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Proceedings OF THE Wesley Historical Society

Editor: REV. WESLEY F. SWIFT

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WESLEY'S HOMILETIC USE OF PROVERBIAL LORE

(Continued from page 7)

VI

By his extensive use of proverbs Wesley, in effect, enlists the aid of the general experience of mankind. The preface to the first volume of Sermons, published in 1746, takes on a new meaning in the light of this fact. "I now write," he says, "as I generally speak, *ad populum*—to the bulk of mankind, to those who neither relish nor understand the art of speaking; but who, notwithstanding, are competent judges of those truths which are necessary to present and future happiness." His resort to proverbs, maxims and sayings, reveals how much he took his audiences into his confidence. One has often heard the observation that Wesley's sermons are not very interesting. The eighteenth century had an inexplicable taste in sermons, so it is implied. But this is a superficial judgement. The subject of Wesley as a preacher has not yet, so far as the present writer is aware, received adequate treatment. This essay deals with only a single aspect of the subject, but it points away from the judgement just mentioned. Wesley instinctively thought in pictures. Doubtless the sermons were revised for the press, but his vivid images are not the result of a polishing process. A comparison between the *Letters* and the *Sermons* makes this clear. His inexactitude of quotation suggests the same thing. The style is the man. When he dashes off a letter he often makes his points proverb-fashion. And when he preached, it would be much the same.

John Wesley is a phrase-maker, and proverbs and maxims provided the mould for a good many of his expressions. Such, for example, as "Stand barefaced"; "Heathen, pull off the mask" (v, p. 109); "Always at one stay" (v, p. 126); "this word that is in everyone's mouth" (v, p. 135); "the truth lies between" (v, p. 164); "bending the bow too much the other way" (v, p. 245); "think and let think" (v, p. 246); "stumble at the threshold" (vi, p. 402); "death signs their release" (vi, p. 248); "let each of us lay his hand to his heart" (vii, p. 407); "harmless as a post"

(vii, p. 316); "Ye walk on slippery ground" (vii, p. 250); "toss the ball of controversy to and fro" (vii, p. 185).

In some places Wesley has almost achieved proverb-force. For example: "Ye run before ye were sent" (v, p. 422); "Do not reason with the Devil" (vi, p. 91); "Ease bought by sin is a dear purchase" (vi, p. 119); and "Better lose a good servant than spoil a good child" (vii, p. 96).

VII

In this last section a word or two may be said about the value of the sermons for the literary history of Proverbs. First, they would provide some examples of the actual literary uses of proverbs where the *O.D.E.P.* has no reference except to Collections of proverbs.

(1) "No man upon earth is contented" (vi, p. 442). The *O.D.E.P.* (p. 456) gives Clarke, *Paræmiologia Anglo-Latina* (1639), as the sole reference.

(2) "Any time, we say, is no time" (vii, p. 124). The *O.D.E.P.* (p. 154) has reference only to Kelly's *Complete Collection of Scottish Proverbs* (1721).

(3) Do not "put a knife to your throat" (vii, p. 212). Here the *O.D.E.P.* gives only Fuller (1639).

Next, the sermons provide several examples of the use of proverbs which antedate the earliest example in the *O.D.E.P.* Two of these, "ivory gate" and that about thread and cart rope have already been noticed. Examples which occur in both the *Letters* and *Sermons* are not mentioned here. Some others are:—

(1) "Sorrow, sickness, pain will all prove medicines to heal our spiritual sickness" (v, p. 223). This is Wesley's padded version of the proverb "Sickness of body may prove the health of the soul". The earliest reference in *O.D.E.P.* (p. 588) is Bohn, *Handbook of Proverbs* (1855).

(2) In Sermon XCII, speaking of true zeal, he says to those who are free from any known sin, "You may begin at the lowest step", i.e. indulge in zeal for the Church. The *O.D.E.P.* (p. 97) gives no example of the use of this proverb prior to Scott's *Kenilworth* (1821).

(3) In Sermon XCV, "On the Education of Children", he says that many parents increase the natural falsehood of their children by making excuses for them. He had heard in some homes what he calls that senseless word "No, it was not you; it was not my child that did it; say it was the cat" (vii, p. 97). The *O.D.E.P.* (p. 82) gives the proverb as "the cat did it", with its earliest reference as Calverley's *Fly Leaves* (1872).

(4) In Sermon XCVI, "On Obedience to Parents", he emphasizes parental authority by using two proverbs. "A person who would have a conscience void of offence," he says, "should undoubtedly keep on the safe side" (vii, p. 101). This proverb is given in *O.D.E.P.* (p. 555) in the form "Nothing like being on the safe side". The only reference is Lean's *Collectanea* (1902-4).

(5) The same sermon contains a passage in which he contrasts the authority of kingship with that of parenthood. The proverb "Laws go as kings like" (*O.D.E.P.* p. 354), instinctively springs to his mind. In order to strengthen his argument he negatives this, and writes: "The will of the king is no law to the subject, but the will of the parent is a law to the child" (vii, p. 101). The only example of the *O.D.E.P.* for the use of this proverb is dated 1885.

Once again, the sermons would fill many gaps in the examples given by the *O.D.E.P.* Some of these have already been noted. For completeness' sake we may here notice examples which would provide a reference later than the latest given by the *O.D.E.P.*

(1) *O.D.E.P.* (p. 589): "Silence is the best ornament of a woman", latest reference 1659. In Sermon XCVIII (vii, p. 125), Wesley urges pastoral work upon women, hereby repudiating what he says has long passed for a maxim with many, i.e. "women are only to be seen, not heard".

(2) *O.D.E.P.* (p. 227): "Friends agree best at a distance", latest reference 1721. Wesley in dealing with the relationship between a Christian and his non-Christian relatives (Sermon LXXX, vi, p. 462), says: "You may be civil and friendly at a distance".

(3) *O.D.E.P.* (p. 347): "Labour is light where love doth pay", latest reference 1600. In Sermon XCIV (vii, p. 82), Wesley urges parents regularly to train their children in religion, saying: "Love will make the labour light".

Finally, the sermons contain many examples of proverbial sayings by which is here meant sayings which on a broad definition would be accounted proverbs. For instance, in several places (v, p. 495, etc.) Wesley uses the phrase "invincible ignorance", which certainly has a far wider usage than that of its theological origin. Again, there are phrases like "to swim with the stream" (vii, p. 404) which are colloquial. As a final example may be noticed Julian's famous "See how these Christians love one another", which occurs in at least half a dozen sermons (vi, p. 124). Sayings in this class are not given in the *O.D.E.P.*

The *Letters* and *Sermons* together show the use of at least three hundred and thirteen different proverbs. All these except a very small number from the Book of Proverbs are listed in the *O.D.E.P.* In addition, there are many proverbial sayings and a mass of less definite proverbial material. They reflect unprecedented knowledge of what he sometimes calls the common herd, and also of the "great vulgar" (vii, p. 217), i.e. the unchristian rich. This wealth of proverbial lore is used by a master hand, in a style which became second nature. This not inconsiderable proverbial literature found its immediate inspiration, not in literature itself, but in evangelical religion. Seventeenth-century preachers like Adams and Fuller cultivated cleverness. But here is something far more effective. Has it a parallel in English literature?

