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Res<sup>d</sup> Sir

As I apprehend the service to  
morrow Morning at the Old Church will  
be exceeding long I should be glad to  
assist you in any part of it. I am

Res<sup>d</sup> Sir

Your Affectionate

Brother & Servant

Rotherham  
July 1. 1750

John Wesley

Sir

There is no harm done. If you  
don't want me, I don't want you. I am

Your Fellow Servant

July 2. 1750

Wesley

## TWO WESLEY LETTERS.

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The two letters which are reproduced as our frontispiece this quarter were not published, as far as we know, until the *Yorkshire Daily Post* printed them in its issue May 10, 1938.

Mr. J. L. Spedding and Mr. John Austen of Sheffield, in response to inquiries, looked into the matter, and secured photographs from the owner, Miss N. Lawson-Tancred, who has kindly consented to the reproduction of the letters, which read as follows:—

Rev<sup>d</sup> Sir,

As I apprehend the Service tomorrow morning at the Old Church will be exceeding long, I should be glad to assist you in any part of it.

I am,

Rev<sup>d</sup> Sir,

Your affectionate Brother and Servant,

JOHN WESLEY.

Rotherham,

July 1, 1780.

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Sir,

There is no harm done. If you don't want me, I don't want *you*. I am

Your Fellow Servant,

J. WESLEY.

July 2, 1780.

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It is evident that Wesley's offer did not receive a gracious reply. The entry in the *Journal* tells us that on Saturday, July 1, 1780, Wesley preached at Rotherham, and on the next day at Sheffield, at eight in the morning. "There was afterwards such a number of communicants as was never seen at the old Church before."

This reads as if Wesley attended at the Communion Service despite the clergyman's rebuff.

The newspaper says the letters were addressed to the Rev. James Wilkinson, Vicar of Sheffield from 1754 to 1805.

## ANNUAL MEETING OF THE W.H.S. AND CONFERENCE LECTURE.

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The Annual Meeting of the W.H.S. was held at Beverley Road Methodist Church, Hull, on Friday, July 15, 1938, during the Conference.

Instead of assembling in the luncheon interval as usual, the meeting was called for six o'clock, and by the kindness of the Treasurer those who attended sat down to an excellent tea. Ladies connected with the church very kindly carried out the arrangements. The attendance was just over twenty.

A message of deep sympathy was sent to the President, Mr. E. S. Lamplough, and in his absence the Rev. R. H. Wray took the chair.

Mr. Herbert Ibberson (Treasurer) presented the accounts, which showed a sound position.

Rev. F. F. Bretherton (Secretary) reported that during the year 29 new members had been enrolled, 10 had died, 5 had retired or lapsed. There were 13 Life Members living, 313 Honorary and Working Members, 46 Libraries and kindred Societies received the *Proceedings*, making the total strength of the Society 372, a nett gain on the year of 14.

The names of members who had died during the year were mentioned with grateful remembrance.

The President, Treasurer and Secretary were thanked and reappointed, together with Miss C. M. Bretherton as Assistant Secretary, and Dr. Harrison (Minute Secretary).

The Editorial Council, consisting of the Secretary, the Minute Secretary, Dr. T. B. Shepherd and Mr. Leslie T. Daw, M.A., B.Sc., was reappointed.

Dr. Harrison was thanked for reviewing the *Proceedings* quarterly in the *Methodist Recorder*, thus securing publicity of greatest value.

The honorary auditor, Mr. H. Ward, who has bestowed very great attention upon the accounts for a long period of years, was thanked and reappointed.

Several members spoke about the recent Wesley Day Celebrations, and the Rev. Percy J. Boyling reported that he and his wife were compiling an album for permanent reference containing reports of the celebrations, which they had secured in almost embarrassing quantity.

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The conversation about the work was sustained with interest, and it was generally felt that the new arrangements had greatly improved the meeting.

Mr. Duncan Coomer kindly offered to entertain the members to tea at Southport in connection with the Liverpool Conference. Tentative arrangements were made for next year's Lecture.

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The Annual Lecture, now an established feature of our work, was delivered by Rev. R. Lee Cole, M.A., B.D., of Dublin, following the meeting, Mr. Herbert Ibberson presiding. Mr. Cole presented the results of long study of Wesley's *Journal*, which he had read in conjunction with the famous Diaries of the eighteenth century. This most interesting lecture need not be further referred to here as it has been published at a popular price.

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### THE IRISH BRANCH.

The annual meeting was held in the schoolroom of the Donegall Square Methodist Church, Belfast, presided over by the Rev. F. E. Harte, M.A.

The Rev. R. C. P. Crawford was re-elected Secretary, and the Rev. R. Wesley Olver was elected Treasurer and Curator. Mr. Olver has aptitudes which will make him particularly useful in the office of Curator. The Irish Branch has bestowed particular attention upon the assembly and preservation of Methodist records and curios. Mr. Francis J. Cole announced that cases for the exhibition of Wesleyana had been fitted in Edgemoor College, Belfast, during the year.

As a guide to those who would like to help in this department of work it was mentioned that photographs of places in Ireland visited by Wesley will be welcome, also candlesticks, Bibles, hymn books or manuscripts used by him.

The *Proceedings* are circulated regularly to the members of the Irish Branch, approximately 70 in number.

Mr. F. J. Cole suggested that the *Proceedings* might be made more interesting by the inclusion of more biographies of old Irish worthies. He is knocking at an open door! Any reliable and interesting matter of this sort will always be welcomed by the Editors.

An event of considerable interest to Irish Methodists took place on the evening before the Conference when a beautiful

## WESLEY HISTORICAL SOCIETY

memorial window was dedicated in Donegall Square Church, Belfast by the President of the Conference, the Rev. Dr Robert Bond. The window gives a vivid representation of the connection between Irish and American Methodism. The description published in the press reads as follows :

The main centre light depicts the scene of the Divine Commission to the disciples to preach the Gospel throughout the world. In the distance may be seen two of these wending their way towards a town along the road to fulfil their commission. The right-hand light depicts Barbara Heck in the costume of her time, while books and ink in a lower corner symbolise her industrious nature. Beyond a sill in the distance, may be seen a view of the disembarkation from the ship *Perry*, of the Ballingrane settlers in America. A group may be seen in the far distance on the shore, while Barbara Heck and Philip Embury are seen walking along the cliff. In the left-hand light is shown Philip Embury conducting the first service in his home. His carpenter's bench is behind him ; beyond is shown a view of Barbara Heck exhorting him to erect the first Methodist Church. This church is seen in replica in the background.

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### THE NEW ZEALAND BRANCH.

The Annual Meeting was held in the parlour of the Wesley Church, Wellington, during the Conference.

For the first time since the branch was formed eight years ago the Rev. Dr. Laws and the Rev. George Frost, who have acted as President and Secretary, were unable to be present. Dr. Laws was re-elected, but Mr. Frost, who has had to undergo a very serious surgical operation, from which he has happily recovered, found it necessary to ask to be relieved of his duties.

