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The Wesley Historical Society ANNUAL LECTURE

in connexion with the Harrogate Conference, 1971,

WILL BE DELIVERED IN

Park Grove Methodist Church, Knaresborough
On Wednesday, 30th June, at 7-30 p.m.

BY

The Rev. Dr. MALDWYN L. EDWARDS,
M.B.E.

(President of the Society).

Subject :

“ ‘MY DEAR SISTER’ : A STUDY OF THE WOMEN
IN THE LIFE OF JOHN WESLEY.”

The chair will be taken by THE REV. W. STANLEY ROSE, B.D.

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

Mrs. Herbert Ibberson kindly invites members of the Society to **Tea** in the schoolroom at **4-30 p.m.** It is essential that all those who desire to be present at the Tea should send their names to the Rev. John A. Price, 35, Boroughbridge Road, Knaresborough, Yorks (Telephone 2330), not later than Monday, June 28th.

To reach Park Grove church from Harrogate, take No. 14 or No. 15 (Boroughbridge) bus from the Bus Station near the Conference hall at 4.5, 4.40 or 5.40 p.m. Alight at second or third stop after Knaresborough Bus Station (Park Grove is between stops), and the church is on the right up Park Grove. If these times are not convenient, then catch the No. 16 bus to Knaresborough (at 5, 25 and 45 minutes past each hour), and alight on entering Knaresborough at Bond End (bottom of High Street). Park Grove is ten minutes' walk down Boroughbridge Road on the left. (Time taken by bus : 20 minutes.)

Cars take the Boroughbridge road on entering Knaresborough from Harrogate. There is ample parking at the church.

THE SOCIETY'S EXHIBITION

“**People and Places in Yorkshire Methodism**”

(arranged by our Yorkshire Branch) will be open each day during Conference in the Royal Baths Assembly Rooms opposite the Conference hall.

Proceedings

OF THE

Wesley Historical Society

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

Volume XXXVIII

May 1971

EDITORIAL

IT is no coincidence that the editor of the *Proceedings* also happens to be British Methodism's Connexional Archivist. There is no inherent reason why this should be so, and there is no reason to believe that it always will be so, but it is obvious that the Archives and the Wesley Historical Society are closely allied in work and aims. In the early days, members of our Society were doing much of the work that now falls within the sphere of Archives, and now that the Conference has approved the appointment of District Archivists, we may well find ourselves even more involved—especially the Branches. Be that as it may, all our readers will benefit by the information contained in Miss Smith's article on pages 3-7 of this issue. We must all surely be concerned for the records of Methodism, many of which still lie in attics and cellars, cupboards and garages, dying a slow death from damp and dirt—and they cannot be replaced!

* * *

We are happy to announce the publication of the first of a new series of Occasional Publications,¹ and we hope every member will buy a copy and commend it to others. It is more modestly produced than those which have hitherto appeared, so we have listed it as No. 1 of a new series. We have here followed the example of our Branches, which have so many valuable Occasional Publications to their credit. If it sells well, we shall follow it up with others. This will be a welcome outlet for that lengthier type of article which could not, in the normal way, be published in the *Proceedings*, and which abbreviation would spoil.

* * *

So we begin another volume of our journal. The fact that membership is growing, albeit slowly, is evidence that we still have a place in the sun. Our Branches are thriving, and their members,

¹ *The Doctrine of Infant Baptism in Non-Wesleyan Methodism*, by Bernard G. Holland; copies, price 20 new pence post free, obtainable from the Publishing Manager.

we know, look forward to those gatherings which in the summer take them "on pilgrimage" and in the autumn to a lecture. There is a real "fellowship of kindred minds"; and this is, after all, the binding force of our movement. We are always sorry that more of our members are not able to attend—or are denied the opportunity of attending—the Conference gathering: tea, Annual General Meeting, and lecture; but we do ask that those who live within reasonable distance will make an effort to be present. They will not regret the journey.

Pressure on our space in recent issues has prevented us from noticing many of the books, pamphlets and articles on subjects of interest to Methodist students which continue to appear in print. A selection of recent titles is given below.

The Eighteenth-century Pulpit, by James Downes (Oxford University Press, pp. xiii. 254, £2.50) contains studies of Butler, Berkeley, Secker, Sterne, Whitefield and Wesley. *Methodist Destiny in an Ecumenical Age* (Abingdon, USA, pp. 208, \$5) reprints essays which were presented at a symposium in September 1968, celebrating the tenth anniversary of the founding of the Methodist Theological School in Ohio. *Irish Anglicanism* (Allen Figgis, Dublin, pp. xi. 236, £2) contains, *inter alia*, a contribution on "Anglican-Methodist Relations", by Frederick Jeffery. *The Historic Trail* (pp. 72, no price stated) is the Year-book of the Historical Society of the Southern New Jersey Annual Conference of the United Methodist Church of America, and commemorates the Pilmoor-Boardman Bicentennial celebrations in 1969. *Lincoln College (Oxford) Record* prints some unpublished correspondence between John Wesley and James Hervey (four letters in all), with notes by V. H. H. Green. *The Proclamation of the Word in the Writings of John Wesley* (Rome, 1969, pp. 98) is a précis of a thesis presented to the Gregorian University of Rome by Philip Verhalen. *Gnomon* is a collection of essays for the dedication of the William R. Perkins Library at Duke University, Durham, North Carolina, USA, and contains a description of the Frank Baker Collection.

The amazing industry of William Leary has produced three detailed chronicles of Lincolnshire Methodism. The first is entitled *The Ecclesiastical Census for Methodist Chapels in Lincolnshire 1851*, the second *Lincolnshire Methodist Chapels now closed*, and the third *Notes on Lincolnshire Methodist Circuits and books deposited at the Castle Archives, Lincoln*. No price is stated on any of these, but copies may be obtained from the author at Woodlands, Riseholme, Lincoln. *The 282 Protestant Martyrs of England and Wales, 1555-1558*, by Dr. F. H. Hansford-Miller (Educational Publishers Ltd., pp. 46, 50 new pence) was prompted by the canonization of Roman Catholic martyrs in 1970, that honour may be given to those who suffered on both sides of the conflict. *Catholic Growth in Methodism* (pp. 21), by Donald G. Rogers and C. Norman Wallwork, is sponsored by the Methodist Sacramental Fellowship, and deals with its subject under the headings of Theology, Worship, and Reunion. It is published by the MSF, and can be obtained, price 22½ new pence, from the Methodist Book Room, 2, Chester House, Pages Lane, London, N.10. *The Gwynnes of Garth* is an authoritative work (in English) by A. H. Williams, and is published by the Brecknock Society in *Brycheiniog*, vol. xiv. (1970).

ARCHIVES AND METHODISM

[This article is an expanded version of an address given to the North-East Branch of our Society. It has been pruned of many of its local references, but those which remain will serve as examples of situations which could be paralleled in other parts of the country.—EDITOR.]

ALL too many Methodists consider that their archives are cast-off relics of the past, taking up valuable storage-space. The older records may be produced for the few academic historians who know of their existence, and may be consulted by ministers trying to find material for a jubilee or centenary history of their church. Other non-current records are rarely consulted apart from the annual check of the contents of the circuit safe for the annual returns. Standing Order 258 merely directs that the legal records be kept in a fireproof safe, but the Conference of 1970 added the proviso that other non-current records be deposited in the local Record Office. Not every superintendent, however, is of an historical turn of mind, and the care of circuit records comes fairly well down his list of priorities. Furthermore, too many local church officials have tended to regard their records as their own private property, and have neglected to place their old minute-books, etc. in proper custody.

Historians have not given to Methodist records the attention they deserve. There are several reasons for this. Methodist chapels rarely have the architectural beauty or historic interest of older buildings. Also, when, as was often the case, the local historian was the Anglican parson, it is not surprising that he should have failed to explore and to publicize the activities of his religious competitors. The churches themselves are not, however, exempt from blame, for they have often failed to preserve the records without which their history cannot be written. Some churches, indeed, have attempted to write their own histories, but these are often merely exercises in hagiography—full of interest to those who are themselves part of the chronicle, but of little use either to church-members or to outsiders, as they contain little reference to the sources on which they are based and show little knowledge of the contemporary world.

The problem becomes more acute when we remember that a number of secessions from the parent body took place during the half-century following Wesley's death. In most cases these were caused by disagreements over church-organization and discipline, and not over doctrine. The Methodist New Connexion seceded in 1797, the Primitive Methodists were organized 1807-10, while the Independent Methodists originated in 1806 as a federation of societies in the neighbourhood of Manchester. This denomination changed its name to the United Churches of Christ (1833), the United Free Gospel Churches (1841), and finally back to the Independent Methodist Churches in 1898. The Bible Christians arose in Cornwall in 1815, while the dispute over the installation of an organ in Brunswick

chapel, Leeds, caused another small secession of Protestant Methodists in 1828. They were absorbed by the Wesleyan Methodist Association, which had seceded in 1836. In 1857 the Wesleyan Association amalgamated with the Reformers of 1849 (who never organized themselves into a separate body) to form the United Methodist Free Churches. A minority of the Methodist Reformers did not join the union, and since 1859 have formed a separate connexion. In 1907 the Methodist New Connexion, the Bible Christians and the United Methodist Free Churches joined to form the United Methodist Church, and in 1932 this Church joined with the Wesleyan Methodist and Primitive Methodist connexions in a wider union, known simply as The Methodist Church. The Wesleyan Reform Union and the Independent Methodist Churches remain separate. These secessions mean that before 1932 there could be several circuits in the same area—one for each Methodist denomination. The archives of the present Durham circuit, for example, contain records of the former PM, UM, MNC and Wesleyan circuits.

A further problem exists in the fact that documents which do not have to be put into the circuit safe tend to disappear. Very often, church officials do not hand in to the circuit superintendent their old records, and through time they are thrown out. The picture is not as black as I have painted it so far as our present archives are concerned. As is well known, an Archives and Research Centre has been set up at 25-35, City Road, London, E.C.1, and it has a complete set of the *Minutes* of all the branches of British Methodism. There are also manuscript journals of the Conferences, a considerable collection of Wesley's letters, and manuscript and printed material relating to other early Methodist figures. Although the Centre does not accept records below Synod level, marriage registers of chapels which have closed, as well as circuit plans and a large collection of local histories, will be found there.

What about records below Synod level? In the circuit safe will be the legal documents relating to all the chapels in the circuit (e.g. deeds and trusteeship papers, marriage and worship certificates, and declarations adopting the new Model Deed). Also in the safe will be registers of baptisms, marriages and burials. Some will concern the whole circuit, others specific societies within it. It is worth noting that in 1837 nonconformists were invited to forward their registers to Somerset House for inquiry into their authenticity.¹ Many congregations responded, and there are now over nine thousand non-parochial registers in the Public Record Office. The earliest Methodist register for Co. Durham is one of births and baptisms, 1797-1837, for Sans Street Wesleyan chapel, Sunderland. Also in the circuit safe will be completed minute-books of Quarterly Meetings, leaders' and trustees' meetings, account books and other financial records, completed books relating to closed chapels, and other items such as Sunday-school records, Wesley Guild and Christian

¹ See *Proceedings*, xi, pp. 66, 161.

