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Dined at White Horse at Banbury. Braith-
 at Banbury it is the North side of S. Parkin's House
 The Parkin's garden was bounded Barons Street
 and had two lapidary compartments between them
 In the other side
 Mr Thomas Parkin's is a Barrow of the Family
 Completed this wall of 3 miles in compass
 In three years
 Over the stone wall
 See as before in the description in continuation
 on the other side over as it
 It does not hurt, if you are tired
 With walking, as you are desired.
 Supped at Lewis Inn. Much rain
 21. Dined at Banbury. In the afternoon
 went to the church - hired a horse to carry
 at George's Inn at Banbury
 22. In the afternoon with Mr. Ward - walked
 to the church - saw the church - at the church
 23. In the afternoon with Mr. Ward - walked
 to the church - saw the church - at the church
 24. In the afternoon with Mr. Ward - walked
 to the church - saw the church - at the church
 25. In the afternoon with Mr. Ward - walked
 to the church - saw the church - at the church
 26. In the afternoon with Mr. Ward - walked
 to the church - saw the church - at the church
 27. In the afternoon with Mr. Ward - walked
 to the church - saw the church - at the church

FACSIMILE OF A PAGE IN WESLEY'S DIARY,
 21-27 SEPTEMBER, 1726.

See Article on Banbury. P. 81.

ECUMENICAL METHODIST HISTORICAL UNION.

This Union, for discovering, cataloguing and making available the historical documents, Wesleyana and other materials connected with the origin and development of Methodism, was constituted at the 4th Ecumenical Methodist Conference, held in Toronto, in 1911 (See *Report*, pp. 713-717).

The members of the Union who were in attendance at the 5th Ecumenical Conference in London, September 6-16, 1921, held a Meeting on Monday, September 12th, in the Board Room of the Methodist Publishing House, 26, City Road, E.C. 1. The Rev. J. Alfred Sharp presided, supported by Rev. Dr. H. K. Carroll, Secretary of the Western Section of Committee.

During the decennial period, the Rev. J. Alfred Sharp had prepared and printed an annotated catalogue of the collection of Wesleyana, documents, and literary works in possession of the Wesleyan Conference at the Book Room, with notes on the historical libraries, etc., of the United Methodist Church, prepared by the Rev. George Eayrs. Cordial thanks for producing the volume, which was inspected by the Committee, were voted to Rev. J. Alfred Sharp on Resolution moved by Rev. David Brook, M.A., D.C.L., seconded by Rev. Dr. H. K. Carroll.

It was reported by the Western Section, that an equestrian statue of Bishop Asbury is to be erected in Washington with the approval and assistance of the Government of the United States. This was afterwards reported to the Ecumenical Conference and congratulations were offered to our brethren in the United States.

It was reported by Rev. George Eayrs (Eastern Section) that by the help of Lieut.-Col. J. B. Butler (Bristol) a Memorial Tablet had been placed on the new building—an engineering shop for youths—in Kingswood Reformatory grounds, which had replaced the ancient chapel erected by Wesley for the colliers and scholars of Kingswood.

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The Eastern Section was requested to effect the placing of memorial tablets on buildings or near sites in London and elsewhere associated with the Wesleys. This resolution was spoken to by Mr. James R. Joy, Litt.D., (New York).

It was resolved to recommend the Conference to appoint a Committee of 30 persons for the work of the Union, 15 from the Eastern and Western Sections respectively, with the Rev. George Eayrs and Dr. H. K. Carroll as Secretaries.

These proposals were submitted to the Conference by Dr. H. B. Workman, Dr. H. K. Carroll and Mr. Oscar W. Adams and adopted. The following are the Committee :—

EASTERN SECTION :

Rev. J. A. Sharp (Chairman
and Treasurer)
Rev. J. S. Simon, D.D.
Rev. F. L. Wiseman, B.A.
Rev. T. E. Brigden
Mr. A. Wallington
Rev. D. Brook, M.A., D.C.L.
Rev. J. S. Clemens, B.A. D.D.
Rev. George Eayrs (Secretary)
Lt.-Col. J. B. Butler
Rev. George Armitage
Rev. S. Horton
Rev. J. Johnson
Mr. C. E. Maynard
Rev. E. Bromage
Mr. A. Mounfield

WESTERN SECTION.

Bishop J. W. Hamilton
Rev. C. F. Iselin
Rev. Dr. Ezra Squier Tipple
(Chairman)
Dr. E. L. Watson
Dr. H. K. Carroll
(Secretary and Treasurer)
Hon. Samuel B. Adams
Dr. M. T. Plyler
Dr. F. B. Chappell
Dr. C. N. Bishop
Dr. T. A. Moore
Dr. Lyman A. Davis
Bishop C. S. Smith
Bishop George C. Clement
Bishop E. C. Cleaves

The Editorial Council of the W. H. Society will gladly give space in its printed *Proceedings* for articles and notes relating to the work of the Ecumenical Union, and will commence doing this systematically in the next quarterly issue (March). Articles have already appeared in the last two volumes which deal with Americana, relating mainly to the Wesley period. We have also been in correspondence with Dr. E. H. Sugden of Queen's College, University of Melbourne, Australia, who has contributed to our pages. We are in communication with the Calvinistic Methodist Hist. Soc. and valuable notes have been inserted relating to the Trevecka collection of books and manuscripts. In our present issue we insert some notes on the collections of books and M.S.S. which have been sent to the United States, Canada and Australia. We had already inserted a list of the Wesleyana in the Bodleian Library, Oxford. The same work might be done for other University and public libraries. There are a few private collections in this country on which we invite notes.

Our space is limited and we are compelled, at present, to confine our printed papers *mainly* to the eighteenth century period. The history of Methodism cannot be dealt with properly without reference to seventeenth century events and currents of of thought, and we cannot, on the other hand, always interpose the barrier of an artificial "century" period when our members and especially "overseas" contributors ignore the date, 1791, or 1799, and are found in the early nineteenth century. In the case of *local* histories we ask for full notes on early events and compressed summaries only of the later periods.

WESLEYANA

In Canada, Australia, United States, England, Wales.

I. CANADA. VICTORIA COLLEGE.

The following has been sent from Canada by a member of the W.H.S. :—

Through the generosity of Sir John Eaton, Victoria College, Toronto, has been able to secure the most complete collection known to be in existence of the writings of John and Charles Wesley. The collection was made by Rev. Richard Green, of Didsbury College, Manchester, England, who bequeathed it to his daughter, with the instructions that it should not be broken up. It was offered for sale and acquired by Sir John for the library of Victoria College.