The officers of the W.H.S. send fraternal greetings of goodwill to these brethren who have carried on so bravely the work of the branch in the face of many difficulties.

In the absence of the President of the branch, the Rev. Percy R. Paris, the President of the Conference, presided over the meeting. He is a Vice-president of the branch, the other two being the Rev. M. A. Rugby Pratt, F.R.Hist.Soc., and the Rev. A. B. Chappell, M.A. The Rev. John D. Grocott, of Onehunga, Auckland, was elected Secretary.

Four new members were enrolled.

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An interesting address was delivered by the Rev. M. A. Rugby Pratt on the papers lent to New Zealand by the Methodist Missionary Society of England relating to the first fifty years of the Methodist History in New Zealand.

The members of the branch, numbering approximately 50, receive the *Proceedings* regularly, together with an inset printed locally. The Rev. A. B. Chappell has been asked by the Home Mission Board to write an authoritative history of the Maori Mission, 1822-1872. The scope of the history is very wide, even when the definitely European development of Methodism in New Zealand is excluded. Mr. Chappell appeals for help from all who can render it. He points out that a good deal written about the early days calls for careful examination and revision. Mr. Chappell has high qualifications for work of this kind, including a knowledge of the Maori tongue.

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## THE AUSTRALASIAN METHODIST HISTORICAL SOCIETY, SYDNEY.

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This Society shows considerable enterprise under the guidance of the Rev. F. R. Swynny as President and Editor, and Rev. F. H. McGowan as Secretary. Miss E. G. Pickering is Research Secretary and Librarian.

We have received parts 15-18 of the *Journal and Proceedings* of the Society. The historical and biographical articles are concerned with periods and persons differing greatly from those with which the W.H.S. deals, but in their own sphere they are of high value. In this volume articles on Rotuma, Leigh College and the development of Methodism in South Australia especially attract attention.

Under Miss Pickering's care at Lyceum Chambers, Pitt Street, Sydney, is a Methodist Historical Library consisting mainly of a collection gathered in the course of a period of many years by Mr. Swynny, and long housed and cared for in his own house. In this reference Library are more than 1,400 books and magazines, mostly dealing with Methodism. Bound volumes are preserved of the Connexional paper which first appeared soon after the first Australasian Conference in 1855 and has been issued ever since, though with variation in the title. An elaborate filing system renders a great mass of information readily available for research students.

## THE ASSOCIATION OF METHODIST HISTORICAL SOCIETIES. U.S.A.

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Dr. James R. Joy, of New York, is President, and the Vice-Presidents are Dr. E. C. Hallam, Dover, Delaware; Dr. Umphrey Lee, Nashville, Tennessee; and Dr. R. L. Shipley, Baltimore, Maryland. Mr. Charles F. Eggleston, of Philadelphia, is Secretary and Treasurer.

We have received the Association's Bulletin No. 4 (November 1937) which contains a report of the twelfth Annual Meeting, held at Philadelphia, in the May of that year. It was reported that a great many Conferences in U.S.A. which had not previously organized Methodist Historical Societies, were doing so; also that a history of the Mississippi Conference had been edited by Dr. W. G. Hawkins

Bulletin No. 5, issued April 1938, announced that the thirteenth annual meeting would be held in May at Williamsport, by invitation of the Central Pennsylvania Historical Association. Dr. Joy tells us that the Association is planning a co-operative bibliography of American Methodist history and biography.

The Rev. Elmer T. Clark has sent us *What happened at Aldersgate*, a volume of addresses by American writers commemorating the Bicentennial of the spiritual awakening of John Wesley. Mr. Clark has a few copies which he is ready to place in the hands of historical students in this land. Apply, in the first instance, to the Secretary of the W.H.S.

Through the kindness of Dr. Joy we have received the special number of the *Christian Advocate* for May 19, 1938. This elaborately illustrated issue was prepared with a two-fold purpose: to commemorate the two hundredth anniversary of John Wesley's experience in Aldersgate Street, May 24, 1738, and also the unification of the three American Methodist Churches, (the Methodist Episcopal, Methodist Episcopal (South), and the Methodist Protestant) on which these Churches have been voting for the past three years.

The first part of the double purpose is admirably carried out by a band of capable writers, American and English. Most of the material is already familiar to English readers, and accessible to them in other forms. The part, however, relating to the unification, gives a detailed account of the history of the uniting Churches, statistics as to the ministry and membership at the time



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of union, together with a full statement of the scheme of union, in concise and authoritative form. An English reader would probably have difficulty in finding any other publication that would so readily enable him to understand a vital development of Methodism in the United States.

Dr. Joy has also sent us a copy of *John Wesley's Awakening*, which he wrote in connection with the Wesley Celebrations. It is good to know that more than 20,000 of this readable and soundly informative book have been circulated. As illustrating how widespread were the waves of interest in Wesley our readers will be glad to know that the little book has been issued in Portuguese, by the Imprensa Methodista, Sao Paulo, Brazil, under the title, *O Despertamento Religioso de Jono Wesley*. From a Brazilian source it is stated that this edition is heartily appreciated throughout Brazilian Methodism. There is reason to believe that it will contribute to a spiritual revival.

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# INTERNATIONAL METHODIST HISTORICAL UNION

(EASTERN SECTION)

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The International Methodist Historical Union has concerned itself for many years with the observance of Wesley Day, and with arranging suitable Memorials, especially in London, in connection with places of historical interest associated with Wesley and his helpers. Owing to the special celebrations this year in connection with the Bi-Centenary of the beginning of the Evangelical Revival no meeting of the Historical Union was held until October, when arrangements were made for a special service at Wesley's Chapel on Wesley Day, 1939.

The Hull Conference re-appointed the following Committee :  
Revs. George Ayre, Percy J. Boyling, Francis F. Bretherton, B.A. Leslie F. Church, B.A., Ph.D., James Ellis, Joseph Johnson, W. Hodson Smith, Jacob Walton ; Messrs. Edmund Austen, J.P., A. W. Edwards, Edmund S. Lamplough, Stanley Sowton ; Rev. Edgar C. Barton, Treasurer ; Rev. Archibald W. Harrison, M.C., B.A., B.Sc., D.D., Secretary and Convener.

Nearly all these are members of the W.H.S. It is desirable that there should be hearty co-operation between the Union and the Society. The Union has no literary organ, and it has been our privilege from time to time to record its activities in our *Proceedings*.

