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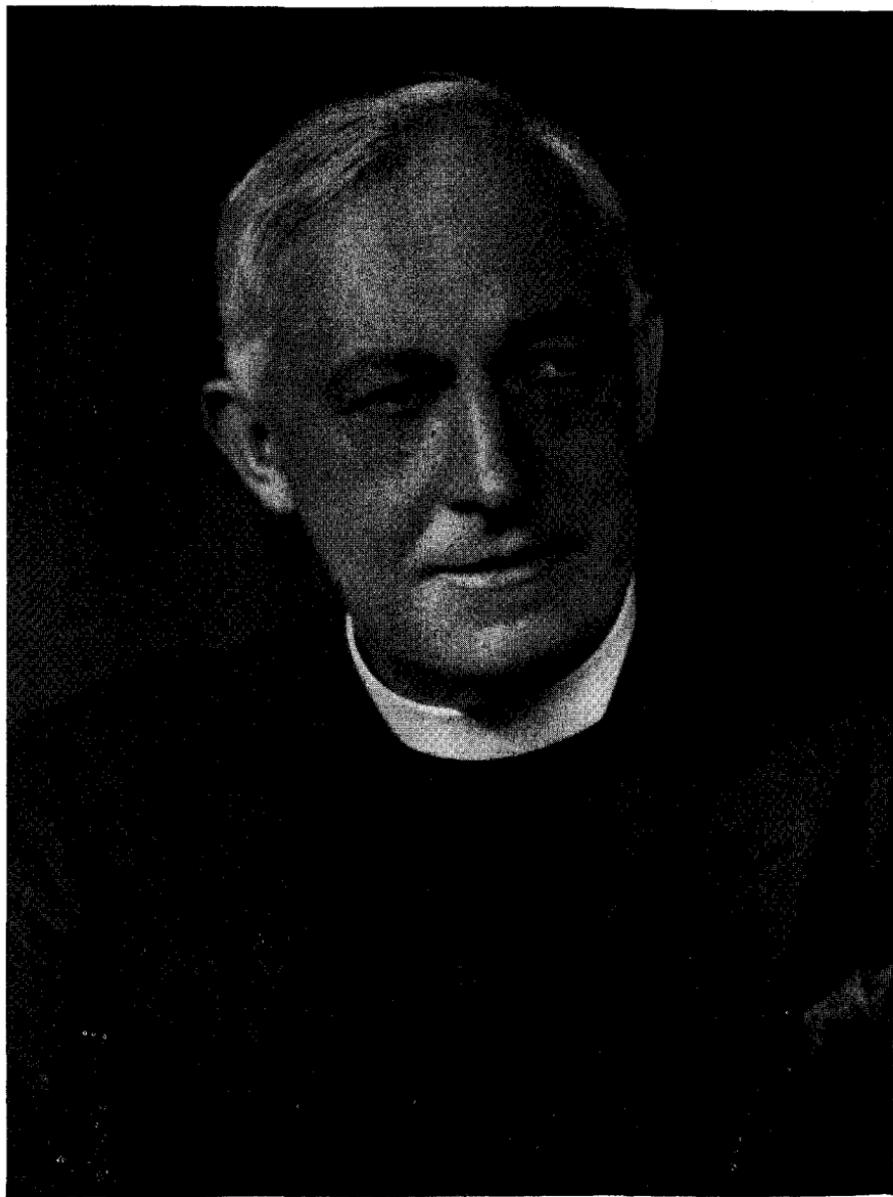
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**THE REV. DR. A. W. HARRISON,  
PRESIDENT OF THE METHODIST CONFERENCE, NOTTINGHAM,  
1945.**

*Block kindly lent by Rev. Edgar C. Barton.*

## OBITUARY

## ARCHIBALD WALTER HARRISON

Methodism learnt with a shock of surprise on Tuesday, January 8, that the President of the Conference had died suddenly at Peterborough while on a round of official services and meetings. The last time that a successor of John Wesley died during his Presidential year was when death carried away William L. Thornton, who was President in the year 1864-5. Primitive Methodism suffered a similar shock when James Saxton died within three months of his entrance upon the Presidency.

