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Editor: Rev. JOHN C. BOWMER, M.A., B.D., Ph.D.

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JOHN WESLEY, LITERARY ARBITER

An Introduction to his use of the Asterisk

READERS turning to the edition of his *Works* published by John Wesley in thirty-two volumes during the years 1771-4 may naturally be surprised to find him deserting his normal custom (and the normal custom of the century) of using asterisks as the primary means for directing attention to footnotes. Instead he employs daggers, double daggers, parallel lines, the section mark, the paragraph symbol, but only occasionally asterisks, and then obviously in error.[1] On the other hand, the curious reader will also be surprised from time to time to discover that many paragraphs *begin* with an asterisk. If his curiosity is sufficiently aroused, he may turn to the preface in volume i to discover what Wesley was about. He might also wish to know when Wesley began this practice, how fully he carried it out, and upon what principles. Perhaps he would also wonder whether this unusual feature was in fact unique.

Wesley was in fact indicating purple passages. He may have derived the idea from Alexander Pope, who prefaced his edition of Shakespeare's works by pointing out:

> Some of the most shining passages are distinguished by commas in the margin; and where the beauty lay not in particulars but in the whole, a star is prefixed to the scene.

Pope continued:

> This seems to me a shorter and less ostentatious method of performing the better half of criticism (namely the pointing out an author's excellencies) than to fill a whole page with citations of fine passages, with *general applauses*, or *empty exclamations* at the tail of them.[2]

There is no certainty which edition (or editions) of Shakespeare Wesley used, but his diary shows him reading several of the tragedies and histories in 1726—the year after Pope's edition was published.

[1] e.g. *Works* (1771-4), i, p. 315; ii, pp. 37, 228; iii, p. 197; iv, p. 233; x, p. 51; xxii, p. 48.
[2] Pope: *Works of Shakespeare* (2nd edn., London, 1728), i, p. xxiv.

Wesley may well have perused Pope's edition at Oxford, and as he himself had been so closely engaged in "collecting" selections of various kinds of literature, this method of seeking to guide literary taste would surely register upon his mind. For many years, however, his own method was the normal one of issuing anthologies, as he did in 1744 with *A Collection of Moral and Sacred Poems* in three volumes. In this work (as in others) he first selected a piece which possessed literary and religious value, and then pruned it of what seemed to him the less intelligible, the less improving, and the less beautiful passages.

When, in 1763, he came to prepare an abridged edition of one major work, however, the situation appeared somewhat different. Indeed, his edition of Milton's *Paradise Lost*[3] was only to a minor degree an attempt to reduce its size. Rather it was intended to make it more intelligible to those without the immense scholarship needed to appreciate Milton's multifarious classical allusions. Wesley omitted a mere 1,857 of Milton's 10,565 lines, but they were nearly always awkward lines. He maintained the integrity of the narrative by careful surgery—occasionally by skilful creative plastic surgery. He preserved the rhythm and sonority, he added footnotes to explain the obscurities which could not readily be removed, and then he ventured upon something else, which he thus explained in the preface:

> To those passages which I apprehend to be peculiarly excellent, either with regard to sentiment or expression, I have prefixed a star; and these, I believe, it would be worthwhile to read over and over, or even to commit to memory.

The reader who followed the last advice would have an arduous though doubtless a rewarding task, for no fewer than 143 passages were marked with an asterisk, singling out for special note some 2,400 lines—over one quarter of the volume.

Usually Wesley placed an asterisk both at the beginning and at the end of "the most shining passages", but the occasional failure to do so renders the statistics a little uncertain. This does not obscure, however, the main pattern of Wesley's selections, which ranged very widely—from a huge chunk of 82 lines from Book IV down to a mere sentence from Book II:

> Their rising all at once was as the sound
> Of thunder heard remote.[4]

Wesley asterisked most of the passages which he himself had memorized, and quoted most frequently, such as that which he used as the motto for his *Survey of the Wisdom of God in the Creation*:[5]

[3] *An Extract from Milton's Paradise Lost* (London, Henry Fenwick, 1763) (see Richard Green: *The Works of John and Charles Wesley: a Bibliography* (2nd edn., London, 1906), No. 222).

[4] Book IV, ll. 32-113 (because of an earlier omission numbered 30-111 in Wesley's abridgement) and Book II, ll. 476-7 (numbered 434-5 by Wesley).

[5] See Green's *Bibliography*, No. 220 (1763).

> These are thy glorious works, Parent of good,
> Almighty! Thine this universal frame,
> Thus wondrous fair: thyself how glorious then![6]

Another favourite passage, quoted, like the last, at least five times, reveals Wesley as the lover of romantic nature rather than as the preacher of the providence of God:

> And liquid lapse of murmuring streams. . . .[7]

Nevertheless Wesley himself appreciated the whole of *Paradise Lost*, and in his publications quoted at least seven passages omitted from his own abridgement and a further fifteen which were not asterisked therein. Fifty-one of his known quotations, however, both remained in his abridgement and were asterisked therein—exactly 70 per cent—so that the asterisks remain a valuable guide to his own taste.

Wesley's next venture as literary arbiter was with a similar work—*An Extract from Dr. Young's Night Thoughts on Life, Death, and Immortality*—published in 1770, a moralizing poem in aphoristic blank verse extremely popular in its day, but which afterwards commanded much more attention on the continent of Europe than in Britain itself.[8] This Wesley edited upon the same principles as he had edited Milton. In the closing days of December 1768 he wrote in his *Journal*:

> I took some pains in reading over Dr. Young's *Night Thoughts*, leaving out the indifferent lines, correcting many of the rest, and explaining the hard words, in order to make that noble work more useful to all, and more intelligible to ordinary readers.

His preface stated that it was also a part of his design to point out, especially to "unlearned readers", what appeared to him to be the "sublimest strokes of poetry" and the most "pathetic strokes of nature and passion". (He was quoting a critic referred to earlier in the preface.) Once more his asterisks were designed to indicate two different types of passages—those noteworthy for their literary expression and those singled out for their religious sentiment. This time he introduced a further refinement, using either "a single or double mark". Wesley was considerably more ruthless in excision with Young than he had been with Milton, reducing Young's 9,750 lines to 6,005. Marked with a single asterisk were 117 passages, with a double asterisk 26. In the case of Young's *Night Thoughts* we find little help in Wesley's quotations, with only one undoubted quotation, as against nine passages quoted from Young's *Last Day*, little more than one-tenth the size of his later masterpiece. The absence of quotations is the more strange when one considers that most of Wesley's asterisks seem to indicate brief aphorisms rather

[6] Book V, ll. 153-5 (the same in Wesley's edition).

[7] Book VIII, l. 263 (numbered 229 in Wesley's edition). In a letter of 1731 he quotes this with part of its original context, in a 1781 sermon prefaced by a line from Book IV (l. 140), and on three other occasions by itself.

[8] See Green, op. cit., No. 269.

than extended passages, although with Young Wesley was far less helpful in that he did not indicate the close of the selected passages.

It was in the year following the publication of his extract from Young that Wesley embarked on the collected edition of his own *Works*, a project which had exercised his mind for some years. In addition to the methodizing and revising involved in this edition, Wesley's experience with Milton and Young apprised him of the opportunity of drawing the attention of his readers to passages which seemed of special importance. Accordingly he added the following paragraph to his preface:

> It may be needful to mention one thing more, because it is a little out of the common way. In the extract from Milton's *Paradise Lost*, and in that from Dr. Young's *Night Thoughts*, I placed a mark before those passages which I judged were most worthy of the reader's notice; the same thing I have taken the liberty to do throughout the ensuing volumes. Many will be glad of such an help; tho' still every man has a right to judge for himself, particularly in matters of religion, because every man must give an account of himself to God.

Again we see that this was designed as a help to the less discerning reader, with no intention of intruding on his right of private judgement. In this instance, however, Wesley was not attempting to indicate any literary excellence, simply what he considered outstanding spiritual importance. The almost 3,000 asterisks scattered throughout the thirty-two volumes of his *Works* may indeed have proved of value to some readers, especially to those who preferred skipping to word-by-word reading and were happy to have the author himself prepare for them a selection of what he considered the more significant passages. One unforeseen by-product of these asterisks, however, is what they reveal to the student about Wesley's predilections and prejudices.

Wesley scholars know that a large proportion of his publications —smaller in number of items, but larger in their combined size— comprises abridged editions of the writings of others. Because he had in fact re-shaped these publications, sometimes drastically, Wesley included them in his own collected *Works*, where they amount to about eleven of the thirty-two volumes, some volumes being wholly given over to non-original works. Wesley seems to have been much more concerned to indicate the striking passages in these writings than in his own, using 1,532 asterisks for this one-third against 1,381 for the two-thirds which can be identified as mainly original. Especially does he concentrate upon the editions of works which had influenced his own religious awakening, contained in volumes iv-viii, namely the writings of William Law, distinguished by 558 asterisks, and *A Christian's Pattern*, with 263. His inclusion of many improving biographies is itself significant of his appreciation of this type of literature, and this is underlined by the fact that the batch of these works (mainly in volumes xi-xiii) contains 371 asterisks—considerably more than the average of 91 per volume.

For the opening four volumes, comprising the forty-four "standard" Sermons and the nine inserted to strengthen their doctrinal impact, Wesley was very modest in his use of asterisks—there are 248 in all. Many of these emphasized spiritual challenges, such as that in his fifth discourse on the Sermon on the Mount:

> * First, a Pharisee was "not as other men are". In externals he was singularly good. Are we so? Do we dare to be singular at all? . . . Are we not often more afraid of being out of the fashion than being out of the way of salvation? . . . Otherwise the Pharisee leaves us behind at the very first step. 'Tis well if we overtake him any more.[9]

Most of the Sermons asterisks, however, underlined points of doctrine. Sometimes they singled out a forceful statement of a point at issue:

> Secondly, God forgives us *as* we forgive others. * So that if any malice or bitterness, if any taint of unkindness or anger remains, if we do not clearly, fully, and from the heart forgive all men their trespasses, we so far cut short the forgiveness of our own.[10]

At other times they pointed to a summary of some broader aspect of Wesley's teaching:

> So little do they understand the great foundation of the whole Christian building, * "By grace ye are saved." Ye are saved from your sins, from the guilt and power thereof, ye are restored to the favour and image of God, not for any works, *merits* or deservings of yours, but by the free *grace*, the mere mercy of God, through the *merits* of his well-beloved Son. Ye are thus saved, not by any *power*, wisdom, or strength which is in you, or in any other creature, but merely through the grace or *power* of the Holy Ghost, which worketh all in all.[11]

In these latter two instances the asterisk was inserted within a paragraph, but usually it came at the beginning (as in the first quotation), and referred to the whole paragraph. Were these passages added together, they would form a précis of Wesley's fundamental teaching and preaching, although some overlapping would be found, and a handful of instances where an asterisk had been inserted either on impulse or by a printer's error—of which the *Works* contain more than a normal proportion.

