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June 22. 1750

Memorandum the Stock in hand is £ 17 0

1751 April the 26 in hand	5. d	- 2. 9		0 - 1 - 7
May the 3 in hand		3 - 1 - 4		0 - 2 - 4
May the 10 in hand		1 - 0		0 - 3 - 2
May the 24. Nothing in hand nor in stock		- 17 10		0 - 3 - 5
May the 31 in hand		-		0 - 3 - 0
			1750 3	0 - 1 - 7
			July the 28 in hand	0 - 3 - 5
			August 19 in hand	0 - 3 - 0
			August 25 in hand	0 - 3 - 3

2.

2. year An. Acc^t of the Substantments (continued) £ 17

April 27 28	Laid out for M ^r Geo. Wall by Wife 2	Geo. Wm. Shook 50. Steams	0 - 5 - 2
May 2 17	Laid out for W ^m Williams	Dorney	0 - 1 - 0
June 4 14	Laid out for W ^m William Dorney		0 - 8 - 0
July 12 12	Laid out for W ^m William Dorney		0 - 0 - 3
July 17	Laid out for M ^r W ^m Geo. Shook & W ^m Dorney		0 - 1 - 3
August 19 19	Laid out for W ^m William Fugill	& Jonathan	0 - 2 - 5
September 17	Laid out for W ^m William Shook		-

Sept^r 28. 1769. Mr. Brownfield preached here &c. 3
 Nov^r 7. Jacob Rowell preached here. &c.
 21 James Brownfield preached here &c.
 Dec^r 4. Wm. Hunter preached here &c.
 Dec^r 20. Jacob Rowell preached here &c.
 Jan^y 2. Sampson Brownfield preached here &c.
 J^uly. Lordham preached here 14 of Sep^r 1770
 Jan^y 26. Nicholas manvers preached here x
 Jacob Rowell preached here Jan^y 30 - x
 Feb^r 13. Mr. Brownfield preached here x
 Feb^r 27. 1770. Rodger Langdale. Preached here.
 March 13. Jacob Rowell preached here. x
 April 10. Wm. Hunter preached here x
 May 8. Wm. Hunter preached here x

Wm. Remains
 Preach'd in our Church
 July 29. 1770. too many to hear

OSMOTHERLEY METHODIST
SOCIETY'S BOOK ;
COMMENCING 1750.

(Illustrated.)

This very interesting relic of early Methodism, entrusted to me for a short time by the kindness of the steward of the Osmotherley society, is, I think, worthy of a notice in our Proceedings. It is a thin quarto volume of some thirty-four closely written pages containing an unbroken record of particulars relating to the little society from the year 1750 to the present time.

The introduction of Methodism into Osmotherley is thus described by Wesley, "On Thursday, March 28, 1745, a gentleman called at our house [in Newcastle-on-Tyne], who informed me his name was Adams¹; that he lived about forty miles from Newcastle, at Osmotherley in Yorkshire; and had heard so many strange accounts of the Methodists, that he could not rest till he came to inquire for himself. I told him he was welcome to stay as long as he pleased, if he could live on our lenten fare. He made no difficulty of this, and willingly stayed till the Monday se'nnight following; when he returned home, fully satisfied with his journey"—*Journal*. Again—"Mon. Ap. 15. In the evening I preached at the inn, in Northallerton,² where Mr. Adams and some of his neighbours met me. On his saying he wished I could have time to preach in his house, at Osmotherley, I told him, I *would* have time, if he desired it; and ordered our horses to be brought out immediately. We came thither between nine

1. Adams was a Roman Catholic priest. Tyerman, who was a native of Osmotherley, has gathered some interesting particulars both of Mr. Adams, and of the beginnings of Methodism in the village—*Life of Wesley*, i. 484-8.

2. "The priest, Adams, and some of his neighbours, including Elizabeth Tyerman, a Quakeress, formed part of his congregation"—*Tyerman*.

WESLEY HISTORICAL SOCIETY.

and ten. It was about an hour before the people were gathered together. It was after twelve before I lay down; yet (through the blessing of God) I felt no weariness at all. Tues. 16. I preached at five, on Rom. iii. 22, to a large congregation, part of whom had sat up all night, for fear they should not wake in the morning. Many of them, I found, either were, or had been, Papists. O how wise are the ways of God! How am I brought, without any care or thought of mine, into the centre of the Papists in Yorkshire." Two years after (Mar. 1, 1747) he preached twice and read prayers in the church, the minister, "Mr. D.," consenting to the same, "whenever Mr. Wesley pleases." On April 19, Easter Monday, after preaching at Newcastle, and at nine to a large congregation at Renton, Wesley reached Osmotherley before six, but finding his friend, Mr. D., had been vehemently attacked by the neighbouring clergy and gentry, and not wishing to expose him to further difficulty, he did not claim his promise but preached on a tomb-stone, near the church. Here he was met by poor battered John Nelson, after his pelting in York "with showers of bricks and stones, one of which struck him on the shoulder, another on the back and part of another on the back of the head, which felled him to the ground." Again on Aug. 16, Wesley after preaching at Newcastle, Stockton, and Yarm, about seven, "preached in the street at Osmotherley. It rained almost all the time; but none went away." Thus were the foundations of the stable little society at Osmotherley laid by a master-hand: we turn to the "Steward's Book" for particulars of its upbuilding.

The first entries made in the book are in a clear firm hand, probably that of a visiting preacher. The earliest of these entries is on the second page of the book—"June 22, 1750, Memorandum, the Stock in hand is £0 3s. od.;" and on the third page—"An Acct. of the Disbursements from June 22, 1750." Page 2 of the Ms. book is divided down the middle, and the first entry (1s. 7d.) is made on the right hand side of the page under the "Stock in hand"; following it are three other weekly, but undated, entries. Other weekly entries are continued in order to the bottom of the page, and then on the left hand side of the same page—"1751 April the 26 in hand 2s. 8d.," as seen in illustration No. 1. (All the entries are made irregularly and on various pages.) After the entry just named we find that the fortunes of the little society begin to fluctuate. For three weeks there is a small balance in hand; then, "May the 24. Nothing in hand, nor in debt." In the following week former conditions are regained, and there is a favourable balance of 1s. 10d. But,

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alas, the next week shows a falling off, and a debt of 1s. od. is incurred ; in the following week the debt is 4d. Then a gleam of prosperity cheers the little community, there being 6d. in store. It is, however, but a temporary brightness, for the following entry records, " June the 28 Nothing in hand 0-0 ;" and the two ensuing weeks are darkened by a debt of 9d. in the one, increased to 10d. in the next. Then a veil is cast over the society's affairs, no entry being made from July 12 to Nov. 1, when there is no less a sum than 3s. 7½d. in hand. From this time forward progress is recorded, until on April 24th of the following year the sum in hand amounted to 11s. od., under which a line is drawn, as though the high water mark had been reached. We find no more mention of debt until July 6, 1753 ; but in August matters improve and by the end of the year 11s. 3d. is recorded as the amount of the society's savings. These sums "in hand" probably recorded the balance of the society's contributions left over each week, after the little expenses of the week had been met.

