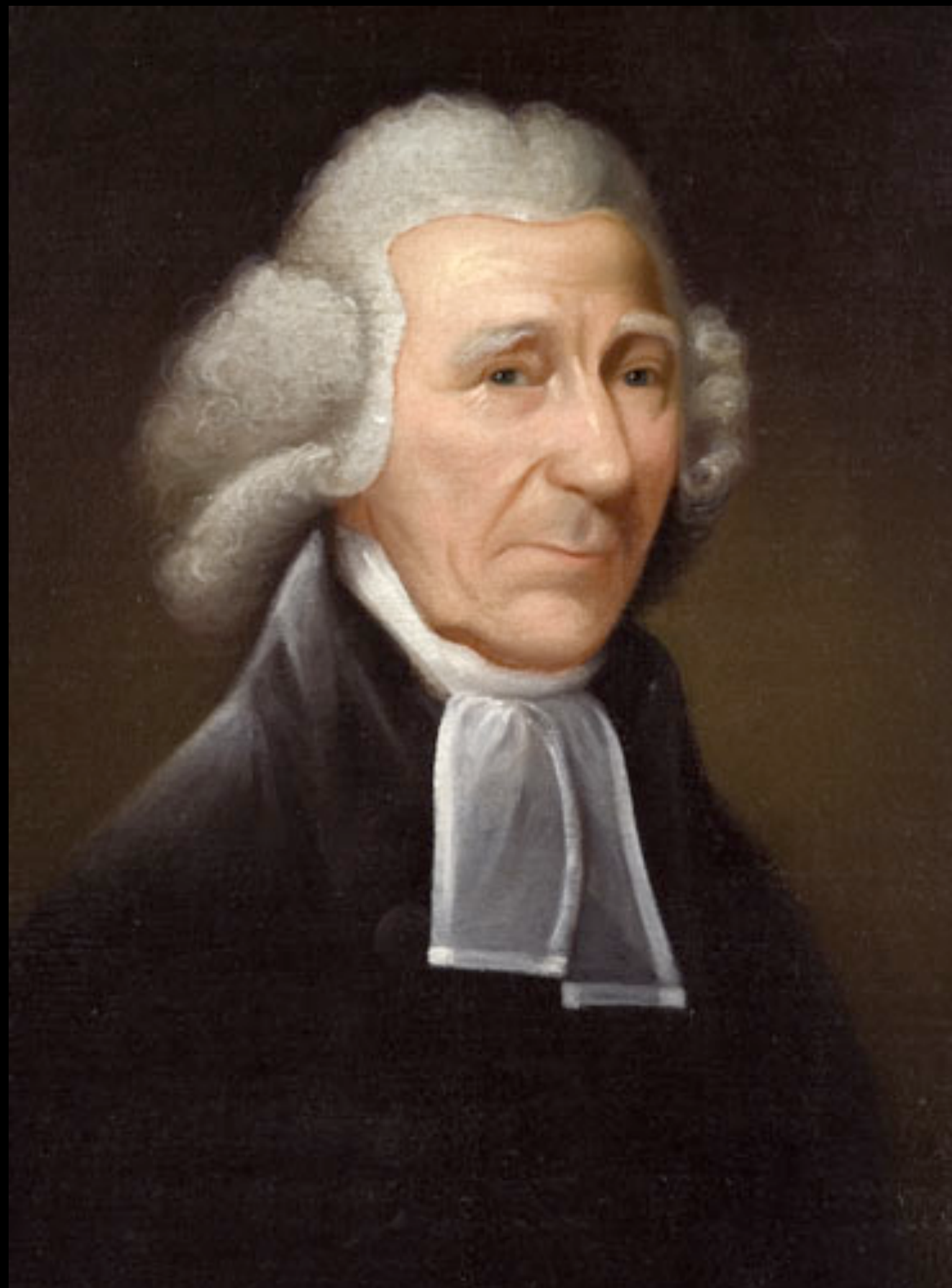
The Reverend Mr James Hervey
by John Dixon after John Michael Williams, printed for John Bowles
(Sanders of Oxford)



Reverend Thomas Hiscox
by Robert Feke c. 1741
(Albert Bierdstat Museum)



“The REVEREND Mr. EDWARD HITCHIN, B.D.”
by Carington Bowles 1774
(Lewis Walpole Library)



Reverend Simeon Howard of the West Church, Boston (1767 - 1775)



Reverend Edward Hughes of Kimmel and Llysdulas (1738 - 1815)
by British School
(National Museum Wales)



The Reverend Dr. John Lloyd, Curate of St. Mildred's Church, Broad Street
by William Hogarth c. 1738
(Yale Center for British Art)



Reverend Increase Mather of Massachusetts (1639 - 1723)
by Joan van der Spriet 1687
(The Great Western Auctions, Ltd.)