Theological points were specially emphasized also in later volumes of the *Works*, though with a low frequency, reaching the average (with 92 asterisks to the volume) only in *The Doctrine of Original Sin*, volume xxi. Even here some of the passages noted are really literary in character, such as the six upon the follies of war which Wesley quoted as from "a late eminent hand"—in fact from Swift's *Gulliver's Travels*.[12] Nevertheless many are in fact on important doctrinal issues, such as Wesley's rejection of Dr. John Taylor's arguments:

[9] Fifth Discourse on the Sermon on the Mount, IV. 7; see *Works* (1771), ii, p. 211.

[10] Sixth Discourse on the Sermon on the Mount, III. 14; *Works*, ii, p. 242.

[11] Sermon on "The Means of Grace", II. 6; *Works*, i, p. 330.

[12] *Works*, xxi, pp. 49-56, being section II. 9-10 of *The Doctrine of Original Sin*, for which see Green, op. cit., No. 182.

> * Nay, "righteousness is *right action*." Indeed it is not. Here (as we said before) is your fundamental mistake. It is a right state of mind, which differs from right action as the cause does from the effect. Righteousness is properly and directly a right temper or disposition of mind, or a complex of all right tempers.[13]

Similarly his more controversial works, defending Methodist practice as well as teaching, also emphasize with italics many doctrinal points, though it is also interesting to see Wesley himself insisting upon accurate scholarship:

> * Here I must beg leave to put Mr. H[ill] in mind of one stated rule in controversy. We are to take no authorities at *second hand*, but always recur to the originals.[14]

Of greatest interest in some ways are the asterisks inserted in the *Journal*, which occupies most of volumes xxvi-xxxii. The total is 619, or slightly below the average. Like the *Journal* itself, they cover a very wide range of topics, and form a valuable guide to Wesley's own views about what should prove helpful to his readers. It is not practicable to compile unambiguous statistics, but when the asterisks have been tabulated and roughly classified a few points emerge quite clearly. There can be no question that Wesley was urging the spiritual importance of his descriptions and observations and anecdotes rather than the general interest which they frequently possessed. This of course reflects his purpose in preparing a written journal from his diary in the first instance, of publishing selections from it in the second instance, and in the third of the very passages selected. It is therefore not surprising that those passages which he deemed of special importance usually possessed direct and fairly obvious spiritual relevance. It is possible to discern definite areas, however, where he apparently believed that most spiritual good might accrue to the average reader. As a rough measuring-stick we may use the percentage of the total number of asterisks devoted to these specific categories, though with the warning that many of the asterisks have not in fact been classified (so that the percentages add up to about 80 per cent only), and that in many instances an asterisked passage stressed more than one point, so that it should really appear under several headings rather than under one only. Even these incomplete and somewhat ambiguous figures, however, demonstrate authentic trends.

At the top of Wesley's priorities was the fostering of a confidence that God was at work in human life. Thus at least 7 per cent of his asterisks were devoted to passages describing or discussing conversion, 6 per cent to revivals, and 3 per cent to the experience of Christian perfection; a further 7 per cent illustrated his claim that the Methodists died well because of their deeply-felt personal religion and their faith in eternal life. No less than 12 per cent fall under

[13] ibid., Part III, section viii; *Works*, xxi, p. 260.
[14] *Works*, xxii, p. 99, *Some Remarks on Mr. Hill's "Review of the Doctrines taught by Mr. Wesley"*, section 24 (see Green, op. cit., No. 283).

the general heading of an emphasis upon God's providence, including 3 per cent dealing with natural wonders and 2 per cent emphasizing different aspects of the supernatural such as dreams, telepathy, second sight, witchcraft, or faith-healing, whilst most of the remainder draw attention to anecdotes implying the special intervention of God in human affairs, such as instances where a sudden change in the weather ensured the success of Wesley's evangelism; a further 1 per cent emphasized divine judgement upon human sin. A strong emphasis upon the spiritual health of the Methodist societies, usually in specific localities, accounts for 7 per cent of the total, whilst instances of the persecution of Methodists are noted in 3 per cent, and their defence in 1 per cent. In 5 per cent Wesley described and defended his own preaching practices, especially his field-preaching, and his pastoral methods in a further 6 per cent. The *Journal* contains very few mainly theological discussions, and therefore very few asterisks employed for doctrinal passages. The major emphasis throughout is upon what Wesley termed "practical divinity"—the working-out of religion in daily life. To this end 5 per cent of the asterisks relate to various aspects of the devotional life, usually with a strong element of spiritual challenge. The same general approach characterizes the 7 per cent in which Wesley emphasized descriptions of and remarks upon men and manners, of which about 3 per cent related to buildings and estates, usually with a comment about the disadvantages of rich people in being tied to material things, whilst 1 per cent stressed the need to serve the poor. The comments upon books in the *Journal* are numerous, nor is their direct spiritual relevance always obvious; nevertheless Wesley employed some 5 per cent of his total asterisks to emphasize such comments, usually critical in tone. Descriptions of natural beauty account for 1 per cent, criticism of the clergy for almost 2 per cent, and a yearning for understanding among Christians for 1 per cent. There are even one or two occasions where Wesley apparently added an asterisk in order to underline a humorous anecdote, such as those about the man who complained to the magistrate that the Methodists "have *convarted* my wife",[15] and the "prophets" who told Wesley that he would be "born'd again".[16]

Perhaps it should be pointed out that the best-known passage in Wesley's autobiography, describing how on 24th May 1738 he felt his heart "strangely warmed", is *not* singled out by an asterisk. Possibly this was yet another printer's error, possibly he himself would have agreed with some modern scholars that the incident held no peculiar significance to him—and surely they will welcome this tit-bit of confirmatory evidence!—or it may have been another instance of Wesley's reticence about his personal experience, which has been noted on other occasions. The latter seems to me the more likely, combined with the fact that the years when he was thus

[15] *Works*, xxviii, p. 74. (9th June 1742.)
[16] ibid., xxviii, p. 114. (3rd November 1742.)

publishing his collected *Works* constituted a period when some of the sharp edges of his early dogmatism were being smoothed down, so that although he left the original printed *Journal* intact, he tried to correct the record by footnotes and errata, pointing out that even before 1738 he had been a Christian of sorts, having at least the faith of a servant, though not that of a son.[17] His emphasis upon the possibility and need for salvation for mankind in general, however, remained undiminished, as is shown clearly by the asterisks so lavishly applied to other conversion narratives in the *Journal*.

Wesley's collected *Works* did not turn out to be the landmark for which he had hoped. For one thing, they were poorly printed. For another, he lived for a further seventeen years, and continued to write and to publish, so that the *Works* were rendered incomplete. Even in his own publishing practice these thirty-two volumes fell very much into the background, and there appears to be no instance where he used the supposedly improved text of the *Works* in reprinting any of his individual publications, nor did he attempt to reprint the *Works* themselves, either in their original form or with corrections and additions. Into the backwaters of comparative obscurity flowed the experiment of the asterisks along with the *Works*, its major testing-ground.

We have seen how in this experiment Wesley moved from his initial function as arbiter of literary taste to that of spiritual guide. He also put it to use in one more role—that of medical adviser. In 1772 he published what was described on the title-page as the fifteenth edition of his famous *Primitive Physick*—though at least eighteen issues seem to have preceded it. This was not only "corrected and much enlarged", but immediately after the earlier prefaces Wesley added this note:

> *** Most of those Medicines which I prefer to the rest are now marked with an Asterisk. Oct. 20, 1772.

In fact this was carried out very imperfectly. After placing asterisks before 43 of the first 180 remedies, Wesley left all the remaining 832 unmarked.[18] He did not complete his task of selecting favourite remedies until a year later, incorporating 70 additional asterisks in the revised edition of the *Primitive Physick* which he placed in volume XXV of his *Works*, the prefatory note being dated 10th August 1773. As happened with other publications, however, this *Works* edition of the *Primitive Physick* was completely ignored in subsequent editions of his major medical compilation, and although his 1772 note about the asterisks continued to appear, until the revision of 1780 the asterisks themselves were confined to the opening pages.

[17] See Frank Baker: "'Aldersgate' and Wesley's Editors" in *London Quarterly and Holborn Review*, October 1966, pp. 310-19, especially pp. 317-19.

[18] Not only so, but from the beginning Wesley used asterisks to indicate footnotes also, and at the end of the volume he employed them to indicate the twelve ailments for which he thought cold bathing was especially helpful in conjunction with going to bed and sweating.

This revision eliminated some of the earlier asterisks, and added a meagre 24 scattered about the remaining four-fifths of the work. Thus it continued until the so-called twenty-third edition, issued in the year of his death. The 1773 edition, the most carefully prepared in this matter of select remedies, remained buried in the *Works*.