Turning to the other side of the account, the items of "disbursement" are given, showing that the claims upon the society's funds were not very heavy. The sum usually "Laid out" for a preacher was 1s. od.—probably for bed, or board, or both. Other small payments are made, as, for instance, "John Nellson and hors shewing 1s. 4d.;" "Nicholas Story hors shewing and given him for turnpiks 2s. 7d.;" "Laid out for James Watson 4 nights and to John Bellwood 2s. 9d." At the top of the page (plate 2) we find a very interesting entry—"1752 April 27, 28 Laid out for Mr. Jon. Wesley, Wife, Daughter, Wm. Shent, Jon. Haime 5s. 2d." Other entries under this head are :—

1752 Oct. ye 13 Laid out for Francis Walker and his wife—2s 6d.

1753 August 21 Mr. George Whitefield preached here in the evening (?) os. 10d.

1754 March 13 Laid out for Thos. Maxfield and Jas. Kershaw 2s. 2d.

1755 June 2 Laid out for Mr. Jon. Wesley, Wife, daughter,¹ Mr. Shent, Mr. Downs 5s. od.

1757 July ye 7 Laid out for Mr. Jon. Wesley, Wm. Fugill, Mich. Phenick [Fenwick] 2s. 6d.

1. This is the second mention of the daughter of Mrs. Vazaille (Wesley) accompanying Wesley on his journeys. I have not met with one elsewhere.

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1756 Septm. ye 5 Laid out for and to Thomas Lee a preacher 11s. 9½d.

1756 Novm. 28 Laid out for and to Mr. Wm. Shent 12s. 6d.

1757 March 20 Laid out to Wm. Fugill, preacher 11d., 10s. 6d.

1758 March 26 Laid out for and to Thomas Lee a preacher £1 8s. 2d.

1758 October Laid out for Thomas Tobias [in the next line spelt Tobyous] a preacher 11s. 4d.

The larger sums are probably contributions towards the preacher's quarterage. The last entry of these amounts is "1759 March 11 Jeremiah Cocker more than comon [whatever that may mean] 1s."

At this time, March 18, 1759, commences a series of entries simply recording the name of the preacher who "preach'd hear," all reference to finance being omitted. These entries, continued to June 19, 1772, are very interesting and might prove serviceable to Methodist historians and antiquaries. An illustration is given on plate 2. Note the entry to the right hand. A few others may be quoted. In 1762 the following occur:—"August 24 James Cotty preach'd here," and Sep. 7 Nicholas Manners, 21 Richard Henderson, Oct. 18 Jon. Pawson, Jan. 28 (1763) Jon. Manners, &c., &c. This collocation of names leads us to see that Osmotherley at that time was in the York "round" or circuit. In the *Life* [autobiography] of Mr. John Pawson (see *The Early Meth. Prs.* iv. 24), we read—"I continued preaching occasionally till August, 1762, when the General Conference was held at Leeds . . . I was sent into the York Circuit with Peter Jaco, John and Nicholas Manners, Richard Henderson, and James Cotty." A similar conjunction of names—Jacob Rowell, Dec. 24, 1764, to Mar. 5, 1766; James Brownfield, Oct. 16, 1765—July 23, 1766 ("last preaching here"); William Darney, Oct. 7, 1766—July 28, 1767; James Kershaw, March 19, 1766—Dec. 16, 1767; John Heslop [Heslup] August 20, 1766—June 27, 1768—agrees with the Conference appointments to the Yarm Circuit (see Hall's *Circuits and Ministers*, and *Minutes* for 1765-66), showing that Osmotherley was then in the Yarm, afterwards the Stockton, Circuit. The same is traceable until 1773, when the names "Doncan" [Duncan] Wright, Joseph Thompson, Wm. "Bramah" [Brammeh] occur. The Thirsk Circuit was then (1774) formed; Duncan Wright, and James "Rodgers" [Rogers] were appointed, and their names in the Steward's book show

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that Osmotherley was included in that circuit. Other interesting details might be worked out.

That which at once arrests attention in the pages of this book is the recurrence of names notable in the early history of Methodism. One of the earliest is the eccentric William Darney; then Christopher Hopper, on whom was "laid out" the usual shilling. Hopper, in the latter end of 1749, had given up "all secular employment, and had cast himself on the bounty of his Lord and Master," and, parting from his "dear wife and friends with melting hearts and many tears," set out on his first evangelistic tour. His little substance soon failed, and he saw nothing before him but "beggary and great afflictions." He writes: "In those days we had no provision made for preachers' wives, no funds, no stewards. He that had a staff might take it, go without, or stay at home." He would know the value of a shilling "laid out" for his comfort. Then follow the names of Thomas Mitchell, Jonathan Maskew, William Shent, Paul Greenwood, John Hampson, John Haime, Michael Fenwick (generally "Phennick"), and many others belonging to what Myles (*Chronology*) calls "the first race of Methodist preachers." To the names and entries already given may be added John "Attley" (Atlay); "1766 June 11, Joseph Pillmoor preach'd here;" "1767, Feb. 24, Jon. Heslop, Roger Langdale here—a Watch Night"; the same "at our Lovefeast: collected 18s." "June ye 17, 1768, Mr. John Wesley preach'd here"; and Oct. 10, John Nelson. "Oct. 20, David Simpson preached in our church fore and afternoon wonderfully"; "1771 July ye 15 Christopher Hoper [Hopper] preach'd," and "July 19 Jon. Richardson exhorted here." "June 18, 1772, ye Reverent and pious Jon. Wesley¹ preached here"; "Aug. 25 James Kershaw preach'd and John Bredin exhorted same night," "28 Joseph Harper preach'd here in his Travil." "June 29, 1774, Mr. John

1. Writing of this visit, William Ripley (see Notes in MS. Journal by Mr. Gaskin) says, "We had a pleasant ride to Osmotherley, and a good sermon [by Wesley] at eleven, from Zion travelling and bringing forth suddenly—and so plentifully that a nation is born in a day. Here he showed that God in this respect was carrying on a wonderful work amongst the Methodists in convincing and removing or pardoning sin, and renewing the heart, and that speedily. In the evening he preached a comfortable sermon from little David and great Goliath, reading the whole chapter. He made excellent remarks as he spiritualized the whole, showing that the sling of faith and stones of God's promises would soon lay low the proud giants of self and sin. My soul was melted down in love; my eyes flowed with tears; I was filled with a holy courage and something of a valiant mind sprung up in me."

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Wesley preach'd here at 10 o'clock." The entries of this kind end with "Dec. 3, 1774, James Rodgers [Rogers] preached here."

Then follows the last series of entries, headed "PREACHERS BOOK AND THEIR NAMES." The first entry is "1771, Mr. Thos. Hanson, Sup., Mr. Thomas Carlille [Carlill], Mr. Robert Swan," (Hall and the *Minutes* give "Yarm—Chris. Hopper, Thos. Carlill, Robert Swan"); the last entry is "1900, H. Holmes: Frank H. Bobby." In 1866 the Thirsk Circuit was divided, and Osmotherley thenceforth belonged to Northallerton.

It remains to refer to another entry made in 1750 at the end of the book, but continued for one year only. It gives the names of the leaders of the weekly contributions made in the classes. The leaders were Geo. Dobson, Mich. Snowdon, and James Hunton.

On the cover of the book are these records:—"James Hunton Book 1774." "Now John Meek Book 1799." "John Meek's Book. Left as a legacy by Tabath Wilford. In the year of our Lord 1795."

Myles (*Chronological History*) gives 1760 as the date of the erection of the first Methodist "Preaching House" in Osmotherley. Previously to this time the services must have been held in private houses.

Readers of Wesley's Journal may have noted a curious record under date June 21, 1761, "I then rode to Osmotherley . . . After dinner I called on Mr. Adams, who first invited me to Osmotherley. He was reading the strange account of the two missionaries who have lately made such a figure—in the newspapers. I suppose the whole account is just such another gross imposition upon the public as the man's gathering the people together to see him go into the quart bottle. 'Men seven hundred years old'! And why not seven yards high? He that *can* believe it, let him believe it."