The Reverend Henry Mitchell
by English School
(The Great Western Auctions, Ltd.)



Rev. John Pickering
by Joseph Wright of Derby c. 1777 - 1780



Reverend John Rhudde (1704 - 1778)

c. 1757
(Miles Barton)



Reverend Tobias Rustat (1716–1793)
by Thomas Gainsborough c. 1756



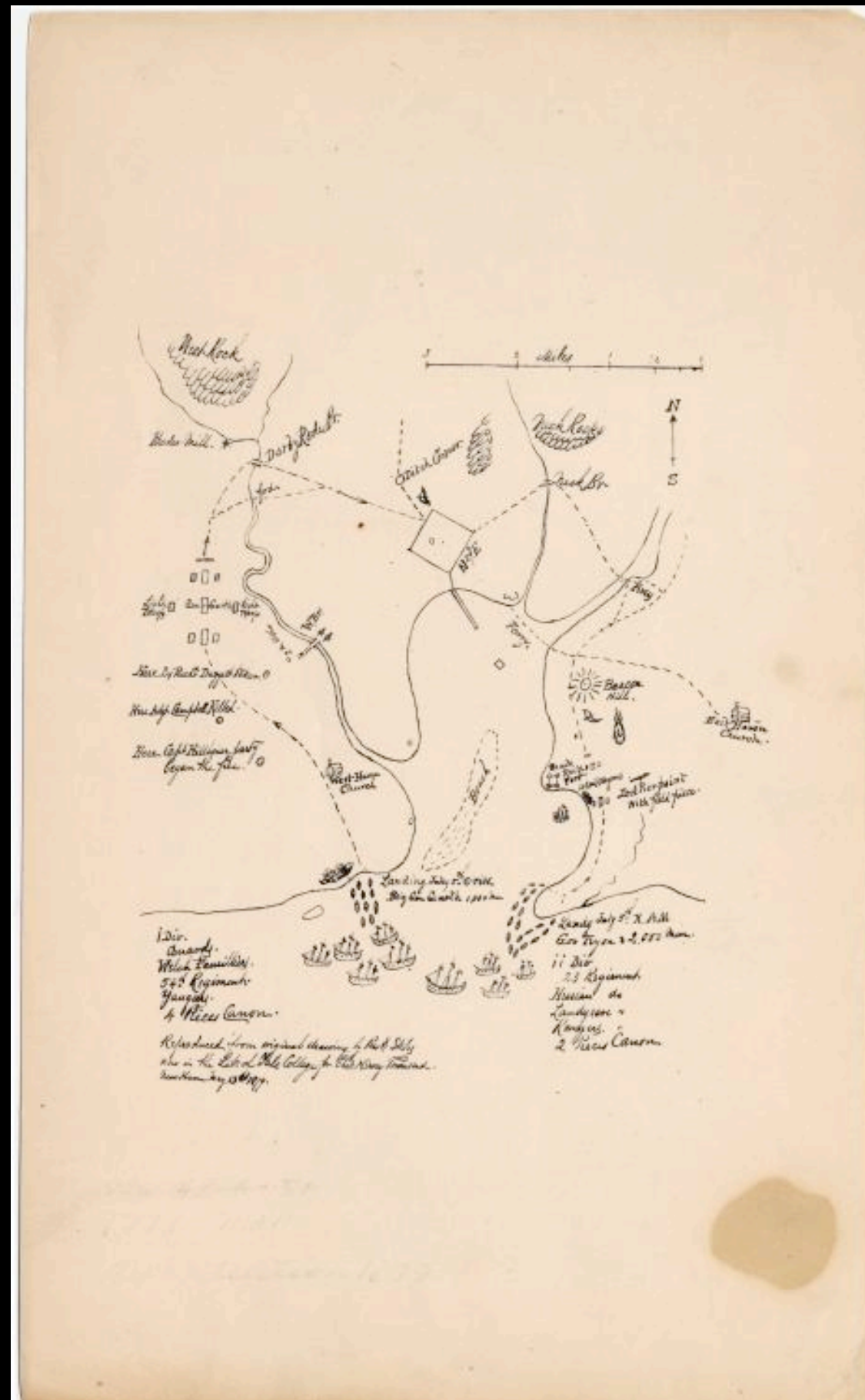
Reverend Ezra Stiles (Congregationalist). President of Yale University
by Samuel King c. 1770 - 1771
(Yale University)



