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## A WESLEY LETTER

London

Dec. 9, 1788.

Dear Tommy,

This is a stroke indeed! and will require the exertion of all the resignation which God has . . . . .

You cannot, need not, avoid Grieving, but you can and will, by His assistance, avoid Mourning. I trust He does enable your heart to say. "It is the Lord! Let him do what seemeth him good."

The trials she felt a little before her spirit returned to God, were the last battle she had to fight with our Great Enemy, and she will see him no more. Now, giving yourself wholly to Him that is . . . . . the children of man, now seek happiness in Him alone. I am

Dear Tommy

Your affectionate Brother

J. WESLEY.

The original of this letter was shown me by an old friend of mine. So far as I can tell it has not yet been published. The dots in two places above stand for words which cannot be deciphered with certainty. The recipient of this letter was probably one of the preachers, evidently one who had recently suffered bereavement.

F.F.B.

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## THE WIDOWS' HOME, DUBLIN

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Methodism reached Dublin in the year 1747 and in the same year Mr. Wesley paid his first visit to Ireland. Under his leadership a plot of ground was leased for 99 years in Whitefriar Street—at that time a desirable and Protestant residential area—and here was opened in 1752 the first Methodist Chapel ever built in Ireland. On the same site, and attached to the Chapel, there were built two residences for Ministers, a Free School, a Book Room, an Orphan House for girls, and a Widows' Alms House. The building of all these premises took some years, and the Alms House was completed in 1766 at a cost of about £700. In the following year twenty widows were admitted and were furnished with beds and bedding, coals, candles and weekly allowances which varied from sixpence per week to four shillings per week according to the means of each resident. The House was

supported by public collections made at charity sermons in the Churches of the City, and the response was generous enough to permit the number of widows being raised to twenty-four.

The Alms House contained twelve rooms; each was about sixteen feet by fourteen, and was occupied by two widows who had separate beds.

In the *History of Dublin* by Warburton, Whitelaw and Walsh published in 1818, high tribute is paid to the management of the home.

Since the opening of the House in 1767 to the commencement of the year 1809 ninety-eight widows have here found a refuge from the complicated sufferings of infirmity and poverty, and at a period of life when least able to sustain them: twenty-four of them remain in the house: seventy-four have died in peace: and of these Isabella Frazier who attained the age of 77 is, after a lapse of 13 years, remembered with veneration: this poor woman who previous to her admission had been long confined to her bed, continued in that situation seven and twenty years evincing by her uniform cheerfulness and edifying conversation during that long and painful visitation the wonderful power of religion when it reaches and influences the heart.

From its foundation Mr. Wesley took a personal interest in the Home and its occupants. He appointed as its first Treasurer Mr. Thomas Bond who was succeeded in office by Mr. James Martin in 1777.

In the year 1771 Mr. Wesley records in his *Journal* that he "gave the Sacrament at the Widows' House to four or five and twenty that are widows indeed; all poor enough, several sick or infirm, three bed-ridden, one on the brink of eternity. But almost all know in whom they have believed, and walk worthy of their profession."

In the year 1777 the Widows' Alms House was the centre of a storm. Patrick Geoghegan, one of its Trustees, did not approve of the strictness with which it was being conducted, and he also made charges against James Martin, the Treasurer, of defrauding the charity. His books showed that Mr. Martin had really advanced money and that a considerable sum was owing to him. In consequence of the ill-feeling that developed in this quarrel, John Hampson, the Superintendent Minister, expelled from membership four of the Leaders for unchristian conduct. The dispute waxed furious and Wesley himself came over to Dublin on October 6, but as he says "I could in no wise pacify them."

Mr. Wesley wrote a letter to Arthur Keene in 1784 about the Free School and the Alms House. Concerning the latter he says "I am in hopes that Dr. Coke has spoke to my brother

concerning writing a few hymns for the poor widows. But, because the Doctor is apt to forget, I have this morning desired Mr. Whitfield to remind him of it. You did well in sending me an account of the widows themselves, living or dead. There is one (if she be yet alive) whom I visited in Cuffe Street several times. Rachel Davis I never recommended before; but I would be glad if she could be admitted—when there is a vacancy." (Query. Did Charles Wesley write any hymns for the Widows' Home?)

