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TWO LETTERS OF ADAM CLARKE

AMONG the biographies in need of re-writing, none is perhaps more urgent than that of Dr. Adam Clarke. Preacher, expositor—witness his great Bible commentary—evangelist, thrice President of Conference, he was allowed to stay in London longer than the usual three years at the request of the British and Foreign Bible Society, who had employed him in the preparation of their Arabic Bible. He found time in his busy life to study several European and oriental languages, to publish a six-volume biographical dictionary, adding a supplement later, and for ten years to serve the Government's Records Commission; he re-edited Rymer's *Foedera*; and to Methodists he was known also for his *Memoirs of the Wesley Family*. A liberal in an increasingly autocratic Conference, it is well known how he quietly helped Alexander Kilham at the time of his trial, and he was the friend of James Everett. He was certainly one of the greatest of all Methodists, even though earlier on he was connexionally under a cloud on account of a supposed heresy in his views on the Eternal Sonship of Christ. Even yet more certainly, he towers aloft as the greatest all-round scholar Methodism has ever produced.

Two letters of his, in the writer's possession, are of interest as shewing his attitude to current problems. The earlier is dated 6th January 1821, and is addressed from Millbrook, his house near Liverpool from 1815 to 1823 (or 1824), to James John Hornby, rector of Winwick, near Warrington.¹

I

ADAM CLARKE TO JAMES JOHN HORNBY

Rev^d & Dear Sir,

I now trust to your hand & especial care, Sheets L, M, N, O & P of

¹ Hornby held office as rector from 1812 until his death in 1855. He employed Pugin to rebuild the chancel of the church, and divided the large parish. He was a brother-in-law of the patron, the Earl of Derby, and more than one Hornby held the living of Winwick. I am indebted to the present rector for this information.

the *Memoirs*,² of which I have already given you some account. They contain what is most interesting on that very important subject, which has been for some time a peculiar point in our correspondence. When you have read them, you will be so kind as to return them to me, as I have no copy of them, the rough sheets being imperfect. Even *these* are not so correct as I shall make them, if it please God to give me the opportunity of correcting them for the Press. I did not wait for your note to signify your compliance with Conditions &c. I knew it was sufficient to signify my wish to you; & I only waited till Thomas Winstanley could conveniently take them. I know he is very careful, and I did not wish to trust them with any of my own people.

On the 24th. Ult. I preached on the first verse of the Epistle for the Day, Phil. IV. 4. I had not even written a skeleton of the Sermon: however a near relative of my own, was so pleased, and as she says, profited, that she earnestly requested me to give her the *heads* of it, *even on a slip of paper*;—I was very busy with other things, but to a good wife, no reasonable request should be denied. I sat down & wrote the whole Sermon, & it is ready for the *Press*, for as I gave it to her when I had finished it, she is determined to have it *printed*! The Title is, Genuine Happiness the Privilege of every real Christian in this Life; proved in a Discourse on Phil. IV. 4. All I can say of it is, it is neither common sense [?], nor Declamation; but a series of close reasoning on a most important point.

I have a small request to make—Do not call me *Reverend*. That title I never would take: because to it I never had *right*—When I shall have *episcopal* or *presbyterian* [sic] ordination, I shall not object to it: neither of them I ever had; & the *latter* I am sure I never shall have. Lately being obliged to take an Oath in the Court at Prescott, Mr. R. had written “The Rev^d A.C. LL.D.”—I said I can conscientiously swear as *Doctor of Laws*, but as *Reverend* I cannot, & will not: nor would I take the Oath, till they had blotted this out! I can give this title as a *Right* to every *Clergyman* of the Establish’d Church, to every Moravian Minister, and—to every Catholic Priest: because they are *episcopally* ordained: & I give it by courtesy & custom to *Dissenting Ministers*, for they assume it. But as I have no other ordination but that which comes from God, I can neither affect nor take the title. I *revere* those to whom it of *right* belongs.

Wishing you the utmost Salvation of God, I am Rev^d & dear Sir,

Your aff^{te} humble Serv.

ADAM CLARKE.

In the first place, was the sermon in fact printed? It does not appear in Osborn’s *Outlines of Methodist Literature* (1869), but that list is not complete. But it is the final paragraph which is of real interest, as an early reader—probably the recipient—has realized, for a contemporary hand has endorsed it “Disclaiming the Title of Reverend”.

The use of the title had for some years been a matter of discussion in Methodism. In 1795 William Thompson, the first President after Wesley, drafted a suggested “Address to the Methodist People and Preachers”, of which the first two articles read:

² i.e. *Memoirs of the Wesley Family*, published in 1823.

1st. It is proposed that the Methodist preachers shall have nothing to do with Ordination of any kind because their being four years upon tryal and the fruit of their labour in that time appearing in the Conversion of Sinners, and their being received at Conference by their Senior Brethren giving them the right hand of fellowship, is a full proof that they are called by God and Man to the Work of the Ministry, which we believe to be Scriptural Ordination.

2^{ly}. We will have nothing to do with Gowns, bands, Surplices, Rev^{ds} or any honorable Title because we wish to continue the same plain, simple men which we were when we set out in the Work of the Ministry; and to transmit to Posterity the same Simplicity and Plainness.³

Already the Conference of 1793 had resolved that "the title of *Reverend* shall not be used by us toward each other in future",⁴ whilst in 1792 it had been decided that the title "should not be used at all". It was not until 1818 that Conference authorized the prefix.⁵

On the other hand, its unofficial use had been gradually growing. As early as 1792 Samuel Bradburn had addressed a letter to "The Rev. Richard Rodda,"⁶ and the prefix is often found in the (official) *Methodist Magazine*. Thus from 1807 onwards, at least, letters are therein printed addressed to the Editor as "Rev. Sir" or "Rev. and D^r Sir", and to the Missionary Committee as "Rev. Fathers and Brethren"; there are references in reports of meetings to "Rev. Jabez Bunting";⁷ a letter is printed in 1815 addressed to "Rev. Joseph Benson";⁸ whilst, most interesting of all for us at the moment, the 1808 *Magazine* prints letters to "Rev. Adam Clarke" and "Rev. Dr. Adam Clarke".⁹ These examples could be multiplied. Clearly the convenience of the term was being increasingly felt, and Conference finally bowed to public opinion.

Now, three years after the Conference decision, and many years after its common use, we have Dr. Clarke disclaiming the title, and doing so on the ground that it belongs of right to those who have episcopal or presbyterian ordination; but "I have no other ordination but that which comes from God". William Thompson, however, had seen that that indeed was the supreme ordination—ultimately the only one that mattered; and Methodism's system tested fully a man's claim to it. The great scholar was too humble to follow his own liberal position to its logical conclusion.¹⁰

This story of the use of the title "Reverend" in Wesleyan Methodism had perhaps its sequel. It is not too much to see a connexion between the initial distaste for it, followed by an increasingly popular use, and its ultimate assumption by the entirely clerical Conference in 1818, on the one hand, and the original jettisoning of the term by the early Free Methodists on the other. The first Assembly of the

³ *Proceedings*, x, p. 74.