A. W. Harrison was born in 1882, and completed his sixty-third year shortly after the close of the Nottingham Conference over which he presided with great acceptance. He came of a preaching stock. His grandfather travelled far and wide as preacher and evangelist in the old Nottingham and Derby District, and gave two sons to the Wesleyan Methodist ministry. The elder of these broke down through overstrain early in his course, and his wife retired to Castle Donington where she reared her family of two sons and one daughter. Archibald was educated at Loughborough Grammar School and at University College, Nottingham. After passing the Intermediate examination in Science at London University he offered as a candidate for the ministry, was sent to the Lydney Circuit for a year and then allocated to Didsbury College, where he spent three years as a student, completing his B.Sc. degree and passing the Intermediate examination in Divinity before becoming Assistant Tutor. During these three years of his probation he graduated as B.D. at London, and started on his specialised studies in Church History. These he carried on during a remarkably successful circuit ministry at Burnley and at Bristol, (Redland), where he had charge of the churches at Westbury Park and Westbury-on-Trym. Then came the first world war, and within a year he was training as an officer and then fought in France. In due course he became a chaplain and won the Military Cross. On returning from his life in the Army he spent a year in his old circuit in Bristol in charge of Trinity Church, Redland, was for one year superintendent of the Highgate Circuit, and entered upon what was to be the main work of his ministry.

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From 1921 to 1930 he was Vice-Principal of Westminster Training College, from 1930 to 1940 he was Principal, and for the next five years he served Methodism as Secretary of the Education Committee. He took the B.D. Honours in Church History at London with a Second Class in 1913, won the D.D. in 1926 with a masterly treatise on *The Beginnings of Arminianism*, for which he qualified by learning to read Dutch and by visiting Universities in Holland, and as a sideline graduated as B.A., also at London.

Dr. Harrison had the instincts of the historical student and the ready pen of a vivid historian. He was widely read, wrote a number of smaller books, but deserves special gratitude for his bright little summary of *The Church of Nineteen Centuries*, his *Arminianism* (in Duckworth's Studies in Theology), his Fernley-Hartley Lecture on *The Evangelical Revival and Christian Reunion*, and his W.H.S. Lecture delivered at the Nottingham Conference last July on *The Separation of Methodism from the Church of England*. Since the death of his father-in-law, Dr. Simon, we have had few who equalled his knowledge of Methodist History in all its periods, and probably none to surpass him. Methodism was in his bones and in his blood, he understood its peculiar genius, loved its hymnology, served it with splendid loyalty and gave his life to serve it to the uttermost.

W. F. HOWARD.

The press has paid many tributes to Dr. Harrison as educationist, College Principal, author, President and preacher, also as soldier and chaplain. Dr. Howard has written the above tribute specially for us. I feel, however, that it is fitting for me, as President of the W.H.S., to write a personal tribute in memory of a very loyal lover of the W.H.S.

Dr. Harrison joined the Society, about forty years ago, his interest and influence increasing throughout the years, especially in the annual meetings which he rarely failed to attend, being Minute Secretary at the time of his death.

He was well-known and honoured in Ireland, where we have a strong branch, and his contacts with Methodists overseas have been a great asset to us. Dr. Howard has mentioned his contributions to history in his main volumes; in addition to the larger works many of his articles in *The Methodist Recorder* and the *London Quarterly*.

*Review* were of permanent value, as were his contributions to our *Proceedings*. Son-in-law of Dr. Simon, he completed and saw through the press the last of that author's series of five volumes on John Wesley.

Dr. Harrison's knowledge of the history, work and value of the various Methodist communities which came together in 1932, was a steadily helpful influence in the period of transition.

For some years, Dr. Harrison and I have shared responsibility for the quarterly issue of the *Proceedings*. The extent and variety of his engagements have not allowed him to undertake much of the routine work, but his judgment and wise counsel have been a tower of strength to me and I shall ever feel a deep sense of loss. But beyond this will be a deep sense of gratitude for many acts of kindness and consideration for which I am indebted to him and his wife. In the name of the W.H.S. I express the deep sympathy all our members feel for Mrs. Harrison, her daughters, and her son.

F. F. BRETHERTON.

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## METHODISM AND THE TORRINGTON DIARIES

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*The Torrington Diaries*, edited by C. B. Andrews, were published in four volumes between the years 1934 and 1938. The discovery of the Manuscript Diaries, which are now in widely scattered libraries, is a little romance which is narrated in the Introduction. Their author, John Byng, was a nephew of Admiral Byng referred to in Wesley's *Letters* (iii, 178 f.n.), and a grandson of the famous Viscount, great Lord Commissioner of the Admiralty. He was born in 1742, educated at Westminster, became page to George III, and later spent twenty years in the army, becoming Colonel in the Foot Guards. In 1782 he took a post in the Civil Service as Commissioner for Stamps. He died in 1813 only a few weeks after becoming the 5th Viscount of Torrington.