Reverend Ezra Stiles (Congregationalist). President of Yale University
c. 1770
(Metropolitan Museum of Art)



Yale Diploma of Reverend Ezra Stiles (Congregationalist). President of Yale University
(Yale University)



Map of the British Invasion of New Haven, Connecticut Drawn by Ezra Stiles July, 1779
(Yale University)



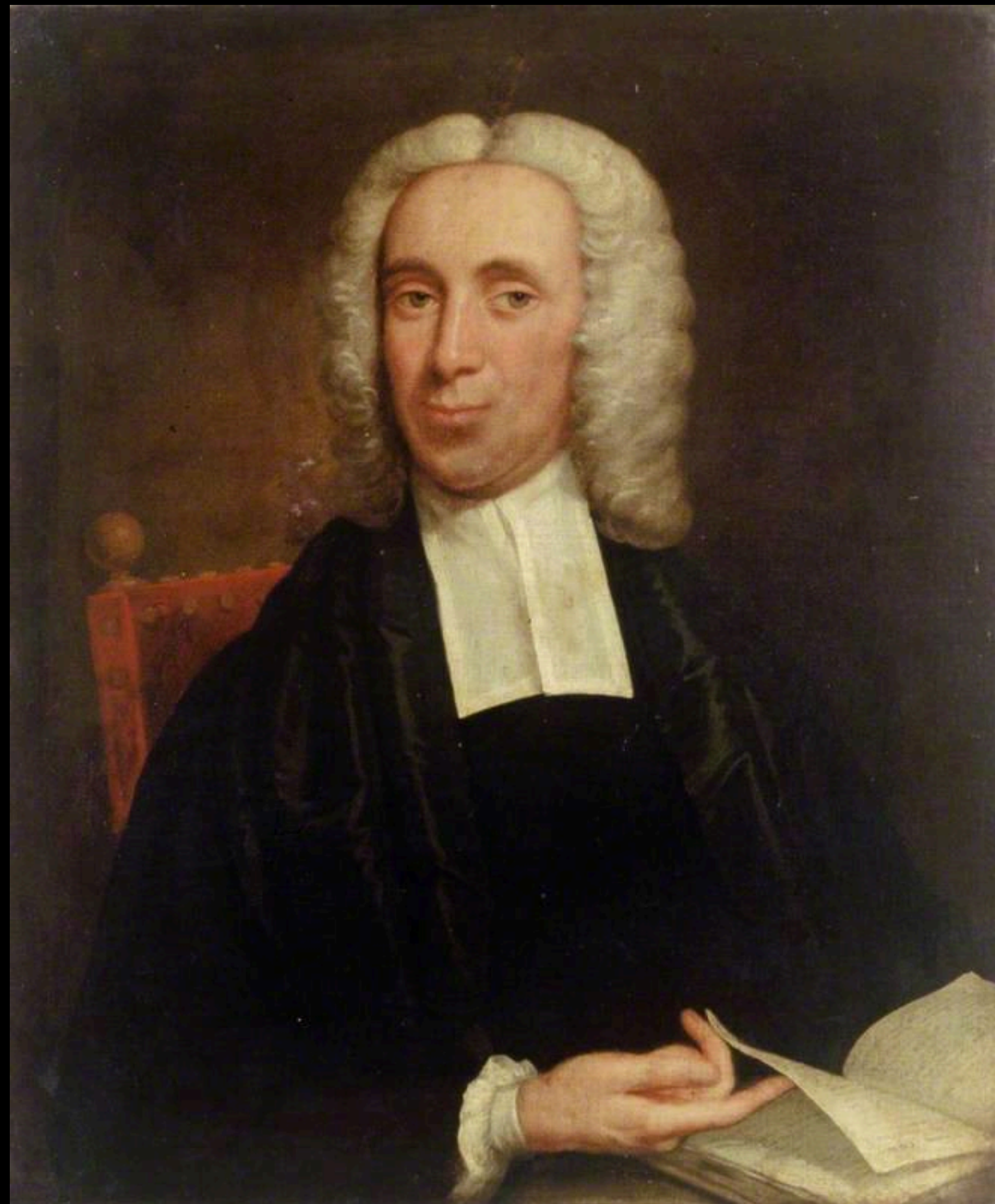
The Reverend Doctor Jonathan Swift, Dean of St. Patrick's Dublin
by Alexander van Haecken after Markham, Printed for John Bowles & Son 1744
(Sanders of Oxford)



