



REV JOHN WESLEY, M. A.

A WESLEY PORTRAIT

Our frontispiece is a photograph of a Wesley picture measuring $18\frac{1}{2}$ by 5 inches. The framed photograph from which the block is made has belonged to one of our members for twenty-two years, but he has no idea of its origin. He acquired it from an antique dealer at Whalley who was for many years the organist at the Wesleyan Church there. When the late Dr. Wiseman saw it he said he had never seen one like it. Any information will be welcome.

EXTRACTS FROM THE DIARY OF MRS. SARAH HALL, BRISTOL, 1817-1856.

Part 2

BRISTOL CONFERENCE.

1831. July 18th, Monday. Mr. Watson and Mr. Waddy arrived.

July 19th, Tuesday. Mr. Birdsall arrived. Mr. Watson expresses himself pleased that Mr. Birdsall and he are at our house.

Thursday morning. Mr. Wm. Stewart, of Ireland, left Dublin Tuesday evening, long and windy passage, eat nothing till he arrived with us.

Saturday morning. Mr. Doolittle arrived from Dublin by Steamer to Liverpool, from there by land to this place.

Saturday evening. Penitent meeting address by Jonathan Barker.

July 26, Tuesday. Mr. George Jackson arrived, we have now the six Persons who are to be our visitors during the present Conference.

August 1, Monday evening. Preachers taken into full connexion at St. P. The Chapel so crowded I returned from it and heard Mr. Hatherton [Atherton] at Ebenezer.

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October 24. Died, our old respected friend Michael Shum, complained he was poorly, and closed his eyes without a groan. [This was one of the five brothers Shum who came from Germany and settled at Bath. His son married Mrs. Hall's daughter, Mary].

BRISTOL RIOTS.

October 30. Sunday Morning. Mr. Edmondson—I have forgot the Text, and instead of it relate a never-to-be-forgotten Riot, which began Saturday last, upon the arrival of Sir Charles Wetherall to try Prisoners. When I left the Chapel a report prevailed that the Soldiers had fired and killed a man, this was only the beginning of trouble in the after part of the day. 3 Prisoners [query, prisons] were fired etc. etc, too much alas for me to relate.

Sunday evening. Mr. Edmondson. To please Mr. Hall I went to Chapel full of fear and trembling, the text taken from 124 Psalm, "Our help is in the Lord who made Heaven and Earth."

December 28. The 43rd Anniversary of my Wedding. The ninth of Frederick Shum's Birth and the Day on which my first Grandchild John Oldland Hall Died, aged 23 years. I hope in peace with God and man. I visited him the day before his death. he told me it was his constant prayer to his Heavenly Father—Thy will be done.

1832. January 3, Sunday. The text which Mr. Alder preached the first Sunday the family attended after the Funeral, "My son despise not thou the chastening of the Lord." A very suitable and interesting discourse. I was much affected at the consideration that the death of our oldest Grandchild brought our eight children with their Wives and Husbands together, a sight I never expect to see again.

May 12. The 17th Anniversary of Methodist Missionary Society held in Bristol and the first we have not had a visitor. Mr. Wm. Dawson at Ebenezer, John III, 16. He began his discourse by saying, Baxter said the text should be written in letters of Gold, and that Martin Luther said if it could not be obtained without it was worth while to walk a thousand miles on our Hands and Knees—a most encouraging sermon.

June 17. This day I am 62 years of age. Life, is fast ebbing away. May I so live as to have nothing to do but die when Summoned.

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July 9. Special Prayer Meeting to plead with God that He may not deliver us up to His Scourge the Cholera. Mr. Box from Jamaica present.

July 29. Sunday evening. Mr. Edmondson. Meeting the Society he noted 300 had been added to the Society since he had been on the Circuit. Thanked the friends for their kindness to him in his afflictions, enlarged freely on his dislike to retire from the ministry, it was now 46 years he had preached the Gospel and declared he would rather *die in the Pulpit* than sit down, but left the decision to Conference, who as a body of men were distinguished Holy useful men. seeking the Salvation of Souls, and of infinite service to mankind.

August 12, Sunday. Mr. Edmondson's last Sunday, morning, Ebenezer. Evening at St. Philips, 1 Peter 1, 4 ch. 7-v. Many a pleasant hour have I sat and heard Mr. Edmondson preach. Thy servant Lord prepare a strict account to give—here ends the ministry of that excellent man Jonathan Edmondson.