The Diaries record tours on horseback, in England and Wales, during Byng's vacations from 1781 to 1794. They contain some allusions to Methodism, but their chief interest lies in the light they throw upon the condition of

England in that period. His reflections upon the state of the Church give Methodism a clear setting. This, for example, is typical. "I proposed the going to the evening prayers at X. Church [Christ Church] Oxford, which was miserably performed! Our Church is terribly upon the decline, which as a gentleman, and a churchman I grieve for; some management or teaching we should have for our money." What he says about the roads, the inns, historical monuments, economic and social conditions, and his descriptions of the great houses of the land, reminds us forcibly of Wesley's *Journal*, and confirms the accuracy and astuteness of his observation. Wesley himself is not mentioned, and it seems that their itineraries never crossed.

Byng's style is very like Wesley's. It was "not tricked out with false taste and French trimmings". Byng wished his descriptions to be "what most of my countrywomen are, elegant, neat, and engaging; full of decency, simplicity and fancy". John Beresford, introducing the Diaries refers, to Byng's "most enviable position in the world of letters", and the editor writes "In an age when a formal style in literature was far too common, it is written with a freshness and a complete freedom from any mannerism that can only compare to the best and most spontaneous work of any period." That aptly describes Wesley's *Journal*, and we remember its priority in time.

#### I.

Direct references to Methodism run as follows:—

In 1784 Byng was at Bala where he was informed by the ferryman "that harping and dancing were decreasing in Wales by interdiction of the Methodists who over run the country."

Touring the Midlands in 1789 Byng describes Ashby-de-la-Zouch Castle, and writes "Adjoining the Castle, on the eastern side, is a long, timbered building, said (by a man near us) to have been built for the reception of the suite of James I when he visited there; part of this building is used as a concert room, and at the other end is a Methodist chapel under the guidance of the Dowager Lady Huntingdon, the Lady patroness of this persuasion; and to which (service time now beginning) there went five to the one that went to church: and no wonder as here may be found fervour and devotion. To church we had thoughts of going until we heard that the preach [?colloqu. for Sermon, or Preachment]

was not to be heard; and I heard that there was an organ<sup>4</sup> which has driven out the old melody and singing all together."

The mention of singing and of organs will recall Wesley's views on these matters.

On May 31st, 1789, Byng rode from Silsoe, in Bedfordshire, in company with a Moravian, one 'Apothecary Gall, a high German Doctor'. He writes "The doctor now comes Mounted to attend me; and we rode first to see the Doctor's Stud, a Brood Mare, a Colt, and a Hackney, and his two Cows; Thence over the Sandy Hills, to near Everden [Everton] Church (whence many people returning from Evening Service) where a famous Preacher has been renowned in his Pulpit for many years. His Face appears to me abundant of Honesty, Zeal, and good works; though no disciple of Lavaters there seems as if much useful knowledge were to be acquired from the study of Physiognomy.—To his Church does the County flock for Instructions and Consolation: But he is generally termed a Methodist; and as such held out by the Clergy, as a Stumbling Block, and a dangerous Character.

Now what the Title of Methodist is meant to signify I know not; but if these Preachers do restore attention, and congregations within the Churches, and do preach the Word of God, They appear to me as Men most commendable; and as useful to the Nation, by their opposition to the Church Ministry, as in an opposition of the Minister of the County, in Parliament; Active Orators keeping Vigilant Observation, and Preventing any Idleness in, or abuse of their authority; and so tending as effectually to the Preservation of our Rights, as these Methodistical Preachers do to the conservation of Religion. They are like Military Martinets. who are scoffed at by the Ignorant, and Indolent, but who preserve the Army from Ruin."

The reference, is of course, to John Berridge, then 72 years old, and Byng inserted a fine print of him in the Diary. It shows Berridge preaching from his pulpit, and gives the left profile of the face. The hands are apparently gloved. The right hand is slightly upraised, and the thumb and the first two fingers show white, just as though the gloves had worn into holes. The nail on the thumb shows up clearly. It is interesting to compare this print with that given in Wesley's *Journal* IV, 345, and W.H.S. *Proceedings* XI, 169, which show the right profile.

On June 22nd, 1789, Byng was viewing Lord Melbourne's Mansion and gardens. He writes, "The gardener's wife attended us and soon discovered the bent of her mind; for upon my observing that a fountain was stopped, she remarked that it was by the will of God who ruled all things, and upon P's [Byng's companion] attendance she went on in a strange cant about St. Austin's being converted in a garden by the spirit of God, and that he governed all things, etc. etc. 'Aye' says P., 'and giveth the increase', upon which she instantly plucked cherries and roses for him: talked of their preacher, Lady H [Huntingdon], and proved her mind to be under the management of some Methodist, who may likewise have an eye to the daughter's conversion, who is a pretty wench."

