

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php

Proceedings OF THE Wesley Historical Society

Editor: REV. WESLEY F. SWIFT.

Volume XXXII

September 1959

TWO UNPUBLISHED WESLEY LETTERS

I

JOHN WESLEY has a *Journal* entry that on Thursday, 5th May 1774, he went from Ambleside to Whitehaven. Three letters that he wrote at Whitehaven on Friday, 6th May, have been published already.¹ It is my privilege now to introduce a fourth, written on the same day and at the same place. It was sent to Mr. T. Judson, whom Wesley described nine days later² as "a Christian attorney". The text is as follows:

JOHN WESLEY TO T. JUDSON

Whitehaven, May 6, 1774.

My dear Brethren,

I have ordered T. Lewis to send Mr Atlay fifty pounds for Mr Hawes, to pay £50 to Mr Nind & (upon receiving his General Acct) £200 to Mr Pine. So I hope you will not hereafter be so distrest by demands wch. you cannot answer.

I cou'd have sold, if I had had them before ye day, more than five hundred Thoughts on Slavery. You shd directly send all that remain, but 10 or twenty, to meet me at Edinburgh, Newcastle, & Scarborough. I cd likewise easily sell 500 fifth Checks, & 500 Phaenomena at those three places.

Let Mr Hawes print all the little things yt are wanting (sometimes 1500, sometimes two or 3000 in an Edition). For 1500 Copies (forty two lines in a page) I pay him 26/- a sheet. In many Circuits they have no more than 25 volumes of ye works to this day.

I have wrote to Mr Atlay this morning, That if he cou'd undertake the place, I would willingly give him fifty pounds a year, besides His and Sister Atlay's board. He is a right man.

The Books were never yet duly propagated thro the Kingdom. But surely it is possible. I am, My Dear Brethren,

Your Affectionate Brother,

To

Mr. Judson,
At No. 11 Carey Court,
Grey's Inn,
London.

J. WESLEY.

¹ *Letters*, vi, pp. 80-3.

² *ibid.*, vi, p. 86.

I have thought it wise to reproduce the spelling and the numerals of the autograph. Wesley's letter to Atlay, offering him the post of clerk, is available, and may be used as relevant commentary.³ Compare also a letter to Mrs. Wesley, written at Edinburgh on 18th May.⁴ Of the titles that Wesley mentions, the *Thoughts on Slavery* were first published in 1774, the *Fifth Check to Antinomianism* in 1774, and the *Dreadful Phenomenon* in 1773.⁵ The collected *Works* in thirty-two volumes began to be published in 1771, and were finished in 1774. The first twenty-five volumes were available in 1773. A general account of Wesley's relations with his printers will be found in a series of articles which Dr. Frank Baker wrote for *Proceedings* in volume xxii.

II

There is no *Journal* reference to John Wesley's movements on Monday, 29th May 1780. On Saturday, 27th May, he arrived at Newcastle. Next day he preached at Gateshead Fell and Sheephill. He was still at Newcastle on Monday, 29th May. A letter that he wrote on that day to Thomas Rankin has been published already.⁶ But he also wrote a letter, hitherto unknown, to Lancelot Harrison. Here is a transcription of it:

JOHN WESLEY TO LANCELOT HARRISON

Newcastle upon Tyne, May 29, 1780.

My Dear Brother,

You do not consider I am not this year visiting the Societies, but only calling at a few of them by the by. I hope to be at York on Monday, June 5th (& Tuesday), at Swinfleet on Wedny, Thorne on Thursday, Epworth on Friday, Owston Saturday, Gainsborough & Kirton on Sunday, June 11 (at what hours you please), Newton & Newark on Monday, ye 12th, Lincoln on Tuesday 13th, Wedn. June 21st at Binbrook. See that notice be given at these places. I am, with Love to S. Harrison,

Your Affectionate Friend & Brother,

J. WESLEY.

To

Mr Harrison,
At Dr. Kershaw's
In Gainsborough,
Lincolnshire.

Five letters to Harrison are included in the standard edition.⁷ In *Proceedings*, xxviii, p. 17, Dr. E. D. Bebb published a sixth, and added some biographical details about Harrison's ministry.

From Wesley's *Journal* we see that in his actual travelling he kept his times and places very much as he had planned them. On Monday, 5th June, he arrived at York; on Wednesday, 7th, he preached at

³ *ibid.*, vi, pp. 80-1.

⁴ *ibid.*, vi, p. 87.

⁵ The *Fifth Check to Antinomianism* and *A Dreadful Phenomenon described and improved* were, of course, publications by Fletcher of Madeley. A full account of them is given in Tyerman's *Wesley's Designated Successor*, pp. 274-8, 294 ff.

⁶ *Letters*, vii, p. 20.

⁷ *ibid.*, vi, p. 374; vii, pp. 53, 325, 330; viii, p. 130.

Pocklington and Swinefleet; on Thursday, 8th, he preached on the Green at Thorne; on Friday, 9th, he preached at Crowle, and in the evening at Epworth; on Saturday, 10th, he preached at Owston; on Sunday, 11th, he preached ("about eight" a.m.) at Kirton, and at Gainsborough twice in the afternoon; on Monday, 12th, he preached at Newton-upon-Trent and at Newark; on Tuesday, 13th, he preached at Lincoln "in the castle yard"; and during the subsequent week he visited such places as Horncastle, Raithby, Boston, Wainfleet, Tealby and Grimsby. On Wednesday, 21st June, he preached at Scotter and at Epworth. There is no reference in the *Journal* to Binbrook, nor do I know any mention of the place in Wesley's writings. But I think it would be possible for Wesley, even though he was approaching his seventy-seventh birthday, to go on a summer day from Grimsby to Scotter via Binbrook and then on to Epworth.

Both these letters, now making their first public appearance, were among the papers of the late Mrs. Paul, who until her death lived in Bangor, Co. Down. An heirloom in the Paul family, they have recently been sold to an American Methodist. I was permitted to inspect and transcribe them through the kindness of Mr. Basil Glass, to whom my acknowledgements are due, and are gratefully rendered.

R. ERNEST KER.

The Politics of English Dissent, by Raymond G. Cowherd, has now appeared in an English edition (Epworth Press, pp. 242, 21s.), and has already received much favourable publicity in the Press. The American edition (1956) was reviewed in *Proceedings*, xxxi, p. 46, and the opinion then formed gives us satisfaction that it is now available in this country at so reasonable a price, and inspires confidence that it will achieve a wide sale. . . . Dr. Francis B. Westbrook has given us *The Holy Communion Service: Explanatory Notes* (Epworth Press, pp. 86, paper covers, 5s.). This is an admirable book for membership preparation classes, though if we were writing in a theological or liturgical journal we should feel disposed to cross swords with Dr. Westbrook on certain points. Although we feel that it compares unfavourably with its Anglican counterpart (*At the Lord's Table*, by Cosslett Quin), it is nevertheless a book which can be unreservedly recommended. . . . The Rev. Robert H. Gallagher is an honoured member of our Society, and in *My Web of Time* (pp. 114, 5s. 6d. post paid from the author at 27, Marlborough Park North, Belfast) he has given us a most interesting autobiography. Here is the romantic story of a farmer's boy whose call to the ministry failed for three years to gain the support and encouragement of his ministers, but who lived to confound his critics by becoming the President of the Methodist Church in Ireland. Mr. Gallagher's narrative is of course recent history, but it gives a remarkable insight into Methodist work in both Northern Ireland and Eire, so that even English readers, undeterred by a plethora of unfamiliar names of persons and places, will peruse its pages with interest and delight. We congratulate Mr. Gallagher on such a rich and fruitful ministry, and hope his private publishing venture will have the success it deserves. . . . The 200th anniversary of John Wesley's visit to the Norfolk village of Hempnall on 4th September 1759 has been celebrated by a service conducted by the Chairman of the East Anglia District on the same spot and at the same hour as Wesley preached—a novel and most commendable kind of celebration.