In the following year Wesley again wrote to Arthur Keene recommending Sister Cox as one worthy to be admitted to the Home. Again in 1787, in a further letter to Arthur Keene, he expresses thanks to God for the success of the Home and adds—"One thing I cannot but particularly wish, that all their rooms may be kept as clean as possible." On his last visit to Ireland in April 1789 Wesley again notes in his *Journal* that he "administered the Sacrament to our poor widows four-and-twenty of whom are tolerably well provided for in our Widows' House. The frowardness and stubbornness of some of these was, for a time, a grievous trial to the rest; but this is past. They are all now of a better spirit, and adorn the doctrine of God our Saviour."

Mr. Arthur Keene remained as Treasurer of the Home from 1783 to 1819. Mr. Martin Keene and Mr. Charles Shaw followed—the last named being in office for forty-three years. In recent years the chief laymen of Dublin Methodism have taken an active and generous interest in the Widows' Home.

The Alms House remained in Whitefriar Street until the lease of the site expired and the premises had to be surrendered to the Carmelite Friars who built a School on it. In the year 1858 a new home was acquired near at hand in Grantham Street and for three quarters of a century the work was carried on there, but the building and the locality deteriorated and the Board of Governors wisely decided to transfer the Home to the suburbs. In 1932 a beautiful and commodious villa "Eastwell" was bought in Palmerston Park and equipped for use as a Home. In this desirable and comfortable house looking over on a pleasant park, old ladies are received and maintained; their welfare is affectionately watched over by a Board of Governors and a Ladies' Committee, and everything that can be done is done for their comfort and security. A few years ago the Home was adopted by the Conference and is now one of the Institutions under its control.

R. LEE COLE.

## WESLEY'S ORDINATIONS

Much is known about the ordination services performed by Wesley, but the information is scattered, and it is very difficult to form a clear picture of the various details. It seems desirable that the facts should be presented in some succinct form for the convenience of students. The present article, based largely on Dr. Simon's article in *Proceedings* ix: 145-154, attempts to do this, without entering into the question of their validity.

It should be pointed out that all the ordinations listed were apparently, (in most cases certainly), to the office of presbyter or elder, after a preliminary ordination, usually on the previous day, to the office of deacon. They were thus specifically for the administration of sacraments, not merely for preaching. The difference between the two certificates issued by Wesley to his ordinands can be seen in the case of Robert Gamble, certificates of whose ordination to both offices have survived, facsimiles being given in the 3rd edition of Telford's *Life of John Wesley*, p. 314. All these ordinations (including the later ones by Wesley's ordinands) seem to have been "by imposition of hands and by prayer," and word to this effect appears on the surviving certificates.

As is well-known, Wesley first ordained men for the work abroad, then for that in Scotland, and then for the English work, apparently with the view (though he may have regretted this action) that these latter men, especially Alexander Mather, could thus continue to spread the bounds of an ordained Methodist Ministry. It will be seen that 13 men were ordained for America and the West Indies, 11 for Scotland, and the last 3 for England.

The usual authority for the statements given below is Dr. Simon's article quoted above, and the letter "S" in the appropriate column denotes this. Other important articles or essays on the subject are to be found in *Proc.* xvi: 148-158 (notes on ordination by T. E. Brigden), *W. M. Magazine* 1869: 619-626 (an article by Dr. Elijah Hoole on "Ordination by laying on of hands, iv, 1764-1836"), *Wesley's Standard Journal* vii: 15-17 n, Bishop Nuelsen's *Ordination in Methodism*, 1935 (*Proc.* xxi: 51-7), and Tyerman's *Wesley*, iii: 427-9.