## WESLEY AT LURGAN.

## WILLIAM MILLER'S TALKING STATUE.

William Miller, of Lurgan, Ireland, a woollen draper and cambric manufacturer by trade, a Presbyterian by religion, is one of those many interesting characters who play their part on the vivid stage of Wesley's *Journal*, and of whom we should certainly like to know a great deal more. The lack of a diary to supplement the *Journal* between 1741 and 1782 is felt here, as elsewhere, for in the entry of Monday, April 26, 1762, Wesley says, "I now embraced the opportunity which I had long desired of talking with Mr. Miller, the contriver of that statue which was in Lurgan when I was there before." He had already paid two visits to Lurgan, on August 28, 1756, when he preached to the largest congregation he had had on that tour since leaving Cork, and on May 16, 1758; but with not a word about Miller and his statue on either occasion.

The gramophone and the robot are anticipated in a remarkable way in the story of William Miller. He had a very inventive turn of mind, and had constructed a speaking clock. At every hour the figure of an old man came forward from a case and said, "Past one, two, three," and so on. Wesley goes on to say, "But so many came to see this (the like of which all allowed was not to be seen in Europe) that Mr. Miller was in danger of being ruined, not having time to attend to his own business; so, as none offered to purchase it, or to reward him for his pains, he took the whole machine in pieces, nor has he any thought of ever making anything of the kind again."

This, however, is contradicted by the entry for June 14, 1773, which reads, "After preaching at Lurgan I inquired of Mr. Miller whether he had any thoughts of perfecting his speaking statue, which had so long lain by. He said he had altered his design; that he intended, if he had life and health, to make two, which would not only speak, but sing hymns alternately with an articulate voice; that he had made a trial, and it answered well. But he could not tell when he should finish it, as he had much business of other kinds, and could only give his leisure hours to this." Then Wesley adds a typical comment: "How amazing is it that no man of fortune enables him to give all his time to the work."

That William Miller changed his mind about repairing the statue is confirmed by Stuart's *History of the City of Armagh*,

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published 1819, where we read, "At Lurgan he (Mr. Wesley) was entertained by Mr. Miller, a very ingenious gentleman, who had executed a piece of mechanism, unique and almost unparalleled in the world. This was a wooden figure, in the form of a man, which uttered articulate sounds, by means of internal valves and tubes of a most ingenious and singular construction." A footnote adds this further information: "We have seen the remains of Mr. Miller's speaking figure; which may possibly yet be in the possession of his son, Joseph Miller, of Lurgan, Esq., M.D. The mock-man used to call the hour 'Past twelve o'clock, O how the time runs on!' &c. It repeated some sentences with a full and distinct voice; but in pronouncing the letter R its articulation was harsh and grating to the ear. Mr. Miller, having taken it asunder to render it more perfect, died before he had completed his plan. An ingenious mechanic, Mr. Ballentine of Armagh, who, under Mr. Miller's direction, had made some of the valves and tubes, and who was the only man who could have reconstructed this singular figure, after the death of its inventor, is now no more, and it is probable that nothing of a similar kind will be again attempted. It is, however, said that Albert the Great made a curious piece of mechanism which uttered vocal sounds, but Thomas Aquinas demolished it with his stick. We have no doubt that some inhabitants of Lurgan are yet in being who have seen and heard Miller's speaking figure."

Our last glimpse of Miller in connection with Wesley is found in the *Wesleyan Methodist Magazine*, 1827, p. 801. Here we read that on the occasion of the opening of a chapel at Lurgan by Wesley, June 1778, there was placed over the pulpit a representation of an angel pointing to the text Rev. xxii. 17, and this representation was painted by Miller.

But after 1773, there is no further mention of Miller in the *Journal*. Wesley visited Lurgan again on June 16, 1775; this was immediately before his serious illness. Even in the entry for June 8, 1778, there is no mention of the representation in the new chapel; while Wesley's last visit in June, 1785, was after Miller's death.

Some interesting information concerning the Miller family of Lurgan is contained in the *Ulster Journal of Archaeology*, July, 1906, to which I have had access through the kindness of Mr. F. J. Cole. It says that William Miller painted on glass likenesses of himself and his wife and friends, but he died while still a young man. His will was proved in 1779. "He made a very extraordinary picture of George Whitfield (sic) preaching in a

timber-yard in Lurgan, the multitude of eager faces around him said to be likenesses of the Lurgan people of that day—amongst others, a well-known idiot woman is easily distinguished. The faces and figures are all cut out and placed in a frame; the text from which he preached being printed; altogether forming a very remarkable picture." The writer of the notes refers to Stuart's *History*, and says, "I do not suppose that there is a scrap remaining of the figures or speaking machine."

Thus Wesley's love of the curious gives us a glimpse of this ingenious man, an unsatisfying glimpse, for Wesley could have told us much more. Yet this glimpse alone has probably saved William Miller and his remarkable invention from being entirely forgotten of men.

FREDERICK JEFFERY.

NOTE—The house where Dr. Joseph Miller resided, which is known as the Wilderness, is still inhabited and stands in its own grounds about three quarters of a mile from Lurgan on the road to Belfast.—F.J.C.

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## FLETCHER MEMORIALS AT CLIFF COLLEGE.

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By the courtesy of the Rev. J. A. Broadbelt I was recently permitted to examine a large packet of papers at Cliff College which have most interesting associations with the Rev. John Fletcher, Vicar of Madeley, and Mary, his wife.

In addition to the smaller items mentioned in this article, Mrs. Fletcher's class paper, and notes of a proposed Society of Ministers, will furnish materials for other articles.

Two copies of a little manuscript pamphlet, one of which is endorsed in John Fletcher's writing: Proposal for a Union among Gospel Ministers. The date is April 19, 1764. The ground covered is much the same as in the case of Wesley's letter published in *Standard Journal* at the same date. The actual relationship between the printed letter and the pamphlet is impossible, perhaps, to define without further information. The pamphlet looks like a kind of first draft.

The list of Clergy differs somewhat from that published by Mr. Curnock. The names suggested are as follows:

"I think this Union is particularly desirable among those *Clergymen* who preach y<sup>e</sup> Gospel, such as Mr. Perronet, Romain, Madan, Hawsis, Shirley, Mr. Downing, Newton,

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Jesse, Mr. Adam, Mr. Talbot, Davis, Stillingfleet, Fletcher, Riland, Halton, Mr. Johnson, Baddily, Andrews, Jane, Mr. Mansell, Hart, Brown, Sims, Rouquet, Mr. Sellon, Baddily 2nd, Mr. Venn, Burnet, Richardson, Clark, Furley, Crook, Eastwood, Bliss, Mr. Conyers, Bentley, King, Mr. Goodday, Berridge, Hicks, G. Whitfield, J<sup>o</sup> & C<sup>s</sup> Westley, Mr. Richardson, Colley, and any other Clergymen who agree in those three fundamental Points, Original Sin, Justification by faith and holiness consequent upon it : and live accordingly."

A letter signed J.D., Deptford Road, July 8, 1809, addressed to Mrs. Fletcher, Madeley, near Shifnal, Shropshire. Postmark, Two-Penny Post, Deptford Bge. 1/- postage is marked in ink.