The Rev. Samuel Uvedale
by Thomas Gainsborough c. 1770 - 1774
(Yale Center for British Art)



Reverend Isaac Watts
unknown artist
(National Portrait Gallery)



Reverend Isaac Watts
unknown artist

Engraved for the Universal Magazine.



Printed for J. Winton, at the Kings Arms, in Salisbury Street.

Isaac Watts D.D.



Reverend William Welsteed
by John Singleton Copley c. 1753
(Museum of Fine Arts, Boston)



Reverend John Wesley (1703 - 1791)
unknown artist



Reverend John Wesley (1703 - 1791)
unknown artist



Reverend John Wesley (1703 - 1791)
unknown artist



Reverend John Wesley (1703 - 1791)
by William Hamilton 1787
(National Portrait Gallery)

By Command of the King of Kings, (a)

And at the desire of all who love his appearing, (b)

AT THE THEATRE OF THE UNIVERSE, (c)

ON THE EVE OF TIME (d) WILL BE PERFORMED,

THE GREAT ASSIZES, ON, DAY OF JUDGMENT. (e)

THE SCENERY, which is now actually preparing, will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost stretch of human conception. (f) There will be a just representation of all the inhabitants of the world, in their various and proper colours; their customs and manners will be as exactly and minutely delineated, that the most secret thought will be discovered; (g) for God will bring every work to judgment, with every secret thing, whether it be good or evil. Ecclesiastes, 12 chap. 14 ver.

This Theatre will be laid out after a new plan. It will consist of Pit and Gallery only, and necessary to all others, the Gallery is fixed up for people of high or heavenly birth, (h) and the Pit for those of low or earthly rank. (i)

N. B. The Gallery is very spacious, (k) and the Pit without bottom. (l) To prevent inconvenience, there are separate doors for admitting the Company; and they are so different, that none can enter them who are not totally blind. The door which opens into the Gallery is very narrow, and the steps up to it are narrow but sufficient; for which reason, there are soldiers every people stand it; (m) but the door that gives entrance to the Pit is very wide and very commodious, which causes such numbers to flock to it, that it is generally crowded. (n)

ET. The straight door leads to the right hand, and the broad to the left. (o) It will be a vain for me in a thousand and no borrowed language to persuade one of high birth to enter to get admittance in the upper places; (p) therefore is one of wonderful and deep penetration, who will search and examine every individual; (q) and all who cannot pronounce Shiloh (r) in the language of Canaan, (s) or have not received a white stone and a new name, (t) or cannot prove a close title to a certain purchase of Land of Promise, (u) must be turned in at the left hand door. (v)

The principal performers are described in 1. Threnodians 1—7, 8, 9. Mat. 24—26, 31. Mat. 25—31, 32. Daniel 7—10, 12. Job 14—15. Rev. 20—12 to 23, &c. But as there are some people much better acquainted with the contents of a playbill than the word of God, it may not be amiss to transcribe a verse or two for their perusal.

"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, to take vengeance on those that obey not the gospel, but be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousand ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the book was opened; and whatsoever was not found written in the book of life, was cast into the lake of fire."

ACT I.