The collection, it was stated at the college yesterday, will be accessible to the public.

It comprises 500 volumes. Many are first editions ; others are second editions, of the works of both brothers. There is a vast range of subjects: John Wesley's works include grammars in Greek, Latin, French and Hebrew, an English Dictionary, a history of England and a highly interesting three volumes on "Modern Physick."

A valuable set in the collection is "A Christian Library" of 50 volumes, containing extracts and abridgements from the choicest pieces of practical divinity published in the English language.

A link with this continent is found in numerous references to Benjamin Franklin, in a volume inscribed "*The Desideratum, or Electricity Made Plain.*" Mr. Wesley keenly sympathized with

the efforts then being made by Franklin and others to discover the secrets of Electricity chiefly, as he says, because of his desire to see it used as widely as possible in alleviation of human suffering. He cherished no illusions as to its hidden curative powers, and the purpose of his volume was to spread farther afield the information gleaned by students of the mystic force. In the opening chapters of the "*Desideratum*" he says that he is—

" . . . Chiefly indebted to Mr. Franklin for the Speculative Part and to Mr. Lovett for the practical; though I cannot in everything subscribe to the sentiments either of one or the other."

The praising of God through song was such an important feature of the ministry of John and Charles Wesley that it is not surprising to find in the collection a small text-book on music,—"*Grounds of Vocal Music.*" Which of the brothers wrote the book is not certain, as it is unsigned and undated. It was printed, in the first edition, from engraved plates and is remarkably well preserved. The reverend music-master had no poor opinion of his system of training, for in his preface he says:

"Let each of these lessons be got off perfectly and by heart in the order that they are here placed, so that they all may be sung readily and exactly, both in time and tune."

We can only mention the titles of a few of the books in the Wesley collection—such as "*The Cause and Cure of Earthquakes*" (a sermon); "*A Collection of Forms of Prayer*"; "*Thoughts upon Slavery*"; *The Arminian Magazine* (14 volumes); "*Advices With Respect to Health*"; "*Directions for Married Persons*"; "*A Collection of Receipts (recipes) for Use of the Poor*"; and "*A Letter to a Friend Concerning Tea.*" Small wonder that the Rev. Richard Green, of Didsbury College, Manchester, one of the founders and editors of the Wesley Historical Society, says in his admirable Bibliography, accompanying the library:

"It is indeed Wesley who deserves the credit of having been the first in this country to provide and diffuse cheap and popular literature of a useful kind."

II. AUSTRALIA.

QUEEN'S COLLEGE LIBRARY, UNIVERSITY OF MELBOURNE.

The Rev. John Telford, Editor of the British *Magazine* of the W.M. Church, writes (Sept.)

DR. SUGDEN tells us that Dr. Fitchett has presented to Queen's College Library, Melbourne, the collection of Wesley's

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publications which he secured some years ago from the Rev. T. E. Brigden. Queen's College now has copies of about three hundred of Wesley's publications, many of them in several editions.

III. AMERICA: United States, Madison, N.J.

A large collection is in *The United States*, in the DREW THEOLOGICAL SEMINARY. This was augmented from the late Dr. George Osborn's private collection.

IV. A UTILITARIAN COLLECTION, IN ENGLAND.

Among private collections in this country is one much used for the editing of these W. H. S. *Proceedings*. It includes first editions of Wesley's early Devotional Manuals, his first *printed* sermon, first *Journal*, first *Rules*, first *Minutes*, last printed sermon, and all publications that represent the stages of Methodist development. In addition to these is a systematic collection of the books that influenced Wesley, such as the first editions of William Law's works, the remarkable translation of Macarius, Dr. Cheyne's works, and the editions of Stillingfleet, Lord King, and others that affected Wesley's ecclesiastical views. There are two books which are marked throughout with Wesley's signs, lines, and handwriting, illustrating his method of abridgement, though these two 'abridgements' remain unpublished. Of course, the original first four volumes of Wesley's *Sermons*, and the last four volumes of his *Sermons* (as distinguished from his "*Works*") appear. Nearly all the pamphlets relative to America, by Wesley and others, are here. These have been acquired for practical purposes of reference and verification, and are classified accordingly.

V. THE COLLECTION AT THE WESLEYAN CONFERENCE OFFICE.

The following has been recently published:—

A CATALOGUE OF WESLEYANA, consisting of MSS., Letters, Relics, Paintings, Engravings, Books and Pamphlets in the possession of the Wesleyan Conference Office, with facsimile and other illustrations. Demy 8vo., cloth gilt. London, 1921.

We shall be glad to receive notes on other collections in Great Britain and Ireland, and Overseas.

VI. WALES.

The TREVECKA collection, on which notes have appeared in the last two volumes of these *Proceedings*.

RICHARD VINEY'S MEMORANDA.

1744.

Calling at the Moravian Mission Room in Fetter Lane last August, I made a discovery of great importance in Wesleyana research, *the M.S. Diary of Richard Viney* for the year 1744. It has been hidden away in private hands for the long years, and has only recently come to light. By the courtesy of its present custodian I have obtained permission to transcribe and publish it.

For Richard Viney see Index to (1) Wesley's *Journals*, Standard edition; (2) John Nelson's *Journal*; (3) Charles Wesley's *Journal*; (4) D. Benham's *Memoirs of James Hutton*.

Viney's autograph Diary for every day in the year 1744 is a human document of fascinating interest. It contains numerous references to John and Charles Wesley, John and Martha Nelson, Rev. B. Ingham, "Scotch Will" [William Darney], William Shent, John Bennet, Westell, Richards, Meyrick, Jonathan Reeves, and other early Methodist Preachers; Zinzendorf, Spangenberg, Delamotte, Töltschig, Schlicht, Wenzel Neisser, Mrs. and Miss Clagget, James Hutton, and many other Moravians. It records precisely the state of the weather for nearly every day in the year, as well as the state of his mind (which was often as variable as the Pudsey barometer); his own 'health' and his wife's; the books he read; the 'stays' he measured and made for 'Lady Margaret' [at Ingham's] and for others; the spatterdashes (his own) which he mended; the journeys he made to Aberforth to talk with Ingham and Lady Margaret, Ingham's wife; to London, where he spent nine days with 'Westley' at the Foundery, an inmate of Wesley's household; to Newcastle as one of Wesley's travelling companions, setting out from Leeds on May 19, [a fact hitherto unknown to us]; to Wakefield, where he graphically describes the trial before the Justices of the Moravian Brethren Ockerhouse and Kendrick, and Charles 'Westley.' He tells us [I think for the first time, certainly unknown to Curnock] that Wesley invited him to attend the first Conference, 1744, and records the names of those who were present, according to 'information received.' But here I must hold my hand. Let this suffice, for the present, as a general peep into the precious MS.