REFORM BILL.

August 14, Tuesday. The day to commemorate the passing *Reform Bill* by a Dinner provided by the Public to be held on Brandon Hill. Mr. Reece cautioned his hearers on the impropriety of attending at a time when the awful visitation was cutting down our neighbours on every side.

(*To be continued.*)

JOHN WESLEY AND ANN LOXDALE: TWO UNPUBLISHED LETTERS

Neatly framed at Didsbury College, and with the reputation of having been there for many years, are two unpublished Wesley letters. If they were actually there in the time of Rev. Richard Green, it seems strange that they were not used for the *Standard Letters*, (But cf. *Proceedings* VI, 95.) We are able to transcribe them here by kind permission of Rev. W. Bardsley Brash. At the same time we are able to supply additional information about the families of the Loxdales and the Edens.

Both the letters were written to one of Wesley's regular correspondents, Miss Ann Loxdale.¹ They contain references to the well-known Eden family of Broad Marston, who were mentioned in a recent number of the *Proceedings* (p. 58). The families of the Loxdales and the Edens were related by marriage. The eldest daughter of Mr. Thomas² Loxdale of Shrewsbury married Mr. Henry Eden's son Thomas. They had a son, William Henry Loxdale Eden, who was to become a Wesleyan Methodist minister, though neither parent lived to see that event. The second Loxdale daughter was Wesley's correspondent Ann, born in 1755, who was to become Dr. Thomas Coke's second wife in December 1811, dying soon after. The third daughter was Sarah, who became a well-known Methodist in Liverpool.

Ann Loxdale was converted largely through the ministrations of Rev. Richard De Courcy, Vicar of St. Alkmund, Shrewsbury, probably in the early months of 1781, although Tyerman (*Wesley's Designated Successor*, p. 462) places this event two years earlier. Following this deepening of her spiritual life she speedily got into touch with two of the great religious leaders of the time, John Fletcher³ and John Wesley, with both of whom she became quite friendly. Wesley met her in March, 1781, beginning his correspondence with her on the 27th of that month. Her newfound religious faith soon infected her younger sister Sarah (see *Standard Letters* v: 73), and after a longer interval her elder sister Mary also. Wesley was anxious that she should not stop at her own family, and particularly urged upon her evangelical zeal the needs of her brother-in-law, the Rev. Thomas Eden, who had married Mary Loxdale in 1778.

A note in the *Standard Journal* (v: 251) gives references

1. The Registry of her baptism, at St. Chad's, Shrewsbury, spells her name "Anne", though another entry in the same registers shows that she herself spelt it "Ann".

2. Tyerman and the *Dictionary of National Biography* give his Christian name as Joseph, but Dr. Hannah, in *W.M. Magazine*, 1851, p.1., gives it as Thomas. This latter is correct, as is proved by the entries in the Parish Registers of St. Chad's, Shrewsbury. For details of the Loxdale family, and of Thomas Eden, see the Supplementary Note at the end of this article.

3. For letters from John Fletcher to Ann Loxdale see *Proceedings* IX, 139. For one from Mrs. Fletcher see VI. 93.

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to most of the material dealing with the family of Henry Eden, who built for Wesley a chapel in the corner of a field near his home at Broad Marston—a chapel with walls about three feet thick, and with “semi-ecclesiastical windows.”⁴ Henry Eden’s daughter Ally was referred to in the *Proceedings* recently (p. 58). In the first letter given below Wesley sends greetings to another member of the family, “Suky Eden”, whom we assume to be Ally’s sister, and the same Susanna Eden who with Ann Loxdale was a witness at the marriage of Thomas Eden and Mary Loxdale. The letter purports to have been written from London on Dec. 1st, 1782, but Wesley’s diary shows that on that date he was at St. Neot’s—probably Dec. 1st, 1783 is intended. It seems likely that Ann Loxdale had been recuperating from an illness with her sister Mary, whose husband had in 1782 commenced duties as the incumbent of Ilmington, Warwickshire. If the letter actually belongs to 1783, it will be shortly after the birth of William Henry Loxdale Eden, and may probably have been directed to the Loxdale home on College Hill, Shrewsbury, where the young baby was being feted by his aunts and uncles. It is addressed (though not in Wesley’s hand) “To Miss Loxdale.” Although it is postmarked, there is no other address. The letter reads:

London

Dec. 1. 1782

My Dear Sister

I did not know, that you had been ill, till you sent me the welcome news of your Recovery. I do not doubt but Exercise & Change of Air have greatly contributed to it. And if you desire the continuance of your Health, you must still continue to use all y^e Exercise you can. What a comfort it is, that all our Trials work together for good? They must do so, as long as we can Say “Father, not as I will, but as Thou wilt”. This is the Essence of Holiness, a loving Resignation to the Will of GOD. See that you hold fast what He has given you! And after you have sufferd a while He will not only make you perfect, but stablish, strengthen, settle you

4. When Darby Stafford published his profusely illustrated article on Methodism in the Evesham area in the *Methodist Recorder* for 1903 the Chapel was still standing, although it had been transformed into a cottage. A photograph of it will be found on p. 17 of the *Recorder* for October 1st of that year.

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thereby, and preserve you unblamable in Holiness unto the coming of our Lord Jesus Christ! I am

My Dear Nancy

Yours very affectionately

J. Wesley

My kind Love to your sister and Suky Eden. I am glad she is with you. See that you do her Good!

Is it her sister Mary, or "Suky" Eden, whose spiritual welfare Wesley urges on Ann Loxdale? It might be either, but we incline to the belief that Mary is intended. Only a year or two later Ann informed Wesley of her sister's illness, and apparently added that this illness had been the means of her long-prayed-for spiritual awakening. Wesley answered:

You send me comfortable news concerning Mrs. Eden. And certainly this gracious visitation is designed for a blessing not only to her, but likewise to her poor husband. You should lose no opportunity of speaking a word to him whenever Providence throws him in your way. Let not a voluntary humility hinder you. God can bless a few and ordinary words. . . .
(*Standard Letters*, v: 295)

On November 26th, 1785, Ann's sister died, and was buried on December 1st at St. Chad's, Shrewsbury. It is in reply to this information that Wesley writes the second letter preserved at Didsbury College. Thomas Eden had been left with an infant son, whom his dying mother had confided to the care of her youngest sister Sarah. He would probably continue to live at Shrewsbury, whilst various relatives would help to keep the widower at Ilmington from brooding by frequent and lengthy visits. Ann was doubtless on such a visit when Wesley wrote to her, for the letter is addressed "To/ Miss Loxdale/At Ilmington/Near Shipston upon Stour/Warwickshire." Once again we see Wesley's concern for Eden's spiritual welfare.

Near London
Jany. 26. 1786.

My Dear Miss Loxdale

I thank you for the remarkable and comfortable account, of Mrs. Eden's Death. Is not this a time, that may be much improved, to the advantage of Tommy Eden? If he loved her, his heart will be softend at Such a season, and made susceptible of the best impressions. And probably, as

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he loves & esteems *you*, you will most effectually fix these upon him.

In order to recover that blissfull knowledge of GOD, which you once enjoyd, I think what you want is, to converse with those, who are deeply alive to GOD. This would be a means of stirring up the Gift of GOD which is in you, of increasing your hunger & thirst after righteousness and inlivening your Expectations of receiving all the Promises of being fully renewd in the image of Him that created you. Mrs. Fletcher is one of this sort; but I fear you will find few others of the same spirit. I hope to be at Broadmarston on Frid. March 17: at Birmingham, Sat. 18, & at Madeley Friday the 24. Possibly you might meet me there. This woud give a particular pleasure to

My dear Miss Loxdale,
Yours affectionately
J. Wesley.

Thomas Eden only remained at Ilmington for another year or two, apparently leaving there to live with his wife's family at Shrewsbury rather than with his own family at Broadmarston, which was perhaps too near to the scene of his wife's death for him. He himself died not long after, and was buried on March 7th, 1792, aged 41.