At the close of this tour of the Midlands he writes, on July 4th, 1789, ".....About religion I have made some enquiry and find it to be lodged in the hands of the Methodists: as the greater clergy do not attend their duty and the lesser neglect it; and where the old psalm singing is abolished none is established in its place; as the organ is inconvenient and not understood; at most places the curates never attend regularly, or to any effect, or comfort, so no wonder that the people are gone over to Methodism."

A sidelight upon Methodism at Altrincham, and on the popular prejudice against Methodism is given in the entry for June 13, 1790;—"T. Bush [Byng's attendant] who has no more religion than my horse. observed with some asperity that they were all Methodishes here."

## II.

Many of the places referred to by Wesley are mentioned in Byng's Diaries, for example Lewisham, Wesley's favourite retiring place. Passing through in 1778 Byng wrote "Long, Lazy, L . . . [? Lousy] Lewisham might have been well named formerly, but now it is a smart village, and the stream is turned out of the road." Wesley describes the danger from flooding there in 1755. (*Journal IV*, 144.)

How very like Wesley's entries for March 25th, 1779, and April 18th 1780, is this of Byng's;—"Of the iron bridge over the Severn which we crossed, and where we stopped for half an hour, what shall I say? That it must be the admiration as it is one of the wonders of the world. It was cast in the year 1778, the arch is 100 feet wide and 55 feet from the top of the water, and the whole length is 100 yards."

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Wesley visited Knole Park, near Sevenoaks, in October 1780, and thinks of Lincoln College when describing it. Byng wrote thus on a visit in 1788;—"We next entered Knole Park, and took a detour by a sanded walk, of the outside of the walled old fashioned gardens, surrounding this grand old ancient seat: which has an awful collegiate magnificence; the apartments, which are numerous and noble, I have seen before."

An entry of some interest occurs on August 25th, 1788, when Byng stopped at Croydon on returning to London. "After breakfast, at a small bookseller's shop, I found, if no books, a great treat in the master, Mr. Hawes, a bewildered, Methodistical poet, who has been abused by the reviewers. He would force upon me gratis, his poem, this crust etc., etc, all smelling strongly of Bedlam; and these I was obliged to promise to peruse." The poem was called 'A crust for the Critics or the Reviewer's Review', and Hawes had printed it himself. Byng included a facsimile of the title page in the Diary. Apparently Hawes gave a free copy to every purchaser of his *Millenium Star*, one of the productions which had been roughly handled by the critics. The editor of Byng's Diaries identifies this Robert Hawes as the author of No. 1 *Poetical Lectures*. He is almost certainly the Robert Hawes who printed a good deal for Wesley between 1769 and 1780. The *Dict. of Booksellers and Printers* shows that he had establishments at 34, Lamb Street, nr. Spittle Square, at the corner of Dorset Street and St. Crispin Street, Spittlefields, and at the Foundery, where in addition to printing he had a type foundry from 1775-1789. He may have lived at the Croydon bookshop in semi-retirement. The titles of some of his works certainly suggest eccentricity, notably this, *Peas for Swine, and Grapes for Citizens, or the Monster!* an Acrostic, to which is added an Acrostic Address to the Supreme Defender of the Faith. In addition to the works named Hawes wrote several political squibs, an acrostic tribute to the memory of Lord George Gordon, who died in Newgate in 1793, and a *Letter to a Friend in the Country with a copy of a remarkable prophecy relative to these times*; and *The Window Tax Memorial*.

### III.

As we should expect, the contrasts between these horsemen are more striking than the likenesses. Byng only travelled when on holiday; Wesley was always on the business

of his Master. At the age of 45 Byng longs for a life of rustic ease and sighs for a lodge in Blenheim Park. "I know", he says, that few people can enjoy the country like myself, or attend half so much to its pleasures and its minutiae, for I can hunt a fossil or cultivate a cucumber." Wesley was 84, and still living strenuously, when Byng was writing that.

It is interesting to compare the entries which these two Diarists made on any given day. On the Thanksgiving Day, July 29, 1784, for instance, Byng was on holiday at Caversham. He is enjoying lavish hospitality and says it would be sumptuous "if cards and good port wine were to be found". Wesley was at Leeds engaged with one of his most difficult Conferences. He wrote "I admired the whole service for the day. The Prayers, Scriptures, and every part of it pointed to one thing: 'Beloved if God so loved us, we ought also to love one another'."