⁴ *ibid.*

⁵ Ordination by imposition of hands was proposed in 1822 and authorized in 1836.

⁶ *Proceedings*, x, p. 135.

⁷ *Methodist Magazine*, 1816, p. 552; cf. also pp. 473 ff.

⁸ *ibid.*, 1815, p. 477.

⁹ *ibid.*, 1808, pp. 238, 572.

¹⁰ For Adam Clarke's liberalism, cf. a letter of his in *Proceedings*, xviii, pp. 21 ff.

Wesleyan Methodist Association resolved that it was "inexpedient that the term 'Reverend' should be used in connexion with the name of any Preacher in the Association".¹¹ Again, for practical reasons presumably, the resolution was rescinded after nine years; but as late as 1876 William Griffith introduced a motion into the Assembly to discountenance the use of a term which he himself never used; and Silas K. Hocking also always refused to use it. The feeling was widespread: the Helston Wesleyan Association Quarterly Meeting on 1st October 1839 protested against the use of the term which they had found slipping back into the pages of the Association's *Magazine*.

II

The second letter, to Richard Tabraham, dated 9th July 1829, is written from Pinner, Middlesex, i.e. from Dr. Clarke's later home at Haydon Hall, Eastcote, whither he removed from Millbrook, making it his home until his death in 1832. There, as at Millbrook, he erected a chapel on the estate. The letter runs:

ADAM CLARKE TO RICHARD TABRAHAM

My dr B^r T.

I have just now rec^d your letter of the 6th, & as my mind is made up on the necessity of the Case in hand, & you require a prompt answer; I feel no difficulty of making an immediate reply.

M^{rs} Trueman who came in a bad state of health to Zetland, is so far gone in her Dropsy, that she must be removed: & M^r T, of course must return with her. This at present appears to be unavoidable, and I am sorry for it, for altho not of a strong habit of Body, to bear much labour, yet he was well suited for Shetland, as he had drunk deep into the Spirit of his work, & had laid good plans for further usefulness.—If he returns, & that I believe is decided, I want a proper person, one who knows Methodism—who will preach all its doctrines, who is strong & *willing to labour*, & who will be [a] proper person to trust the general superintendance [sic] of the whole work, & whose *wife* will act as a proper help-mate—is fit to lead a Class, & give important advices to the female part of our Societies especially in Lerwick.—Now, such a Preacher I think *you* to be; & such a woman your dear *wife*. Then I mean, if you be willing to go, & the Conference will appoint you, that *you* shall take M^r Trueman's place in Lerwick; & there you will enter upon a field of labour the most important perhaps you have ever occupied. *Plenty of work*; & all who have faithfully done it, have had many souls for their hire. As to going for a *year* or *two*, it would be nearly useless—no Preacher you know among us at home, is *bound to remain* where Circumstances make it evident he should not stay.—But as we have now *three* good Residences for married Preachers, *Yell* & the North Isles—*Walls*—& *Lerwick*, there is room for several years, for a Preacher to labour, as they do in the *London* Districts, the *Cornish* Districts & in the *Yorkshire* Districts, without going far from the place where he comenced. As to a *School* for your Son—there are as good in *Lerwick*, as you could find in most parts of England; & at least, equal to ours in *Kingswood* & Woodhouse Grove; & the highest Classical Education there, for day Scholars, is but about £3 p.an. & your Child eat all his

¹¹ Wesleyan Methodist Association *Minutes*, 1836, p. 18.

meals at home, & be always between 2 & 3 minutes walk of his mother. And if you take, as you might do there, the £12—instead of our Schools—you would have enough to pay in that country, the *schooling, clothing & feeding* of your child. The Shetland people are all *well-educated*—they love learning, & poor as they are, they *will* have it; & the means of it are always within their reach. Thus far, all is clear. The Lerwick *house* is equal to most in the Methodists Connexion in England—That at *Walls*, where I have often lodged, is now very comfortable, & in a good neighbourhood, just on the verge of the sea—and in many respects enviable.

Yell house, which I have built, is beautiful & convenient. M^r Bolam & his wife entered it on the 29 of May—before, the Preachers we [re] at uncomfortable lodgings. As to your getting thither, much depends on the *speedy attainment* of the Islands—and you cannot *go too soon*—as by the removal of M^r *Mortimer*, who is come; & M^r *Trueman*, the Islands will be in a state of *great destitution*—most probably we may get you a passage from London—something for removal will be allowed by *Circuit, Conf^{ce}*, and what may be *farther necessary*, I must look to. As to the *Claims* of our Luton friends for your appointment a *third* year—tho' very creditable to you & honourable to themselves, yet I am sure they would not urge them against what appears so clear a call as this. You must have a young man with you—*Thwaites* I believe wishes to go to *Walls*—and the young preacher should be what we may call *clever*—one of sound understanding, good language, & full of Zeal—I could wish such an one to be of *your own chusing*—can you tell me of such an one, who is *willing* to go—I send off this in a hurry to save the post.—Speak at large on the subject to M^r *Luvet*¹² he will give you much information.

With love to your wife, I am my d^r Sir, Yours afft.

A. CLARKE.

The letter is addressed to :

The Rev^d R. Tabraham, Methodists Chapel, Luton.

Clearly he had written Richard Tabraham an earlier letter, presumably briefer, on the same subject, possibly to sound Tabraham. Adam Clarke first became interested in the Shetlands as a field of "home missionary" labour in 1822, after Conference inquiries had been made to ascertain the moral and religious condition of the islands, and was appointed by Conference in 1826¹³ to superintend the work of the mission and generally make himself responsible for its support. As Everett says,

The principal weight of providing for this mission lay upon Dr. Clarke, who wrote, travelled, preached, and begged for it, far and near, among friends and strangers, and who, for the missionaries as well as the people, felt all the tender solicitude of a parent. Death alone put a period to his toils in this sacred cause.¹⁴

Nor did he limit his interest to soliciting subscriptions or labourers ;

¹² Is this a mistake for Loutit?—James Loutit served from 1825 to 1855, and Loutit is an Orcadian name.

¹³ Cf. note at end of Shetland stations, *Wesleyan Methodist Magazine*, 1826, p. 316.

¹⁴ James Everett : *Adam Clarke Portrayed* (London, 1866), ii, p. 170.

he himself, after two or three abortive plans, visited the islands between May and July 1826, and again two years later. On this second visit, in 1828, his party included James Everett.¹⁵

In this letter then we see him exercising his *épiscopé* over the Shetlands mission. Richard Tabraham, who travelled from 1815 to 1878, had served in Scotland from 1820 to 1825, and was therefore in some measure qualified to go even further north. He did accede to Adam Clarke's entreaties, and served in Lerwick from 1829 to 1832. Of the other men mentioned in the letter, Samuel Trueman (travelled 1817-68) had been there from 1828 to 1829; John Bolam (1824-72) laboured at Yell and North Isles from 1828 to 1831, and at Walls for one year from 1831; Joseph Mortimer (1827-72) went to North Isles as his first circuit in 1827, staying two years; and Robert Thwaites followed him in that circuit, staying three years.