It was also while Wesley was caught up in applying this principle of select passages to his collected *Works* that he introduced asterisks into a work of John Fletcher's which he published—*The First Part of an Equal Check to Pharisaism and Antinomianism.* He appended a note to Fletcher's preface:

> N.B. I have considerably shortened the following tracts; and marked the most useful parts of them with a *. J.W.[19]

In this work Wesley inserted 67 asterisks, spread very unevenly among the four tracts. This was almost the end of his use of this device, except for his treatment of William Law's *Serious Call to a Devout and Holy Life.* Wesley had issued an abridgement of this in 1744, in which he introduced the valuable numbering of Law's sections.[20] When this was incorporated in volumes v-vi of his *Works* (1771), Wesley inserted no fewer than 208 asterisks to indicate the more important passages. In 1784 he prepared another edition for distribution by the Methodist Tract Society formed by Thomas Coke and himself, even though this was a work of 232 pages.[21] This, however, contained an independent assembly of asterisks. Only 44 of those included in the *Works* edition were retained, and 64 were added which singled out quite different passages. This underlines not only the fact that Wesley's mind was subject to change, and that he considered the *Serious Call* as replete with noteworthy passages, but also that even into his eighties he still regarded the device of the emphatic asterisk as being of service to the ordinary reader. This feature was already obsolescent, however, and was not revived by either Joseph Benson or Thomas Jackson in their editions of Wesley's works. Nor, to my personal regret, did the editorial board of *The Oxford Edition of Wesley's Works* regard it as of sufficient importance to introduce what undoubtedly might puzzle or distract some readers of that edition. Nevertheless the asterisk remains one of the unusual features of Wesley's publishing ventures which offers many clues to his purposes and preferences, as well as constituting a decaying monument to his desire to help the common man and his readiness in this task to undertake an experiment "a little out of the common way".

FRANK BAKER.

[19] Green, op. cit., No. 304 (1774).
[20] Green, op. cit., No. 48.
[21] See Green, op. cit., p. 217.

The Registrar and the Publishing Manager would be glad if any changes in members' addresses (or in the postal designation of continuing addresses) were notified to them promptly, in order that a correct mailing-list be maintained and superfluous postage avoided.

THE EVOLUTION OF THE SETTLE CIRCUIT

METHODISM seems to have preceded John Wesley into what is now the Settle circuit. In 1750 the Haworth Round was constituted—one of twenty "rounds" into which England was then divided—though William Grimshaw's diary gives no suggestion that he, the "assistant" of the round, ever preached in Settle. The round extended for a distance of 120 miles—from Otley to Whitehaven. It was divided into sections, also called "rounds", and the "Forest Round" of the circuit covered Otley, Pateley Bridge, Skythorne, Gisburn, Holden, Wigglesworth, Black Burton, Kendal, Kirkby Lonsdale, Long Preston, and Skipton.

By 13th January 1763 the Haworth circuit books—the oldest circuit books extant—contain references to contributions from two places now on the Settle plan, and other places adjoining: Black Burton[1] and Long Preston together contributed £1 5s. 5d., and Wigglesworth and Skipton together 12s. 3d. There were thus societies at those places as early as 1762.

By the end of 1763 a record was being made of membership, showing 7 members at Wigglesworth, 11 at Rathmell, and 27 at Black Burton; Long Preston (now in the Skipton circuit, though only four miles from Settle) showed 18 members. It is not therefore surprising that when Wesley was in the neighbourhood, returning from Scotland, in June 1764, he preached at both Black Burton and Long Preston. His *Journal* for 26th June reads:

> Between nine and ten we reached Black Burton, where there was a general awakening till the jars between Mr. Ingham and Allen laid the people asleep again. However, some are united again in a quiet, loving society, zealous of good works. I preached about eleven. Thence we rode to Long Preston, being still fanned by the wind, and (unless a few minutes now and then) shaded by the clouds. The congregation was exceedingly serious.[2]

Who introduced Methodism into Settle itself is not known, but in the year 1760 preaching services were held there, though no society was formed, nor any class-meeting held, until 1769. It is in that year that Settle first appears in the Haworth circuit book, which in April 1771 contains this entry: "Rent for a room to preach in at Settle 10/-". It is said that this first preaching-room was a house still standing in Kirkgate—the third house on the left-hand side from the Market Place. Three years later there were 10 members in Settle.

In 1775 a revival in the circuit, with an increase of nearly 500 members, led to the circuit's division, and Settle then became part

[1] Now known as Burton in Lonsdale (though maps often give the earlier name in parentheses); the adjective was due to the presence of potteries, now no longer there.

[2] *Journal*, v, p. 79.

of the Colne circuit. Two years later Wesley paid his first visit to the town. The *Journal* entry for 4th June 1777 runs:

> . . . about ten on Wednesday the 4th reached Settle. In the evening I preached near the market-place, and all but two or three gentlefolks were seriously attentive.[3]

He spent the night in the town, tradition says in a house at the top of Kirkgate, hard by the preaching-house. This is now a babywear shop, still occupied by a Methodist; and it is said that he preached from a stone bench—or mounting-block?—in front of his night's lodgings. Wesley's only other visit to Settle took place on Sunday, 18th April 1784. His *Journal* tells how

> . . . I hastened on [!—at 81] to Gisburn. The church was so full that a few were obliged to stand without the doors. The word was quick and powerful. So it was afterward at Settle. Sufficient for this day was the labour thereof.[4]

And the shorthand diary gives fuller details:

> [Sunday 18—. . .] 10.15 Gisburn, prayers, Isa. lv. 6, 7; 12.30 dinner, conversed; 1.30 chaise; 4 Settle, on business, tea, letter; 5.15 I John v. 11; 6.30 society, sermon, supper, prayer; 9.30.
>
> Monday 19—4 Prayed, I Sam. xxi. 8! tea; 6.30 chaise . . .[5]

On that occasion he spent the night at the Spread Eagle Inn (on the right-hand side, immediately below the gennel, not far down Kirkgate); and the 5 a.m. sermon was preached in the house of Mr. Thomas Faraday.

Now that Settle was in the Colne circuit, a properly-established society, the circuit ministers visited it regularly on their rounds, which took six weeks. Leaving Colne on the Monday, they held service at Long Preston Wednesday noon, at Settle in the evening, and at Wigglesworth Row Thursday noon.

Another change took place in 1794, when Lancaster was made the head of a circuit consisting of four societies, viz. Lancaster, Clapham, Settle, and Long Preston. The following year Settle reported 19 members, and Clapham 12.[6] Another 36 years passed, until in 1830 Settle itself became the head of a circuit. There were fourteen societies in the circuit, with a total of 290 members: Settle (64), Giggleswick (21), Bentham (31), Burton (7), Austwick (25), Wigglesworth (24), Rathmell (12), Langcliffe (44), Stainforth (8), Birks (15), Top-in-Horton (3), Ingleton (11), Ireby (8), and Westhouse (17). Of these, Giggleswick, Stainforth, Birks and Ireby no longer figure on the plan.

SETTLE

We now turn to the places comprising the circuit as it stands today. We have already referred to the preaching-place in Kirkgate in 1771. Ten years later, in 1781, Edward Slater[7] purchased a

[3] ibid., vi, p. 153. [4], [5] ibid., vi, p. 497.

[6] We have now no cause in Clapham, the Methodists there being members at nearby Newby.

[7] Slater, who was born in Upper Settle, was for a time one of Wesley's

cottage "and also one garden or parcel of ground whereon a chapel for divine worship is now erecting". This property, in what is now Chapel Street, remained Slater's property until his death in 1808, when the chapel and adjoining ground were transferred to Methodist trustees with instructions to take down or alter the old chapel and erect a more commodious building "to be used as a chapel for the worship of Almighty God by the religious society of the people called Methodists". This was carried out in the following years, for by now the joint society of Settle and Langcliffe (a village a mile away) totalled 104. Consequently building operations began in 1809, Robert Harger being the contractor, and the enlarged chapel was opened in June 1810 by Joseph Sutcliffe, then the superintendent of the Bradford circuit. The building cost £750—a substantial sum for those days—but only £181 had been raised by the opening day. Perhaps this explains why the chapel had been in use for 22 years before the floor was boarded. An interesting feature in the accounts following the opening is "Jan. 30 1812. Towards a Bass Viol for the Methodist Chapel £1".

While the chapel was being built, two members started a Sunday school; so in 1809, the chapel not being finished, they rented a large upper room in the Jacobean mansion nearby known as "The Folly" (still standing), and conducted the school there for the time being. As in so many early Sunday schools, not only was Scripture taught on the Sabbath, but classes were also held on Saturdays, when such subjects as arithmetic were taught. For a long time the school was held in the chapel, but in 1879-80 a cottage and land in Chapel Square (opposite the chapel) were bought, and a building subsequently erected thereon which housed the school until new premises were opened in 1939. The old school building was sold in 1947 to the Freemasons.

In the closing years of the nineteenth century the old chapel was felt to be inadequate, and in consequence the present chapel was built in Church Street. It was opened on 21st September 1893 by Charles Garrett and Dr. Henry J. Pope. The old chapel served as the Parish Hall with, above it, workshops of Messrs. Salt's of Saltaire; it was demolished *c.* 1965. Since Methodist Union in 1932, the Church Street chapel has been known, for purposes of distinction, as "St. John's".

SKIPTON ROAD

This Settle society is the only former PM society in the present circuit. It was previously in the Skipton PM circuit.[8] The work

travelling preachers—it is said he was Wesley's coachman. Writing to an unnamed correspondent on 21st January 1785, he said that he had decided before marriage "that if I could spare as much money, I would build a preaching House in my Native Town; since I began business I have saved as much—and a little preaching house is built at Settle." (The late Mr. W. T. Walker of Settle had a photograph of this letter in his collection.)

[8] There was a resident minister for some years, but none after about 1914. From then, lay pastors or deaconesses were often in charge.

started in Settle in 1840, and in the early days there was a flourishing cause for some considerable time; but there followed years of languishing, disappointment, and difficulty. They had a chapel (now derelict) known as Wapping Hall, with cottages underneath, in Upper Settle. This served for almost seventy years, until in November 1908 the foundation-stones of a new chapel were laid at the edge of the town on the main road leading to Skipton, the finished building being opened on 15th May 1909 by Benjamin Fell, Secretary of the Conference. The chapel cost some £1,400, inclusive of land and architect's fees, and something like £750 was in hand at the close of the opening ceremony. A further £250 was received from connexional funds. The old premises had been sold for £275.