On one page of the Osmotherley records is the following:—"A dreadful prophecy. They foretell that what will be in general in ye year 1763 blank: Constantinople Destroy'd 1766: ye true god acknowledged by all nations in general 1767: England overflow'd 1769: an earthquake all over ye world 1770: the fall of ye sun mun and stars 1771: the globe of ye earth burnt 1772: ye universal judgment 1773: This account from two old hermits which came from Damascous to Cologn: they are bare-footed and badly clothed and live on bread and water and say they are 700 years old. They talk Latin Greek Hebrew Caldeon: Novm. 9, 1761: I believe it not: James Hunton." Well done

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James Hunton, the Methodist class-leader of Osmotherley in 1750 whose writing is traceable in this book until the end of 1774. A few copies of hymns with other minor matters make up the contents of this curious Osmotherley Methodist Society's Book.

R. GREEN.

THE FIRST PREACHING-HOUSES IN BIRMINGHAM.

Hutton in his *History of Birmingham*,¹ giving an account of the "places of worship," makes the following quaint remarks :—" In a town like Birmingham, unfettered with charteral laws, which gives access to the stranger of every denomination, for he here finds a freedom by birth-right ; and where the principles of toleration are well understood, it is no wonder we find various modes of worship. The wonder consists in finding such *agreement*, in such variety. We have fourteen places for religious exercise, six of the establishment, three dissenting meeting-houses, a quaker's, baptist's, methodist's, roman catholic's and jewish. Two of these only are churches." Under the heading METHODIST'S MEETING, he says, " We learn from ecclesiastical history, that the people in high life are always *followers* in religion. Though they are the best leaders in political and social concerns, yet all religions seem to originate from the lowest class. Every religion is first obstructed by violence, passes through the insults of an age, then rests in peace, and often takes up the rod against another." Referring to " the first preachers of the Christian faith, to the Romish church, to Wickliff, the Puritans, &c.," he adds, " The artillery of vengeance was pointed at Methodism for thirty years ; but, fixed as a rock, it could never be beaten down, and its professors now enjoy their sentiments in quiet. After the institution of this sect by George Whitfield [*sic*], in 1738, they were first covered by the heavens, equally exposed to the rain and the rabble ; and afterwards they occupied for many years a place in Steelhouse lane, where the wags of the age observed 'they were eat out by the bugs.' They therefore procured a cast-off theatre in Moor Street, where they continued to exhibit till 1782 ; when, quitting the stage, they erected a superb meeting-house in Cherry Street, at the expense

1. 3rd. Ed. 1806, pp. 188ff.

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of £1200. This was opened on July 7, by John Westley, the chief priest, whose extensive knowledge and unblemished manners give us a tolerable picture of apostolic purity; who *believes*, as if he were to be saved by faith; and who *labours*, as if he were to be saved by works. Thus our composite order of religion, an assemblage of the Episcopalian, the Presbyterian, the Independent, and the Baptist, fled from the buffetings of the vulgar, and now take peaceable shelter from the dews of heaven."

On p. 193 we read further, "Since the first publication of this work in 1782, have sprung up eleven additional places of worship, exclusive of the Romish church transferred from Edgbaston. Ten of these are of dissenting persuasions! a truth that, perhaps, may alarm the Minister, possibly the Right Reverend the Bench, nay even the throne itself. But let me remark for their comfort; grant the Dissenters that liberty which is the right of every human being, and there will not be more peaceable subjects in the British Empire."

In the list which follows the above paragraph are the two entries:—

Coleshill-street	-	John Wesley
Bradford-street	-	John Wesley

Respecting the theatre in Moor Street our author informs us, "In about 1740, a theatre was erected in Moor Street which gave a spring to the amusement; in the day-time the comedian beat up for volunteers for the night, delivered his bills of fare, and roared out an encomium on the excellence of the entertainment, which had not always the desired effect." "In 1751, a company arrived, who announced themselves 'His Majesty's Servants, from the Theatre Royal in London,' and hoped the public would excuse the ceremony of the drum as beneath the dignity of a London company. The novelty had a surprising effect; the performers had merit, the house was continually crowded, the general conversation turned upon theatrical exhibition, and the town was converted into one vast theatre. In 1752 it was found necessary to erect a larger theatre, that in King Street, and we multiplied into two London companies. The pulpit took the alarm, and in turn roared after their customers; but the pious teachers forgot it was only the fervour of a day, which would cool of itself; the fiercer the fire burns the sooner it will burn out. This declaration of war fortunately happening at the latter end of summer, the campaign was over, and the company reticaded into winter quarters without hostilities. It was afterwards found that two theatres were more than the town chose to support, therefore that in Moor Street was set for a Methodist meeting, where, it was said, though it changed

its audience, it kept its primitive use, continuing the theatre of farce. In 1774 the theatre in King Street was enlarged, beautified and made more convenient, so that it had few equals. About the same time that in New Street was erected upon a suitable spot, an extensive plan, and richly ornamented with paintings and scenery. . . . Methodism still trod upon the heels of the player, for in 1786, the spirit of the stage drooping, the itinerant preacher took possession of the vacant theatre in King Street, erected his pulpit upon the stage, and converted pit, box and gallery into pews for the reception of such as chose to weep, smile or sleep." This was written in what John Angell James, in his History of Nonconformity in Birmingham calls, Hutton's "own style of levity and burlesque."

Miss Hutton, in a letter dated Dec. 21, 1814, speaking of a building then in course of erection for the exhibition of pictures, says, "I think . . . the fate of their exhibition will be to die a natural death. I should not wonder if this happens before they have erected a building for the reception of their paintings; but if afterwards, it is no matter; it will serve for a Methodist meeting house. That Society is flourishing enough to take possession of all public edifices whatever"—*Reminiscences of a Gentlewoman in the last Century: Letters of Miss Hutton, daughter of the Historian of Birmingham*, by Wm. Beale, pp. 156f.

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EXTRACTS
FROM THE STEWARDS' BOOK OF THE OLD
OCTAGON CHAPEL, BRADFORD.

This book is in excellent preservation, and is carefully preserved in the old chest at Kirkgate Chapel, together with other interesting documents.

1767		Disbursements.	£	s.	d.
April 2.	This Book	... ..	0	2	4
	Mr. Cheek Quar.	... ..	3	0	0
	Do. Turnpikes	... ..	0	6	0
	Do. for shoeing	... ..	0	2	0
	Mr. Hanbey's Qr.	... ..	3	0	0
	Do. for Horse and letters	... ..	0	13	0
	Eb. Pyrah's Bill	... ..	0	10	10
	Nathl. Dracup Do.	... ..	0	0	10
	Qr. Dinner	... ..		5	0
			<hr/>		
			£8	0	0
			<hr/>		
July 2.	Mr. Cheek's Qr. and Turnpike	... ..	3	6	0
	Mr. Hanby's Do. and Do.	... ..	3	6	0
	Mr. Cheek's horse grass 2 weeks	... ..	0	5	0
	Do. shoeing and farrier...	... ..	0	4	0
	John Beenland's Horse Hire	... ..	0	1	6
	Natl. Dracup Do.	... ..	0	1	6
	John Hacking Do.	... ..	0	3	6
	Thos. Hanby's Tit ¹ -Shoing &c.	... ..	0	3	6
	Eb. Pyrah Turnpikes	0	0	6
	Quarter Dinner	0	5	9
	To Saddle Cloths &c.	0	6	0
			<hr/>		
			£16	3	3
			<hr/>		

1. Tit—pony.

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	£	s.	d.
To Mr. Cheek's Expenses in exchange of a horse	1	1	0
To Mr. Hanby Do.	2	2	0
Oct. 5. To Mr. Briskco	5	8	0
To Mr. Westel	5	8	0
To Eb. Pyrah Bill	0	2	8
To John Fournes, Do.	1	3	3
Expenses at the Qr. Day	0	11	0½
	<hr/>		
	£12	12	11½

John Butler Cr. 8/4 for the next Qr.
April 4. Paid to John Butler 4/2.