SUPPLEMENTARY NOTES. *The Loxdale Family.* The Parish Registers of St. Chad's, Shrewsbury, furnish numerous details about the Loxdales. It must have been a well-to-do family, for the father is always referred to as "Mr.," an unusual distinction in such registers. Dr. Hannah speaks of the "fashionable circle" in which they moved. Thomas Loxdale and his wife Hannah apparently came to Shrewsbury about 1753, for there is no previous reference to them, and on October 4th of that year is recorded the burial of their child Thomas, whose birth seems to have occurred in some other parish. In 1754 the eldest daughter, Mary, was born, on May 19th, and baptised on the following day, probably because of being a sickly child. On October 1st, 1755, "Anne" was baptised, the date of her birth not being recorded. As above mentioned, she married Dr. Coke in December 1811, and died on Dec. 5th, 1812. The next child of the Loxdales was another Thomas, baptised on April 5th, 1757. He was followed by Joseph, born August 19th, and baptised August 30th, 1759. (Possibly some confusion with him has led to the error that Ann Loxdale's father was called Joseph. In all probability the same Joseph was the father of the eight-year-old boy Richard Skitt Loxdale who was buried at St. Chad's on March 12th, 1808, the entry furnishing the particulars that the boy was the sixth son and the tenth child of Joseph and his wife Maria.) On December 13th, 1760, was born Sarah, being baptised on January 19th, 1761. (As recorded in

her memoir by Dr. Hannah, in *W.M. Magazine*. 1851: pp. 1-17. 105-123. she married Thomas Hill of Shrewsbury on April 3rd, 1797. As a Church of England clergyman he held the living of Crosby, near Liverpool, and was on friendly terms with the Methodists, amongst whom Sarah Hill became a class-leader. He died in 1832, whilst she survived to within a few days of her 87th birthday, dying on December 4th, 1847.) Another daughter born to the Loxdales, on March 5th, 1762, was baptised Esther on March 27th. She did not live long, being buried on May 27th, 1766. There was also another son born, who was baptised Richard on March 31st, 1769. The subsequent history of the three sons we do not know. Mr. Thomas Loxdale, the father, was buried on April 27th, 1793, aged 72, whilst his wife was buried on May 21st, 1805, aged 76.

Thomas Eden. It has been very difficult to ascertain details of Thomas Eden's career. It seems, however, that he was born at Pebworth or Broad Marston, Gloucestershire, in 1750, or possibly the early months of 1751. Foster's *Wood's Alumni Oxonienses* shows that he entered Hertford College, matriculating on the 20th January, 1774, aged 23. He is recorded as the son of *Thomas Eden*, not Henry Eden, of Pebworth, Co. Gloucester, and it is stated that the father was an "armiger", i.e. entitled to use a coat of arms. Of his subsequent academic career nothing is known, and the next we hear of him is as the Vicar of Ilmington, only a few miles away from Pebworth. Mr. W. C. Sheldon, in *Proc. v. 96*, states that he was the "Vicar of Ilminster, Glos.", and in the *Standard Letters* this error is followed.* Enquiries kindly made by the Rev Arthur Truswell show that Thomas Eden was never the Vicar of Ilminster. The biography of William Henry Loxdale Eden in the *W.M. Magazine* for 1870 correctly designates him as the "Vicar of Ilmington", although "vicar" should apparently be corrected to "rector." The present Rector of Ilmington, Rev. A. J. Mortimore, has made inquiries on our behalf, and discovers that records are preserved at Warwick showing that there was a Thomas Eden, describing himself as "curate of Ilmington", officiating during the years 1782 to 1787. The last entry of his name in one of the Parish registers is dated September 23rd, 1787. He was apparently in full charge of the parish, and should have called himself "rector", although the use of the various designations was much looser in those days than now.

No memory of his ministry at Ilmington appears to have survived in the parish, but in the churchyard is a tomb (until recently railed round) to the memory of a Thomas Eden, Gent, and another inscribed to a Nathaniel Eden, Gent, both of whom died in the first half of the 19th century, and who may have been relatives.

* Mr. W. C. Sheldon was a very careful worker but he seems to have gone astray here. Ilminster is probably a printer's mistake; there does not appear to be such a place. Ilminster in Somerset was probably in his mind. Telford accepts the name Ilminster, but he spells it correctly and does not mention the County.

The St. Chad's Parish Register, Shrewsbury, records the marriage, on August 3rd, 1778, of "The Reverend Thomas Eden, clerk" to Mary Loxdale, spinster, by licence, the witnesses being Ann Loxdale and Susanna Eden. Five years later, when Eden had been in the Ilmington living about a year, came the birth of apparently their only child, William Henry Loxdale Eden, on August 20th, 1783. It seems uncertain whether he was born at Ilmington or Shrewsbury, but he was certainly baptised at Shrewsbury, on September 3rd of the same year. Two years later, on November 26th, 1785, Mrs. Eden died, and was buried at St. Chad's on December 1st, her age being given as 32, though this is a mistake, probably for "in her 32nd year." (Dr. Hannah errs in the opposite direction, stating that she died "in the thirty-first year of her age.") Before the second anniversary of her death Thomas Eden appears to have left Ilmington for good, probably settling with her family at Shrewsbury, where he died a few years later, being buried at St. Chad's on March 7th, 1792, the records stating that he was "aged 41". FRANK BAKER.