Endeavour minutes, roll-books, etc., orders of service, preaching plans, and schedules. Not all of these items have to be kept in the safe, and because of this they tend to be lost. Many valuable early deeds are also lost when a chapel is sold. This need not happen if proper representations are made to the purchasers. By law, one only needs to go back thirty or sixty years to prove a good title, so that the older deeds are of no legal value to the purchaser, who may well destroy them. Also, with the development of the Land Registry, deeds will not be necessary once the title of the property is registered. The Durham County Record Office is going to ask the Land Registry if they would explain that the older deeds need not be kept, and ask whether they could be deposited in the Office. Superintendents could, however, also help to save a piece of history in pointing this out, either themselves or through the circuit's solicitors handling the sale. Copies of old trust documents are kept at the Department for Chapel Affairs, Oldham Street, Manchester; but this has not always been the case (in fact, the Department dealt only with pre-Union Wesleyan records), and copies can never replace the originals. It should be noted that the Conference of 1970 approved the appointing of District archivists, who will, in general, be there to encourage the work of preservation.

This, of course, is the ideal circuit safe that never gets full. The local society (chapel) may or may not have a safe. If it has one, it will keep in it current records; in practice, however, these records are often kept by society officials, or else material is destroyed when space gets filled up. The space problem is one which must be dealt with *now*! Cramming records into an already full safe will do neither the safe nor the records any good. A society such as this can receive much help from the county or municipal archivist, and Conference has now decreed that non-current records be transferred to his care.

How can one trace former Methodist chapels when so many have long since closed down? The records in the circuit safe can be of great value here. Circuits produce quarterly plans showing the appointments of the preachers. The historical value of these plans is that they give the names of the chapels, ministers and local preachers in the circuit at the time. Circuit schedules, which also show the changes in the circuit if studied over a long period, give the dates of chapel-erectments, details of membership, income, expenditure, etc. A close study of a series of plans over a fairly long period can give valuable information on the growth of a cause in an area. The lists of places of worship issued by the Registrar-General annually since 1837, directories, the Land Registry, old maps and the like can also help.

It is obvious that a comparison between schedules of the different denominations can give some idea of the strength of a cause. For example, Braithwaite's *History of Wesleyan Methodism in Bishop Auckland Circuit* (1912) prints plans for that circuit for 1838-9,

1871, and 1875, and it is interesting to compare them. In 1838-9 there were 20 places in the circuit. By 1871 there were 31, and in 1875 there were 25. Of course, circuits divided as the work spread, with resulting diminution in the number of places in a circuit. Hall's *Circuits and Ministers* (1912, with a supplement issued in 1923) is a useful guide to the dates of the formation and division of Wesleyan circuits. Thus, Bishop Auckland circuit was formed in 1838 from Barnard Castle. However, its influence grew so much that from it the Crook circuit was formed in 1871, Spennymoor in 1875, and The Shildons in 1893. The Society of Cirplanologists² was formed to collect and study old circuit plans, and has produced a register of all known plans earlier than 1860, with several later supplements. Old plans are also to be found in local churches, some in private possession, many at the Archives Centre, and some at County Record Offices. Researchers should not forget *Wesleyan Returns of Accommodation*, issued approximately every ten years, the first being in 1873 and the last in 1963. This is a very useful source-book for tracing lost causes, as every society in the Connexion is listed. At the time of writing, the Wesley Historical Society will shortly be issuing a revised edition of *How to write a Local History of Methodism*, which has been one of its best-selling publications, and any would-be delver into local history would be well advised to purchase a copy at the very outset of his exercise.

Preservation, however, is not enough! The value of our church records is too obvious to need stating here. What is important is the fact that archives are not to be studied in isolation from other documents of the same period and of the same kind for other places. For example, Primitive Methodism in Co. Durham ought not to be studied without reference to the contemporary development of trade unions in the county. The County Record Office can be of assistance here. It is pointless to write a church history without reference to events outside the church at the time, and this can be done only by consulting archives, which are "the shadows cast by men and institutions". The Durham County Record Office was indeed set up in the early 1960s, as were others, to catalogue, store, preserve, repair, and make accessible to the public a comprehensive body of material for the history of the county. It contains the archives of the County Council itself (committee minutes and title deeds) and of various local government bodies such as Urban District Councils, Rural District Councils, Parish Councils and Municipal Boroughs. Before 1861 the government of the county was by parish and the Quarter Sessions Court, as well as by statutory authorities for special purposes—School Boards, Highway Boards, Boards of Guardians, etc., which were set up in the nineteenth century. Their activities ranged from Poor Law to Highways, from Public Order to Hair Powder Tax.

² The secretary of this Society is Mr. E. A. Rose, of 18, Glenthorn Drive, Ashton-under-Lyne, Lancs.

There are also business records—mainly those of co-operative societies—and family and estate records. This latter class is important when we remember the prominent position of the gentry in society. Census returns, newspapers and printed books can be used in conjunction with the documents, and no student of Methodism can afford to be an isolationist and ignore them.

I have spoken of archives as documents—but many of our future records will be on film or tape! The recollections of older members are invaluable, and should be recorded. In fact, every possible step should be taken to preserve evidence of the past. Where chapels are closing, photographs of the interior and exterior should be secured. Our experts on Methodist architecture should commit their finds to paper. We cannot afford to neglect the past, for “the present is but the past of some future”. JANET SMITH.

[Miss Janet Smith, B.A. is on the staff of the Durham County Record Office, with special responsibility for nonconformist church records.]

The North have done it again! Last year's worthy Conference *Handbook* from Manchester is now followed by an equally fine production from Leeds—or, to be more precise, from Harrogate. The editor and his staff are to be congratulated on a format which is a delight both to touch and to sight. Apart from character sketches of Conference personalities, the *Handbook* contains no fewer than twenty short but informative articles touching on almost every aspect of life in the district. Readers of these *Proceedings* will appreciate the historical essays by Alderman Hitchin (Harrogate), J. Stanley Mathers (Leeds), Arnold Kellett and Joanna Dawson (Nidderdale), W. F. Seals (Otley) and J. G. Haddock (Wakefield). To single these out for special mention is no reflection upon the excellent articles on modern Methodism. Alas! like the new-style *Minutes*, the binding is such that, unless it is handled with great care, it will leave a sheaf of loose pages in your hand! Copies of this handbook are obtainable, price 25 new pence post free, from Mr. A. H. Boyes, 24, Victoria Walk, Horsforth, Leeds, LS18 4PL.

The Lent 1971 issue of *Cirplan* contains, *inter alia*, a useful article by Dr. Oliver A. Beckerlegge, entitled “Deceptive Plans”. It is mainly concerned with the problem of distinguishing Wesleyan Reform plans of 1849 vintage from those of the “Old Body”. We know by experience that identification is often difficult, and it is easy to be deceived.

The April 1971 issue of *The Journal of the Society of Archivists* has an article by Dr. Edmund Welch, entitled “The Early Methodists and their Records”. It deals with the Moravians, the Wesleyans, the Welsh Calvinistic Methodists and the Countess of Huntingdon's Connexion, and makes mention of other smaller bodies. It is a reliable guide to the origins of these various branches of Methodism and also to the present location of their archives.

In *The English Historical Review* for January 1971 there appears an article by Miss Olive Anderson of Westfield College, London, entitled “The Growth of Christian Militarism in Mid-Victorian Britain”, with notice of the Wesleyan activities in this field under the Rev. W. H. Rule.

GOD'S CALL ANSWERED

The Story of three Primitive Methodist Ministers

AS a brief introduction to this short account of the Jackson family, I feel it is necessary to write a sketch history of Primitive Methodism on Merseyside at the beginning of the nineteenth century.

Both PM founders, Hugh Bourne and William Clowes, were frequent visitors to Merseyside. Bourne often came to such places as Warrington and Manchester, not to mention the countless other smaller towns. His earliest visit was in 1810, but he spent most of his life travelling the north of England, preaching and organizing the PM Connexion. From the start the Primitive Methodists were outcasts, and had to hold their meetings when and wherever they could. Often these meetings were in the open—in fields or on the village greens. After conversion, some of the new members allowed their cottages to be used for worship. The early evangelists were mostly men and women of little or no formal education, who taught themselves while they worked at their trades. From these humble and often shaky beginnings, the Primitive Methodist Connexion was to become the second largest nonconformist body after the Wesleyans. Had it not been for the lay members, the early evangelists would have never survived the privations of hunger and thirst; shelter and the very clothes they wore had to be found for them. Being too poor to ride, these men and women went from meeting to meeting on foot in all weathers, often getting soaked to the skin. Theirs was a hard life, with little reward, and resulting all too often in illness and an early death.

From soon after 1810, the Primitive Methodists were able to hire barns and other rough accommodation in which to hold their services, and about a decade later, in spite of the refusal of some landowners to sell land, a start was made to build chapels on waste ground not wanted by anyone else. All the skilled members of the building trade who were also members of the denomination were eagerly sought out, and it was these men who supervised, during their limited free time, the erection of these early chapels.

The first members of the branch of the Jackson family to which this article refers whom I can trace are John Jackson and his wife Jane, who were farmers in Woolston-with-Martinscroft, near Warrington, during the last quarter of the eighteenth century. Of their children, only two can so far be traced—Peter (born 1786) and his brother Joseph (born two years later).

As a young man, Peter left home and went to live in Winwick, on the other side of Warrington, where he was resident at the time of his marriage to Eleanor Goulden. Soon afterwards they crossed into Cheshire, where they lived for the greater part of their lives.

Charles Jackson (1819-63)

Charles Jackson was born on 9th September 1819, in Statham (Lymm). He was the third child of Peter and Eleanor Jackson.

The Jackson children were fortunate in their parents, and they seem to have enjoyed a happy home. They all attended a small private school in Lymm, and on Sundays they went to the Primitive Methodist chapel in the nearby village of Stockton Heath, where Charles alone is recorded as having sung in the choir and delivered the connexional magazines to the chapel-members. By 1836 Charles had left the family farm at Lymm and, with his school-friend William Howard, commenced an apprenticeship in Warrington. No trace of the apprenticeship papers can now be found, because they were probably destroyed when Charles later cancelled them and entered the ministry, and the trade to which he was apprenticed is therefore not known. It was William Howard who introduced Charles to the minister of Latchford. Soon Charles was once again in the choir, and before long he had extended his activities to teaching the children in the Sunday school.