The writer was evidently Josiah Dornford, of Deptford, who died in 1810 aged 76, a notable Methodist. The subject matter relates to Thomas Thomason, son by the first marriage of Dornford's second wife, who was a great friend of the well-known evangelical preacher, Charles Simeon of Cambridge. Thomas Thomason accompanied Dr. Coke as a youth to the West Indies as French interpreter and afterwards went as a missionary to India under the C.M.S. The letter speaks of a shipwreck on the way to India, and reveals some of the circumstances of evangelical work in India at the time. "Mrs. Dornford joins me in tender love to yourself, Miss Tooth, etc."

A letter, devotional in character (dated 20th November, but no year), to Mrs. Ryan, Bristol, signed Jane Catherine March.

An old volume of hymns has great interest :

Select Hymns for the use of the

Singing Society, 2nd edn.

Dublin, printed by W. Kidd,

No. 29 Skinner Row.

MDCCLXXXIII.

It is inscribed

"Mary Fletcher, the gift of the Dublin Singers."

Mr. and Mrs. Fletcher were married in November, 1781. In 1782 they received an invitation to Ireland, which was declined. When it was renewed the next year, through Dr. Coke, it was accepted. From Tyerman's *Wesley's Designated Successor* and Crookshank's *History of Methodism in Ireland* we gather that the visit was one of great events in the early history of Methodism in Dublin.

*A Spelling Dictionary of the English Language, on a new plan. For the use of young gentlemen, ladies and foreigners, 11th edition, London, 1766.*

On the title page of this book is written Mary Bosanquet, Mrs. Fletcher's maiden name,

A little printed booklet, "Christ's communion with his Church militant."

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A curious little volume of notes by John Fletcher. In this French, Greek, English and Latin appear.

Another little book.

A little volume of Theorems.

A MS. extract of Bishop Latimer's Sermons, part ii.

A MS. Sermon Book, 1 Sam. xxii 2, and others.

Leather bound MS. book, French sermon notes.

"Marques de la Regeneration."

"La Circoncision du Coeur."

It bears inscription "Mary Tooth, Madeley." Miss Tooth was Mrs. Fletcher's friend and companion.

A MS. Catechism.

A letter on imputed righteousness and faith, presumably addressed to Mr. Fletcher by T. Olivers from the Foundery, July 16, 1765. The last paragraph reads: If you shall see good to keep *close to the point, and reason regularly and fairly*, in answering these arguments, your answer may be attended to: If you shall not think fit to do this, I hope you will not expect to hear *any more on this subject* from your Affectionate Brother.

A fragment of a letter to Mrs. Madeley from Leeds, announcing that Br. Re. "went of the stage of life triumphing . . . and desired . . . to tell *Mr. W. & Preachers*. . . ." "They have sent me 200 Elegy that somebody has addrest to his Widdow, to sell." From the tone of the letter it would appear that the deceased was in business. On the letter is a wax impression of a seal with Cross and Crown "Be thou faithful unto death."

Sermons. Luke xv, 7.

ii Sam. xii, "Thou art the man!"

Matt. v. 20.

Rom. vii 24

i Cor. iii, 11, "Other foundation."

A small sermon note-book, dated June 1764.

A manuscript book in the writing of Mrs. Fletcher.

A volume "From the Library of the Rev. John Fletcher":

The title is *Exposition de la Religion Chretienne par Cesar Pegorier, Ministre du Saint Evngile à Londres, à Utrecht. MDCCXIV.*

Some defective pages are made up by the pen.

There is with these papers a statement about some mason's work carried out by Mr. Fletcher's instructions which throws interesting light upon the scale of wages prevailing at the date mentioned.

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1775. The Rev<sup>d</sup> M<sup>r</sup>. John Fletcher to Edward Nicholls for mason work to Striping and Tyling the Vickridge House, the Side of Chansil and other plasiz.

The account begins on July 1st, and continues weekly to September 2nd, when the total of £10 - 10 - 5½ is reached. With only one exception the first charge is for My Self. Mr. Nicholls received 2/2 per day. Wages of other men varied, the lowest being apparently 1/- per day.

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### MRS. FLETCHER'S CLASS PAPER

(Preserved at Cliff College).

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This is a very good specimen of the early Methodist Class Papers, which preceded the bound books.

It was evidently intended to be cut in half, but Mrs. Fletcher had so many members that she uses the whole sheet, including a small blank space in the middle. This was a large class for the period.

The "station" of each member whether married, spinster, or widow is clearly indicated.

The paper is divided down the middle, leaving thirteen weekly spaces on each side. Mrs. Fletcher has filled up the first thirteen spaces most regularly, and nine of the second quarter. Attendance, judged by moden standards, was remarkably regular, members being marked either present, sick, or on business. The sheet is bordered by devices of the printer, and published by George Storey, North Green, the book steward.

Thirty one of the members contributed sums varying from 6d. to £1 11 6 to Q.D., i.e. the Quarter Day.

A notice announces the Quarterly Fasts, etc., for the first Friday after New Year's-day, after Lady-day, after Midsummer-day, and after Michaelmas-day.

There is no date at all on the paper. But as Mrs. Fletcher is described as a widow, the date must fall between the death of her husband in 1785, and her own death in 1815.

Mr. Fletcher's name appeared in the *Minutes* as Superintendent of the Chester Circuit a very short time before his death.

It is interesting to know when Wesley visited Mr. and Mrs. Fletcher in 1782 he found them complaining that they could not prevail on the people to meet in class. Wesley preached two rousing sermons ; and then desired those who were willing to join together

## WESLEY HISTORICAL SOCIETY

for Christian fellowship, to call upon him and Mr. Fletcher after service. Ninety-four persons did so, about as many men as women. "We explained to them the nature of a Christian society, and they willingly joined therein." It is not fanciful to think that in this paper we have the record of the Women's Class at a later date.

In my book *Early Methodism in and around Chester*, p. 81, I refer to the fact that Francis Gilbert of Antigua returned to England in 1775, renewing his association with English Methodism, and was a member of Mr. Fletcher's class at Madeley, the four names being John Fletcher, Mary Fletcher, Francis Gilbert and George Perks. It is a likely conjecture that the last name was the husband of Eliz. Pirks (so spelt) on the later class-paper.

Tuesdays Class—Mary Fletcher w, Eliz. Purton m, Eliz. Davis s, Mary Micklewright m, Eliz. Cox m, Lydia Farmstone w, Eliz. Smith (Saml.) m, Eliz. Smith (Willm.) m, Mary Harper m, Eliz. Dorset m, Eliz. Pirks m, Hannah Smith s, Winefred Farlow w, Eliz. Wyke w, Mary Roberts m, Eliz. Harper w, Eliz. Bailey, w, gone to glory; Rebecca Bailey s, Eliz. Daws m, Ann Adams m, Eliz. Bates m, Eliz. Turner w, Ann Ansel m, Mary Brickhill w, Catherine Binns w, Hannah Onions w, Grace Merriton m, Martha Davis m, Hannah Child m, Ann Franks m, gone to glory; Hannah Jacks m, Ann Lloyd m, Mary Rodan m, Margaret Onions m, Abigail Matthews m, Eliz. Ward s, Margaret Trivas, Ann Walter m, Margaret Philips w, Winefred Till m, Margaret Jones s, Sarah Ball m, Rosamond Tooth s, Mary Dorset s.

