

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

Proceedings

OF THE

Wesley Historical Society

Editor : REV. WESLEY F. SWIFT.

Volume XXX

June 1956

THE SUNDERLAND THEOLOGICAL INSTITUTION

[The article which follows is the last piece of literary work to come from the pen of our late President, the Rev. F. F. Bretherton, B.A. Although it had long been ready for publication, he wished to improve it here and there, and the papers then became mislaid. Only since Mr. Bretherton's death have they been found again, and we are glad to print the article as a tribute to his memory in the form in which he left it. It is fitting that it should be concerned with Sunderland, the town in which the last twenty-five years of his life were spent.—EDITOR.]

ILLUSTRATION : The Sunderland Theological Institution.

THE history of this building goes back a long way, and its origin is described in an informative booklet written by the late Dr. William Robinson in 1934. He takes us back to 1791, when the Sunderland Humane Society was formed, its main object being the resuscitation of the apparently drowned. The author includes a most interesting survey of social conditions and medical service prior to this important advance.

At a General Meeting of the Humane Society in January 1794, a committee was formed to take steps to establish a Dispensary. An influential Methodist, Mr. Michael Longridge, known for his enterprise in Sunday-school work, together with Mr. Richard Markham and Mr. John Mounsey, interested themselves in this project. An appeal to coal-owners, shipowners and others was so successful that a Dispensary was established in May 1794. After several changes of location the institution was transferred in 1823 to the old Infirmary when it was opened at the end of Durham Lane, now Chester Road. It had nineteen ordinary beds and twelve fever beds. A new Infirmary was opened on the Thornhill Estate, Durham Road, on 26th December 1867. The old building in Chester Road then became redundant, and it was sold in 1868 to the Primitive Methodists for use as a training Institute for ministerial students. The purchase price was £1,500, and a further sum of £1,836 19s. 7d. was spent

on the necessary adaptations and equipment. When a summary of the accounts for 1867-9 was presented by Mr. Thomas Gibson, the treasurer, the adverse balance was only £44 18s. 7d. This splendid state of affairs was largely due to a grant of £500 from the Book-room and a grant of £875 from the fund which had been raised to celebrate the jubilee of Primitive Methodism.

This jubilee fund had been created partly to provide for the education of suitable candidates for the ministry and itinerant preachers on probation. At the Conference of 1865 it was proposed that Elmfield House, York, which had been opened in the previous year as a secondary school for boys, should be utilized also as a training centre for the ministry. Fifteen to twenty men were sent there to receive instruction for one year from the Rev. John Petty. Three years later, on 23rd July 1868, the Sunderland Institution was opened, with Dr. William Antliff as the first principal and tutor, and in 1881 the college which later took the name of its generous benefactor, Sir William Hartley, was opened in Manchester.

These two institutions [i.e. Sunderland and Manchester] were for the moment pursuing their work side by side, with the unforeseen result that, at the following Conference, difficulty was found in providing stations for all the men who had completed their course of training. The supply was in excess of the demand, and it was felt advisable to close both colleges for a year.¹

The Sunderland Institution was never re-opened; the work of ministerial training was concentrated in Manchester, and the building in Sunderland was later sold. It is now used as a Roman Catholic school.

I am glad to be able to enrich this article by letters received when I was making inquiries on the subject in March 1939 from two ministers who were, I think, the last survivors of the men who entered the ministry from Sunderland. The Rev. Silas L. George furnished an interesting account of Dr. Antliff and his students; the Rev. Samuel Horton introduced a human touch into this factual record.

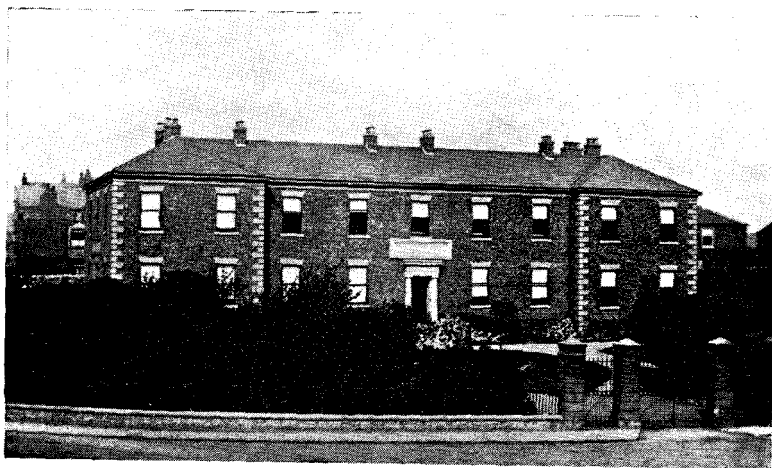
"Dr. William Antliff, Principal from its commencement to about 1880," says Mr. George,

was a tall, stately person, my own ideal of a Principal, kindly and considerate of the men (such as were prepared to work) with a pawky kind of humour, which he doled out for our edification. He did not succeed as a tutor, and Mr. Greenfield in later years remedied the defect.

In my time we had a year at the Institute, but we had to work. We were expected to be at our studies at 6 a.m., and put in two hours before breakfast, after which prayers; we had four hours till dinner time. After dinner, we had recreation, preferably a walk to the sea; then from three to five another spell of work, and after tea yet another slog from six to eight. Then we went for a walk, getting back at nine for supper and prayers. They were busy days, yet most of the students enjoyed them and we made the most of our privileges.

I do not know that I have much to add to this brief account, though

¹ *The Story of the Colleges*, p. 128.



THE SUNDERLAND THEOLOGICAL INSTITUTION.



COMMEMORATIVE PLAQUE UNVEILED AT HAVERFORDWEST ON
18TH MAY 1956.

I have very kind memories of those now far-off days. Were I forty-five instead of eighty-five I would join your Society and revel in its work, but *anno Domini* is a bit too much for me now.

The Rev. Samuel Horton wrote :

I was one of the last batch of students. It is rather interesting that of the twenty-one men four became President of the Conference, thus constituting a record. These were Armstrong, Armitage, H. J. Taylor, and myself. It is also interesting that of the score still alive [this was in 1939] these four are amongst them. Twelve years after I left the College I went to live in it as superintendent of Sunderland circuit [P.M.]. It seemed haunted by ghosts of the past. The one thing we did not lack was room.²

Mr. George mentions *anno Domini*; may I be permitted to say that I too am conscious of that influence on human life. I well remember Samuel Horton as a promising young Primitive Methodist minister on Tyneside, when I was a fellow-member of the North Shields Fraternal during a probationary nine months I spent at Whitley Bay and Tynemouth in 1891-2.