GEORGE LAWTON.

JOHN WESLEY AT PERTH

ON Wednesday, 25th April 1751, John Wesley crossed the Border near Berwick-upon-Tweed and entered Scotland for the first time. His visit lasted only two days, but during twenty-one further visits he travelled extensively as far as Aberdeen and Inverness in the north, and Portpatrick in the south-west. The record of these journeys can be read in the *Journal*, and the story of the rise and development of Methodism in Scotland has been chronicled in the pages of past volumes of the *Proceedings* and elsewhere. But it is fitting that the two-hundredth anniversary of Wesley's first visit to Scotland should be commemorated here, and surely in no more suitable way than by a reminder of the fact that two Scottish towns, Perth and Arbroath, presented him with the freedom of their burghs and enrolled him as an honorary burghess. This was a tangible proof of the honour with which Wesley was received throughout the northern kingdom, and of the many eminent friends he made in both church and civic life.

John Wesley paid six visits to Perth. During his third visit, on 28th April 1772, "they did me an honour I never thought of, presented me with the freedom of the city".

In his *Journal*, Wesley gives the Latin text of the diploma, and adds the comment, "I question whether any diploma from the city of London be more pompous, or expressed in better Latin". But the text as Wesley gives it is incomplete; he omits, for instance, the reference to himself as "Master of Arts, late Fellow of Lincoln College in Oxford". A fuller text is given by Henry Moore in his *Life of the Rev. John Wesley, A.M.*, ii, p. 253, but even this, as Moore tacitly admits, is incomplete, though it would appear certain that he had the original diploma in front of him.

The original diploma which was presented to Wesley has long since disappeared. The Town Clerk of Perth, however, has kindly loaned me a copy of the parchment form of diploma which was in use during the eighteenth century, from which I have been able to make a transcript. Unfortunately, the parchment was not in a suitable condition for purposes of photographic reproduction, but the Town Clerk tells me that the City authorities still possess the copper-plate from which it was struck.

The parchment corresponds exactly to Henry Moore's description: "This diploma was struck off from a copper-plate upon parchment: The arms of the city and some of the words were illuminated, and flowers painted round the borders, which gave it a splendid appearance".

The following is a transcript of the original parchment as it was presented to John Wesley, together with an English translation. The words in italics are those which were hand-written in the appropriate spaces on the printed form.

Arms of Perth.
 " Pro Rege Lege
 et Grege "

PERTHI *vigesimo octavo* Die mensis *Aprilis*
 Anno Domini Millesimo Septingentesimo *septuagesimo secundo*.

Quo Die, Magistratum Illustris ordo, et Honorandus Senatorum coetus inclytæ Civitatis PERTHENSIS, in debiti amoris et affectus Tesseram, Erga *Johannem Wesley, Artium Magistrum, nuper Collegii Lincolnienſis Oxoniae Socium*, Immunitatibus præfatae Civitatis, Societatis etiam ac Fraternitatis Ædilitiæ Privilegiis, solenni interveniente Sacramento, de omnibus a cive necessario exigendis ac præstandis Donarunt possessione inauguratiæ, ab Honorabili Viro

Armigero urbis Prefecto, habita ex fori
 Judiciatis Perthi Codicibus. EXTRACTUM per me.....

On the reverse side: DIPLOMA PERTHENSE.

The English translation is as follows:

At Perth *the twenty-eighth* day of *April* in the year of our Lord One Thousand Seven Hundred *and Seventy Two*,—

On which day, the illustrious order of Magistrates, and the Honourable Court of Senators of the famous City of Perth, as a proof of their well-merited esteem and affection for *John Wesley, Master of Arts, late Fellow of Lincoln College in Oxford*, have invested him by a solemn oath with the immunities of the above-mentioned city, and have endowed him with the privileges of the Society and Brotherhood of a Burgess, with respect to all those things which are necessarily required from and performed by a citizen, the possession of it being conferred in the first place by the Honourable (*name*) Esquire, Provost of the city. From the judicial records of the Council of Perth, extracted by me (*name of Town Clerk*).

The Provost of Perth at this time was the uncle of a Miss Meston, who was his ward. The young lady had joined the Methodists through the influence of a servant who had been converted under the Methodist preachers, and though her uncle did not approve of the Methodists, he did not prevent her from attending their ministrations.

He became fond of reading her books, by means of which a great deal of prejudice was removed from his mind. From carefully perusing Mr. Fletcher's incomparable writings, he was led to renounce the absurdities of absolute, unconditional predestination. He was not only reconciled to the doctrine of the Methodists, but began to conceive an esteem for Mr. Wesley; and being informed by his niece, when Mr. Wesley was expected to visit Perth, he politely invited him to make his house his home, and presented him with the freedom of the town.

(See " An Account of Mrs. Anne Kennedy ", *Methodist Magazine*, 1806, pp. 129-35.)

The freedom of Arbroath was presented to Wesley on 6th May 1772, a few days after the ceremony at Perth. Unfortunately, the Town Clerk of Arbroath has been unable to provide details corresponding with those from Perth. The records seem to have been either lost or destroyed.

WESLEY F. SWIFT.

JOHN FLETCHER'S SERMON NOTES

ILLUSTRATION: Two pages from the sermon note-book of John Fletcher.

THE tools of the preacher's task are of interest to most other preachers. When they relate to the preachers of early Methodism they interest the historian also. And when they reveal the methods of a great evangelist like the Rev. John Fletcher of Madeley an even wider circle would wish to know some little about them.

In general the early Methodist preachers needed to learn the art of clear thinking, logical exposition, and brief summarizing, for the conditions of their work often forbade the use of a manuscript, and even of brief notes. So it came about that while beneficed clergy of the eighteenth century would employ a full manuscript when they preached—either their own or one borrowed for the occasion—the Methodist itinerants discovered the craft of making and using "sermon outlines". A number of these have survived and are to be found in public and private collections.