F. F. BRETHERTON.

## WESLEY AND THE BRISTOL SOCIETY.

(These particulars are taken from an account book preserved at Cliff College. Unfortunately, a good deal of the volume has vanished. We print herewith all that relates directly to Wesley. The pages for the first part of 1790 have been copied in full).

1787. June 30	By Rev. J. Wesley Paid $\frac{1}{2}$ years duty of Chaise Man & Horses 25 Mar last £4 12 8, fustian of Mr. Hunt 7/6	5 0 2
Sep 30	By Rev. J. Wesley, viz Paid him as usual towards travelg Exps £10 10, half a years Duty of Carriage Horses & Man, due 29 inst £4 12 8, Sundry Exps for p. Mr. Broadbent 27/-, Richard to go to Exon for Mr. Wesley 24/- ... ..	17 13 8



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		By Rev. C. Wesley Exps to & from London 5 Gs, Lodgings &c from 28 July to 24 Aug & Note £6 15 0, Horse Hire &c 21/4 ... ..	13	1	4
30		By Rev. J. Wesley, Paid Duty of his Carriage, traveling Expences, Chaise Hire, Stage Hire &c &c ... ..	34	13	3
		By Rev. C. Wesley Paid Horse hire Expences to & from London. Rent of Lodgings ... ..	13	1	4
1788.	Mar 31	By Rev. J. Wesley, Paid J. Clarke & Co. for repairing his Carriage £11. Carriage of his Servants Boxes 5/9 Mrs. Rhoades for his Board and for New Stocks for him £1 3 2. Chair hire to Newport, Kingswood &c 37/6			
	June 31	[sic] By Rev. J. Wesley Paid ½ years Duty of his Carriage Horses & Man Servt due 25 ult ... ..	4	12	6
	Sept 30	By Rev. John Wesley. Paid him his Annual allowance towards his travelling Expences ... ..	10	10	0
		Mr. Broadbent for Mr. Wesley's Board &c 45/1 Wine &c 10/- Paid his drivers expences from London to Gloucester, to London &c 39'6 Pr Boots for his driver 22/- J. Oliver & J. Cook for Chaise hire to Sundry Places 66/2 & Expences 24/9 ... ..	10	7	6
	30	By Rev. John Wesley. Paid Duty of his Carriage & Horses, travelling expences, repairs of his Carriage &c. Chaise Hire ... ..	41	12	0
	Dec 31	By Rev. J. Wesley Paid ½ years duty of his Carriage Horses & Servt due 29 Sepr last ... ..	4	12	6
1789.	Mar 31	By Rev. J. Wesley, Paid Chaise Hire to Bath, Kingswood &c 36/-, Expences 14/-, Board for him and J. Bradford 31/2, Wine etc 16/5 ... ..	4	12	8
	June 30	By Rev. J. Wesley Paid ½ years duty of his Carriage Horses and Man Servt ... ..			

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1789. Sepr 30	By Rev. J. Wesley Paid him the Annual Allowance towards travelling Expences £10 10, Chaise hire, turnpikes & Expenses to Bath, Kingswood &c 37/6, J. Bradford for Expences paid by him £3 11 6 Mrs. Clarke for expenses boarding & entertaining Mr. Wesley £3 6 7 & Mrs. Broadbent for do. 6/1. Allowed towards his expences of returning to London via Portsmouth £2 12 6 ...		
Dec. 31	By Rev. J. Wesley Paid ½ years Duty of his Carriage Horses & Servant due Sepr last ... ..	4	12 8
1790. Mar 31	By Revd. J. Wesley Paid ½ years Duty of his Carriage Horses & Servant due 25 inst £5 11 5 Paid J. Clarke & Co. for repairing his carriage fm Feby 1788 to Sepr 1789 ... Board &c ... ..	21	16 0 2 0 1
June 30	By Revd J. Wesley. Paid John Oliver for Chaise Hire &c p. note		
Sep 30	By Rev. John Wesley Paid his Annual allowance towards Travelling Expences £10 10 0 Towards the expence of returning to London via Portsmouth £2 12 6 Chaise Hire, turnpikes, Expences paid to Joseph Bradford for him &c £5 1 5 Board of Mr. Wesley, Driver & J. Bradford £7 18 9, Driver to return to London £2 2 0, ½ years Duty of Carriage Horses & Servant £5 5 2		

This page contains details of Conference expenses amounting to £43 8 0, and an item: Postages paid this Quarter and on account of Conference £20 4 2.

Dr.	Cash in the Hands of the Stewards		Society.	Poor.
	]Names given on preceding page (Thos. Roberts. Wm. Green, Wm. Pine, J. Theobald and R. Lewis).]			
1790	To Balance from Last Quarter	... ..		10 7 10
Jany 31	To Classes	reced this Month ... ..	19 0 5	6 17 7 25 18 0
31	To Monthly Collection	reced ... ..	5 5 0	5 5 0
Feb 28	To Classes	reced ... ..	10 3 7	4 2 10 14 6 5
	To Monthly Collection	reced ... ..		4 10 0 4 10 0
	To Band Love Feast	reced ... ..		18 6 18 6
	To Tenement in Broad Mead	reced $\frac{1}{4}$ yrs Rent		
	due Xmas Last	... ..	1 0 0	1 0 0
Mar 31	To Classes	reced ... ..	14 16 3	5 17 7 20 13 10
31	To Sacraments	reced ... ..	11 3 0	11 3 0
31	To Seat Tickets	reced this quarter	10 11 6	10 11 6
31	To Quarterly Visitation	reced for Tickets	43 5 6	43 5 6
31	To Georges Street Chapel, collected towards the	repairs of the same... ..	2 11 3	2 11 3
31	To Thomas Roberts, advanced by him and repaid	the.....as p. contra ... ..		21 0 0
				<hr/>
				171 10 10