With three unimportant abbreviations I now quote Viney's preface exactly as he wrote it, dated 1743-4 [i.e. 1744 new style] January y^e first.

MARMADUKE RIGGALL.

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THE PRESENT STATE OF THINGS WITHIN MY KNOWLEDGE.

Of myself.

First my *Employ* is staymaking which I took to y^e 12 of Octo^r last, after having done nothing at it from May 1742. I have but little to do, but as much as I desire : for to stick close to it, in the first place I am now no more able, and 2^{dly} it does not agree with my health to be continually sitting, and 3^{dly} I think I shall not abide long at it.

2. *Health*. In general I am as well as at any time of my life . . . pain sometimes at my Breast like a great weight, but not so much as last Winter . . . sometimes a Headach, . . . but not so Violent as . . . 2 year since. When I sit still or bide long together at home I find I am not well, but a day's walking cures me again.

3. With respect to the *Church*, it has not been so with me since I knew y^e Breⁿ which is now 6 years wanting one month. I am excluded all Fellowship outwardly, forbid coming to any of their Meetings, look'd on as an enemy to Count Zinzendorf, . . . and y^e Pilgrim Church, declar'd so Publicly here and in London. They seem to have some hopes of my recanting and Humbling myself and therefore y^e Head labourers here are outwardly very loving and kind. My Thoughts about it are that Spangenberg has done very unjustly by me in excluding me when I declar'd my sorrow for what I had done and promis'd not to meddle with them things any more, yet because I believe my objections to be true He excluded me. This appears to me like Popery, it being expected that I should Implicitly believe all what y^e Count do's as Right, and make no question in Faith nor obedience to anything He or y^e Pilgrim Church dos or says. This not being likely to come to pass in me, inasmuch as I firmly believe they are in some things wrong ; I see no likelihood of my being join'd with them again, yet I love and respect them as such a Community which has not its parallel in y^e world, therefore I pray for them and wish them good success in y^e name of y^e Lord, but as *they* will not have me in their Fellowship, and as *I* am so great an admirer of Fellowship, I have had thoughts of seeking for and joining myself to some others, yea I wrote last Monday to Mr. John Westley that I should be glad to see and speak with him, and think that if we can agree on Conditions, to join with him in his Labours ; but perhaps y^e Conditions will not be easily agreed to by him. The two Principle I intend to stand on, are, first that he will cease railing at y^e Breⁿ and 2^{dly} that he preach Perfection no more in that way he now do's. if he agrees to these I think other things

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I may bear with by y^e same rules which Spangenberg gave me once concerning their Church and which I intend'd to practice if he had not excluded me (viz.) to bear with, pray for and wait our Saviour's time for y^e altering of such things which are amiss and which do's not real palpable hurt to y^e general and great work of our Saviour.

4. *My Wife.* Tho' not actually excluded y^e Church yet in effect is she being told by Span. that she was an Eve to me and was y^e Principle occasion of my Confusion. She is not invited to y^e Sacrament nor told of any Church meeting, but is treated in all things as I am. In her health she is as well as usual and rather brisker than for some months past. She is 5 months gone with child, is contented and easy in her mind, wishes things were otherwise than they are between y^e Breⁿ and me.

5. *My Dwelling Place* is in part of John and Sally Hutchison's House, in Pudsey-upper-town : here we have been from y^e 26th Nov^r last, that is just 5 weeks yesterday.

6. *My Outward Circumstances* are thus, I have by me

In Provision	0	:	11	:	4½
In Staygoods	0	:	16	:	0
In Cash	1	:	5	:	2
	<hr/>				
	2	:	12	:	6¼
	<hr/>				

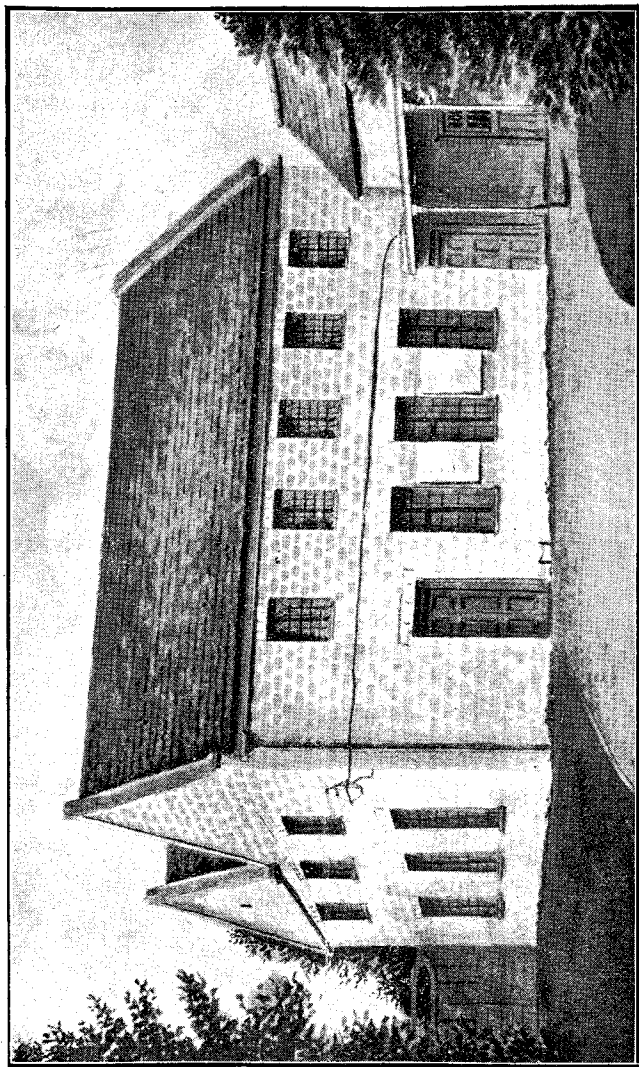
I have earn'd since I began to Work about 8s. and 5d. a week, and we expend in Housekeeping, exclusive of Rent about 5s. : 7d. a week, Thus,

	s.	d.
In Coals.....	0	: 8½
Candles.....	0	: 6
Bread	0	: 6
Washing	0	: 4½
Tea	0	: 8
Sugar	0	: 6
bear	0	: 8
Flesh.....	0	: 10
Butter	0	: 8
Snuff, Pepper, Salt, &c.	0	: 2½
	<hr/>	
	5	: 7
	<hr/>	

I have work in y^e House, a pair of Stays to make for Sally Hutchison and a pair for Sis' Teltchig to finish and no other.