When the move to new premises was projected, the local Wesleyans, in a strangely uncharitable mood, protested at their moving from the old part of the town (which they themselves had left some fifteen years previously), but when the stone-laying took place this was forgotten: the Wesleyan choir sang an anthem, and the minister seconded the vote of thanks. The choir of St. John's repeated this kindness at the jubilee in 1959 and at the diamond jubilee in 1969.

AUSTWICK

Methodism here goes back to 1806, when a membership of 5 was reported; but for some years previously the district had come under the influence of Wesley. The Rev. Mr. Milner wrote in 1750 to Wesley, and mentioned the vicar of Clapham and his work:

> The Vicar there, Mr. Graves, still continues my friend. He is one whom I brought acquainted with your writings. He is convinced of the truth and preaches it with power, not only in the pulpit, but from house to house. . . . He has six or seven places of assembling for religious worship in his parish in private houses.[9]

For some years Methodist services were held in the house of Mrs. Jane Wilson, but in 1823 a chapel was built for £150,[10] and a Sunday school opened. The earliest record relating to this chapel is the following extract from the records of the ancient manor court, held yearly at the Cock Inn, Austwick:

> Manor of Austwick
> in the County of York
> (Customary Court).
>
> We find William Baynes Tenant in Trust by Indenture bearing date the 24th of May, 1824, from Richard Jackson Baynes, of a certain Piece of Ground in Austwick, containing in length 27 feet, and in width 25 feet or thereabouts, whereon a Methodist Preaching House has lately been erected, being within and parcel of this Manor, under the yearly ancient rent of " one penny ", with other dues and services.
>
> [Here follow the signatures of twelve jurymen and the clerk.][11]

This chapel was

[9] Article in the *Methodist Recorder*, 15th August 1901.
[10] It was sold ultimately for £60 (see the above-quoted article).
[11] Quoted in a cutting in the Walker Collection.

> for all the world like a box with a gallery round it, and one can easily conceive that the preacher standing in the rostrum would be able to lean forward and shake hands with one of his auditors in the gallery.[12]

The building is still to be seen, though now converted into a dwelling-house. The little wooden escutcheon that was affixed over the door of the chapel, bearing the words "Wesleyan Chapel 1823" is now in the present schoolroom.

The replacement of the old building by the present one, opened on 14th June 1901, was in large measure due to the interest and exertions of a non-Methodist. Mr. A. R. Byles, one of the editors of the *Bradford Observer*, a Congregationalist, often spent holidays in this delightful village, and it was he who encouraged the friends to attempt the erection of a more suitable sanctuary. So today in a Methodist chapel there is a mural tablet to one who was not a Methodist—and a portrait in the vestry as well!

WIGGLESWORTH

As we have seen, this is one of the places mentioned in the Haworth accounts. Preaching services were first held in various houses, among others in an old thatched farmhouse then standing at the east end of the village, and in a house on the hillside above the present chapel. At other times the early Methodists would attend services at the Long Preston chapel, two miles or so away. Class-meetings too were held at a farm at Armistead, near Rathmell.

But eventually, in 1829, the dreams of the faithful were realized, and a substantial if simple chapel was erected in the middle of the village. It was a square, galleried chapel of the traditional style, and was built largely by voluntary labour. It cost £183 19s., inclusive of furnishings, deeds, and "Expence [sic] of a dinner given to the workmen at the time of rearing the Roof of the Chapel and Ale given for raising and carrying Stones: £2.7.8"—towards which just under £100 was raised by the time of the opening. It had its ups and downs, as village causes do, but in 1850 a great revival broke out, and for weeks people from all the countryside flocked to the little chapel, and many found the way of salvation and new life in Christ.

At the beginning of the new century, need was found to rebuild the chapel. The local landowner, Earl Cowper, in 1903 gave land to the trustees, enlarging the existing site by 12 feet in length and 21 feet in breadth. The memorial stones were laid in 1909, and the present chapel opened on Wednesday, 23rd March 1910, by the Rev. John Hornabrook, then President-Designate of the Wesleyan Conference. After a difficult period for some few years, Wigglesworth now has a fortnightly service.

Little Wigglesworth has sent one of its sons into the ministry in the person of William Oldfield, who commenced to travel in 1868 and died in 1903.

[12] *Methodist Recorder*, loc. cit.

RATHMELL

The chapel here is the second oldest now in use in the circuit, and, as already noted, Methodism in Rathmell dates back to 1763—six years before Settle itself had a Methodist society. For years the society met in farmhouses; the class met in 1796 at Cappleside, where there were also preaching services; in 1807 a class-meeting was held in Rathmell itself, as also at Hensley Hill on Rathmell Moor. Here Mrs. John Tomlinson, the farmer's wife, who had been converted under John Wesley's ministry, became a local preacher—in all probability the first woman local preacher in the circuit.

At last in 1845 a piece of ground, on which stood a tithe barn, was bought for £30, and a chapel costing £112 built on it. Of this total of £142 nearly £120 was raised locally by subscription; and donations as small as 2d. were separately entered in the accounts. The chapel was opened on 1st May 1846 by Dr. Gervase Smith, later to become President of Conference. In 1893 the place was considerably renovated, the sloping floor being made level, and the doorway moved from the middle of one side to the end of the building. Ten years later a schoolroom was added to the end. The rise in prices is seen in the fact that this room cost £148, whereas the chapel itself had originally been built for £112.

LANGCLIFFE

Whilst the earliest Langcliffe Methodists were probably members of the Settle society, such an advance had been made by 1802 that in that year two classes were meeting in Langcliffe. The following year preaching services were started there, and two years later there was a class at Winskill, on the hills above the village. In 1814 Langcliffe had become a separate society with 36 members.

Sunday-school premises existed before there was a chapel. In 1822 a school was started in a barn then standing behind the old vicarage. Later this unsatisfactory rendezvous gave place to a weaving-shop at Hope Hill, and this in its turn was superseded by a room built by subscription on a piece of waste land in the village. This served as school and chapel for 18 years. By some means or other, the vicar of Giggleswick secured control of the building, and turned the Methodists out; and again class-meetings and preaching services were held in various farmhouses. Landowners refused to sell land for chapel-building, and no site was obtained until the Langcliffe Mill Estate was purchased by a certain Mr. Bashall, who not only sold the Methodists a site in the centre of the village, but headed the subscription list with a gift of £50. The new building was opened in March 1852.

Within three years the mills were closed, and the village became deserted: it is even said that grass grew in the streets. But the trustees paid the loan interest out of their own pockets, and "held the fort" until better times returned. For a half-century the building served as both school and chapel, until on 12th September 1903

a beautiful and simple chapel was opened on the adjoining ground, and the older building then converted into cottages downstairs with schoolroom above.

This vigorous little society has produced a Lord Mayor of Manchester some years ago in the person of William Davy, and a missionary in William Sunter, who was Chairman of the Leeward Islands District from 1934 to 1947. Mr. Sunter died in 1970.

The chapel possesses a communion cup reputed (the present writer feels on doubtful authority) to have been used by John Wesley when in the neighbourhood.

HELLIFIELD

Hellifield stands at the southern end of this scattered circuit. Its small country railway station developed in the 1880s into an important junction, and a large influx of population took place in consequence. Hence the Skipton circuit started cottage services at the home of Mr. Percy, 33, Midland Terrace, in 1886. Soon afterwards a temperance hotel was built to accommodate the visitors to the weekly auction mart, and was taken over by a loyal Methodist family. These good folk were anxious for the extension of God's kingdom in the village, and sought the help of the Rev. Thomas Champness and the *Joyful News* Home at Rochdale. Services were consequently held in the hotel dining-room from about 1891 onwards by an evangelist named Bryan. He was succeeded the same year by another *Joyful News* evangelist, W. H. Overs, until the autumn of 1892, when, the Skipton circuit not being able to maintain adequate oversight, the Settle circuit took over responsibility.

In the autumn of 1891 a site had been secured, and in 1893 the chapel was opened—appropriately by Thomas Champness. Since then a schoolroom has been added.

This society has sent three of its sons into the ministry—Harold Bird (who served for 24 years in India, 1924-48), Richard Hailwood (in China, 1932-40), who died in 1961, and John T. Thompson.

BENTHAM

The earliest account of Methodism in Bentham is dated 1794, when Joseph Entwisle from Colne visited the little town in the depths of winter, and found a large congregation, some of whom had walked up to four miles through the intense cold. A society was formed in due course, and by 1811 there were 26 members, holding their services in the assembly-room of the Brown Cow hotel. In 1819 a plot of land was secured, and a chapel stood on it by the following year. The accommodation was increased by the erection of a schoolroom in 1860 to cope with a Sunday school of some 250 scholars. In 1884 the chapel was rebuilt and enlarged. It was re-opened on 16th May by the President of Conference, Thomas McCullagh.

But this building served for only 21 years. In 1905 a completely new chapel and school were built on a new site, and opened on 16th August, the late Mr. Joseph Rank sharing in the celebrations.

The late Rev. James J. Whitfield (1901-68), who served for 15 years in the Caribbean, and from 1954 until his death was in charge of work among coloured immigrants in Birmingham, was a product of the Bentham society.

BURTON IN LONSDALE

Burton figured in the 1763 Haworth account book, and William Grimshaw preached in that year in the old meeting-house in Leeming Lane. Wesley himself visited the village, as we have seen, the following year. The clash with the Inghamites[13] led to a serious decline for a time at Burton; but by 1818 there was a regular Sunday evening service again, and some ten years later two cottages were purchased and transformed into a place of worship at a cost of £280. It seems to have been a quaint place: a writer in the circuit magazine for 1911 tells how opposite the pulpit on one side of the building was a small gallery, and how just over the heads of those occupying the front seats in it there ran a beam which formed part of the roof-timbers and was used as a resting-place for gentlemen's hats. The same writer recalled an occasion when he was going up the pulpit-stairs and the hand-rail came out of its sockets and had to be replaced before the preacher proceeded into the pulpit! This primitive building served until 1871, when the present dignified chapel in the main street was erected.