The big turning-point in young Charles Jackson's life came during a service held one Sunday at the beginning of January 1837, when the visiting minister preached on the theme "Will a man rob God?". This sermon moved Charles to deep contemplation, which compelled him to return to the chapel on several occasions by himself for further guidance. By Midsummer 1837 he had firmly decided that his own vocation was in the ministry; but, being by nature cautious, Charles spent the next two years as an auxiliary local preacher on the Warrington circuit before committing himself to the full-time ministry.

Charles began his work as a probationer at the PM Liverpool Conference in June 1840. For his first year he was stationed at Bolton, then twelve months later was sent by the Conference to commence a two-year period on the Ramsey (Isle of Man) circuit. He lived and worked in Kirk Michael, a village on the west coast of the island. Incidentally, this was Charles's only term of service in a country circuit. The original PM chapel at Kirk Michael, built in 1824, still survives. It has had a varied history, having been used as a blacksmith's shop, as a storehouse, and later as a garage.

It was while Charles was serving in Kirk Michael that he met his first wife, Elizabeth Skillicorn. She was a Sunday-school teacher at the same chapel. Elizabeth and Charles were married on 9th June 1844 in Kirk Michael parish church, since at that time the Primitive Methodists did not have the legal authority to perform the marriage ceremony in their own chapels. Charles in the meantime had moved back to the mainland, having been stationed at Stalybridge, where the young couple had their first home. Yet another transfer came at Midsummer 1846, to Liverpool, and another a year later, this time to Haslington. After Haslington there began a long stay in Manchester, on the Oxford Road circuit.

In the Manchester of the 1840s Charles was confronted with a depth of poverty such as he had not seen even in Liverpool, then reputed to be one of Britain's worst slum cities. For some time his wife's health had been poor, and it was steadily growing worse. This was not surprising, as the ministers lived in poor districts where their work was, and were in frequent contact with the epidemics which killed many members of their congregations.

By the summer of 1850 Charles felt that his only hope of saving Elizabeth's health was for her to return to the milder climate of the Isle of Man. Accordingly, he sought permission at that year's Conference to be stationed once again at Kirk Michael. Some months later this request was granted, and Charles, Elizabeth and their small son Thomas duly boarded the steamer. In spite of the change, it became increasingly evident that Elizabeth's health was further deteriorating. She died a fortnight before Christmas 1851, and was buried amongst her relatives in Kirk Michael churchyard near to the spot where her husband himself was later to lie. About six months later, Charles returned to England as station superintendent at New Mills in Derbyshire.

Some time during the first or second year at New Mills, Charles re-married. His second wife was Katherine Callistor, and she too came from the Isle of Man. The Jackson family remained at New Mills until 1857, when Charles was stationed at Bury for two years. To complete his ministerial career, he spent another short period in nearby Blackburn, but had to retire because of ill-health within months of his arrival. He was advised by his doctor to leave Blackburn and to take a rest in the Isle of Man. Shortly afterwards he sought and was granted superannuation for himself and his family, thus enabling them to live in Ramsey; and later they moved back to Kirk Michael, where Charles bought a small farm as an investment for the family's future.

Charles Jackson died in the early autumn of 1863, and was buried in Kirk Michael churchyard. The family continued to live on the farm until it was sold in the 1880s, when the two surviving sons crossed the sea to England.

James Jackson (1835-1907)

Peter and Eleanor Jackson had recently begun to farm in Lymm when their eleventh child James was born on 4th March 1835, being baptized four weeks later in Lymm parish church.

As with the other Jackson children, proper attention was paid to the youngest child's schooling. After going to Mr. Howard's school in the village, he went to live with his brother Charles and family in Manchester, and was then able to study at a private academy in that city. The main object was that with his superior abilities James could then qualify for entrance to one of the learned professions. However, with the sudden closure of the school owing to the accidental drowning of the owner, James's parents' plans for their son had

to be quickly changed. Peter, the father, finally decided to enter James upon a commercial career in Manchester, and apprenticed him to a firm—whose line of business, however, we do not know.

During these years in Manchester, James continued to attend the Primitive Methodist chapel in Rosamond Street, which played such an important part in the young man's life. It was at Rosamond Street in 1851 that he began his work at a local preacher; and after two years he was accepted as an auxiliary, before becoming a probationer in 1854. Where and when James seriously considered becoming a Primitive Methodist minister is not recorded.

In those days Rosamond Street chapel was considered the chief chapel for Lancashire and Yorkshire. It was under the direct authority of the General Committee, which meant that all probationers attached to the chapel were sent away for several months to circuits all over the north of England, where their duties were to work under the guidance of the circuit minister, and included preaching in the isolated villages. These trial periods gave candidates the opportunity to decide whether or not they could accept the claims of such a ministry. It was during James Jackson's probation that he was sent to Stokesley, and later to Middleton-in-Teesdale, where he met his future wife, Eleanor Dodd of Garsdale. Eleanor was the daughter of Leonard Dodd, a well-respected local preacher.

On 22nd June 1858 James Jackson was ordained in Rosamond Street chapel in the presence of his father and mother and of the officials of the PM General Committee. A few days later he travelled to Garsdale, where on 9th July he was married to Eleanor Dodd in Salem chapel, Sedbergh.

James was first appointed as a junior minister to Newcastle-on-Tyne, and for the next ten years he travelled around the principal circuits of the North, gaining knowledge and experience which was of value in later years. His success in such places as Kendal and Darlington brought him to the notice of the General Committee, who considered him to be, even at this early stage of his career, a minister of outstanding ability.

By 1865 James was ministering in the Tyneside port of Blyth, where he raised the PM work from branch to circuit status. About the same time, however, he suffered an attack of aphonia, and was compelled to retire temporarily to Garsdale. In the autumn of 1865 his father, Peter Jackson, died at Lymm.

When James returned to the active work, he was appointed senior minister in Durham City; then two years later he became superintendent at Stockton-on-Tees. His stay in Stockton was prolonged, and included several moves to different houses in the town. He suffered another attack of aphonia, and again had to retire, this time to Kirkby Stephen. During this unhappy period several members of the family died, including his mother and a daughter.

Having sufficiently recovered to be able to preach again, James

became an assistant minister at Kirkby Stephen. By the spring of 1882 he felt fully recovered, and, having applied to the Conference of that year for re-appointment to a circuit, he next found himself at Lymm—the village where he was born and had spent his childhood. He remained there until the summer of 1884, when he was transferred to the Everton Road circuit in Liverpool.

While in Liverpool James Jackson was elected for the first time as a "delegate" to Conference; and in 1888, when Conference met in Liverpool, he achieved connexional distinction by being nominated and elected Conference Secretary. In 1889 he was elected as the permanent secretary of the Local Preachers' Provident Society, a position in which he served with benefit to the society's members. Leaving Liverpool in 1889, he went to Fleetwood, and then in 1891 back to Newcastle-on-Tyne, this time as superintendent of the Newcastle First circuit. Finally he moved to Barnard Castle, and from there retired from the active ministry.

The grand climax of James Jackson's ministerial career came at the Leeds Conference of 1896, when he was designated as President of the 1897 Conference, to be held in Manchester. His election was a tribute to the outstanding worth of his forty-three years' service in the ministry, and to him it was doubtless a happy coincidence that the Conference over which he was to preside should be meeting in the city where his work had begun. On 15th June 1897, then, in the Free Trade Hall, James Jackson, now aged sixty-two, was inducted as President of the 87th Annual Conference of the Primitive Methodist Connexion, before a standing assembly which included, among those on the platform, his own son, James Dodd Jackson. Two days later, in front of another packed assembly, again in the Free Trade Hall, James Jackson delivered his presidential address. It was enthusiastically received, and at the end he was given a prolonged ovation. On the following Sunday he had the great pleasure of preaching once again in Rosamond Street chapel.

The presidential year was one of the most arduous of his life, but he enjoyed it, in spite of the tiring nature of the work and his relatively advanced age. For instance, during that year as President he presided at all the connexional committees and travelled throughout the United Kingdom, visiting circuits and opening new buildings, including the Manchester PM theological institution, Hartley College (now Hartley Victoria). But by far the happiest moment of that thrilling year came when at Easter 1898 he opened the new Primitive Methodist chapel at Lymm, standing next to the earlier building, from which it is strikingly different. The old chapel, erected in 1840, was thenceforward to serve as the schoolroom.

After completing his presidential year, James returned to Barnard Castle, well content to resume work as a circuit minister among his own people. For two years more he remained at Barnard Castle before retiring to live at Appleby. Later on, he returned to the active ministry for a brief spell, serving in Bolton and Manchester.

Finally he settled again in Kirkby Stephen, seeking seclusion among his friends and those Westmorland hills he loved so much.

James Jackson died on New Year's Eve, 1907. His funeral service in Kirkby Stephen chapel was conducted by the President of Conference (the Rev. Henry Yooll), and attended by officers of the Connexion. His wife Eleanor continued to live in Kirkby Stephen with her sister. Both of them died with weeks of each other at the time of the 1918 influenza epidemic.

James Dodd Jackson (1861-1918)

James and Eleanor Jackson's son, James Dodd, was born on 9th December 1861, soon after their arrival at Mulberry Place, Darlington. He was tall and thin in appearance, with a fine clear voice for preaching. The main difference between father and son was that James Dodd, unlike his father, was of an imaginative turn of mind—a quality which led him to write for the various connexional magazines. For a time he was educated at a private school in Kirkby Stephen; then when he was old enough he began work as a booking-office clerk at Kirkby Stephen station on the North-Eastern Railway.

One Sunday, while attending service with his parents in Garsdale chapel, James Dodd felt an "inner power" persuading him to think again about his life and career. Naturally, it took the young man many weeks to reach the decision he did to join his father in the ministry. After a period of some months, an application was made, first to the circuit superintendent, and later to the Conference committee, who after careful consideration admitted him as a probationer at the beginning of the following year, when he was twenty-one. He started his probation on the Kilburn circuit in London in January 1883. While there he performed all the usual offices of a junior probationer, and once a week attended lectures at the Lambeth Chapel to enable him to pursue his theological education and so take the examinations at the end of his three years. While serving in Kilburn he began his life-long interest in swimming with a daily dip in the Serpentine.

After his ordination in 1887, James Dodd returned to the North. He was appointed to Padiham (Lancs), where he stayed for the next three years.

It was when he visited his father, who was serving at Lymm, that he met his future wife, Sarah Anna Thomason. Their marriage took place at Booth's Hill chapel a few days after James Dodd's ordination. After Padiham the young minister moved to Bootle, and after the customary three years he was appointed to Heaton, Newcastle-on-Tyne, where he remained for an extra year following the General Committee's decision to retain him.

In 1894 James Dodd suffered the double tragedy of losing, in April, an infant daughter, and then in August his wife. In October of that year he was sent, on the advice of his doctor, for a sea-voyage aboard a freighter bound for the Eastern Mediterranean.

He visited the Holy Land and Egypt before coming home aboard a liner destined for Liverpool, where the family met him.