Having thus intruded my personality, let me say there can be few ministers, especially amongst those who served as Wesleyans, who can remember the Rev. James Travis (who was the financial genius behind the scheme for building the college in Manchester) as well as I do, for he was living over the way from my house at Chester when the nineteenth century came to a close. He was a forcible personality in our Fraternal, and I shall never forget the speech of truly fraternal (not to say paternal) grace in which he welcomed to our gathering one afternoon C. M. Sheldon, author of *In His Steps*.

F. F. BRETHERTON.

² The Rev. Silas L. George died in 1944, and the Rev. Samuel Horton in 1949.—EDITOR.

“The Methodist Conference Handbook, Leeds, 1956”

The Rev. Dr. Frank Baker writes: The Editor of this year's Conference Handbook is to be congratulated on one of the most interesting issues of recent years. The contents of the book well maintain the high promise of the symbolic cover design by Mrs. Estra Clark, “Maker of Pictorial Maps”.

Leeds has always been one of the most important Methodist centres, and the story of Methodism in the city is told at some length by the Rev. Wesley F. Swift. This is the most valuable article in the book. Miss Elizabeth Brunskill writes on Early Methodism in York, and Dr. C. W. Towlson rounds off the survey with an article on Methodism in the Leeds and York Districts. All three articles are noteworthy for comprehensive surveys embracing all branches of Methodism and for combining accurate research with attractive presentation.

In addition, of course, there is the usual miscellany of articles on the President Designate, the Vice-President Designate, the Conference cities, and a mass of general information. One valuable feature is a composite article on present-day witness in the area, prepared by the Editor, the Rev. Frederick Hunter. Altogether this is a very good two-shillingsworth! The Handbook can be obtained for 2s. 6d. post free from the Rev. C. G. Balhatchet, Hazel Lea, Pool-in-Wharfedale, Leeds.

THE STRATTON MISSION (1811-18) AND BIBLE CHRISTIAN ORIGINS

THE Bible Christian founder, James Thorne, lecturing at Delabole on the history of the denomination, traced "the broad Methodist river" from its source at Shebbear. Most historians of the Bible Christians have discovered its origin in the society class formed at Lake Farm, Shebbear, on the evening of 9th October 1815, by William O'Bryan. Lake Farm in its Devonshire seclusion is a fitting symbol of the origin of the denomination, and it is used as such in the stained-glass window of Greenbank Methodist church, Plymouth. In the same window our Lord is shown commissioning James Thorne for the work of an apostle (James Thorne, note, not William O'Bryan). O'Bryan, who formed the class of twenty-two members at Lake, was the first founder of the Bible Christians, and James Thorne, at that time a youth of twenty, was the destined second founder and main organizer of the new denomination.

Whatever might be said about the significance of the meeting at Lake Farm, the denomination actually originated in the work of O'Bryan within the borders of the Stratton Mission. Without James Thorne the Bible Christians would have trodden a very different course; without William O'Bryan there would be no such community. He was born at Gunwen, in the parish of Luxullian, Cornwall, in 1778.¹ His parents were Methodists, though they had both Anglican and Quaker antecedents; they were among Wesley's hearers when he was in the parish, and it was during his visit to St. Austell in 1789 that Wesley is said to have placed his hand on the head of the eleven-year-old O'Bryan and said "May he be a blessing to hundreds and thousands!" The home of the O'Bryans at Gunwen was a preaching-place by 1803, and the family were familiar with Adam Clarke and many of the early itinerants in the St. Austell and later in the Bodmin circuits. O'Bryan became a local preacher, and on one occasion took the full work of one of the Bodmin ministers who was away from the circuit. While he was engaged in these duties he heard that there was no Methodist preaching at New Key (Newquay), which was then a fishing village. As soon as he was at liberty he went there (1809) and founded a society. He was an untiring evangelist, and wherever he went fresh preaching-places and societies sprang up. At Newquay a chapel was built under his leadership. In 1810 he founded societies at St. Mawgan in Pydar, St. Eval, Newlyn East, St. Merryn and St. Breock, and commenced preaching at St. Columb Minor and St. Mabyn. He also visited St. Enoder, Crantock, St. Issey and Colan. The following year he

¹ For O'Bryan's antecedents and ministry see: (1) O'Bryan, "Account of the Rise and Progress of the Arminian Bible Christians", *Arminian Magazine* (Bible Christian), 1823-4 (the writer is indebted to Mrs. C. Jewell of Bude for the loan of a rare copy); (2) The *London Quarterly Review* on "The Origin of the Bible Christian Connexion", *Bible Christian Magazine*, 1887, pp. 394 ff.; (3) S. L. Thorne, *William O'Bryan*.

formed societies at Millpool and Kingswood in Cardinham parish, and at Warleggan and St. Neot.² It must not be supposed that O'Bryan was the founder of Methodism in all these places: at Newquay, for instance, a Mr. and Mrs. Carter entertained the travelling preachers at the Inn as early as 1802.³ O'Bryan was instrumental in reviving the work in places which the Methodist preachers had given up and then handing back the re-formed societies to the circuits.

O'Bryan's work as an evangelist and church-founder was little appreciated by the superintendents of the Bodmin circuit, who felt that the initiative for the extension of the circuit should lie with them and could not be assumed by this (over-?)zealous local preacher.⁴ His efforts were discouraged, and, perhaps in part for this reason, his two offers to enter the itinerancy were declined by the District Meeting. His work in the places already named was for the most part taken over by the Bodmin circuit, while he himself went on to found the (officially) non-Methodist societies which were to be known as Bible Christian.

The Bible Christian societies originated in that stretch of country lying on either side of the Tamar near to its source, partly in Cornwall and partly in Devon, around Bude and Holsworthy, an area which at that time lay within the borders of the Stratton Mission. Wesley's work in Cornwall had gradually been extended to the northern limit. The Launceston circuit was formed in 1794 with sixteen societies, and in the following year Stratton, Borrocott and Ex to the north of Launceston were added to the plan. Pancrasweek, near Holsworthy, was added in 1798, St. Gennys in 1801, Morwenstow and Bridgerule in 1802, Holsworthy in 1806, Penlean, Kilkhampton and Week St. Mary in 1811.⁵ The Plymouth Dock District Meeting in 1806 considered the possibility of establishing a mission circuit in the northern area. Richard Treffry, who was present, says: "We made a proposal for sending a Missionary to the North of Devonshire and Cornwall, about Biddeford &c down to Stratton &c. It is said that there are many openings in those parts & they are too remote from any circuit to be taken in."⁶ The Stratton district had already become a mission in all but name, and the early itinerants and local preachers knew what it was to be pioneer preachers. William Trampleasure (who later entered the ministry) was employed as an evangelist by the Launceston circuit in 1800; his duties took him to Bridgerule, where he was arrested as a vagrant, and to Biddeford, where he was thrown into the river.⁷

In 1811 Stratton became the head of a circuit with nine societies, being those named above with the exception of St. Gennys and Ex, and 82 members. Within the next three years the membership

² O'Bryan's "Account".