WESTHOUSE

This society dates from 1806, when there were six members, but no chapel was erected until 1816,[14] when afternoon services were held. A cotton-mill was then in operation in the tiny village, but about 1830 this was closed down, with an almost disastrous effect on the infant society. Happily it survived the crisis and grew, so that in 1890 a new chapel was built on the same site.

Among the memories of this cause is that of a mission conducted many years ago by Richard Harper of Garsdale. This valiant crusader trudged through wild weather and deep snow to the little chapel, and preached in high Wellington boots with clogged soles. Only men in deadly earnest do that sort of thing!

INGLETON

The first record we have of Methodism in this village is on a Lancaster circuit plan of 1818, which shows a regular afternoon service. As Ingleton is not placed at the foot of the plan, we may presume that preaching had been conducted there for some time. For years, as usual, the services were held in rented rooms—among others in a disused dancing-room connected with a house in the centre of the village known as the Black Bull. Then when the further

[13] See page 34. There were a considerable number of Inghamite chapels in the area—some of them, used as farmhouses and so on, still standing. Cf. Jas. F. Riley: *The Hammer and the Anvil* (Dalesman Publishing Co., Clapham, Lancaster, 1954). [See also *Proceedings*, xxxviii, pp. 170-6.—EDITOR.]

[14] The reading "1810" which appears on the stone transferred to the present building would seem to be due to weathering.

use of that room was refused in 1836, a room was taken at the end of the village, near where the old National School now stands; but this was very inconvenient, and shortly afterwards a certain Mr. Coates offered the minister, Samuel Dawson, to pay for the site of a chapel. The land was cheap—8d. per square yard—but as the services were liable to interruption by village "roughs", it was decided to build some distance from the village street. Consequently, this chapel, the oldest building in use in the circuit, stands behind other buildings, and is approached by a narrow passage. It was opened in 1839, and enlarged in 1884, and two rooms were further added for Sunday-school use in 1885. At that last re-opening Thomas Cook was the preacher, and the occasion was blessed with conversions.

LOWGILL

This hamlet, on the Slaidburn side of Bentham, is approached by a road which could well be described as reminiscent of a switchback. We hear first of a Methodist society there in 1817, when there were three members, two of whom had come from the Bentham society. Previously other nonconformist cottage services had on occasion been held there. From November 1818 Methodist services were held fortnightly at Bank End and Lowgill, but were discontinued after a time. But in 1834 cottage services were again held at Lowhouses, then occupied by Joseph Smith; and about that time the circuit minister, Abel Dernaley, conducted a series of mission services, resulting in the addition of 17 members. Services in the next few years were held at various times at Harterbeck, Thrushgill, Greenbank, Overhouses, Whitray, and Lowgill itself.

Lowgill chapel was opened on 25th June 1867, the foundation-stone having been laid nine months previously; and by the end of 1867 the whole of the cost—£430—had been raised. A schoolroom was opened in 1910.

KEASDEN

Serving a wide area of scattered farms, this chapel stands on a moorland road, with scarcely a building in sight. Although it was not until 1870 that the chapel itself was opened (by Thomas Champness), Methodism in the neighbourhood dates back to 1802, when 16 members under the leadership of John Gorrill met together in a farmhouse at Grane. In 1807 this society moved to Birks Farm, where morning services were for years held fortnightly. In 1840 Watson House became the venue, remaining so until the chapel was built.

NEWBY

This village, which lies just off the main A65 road from Keighley to Kendal and the North, may easily be one of the places which had a society in the 1760s; but no mention by name is found until the Lancaster circuit book records a membership of 7 there in 1812.

It has to be remembered, however, that Benjamin Ingham, one of the Holy Club, was active in this area by 1755, building up societies

of the Moravian tradition, and he had a flourishing society and a chapel at Thin Oaks (now Oakland Farm) on Newby Moor. And in 1750 George Whitefield also had stayed and preached at Newby Cote, not far away, the home of the Battys, Ingham's co-workers. (It was while he was here that local practical jokers docked the tail of one of Whitefield's horses, leaving the other untouched.) It appears likely, therefore, that such early Methodists as there were at Newby sided with Ingham, and only returned to the Methodist fold on the collapse of the Inghamite cause in this area through the defection of one of his chief helpers, James Allen, to Sandemanianism.[15]

From then, Methodist services were held at farms: Goat Gap, Green Close, Flatt, and Lodge Bank. Newby first appears—with 9 members—in the Settle circuit book in 1841, but no steps were taken towards building a chapel until 1873, in which year, on 16th September, the chapel was opened. It was enlarged some thirty years later.

LOW BENTHAM

A mile and a half from Bentham, already mentioned, lies Low Bentham, and Methodism in this village seems to date from about 1833, when a young man named Robinson and his friends began to hold services on Sunday evenings in a room near where Ellergill Beck enters the village. The meetings were fairly successful, but the work was allowed to lapse because of an insufficiency of helpers. About 1837-8, Joseph Carr, an Ingleton local preacher, began to hold open-air meetings, and with the advent of friends from High Bentham and elsewhere (including one local preacher), a society class was formed, led by William Townson, meeting in George Phillipson's house. A Sunday school was then started, and when the number of scholars became too great for the house where it was held, two cottages were taken at a place known as the Lion's Den. Services were then held in a barn known as Crow Trees. But all this work came to an end through the action of the Bentham minister, Edward Stokes, in 1845-6; presumably he disapproved of "free lances". There was a long interval until January 1883, when one of his successors, Ernest S. Thies, an enthusiastic evangelist, started fortnightly weeknight services in the mill dining-room. Success was immediate, and in July fortnightly Sunday services were held in the harness-room at Lake House. By the last quarter of the year, these services were held weekly on Sunday afternoons; and some time before 1887 there were two services each Sunday. Before that date plans were afoot for the building of a chapel, and on 2nd January 1886 the foundation-stones were laid, the building being opened in July.

Low Bentham was the native society of the Rev. Samuel J. Hoddy, who entered the ministry in 1932 and died in 1970.

MILL DAM

Here is held the last remaining farmhouse service in the circuit. Such services have been held in the past at a great number of places:

[15] The story of Ingham's work in this area is told in J. F. Riley, op. cit.

in addition to those already mentioned, there were Eldroth, Willow Tree (Eldroth), Routster, Howith, Parson's Close, Lingthwaite, Hammond Head, Selside, Burn Head, Capon Hall (near Malham Tarn), Ingleton Fells (at two farms between Ribblehead and Chapel-le-Dale—Ivescar Farm and Scar Top Farm), Mewith Head, Mewith Hall, Higher Sheepwash, Southerscales, Broadrakes, Tewit Hall, Ackrell Hall, and Woodgill.

The work at Mill Dam goes back to the days when Settle was in the Lancaster circuit. Two Bentham members invited the Procter family of Mill Dam to hear Benjamin Frankland, who was stationed at Lancaster from 1827 to 1829. His service made so deep an impression that both Mr. and Mrs. Procter and also their sons Thomas and James became members of society, the two latter becoming local preachers. Services were held at Mill Dam by 1840, and have continued there fortnightly in the large living-room, under a succession of Methodist proprietors, to this day.

The foregoing paragraphs have listed all the Settle circuit societies in existence at the present time. To complete the picture, it remains to mention two others:

HORTON IN RIBBLESDALE

Methodism first came to this area—850 feet above sea level—in 1850, when John Redmayne of the neighbouring hamlet of Brackenbottom opened his house as a preaching-place. Later, services were held at Studfold alternately with Brackenbottom. For a long time, however, no one would sell land for the erection of a chapel; but in the 1890s the squire had a quarrel with the vicar, and Mr. John Sharpe seized the opportunity to ask to buy a piece of land from the squire, who sold it before the quarrel had blown over! The land cost £30, and included a stone wall, which the economical builder worked into the building. The chapel was opened by Samuel Chadwick, who also presented the pulpit Bible. Unfortunately, as a result of deaths and removals, the cause at Horton has now closed, the last service having been held on 23rd March 1969.

HELWITH BRIDGE

Two miles on the Settle side of Horton is a row of cottages clinging to the side of the extensive limestone quarries. It is an isolated and barren spot, and some time before 1918 a reading-room was used as a Sunday school at which local preachers in turn conducted an afternoon service—attended too by a few adults.

Some time about 1940 this arrangement gave place to one whereby the children's services were held at Helwith Bridge Day School, half a mile nearer the road; but these ceased in December 1959.

OLIVER A. BECKERLEGGE.

[For much of the material of this sketch the writer must acknowledge his indebtedness to the Centenary Book of the circuit written in 1930 by Joseph Harger, and to the cuttings, etc. in the collection of the late Mr. W. T. Walker.]

MINISTERS AND PROBATIONERS OF THE METHODIST CHURCH

"Hill's Arrangement"

IN the last issue of these *Proceedings* (xl, pp. 2-5), mention was made of the fact that because of a change in the pattern of publication between the first edition (1819) and the second edition (1824) of William Hill's *Alphabetical Arrangement*, there has existed hitherto no published record of the appointments of thirteen supernumeraries who died and three who desisted from travelling between 1819 and 1824. To complete the record, I have extracted the relevant information from the *Minutes of Conference*, and have listed the names and appointments below.

Beswick, William

1801	——
1802	Inverness
1804	Alnwick & Berwick
1805	Peel, I.O.M.
1806	Ramsey, I.O.M.
1807	Alston
1808	Whitehaven
1810	Penrith
1811	Barnard Castle
1812	Pateley Bridge
1814	Pickering
1815	Patrington
1816	Framlington
1817–23	Scarborough, *Supy.*
	Ceased to travel

Booth, John

1779	Pembroke
1780	Cornwall West
1781	Whitehaven
1782	Sheffield
1783	Colchester
1784	Keighley
1785	Derby
1786	Huddersfield
1788	Bradford, Yorks
1790	Keighley
1792	Blackburn
1793	Chester
1795	Macclesfield
1796	Northwich
1798	Dudley
1799	Halifax
1800	Huddersfield
1801	Colne
1803	Derby
1805	Otley
1807	Wetherby
1809	Pontefract
1812	Pocklington
1814	Easingwold
1816	Dewsbury
1818–20	Knaresborough, *Supy.*

Brown, Jonathan, jun.