1790	Contra.	Cr.
Mar. 31	By the Poor. Paid sundry Persons this Quarter	35 10 0
31	By Preachers Sallaries &c., viz Mr. Clarke $\frac{1}{4}$ yrs Salary £3 3 0, turnpikes 10/-, washg 10/-, Sadle 2/6	4 5 6
	Mr. Hudgson do. do. do.	4 5 6
	Mr. Wadsworth do. do. do.	4 5 6
	Allowance for Mr. Clarks two children	4 4 0
	do. Expencc of Mrs. Clarks Lying In	3 3 0
	Jos. Gregory 40/- reced 7/6	1 12 6
31	Preachers Wives, viz Mrs. Clark, Mrs. Hudgson, Mrs. Pool & Mrs. Easton £3 ea.	12 0 0
		<hr style="width: 100px; margin-left: 0;"/>
		33 16 0
31	By Preachers Board &c., viz Mr. Clarke 42 dys, Mr. Hudson 47 dys, Mr. Wadsworth 35 days @ 1/3	7 15 0
	Extra allowce on Acct of not going out as Usual, Mr. Clarke & Hudson 1 Ga each, Mr. Wadsworth 10/6	2 12 6
	Board of Casual Preachers 22/1, Carriage of Preachers Boxes 7/9, Richards Board 10/4	2 0 2
		<hr style="width: 100px; margin-left: 0;"/>
		12 7 8
31	By Postage Paid this Quarter	3 9 5
31	By Horses Paid Wm. Waite for Hay and Keep fm Feby to Dec. last £21 4 0, Shoeing 20/10	22 4 10

31	By Revd. J. Wesley Paid $\frac{1}{2}$ years Duty of his Carriage Horses & Servant due 25 inst.	5	11	5			
	Paid J. Clarke & Co. for repairing his Carriage fm Feby 1788 to Sepr 1789	21	16	0			
	Board etc extra	2	0	1			
		<hr/>				29	7 6
31	By Servants Wages. Paid Man Servt 13 weeks @ 8/- Maid Servt 13 weeks @ 7/6					10	5 0
31	By Mr. Clarke advanced him to enable him to purchase a Horse which is to be repaid or the horse left	8	16	9			
31	By Houses Expences &c, viz Coals £4 4 5 Candles £3 14 10 Washing 17/6	8	16	9			
	Earthen Ware 6/1 Tinware 4/7 $\frac{1}{4}$ yrs trespass for Chimney 5/3 Mops & Brushes 4/5	1	0	4			
	N. Ellis Smith 4/6 Incidents 4 18 1	5	2	7		14	19 8
		<hr/>					
						170	8 1
	Balance Carrd to next Quarter					1	2 9
		<hr/>					
						£171	10 10

## EARLY METHODISM IN SOUTHAMPTON

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Mr. W. J. Fudge has kindly sent for our perusal a strongly bound ledger endorsed, Southampton Circuit Memorandum Book, 1814.

The numbers in Society were :

Southampton	83	Mr. Richard Laishley (Society Steward)	
Four Posts	7		
Rumsey	72	Mr. Joseph Withers	”
Winchester	46	Mr. Robert Poulson	”
		Mr. Samuel Stone	”
Nustling	22	Mr. Edward Tillott	”
Timsbury	23	Mr. Peter Jewell	”
Willow	10		
Cadman	9		
Bramshaw	22	Mr. Thomas Beavis	”
Bittern	24	Mr. John Sinnett	”
Moregreen	34	Mr. Edward Barfoot	”
Durley	25	Mr. William Astlett	”
Crowdhill	20	Mr. William Axtell	”
Whitchurch	34	Mr. Stephen Gibbs	”
Laverstock	18		
Down House,			
Bown	15		
Andover	12		

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Circuit Stewards : Mr. Robert Poulson and Mr. George New.

Chapel Stewards : Southampton, Messrs. New and Rood.

Rumsey, Mr. Godwin Withers.

The Kingswood and Woodhouse Grove Collection

	amounted to	£14	9	6
Collection towards liquidating the Conference debt		£11	4	11 $\frac{1}{2}$
Missionary collection, less 3/- bad money		£26	4	2 $\frac{1}{2}$
Yearly collection		£14	16	0
Subscriptions and Donations to the Superannuated Preachers' Fund		£8	0	6

The entries, made by successive Superintendents, continue till 1836.

## PROCEEDINGS

In 1835 there is a note signed by Nicholas Sibley: "The Manchester Secession took off 116. But on the whole year the Decrease in the Circuit was only 80, as we found only 534 at our first visitation of the Classes." The book contains the names of various members of the Winscomb family. Jasper Winscomb was an early preacher and the recipient of many letters from Wesley. The names of James and Martha Crabbe appear in the Rumsey society. James Crabbe was instrumental in the conversion of the well-known "Dairyman's Daughter."

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### THE REV. HENRY CROOK, OF HUNSLET

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This clergyman is several times mentioned in the *Journal*, being described in the annotations as Curate, Perpetual Curate and Vicar on the three occasions respectively.

He was one of the fifty or sixty Clergy to whom Wesley sent a circular letter dated April 19, 1764. Despite its importance it is only occasionally that a copy of it is to be seen to-day. The Rev. H. MacRow has permitted us to inspect the copy which was addressed to "The Revd. Mr. Crook, Hunsleat, near Leeds." The date printed at the end of the main circular is April 19, 1764 as stated; the prefatory letter is dated Bristol, October 15, 1766, corrected in ink to London, Decr. 16. To the Clergy mentioned in *Journal* v. 60, this copy adds Madan, Haweis, Hartley, Crook and Eastwood. The letter is endorsed on the outside "John Westley" probably in Crook's handwriting.

In 1756 Charles Wesley preached in Crook's Church at Hunslet, and speaks of hundreds of communicants, most of whom had been awakened under Crook's faithful ministry.

Detailed particulars about Crook's work are given in *Proceedings* ii, 115-118. Two sermons which he preached in the Old Church at Leeds were published by him in view of criticisms they had aroused. Read by young John Pawson they enlightened his mind on the doctrine of salvation by faith as taught by the Bible, the Book of Common Prayer and the Articles. It is probable, thinks Curnock, that Crook was the Clergyman who met Wesley on a journey in 1747, and spoke of Methodist preachers visiting Hunslet and doing some good but more harm.

In May, 1755, when Wesley was in Leeds, Crook and he exchanged visits.

On Sunday, 30 July, 1769, Wesley says: "Mr. Crook being out of order I read prayers and preached in Hunslet Church both morning and afternoon."

Mr. MacRow has shown us a section of Mr. Crook's manuscript diary. It is endorsed "No. 8, from April 28, 1758 to Sep. 7, 9, 1758, inclusive." The man revealed in it is the sort of person we should expect to find in view of the facts we have mentioned. There is much reference to prayer, personal, family and pastoral, to serious conversation, mingled with regrets when he has wasted time in trifling talk. When he read *Life of Mr. Joseph Alleine* he says: "Would to God I was as faithful a minister as he was." Crook was evidently a shepherd who cared for his flock. The diary is very detailed. The references to "smoking a pipe," are so frequent that one might imagine him to have been a slave to nicotine. But the few daily pipes of a reasonably moderate smoker make a brave show when they are solemnly recorded one by one! There is little of direct Methodist import in this section of the diary, but there are references to meeting John Nelson and to Dr. Cockburn, a school-fellow of Charles Wesley.

Along with these papers are others of varied interest.