NON - WESLEYAN CLASS TICKETS

*(Continued from page 37)***Bible Christians**

? to (at least) **December 1836** (F)—The Bible Christians dated their work from 1815, when the first class was formed at Lake Farm, Shebbear, and presumably tickets were issued from an early date. But I have seen no reproduction of any, and the first I have seen (and possess) is dated December 1828 (W). This implies "A" in June 1823 (if both I and J, U and V were used; December 1823 if not). In style it resembles the pre-1822 Wesleyan ticket, 1¼ by 2¼ ins., with a simple border, containing date, text, reference, and index letter; the member's name is written outside the bottom border. The months are March, June, September, December. (Fig. 5 on the plate facing page 36 of the June 1959 *Proceedings*.)

Michaelmas 1839 (R) (earlier?) to ?—The ticket measures approximately 2¾ by 2 ins., all enclosed in a simple chain border. The wording is: "Bible Christian Society. [in Old English lettering] Instituted 1815. Michaelmas Ticket [in capitals], 1839.", text, reference, and index letter. There is little enough space for the member's name, which, with his own initials, is written above or below—or around—the index letter, at the whim of the preacher. Henceforward the quarters are—not surprisingly in a predominantly rural connexion—Lady Day, Midsummer, Michaelmas, Christmas. By Midsummer 1846 (earlier?) the date is in a semi-cursive font; there is a short rule above and below it. (Fig. 7.)

? to **Midsummer** (or **Michaelmas**?) **1863** (U)—Similar, but a different border, and the date no longer in cursive.

Christmas 1863 (?) to **Michaelmas 1864** (?)—Similar, but a new scroll border. Title in larger lettering, date in capitals. Blue ledger paper.

Christmas 1865 (?) to **Michaelmas 1867** (?)—Similar, but title in different Old English type; slightly different border. Paper in varying shades of blue.

Christmas 1867 (P) to **Michaelmas 1870** (?)—As last, but border changed; varying shades of blue paper.

From 1863 to this date, the index letter is sometimes in the centre, sometimes towards the bottom left-hand corner.

Christmas 1870 to Michaelmas 1876—A new ticket, 3¾ by 2½ ins., perforated; a simple decorative border, containing—Title; "Instituted 1815"; date (between wavy rules); "This ticket certifies that . . . is a full Member with us, and thereby entitled to all the ordinances of this Church."; rule; text (in inverted commas and italics) and reference; ". . . Minister." From the fact that almost all my copies have at least one side imperforate, I assume there were probably nine tickets in an undivided sheet. No index letter. (Fig. 13.)

Christmas 1876 to (at least) **Lady Day 1882**—As last, but slightly different border.

By Midsummer 1884 the border is again changed, and the title is in decorative capitals. There is a double rule above and below the date.

Christmas 1884 (?) to **Michaelmas 1885** (?)—As last, but new simple border, title in plain type, and date in very slightly decorative capitals.

Christmas 1885 to Michaelmas 1893—A new and very simple border. There are occasional slight variations in this series; "Instituted" is sometimes printed in capitals, sometimes in lower-case. The border is very

slightly changed from Christmas 1888 to Michaelmas 1891, but reverts at Christmas 1891; the same is true of the founts of title and date. At least Midsummer 1893 has the date in two different founts.

Christmas 1893 to Michaelmas 1894—Wording revised: "Bible Christian Church. Instituted 1815. Member's Ticket. Name. Text and reference. . . Minister [italics]." A new and more elaborate border. It will be remembered that Wesleyan tickets adopted the word "Church" from the same quarter.

Christmas 1894 to Michaelmas 1907—A new but not dissimilar border.

Band Tickets. I have seen none.

On Trial Tickets. The earliest I have seen, and possess, is dated 25th March 1866. It has, inside a simple border, "Bible Christian Society. [in small Old English type] Instituted 1815. [Date, left blank apart from "18", Name.] Admitted on Trial. . . Minister." It is the same size as contemporary class tickets. I have seen another of about the same period with a slightly different border, and title in plain capitals. (Fig. 10.)

By 1875 (earlier?) there was a new ticket, perforated like the contemporary class ticket, which it resembled in size and general arrangement. The border is different, and after the title there appears, between two wavy rules, "Probationer's Ticket. . . received as a Member on Trial. . . the . . . 187 . . . Minister."

Later, by 1889 at the latest, to 1907, the On Trial ticket formed the second page of the little eight-page book of rules similar to the contemporary Wesleyan book of rules, and obviously based thereon. On page 2 appears: "Persons admitted into Church Fellowship are expected to observe the following Rules. . . Circuit. . . Society." Then follows an imitation ticket, with texts round the four sides (James v. 15; Ps. lxxi. 16; Mal. iii. 16; Heb. x. 25), containing "[Name] was received on probation . . . 18 . . . Minister." Below the "ticket" is the text 1 Cor. xv. 58. This form continued in use until the Union of 1907.

Junior Tickets. These exist from at least March 1889. In arrangement they are similar to the current class tickets, except that "This ticket certifies . . ." is replaced by "Juvenile Ticket" above the name. At Christmas 1893 the title was changed, as with the class ticket, to "Bible Christian Church". These continued until 1907.

I have two tickets which have been adapted—one with "Juvenile" crossed out to serve as a full ticket, the other an adult ticket with "Juvenile" inserted in front of "Member's Ticket". Both class and junior tickets remained perforated from the date of the first perforation to 1907.

Protestant Methodists

This branch of Methodism issued class tickets for the whole ten years (1827-36) of their separate existence. Naturally, few have survived; two in the possession of Dr. Frank Baker are illustrated in my recent *United Methodist Free Churches*, facing page 17. The first Protestant Methodist ticket, there illustrated, is headed "Wesleyan Methodists", and after the letter A, the text and reference, the date, the name of the recipient, has for its last line the word "Nonconformists". The border is similar to that of the contemporary Wesleyan tickets. By March 1831 (perhaps earlier) the ticket runs: "Wesleyan Protestant Methodists"; double rule; text and reference; index letter (N at that date); "Ticket for March 1831"; single rule; name—all in a simple border. In (December 1832 or) March

1833 it runs: "Wesleyan Protestant Methodist Society . . ." One of the last of the Protestant Methodists' tickets, dated June 1836, is headed "Wesleyan Protestant Methodist Society, Established 1828", is slightly larger and with a different border, and bears the initial I.

I do not know if the Protestant Methodists had **On Trial** tickets, etc. It is probably doubtful.

Arminian Methodists

I have never seen or heard of any tickets issued by this body, but in view of their Methodist origin, I strongly suspect they used them. The same is probably true of the Independent Primitive Methodists of Scarborough.

Wesleyan Methodist Association

December 1835 to June 1836—The tickets are identical with the contemporary Wesleyan tickets; the Associationists clearly for three quarters did what the Reformers did for several years from 1849, issuing tickets of their own whilst still claiming to be faithful Wesleyans. So the heading, layout and serial letters are identical for these three quarters, only the text differing. December 1835 (U) has Gal. v. 1 (the Wesleyan ticket has Job xl. 4); March 1836 (V) has 1 Pet. iii. 13 (instead of Zeph. iii. 9), and June 1836 (W) has 1 Cor. vi. 19, 20 (instead of Dan. xii. 13).