(To be continued).

M. RIGGALL.



THE PRESBYTERIAN MEETING HOUSE, BANBURY.

WHERE WESLEY PREACHED IN 1784.

JOHN WESLEY'S VISITS TO BANBURY.

The well-known market town of Banbury is not mentioned in Wesley's *Journal* until the year 1784.

From other sources, however, it appears that he passed through the place twice at least in his early journeys from Oxford to Lincolnshire. On April 21, 1726, he rode to Banbury on his way from Oxford to Wroote. Of his visit in September, 1726, there are two versions.

'Wednesday, dined at Banbury, ye 3 Tuns. Robin's mare hurt. Hired a horse to Oxon at ye George. (*Wesley Studies*, 1903, p. 65).'

'Wed. 21. Dined at Banbury, the Three Tuns : Robin's mare hurt, shoulder slipped. Hired a horse to Oxon. At the George : T[hank] G[od]. (*Proceedings*, vi, 31).'

"Robin" I presume to be Robin Griffiths, the son of the Vicar of Broadway. See *Journal*, i, 62.

It will be seen that according to the one version the hostelry referred to is *The George* at Banbury, and according to the other *The George* at Oxford. There was an ancient inn at Banbury called then or previously *The George* and *Altarstone*, because an old Roman altar was preserved on the premises. It stood at the corner of Broad Street, occupying the site also of the Baptist Chapel.

The late Rev. Nehemiah Curnock most kindly furnished me with a photograph of the page in the diary from which both these accounts originate. The text is open, in my opinion, to either interpretation. (*See our Facsimile*). F.F.B.

The first visit recorded in the *Standard Journal* is dated '1784, Wednesday, Nov. 24, Banbury. I met with a hearty welcome from *Mr. George*, formerly a member of the London Society. The Presbyterian minister offering me the use of his meeting, I willingly accepted his offer. It was, I believe, capable of containing nearly as many people as the chapel at West Street, [London]; but it would not near contain the congregation. And God uttered His voice, yea, and that a mighty voice: neither the sorrow nor the joy which was felt that night will quickly be forgotten.'

'Thursday, Nov. 25, I desired the people would sit below in the morning, supposing not many would be present; but I was much mistaken; notwithstanding the darkness and rain, the house was filled both above and below: and never did I see a people who appeared more ready prepared for the Lord.'

The Presbyterian Meeting House in which Wesley preached stood in the Horse Fair. Erected about the year 1742, it took the place of a barn in which the congregation had worshipped since 1716, and it remained in use until the present Unitarian Church was built in 1850.

Mr. Amherst D. Tyssen, D.C.L., M.A., has written a valuable and interesting pamphlet on "*The Old Meeting House, Banbury,*" and for most of my facts I am indebted to him.

The Meeting House had a double-gabled roof, and was furnished with galleries. Wesley remarks that "the house was filled both above and below," and in a Deed executed in 1765, particulars of which are given by Dr. Tyssen, reference is made to "the seats or pews as well below as in the galleries above."

The Presbyterian Minister at the time of Wesley's visit was the Rev. George Hampton, M.A. Mr. Hampton, who married the daughter of his predecessor, the Rev. Stephen Davies, commenced his ministry in Banbury in 1739, and continued it for the long period of 57 years.

He was an able and devoted minister, and the fact that he placed his Meeting House at the service of Wesley is a proof of his catholic spirit.

A mural tablet in the present Church perpetuates his name, and bears the following inscription:—

"Sacred to the Memory of Rev. George Hampton, M.A., who died Sept. 22, 1796, aged 80 years, having been pastor of this Christian Society 57 years. His solid learning, urbanity of manners, equanimity of temper, genuine candour, and uniform piety rendered his character truly venerable and his memory justly respectable,"

"He being dead yet speaketh."

One of the most regrettable incidents in the history of Banbury was the demolition, in 1790, of its large and beautiful Church, which was found to be in an unsafe condition. Mr. Beesley, the historian of the town, says that it was one of the finest churches in Oxfordshire, and in his opinion, its destruction quite indefensible. It is too late, now, to discuss the merits of the case, but we may remark that the destruction of this noble building was an act entirely in harmony with the spirit of vandalism which seems to have been characteristic of the inhabitants of Banbury in times past, when the "zeal" for which they were celebrated too often got the upper hand of their judgment, and the exercise of which, on various occasions, has resulted in reducing to a commonplace level, a town which might have been

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one of the most charming and picturesque old market-towns of England.

However, regrets are vain. The destruction of the Church was determined upon, and in 1790 an Act of Parliament was procured for taking down the Church, Chancel and Tower belonging to the Parish of Banbury in the County of Oxford, and for re-building the same. The Rev. George Hampton was one of the Trustees appointed by the Act to attend to the taking down and re-building of the Church.

The good folk of Banbury, therefore, were without a Parish Church between 1790 and 1797, in which latter year the new Church was opened, but the minister and trustees of the old Meeting House, which was exactly opposite the Church, generously offered their Chapel for the Church of England services. The offer was gratefully accepted, and powers exercised under the same Act of Parliament gave validity to all the rites and ceremonies of the Anglican Church performed there. The times of the public worship during these years were arranged so that the interests of both the congregations might be served, and the town thus provided an excellent illustration of true Christian unity.

When Mr. Hampton died in 1796, his funeral was attended by three of the Episcopal Clergy, who were afterwards present at a service in the Meeting House.

Unfortunately very little knowledge of early Methodism in Banbury has survived, but from a quotation from the *Monthly Repository* of 1823 and incorporated by Dr. Tyssen in his pamphlet we may gather that within a few years of Wesley's visit it was already beginning to count for something in the town. The quotation in question refers to the fact that in 1792 the Rev. Joseph Cornish was invited to become Assistant Minister to Mr. Hampton, and it goes on to say "*Many of the common people were, however, inclined to Methodism: and as nothing would have inclined J. Cornish to remove, but a very unanimous invitation from some larger society, with a fair prospect of some greater usefulness he declined the offer made.*"

How did the Presbyterian Meeting House become a Unitarian Church? Dr. Tyssen sheds a little light on this interesting question, and shows that there was no violent change, but a gradual transfer of the sympathy of the congregation to Unitarian doctrine, under the direction of successive ministers who taught the Unitarian belief. Mr. Hampton, it would appear, found his own views tending in a Unitarian direction towards the end of his life, notwithstanding the fact that he had been a champion of

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of orthodoxy, and had published two treatises in defence of the doctrine of the Atonement: and under succeeding ministers of like sympathies the Church became Unitarian in doctrine while it remained Presbyterian in name.