This Grand and Solemn Piece will be opened by an Archangel with the Trump of God. (x)

"For the trumpet shall sound and the dead shall be raised." 1. Cor. 15—32

ACT II.

Will be a Procession of Saints in white, (y) with Golden Harps, accompanied with shouts of joy and songs of praise.

ACT III.

Will be an Assembly of the Universe: (z) the Music will consist chiefly of cries, (aa) accompanied with Weeping, Wailing, Lamentation and Woe. (ab)

TO CONCLUDE WITH AN ORATION, BY

THE SON OF GOD.

It is written in the 23th chapter of Matthew, from the 14th verse to the end of the chapter. But for the sake of those who seldom read the scriptures, I shall here transcribe two verses: "Then shall the king sit upon his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; then shall he separate unto them as he will. Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

After which, the Curtain will drop.

—Time, 1/2 hr. to tell.

John 5—27, 29.
Rev. 2—3, 9—14—17, 21.
Luke 16—22, 23.
Luke 12—14, 27.
Matthew 23—30. Thren. 1—2.
Luke 16—23.
Matthew 23—46.

Some raised on high, others doom'd to hell;
These praise the Lamb and sing redeeming love;
Lodged in his bosom all his goodness prove;
While those who trample under foot his grace,
Are doom'd now forever from his face;
Divided thus, a gulph is fix'd between,
And closes to eternity the scene.

Tickets for the Pit at the easy purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh, (d) to be had at every fresh passing assembly.

"If ye live after the flesh ye shall die." Rom. 8—13.

Tickets for the Gallery at no less rate than being converted, (e) breaking off, (f) denying self, taking up the cross (g) and following Christ in the regeneration. (h) To be had on where but in the word of God, and where that word appoints. "He that hath ears to hear, let him hear — And he not deceived: God is not mocked; for whatsoever a man soweth, that he shall also reap. Matthew 13—12. Gal. 6—7. II. Cor. 1—22.

N. B. No money will be taken at the door, (i) nor will any Tickets goe off the Gallery but those sealed by the Holy Ghost, (k) with Emanuel's signet. (l)

"Thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel!" Amos 4.

Printed by G. & R. WHITE, No. 44, and No. 24, Maiden-Lane.

John Wesley (Rowland Hill) American Broadside "By Command of the King of Kings"
A Response to a Play Called "Judgement Day" 1774

H Y M N S

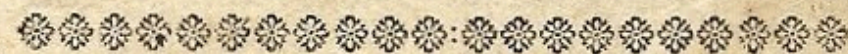
A N D

S A C R E D

P O E M S.

I N

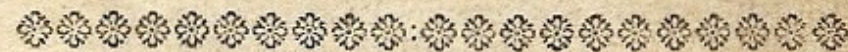
T W O V O L U M E S.



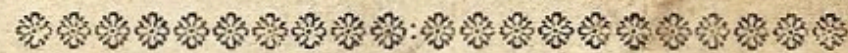
B Y

CHARLES WESLEY, M.A.

STUDENT of Christ-Church, OXFORD.



V O L. II.



B R I S T O L :

Printed and Sold by FELIX FARLEY.

M D C C X L I X.



Eleazar Wheelock (1711 - 1779), Congregational Minister and Founder of Dartmouth College
by Joseph Steward c. 1793



Reverend John Williams of Deerfield, Massachusetts

c. 1707

(Historic Deerfield)



MR. WILLIAM WOLLASTON.

Done after the Marble Bust, in Her Majesty's Hermitage in the Royal Garden at Richmond. —

Presented for the Engraving to St. Paul's Church-Yard, by John Bowles, at the Black Horse in Cornhill.