*An expostulatory letter to the Rev. Mr. Wesley occasioned by his Address to the Clergy, London 1757.* See Green § 175 for the Address. Tyerman says of the letter, "Was this a genuine production? We cannot tell. If not spurious it was of great importance."

Hints for religious conversation, by the Rev. Mr. Richards, 1802, and some similar tracts.

A manuscript sermon for Christmas Day by H.C., presumably Henry Crook.

Continuation of Coke's third tour to the West Indies, 1791.

The collection also contains a copy of Wesley's work *An Extract of the Christian's Pattern*. It is dated 1793, 24 mo., Green, § 26, does not specifically mention this edition, but states that it was frequently printed in 24 mo. Green states that this *Extract* is an abridgement of *The Christian's Pattern* published by Wesley in 1735. The abridgement omits, says he, eight chapters from Book I, seventeen from Book IV. The Preface and the Contents are also omitted. But this edition contains both.

F. F. BRETHERTON.



## WESLEY IN PEMBROKESHIRE

In the period 1763-1790, Wesley came into Pembrokeshire on fourteen occasions, as recorded in the *Journal*. Mr. L. J. Meyler, of Milford Haven, has contributed to a local paper a detailed account of these visits. From his article we have extracted such items as add to, or correct, the notes printed in the *Standard Journal*.

Much information on early Methodism in Haverfordwest was given in *Proceedings* xv, 61.

John Wesley had an ancestral connection with this Welsh county, through his mother, the daughter of Dr. Annesley. Dr. Annesley married the daughter of John White, who died in 1645, a member of a well-known county family, the Whites of Henllan. Wesley's first contact with a Pembrokeshire man was when he entered into friendship with John, the eldest son of Rev. William Gambold, Rector of Puncteston. This young man was the fifth member of the Holy Club. John Gambold became Rector of Stanton Harcourt at an early age. He left the Church of England, however, and entered the Moravian ministry, being chosen in 1754 as one of their Bishops. In 1768 he succeeded the Moravian minister at Haverfordwest, where he died in 1771. There is no mention of him in connection with Wesley's visits to the place.

Wesley records that when he visited Pembroke, July 29th, 1764, the minister of St. Mary's sent him word that he was very willing for him to preach in his church. But before service began the Mayor sent to forbid it, so the minister preached a very useful sermon himself. Mr. Curnock says the Diocesan Registers prove that the minister referred to was the Rev. David Lewis, thus dismissing the Rev. Richard Green's supposition that it was the Rev. John Barnes. Mr. Meyler thinks that it was the Rev. John Lewis. The Mayor, says he, was Gwynne Davies. An interesting question arises here. Wesley usually asserted his legal rights. One would like to know why he did not do so in this case. As a Clergyman of the Church of England invited by the Rector to preach in his Church his position was surely a very strong one.

Wesley mentions preaching at St. Daniel's at Pembroke, several times. In a footnote to the entry for August 23, 1772, Curnock says, referring to St. Daniel's: "The vicar was a John Wesley, A.M. He entered upon the living in January this year, but may not yet have come into residence, otherwise the omission of reference to a namesake is indeed strange." Careful inquiries

## WESLEY HISTORICAL SOCIETY

carried out by Mr. Meyler, however, fail to confirm this statement. St. Daniel's was originally one of the nine "free chapels" in the Diocese of St. David's, a separate class of benefices with special rights and privileges. It had fallen into ruins, and had been restored shortly before this visit. It is said that during the eighteenth century it was in the hands of the Nonconformists, sometimes the Methodists, at other times the Baptists. Mr. Meyler thinks it probable that Wesley signed the Register after a baptismal or marriage service and that in later years someone jumped to the conclusion that the name was that of the Rector.

Readers of the *Journal* know how often little quips and oddities brighten the story. When Wesley preached, July, 1777, at Roch in Penbrokeshire he took a view of the old castle, built on a steep rock. "A gentleman wisely asks Mr. S. — — 'Pray, is this natural or artificial.' " He gravely replied 'Artificial to be sure ; I imported it from the North of Ireland.' "

The man who was answered a fool according to his folly was Mr. John Rees Stokes, of Cuffern.

At Haverfordwest, August 20, 1779, Wesley says, "Many of us met at noon and spent a solemn hour in intercession for our King and country." The footnote says this intercession was on account of the American War. Mr. Meyler thinks that something nearer in time and place was in mind. Five days before this a French and Spanish fleet had appeared off Plymouth and had captured a number of British coasting vessels, as well as one man-of-war of 64 guns, which sailed into them in error. There were many days of intense anxiety in England, but about the 21st or 22nd the story of the Spanish Armada was repeated, for the wind turned against them, and they were completely out-manceuvred.

In May, 1781, Wesley preached at Spittal, a large village about six miles from Haverfordwest. Mr. Curnock tells his readers to consult the Winter Number of the *Methodist Recorder*, 1903, for an account of a notable conversion which took place at this service. (May one say in passing that a feature of the Standard Edition of the *Journals* which must often irritate the "general reader" is the Editor's assumption that a large reference apparatus is at the reader's elbow). A young farmer named James Higgin listened on the village green with his wife, who carried a baby in his arms. The couple joined the Methodist Society. The baby became Mayor of Haverfordwest in 1827 and in 1838. His daughter Anne became the mother of the Rev. William Perkins, President of the Wesleyan Conference in 1909.

In August, 1788, Wesley preached at Haverfordwest "in a large open space near the great church." The note in the *Standard Journal* says the great church was St. Mary's at the end of High Street, a venerable cathedral-like building with a heavy tower, formerly the pedestal of a lofty spire, said to be one of the finest churches in Wales. There was, however, says Mr. Meyler, a much larger open space, Queen's Square, to the east of St. Martin's, and it is known that Wesley preached here on at least one occasion. St. Martin's is the oldest, but St. Mary's the largest of them. A local rhyme has it :

" St. Martin's bell rang many a knell,  
When St. Mary's was a furzy hill."

The last of the long series of Wesley's visits to Pembroke-shire is recorded in the *Diary* only, the *Journal* being missing at that point. He was in the area August 10-15, 1790. There is no doubt, says Mr. Meyler, as to the site of the last service. The Rev. James Phillips, writing some forty years ago, gave an account of it, stating that in his childhood he knew some who remembered it. "On this final visit he preached near the Fish Market, then the Butter Market, standing on the horse-block outside the Blue Boar Inn, with the broad shoulders of Mr. John Green serving as his desk, the old man, already past his eighty-seventh birthday delivered . . . the word of the Lord." The Blue Boar Inn stood on ground which has now been absorbed into the Grammar School; the horseblock stood immediately below, and was still standing within the memory of some now living.

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## NOTES AND QUERIES.

