

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

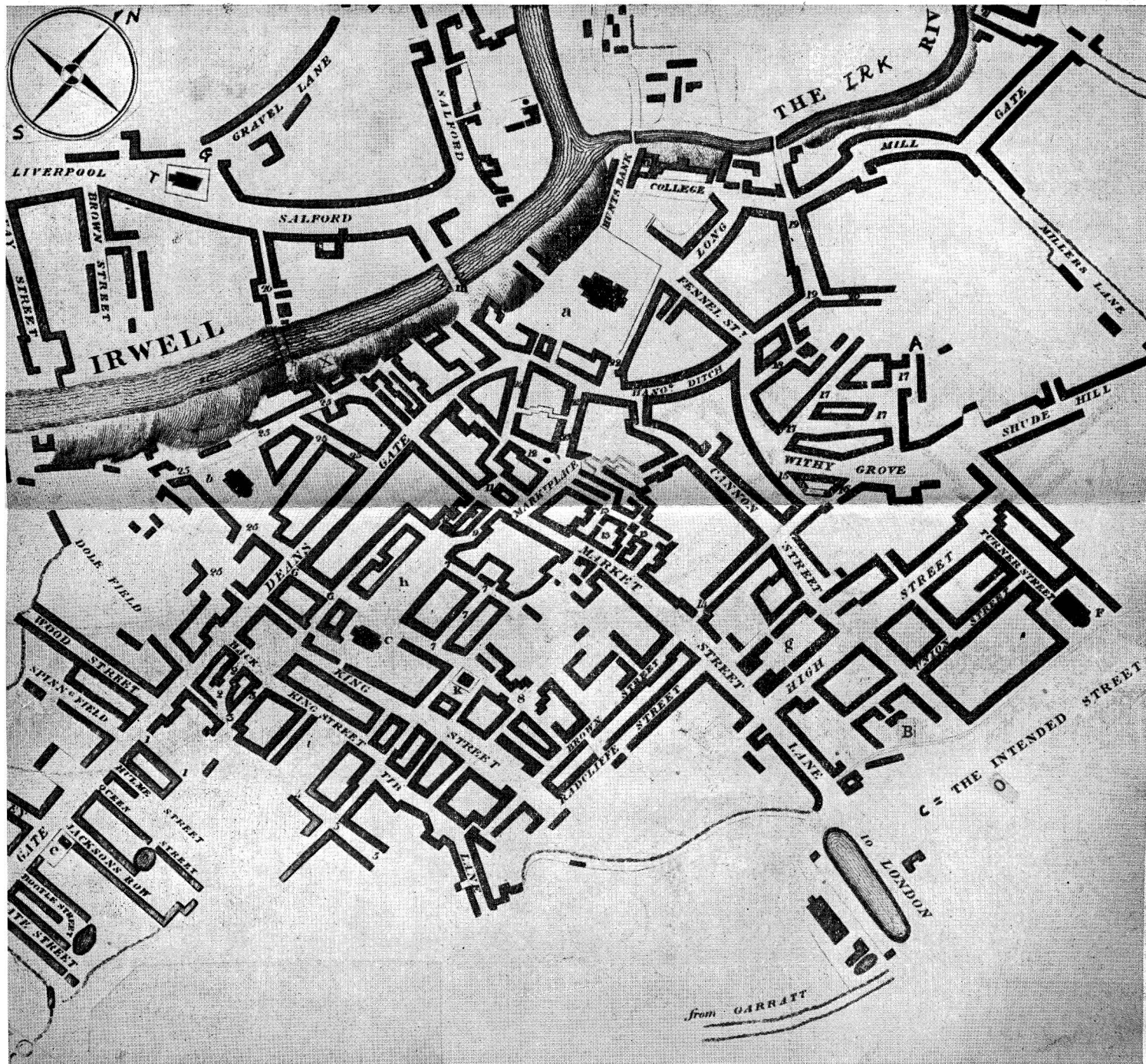
**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

[https://biblicalstudies.org.uk/articles\\_whs\\_01.php](https://biblicalstudies.org.uk/articles_whs_01.php)



Photograph kindly arranged by the Reference Librarian of the Manchester Public Library.

### MANCHESTER AND SALFORD IN 1772

FROM T. TINKER'S PLAN

a. Collegiate Church, now Cathedral. c. St. Ann's Church. T. Sacred Trinity.

• MANCHESTER MARKET CROSS. • SALFORD MARKET CROSS.

Early Methodist localities—X. Garret, 1748. A. Coldhouse, 1750. B. Birch Lane, 1750. C= Oldham Street, 1772. O. Oldham Street Chapel, 1781.  
G. Gravel Lane, 1790.

PROCEEDINGS

THE DODSWORTH BEQUEST.