³ Manuscript *Journal* of the Rev. Richard Treffry, senr. (kindly lent by Mr. F. L. Harris, M.A.).

⁴ *Bible Christian Magazine*, 1887, pp. 394 ff.

⁵ *Launceston Circuit Accounts* (1794-1806) and *Circuit Register* (1800-26).

⁶ Treffry's *Journal*.

⁷ Hayman, *Methodism in North Devon* (1871).

increased to 127, the following societies having been added: Marhamchurch (1812), Thurdon (1812), Bearn (1813), Poughill (1814), Brayshill (1814). A house at Bude was licensed for preaching in 1812.⁸

It was into the midst of these societies that William O'Bryan came in January 1815. William Sutcliffe, the superintendent, was in his first year. He was short-staffed, having no more than six local preachers to supply some twenty-eight preaching-places, of which Stratton, Holsworthy, Kilkhampton and Clawton had a weekly service and most of the others a fortnightly service. In this situation Sutcliffe welcomed O'Bryan, invited him to preach at the Quarterly Meeting, and suggested that O'Bryan should take his appointments while he was away from the circuit. This O'Bryan was unable to do at the time, but an arrangement was made for him to deputize on the superintendent's next absence from the circuit at Whitsuntide. From the Quarterly Meeting he returned to the society at Burracott, the home of John and Ann Tom. There he was informed "that there were fourteen parishes, in the higher part of Cornwall and the lower part of Devon, that had no public worship but at the parish church". This surprised him, for he "had no idea of there being a part in England so neglected". After taking Sunday services at Pancrasweek and Bradworthy, he paid a private visit to Bridgerule. There his host, John Goodman, was able to count up to twenty parishes in which there was no evangelical preaching. O'Bryan returned to his home pondering the situation, and perhaps considering that this was the area in which he was to find his "hundreds and thousands".

A letter from the Stratton superintendent recalled him to the area at Whitsuntide, when he took Sutcliffe's services while he was away from the circuit. On this second visit O'Bryan visited Warbstow Burrow. Warbstow was then in the Camelford circuit, and was the scene of a great Methodist gathering each Whit-Monday within the concentric circles of the Iron Age fort. On this occasion, however, the event was held on Whit-Tuesday, and as the field within the fort was under cultivation the meeting took place on Downinney Green beneath the ramparts. There were travelling and local preachers there from Launceston, Camelford, Bodmin and Stratton circuits: it was in fact a north Cornwall Gwennap Pit. William O'Bryan stood on a cart to address the people, while a few travelling preachers sat behind him. One of them pulled his coat-tails while he was speaking, but he did not desist, because he "felt as if every wheel were oiled". While he was popular with many people, there were some who for good reason or bad took a dislike to him; at Warbstow one Methodist in the Launceston circuit avowed that he would have liked to have knocked him off the cart! He went on his way to Stratton, Holsworthy, Bridgerule, Milton Damerall, Sheepwash, Bradford, Cookbury and Week St. Mary—all places on the Stratton Plan.

⁸ Stratton and Holsworthy *Circuit Accounts and Memorandum Book* (1811-24).

After a brief tour in west Cornwall, O'Bryan returned to the Stratton Mission in July. He found that Sutcliffe had been censured by the District Meeting for using him as a supply, and that he was no longer willing to work with him, although he had no personal animosity towards him. Matters were getting out of hand, however; many members of the societies, impressed by the personality of O'Bryan, were determined to give him their full support. The circuit steward, Richard Spettigue of Week Orchard, who was a member at Borrocott, favoured O'Bryan and promised to stand by him in any conflict of opinion. There was such a conflict at Jacobstow, Week St. Mary and Poundstock, and great crowds came to the places where O'Bryan was preaching. At Langdon, in Jacobstow, he formed twenty people into a class, but he says: "I had not thought of forming a separate church, cherishing still a faint hope that I might be permitted to labour with the Methodists (though I might not be appointed by Conference as a regular preacher)." Travelling further beyond Holsworthy than he had done previously, he reached North Lew, where he found "a few loving people belonging to the Okehampton Mission" shepherded by one travelling preacher. A chapel was being built at North Lew, and O'Bryan returned there on 10th October to preach at the opening. A deputation from the Stratton circuit also travelled to North Lew, to attend the opening and to warn the trustees of their error in inviting O'Bryan. They were unsuccessful, and O'Bryan further discomfited them by asking permission for them to stay to supper because they had come a long way! He was heaping coals of fire upon their heads!

Meanwhile Sutcliffe's successor at Stratton, George Banwell, had entered upon his duties determined to deal with the irregular evangelist within his borders. He refused to listen to the pleas made for him by Richard Spettigue and others, and told the Quarterly Meeting that he would have nothing to do with O'Bryan, and that if he wanted to preach he must return to the circuit whence he came. At Borrocott, with O'Bryan in his congregation, he preached on "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God" (Acts viii. 21). Four days later Spettigue and others met O'Bryan in Poundstock and made out a fortnight's plan and made arrangements "how to proceed, if necessary, in separation". At the Quarterly Meeting someone proposed that O'Bryan should receive appointments on Sundays but that he should follow his own course during the week. The circuit steward felt that that might be inconvenient to O'Bryan, but he would agree if it would keep the peace. Banwell, however, told the meeting that he would have nothing to do with O'Bryan, and that if he wanted to preach he must return to the circuit whence he came.⁹

O'Bryan now took up the fortnightly plan that had been agreed upon. The first week's appointments were: Cookbury, Bradford, Milton Damerel, Hall in Holsworthy, Langtree, Shebbear and Sheepwash, and the second week's: Pyworthy, Tamerton, Trenerry in

⁹ O'Bryan's "Account", and *Bible Christian Magazine*, 1887, p. 394 ff.

Treneglos, Warbstow, Trewint, Week St. Mary, Hex, Langdon, Marhamchurch and Shernick in Launcells. It was while he was at Cookbury on 5th October that James Thorne invited him to preach at his father's house at Lake, Shebbear. It was that visit to Shebbear when, as already stated, twenty-two joined a class-meeting, that has been taken to be the symbolic origin of the new Methodist family, but the preceding events narrated above make it clear that the real genesis of the movement is to be found in O'Bryan's activity in the Stratton Mission and the support he obtained there from many of the members, including the circuit steward. Richard Spettigue, in fact, became the first steward of the Bible Christians. The effect of O'Bryan's evangelism both on the Methodist societies from which he was excluded and on the new societies which he founded can now be considered.