Towards the end of the letter Dr. Clarke suggests that Tabraham take out a young man of his own choosing. The man who served with him at Lerwick in 1829 was William Ricketts (1829-75), who spent there his first year in the ministry.

Throughout the letter we see the evident signs of Dr. Clarke's own personal knowledge: one house he had lodged in; another he had been instrumental in building. While on visits to the Shetlands he had laid the foundation stones of more than one chapel. We see too the sense of personal responsibility: whatever money for the removal was not forthcoming from circuit or connexion "I must look to", i.e. he himself would either give or solicit, just as he had solicited cutlery from the Methodist cutlers of Sheffield and calico from the cotton manufacturers of Lancashire.¹⁶

OLIVER A. BECKERLEGGE.

¹⁵ Cf. Everett, *op. cit.*, pp. 228 ff.; and R. Chew: *James Everett: a Biography* (London, 1875), pp. 269 ff.

¹⁶ Cf. Everett, *op. cit.*, p. 182.

The Rev. William Leary, a member of our Society, has written *The Story of Wesley Chapel and the Rosemary Lane Wesleyan Day Schools, Lincoln*. Alas, it is an obituary, for this fine chapel, with a noble tradition, was closed for public worship in 1961. This booklet, with four excellent photographs, is a worthy memorial, and the author, at 62, Yarborough Crescent, Lincoln, will be pleased to supply copies at 3s. each (post paid). . . . The history of Methodism in Clayton-le-Moors is recorded in an illustrated brochure produced to celebrate the triple jubilee of the society. Copies can be had, price 2s. 6d. each, from the author, Miss M. Chatburn, 433, Whalley Road, Clayton-le-Moors, Accrington.

Three Eighteenth Century Figures, by Bonamy Dobree (Oxford University Press, pp. 242, 30s.), collects three short biographies into a single volume—Sarah Churchill, Duchess of Marlborough, John Wesley, and Giacomo Casanova. Eighty pages are devoted to John Wesley. The book is written in a popular style, with obvious sympathy with Wesley's religious quest, but at times popular anecdotes are recorded as history whereas the researches of our Society have taught us to suspect many of them as legendary. Furthermore, the author apparently is not aware of the fact that it was Sally Kirkham and not Betty who was "Varanese" in the Wesley-Kirkham correspondence.

THE FOUNDRY PULPIT

THE list of Wesleyana mentioned in *Proceedings*, xxxiii, p. 81, includes a passing reference to the Foundry pulpit, now preserved in the chapel of Richmond College. Little seems to be known about this pulpit, and even less has been written about it. Its claim for due recognition is a good one, for although it may not be the "first-ever" Methodist pulpit, it is certainly the oldest Methodist pulpit to survive and remain in regular use.

As the pulpit is kept at Richmond College, it is not so easily accessible to the public, but it is a familiar (and sometimes awesome) object to most Richmond men. There must be many who, during the duller moments of their *horæ canonicæ*, memorized the words on its inscriptive brass tablet:

In this pulpit the Revds John and Charles Wesley preached for many years the Gospel of the Grace of God. It stood originally in the place of worship called the Foundry, situate in Moorfields, London.¹

It came afterwards into the possession of the Revd Thomas Jackson, and was by him presented to the Trustees of the Wesleyan Theological Institution in the year 1856.

May the students who now occupy it emulate these holy men in the zeal and fidelity with which they sought to turn many unto righteousness.

John Wesley opened the Foundry as a place of worship in 1740. The same year it was visited by Silas Told, who described the pulpit as "a few rough deal boards put together to constitute a temporary pulpit".² The historian of City Road chapel, G. J. Stevenson, stated that this "rough" pulpit was the one at Richmond,³ but this seems unlikely. Far from being made of rough deal boards, the pulpit at Richmond is made of panelled oak—except for the plinth, and this is made of rough deal boards. Silas Told recorded that the pulpit was "temporary", so it is very likely that it was replaced sometime during the thirty-eight years the Foundry was in use. Added to this is the fact that the furnishings of the Foundry were often subject to the ravages of destructive mobs,⁴ and a new pulpit may have been necessary as a result. Although only conjecture, it seems fairly safe to assume that the plinth of the Richmond pulpit is all that remains of the original first pulpit of Methodism.

When the City Road chapel was opened in 1778 to replace the Foundry, a certain Mr. Andrew, of Hertford, presented Wesley with a "three-decker" mahogany pulpit (since reduced to two tiers).⁵ What then happened to the pulpit from the Foundry remains a

¹ "Foundry" is thus spelt on the tablet. This is the spelling used in early nineteenth-century works.

² *The Life of Mr. Silas Told—by Himself*, 1786. (Epworth Press reprint, 1954, p. 66).

³ G. J. Stevenson: *The History of City Road Chapel* (1872), p. 22.

⁴ J. S. Simon: *John Wesley and the Methodist Societies* (Epworth Press reprint, 1952), pp. 18, 39.

⁵ P. J. Boyling: *John Wesley's Chapel* (undated), p. 20.

mystery. Somewhere, somehow, it was preserved for seventy-eight years until it was presented to the trustees of the Wesleyan Theological Institution by Thomas Jackson in 1856. Its whereabouts for these years and the way it came into Jackson's possession remains, after many inquiries and much research, a complete mystery. The words on the inscriptive tablet constitute the only reference to be found.

Thomas Jackson was an inveterate collector⁶—a fact to which his great collection of Puritan writings, still at Richmond College, bears witness today. In his autobiography he records many of his antiquarian purchases, including an account of the way in which he obtained for Methodism many valuable manuscripts of Charles Wesley. But in spite of this pronounced interest, particularly in Wesleyana, he makes no reference to the manner of his coming into possession of the Foundery pulpit.⁷

The tablet records that the pulpit was presented to the trustees of the Theological Institution in 1856. This was a joint body which acted for both Northern and Southern branches of the Institution. It usually met some time during Conference, and the minute-book of its meetings is kept at the Ministerial Training Department.⁸ These records are almost embarrassing in their repetitive and enigmatic recording that "No business was transacted". This was the case for the years immediately preceding and following the year in which the trustees received the pulpit. For the year 1856 they met at King Street chapel, Bristol, on 29th July. The secretary, T. P. Bunting, recorded the details of time and place, together with the names of his redoubtable father, who was in the chair, and twenty-five other trustees, including Thomas Jackson, in a flowing hand of Victorian copperplate. One line at the bottom of the page described the meeting: "No business was transacted." If, then, as can be reasonably supposed, the trustees accepted Jackson's gift of the pulpit, they did not think it worth the record of a vote of thanks!