PROCEEDINGS

| DATE,<br>& PLACE  | NAME                                 | DESTINATION       | AUTHORITY  | CERTIFICATE<br>(if known)   |
|---|--------------------------------------|-------------------|--|---|
| 1784  |                                      |                   |  |   |
| Sep. 1 & 2,<br>Bristol.   | Thomas Coke<br>(as "superintendent") | America           | S. Cf.<br><i>Proc.</i> vii:<br>8-11.                                       | Facsimile<br>in Telford's<br><i>Wesley</i> , p.<br>814, &c,<br><i>Cf. Proc.</i> x:<br>65-6. |
| "   | Richard Whatcoat                     | "                 | S.   |   |
| "   | Thomas Vasey                         | "                 | S.   |   |
| 1785.   |                                      |                   |  |   |
| Aug. 1 & 2,<br>London.  | John Pawson                          | Scotland          | S.   |   |
| "   | Thomas Hanby                         | "                 | S.   |   |
| "   | Joseph Taylor                        | "                 | S.   |   |
| (According to W. J. Townsend, <i>New Hist. Methodism</i> i. 372,<br>there were 4 ordinations in 1785, but we cannot verify this.) |                                      |                   |  |   |
| 1786.   |                                      |                   |  |   |
| May 27,<br>Edinburgh  | Robert Johnson <sup>A</sup>          | Scotland          | <i>Proc.</i> xii:<br>107, <i>Cat. of</i><br><i>Wesleyana</i> ,<br>p. 3. 15 | At<br>Book<br>Room  |
| July 28 & 29,<br>Bristol.   | Joshua Keighley                      | Scotland          | S.   |   |
| "   | William<br>Warrener                  | Antigua           | S.   | Cert at<br>Buxton Rd.<br>Church, Hud-<br>dersfield.<br>Copy in <i>Proc.</i> :<br>xviii: 112 |
| "   | William Hammet                       | Newfound-<br>land | S.   |   |
| "   | Charles Atmore                       | Scotland          | <i>W.M</i><br><i>Mag.</i> 1845,<br>p. 106, &<br>1867, p.<br>623-5.         | Cert. given<br>at both<br>these<br>refs.  |
|   | ? John Clarke <sup>B</sup>           | Nova Scotia       |  |   |
| 1787.   |                                      |                   |  |   |
| Aug. 3 & 4,<br>Manchester   | Duncan M'Allum                       | Scotland.         | S.   |   |

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Manchester Alexander Suter „ S. Ref. to cert.  
in *Meth. Rec.*  
Oct. 27, 1898.

„ James Wray Nova Scotia S. & *Proc.*  
xvi. 153.

„ J. Harper<sup>c</sup> St. Eustatius

According to Lelievre and Telford, apparently following Tyerman, Wesley ordained *five* men this year. We suggest that this is a mistake arising from Dr. Hoole's inadequate transcription from Wesley's manuscript diary, which transcription Tyerman followed. Wesley wrote, on the 3rd, "ordained four" and on the 4th. "ordained D. McAllum, &c." This is almost certainly the usual procedure of ordaining the men as deacons and presbyters on two separate occasions, the same four men being concerned each time. Dr. Hoole says, however, "he ordained 'four,' and the following day, Duncan M'Allum." *W.M. Mag.* 1867, p. 623.

1788.

May 18 & 19, John Barber Scotland S.  
Glasgow.

June 3 & 4, Joseph Cownley Scotland S.  
Newcastle.

Aug. 3 & 5, Robert Gamble W. Indies S. Facimiles of  
certificates for  
ordination both  
as deacon and  
elder given in  
Telford's

„ Matthew Lumb<sup>d</sup> „ Proc. xii Wesley, p. 314,  
67 See Eayrs:  
*Wesley* p. 279.

„ James Bogie Scotland Proc. xvii At Richmond,  
121 transcription  
in *Proc.*

? William

M'Cornock sen. W. Indies S.

„ ? Benjamin Pearce<sup>e</sup> W. Indies S.

Wesley in his diary says that he "ordained six" on Aug. 3 and 5. It seems practically certain that M'Cornock and Pearce are the two whose names should be added to those of Gamble, Owens, Lumb, and Bogie, whose certificates have survived. Going out as pioneers they were equally entitled to it with Gamble, Owens, and Lumb.

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Aug. 6 & 7, Alexander Mather<sup>F</sup> England. S. (This would be a valuable certificate to have, and it may yet turn up!)

1789.

Feb. 25 & 27. Henry Moore England. S. & Proc. Facsimile v. 229. in *Journal* vii. 507.  
London.

„ Thomas Rankin<sup>G</sup> „ S. Certificate at Book-Room. Dr. Simon says it is the same as Moore's.

Telford, *John Wesley* p. 383, lists the "ordination" of "Edward Bayley, a master at Kingswood," from an article in *Proceedings* I. 45. This we regard as too vague to be entered here.