The first Bible Christian Quarterly Meeting was held at O'Bryan's house at Holsworthy on 1st January 1816, at which eleven societies, with 237 members, were entered on the Minutes. The Wesleyan Quarterly Meeting met at Pancrasweek two days later, and reported a membership of 189. Five societies are represented on both plans. The following table shows the decreased strength of these societies during O'Bryan's visits to the Stratton circuit, the approximate loss of members due to his activity, and the strength of the newly-formed Bible Christian societies.

	Methodist Society Membership		Loss to the Methodist Circuit	Bible Christian Membership
	(before O'Bryan's visit) 1815	(after O'Bryan's visit) 1816		
Week St. Mary	11	—	11	25
Penlean ...	40	1	39	46 (Poundstock)
Borrocott ...	13	5	8	
Marhamchurch	5	1	4	6
Bridgerule ...	12	4	8	18
	<hr/> 81	<hr/> 11	<hr/> 70	<hr/> 95

Banwell complained that O'Bryan had robbed the circuit of eighty members. It would appear from this statement, supported by the figures above, that around thirty per cent of the first recorded Bible Christian membership was formerly Wesleyan: to that extent, at least, the new movement represented a secession.¹⁰ It is unlikely that the losses can be accounted for in any other way, for the remaining societies on the old plan show a gain of ten members, while three

¹⁰ Hayman, in his *Methodism in North Devon* (1871) says: "As a part of the Launceston Circuit, the neighbourhood had been regularly visited, and many of the villages which appear on the Preachers' Plan of the year 1808 had been visited for many years previously. . . . Among other places in which the whole society attached themselves to Mr. O'Bryan were Bridgerule . . . and Tithecott." James Thorne, then aged seventy-six, commented on this statement: "It is not quite correct that all the society at Bridgerule left" (*Bible Christian Magazine*, 1871, p. 352).

new societies—Cookbury (16 members), Thurdon (14 members) and Hole in Holsworthy (6 members)—were added to the plan during the last quarter of 1815. Nor can it be supposed that the remaining societies in the Bible Christian circuit represented an entirely new beginning. There may have been a new beginning at Pyworthy, which is not previously mentioned on the Methodist records. Hex and Langdon on the Bible Christian plan are in Jacobstow, where there had been Methodist preaching at least since 1784. The society there, however, had been broken up by a local leader, Richard Doidge, in 1811.¹¹ The thirty-eight Bible Christians reported from that parish were more than likely of Methodist origin. Even Shebbear had listened to a Methodist preacher before William O'Bryan arrived there, for William Beckly, a local preacher from Pancrasweek (a forebear of the founder of the Beckly Trust) had preached in a meadow there at the invitation of Mrs. Thorne, senior. She invited him to return, and offered to assist financially to set up Methodist preaching, but for some reason her offer was not accepted.¹² If it had been, the course of Methodist history might have been somewhat different. As it was, the Stratton superintendent, who like the Bodmin superintendent seems to have resented O'Bryan's desire to set the pattern of evangelism, extended the preaching-stations to Bradworthy, Woodford, Grimscott, Deptford and Wooley in 1815. Wooley is in the parish of Morwenstow, where, a year later, a revival added to the membership of both the Wesleyan and the Bible Christian societies. In the twelve months following the formation of the new denomination the Stratton circuit commenced work at Clawton, Stibb, Tamerton, Hackmarsh, Coome, Thornbury, Whitstone, Milton Damerall, Bradworthy Cross, Forda, Hersham, Aldercott, Gooseham (in 1816), and Shop, Tinnacombe, Welcombe and Grove, in 1817.

To O'Bryan it seemed that some of this activity was intended to curtail his own work, as at Whitstone, where, soon after he had formed a society, George Banwell set up preaching for a time and later withdrew. There was similar trouble at Marhamchurch, and O'Bryan himself set up a rival society at Stratton in 1816. At North Tamerton O'Bryan proposed preaching at a house, and was presented by the occupant with a "licence" to show that her house was under the protection of the law. She couldn't read it, but O'Bryan could. It was a letter from Banwell containing a warning about O'Bryan's activities. The postscript has this most interesting conclusion:

N.B. And the number of local preachers in the methodist connexion is very great; I mean such as our respectable friends, Messrs Hoar Farmer, Mr. Dayman Farmer, Bevan Senr., Bevan Junr., Beckly &c. men who honourably attend to their business weekdays, to provide for their families, and gratuitously preach on Sundays for the good of souls. And the number of our regular hearers is incalculable; and if any person attempt to interfere with our religious privileges to injure us, the following

¹¹ *Camelford Circuit Stewards' Account Book* (1811-66).

¹² *James Thorne, "by His Son"*, p. 11.

gentlemen are united, as a committee, to defend us; supported in law expenses by our societies and hearers. . . .

The members of the Committee of Privileges are then named.¹⁸

The rivalry between Banwell and O'Bryan was hardly edifying. In a letter to the Barnstaple superintendent Banwell warned him that the evangelist had not only disturbed the peace of the Stratton and Sticklepath Missions but that he was about to enter the Barnstaple circuit at Putford. He described him as "a preacher upon the plan of the Kilhamites"—somewhat unjustly, for O'Bryan had no interest in constitutional reform. In a letter to the incumbent of Black Torrington, O'Bryan wrote: "Some people call me a Methodist, though I really am not in connexion with any denomination, but the Church of England, in which I and my forefathers were educated. I consider it enough to be a Christian. . . ."

There is no means of estimating the probable increase of the Stratton circuit membership had it not been for the disruption caused by the new societies, unless we base it on the increase in the neighbouring Camelford circuit at that period. The membership of that circuit in December 1814 was 462, while in December 1816 it had risen to 676, an increase of forty-six per cent. With this we can compare the Stratton circuit membership of 202 in 1815 and the combined Wesleyan and Bible Christian membership of 426 in 1816, an increase of over one hundred per cent. The Camelford circuit contained a number of long-established societies, while the Stratton circuit was still a mission station with increased opportunity for growth.

How much the extension of the Wesleyan circuit owed to competition with the increasing Bible Christian circuit cannot be known. It lost its hold entirely on Week St. Mary and the district around, and almost as completely on Shebbear, both of which places became the head and centre of exclusively Bible Christian work. The two circuits remain on the *Minutes* today as single stations, each happily united and loyal to their long traditions. Their present boundaries are the handiwork of William O'Bryan and Richard Spettigue. Between the two lie the Holsworthy and Bude circuits, where the Wesleyan and Bible Christian traditions have long maintained a precarious balance, but since Methodist Union have completely mingled.