September 1836 (A) to September 1839 (M)—A different ticket has no date, and may have been issued at the time of the disruption. It consists of a stiff card, 2 ins. by 1 in., reading "[Name], Member of the Wesleyan Methodist Association. . . . Leader." It was perhaps a sort of admission ticket to be followed by the quarterly class ticket. This is in the Rev. J. H. Verney's collection. But the inclusion of the word "Methodist" in the title (not assumed by the Association until 1839) raises doubts as to the date of issue—unless it was anticipatory.

The series proper begins in September 1836 (the Rev. J. H. Verney has a series from that date to September 1848), and that ticket runs: "Wesleyan Association. Quarterly Ticket for September 1836. . . . Ps. cxxxiii. 1. A [Name]". The border changes from quarter to quarter, to 1857.

December 1839 (N) to 1857—Inside the changing border now is "Wesleyan Methodist Association. [in an Old English fount] Quarterly Ticket for [date; text and reference]. N [Name]". The latest I have seen and possess is dated September 1856 (E); no doubt they continued to June 1857. Sometimes they are initialled, sometimes signed. An illustration appears in my book, *The United Methodist Free Churches*, p. 32.

I know of no **Band Tickets**.

On Trial Tickets. I possess one—on thinnish paper, 2½ by 2 ins., having within a border "Wesleyan Methodist Association. Established 1835. Probationer's Certificate. [Text and reference. Name] Candidate. . . . Quarter, 185. . . . Preacher." (Fig. 4.)

Wesleyan Reform

1849 (?) to 1855—The problem of Wesleyan Reform tickets is one of the "teasers" of ticket collectors. For the early Wesleyan Reform tickets were as close imitations of the contemporary Wesleyan tickets as was possible, as the Reformers claimed they were still loyal Wesleyan Methodists, and took as one of their mottos "No secession". Consequently when they were refused tickets by the Wesleyan minister they made their own, and for some years the tickets copied the Wesleyan tickets exactly—apart from the index letter, which was "one behind"; e.g. the Reformers'

ticket for September 1851 (the earliest I possess) has letter E, whilst the Wesleyan ticket has F. Either the Reformers' printer had the last Wesleyan ticket to copy, with the next quarter's text, and so copied the previous quarter's letter inadvertently, and this was for simplicity's sake continued, or else the letter was deliberately printed "one behind" as an unobtrusive means of identification. I suspect the former reason.

At any rate, so it continued until (and including) either September or December 1855. My December 1855 ticket is missing, but the March 1856 ticket goes on just as before, except that from that date the texts are different. Either in December 1855 then or in March 1856 the Reformers grew tired of waiting to get hold of a ticket each quarter to copy (I do not see how else they could have known the texts), and decided to act independently. J. G. Wright, in his well-known article on class tickets in *Proceedings*, volume v, implies (p. 44) that the texts were always different; but, as we have seen, this is not so. He also suggests that the smaller index letter is a distinguishing feature of the Reform tickets. Whilst that may be true later on, it is not true for the earlier tickets; all my tickets up to and including March 1856 have the same size letter as the Wesleyan tickets. From June 1856, however, they *are* smaller. Earlier on, the Rev. J. H. Verney assures me, both large and small letters appear on the same sheet of Wesleyan tickets. That these tickets with the "wrong" index letter were in fact Wesleyan Reform tickets, and not Wesleyan tickets with a misprint (many such exist), is borne out by the facts that (1) the index letters are in sequence with the later and undisputed Reform tickets, and (2) I have tickets issued to members who were expelled in 1850, i.e. Wesleyan tickets issued before expulsion and Reform tickets subsequently.

March 1856 (or December 1855?) **to June 1865**—As last, but the text is now quite independent of the Wesleyan choice. The index letter is small, as in Wright's illustration (*Proceedings*, v, Plate II, No. 36); cf. my *United Methodist Free Churches*, p. 65.

September 1865 to (at least) **1890**—The Reformers at last gave up hope of reunion with the Wesleyan Society, and the tickets are headed "Wesleyan Reform Union 1849". Otherwise there is no change. Index letters in sequence with last; but somewhere between September 1866 and March 1867 (I lack those three quarters) a slip occurs which is perpetuated: June 1866 has index L, but June 1867 has N (instead of P), and all subsequently follow that N, up to at least June 1877. The two tickets I possess for 1883 and 1890 also seem out of sequence.

? (at least as early as 1934) **to December 1957**—Tickets are still used, now headed "Wesleyan Reform Church" (no doubt referring to the local society). "Founded 1849. Quarterly Ticket for September (*sic*) 1957. [Text and reference.] . . . Member. . . Minister or Leader." They are printed and published in pairs (*se-tenant*, as philatelists would say); thus September and December 1957 are printed side by side with a serration between.

What in my opinion is one other distinguishing mark of early Wesleyan Reform tickets is that whereas the Wesleyan tickets seem to have almost invariably eleven scallops (or however the design may correctly be described) making up the side border, Wesleyan Reform tickets have thirteen; often the Reformers' scallops were taller.

I have seen no **On Trial**, **Band** or **Junior** tickets.

OLIVER A. BECKERLEGGE.

(To be continued)

MR. HERBERT IBBERSON

An Appreciation

IT is with deep regret that we have to record the death of the Treasurer of our Society, Mr. Herbert Ibberson of Barnsley. His passing leaves more gaps in the social life of our country than are normally filled by one man. As Vice-President of the Methodist Conference in 1942 he held the highest office Methodism can offer to a layman, yet his local interests in civic affairs, in Sunday-schools, and in church and circuit life never suffered. His interests were wide, yet none was exclusive. Each was used to benefit other "good works" and to serve the cause as a whole. For example, his interest in Ashville College provided a home for the Local Preachers' Schools which he organized each Easter (until 1954) for many years. He was a great encourager of young preachers and also of "budding" historians. It was at a L.P.M.A.A. meeting that he mentioned that it was 115 years since the Methodist history of my own town was written, and encouraged me to begin research to that end; and, to complete the cycle, it was at a Wesley Historical Society meeting that he influenced us to choose Ashville for our son's school! This genial widening of contacts was typical of his service, which went beyond the generous spending of his own time and talents in the Lord's work.

His service to our Society as Treasurer began at the Bristol Conference in 1935. His interest in our work was constant and complete, and he rarely failed to grace our annual meetings with his cheery presence, at which many of us have enjoyed the splendid hospitality which he and Mrs. Ibberson provided—meals blessed beyond their material content by the gracious presence of our host and hostess. No human mind will ever assess the service he has rendered, but the inspiration of having known him will linger with us all.

E. V. CHAPMAN.

The Wesley Society in America has done good service for American Methodists by publishing the *Wesley Hymn Book*, edited by Dr. Franz Hildebrandt, who thus continues the work he began in the *Asbury Supplement* five years ago. The new book contains 154 hymns, the majority by Charles Wesley, with a few by Isaac Watts and some of John Wesley's translations from the German. Most of the hymns are familiar to English Methodists, but in skimming the cream from the Wesley collections Dr. Hildebrandt has wisely included a few hymns which might well find a place in the next *Methodist Hymn-book*. The sections on "Holy Baptism" and "Holy Communion" are notably improved in this way. The selection of tunes leaves little to be desired (except, perhaps, by the purist), though a few are unfamiliar; and the opportunity has been taken to include such new favourites as *Hereford* and *Blaenwern*. Wesley's famous Preface and his "Rules for Singing" have been reprinted for the benefit of American Methodists. The usual Table of Contents makes special reference to Christian Festivals, and a happy innovation is a separate Index which relates each hymn to Wesley's original table of contents of 1780. The book can be obtained for 11s. 4d. post paid from Messrs. A. Weekes & Co. Ltd., 13-14, Hanover Street, Regent Street, London, W.1.

