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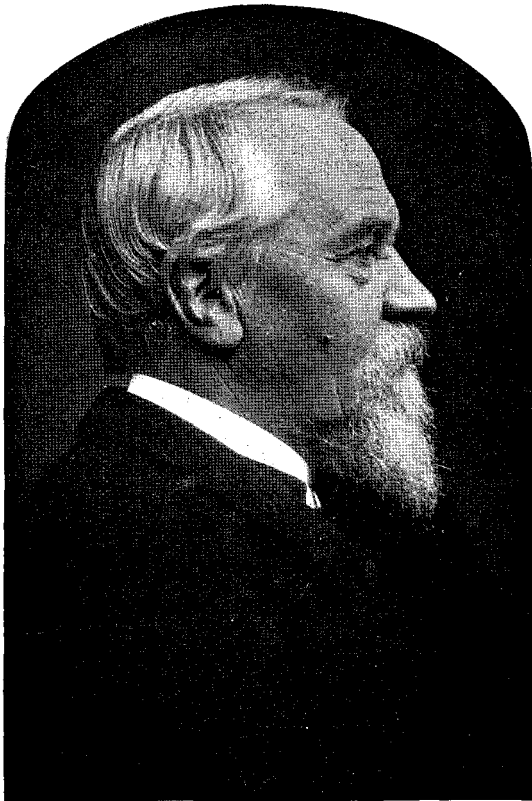
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REV. RICHARD GREEN.

THE LATE REV. RICHARD GREEN.

Since the last issue of our *Proceedings* the Wesley Historical Society has sustained a heavy loss in the death, on 19 September, of the Rev. Richard Green, its honoured Founder and the chief of its Editorial Council. On account of increased feebleness Mr. Green has not been able to contribute very largely to recent issues of our periodical; but his counsel and help have been sought continually, and were cordially rendered, up to within a very few weeks of his death. Those responsible for the preparation of the *Proceedings* will greatly miss his guidance and assistance, as they sincerely mourn his loss.

It is only fitting that the present issue should be to some extent of a memorial character. We therefore publish an article written by Mr. Green some time ago, in which he tells the story of the founding of the W.H.S., and also brief appreciations of Mr. Green's character and work by Rev. Dr. Moss, Rev. G. Stringer Rowe, and Rev. Robert Foster. We are also able, through the kindness of the connexional editor, Rev. John Telford, B.A., to furnish a portrait of our late esteemed chief.

The Editorial Council, after consulting with the working members, ventured to ask the President of the Conference to take Mr. Green's place as our President, and he has kindly consented to do so. Mr. Simon is well known as a life-long student of the history of our Church, and under his guidance we have every confidence that the usefulness of the W.H.S., and the interest of the *Proceedings*, will be fully maintained.

May we suggest to our members that the present is a fitting time to seek an increase in our numbers. Doubtless there are many at home, and possibly some abroad, who are deeply interested in our work, and would join our ranks if the value of the Society were pointed out to them.

H. J. FOSTER.
J. CONDER NATTRASS.

WESLEY HISTORICAL SOCIETY.

By the decease of the Rev. Richard Green, the Wesley Historical Society has lost one of its founders,—the person who served probably more than any one else as a bond of union between its members, and as a court of appeal on recondite questions. The Society originated in the course of a conversation between Mr. Green and a friend, at a time when the former was printing in the *Methodist Recorder* the notes which were afterwards gathered into the volume of *Wesley Bibliography*. Originally the bibliographical scheme embraced, in addition to that volume, a second on *Anti-Methodist Publications*, and a third in correction and enlargement of Dr. Osborn's annotated list of publications by Methodist preachers. The last part of the scheme was eventually abandoned on account alike of its magnitude and of its comparative inutility. Mr. Green himself completed the second, and found the stores collected by Mr. R. Thursfield Smith invaluable. Most of these are now locked away in a drawer in the library of Didsbury College, where some philosophical historian of Methodism will some day find them useful. Their character quite unfits them for a position on the open shelves.

Much time was spent by Mr. Green and his friend in the discussion of little points that were constantly arising in the work in which both were interested, but to the completion of which his knowledge and devotion were indispensable. Both felt the wisdom and necessity of uniting together those who were spending time in the investigation of the early history of Methodism, and also of providing means for the preservation of facts which were in danger of being lost for ever. The result was the establishment of the Wesley Historical Society, which seems now to have firmly based itself in the goodwill of its supporters, and to be likely to answer the purpose for which it was designed. The task involved at first a great deal of correspondence; but Mr. Green never lost heart, and his influence was powerful in securing the attachment of members and in getting them to work. It is hardly likely that, without him and one or two who were likeminded, the Society would have survived the struggles of its early days. If the burden of the work fell upon younger shoulders, the stimulus came generally from him; and to him the Society is indebted for labour that was abundant, and for an unstinting generosity in the communication of information which in his memory was stored up as the product of the unwearied study of many years.

R. W. MOSS.

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We have suffered a sore loss in the death of the Rev. Richard Green, a loss which it will be exceedingly difficult to supply. Mr. Green was one of the prime and principal movers in the founding of our Society, and, from the beginning, gave to its service all the enthusiasm of his loving interest in early Methodism, while he put freely at its disposal the stores of his intimate knowledge—as detailed as it was extensive—of Methodist *origines*, especially as they were to be found in the life and work of the Wesleys.

How much he did for the Society in counsel and personal labour cannot be told. His invaluable contributions to its *Journals* and *Proceedings* are known to all the members, but only a few were aware of the active part which he took in all its affairs. Such success as the Society has achieved is largely owing to his unremitting practical interest.

It was alike a great privilege and a great delight to be associated as fellow-workers with him; and his unflinching urbanity and genial brotherliness won the affection of all who had to do with him.

G. STRINGER ROWE.

Mr. Green was sent in 1860 to reconnoitre in Italy. On his return, after spending some six months, chiefly in Florence and Naples, he was commissioned to seek a colleague in order to the commencement of a Mission in Italy. He found in the Rev. H. J. Piggott just the man required, and together they repaired to North Italy. For two years Mr. Green laboured in laying the foundations of our work there, but in 1862 was compelled, on the ground of ill-health, to return to English work. He could not live in the Italian climate. Although he was only for so short a time in Italy, Mr. Green's influence remained. Together with Mr. Piggott he gave a noble tone to the work, and the fine spirit of the two friends has proved one of the precious heritages of our Italian Mission. Mr. Green, needless to say, was as much beloved by his Italian as by his English brethren. To the end he was a devoted friend of Italy, often pleading on English platforms the cause of Missions there. He had faith and hope also in a reformed Romish Church, and argued that, as the new leaf of the beech tree thrusts off the withered leaves of bygone days, so a *revival within* the Romish Church would some day cause it to shed its errors and superstitions, and to re-clothe itself with new life and beauty.

R. FOSTER.

THE FOUNDING OF THE WESLEY HISTORICAL SOCIETY.

The death of the Rev. R. Green gives added interest to the following account, which was inserted in one of the MS. Journals circulated amongst the working members of our Society.

The formation of a Wesley Historical Society originated, I believe, with Mr. G. Stampe, of Grimsby, who wrote two or three letters on the subject to the *Recorder*. He received very little encouragement—only two replies, probably from the late Mr. C. D. Hardcastle and the late Mr. J. B. Leslie, appearing. We talked the matter over, and knowing that “what’s to be done must be begun,” I determined at once to found such a society, however small its beginning, or insignificant its work.