1805	Inverness
1806	Alnwick & Berwick
1808	Keighley
1810	Holmfirth
1812	Hull
1814	Scarborough
1816	Ely
1818–19	Bury St. Edmunds

Creighton, James

1783	London (City Road)
1807–20	London, *Supy.*

Dixon, Thomas

1769	Castlebar
1770	Enniskillen
1771	Athlone
1772	Aberdeen
1774	Pembroke
1775	Glamorgan
1776	Yarm
1777	Thirsk
1778	Leicester
1780	Scarborough
1781	Whitehaven
1782	Sunderland
1783	Newcastle
1784	Colne
1785	Macclesfield
1786	Whitby
1787	Keighley
1788	Scarborough
1789	Pocklington
1790	Whitby
1791	Thirsk
1793	Scarborough
1795	Whitby
1797	Malton
1798	Pocklington
1800	Easingwold
1802	Pontefract
1803	Stockton
1804–20	Stockton, *Supy.*

Evans, James

1786	Pembroke
1787	St. Austell
1788	Gainsborough
1789	Horncastle
1790	Grimsby
1791	Blackburn
1792	Colne
1793	Bridlington
1794	St. Austell
1795	Penzance
1796	Launceston
1797	Redruth
1798	Cullompton
1800	Tiverton
1802	Banwell
1804	Merthyr Tydvil
1806	Swansea
1807	St. Austell
1809	Helston
1810	Bodmin
1812	Camelford
1814	Ashburton
1816	Bodmin, *Supy.*
1818–20	Truro, *Supy.*

Gates, Samuel

1787	Colchester
1789	Macclesfield
1790	Burslem
1791	Stockport
1792	Thirsk
1793	Wakefield
1794	Leicester
1796	Ripon
1797	Keighley
1799	York
1800	Gainsborough
1801	Lincoln
1802	Otley
1804	Todmorden
1805	Burton-on-Trent
1807	Belper
1808	Howden
1810	Doncaster
1811	Burslem
1812	Easingwold
1814	Pocklington
1816	Skipton
1817–21	Thirsk, *Supy.*

Harrison, Robert

1787	Inverness
1789	Aberdeen
1790	Campbeltown
1791	Glasgow
1792	Ayr
1793	Scarborough
1794	Pocklington
1795	Middleham
1796	Lancaster
1797	Isle of Man
1799	Whitehaven
1800	Barnard Castle
1801	Doncaster
1802	Castle Donington
1803	Carlisle
1805	Middleham
1807	Lancaster
1808	Ripon
1810	Richmond, Yorks
1812	Alston
1813	Whitehaven
1815	Dumfries
1816	Inverness
1818	Inverness, *Supy.*
1820	*Ceased to travel*

King, John

1783	Barnard Castle
1784	Scarborough
1785	Plymouth
1786	Bradford, Yorks
1787	Thirsk
1789	Yarm
1790	Horncastle
1792	Grimsby
1794	Gainsborough
1796	Barrow, Lincs
1797	Epworth
1799	Sunderland
1800	Scarborough
1802	Dewsbury
1803	Grantham
1804	Diss
1806	Yarmouth
1808	Walsingham
1809	Sevenoaks
1811–21	Sevenoaks, *Supy.*

Mahy, William

1790	Channel Islands
1791	France
1793	Channel Islands
1812–13	Channel Islands, *Supy.*

Mann, James

1787–1820	Nova Scotia

Palmer, William

1784	Norwich
1785	Lynn
1787	Redruth
1788	Pembroke
1790	Worcestershire
1791	Coventry
1792	London
1793	Canterbury
1794	Plymouth
1795	Jersey
1796	Guernsey
1797	Jersey
1798	Bath
1799	Stroud
1800	Worcester
1801	Oldham
1802	Burslem
1803	Stourport
1804	Grantham
1805	York
1806	Hull
1807	Leeds
1809	Ashby-de-la-Zouch
1810	Ashby-de-la-Zouch, *Supy.*
1811	Rochester, *Supy.*
1812	Portsmouth
1813	Deptford
1815	Deptford, *Supy.*
1817–19	Rochester, *Supy.*

Riddall, James

1785	Yarm
1786	Colne
1787	Chester
1788	Birstall
1790	Bolton
1791	Keighley
1792	Thirsk
1794	York
1795	Middleham
1796	Leek
1798	Chester
1800	Castle Donington
1801	Newark
1802	Brackley
1805	Otley
1807	Skipton
1808	Addingham
1810	Bakewell
1812	Grassington
1813	Richmond, Yorks
1815–22	New Mills, *Supy.*

Rushforth, Thomas

1810	Brampton
1811	Brough
1812	Kendal
1813	Brecon
1814	Swansea
1815	Frome
1816	Dursley
1817	Exeter, *Supy.*
1818–19	Tiverton, *Supy.*

West, William

1780	Sligo
1781	Londonderry
1782	Enniskillen
1783	Limerick
1784	Ballyconnell
1785	Londonderry
1786	Coleraine
1787	Longford
1788	Londonderry
1789	Birr
1790	Bandon
1792	Limerick
1793	Newry
1794	Rochester
1795	London
1797	Rochester
1798	Colchester
1799	Leicester
1801	Edinburgh
1803	Dundee
1804	Glasgow
1806	Dundee
1807	Edinburgh
1808	Birmingham
1810	Plymouth Dock
1811	Liverpool
1813	Dumfries
1815	Arbroath
1816	Perth
1817	London, *Supy.*
1821–2	Aberdeen, *Supy.*

Willoughby, George

1807	Brampton
1808	Carlisle
1809	Penrith
1810	Edinburgh
1811	Glasgow & Paisley
1812	Ayr & Kilmarnock
1813	Brechin
1814	Inverness
1816	Alnwick & Berwick
1817	Berwick
1818	Edinburgh
1819	*Ceased to travel*

A line (——) indicates acceptance for the ministry that year but no station available.

KENNETH B. GARLICK.

ANGLICAN–METHODIST REUNION

A Nineteenth-century Proposal

METHODISM at Otford, in the Sevenoaks (Kent) circuit, dates from 1800. In the nineteenth and early twentieth centuries, it struggled along as a rural society,[1] and towards the end of the period it had a sympathetic friend in the Rev. Dr. John Hunt, who was vicar there from 1878 to 1907. He was a good vicar and a distinguished scholar. His writings on theological literature gained him a civil award. He was a low churchman and an early advocate of Anglican–Methodist reunion. A small publication of 1858 in the British Museum Library[2] remains as an interesting record of the thinking of a sympathetic clergyman of a century ago.

The titles of the three lectures summarize their subject-matter:

1. Wesleyanism during the lifetime of John Wesley, when it was connected with the Church of England.
2. Wesleyanism in its present state of alienation from the Church of England, with notices of the different Methodist sects.
3. The practicability and advantage of a reunion of the Wesleyans with the Church of England.

The second lecture shows a considerable knowledge of the various rifts within early Methodism and the motives behind them.

The first lecture is appreciative of the Wesleys and early Methodism:

> It was nurtured in halls and colleges as the restorer of the discipline of the Church of England. . . . The two Wesleys laboured to revive religion in the Church, determined to abide by her communion at all hazards. [They] had an intense love for that liturgy . . . to keep rules and rubrics, fasts and festivals with strictness. . . . John Wesley's preaching was calm. He condemned those who decry reason . . . He was refused the use of churches . . . the refusal was altogether without excuse . . . but the refusals are few compared with those in which the request was granted.

To the modern ear, his praise is marred by an opening phrase: "Methodism though now . . . a vulgar religion . . . did not begin with the ignorant, nor was it first patronized by the vulgar." This qualification reflects a contemporary judgement of one who was not unfriendly. It may be that in the use of words, Hunt in his own mind distinguished between "Methodism", as referring to the sects which had broken away from the parent body, and "Wesleyanism", as the parent body in the line of John Wesley.

The third lecture, on the "practicability and advantage of a reunion", summarizes Hunt's views and proposals:

[1] See *Proceedings*, xxxiv, pp. 89-93.

[2] BM4135b.40. "Wesley and Wesleyanism. Three Lectures by the Rev. John Hunt. Curate of St. Andrew's, Deptford, Bishopwearmouth, London.—Hamilton Adams & Co. Sunderland, 1858. 77pps."

> . . . I am persuaded that every difficulty would vanish if there was really a desire for a reunion; but there exists an unfounded jealousy and suspicion of each other that is more in the way of reunion than anything else. Churchmen do not see the good to be found in Wesleyanism, they see only its worst features. Wesleyans do not see the good that is in the Church, their minds being filled with the contemplation of outside blemishes. A better knowledge of each other would do much to unite them, and more Christian charity in judging what is peculiar to each would be a good foundation for mutual esteem. . . . I only mean that they conform to such regulations as will give the Church an opportunity of acknowledging them as part of itself; and to do this, they have only to allow the use of the Liturgy, and their ministers to receive, as circumstances will permit, ordination from the bishops of the Church.

As we now read them, his proposals may seem over-simplified and even naïve to us in the aftermath of the Anglican–Methodist Conversations, but they show how little change there has been, over the last hundred years and more, in the concept of the lines of approach.

A pleasant footnote is that the profits of the lectures were to go "in aid of the Monument to John Wesley to be erected at Epworth, Lincs", and that the Otford records show that of the six contributors to the Twentieth Century Fund of Methodism in October 1900 one was "Rev. J. Hunt...£1.1.0." Today, Otford has been able to develop between the Methodists (now a thriving society) and the Anglicans a close co-operation such as Dr. Hunt would have approved —and to extend it to include the Roman Catholics, who incidentally still use the original (1800) Wesleyan chapel as their church.

F. L. CLARK.

[Mr. F. L. Clark, B.A. is Chairman of the Otford and District Historical Society.]