Most of 1896 was spent in preparing and writing his father's presidential address for the Manchester Conference of 1897, when father and son were together on the platform.

James Dodd had his first series of short stories published in the *Aldersgate Magazine*. These were later collected together and reprinted as a volume of short stories under the title *'Twixt Moor and Mead*. The next story was a twelve-part serial called *The People of the Haven*, appearing in the same periodical during the Golden Jubilee year. All of this author's fiction is set in Garsdale, and written in the local dialect. It relates curious happenings amongst the Garsdale folk, as recounted by the village cobbler, the chapel-keeper, and other "locals".

By June 1897 he had completed his extra year at Heaton, and was very pleased when the Conference transferred him to Grimsby, though he was there for only two years—an unusually short time for him. Then came a period at Preston, followed by Crewe, then Ellesmere Port, then ten years in London.

The 1906 Manchester Conference was the last occasion when James and James Dodd Jackson were seen together on the same Conference platform. However, this was an important Conference for James Dodd, as he was then appointed vice-editor of the PM connexional periodicals for the ensuing five years. Now, with less time to devote to his writing, he was only able to complete two short stories. They were the *Tales of a Chapel-Keeper* and *Leaves from an old Notebook*, both published in the *Primitive Methodist Leader*.

Then in 1910 he was commissioned to write and deliver the Hartley Lecture at the Norwich Conference of 1912. His theme was to be "Preaching"—a subject in which the committee responsible considered him to be an expert. All the reviews give both the lecture and the book (published under the title *The Message and the Man*) unqualified praise.

After Norwich, James Dodd remained in London until he had completed his five-years term of office as Connexional Editor (to which he had succeeded in 1911 after five years as vice-editor). On leaving office in 1916, he was advised by his doctor to leave London and to take a country circuit, where he might rest after the strain of his ten years on the editorial board. He was appointed to Tunbridge Wells, in the expectation that he would experience a return to health and be once again enabled to take a prominent position in the PM Connexion. While at Tunbridge Wells he wrote a further series of short stories and several complete stories, besides writing under the pseudonym of "Lucius Lyte" for the *Aldersgate Magazine*.

James Dodd Jackson never became President of Conference. At the Conference in June 1916 the Connexional Committee put forward his name as a prospective candidate in the election for the presidency in 1917. However, in spite of his obvious pleasure at being nominated, he felt that he should stand down in favour of a more senior colleague.

While on holiday at Lymm he was taken ill; returning home to Tunbridge Wells, he consulted several doctors, but failed to respond to any of the treatment prescribed. He died in December 1918, three weeks before Christmas.

MICHAEL N. JACKSON.

[Mr. Michael Jackson is a Senior Assistant on the staff of the London Library.]

MORE LOCAL HISTORIES

We acknowledge, with many thanks, the following handbooks and brochures which have been sent to us recently. We are always glad to have such evidence of the work of local historians, and they constitute a valuable addition to our Library.

St. Andrew's, Worcester—leaflet with a short article on "Methodism in Pump Street": copies from the Rev. Derrick A. Greeves, 29, Battenhall Road, Worcester; no price stated.

One Hundred Years of Knowle (Worcs) (pp. 24): copies from the Rev. John Fielding, 178, Dudley Road, Rowley Regis, Warley, Worcs; no price stated.

Barnham Chapel, Suffolk, by W. W. Pryke (pp. 40): copies, price 30 new pence, from The Lavenham Press Ltd., Lavenham, Suffolk.

Hetton-le-Hole choir centennial brochure (pp. 17): copies, price 20 new pence, from the Rev. Arthur K. Sutton, 72, Station Road, Hetton-le-Hole, Co. Durham.

Park Road, Southend-on-Sea, centenary brochure (pp. 16): copies, price 10 new pence, from the Rev. Albert C. Mortlock, 18, St. Vincent Road, Westcliff-on-Sea, Essex.

Wesley Chapel, Middleton-in-Teesdale, centenary brochure (pp. 44): copies, price 20 new pence, from Mr. H. L. Beadle, Dale House, Forest-in-Teesdale, Barnard Castle, Co. Durham.

A Glimpse at the History of Methodism in Ruthin—a manuscript by the Rev. E. Wyn Williams.

Southdown, Harpenden, brochure on re-building (pp. 32): copies from the Rev. William J. Davies, 108, Eastmoor Park, Harpenden, Herts; no price stated.

Outreach—the story of London's East End, by the Rev. Arthur H. Bird (pp. 42): copies, price 12½ new pence, from the author at 22, Jebb Street, Bow, London, E.3.

Denham, 150th anniversary brochure (pp. 8): copies, price 15 new pence, from the Rev. Stanley J. Withers, Meadow Cottage, South Park Crescent, Gerrard's Cross, Bucks.

Saffron Walden Town Mission, by the Rev. David Monkton: copies, price 12½ new pence, from the author at 92, Debden Road, Saffron Walden, Essex.

THE HEADINGLEY BRANCH OF THE WESLEYAN THEOLOGICAL INSTITUTION

THE following document forms a suitable memento of the Ministerial Training college at Headingley, Leeds, which, after serving Methodism for close on a century, was closed in 1967. The document is transcribed from the register of students which was commenced in 1868. It is unsigned, but comparison of the handwriting with an autograph letter in the Archives confirms that the writer is John Farrar.

By the Conference of 1861 it was resolved unanimously that, "A Committee be appointed to meet during the year ensuing, who shall consider the whole question of providing more adequate means for receiving Theological Students with a view to promote the spiritual and intellectual advantage of our Churches and congregations at large; and especially to prevent the accession of untrained and unfurnished men to the ranks of the ministry. This Committee to consist of the General Committee of the Institution and other ministers and gentlemen to be invited by the President in concurrence with the officers of the Institution." (*Minutes* Vol. 15. P. 110.) The Committee thus constituted met three times in the course of the year and reported several resolutions which were approved by the Conference of 1862; amongst them were the following:—"That after a patient and protracted examination of the subject remitted to it by the Conference, the Committee feels itself shut up to the conclusion that a very large addition to the provision already existing for the accommodation of Students has become a pressing necessity, and that provision for 180 Students ought to be made with as little delay as possible," and "that in reference to the greater question whether the premises at Didsbury should be further enlarged so as to provide for 90 Students, the premises at Richmond being also enlarged to the same capacity, or whether a new branch of the Institution should be established either at Leeds (as suggested by some members of the Committee) or elsewhere, the Committee feels at present unable to come to any conclusion." (Institution Report. 1862. P. 7.) The Committee was reappointed by the Conference of 1862 (*Minutes*. Vol 15. P. 319.); and on receiving its report the Conference of 1863 resolved that urgent appeals should be made for private subscriptions for the support of the Theological Institution; and also that this fund should be brought under the notice of Boards of Trustees and Quarterly Meetings (*Minutes*. Vol. 15. P. 534.); but nothing definite was done as to a new branch of the Institution.

At the Conference of 1864, the Committee of the Jubilee Fund [Golden Jubilee of the Wesleyan Methodist Missionary Society, 1814-64] having authorized the purchase of the Richmond Branch of the Institution for the purposes of the Foreign Missionary Society (*Minutes*. Vol. 16. P 170), directions were given to the General Committee "to take into its early consideration the best mode of furnishing to the Candidates for the Home Work means of training to replace what will thus be transferred until full provision for the wants of the Connexion can be made." And a Committee "for the selection of a suitable site for the

new branch of the Theological Institution" was appointed, consisting of "The President of the Conference (Revd. William L. Thornton), the Secretary of the Conference (Revd. John Farrar), the Ex-President (Revd. George Osborn), the Revds. W. W. Stamp, J. Vine; and Messrs. James Heald, Isaac Holden, W. Macarthur, J. Budgett, and George Morley." (*Minutes*. 16. P. 122.) By the Conference of 1865, this Committee was reappointed, with the addition of Revds. Dr. Jobson, J. Scott, Dr. Waddy, C. Prest, W. Arthur, and J. W. Greeves, Messrs. B. R. Vickers, J. Robinson Kay, W. Newburn, John Fernley, John Vanner, John Napier, and S. R. Healy, and power was given to add to this number, the Committee also had power to purchase. (*Minutes*. Vol. 16. P. 342.)

The General Institution Committee met on Dec. 11th, 1865, when the following resolutions were passed:—

1. The Ex-President, the Secretary of the Conference and the General Treasurer [John Farrar himself held both these offices] having stated the steps which have been taken to secure a suitable site for an additional Institution in the West Riding of Yorkshire, and an eligible site having been purchased by the Site Committee at Headingley consisting of eleven acres and eighteen perches of land with a house etc. for the sum of £6,000, this Committee approves of the action of the Site Committee, and requests the General Treasurer to complete the purchase.
2. The estate shall be settled, "mutatis mutandis," on the same trusts as Richmond and Didsbury, the only difference being in reference to the quorum at the Annual Meeting which shall be NINE. The following ministers and gentlemen were nominated as Trustees:—Revds. W. Shaw, J. Farrar, Dr. Osborn, J. Scott, Dr. Hannah, Dr. Jobson, W. Arthur, J. D. Geden, Dr. Punshon, G. T. Perks, Gervase Smith, J. H. James, B. Hellier, W. Jackson, W. B. Pope, J. W. Greeves, and J. Vine; with Messrs. J. Heald, G. Smith, W. Farrar Smith, H. Mitchell, J. Napier, H. Atkinson, I. Holden, W. H. Blackburn, T. Davies, G. S. Budgett, C. Bainbridge, W. Newburn, T. P. Bunting, J. Clubb, W. Lomas Joy, John Harley and Joseph Meek.
3. The Secretary of the Conference, the Ex-President, Revd. W. W. Stamp, and Messrs. Heald and Napier are appointed to read and settle the draft of the Deed.
4. That Mr. Heald to be the first Treasurer and Mr. T. P. Bunting the first Secretary of the Trustees.
5. That the following ministers and gentlemen be appointed a building Committee to procure plans and estimates for a building to contain 40 Students with the condition that the entire expense shall not exceed £10,000 without the Tutors' houses, viz:—Revds. J. Farrar, Dr. Jobson, J. W. Greeves, and J. Vine, and Messrs. J. Heald, J. Napier, W. H. Blackburn, and B. R. Vickers.

The General Committee met again on May 1st 1866 when James Heald, Esquire, reported that the estate at Headingley had been purchased and duly conveyed, and that the following ministers and gentlemen had accepted office as Trustees and signed the Deed:—Revds. W. Shaw, J. Farrar, Dr. Hannah, Dr. Scott, Dr. Osborn, Dr. Jobson, W. Arthur, John Vine, G. T. Perks, J. H. James, W. B. Pope, W. M. Punshon, Gervase Smith, J. D. Geden, and B. Hellier; and Messrs. J. Heald, T. P. Bunting, H. J. Atkinson, J. Meek, J. Napier, H. Mitchell, W. M.