With the help of the Rev. (now Dr.) R. Waddy Moss, who from the beginning favoured the scheme, I drew up the accompanying programme.¹ I then wrote to a score of persons whom I knew to be interested in early Methodism, with many of whom I had had correspondence while collecting my Wesley Library. From most of these I received a favourable reply. I then procured a small stiff-covered exercise-book, wrote an address to the members, and an article, “Some Portraits of John Wesley,” and sent the book on its way. By the time the Journal had completed its first round there were twenty-four members.

It will be seen on reference to the programme that the work of the Society was confined to the papers in the MS. *Journal*, and that the annual subscription was 1s.

After some time the late Dr. Moulton, who had written an interesting article (since published in *Proceedings*, I. 26) on *The Wesleyan Hymnbook*, expressed to me his great regret that the pressure upon his time was such that he could not possibly write for the Journal, as he would have been glad to do. “But,” said he, “if you will allow me to be an honorary member, with permission to read the *Journal*—but not require me to write—I will gladly subscribe 10s. a year to the funds of the Society.”

This suggested to me the possibility of obtaining a number of honorary members, whose subscriptions might cover the cost of publishing selections from the MS. *Journal*, together with other

1. See below, p. 65.

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interesting papers on early Methodism. This met with the approval of the members, and the Society was put upon its present footing about September, 1895.

The first meeting of the Society was held in Birmingham during the Conference of 1894.

Mr. Moss was our first editor ; but finding himself unable to continue the work, his place was taken by Rev. H. J. Foster, who took charge of the *Proceedings* from September, 1902.

The first two MS. *Journals* are preserved intact. Articles have been extracted from all the others and printed in the *Proceedings*. The unpublished papers are being bound in volumes, and will soon be in Rev. F. F. Bretherton's hands, who will issue them to members who may desire to see them.

R. GREEN.

[The Rev. J. C. Natrass, B.A., B.D., has been largely in charge of the preparation and publication of the *Proceedings* of the Society, from the issue of Vol. V., part 8, onward, Dec., 1906. The late Mr. F. M. Jackson, an old member of the *Index Society*, prepared the Index for several volumes, the Rev. R. S. Armsby, B.A., undertaking the work on Mr. Jackson's decease. The Revs. F. M. Parkinson, J. A. Sharp, M. Riggall, J. H. Ritson, M.A., and J. W. Crake, have served the Society as its secretaries, as the demands of circuit life have permitted.]

DIDSBURY COLLEGE,
MANCHESTER,
June 20, 1893.

My Dear Sir,

Having resolved to form a Methodist Historical Society, I have drawn up the accompanying Rules.

Will you oblige me, first, by making any alteration in them, or suggestion on the subject ; and secondly, by informing me if you will become a member.

Yours sincerely,

R. GREEN.

METHODIST HISTORICAL SOCIETY.

THE OBJECT OF THE SOCIETY TO BE :—

To promote the study of the History and Literature of Methodism.

To accumulate exact knowledge of all subjects bearing on the same.

To provide a medium of intercourse on all questions relating to the above.

MORE PRECISELY :—I. To aid in obtaining exact Lists of—(1) Works by J. and C. Wesley ; (2) Works by other Members of the Wesley Family ; (3) Works by Ministers and Laymen ; (4) Works relating to Methodism ; (5)

WESLEY HISTORICAL SOCIETY.

Lives of the Wesleys ; (6) Local Histories of Methodism ; (7) Anti-Methodist Works ; (8) Works relating to the Divisions of Methodism ; (9) Portraits of the Wesleys and eminent Methodists—paintings and engravings. 2. To encourage the writing of Local Histories of Methodism and Methodist Buildings. 3. To seek a solution of historical and other difficulties relating to the Methodist Church. To register information respecting the location of portraits and other paintings, valuable Methodist books, letters, manuscripts, relics, &c.

METHOD OF WORKING.—Manuscript Journal or Journals to be circulated by post amongst the members. Journals to be written on 4to paper, and forwarded post-paid within four days by each member to the next member on the list. The Journal to pass twice round the entire number of members (the first time to receive the members' contributions, and the second in its completed form), and then to be preserved by the secretary. For each section a secretary or steward to be appointed, who shall collect and tabulate the information in his own section.

MEMBERSHIP.—The *one condition* of membership to be the contribution of at least two pages of information and enquiries, every time the Journal is received. If two or more Journals be circulated, the members shall be divided into as many sections—each member being required to write only in the Journal belonging to his own section. But every member is urged to seek and add any information he can in reply to any inquiries made. There will be an initial charge of One Shilling to defray expenses and provide suitable paper. It is not expected that any other subscription will be needed.

THE SECOND AND THIRD EDITIONS OF THE 1780 HYMN BOOK.

For some time I have held the opinion that the last edition of the 1780 Hymn Book that Wesley revised, was the *Third* and not the Second, as generally supposed. After a minute and careful comparison of the two volumes, I have come to the conclusion that while I am unable to justify my opinion by any very strong arguments, yet there is abundant evidence that the third edition underwent a much more careful revision than the second. The quick eye and diligent hand of Wesley are displayed in a large number of small details.

One of the first features that arrest attention is seen in the difference in the spelling of many words, *e.g.*, 'wandering' for 'wandring,' 'suffering' for 'suffring,' 'quicken'd' for 'quickned,' 'wondering' for 'wondring,' with 'assuage' for 'asswage,' 'clothe' for 'cloath,' etc., etc.



Photo : Mr. F. T. Shipham.]

[By favour of Mr. J. Barlow.

"OUR NEW HOUSE AT GAINSBOROUGH."

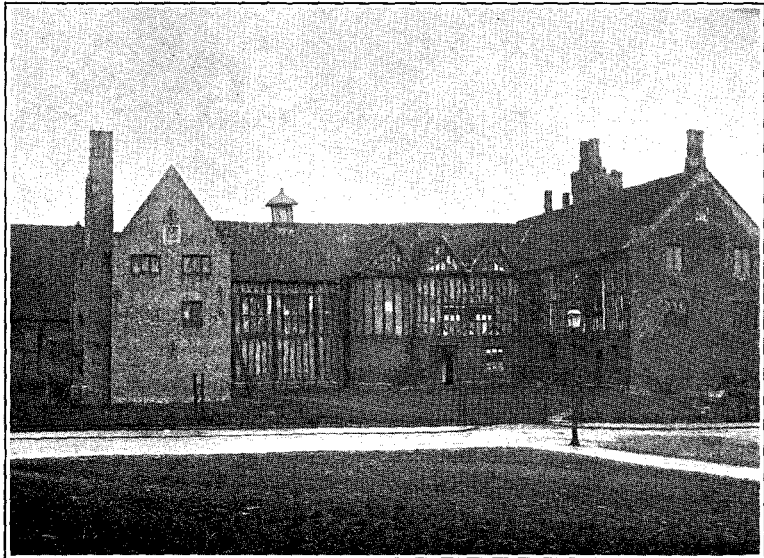


Photo: Mr. F. T. Shipham.]

THE OLD HALL OF SIR NEVIL HICKMAN.