The current issue of the American quarterly *Methodist History*, published jointly with the *A.M.E. Zion Quarterly Review*, is another special issue, devoted this time to the major contributions to the World Methodist Historical Society Regional Conference held at Kansas City, Missouri, last July. A distinguished list of contributors, headed by Dr. Frank Baker as the only British speaker, dealt with various aspects of the development of Methodism in the United States. Again and again we find ourselves on the frontiers of Methodist historical research as we read through this volume, and although much of the territory traversed will be strange to most British members of this Society, there is also much valuable material for comparative studies.

This issue is available in America from the Commission on Archives and History at Lake Junaluska, NC, and may be obtained in the British Isles from Mr. John A. Vickers, 87, Marshall Avenue, Bognor Regis, West Sussex, at £1 post free. J.A.V.

We have received and gratefully acknowledge the following periodicals:

Methodist History, January and April 1975. (See note above.)
The Local Historian, Vol. 11, No. 5 (February 1975).
Cirplan, Lent 1975.
The Journal of the Historical Society of the Presbyterian Church of Wales, March 1975.

TWO ANONYMOUS NINETEENTH-CENTURY BOOKS

Nestleton Magna

Nestleton Magna is the fictitious name for an East Yorkshire village close to Market Weighton: it is thought to refer to Sancton. In 1876 a Methodist minister, the Rev. J. Jackson Wray, wrote a novel which he called *Nestleton Magna*, adding the sub-title *A Story of Yorkshire Methodism*. The author originally published it under the nom-de-plume of Quintus Quarles, but in later editions his real name was disclosed.

Jackson Wray had a most interesting ancestry. He was descended from the Jacksons of Sancton, a village near Goodmanham. His grandfather, Thomas Jackson, was a farm-labourer at Sancton, with very little of this world's goods. Thomas was the father of four sons, three of whom—Thomas, Samuel and Robert—entered the Wesleyan ministry, Thomas becoming President of Conference in 1838 and again in 1849, and Samuel in 1847. Thomas left home at the age of 12 to become a farmer's yearly servant. When he was 18, he went to some special services at Market Weighton chapel, and was soundly converted. Two of his brothers also were converted at those same services. Thomas became a travelling preacher in 1801, and entered the full ministry in 1808.

The Jackson brothers had a sister, Elizabeth, who married a carpenter named Thomas Wray. Their son (the author of *Nestleton Magna*) also entered the ministry, and was a missionary in Sierra Leone at a time when that part of Africa in very truth merited the title "the white man's grave". His health gave way, and he was invalided home, but he subsequently served in many important circuits in this country. Later on he joined the Congregational ministry, and was for a time the pastor of Whitefield's Tabernacle in London. It is said that the present building was largely the result of his efforts. He assumed as a second Christian name his mother's maiden name, and so styled himself J. Jackson Wray.

So much for the author of this remarkable book—remarkable in that in these days when one deplores the state of many of our village chapels, it is a tonic to read in *Nestleton Magna* of the gigantic faith of our Methodist forefathers in the building of these chapels. These men, many of them illiterate farm-labourers, were "princes in Israel", and "prevailed with God".

Comparatively few Methodists today have any personal experience of the original class-meeting. There is a chapter in *Nestleton Magna* entitled "Adam Olliver in the Methodist Confessional" which is priceless in its delineation of "meeting in class" and what it meant to those saints of old. Adam Olliver is an old hedger who never earned more than a mere pittance, but when he prayed in the class-meeting "you might think he had a thousand a year". He was rich

toward God and rich in the things which are not in the market. The last chapter in the book is entitled "Oad Adam Olliver's *Nunc dimittis*", and is a most moving description of the translation of this worthy soul to heaven. It has been said that the early Methodists died well. Susanna Wesley's death as portrayed by Sir Arthur Quiller-Couch is an example, but the description of Adam Olliver's death, which is taken from life, is a means of grace to those who read it.

Much of the dialogue in the book, now out of print, is written in East Yorkshire dialect, but is easily to be understood. It would be well if anyone who has a copy would re-read it and bring it to the notice of younger Methodists. If any reader of this article wishes to read the book and is unable to get a copy, I will gladly lend.

H. H. DUMVILLE.

[Mr. H. H. Dumville is a veteran Methodist local preacher living at Acomb, near York. Before his retirement he was head of the Technical Library and Information Bureau at Rowntree & Co. Ltd., York.]

When I was a Child, by "An Old Potter" (1903)

The pseudonym "An Old Potter" conceals the identity of the Rev. Charles Shaw (1832-1906), who was born in 1832[1] in a street named Piccadilly in the town of Tunstall in the North Staffordshire Potteries. This row of houses had been erected by a building society of which Joseph Capper, the Potteries reformer and Chartist, was a member. Capper owned two of them, and was the "most familiar figure" in the street during Charles Shaw's younger days. Shaw gives a vivid picture of Capper's activities, and of the Plug Riots of 1842 in the Potteries. Joseph Capper (1788-1860) was born near Nantwich in Cheshire, and became a blacksmith in High Street, Tunstall. As noted by Shaw, Capper played an active part in the Potteries agitation for the Reform Bill of 1831-2. For his share in the Plug Plot riot (15th August 1842) in the Potteries he was arrested on 21st August, and tried at Stafford Assizes in April 1843, along with Thomas Cooper, William Ellis and John Richards, on charges of sedition and conspiracy to cause the riots. Convicted of these offences, he received a sentence of two years' imprisonment, which he served in Stafford jail. He later became prominent in the agitation against the "papal aggression" of 1850, and in the autumn of that year burned a copy of the Pope's bull establishing English and Welsh Catholic bishoprics at a great public meeting in the Church school at Tunstall, holding the document "until the last shred of it fell in a feeble flicker from between his finger and thumb",[2] a feat which his trade as a blacksmith had no doubt made possible.[3]

Charles Shaw, then a young man of about 18, attended this meeting, and the personality of Capper clearly made a great impression

[1] *When I was a Child*, p. 146. [2] ibid., p. 179.

[3] F. Boase: *Modern English Biography*, iv (2nd edn., 1965), col. 599; M. Hovell: *The Chartist Movement* (3rd edn., 1966), pp. 261-7; T. Cooper: *The Life of Thomas Cooper, by himself* (1872), pp. 191-9.

on him. He had already become a member of the Tunstall Methodist New Connexion Sunday School, and he later joined a Young Men's Mutual Improvement Society, which fostered his habits of study. He was placed on the MNC local preachers' plan for the Potteries, but in 1853, before preaching his trial sermon, he received an invitation to visit Glasgow and Edinburgh. While in Scotland he attended several sessions of two or three days at the great Peace Society conference held in Edinburgh in October 1853, and was much impressed by the oratory of John Bright.

On his return to the Potteries he was placed on full plan, then entered the New Connexion ministry, one of his first places of service being the Mossley (Lancs) circuit in 1854. He stayed there one year, living in Oldham and officiating at Mossley chapel and at Zion chapel, Lees. He afterwards served, among other stations, on the Ashton and Huddersfield circuits, and became an eloquent and popular preacher. Shaw married as his first wife the daughter of William Halliwell of Springhead, near Oldham, and subsequently, leaving the ministry, entered the cotton-spinning business at Radcliffe Mill, Springhead.[4] He is said to have carried it on "for a good number of years". He also acted for a time as leader-writer for the Radical weekly newspaper the *Oldham Express*, when it was under the editorship of Alfred Butterworth. In 1868-9, as a trenchant speaker and an ardent Liberal, he was particularly prominent in the agitation connected with the Irish Church Disestablishment Bill.

After a time he re-entered the ministry of the Methodist New Connexion, and acted as a "supply" in mission stations in the Isle of Man, where he spent four years, and at Bangor, Co. Down, for a similar period. His reminiscences of early life in the Potteries appeared in book form in 1903, with a preface by Robert Spence Watson (1837-1911), the Liberal philanthropist and reformer, who had subsidized the book's publication. They are chiefly valuable for their accounts of the Chartist movement and of child labour on the pot banks.[5] On the death of his wife he married again, his second wife being "a Huddersfield lady". He returned from Ireland a poor man about 1904-5, died in Walker's Lane, Springhead, early in March 1906, and was buried in Hey Cemetery on the 8th of that month. He had no doubt been gratified by the great Liberal electoral victory in January 1906. His eldest son, the Rev. Charles M. Shaw, also of the Methodist New Connexion, with whom he has sometimes been confused, survived him.[6]

Shaw's book is of some importance in ceramic history because it gives, among other information, the only known first-hand description

[4] *Worrall's Commercial and General Directory of Oldham*, 3rd edn. (1880), p. 243, lists a Charles Shaw, Esq. living at Spring Cottage, Springhead.

[5] The book originally appeared as a series of anonymous articles in the *Staffordshire Sentinel* from December 1892 to May 1893. (Information kindly supplied by Mr. N. Emery, F.L.A., of Stoke-on-Trent.) In 1969 it was reprinted in facsimile with a not very informative introduction, pp. ii-vi, by Mr. Reginald Haggar.

[6] *Daily Dispatch*, 9th March 1906.

of what it was like to work at a pot-bank producing Staffordshire figures.[7] It is also important in English literary history because Arnold Bennett used a large section of it almost word for word in the fifth chapter of his novel *Clayhanger*, where Darius Clayhanger spends a period in the workhouse and there witnesses the flogging of a boy absconder.

Charles Shaw's son was understandably annoyed by this unacknowledged use of copyright material. In late March or early April 1916 Bennett wrote to the editor of *The United Methodist*, of which he was "a fairly regular student":

> Thank you for sending me a copy of *The United Methodist* containing the article "Books and Bookmen", which deals with the close resemblances between an episode in Charles Shaw's anonymous book, *When I was a Child* and an episode in *Clayhanger* . . .
>
> I dare say that I have already affirmatively answered the question whether I was indebted to *When I was a Child* for the basis of the similar episode in *Clayhanger* about ten thousand times.
>
> You yourself hit the nail on the head when you say: "He may regard it as justifiable to use information derived from a printed book regarding the conditions of life in the hungry forties." . . .
>
> As soon as I heard of it I bought the book with the full intention of using it if I could, as I have bought and used scores of historical books bearing on the district or period in which I happened as a novelist to be interested. In so doing I believe that I followed the customary practice of novelists attempting to portray a past epoch. It is a practice which I propose to continue. If anybody wishes to realize what the novelist's function is, and to understand the difference between history and fiction, let him read in its entirety the episode as related by Charles Shaw and then the episode in its entirety as related by me.
>
> A little time ago I had some correspondence on this subject with Charles Shaw's son, who appeared to feel a grievance against me. I then offered to help Mr. Shaw to obtain publication of his implied charge in some suitable paper. The offer was not accepted. Your enterprise has rendered unnecessary any repetition of the offer.[8]

W. H. CHALONER.

[Mr. W. H. Chaloner, M.A., Ph.D. is Reader in Modern Economic History in the University of Manchester,]

[7] *When I was a Child*, pp. 124-7. For a full consideration of Shaw's contribution to ceramic history, see T. A. Lockett: *Davenport Pottery and Porcelain, 1794-1887* (1972), pp. 21-2.