	£	s.	d.
Dec. 28. Disbursements at Halifax.			
Paid to Mr. Brisco... ..	3	4	6
Do. to Mr. Westal	3	7	6
To the whole Quarterly Charge of Halifax	0	17	11
To Eb. Pyrah for Horse Hire	0	5	6
To the quarterly meeting Dinner	0	7	6
Paid to Mrs. Brisco	2	2	0
Do. to Mrs. Westal	2	2	0
	<hr/>		
	£12	6	11

There are similar entries for 1768 and 1769, the preachers succeeding Mr. Brisco and Mr. Westell being Mr. Greenwood and Mr. Bumstead.

	£	s.	d.
1770.			
Jany. 2. Preachers meat 13 weeks	2	5	6
Washing	0	3	6
Letters, &c., Mr. Hilton	0	1	1
A spitt fork, Mop, and Chimney sweeping	0	1	4½
Mr. Lee 1 Qr. pay	3	0	0
Turnpikes	0	6	0
Mrs. Lee	1	17	6
	<hr/>		
	7	14	11½
Paid Mr. Oliver for Yeadon		7	6
	<hr/>		
	8	2	5½

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	£	s.	d.
Brought forward	8	2	5½
Do. Mrs. Lee for the Servant half year	1	5	0
	£9	7	5½

Received 2, Jany., 1770, £9 7 5½.

The scrupulous integrity of the stewards in not spending 6d. when only 5½d. was due, is most edifying.

	£	s.	d.
April 2. To brother Lee for Clothes this Quarter	3	0	0
To Sister Lee Do.	1	17	6
Turnpikes	0	6	0
July 2. Mr. Lee	3	0	0
Mrs. Lee... ..	1	17	6
Turnpikes	0	6	0
Mrs. Lee for a Servant	1	5	0
Mr. Stocks Bill	3	16	4
Mr. Oliver for Clas Papers	0	2	6
	£15	10	10
Balance in hand and carried forward	0	16	11½

The Debtor side of this old Cash Book gives us this year the first authentic list of the Methodist Societies connected with Bradford:—

	£	s.	d.
1770.			
Feb. 25 Wibsey Moor	0	4	10
Mar. 25 Wibsey	0	4	6
Apr. 2 Wibsey Moor	0	3	0
Windhill	0	7	7
Tong	0	3	0
„ 2 Staninley and Pudsey	0	18	6
Nathaniel Dracup	0	15	5
„ 22 Wibsey Moor	0	1	11
Crosley Hall	0	9	0
„ 27 Yeadon	0	10	6
„ 29 The Quarterly Collection	3	10	9
Clayton	0	0	0
July 2 Pudsey	0	0	0
Staninley	0	16	0
	£8	5	0
Carried forward	£8	5	0

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	£	s.	d.
Brought forward	8	5	0
Crosley Hall	0	10	0
Windhill	0	9	1
Idle	0	7	6
Tongue	0	0	0
Brought from the Weekly Book	5	1	2½
Yeadon	0	10	6
Nathl. Drakeup	0	14	3
Wibsey and Wibsey Moor	0	10	3
	<hr/>		
	£16	7	9½
	<hr/>		

The Weekly Book mentioned in this list evidently refers to the weekly contributions in the classes in the town of Bradford, which were paid to the stewards at the weekly Leaders' Meetings, in accordance with the regulations then in force. At the same time it will occur to every one that it must have been all but impossible for leaders of classes in lonely country places, some of them five or six miles distant and almost unapproachable in stormy weather, to attend weekly Leaders' Meetings in town. The country places enumerated in the list are Wibsey Moor, i.e. Lowmoor, now a separate circuit; Windhill, now a separate circuit; Tong, now in the Greenhill circuit; Wibsey, Clayton, Crosley Hall, and Little Horton, now in the Great Horton circuit; Yeadon, now a separate circuit in the Leeds district; Idle, now in the Woodhouse Grove circuit in the Leeds district; Pudsey, and Stanningley, now in the Bramley circuit in the Leeds district.

The name of Nathaniel Dracup constantly recurs throughout the book, instead of the locality where he lived and worked, viz., Great Horton. He was the first-fruits of Wesley's preaching in the rugged hill-district south of Bradford. He joined the Bradford society in 1747, at the age of nineteen, and at once set about proclaiming amongst his neighbours what the Lord had done for him. His zeal and energy in the cause of experimental religion, and of Methodism in particular, were successful in gathering around him the nucleus of a society whose leader and quasi-pastor he became. Through his unwearied efforts a school-chapel, the first Wesleyan school in the Bradford district, was erected in 1766, at a place called Old Todley, near where the Four Ashes Inn now stands; James Jowett and James Brayshaw being named in the deed of conveyance as purchasers of the site. In 1781 the Great Horton society, including Little Horton, Clayton, and

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Brownroyd Fold (which latter with Lentrop or Leventhorp Hall formed the two societies into which the original Crosley Hall society appears to have divided in 1775), had grown to 175 members. The names of the Class Leaders and Local Preachers were John Murgatroyd, Nathaniel Dracup, John Hodgson, Richard Fawcett (a man of wealth and influence), Thomas Dobson, John Shutt, James Wilkinson, John Haley, Jonathan Hudson, and James Throp.

When the new Great Horton Chapel was built in 1814-15, Old Todley was sold, some of the old gravestones being brought away and placed in front of the new building. Amongst them is one which bears the following inscription:—"In Memory of Nathaniel Dracup, a sinner saved by grace, who fell asleep in Jesus, May 30th, 1798, aged 69 years."

Among the items on the Credit side for 1771 are:—

		£	s.	d.	
1	January.	By Letters this and last Quarter ...	0	5	1
	"	By the Coal Bill: 4 Loads	0	18	0
30	March.	By a Candle Bill	0	7	0
25	June.	By a Smith's Bill	0	6	5
	"	By a Bill for Hay, &c.	1	0	2
13	July.	By a Corn Bill... ..	1	4	0
	"	By a Watering Pan for ye Garden ...	0	3	0
30	September.	By a Barber's Bill	0	10	6
	"	By a Corn Bill... ..	1	4	0
	"	By Loss on Bad Brass	0	2	1½
	"	By Land Tax and Window Money... ..	0	5	10
	"	By Turnpike Bill and Horse Hire... ..	0	7	0
	"	By Mrs. Atlay, for Carriage	0	1	0

Mr. Atlay came to Bradford in September 1771. The shilling paid for removal means, of course, the cost of sending the boxes by carrier; Mr. and Mrs. Atlay would probably walk the short distance which separates Birstal from Bradford, or if they chose to ride, their expenses would be included in the item "Horse Hire." The significant entry "Loss on Bad Brass", which constantly recurs in the rest of the book, is not so much a reflection on the honesty of the givers at Quarterly Collections and in Class Meetings, as an indication of the deplorable state of the circulating medium in Great Britain during the latter part of the eighteenth century. Genuine copper coins were so scarce that the authorities were *nolens volens* compelled, in the teeth of a drastic act of prohibition passed temp. Car. I., to allow tradespeople to issue private tokens, generally of brass and of trifling

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intrinsic value, which after circulating for a longer or shorter period became defaced, and were then refused both by the issuers and by the public at large. The greatness of this evil is shown by such entries as the following in the Kirkgate Book :—

		£	s.	d.
July 1781.	To Bad Halfpence in the Box	0	5	7½
Sept. „	In bad money (silver)	0	2	6
„ „	In copper	0	1	1½
Jan. 1782.	To Loss by bad copper	0	2	0
March 1783.	Bad copper	0	12	0

CHARLES A. FEDERER.