Summarising the above list, we see 3 ordinations in 1784; 3 in 1785 (though W. J. Townsend gives 4); 6, or possibly 7, in 1786; 4 in 1787, (though Tyerman etc. gives 5); 9 in 1788; 2 in 1789. Of these, 13 were ordained for "foreign" work, 11 for Scotland, and 3 for England, 27 in all. There are thus 27 cases which we can regard as certain, with a slight possibility of up to four more, including that of Bayley.

NOTES.

a. John Pawson says, writing only a few days after the event, that Wesley ordained Johnson and "Mr. Ha—" as "Priests" i.e. presbyters. Johnson had been ordained deacon by ThomasCoke, on Oct. 24, 1785. There is no mention of these ordinations in Wesley's diary so the possibility is admitted that still other ordinations may have taken place, about which we do not know. "Mr. Ha—", for instance, could hardly be Thomas Hanby, who had been ordained the previous year, nor William Hammett, whose ordination Wesley records a few weeks later. Yet examination of the *Minutes* suggests no more likely name, so that one hardly feels justified in claiming this as an extra ordination. In Johnson's case the evidence of the certificates is conclusive, however. It is just possible that for some reason Hanby's previous ordination had been as deacon only, and that this refers to his ordination as a presbyter, but this is most unlikely. The identity of Mr. Ha—" remains a mystery.

b. According to Atmorès diary, 3 others were ordained with him and Keighley. The unnamed ordinand might possibly have



been Wm. Hunter, sen., the "Assistant" at Berwick, but was almost certainly John Clark, sent out that year to Nova Scotia with William Hammet, and listed as an "elder". They were blown out of their way by a storm and as a result were stationed in the West Indies, Hammet in St. Christopher's, and Clarke in St. Vincents.

c. Dr. Simon establishes that a newly ordained man was sent to the West Indies, but says that he cannot be named. A study of the list of West Indies "elders" in 1787, however, shows Harper to be the only one who was not already an elder in 1786. He was an Irishman, coming on trial in 1786.

d. In the certificate signed by Wesley he says he ordained Lumb as an Elder on August 6th, not 5th, and the certificate itself is dated the 7th, not the 10th, as in the cases of Gamble and Owens. The same is true with respect to James Bogie's certificate. These slight discrepancies do not seem of importance.

e. M'Cornock was stationed by Coke at Dominica, as the pioneer there. He died after a few months, the first Methodist missionary to die on the field.

Pearce was stationed by Coke at the Barbados, he being the pioneer missionary there.

f. Mather was ordained as "Superintendent", i.e. the same as Coke, who rightly assumed that the functions of a Bishop went with this term, even though Wesley might quarrel with the actual word. Coke had been made the fountainhead of ordination for America. Now Mather is made the similar source for England when it may be required. It seems strange that so far as our present knowledge goes Mather did not ordain any preachers, whilst those who were only elders or presbyters did. That there was a peculiar significance in this ordination may be seen by the exclamation mark accompanying it in Wesley's Diary, on August 7th.

g. In the case of both Moore and Rankin the term "elder" is displaced by its equivalent "presbyter", almost certainly because these ordinations were meant to be valid in England, whilst the earlier ones—apart from Mather's—were not. Cf. Tyerman's *Wesley* iii: 574, where documents are given showing the trouble caused by men ordained for Scotland trying to use their ordination as if it were valid in England.

FRANK BAKER.

(To be Continued).

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## JOHN WESLEY'S VISIT TO HOLLAND IN 1783: A SIDE-LIGHT

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In *Proceedings*, xix, 106-12, I published an article giving details about Wesley's tour in Holland in 1786, gathered from a biography of the period. My attention has recently been directed to an incidental reference to an earlier Dutch journey

in the diary of a young Englishman who took the same route.

Wesley's record is:—

1783, June 11, I took coach with Mr. Brackenbury, Broadbent and Whitfield, and in the evening we reached Harwich . . . About nine in the morning we sailed; and at nine on Friday the 13th landed at Hellevoetsluis. Here we hired a coach for Brielle, but were forced to hire a wagon also, to carry a box which one of us could have carried on his shoulders. At Brielle we took a boat to Rotterdam.