At Cliff College there is preserved a rich collection of such notes, prepared for his own use by the Rev. John Fletcher. These we have been able to examine by the kindness of the Principal, the Rev. J. E. Eagles, M.C. Most of them date from the early years of his ministry at Madeley, and some are endorsed with the names of the places where they were preached, including not only Madeley itself and neighbouring towns such as Darlaston, Tipton, and West Bromwich, but even Bristol, where he was a beloved visitor. For the most part Fletcher's outlines are contained in small duodecimo note-books, three of which are dated "1764 June" (containing twelve sermons), "1764 August" (with twenty sermons), and another with thirteen sermons which appears to belong to December 1764. At least some preachers will be interested to note that (as was normal with John Wesley's preaching) the texts bore no relation to the Anglican lectionary for those months.

Fletcher by no means confined himself to the classical "three heads", but would vary from one to five. For the "points" or sub-headings there seems to have been no limit. Among the outlines which he probably used frequently in his travels among the Methodist people were sermons on "To the ungodly how to attain saving grace", of six pages with twenty-one divisions, and "Temptations which hinder Conversion, with their Remedies", on four pages with twenty-two divisions, followed by a supplement on three pages at the end of the note-book containing points 23 to 29. Occasionally the outline is very long and elaborate, as the one on James iv. 11, "Against defaming & backbiting", which covers eight pages and includes many erasures and corrections. For the most part, however, the sermons occupy two small pages—sometimes only half a page, in fact. Fletcher's usual method seems to have

been to present the text and the main divisions in bold writing at the head of a page, and then to repeat these main divisions with the various sub-headings, often in quite a small hand. The illustrations show: (a) the first page of a two-page outline on Galatians vi. 2, and (b) the first page of a four-page outline on Acts xxvi. 28.

These note-books with their mottled paper backs, and their many loose-leaf companions, Fletcher would carry around with him soberly clad in a specially-made cover of duodecimo boards bound in leather, a wide black tape serving both to keep the sermons safe and to single out the sermon to be used. One can readily imagine him slipping the little sermon-cover and its contents into his pocket as he set off on one of his many preaching-journeys either in the Black Country or farther afield. The cover itself has been preserved for us among the Fletcher relics at Cliff College. Inside it he has written the prayers which he seems regularly to have used before and after preaching. While based in part on the Book of Common Prayer, there is much Methodist freedom of phrase in them, and one wonders whether the good vicar ever startled his parishioners by using them in the parish church at Madeley. More probably, however, they were mainly intended to impart a general background of something like Anglican prayer to the less formal Methodist gatherings. It seems worth while to print these prayers *in extenso*.

Inside the front cover Fletcher has written:

Let us pray for the whole congregation of Xn. People throu'out the whole world & Especialy for the Churches of ["England Scotland" erased] Great Britain & Ireland—And ["Especialy" erased] herein particularly for the kings most Excellent Majesty Our Sovereign Lord George—king of ["England Scotland" erased] G: B: France & Ireland defender of the faith & supream governour in these his realms & all other his Dominions. Let us also pray for his Royal Highness &c [probably the "Prayer for the King's Majesty" would follow here]. for the Ministers of Gods holy word & sacramts. as well Archbishops & bishops as other persons and Curates—For all the Nobility gentry & Commonalty of this Realm; that remembering the account they must one day give they may live in their respective stations in the true faith & fear of God, in humble Obedience to the king, & brotherly charity one to another. Finally let us praise God for all those who are departed out of this life in the faith of Xt. & pray to ["God" erased] him that we may have grace to follow their good Ex: that this life ended we may be made partakers with them of a glorious Immortality thro' J.C. in whose prevailing Name we present the prayer which he taught us Saying Our Father &c.

Inside the back cover Fletcher has written:

Prevent us O Lord in all our doings with thy most gracious favour & farther us with thy continual help that in all our works begun continued & ended in thee we may glorify thy holy name & finally by thy Mercy obtain everlasting life thro' J.C. our Lord. In whose prevailing Name and Comprehensive words we conclude our imperfect prayers—Our Father which art in heaven hallowed be thy Name thy kingdom come thy will be done in earth as it is in heaven—Give us this day our

daily bread—Forgive us our trespasses as we forgive them that trespass against us & lead us not into temp: but deliver us from evil for thine is the kingdom the power & the glory, for ever & ever.

Grant we beseech thee A! : G : that the words which we have heard this day with our outward ears may thro' thy grace be so grafted inwardly in our hearts that they may bring forth in us the fruit of Good living thro' J.C. our Lord.

Added later, in different ink, and larger hand:

Which may God of his infinite mercy grant thro' J.C. our Lord to whom with ye F : & ye H : G : one true & only God be ascrib'd as is most due all praise majesty & dominion now & for ever. Amen.

FRANK BAKER.

We give a welcome to a third (revised) edition of Ernest A. Payne's *The Free Church Tradition in the Life of England* (S.C.M. Press, pp. 192, 8s. 6d.). Its pages inevitably carry the mind to Samuel Bradburn's question, "Are the Methodists Dissenters?" It may be that a recent Methodist writer in the *Scottish Journal of Theology* has said the last word: "Methodists will have to own that they are a Free Church. History has gone against John Wesley." At any rate, Methodism is worthily, if not always accurately, presented in Mr. Payne's pages.

There is happily no sign of an end to the publication of pamphlets and brochures which record the history of Methodism in circuits and chapels here and there, often in connexion with a jubilee or centenary celebration. It is an indication of the pride which Methodists have in their local history and of their desire to preserve the story for future generations to read. Not all these brochures are written by members of our Society, and sometimes we are constrained to feel that errors could have been avoided and fuller information made available had the authors consulted one or more of our many experts in this field. On the whole, however, the standard of such publications is reasonably high, and we are glad to welcome any brochures which shed light upon the origins and history of Methodism in specific localities.

Four such booklets are due for notice in this issue. *One Hundred and Fifty Years of Methodism in Arnold*, by W. Alan Fellows (pp. 18, 2s.), tells the story of Methodism in a northern suburb of Nottingham. It is beautifully produced and contains two illustrations, and the author appears to have dealt with the subject very thoroughly. . . . A good deal of valuable information about the developments and unions of Methodism in the Helston area of Cornwall will be found in *Methodism in Cury*, by Ivor Thomas (pp. 24). It is a pity that so many pages are occupied with lists of names. The present chapel has celebrated its diamond jubilee this year, but Methodist preaching began in Cury as early as 1822. . . . Another commendable booklet is *The Jubilee of Holt Road Methodist Church, Liverpool*, by Harry Anson (pp. 16, 1s.). The story is recent and therefore told with considerable fullness. Would that all brochures were as well printed as this! . . . Lastly, we welcome *The Story of Methodism in Mattishall*, by C. A. Jolly (pp. 20). Methodism has been established in this Norfolk village for 120 years, and its history could not have been better or more fully related.