Mr. WILLIAM WOLLASTON
by John Faber, Printed for Tho. Bowles
(Sanders of Oxford)



Portrait of a Cleric
by James Scouler 1774
(Yale Center for British Art)

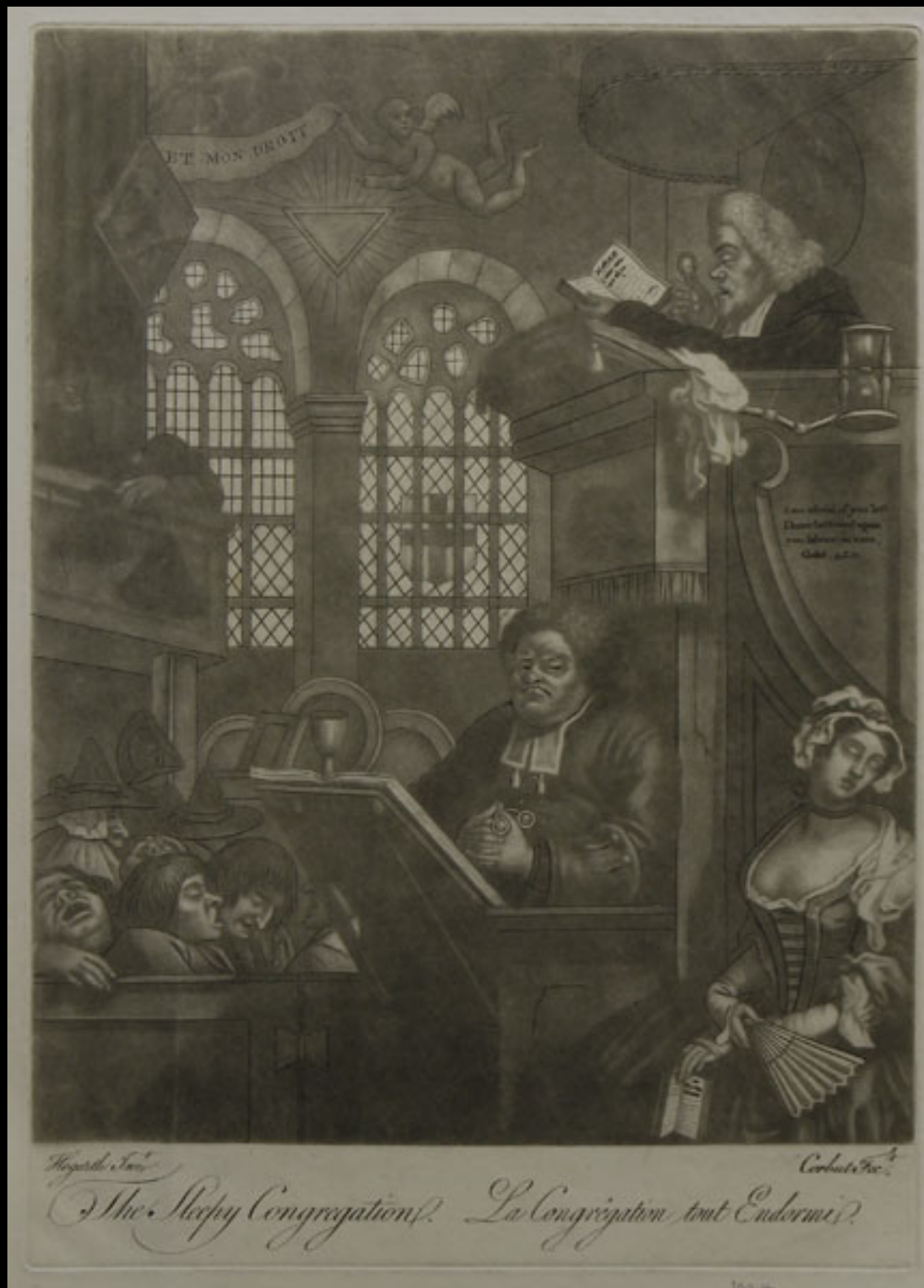


If e'er I did project a usefull print, — — — — — }
 I've hit it now, or els the Deel is init. — — — — — }
 Was e'er a finer peice brought from the mint. — — — — — }
 Here's Pop'ry plac'd Infalibly ith' middle, — — — — — }
 And Six Scismaticks Danceing to the Fiddle: — — — — — }
 But who they represent, You'l say's, a Riddle: — — — — — }
 Yet view them near, and You, without a glafs, — — — — — }
 May by the ears of one, see he's an Ass; — — — — — }
 And, by the others Fiz, 't appears as plain, — — — — — }
 What they intend, and that they've all one aime: — — — — — }