---

The Trustees of Wesley's House, London, have recently received a valuable collection of autograph letters (amongst other things), written by John and Charles Wesley and others. Most of these letters are secured in a large volume with a note inside the front cover, reading:—

These autograph Letters J & C Wesley (19), Geo. Whitfield (6), Coke (1), Clarke (2), Grimshaw of Haworth (1), & many others, formerly belonged to the Revd. John Gaulter, President of the W.M. Conference, & were purchased by me after the death of his surviving Daughter, Miss Gaulter.

Edward Riggall, M.R.C.S.

(A pencil drawing of Miss Gaulter by John Jackson, R.A. is inserted). Dr. Riggall added several other items from time to time, and at his death in 1900 left the collection to his daughter, Mrs. E. F. Dodsworth. She died recently at Worthing, bequeathing the collection to Wesley's House.

This is naturally a matter of great interest to the W.H.S., more especially as the bequest includes as many as forty-four original letters by John Wesley, only twelve of which have been published in his standard *Letters*, edited by Telford. In each instance the original letter contains some additional matter, and in the case of the letters of Robert Carr Brackenbury there is proof that Telford was never able to see the originals, but had to depend upon the imperfect transcripts in Mrs. Richard Smith's *Raithby Hall*, in which sometimes extracts from two letters of different dates are dovetailed without mentioning the fact.

A few of the letters have been published by the Rev. Charles Pollard in *Wesley's Chapel Magazine* and *The London Quarterly and Holborn Review*, and we hope to publish others in our own pages. I have transcribed most of the letters, and compiled a schedule of the documents of Methodist interest, printed below. The letters of John Wesley already partially included in the Standard *Letters* are marked with an asterisk.

---

JOHN WESLEY.

To Robert Carr Brackenbury. Feb. 24, 1779.  
Jan. 4, 1780.  
May 8, 1780.  
Nov. 5, 1780.

WESLEY HISTORICAL SOCIETY

JOHN WESLEY.

- To Robert Carr Brackenbury. \* Aug. 12, 1781.  
 \* Jan. 4, 1783. (given by Telford  
 \* Feb. 15 1785. as 1784)  
 July 23, 1785.  
 Sept. 26, 1785.  
 March 14, 1786.  
 Feb. 16, 1787.  
 \* Oct. 20, 1787.  
 \* Dec. 17, 1787.  
 \* Nov. 7, 1788.  
 \* Sept. 15, 1789. (part given as 1790)  
 \* Feb. 24, 1790.  
 \* Sept. 12, (?) 1790 (part given under  
 \* Dec. 7, 1790. Sept. 15)
- To Joseph Cownley. \* Sept. 20, 1746.  
 \* April 12, 1750.  
 Sept. 18, 1750.  
 Oct. 3, 1751.  
 Dec. 14, 1751.  
 Feb. 17, 1753.  
 Sept. 17, 1755.  
 April 23, 1757.  
 Feb. 14, 1789.  
 Oct. 10, 1789.
- To John Gaulter. Feb. 10, 1791. (wrongly dated 1790<sup>†</sup>  
 all but signature in hand of Eliz-  
 Ritchie.)
- To Thomas Hanson. Jan. 4, 1772.  
 Nov. 9, 1782.  
 July 30, 1785.  
 Oct. 8, 1785.
- To Mrs. John Wesley. March 11, 1751.  
 May 21, 1756.  
 July 10, 1756.  
 Dec. 9, 1774.
- To John Whitehead, and  
 to Nancy Smith (two in one) June 16, 1769.
- To Duncan Wright. June 7, 1767.  
 May 28, 1768.  
 Oct. 20, 1768.  
 Dec. 20, 1771.  
 Jan. 21, 1772.

WILLIAM LAW.

- To Mr. Langcake March 19, 1759.

ELIZABETH RITCHIE.

- Autograph fragment, n.d.

JOSEPH SUTCLIFFE.

- Autograph fragment, n.d., entitled "Adam".

RICHARD WATSON.

- To Mr. Blaine (?). Aug. 5, 1816.