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Unnecessary words are deleted, as in the title on page 7: Instead of 'A Collection of Hymns, &c.,' we have simply 'A Collection of Hymns.' The titles or headings are removed from the following hymns:—Hy. 280, Isa. xxxii., 2; 286, Exod. xxxii., 10; Deut. ix., 14; 287, Luke xviii., 1. One title is inserted, (page 337,) Phil. ii., 5. But in one instance at least the printer has failed (page 284), where we have Luke viii., 1 for xviii., 1.

There are several instances of the correction of the punctuation, and some instances of the insertion of omitted question marks; needless capitals are supplanted; and in some of the headings of sections a more orderly use of capitals is made. In the Sections of Part V. 'For the Society,' instead of the repetition of the words 'For the Society' at the head of each section, *e.g.*, 'For the Society Meeting,' 'For the Society Giving Thanks,' &c., the part is distinguished by the words, 'For the Society,' and each section solely by the words, 'At Meeting,' 'Giving Thanks,' 'Praying,' &c.

There is a marked peculiarity in all these early editions of the Large Hymn Book, which is not a little curious. It is the placing the apostrophe (') over the silent 'e,' *e.g.*, 'burthenéd,' 'ransoméd,' 'powérs,' 'enduéd,' 'reconciléd,' 'heavénly,' 'savéd,' 'evéry,' 'gíven,' 'designéd,' &c., &c., &c.

In the third edition this is carried out to a much greater extent than in the former editions—the first and second. Comparing the second and third editions together, I counted in 50 pages no less than 103 *additional* words so marked. Whether these changes are sufficient to establish my supposition I leave the readers to decide.

[THE LATE REV.] R. GREEN.

EARLY PREACHING PLACES IN GAINSBOROUGH.

The Rev. Arthur Shipham, to whom and to Miss Taylor our Society owed the very full and acceptable Note on "Mr. Dean's Chapel" at Gainsborough (*Journal*, 28 June, 1784), printed in *Proceedings*, IV, 177-8, now sends us photographs, taken by

his son, Mr. F. T. Shipham, of this and several other places in the town, with early Methodist associations. These, with the exception of The Old Hall, once the home of the Hickmans, have not before been photographed.

Wesley's first recorded visit to the town is of 3 August, 1759. "I preached at Gainsborough, in Sir Nevil Hickman's great hall. It is full as large as the Weavers' Hall,"—the Hall of the Weavers' Company,—"in Bristol. At two it was filled with a rude, wild multitude (a few of a better spirit excepted). Yet all but two or three gentlemen were attentive. . . . I was walking back,"—to his lodging?—"through a gaping, staring crowd, when Sir Nevil came and thanked me for my sermon, to the no small amazement of his neighbours, who shrunk back as if they had seen a ghost." Two years before this, at the Conference of 1757, Alexander Mather had been appointed to the Epworth Circuit, "which then included the Gainsborough Circuit." (*E.M.P.*, II, 171). The parents of Captain John Duntin,— whose "recent death," at the age of eighty-four, is noted in the *Meth. Mag.*, 1826, p. 430,— "became serious on the very earliest introduction of Methodism into this part of the Kingdom, and received many of the first Methodist Preachers into their house." Mr. Shipham gives us the hired room in the yard of the White Horse Inn of those earliest days.

Wesley was in "the old hall" again on 5 August, 1761. His congregation had not improved: "A mixed multitude, part civil, part rude as bears." The master of the house, Sir Nevil George Hickman, who had succeeded his father in the baronetcy¹ in 1733, has honourable mention in the *Journal*, 23 April, 1766, as securing "great quietness" for the poor harassed Methodists of Scotter, eight miles away.² Several subsequent visits are reported in the *Journal*, but without any special incident or characterization. A Mr. Robert Moor of [Sheffield and] Lincoln, heard Wesley at Misterton on the visit of 27 June, 1784, the day before Wesley's sermon in Mr. Dean's chapel above referred to. He was converted, and lived till 1849, to be one of the last surviving fruits of Wesley's ministry (*W.M.M.*, 1856). He says that "next year" he heard Wesley in the "Old Town Hall" of Gainsborough. Perhaps we may amend the old man's report, and think that the visit to

1. Created 1642, extinct in 1808.

2. The close parallelism, both of expression and of facts, makes it pretty certain that he is the unnamed "upright magistrate" of 3 April, 1764. Cf. also 8 July, 1779.

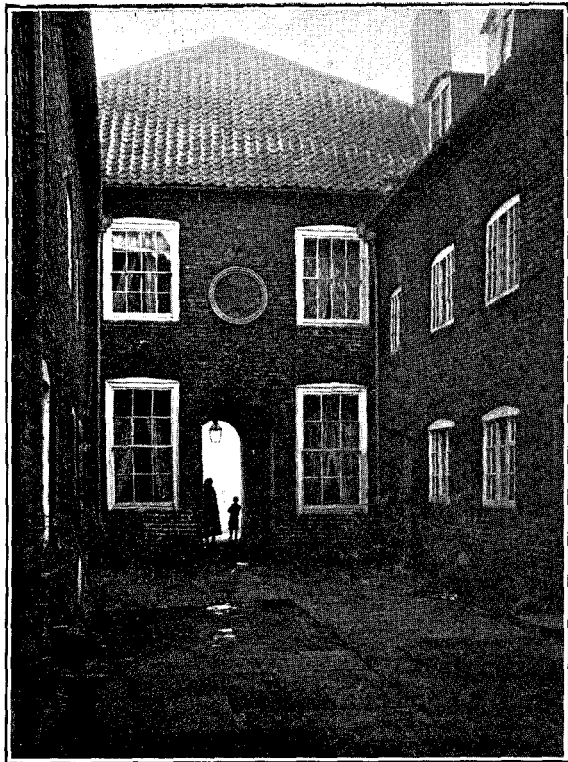


Photo: Mr. F. T. Shipham.]

MR. DEAN'S CHAPEL.

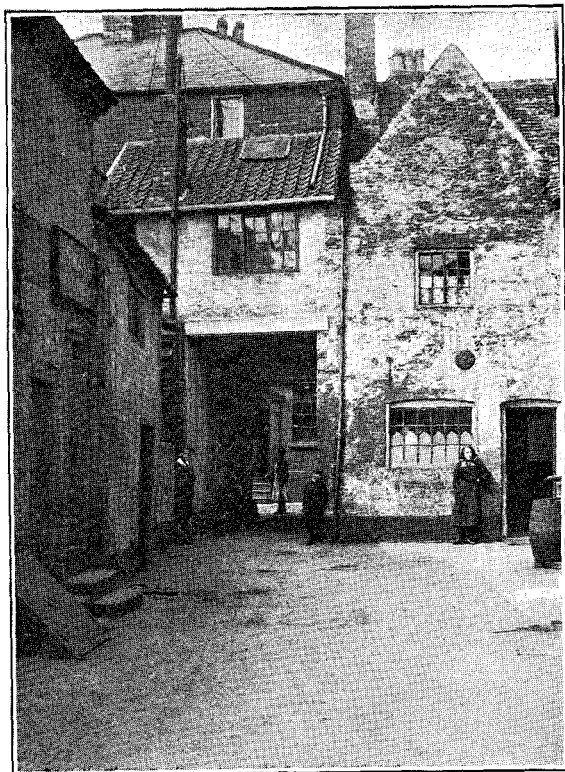


Photo: Mr. F. T. Shipham.]