Blackburn, G. Smith, C. M. Bainbridge, J. Clubb, W. Newburn, W. Lomas Joy, Isaac Holden, J. S. Budgett, W. Macarthur, J. Robinson Kay, and B. R. Vickers. The Committee also resolved that the sum of £12,000 instead of £10,000 be the amount intimated to the Architects as the amount to be expended on the new Institution.

At a meeting of the General Committee held July 20th, 1866 the Building Committee presented the following report. "The Building Committee met in January and elected about a dozen architects from names presented at the time. Instructions were drawn up and approved by the General Committee, a copy of which was sent to each competing architect. Nine gentlemen have sent designs which have been carefully examined by the Committee and generally indicate great skill and care; the Committee have unanimously agreed that the one marked with the square and compasses is such as they can recommend for the adoption of Conference; provided that the expense can be included within the prescribed sum of £12,000. The Committee can scarcely presume that any design in all its details will meet the requirements of the Institution; but this design seems to supply in its general arrangements and architectural character the main points which such a building requires, but any adjustment or alteration of details need not increase the cost of the erection."

This report was received and recommended for the adoption of the Conference; and a Building Committee was appointed with power to add to its number, viz. the Revds. W. Arthur, W. Shaw, J. Farrar, Dr. Osborn, Dr. Jobson, J. Vine, J. W. Greeves, R. Spence Hardy, J. Heaton, and E. Jones, and Messrs. J. Heald, J. Napier, J. Fernley, W. H. Blackburn, B. R. Vickers, W. Smith, G. Smith, W. L. Joy, H. Mitchell, J. Thackray, and T. Riley.

The Conference of 1866 approved the proceedings of the Committee and authorized it to proceed with the erection of the Institution, and procure the execution and enrollment of the Trust Deed. (*Minutes*, Vol. 16. P. 580.) [The account does not mention the name of the architects, who were Messrs. Wilson & Wilcox of Bath and London.]

At a meeting of the Committee May 2nd 1867, it was reported by the Revd. J. Farrar on behalf of the Building Committee that arrangements had been made for the laying of the Foundation Stone on May 30th, by Isaac Holden, Esquire, M.P., a sermon to be preached by the President of the Conference, the Revd. W. Arthur, M.A. Accordingly on Thursday, Ascension Day, May 30th 1867, after a sermon in the Headingley Chapel by the President on 1. Cor. 14: 1., the Foundation Stone was laid by Isaac Holden, Esq, M.P., in the presence of a large and influential company, speeches being also delivered by the President and the Revds. John Farrar and John Hannah. A meeting was held in the evening in the Queen's Hall, Leeds, I. Holden Esq, in the chair, at which speeches were delivered by several ministers and gentlemen, and contributions promised to the building fund of the Institution amounting to £1788. (*Watchman*. June 5th 1867.)

The Conference of 1867 reappointed the Building Committee adding the names of the Revds. W. Davison and J. Morton, and gave it authority to complete the erection of the Institution; and instructed the Treasurer to pay a grant of £5,000 for the building of two Tutors' Houses, for the furnishing of the Institution and Tutors' houses, and for the commencement of a library. Permission was also given to the

Committee to solicit subscriptions in the Leeds, Halifax and Bradford, Sheffield, Hull, York and Whitby, Darlington and Newcastle Districts towards those expenses which were not provided for in the grants voted to the Committee. (*Minutes*. Vol. 17. P. 148.)

At a meeting of the Committee Nov. 13th 1867, it was resolved "that this Committee respectfully request the ensuing Conference to appoint the Revd. John Farrar to be the first Governor of the Headingley Branch of the Institution; and that the resolution be forwarded to the Secretary of the Committee of Woodhouse Grove School." [John Farrar was at this time Governor of Woodhouse Grove.]

At a meeting of the Committee May 7th 1868, it was resolved that "the Building Committee of the Headingley Branch shall have their arrangements of the building and furnishing completed in readiness for the opening of the Institution and the Tutors' houses in September."

The Conference of 1868, appointed the Revd. John Farrar House Governor, the Revd. John Lomas Theological Tutor, the Revd. Benjamin Hellier Classical Tutor, and the Revd. William Stevinson, B.A., Assistant Tutor for the Headingley Branch; and a number of ministers and gentlemen as a local Committee of Management. (*Minutes*. Vol. 17. P. 379.)

The Institution was opened on Friday September 25th 1868. A sermon was preached at 11 am. in the Headingley Chapel by the Revd. S. R. Hall, President of the Conference, from John. 16: 14.; and subsequently a cold collation was provided in the College, followed by a meeting, the President in the chair, in which the Revds. J. Farrar, J. Lomas, and Thomas Jackson, Mr. Wilson the architect of the College and others took part; and £800 was contributed to the Building Fund. (*Watchman* Sept. 30th, 1868.)

At a meeting of the Committee held March 4th 1869, the Revd. J. Farrar presented a Balance Sheet showing as nearly as possible what would be the state of the Building Fund when all liabilities were discharged. From his statement it appeared that about £1,800 in addition to the sums already realized would be necessary to complete the building to supply the necessary furniture etc. He further stated that the Treasurers had realized £2,000 from interest on the £37,500 paid for the Richmond Premises, and that it was necessary that this sum should be apportioned by the Committee. He proposed that as £7,000 had been reserved for the erection at some future time of an Institution in the Midland Counties, the interest of this sum for two years should be added to the original grant, making that £7,630; and that the remainder viz. £1,370 should be paid to the Headingley Building Fund towards the anticipated deficiency of £1,800. The proposal was unanimously accepted by the Committee.

The Conference of 1869 resolved as follows:—"The Conference records its grateful appreciation of the very valuable service rendered to the Connexion by the Revd. John Farrar, by whose ability and unwearied diligence the business of erecting and completing the new Theological Institution at Headingley has been brought to a successful issue."

Two further notes are added, the first reading as follows:

At the Conference of 1875 a resolution recommending the enlargement of the Headingley Branch of the Institution was brought up from the Committee; and it was decided that the matter should be postponed.

In the year 1876 the Committee in order to receive a back entrance to the premises purchased a valuable plot of land contiguous to the estate, at the cost of £1,200. This land was duly conveyed to the Trustees and will be available for the erection of another Tutor's house, should it be deemed advisable at any future time to enlarge the College.

The second additional note is written in the margin, and is of a different hand from the rest of the account. It runs:

The entire cost of the College, including Site, Tutors' Houses, Furniture, and laying out of the grounds, was £28,613. Towards this amount there was paid a part—£17,000—of the proceeds of the sale of Richmond College to the Missionary Society. The remainder was raised by subscriptions.

KENNETH B. GARLICK.

NEWS FROM OUR BRANCHES

[All dates refer to 1970 unless otherwise stated.]

THERE was no spring meeting of the **Bristol** branch, but an autumn meeting was held at the New Room, Bristol, on Tuesday, 27th October. Dr. Maldwyn Edwards spoke on George Whitefield, and a summary of his talk has been published by the branch. It was also recorded on tape.

Bulletin: Nos. 9 and 10 received.

Secretary: Mr. G. E. Roberts, 21, Ormerod Road, Stoke Bishop, Bristol, 9.
Membership: 76.

THE Annual Meeting of the **Cornish** branch, held at Truro on Tuesday, 26th May, re-elected Mr. F. L. Harris, O.B.E., M.A. as president, and congratulated him on his election as an alderman of the County Council.

On Saturday, 26th September, an enjoyable pilgrimage to some of the oldest chapels in the Hayle circuit was led by Mr. T. R. Harris and Mr. G. Pawley White, two of the vice-presidents.

Mr. Bert Cowle, a member of the committee, when visiting his daughter in Tasmania, made contact with Methodism in that island, and had the pleasure of attending ceremonies celebrating the 150th anniversary of Methodist beginnings there and of the arrival of the Cornish missionary, Benjamin Carvosso.

Journal III. No. 5 received.

Occasional Publication No. 16 received—"The Pastoral Crook: the state of Religion in the Diocese of Exeter in the mid-nineteenth century" (pp. 40, 15p.), by Thomas Shaw.

Secretaries: Rev. Baynard P. Evans, Orchard Meadow, Tremarne Close, Feock, Truro, Cornwall.

Rev. Sidney O. Dixon, The Manse, Mullion, Helston, Cornwall.

Membership: 366.

THE spring meeting of the **East Anglia** branch was held at St. John's, Sudbury, on Saturday, 23rd May. The Rev. Reginald T. Wagstaffe spoke on "Methodism's debt to German hymn-writers", and Mr. and Mrs. W. W. Pryke entertained the members to tea. Tributes were paid to the long and sustained service given to the branch by Mr. W. A. Green, who was retiring as secretary. At the October meeting the Rev. William D. Horton was appointed to succeed Mr. Green, who retains his activities as branch archivist.

The autumn meeting was held at Museum Street, Ipswich, on Saturday, 3rd October. The Rev. Wilfrid J. Doidge welcomed the members, and the Rev. Edward T. Mortimer of the Fenland circuit spoke on "Methodism's Tangled Roots", tracing the various strands which have gone to make up the Methodist tradition.

Bulletin: Nos. 23 and 24 received.

Secretary: Rev. William D. Horton, M.A., 28, The Croft, Sudbury,

Membership: 120. [Suffolk.]

THE spring meeting of the **Lancashire and Cheshire** branch took the form of a short pilgrimage, beginning at Tiviot Dale chapel, Stockport, where the secretary gave a short talk about early Methodism in the town up to the opening of the chapel in 1826. Members then proceeded to Woodmoor chapel, where they were greeted with an excellent tea and a display of documents assembled by the circuit archivist, Miss E. Swindells. Miss Swindells also gave a talk about Stockport Sunday schools. Before leaving Stockport, the party made a call at the old Hillgate chapel, forlornly awaiting the demolition contractors, the site of the old Mount Tabor MNC chapel, and the vast Stockport Sunday-school building nearby—also soon to be swept away.

The summer pilgrimage took place on Saturday, 20th June, when a select band gathered for a tour of Methodist sites in the Warrington area under the leadership of Dr. Ian Sellers, of the Padgate College of Education.

The Exhibition at the Manchester Conference owed much to the branch's initiative and energy, and thanks are due to all who helped in any way.

The autumn meeting was held in the Central Hall, Oldham Street, Manchester, where, after Annual General Meeting business, the Rev. John Banks spoke on "Samuel Collier and the Manchester Mission".

Bulletin: No. 11 and Vol. II. Nos. 1 and 2 received.

Secretary: Mr. E. A. Rose, 18, Glenthorpe Drive, Ashton-under-Lyne,

Membership: 116. [Lancs.]

AN autumn meeting of the **Lincoln** branch was held at Bailgate chapel, Lincoln, when Mr. Laurence Elvin lectured on "The Wesleys: Evangelists and Musicians". At the Annual General Meeting, Mrs. Clifton retired from the office of treasurer after having completed seven years' service. She was a founder-member of the branch, and the first to take charge of the accounts. Tributes were paid to Mrs. Clifton's work.