Gal. VI. 2. Fulfil the Law of Christ.

1. What that Law is.
 2. What motives to fulfil it.
-
- X Com. of God by Moses.
X Com. of God by J. C.
1. Be Poor in Spirit.
 2. Mourn for your sin & misery.
 3. Be meek.
 4. Hunger & thirst after right.
 5. Be merciful.
 6. Be pure in heart.
 7. Be peacemakers.
 8. Rejoice when ye are persecuted for ye.
 9. You bel. in God. believe also ^{wants to me} in me.
 10. Love one another as I have loved you. Joh. XIII. 34. This is my Com. that ye love one another as I have loved you. Joh. XIV. 21.
- Esa. 33. 22. The Lord is our lawgiver
The L. is our King - & our Judge.
John. XIV. 15. If ye love me keep my com. 22

Act. 26. 28. Almost-those
Persuaded me to be a 2^d.
The occasion on ~~is~~ ^{is} ~~the~~ and the
Person by whom these words were
spoken are remarkable.

1. I shall describe to you, the
person who is alto^{gether}, Christian
& him who is almost a 2^d.
2. I shall offer some motives
to persuade you to be alto. 2^d.

GEORGE J. STEVENSON: A LETTER TO ZECHARIAH TAFT

THE following letter was recently sent to me by a correspondent. The writer, George John Stevenson, is best known by his monumental, but not always trustworthy, *History of City Road Chapel* (1872). He was a voluminous writer, and his other Methodist publications include *The Wesleyan Methodist Hymnbook and its Associations* (1869 and 1871); *Memorials of the Wesley Family* (1876); *The Methodist Hymn Book, illustrated with Biography, History, Incident and Anecdote* (1883); and two immense volumes, with portraits, of *Methodist Worthies* (1884 and 1886), being sketches of ministers and laymen of several Methodist denominations.

Stevenson is a somewhat elusive figure, and few details of his life are available. The *Dictionary of National Biography* describes him as "author and hymnologist", stating that he was the son of John George Stevenson and was born in Chesterfield on 7th July 1818. On leaving school he engaged in the printing and bookselling business, but relinquished this in 1844 in order to enter St. John's College, Battersea. There he remained until 1846, in training for an organizing mastership under the National Society, and it was during this period that the following letter was written. This Society had been founded in 1811, and its full title sufficiently explains its purpose: *The National Society for the Education of the Poor, according to the Principles of the Church of England*. From 1846 to 1848 he was the headmaster of a reformatory school "for the better conducted criminals of Southwark", and thereafter, until 1855, of an endowed parochial school at Lambeth Green. He then forsook schoolmastering to become a bookseller and publisher at 54, Paternoster Row, in which occupation he continued until his retirement from business in 1873. From 1861 to 1867 he was the proprietor and editor of the *Wesleyan Times* and in 1882 he edited the *Union Review*. (See note below.) He died on 12th August 1888, aged seventy years.

From his prefaces to the *History of City Road Chapel* and the *Wesley Family*, we learn that his literary work was carried on mainly between the hours of five and eight in the morning and seven and ten in the evening, when he was free from those claims of business which had to be met because of "the responsibility of a large family pressing upon him at home". We also learn, from the second of these prefaces, that he had frequently corresponded with Henry Moore, a preacher and honoured friend of John Wesley and one of his earliest biographers. After Moore's death Stevenson examined and classified the papers which had been bequeathed to Moore by Wesley, and the interest thus aroused led him to write the voluminous *Wesley Family*.

In *The Methodist Hymn Book, Illustrated* (p. 362) he gives us a

glimpse of a pathetic event in his own private life. He had a son, Charles John, a devout youth, engaged in the service of the Religious Tract Society. He was also a Methodist local preacher, delighting in open-air witness and zealous in all good works. He desired to offer for missionary work abroad, but was stricken by typhoid and died on 21st August 1880, aged twenty-four. These and other details of his son's life Stevenson gives apologetically, in connexion with the hymn, "All people that on earth do dwell", which the young man sang on his death bed.

On the title-pages of the two last-named works of Stevenson the author's name appears with the degree of M.A. There is no indication of its origin.

Stevenson joined the Methodists in 1831, in what circumstances I do not know. His letter shows a curious combination of interest in and a critical attitude towards both Methodism and the Church of England. It would seem that at that date, 1845, he had transferred his membership to the latter, for he was attending an Anglican training college and declaring his intention of taking orders and engaging in missionary work. "I prefer *the Church*," he writes, "because I have a conviction that my duty is there". For some reason these intentions were never carried out, and the immense volumes which he later produced, together with his proprietorship and editorship of the *Wesleyan Times* and the *Union Review*, indicate a paramount interest in Methodism and a wish to bring about such changes in her constitution as appeared to him desirable.

He appears also to have maintained a regular correspondence with Zechariah Taft. This fact, together with his references to Jabez Bunting, the *Watchman* and "the second editor of the Wesleyan Bookroom", suggests a measure of sympathy with the "reform" agitation in Methodism. However critical of Jabez Bunting he may have been in 1845, he saw him in a different perspective and regarded him with reverent admiration when he came to write his account of the Doctor for the first volume of his *Methodist Worthies*, published in 1884. If Stevenson did leave Methodism for the Anglican Church, and he must almost certainly have been a member of that communion during the years 1844 to 1855, there is much to indicate that he returned later to her fold.

GEORGE JOHN STEVENSON TO ZECHARIAH TAFT

28 Sudely Street, City Road, London.

Jany. 14th 1845.

My very kind Friend & Bro.

I was much pleased on receiving your letter of 4 days ago, and intended evincing that pleasure by replying the same day, but demands have set aside wishes, and I am content to thank you the earliest leisure hour I have.

I could regret your illness, did I not think the hand of God was in it for some good purpose—therefore I will not do otherwise than give thanks to Him who doeth all things well that you are so far recovered.

It is all in *mercy*—and by and by, with both yourself and your dear Mrs. Taft, it will all be consummated in glory. May you and I maintain our fidelity till the end comes.

There are circumstances which I could regret that you have not seen Mr. Moore's Life yet, and had you more leisure, and a wish that way, I could have sent you in the Feby bookparcel a copy to read—however, should you wish to see it, just give me a line and it shall be even as you desire, and that most cheerfully.