## PROCEEDINGS.

- GEORGE WHITEFIELD.**  
 To Joseph Cownley. July 30, 1750.  
 Sept. 26, 1755.  
 Dec. 10, 1755.  
 Aug. 14, 1756.  
 Dec. 17, 1757.
- CHARLES WESLEY.**  
 To Joseph Cownley. Feb. 13 (1748/9).  
 April 9, (1749).  
 May 1, 1764.  
 July 1, 1764.  
 June 9, 1774.  
 Nov. 3, 1774.  
 July 28, 1778.  
 Feb. 22, 1772.  
 May 21, 1785.  
 To Rev. John Fletcher  
 To Rev. John & Mrs. Fletcher  
 To (John Wesley). Copies of letters dated Jan. 10, Feb. 28, and  
 March 10, 1741, which is apparently 1740/1.
- SAMUEL WESLEY, Senior.**  
 To John Wesley. July 14, 1725.
- SAMUEL WESLEY, Junior.**  
 To John Wesley. April 28, 1731.
- SUSANNA WESLEY, Mrs.**  
 To Samuel Wesley, jun. MS, n.d., on preparing for Sacrament.  
 To John Wesley. Feb. 23, 1724/5.
- SARAH WESLEY, Miss.**  
 To Miss Mary Mortimer May 8, 1809.  
 Thursday the 22nd.  
 Wednesday the 6th.
- Impromptu verses by her, copied in hand of Thomas Jackson.
- SAMUEL WESLEY, Musician.**  
 Poem written when eight, in hand of Mrs. Prior.  
 Funeral Anthem on the death of his brother (printed).  
 Sacred concert programme arranged on the death of his brother.  
 (printed)
- JOSEPH BENSON.**  
 To R. C. Brackenbury. March 15, 1779.  
 To R. C. Brackenbury. Oct. 16, 1779.  
 To Robert Wheeler. Dec. 21, 1810.
- R. C. BRACKENBURY.**  
 MS on number "Three" in Scriptures.  
 Copy of letter of Rev. John Fletcher to Mrs. King, in hand of  
 Brackenbury according to an appended note, but probably not.
- SAMUEL BRADBURN.**  
 MS subjects for Penitents' Meetings, 1789.  
 Ordination Certificate. April 5, 1792.  
 His last MS Plan, 1816.
- WILLIAM BRAMWELL.**  
 To George Marsden. Jan. 27, 1814.
- ADAM CLARKE.**  
 To Mrs. Mortimer. April 20, 1809.  
 To John Gaulter. May 3, 1815.  
 To Mrs. Nuttall. April 21, 1817.  
 To John Gaulter. Aug. 30, 1823.

## WESLEY HISTORICAL SOCIETY

### ADAM CLARKE.

To Rev. Hindson. Nov. 26, 1827.  
To Mrs. R. C. Brackenbury April 6, 1827.  
MS remarks on Cruden.

### JOHN DOWNES.

To Ebenezer Blackwell. October, 1753.

### WILLIAM GRIMSHAW.

To John Fenwick for Newcastle Society. Jan. 27, 1761.

### ELIZABETH RITCHIE

To Mrs. Watkins. Nov. 18, 1781.  
To John Wesley. Aug. 28, 1785.  
June 2, 1786.  
Oct. 23, 1786.

These letters, all lengthy, from Miss E. Ritchie, afterwards Mrs. Mortimer, were found amongst her papers, after her death, by Miss Holland. The last three all refer to the death of the Rev. J. Fletcher, of Madeley.

### HANNAH MORE.

To Miss Ford. Aug. 6, ?

### THOMAS COKE Dr.

To R. C. Brackenbury. April 6, 1805.  
Feb. 7, 1808.  
Sep. 1, 1810.  
Feb. 16, 1811.  
March 20, 1812.

### W. WILBERFORCE.

To R. C. Brackenbury. Sep. 15, 1807.

### J. MONIGOMERY.

Nov. 16, 1844.

To Mrs. R. C. Brackenbury. April 25, 1846.

### J. BERRIDGE.

Nov. 26, 1771.

To some person unnamed on the death of his wife.

A copy book containing a manuscript poem of 31 stanzas entitled *Reflections upon past Providences*, Oct. 1749, by the Rev. Mr. J. W.

A poem entitled *Some lines of the Rev. Mr. T. C.* which was found in his pocket book after his decease [Thomas Coke].

A hymn of 6 stanzas in 886.886 metre.

I desire to make grateful acknowledgement of the kindness shown by the Rev. C. Pollard in affording me the facilities necessary for the preparation of this article.

F. BAKER.

## THE ORIGIN OF METHODISM IN MANCHESTER

Manchester was one of the first towns in which the voices of Wesley and Whitefield were heard. Wesley first

## PROCEEDINGS

came in May 1733 to see his friend Rev. John Clayton. Clayton, a tutor in Oxford in 1732, a rigid High Churchman, had met Wesley in that year and joined the Holy Club. He had now returned home and had been appointed Chaplain (afterwards Fellow) of the Collegiate Church (now the Cathedral).

So highly did Wesley value his counsel that he rode North specially to consult him before refusing the living of Epworth. On Sunday June 3rd, 1733, during his visit Wesley preached in the three Churches then in the area—the present Cathedral, old Salford Chapel and old St. Ann's (both rebuilt soon after).