The Bible Christian Connexion (1816-1907) made its own distinctive contribution to Methodism, and not least in the area in which it took its rise. James Thorne followed the Bible Christian river upstream to Shebbear, but rivers have more than one tributary, and the one that goes the farthest back leads us to the Stratton Mission and the societies that threw in their lot with William O'Bryan. If these societies had retained their allegiance to the Conference there is reason to suppose that a comparable work of evangelism would have been achieved in that area as was done by the followers of O'Bryan; on the other hand, the distinctive contribution of the Bible Christians to present-day Methodism would not have been made. Such are the gains and losses of schism. THOMAS SHAW.

¹⁸ O'Bryan's "Account".

JOHN WESLEY AND THOMAS HANSON, THE "BROWN-BREAD PREACHER"

AS in our day, so in Wesley's, there were preachers who never "hit the headlines", yet who were the very backbone of Methodism. Such was Thomas Hanson, who was never dignified by a mention in Charles Atmore's *Methodist Memorial*, yet whom John Wesley had no hesitation in including among the "Legal Hundred" who constituted the Methodist Conference, or in sending to every one of his circuits as the "Assistant" or superintendent. When Wesley asked Hanson in 1780 to prepare an autobiography for the *Arminian Magazine*, the result was not only brief but apparently characteristic of the man. He told how he was "born of honest parents, in Horbury, near Wakefield" in May 1733 (although he wasn't quite sure of the date). His father died about 1744, and shortly afterwards the family seems to have come under the influence of Methodism, so that Mrs. Hanson and three of her older sons were converted. About the same time Thomas himself, just approaching his 'teens, was made more serious by the challenge of a sermon by a local preacher named Francis Scott. Like his brothers he was apprenticed as a clothier (his father's trade), and when he was nineteen spent four years with "Mr. Byrries at the Deighn-house, near Netherthong". Here he had the advantage of some schooling, studying books propped up in front of him as he worked, and also reading far into the night. He even learnt a little Latin and Greek. Then he fled from the snares of classical learning, with a determination to "seek Christ", whom he found as his Saviour on 16th July 1757. He adds: "From this night I could not hold my tongue from speaking of the things of God."

Obviously he must preach. From leading in public prayer he was led on to exhortation, and thence to preaching, in Ossett and the surrounding area. Thomas Olivers, who was stationed in the Leeds Round in 1759, took his young namesake under his wing, and at the 1760 Conference proposed his name as a travelling preacher. Wesley agreed, and Hanson's first intimation was a letter from Thomas Olivers telling him that he was appointed to York! He refused, pleading unworthiness, but Olivers was not to be gainsaid. Having unsuccessfully begged one of his older brothers to take his place, Thomas Hanson accepted the challenge, and went into the York circuit. Where he was stationed the following year we do not know, but in 1762 he was appointed to Wiltshire, and in 1763 to Norwich, whence he removed in 1764 to Oxfordshire.¹

From 1765 we have the annual *Minutes of Conference* to furnish an outline of Hanson's career. They show that like all the preachers in those halcyon days he really itinerated, rarely remaining more

¹ *Arminian Magazine*, 1780, pp. 477 ff.; J. B. Dyson's *Methodism in the Isle of Wight*, p. 65; *Proceedings*, xxiv, pp. 58, 118; Joseph Cole's *Memoirs of Miss Hannah Ball* (1796), p. 11.

than one year in a circuit. (In his autobiography he says: "I have been in most of the Circuits in the kingdom.") This is not a story of a preacher no one wanted, however. Wesley knew his men, and he would not unfailingly station a man as superintendent, especially in the more exacting circuits such as Hull, York, and Huddersfield, unless he were sure of his man. Actually Hanson did remain for a second year on six occasions: that in itself was something of a record in those early days! There seems little doubt that the Cornish folk loved him dearly as a kindred spirit (could there be a higher commendation!), for he served no fewer than three terms as the superintendent of the large Cornwall (West) circuit, and each term lasted for two years. His homespun preaching, his rugged character, and his devout spirit combined to make him one of them. He was a countryman's preacher, one feels, and realized it when he thus characterized himself in his autobiography:

I have from my beginning thought myself the poor man's preacher; having nothing of politeness in my language, address, or anything else. I am but a brown-bread preacher, that seeks to help all I can to heaven, in the best manner I can.²

As a "brown-bread preacher" he was eminently successful, and literally thousands traced their membership of the Methodist societies to his influence. When one of the polite ladies of Beverley expressed some doubt about the advisability of putting such a man in charge of the Hull circuit, with James Hudson as his colleague, Wesley thus admonished her:

It is certain that T. Hanson and James Hudson are workmen that need not be ashamed. They are good preachers and (what is more) good men; and their heart is in the work. . . . Men of this kind are not always to be found.³

Only one of Wesley's letters to Hanson himself was included in the standard *Letters*—that of 30th January 1782.⁴ One other has been published in *Proceedings*,⁵ addressed to him "At the Tabernacle, in Norwich" on 15th February 1764—a letter which seems to imply that even then he was the Assistant in charge of the circuit. From the Dodsworth Bequest to Wesley's Chapel, London, we are able to furnish transcripts of four more of Wesley's letters to him.

The first was addressed "To / Mr Tho. Hanson / At Mr George Dobson's / In Thirsk / Yorkshire". Actually Thirsk was then in the Yarm circuit, while the *Minutes* showed Hanson as the Assistant of the Bradford circuit. He and Christopher Hopper, however, had agreed to exchange circuits for a time, in order that Hopper might remain for at least part of a second year in Bradford instead of taking up his printed appointment at Yarm. Wesley had at least acquiesced in the arrangement.⁶

² Thomas Jackson's *Lives of Early Methodist Preachers* (1872), vi, p. 207.

³ *Letters*, vi, p. 286.

⁴ *op. cit.*, vii, p. 104.

⁵ xxiv, pp. 58, 118.

⁶ *Letters*, v, pp. 279, 282.

JOHN WESLEY TO THOMAS HANSON

London

Janu. 4 1772.

Dear Tommy,

John Heslup⁷ must then keep Hartlepool to himself.

Inforce all our Rules wherever you are : And the Opposers must either bend or break.