What if these travellers had met, or had journeyed together? In making enquiries about religion, and as a hunter of books and interesting associations, Byng must have heard of Wesley. And then, he lived in London after retiring from the army. They had a common knowledge of the road, and of the horse, and Wesley had a way with military men. But the soldier whose campaigns were over, who could hunt a fossil or cultivate a cucumber, would certainly have shared Dr. Johnson's disappointment that so interesting a man travelled according to a strict time table, and had little time to loiter.

GEORGE LAWTON,

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## SALE OF AN EARLY METHODIST PREACHING-HOUSE

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Little seems to have been done in elucidating the conditions under which Methodist trust property was erected, bought, or sold in the days of Wesley. Most of the available material, except for such places as the Foundry, and the New Room, Bristol, is scattered about in circuit safes and centenary handbooks, &c. The following article brings together a few interesting details regarding the sale of the Methodist Preaching-House in Bury.

In the vestry of the Union Street Methodist Church, Bury, is hanging a framed specimen of John Wesley's handwriting. Whilst this is given with slight inaccuracies in the *Standard Letters* viii: 360, further details will probably be

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welcomed. It is a foolscap sheet, folded in two, and has been through the post twice, once conveying a letter from Wesley to James Hall, and the second time conveying Hall's letter to Thomas Hall. (Telford errs in saying that the letter was addressed by Wesley to Thomas Hall.) The first letter, in Wesley's hand, is as follows:

London Dec. 22, 1786.

This is to certify whom it may concern That I give my full and free consent to the Sale of the Old Preaching-house in Bury, Lancashire.

Witness so my hand,  
John Wesley.

It is addressed in Wesley's hand,

To  
Mr. James Hall  
At Mr. James Ninds  
In Tewksbury  
Worcestershire.

Wesley's diary for this date shows him writing letters for an hour before his tea, i.e. between 4 p.m. and 5 p.m. The diary also shows that between those same hours he had been at Bury on April 15th of that year, though he does not appear to have conducted a service there, his diary simply recording "prayed".

Mr. James Hall's biography is given in the *Arminian Magazine* for 1793, and a useful summary of it will be found in Rev. Joseph Williams' *History of Methodism at Pits o'th' Moor, Bury*. He was the son of a farmer who lived at Boaredge, near Bury, and commenced preaching on Christmas Day, 1772, being probably Bury's first Local Preacher. In 1776 he became an Itinerant Preacher. By this time the first preaching-house in Bury had been built, the deed for the land being drawn up between "James Hall, Woollen Weaver" on the one hand, and Abraham Piccop, Henry Rushton, and Robert Hall on the other. Hall rented the land to the trustees, of whom he was apparently one, for 2/6 yearly, which in 1784 was commuted to a lump sum of £2. 10. 0.

We can find no specific regulations for the sale of preaching-houses during Wesley's lifetime, though obviously as the trusts were mostly under his authority, his word would be sufficient for such a transaction. In later days provision was made for the sale of trust premises in this way:

[The Trustees] "shall give notice in writing, signed by the major part of them, specifying therein the premises proposed to

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be sold, the sum intended to be raised by such sale, and the cause of raising the same, and the intended application thereof, and shall deliver, or cause to be delivered, the said notice to the President of the next Conference of the people called Methodists.  
(Myles: *Chron. Hist.*, 4th ed., 1813, p. 413.)

In the case of the Bury Preaching-House Wesley's authorisation would doubtless have been sufficient for the sale, and it was probably a matter of courtesy that Wesley sent on the note to James Hall for his confirmation. Hall was peculiarly interested in the place, yet was too far away to meet with his fellow-trustees, so that this was obviously a wise step. He was also one of Wesley's trusted preachers, having been named in the 1784 Deed of Declaration, and being now in charge of the Gloucester Circuit, which included Tewkesbury.

James Hall copied Wesley's authorisation almost literally, as follows:

Tewkesbury

Dec. 25. 1786

This is to certify whom it may concern that I give my full and free consent to the sale of our Old Preaching House in Bury Lancashire.

Witness my hand,  
James Hall.

He then addressed it

To

Mr. Thomas Hall, Junr.,  
Bury, Lancashire.

adding in the left-hand bottom corner the words "Pray deliver this with speed." Those who compare this with the *Standard Letters* will note that Telford not only gives the address of this letter as if it were thus sent by Wesley, but he also transcribes Hall's letter (with its slight variants) instead of Wesley's.