THE METHODIST CHAPEL INTERIOR (1739 - 1839) IN RELATION TO CONTEMPORARY CHURCH ARRANGEMENT

THE noticeable difference between the internal arrangement of the average Anglican church and the average Methodist church obscures the fact that Methodist church arrangement, like the Methodist *Book of Offices*, is derived from an Anglican original. The development of the Methodist interior during the four decades following the death of Wesley can be traced back to Wesley's model chapels in London, Bristol and elsewhere. The arrangement at City Road, in particular, was a very common one in the parish churches of the period.

I. Anglican auditory churches

At the Reformation the Church of England accepted the principle of corporate liturgical worship, and in so doing created the problem of how to adapt the existing medieval buildings to that end. Various experiments were tried, and the general solution was to bring the altar to the west end of the chancel, or even into the nave, for the Communion service. This was commonly done for half a century until, under the influence of Laud, the altar was returned to the east wall and provided with a rail.¹ In their preference for the altar in this position the Laudians were not opposing the principle of corporate liturgical worship, but seeking to guard a different one—the sanctity of the altar. During the seventeenth century, however, new churches were being built in which the two principles could be combined. Among the earliest were Langley Chapel, Shropshire (c. 1601) and Hulcote, Bedfordshire (c. 1610), in both of which the altar was placed at the east end and yet, together with the pulpit and desk, was within sight and hearing.²

The new churches were built upon novel ground plans—rectangular, the Greek Cross, octagonal, polygonal, even round. St. Mary's, Birmingham (1772) and St. Bartholomew the Less, London, for instance, were octagonal. The principle of the auditory church was elaborated by Sir Christopher Wren, and exemplified in many of his churches. He wrote: "The *Romanists*, indeed, may build larger Churches, it is enough if they hear the Murmur of the Mass, and see the Elevation of the Host, but ours are to be fitted for Auditories."³

The most common interior arrangement was a combined pulpit and reading-desk placed centrally in front of the congregation, with the altar placed against the east wall a little way behind the pulpit. This was a common arrangement in all parts of the country before the Oxford Movement, and can still be seen in a few places, such as King's

¹ Addleshaw and Etchells: *The Architectural Setting of Anglican Worship* (1948), pp. 108-32.

² *ibid.*, p. 52.

³ *ibid.*, Appendix 2.

Norton, Leicestershire, and St. Peter's, Congleton, Cheshire.⁴ This was the typical Georgian church with its dominant "three-decker". From the bottom deck the parish clerk led the singing and the responses, from the middle deck the parson read the liturgy, and from the top deck he preached. There are many illustrations of this type of church in *The Architectural Setting of Anglican Worship*, by Addleshaw and Etchells (1948), and in *Stuart and Georgian Churches*, by M. Whiffen (1947).

When the altar was placed against the east wall it was provided with a reredos, very often an elaborate wooden structure in the classical style, commonly a triptych on the panels of which were painted the Commandments, the Creed, and the Lord's Prayer. Above the altar, which often stood in an apse, was a painted or decorated ceiling, and in front of or around it on three sides was a continuous communion-rail.

In certain churches the altar was placed in front of the central pulpit and desk. This was never a common arrangement, but there were examples in Scotland, Ireland, and the north of England. Most of these churches were re-arranged at a later date, but the old arrangement has been retained at the Free Church of St. George, Dublin (consecrated 1828), and also at Gibside Chapel, Winlaton, Co. Durham, though in this latter instance the altar stands some ten feet in front of the pulpit and is surrounded by rails on all four sides.⁵ A few churches were arranged with a centrally-placed altar, flanked by desk and pulpit at either side. This was the plan of St. Philip's, Regent Street (1820), and other London churches.⁶

The font in the parish church was traditionally placed near the west door, and often remained there throughout this period, but in many churches it was brought forward to the side of the reading-desk or the altar; in some cases it was placed on the altar.⁷

To complete the picture of the Anglican church as it was arranged or re-arranged in Wesley's time, we have to picture the box pews (suffered by the Laudians) or the straight benches (approved by them), standing in the body of the church and in the gallery. The surpliced choir was unknown at that time, and the singers and instrumentalists occupied a pew near the reading-desk or a special gallery at the west end of the church.⁸

II. Wesley's church buildings

A study of the auditory church makes it evident that the traditional Methodist church is its direct descendant. It is interesting, therefore, but not imperative, to go back, as the writers of *The Methodist Church builds again* (1946) go back, to the Roman house-church to find the age-long development of church architecture recapitulated in Methodism. So many early Methodist places of worship were of

⁴ *ibid.*, p. 77.

⁵ *ibid.*, pp. 184 ff.

⁶ *ibid.*, p. 183.

⁷ *ibid.*, pp. 66, 193.

⁸ There are numerous references to this kind of church in Ditchfield's *The Parish Clerk* (1907).

the humblest kind, and were often adaptations of secular buildings, but the norm of Methodist architectural arrangement can be seen in Wesley's building instructions and in the chapels which were built under his guidance.

The New Room, Bristol, was completed, in its present form, in 1748. Its two-decker pulpit and desk still stand in the front of the church, with an almost square communion-table in front of it. The liturgy was read from the lower deck, and the Word was preached from the upper.

In 1761 Wesley visited Rotherham and preached within the rising walls of the new chapel which was being built on the octagonal plan. He wrote: "Pity our houses, where the ground will permit of it, should be built in any other form." He continued to recommend the octagonal plan as late as 1789.⁹ There does not appear to be any extant description of the interior of any of Wesley's octagons. They may have been arranged either after the model of the New Room, Bristol, or of City Road, London.

The City Road chapel was opened in 1778. Externally it is a typical Later Georgian church, the portico (added in 1815) considerably enhancing its appearance. Internally, the contemporary arrangement of such churches was adopted. A "three-decker" stood centrally in the church, facing the congregation; the top deck for the preacher, the middle one for the reader, and the lowest one for the precentor. The main part of the service was conducted from the middle deck, and until 1825 the reader was normally a priest in Anglican orders, who alone, up to that date, was authorized to administer the Sacrament in the chapel.¹⁰ The leading itinerants of the day often occupied the top deck as preacher, but they were not permitted so much as to assist at the Communion. This was the experience of Jabez Bunting in 1803. In 1820 he was the first itinerant to read the liturgy in the chapel.¹¹ It was from the top deck that Charles Wesley while preaching accidentally knocked the pulpit hymn-book on to the head of Dr. Coke, who was still sitting at the desk below.

The "three-decker" was reduced to a single pulpit in 1864¹²—an alteration deplored by the members of the Ecclesiological Society when they visited the chapel in 1946 on the ground that "these articles of 18th century church furniture have become exceedingly rare". Further alterations to the interior were made in 1864 and 1891. An enclosure was made in front of the pulpit to contain a separate reading-desk, the font from Madeley parish church, and the singers' seats. The pulpit still retained its original central position.

Behind the pulpit was (and is) the sanctuary, set in an apse against the east wall, with the communion-table in the centre. A triptych

⁹ For an account of Wesley's Octagons see *Proceedings*, xxv, pp. 81 ff.