I wrote to James Oddie⁸ to this effect : " If you go where the Assistant appoints, then they *may* keep yr horse." I did not say, they *shall* : because I had heard but One side. You say right. Those who have ye benefit, shd be at the expence : but see yt you *keep your place*. Change the Stewards, if you see good. I hope (if I live) to be with you in April. I am,

Dear Tommy,

Your Affectionate Friend & Brother,

J. WESLEY.

The next letter to Hanson preserved in the Dodsworth Bequest was addressed "To / Mr Hanson / At the Preachinghouse / In Coln / Lancashire". Hanson was the Assistant of the Colne circuit (in succession to Hopper, as at Bradford) for two years, 1781 and 1782. After he had been there only a few months the question arose of dividing the circuit, which was a hard one. Wesley agreed with Hanson, however, that this was designed more to ease the task of the preachers than really to improve the welfare of the people generally, and the circuit remained much as it was until 1799. Next arose the suggestion of having four preachers instead of three. This also was discarded, except as a temporary measure in the emergency caused by the disaffection of David Evans, the third preacher, who had been in and out of the itinerancy already, and was now supposedly in again, but on the point of leaving it for good.

JOHN WESLEY TO THOMAS HANSON

London

Nov. 9. 1782.

Dear Tommy,

Indeed You have had an hard part to act. I fear You have to do with one that will neither lead nor drive. But Mr Sagar writes 'He will undertake for the pay of four Preachers, provided *We* will pay for S. [ister] Evans.' So we will do it out of the Contingent Fund, or—out of my pocket. I have wrote for a preacher now at Sheffield, to go to Coln without delay. Do not envy delicate & self-pleasing Preachers : You & I are happier far than they. The more Self-denial, the more blessing : So I have found for near these fourscore years. I am, Dear Tommy,

Your Affectionate Friend and Brother,

JOHN WESLEY.⁹

⁷ Heslup was one of the less satisfactory preachers, who was no longer being stationed as an itinerant. See *Letters*, v, p. 108, etc.

⁸ James Oddie was another of the less reliable preachers. He had been put down at Yarm as a supernumerary in 1770, and ceased to itinerate. See *Letters*, v, p. 195, and *Minutes*.

⁹ On the cover of this letter, perhaps in Hanson's hand, is written a list of eleven members of a society whose main consonants are "brktp": inside, in a mixture of abbreviation and shorthand, is what appears to be Hanson's reply to Wesley.

The other two letters both belong to Hanson's last year as an active itinerant preacher. The first was addressed "To / Mr Tho. Hanson", but was not sent through the post. It was written four days after the commencement of the Conference, which was being held in London, and it seems most likely that Hanson was one of the seventy men who had attended the Conference, and had been hurt by some unkind remark spoken by one of the preachers:

JOHN WESLEY TO THOMAS HANSON

London
July 30. 1785.

Dear Tommy,

You seem to be surprized, that any one shou'd blame you, when you are not blame-worthy! Did you never hear of such a thing before? Marvel not at the matter. Go on, thro Evil Report, and Good Report. Be

'Patient in bearing ill & doing well.'

The more you suffer now, the more you will rejoice hereafter: I am,

Dear Tommy,

Yours Affectionately,

J. WESLEY.

One wonders whether the unkind remark had to do with the state of Hanson's health, which prevented him from doing justice to his work. In 1782 he had been suffering from a disorder of the mouth, and Wesley had recommended him to consult *Primitive Physick* as a means of securing some relief.¹⁰ At any rate it had now become obvious that Hanson must superannuate, and he retired to his native town. Wesley did not place his name on the Stations for 1785, not even as a supernumerary, although John Brettell, who was also superannuating this year, was listed as a supernumerary in the Birmingham circuit. At the time there was no accepted principle in such matters. It seems, however, that Hanson felt a little aggrieved, necessitating the following letter from Wesley, addressed "To / Mr Tho. Hanson / At Horbury, near Wakefield, / Yorkshire":

JOHN WESLEY TO THOMAS HANSON

London
Oct. 8. 1785.

Dear Tommy,

Your name was not inserted in the Minutes of the Conference, because our Brethren judged, You was not able to supply a Circuit, by reason of bodily Disorder. Nevertheless your Name might have been set down as that of Jo Brettel is, tho he cannot labour at present. I suppose, you can & do preach a little: And you are learning a great lesson, namely to say, 'Not as I will, but as Thou wilt.' I am,

Dear Tommy,

Your Affectionate Brother,

J. WESLEY.

Tell Dr Coke (who will be with you soon) if you have not received your little stipend.

The *Minutes of Conference* show that Thomas Hanson continued to receive his "little stipend", i.e. an annuity from the Preachers'

¹⁰ *Letters*, vii, p. 104.

Fund, year by year until his death. For long this was the normal amount of £12, which in 1792 was raised to £20. After general reductions owing to financial stringency in the closing years of the century, it was raised to £25 in 1801, and from 1802 was £30.

Whether on account of pique or not we do not know, Hanson did not accept Wesley's suggestion that his name should be listed in the *Minutes* as a supernumerary. At last in 1795 he was listed in the Wakefield circuit with that designation, only to disappear again the following year, when the inconsistencies in procedure were *almost* removed by dropping the names of all supernumeraries in the English work with the solitary exception of the Lincolnshire squire Robert Carr Brackenbury, who was admittedly in a class by himself.

The only other reference to Hanson in the *Minutes* was his obituary notice. Though somewhat lacking in detail, it is a sincere tribute to the man who called himself a "brown-bread preacher":

Thomas Hanson departed this life October 18th, 1804, in the seventy-second year of his age, and forty-fifth of his ministry. He spent about twenty-two years in the vineyard of the Lord, as an itinerant preacher; and when able to bear the fatigues of itinerancy no longer, he retired to Horbury, near Wakefield, the place of his nativity, where he spent the last twenty years of his life, copying the example of his Lord and Master, "who went about doing good." He was a plain, honest, faithful, zealous man. His death was a comment on the words of the Psalmist: "Mark the perfect man, and behold the upright; for the end of that man is peace."

FRANK BAKER.

THE ANNUAL LECTURE

in connexion with the Leeds Conference, 1956,
WILL BE DELIVERED IN THE

Roundhay Methodist Church, Ladywood Road, Leeds, 8,

On Tuesday, July 3rd, at 7-30 p.m.,

BY THE

Rev. FRANK H. CUMBERS, B.A., B.D.

Subject: "THE STORY OF THE METHODIST BOOK-ROOMS."

The chair will be taken by DR. ARTHUR R. HILL (Ipswich).

THE ANNUAL MEETING of the Society will be held at the same church at 6 p.m.

Mr. and Mrs. Herbert Ibberson kindly invite any members of the Society to TEA in the schoolroom of the Roundhay Methodist church at 5 p.m. It is essential that all those who desire to accept this invitation should send their names to the Rev. Wesley F. Swift, 9, Ladywood Road, Leeds, 8, by Saturday, 30th June, at the latest.

To reach Ladywood Road, Roundhay, from the centre of Leeds, take a No. 3 (Roundhay) or No. 3 (Circular) tram from Briggate, or No. 31 bus from Vicar Lane or Boar Lane. Alight at Oakwood Clock (fare 4d.). Walk along Wetherby Road (three minutes), and take the first turn on the right (Ladywood Road). Total travelling time from Briggate: 25 minutes.