The following paragraph is taken from the unpublished Diary of Richard Tolson. In his record of the year 1783 he writes;—

Beginning of May [1783] I went along with my father to London, from thence to H(a)rwich. I went in the Packet from thence to Helve(r)sluys along with Mr. Wesley and two of his company—Had a pretty favourable passage—On arrival at Helve(r)sluys went immediately with some of the company in a post wagon to Y<sup>e</sup> Briel—Where we dined and Mr. Wesley and another party came in another wagon—and we all dined together—from thence went to Maalandsluys—from the(n)ce to Rotterdam.

It will be seen that this extract agrees quite definitely with the *Journal* except that Tolson assigns to May what Wesley places in June. There seems no reason to doubt that Wesley is correct on this point. The *Journal*, in addition to the full text, is able to give us in some places his day by day record in his Diary. The years from 1782 to nearly the end of his life lie within one such period. It is possible, (though I cannot state definitely that it is so) that Tolson was writing some time later than 1783.

I am indebted to Mr. T. Lord, of Settle, for a hint that this Diary might furnish me as a Wesley student with some interesting material. I have found less than I hoped for but I think the extract has real value.

Mr. Lord thought that Tolson acted as interpreter for Wesley, but so far as I have been able to gather the document does not support this idea. Moreover, in the obituary notice of Jonathan Ferguson (*W. M. Mag.* 1845, p. 292) it is stated that he served Wesley in that capacity. Contact between Wesley and Tolson, if it may be so called, seems to have been very slight.

Tolson's Diary is in the Tolson Memorial Museum, Ravensknowle, Huddersfield. It is a very unusual piece of work. It consists of a number of very closely written volumes. They are in English, that is to say the words are, but the characters are in German. The Director of the

## WESLEY HISTORICAL SOCIETY

Museum, Dr. J. Grainger, and Alderman Thomas Smailes, (not Richard as in our last issue) have very kindly done all they could for me in this matter. The translation printed above was made at their request by Mr. Newton, Lecturer in German at Huddersfield Technical College.

The Diaries and legal documents of the late Mr. Peter Tolson were presented to the Museum by Mr. H. H. Peach. They were sent by him in 1934 to Mr. Hugh Tolson of Ilkley, a cousin of the founder of the Tolson Museum. Mr. Hugh Tolson arranged the letters and handed everything back to Mr. Peach with the suggestion that he should hand them over to the Tolson Museum. This he did. (This information I owe to Rev. W. H. Beales).

The Tolsons of the documents are not of the same family as Mr. Hugh Tolson. Richard Tolson, quoted above, was the son of Peter Tolson who started at Hunslet in 1778 as a Piece Merchant, exporting to Holland and Flanders. Richard went to Holland to learn Dutch. He and his brother Peter joined their father as Peter Tolson and Sons. Richard did the travelling, often abroad.

F. F. BRETHERTON.

The Letters included amongst these papers belong to a period not long after Wesley's death. They are worth careful examination on the part of any one doing research work on English trade and social life at the beginning of the nineteenth century.

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## IRISH NOTES

The Irish Branch of the W.H.S. held a well-supported meeting in Belfast at the end of October. A happy family and social atmosphere prevailed. The President of the Branch, Mr. F. J. Cole, presided and in his opening address brought the members for a little while into the company of Wesley himself.

Mr. Norman Robb, Secretary, whose mind is always eagerly looking for opportunities of extending the work and interest of the Society, spoke of many things. He would like something done to restore the dignity of the neglected graveyard at Newtownards Road, the resting place of many Methodist workers, including the Rev. John Wiggins, who in the earlier days of the West Indian Missions endured torture for persisting in preaching to the native people. Mr. Robb is anxious for consideration to be given to an impressive celebration, when the time comes, of Wesley's first visit to Dublin in 1747; also that the possibility of holding the Irish Conference of 1952 at Limerick where the first Irish Conference met in 1752. On the more literary side of things an appeal was made for someone to undertake the task of bringing up to date the valuable three volume *History of Methodism in Ireland* by

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Rev. C. H. Crookshank, M.A., and the need was stressed for a proper building to house the important collection of books and papers now accumulating under the skilful care of the Rev. R. Wesley Oliver.