But truth's its own best Sheld, and Innocence, — — — — — }
 Without a Barrier, is its own Defence; — — — — — }
 Nor can Fanatick Cannons drive it hence; — — — — — }
 Tho Pr — — — — — s Load it deep with powder, — — — — — }
 And In — — — — — s Ram, to Bounce the Louder; — — — — — }
 Nay, tho' the An — — — — — s, with chaine-Shot, — — — — — }
 Do over-load it, while the Cole's kept hot, — — — — — }
 By the Fanatick Champion at Its tayle, — — — — — }
 Not they, nor all their Black-Guard, shall prevail: — — — — — }
 But if they'll Try th' experiment e'en let 'em, — — — — — }
 The Cannon fir'd, will Burst, and so o'er-set 'em. — — — — — }

"FACTION DISPLAY'D"

by Anonymous 1709
 (The British Museum)



The Sleepy Congregation
by Richard Purcell after William Hogarth c. 1750
(The British Museum)

D.^R SQUINTUM'S EXALTATION or the REFORMATION.



While Methodist Villains infect the whole Nation,
And suffer'd to rob on the Plea Reformation;
Permit me good Friends the whole Drama to describe,
Whose Hearts (tho' they're Steel) are not Steel, quite a BRIDE Derry Down
Take a walk to BELL-YARD and you'll see in a Trice,
These Informers-Lieson-These Re-formers of Vice;
With their Soul-saving Cant and their Pious Grimaces,
I wish that Old Nick had his Fork in their Noses. Derry Down &c.
First mark that D—d Physⁿ, which with uplifted Eyes,
And a Tongue of deceit that incessantly lies,
Against the pleasures of Earth how he seems to complain;
For Pleasure, is sure inconsistent with PAIN. Derry Down &c.
With a Rule and a Compass he measures Mankind,
And says that all Mortals to sin are inclin'd;

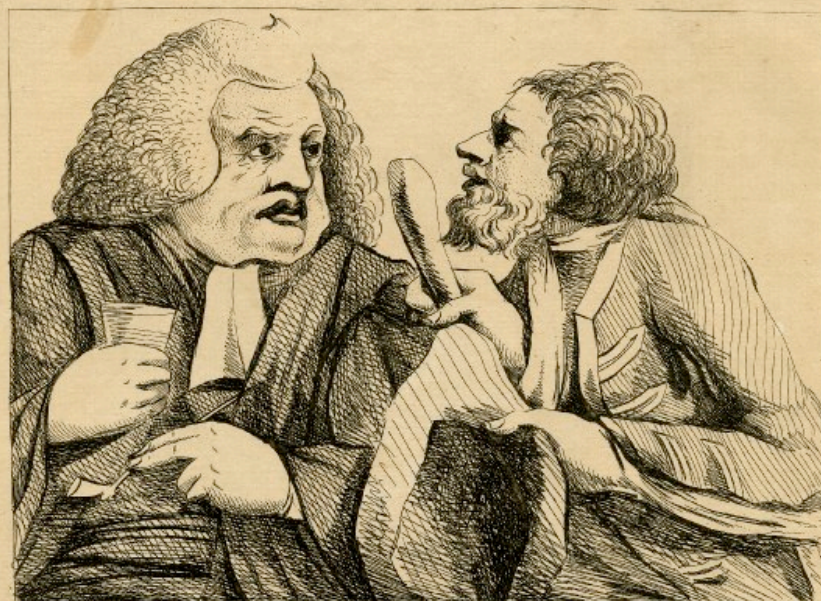
But He, pious Creature exempted from passion,
Is quite the reverse of the Word Copulation Derry Down &c.
All Nature is wicked, and so are her Laws,
A Shoemaker cries—a Stomach friend to the Cause;
Like Leather their Hearts to lewd Whoring extend,
And alas I'm afraid that their Souls will never mend. Derry &c.
In a Corner just by Cat a Knife like a CLARK
Who dark of himself had got into the dark;
Cries out to his Brethren—be all but in vain,
To seek to reform the whole World, without Gain Derry Down &c.
Gain answers our End—far with that we can fight;
Prove Right to be wrong, and prove wrong to be Right;
Blind Justice will always protect Us in this,
And what he protects sure can never be amiss. Derry Down &c.