**THE HIRED ROOM IN THE WHITE HORSE YARD,
GAINSBOROUGH.**

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"The Old Hall," on 23 June, 1786, is intended. "In the evening I preached to a large congregation at Gainsborough, in Sir Nevil [George] Hickman's yard," shown in our second picture. "But Sir Nevil is no more, and has left no son; so the very name of that ancient family is lost! And how changed is the house since I was young, and good Sir Willoughby Hickman lived here!"³ One of the towers is said to have been built in the reign of King Stephen, about six hundred years ago." Mr. Shipham adds: "The Hall is situated in the very heart of the town, between the Market Place and the Parish Church. The Hall itself has not been altered since Wesley's time, but the surroundings are very different, streets having been opened on three sides of it. The Hall yard is still an open space. The tower spoken of is standing, but I should say it is much less ancient. In Stark's *History of Gainsborough* (ed. 1817) it is ascribed to the time of Henry VII. There was, Stark says, undoubtedly some building on the site at the time of the Conquest, where Alfred the Great stopped, where Sweyn expired and Canute held his court. Some part of the present building is evidently of the time of Stephen."

George Shadford, a native of Scotter, makes it clear (*E.M.P.*, VI, 143-4) that these services were not isolated occasions, or matters of special favour to Wesley himself. "When our company lay in quarters at Gainsborough," he says, "I went with a sergeant to the place where the Methodists frequently preached, which was the old hall belonging to Sir Nevil Hickman." And he helps us to realize the "rude" congregation Wesley found in his earlier visits. "We did not go with a design of getting any good for our souls; but to meet two young women (who sometimes frequented that place at one o'clock) in order to walk with them in the afternoon." But the preacher's word took hold: "I thought no more about the girls whom I went to meet; and found that I had work enough to take care of my own soul. I now went every Sunday when there was preaching, at half-past one, to the same place; and continued so to do most of the time we lay at Gainsborough." Shadford indirectly dates this. He had joined the militia when this was revived as a national force in 1757, and his story makes it clear that he was quartered at Gainsborough in the winter of the year after that in which Thurot landed at Carrickfergus (see *Journal*, 5 May, 1760, and especially *Meth. Rec.*, W.N., 1906, pp. 44 sqq.); his year is 1761.

3. Died 28 Oct., 1720: succ. by his fifth but only surviving son, Sir Nevil; he died June, 1733, and was succ. by his second but eldest surviving son, Sir Nevil George.

WESLEY HISTORICAL SOCIETY.

Mr. Shipham gives us also "our new [preaching] house at Gainsborough," which was "crowded sufficiently," when Wesley preached there, 4 July, 1788. At his last visit the old evangelist writes of this (2 July, 1790): "I was struck with the preaching-house at Gainsborough (one of the handsomest towns in Lincolnshire) so neat, so elegant! just taking up one side of a small neat Square." Rev. A. Shipham says: "The 'new house' was in what is now a rectangle, one side of which is a row of cottages. Of these the first two were the old Chapel, and the others were the Sunday School and a Committee Room with a printing office and a stable underneath. In 1853 a new school was built in the yard of our present chapel. What a commentary on Wesley's note,—"this poor society, which has been so miserably depressed, will again lift up its head!"—that fourteen years later, in 1804, the congregation moved to another chapel, accommodating over 1000 people. I have a personal interest in these places, for my great grandfather, Thornton Shipham,⁴ was a leader and trustee of the old chapel in Wesley's time, and of the chapel opened in 1804. One side of the parish church appears in the picture of the 'New House.' In the days of my grandfather, born in 1796, the chapel service was held at 9 o'clock, so that the Methodists might attend the Church Service at half past ten. He used to talk of being led from one service to the next!"

A SUPPLEMENTAL LIST OF LOCAL METHODIST HISTORIES IN GEORGE STAMPE'S COLLECTION.

(See *Proceedings*, Vol. I, Part i.)

-
- Aberdeen.—A Sketch of Methodism in Aberdeen. By C. D [Jack Solr.]. 1901. 8vo. pp. 33.
Barnsley.—The Visits of Mr. Wesley to Barnsley and Neighbourhood. By W. Woodcock. 1903. 12mo. pp. 23.

4. For Mr. T. Shipham see W.M.M., 1823, p. 132.—F.

PROCEEDINGS.

- Bath.**—A full Report of the First Sermon Preached at the opening of the Wesleyan Chapel, New King Street, Bath. By the Rev. Samuel Jackson, President of the Conference. Also an historical sketch of the rise and progress of the Wesleyan Society in Bath. By the Rev. John Rigg, Superintendent of the Circuit. [Substantially an article by him in the *W.M. Mag.* of an earlier date.] Preface by J. T. Wren. Bath: Printed by S. Vivian. 1848. 12mo. pp. 37.
- Belper.**—Reminiscences of early Methodism in Belper and the neighbourhood. By Rev. John Ward.
Records of Wesleyan Methodism in the Belper Circuit, 1760-1903. By G. Arthur Fletcher. 8vo. pp. 68.
- Birmingham.**—Early Methodism in Birmingham: a Historical Sketch. By W. C. Sheldon. 1903. 8vo. pp. 54.
Some Historical Notices of New Town Row Wesleyan Methodist Chapel, Birmingham. 1907. Oblong 12mo. pp. 36.
- Blackburn.**—The Centenary Volume of the Wesleyan Methodist Chapel, Clayton Street, Blackburn. By the Rev. E. S. Shelton. 1886. 12mo. pp. 96.
- Blackley.**—The Story of Blackley Methodism, 1806-1906. By R. J. Broughton. 1907. 8vo. pp. 25.
- Blowick.**—Wesleyan Methodism in Blowick. By James Wood, LL.D. Southport: 1898. 4to. pp. 27.
- Bolton.**—Rise and Progress of Nonconformity in Bolton. By Rev. Franklin Baker [Congregationalist.] Bolton: 1854. 8vo. pp. 116.
- Bradford.**—Kirkgate Chapel, Bradford, and its Associations with Methodism. By J. Norton Dickons. Bradford: 1903. 8vo. pp. 135.
- Bridport.**—A Jubilee Memorial of Wesleyan Methodism in Bridport and its vicinity. By John Stevens. 1859. 12mo. pp. 53.
- Bristol.**—A history of the origin and progress of the Sunday Schools in the City of Bristol. By John S. Broad. Bristol: 1816. 12mo. pp. 180.
- Bromwich (West).**—Carters' Green Wesleyan Church, West Bromwich. By John G. Tomkins. 1907. 12mo. pp. 73.
- Burnley.**—History of Wesleyan Methodism in Burnley and East Lancashire. By B. Moore, J.P. Burnley: 1899. 8vo. pp. 268.
- Burslem.**—An account of the introduction of Wesleyan Methodism in Burslem, Tunstall, &c. By an old Local Preacher. 8vo. pp. 34.
- Chester.**—Early Methodism in and around Chester, 1749-1812