Dr. Tyssen refers to the entries in the Family Bible of Timothy Rhodes Cobb and his wife, who were married in 1824, as being the first occasion on which the name Unitarian is applied to the Church or its ministers. It records the birth of seven children, and their baptism by the Rev. C. B. Hubbard, who is described in each entry as being Unitarian minister at Banbury.

When funds for the new Church were needed a circular issued in 1849 appealed for subscriptions, stating that the Chapel was the only Unitarian place of worship in the County of Oxford.

The last service in the old Meeting House in which John Wesley had preached was held on Sunday evening, June 16, 1850, and although by this time the Church had become distinctly and avowedly Unitarian, yet the new Church was licensed and certified on the 1st of July by the name of Christchurch Chapel, otherwise called the Presbyterian Chapel.

H. G. GODWIN.

Wesley's Journal ends in October, 1790; but the Diary in which his doings were entered continues for some months longer. From this it appears that he visited Banbury on November 23, 1790. He arose that day at Northampton at 4.45 a.m., and Joseph Bradford, the preacher who travelled with him, read a sermon. At 6, breakfast and retirement for prayer, at 7 took chaise for Daventry, arriving at 9, at 10 resumed his journey, reading *Spenser* on the way, reaching Banbury at 1. Mr. Ward was his host. Dinner at 1.30 followed by retirement at 2, sleep and conversation, 4.30 tea and retirement, at 6 meeting, where he spoke on Jer. viii, 22, and enjoyed a blessing, at 7.30 supper, retirement and writing till 9.30. The next morning he rose at 5, breakfasted at 6, and retired for prayer, took chaise at 8. He met the Brackley Society at noon, and finished the day at Whittlebury.

The name Ward occurs in several records. Writing in the *Magazine*, 1800, p. 87, the Banbury Superintendent refers to Mr. James Ward "one of our local preachers." A Banbury Methodist Deed of 1791 gives James Ward, junr. The Deed of Adderbury Chapel, 1812, gives Charles Ward, Banbury, baker.

Beesley's *History of Banbury*, 1841, says the first Methodist Meeting House in Banbury stood adjoining South Bar Street, near the top of Calthorpe Lane. It has sometimes been assumed that this was where Wesley preached in 1790. But the fact that

the indenture by which the property was conveyed to the Methodists is dated August, 1791, seems to me to be against this, although perhaps not decisively. The Centenary Manses given by the late Mr. William Mewburn stand nearly opposite this property, part of which is still standing.

It remains to be explained why Myles, in his well-known *Chronological History of the Methodists*, 1813, gives 1784 as the date of the first Methodist Chapel at Banbury. 1791 is the generally accepted date locally, as is witnessed to by the Centenary celebrations in 1891.

It is locally recorded that Wesley visited Chacombe on the occasion of his journey to Banbury in 1784. The house of Mr. William Blencowe in that village was licensed for worship in 1787 in the registry of the Bishop of Peterborough. F.F.B.

LETTERS BY JOHN WESLEY. 1777 AND 1788.

The following portions of Wesley letters appear in a recent bookseller's catalogue.

I. Letter to SAMUEL WELLS, dated September 11, 1777.
My dear Brother,

You may remember, it was observed at the Quarterly Meeting, that the present contributions cannot support poor Preachers . . . One thing more I desire, I request all the Wiltshire Societies, to do as they do in other Circuits, to pay their Quarterly Collections when they receive their tickets, and it is then, I hope, persons of property will advance their subscriptions according to their ability: out of this serve the other Preachers first, and yourself last.

I am your affectionate Friend and Brother,

JOHN WESLEY.

[*Closely written on both sides of a sheet of paper, 7½ by 6 in. (with two small pieces torn from the top and bottom). £10 10s.*]

Wesley was in London on Monday, September 11th, after the Conference at Bristol. For an account of Samuel Wells, (1769-1799) see Atmore's *Methodist Memorial* 1871, p. 242, and Rev. G. H. Bancroft Judge's article on *Cheltenham Methodism*, *Proc.* vol. xii, p. 286.

II. Letter addressed to 'REV. MR. COWNLEY, Minister of the Methodist Church, Leith-Wind, Edinburgh.'

London, Oct. 12, 1788

Dear Joseph,

I really think you have hardly had so much as we might expect would fall to your share. I have heard very few faults found with you for about these forty years, and I think that you and I have not had one quarrel yet, so it is very probable we never shall x x x x x x x x

I remain, dear Joseph, your affectionate Friend and Brother,

JOHN WESLEY.

[Written on one side of a sheet, 7½ by 6 in., in perfect state, £7 7s.]

So Wesley wrote letters on Sunday, very early in the morning! In his Diary we find this entry: "Sunday, 12; Prayed, letters, on business; 8, the preachers; 9-30, prayers, Eph. vi-10, etc communion; 1, dinner; 2-30, Chapel, prayed, the leaders; 3-30, prayer, Gal. vi-10, society, coach, society, prayed; 8, supper, conversed, prayer; 9-30."

This was a full Sunday for a man of eight-five.!!

Joseph Cownley was "set apart" by Wesley to the office of *preacher* in 1746, at Bristol. (E.M.T. ii, p. 7). He was ordained *deacon* and *presbyter* by Wesley in 1788. (Wesley's *Diary*, June 3 and 4). His health was failing when he received Wesley's letter, and a few months later Jonathan Crowther was sent to assist him. 'With a tenderness almost filial,' says John Gaulter, Mr. Crowther 'not only attended but anticipated his desires; preached for him when oppressed with pain, and helped to soothe a mind but too frequently overwhelmed with the gloom of disease—"May God reward him!" was the prayer of his friend.' T.E.B.

A WHITEFIELD LETTER OF 1741.

The following letter was once in the Whitefield library of the Old Tabernacle House, London. Tyerman (*Life of Whitefield*. I. 478), quotes a short portion of it. Mr. Brownson, of Dawlish, sends us the letter in its complete form as it appeared in an old magazine of which he omits the date. It was addressed to a friend in London. Tyerman obtained his fragment from *The Weekly History*, No. IV. See W.H.S. *Proc.* VI, 101-111.

Bristol, April 25, 1741.