¹⁰ For the City Road "Reader" see *Proceedings*, xxix, pp. 178 ff.

¹¹ G. J. Stevenson: *City Road Chapel, London, and its Associations* (1872), p. 169.

¹² *ibid.*, p. 232.

was placed behind the altar, and on it were painted the Commandments in the centre and the Lord's Prayer and Creed on either side. A wooden communion-rail followed the axis of the apse. It should be noticed that this arrangement of the sanctuary was entirely in the Laudian tradition and in no other. The Laudian preference for the term "altar" (not universally used in the Church of England at that time) finds expression not only in Wesley's title for his extracts from Thomas à Kempis, but also in the City Road stewards' accounts for 1786-7, where there are payments for window-curtains to be hung "over the altar".¹³

City Road also appears to have followed an Anglican precedent in the provision of a morning chapel for occasional services. In the Anglican Church there was no altar in such chapels. They were in reality Morning Prayer chapels, but were also used for baptisms. There were examples at St. Nicholas, Newcastle upon Tyne, and elsewhere. At City Road, however, the chapel was used mainly for early morning services, and there is an implicit suggestion in the Standard Edition of Wesley's *Journal* that it was the five o'clock preaching which gave the chapel its name.¹⁴ It may be so, but it seems that the description "Morning Chapel", like the term "Field Bible", has both a primary and a secondary appropriateness.

In view of the arrangement at City Road we must discount the statement of Mr. Martin Briggs¹⁵ that Wesley's Chapel was typical of Nonconformist architecture before the Gothic revival if this refers to the interior. The Georgian architecture of the meeting-house and the prominence of its pulpit indicated its affinity to the Anglican auditory church, and thus to Wesley's Chapel, but so far as the interior arrangement is concerned Wesley's Chapel is more akin to the contemporary parish church than to the meeting-house.

In 1779 Wesley opened the new chapel at Bath. He says: "It is about half as large as that at London, and built nearly upon the same model."¹⁶ "The same model" would seem to refer to its internal as well as its external structure. The men and women sat apart, divided by a rail running down the centre of the congregation.

In 1790 the Conference ruled that "All preaching-houses are to be built in future upon the same plan as the London or Bath Chapel." In the following year an addendum to the *Minutes* was more detailed: "Every Preaching-house equal to or less than the Bath-house, is to be built in the same form, both without and within. Every House larger than the Bath-house is to be built on the plan of the New Chapel in London, both within and without."

III. Later developments

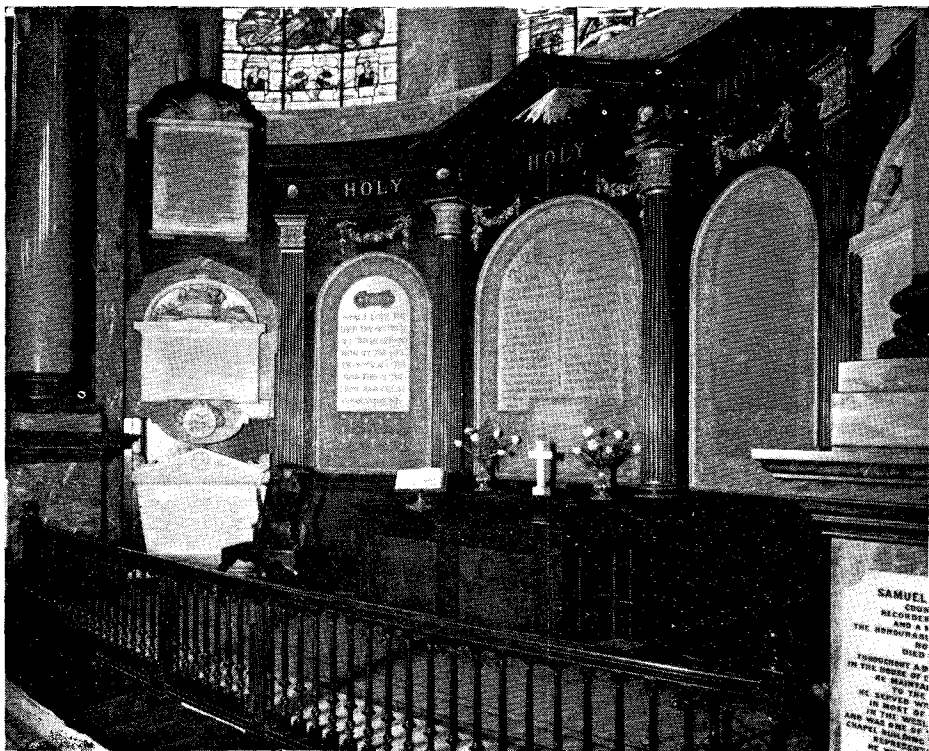
William Myles says that after Wesley's death Methodist chapels were usually rectangular in shape, the proportion of the length to the breadth being 21 to 18. He says: "The pulpit faces the front, with

¹³ *ibid.*, p. 122 f.

¹⁴ *Journal*, viii, p. 60, note 3.

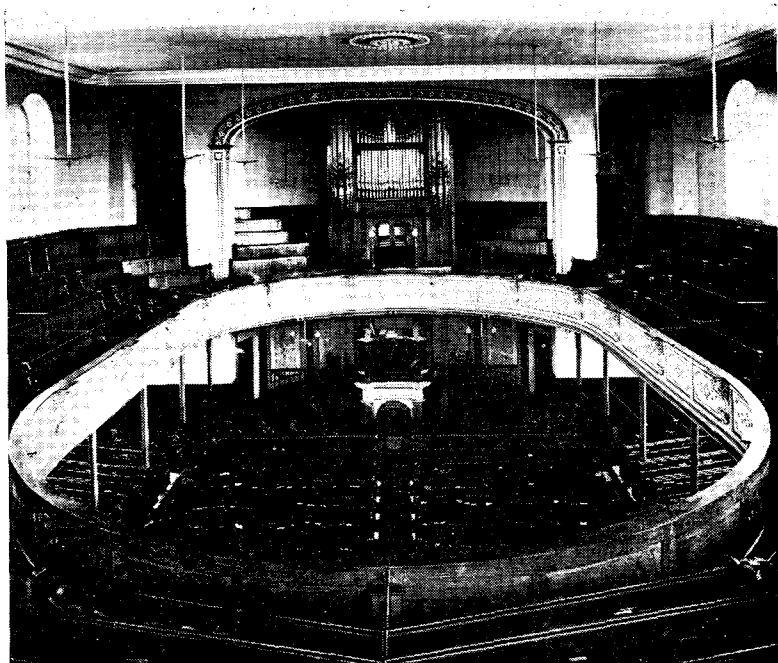
¹⁵ In his *Puritan Architecture and its Future* (1949), p. 37.

¹⁶ *Journal*, vi, p. 224.



THE REREDOS AND COMMUNION-TABLE, WESLEY'S CHAPEL, LONDON.

(Block kindly loaned by Pitkin Pictorials Ltd.)



INTERIOR OF WESLEY CHAPEL, CAMBORNE, IN 1887.

(Block kindly loaned by Mr. Joseph F. Odgers, Camborne.)

the communion-table just before it, or else behind it."¹⁷ There were examples of both these styles in Bristol—at Portland (1792) and Old King Street (1795).