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776. WESLEY'S VISITS TO SUNDERLAND.—Wesley visited Sunderland more than thirty times. A gentleman living in the town recently showed me a family Bible published in Edinburgh in MDCCLXIV. It bears endorsement "William Allison, his book." The present owner is Mr. Robert Allison, North Guards, Whitburn. An entry made on a blank page between the Old and New Testaments enables me to give Wesley's texts on May 27, 1770. It reads :

1770, the Rev. Mr. Wesley's texts.

May 27, at Sunderland Cross at 8 o'clock in the morning. Text : Romans, chapter i, verse 16.

This entry, moreover, gives information which reveals a two-days' visit not specifically mentioned in the *Journal*. The *Journal* reads: "May 29, Tuesday and the following days I took a little circuit through Weardale, Teesdale, and Swaledale. The ten days following I spent in and near Newcastle." The old Bible reads:

Rev. Wesley also preached at Sunderland same year on June 3, Galatians, chapter v, verse 22; and on June 4, Acts, chapter iv, verses 31, 32, 33, 34 & 35. [A word written after June 4 is either moor or morning.]

There seems every reason to believe in the accuracy of this record.—*F. F. Bretherton*.

777. **INDIA'S TRIBUTE TO WESLEY.**—The Rev. Harold Spencer has passed on to us the May 26 and June 9 issues of the *Vrittanta Patrike*, Mysore. The first contains a picture of the Holy Club, and portraits of Wesley. One page is in English, recording the message which in whole or in part was sent out from the broadcasting stations at Bombay, Peshawar, Lahore and Mysore City, on or about May 24. One cannot fail to feel a grateful wonder that Wesley's spiritual experience should thus be brought to the notice of multitudes of people. The message is a competent statement based upon the writings of Telford, Bett and Rattenbury. It concludes with words all may well take to heart: "At the time of this bi-centenary of the experience that created their fellowship, all Christians of the Methodist Church in India and throughout the world ask for the prayers of good men of every faith, that they may live worthily of their great heritage."

*John Wesley and his horse*, by Dr. Hulme, forms the basis of a descriptive article in the same paper on June 9.

778. **INFORMATION WANTED.**—The Rev. Dr. Allen H. Goodbey, 709, Yancey Street, Durham, North Carolina, U.S.A., would appreciate any information about two brothers named Glanville, as he is seeking to recover the unwritten history of the early days of Methodism in the region of St. Louis. The Rev. John Glanville reached St. Louis, U.S.A., in 1819. He and his brother Thomas (killed in 1863 during the Civil War), were brought up at St. Enoders, Cornwall. John died in 1847. Mr. Goodbey thinks that these brethren were local preachers in England. Possibly one of our Cornish members could look into the Circuit and Parochial records concerned.
779. **A CURIOUS WORD.**—In the first volume of the *Standard Journal*, p. 386, line 7 from the bottom, in the last paragraph

of the "odd Presentment" presented against Wesley at Savannah, occurs the strange word "allarnally." This is not included in the 2 vol. edition of the *Oxford English Dictionary*.

The paragraph reads, "We do with all respect and deference to the person and character of the Revd. Mr. John Westley, present these our grievances : not from any resentment, but allarnally that such relief may be afforded in time coming as shall be judged necessary for the interest of peace and religion in this Province."

I suggest that "allarnally" may be a transcriptional error for "alternately."—*F.F.B.*

780. THE PLACE-NAME "UTPH" IN THREE LETTERS OF JOHN WESLEY—Among the letters of John Wesley, written during his visit to the Moravian Church in Germany, in 1738, there are three dated from "Utp," July 6 and 7. There seems to be some uncertainty about this "Utp." The explanation, however, given in the Standard Edition of the *Journals*, vol. ii, page 12, is erroneous. "Utp" is not an abbreviation of the name Westphalia, but the name of a village five or six hours north from Marienborn, where Count Zinzendorf lived at that time, or from Ecartshausen, where Wesley had his room. The exact spelling of the name is "Utphe." This is a small village in the province Oberhessen, the next railway station being Berstadt. This is to be reached from Giessen or Friedberg, on the main line Hamburg-Hannover-Cassel-Frankfurt a.M. Close to Utphe there is still a castle belonging to one of the many branches of the family of the Counts of Solms, to which Count Zinzendorf was related through his wife.—*Theophil Mann*.

(Dr. Lofthouse, of Handsworth College, who received this note, tells us that the writer is one of the tutors at the Methodist College, Frankfurt a.M.)

781. "WESLEY AND HIS PREACHERS AT BRADFORD-ON-AVON" by the Rev. W. Norman Warren—Mr. Warren has sent us a copy of a pamphlet containing a reprint of three articles contributed by him to the *Wiltshire Times*, May, 1938. Based upon a thorough investigation of the *Standard Journal* references to Bradford, and to Bearfield, (which is a part thereof) together with the use of other sources of information, this little work of twelve pages contains material to which we may turn again. In the meantime copies can be obtained, 3d. post-free from Rev. W. N. Warren, 3, Alexandra Villas, Bradford-on-Avon, Wilts.
782. MRS. MEHETABEL WRIGHT, (HETTY WESLEY)—In Charles

Wesley's *Journal*, it is recorded that on March 26, 1750, he followed his sister to her quiet grave.

We have been asked recently whether we knew the place where she is buried.

Stevenson: *Memorials of the Wesley Family*, 317, says, "It is of small moment where that quiet grave is. It might have been in St. James's Churchyard, Piccadilly, or in the old Paddington grave-yard in Marylebone Lane, or possibly in Bunhill Fields."

Can we get beyond this indefinite statement? Possibly some member interested in researches of this nature can help us.—*F.F.B.*

783. HILLFARRANCE.—The following document was sent a little time ago to the Somerset Record Office for examination:

1764. TRUST DEED of the Preaching House at Hillfarrance given by Isaac Hawkins as a Meeting House for the use of John Wesley and, after his death, of Charles Wesley.

Mr. Harold King, Clerk of the County Council of Somerset, asked the Rev. Dr. Bond, then Secretary of the Conference, for any information that he could supply, and Dr. Bond passed on the inquiry to us.

Wesley's *Journal* records two visits to the place:

Monday, 3rd September, 1750: About noon I preached at Hillfarrance, three miles from Taunton. Three or four boors would have been rude if they durst; but the odds against them was too great.

Friday, 20th September, 1765: I preached at noon in Hillfarrance, near Taunton, where I had not been for fifteen years.

There is no reference in these entries to any building, and we have been unable to discover anything throwing further light upon this matter. The late Rev. William Humphrey, Secretary of the Methodist Chapel Committee in Manchester, said that in the records under his care there was no reference to Methodism at Hillfarrance, either present or past. Mr. King has ascertained that Isaac Hawkins was the village carpenter, following a trade which had been carried on by the family for generations. The house he gave appears to have reverted in about thirty years to its former use as a dwelling-house.

Can any of our West country members add to our information.—*F.F.B.*

With the March number will appear the Title Page and the Index for volume XXI.