My dear Friend and Brother,—God was with me at Newbury ; he is also with me at Bristol. The people receive me with much love, and we have seen his power in the great congregations. Dear Brother C—¹ is more and more rash. He has lately printed some very bad hymns. To-day I talked with Brother N—: he tells me, that for these three months last past, he has neither sinned in thought, word, or deed. He says he is not only free from the power, but the very in-being of sin. He now says it is *impossible* for him to sin. I asked him, suppose he should? He said, if such a thing was possible, by that he should forfeit all that he had received. So that it is plain he depends upon acquired grace within, and not upon the righteousness of Christ without. I take particular notice of what he said, because Brother W— told me, he was really a new creature. I find he had but a very mean opinion of David : and he told me that St. Paul was not a new creature when he wrote his Epistle to the Philip-pians. I asked him if ever he was? He said, “Yes; when he wrote those words, ‘I have fought the good fight.’”

I talked with three women; one said she had been perfect these twelve months, but, alas! shewed many marks of very great imperfection whilst I was with her. I asked her if she had any pride? she said, no. I asked if ever she asked pardon at night for her sins or infirmities? She said, no, for she did not commit any sin. I spoke to another woman, who said she had not sinned in thought, word, or deed this twelvemonth. I asked her, and every one of the rest, whether they ever used the Lord’s Prayer? They were unwilling to answer, but afterwards said yes. I asked whether they used it for *themselves*, and could say, “Forgive us our trespasses?” They said no, they used it for *others* only. Another said Jesus Christ could not sin, and therefore she could not; for every one that is perfect (said she) must be as his master. Thus, my dear Brother, they go on to pervert Scripture. I find them very ignorant, but, poor souls! well-meaning. However such errors are very dangerous, yet Brother W—*propagates them with all his might*. I know you will pray for him. Brother Humphreys is convinced more and more every day. He begins to see clearly, and enjoys much freedom in his soul. God is pleased much to sweeten and comfort my heart. If you please, you may publish the contents of this, and forget not to pray for yours most affectionately in Jesus Christ.

G. WHITEFIELD.

1 Cennick

JOHN WESLEY'S LETTER TO
MR. GEORGE MERRYWEATHER,
YARM. 1766.
(*Hitherto Unpublished*).

I have been fortunate enough to secure, through the generosity of Mrs. Ross, of Camberwell, Melbourne, a letter from John Wesley to Mr. George Merryweather, of Yarm, which has not, as far as I know, been published. It runs as follows:—

London

Nov. 15. 1766

My Dear Brother,

Go on in the name of the Lord & in the power of his might. The Lord is on your side. Fear not what man can do unto you.

So far you may fairly go. You may mildly reprove a Swearer *first*. If he sets your reproof at naught, *then* you ought to proceed as the Law directs.

I have no manner of Objection, as to the inoculating grown Persons. I have some scruples as to inoculating Children, unless the Physician c^d promise me, The Child shall not die of it.

The Lawyer in London whom I can best trust is M^r. Hunt, N^o. 15. Friday Street.

I am,

Dear George,

Your Affectionate Brother
J Wesley

The address is

To

Mr. George Merryweather
In Yarm
Yorkshire

The post-mark is

15

NO

On Saturday, November 15, 1766, Mr. Wesley returned to London from a week's preaching tour in Bedfordshire, and evidently found a letter awaiting him from Mr. Merryweather, to

which this is the answer. Mr. Merryweather was a merchant in Yarm, and was probably one of the gentlemen who invited Mr. Wesley to preach there on Tuesday, August 16, 1748. About 1758 he started regular services in a hay-loft, and in 1763 the famous octagon chapel was built, which still stands. Wesley paid some twenty visits to Yarm, where he always made his home with Mr. Merryweather; and seven letters from him to his host are published in *Works* xii, pp. 269-271. They cover the years from 1758 to 1786.

The letter dated February 8, 1766, shows that Mr. Merryweather was having some difficulties about the preaching of Christian Perfection; and Mr. Wesley urges him "Let not regard for any man induce you to betray the truth of God." This may explain the first paragraph in our letter. The advice as to the treatment of profane swearers agrees with that given in the sermon before *The Society for the Reformation of Manners*, preached in 1763. "A mild admonition is given to every offender, before the law is put in execution against him." Inoculation for Small-pox was introduced into England about 1722, chiefly through the efforts of Lady Mary Wortley Montagu, who had observed the beneficial effect in the East; and in spite of the usual conservatism of the medical profession it was rapidly adopted and widely practised. The actual virus from the postules of a person suffering from a mild attack of the disease was communicated to the patient with the hope that he would take the infection in a mild form, and so become immune to the more serious form of it. On the whole the treatment was successful; and Goldsmith in *She stoops to Conquer* (1773) says "Since inoculation began, there is no such thing as a plain woman." Mr. Wesley makes no reference to it in his *Primitive Physic*; in fact, as far as I know, it is not mentioned in any of his works or published letters.

This letter was brought to Melbourne many years ago by Mr. B. S. Naylor, the son of Matthew Naylor and his wife, the daughter of George Merryweather; when he died, he left all his books and papers to Mr. John Ross, a close friend of his; and I am indebted, for this letter, to Mr. Ross's widow, who presented it to our Queen's College Library.

I have not been able to find any further information about Mr. Hunt, of Friday Street. Was he the Samuel Hunt, who was a Band-leader at the Foundery in 1745? or the Francis Hunt, who was a Band-leader on trial in that same year?

EDWARD H. SUGDEN.

LEWIS TIMOTHY.
PRINTER, CHARLESTOWN, 1737.

“TIMOTHY LEWIS.”
“PRINTER”; [CHARLES WESLEY'S *JOURNAL*,]
HICKS'S HALL, 1740.

JOHN LEWIS.
PRINTER, BARTHOLOMEW CLOSE, AND HIS
BROTHER, THOMAS LEWIS, WELSH
“EXHORTER.”

[In reply to an enquiry by Dr. E. H. Sugden (Melbourne, Aus.) in
Proc. xiii, p. 71].

John Wesley in his *Georgian Diary*, 14 April, 1736, records a morning interview with “*Mr. Timothy*.” Again, on 19 April, we find an entry:

9,—*Mr. Timothy's; Garden and company.*

“Garden” was the Rev. Alex. Garden, the Bishop of London's commissary, concerning whom a curious error occurs in the note of the *Standard Journal*, I, 254, where he is confounded with the Scotch botanist who corresponded with Linnæus.