“FEED THE LAMBS” AT HAVERFORDWEST

A New Wesley Letter

THROUGH the kindness of our Librarian, Mr. Leslie E. S. Gutteridge, I have received a copy of a Wesley letter which, so far as I can trace, has not been published before. The original is in the possession of Evangelist Bernie Smith, and it reads as follows:

JOHN WESLEY TO MISS CATHERINE WARREN

London

July 25. 1785.

My Dear Sister,

I don't know how much I am in arrears to you on account of the Debt. But let me know, & your demand shall be answered. And I am willing to subscribe another year. It is well, you met with that Annuity. That is a sure way of paying Debts.

I believe Joshua Highley will be at least as useful to you, the second year as he was the first. He is a workman that needs not to be ashamed, as his Doctrine & his Life agree together. But I hear, a Preacher of another kind has promised to pay you a visit. I mean, William Moore: But I am in hopes he will not be able to unsettle many. Indeed he wou'd spare no pains, & wou'd assert any thing, true or false. But in spite of all the efforts of men or devils, the counsel of the Lord, that shall stand. I hope you are not weary of well-doing, but that you still continue to feed the Lambs. May the Great Shepherd still feed you with his Love! So prays, My Dear Kitty, Your's very affectionately,

J. WESLEY.

To:

Miss Warren

in

Haverford West.

Miss Catherine Warren, the recipient of the letter, was a member of a well-known county family, and ten of Wesley's letters to her are preserved in the Standard *Letters*. The earliest was in 1778 and the last in 1788. These letters give few details of permanent interest, save the glimpse we see of Miss Warren's work amongst children. The clue is found in a letter from Wesley to Miss Elizabeth Ritchie on 19th August 1784, in which he writes: "Some years ago I committed a little company of lovely children to the care of one of our sisters at Haverford." When this was we do not know; at any rate, the first reference to this work in the letters to Catherine Warren is in 1779: "I believed your labour with the children would not be in vain", whilst the *Journal* for 30th April 1781 records:

I met about fifty children; such a company as I have not seen for many years. Miss Warren loves them, and they love her. She has taken true pains with them, and her labour has not been in vain. Several of them are much awakened, and the behaviour of all is so composed that they are a pattern to the whole congregation.

This obviously explains the reference to "feed the lambs" in our present letter, and it is clear that Miss Warren carried on a religious work amongst children at Haverfordwest which bears comparison

with that of Hannah Ball and Robert Raikes elsewhere at much the same time. It may even be that Catherine Warren was the pioneer!

The letter to Elizabeth Ritchie, from which we have already quoted, shows that all had not been consistently well. “ I was concerned yesterday,” wrote Wesley, “ to find that she [Catherine Warren] was weary of well-doing and had totally given up her charge.” It is good to know that by the date of our present letter Miss Warren had resumed her excellent work.

A prominent Methodist layman of Milford Haven and a member of our Society, Alderman Llewellyn J. Meyler, O.B.E., has long cherished the hope that some day there might be in Haverfordwest some permanent memorial to John Wesley’s fourteen visits to Pembrokeshire. This hope has now achieved fulfilment. Largely because of Mr. Meyler’s interest and enthusiasm, the idea was taken up by the circuit, with the result that a cast bronze plaque (which forms the subject of one of our illustrations) has been fixed on the wall of the Grammar School in Haverfordwest opposite the spot where Wesley’s last service in the town was held on Sunday, 24th August 1788, “ in a large open space near the great church, to such a congregation as I have not seen in Wales for many years”. The plaque was unveiled on the Friday before Whit-Sunday, 18th May 1956, in the presence of a large company of people, by the Mayor of Haverfordwest, Major John Green, T.D. It was most fitting that Major Green should perform this ceremony, for he is a Methodist and a direct descendant of the John Green whose name appears on the earliest list of members of the Haverfordwest society in 1771 and who was Sheriff of Haverfordwest in 1781.

It was my privilege to be invited by the local committee to share in the celebrations on 18th May, and to address a circuit rally in our Haverfordwest chapel. The long journey from Leeds was well rewarded by this brief glimpse of “ the little England beyond Wales ” and an all-too-short exploration of the ancient town. To crown the enjoyment of a memorable day, my host took me in the late evening to Milford Haven, and there in the fading light of a glorious spring evening I saw for the first time the marvellous beauty of one of the largest and safest anchorages in the world. To my regret, it was not possible for me to see the grave of John Gambold, the Moravian bishop and former member of the Holy Club, but I did not leave this hospitable corner of Wales without a sight of the little Moravian chapel (the only one in Wales) where he ministered for three years and a brief glimpse through the railings of the Moravian graveyard where Gambold was buried.

It only remains to say that Alderman Meyler has reproduced in a booklet a number of short articles from his pen which appeared in a local newspaper some years ago about Wesley in Pembrokeshire and Methodism in Haverfordwest. This little booklet, *John Wesley and Pembrokeshire*, can be obtained for 1s. 3d. post free from Mr. Meyler at 32, Hamilton Terrace, Milford Haven, Pembrokeshire.

WESLEY F. SWIFT.

“HILL'S ARRANGEMENT”

THE first chronological list of Methodist ministers was made by John Pawson in 1795. It was a book of twenty-four pages, entitled *A Chronological Catalogue, of all the Travelling Preachers, now in the Methodist Connexion, by John Pawson, V.D.M., to which is prefixed an address to the Preachers, by Thomas Coke, LL.D.* A reprint of this historic book was included in the eighteenth edition of *Hill's Arrangement* in 1896.

Charles Atmore published in 1801 *The Methodist Memorial*, with an appendix: “A Chronological List of the Preachers”.

In 1798 William Myles published *A Chronological History of the People called Methodists*. This valuable book, which ran into four editions, the last appearing in 1813, contains a complete list of Wesleyan Methodist chapels, and also a list of the preachers. The “First Race of Methodist Preachers”, as he calls them, takes in the period from 1739, when the itinerancy began, to 1765. The list includes 220 names. The “Second Race of Preachers” includes 470 who entered the itinerant ranks from 1766 to 1790. The “Third Race” consists of those who entered from 1791 to 1813. The volume concludes with an account of Kingswood School.

In 1819 the Rev. William Hill published his first edition of *Alphabetical Arrangement of all the Wesleyan Methodist Preachers and Missionaries who are now travelling in Great Britain and in distant parts of the globe, with a view of all the circuits and stations to which they have been appointed by the Conference, from the commencement of their itinerary to the present time*. It was printed in Bradford by T. Inkersley, and the profits were to be given to the Kingswood and Woodhouse Grove Schools. It was sold at 2s. There were then 765 names of preachers in the itinerant work. At the end is a separate list of the supernumeraries, numbering fifty-three.