Dr. Bg [Jabez Bunting] is most inveterate against 'the Wesleyan' in all the Committees (connexional) of which he is a member, and yet he subscribes to it! The circulation is increasing weekly, and may I not hope that Mr. Taft will become a subscriber also, and decline the Watchman, for the following reasons 1st. the Wesleyan contains much more Wesleyan information than the old paper—compare the no. you have as an example—this would fully meet the wish of dear Mrs. Taft. 2nd. The Wesleyan *you* may have for 3d by paying 3/6 quarterly, and if 3 were to join 1/2 each, this would be a great saving yearly of more than 5/- and the new paper has more printing in it than the old one, though it is enlarged! About the Watchman proprietorship payment, I will try to find & send you a recent no. of 'the Wesleyan'. Read the leader and then tell me what you think; but I must request the favor of your returning it. Besides I have private information which is authentic, of the regular expenses in the office which are evidence against its being a paying concern—there are two editors, Dr. Bennett and Mr. Gautress [or Gantress] with £300 a year each! & 2 readers with £100 each! But enough—you cannot gratify me more, next to sending me a letter, than by sending me a newspaper occasionally.

There are reasons why I cannot and would not like to be connected with the Church Missionary Society—and for the same reasons I could not and *would not* join the ranks of the Wesleyan Ministry. I have just had an interview with the 2nd Editor of the Wesleyan Bookroom, and such was the strength of prejudice evinced, and injustice manifested, that I left the presence of his Lordship, I suppose excommunicated, for I must reprove injustice and error, though I always do it when I can privately with those concerned. No—No—my dear Friend—I value Methodism for its great usefulness—there is holiness in her ranks—and more than in any other branch of the Church of Christ I firmly believe—but I prefer *the Church*, because I have a conviction that my Duty is there.

I simply mean—by Baptism and Ordination, a measure of the Holy Spirit's influence *may* be given, but to what extent no man can say—Baptismal regeneration I cannot preach as I see repentance, faith and pardon, in the New Testament are not in accordance with forgiveness without faith, or repentance. Water will not wash sin away—cannot—But I would not on any account set aside the form of laying on of hands at Ordination. Oh, no! never—but where there is a scrupulous feeling, as in the case which you give me, I would let such person have the benefit of his scruples—but neither the Church or Methodism will now ever sanction, I hope, a giving up of the 'laying on of holy hands'. These things will never alter my affectionate regard.

I am thankful for your hint about leaving England without ordination, but my mind has been made up from the first, and I have some rich, well-informed and pious friends, clergymen, and others of the church, who are so much interested in my success, that I shall not

leave England until I have studied 2 or 3 years and am in full orders. But with what Society in connexion with the Church I shall become united with [sic], I know not at present—and although I have no doubt but if I were to go as a Catechist, as your dear sister's son-in-law, I should soon be promoted; yet I do not know that there is any likelihood of anything short of full orders. The case which you mention is truly painful to you as a relative—but the instances of non-accepted missionaries are very rare indeed.

Did I tell you about my visit to Mrs. Boyce? I wish you had said. Did I not ask this question in my last? The old lady is holy and faithful as ever, but so weak! She would persist in saying that you, and not Mr. Wiseman, has [sic] the letter of Mr. Wesley allowing her liberty to preach in any Wesleyan Chapel. The Rev. Dr. F. A. Cox published some years ago, 2 8vo. Vols, entitled 'Female Scripture Biography', and the Dr. has kindly consented to my extracting whatever I may select—to add to your work, should I ever decide to bring out another edition of 'Memoirs of Holy Women'.

One word to allay your suspicion—think not of my favoring Puseyism—I abhor the whole system. I dread it, and, like Popery, every energy of my mind is bent upon helping to crush the monster. With this confession, and kindest regards to Mrs. Taft, I remain as ever,

Very affectionately yours,

GEO. JNO. STEVENSON.

The following notes will help to elucidate the letter:

ZECARIAH TAFT. Wesleyan Methodist minister, 1801-1848. For his wife and her interesting family connexions see *Proceedings*, xxvii, p. 63. For intimate references to the Tafts see Gregory's *Autobiographical Recollections*. From the same writer's *Sidelights* we learn that at the stormy Conference of 1835 Taft was charged with having attended one of Dr. Warren's agitation meetings, and Dr. Bunting asked him, in open conference, if he approved of the polity and constitution of Methodism. He replied that he cordially approved of Methodism, as it was when he entered its ministry, but that there were now a few things of which he could not approve. He was supported by his brother-in-law, Robert Melson (see *Proceedings*, xxvii, pp. 63, 122), who affirmed his own "unabated love" for Methodism and evoked from Jabez Bunting the tart rejoinder that "what he loves is Melsonism, not Methodism". Three ministers were deputed "to converse with Messrs. Taft and Melson, but nothing came of it". It is probable that his disapproval of some of the developments in Methodism was a contributory cause to his retirement in 1828, and this may also help to explain the surprising brevity of his obituary in the *Minutes of Conference* for 1848.

Having travelled for twenty-eight years, Taft settled as a supernumerary minister in Ilkeston. He was a stout advocate of women with the necessary gifts being allowed to preach: a subject on which Methodists were not unanimous. His own wife was an evangelist of wide popularity and with outstanding gifts. He published (1825-8) a two-volume series of memoirs of *Holy Women*. Therein his views on women preachers are clearly set forth, and there is an

admirable summary of them in Leslie F. Church's *More about the Early Methodist People*, pp. 137-8.

HENRY MOORE. Methodist Preacher, 1779-1844. The *Life* referred to was written by Mrs. Richard Smith, a daughter of Adam Clarke, under the supervision of Moore himself, and was published in 1844, the year of his death. Stevenson has an excellent short account of him in *Methodist Worthies*, i, p. 201.

THE *Wesleyan* AND THE *Wesleyan Times*. These were two of several similar periodicals which appeared during the disturbed years from 1835 onwards and which were critical of certain aspects of Methodist polity and administration. George Smith (*History of Wesleyan Methodism*, iii, p. 461) tells how, "each of these (except the *Wesleyan Times*) struggled through a brief existence and sank into oblivion: and the *Wesleyan Times* was generally regarded as one of the same series, having, it was believed, the same editor as the defunct *Wesleyan*, and one of the principal shareholders of that paper as its proprietor. With unbounded professions of liberality and devotedness to Wesleyan Methodism, it seldom omitted an opportunity of reflecting on the government of the Connexion, or of Patronizing and supporting those who resisted it." Stevenson clearly took a very active interest in the *Wesleyan*, and seems to have been its editor, which consorts strangely with his being at the same time a student at a Church of England college. The *Wesleyan Times* commenced publication in 1849, its first proprietor being a John Kaye. It was not till 1861 that Stevenson became its editor and proprietor. (See Smith, *supra*, pp. 460ff.)

THE *Watchman* commenced its weekly publication in January, 1835, in support of "the principles and economy of Wesleyan Methodism, as settled by its venerable Founder and by the Conference since his decease". (See G. Smith, *ibid*, p. 302.) The first editor was the distinguished Humphrey Sandwith, M.D. (1792-1874). See a brief but excellent account of him in J. Robinson Gregory's *History of Methodism*, i, pp. 303-4.