Wesley came again in September 1735 to confer with Clayton and others before deciding to embark for Georgia. After returning from America Wesley revisited Clayton in the following month. On this occasion (March 1738) he "officiated" at Salford, and preached at St. Ann's.

His evangelical conversion—"an epoch in English history"—took place two months later. From that time Clayton held aloof and never again did Wesley preach in any Manchester Church.

### WHITEFIELD—"THAT SERAPHIC MAN!"

Clayton, however, welcomed Whitefield in December 1738 on his first return from Georgia and invited him to preach twice in the present Cathedral. These may be called the first Methodist sermons preached in Manchester although no Methodist Society had yet come into being. Whitefield returned six times, each visit like a gale of the Divine breath. Belden, his latest biographer, with fine discrimination, chose as his title *George Whitefield—The Awakener*. Ramsay MacDonald described him as "the greatest Evangelist of the English-speaking race."

### JOHN BENNET—THE PIONEER.

The Rev. Benjamin Ingham, another member of the Holy Club, who sailed with Wesley for Georgia, and later went with him to Germany, visited Manchester in 1742. He took with him John Bennet, a man of character, education and energy, who had begun to preach, and who possessed some private means which enabled him to itinerate.

Bennet kept a manuscript *Journal*, now preserved in the Methodist Bookroom, and the writer is much indebted to the

## WESLEY HISTORICAL SOCIETY

Rev. Frank Baker, B.A. B.D. for a transcript of that important manuscript.

Bennet tells how on May 5th, 1742, Ingham and he stayed overnight in Salford but there is no mention of their preaching. A week later he introduced himself to John Nelson at Sheffield. Nelson promised to visit Manchester, and when he came, on Sunday May 16th or 23rd, he found that Bennet had made proclamation that he would preach at the Manchester Cross. Nelson preached to two thousand people and suffered stoning. This was apparently the first lay preaching by a Methodist in Manchester.

On June 3rd, 1742, Nelson introduced Bennet to Wesley at Mirfield, and soon Bennet was encouraged to form his own preaching Round. In 1743 he had founded Societies in Chinley, Mill Town, and Bramall, and in the following year in Hopkin Pit and Woodley. He also broadcast the seed in many places within Yorkshire, Lancashire, Cheshire and Derbyshire.

### THE FIRST CONFERENCE.

On June 14th, 1744, Wesley accompanied Bennet from Bristol into his Round. He gained such confidence in him that he invited Bennet to ride with him to London to the first Conference. This was composed of only six clergymen and four laymen, including Bennet. Bennet wrote Minutes of the Conference, a record of great historic worth.

On April 26th and 27th, 1745, Wesley records "at Bennet's request I preached at several places in Lancashire and Cheshire". Manchester at this time was beginning to seethe with Jacobitism. Wesley and Methodists in other places had been falsely accused of sedition. Wesley, a staunch supporter of the house of Brunswick, preached near Stockport, but paid no visit to Manchester lest he should fall under suspicion.

Six months later, in November 1745, Manchester warmly welcomed Charles Edward, the Young Pretender. Clayton fervently espoused the cause of the Stuarts, and his breach with Methodism became complete.

In January 1747 Charles Wesley first came to Manchester and his visit quickly bore fruit, much fruit, and fruit that abides.



## PROCEEDINGS

### THE FIRST SOCIETY AND ROOM.

John Bennet's ms. *Letterbook*, preserved at the Methodist Bookroom, shows that he wrote to John Wesley on March 7th, 1747.

Some young men in Manchester (that spoke with Mr. Charles when he was with us last) have begun a Society, and took a room, and have subscribed their names in a letter to Mr. Charles desiring you will own them as brethren, and visit them in your return. They also desire any of Us Helpers in the gospel may call on them. I have sent their letter to London. . . Dear Sir, do not forget us. . .

(*Arminian Magazine* 1778 p. 471, and Everett p. 54)

Bennet's ms. *Journal* of a fortnight later records:—

March 21st. 1747 I went to Manchester in Order to visit some Young Men that had begun a Society, I found a Roome full of serious Persons, and spoke to Them of the Nature of a Society, and encouraged Them to go on in the Work of the Lord, Looking unto Jesus. I lodged with one of our Brethren yt. Evening.

### WESLEY HASTENS TO THE YOUNG MEN.

His *Journal* records May 7. 1747

We came to Manchester between one and two. I had no thought of preaching here till I was informed John Nelson had given public notice that I would preach at one o'clock.