Journal: Vol. I. Parts 14 and 15 received.

Secretary: Mr. William Leary, Woodlands, Riseholme, Lincoln.

Membership: 83, plus 10 libraries.

ON Saturday, 13th June, members of the **London** branch met in the heart of Kent to recall the part played by Vincent Perronet and his family in early Methodism. At Shoreham parish church we were welcomed by the vicar, and Mr. R. A. Baldwin spoke about the Perronets. The second part of the gathering took place at Otford, where members joined in the chapel anniversary celebrations, and after tea listened to the Rev. H. Austin Fairhurst's illustrated lecture on John Wesley in North-West Kent.

The autumn meeting took place at our Eastcote chapel, which will always be associated with the name of Dr. Adam Clarke. It was most fitting, therefore, that the subject of the lecture should be this great son of

Methodism, and that the lecturer should be Dr. Maldwyn Edwards. The lecture was preceded by the Annual General Meeting.

Bulletin: No. 10 received.

Secretary: Mr. J. A. Pendry Morris, 118, Elgar Avenue, Tolworth,
Membership: 72. [Surbiton, Surrey.]

AFTER several informal meetings, a branch has been formed in the **Isle of Man**, to be known as "The Manx Methodist Historical Society", with the Chairman of the District as president and the Synod Secretary as vice-chairman. A pilgrimage to places of Methodist historical interest was arranged for Saturday, 24th April 1971, and a combined project from the four circuits is endeavouring to reconstruct the story of all branches of Methodism in the island. The Manx Museum librarian is co-operating in the gathering and listing of such information. Any members of the Wesley Historical Society who may be on holiday in the island are invited to make contact with the branch secretary, as visits to places of Methodist interest may be possible.

Secretary: Mrs. E. V. Chapman, Victoria House, Marathon Road,
Membership: 20. [Douglas (Tel. Douglas 5088).]

[Welcome and best wishes to this our latest branch!—EDITOR.]

THE summer outing of the **North-East** branch on Saturday, 13th June, was truly ecumenical, for it took place at that old-established Roman Catholic seminary at Ushaw, about five miles from Durham City. The Vice-President of the college, Fr. David Milburn, charmed his audience with his talk on the origins and history of the college from its beginnings at Douai. After a tour of the magnificent buildings and beautiful gardens, the party attended prayers in the chapel. By the kindness of our vice-president and his wife, Mr. and Mrs. F. O. Bretherton, tea was provided at nearby Burnopside Hall, Lanchester. Fr. Milburn joined the party, and delighted the members by presenting the branch with a copy of his book, *The History of Ushaw College*.

The autumn meeting was held at West Avenue, Gosforth, on Saturday, 10th October. The Rev. Henry D. Rack lectured on "Bishop Lavington and Early Methodism"—a new topic for many of his listeners.

Bulletin: No. 14 received.

Secretary: Miss C. M. Bretherton, 6, The Craiglunds, Tunstall Road,
 Sunderland, SR2 9AD.
Registrar (who despatches the *Bulletin* and receives the subscriptions):
 Mr. Norman Moore, 3, Martello Gardens, Cochrane Park,
 Newcastle upon Tyne.
Membership: 75, plus 4 libraries and 7 branch societies.

WE regret to report that the **Plymouth and Exeter** branch has suffered the loss of its secretary, a founder-member, Mr. W. R. West; but with the appointment of Mrs. J. Lawson to the vacant post, regular activities are being resumed. An autumn meeting was held on Saturday, 3rd October, at Sticklepath in the Barnstaple circuit. Mr. James Dennis addressed the company on "Some historical aspects of Methodism in North Devon", and a summary of his talk appears in the current branch *Proceedings*.

Proceedings: Vol. II. No. 5 received.

Secretary: Mrs. J. Lawson, Highfield, 229, Exwick Road, Exeter.
Membership: 100.

CONCERNING the **South Wales** branch, there is nothing to report at the time of writing.

Bulletin : No further issue.

Secretary : Rev. W. Islwyn Morgan, 15, King Edward Road, Brynmawr,
Membership : 30. [Brecon, NP3 4SD.

THE spring meeting of the **West Midlands** branch was held on Saturday, 21st March, at Akrill chapel, Smethwick, when the Rev. G. Ernest Long gave a most interesting address on "The introduction of Methodism to the West Indies", a transcript of which appears in the *Bulletin*. On leaving the District, Mr. Long had to resign his chairmanship—a position he had held since the inception of the branch—and in his place the Rev. Geoffrey Robson was appointed.

The autumn meeting was held at Northfield chapel, Birmingham, on Saturday, 17th October. The speaker was Mrs. E. D. Graham, and her subject "Lady Glenorchy". The first part of Mrs. Graham's address appears in the January 1971 *Bulletin*.

Bulletin : Vol. II, Parts 1 and 2 and Index to Vol. I. received.

Occasional Publication No. 2 received—"The Origins of Primitive Methodism in the West Midlands, 1800-1850", by Dr. J. T. Wilkinson (pp. 15, 5p.).

Secretary : Mrs. E. D. Graham, B.A., B.D., 34, Spiceland Road,
Membership : 131. [Northfield, Birmingham, B31 1NJ.

THE spring meeting of the **Yorkshire** branch took the form of a rural ride in the delightful countryside around Kirkbymoorside, which formed the starting-point. Places visited included Fadmoor, Gillamoor (associated with Pilmoor and Boardman, Wesley's pioneers in America), Lastingham, and Hutton-le-Hole. The guide for this tour was the Rev. Kenneth Tibbetts, and at Lastingham a local historian, Mr. Raymond Hayes. After tea the Annual General Meeting was held, under the chairmanship of the Rev. Thomas M. Morrow.

For the autumn meeting, the branch visited Wibsey (Bradford, Low Moor) in connexion with the centenary of the present chapel. Mr. Gordon Woodhead, who had compiled a booklet on Wibsey Methodism, spoke and led a tour of Methodist sites in the area, including the cottage where John Wesley stayed in 1747 and where John Nelson frequently preached (the house of Matthew Sugden) and the barn to which the society had moved in 1790. As the work expanded, the Wibsey members formed their own society from Low Moor, and, after the usual chequered history of faction and fruition, came to its present site in 1870.

Bulletin : Nos. 16 and 17 received.

Secretary : Rev. W. Stanley Rose, B.D., 1, York Road, Knaresborough,
Membership : 124. [Yorks.

Subscribers who have "read, marked, learned, and inwardly digested" the contents of pages 20-23 will realize the correspondence between the editor and the branch secretaries which the compilation of this annual feature involves. The Post Office workers' strike earlier this year prevented the gathering-in of these reports, and largely contributed to the non-appearance of a "February" number of the *Proceedings*. Meeting in London in March, the Executive Committee decided that this year's three issues should be dated for May, August, and November.

A CONTEMPORARY LIST OF METHODISTS, 1743

THERE is in the Ballard Collection in the Bodleian Library, Oxford (Ballard I, 82), a letter from "R.R." to Thomas Rawlins, an antiquarian of Warwickshire who appears in Hearne's *Recollections*. "R.R." is almost certainly Richard Rawlinson, the Non-juring bishop (see *Dictionary of National Biography*). The letter covers several topics. Rawlinson begins with books, and how to procure old ones; mentions that "the antiquarians have engraved an old cross at Chichester"; talks of the sale of Lord Oxford's books, and then continues:

Since upon once putting a Query to you relating to the Methodists, you referred to me a pamphlet published by them, but therein could not I find any names, Since I have discovered the following, which I sent [sic] to gratify your curiosity, and to encrease, if you can. I have divided them alphabetically, and into regular (if the term will hold) and irregular, those bred at university, and those merely spiritualised. I don't find Cambridge ever produced above two.

The letter then digresses into local news, returns to books, and concludes:

I [?] did never mention an Oxford man, Tho Parsons Rector of Stukeley near Worcester. I am good for this 18th of May 1743.

Then comes the signature. The list of Methodists continues on the same sheet, and it is not clear whether the reference to "Tho Parsons" means that he should be included in the list, or whether he is mentioned for private reasons not clear to the modern reader but known to Rawlins.

The list is as follows:

N.B. Wh signifies Whitefield
 Broughton (Tho) AM Soc. Exon deserted their cause Wh
 Greaves (Charles Jasper) AB Magd Coll W
 Ingham (Benj) AB. Queens W
 Kinchin (Charles) AM. CCC. Soc. W
 Richards (James) AB Xtch. W
 Stonehouse (Geo) AM. Pemb Wh
 Westley (Car) AM Xtch. Stud^t
 — John AM Linc. Soc.
 Whitefield (Geo) AB Pemb.
 Perse (. . .) AM Dublin
Cambridge
 delamotte (. . .)
 Seagrave (. . .) Cath— [illegible]

Without any call, but from within

Cennick (John) I think, a Gloucester Butcher Wh
 Harris (Howell) a welchman Wh.
 Humphreys (. . .) educated in a Presbyterian academy Wh.
 Maxfield (. . .) a Bristol Collier.

There is besides a superscription about "Dr Willes Bp of St Davids", and his failure to print his sermon to the Lords; and some notes, apparently in Rawlins's hand, about his reply to Rawlinson.

Most of the names on the list call for no comment, being well known. Broughton, Greaves (or Charles Caspar Graves), Ingham, Kinchin, Stonehouse, the Wesleys, Whitefield, Delamotte, Seagrave, Cennick, Harris, Humphrey (rather than Humphreys) and Maxfield can be found comparatively easily in the works of Jackson, Tyerman, Green, the *Journals* of the Wesleys, and the *Dictionary of National Biography*. Rawlinson either did not know of Howell Harris's brief career at Oxford, or chose to ignore it.

Richards and Perse remain. The latter is almost certainly Henry Piers, rector of Bexley and friend of the Wesleys. Burtchwell and Sadleir's *Alumni Dublinenses* records that Henry Piers entered the university 9th July 1713, at the age of eighteen. He was son of Thomas Piers, "generosus", and had been born at Chichester. He became M.A. in 1722. His attendance at Dublin rather than at an English university may be accounted for by close blood-relationship to the family of Piers, baronets, of Tristernagh, Co. Westmeath.

Richards is more difficult. The Richards associated in Wesleyan literature with the early days of Methodism is usually Thomas, not James. Thomas Richards was counted a preacher from 1740 to 1759, when he became a clergyman. In 1744 and 1745 he attended the Conferences, and may well be the "Mr. Richards" who accompanied John Nelson when in Oxford.¹ He was a trustee of the Newcastle Orphan House, and the deed of 1745/6 calls him "Thomas Richards, late of Trinity College, in the University of Oxford, gentleman".² Foster's *Alumni Oxonienses* says Thomas Richards was son of Thomas, a clergyman of Cardigan town, and that he matriculated at Trinity College in May 1734, aged seventeen. A notice of his death, in the *Gentleman's Magazine*, 1798,³ says he was for thirty years curate of St. Sepulchre's, London. He must have taken the curacy about 1768, some nine years after ordination, living a frugal and zealous life there. "His ministerial labours only ended with his life." John Wesley preached in St. Sepulchre's on Christmas Day 1778, but did not mention Thomas Richards in his *Journal*. Thomas Richards is not the "Mr. Richards" Charles Wesley met in July 1741 at Porthkerry, nor the Jonathan Richards who aided Whitefield in Wales.