By way of contrast, the account books of the Southern branch of the Theological Institution record with meticulous care details of every copper spent—including that for two screws for a lamp-bracket. But they contain no details of any expense incurred in bringing the pulpit to Richmond or in having it installed in the college. Neither is there any record as to the cost of the brass plate. The handwritten student magazines are also silent on this point.⁹

In spite of these chilling silences, it is possible to conjecture what did happen during these years. When City Road chapel was opened in 1778, the Book-Room was transferred from the Foundery to a

⁶ E. Gordon Rupp: *Thomas Jackson* (Wesley Historical Society Lecture, 1954), pp. 49-50.

⁷ Thomas Jackson: *Recollections of my own Life and Times*, 1873.

⁸ I am grateful to the Rev. N. A. Birtwhistle for allowing me to consult these minutes.

⁹ I am likewise indebted to Dr. Harold Roberts and the Rev. S. Clive Thexton for allowing me to see these accounts.

room underneath the new Morning Chapel.¹⁰ Nearly a hundred years afterwards the Foundry seats were still stored in the Chapel basement.¹¹ From this it is reasonable to suppose that the pulpit was originally stored with the seats. The Book-Room moved to 14, City Road in 1808, retaining its store-room in the Chapel basement. In 1838 it moved to its present site, when the Chapel vaults were cleared of Book-Room belongings. It is significant that at this time Thomas Jackson was the Connexional Editor, and it is likely that it was then that the pulpit came to light—much to the joy of Jackson. If this surmise is correct, it offers a fair explanation as to the pulpit's seventy-eight years of mystery, and how it "came afterwards into the possession of the Revd Thomas Jackson". The only difficulty arises when it is asked what Jackson did with the pulpit in the intervening eighteen years before he presented it to the trustees of the Theological Institution. A pulpit, however valuable, is an unlikely curio to keep in a manse!

With its installation at Richmond the history of the pulpit becomes clear. From 1856 to 1920 it remained in the college dining-hall, where it was used for daily prayers, morning and evening. It was affectionately known as "the Box", and continued under that name when, in 1920, it was moved to what was then the large lecture-room—now the common-room.¹²

The present stage in the history of the pulpit began in 1931. Edward Maufe (now Sir Edward) was responsible for designing a new college chapel which was to be made in what was then the library, on the first floor. One day he was looking at the pulpit, and from curiosity scraped off some of the thick black varnish with which it was coated. To his surprise he found that the pulpit was made of oak—the wood which he had chosen for the furnishings of the new chapel. As a result, his designs were altered to incorporate the Foundry pulpit, and after it had been cleaned and restored it was placed where it now stands in the college chapel.¹³ It is no longer used for morning and evening prayers, which are now taken from a lectern, but it is used for the preaching of the weeknight sermon, and for Sunday services.

HERBERT W. WHITE.

¹⁰ F. H. Cumbers: *The Book Room* (Wesley Historical Society Lecture, 1956), pp. 18-19.

¹¹ Stevenson, op. cit.

¹² I am grateful to the Rev. G. Cloudesley Shovel and to Dr. Eric S. Waterhouse for their reminiscences on this point.

¹³ This episode was related by the late Rev. F. Bertram Clogg, and included in an article by the present writer in *The Old Chariot* (the Richmond College magazine), Summer Term, 1952, p. 8.

In a footnote in *Proceedings*, xxxiii, p. 122, it is stated that Deschner's *Wesley's Christology* is published by the Southern University Press, Dallas, Texas, U.S.A. Will readers please note that this book is handled in this country by The Epworth Press, 25-35, City Road, London, E.C.1, who can supply copies at 30s. each.

THE ANNUAL MEETING AND LECTURE

FOR the twenty-fifth year in succession, members of the Society present at the Annual Meeting were able to sit down to a tea most generously provided, originally by our late treasurer, Mr. Herbert Ibberson, and since his passing by Mrs. Ibberson. At the close of the meal Alderman Horace Hird of Bradford voiced the appreciation of all present—an appreciation which has since been conveyed to Mrs. Ibberson, who was not able to be there.

Business Meeting

About thirty members attended the tea and the meeting, held in the schoolroom of Hamil Road chapel, Burslem, Stoke-on-Trent. The Rev. J. T. Wilkinson presided, and devotions were led by the Ex-President of Conference (the Rev. Dr. Maldwyn L. Edwards).

Standing tribute was paid to members who had died during the year. Special mention was made of the Rev. C. Deane Little, one of our accomplished local historians, and of the Rev. Wesley F. Swift. Mr. Swift has played so large a part in the affairs of the Society, has contributed so greatly to the growth of its membership and influence alike, and has been the personal friend and assiduous correspondent of so many of our members, that it was inevitable that his name should have been on everyone's lips during the day's proceedings. Reference was made to his "untimely passing", and untimely it must seem to the members of our Society.

In the unavoidable absence of several officers of the Society their reports were read by the Secretary. The Registrar's report showed that 63 new members had been enrolled during the year, the membership now standing at 762. Subscriptions had come in very well, but there were still some members in arrears "who appear to be deaf to appeals and threats!" The Editor announced the continuance of the *Proceedings* along the lines laid down by the previous editor. The Librarian reported a successful year, during which over 200 books had been loaned by post, and over seventy callers had made use of the Library. He also referred to the need for a complete card index of the Library, and suggested that the work might be done with the help of volunteers from the London area. The Manuscript Journal Secretary announced that the Journal would commence its next round in September: he would be glad to hear from any member wishing to be added to the rota, and also to be notified should anyone wish to be removed from it.

Increased branch activity was reported from East Anglia, which now has 70 members, has arranged lectures, has a growing archives collection, and a regular Bulletin, and from Cornwall, where the membership stands at 180, with a bi-annual Journal and a programme of winter lectures and summer pilgrimages. The meeting heard with satisfaction that a Yorkshire branch has now come into being; lectures have been arranged to be given at Woodhouse Grove School in the autumn and at Haworth the following spring, and a Bulletin is already in circulation. The Rev. W. Stanley Rose, of Leeds, is the acting secretary. It was also reported that arrangements were being made for the formation of a branch in the North-East.

The meeting approved of the arrangements made for next year's lecture, which will be a study of the architecture of Methodist churches, to be given during the Preston Conference by the Rev. George W. Dolbey, B.D.

It was reported that the Irish branch had opened a suite of rooms in Aldersgate House, Belfast, containing a library and a collection of Wesleyana. The rooms have up to the present been maintained by the branch, but it is expected that contributions towards their upkeep will be made by the churches also. Access to the rooms may be gained upon application to the Secretary or the Vice-President of the branch. [A fuller account of our Irish brethren's noteworthy enterprise is printed on page 144.—EDITOR.]

The meeting was glad to hear that the Society's editor, the Rev. John C. Bowmer, had been appointed by Conference as Connexional Archivist.