Rev. Joseph Williams, in the valuable little history already mentioned, shows how this double authorisation was quickly utilised. On the 10th of January, 1787, a deed was negotiated between Robert Hall and Henry Rushton for the trustees, and Messrs. Millett and Barnes, by which the property was sold for £139. 13. 0. The freehold land on which this first chapel was built, says Mr. Williams, was in 1924 occupied by a fruiterer's shop, No. 171, Bell Lane. The story of its romantic though brief history is well worth reading.

FRANK BAKER

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# JOHN WESLEY AND JOSEPH TOWNSEND

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In the *Standard Edition of Wesley's Letters*, V. 57 there is a letter from John Wesley to Rev. Joseph Townsend of Pewsey, Wilts. It is however, incomplete, and it would appear that Telford had copied it from Tyerman who prints the letter in his *Life of John Wesley*, II, 604. Tyerman refers the reader to the *Methodist Magazine* for 1861, 983-5, where the letter appears in extenso.

As I happen to be in possession of the original letter readers of the *Proceedings* may be interested in seeing the omitted paragraphs.

The opening sentences are

As I have not an opportunity of conversing with you face to face, Brotherly Love requires me to write. And is it not best to write freely? To use no reserve but tell you just what is in my heart? I am persuaded you desire I shd. And you will read in ye same Spirit that I write.

Here the letter as printed begins.

Following the sentence

"You knew their preachers were the Messengers of Xt" the letter continues "and that consequently their Reproach was ye Reproach of Xt and you therefore espoused their Cause in ye face of ye sun. PRUDENCE suggested many reasons to the contrary. But you saw thro' all, knowing yt ye Wisdom of the world is foolishness with God."

Before the final sentence in the printed letter this paragraph occurs in the original

I cannot but exhort you in ye presence of God & of our Lord Jesus Christ, If he brings you hither anymore to steer a quite different course. Immediately & openly espouse ye cause of ye poor despised Servants of Christ. Whoever is pleased or displeased, take upon yourself a share of their (for it is His) Reproach. Strengthen their hands wherein so ever you can; Preach for them; Pray for them when you preach abroad. Be simple as you was four years since! Beware of wt is called Christian Prudence. Regard none that advise you to do otherwise; Consult the Oracle within. Then ye very God of peace shall sanctify you throughout in spirit, soul & body & shall preserve you holy and unblamable unto the coming of our Lord Jesus Christ.

Finally following the sentence "I have now told all that lay upon my mind" are the words, "And I have done it exceeding plainly."

Joseph Townsend was born in London in 1739. He received his education at Cambridge University, where he graduated M.A. in 1765 and became a Fellow of Clare College. From Cambridge he went to Edinburgh, where he studied medicine, and although he does not appear to have practised as a doctor he kept up his medical studies and as late as 1781 published *The Physician's Vade Mecum* which ran through many editions, the 10th being issued in 1807. He also wrote *A Guide to Health* which was published in 1795.

Taking orders in the Church he became Rector of Pewsey, Wilts., in 1764, retaining the living until his death.

An interesting feature about this appointment was that it was in the gift of Earl Radnor, who had purchased it with the intention of presenting it to his nephew, who was not then ready for it. On the supposition that Townsend, who was at that time in very delicate health, had not long to live it was offered to him with the idea that he would merely hold it for the time being. Townsend, however, held the living for 53 years outliving both the Earl and his nephew.

Wesley preached at Pewsey on October 2nd 1764, and he records in his *Journal*; 'The congregation filled a great part of the church, and were all deeply attentive. Surely good will be done in this place if it be not prevented by a mixture of various doctrines.'

The last remark may be a slight thrust at the Rector who, being a man of very versatile mind and many interests might possibly on occasion give expression to theories and opinions of which Wesley would not approve. He must have been a man of an unusual type because his peculiarities were satirised in a book by Rev. R. Graves called *The Spiritual Quixote*.

In the earlier years of his ministry Mr. Townsend displayed a good deal of sympathy with the Calvinistic Methodists and on several occasions preached in the Countess of Huntingdon's Chapel, Bath.

Very soon however his feelings underwent a change and he adopted a distinctly unfriendly attitude towards the Methodists; it was this which occasioned the writing of this letter in which Wesley passes his severe strictures upon him for his change of behaviour in this respect.

Joseph Townsend was a man of very considerable gifts, and of great learning. He was widely read and had travelled

much. His interests covered a large field of science, political economy, theology and medicine.

One of his minor concerns was the improvement of the roads around Pewsey and he became known locally as 'The Colossus of Roads'.

He travelled in Ireland, France, Holland, Flanders and Spain, one of his larger books being *A Journey through Spain*, in 3 vols.