[8] J. Hepburn (ed.): *Letters of Arnold Bennett*, iii (1916-32) (1970), pp. 8-10. Other details of the indebtedness of Bennett's *Clayhanger* to *When I was a Child* may be found in Louis Tillier: *Studies in the Sources of Arnold Bennett's Novels* (Didier, Paris, 1969).

Under the title *Kindling the Flame*, the Rev. George E. Lawrence has written the story of 150 years of Methodism (1824-1974) in the Forest of Dean (pp. 59). Copies, price £1 each, may be obtained from the author at Westbury, Upper Road, Pillowell, Lydney, Glos, GL15 4QZ.

BOOK NOTICES

William Law: his Life and Work, by A. Keith Walker. (SPCK, London, 1973, pp. 274, £3 95p.)

Methodist interest in William Law is invariably confined to his relationship with the Wesleys. Some, like Dr. Henry Bett, have taken the view that his impact has been exaggerated. Others have more recently come to the conclusion that it was considerable. In his old age, Charles Wesley referred to Law as "our John the Baptist", whilst his brother John agreed that there was some truth at least in Dr. Joseph Trapp's description of Law as the parent of the Methodists. Bishop Warburton's comment is often quoted: "Mr. William Law begot Methodism, and Count Zinzendorf rocked the cradle." It is to be hoped, however, that Methodist readers will turn to Dr. Walker's reassessment of this distinguished Non-juror with less partisan intentions. Law deserves to be treated in his own right as a major figure of the eighteenth-century church. An up-to-date appraisal has long been overdue. Until now the standard biography was that published by Canon John Overton in 1881, although specific aspects of Law's thought have been examined since then by such researchers as A. W. Hopkinson, Stephen Hobhouse, and Henri Talon.

Law has usually been regarded as a leader in spirituality rather than as a creative thinker. Dr. Walker claims that he was an outstanding if somewhat eccentric theologian whose affinities lay with the best sort of Christian Gnosticism and whose contribution is still relevant. At the same time, Law is shown to be less of a stranger to his own century than Overton supposed. Despite the austerities of life at King's Cliffe, Law cannot be dismissed as a mystical recluse who maintained a lofty indifference to the controversies of his age. In his first venture into print, he took up the cudgels against the Latitudinarianism of Bishop Hoadly, and in *The Case of Reason* (1731) he refuted the arguments of the Deists with a cogency which anticipated Butler's more famous *Analogy of Religion* (1736). His most impressive works, however, were less controversial—*A Serious Call* (by which he is best known), *The Spirit of Prayer*, *The Way to Divine Knowledge*, and *The Spirit of Love*. Dr. Walker believes that the latter is probably Law's finest book.

The two chapters covering the exchange of correspondence between William Law and John Wesley in 1738 and again in 1756 attempt to redress what is considered to be a lack of balance in the surveys of the Rev. J. Brazier Green and Dr. Eric W. Baker. Dr. Walker thinks that both these Methodist writers were inclined to overlook Wesley's shortcomings and to find Law the more culpable of the two. Wesley appeared to identify genuine Christianity solely with his newly-found evangelical insights, and to repudiate the broader tradition represented by Law. Dr. Walker nevertheless admits that, at the time of his breach with Wesley in 1738, Law's outlook was somewhat distorted by ascetic rigidity and affective mysticism. Dr. Eric Baker's contention that he only passed out of legalism into grace as a result of reading Jacob Boehme is resisted.

Dr. Walker underrates the calibre of Peter Böhler by assuming that because of his youth his religious views suggested more enthusiasm than maturity. Although only twenty-five years old when he met Wesley, Böhler was far from being a novice either in theological understanding or in spiritual counselling. The author concludes that it is doubtful whether Law and Wesley would ever have reached intellectual agreement, since

the latter stood in the line of those who, like Tertullian, Luther, and Barth, affirmed the sufficiency of Scripture without enlisting additional support from natural theology. But he regrets that no profitable interaction between these attitudes proved possible. A. SKEVINGTON WOOD.

The President of the Conference

THE thoughts and prayers of all our members will accompany the Rev. A. Raymond George when he assumes the high office of the President of the Conference. Mr. George has been a member of the Wesley Historical Society for many years, and is a frequent contributor to the *Proceedings*. We have especially valued his services in reviewing books on Methodist theology. His brilliant academic career at Oxford, Cambridge and Marburg was followed by a ministry devoted largely to the cause of ministerial training. If the period he served as sub-tutor at Wesley House, Cambridge, is included, he has served on the staff of all our Theological Colleges with the exception of the old Didsbury in Manchester and Queen's in Birmingham—though he is associated with the traditions of both, having been at Headingley with which Didsbury was amalgamated and at Handsworth with which Queen's was amalgamated. This is a unique record. He is one of our leading ecumenists and liturgiologists. His knowledge of Methodism is equalled only by his fidelity to our standards.

THE ANNUAL LECTURE

in connexion with the Liverpool Conference, 1975,

WILL BE DELIVERED IN

Island Road Methodist Church, Garston,

On Monday, 30th June, at 7-30 p.m.,

BY

Dr. IAN SELLERS, M.A., B.Litt.

Subject: "ADAM CLARKE AND THE ETERNAL SONSHIP".

The chair will be taken by MR. PETER FACER, M.A.

The Annual Meeting of the Society will be held at the same church at **5-30 p.m.**

Mr. and Mrs. Rowland C. Swift kindly invite members of the Society to **Tea** in the schoolroom at **4-30 p.m.** It is desirable that all those who intend to be present at the Tea should send their names to the Rev. G. H. E. Barnard, 5, Elder Gardens, Liverpool, L19 0DJ (Tel. 051-427 2674), not later than Saturday, 28th June.

To reach Island Road from the Conference Hall, motorists should proceed along Smithdown Road, Allerton Road, Mather Avenue and Woolton Road, and then turn right into Island Road. It would be advisable to allow half an hour for the journey. Alternatively, travel by bus No. 80 from Hardman Street to Long Lane, Garston, then walk across the park to the church, which will be seen at the S.W. corner. Allow half an hour.

This year's **Exhibition** will be found in the Local History Section of the Picton Library, William Brown Street, Liverpool, 3.

NOTES AND QUERIES

1274. CACHETS USED ON LETTERS AND CARDS.

Cachets were widely used by Methodism in Britain on letters and cards early this century, particularly during the period 1901-20. There appear to have been various uses for these distinguishing marks affixed to the fronts of envelopes or cards, but all form an interesting and important part in postal history. Although no fee would be charged for affixing the cachet, it is likely that a donation was made to some bazaar, fund, or charity, for delivery. Some were delivered by the Post Office after postage stamps were affixed, but most were collected or delivered by church-members. Some cachets were professionally produced, but the majority seem to have been created by church-members from "John Bull"-type printing sets. They vary in shape and size, but usually do not exceed 2 in. by 1 in.

Examples so far seen indicate the scarcity value of these items, but many more remain in Methodist private collections. For instance, a 3-line cachet was used at Grove Place, St. Helier, on 5th August 1909, with the legend in three lines—"Grove Place/Wesleyan Bazaar/Aug 5 09". This cachet was affixed to a card, and sent by post after affixing a postage stamp. It was cancelled with a circular date stamp—JERSEY 6 PM AU 5 09.

Some cachets seen leave a lot of questions unanswered, and help is requested to fill in gaps of information. For example:

Cachets were used by a "Wesley" church in the years 1908, 1909 and 1910. The 3-line cachet in 1908 reads "Wesley Bazaar/Post Office/Dec 1st 1908", in 1910 used with the date "1st Dec 10". In 1909 the legend was "Wesley Bazaar/Post Office Nov 25/09". Which Wesley church?

An oval cachet was used at Victoria Road, St. Peter Port, Guernsey, from 1914, with the words "Chapelle Wesleyenne/Route Victoria". Under what circumstances? And for how long? It is thought, perhaps, that the cachet was affixed to letters written by servicemen during the 1914-18 war who used the recreational facilities at the local church. Can any other information be provided?

A 4-line cachet, "Albert/Park/Wesley/Bazaar", was used by West Didsbury Wesleyan church, Manchester, but on the card seen there is no indication of date. The church was closed in 1965. When was it used?

As catalogue editor of the Methodist Philatelic Society, I am anxious to obtain answers to the questions posed, and also to find out about cachets unknown to us. I would appreciate the help of readers; and photo-copies or information giving details will be gratefully acknowledged.

J. T. AUNGIERS (5, Cherry Walk, Cheadle Hulme, Cheadle, Cheshire, SK8 7DY).

This year's Conference Handbook, *The Merseysidesman*, follows much on the lines of the productions of previous years. It is of generous proportions (128 pages), and covers a wide range of interests, reflecting the many-sided life of Merseyside. Of special interest to our readers will be the article by the Rev. N. Allen Birtwhistle, "The Wild Asses' Colts" (the phrase is John Wesley's description of his congregation at Liverpool on 3rd May 1759). Written in Mr. Birtwhistle's pleasing style, it tells the story of Wesley's many visits to our Conference city. Wesleyana in the North-West is featured in an inset publicizing Methodist Homes for the Aged. Copies of the handbook, price 35p. plus postage, are obtainable from Mr. A. N. Spencer, 45, Briarwood Road, Liverpool, 17.