I was now in a great strait. Their house would not contain a tenth part of the people; and how the unbroken spirits of so large a town would endure preaching in the street I knew not. Besides that, having rode a swift trot for several hours, and in so sultry a day, I was both faint and weary. But, after considering I was not going a warfare at my own cost, I walked straight to Salford Cross [in Greengate]. A numberless crowd of people partly ran before, partly followed after me. I thought it best not to sing, but, looking round, asked abruptly, "Why do you look as if you had never seen me before? Many of you have seen me in the neighbouring church, both preaching and administering the sacrament."

I then began, "Seek ye the Lord while He may be found, call upon Him while He is near". None interrupted at all, or made any disturbance till, as I was drawing to a conclusion, a big man thrust in, with three or four more, and bade them to bring out the [fire] engine. Our friends desired me to remove into a yard just by, which I did, and concluded in peace.

### WHERE WAS THE FIRST HOUSE?

On this sultry day Wesley coming from the Rossendale Valley had preached twice, and ridden at least twenty-five miles. He reached "their house" between one and two o'clock and as he was already late "walked straight (i.e. immediately) to Salford Cross". This seems to indicate that the first House may have been in Salford.

## WESLEY HISTORICAL SOCIETY

The Plan of Manchester and Salford (see frontispiece) marks the Manchester Cross, and the Salford Cross, and the bridge spanning the Irwell which still divides the two towns.

### WILLIAM GRIMSHAW VISITS THE FIRST ROOM OR HOUSE

This Room was the cradle of Manchester Methodism and was also visited by William Grimshaw, the Incumbent of Haworth, Wesley's adjutant in the Great Haworth Round and outside that area.

Writing to Wesley on August 20th, 1747, Grimshaw says—

Last week I struck out into Lancashire and Cheshire, Mr. Bennet bearing me company. We visited the Societies in Rochdale, Manchester and Holme . . . and Booth-bank, in Cheshire . . . We made a visit to Tarvin, near Chester. . . From thence we came back by Booth-bank to Manchester, visited the Society a second time, and there we parted.

Thus in 1747 Grimshaw visited the original house at least twice and Bennet possibly visited it about monthly when on his Round.

But alas, the Room was soon lost!

### MR. HILL'S HOUSE.

On October 29th, 1747, Bennet records that he visited Oldfield Brow, Altrincham, Davyhulme and Shackerley. On October 30th he writes:

After the Exhortation I went for Manchester and found the Brethren all in a Confusion for want of an House to meet in for the Man who had rented em a Room for some Time, and had joined ye Society sent ym word he wo'd have no more Trouble. The Enemy pushed hard at me, however I sent my horse to an Inn, and at the time appointed went to one Mr. Hills a Gentlemans House where I found our Brethren Assembled together. I spoke a few Words unto ye People but a company of rude Men came and broke the Windows, rubed Stones upon the outside of the Wall, and came and rang frying Pans to sylence my speaking. I was obliged to brake off abruptly. Lord open an effectual Door in this Place for the Preaching of thy Gospel. About 5 o'clock [next morning] we met at the same Place in great Quietness, and I exhorted the Brethren to continue together that Prayer may be made for the Church without ceasing.

The Young Men were accommodated for a time at Mr. Hill's house. Five men named Hill are given in Dr. Farrar's Ms. *List of Burgesses in Manchester in 1735*. Presumably this man was one of these but whether James, Joseph, Robert, Thomas, or Willus is as yet unknown.

## PROCEEDINGS

This room also was lost, for Hill became disaffected and contentious. On November 23rd 1747 Bennet returned to find the members very discouraged, He went to Brother Kirkham's and found three of Society. Only three!

Bennet's ms. *Journal* records other visits of Jan 8th and February 22nd, 1748 but does not mention the place of meeting.

### "WE GOT A NEW ROOM"

He writes on August 17th "I came to Manchester, and preached in the Even(ing). We got a New Room". This New Room is very probably "the little garret by the river-side" so graphically described by Everett in his valuable book *Wesleyan Methodism in Manchester and its Vicinity* (1827)

It should however be noted that he says p. 57—

The Room which was taken by the "young men", and in which the first Methodist Society connected with the itinerant system, worshipped has been a matter of curious research with many for several years.

Everett then proceeds to describe the garret by the river-side. But despite all this "curious research" he was unaware of the entries in Bennet's ms. *Journal* and wrongly supposed that this garret was the *first* Room. Tyerman and others, including all local historians, have followed Everett in this error, as does also the note in Wesley's *Standard Journal* 111. 295. Everett's record only carries the story down to January 1750 and his intended second volume never appeared.

### THE GARRET BY THE RIVER-SIDE.

Everett gives a vivid picture (pp. 57-8, 130-1) of this New Room. The house stood at the bottom of a large yard behind the "Rose and Crown", which looked into Deansgate. Situated on a rock on the river bank its front faced into the yard and its back overlooked and overhung the Irwell. This yard and house had a side approach through an entry very close to the old Blackfriars foot-bridge. The site of the house is now covered by the premises of Messrs. W. H. Smith & Son. Ltd., Newsagents, Blackfriars Street.