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- By Rev. F. F. Bretherton, B.A. 1903. 8vo. pp. 296.
- Cork.—Historiette of Methodism in Cork, 1805-1905 [Centenary Vol.] By Rev. J. D. Lamont. 1905. 12mo. pp. 54.
- Derby.—King Street Wesleyan Chapel, Derby: A Centenary Memorial, 1805-1905. By B. A. M. Alger. 1905. 8vo. pp. 38.
- Dewsbury.—Notes on Early Methodism in Dewsbury, Birstal, and Neighbourhood. By John Ryley Robinson. 1900. 12mo. pp. 171.
- Downpatrick.—Bazaar Handbook. 1897. 4to. pp. 96.
- Dublin.—“Old Gravel Walk”: A Chapter in the History of the Blackhall Place Methodist Chapel, Dublin. By Robt. Morgan. 1898. 8vo. pp. 21.
- Exeter.—A Brief Account of the late Persecution and Barbarous Usage of the Methodists at Exeter. By an Impartial Hand. 2nd Edition: 1745. 12mo. pp. 34.
- An Account of the Late Riots at Exeter. By John Cennick, late of Reading in Berkshire. London. Printed by J. Hart in Poppins Court, Fleet Street, and sold by J. Lewis in Bartholomews Close, near West Smithfield. MDCCXLV.
- Reminiscences of Methodism in Exeter. By Rev. Jno. Wesley Thomas. [Reprinted from W.M. Mag., 1867.] 1875. 8vo. pp. 43.
- A History of Methodism in Exeter and the neighbourhood from the year 1739 until 1907. By Elijah Chick. S. Drayton and Sons, Exeter. 1907.
- Glossop.—Echoes in Glossop Dale; being Sketches of the Rise and Spread of Methodism in the Glossop Circuit. By Sam. J. Taylor. 1874. 12mo. pp. 192.
- Grantham.—History of the Wesleyan Society at Great Ponton [Grantham Circuit]. 1898. 12mo. pp. 8.
- Haslingden.—Notices of Methodism in Haslingden. By John Stott. For private circulation. 1898. 12mo. pp. 132.
- Hill.—Early Methodism in Hill and its Neighbourhood [near Birmingham]. By W. C. Sheldon. 1903. 8vo. pp. 16.
- Huddersfield.—History of Methodism in Huddersfield, Holmfirth, etc. By Rev. Joel Mallinson. 1898. 12mo. pp. 224.
- Hull.—Remarks on Revivals of Religion; with Brief Notices of the Recent Prosperity of the Work of God in Hull. By Rev. Richard Treffry. 1827. 8vo. pp. 48.
- Ireland.—Irish Methodist Reminiscences: Memorials of Rev. S. Nicholson. By Edward Thomas. 1859. 12mo. pp. 247.
- Irish Methodism. By Rev. Randall C. Phillips. 1897. 12mo. pp. 107.

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- Keighley.**—History of Wesleyan Methodism in Keighley. 1862.
From the *Keighley Visitor*. 4to. pp. 1.
- Kingstown.**—Methodism in the Kingstown Circuit [Ireland]. By
Rev. J. M. Alley and Mr. A. M. Fullarton. 190—. 12mo.
pp. 14.
- Lancaster.**—Wesley Church, Lancaster: Souvenir of Centenary
Celebrations. 1906. 8vo. pp. 60.
- Leatherhead.**—The Scene of Wesley's Last Sermon [Leatherhead].
By Rev. A. Ward. 1904. 18mo. pp. 16.
- Leeds.**—Personal Reminiscences of Roscoe Place Wesleyan
Methodist Chapel, Leeds. By Benjamin T. Vickers. 1906.
8vo. pp. 15.
- Leek.**—The Old Leek Sunday School: A Centenary Record,
1797-1897. By Rev. T. E. Brigden. 1897. 8vo.
- London.**—Methodism in the Brixton Hill Circuit. 1898.
12mo. pp. 86.
Jubilee of Hackney Road Wesleyan Methodist Chapel and
Fellows Street School, 1841-91. By C. W. Brabner. 1898.
12mo. pp. 64.
- Manchester.**—The Manchester Wesleyan Methodist Circuits in
1851 and 1883. By Rev. Charles Povah. 1884. 12mo. pp. 15.
A Souvenir of Great Bridgwater Street Wesleyan Chapel
and Sunday Schools, and Queen Street Sunday School, Hulme.
By Edward Fairrow and C. J. Wallworth. 1898. 8vo. pp. 140.
Great Bridgwater Street Chapel, Manchester, 1801-1898.
By Richard Gill. No date. 8vo.
Gravel Lane Chapel, Manchester: Chapters of Early
History. By Richard Gill. 1890-91. [Reprints of Letters
to Manchester *Weekly Times*.] 4to.
The History of Methodism in Davyhulme. By Rev. Allan
Spencer. 1898. 12mo. pp. 70.
Davyhulme Wesleyan Sunday School, 1854-1904. By J. J. R.
1904. 4to. pp. 32.
- Mansfield.**—History of Wesleyan Methodism in the Mansfield
Circuit. By J. R. Rayne. 1907. 8vo. pp. 64.
- Mousehole.**—An Account of Methodism in Mousehole. [Prefixed
to Life of R. Trewavas.] By Rev. Richard Treffry. 1839.
18mo. pp. 196.
- Nether Thong.**—Incidents in the History of Wesleyan Methodism
in the Village of Nether Thong. By A Native. 1897.
12mo. pp. 57.
- Nottingham.**—Jubilee of Halifax Place Chapel: Its History and
Worshippers. By G. W. Plummer. 1897. 12mo. pp. 11.

WESLEY HISTORICAL SOCIETY.

- Padiham.—Historical Sketch of Methodism in Padiham. [Jubilee Services.] By John Blezard. 1897. 12mo. pp. 24.
- Portadown.—Methodism in Portadown [Ireland]. By W. Montgomery. 24 mo. pp. 11.
- Methodism in Portadown [Ireland]. 3rd Series. By W. Montgomery. 8vo. pp. 24.
- Portland.—Methodism in Portland, and a Page of Church History. By Robert Pearce. 1898. 12mo. pp. 189.
- Redditch.—Sketch of Wesleyan Methodism in Redditch, 1752-1892. By A. T. [Rev. Alfred Tucker] 1892. 12mo. pp. 18.
- Salisbury.—The Biographical Record; or Sketches of Lives of Members in the Wesleyan Society, Salisbury Circuit. By James Dredge. 1833. 12mo. pp. 264.
- Scotland.—Methodism in Scotland. By Rev. T. L. Parker. 1867. 12mo. pp. 32.
- Shetland Isles.—The History and Description of the Shetland Islands (with an Account of Methodism). By Rev. James Catton. 1838. 8vo. pp. 126.
- Shotley Bridge.—Reminiscences of Shotley Bridge Circuit, 1849-52. By Rev. T. McCullagh. [Has some facts of the early history.]
- Sleaford.—A Sketch of the late Mr. Thomas Fawcett, to which is added the Rise and Progress of Methodism in Sleaford. By Cornelius Greenwood. 1839. 8vo. pp. 35.
- Somerset (West).—Early Methodism in West Somerset and the Lorna Doone Country. By W. Symons. 1898. 12mo. pp. 117.
- Southport.—See Blowick.
- A brief history of Methodism in Southport. 1806-1883. [By James Wood, LL.D. Southport: Printed for private circulation].
- South Shields.—Local History of Wesleyan Methodism in South Shields. [Bazaar Handbook.] By Rev. C. Arnold Healing, M.A. 1904. 8vo. pp. 91.
- Stourport.—A History of Methodism in the Stourport Circuit from 1781 to 1899. By J. F. Wedley. 1899. 12mo. pp. 120.
- Wakefield.—The Wakefield Wesleyan Methodist Circuit. A Book of Reference. By Rev. J. McTurk. 1898. 12mo. pp. 26.