No doubt appears to be necessary concerning the Charlestown printer's name. Dr. J. A. O. Clark, of the Meth. Epis. Church, South, writing in 1881, tells us that he has seen a book from Timothy's press, written by a Savannah man, and published just after Wesley left Georgia. He does not give us the title of this, but he adds, ‘In Rich's *Bibliotheca Americana Nova*, is the notice of a Report or the Committee appointed to examine into the proceedings of the people of Georgia, etc., a tract which was printed by Lewis Timothy. He was a well-known Charlestown publisher of books.’

Charles Wesley, in his *Journal*, May 31, 1740, recording the proceedings at Hicks's Hall, Clerkenwell, (W.H.S. *Proc.* xii., p. 23), names a ‘*Timothy Lewis, printer.*’ It appears probable that the name was wrongly reported to him, or that by a slip of memory or pen he was in error, and that the name should have been recorded John Lewis.

On *John Lewis, printer*, in Bartholomew Close, much information has recently been given by Rev. M. H. Jones, B.A., the editor of the *Journal of the Calvinistic Methodist Historical Society*,

and by writers of articles in the *W. H. S. Proceedings*, on John Lewis's publications, — *The Christian's Amusement*, *The Weekly History*, &c. From one of the advertisements transcribed by Mr. Jones we extract the following :—

1740-41.

11. 'This day is publish'd. Price 4d.—'Salvation by Faith in the Blood of Jesus Christ, without the works of the Law, plainly shewing that this Nation hath been many years deluded by an idle fancy in the head instead of professing the Faith of Jesus in the heart. Written by John Lewis, a printer, in a Letter to his Friend, (Rom, iv. 5). Printed and sold by the author in Bartholomew Close, because the Pamphlet sellers for want of faith are afraid to sell it.'

NOTE.—For the writing and printing this little treatise, I have had the honour (some time ago) of being precented by the Grand Jury of Middlesex at Hick's Hall, and I really expected imprisonment and stripes (for I was informed that I was to be whipp'd at the cart's Tail; that Court having the power to punish a man how they please, that hath not money to move his cause to another court). But the Lord was pleas'd to disappoint me of my expectation.'—(C.M. Hist. S. *Journal*, iv. 91).

Mr. Jones states, on good evidence, that John Lewis hailed from Radnorshire. Although a member of the Church of England he 'derived most of his spiritual sustenance from the Methodists at the Tabernacle Society, or from the Moravians in Fetter Lane.'

'Noticing some Welsh names on the tombstones in the churchyard of St. Bartholomew the Great in West Smithfield last autumn, I made enquiries of the Church warden, Edward Alfred Webb, Esq., and was fortunate enough to discover the following entry in the Registers of Mr. John Lewis's burial.

"1750, July 30th, John Lewis buried in the great church yard."

We failed to find a reference to his wife and daughter, but the following entry in the Register of Christenings may belong to the same family :—

"1731, March 12th, John the son of John and Mary Lewis."

'As to his brother, Thomas Lewis, it can be gathered from the Trevecka MSS. that he was a Methodist Exhorter who served for some time as Superintendent of the South Monmouthshire Societies, and after the Watford Association of 1744 was transferred to the English Section of the Calvinistic Methodist Move

ment to preach and superintend in the Societies outside Wales. He sent several Letters concerning those Societies to his brother to print in the *Weekly History*.—(C. M. Hist. Soc. *Journal*, vi, p. 30).

On Thomas Lewis much more might be said, but we cannot connect him with the Hicks's Hall proceedings. Members of the W. Hist. S. are much indebted to the C. M. Hist. S. for recent sidelights on the evangelical revival in England, Wales, and Scotland, and the information to be found in the *Trevecka Letters*.

The writer possesses the late Dr. Osborn's copy of the reprint of Wesley's Charlestown *Collection of Psalms and Hymns*' (with the first two pages in *facsimile*). It is printed on slightly smaller and more antiquated, rough edged paper than the copies sold at the Bookroom, and probably bears a closer resemblance to the original than the more 'spick and span,' neatly trimmed copies published for sale. T.E.B.

NOTES AND QUERIES.

577. REV. JOSEPH RAYNER STEPHENS.—In the *Admission Register of the Manchester School, &c.*, published by the Cheetham Society, 1866, etc., is recorded under date February 9, 1819, the admission of "Joseph, son of Rev. John Stephens" and a long account of his subsequent career follows:—"This scholar I believe to be Joseph Rayner Stephens," etc., etc.

It is interesting to note that the famous sermon on "The Mutual Relations, Claims and Duties of the Rich and Poor," described by Rev. T. E. Brigden in our *Proceedings*, vol. iii, pp. 7-8, was preached by Rev. John Stephens in Oldham Street Chapel in 1819, the same year when his son entered the Manchester Grammar School. One is curious to know whether the father's drastic and vehement assault on the Jacobins, had any influence on his "restless and intractable" boy, who afterwards became one of the champions of "the physical force section of the Chartists."

—*Marmaduke Riggall.*

578. NORTH GREEN.—The following entries occur in the Diary:—
 Aug. 2. 1786 8.15. Green, tea, prayer, letters. 1. N Green dinner, letters. Dec. 27. 1786. 4 No[r]th Green writ 4.30 tea, read, prayed, write narrative. 8 supper, conversed, prayer. Jan. 4. 1787, 6 prayers Rom. iii. 22. the bands. N G supper. conversed. prayer. Feb. 22. 1787 8 No Green tea, conversed, prayer; 9 Mag 1 garden 1.30 dinner, within, prayer, 3 Mag 4.15 prayed, tea, conversed, prayed. Oct 29 1787 1 N Green

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dinner, conversed 3.30 letters 5 tea, conversed, prayed, letters; 8 supper, 9 prayer Dec. 26. 1787 8 N Green supper, conversed, prayer. Dec. 28. 1787, 8 N Green, supper, conversed, prayer.

Aug 7 1788 The Journal says under date Aug 6 "The three following days I retired, revised my papers, and finished all the work I had to do in London" The *Diary* shows that this retirement was to "Nor G" or "N G"

Feb 21 1789 8 chaise 9 30 N Green, letters; 1 dinner, conversed; 2 letters.

I cannot find any such place as North Green (by which Curnock always transcribes the abbreviations of the *Diary*); I suspect that it should be interpreted as Newington Green (q. v.) where George Clark lived until he removed to the north chapel house at City Road. I suggest that when Clark came to City Road, George Urling whose son married Clark's only daughter, went to live in the Newington Green house and that it was his hospitality that Wesley enjoyed on these retirements to N. G. He records visits to brother Urling's on Dec 31 1788 Nov 20 1789 Feb 25 1790 Nov 7 1790 Feb 19 1791. He was one of the first trustees of City Road, and an intimate friend of Wesley's; and when Clark died in 1797 he came to live in his house at City Road; which makes it not improbable that he had in the meantime occupied the house at Newington Green. Evidently we have to find some one with whom Wesley was on very intimate terms during the latter years of his life, and who lived at N Green, within comparatively easy distance from City Road.