At Old King Street (demolished 1954)¹⁸ the arrangement of the central pulpit with the communion-table in front was that commonly found in Methodism, and thus needs no particular description. It was the arrangement followed almost universally in Methodism for nearly a hundred years. It presents in general an appearance very much like that of the meeting-house, but the position of the communion-table immediately in front of the pulpit, as well as the provision of a communion-rail, still indicates its derivation from the eighteenth-century parish church.

At Portland¹⁹ the arrangement followed City Road chapel, with, in this instance, a "two-decker" consisting of pulpit and reading-desk standing in front of the sanctuary and facing the middle of the church. The sanctuary, as at City Road, was placed in the apse, and on the wall of the apse was a painted altar-piece. The significance of this painting was always problematical, but the congregation grew very fond of it, and resisted an attempt made in 1872 to substitute the more usual Lord's Prayer, Creed and Commandments. The "double-decker" appears to have been moved back into the apse, and the communion-rail arranged in front of it from 1864 to 1871-2, but since this last date it has been removed altogether. In 1872 a pulpit and reading-desk were placed at either end of the communion-rail, so that the sanctuary has since stood in full view of the congregation, thus anticipating a twentieth-century church layout.

The City Road style, so far as the present writer can ascertain, is now represented by only two churches—Chapel Street, Penzance (1814), which still retains the original arrangement, and The Mint, Exeter (1813), which has been altered only by an extension of the gallery around the upper part of the apse. It is possible that many other chapels were arranged in this way but have since been altered beyond recognition. The arrangement seems to have had an extended life in West Cornwall. Camborne Wesley (1828) and its daughter church Centenary (1839) were arranged in this way, and the same may be true of Gwennap (c. 1816)²⁰ and Redruth Wesley (1826). At Camborne Wesley the old pulpit was replaced during the last century by a much larger one, with the communion furniture arranged in front of it. The upper part of the apse has since contained the organ and choir, and the lower part has become a store-room. At Centenary the apse has survived structurally, but is now empty save for the broken font which was once used there, while the modern pulpit and communion-table stand some distance in front of it.

¹⁷ Myles: *A Chronological History of the People called Methodists* (1813), p. 426.

¹⁸ For illustration of interior see *Proceedings*, xxix, facing p. 131.

¹⁹ Lambert: *The Chapel on the Hill* (1929), pp. 41, 93 ff. and illustrations.

²⁰ The Gwennap chapel (c. 1816) is at Carharrack. Wesley's Octagon (1770), somewhat altered, still stands near by.

Myles speaks of the generality of the larger chapels when he says : " They are galleried all round, except on the side where the pulpit stands, and the galleries are constructed in oval form.²¹ They are pewed and lett to families ; the places in each Chapel which are free, are divided, one part for the men, and another part for the women, who always sit separate in those places."²²

Of the internal decoration of these chapels there is little to be said, for there was little of it. It could be said of the best of them, as Wesley said of City Road, " It is perfectly neat, but not fine." The model chapel was an extension of the person of John Wesley in that respect. In a multitude of cases the Methodists were not able to erect model chapels, as Dr. Church's chapter on " The Homeless and their Chapel-building " in *The Early Methodist People* makes clear, but it is of the model chapels that we are writing. The Ten Commandments, Creed and Lord's Prayer continued to be painted on the east wall, as in the Georgian parish church, and this was still considered the appropriate form of decoration as late as 1872. The Royal Arms did not appear traditionally—surprisingly so in view of the Wesleyan fondness for the royal house in the naming of their chapels, but we are told that the Royal Arms, executed by a local painter, was the sole ornamentation of Tresillian Bridge chapel (1816), near Redruth. If the angel with a trumpet which made a brief appearance over the pulpit sounding-board at Halifax in 1779 had been allowed to survive, it might have been as celebrated as the similar angel occupying that position in the perfect Georgian parish church of Molland, Devon.

The appearance of the Georgian parish church interior, whether a contemporary building or a re-arranged medieval one, was greatly altered through the influence of the Oxford Movement. The pre-Reformation arrangement was restored, and the new auditory churches were re-arranged on the medieval pattern. The restorers had no use for " the hideous Georgian three-decker which reared its monstrous form, blocking out the sight of the sanctuary ".²³ These were swept away so completely that hardly the memory of them remains today.

During the same period the Methodist churches with a Georgian interior were mostly re-arranged to accommodate the large rostrums beloved of Victorian preachers—a re-arrangement which usually involved bringing the communion-table to the position in front of the pulpit it already occupied in most Methodist churches. There is no evidence, apart from Portland, to suggest that such churches were re-arranged as a result of the Oxford Movement, and any evidence of such influence on Methodist architecture and interior arrangement must be looked for in Methodism's nineteenth-century long-chancelled churches in the " Gothic " tradition.

THOMAS SHAW.

²¹ At City Road the gallery assumed this form in 1800.

²² A custom which Wesley established widely, but which was never popular with the people. It was a Moravian custom, though not without Anglican precedent ; cf. Addleshaw and Etchells, *op. cit.*, p. 44, note 1.

²³ Ditchfield : *The Parish Clerk* (1907), p. 1.

THE IRISH BRANCH

THE Annual Meeting of the Irish Branch was held during the Conference at Portadown. The Rev. R. Lee Cole, M.A., B.D. (President) was in the chair, and the business was introduced by the Rev. R. H. Gallagher, B.A. and Mr. Norman Robb. It was reported that the Historical Room was now almost completed. During the year attention was directed towards the celebration of the centenary of the 1859 Revival, and a brief history of it had been published by the Rev. Robert Haire. The President had directed public attention to the unique personality, scholarship and devotion of Thomas Walsh, the bicentenary of whose death occurred on 8th April last. The Rev. R. H. Gallagher reported on having found the burial-places of John Bredin and John Johnson, two of the early preachers. Memorial tablets are being erected to their memory in the new chapel at Seymour Hill, Lisburn. Arrangements are being made to celebrate the bicentenary of the emigration of Philip Embury and Barbara Heck to America. These Palatine Methodists sailed from Limerick on 8th June 1760, and an interesting meeting will be held in Ballingrane next June.

The Society is concerned to have a fourth volume added to the History of Irish Methodism written by the late Rev. Charles H. Crookshank, M.A. Mr. Crookshank concluded his three volumes of history with the year 1859, and a hundred years of history now await recording. The Society has kindly asked me, as its President, to undertake this task. The Society is also concerned with the care that must be taken to preserve the circuit records of the several circuits in Eire from which it has been necessary to withdraw ministers and dispose of the property.

R. LEE COLE.

The February 1959 issue of *Heritage*, the Journal of our sister Society in Victoria, Australia, is entirely devoted to a biographical study of "Sugden of Queen's". The subject of this interesting sketch, Dr. Edward H. Sugden, entered the Wesleyan ministry in this country in 1874, and emigrated to Australia in 1887 on his appointment as Master of Queen's College in the University of Melbourne. His place in the hall of fame in the country of his adoption is secure, but his international reputation rests upon the two-volume Standard Edition of Wesley's forty-four Sermons which he edited and also enriched with invaluable annotations. This brief sketch gives us pleasing glimpses of the man behind the scholar. . . . The July 1959 issue of the *Journal* of the Historical Society of the Presbyterian Church of Wales (the Calvinistic Methodist Historical Society) is another "Trevecka MSS. Supplement". It contains twenty-four letters from the Trevecka Collection from or to Howell Harris (Nos. 403-426), and so continues the important work which our Welsh friends are doing in this respect. Their task will not be completed in the foreseeable future. . . . The Cleveleys Park Methodist church in the Fleetwood circuit has just celebrated its jubilee, and during the coming year the present school-chapel will be replaced by a new church. The story of half a century is told by J. D. Anderton in the souvenir booklet (1s. 2d. post paid from the Rev. W. J. Besley, 1, Whiteside Way, Cleveleys, Blackpool, Lancs). . . . The oldest Methodist chapel in the world in continuous use is at Newbiggin-in-Teesdale, far from the great centres of population. The bicentenary has just been celebrated, and we hope to write of it at greater length in the near future. Meanwhile, we commend the illustrated souvenir brochure (1s. 2d. post paid from the Rev. J. Kenneth Fletcher, Wesley Manse, Middleton-in-Teesdale, Co. Durham).