N.B.—In a future number will be given a list of Articles on Local Methodist History that have appeared in the *Wesleyan Methodist Magazine* and other periodicals.

“AN AFFECTIONATE ADDRESS TO
THE INHABITANTS OF CORKE.”

The following rare pamphlet is preserved in the Joly Collection in the National Library of Ireland, Dublin. It is entitled :—

An Affectionate Address to the Inhabitants of the City of Corke. By Jonathan Reeves, Preacher of the Gospel. (1 Cor. 9. 6; Psa 68. 11; Dan 12. 3) Corke: Printed by George Harrison. MDCC,XL,VII. pp. 44.

It throws some interesting light on the circumstances attending the introduction of Methodism into Cork, and some Extracts Spelling is left as in the pamphlet.

An Affectionate Address, &c.

Gentlemen,

I cannot but wonder on observing what a great Noise and Confusion many of the Inhabitants of this City at present are in about Religion, chiefly occasioned by the coming hither of some of those People call'd METHODISTS. A Spectator who never convers'd with, or heard any of them preach, wou'd, no doubt, be ready to conclude, that these Men were Setters forth of strange Gods, or at least that they were for bringing a new Gospel to your Ears, and new Customs to your City; and he wou'd be the more inclined to think this, when he found so many Objections are made against them; and these not by one Society or Body of People in Particular, but by several of every Denomination.

The Objections which I have observed to be made since my first arrival here, have been chiefly of three sorts.

- I. Against the Men themselves,
- II. Against their Doctrines; And
- III. Against the Methods they make use of in Propagating these Doctrines.

The first Objection which I find to be made against the Men themselves, is, that some of them have not been regularly ordained by a Bishop, but are Laymen.

SECONDLY, that some of them are illiterate Men and have not had a Colledge Education; And.

THIRDLY, that they are Wicked Men, and, therefore as such, very unfit to preach the Gospel.

The Objections which I have observed to be made against the Doctrines they teach, are, their affirming that it is not only their Right and Priviledge but that all the children of GOD do now receive the Holy Ghost, and that not in an imaginary Manner, but that they have him actually dwelling in them.

THEIR affirming that a Man may not only attain to the Forgiveness of his Sins in this Life, but that he also may (tho he were young and might live many years in the World afterwards) have a firm Assurance thereof, and that he is reconciled to the favour of GOD.

The objections made against the Methods they make Use of in propagating these Doctrines, are, First, their publickly preaching in the Fields and Highways.

SECONDLY, their preaching at unseasonable hours, and Lastly, To confirm and establish those the more in these Doctrines, that have newly embrac'd them, they have private Societies or Meetings (Page 7) A few months agoe the LORD (I trust) sent two or three of his Servants to this Place, here they met with Multitudes that were in the broad way and hastening to eternal Perdition: the Lord put a word into their Mouths to shew these People the Deplorable State they then were in, and the Fatal Consequence of abiding in that State; they also earnestly beseeched those Sinners to turn from the Error of their Ways, at the same time promising in the Name of their great Lord and Master JESUS CHRIST, that GOD for his sake would receive them and be reconciled to them. As the Lord gave them the Word to speak, it then reached the Hearts of numbers of their Hearers, it made a great impression upon the minds of many, it brought several to such a serious Consideration about Eternal Things as they never had before, and from a deep Conviction and Concern arising from a Sense of this by the Grace of God, many have broke off from a vicious Course of Life and now live in the Fear of GOD. Those who before were Drunkards, Common Swearers, Fornicators, Thieves, Sabbath Breakers, &c., are now reclaimed from the Error of their Ways, and abhor their former belov'd Sins. Men who before spent the Produce of their Labours at the Ale-house, or on lewd women, while at the same time perhaps, their poor Wives and Children were in want of Bread at home, these Men now with what they earn provide for themselves and Families things necessary for Life and Godliness, those who before went very seldom or never to the Church, or any other place of Worship, and never in all their Lives to the Lord's Table, are now crowding the Church three times every Sunday, and

many of these are Partakers of the Sacrament of the Lord's Supper every Week. I appeal to the Inhabitants of this great City if these things are not strictly true, and are not these Instances glaring in the Eyes of every Man? Can a Man open his Eyes and not see them? (Page 32). Our reason for Preaching so early in the Morning is, that we may have done by 6 o'clock, that all may go timely to their Labour, and we have frequently found that this had a happy Influence on the Minds of many, for the remainder of the Day, and perhaps prevented them from repeating their former Follies.—Again we preach at six o'Clock in the Evening because most have then concluded the Daily Labour, and instead of spending the Evening in such Follies as before, may now spend them to the Glory of GOD and Benefit of their own Souls. (Page 37). I cannot but take notice of Some Objections that have been lately made against us.

That in the beginning we told the People, we did not come for the Fleece, but the Flock, but that now some of the Members of the Society pay us so much Weekly, and therefore we are now found out to be Lyars, and that our chief end is to get Money, &c.,—to this I beg leave to reply.

When we first came to Cork, it was Summer Time, and we wanted then no House to Preach in, because we had the Convenience of the Open Air, and the Light of the Sun, but now if we Preach at all, it must be under Cover, and at a time when Candle Light is necessary. Now it was impossible for us ever to promise the Inhabitants of the City of Cork that we wou'd hire a House, put it in proper order for Preaching, and provide other Conveniences, but some of our friends sensible of the Inconvenience of the approaching Winter, hired a House for this purpose, and put it into as good order as they could and whatever money has been since collected either in private or in Publick, is to defray the Debts contracted on this Occasion, and other Necessaries since, and these Collections are constantly received by the Stewards of the Society and never come into our Hands at all, and they are so far from having any Thing to spare, that they are still several Pounds in Debt, yet never the Less we are persuaded that if God separates a Man to the Gospel of his Son, and if he has no private Fortune of his own to subsist on, and it is Manifest by his turning Sinners from the power of Satan unto GOD, that GOD hath sent him, I say if such a Man cannot provide for himself, we think it right in the sight of GOD, that the People among whom he Labours should provide for him Food and Raiment and a Place

where to lay his Head, and having these Things he will be there-with Content, for the Lord never sends anyone on such an Important errand till he has overcome the World, so as to Look upon all that is in it as Dung, and Dross, he will therefore be Carefull, only to accomplish that great work for which he is set apart; he knows GOD has not sent him to make his Fortune, or to lay up Gold as Dust, but to turn Sinners from Darkness to Light *that they that sow and they that reap may rejoice together in the Harvest of the Lord*—but to return, which of you have found us out in pursuing any Sinister End, and can charge us with Departing from what we at first declared (in the Rules of the Society), who can say that any of us have made our Fortune by Preaching, either hear or else where . . .

It is rather singular to find the pamphlet dated distinctly 1747, as Jonathan Reeves did not go to Cork until the summer of 1748. No doubt the date on the title page is a misprint.