His magnum opus, however, was *The Character of Moses established for Veracity as an Historian ; recording events from the Creation to the Deluge*, (1813-15). It is a work of immense learning and Townsend says that it was the result of laborious investigation during a period of more than 50 years.

Vol. 1 is largely based upon the geological researches of William Smith, 'the father of English geology'. Indeed it was in Townsend's house that Smith dictated a list of the strata in order of succession from the chalk downwards to the coal measures. This document is now in the possession of the Geological Society of London, to whom it was presented in 1831. Vol. 2 is principally devoted to discussions on the affinities of language. As a sidelight upon the value attached to the work it may be said that Dr. Adam Clarke in 1833 bought a copy of volume 2 at a Library Sale for £2-2-0. An obituary notice of Joseph Townsend appeared in the *Gentleman's Magazine* in 1716 in which the writer says 'As a scholar, a mineralogist, a fossilist and conchologist he stood preeminent. As a preacher he was sound in doctrine and consistent in practice'.

At his death he had a fine collection of minerals and fossils and a writer in the *Gentleman's Magazine* in 1816 makes enquiry as to what had become of it.

A posthumous work of Townsend's entitled *Etymological Researches* was published in 1824.

Joseph Townsend was twice married. First in 1773 to Joyce, daughter of Thomas Nankivell of St. Agnes, Cornwall, by whom he had 6 children, and secondly in 1790 to the widow of Admiral Sir John Clerke.

He died in 1816 in the 78th year of his age and there is a memorial tablet erected to him in the Parish Church of Pewsey.

H. G. GODWIN

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Readers of the *Standard Letters*, to whom, in most cases, the *Magazine* for 1861 will not be easily accessible, will be pleased to have these additional passages to complete the remarkable letter from which Telford omitted them. F.F.B.

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## IRISH NOTES

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Mr. F. J. Cole, President of the Irish Branch of the W.H.S., has recently given an address to the Dublin Methodist Council, which is now available at 6d. and is well worth perusal. The title is: *The Cavalry Preachers; some glimpses of the work and romance of Early Irish Methodism.*

The story goes back beyond Methodism and commences with the "famous man and great saint" Bishop Bedell, of whom Wesley thought so highly that he published his biography in serial form throughout the first two years of *The Arminian Magazine*.

The outstanding names in the main story are Thomas Walsh, scholar and evangelist, who did a remarkable work in his short but vivid life as a preacher in the Irish language; Charles Graham, encouraged by Dr. Coke, carried on the vernacular mission, and gained the title of the Apostle of Kerry; Gideon Ouseley became associated with Graham and the two became vigorous "Cavalry Preachers" instrumental in bringing about many conversions. This heart-stirring story leads on to a vision of modern opportunities for proclaiming the Methodist message, in which, possibly, the use of the Irish tongue may again play a part.

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## NOTES AND QUERIES.

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852. THE GROVE METHODIST SUNDAY SCHOOL, MARPLE, 1795-1945. Mr. W. R. Goudie, has sent us a copy of a booklet he has recently written bearing this title. Methodism reached this area at an early stage. In April 1745 Wesley preached at the Bangs (i.e. the Banks) in Mellor. This is a farm-house still existing, about two miles from the Grove Chapel across the valley, and now within the area of the Marple Urban District Council. Much useful information has been gathered about this School which claims to be the first established in this part of Derbyshire.

Students of early class-tickets will find in it some light upon a man called Ottiwell Heginbotham whose name appears on some very early tickets. Of him nothing, apparently, has been known except Tyerman's statement that he was a man of considerable property. Mr. Goudie thinks he is to be identified with Ottiwell Heginbotham who in 1804 sold to Joseph Rowbottom for £25 the present site of the Chapel and School. His name heads the list of Trustees on the original Trust Deed dated 1805. He was concerned as a witness in the sale of land owned by Robert Heginbotham for

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the first Chapel at New Mills in 1766, in which building he had a sitting. Heginbothams or Higginbothams have been connected with the cause at Marple from the beginning, and two of the present stewards bear that name.

An interesting business letter written by Mr. Heginbotham is printed in G. Urwin's *Samuel Oldknow and the Arkwrights*, p 231. for Mr. Samuel Oldknows Cotten Manufacturer

MARPLE, November.

Sir,

I hope to give no offence I want to Buy a favour of you, that is to go on foot over your Bridge on the Sabbath Day to Mellor Church. I'll give you Some Money Every year. If it will be Granted It is the first favour I ever asked you and the first you wanted of Me I Granted—what is it that you'll say—why to take a corner of My field at the End of your New Road. If this favour will be Granted I will Wait on you at Mr. Bennets' or R. Coliars To Treat with you for it.—

from your friend

OTTIWELL HEGINBOTHOM

In my collection of class-tickets, photographed and original, I have three which were issued to the man now under consideration.