We may do what we please, quoth the Carpenter bold
We may take up the Young & imprison the Old;
On Sunday's well kick all the frost about street,
And punish the Butcher for selling their Meat. Derry Down &c.
Well away to the Rummage—nor value a Jew's
But swear (that we will) 'tis a D—d wicked House;
The Mistress's well drag by her hair out of Doors,
For keeping a stew and encouraging Whores. Derry Down &c.
Thus said they forth call'd and did as they thought
(Tho' since they have found they did not as they ought)
For now Cast and Lin'd, they appear somewhat Flat.
And hang down their Heads, at the mention of D—d T. Derry &c.

Sold by F. Sumpter at the Bible & Crown near Shoe Lane, Fleet Street,
and the most eminent Book & Print-sellers in the 3 Kingdoms May 2. 1763.

Print kept in brother under the Piazza, near Taverner's Hotel. Marrow Bone & Cleaver held by Le Duck

DR. SQUINTUM'S EXALTATION or the REFORMATION
After Jeffryes Harnett O'Neale Published by Edward Sumpter 1763
(The British Museum)



THE PLURALIST AND OLD SOLDIER

*A Soldier once and in the Beggar's list
Did thus address a well-fed Pluralist.*

Soldier.

*At Guardalope my Leg, and Thigh I lost;
No Pension have I, tho' its right I boast:
Your Rev.^{ce} please, some Charity bestow.
Heav'n will pay double, when you're there, you know.*

Pluralist.

*Heav'n pay me double—! Vagrant, know that I
Ne'er give to Strollers, they're so apt to lie:
Your Parish, and some work would you become,
So haste away—or Constable's your doom.*

Soldier.

*May't please your Rev.^{ce} hear my case, and then,
You'll say I'm poorer than the most of Men.
When Marlbro Sieged Lisle I first drew breath,
And there my father met untimely Death:
My Mother follow'd of a broken heart:
So I've no friend, or Parish for my part.*

Pluralist.

*I say begone—with that he loudly knocks
And Timber-toe, begun to smell the Stocks:
Away he stumps—but in a Rood or two
Thrice clear'd his Wezon, and his tho^{se} broke thro*

Soldier.

*This tis to beg of those who (Sometimes) Preach
Up Charity, and all the Virtues teach:
But their disguise, to Common-Sense is thin.
A Pocket button'd—Hypocrite within—
Send me kind Heav'n the well-tann'd Cap^{ts} Face,
Who gives me Twelvepence, and a Curse with Grace.
But let me not, in House, or Lane, or Street
These Treble-pension'd Parsons ever meet:
And when I die, may I still number'd be
With the rough Soldier to eternity.*

Pub^d according to Act of Par^l by M^r Darly, facing New-Record Court the Strand 1766

“THE PLURALIST AND OLD SOLDIER”
by Mathew Darly after John Collier 1766
(The British Museum)



The Continnence of a Methodist Parson, or Divinity in Danger.
London, Printed for R. Sayer & J. Bennett N^o 53 Fleet Street, as the Act directs 30 June 1776.

The Continnence of a Methodiest Parson, or Divinity in Danger
by Sayer & Bennett 1776
(Lewis Walpole Library)



'The Vicar of Wakefield,' Vol. II, Chap. III: The Return of Olivia
by Charles Reuben Ryley 1786
(Yale Center for British Art)



'The Vicar of Wakefield,' Vol. I, Chap. VIII: Dining in the Hayfields'
by Charles Reuben Ryley 1786
(Yale Center for British Art)



Designed by J. Rawlinson.

Engraved by F. Jukes.

Engraved by P. Simon.

Wet Parsons.

London Published Sept. 15. 1785. by T. & A. Knatch at 72. Oxford Street.

"Wet Parsons"
by Francis Jukes 1785
(Colonial Williamsburg)



English Cotton Clergyman or Barrister Stock with Short Bands
c. 1780 - 1830
(Colonial Williamsburg)



English Cotton Clergyman or Barrister Stock with Short Bands
c. 1780 - 1830
(Colonial Williamsburg)

Quakers



Quakers
Date Unknown



A Quaker
Printed for John Bowles and Son at the Black Horse in Cornhill. c.1760
(Sanders of Oxford)

Acknowledgements

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