EXTRACTS FROM THE JOURNAL OF AMBROSE KIRKLAND

Ambrose Kirkland was in the active ministry of the Primitive Methodist Church from 1836 to 1882, and continued as an active supernumerary for a number of years at Altrincham in the Lymm Circuit. He was born at Barlestone near Market Bosworth, Leicestershire, on November 18th, 1816.

"When very young I was sent to a Primitive Methodist Sunday School, and there under an address given by one of the teachers, my mind was awakened to the need of Salvation." A Camp Meeting was held in his village, and "I decided to start for heaven and at the Lovefeast in the evening, I obtained the blessing of pardon and was made happy in Christ." He was then thirteen years of age. He took his first appointment as a Local preacher on his sixteenth birthday, "and was for a time called the Boy Preacher; but I lost that title many years ago."

In 1836, aged nineteen, he was called into the regular ministry by the Ashby-de-la-Zouch Circuit. "In those days Mr. H. Bourne and the Conference thought it was best for the preachers to stay but a short time in their Circuits, and I thought the same at that time; so I removed from Ashby-de-la-Zouch at the end of my first year." A year was

spent at Melton Mowbray, "journeys long, places few and far between," and then two years at Belper. Here he found these factory people were lively and zealous and made good and useful members of Society. While here I missioned Ashbourne in the Peak of Derbyshire. Here Bro. J. Wibberley, now a useful Local Preacher at Lymm, was caught in the Gospel Net In this Station I signed the Pledge and became a total abstainer and have continued so until now, 47 years. I have never regretted this step."

In 1840 he moved to Winster, which circuit stretched from Matlock to Buxton. "Buxton is now an important station which I assisted to mission 45 years ago." To save walking the 16 miles from Winster to Buxton, he was stationed at Buxton for the Winter, "and was nearly starved to death in a deep snow."

At Keighley, 1841, "there was a panic on in the Cotton trade. Many of the people were factory hands, and had very little to do and were very poor, had but little money for anything. When Circuit Quarterday came, very little money came in. What did come my Super needed. So I did not get a penny beside board and lodgings (sic) £2 10. 0. Before Dec. Quarterday I had to remove to Preston Brook to supply the place of Rob. Rutherford, who had resigned and left our ministry, and he having been pledged by Keighley Circuit, I had to supply his place in the Preston Brook Circuit. But it was fortunate for me for I was removed from a land of Poverty to one of plenty (sic). But to the honour of Keighley be it said, when they improved and became better off they sent me the back salary they owed me."

"I removed from Keighley to Preston Brook, in Cheshire, in 1841, on a short winter's day arrived (sic) late in the afternoon. After tea I started for Frandley five miles in the dark, got lost on the way and walked into a brook that ran across the road, the night being dark I could not see the water, but I got out safely and finally got to Frandley, and had to preach in wet shoes (sic) & stockings." This taking up of duties immediately on arriving in the new circuit recalls the section in the P.M. *General Minutes Consolidated* under Travelling Preachers; How to spend their time: (quoted from the 1849 Minutes:) "A rule cannot be made to prescribe exactly what time each travelling preacher shall spend in sleep, study and ministerial labours: but when health and circumstances will allow, he must spend not more than seven

hours in sleep each night, four hours in study each day, and the remainder of his time in family visiting and other active ministerial labours, allowing necessary deductions for the time occupied in taking his meals." The last provision seems rather a grudging concession to the flesh.

At Wrexham in 1843. "Here my real difficulties began; only newly married, we went to our new station, no house was provided for us, we had to get into lodgings which were not very comfortable. We soon ventured to take a *small* house, of necessity it must be *small*, so as not to be much rent, or require much furniture. But that was better than lodgings. The Circuit was feable and poor. When Quarterday came we should have had as salary 17/- per week, that would have been £11.11.0 for the quarter. Instead of that we only received £4.0.0. With that we had to pay house rent, coal, rates and taxes, bread and chees (sic) or anything else we needed. What would some of our young men think of that. I am very glad things are better now." In the 1849 *General Minutes* we find, "To an Annual-List married man and his wife, when she reside with him in his circuit there shall be allowed, as the highest salary in the Connexion, nineteen shillings a week they shall have the use of a furnished house or furnished rooms, for which they shall pay one shilling only in every three months." The main section on "Salaries and Allowances to Preachers" begins with the words, "The following salaries and allowances shall be paid to our travelling preachers when they can be afforded without involving any station in debt."