In the later months of 1943 a series of articles entitled *Eire agus Craideamh Sheain Wesley* (Ireland and the Religion of John Wesley), appeared in *Comhar*, the monthly organ of the Union of Gaelic Societies of the various University Colleges of the country, comprising those of the National University in Dublin, Cork and Galway, Trinity College (Dublin), and Queen's College (Belfast). The articles are very appreciative of Wesley's work, and describe the labours of his Irish co-workers. The pioneer work of Thomas Walsh is referred to, especially his preaching in Irish in Ireland and in London. The influence of Irish Methodists in the diffusion of Methodism in U.S.A. and Canada is traced. The articles are fully documented and are the first of their kind to appear in any modern publication in the Irish language. Our English members will note the appearance of these articles with appreciation, though it is to be feared very few indeed will be able to profit directly by them.

F. F. B.

The Methodist Church in Ireland and the W.H.S. have been bereaved by the death of Mr. David B. Bradshaw which occurred in Dublin on 5th January, 1944. Mr. Bradshaw was a member of this Society from the time of its formation, or shortly afterwards. His name occurs in the list of members published in 1905. In the following year there appeared in *Proceedings*, vol. v, an article from his pen on the subject of Wesley in Ireland. It was a long article of thirteen pages and packed with exact knowledge. It was the precursor of many contributions, for in the succeeding thirty-eight years there is scarcely a year but his name appears among the list of contributors.

Mr. Bradshaw was the elder son of the late Rev. James Bradshaw, and was educated at Wealey College, (Dublin), and Portora Royal School, (Enniskillen). He entered the service of the Provincial Bank of Ireland, and received rapid promotion. For a number of years he was Inspector of Branches, and he attained to the position of "Chief Officer" in Ireland. On his retirement in 1937 he settled in Dublin, and was much respected by his fellow Methodists. He was a member of Conference, and a Trustee of the Methodist Church. He was a keen student of Natural History, deeply interested in mosses. His chief interest, outside of his work in the Banking world, was Wesley study. He had a fine collection of Busts and Portraits, of Hymn books and early Dublin printed books.

During last year Mr. Bradshaw was largely instrumental in the writing and publication of a most interesting history of the Methodist Centenary Church, Dublin, which was produced as a memorial of the hundredth anniversary of the Church. Much of it was done when he was suffering from illness; the book is a memorial of Mr. Bradshaw as well as of the Church.

At the funeral, at Mount Jerome Cemetery, the Rev. R. Lee Cole (Chairman of the Dublin district) delivered an address in

which he referred to the integrity, modesty, learning and piety of Mr. Bradshaw. There was no man who knew so much of the beginnings of Irish Methodism and of the work of John and Charles Wesley, as Mr. Bradshaw did. He was punctilious in accuracy, reserved in speech, and a life-long loyal Methodist. Sympathy is felt for Mrs. Bradshaw and his three children in their loss.

It is probable that Mr. Bradshaw's large collection of "Wesleyana" will be retained and secured for the Irish Branch of the W.H.S..

R. LEE COLE

We are much indebted to Mr. Cole for the above lines. I am sure the English members will like me to express the high regard in which Mr. Bradshaw was held by us. Our older members will think of him as the last survivor of a little group of Irish members of the W.H.S. who in its earlier days, long before our Irish Branch was contemplated, did much to gather the material which so enriched the footnotes of the *Standard Journal* in the parts relating to Ireland. Our newer members too have been able to read recent examples of his skilled work as a historian.

The editorial staff, (and no doubt the printer) always appreciated the uniform clearness and precision of the "copy" he sent in.

I never had the privilege of meeting Mr. Bradshaw, but our epistolary friendship extended over well-nigh forty years, and I have been indebted to him for many kind words and deeds.

F.F.B.

## AMERICAN NOTES

Mr. Stanley Sowton has sent us a cutting of *The Christian Advocate* published in America, November 11th, 1943, giving a story of the paper, written by Dr. James R. Joy (Editor, 1915-1936). The first number was issued at New York on September 9th, 1826 by Dr. Nathan Bangs as publishing agent, Barber Badger being Editor. Dr. Bangs had come to Methodist head-quarters in New York in 1810. To his organizing skill the Methodist Episcopal Church owed much in its early years. To him, more than any one else, was due the Missionary Society of which he was Secretary and Treasurer.