Rawlinson's specific details about James Richards in fact fully tally with the evidence in Foster's *Alumni*. James Richards, son of John Richards, a gentleman of St. Margaret's, Westminster, matriculated at Christ Church in June 1728, aged eighteen. He became B.A. in 1732, and M.A. in 1735. Only on this point did Rawlinson "slip up". James Richards, before going to Oxford, attended Westminster School from some time before 1724 until 1728.

¹ *Lives of Early Methodist Preachers*, i, pp. 72-3.

² Stamp: *Orphan House of Wesley*, Appendix A.

³ p. 262.

Rawlinson could of course have merely got the wrong Richards, choosing James instead of Thomas, and since James Richards, as far as I know, appears nowhere else in Methodist writings—certainly not in Tyerman's *Oxford Methodists* or V. H. H. Green's *Young Mr. Wesley*—this cannot be discounted as a possible reason for his appearance on the list.

But, having stated the negative aspect of the case, one may speculate as to the positive aspect. Is there anything to justify Rawlinson's inclusion of James Richards on the list? Only this: that Richards must have known Samuel and Charles Wesley at Westminster School, and that this acquaintance could have drawn him into the circles of the Holy Club. Charles Wesley, as Gambold remarked, was "a man made for friendship". Richards became a King's scholar at Westminster in 1724—an honour he shared with Charles Wesley, who became one in 1721. Samuel Wesley, after an education at Westminster and Christ Church, had returned to Westminster as usher in 1713, remaining there until 1733. James Richards, having spent his schooldays in close proximity to the brothers, went up to Christ Church in 1728, when Charles Wesley, having gone before him in 1726, was in a position to offer him friendship and guidance. Without details of James Richards's later career—Foster does not say anything of him after 1735—this is as far as one can go in attempting to confirm his place on Rawlinson's list of Methodists.

NICHOLAS J. L. LYONS.

[I would like to acknowledge help given me by the librarian of Trinity College, Dublin, and the headmaster of Westminster School, in preparing this article. I also appreciate the kindness of the Keeper of Western Manuscripts, The Bodleian Library, Oxford, in giving permission to quote from Ballard I, 82.—N.J.L.L.]

[Mr. Nicholas Lyons, B.A. (Sussex), who teaches History at Brigg Grammar School, is in process of completing the degree of M.A. at the University of Sheffield with a thesis entitled "The Methodist Background to the Rev. Richard Graves's novel *The Spiritual Quixote* (1773)."]

We gratefully acknowledge the following periodicals, which have come to hand since the publication of the list in our last issue. Some of these are received on a reciprocal basis with our own *Proceedings*, and we are glad to take part in this mutual exchange of historical information.

The Baptist Quarterly, January 1971.

Bathafarn (the Welsh Methodist historical journal), 1970.

Transactions of the Unitarian Historical Society, October 1970.

The Journal of the Historical Society of the Presbyterian Church of Wales, December 1970.

Heritage, a journal of the Methodist Historical Society of Victoria (Australia), October 1970.

Newsletter of the New Zealand Wesley Historical Society, September 1970.

The Local Historian, Vol. 9, No. 4.

The Wesleyan Theological Journal (USA), Spring 1971.

Methodist History, January 1971.

BOOK NOTICES

John Wesley and the Church of England, by Frank Baker. (Epworth Press, pp. x. 422, £5.)

Dr. Baker has written a very full account of all the material available on the question of John Wesley's relations with the Church of England of the eighteenth century. His knowledge of the detail of this topic must be unrivalled: here he has worked steadily through from Wesley's birth to his death. The decision to treat the data chronologically was probably inevitable if Dr. Baker was to fulfil his obvious desire to get all the evidence down in a single place, and future scholars will be grateful for his labours. One criticism is inevitable at this point, however, and the answer to it may be anticipated as a plea of lack of space: Dr. Baker has given us John Wesley's "fluctuating and frustrated affections for the Church of England"—to use his own words—but has not really provided the total framework into which this story fits: a theme which still awaits examination, and which is vital to any judgement about what happened, is the relationship of the Church of England to John Wesley. As Dr. Walsh wrote in the *Church Quarterly* (July 1970), "Wesley's Anglican critics have sometimes been too lightly dismissed as bigots or triflers. Their fears that Wesley's evangelistic successes were sometimes purchased at a high price in schism, 'enthusiasm', or disorder, deserve more examination than they get." In the epilogue to this study, Dr. Baker quotes, with apparent approval, Wesley's not infrequent claim that the guiding principle of his ecclesiastical behaviour was to follow the leadings of Providence. This Dr. Baker himself translates as meaning that Wesley would "follow the dictates of his own conscience, his own reading of the will of God for the opportunities and challenges of each changing situation". An admirer of Wesley will obviously feel that his hero was justified in identifying his own reading of the situation with a reading of the will of God, but others, who, for instance, react to Wesley's developing character after the manner of Dr. V. H. H. Green's incisive biography¹ (it is, whether we like it or not, the best single book on John Wesley written in this century), will doubt that in his later years Wesley was necessarily right in trusting his interpretations of Providence.

This is where one would like more insight into the Anglican attitude than Dr. Baker provides. It is true that Wesley balanced his actions, so that on the one hand he arranged matters so that Wesleyanism would continue with its own separate identity after his death, and on the other hand he was able to disclaim personal responsibility for schism. It is easy—and to the Methodist tempting—to interpret this as brilliant ecumenical statesmanship, and to shift the responsibility for the appearance of a new group of Protestant denominations to the leaders of the Church of England. Beautiful as Wesley's balancing act was, however, I suspect that the fact that he was able to insist that he would die a member of the Established Church was not the result of all this tactical manoeuvring, but the result of a significant episcopal indifference to the very existence of Wesleyanism, an assumption that the new sect would dwindle rapidly once its leader had passed away. If the Anglican bishops had chosen to make an issue of Wesley's ordinations, whether in England or America, he would have had either to submit or to forfeit his clerical status: it was the indifference—rather than tolerance—of the Hanoverian bench which permitted him his

¹ See *Proceedings*, xxxiv, p. 191.—EDITOR.

Anglican role. I do not detect in eighteenth-century Anglican documents any note of sustained alarm at—or even of sustained attention to—the Methodist movement. Even in the Napoleonic period the official anxiety about the societies had a political origin, and not a religious one. It was in the nineteenth century that Wesleyanism, as a growing part of the new industrial urban areas, really began to impinge on the Anglican mind, though even then, if one studies material like the House of Lords special inquiry into the religious provision for the manufacturing areas (published in 1858), one finds surprisingly little interest in the activities of what the witnesses still usually referred to primly as “the Dissenter”. If all this were true—and it is something which needs further discussion—Wesley’s retention of his Anglican status was not a very important matter: it did not, in any case, prevent rapid division from the Church of England in the 1790s. What counted was the attitude of the Church of England towards not only John Wesley, but the followers of Wesley, both before and after 1791. It is usually misleading to write about Wesley by himself, though Dr. Baker is justified in this case by Wesley’s complicated personal relation with his ecclesiastical authorities. The significance of his actions, however, has to be seen in this wider context as well: one ought not to be seduced by Wesley’s own example into treating the eighteenth-century Methodists as a simple extension of Wesley’s personality, to be rewarded when they did his bidding, and to be automatically in the wrong when they suggested that the “leadings of Providence” did not justify Wesley in his claim to have absolute power over their relation to him. Wesley’s relation to the Church of England mattered only because he was the charismatic leader of a religious sect; as an individual his case would soon have been settled.

Within the terms that he has set himself, Dr. Baker has written a definitive summary of the situation. He is always clear, he gives us all the necessary details, he knows all the relevant documents. He is perhaps not sufficiently controversial, or, to put it another way, he tends to give the impression that no one has studied these issues very much before. It is not quite an adequate response to Albert Lawson’s *John Wesley and the Christian Ministry* (1963), for instance, to refer to it only once in a footnote, and in the company of three not very significant articles. Dr. Baker’s views on John Wesley’s ecclesiastical career are valuable, and one is glad to have them set out in this form, but he should perhaps have given less space to detailed narrative—there is little dispute, after all, about the basic facts—and have spent more of his allotted space in discussing the different interpretations which have been offered of Wesley’s actions. It is not unreasonable, after all, to suggest that he clung to his Anglican position not so much for ecumenical reasons as because he was anxious to assert a social status. That such an interpretation would be anathema to most Wesleyan historians proves nothing at all.

JOHN H. S. KENT.

The Haimes: a Dorset Family, by John W. Haime. (Published by the author, 1, Middlehill Drive, Colehill, Wimborne, Dorset, pp. 100, with 4 illustrations, £1.50 post free.)

The author of this family history is a great-grandson of Charles Haime, who entered the Wesleyan ministry in 1804 and died in 1855, himself a great-nephew of John Haime, Wesley’s soldier-preacher. The family had been solidly settled in Dorset—they were small farmers, millers and the like—since at least the thirteenth century: Haimes Lane, Shaftesbury,

and the old tenement of Easthames, Gillingham, remain their memorials on the map.

The two chapters "John Haime, 1709-1784" and "Charles Haime, 1775-1854" (it *should* be 1855) will be the first to attract the attention of our readers; but they will also find more recent Methodist biography in the last chapter—"The Descendants of Charles Haime". The development of the Methodist ministry is reflected in the two biographical chapters, for although the lives of John and Charles overlapped during the decade 1775-1784, the outward forms of their ministries were very different: that of the uncle patently charismatic, subject to the constant changes and privations known to Wesley's preachers as to few other men—"... for them no weather was too inclement, no road too boggy, no ford too swollen, no community too degraded, no privation too severe"—while that of the nephew was more settled, his itinerancy involving no more than the three-yearly transfer from manse to manse of a loyal Wesleyan minister who, significantly, named his son—Jabez! It marks the sort of transition, at an even earlier period, seen in Earl Baldwin's account of James and George B. Macdonald in his book *The Macdonald Sisters*.

John Haime was not only an "Early Methodist Preacher", but a particularly colourful one—a soldier engaged in the battle of Fontenoy in 1745, who continued the fight after his horse was shot from under him, and later wrote: "The hotter the battle grew, the more strength was given me. I was as full of joy as I could contain." A self-appointed chaplain to the forces, he told his congregation, with no less a personage than the royal Duke of Cumberland among them: "You fight in a good cause, and for a good King!" He was also, sadly, a man subject to bouts of depressive illness not understood at the time. Whereas today he would be advised to see a psychiatrist, as the author more than suggests, Wesley's treatment was to appoint him as a kind of domestic chaplain to a wealthy Methodist!