The Annual Lecture

The one thing common to the town of Burslem, our chairman (Mr. Allen Dinsdale, M.Sc.), and our lecturer (the Rev. Arthur D. Cummings), is a specialized interest in ceramics; and this circumstance has at last made possible the production of an informed monograph on Wesley pottery, or at least on the Wesley busts of Enoch Wood and other potters.

The chairman drew a picture of the Potteries as they were in Wesley's time, and the lecturer introduced us to Enoch Wood, the "Father of the Potteries", who as a young man in his early twenties was called upon to fashion the features of the patriarchal Wesley. Mr. Cummings not only intrigued his audience with a certain amount of detective work in relation to the date of this famous "sitting"—was it 1781 or 1784?—and informed them about developments in the Wesley bust business, but amused them also with asides about his experiences in making his own collection of busts, some of which were on display at the lecture.

Considering that the venue of the lecture was a chapel erected as a memorial to William Clowes, it would have been fitting if the subject could have been extended to include Primitive Methodist ceramics—a columnist in a local paper referred to the PM Centenary ceramic commemorative plaque made by Wood & Sons, of Burslem, in 1907—but that was more than we had asked of our lecturer. A brisk sale of the published lecture at the close was a further indication of the appreciation of the audience. Prayer was offered at the beginning of the meeting by Mr. J. C. Watson, of Hull.

THOMAS SHAW.

The Baptist Quarterly for January 1962, incorporating the "Transactions of the Baptist Historical Society", contains a well-informed article on "The Baptist Contribution to Early English Hymnody". . . . *The Journal of the Friends' Historical Society* publishes, with its regular issue, one of its periodical supplements. This is entitled "'Inward' and 'Outward'—a study in Quaker Language", by Maurice A. Creasy. . . . *The Church Service Society's Annual* of the Church of Scotland maintains its well-deserved reputation. It is devoted largely to worship in the Church of Scotland, but it can be read with profit by all who are concerned with the problem of "communication" in this twentieth century. . . . *The Amateur Historian* deals with the wide field of which our Society investigates only a small corner, but this quarterly journal should be read by all who have an interest in local history. . . . *The Journal of Ecclesiastical History* for April 1962 prints an article entitled "The Proposal in the Pre-Revolutionary Decade for Establishing Anglican Bishops in the Colonies", by Jack M. Sosin, which could provide useful background material for early Methodism.

THE IRISH BRANCH

IN *Proceedings*, xxvi, pp. 86 f. (1948) reference was made to the collection of books and Wesleyana belonging to the Irish branch, and it was stated that it was hoped that suitable premises would be secured to house it. The nucleus of this collection was gathered together soon after the formation of the branch, at the instigation of the Irish Conference, in 1926, and was housed first at Dublin and later at Belfast, but each time in accommodation which did not allow of easy access. When, in 1944, the collection was considerably enlarged by the acquisition of a valuable collection of Wesleyana formerly owned by Mr. David Bradshaw, of Dublin, the need for more suitable accommodation became acute. Mr. Bradshaw was one of the first Irish members of the Wesley Historical Society, and from 1906 to 1943 made many valuable contributions to the *Proceedings*.

A few years ago a site adjoining University Road church, Belfast, was obtained by the trustees of that church and later given by them to the Trustees of the Methodist Church in Ireland for the building of a Church House. Aldersgate House serves several purposes, and our Irish branch has two ground-floor rooms. The new "Historical Room" was opened by the Rev. Edward Rogers during his presidential year, in 1961. Mr. Norman Robb (the Secretary) informs us that Mr. E. T. Green, C.B.E. has very generously given the furnishings. The President of the branch is the Rev. R. Lee Cole, who recently published a history of Methodism in Ireland, 1859-1959. The Rev. R. H. Gallagher (the Vice-President) spends a good deal of his retirement looking after the rooms, and is always willing to meet visitors there. The branch has 131 members. THOMAS SHAW.

WESLEY HISTORICAL SOCIETY

Financial Statement for the year ended 30th June 1962

| RECEIPTS. | £ | s. | d. | PAYMENTS. | £ | s. | d. |
|---|------|----|----|--|------|----|----|
| Balance in hand, 30th June 1961 | 152 | 17 | 4 | Printing of <i>Proceedings</i> (3 issues) | 180 | 15 | 0 |
| Subscriptions and Donations | | | | Postages and Stationery | 58 | 4 | 1 |
| General | 361 | 4 | 8 | Secretarial and Editorial Expenses | 5 | 2 | 10 |
| New Life Members (2) | 21 | 0 | 0 | Lecturer's Honorarium | 5 | 5 | 0 |
| Irish Branch | 19 | 3 | 0 | Library Contribution | 10 | 0 | 0 |
| Advertisements | 16 | 7 | | Sundries | 10 | 0 | |
| Share of Lecture Collection | 2 | 5 | 3 | Insurance | 3 | 11 | 8 |
| Chairman's Donation | 2 | 0 | 0 | Bank Charges | 8 | 0 | |
| <i>Proceedings</i> (back numbers) and Publications sold | 147 | 6 | 0 | Balance in hand, 30th June 1962 | 451 | 14 | 11 |
| Sundries | 1 | 3 | 2 | | | | |
| War Stock Dividend | 7 | 15 | 6 | | | | |
| | £715 | 11 | 6 | | £715 | 11 | 6 |

Balance Sheet

| LIABILITIES. | £ | s. | d. | ASSETS. | £ | s. | d. |
|---------------------------------|-----|----|----|---|-----|----|----|
| Subscriptions in advance | 271 | 11 | 4 | War Stock (at cost) | 225 | 0 | 0 |
| Life Members— | | | | Cash in hand—Treasurer | 278 | 14 | 2 |
| 71 at (say) £3 13s. 6d. each | 260 | 18 | 6 | Registrar | 173 | 0 | 9 |
| | | | | Back numbers of <i>Proceedings</i> , Library, Filing Cabinet, etc. unvalued | | | |

SYDNEY WALTON, *Treasurer*.
JOHN F. MILLS, *Auditor*.

4th July 1962.

THREE WESLEY LETTERS

RECENTLY I have had the opportunity of inspecting three original Wesley letters, two of which have been hitherto unpublished.

I

The first letter is in the museum attached to the North Devon Athenæum, Barnstaple. It belongs to Captain R. T. Boyd, a direct descendant of the recipient, and is on permanent loan to the Library. I am indebted to the librarian, Mr. A. E. Blackwell, for his kindness in allowing me to inspect the letter and in furnishing me with the transcript given below :

JOHN WESLEY TO WILLIAM VARTY

Newcastle-on-Tyne.

May 7[?], 1790.

My Dear Brother,

I am not quite disabled yet, but I cannot do so much as I would then I should certainly see you at Penrith. But at present you must take the will for the deed. A few of you, I hope, are still fighting the good fight of Faith. May the great Captain of your Salvation, after you have suffered a while, strengthen you, bless and solace you. I am,

Your Affectionate Brother,

J. WESLEY.

To Mr. W. H. Varty in Penrith.