There is a difficulty about the entries given by Curnock as No-th Green, No Green, and Nor G; all which suggest North Green. But is it possible that Curnock misinterpreted the shorthand in these three cases? Might the first be Ne-tu, the second Ne Green and the third New G? I make this suggestion with great diffidence.

Can any other member of the W.H.S. throw any light upon this matter?—*E. H. Sugden.*

579. ANN DUTTON, A Life and Biography, by J. C. Whitebrook, B.A. A. W. Cannon, No. 39, Great Marlborough Street, London.

In the *Proc.* of the W.H.S., XI, June, 1917, and in *Notes and Queries* 12th Ser., Vol. III, p. 79, much information was given about Ann Dutton. In the above booklet of 20pp., we have a most readable study of her life and work. Mr. Whitebrook well says, "Her works of mystic piety are curious

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productions : but their strangeness is more interesting to the psychologist who is engaged in that limited field of research which extends from an emotion betwixt religious morbidity, despair, and exultation, towards a borderland of alienism never overtrodden by the object of investigation. To such a student, the details of Mrs. Dutton's career, her fevers, nerve-convulsions, marriages, separations, and the variations of her style with years, form a very useful object-lesson. For such an one, and for the use of persons who have to combat the dangers of ill-regulated enthusiasm, it is hoped that the following short sketch and bibliography may have more worth than the nature of its items would seem to promise."

The "sketch" is a skilful psychological study, with passages of gentle humour and sane criticism. There are interesting references to John Cennick and William Cudworth, Calvinism and Sandemanianism. On her correspondence with Wesley and Whitefield, Mr. Whitebrook says :

"Perhaps the cessation of Whitefield's correspondence with Mrs. Dutton, and his chilly reception of the news of Mr. Dutton's death, may have been due in part to her correspondence with John Wesley. He wrote to her four letters, on 25th October, 1739, on 25th June, 22nd August, and 23rd December, 1740. The last probably criticized one of her pamphlets, that mentioned by Wesley in his Journal on 4th Dec. 1740. On 6th January 1741 he records that he had read her letters ; and on 28th February, 1741, he wrote to her what seems to have been the final letter of the correspondence. The letters were not printed, and their contents are not now known ; but Mrs. Dutton's views on Election are antithetically opposed to Wesley's, and the warmth of his feelings upon that subject would probably have prevented any approach to amicable relations."

A valuable *Bibliography* is appended.

T.E.B.

580. In the second volume of *Early Methodist Preachers*. (Jackson's edition) there is on page 67 a reference to Hampson's "Book of Letters." Can any member furnish me with any information about this ?

—F. F. Bretherton.

581. *Old Kingswood Chapel and the Later BOYS' REFORMATORY.*

Miss J. E. Hellier writes: "I once visited the place and later on met one of its old scholars, Dr. Hughes, of Carmarthen, father of the Rev. Hugh Price Hughes. He was a very fine man and was greatly beloved in Carmarthen. It was a great pleasure to meet him, and to listen to his racy, witty talk. He told me the following story: "I once had a party of gentlemen dining at my house during the Assizes, and one of them happened to mention the Reformatory. 'I know the place well,' I said, 'I was there myself.' You should have seen their faces! One of them said, 'It could only have been for a short time.' 'The usual time,' I said, 'five years.'"

[Dr. Hughes was the son of Rev. Hugh Hughes, Wesleyan Minister (1807-55) and was at the School for *Ministers' Sons*, 1830-4].

582. BARROW OR BARTON! Standard Journal iv. 121.

Mr. Barley's reply is correct and I think his dates are quite accurate.

I have before me the journal of Thomas Edman, in which, under date August 15th, 1795, he says, "Yesterday I received a letter informing me that I am to travel in Gainsborough Circuit." His journal follows on and states that in the November of 1706, he was sent to the Grimsby Circuit in order that Mr. Vasey could travel in the Gainsborough Circuit. On February 8th, they exchanged circuits again, and on Friday, March 1st, 1798, he refers to the Quarter Day at Barrow. Evidently by this time, Barrow was recognised at the head of the Circuit, or about to be separated from it.

The June quarterly meeting was held at Ferriby.

In July, Mr. Edman was appointed to Grimsby, again.

—S. C. Street, Louth.

583.—*Chelsea.* THOMAS PENTYCROSS? 10 Feb. 1774.

Dr. E. H. Sugden asks, "Who was that affectionate man Mr. P—— for whom Wesley preached at Chelsea on February 10th, 1774?"

Without absolute certainty we suggest that the "affectionate man" may have been the Rev. Thomas Pentycross, the "our dear Penty" of Whitefield's letter (Tyerman's *Whitefield* II, 530 and Seymour's *Life of Lady H.* II, 160-161, note). Mr. Pentycross had assisted Wesley at West Street Chapel, on Sunday, January 23rd. Perhaps Wesley's reason for not

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inserting his name on February 10th, was that he did not think well to involve his friend in responsibility for the reflection on the conduct of "two or three gentlewomen, so called." Pentycross must have been an interesting man as a "distinguished Grecian," a friend of the poet Gray and General Oglethorpe. Berridge and Rowland Hill refer to him in the same "affectionate" terms as Wesley and Whitefield. Horace Walpole notices him in his earlier career as a skilful reciter of plays. He was educated at Christ's Hospital and Pembroke College, Cambridge. We have a record of sermons of his, preached at St. Mary's, Wallingford, where he became vicar, after painful experiences as an "evangelical" in various curacies. T.E.B.

ERRATA.

Will readers correct the following dates in Vol. xii, *Proceedings*, p. 183. *Note* on George Downing, at Lady Huntingdon's house, 1759 (not 1729). p. 187. Wesley's Letter on The Toleration Act, 1779 (not 1799).

NEW BOOKS ON WESLEY AND CHURCH HISTORY.

We hope to receive notes on the four publications advertised on the cover of these *Proceedings*. *A Catalogue of Wesleyana*; Wesley's *Standard Sermons*; John Wesley and *The Religious Societies*; The Place of *Methodism in the Catholic Church*.

Our list of Collections of Wesleyana, in this issue is incomplete, but we invite additions and corrections for publication in March.