1845, New Mills; 1847, Bury, Lancashire; 1849, Isle of Man where "the people think very highly of their ministers." 1851, Staleybridge; 1853, Chester; 1855, St. Helens. "Here our cause was very low, occupied a rented Chapel in a very low part of the town. I found that we should never get on and improve as wished to do till we had a better Chapel. The friends there thought the same but had no hope of getting one." With great difficulty they succeeded in building a new Chapel at the cost of £600, overcoming "Many obstackles." "We left the Circuit much better than we found it."

Three happy years were spent at Chorley, 1858-61. "I got three Chapels built, one at Orrel, one at Shevington another at Roby Mill; and am happy to say each out of debt and a goodly number of souls converted to God."

Subsequent years find him at Northwich. Blackburn. Liverpool, Leigh and Stockport; with second terms at Staleybridge. Preston Brook, and St. Helens. At Liverpool, 1872, "the Society were unhappily divided (sic) into two parties . . . from this cause there was often unpleasantness in official meetings." Ingenuously he adds, "But I hear some of the parties are dead and others have removed, and I am glad to learn that the Circuit is now in a much better condition."

(Contributed by the Rev. S. K. Bridge, B.A., Great-Grandson of the diarist).

LETTER FROM DR. ADAM CLARKE TO HIS SON

My dear Boy,

We have agreed that you shall stay at least one whole year at your Uncle Johnson's which I hope you will spend to the very best advantage. Enter radically into everything you attempt to learn and never, never be contented with superficial knowledge in anything. Go through the Persian Pentateuch with as much speed as you can, and afterwards read the *Baktyar* Manual. Get every rule and example of Jones' Grammar by heart and then you will be able to go through anything you may meet with. I suppose your Uncle has the grammar and if so he will lend it to you. Get acquainted with the Hebrew Alphabet at once that you may be able to trace verbs in the *Passaltera* of Castel's Heptaglott Lexicon, which your Uncle has got. I have spoken to your Uncle to put you immediately to Geometry and after to learn Euclid's Elements. This I hope you will apply yourself to diligently it will be of the greatest advantage to you thro' life.

Do not read to hurt your eyes—be sure you never read with bad light or *late at night*. If you do you will infallibly ruin your eyes.

Pray much to God and take care that you give no way to any evil tempers—God alone can save you from them.

I am, my dear Lad.

Your very affectionate father,
A. Clarke.

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The son to whom this letter was addressed was probably the Rev. Joseph Butterworth Clarke, who was an excellent classical scholar. It may have been Theodoret Samuel Clarke, who also was a great scholar, but Joseph was the favourite, and seems to me the more likely recipient. Uncle may only be a pet name for a familiar friend or teacher. *Passaltera* may be *pas altera*. It might be for Psalter.

MALDWYN L. EDWARDS.

ANNUAL MEETING OF THE WESLEY HISTORICAL SOCIETY

The Annual Meeting of the W.H.S. was held at Oxford Place, Leeds, on July 20th.

The Rev. Edgar C. Barton took the chair in the absence of the President, to whom a special letter was sent expressing regret at his absence. The attendance was 16, very good under the circumstances.

The Treasurer, Mr. Herbert Ibberson, presented the accounts, duly audited by Mr. Duncan Coomer. They showed a satisfactory working balance, and a good reserve. A statement was read from the General Secretary, showing an increase of thirty in membership, in spite of an unusually heavy number of deaths.

The officers of the Society, as printed on the cover of the *Proceedings* were thanked for their services and, with one exception, reappointed. The attempt initiated four years ago to restart the circulation of a manuscript journal not having met with success the notice relating to it, associated with the name of Mr. J. L. Spedding, will no longer appear.

The Lecturer for 1945, at Nottingham, will be the Rev. Dr. Harrison, whom we congratulate on his designation as President of the Conference for that year. Mr. Doughty's Lecture for 1944, was provisionally fixed for 27th September at Bristol.