D. B. BRADSHAW.

NOTES AND QUERIES.

359. TWO EIGHTEENTH CENTURY SATIRES.—In a little volume bound in rough calf, I find the original narrative of the Primary Ordinations held in the Countess of Huntingdon's chapel at Spa-fields, London, on Sunday, 9 March, 1783. Bound up with this are the following curious 'satires.'

(1). *La Cloche De L'âme : or Conscience the loudest Knell. A Satyr occasioned by Several late Complaints from Places of Public Resort of the too long and frequent Tolling of the Bells at Death's and Funerals.* (2). *Vigiliana Novissima, or The Reformed Watchman. By Philalethes Lucernalis.* London: J. Towers, III Fore St., Cripplegate. 1774.

In one of the notes there is a reference to a *History of Whitefield* by "the ingenious author of *Fugitive Pieces*."—printed for Dodsley in 1761.

Can any member of the W.H.S. give any information about these Satires, and *The History of Whitefield?*—*Rev. Thos. E. Bridgen.*

360. CHINESE PALING. (MINUTES CONF., 1779, Q. 22.) "Our brethren at Huddersfield desire leave to collect money in the neighbouring circuits. May they do it? A. Yes; on the terms mentioned in the late Minutes. But it is desired, that neither they, nor any other of our builders, set up any *Chinese Paling*." Can any member describe this, or refer to any engraving of the period where the paling is shown. It is reprobated, along with "tub pulpits," in the *Large Minutes*, ed. 6, 1789, Q. 63.—*Rev. H. J. Foster.*
361. JOHN HAIME'S AGE. (*E.M.P.*, i, 310)—The Rev. H. Hopkinson, of Shaftesbury, has obtained for Rev. J. Telford, B.A., the baptismal register of John Haime, showing that he was born 18 February, 1708. By 18 February 1784 he would have completed his seventy-sixth year. At the date of his death, 18 August, 1784, he would be in the seventy-seventh year of his age, not the seventy-eighth, as George Story gives it at the above reference.
362. SCRIPTURE OR DRAW CARDS. (*Proc.*, I, p. 15, IV. pp. 6, 40.)—An advertisement on the cover of the *Methodist Magazine* for December, 1820, shows that the use of these cards still obtained in Methodist Circles:
- "Utile Dulci: a new Pack of Cards, containing Anecdotes, Epigrams, &c., intended to promote instead of suppressing Religious Conversation. 1s. 6d." This is one of a list of publications advertised by Francis Wesley, Stationers Court, with this general recommendation: "F.W. presents his grateful acknowledgements to the Preachers and Patrons of Sunday Schools in the Wesleyan Methodist Connexion, for their countenance and approval. None of the following Publications contain any of the peculiarities that might awaken the suspicion or excite the disgust of any religious denomination."
363. NOTES ON PLACE NAMES IN WESLEY'S JOURNAL.—(1) "GENERAL-WOOD NEAR TODMORDEN (31 May 1753; indexed under 'Todmorden').—General-Wood was originally a farmstead, remnants of which remain to this day. The neighbourhood is now called Walsden, a suburb of Todmorden.—*Rev. Henry Scanes.*
- (2) LANGHAM ROW (5 July, 1779, etc.; "a lone house," 18 June, 1780).—The home of Mr. George Robinson, for many years one of the Stewards of the Grimsby Circuit, is

near Hogsthorpe, about seven or eight miles from Alford, Lincs. It is an out-of-the-way hamlet,—scarcely to be called a hamlet,—consisting of fewer than half-a-dozen farm houses, of which Mr. Robinson's was one.—*Rev. M. Riggall*.

A letter from G. Robinson to Wesley is printed in *Arm. Mag.* 1787, p. 496.

364. WESLEY AT GUISBOROUGH (22 June, 1761). — “Tradition says that Wesley stood close to the old toll booth, and, as the fish shambles were near, he would get the full force of the unpleasant odour. Who was the gentleman that desired him to preach, and with whom he presumably stayed for the night?—*Rev. J. W. Sellar*, who also adds :

“By this time a society was established. In his autobiography James Rogers says that this same year he began to walk over the mountains every alternate Tuesday evening, to attend the preaching in Guisborough.

“In 1775 Jacob Rowell was appointed to the superintendency of the Yarm Circuit, in which Guisborough was included. He worked hard to procure a meeting house for the Society, which was opened in 1777, the following being the chief subscribers : James Kendrick, Charles Summerson, Robert Thomas, John Moon, John Ridley, James Jackson, John Talorson, William Snowdon, William Hoggett, Thomas Garbutt, Ralph Elgie, John Middleton. The building still stands, and is now a dwelling-house. It is situated a little way from the main road through the town and is approached by a narrow lane which ends in a *cul-de-sac*. In this chapel Wesley preached, 26 June, 1779, and on three subsequent visits to Guisborough.”

Thomas Corney (ob. 5 Feb. 1807) was “amongst the first fruits” of this neighbourhood, and joined the society at Guisborough in 1759 (*Meth. Mag.*, 1808, p. 88). See also *W.H.S. Proc.*, III, p. 107.

365. THE STAINED GLASS AT TATTERSHALL, LINCOLNSHIRE. (*Journal*, 7 July, 1781; cf. *Proc.* IV, p. 112-3).—“The windows of the magnificent choir were glazed with beautiful stained glass, which was removed by a late Earl of Exeter [Brownlow, 8th Earl] to the chapel of Burleigh (Co. Northants), on condition that he replaced it with plain glass, which could have been done for the sum of forty pounds; but this being neglected the inside has suffered greatly from the weather.”—*Beauties of England and Wales*. London, 1807. Vol. IX, p. 710. “The late Mr. Banks, of Revesby, was employed by Lord

Exeter to get the glass: the townspeople threatened to rise and obstruct him; but he was a day before them. The glass being taken down hastily, for fear of the parishoners, no plan for its re-arrangement could be observed. Part of it was put up in the chapel at Burleigh; part was given to Lord Warwick, to ornament his castle; and part remains unpacked."—Gough's *Sepulchral Monuments*. London, 3 vols., fo. 1786-96. Part ii, 174; also see *Gentleman's Magazine*, 1821, part ii, p. 307.—(The late) *Francis M. Jackson*.

366. THE HYMN "JESU, LOVER OF MY SOUL."—The authorship of this inimitable hymn is usually attributed to Charles Wesley. Can any member say on what definite authority this is done? Does the original MS. exist in Charles Wesley's handwriting? Is it not more than possible that *John Wesley* wrote it in or about 1736?

It is worthy of note that though it first appeared in the 1740 Edition of "Hymns and Sacred Poems (p. 67) it is afterwards found only in the "Select Hymns" of 1761 and its subsequent editions, and not in any of the "Collections of Hymns" published during the lives of the Wesleys. It next appears in the 1797 "New Edition" of the large hymn-book. The superscription to the hymn as it appeared in 1740, was "In Temptation."

These facts may have some significance as to the authorship.—*Mr. Joseph G. Wright*.