I have reproduced the Library's transcript exactly except for the date, which is given incorrectly as 2nd May. Although the *MS. Journal* for this period is missing, the Standard Edition prints the Diary entries, and these show that on 2nd May 1790 Wesley was in York on his last journey to Scotland, and that he did not reach Newcastle until 7th May, staying there until the 12th. The figure is difficult to decipher, but it seems likely to be either 7th or 9th May.

William Varty (1742-1814) was the founder of Methodism in Penrith.¹ A local businessman, he was converted under the preaching of Mary Bosanquet (later to become the wife of John Fletcher of Madeley) in 1766, while on a business trip to Leeds. Soon after his return to Cumberland, he built a preaching-house and class-room in Penrith. He certainly needed Wesley's encouragement, for the society was subjected to much persecution, and grew only very slowly. Varty remained leader of the infant society until his death in 1814, and a new chapel was built the following year, largely through the efforts of his sons.

No other letters to Varty have been published, but he is mentioned at least once in the *Journal*, 5th May 1780, when Wesley was met by him on his visit to Penrith, and he may also have been one of the two friends referred to in the *Journal* under date 30th June 1766.

II

The other two letters were among the papers of the late Dr. R.

¹ See *Proceedings*, xix, pp. 155 ff.

Waddy Moss, sometime Principal of Didsbury College (then in Manchester). They have recently come into the hands of the Rev. Philip Hodgson, of Stockport, who has kindly allowed me to examine them.

One letter, to Mr. John Ryley, in Tabernacle Row, London, written in 1788, was printed in these pages two years ago,² but it was not then known where the original was.

III

The top of the other letter, bearing the date and place of writing, is missing, but the letter itself is intact :

JOHN WESLEY TO SAMUEL NEWNHAM

My Dear Brother,

I am of the same mind with you. I believe it will be of use for Billy Palmer to spend another year in Lynn Circuit. Be all in earnest ! Leaving the first principles of the Gospel of Christ, go on to perfection ! Peace be with all your spirits ! I am,

Your Affectionate Brother,

J. WESLEY.

On the reverse is a note, presumably written by Billy Palmer himself :

From the Rev. John Wesley to Saml. Newnham (or Newsham) of Lynn on my staying a 2nd year in Lynn Circuit. Dewsbury, Apl. 28, 1786.

Since Billy Palmer became an itinerant only in 1784, the letter must be assigned to the period 1784-5.

E. A. ROSE.

[We are grateful to Mr. E. A. Rose for allowing us to print the above article which appeared in the Michaelmas 1961 issue of *Cirplan*, of which he is the editor.—EDITOR.]

² See *Proceedings*, xxxii, pp. 130-1.

When we read of the lugger *Hugh Bourne* with its Methodist skipper we know that we are turning to a chapter of Primitive Methodist history. When we read that Joseph Grieves began his mission to St. Ives by spending three hours in prayer in Phillack Church among the sandhills and then found a local St. Christopher to carry him on his shoulders across the river we know that we have before us a romantic account of Primitive Methodism in St. Ives. When we discover that W. H. Y. Titcomb's charcoal drawings of his three well-known paintings (now in the art galleries at Doncaster, Dudley and Toronto) are still preserved in Fore Street chapel we know that this part of the story is also of absorbing interest. The whole story has been told by Cyril Noall, the St. Ives historian, in his *History of St. Ives Fore Street* (pp. 40, 2s. 10d. post paid from Mr. J. P. Woolcock, 1, Bowling Green, St. Ives, Cornwall).

One or two facts stated in the opening section may be corrected: the important date 15th July is misprinted as 15th June (pp. 3 and 7); "Henson" (p. 3) should be Hewson; and "Treague" (p. 4) should be Teal. We would not ourselves refer to William Clowes as "the Rev. Clowes" any more than we would refer to John Wesley as "the Rev. Wesley".

T.S.

BOOK NOTICES

The Proceedings of the Tenth World Methodist Conference, Oslo, 1961, edited by E. Benson Perkins and Elmer T. Clark. (Epworth Press and Abingdon Press, pp. 370, 30s., \$4.50.)

This is Methodism not so much recording history as making history, and we have no doubt that if our Society is still in existence in the year 2062 it will look back on the Oslo Conference of 1961 as one of the landmarks in the history of Methodism in the mid-twentieth century. Its members will turn to this volume to find a guide to what we, in this day and generation in all parts of the globe, were thinking and doing.

Of the 370 pages, 240 are devoted to verbatim reports of addresses delivered at the Conference. Every aspect of our life and thought is discussed, so that it is impossible even to list the titles, let alone summarize the contents of the speeches. The most we can do is to commend it to those who have time and inclination to study its message, for we believe it is the most significant insight into the mind of the people called Methodists which this generation has so far produced. JOHN C. BOWMER.

The Story of Christianity in Kent. (County Hall, Springfield, Maidstone, pp. 40, 2s. 6d.)

The Kent Education Committee has recently issued a supplement to its Agreed Syllabus, compressing the story of more than fourteen centuries into forty pages. Inevitably the emphasis falls on the pre-Reformation period—in consequence of which Methodism gleans only a single paragraph. The celebration of its centenary is placed, rather curiously, in 1844, by which late date, it would appear, Methodism was still no more than a "movement".

Referring to the Wesleys' friends among the parish clergy, the booklet states that "they and the celebrated preacher George Whitefield were frequent visitors to Bexley, where they preached to large congregations". It seems a little strange that Henry Piers of Bexley should thus be preferred to Vincent Perronet of Shoreham, even though it was he who introduced Wesley to Perronet in August 1744. Nor do the facts bear out this generalization. Whitefield records only five visits to Bexley, all in 1739, and seems to have been on friendly terms more with Charles Delamotte, of Blendon Hall, than with Piers.

John Wesley's eight visits to Bexley took place between 1738 and 1753, the most notable being in September 1740, when he sought retirement from London there, at a time when Henry Piers was, according to Curnock, "almost his only confidential friend". In contrast to this, Wesley's thirty-four visits to Shoreham between 1744 and 1788 underline his continuing intimacy with the Perronet family, two of whom, Charles and Edward, served him as itinerants for a time. The point is further underlined by the 1758 Visitation Returns, in which Piers reports, without discernible enthusiasm, the existence of an unlicensed "Conventicle of about 20 Methodists" in his parish, whereas Perronet explicitly includes his own family among those who "are distinguished by that name", and proceeds to a spirited defence of Methodism in general.

Despite this, the booklet remains a useful guide to the history of the Church in a county which, for geographical and other reasons, is unusually rich in Christian associations.

JOHN A. VICKERS.

A Few Words on Cathedral Music and the Musical System of the Church, with a Plan of Reform, by Samuel Sebastian Wesley. (Hinrichsen Edition Ltd., pp. [x]. 95, 22s. 6d.)