THE SECOND EDITOR OF THE WESLEYAN BOOKROOM, viz. the Assistant Editor. This was the Rev. John S. Stamp, who held the office from 1842 to 1848. One would like to know more about this interview. Stevenson evidently saw in him a representative of that type of official whose magisterial bearing inflamed the feelings of the dissidents of those days. Stamp began his ministry in Banbury in 1822 and subsequently travelled in Brighton, Lewes, Southampton, Oxford, Liverpool, Chester, Sheffield and Hull. For at least eleven years he was the Secretary of the District in which he was stationed. He "ceased to be recognized" as a minister at the Conference of 1849.

MRS. BOYCE. Née Sarah Mallet. The letter referred to is not extant, but see note on it in *Standard Letters*, viii, p. 15. See also *ibid*, p. 190, and Index (Mallet, Sarah). Also Leslie F. Church, *More about the Early Methodist People*, p. 140.

MR. WISEMAN. The Rev. Luke H. Wiseman, M.A., 1840-1875. President 1872.

PUSEYISM and Methodism. For Pusey's attacks on Methodism see Thomas Jackson's *Recollections of my own Life and Times*, p. 317.

For the two following notes I am gratefully indebted to Mr. F. G. Rendall, Keeper of the Department of Printed Books at the British Museum.

Female Scripture Biography. A two-volume work published by Gale and Fenner of London in 1817. Vol. i deals with some women of the Old Testament; vol. ii with those of the New, with special reference to the Blessed Virgin. Francis Augustus Cox (1783-1853) was a Baptist minister and a voluminous writer. A succinct account of him will be found in the *Dictionary of National Biography*.

THE *Union Review*. Only six numbers were published; Vol. i, 1-6, January-June, 1882. The sub-title reads:—"Chronicle of Wesleyan Methodist Literary and Mutual Improvement Associations. Under the direction of the Metropolitan Union." The price was one penny. A manuscript note on each issue of the copy in the British Museum supplies the editor's name: G. J. Stevenson, M.A.

W. L. DOUGHTY.

THE ANNUAL LECTURE

in connexion with the Sheffield Conference, 1951,

WILL BE DELIVERED AT

**Wesley Church, Fulwood, Sheffield,
On Wednesday, 18th July, at 7-30 p.m.**

BY THE

Rev. GRIFFITH T. ROBERTS, M.A., B.D.

Subject: "HOWELL HARRIS: ONE OF THE FOUNDERS OF WELSH CALVINISTIC METHODISM."

The chair will be taken by MR. R. W. JENKINS (Sheffield).

The Annual Meeting of the Society will be held on the same premises at 6 p.m.

MR. and MRS. HERBERT IBBERSON kindly invite any members of the Society to Tea in the Schoolroom of Wesley Church at 5 p.m. It is essential that all those who desire to accept this invitation should send in their names to the Rev. Dr. E. Douglas Bebb, 13, Sale Hill, Sheffield, 10, by Monday, 16th July, at the latest.

To reach the church, take any bus from Leopold Street (opposite the Town Hall) going down Glossop Road and Fulwood Road. Alight at Manchester Road, the church being opposite the bus stop. The journey takes five minutes.

NEWS FROM THE SHEFFIELD BRANCH

THE Sheffield members of the Wesley Historical Society have been busy during the first year of the existence of their local branch.

On Wesley Day a special service was held in Bramley chapel, where there is a "Wesley pulpit". Mr. Leggett Roberts spoke of the beginnings of Bramley Methodism; the Rev. Thomas Shaw read portions of the *Journal* and early local records; and the Rev. George Artingstall (secretary of the Sheffield branch) preached on the meaning of Wesley's "warmed heart". A visit to Bramley Grange, where Wesley once stayed, was also arranged.

In connexion with the forthcoming Sheffield Conference a pilgrimage to Epworth has been arranged for Saturday, 14th July, and Conference representatives will have the opportunity of visiting this Methodist "Mecca" at a very moderate charge. Before the visit ends, a service will be conducted in the Wesley Memorial Church by the Rev. Dr. E. Douglas Bebb.

On the following day, Sunday, 15th July, a tablet commemorating Wesley's preaching will be unveiled in Paradise Square, Sheffield, by the President of the Conference (the Rev. Dr. Howard Watkin-Jones). This ceremony will take place immediately after the Conference service in the Cathedral, and the congregation will be led by the President into the Square, where Mr. Noel Wood (chairman of the Sheffield branch of our Society) will preside and the Ex-President (the Rev. Dr. W. E. Sangster) will give an address.

The memorial, which is the work of Mr. Frank Tory, is of green granite, and bears a finely-modelled head of John Wesley in bronze. The inscription is simply a quotation from the *Journal*:

JOHN WESLEY

July 15, 1779

"I preached in Paradise Square, in Sheffield, to the largest congregation I ever saw on a week-day."

The memorial will not only attract the attention of the many people who will pass it daily, but will also provide a venue for future "Wesley Day" open-air meetings. The expected cost of the work is about £50.

On Wednesday, 18th July, the Wesley Historical Society Annual Lecture is being delivered in Wesley Church, Fulwood. In connexion with this an exhibition of Wesleyana is being arranged under the direction of Mr. John Austen and Mr. K. W. Haley. The chief librarian, Mr. Lamb, is also arranging an exhibition of Methodist literature in the Hall of the Sheffield Central Library during the period of the Conference, and it is hoped to have some Wesley letters on view.

The local branch hope to have the full support of fellow-members of the Society in this large programme for the Conference, and look to them to encourage non-members to attend the meetings and exhibitions.

GEORGE ARTINGSTALL.

ERRATA.

The eagle eye of the President of our Society has found two errors in our last issue. On page 4, eighth line from bottom, the Latin quotation should read "consanguineus lethi sopor". On page 23, Notes and Queries No. 900, "E. Grange Bennett" should read "J. Grange Bennett".

BOOK NOTICES

The Methodist Heritage, by Henry Carter. (Epworth Press, pp. xiv. 246, 15s.)

Recently an Australian Methodist said to me: "British Methodism is having an 'Oxford Movement', turning to its origins in search of new life." That is what Henry Carter's book does. "Wesleyan Heritage" might have been a truer title, for the other elements in our united Methodism will find little mention of their contributions. It is all about Wesley, but deliberately so, for it bids Methodism find itself in the Age of its Undivided "Confession". But it differs from other back-to-Wesley literature in being an outward-looking contribution to the Ecumenical Movement, addressing non-Methodists, or Methodists who have forgotten what their name means.