The old three storeyed building was of brick with wooden framework and had a slated roof. A cellar was shared by the tenants, probably as a common kitchen. The ground floor was a joiner's shop; a Mr. and Mrs. Berry occupied the two rooms of the middle storey. The garret was the combined

living room, workroom, and bedroom of a man and wife and contained spinning wheel, coals, bed, chairs and table. One preacher found "the coals in one corner—the looms in another—and I was in danger of breaking my neck in getting up to it".

Such was the accommodation shared by these humble folk when they took the entire Methodist Society in Manchester under their wing! The attic was generally well filled when there was preaching; Mrs. Berry, living in the room below, "was often afraid of the roof falling through, for one of the main beams was very much cracked!"

REJOICING IN THE GARRET.

On January 10th 1750 Bennet records:

I met ye Revd. Mr. Carmichael at Manchester; he preached in ye Evening. The next morning at six he preached from John 1, 43 etc. The Lord wonderfully favoured his Sermon. Mr. Carmichael was turned out of his Church for preaching the Gospel, and so was driven out into the Highways and Hedges. When he was turned out he owed abt 30 L. Mr. Whitefield collected 30 L amongst ye Friends at London & sent him a Bank Bill. I got the Cash and the good Man went home to his House rejoicing:

*(To be continued)*

C. DEANE LITTLE.

---

## THE BEGINNING OF METHODISM IN AMBLESIDE

---

*(Concluded)*

After carrying on the good work for three years, William Creighton and his fellow Methodists began to think of a chapel of their own. Once when Rev. William Lockwood Thornton and the Rev. John Rattenbury, two distinguished Wesleyan ministers, were on a visit to Ambleside, the former administered the Sacrament of the Lord's Supper to the few members of Society in the humble cottage where they met. William Creighton told Mr. Rattenbury on a walk to Rydal, that he never prayed without asking the Lord to give them a Chapel of their own; and as they passed the Independent Chapel he added 'Whenever I pray, this chapel always comes up before my mind'. Mr. Rattenbury replied "Pray on brother, and you will get it."

## PROCEEDINGS

So it proved ; for about this time 1845, Mr. Coombe, the builder of the chapel, left Ambleside and decided to sell it. He thought the Methodists could best carry on the work he had started, and sold it to them for £400, giving £20 back as a subscription. Thus William Creighton's prayer was answered, and the Methodists obtained a chapel of their own. It was a bold undertaking for a poor Society consisting of 19 members, to buy a place of worship and give £380 for it. £80 was contributed however by the members and friends, and two gentlemen came forward and advanced the rest of the purchase money of the building. Thus in November 1847 the first Methodist Chapel was opened in Ambleside. Here worship was maintained by the local preachers of the Kendal Circuit, who often had to walk from there to preach, a distance of twelve miles. Only once a month were the ministers of the Kendal Circuit able to visit the place.

As soon as the chapel was opened, William Creighton and William Pattinson (who later went to Australia) commenced a Sunday School in the large room under the chapel.

It was a great blow to the cause when William Creighton removed to Lancashire, and it fell on evil times. The Sunday school declined, the attendance at the services fell off and the chapel became burdened with debt, so that part of the schoolroom was turned into cottages and let to pay interest on borrowed money. This decline did not continue long, for in 1862 Conference appointed Rev. Henry Marchbank, as Home Missionary in the Lake District. He resided one week at Ambleside, and one at Bowness alternately. This brought new hope to the cause at Ambleside; for the earnest evangelical preaching and faithful pastoral work of the Missioner built up the Methodist Society once more. The congregation increased, the Sunday School revived, and souls were converted. In 1864, the then Superintendent of the Kendal Circuit, Rev. Samuel Atkinson, set to work to relieve the debt of £300 on the Chapel at Ambleside, which was hampering the work. When the debt was cleared, a revival took place, especially in the Sunday school, and several young men were converted. The enlargement of the school to its original capacity became necessary. In 1865, the Rev. Walter Briscoe became the first Minister resident in Ambleside. This helped forward the work considerably.

## WESLEY HISTORICAL SOCIETY

In 1866, William Creighton returned to Ambleside but being in feeble health was forbidden to preach or engage actively in the work. But on September 7th, 1866, the local preacher appointed failing to arrive, he ventured to take the morning service. A strange Divine influence rested on the congregation. When he arrived home after the evening service and the Prayer Meeting following, where he had led in prayer, he retired to rest, feeling very unwell. In the course of the same night he breathed his last.