NOTES ON WESLEY'S JOURNAL.

1760, Sep. 18th. At Penhale. Wesley preached in the house of Mrs. Warren, one of the society at St. John's. About this time a society was formed, and met by Peter Quintrell, at Mrs. Warren's house. At first they were five in number, but in a short time they increased to fourteen men and several women: see *Meth. Mag.* 1835, p. 137.

Sep. 21. Redruth: see Letter written to C. Wesley, *Works* xii.

119.

Sep. 28. Plymouth Dock do. do. do. xii. 120.

Nov. 10. London: see P.S. to *Prim. Physic* do. xiv. 317.

Nov. 11. See Letter to a Member do. xii. 276.

Dec. 12. do. do. do. xii. 276.

Dec. 12. do. do. Mr. T. H. do. xiii. 387.

1761. Jan. 5. "Jones": Rev. Thomas Jones, A.M., see Tyerman, ii. 324.

Jan. 18. Norwick: Letter to Miss Furly *Works* xii. 206.

Feb. 14. London: do. to Miss Crosby ,, xii. 353.

Feb. 17. do. to Mr. G. R. ,, xiii. 392.

Mar. 3. See Letter to Sarah Moore, Meth. in Sheffield. *Works* xiii. 156.

Mar. 15. Wednesbury: "the house"—in Meeting Street completed and opened in 1760: see *Recorder* Ap. 25, 1901, p. 14.

Mar. 22. Easter Sunday: "The preaching house" could scarcely have contained a hundred people, even with its gallery; so that, piercing as was the wind, Wesley felt constrained to preach in the open air. See *Methodism in Macclesfield*, p. 54.

1761. Mar. 24. Leeds: Letter to C. Hopper. *Works* xii. 305.

April 2. Letter to Mr. G—see *Works* xii. 262. For full account of Wesley's visit to Dr. Byrom on this day (query, April 1), see *Meth. Mag.* 1863, pp. 1104-6.

April 6. Liverpool. See Letter to Rev. Mr. D.—in *Works* xii. 264.

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- April 10. Letter to a Friend : see *Works* xiii. 232.
- April 29. "Mr. Wh." Qy. Whitefield.
- May 2. Aberdeen : for details as to the rise of Methodism here, and of Wesley's visit, see Tyerman, ii. 404-5.
- May 18 and 23. "Placey" should be Plessey.
- May 29. Sunderland : see Letter to Elizabeth Booth in Everett's *Sheffield*, p. 159.
- June 7. Newcastle : see Letter to Mr. Hosmer, *Works* xii. 238.
- June 8. "Allandale" should be Allendale. This was Wesley's last visit here ; see *Meth. Mag.* 1872, p. 715.
- June 9. "Swaldale" should be Swaledale. Several small societies had been formed here, numbering about 40 souls. The first cause was established at Low Row, between Reeth and Gunnerside ; see *Meth. Recorder*, Winter No., 1900, p. 25.
- June 14. Near Newcastle : see Letter to Mrs. Hall, *Wes. Mag.*, 1846, p. 1188.
- June 15. Durham : "the congregation," says Hopper, Wesley's companion, "behaving tolerably well, excepting that one poor man was hit by a stone, and lost a little blood." While Wesley went to Hartlepool, Hopper remained behind to preach in the field at Durham, where a gentleman, so called, hired a base fellow to strip himself naked and swim the river, so as to disturb the hearers. Shortly after this Durham had its society, one of the first members of which was Mrs. Elizabeth Ward, whose house was the home of Wesley and his preachers. She was a neat but nervous Christian lady, who, at the age of 83, died in 1826, calling upon her friends to magnify the Lord."—Tyerman, ii. 407.
- June 17. See Letter to a Member, *Works* xii. 277. Stockton : where Methodism had been fostered if not introduced by John Unthank, a farmer and local-preacher, at Billingham, who besides meeting a class at Stockton, and another at Billingham, met a third at Darlington, at a distance of 15 miles. He died in 1822, aged 93. One of Unthank's first converts was John MacGowan, the author of *Dialogues of Devils*, &c.—*ibid.* ii. 407.
- June 19. Darlington : Here Methodism had been introduced by Unthank and MacGowan, and its meeting-house was a thatched cottage with a mud floor. One of its first converts was John Hosmer, who afterwards became an itinerant preacher, a son of thunder, and a mighty man in prayer and in the Scriptures ; but failing health obliged him to relinquish the itinerancy, when he settled as a surgeon at Sunderland—*ibid.* ii. 408.
- June 19. Yarm : where Mr. George Merryweather had fitted

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up his hayloft for a preaching-room, in which for three years past the people had been favoured with a sermon or sermons from the itinerant preachers on at least every alternate Sunday. For many years Mr. Merryweather was one of Wesley's most faithful friends; and, of course, his house at Yarm was Wesley's home: see Letters in *Works*, also Tyerman, ii. 408.

June 20. "Hutton-rudby": Hutton Rudby was a small country village, with a new chapel, and a society of about 80 members, of whom nearly 70 were believers, and 16 sanctified—*ibid.* ii. 409.

June 21. "Mr. Adams": a Romish priest: see *sub voce* in *Works*.

June 21. "Potts": where Mrs. Moore resided, one of Wesley's valued correspondents and friends, whose conversion had been brought about by an old woman, a Methodist from Birstal, who came to the house of Mr. Moore to card his sheep "doddings," and to spin them into linsey walsey yarn—Tyerman, ii. 409.

June 22. "Guisborough": where Thomas Corney, who for about half-a-century entertained the preachers, and who died in the faith in 1807, was one of the members. Here also resided John Middleton, a miller, who in 1766 removed to Hartlepool, where for many years he was the best friend that Methodism had—*ibid.* ii. 409.

June 25. "Scarborough": The first Methodist here was a pious female of the name of Bozman, who regularly went to Robin Hood's Bay to meet a class, a distance of 14 miles, which she frequently rode upon an ass. In 1756 Thomas Brown came from Sunderland, procured a preaching-room in Whitehead's Lane, and formed a Methodist society. In 1760, Mr. George Cussons joined them, the society then numbering 36 members. Persecution followed; and on one occasion, Brown, Cussons, and others were seized by a press gang, and were only released by the interference of General Lambton, then member of parliament for the city of Durham—*ibid.* ii. 410.

1761. June 27. York: An idea of the state of Methodism in York may be formed from a fact stated in the old Society book, namely, that the seat-rents of the chapel amounted to only £8 per year: that the monthly collections averaged not more than about 5s. 8d. each; and the class-money hardly 6s. 6d. weekly. The number of members did not exceed 80—*ibid.* ii. 410.

July 7. Otley: see Letter written to A. Coates in *Works* xii. 239. Here resided John Whitaker, who had his first society

ticket from the hands of Grimshaw, was a Methodist 68 years, a leader 64, a circuit steward more than 50, and who finished his course in 1825, aged 84: see *Meth. Mag.* 1827, p. 225. Here also were the Ritchie family. John Ritchie, Esq., a sensible, amiable, well-informed, godly man, had served many years as a surgeon in the navy. His wife was Beatrice Robinson, of Bramhope. His daughter Elizabeth, afterwards Mrs. Mortimer, was for many years Wesley's friend and correspondent. Mr. Ritchie died in the faith in 1780, and his wife in 1808, their house being open to Wesley and his preachers for upwards of half-a-century: see *Meth. Mag.* 1845, p. 116. Here, as in other places, Methodism was cradled in persecution, the resident magistrate telling the mob that they might do what they liked with the Methodists, except breaking their bones: see Tyerman, ii. 411.