The second edition of *Hill's Arrangement* was published in 1824.¹ It was printed by M. Crookes of Rotherham. In it was included a list of those who had died in the work, and of Presidents of the Conference to date.

The third edition appeared in 1827, to which a supplement was added in 1833. These and the next two editions, in 1838 and 1841, all bore the name of William Hill as editor, and it has always been assumed that he was responsible for these five volumes and the 1833 supplement. But the William Hill who entered the ministry in 1804 and was stationed at Keighley in 1819 (the year the first edition was printed at Bradford, near by) and at Rotherham in 1824 (when the second edition was printed in that town), died in 1827, at the age of fifty-seven. It appears therefore that the first two editions were the actual work of William Hill, but that his name was

¹ The dates given above of various editions are those of the Conferences up to which they were revised. In some cases they were not actually published until early the following year.



John Wesley preaching to
Cornish “tanners” at Trewint.

From an oil painting by Arthur W. Gay.

He wrote in his journal that night, (15th July 1745),
“I never remember so great an awakening . . . from
Trewint quite to the seaside.”

[See advertisement on inside back cover.

continued as editor until the sixth edition (1847), when that of John P. Haswell is given. On the frontispiece of this edition reference is made to the *late* William Hill. Who then was the editor of editions three and the supplement, and four and five? This we do not know, but it could not have been William Hill himself.

John P. Haswell was responsible for five volumes, his last (edition ten) appearing in 1866. He was succeeded by Marmaduke C. Osborn, who saw the book through four editions, edition fourteen appearing in 1881. The work was then taken up by Dr. David J. Waller, who was responsible for seven more editions. He in turn was followed by Arthur Triggs, who produced the twenty-second edition in 1912 and the twenty-fifth in 1926.

By this time the title of the volume had been changed to *Ministers and Probationers in connexion with the British and Irish Conferences of the People called Methodists together with the Circuits and Stations to which they have been appointed, arranged chronologically and alphabetically.* etc., and through the years much extra and useful information had been added.

On the consummation of Methodist Union this valuable book was made to contain the records not only of Wesleyan Methodist ministers, but also of Primitive Methodist and United Methodist ministers, and the first edition with these additions appeared in 1932 and was the work of the present editor, J. Henry Martin. Since then Mr. Martin has produced three further editions, each with much added information, and a new one is due in 1957.² Inevitably the list of ministers who have died in the work increases with each new publication, and the current edition (1952) contains 9,721 names.

This fascinating book, called by Charles H. Kelly "The Methodist Racing Calendar", continues to be known by many as *Hill's Arrangement*. All honour to William Hill and his successors in the editorial chair who have never spared themselves in their efforts to ensure the accuracy of this invaluable volume of records!

Regarding the other branches of British Methodism, we know of no comparable publication relating to Primitive Methodist ministers. In the United Methodist section, as has recently been pointed out in these *Proceedings*, there is Edwin Askew's *Handbook of the United Methodist Free Churches*, published in 1877, 1888, and 1899. Its contents include an alphabetical list of ministers and their circuits. Dr. William J. Townsend edited *The Handbook of the Methodist New Connexion* in 1899. This book contains an alphabetical arrangement of ministers and their circuits, and also a list of deceased ministers, with dates of entry into the ministry and death. There was a similar volume in 1875. *The Story of the United Methodist Church*, written by Henry Smith, John E. Swallow and Treffry, published in 1932, also contains similar lists.

J. BERNARD SHELDON.

² Mr. Sheldon might have added that he himself is one of the very few fortunate possessors of a complete set of *Hill's Arrangement*. My own set, alas! still lacks the second edition.—EDITOR.

NOTES AND QUERIES

969. EARLY METHODIST ARCHITECTURE.

In *Proceedings*, xxv, p. 81, there is an account of Methodist Octagons. Although Wesley had an early preference for the octagon, he set the style of Methodist chapel architecture when he built the City Road chapel, London. I am compiling a list of chapels which later followed this style, with central pulpit and reading desk and communion furniture *behind* the pulpit, usually in an apse. I should be glad to know of any which still exist in their original form or have been altered from that form. In this area, in West Cornwall, there are good examples at Camborne and Penzance. At Camborne, Wesley, the pulpit has been converted into a rostrum and the apse has been walled up.

THOMAS SHAW.

970. LOYOLA AND THE WESLEY HYMNS.

I would thank R. Ernest Ker for making so good a case for the influence of the *Spiritual Exercises* on Wesley's hymns (*Proceedings*, xxx, p. 62). Yet he need not have sought the connexion in the Spanish version. In the Library of the Society of Jesus at Rome there are exemplars of at least sixteen editions in Latin which would have been available in 1745 when the *Hymns on the Lord's Supper* were published—seven of the sixteenth and nine of the seventeenth century. John Wesley read a Life of Loyola in 1742, and was all admiration for everything in Loyola except his cause. Simon (*John Wesley and the Advance of Methodism*, p. 94) cites Wesley as a perfect pattern of Loyola's workman of God. The two were very close in spirit: Wesley would have made as good a Jesuit as Loyola a Methodist. If the problem is: Why so few allusions?, the answer might be that for one thing the century when the *Exercises* were least prized was the eighteenth, if one can judge by the number of editions of them, there being apparently only one Latin edition—in 1753. Another reason is probably that the Wesleys were hardly the people to use them as exercises to be meditated on repeatedly, but as a book to be read and "digested" into a single hymn.

REGINALD KISSACK.

971. DR. LESLIE'S DOMAIN, TANDERAGEE.

Further to my article in *Proceedings*, xxx, p. 114, I have been allowed to examine the newly-discovered Vestry Book of the Parish of Ballymore (Tanderagee) from 1771 onwards, and the following extract may be of value to Irish Methodist historians:

At a Vestry held in the Parish Church of Ballymore July 30th 1788 it was agreed unanimously by the Ministers, Churchwardens, and Protestant parishioners as by law established, that it is highly expedient that a Church or Chappel of Ease be built in the Lands of Bremnock in the Manor of Acton in sd. Parish for the accommodation of those Parishioners who reside at a distance of five miles from the Parish Church and two miles from any other such place of worship.

The entry is signed by the two churchwardens and nine other persons, and ends with the following note: "The Parishioners return thanks to the Revd. Doctor Leslie and Alexr. Thomas Stewart for their generous encouragement of the above scheme."

Remembering the date of Wesley's last visit to Tanderagee, this entry seems to me highly significant.

THOMAS E. WARNER.