In the *Hereford Times* of 24th April 1926 there appeared an article (quoted in full in *Proceedings*, xvi, pp. 19-20) written in connexion with the fiftieth anniversary of S. S. Wesley's death—a date which had been marked by a commemorative service in Hereford Cathedral, where this dynamic grandson of Charles Wesley was organist from 1832 to 1835. The article contains this sentence: "It would be a very good thing if now, fifty years after his death, some of his musical pamphlets, notably that on *A few Words on Cathedral Music*, . . . , could be re-issued and scattered broadcast." After an interval of a further thirty-five years, this historic pamphlet has been re-published by Hinrichsen Edition, in the form of a facsimile reproduction, as one of a series of reprints under the general title "The Wesley Musicians".

Whilst the pamphlet deals with matters somewhat outside the direct concern of our Society—the impoverished state of Anglican cathedral music in the early nineteenth century, the parsimonious attitude of the Church authorities, and the need for a central institution for the training of church musicians—readers will recognize the trenchant style so characteristic of the writings of all the Wesleys, and will feel that here was another also who in his own sphere was determined to "go on to perfection".

A useful introduction has been contributed by Dr. F. B. Westbrook, one of our members (who, we imagine, would have been better pleased if his name had been given correctly on the dust-cover and below his article), and there are historical notes by Dr. Gerald W. Spink.

ALFRED A. TABERER.

We gratefully acknowledge Bulletins and Journals from kindred societies in all parts of the world. *Heritage*, "A Journal of the Methodist Historical Society of Victoria", is devoted entirely to a biographical study of Henry Bath, a Methodist preacher who was born in Truro in 1839, emigrated to Australia, and was accepted for the Australian Methodist ministry in 1859. We are glad to take the opportunity which this notice affords of congratulating and offering best wishes to our brethren of the Victoria and Tasmania Conference in the celebration of their sesquicentenary this year. . . . The *Journal* of the Cornish Methodist Historical Society for May 1962 reflects the vigour of this regional branch of our Society, for accompanying a most interesting regular issue is a well-produced pamphlet by Dr. Miles Brown on "Episcopal Visitation Queries and Methodism". . . . The *Journal* of the Historical Society of the Presbyterian Church of Wales is a bi-lingual production, but the editorial notes, in English, indicate that the emphasis this year is on 1662, whilst the only other article in English is a biography of Edward Morgan of Syston. . . . Our own Society of Cirplanologists has issued another of its periodical bulletins, *Cirplan*, and the editors are to be congratulated on the quantity as well as on the quality of the material which they have packed into eight pages of cyclostyled foolscap. One feels that more of our members ought to join this Society which happily works in co-operation with us. The two outstanding articles are "The Irish Scene" and "Some Notes on early Glossop Methodism". . . . The Lent 1962 *Bulletin* of the Methodist Sacramental Fellowship has a valuable note on "Episcopé" which could well supplement the discussion in our *Proceedings* (xxx, p. 162; xxxi, p. 18 et passim; xxxii, p. 191).

NOTES AND QUERIES

1082. THE NEW CONNEXIONAL ARCHIVIST.

Members of our Society will be foremost in congratulating the Rev. John C. Bowmer, M.A., B.D. on his appointment as Connexional Archivist in succession to the Rev. Wesley F. Swift. Mr. Swift held this office for only four months before his death, but during that short period he was able to give careful attention to the development of the Archives Centre, including its physical layout. He lived to see the foundations of the offices, search-room and store defined in the basement of Epworth House. Since then the work of the building has been completed, and the Centre was opened by the Ex-President of Conference (the Rev. Dr. Maldwyn L. Edwards) on 5th September.

Mr. Bowmer will bring to his office as archivist his innate abilities as a careful and methodical student as well as his extensive knowledge of all branches of Methodist history. No one engaged in the future in Methodist historical research will be able to dispense with the resources of the Archives Centre, and all will find in Mr. Bowmer a knowledgeable custodian and a willing guide to its contents.

THOMAS SHAW.

1083. THE "SAW OF CONTROVERSY".

The Rev. Leslie W. Hayes, in his review of *John Wesley's English in Proceedings*, xxxiii, p. 125, suggests that the metaphor "drawing the saw of controversy" is capable of a simpler explanation than that given by the author of that book, and refers to a two-handled saw. I am sure he is right, but the metaphor is even more accurate than he suggests. He talks about the "thrust and counter-thrust" of the two men who are sawing; but when you are using a two-handled cross-cut saw you don't thrust it, you pull it, or, as the workman who instructed me in the art phrased it, you "draw" it. If you thrust, you bend the saw and your cut becomes crooked. Evidently Wesley knew the action that was involved in this kind of sawing, and also the way in which it was usually described.

J. ALAN KAY.

[We deeply regret to record the sudden passing of Dr. Kay since the above note was received.—EDITOR.]

1084. WILLIAM SINGLETON AND THE NOTTINGHAM ADULT SCHOOL.

The founding of the Nottingham Adult School in 1798 is generally taken to be the starting-point for the history of the Adult School movement, though there are in fact earlier precedents reaching back to the beginning of the eighteenth century. Considerable interest therefore attaches to the life and faith of the founder of the School, William Singleton. Unfortunately, all that is known directly about the work of this social pioneer is that he was in business as a merchant hosier on the Long Row, Nottingham, at the end of the eighteenth century, and that he was a member and preacher with the "Kilhamites", or Methodist New Connexion.

Although I have been unable to find any direct evidence, it is reasonable to suppose that Singleton's status in the "New Connexion" would make him an associate of Charles Sutton (1765-1829), who with Robert Hall was the leading layman of the Nottingham society. At this time Sutton was emerging as a leading Radical, with a forceful democratic ideology. In 1808 he established the *Nottingham Review* as the voice of Radical politics for the town. The most recent historian of the "Kilhamite" split in

Nottingham (the Rev. J. C. Weller in *The Revival of Religion in Nottingham, 1780-1850*—a thesis presented for the degree of B.D. in the University of Nottingham, 1956) has urged that the real cause of the rift was political: the "Kilhamites" demanded a more democratic form of church government, and resented the tendency of many Wesleyan ministers to support any existing government. It is possible to surmise from these circumstances that Singleton was a middle-class Radical who was interested in the moral elevation of the working classes, not only by bringing them to first-hand knowledge of the scriptures, but also by giving them the key to political self-education.

This is, however, only conjecture, and it would be valuable to know more. The 1799 Nottingham Directory in the public library contains an undated MS. note in the margin stating that Singleton had left the town. One might expect that he would continue his Methodist activities elsewhere. If any members could throw light on his subsequent career, or add anything to the few facts mentioned above, I should be glad if they would write to me at 24, Buckingham Grove, Kingswinford, Staffs.

STANLEY D. CHAPMAN.

1085. WATCHNIGHT AND THE LITANY.

It has been pointed out to me that the tradition of reading the Litany in the course of the Watchnight service is common to Methodist churches at Porto-Novo (Dahomey) and Anecho (Togo) and in the West Indies.

It would be interesting to know more of the origins and history of this practice.