THE ANNUAL MEETING AND LECTURE

MEMBERS of our Society gathering at the Bristol Conference were saddened by the recent death of our Treasurer, Mr. Herbert Ibberson. Mr. and Mrs. Ibberson had expressed a generous desire to be our hosts once more at tea, which was held at the Y.M.C.A., Bristol, even though they themselves would be unable to attend. In the event this hospitable occasion brought the first news of Mr. Ibberson's death to a number of those present.

Business Meeting

At the Annual Meeting (presided over by the Rev. John J. Perry, in the absence of the Society's President) special tribute was paid to Mr. Ibberson, who had quietly but efficiently and generously carried out the office of Treasurer of the Society during the last twenty-four years, taking over in 1935 from Mr. Edmund S. Lamplough. In particular it was noted that the Society owed a great debt to Mr. and Mrs. Ibberson for inaugurating and maintaining at their personal expense the Society's annual tea, a source of valuable fellowship and interchange of ideas and experiences in the realm of Methodist historical studies. The meeting desired that its deepest sympathy should be conveyed to Mrs. Ibberson.

The Society was happy that one of Mr. Ibberson's personal friends was prepared to succeed him as Treasurer—Mr. Sydney Walton, C.B.E., M.A., B.Litt.

The financial statement was prepared by the Auditor, Mr. John F. Mills, and showed an improved balance in hand. Last year's comment is still applicable, however, that this balance includes the Fieldhouse bequest of £50 for publishing, and is more than offset by the liabilities for subscriptions paid in advance. Once again the Annual Meeting asks its members to strengthen the Society's financial position by helping to enrol new members. Detailed figures are printed on page 64.

The Registrar reported that there are at present 716 members, a net increase of one on the year. Note was taken of the local branch of the Society operating successfully in East Anglia. In this connexion it was recommended unanimously by the meeting that the Constitution should be amended so that *anyone* not receiving the *Proceedings* should be eligible for Associate Membership. In accordance with the procedure for amendment of the Constitution, as laid down in *Proceedings*, xxvii, p. 119, I formally announce that it is intended to ask the next Annual Meeting to alter Article III of the Constitution so that it reads :

III. MEMBERSHIP. Any interested person is admitted to membership of the Society, without previous nomination, upon subscribing under any one of the following heads :

Ordinary Membership—Annual subscription	...	7s. 6d.
	Five-yearly subscription	£1 15s. od.
Life Membership	£7 7s. od.
Associate Membership—Annual subscription	...	2s. 6d.
Library Membership—Annual subscription	...	10s. od.

The General Index to volumes i-xxx is now almost ready for publication, and the Annual Meeting expressed gratitude to Mr. John A. Vickers, B.A., for his careful work in its preparation. The availability of the General Index will provide the awaited occasion for a circular informing libraries and universities throughout the world of the Society and its *Proceedings*.

In presenting his report, the Editor stated that plenty of material was on hand for future *Proceedings*, but reiterated his hope for a wider circle of contributors. The meeting heard with interest that the Editor had been charged with responsibility for the new volume of Wesley's *Journal*, and the Secretary with responsibility for the new volume of Wesley's *Letters*, and all members are asked to co-operate in securing any information which might assist these important projects.

One of the great events during the year, the opening of the Library, was reported briefly, and the warm thanks of the meeting were expressed to the Librarian, Mr. L. E. S. Gutteridge, for his untiring labours in preparation for this event. It was agreed that a separate Library Fund should be maintained by the Librarian, and that the meeting should make a grant of £10 to this account from the general funds, in addition to paying the insurance on the library. It was also agreed that the books and documents in the Library should be insured against all risks at a premium of 10s. per £100 on a total valuation of £1,000. The Library Rules, prepared by the Executive, and printed in *Proceedings*, xxxii, p. 39, were approved.

The lecturers for the next two years were nominated as follows: 1960, Rev. George Lawton on "Some aspects of the Rev. John Fletcher"; 1961, Rev. John C. Bowmer on "The Lord's Supper in Later Methodism". The meeting approved the suggestion of the Executive Committee that a panel of speakers on Methodist history should be compiled, from which names could be recommended to organizers of gatherings in various parts of the country. I should be grateful if those who would be prepared to allow their names thus to be listed would write to me, giving details of the subjects upon which they would be prepared to speak, and mentioning whether they could provide their own transport.

After the appointment of a new Treasurer, the remaining officers were thanked and re-elected.

The Annual Lecture

"From the bottom of a coal-mine to the House of Lords is a long climb," said someone about the Chairman for the 25th Wesley Historical Society Lecture, but this long climb has not in any way spoiled Lord Lawson, P.C., nor even removed the heartiness from his North-country speech. He himself might well serve as a potent illustration of the lecturer's theme—"Methodism and the Trade Unions".

As Lord Lawson claimed, no one is better qualified to lecture on this subject than the Rev. Dr. R. F. Wearmouth, for his series of books on Methodism and the working-class movements in England has established him as the acknowledged authority upon the subject, and has also convinced somewhat sceptical social historians of Methodism's important part in giving direction, leadership and inspiration to the emancipation of the working classes during the nineteenth century.

The lecture as delivered followed much the lines of the printed volume reviewed elsewhere. The surroundings undoubtedly heightened the emotional content of the occasion both for Lord Lawson (whose first visit it was to John Wesley's "New Room in the Horse Fair") and for Dr. Wearmouth. The appreciative audience was left in no doubt about the lecturer's passionate interest in his subject, for Dr. Wearmouth's closing words constituted an appeal that present-day Methodists should share much more fully in Trade Union activities, and thus help the movement to recover more of the spiritual idealism from which it sprang. FRANK BAKER.

BOOK NOTICES

Methodism and the Trade Unions, by Robert F. Wearmouth. The Wesley Historical Society Lectures, No. 25. (Epworth Press, pp. 78, 6s.)

Dr. Wearmouth has devoted almost a lifetime to his investigations into the working-class movements in England during the past two centuries. The fruit of his work is to be found in five large volumes published between 1945 and 1957, and the extraordinarily full documentation in the footnotes of his books is sufficient evidence of the exhaustive nature of his researches into this subject. Dr. Wearmouth has hitherto written for the specialist, and the man in the street has largely passed him by; but here in our Society's annual Lecture Dr. Wearmouth has at last had the opportunity to reduce some of his labours to a more popular form and compass.

It must not be assumed, however, that Dr. Wearmouth's Lecture is a mere summary of all his published work. Indeed, he himself states that it deals with only one phase of Methodist influence on working-class activity. His book has three main chapters, which deal with the background of the Trade Unions, their purpose and progress, and the Methodist impact upon them. In a final chapter the author tries to glimpse the future, and poses some searching questions about the rights of the individual and the minority in modern society, the growing political power of the trade unions—and, of course, the continued influence of Methodism upon them.