His passing was a great blow to the Ambleside Society and to the town, for he was the principal instrument under God in bringing about a spiritual reformation among the people and in establishing Methodism in the place. He is commemorated by a Memorial Window in the handsome new Church built in Ambleside in 1898, when the old chapel in Rydal Road, now used as a Drill Hall, was sold. The brass plate under the window reads:

This window is erected to the memory of  
William Creighton 1824-1866  
who founded Methodism in Ambleside,  
also of his Father  
David Creighton 1802-1877  
A Faithful Servant of Jesus Christ.

G. H. BANCROFT JUDGE.

---

# THE INTERNATIONAL METHODIST HISTORICAL UNION

(Eastern Section)

---

The Conference of 1946 appointed the following members: The Minister of Wesley's Chapel; Rev. F. F. Bretherton, B.A., Leslie F. Church, B.A., Ph.D., Philip J. Fisher, J. Henry Martin, W. E. Sangster, M.A., Ph.D., E. W. Thompson, M.A.; Messrs. Duncan Coomer, M.A., A. W. Edwards, Charles W. Hodgson, H. W. Mansfield, T. B. Shepherd, M.A., Ph.D., John W. Skinner, M.A., Ph.D., Rev. Edgar C. Barton (Treasurer), Rev. Frank Baker, B.A., B.D., (Secretary).

This Union has not been able to attempt as much as it would have done if the war had not hindered. The last meeting was held on July 16th, when the first business was

## PROCEEDINGS

to express the deep sense of loss felt by the members at the passing of Rev. Dr. Harrison, who had acted as Secretary for nearly twenty years.

The meeting recommended that Rev. J. Henry Martin should be asked to complete the preparation of a four page order of service for Wesley Day, and to include in it suggestions for alternative forms of service. The subject of Wesley Day celebrations was discussed with a view to extending their number and usefulness.

The meeting noted arrangements in hand to commemorate the Bicentary of Irish Methodism in 1947; also a proposed scheme to erect a Charles Wesley Memorial Chapel at Marylebone. It was further noted that West Street Chapel was up for sale and a sub-committee was appointed with instructions to look into the matter, and suggest what action, if any, could be taken.

The Union has no literary organ and it will be our pleasure to print accounts of its future activities.

The appointment of Mr. Baker as Secretary will do much to sustain co-operation between the Union and the W.H.S. F.F.B.

---

## IRISH NOTES

---

The report presented by the Secretary, Mr. Norman Robb, to the annual meeting of the Irish Branch, presided over by Mr. F. J. Cole in June, was very encouraging.

The membership now stands at 100.

During the year many useful manuscripts, books and prints have been presented to the branch; unfortunately, however, it has been impossible to find a place in Belfast wherein to house the collection, and the valuable gifts of the late Mr. D. B. Bradshaw are still deposited with a Bank.

The services of the Branch are frequently placed at the disposal of Churches celebrating centenaries and jubilees. Notable instances during the past year have been Toneylummon, (the cradle of Methodism in Fermanagh); Cootehill (where the valiant John Smith, the pioneer, was the first Methodist); Boyle (the 150th anniversary of one of the oldest chapels still in use). By the way, it is of interest to learn that when John Wesley selected 100 preachers to form what became known as the Legal Hundred, four of them were Fermanagh men, and another came from just over the border.

## WESLEY HISTORICAL SOCIETY

Arrangements are well in hand for the commemoration of Wesley's first visit to Ireland on 9th, August, 1747. The Archbishop of Dublin has very kindly made a provisional promise to preach at a service to be held in St. Mary's Church, Dublin, on Sunday afternoon, 10th August 1947.

---

We have received a beautifully printed and illustrated Souvenir of the Carlisle Memorial Methodist Church, Belfast, erected in 1876, by Mr. and Mrs. James Carlisle "in pious remembrance of an only son". Rev. E. Whittaker, President of the Methodist Church in Ireland, says very rightly that the authors deserve the thanks not only of the local Congregation but also of a much wider public. There is a well-informed introductory chapter on the origin of Methodism in Belfast, and amongst the many illustrations is a view of Belfast High Street in 1780, showing prominently the Market House where Wesley preached on several occasions. F.F.B.

---

## WELSH NOTES.

---

"Bathafarn". We have received the first volume, recently published, of a periodical bearing this title. The sub-title proclaims it to be *The Journal of the Historical Society of the Methodist Church in Wales*.

This new Society must be distinguished from that established by the Welsh Calvinistic Methodists (now known as the Presbyterian Church of Wales) in 1914.

Why does this *Journal* bear the title "Bathafarn"? The answer is to be found in the only English article in this Welsh booklet. Mr. Rolant Hughes, M.A., of Ruthin, writes of "The Bathafarn Family" to which belonged Edward Jones, who for nearly a century and a half was accepted as the founder, under God, of Welsh Wesleyan Methodism. In recent years the claims of others to have some share in the credit assigned to him has been recognised, but this does not deny his great importance, which is announced anew in the title of this new venture.