As publishing agent, (1820-1828) he built the first building for the Book Concern, set up the first press and developed the business on a large scale. Local Methodist papers were then starting in several parts of the states. Dr. Bangs saw the advantage of having one general organ giving news of the whole Connexion, and expressing the opinions of the Methodist body. He acted without General Conference authority but the General Conference of 1828 endorsed the undertaking and made him Editor. Growth was rapid. The initial printing was 5000 copies, and a re-print was necessary. Within 5 years its circulation of 25000 exceeded that of any publication in U.S.A., religious or secular, the Preachers forming a nation-wide corps of agents.

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The Atlantic Cables were not then in being, and the news of the world came to New York by the clipper ships. These were promptly summarized for the *Advocate* and combined with late news from Washington carried secular intelligence to the remotest settlements.

It was no small job to run off an edition of 30,000 copies on a hand press. The first press cost about 200 dollars and a man, helped by a lively boy, could print one side of the sheet at the rate of 250 an hour. Since 1831 the paper has been produced on the latest type of machine, every improvement being adopted as it arose. The first illustration appeared in 1828. One of the earliest cuts represented the two original buildings of the Wesleyan University at Middletown, Conn. The printing of a curious likeness of a flat-head Indian in the issue of March 1st, 1833, called attention to the appeal of four Indian chiefs that Christian Missionaries should visit their nations. This fired Wilbur Fisk's missionary zeal, and led directly to the sending of Jason Lee and his pioneers to the Pacific North West.

The original *Advocate* absorbed most of its forerunners. In 1827 it became *Christian Advocate and Journal*; then for five years it was *Christian Advocate and Zion's Herald*; then again until 1866 *Christian Advocate and Journal*. Since then it has been *The Christian Advocate*, with the definite article prefixed.

The paper has been served by many eminent Editors of whom Dr. J. M. Buckley is probably the best known to the older generation of W. H. S. readers. At the height of his reign *The Advocate* enjoyed great power. His were the days before the coming of the Magazines with their million of readers, and "national advertisers" found it profitable to use the columns of *The Advocate*. In the course of time other Methodist papers sprang up, but with unification came the present paper replacing these local editions under a single direction. The combined circulation of the former *Advocate* now gives the paper published at Chicago such a field as was never enjoyed by any of its predecessors, and affords ground for the statement that *The Christian Advocate* is the most widely read Church paper in Christendom.

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Tidings of the death of Mr. Charles F. Eggleston, Secretary-Treasurer of the Association of Methodist Historical Societies, U. S. A., were slow in reaching us. He died in June, 1941, in his 75th year. He was the Editor of the *Bulletin* of the Association, and is succeeded in his offices by Rev. Dr. R. L. Shipley, of Baltimore.

Mr. Eggleston was an influential promoter of the Association. Our Society received some helpful letters from him, and the *Bulletin*, started in 1936, has reached us regularly until lately, and no doubt our file will be completed.

The "Methodistica" gathered by Mr. Eggleston have been presented by his widow and daughters to the Westminster Theological Seminary, Westminster, Maryland, and are incorporated in the Library of that School for the general use of Methodists.

At the 17th annual session of the Association held in May, 1942, Dr. Elmer T. Clarke suggested the publication of a Quarterly devoted to Methodist History. This was received with interest and approval, and we hope to hear more about it. Other suggestions were that a popular history of Methodism in U.S.A. should be prepared at a popular price for use in Youth Institutes and similar undertakings, and that the Methodist Publishing House should promote the finding and publishing of an annotated complete collection of the letters of Francis Asbury of which more than 200 are extant.

F. F. B.

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## NOTES AND QUERIES.

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827. REGISTER OF "SPECIAL INTERESTS."—What we believe to be a valuable suggestion has been received from one of our members, Mr. E. Abbatt, of Bournemouth. It is that we should compile a register of the special interests of our members. We should be very glad therefore, if all our members who are interested in any special branch of Methodist History would forward particulars to the Registrar when they send in their subscriptions, or at any other time. The advantages of such a register need hardly be pointed out. We could put people with common interests in touch with each other, inquiries on particular points could more readily be solved by referring to some one whom we knew was an expert, and information on any aspect of Methodist history could more easily be consolidated. It would be a help if members not only stated the subject in which they were specially interested, but also the amount of study they have given to it, together with a rough outline of their collection. Some might like to give us, in addition, some indication of their intentions as to the ultimate disposal of their collections.

These particulars will be classified and filed for reference. One obvious classification is that of the various sections of Methodism; another is according to particular persons or localities, and still others are such things as Curios, Class-Tickets, Letters, Pamphlets, Hymns, etc.