1. Othniel Higginbotham, July 1752.
2. Ottiwell Heginbotham, March 25, 1753.
3. Otwh<sup>n</sup> Higginbottom, March 25 1754.

The last mentioned bears the initials J. H. written by John Hampson senior. It is reproduced by Tyerman in his *John Wesley*, ii 189. This ticket differs from all others in arrangement; it is ruled to serve for four quarters. Ticket 2 spells the name in the same way as the letter above. What are we to make of Othniel in ticket 1? I consulted Dr Henry Bett, a student of words, on this point, asking whether Othniel could be a local perversion of Ottiwell. All the phonetic rules are against this, he says, and puts forward the conjecture that the preacher who put Othniel on the ticket was misreading the leader's writing, and being familiar with the O.T. and not with the unusual name Ottiwell, read it as Othniel. Tyerman spells Otiwell, for which there seems to be no authority.

F.F.B.

- 853 TRINITY METHODIST CHURCH, STOCKPORT. We have received a copy of an excellently printed and illustrated booklet written by Mr. William Swindells, to commemorate the Diamond Jubilee of this former Wesleyan Church opened in 1886. The author calls it a short history; so it is, in bulk, but it goes right back to the beginning of Methodist work in the town, about 1743, probably by John Bennet. The various stages of the work are clearly described; the first class in the house of a widow, Smallwood in Chestergate; the first Methodist Meeting House in Hillgate, 1759; Hillgate Chapel, (1784); Park Chapel (1807), superseded by Tiviot Dale Chapel, (1826). In 1839 the Circuit was divided, Tiviotdale taking the North (or Lancashire) side, and Hillgate the South (or Cheshire) side. When Trinity was built the new building superseded Hillgate as the Circuit Chapel. The story of Trinity is carried on right down to the present day; and Mr. Swindells has done a most

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useful work in rescuing from oblivion the records of much faithful enterprise. Those who know Stockport will not be surprised to learn that Sunday School endeavour has a prominent place in the book.

F.F.B.

854. A WESLEY CHAIR IN NEW ZEALAND.—A chair with a history is now in the possession of the Methodist Church, Pukekohe, New Zealand. It was donated on the occasion of the 65th Anniversary, June 16th, 1943, by Mrs. Hubbard, a grand-daughter of John Bawden Roose, one of the pioneers of Pukekohe. On a brass plate affixed to it are inscribed these words :

*This chair was formerly the property of Mr. Joseph Mayer, of Stockport, one of the founders of Stockport Sunday School (the largest school in the world).*

*It was at one time used as a pulpit by the Rev. John Wesley, who when on a visit to Stockport on 25th Sept., 1765, stayed with Mr. Mayer and preached to the people on what was then termed 'The Green', (vide John Wesley's Works, 14 volume Edition, Vol. 3, page 233) using this chair to stand upon.*

*It later passed into the family of the late S. R. Carrington, Esq., and was purchased at the sale of his effects at 'Heathfield', 10 Waterloo Road, Birkdale, in the County of Lancaster, on the 22nd March, 1887. This history was supplied to the present owner by W. E. Carrington, Esq. Cale Green, Stockport.*

The chair, which was placed in the immediate care of the minister of the Church, will be kept until such time as a place of safe custody can be made for it in a new Church which is to be built as soon as war conditions permit.

*Rev. J. Ainsley Daghish,  
Pukekohe, New Zealand.*

Mr. William Swindells, of Stockport, points out that the Mr. Mayer with whom Wesley stayed was named Matthew. His son Joseph, born in 1773, probably inherited the chair from the father.

In his booklet on Trinity Methodist Church, Stockport, Mr. Swindells speaks of a chair in the Library of Didsbury College. It is of plain oak, unupholstered, with a seat lower than a modern one and on the top of the high back is a sloping desk with a little rail at the bottom. A small brass plate reads, *This chair was used by John Wesley when preaching at Portwood Hall, Stockport, in 1759. Presented by F. M. Jackson, Esq.*

Mr. Swindells says that the Didsbury chair is quite unlike the New Zealand chair which appears to be one of the set of dining room chairs. He suggests that Wesley used the Didsbury chair indoors. He must have preached often to a few people in the homes of his hosts, without recording the fact in his *Journal*. Mr. Mayer, himself a preacher, may have had the chair adapted to its purpose with a view to using it himself as well as Wesley.

F.F.B.