July 11. At Bingley, the first preaching place was a blacksmith's shop; and among the first Methodists were not only Jonathan Maskew and Thomas Mitchell, honoured names, but Benjamin Wilkinson, a simple-hearted, zealous, good old pilgrim, who died in the parish workhouse, and found a pauper's grave; but at whose funeral the streets were crowded by those who wished to do him honour, while the singers of the chapel sang a solemn hymn of praise until they entered the Parish Church, where, as Methodists, they were allowed to sing no longer. Another Bingley Methodist, belonging to about the same period, was Joseph Pickles, who died at the age of 95, in 1829, after being a Methodist nearly 65 years, leaving behind him 7 children, 73 grand-children, 179 great grand-children, 50 great-great-grand-children, in all 309 surviving descendants, exclusive of 101 others, who died before him—a total progeny of 410—*ibid.* ii. 411.

July 13. For "Paddiham," read Padiham.

July 14. For "Rosendale," read Rossendale.

July 15. Halifax: see Walker's *Meth. in Halifax*, pp. 105-8.

July 15. Bradford: see Stampe's *Meth. in Bradford*, pp. 40-42.

July 16. Bradford: see Letter to E. Blackwell, *Works* xii. 189.

July 19. Birstal love-feast. At this meeting, Dracup, Murgatroyd, and others from the neighbourhood of Bradford were present, who almost to their dying day were accustomed to speak of it as a peculiarly gracious season: see *Meth. in Bradford*, p. 42.

July 26. "Jas. Eastwood." He appears to have entered the itinerancy subsequently for a year or two: see *Meth. in Sheffield*, p. 186.

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July 31. The "Octagon" at Rotherham cost £235 16s. 3½d. The subscriptions amounted to £68 14s., of which sum £20 was given by Valentine Ridley, a currier: see Tyerman, ii. p. 412; *Meth. in Sheffield*, p. 161.

Aug. 15. Norwich: see Letter to E. Blackwell, *Works* xii. 190.

Sep. 1. The Conference: see Tyerman, ii. 415-24.

Sep. 8. London: see Letter to C. Wesley, *Works* xii. p. 121; also Letter to Mr. Lowes, *Proceedings Wes. Hist. Soc.*, ii. 125.

Dec. 26. London: see Letter to C. Wesley, *Works* xii. 121; also Letter to Miss Hardy, *Works* xii. 235.

Dec. 26. "Mr. Bell": George Bell. See Moore's *Wesley*, ii. 222, and Tyerman's *Wesley*, ii. 433.

Dec. 29. "T—M—d": Thomas Maxfield.

1762. Jan. 5. London: see Letter to C. Wesley, *Works* xii. 122.

Jan. 18. Norwich: see Letter to C. Hopper, *Works* xii. 305.

Jan. 25. London: see Letter to Rev. Mr. Furley, *Mag.* 1865, p. 984.

Jan. 30. London: see Letter to Miss J. C. M., *Works* xiii. 48.

Feb. 20. London: see Letter to Thos. Rankin, *Works* xii. 320.

Mar. 8. "Dr. Horne" was now a young man of 32 years of age; a thorough Hutchinsonian, and a considerable author. He subsequently became chaplain to George III., vice-chancellor of Oxford, Dean of Canterbury, and in 1790 Bishop of Norwich—Tyerman, ii. 457.

April 21. For "Newtown" read Newtownards.

April 27. For "Terryhugan" read Terryhoogan. For "Clanmain" read Clonmain.

April 28. Carrick-a-Beg, now called Carrickabeggan. It is situated on the old road from Enniskillen to Manorhamilton and Sligo, and is now called Blacklion Inn: the present town of Blacklion having no existence then.

May 1. "Mrs. K—," Mrs. Knox.

May 13. See Letter to a Member, *Works* xii. 277.

May 17. For "Ahaskra" read Ahascragh.

May 18. For "Aghrim" read Aughrim.

May 21. For "Balcarrow" read Burriscarra.

May 24. For "Crow-patrick" read Croagh-patrick.

May 28. "Mr. B——'s," Mr. Bindon's.

June 5 [4]. For "Balligarane" read Ballingarane, now Ballingrane.

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June 14. For "Cloheen" read Clogheen. "Queen Sive" meant Sive Oulteagh, the nominal chieftain of the Levellers, or Whiteboys, as they were called.

June 17 and 29. For "Youghall" read Youghal.

June 18. Cork: see Letter to C. Hopper, *Works* xii. 306.

June 20. For "Passage" read Passage West.

July 5. For "Clonmell" read Clonmel.

July 11. "The late Bishop," Dr. Edmund Maurice, who died in 1756.

July 20. For "Cooly-Lough" read Coolalough. For "Tyrrel's pass," read Tyrrell's pass.

July 26. In John Manners' account, under date May 29, for "Moor" read Moore.

July 27. For "Edinderry" read Edenderry.

July 28. Dublin: see Letter to E. Blackwell, *Mag.* 1848, p. 780.

July 30. Dublin: see Letter to Rev. Mr. Furley, *Mag.* 1856, p. 987.

Aug. 6. "Anne Hooley": see *Meth. in Macclesfield*, p. 70. "John Oldham": see *ibid.* p. 62.

Aug. 9. "Elland": see *Meth. in Halifax*, p. 138.

Aug. 10. The Conference: see *Meth. in Sheffield*, p. 168, and Tyerman's *Wesley*, ii. 448.

Aug. 16. Derby. Methodism had been introduced into this town in the previous year by Mrs. Crosby and Mr. and Mrs. Doberison [?]; and in the house of the latter most likely Wesley stayed: see *Meth. Mag.* 1841. p. 1026; *Recorder*, Winter No., 1896. p. 35.

Aug. 29. For "Southernhay-Green" read Southernhay-Green. "Bishop Lavington": see Tyerman, ii. pp. 23-5, 94.

Aug. 30. For "St. Anstle" read St. Austell.

Sep. 4. Truro. Tyerman (ii. 449) gives an account of the Rev. Mr. C—, a magistrate before whom Wesley had appeared as a vagrant.

Sep. 9. Penhale. This year was built the first preaching house at Carleen, and Wesley having looked into it, not then finished, prayed that many souls might be born there: so it came to pass—*Meth. Mag.* 1835, p. 137.

Sep. 15. St. Ives: see Letter to Miss Furly, *Works* xii. 207. St. Just: see Letter to Rev. Mr. F—, *Works* xii. 365.

Oct. 9. See Letter to a Member, *Works* xii. 278.

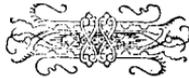
Oct. 13. Bristol: see Letter to S. Furly, *Works* xii. 241.

Nov. 22. "Bishop of Gloucester," Dr. Warburton: see Tyerman, ii. 492.

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- Nov. 25. "Jane Cooper": see Tyerman, ii. 494.
Nov. 26. See Letter to Bishop of Gloucester, *Works* ix. 117.
Dec. 11. London: see Letter to C. Wesley, *Works* xii. 123.
Dec. 23. London: see Letter to C. Wesley, *Works* xii.
p. 124.

C. H. CROOKSHANK.



NOTES AND QUERIES.