The question posed is: "What is there in Methodist history and experience which bears directly on the new endeavour of Christ's Church on earth to recover her unity?" The book is a fully-documented arrangement of studies of topics increasingly central in Ecumenical debate, giving in amazing detail Wesley's own position. It is a handbook to the inwardness of Methodism. Precious are even the crumbs that fall into the appendixes, but perhaps the reader will find most moving the prologue and epilogue where alone Mr. Carter lets his own prophet spirit speak. They should be read for guidance on how to discuss Church Relations in England. Few men can get inside John Wesley as Mr. Carter can. The reason is probably because he is like him: no professional theologian, but a great Christian, activist and experiential in his faith.

For the most part Mr. Carter hods the bricks and lets the student build for himself. His interpretation is largely traditionalist. As the book is written with "Oxford 1951" in mind, we had hoped for perhaps a reevaluation of the old emphasis on 24th May 1738. Georgia and Oxford are not really to be dismissed so lightly as in the past. Is it Methodism or Moravianism that calls the Aldersgate experience "Conversion"? Can we still talk that way in the context of the Ecumenical Movement? Mr. Carter does not answer these questions, but he makes us ask them.

When he does lead us, he leads well. Methodism would seem to be in somewhat of a dilemma by having too readily jettisoned the Methodist Connexion for the Methodist Church. The Temperance issue has made us see that a Church claiming a part in the Body Catholic cannot bind things with the same freedom as an Order. To call ourselves a Confession may help quite a bit.

And a final point—just how many Methodists are there in the world? Mr. Carter says 30 millions; Bishop Holt says 16,169,943. We really should make up our minds by August.

REGINALD KISSACK.

The Story of Westminster College, by F. C. Pritchard. (Epworth Press, pp. viii. 213, 12s. 6d.)

Westminster College has a unique record of service to Methodism and Education; and not only will its past and present students be proud to read a fuller story of their heritage than they can possibly have known before, but also readers from a far wider field will find Dr. Pritchard's book an impressive study of perseverance and tenacity to ideals which is particularly inspiring today. A glance at the excellent

Index shows clearly why the College, sorely beset so often in its hundred years and with its light apparently all but extinguished by two world wars, has, as Professor Lester Smith has written, "because of the good quality of the men trained at Westminster" enabled Methodism to exercise "an educational influence altogether out of proportion to the number of its schools". It is in its Principals, Vice-Principals and Staff that the greatness of Westminster has been centred, and it is their story, unfolded against a national background of the last hundred years of educational progress, that makes this book so living a record.

The work of Scott, Rigg, H. B. Workman and A. W. Harrison is a ceaseless reminder of all that is best in Methodism. John Wesley (although he does not get a single "mention" in the Index) is seen as a vital inspiration in the work of all these men, and each can be imagined as filled with the same firm determination—how truly Wesleyan!—which made the Founder, at the age of seventy-eight, write of his own educational work at Kingswood: ". . . quietly or unquietly I must go on; for the dispensation of the Gospel is committed to me; and woe is me if I preach not the Gospel. I am convinced that I am a debtor to all men . . ."

In his centenary record Dr. Pritchard has obviously received much help from many sources and he is to be congratulated on the literary skill and tact with which he has woven together his many diverse threads. The story of Westminster College comes to life as he tells it, and he has happily preserved a nice balance between the many important aspects of his story and the personalities that abound in it.

We would have liked Dr. Pritchard to have considered for us—as he is so well qualified to do as a Methodist Historian and Educationist—just why Methodism, as a Connexion, has never seemed to have truly come to grips with its Educational obligations. If Dr. Pritchard's book is as widely read as it deserves to be, it should do much to remind Methodists of the great asset they possess in Westminster College.

ALFRED H. BODY.

A History of Modern Wales, by David Williams. (John Murray, pp. 308, 12s. 6d.)

A View of the State of Religion in the Diocese of St. David's about the beginning of the 18th Century, by Erasmus Saunders. (University of Wales Press, pp. 144, 6s.)

The first book is an able social study of modern Wales. Chapter X, entitled "Religious Education and Revival", deals with the movements associated with Griffith Jones and the Methodists. Chapter XVI is a survey of "Nonconformity and Politics" in nineteenth-century Wales. The English reader will no doubt be surprised with the result of the impact of Methodism on the religious and social life of the Principality. One or two inaccuracies should be noted: Howell Harris did not object to "working with the dissenters" (p. 149); we have ample evidence of amicable co-operation between them during the first years of the revival. The famous association of 1742 (p. 149) was held partly at Plas-y-Watford and partly in the "New Room" built by the Methodists at Groes-Wen—this building is correctly described on p. 153 as the first Welsh Methodist meeting-house. David Jones was instituted to the living of Llan-gan in 1767, not 1768 as stated on pp. 153-4. We

commend Prof. Williams' work to all students of Methodism who would know Wales.

Dr. Saunders' book was first published in 1721, and has been regarded as the primary source for the religious history of Wales in the eighteenth century. It is a rare book, and this reprint by the "Replika" process should make it known to a wider public. The book is extremely valuable to the student of Welsh Methodism, inasmuch as it describes the state of the Established Church in the Diocese of St. David's—where Methodism first appeared in Wales—at the outset of the eighteenth century.

GOMER M. ROBERTS.

John Newton, by Bernard Martin. (Heinemann, pp. viii. 372, 21s.)

John Byrom: Selections from his Journals and Papers, edited by Henri Talon. (Rockliff, pp. xvi. 336, 25s.)

A biography of John Newton has long been needed. Mr. Martin has supplied the lack in a most able fashion and his book deserves to become a best-seller. Not only has he drawn freely upon *The Authentic Narrative* and the only previous biography (nearly a century old), but he has had the advantage of access to a great deal of unpublished original material, and these ingredients have been worked into a most readable volume which, at long last, does full justice to one of the most famous of the Evangelicals.

Newton's claim to fame is twofold: the debauchery and blasphemy of his early manhood, and his dramatic conversion; and his later association with William Cowper and their joint authorship of the "Olney hymns". We must confess that (inevitably, perhaps) the progress of the rake makes much more fascinating reading than the placid life of the curate of Olney and the rector of St. Mary Woolnoth, but that is not the author's fault. Certainly in the first part of this book the reader will find a plethora of drama and adventure: floggings, mutinies, and all the horrors and excitements of the slave trade, culminating in that nearly fatal storm and Newton's rudimentary prayer, "Lord have mercy on us"—"the first desire I had breathed for mercy for the space of many years".