This book points to a still wide-open field of study—that of the forefathers, no less than the descendants, of Methodist personalities, of both the eighteenth and nineteenth centuries, as seen against their social and family background. Only recently there came to light in Cornwall two manuscript journals which illuminate the early nineteenth-century non-Methodist background of a President as recent as Edward Boaden (1827-1913). Material for such studies is to be found in County Record Offices throughout the country.

A few slight corrections need to be made: on page 72, line 11, the date should be 1764; on page 77, in line 2, for "1813" read "1815", and for "1715" read "1817"; also, in line 4 read "Reynalds". THOMAS SHAW.

NOTES AND QUERIES

1214. LINKS WITH CONTINENTAL METHODISM.

A frequent visitor to the Archives Centre last year was M. Claude-Jean Bertrand, writing a book in French which has now been published—*Le Méthodisme* (Armand Colin, pp. 416, 13.80f). This is a work which we hope will help our contemporaries on the other side of the Channel to learn what sort of people we are. The Rev. Albert Aspey, the General Superintendent of our work in Portugal, who is a member of our Society, has written, in Portuguese, a study of Methodism in that country, entitled *Por este Caminho* (pp. 495).

EDITOR.

NOTES AND QUERIES

1215. INCREASED SUBSCRIPTIONS.

Members—at least those who read the small print on the inside of the front cover—will have noticed that after many years it has become necessary to increase our membership subscriptions. The increases, which were confirmed at the last Annual General Meeting, are realistic. The basic subscription, which has long remained at 10s., has now risen to 15s. (i.e. 75 new pence). In comparison with other learned societies of all kinds (the annual subscription of the Baptist Historical Society, for example, is 42s.), our new rates are still very modest indeed. We recognize, however, that even these limited increases may be beyond the resources of many “supernumeraries” in our membership, and we hope in our next issue to be able to announce some concession in their favour.

THOMAS SHAW.

1216. NEW ZEALAND METHODISM'S 150 YEARS.

New Zealand Methodism celebrates its 150th anniversary in 1972. It was on 22nd January 1822 that the Rev. Samuel Leigh arrived to commence work among the Maori people on behalf of the Wesleyan Methodist Missionary Society. (Workers from the Church Missionary Society had arrived about eight years earlier.) Leigh's arrival date will be commemorated by an organized bus tour and pilgrimage round historic mission station sites in New Zealand's “far north”. Similar pilgrimages are planned to follow Conference in November 1972.

The 1970 Conference, which met in Christchurch during November, approved a three-pronged programme of celebrations as follows:

- (1) The publication by Wesley Historical Society (New Zealand) of “histories” covering Maori mission work, work among Europeans, and the outreach through Overseas Missions.
- (2) As an anniversary gesture, it was resolved to establish a fund to provide a range of scholarships or bursaries (both theological and general) to be available for Maoris, Pacific Islanders, and members of the United Church of Papua-New Guinea and the Solomon Islands.
- (3) The mounting of a study programme of witness and evangelism, emphasizing the evangelical interpretation of the Gospel, as Methodists see it, from Easter to Pentecost 1972.

It is probable that 1972 will be the year of a vote on a “basis of union” designed to unite Anglicans, Congregationalists, Methodists, Presbyterians and members of the Associated Churches of Christ in New Zealand. The 1972 Conference will be held in Whangarei, New Zealand's most northerly city—the nearest centre of any size to the area where our mission work began in 1822.

The emphasis throughout the celebrations will be upon the heritage with which Methodism will be able in due course to enrich a united New Zealand Church in the future.

LESLIE R. M. GILMORE
(Secretary of the New Zealand
Wesley Historical Society).

1217. THOMAS RANKIN.

In *Proceedings*, xxxvii, p. 132, there appeared an inquiry concerning Thomas Rankin, and request was made for information additional to that given in volume iii, p. 51 f.

Among the early Methodist preachers the name of Thomas Rankin is well known and honoured. George Stevenson, himself no mean historian of Methodism, says: "The name of Thomas Rankin is historical in Methodism above that of many." He was converted under the preaching of George Whitefield in his native Scotland. After falling away, he was brought back under the preaching of John Wesley in Sunderland. Wesley invited him to London—which invitation he accepted, and "he was sent out as an itinerant preacher in 1762, taking the first Sussex Round". In 1772 he was appointed to the York circuit; but early in 1773 Wesley sent for him to appoint him to superintend the work in America. It is well known that at that time Wesley was dissatisfied with the situation across the Atlantic. After meeting Wesley in Birmingham to receive his final instructions, he sailed in company with George Shadford (whom Wesley, on Rankin's request, had agreed to appoint to America). Stevenson's account continues:

They arrived at Philadelphia early in June 1773, and he commenced a tour of visitation of all the Methodist Societies in Philadelphia, New York, New Jersey, Pennsylvania, Maryland, Virginia, and North Carolina, riding on horseback, in about eight months, nearly three thousand miles, frequently preaching twice, and sometimes three times in one day. He convened in Philadelphia, in July 1773, and presided over, the first Methodist Conference in that country.

In 1773, there were six preachers and a thousand members in the whole of America. At the Conference held in 1777, there were forty preachers and seven thousand members. Rankin returned home in June 1778, and was appointed to the London circuit. At Wesley's request, he wrote a report of his work in America, and this was published in the *Arminian Magazine* for 1779.

In 1787, Wesley, assisted by two Anglican clergymen, James Creighton and Peard Dickenson, ordained Alexander Mather, Thomas Rankin, and Henry Moore. Thomas Rankin at this time was a supernumerary in the London circuit, and had been so designated, at his own request, since the Conference of 1783. His name appears under the London circuit until 1795. In 1796 he entered into business, and should according to rule have been excluded from the ministry, though his name is not listed among those who "desisted from travelling". We know that he continued to preach and to lead a class in the London circuit almost to the time of his death. He was accorded no obituary notice in the *Minutes*, but one is to be found in the *Methodist Magazine* for 1810, the year in which he died.

There is an error in William Myles's *Chronological History of the People Called Methodists*. In his "First Race" of preachers, he states that Rankin commenced his ministry in 1762 and desisted from travelling in 1787. This, as we see from the foregoing, was the date of his ordination by Wesley—an event which Myles himself records on page 175 of his book.

In all the editions of "Hill's Arrangement" of Methodist preachers, from 1819 to 1926, Thomas Rankin's name is absent from the list of those "who have died in the work", and this is so also in the case of the first edition of *Ministers and Probationers of the Methodist Church* (1932). But in the 1936 and subsequent editions of the latter work he is duly listed as having commenced his ministry in 1762 and died in 1810.

KENNETH B. GARLICK.

1218. LADY RODD.

In *Proceedings*, xxxvii, p. 59, the Editor sought information about the portrait which appeared opposite page 40 of the same issue, and quoted Charles H. Kelly as having stated that it is a portrait of "Lady Rodd, a relative by marriage of the Gwynne family into which Charles Wesley married"—not of Mrs. Susanna Wesley, as is sometimes suggested. On page 132 of the same volume, the Rev. Frederick C. Gill was inclined to agree that it was not a likeness of Susanna, though he was unable to suggest whose it was. I am no more able to solve the problem than Mr. Gill: reliable portraits of the Gwynnes are unfortunately all too rare.

Marmaduke Gwynne and his wife Sarah had three sons and six daughters. The eldest son—and heir to the Garth estate—was Howell Gwynne, and it was he who, probably in 1741, married Dame Mary Rudd (Rodd). She was the daughter—and one of the co-heiresses—of Sir Thomas Powell, Bart., formerly of Broadway, near Laugharne. Howell Gwynne was her third husband, for she had previously married Charles Powell, of Penybanc, near Abergwili, and then Sir John Rudd, Bart., of Aberglasney, Carmarthenshire; the latter died on 15th July 1739. After their marriage, they lived for a few years at Broadway, probably until Marmaduke, the Methodist, left Garth for Ludlow in 1749. But by June 1769 they had moved to Llanelwedd Hall, near Builth. How Howell Gwynne succeeded to the Llanelwedd estate has never been satisfactorily explained, but it is beyond doubt that he was succeeded at Garth by his son—another Marmaduke—the person probably referred to by John Wesley in his *Journal* on 11th July 1777—if, in fact, Wesley called that day at Garth and not at Llanelwedd. Howell Gwynne was Member of Parliament for Radnorshire, 1755-61, and for Old Sarum, 1761-8, and died in 1780. His widow, Dame Mary (who seems to have retained the title throughout her life), survived him for many years, and was buried at St. Peter's, Carmarthen, on 1st July 1802, at the ripe old age of ninety-two.

ALBERT H. WILLIAMS.

1219. THE METHODIST PHILATELIC SOCIETY.

This society (formed in September 1970) now has an international membership of over 220. Continuing its "Know your Methodism" series of covers, two special envelopes were issued on Wesley Day this year, commemorating (1) the 180th anniversary of John Wesley's death on 2nd March 1791 and (2) the bicentenary of the departure of Francis Asbury from Pill on 4th September 1771.

On 6th March ("Stampex Saturday") an open meeting was held at Wesley's Chapel, City Road, London.

The society will shortly issue its first handbook, on the occasion of the 12th World Methodist Conference, to be held in Denver, Colorado, USA. The handbook will be entitled *U.S. Methodism on Stamps and Post-marks*.

J. T. AUNGIER.

Among the manifold concerns of the Registrar and the Publishing Manager is the maintenance of an up-to-date mailing-list for the despatch of these *Proceedings*. Members—especially those whose particulars do not appear in the *Minutes of Conference*—are kindly asked to keep us informed of any change of address. At the present time we have a list of some twenty members with whom we have lost touch—we hope only temporarily!

WESLEY HISTORICAL SOCIETY

ADVERTISEMENTS.—The charge for the announcement of Books, Pamphlets, etc. Wanted or for Sale is 5p. per line, for each insertion. Special terms can be arranged for whole-, half- or quarter-page advertisements. Notices should be sent *with payment in advance* to the Secretary. A stamp should be enclosed when a reply is required.

BOOKS PURCHASED anywhere in the British Isles, especially antiquarian collections and private libraries. Rare books of all classes; engraved plate books; books relating to Ireland; eighteenth-century literature; scholarly theology and Methodist books.—John A. Gamble, 539, Antrim Road, Belfast, 15, Northern Ireland.

WANTED—Volumes of John Wesley's WORKS, dated 1771, printed by William Pine (Bristol): any volumes except 5-6, 17-18, 23, 29-30. Required by Methodist minister. Will pay cash.—Rev. Ian Sumner, 82, Florence Road, Rounds Green, Warley, Oldbury, Worcs.

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