163. *The Name Methodist.* To the Rev. F. C. Wright's valuable article on the early application of the term, two illustrations may be added. 1. When Wesley was a boy at the Charterhouse, Robert Wodrow, the Scotch ecclesiastical historian, was writing to a friend who was going to Leyden, Sep. 16, 1717: "I would know the state of doctrine among the professors of Geneva, and other Calvinist places in Germany, how far Arminianism has crept in among them, or the opinions of the New Methodists. I have heard suspicions that Turretin, Ostervald, and some others are venting new schemes of doctrine, and discover themselves favourable to the hierarchy, and are quitting many of Calvin's tenets"—(Wodrow's *Correspondence*, 3 vols, Wodrow Soc. 1842-3). 2. Another use of the term takes us back to the time of Wesley's grandfather. Everett has a long note on the subject, in which he states that Calamy, in his *Ejected Ministers*, remarks that they called those who stood up for God 'Methodists' (*Meth. in Manchester*, pp. 6, 7).—*Rev. T. E. Brigden.*
164. One or two notes suggest themselves on the new portion of Wesley's Journal, printed in Proceedings, iii. 42. Tyrrell's Pass lies within the borders of this circuit (Mullingar), though now Methodism is practically extinct in that town. Jonathan Handy, whose conversion is detailed by Wesley, was I believe one of three brothers, of whom Samuel was the youngest. This Samuel was mainly instrumental in the introduction of Methodism into the Irish midlands (see Crookshank, i. 24 ff.). Their father appears to have been a lieutenant in Cromwell's army, who settled at Coolalough. He unlike many of his companions received no grant of lands, but evidently prospered. He married Joan Low. Samuel married Ruth Bertrand, of Dublin, and was the mainstay of Methodism round Tyrrell's Pass and Clara (not

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- Clare, as Mr. Green queries). In after years he resided at Bracca Castle, now in possession of Mr. Lett, a solicitor. There were many Cromwellian settlers in the neighbourhood, amongst whom Methodism found its converts.—*Rev. W. A. H. Robinson.*
165. I have purchased at a somewhat high price a "Life of the Rev. John Wesley, M.A., some time Fellow of Lincoln College, Oxford. Collected from his Private Papers and Printed Works; To which is added some Account of his Ancestors and Relations: with the Life of the Rev. Charles Wesley, A.M. The whole forming a History of Methodism in which the Principles and Economy of the Methodists are unfolded. Leeds. Printed by John Barr, Market Place, and sold by . . . 1825." Can any one inform me who the author of this volume is? I may add that the frontispiece is a portrait of John Wesley looking from left to right, "engraved by T. Brown."—*Dr. A. E. Kessen.*
166. *Woodhouse Grove School.* In Proceedings, ii. 195, a question is asked about the Bramley estate, to which reference is made in Crowther's *Portraiture of Methodism*, p. 146. Crowther writes: "July 29, 1811, the sixty-eighth Conference began in Sheffield, when Mr. Charles Atmore was elected president, and Dr. Coke secretary. At this Conference, three proposals were made for a second school for the education of the preachers' sons. A certain house, then on sale at Mansfield (a drawing of which was laid before the Conference), was recommended. A second proposal was made by the Leeds district meeting, of which Mr. Atmore was the chairman. They proposed erecting a large new school at Bramley, about four miles west of Leeds, upon an estate of land, already purchased by some friends with a view to the business. The third proposal came from the Halifax district meeting, of which the author of this publication was the chairman. When that district was holding its annual sitting at Bradford, the first week in July, Mr. Fawcett, of that place, suggested that there was an estate upon sale in the neighbourhood, that would suit admirably for a school for us, and that it might be bought very cheap. The district committee deputed three of their members to go and inspect this estate at Woodhouse Grove. They returned with a report of a very flattering kind. This report was laid before the Conference, who, after a long debate, finally determined that the estate at Woodhouse

Grove should be purchased. The vote was taken by ballot, and carried by a large majority. The Conference then came to the following resolutions," which are recorded on pages 223 and 224 of the Large Minutes.

Two conclusions are warranted: 1. From Crowther's report, it would appear that the Bramley estate was privately purchased, with a view to its adoption by the Conference. 2. If the Mansfield estate had also been purchased, is it not more than likely that Crowther would have mentioned the fact, seeing that he was present at the Conference when the question was so fully debated?—
Dr. A. E. Kessen.

167. *Wesley's Journal and Winchelsea.* During my residence at Hastings (1894-7), I made a study of Wesley's references to that part of the country, especially as regards Rye and Winchelsea. (Why, by the way, did he never visit Hastings itself, although so often in the neighbourhood?) My particular interest was aroused in the case of Winchelsea on account of its remarkable history, and from the fact that the old ash tree under which Mr. Wesley preached his last open-air sermon is still standing, immediately to the north of the churchyard. Under that same tree it was my privilege to conduct a memorial service one beautiful summer evening. But I ascertained that Wesley's own account of the history of that place is in some respects inaccurate, and it would be necessary, in an annotated edition of the Journal, to make certain corrections. He says, under date Oct. 30th, 1771: "I walked over to Winchelsea, said to have been once a large city, with abundance of trade and of inhabitants, the sea washing the foot of the hill on which it stands. The situation is exceeding bold, the hill being high and steep on all sides. But the town itself is shrunk almost into nothing, and the seven churches into half a one. I preached at eleven in the new Square, to a considerable number of serious people"—presumably under the tree, situated midway on the northern side of the square that is formed by the large churchyard. Again, under date Jan. 29th, 1789, he remarks: "I went over to Winchelsea, once a large, flourishing city; but ever since it was burnt by the Danes, a little, inconsiderable town, though finely situated on the top of a range of hills." It is curious that Wesley should have supposed all the importance and prosperity of the place to have dated so far

back, and to have come to an end in the remote wars between the Saxons and the Danes. Nor does he seem at all aware of the fact that there was an Old Winchelsea, situated about 3 miles to the south-east of the present site, and that it was this Old Winchelsea which played so important a part in the history—not of the ninth—but of the 11th, 12th, and 13th centuries. This old city “was often inundated by the sea, and finally submerged and destroyed in 1287. New Winchelsea was built on a remarkably regular quadrangular plan under the immediate auspices of Edward I.” (Such is the account given in *Chambers' Encyclopædia*, quoting as authorities an article in the *English Illustrated Magazine* for 1890, and Underwick's *Story of King Edward and New Winchelsea*.) What were the sources of Wesley's information? The description given in the first extract is evidently of New Winchelsea in the days of its greatness, and a careful inquiry would have to be made that the details might be tested. Of Old Winchelsea—as a city on the plain, and nearer the sea—he had never heard, apparently, but mixed up the reports of its history with that of the new city on the hill. As to any Winchelsea in the days of the Danes, it is likely enough to have been, at the first, a Danish settlement, being so easily accessible to their ships; and the form of the word, with its Scandinavian termination -ea, confirms the supposition. But a minute study would have to be made of local and other records in order to the determination of such questions. In any case, the inaccuracy of Wesley's comments should be pointed out in the new edition of the *Journal*.—*Rev. T. F. Lockyer.*

168. *Mrs. Jordan and the Methodist*: see Mr. Wright's note in *Proceedings*, ii. 45.—*Ripley's Itinerant* is probably a printer's error. It should be *Ryley's*. On page 362 of vol. I. of the first series of the *Cheshire Sheaf*, a reprint of miscellaneous articles from the *Chester Courant*, there is a long quotation from Boaden's *Life of Mrs. Jordan* which substantially confirms what Mr. Wright says. The date of the occurrence is said to have been 1789. In the same article there is a further reference to the incident culled from the pages of Hemingway, a local historian. Hemingway says that it was not a fully recognized minister who was concerned in the interesting transaction, but an old pensioner named Colin Robinson who kept a flour warehouse at the bottom of

Lower Bridge Street. He was a man of eccentric demeanour but of most kindly heart. He occasionally acted as local preacher. Hemingway also adds the detail, that the place where the preacher and the actress sheltered from the rain was the well-known "Pemberton's Parlour" on the walls. On investigation I find the name of Collin Robinson in the Chester membership list for 1790. The name does not appear in the list of local preachers left by the superintendent of 1788.—*Rev. F. F. Bretherton.*

169. *Chester Methodism.*—I should like to have the opinion of any member of the W.H.S. upon the following matters relating to Wesley's visits to Chester, and the letters he addressed therefrom.