That episode is the key to the rest of Newton's life and of this book. Prosaic those later years may be by comparison, but they are rich in their significance for posterity. His friendship with Cowper, his contacts with the Wesleys, his association with the Evangelicals: all are adequately narrated in this fascinating book, the reading of which has been a spiritual experience. The illustrations leave but one thing to be desired: why is there no portrait of Newton himself?

M. Henri Talon has turned his attention from John Bunyan and William Law to John Byrom, and with equal success. The greater part of his book consists of extracts from Byrom's journals, suitably edited and annotated, but he has done good service in giving us a brief biographical sketch of Byrom, twenty-six pages which could have been extended to advantage. There is, as we should expect, a good deal of "chit-chat" in the journals, though it is not uninteresting. We learn much about Byrom as a shorthand writer and a poet, but, surprisingly enough, the story of "Christians, awake!" is not related. Many well-known names meet us in these pages, including, of course, the Wesleys and Whitefield. The production of the book and its twenty-five illustrations increases the already high Rockliff reputation.

WESLEY F. SWIFT.

NOTES AND QUERIES

905. "A WORD TO A SAILOR".

With reference to "Notes and Queries", No. 898, in *Proceedings*, xxvii, p. 188, some careful searching by the Rev. J. Henry Martin in the archives at Epworth House has revealed five copies of Wesley's *A Word in Season: or, Advice to a Soldier*, first printed in 1743, and two copies of *Advice to a Sailor*. The latter does not print the date of publication, and neither tract gives the writer's name, but they are clearly Wesley's work. The *Advice to a Sailor* is an almost exact repetition of the earlier tract, with the substitution of "sailor" for "soldier", and a few other slight and appropriate changes. For example, writing of the possibility of sudden death, Wesley inserts on page 4, line 16: "Whenever you are at sea, suppose no enemy is near, there is but a two-inch plank between you and death." Also, at the end of his warning, he commends sailors to the love of God, until: "having finished the voyage of life, the angels waft you safe into the haven of paradise".

It seems unlikely that there was any distinct tract written for the sailor, but that this publication is the work described in Green's *Wesley Bibliography*, No. 44, and which in its "soldier" dress was given to the captain of an unruly mob by Charles Wesley at Sheffield on 25th May 1743.

In the plan of John Wesley's Tract Society of January 1782, both pamphlets are offered at 1s. 6d. per hundred, and many copies must have been freely distributed as opportunity occurred. JIM CURRY.

906. A WESLEYAN CONFERENCE OFFICIAL LETTER.

In an old file of the Manuscript Journal of the Society I have found a photostat of a Wesleyan Conference letter, of which the following is a transcript:

Conference Room. Augst 4th 1802

Dear Brother,

I am desired by the Conference to return you the sincere Thanks of this Body for the proof you have given of your Love to the cause of God amongst us in building a Chapel & settling it upon our Connection for the propagation of the Gospel. Our fervent prayer to God is, that you may be filld with that spirit of Love which directed you in this Act & may inherit an House eternal in the Heavens.

Signed by order of
the Conference

JOS. TAYLOR, President.
T. COKE, Secretary.

The letter, it will be noted, gives no clue to the identity of the chapel referred to, or to its donor. Can any member shed any light on the matter?
WESLEY F. SWIFT.

907. MRS. TIGHE OF ROSSANAGH.

On his last visit to Ireland in June 1789, John Wesley stayed for a night or two at "Mrs. Tighe's, at Rosanna, near Wicklow, an exceeding pleasant seat, deeply embosomed in woods on every side" (*Journal*, vii, p. 513). It was Mrs. Tighe who persuaded Romney to paint his famous portrait of Wesley, and it was here that Wesley had his last recorded conversation in Ireland before he sailed for England on 12th July 1789.

Some details of the Tighe family are given in a note in the *Journal*,

vii, p. 513, where references will also be found to other sources of information. I have received, however, from my friend Commander W. Tighe, R.N., some comprehensive notes on the Tighe family and its associations with Rossanagh. They are too lengthy to print in full, and will be preserved in the MS. Journal of the Society, but the following extracts from Commander Tighe's notes may be of general interest:

Rossanagh House and Estate, Co. Wicklow, is the original and permanent seat of the Tighe family in Ireland. It was built c. 1743 by William Tighe, M.P., great-grandson of the first of the line of Tighe to settle in Ireland from the family seat in Rutland.

Rossanagh is a mellowed red-brick Georgian mansion which stands today, after two hundred years, still in that perfect state of decoration and repair which might be expected of the skilled craftsmen of the time. It was here, amidst sylvan settings of surpassing beauty, and in rooms adorned by family portraits executed by a contemporary visitor, George Romney, with panelling carved by craftsmen of the late Grinling Gibbons, that John Wesley stayed as a friend of the Tighe family. The "Long Room", extending on the ground floor for much of the length of the House, with its tall french windows opening on to the gardens and the ancient yew tree is the "great hall" where Wesley preached to "about a hundred very genteel persons".

Readers of Mrs. Elsie Harrison's *The Clue to the Brontës* will remember that in chapter two the Tighes of Rossanagh and their relatives at nearby Drumgooland are seen to play an important part in the Brontë history.

JIM CURRY.

908. ORDINATION OF THE REV. WESTLEY HALL.

The following record, taken from the *Bishop's Register No. 4 (Diocese of St. David's)*, p. 226, may be of interest:

On Sunday the fifth day of October, one thousand seven hundred and thirty five, Westley Hall, late of Lincoln College Oxford, Student of Civil Law, was at the request of the Lord Bishop of London admitted to the Holy Order of Priest by Nicholas [Claggett] Lord Bishop of St. David's at a Private Ordination in the Royal Chapel of St. James, Westminster.

The Rev^d M^r George Carleton, Sub Dean of the said Chapel and the Reverend M^r John Abbot assisting.

Within recent years the *Bishop's Registers of St. David's* have been made available for students in the National Library of Wales, Aberystwyth, where all the Welsh Ecclesiastical Records are now deposited.

GOMER M. ROBERTS.

909. "EARLY METHODISM IN HAREWOOD".

On the last page of my article on Harewood Methodism (*Proceedings*, xxvii, pp. 122-34), I mentioned the inability of the Harewood society to celebrate the sacraments during part of last century as the result of restrictions imposed by the Earl of Harewood. I have since received from Miss L. G. Parker, of Weston-super-Mare, who is the daughter of the late Rev. Isaiah Parker (superintendent of the Leeds (Chapel Allerton) circuit from 1885 to 1888), a large packet of newspaper articles and correspondence relating to the controversy. Mr. Parker's pertinacity led to the matter being raised in both Houses of Parliament, and the liberty to celebrate the sacraments was finally granted to the Harewood Methodists by the Earl in April 1888 on the advice of the Archbishop of York.

WESLEY F. SWIFT.