PAUL ELLINGWORTH

(Methodist Missionary Society).

1086. EAST ANGLIAN BRANCH.

The spring meeting was held on Saturday, 28th April, in Museum Street church, Ipswich—an appropriate venue for the occasion, since it was there that the lecturer, Mr. John A. Vickers, worshipped before his removal to Kent College, Canterbury. The Rev. John J. Perry presided, and after referring to the great loss sustained by the Society through the death of the Rev. Wesley F. Swift, cordially welcomed Mr. Vickers, on whose initiative the branch was founded four years previously. They were glad he was still a member with them, and were justifiably proud that he had been designated the Wesley Historical Society lecturer for 1964.

Mr. Vickers's subject was "Thomas Coke and the evolution of Methodism", and his entrancing survey of Coke's full life, amazing missionary work and wide influence in the expanding world of Methodism was clear evidence of a vast amount of research. Of particular interest were the lecturer's observations to the effect that Coke was an important forerunner of those who today are striving for unity among the churches; that he and Wesley held each other in high and affectionate esteem, and that he was an outstanding link between Wesley and Jabez Bunting. Coke's sacrificial labours for the kingdom of God, whether by way of travel, administration, or writing, were unquestionably stupendous, and it was high time, said Mr. Vickers, that the worth and versatility of this great Christian pioneer, who had been surprisingly neglected, were more deservedly recognized and appreciated. Warm thanks were expressed to the lecturer, who also gave most informative replies to several questions.

Tea was provided by interested friends of the church. The secretary reported the gift, by an esteemed supernumerary minister, of a large number of items for the branch's archives cabinet, including copies of the

famous "Fly-sheets", certain of John Fletcher's writings, and several rather scarce brochures relating to the formation of the United Methodist Free Churches.

The branch membership totalled 71, and it was announced that the next meeting, to be held in Norwich in October 1962, would be addressed by the Rev. John J. Perry on "Wesley Pottery and other Wesleyana".

W. A. GREEN.

[We have recently received Bulletin No. 7 of the East Anglian branch, which reports the activities of this very vigorous society and prints a summary of Mr. J. A. Vickers's lecture on Thomas Coke.—EDITOR.]

1087. THE YORKSHIRE BRANCH.

On Saturday, 2nd June, an encouraging number gathered at Wesley College, Headingley, Leeds, to inaugurate what will be called the "Yorkshire Branch" of the Wesley Historical Society. It was made plain that membership would be open to anyone interested in Methodist history in and around Yorkshire, and it is hoped that meetings will be held in the autumn and spring each year. The Rev. Edward J. Prentice (Chairman of the Leeds District) was elected President, but expressed the desire to share the office with other District Chairmen. The Rev. W. Stanley Rose is the secretary. The annual subscription is to be 2s. 6d., and it is hoped that it will be possible to publish a regular bulletin.

Two further meetings of the branch were announced: the first at Woodhouse Grove School on 20th October, with the headmaster (Dr. F. C. Pritchard) as speaker on "The dawn of Wesleyan interest in Higher Education". On Saturday, 25th May 1963, the branch will meet at Haworth, when the Rev. Archie Bradford will speak on "The Haworth Round".

After the business had been transacted, the members met for tea and an inspection, under the guidance of the Rev. A. Raymond George, of the Wesleyana treasures in Headingley college.

We congratulate our Yorkshire brethren on getting off to such a good start, and feel sure that a flourishing branch will soon be established.

EDITOR.

1088. THE NORTH-EASTERN BRANCH.

The inaugural meeting was held in the Central church, Newcastle upon Tyne, on Saturday, 14th July, when the Rev. R. Walters Dunstan presided. The Rev. John C. Bowmer, who had convened the meeting, reported apologies from several persons who had indicated a keen interest in the formation of a branch. They had asked to be notified of future meetings, and had promised support.

The Rev. William V. Harper (Chairman of the Newcastle District) and the Rev. Thomas Sutcliffe (Chairman of the Darlington District) were elected joint presidents, and Professor H. Cecil Pawson and Mr. Frank O. Bretherton vice-presidents—Mr. Bowmer commenting that the branch could feel honoured to have two such esteemed laymen serving in this capacity. Other officers elected were: chairman, Rev. R. W. Dunstan; secretary, Rev. Harold R. Bowes, 42, Essex Gardens, Gateshead, 9; treasurer, Mr. Colin Orr; registrar, Miss C. M. Bretherton. The subscription was fixed at a minimum of 2s. 6d. per annum.

A further meeting is to be held on a Saturday afternoon in the late autumn at Brunswick chapel, Newcastle, where there is a fine collection of

Wesleyana. The chairman and Professor Pawson accepted invitations to be guest speakers on this occasion, when it is hoped to attract a large audience. At the spring 1963 meeting the speaker will be the Rev. Dr. John H. S. Kent of Leeds. It is aimed to hold two meetings a year, with possibly a summer outing.

The good wishes of the branch were extended to the Rev. J. C. Bowmer, who announced that he would be leaving the district in mid-August to take up his duties as Connexional Archivist. HAROLD R. BOWES.

1089. SAMUEL WESLEY, JUN.

Following upon the reference to Samuel Wesley, jun. in *Proceedings*, xxxiii, pp. 100-103, readers may like to know that his tombstone in St. George's churchyard at Tiverton is to be cleaned and restored. It seems that this stone was removed at some time in the past and placed beneath the east window of the church, and the vicar tells me that he has made every effort to find the original grave, but without success. This building is a most attractive early eighteenth-century church, and is the only one of its type in this part of the country. It now needs extensive repair and renovation, and we are glad to know that the church council is concerned to preserve this stone, which will eventually be placed in the forecourt of St. George's, where it will be easily seen from the main street of the town. We hope as Methodists in Tiverton to make some contribution towards its restoration. The lettering is remarkably well preserved, and it is pleasing that this action is to be taken to keep it in good order for the future, so that there is now no danger that the stone might be lost sight of and possibly destroyed. The following is an exact copy of the inscription :

Here lye interred

The Remaines of the Rev^d M^r Samuel Wesley A.M.

Sometime Student of Christ Church Oxon

A man for his uncomon wit And Learning

For the benevolence of his Temper

And simplicity of Manners

Deservedly beloved and esteemed by all.

An excellent Preacher

But whose best Sermon

Was the constant example of an edifying life

So continually and Zealously employed

In Acts of beneficence and Charity

That he truly followed

His blefsted Masters pattern

In going about doing Good

Of such scrupulous integrity

That he declined occasions of advancement in y^e World
Through fear of being involved in dangerous Compliances

And avoided the Usual wayes in ferferment

As studiously as many others Seek them

Therefore after a life Spent

In the labourious employment of teaching Youth

First for upwards of twenty years

As one of the Ushers in Westminster School

Afterwards for near Seven years

As Head Master of Blundells School in this Town.

He resigned his Soul to God

The Sixth day of November 1739 in y^e 49th of his Age.

PHILIP R. PRICE.