367. WESLEY'S LAST POCKET DIARY.—This precious relic, preserved in the Wesley safe at Headingley College (See *Proc. V*, 229), has recently been photographed page by page, by the permission of the Governor on behalf of the Trustees, and sets of the thirty-two pages can be obtained from Mr. Mawson for £2 mounted, or £1 10s. unmounted. As opportunity serves, I am working through the lines of Byrom shorthand with the deepest interest. All proper names are written in longhand, and it is readily practicable so far to fill up the many gaps in the printed *Journals* for the time covered by the Diary,—1 Feb., 1790, to 23 Feb., 1791, a week before the writer's death. The Itinerary now in course of publication can be presented with a full, daily record of Wesley's movements, on first hand authority. Meanwhile, one or two interesting facts corrective of the text of the printed *Journal* may be notified to our working members, who may be able to follow up the new clues thereby given.

(1.) NORTHWICH (10 April, 1790).—It has always

been a difficult thing to accept,—although hardly anything seems impossible to the resolute, untiring traveller Wesley,—that, between Wigan on Sat., 10 April, and Bolton the following day, he should “cross over” to Northwich, far away in Cheshire. But the Diary shows that this needs adding to the list of cases given in the Notes on the Itinerary, section (I.) (*Proc.* VI, p. xii), where, by some early error of transcription or of the press, a place-name has been entirely substituted for another far away. The plain long-hand name in the Diary is “Northall,” which a glance at the map shows to be obviously practicable. North Hall is a gentleman’s seat lying on the left hand of the high road from Wigan to Chorley. Mr. R. M. Carson has obligingly hunted it up for our Society, and finds that it was built by Lord Chief Justice Clayton, of Adlington Hall, a little further on the road, for his brother, about the middle of the 18th century. But as yet he has not found, nor can I lay my hand upon, any clue to the identity of the persons for whose sake Wesley rode over to North Hall, and whose story he tells. Any further light would be very acceptable.

(2.) “MR. W——, OF BOLTON” (5 March, 1790 N. & Q. 190).—I have several times searched the contemporary Bristol and Bath newspapers for a death at some date near to that of Wesley’s visit to this sick man, expecting to find it the death of a Bolton visitor to the waters of Bath or the Bristol Hotwells. But the Diary is again clear in this place and at 31 Aug. “Bolton” is an early error for “Belton,” and the biographer of John Valton (*E.M.P.*, VI, 120) at once gives us our clue to the sick man’s name, when he says that Mrs. Purnel—who in 1785 became Valton’s wife—“and Miss Johnson, and Mrs. Wait, of Belton, were reckoned three of the most pious women among the Methodists in the west of England.” Of these names something may hereafter be added, but for the present the correction of the place name and the filling up of the personal name may be welcome to students of the *Journal*. “Belton” in the diary follows Pensford, and Mr. P. Endres Gane of Bristol, tells me that Belluton close by is locally “Belton.”

I leave the above as it stands. But I find a full memoir of this Mr. William Wait, of Belton, in the *Meth. Mag.*, 1803, pp. 130-4.

(3.) WESLEY’S LAST SERMON, AT LEATHERHEAD, 23 Feb., 1791.—I turned eagerly to the page in the Diary, the

PROCEEDINGS.

last entry upon which records how Wesley spent this day, in the hope of finding in whose house the aged evangelist delivered his last message. Tyerman only says, "a magistrate in whose dining-room he preached." (*Life* iii, 650). H. Moore only contributes the fact that it was "to a small company." (ii, 387). Whitehead simply says that it was at Leatherhead. James Rogers, his companion throughout the day, is only vaguely allusive. Miss Ritchie is hardly more definite. The Diary shows that, having risen, or at least awoke, at 4-0 a.m., Wesley breakfasted at 6-30, at 9-0 entered his chaise in company with James Rogers, and, reading *Gustavus Vasa* on the way, reached Mr. Belson's house at 11-30, and half an hour later, at 12-0 noon preached from Isaiah, 55, 6. He dined there at 2-0, and at 4-30 went forward to a Mr. W[hit]ford's, where he spent the rest of the day quietly, retiring at his usual hour, 9-30.

This latest entry shows in the longhand, and still more in the shorthand, how near the writer is to the limit of all strength. "Belson" might perhaps be read as "Bulson," but half an hour spent with Manning and Bray's *Surrey* gives more than one instance of the name. For example (vol. 1, 585), in Dorking Church is the memorial of Mary Belson, wife of Augustine Belson, ob. 1683. And at vol. ii, 678 is given, from a tomb in the parish church or churchyard of Leatherhead, this: "No. 37. Mrs. *Hannah Belson*, wife of Mr. Richard Belson, died August 28, 1791, aged 41 years." The place and date provoke the question whether she were one of the little company who heard: "Seek ye the Lord while he may be found." On 26 Jan. 1791 also, the Diary shows a morning call upon Mr. Belson, somewhere between Epsom and Dorking. But I can at present go no further. Can any worker find a *Richard Belson* amongst the magistrates of Surrey at that date?

The bracketed letters of the name I have written as "Whitford" are very feebly traced, but the capital W is fairly certain, and the terminal "ford" clear. The "t" is probable, and slight marks may stand for the "h" and "i", if we know otherwise of a suitable name. Manning and Bray say (ii, 674) of the old Rectory-House of Leatherhead, that it was usually leased on a seven years' term. "Mr. *Briscoe* was lessee for some years, and was succeeded by Mr. *Haak*, who enlarged the house about 1780 . . . Richard Norman, Esq., afterwards had it, and in 1801 sold it to *John*

Roussilly Whitefoord, Esq., who resides here." [i.e. in 1809.] Cary's Itinerary, 1810, spells his name "Whitford," as Wesley does, for I think we may take it that we have found Wesley's host. I believe that there is some tradition that Wesley stayed at the old Parsonage. Mr. Whitefoord may have lived there before he bought it. I know nothing of him. But this unfinished Note may elicit from some other worker what would make all complete and clear.

368. MRS. ATTERSAL (*Journal*, 23 Jan., 1781; indexed as "of Dorking.") This name may prove to be right, though Rev. J. Telford, who in 1903, at my request, carefully sought for it in the local registers, parochial and non-parochial, could not discover it. But as I searched Manning and Bray I found Tattersall as an old county name. For example there is found at Chipstead Church: "Here lies the body of Rachael Tattersall sister to Paul Humphrey, Esq., who died March the 8th, 1763, aged 60, a most affectionate wife and a sincere Christian. (Vol. i, p. 248, and cf. p. 587). I suggest that the name Tattersal[1] should be looked for, perhaps at Dorking. She was "snatched away in the bloom of youth." The series of Surrey parish-registers now in progress of publication may help in this and some other cases.—*H. J. Foster*.

CORRIGENDA.—Rev. C. H. Crookshank, M.A., points out that two of the letters printed in the last part of the *Proceedings* have been published before: I. "An early letter to his mother" in *Wesley Studies*, p. 179, and *Methodist Recorder*, 11 June, 1903; II. Letter dated Sheffield, 14 May, 1747, which appears in Wesley's *Works*, vol. xii, as addressed to Mr. Ebenezer Blackwell of Lewisham. [IV. "Radbury" should be "Padbury"; cf. *M. Mag.*, 1801, p. 476.]

On p. 54, 25 March, 1750, "We came to the sands" should be 24 March. On page 58, last line but one from bottom, 3 May, 1759, should be 6 May, 1759. On p. 59, query 353, date should be 25 Sept., 1751.