An interesting informal talk took place revealing that some of the members present were engaged upon studies which will eventually enrich the *Proceedings*, and subjects for future W.H.S. Lectures were considered.

A message was received from Dr. T. B. Shepherd who is on active service. He is to be congratulated on the publication of *Living Education*, which has been well received.

F.F.B.

NOTES AND QUERIES.

831 On page 58 of this volume we printed a letter from Wesley to "Dear Tommy". The accompanying note pointed out that there was nothing to identify "Tommy", but that it seemed very likely that the letter was addressed to Thomas Rankin. Since then Mr. Baker has helped the owner of the letter to remove a rough paper pasted on to the letter as a backing. This disclosed the following address in Wesley's handwriting, "To Mr. Hanson, At the Tabernacle, in Norwich". So the original conjecture was shown to have no foundation.

Hanson travelled from 1760 to 1804. His autobiography in E.M.P. is slight and says nothing about Norwich; one letter addressed to him is included in *Standard Letters*.

Mr. Baker says that on the back of the letter is a note, apparently in Thomas Hanson's handwriting, *Lexicon of the New Testament* by John Dawson, A.B., 1766, p 405. A copy of this book published in 1709, is mentioned in Darling's *Cyclopædia Bibliographica*. Allibone adds that it was republished in Greek and English in 1831 by W. C. Taylor.

832 WESLEY DAY IN SUNDERLAND. On the north bank of the Wear, just before the river enters the sea, stands the ancient Church of Monkwearmouth, dedicated to St. Peter. Parts of the building date from 674, including the Saxon Porch through which the Venerable Bede must have passed for his service of initiation.

In this Church Wesley preached a number of times. (For details see *Proceedings* XV. 29). The Rev. Thomas Goodday, (Perpetual Curate, 1742-1768) was an attached friend of Wesley, and the Rev. Jonathan Ivison (1768-1792) continued the facilities which Mr. Goodday had afforded. The last visit was less than a year before Wesley's death.

On May 24th a Methodist service in commemoration of his evangelical conversion was held in the Church by kind permission of the Lord Bishop of Durham. This gracious gesture was much appreciated by the local Methodists and the Church was filled. A special order of service was carried out. The Anglicans taking part were the Rev. J. J. Moore, till recently Vicar, and the Rev. Canon Edgar Jackson, Rural Dean of Wearmouth Deanery. The latter preached a stirring sermon, and many hearts were warmed. Lessons suggested by the record in the *Journal* were read by the Rev. A. E. Newman, (Superintendent, Sunderland South Circuit), Prayer was offered by the Rev. E. Owen Lane (Superintendent, Sunderland North Circuit), and the necessary historical statement was made by the President of the W.H.S. The Rev. A. G. Utton, M.A., B.D., (Chairman of the District) made acknowledgements and explained that the collections would be devoted to the endowment fund of the Wesley Memorial Church, Epworth. A substantial sum was raised at what was a remarkable and encouraging occasion.

F.F.B.

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833 The University of Liverpool has recently conferred the degree of Master of Arts on Mr. Duncan Coomer, auditor of the accounts of the W.H.S., for a thesis entitled: *Atms and Practices of English Dissenters from the end of Anne's reign to the rise of the Wesleyan Movement.* F.F.B.

834 WESLEY'S VISIT TO LEEDS, 1779—On the Sunday evening following the recent Methodist Conference in Leeds, the President preached in the Parish Church at the invitation of the Vicar of Leeds.

Commenting on this event, the *Yorkshire Evening Post* of July 21st contains the following paragraph:

When on Sunday the President of the Methodist Conference meeting in the city occupies the Parish Church pulpit he will be following historic precedent. The *Leeds Mercury* in its issue of May 4, 1779, reports: "On Sunday Morning last, the Rev. John Wesley assisted in administering the Sacrament in the Parish Church in this town, and in the afternoon preached there to a large congregation from Romans i. 16, after which he preached out of doors near his own place. 'His own place' referred to the first Methodist Chapel to be built in Leeds, on the site of the Old Boggard House."

This visit of Wesley to Leeds is described in *Journal*, vi. 233. Further references to the relations between Wesley and the Church of England in Leeds will be found in *Proceedings*, ii, 115,

Rev. WESLEY F. SWIFT.