The Society is to be congratulated upon the high standard achieved by its first publication. We have already acted in co-operation with these Welsh historians, in some measure, as is acknowledged in the preface to "Bathafarn", and we shall hope to do so in the future.

"Bathafarn" will be bilingual, though Welsh articles will probably always predominate. For the next issue Mr. A. H. Williams has prepared a long English article on the Wesleyan Reform Movement, incorporating much new material discovered after the publication of his book, *Welsh Wesleyan Methodism*.

Application to join the new Society should be made to Rev. H. M. Pennant Lewis, B.A., B.D., Bryn Ffynnon, Llanasa, near Holywell, Flint.



## PROCEEDINGS

LLANIDLOES. In October a plaque was attached to a stone at the corner of the historic Market Hall recording the fact that John Wesley passed through the town on at least six occasions, and according to tradition preached from the stone in 1748, 1749 and 1764. This statement is in harmony with the *Journal*.

The occasion was the first meeting of the Historical Society referred to above. The suggestion that such a plaque should be provided was made by Alderman George F. Harmer, (the Mayor) when he welcomed the Methodist Assembly a few months ago.

The plaque was fixed to the stone by Mr. Idris Humphreys, the ceremony being presided over by the Rev. Morris Jones, President of the Welsh Assembly. F.F.B.

---

## NOTES AND QUERIES.

---

860. The Frontispiece to Vol. xxiv, Part 7, of *Proceedings* (facing p. 104), was a lovely portrait of John Wesley, from a photograph measuring 18½ by 15 inches. (The misprint "5" should be corrected).

What appears to be the original of this photograph has recently been presented to Wesley's House, City Road. On the back is written:—

This Medallion portrait of Rev. John Wesley was the property of the Rev. Richard Ekins Brown, B.A., of Welwyn Garden City. It was handed down in his family from the time of the Wesleys, and is thought to be unique.

Under the engraving is the inscription (which is missing from the photograph):—

Engraved by J. Meek's Improved Medallion Process. London: Published by J. Meek, 7 Croyley Terrace, Wenlock Street, Hoxton.

We are indebted to Miss J. M. Willis for these transcriptions.

*Rev. Frank Baker, B.A., B.D.*

861. "A CORNISH INCUMBENCY". A booklet bearing this title has been sent us by its author, Rev. H. W. Brown, B.D., B.Sc., Vicar of Torpoint. The incumbent was Rev. John Penrose who was Vicar of St. Gluvias from 1741 to 1749. This parish includes the ancient borough of Penryn, and was in those days associated with the neighbouring parish of Budock.

## WESLEY HISTORICAL SOCIETY

When the well-known Samuel Walker of Truro formed a "Clerical Club" he turned to John Penrose for support and he became one of seven original members. Penrose ministered faithfully among his people on Evangelical lines in an age when such views were exceptional in the extreme. He and the other members of Walker's "Club" were sympathetic to Evangelical views, yet of unimpeachable loyalty to the Establishment. Walker formed in Truro a Society composed of the more earnest of his people, similar in its general aims to those which the Wesleys were forming all over the county, but strictly limited to absolute union with the Church.

They stood aloof from the Methodists and their innovations. Hence the two branches of the Revival, under Calvinistic Churchmen on the one hand, and Wesley and his helpers on the other, went their own way, in Cornwall as elsewhere, until the ties which bound the latter to the English Church were snapped by force of circumstances.

Mr. Brown calls Penrose a fore-runner of the Evangelical School within the English Church. Some graceful lines written by Penrose's friend, Hannah More may still be seen in the Church at St. Gluvias.

That a great deal of careful research work has been put into this short biography is revealed in the References which are printed at the end. Any reader who is interested in Cornish Methodism, especially in its relation to the Church of England, will find it very informative.

*F.F.B.*

862. A CHARTERHOUSE RELIC. In the Museum at Charterhouse is a snuff-box, accompanied by a piece of paper, brown with age. On the paper is written the following note, signed, but without any address or date.

The snuff-box was given by John Wesley to Mrs. Puddicombe, the wife of Dr. Puddicombe of Dartmouth, while on a visit. John Wesley always used to stay at Dr. Puddicombe's house when in Dartmouth. Mrs. Puddicombe gave it to my mother, Mrs. Elizabeth Carew Puddicombe, who gave it to me.

J. D. C. Puddicombe.

Can any member throw light upon this? Neither Puddicombe or Dartmouth occur in the Index to the *Standard Journal*.

*F.F.B.*