*Rev. Frank Baker.*

## PROCEEDINGS

828. HYMNOLOGY.—Many of our members, no doubt, have already made themselves familiar with two recent books in which the hymns of John and Charles Wesley are spoken of in most appreciative and sympathetic fashion. They are both of them so helpful in bringing before Methodists the richness of their inheritance of holy song that we mention them here for the benefit of any who may not have seen them.

One is *The Hymns of Wesley and Watts*, (five informal papers) by the late Bernard L. Manning, M.A. The other is the Warton Lecture on English Poetry entitled *The Century of Divine Songs*, read by Mr. George Sampson, in March, 1943, reprinted from the *Proceedings of the British Academy*, (Vol. xxix).

Both these authors refer to Dr. Bett's book, *The Hymns of Methodism in their Literary Relations*; the first calls it an invaluable book, and the second speaks of it as a delightful essay. We understand that a revised and enlarged edition of Dr. Bett's work is in an advanced state of preparation.

F.F.B.

829. EARLY METHODISM IN LEEK.—Mr. J. W. Wardle has recently compiled *Sketches of Methodist History in Leek and the Moorlands, 1753 to 1943*. This strongly bound booklet of 64 pages excellently printed is a very creditable production for war-time. Mr. Wardle has made good use of *A Brief History of the Rise and Progress of Wesleyan Methodism in the Leek Circuit, with Biographical Sketches of several eminent characters*, and many local records. He has also been helped by a history of Sunday School work in the town written by the Rev. T. E. Brigden. A considerable amount of important information is stored up in the Annual Leek Circuit Year Book. It was first produced in 1886 and publication continued annually until 1931. It contained instructions for the guidance of chapel and circuit officers; lists of Ministers, preachers, leaders, stewards and trustees; extracts from baptismal and other registers, with the fullest financial and other details of all Circuit activities. The people concerned are to be commended for having taken care that these books should not vanish. A complete set may be consulted in the Nicholson Institute Reference Library at Leek, and there are many of the volumes in the William Salt Library at Stafford.



## WESLEY HISTORICAL SOCIETY

Mr. Wardle has enriched the story by incorporating much of his personal experience during more than half a century of work within the Circuit, and the traditions of a family associated with Leek Methodism for a very long period.

Five visits of Wesley to Leek are recorded in the *Journal* (1772, 1774, 1782, 1783, 1788). An entry in the *Sermon Register*, (*Journal*, vol. viii, 203) at the end of the entries for April 1752, a number of places including Leek are mentioned as being entered in the Register, "In April but not dated." Mr. Wardle says he finds no evidence of such an early visit. It is not easy to fit in with Wesley's recorded journeys. Further light must be awaited.

F.F.B.

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### OBITUARY.

The Rev. Dr. Frederick Luke Wiseman, who passed away tranquilly on Sunday, January 16, 1944, whilst resting in the evening at his own home after having preached earlier in the day at Wesley's Chapel, City Road, and at Radnor Street has received in the Methodist press the tributes of affection and esteem to which his character and work entitled him.

Dr. Wiseman has been a member of the W.H.S. for many years and though rarely, if at all, a contributor to the *Proceedings*, he was a reader. The last real conversation I was privileged to have with him was at the last Leeds Conference and I remember that he told me that he always read the *Proceedings* with interest immediately the little periodical reached his hands. He was a true friend of the Society.

So far as a reader of such wide interests may be said to have specialized, Dr Wiseman specialized on Charles Wesley, embodying the results of his sympathetic study in a volume entitled: *Charles Wesley, Evangelist and Poet*. The substance of the book was delivered in 1931 as the second in a series of Lectures under the Drew Lectureship in Biography established in Drew Theological Seminary, U.S.A. by President and Mrs. E. S. Tipple in 1928. Hymnology gave our friend special scope for the exercise of his musical genius and his love of devotional song.

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Mr. James T. Lightwood, a member of the W.H.S. from a very early period, passed away in February. Editor of *The Choir* for many years he was an expert in hymn-tunes and their history. He was also deeply interested in the musical members of the Wesley family. In addition to many scattered notes about them in the periodical he edited he wrote a valuable volume on *Samuel Wesley, Musician*.

F.F.B.