We live in days when the trade unions constantly make front-page news, and when Methodism's hold upon the working classes continues to decline. Many related questions are constantly upon our lips. Every Methodist needs to know the background which Dr. Wearmouth so carefully portrays in his published works, and we are glad that our Society (and the Epworth Press) has made it possible for him in this little book to introduce an important and urgent subject to a wider audience.

WESLEY F. SWIFT.

Eighteenth Century Church and People, by S. C. Carpenter. (John Murray, pp. x. 290, 35s.)

This book, published just before Dr. Carpenter's death, completes a trilogy, and it is the most important volume of the three. The ground which it covers is familiar enough, but Dr. Carpenter had a racy style which makes history come alive. Here is no antiquarian raking over the dead embers of the past, but a narrative whose freshness and vigour carries the reader through its pages until with regret the end is reached.

Two appreciative chapters are devoted to "John Wesley and the beginnings of Methodism" and "The Evangelicals". Wesley's culture and his relationships with the bishops receive special attention, and Dr. Carpenter is tolerant of Wesley's churchmanship. "Nevertheless," he writes, "it is plain that Methodism, as it was, could not have found a permanent home within the Church. . . . Methodism today, a Church with resident ministers, and something like a parochial system, is more likely to achieve union with Anglicanism than the Methodists were likely to maintain such union as they had."

Our readers can buy this book with confidence. It stimulates as well as informs, whilst its piquant and often anecdotal footnotes provide an appetizing relish.

WESLEY F. SWIFT.

NOTES AND QUERIES

1023. WESLEYAN CONFERENCE ADMISSION TICKETS.

In my article on this subject in *Proceedings*, xxxi, pp. 53 ff, I suggested that tickets of admission to the Wesleyan Conference were not required before the setting up of the Representative Session in 1878. This statement has now been disproved. There has come into my possession a ticket for the Sheffield Conference of 1863, signed (in accordance with later custom) by the retiring President, Charles Prest. Dr. Oliver A. Beckerlegge also has a ticket for the Manchester Conference of 1841. This, unlike any in my collection, indicates the actual date, as well as the year: July 28th, 1841. It is signed by the President (James Dixon) and not by the retiring President, which is very strange, for in those days the President was not elected after designation the previous year, and until the election was actually made at the opening of the Conference no one could make more than a shrewd guess as to the likely occupant of the chair. Unlike the later tickets, this 1841 specimen has no serial number, and the President's signature is in ink, not facsimile.

The discovery of these two pre-1878 admission tickets leaves me wondering when tickets of admission to the Conference were first introduced. Can any member help to elucidate this point? WESLEY F. SWIFT.

1024. THOMAS VASEY'S ORDINATION CERTIFICATE.

Whilst sorting some papers left to me by the late Rev. F. F. Bretherton, I came across some correspondence he had in 1924 with Mr. Ernest F. Pawson of Weston-super-Mare, who was a descendant of Marmaduke Pawson, a brother of John Pawson. Mr. Pawson at the time of his correspondence with Mr. Bretherton had in his possession the ordination certificate of Thomas Vasey, who with Thomas Coke and Richard Whatcoat was ordained for the work in America on 1st and 2nd September 1784. The transcript which Mr. Pawson supplied shows that the certificate was verbally identical (apart from the change of name) with that given to Whatcoat and printed in *Proceedings*, x, pp. 65-6. Nothing therefore is added to our knowledge of these events, but we are now enabled to fill in the blank space under the heading "Certificate" in Dr. Frank Baker's list of Wesley's ordinations in *Proceedings*, xxiv, p. 77.

Whilst in America Vasey received episcopal ordination at the hands of Bishop White, of Pennsylvania, and on returning to England he accepted a curacy in the Church of England, but returned to the Methodist itinerancy in 1789. His episcopal ordination qualified him to become one of the "readers" at Wesley's Chapel for fifteen years until he retired in 1826, and entitles him to the asterisk which precedes his name in the alphabetical list at the end of *Hill's Arrangement*. A brief biography appeared in the *City Road Magazine* in 1871, and his portrait appeared three times in the *Methodist Magazine*, twice as a Methodist preacher, and the third time, in May 1830, dressed in full canonicals. WESLEY F. SWIFT.

1025. A CORRECTION TO WESLEY'S "LETTERS".

In the Standard Edition of Wesley's *Letters*, v, p. 254, there is a letter addressed to Thomas Mason, in which Wesley advises him to marry Molly Penington. It is stated in a note on the same page that "Molly Penington was the daughter of one of Wesley's devoted preachers, who died in 1767 at Athlone. She was converted as a girl of fourteen under John

Bredin's ministry; and married in 1785 Joseph Burgess, a Methodist Quartermaster, who became one of Wesley's preachers in 1790."

As this letter is dated 1771 there seems to be a mistake. Miss Penington was not converted until 1781. She was then fourteen years old, and was not married until 1785.

It seems likely that Molly Penington was the widow of the Rev. William Penington, and the mother of the girl who married Burgess. Miss Penington was born the year her father died. Her mother had been a widow for about four years when Wesley wrote the letter to Mason, in which he said: "You want a woman of middle age, well tried, of good sense, and of deep experience. Such an one . . . is Molly Penington; but whether she is willing to marry or no, I cannot tell." Mrs. Penington seems to answer this description. Her daughter was in fact only eighteen years of age when she married Burgess.

ROBERT H. GALLAGHER.

1026. INFORMATION WANTED ABOUT WESLEY LANDMARKS.

I am preparing a book (which will be illustrated) on *existing* buildings and landmarks associated with John Wesley, and would be grateful to hear from anyone who can offer information of general interest on inns and houses at which he stayed, churches and other places where he preached, or any local or family traditions or memorials of his visits which *survive*. New or less familiar information will be particularly welcome. The material should be personal to Wesley himself. The familiar places and incidents are already well covered, but there may be others, not so well known or in some cases not yet recorded. Anything loaned will be carefully preserved and returned if sent to me at Firwood, Coed Mor Drive, Prestatyn, Flintshire.

FREDERICK C. GILL.

WESLEY HISTORICAL SOCIETY

Financial Statement for the year ended 30th June 1959

RECEIPTS.	£ s. d.	PAYMENTS.	£ s. d.
Balance in hand, 30th June 1958	159 5 7	Printing of <i>Proceedings</i> (4 issues)	227 1 0
Subscriptions and Donations		Back numbers purchased	12 2 8
General	296 15 7	Postages and Stationery	31 7 10
New Life Members (3)	22 1 0	Secretarial and Editorial Expenses	34 8 3
Irish Branch	19 11 0	Preparation of Index	5 5 0
Advertisements	4 0 0	<i>Publication</i> No. 5—"John Cennick" (100 copies)	19 10 0
<i>Proceedings</i> (back numbers sold)	11 15 9	Society of Genealogists	2 2 0
Share of Lecture Collection	3 4 10	Opening of Library	4 15 4
Chairman's Donation	7 7 0	Bank Charges	1 5 0
War Stock Dividend	7 15 6	Balance in hand, 30th June 1959	193 19 2
	£531 16 3		£531 16 3

Balance Sheet

LIABILITIES.	£ s. d.	ASSETS.	£ s. d.
Subscriptions in advance	214 9 2	War Stock (at cost)	225 0 0
Life Members—		Cash in hand—Treasurer	20 2 2
63 at (say) £3 13s. 6d. each	231 10 6	Registrar	173 17 0
		Back numbers of <i>Proceedings</i> , Library, Filing Cabinet, etc. unvalued	

9th July 1959.

JOHN F. MILLS, Auditor.