835 JOHN WESLEY AND MERTHYR—In Wesley's *Journal* there are two references to a place in Wales called Merthyr, which Curnock identified with Merthyr Tydvil. It is much more likely, however, that it was Merthyr Cynog in Brecknockshire,, about ten miles, as the crow flies, from Builth. The relevant passages are these:

1746, Aug. 15. At four we had another kind of congregation at Maesmynys; many who had drank largely of the grace of God After taking a sweet leave of this loving people, we rode with honest John Price, of Merthyr . . . , to his house. (iii. 252).

1748, May 22. I preached . . . at Builth in the afternoon. We proposed going this evening to John Price's at Merthyr, but fearing he might be at the society (two miles from his house), we went round that way, and came while the exhorter was in the midst of his sermon. I preached when he had done. About eight we came to Merthyr, and slept in peace. (iii. 354).

Both passages suggest that Merthyr was not far from the Builth district. Moreover we know that there was a faithful Methodist called John Price living at Merthyr Cynog; he is mentioned more than once in Howell Harris's Diaries, (M. H. Jones: *The itinerary of Howell Harris*, i. 27, 35, 38, etc.), and always in connection with Merthyr Cynog. Further research into the history of Welsh Calvinistic Methodism might furnish us with additional particulars concerning Price, but the purpose of this note is to correct an error in the *Standard Journal*.

Rev. Griffith T. Roberts, M.A., B.D.

A footnote to the second of the above quotations refers to a memoir of William Smith, an original trustee of Merthyr Tydvil

Chapel. (Meth Mag, 1829, p. 281.) The obituary contains interesting particulars about early Methodism in Merthyr Tydvil, but gives no help in settling the question discussed in Mr. Robert's note.

F.F.B.

- 836 A RARE PAMPHLET. In a recent sale catalogue issued by Messrs. Sotheby and Co. there was included a bound volume of eighteenth century historical, topographical and antiquarian collections by John Lewis. This consisted of a manuscript on paper, about 250 leaves, with some printed matter inserted. A note states that among the printed insertions are: *The Life and Conversation of that Holy Man, Mr. John Wesley, during his abode at Georgia*, broadside [1739]; and an account of the settlement at Ebenezer in Georgia, of Protestant emigrants from Saltzburgh, 2 ll. folio, [1739]. An account of the Saltzburgers may be found in Tyerman's *John Wesley* I, 112, but the pamphlet relating to Wesley does not appear to have been known to Tyerman or to Green. It is apparently relevant to section 20 of Green's *Wesley Bibliography*. Further information will be welcomed.

F.F.B.

- 837 WESLEY AND DR. BORLASE—The Rev. H. M. Brown, B.D., B.Sc., Assistant Priest of Calstock, Cornwall, who is studying the history of Methodism in Cornwall, writes to say that he thinks the footnote (Standard *Journal*, iii, 129) which identifies Dr. B[orlas]e with Dr. William Borlase the famous Cornish antiquary, is wrong. William Borlase did not receive his doctorate till 1766, and we find Wesley himself looking over *Mr. Borlase's Antiquities of Cornwall* in 1757. Mr. Brown has come across a very rare book, published in 1888, a history of the Borlase family, *Borlase of Borlase*, by W. C. Borlase. On p. 152 it is definitely stated that Wesley was brought before Dr. Walter Borlase in that gentleman's capacity as a Justice of the Peace. He was William's brother, Vicar of Madron for over fifty years.

It was the Rev. Walter Borlase, LL.D., J.P., then, who was leader of the 1745 opposition, apprehended Maxfield and Greenfield, and attempted to take John Wesley himself. He was the third son of John Borlase of Pendeen and was baptised 5th November, 1694. From 1766 he was Vice-Warden of the Tinnars' Courts, known as Stannaries. He is said to have been a prominent Whig, firm and decisive in character. He died 26th April, 1756, leaving six sons and nine daughters.

It might be thought from the reference which Curnock and Simon quote, namely *Proceedings* IV. 187, that the identification Dr. William Borlase, originated in our pages. Such is not the case; no Christian name is given.

The **Annual Lecture**, unavoidably postponed at Conference, will be delivered at the Central Hall, Bristol, on Wednesday, 27th September, at 7-0 p.m. by the Rev. W. L. Doughty, B.A., B.D. The subject is "John Wesley's Conferences and his Preachers." Chairman: Ald. C V. Heaphy, Ex-Mayor of Glastonbury.