In the edition of 1809-1813, known as the second edition, of Wesley's *Works*, there is given in vol. XVI. p. 43, a Letter to the Rev. Mr. G. . . . The letter has no heading, but if the date given, April 2, 1761, be correct, it must have been written on the day on which Wesley rode over from Chester to the neighbouring village of Tattenhall, and preached there for the first time. See *Journal*.

In the same vol. appears a letter to Miss Loxdale, headed "Chester, Decr. 15, 1781." This letter appears again, with the same date, in the third (1831) edition of Wesley's *Works*. On referring to the *Journal* grave reason arises to question the accuracy of the date. Is it probable that Wesley paid a flying visit to Chester in the depth of winter? He returned to London from Chatham on Decr. 13. There is no record in the *Journal* to shew how Decr. 13-21 was spent, but there is no hint of any departure from London. As a conjectural emendation I suggest April 15. At that time Wesley was spending a period of rest in Chester, after a terrible experience at sea had caused the postponement of a projected visit to Ireland.

On page 441 of vol. XII. of the third edition appears a letter written to Mr. Henry Eames from Chester, July 5, 1789. This date cannot be right; unless we are to suppose that Wesley put Chester at the head of the letter in order that the answer might be sent there—a supposition similar to one which has been used to explain another chronological puzzle. Of course a simple correction, 15 for 5, lies at hand. Wesley was in Ireland on the 5th, but the 15th was spent happily in Chester with the supernumerary, T. Brisco, and his charming family.

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In the second edition of the *Works*, there is an evident confusion of dates in the *Journal* for April, 1786 : how far it has been corrected in later editions I am not able at this moment to say. The passage referred to reads : "Saturday, April 1, Macclesfield ; Sunday, April 2, do. ; Monday, April 3, Chapel-en-le-frith ; Tuesday, April 5, Stockport ; Friday, April 5, I went on as swiftly as I could through Manchester, Wigan and Bolton. Sunday, April 16 (Easter Day), I crossed over to Warrington," etc. The dates assigned to Saturday, Sunday, Monday, and Easter Day are right. But Tuesday must be 4 (or 11) ; and Friday must be 7 or 14. Under any circumstances several days are unaccounted for ; and it may be conjectured with a high degree of probability that Chester received at this time one of the visits, which throughout a long term of years were regularly looked for in the spring. But we are not entirely confined to conjecture. In a publication called the *Cheshire Sheaf*, full of the most interesting matter on every imaginable subject relating to the neighbourhood, several occasions on which he preached in the Octagon chapel are mentioned by a writer, signing himself J. H. Amongst these he includes April 10, 1786, and the following day. I am endeavouring to ascertain the authorship of the paragraph referred to, and what ground there is for a visit not recorded in the *Journal*. I do not, however, anticipate much result from this inquiry. For in a local history called Trevor's *Panorama*, published in 1843, there is a section headed Chronology, in which a few of Wesley's visits to the city are mentioned. These are almost identical with those mentioned by J. H., and include the one singled out for comment above. It would indeed be strange for two writers independently to select for record the same half dozen out of the three dozen visits which Wesley paid to Chester. It seems, therefore, that the writer in the *Sheaf* is dependent in this matter upon the earlier historian, and not upon some memoir or diary.—*Rev. F. F. Bretherton.*

170. When Wesley visited Kendal in 1765 he states that he was the guest of Francis Gilbert. The diary of Mary Gilbert, the niece of Francis Gilbert, refers to this visit at length, and also records that her uncle entertained the great preacher in Chester in Aug., 1765, and April, 1766. From another published memoir it appears that the family soon removed to Whitchurch, and about 1773 back to Antigua.

I have gathered very full particulars relating to this distinguished West Indian family; but I have never been able to ascertain why Kendal, Chester, and Whitchurch were selected by Francis Gilbert for residence during his stay in England.—*Rev. F. F. Bretherton.*

171. In Tyerman's *Life and Times of Wesley* (i. 162) quotations are made from "*A Journal of the Proceedings in Georgia*, by W. Stephens, Esq., 2 vols. 8vo." Stephens is described as the "secretary of the trustees at Savannah." Can any of our readers give information respecting the two volumes named? Is there a copy in this country, to which access can be had?—*Rev. R. Green.*
172. Referring to Query 154 (*Proceedings*, vol. iii. p. 55), the name should be *Marris*, not *Harris*.—*Rev. R. Green.*
173. In *A Further Appeal to Men of Reason and Religion* (*Works*, viii. 76, 77), Wesley refers to a tract entitled, *The Operations of the Holy Spirit Imperceptible; and how men may know they are under the Guidance and Influence of the Spirit*. Can any member give an account of this pamphlet?—*Rev. R. Green.*
174. In the fragmentary Minutes of Conference for 1753 (see minutes, vol. 1, Revised Edition, p. 717), it is inquired, Q. 2—"What can be done in order to bear a sufficient testimony against the corruptions of the Germans?" The answer is, "It may not be improper to reprint the 'Letter to the Church at Hernhuth' with some additions, and a Dedication to the Count." Was this done?—*Rev. R. Green.*
175. The following might be appended to Mr. Crookshank's notes on Wesley's Journal, 1760, (see *Proceedings*, vol. ii., part 6, p. 131).

March 20. "Mr. N——n."—In the 'Life and Experience of Nicolas Manners,' published by R. Spence, York, 1785, there is the following reference to Newton. "It was in this year (1760-61) at Liverpool I became acquainted with Mr. (now the Rev. Mr.) N——n, author of the letters signed *Omicron*, who sometimes attended our preaching. Once he invited me to breakfast with him, neither of us then supposing that I should write an answer to his ninth letter, which goes by that name."

August 24, Sunday. 'Embarked in the *Nonpareil* for Chester.' Additional details concerning the voyage are given by Nicolas Manners. "I left Ireland in company with Mr.

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Wesley, my brother, and some others, and many passengers. Mr. Wesley preached twice on the deck. We were fifty hours on our passage. The wind was high and unfair, sailing troublesome and dangerous. All of us who were preachers had cabin beds, for which each paid half a guinea. But my brother and I slept two nights on the deck to preserve us from being sick. We lay on the boards, and covered us with sailcloth. The morning after we landed at Parkgate I took a walk in the fields. . . . Contrary to my determination to desist from travelling I was appointed to the Manchester Circuit.”— *Rev. Thos. E. Bridgen.*



NOTICE.

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The attention of the members is specially called to the fact that it is necessary to increase the number of subscribers to our Society. Will present members make an effort to add to our numbers? To aid in this a circular, containing the Rules of the Society, and, on the fly-leaf, the following encouraging and appreciative letter by the Rev. Dr. Rigg, has been prepared, copies of which members can have on application to the Rev. R. Green, 5, Stanmore Road, Edgbaston, Birmingham.

8th July, 1901.

Dear Mr. Green,

I want to express to you my sense, which steadily deepens, of the benefit you are conferring upon our Church by your excellent historical serial. To me it is intensely interesting. Every true student of Wesley's life and character, and of the early development of Methodism must appreciate its unique value and importance. I wish for it, and for you and Dr. Moss in your editorial care for it, ever increasing support.

Yours very truly,

J. H. RIGG, D.D.

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