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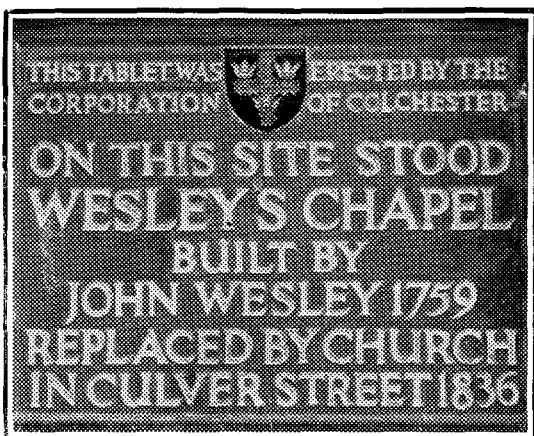
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**THE COMMEMORATIVE PLAQUE AT
COLCHESTER**

By courtesy of the Methodist Recorder

A NEW PRESIDENT FOR THE W.H.S.

At the Annual Meeting of the Society held at Bradford on July 15, the vacancy created by the death of the Rev. John Telford, B.A., was filled by the election of Mr. Edmund S. Lamplough to the Presidency. A Life Member of the Society from its earliest days, and Vice-President from 1926, Mr. Lamplough has been known for many years as an ardent collector of Wesleyana, and a very generous helper of Methodist enterprises. He has been especially alive to opportunities of making commemoration of the past serve the purpose of inspiring the inheritors of a great tradition to serve the present age. His acceptance of this office will give pleasure to a wide circle of friends.

Mr. Lamplough had the joy at the recent Conference of announcing a most valuable gift of Wesley documents made by Mr. Russell J. Colman. This he supplemented by a generous gift from his own collection. An account of these treasures is being prepared for our readers.

Mr. T. B. Shepherd, M.A., of Westminster College, was added to the Editorial Council.

A further report of the Annual Meeting will be given in our December issue. We regret that it has been found necessary to hold over also several contributions which are in hand. An account of celebrations held during the summer at Ewhurst and in Jersey will appear later.

The Lecture delivered by Mrs. Harrison under the auspices of the W.H.S. during the Conference met with an encouraging response. It will be dealt with in our next. A copy of the Lecture has been issued by the Epworth Press (1/-).

WESLEY'S CHAPEL AT COLCHESTER.

A plaque on the premises of Messrs. E. N. Mason and Sons Ltd., Maidenburgh Street, Colchester, now marks for all time the site of the first Methodist Church in Colchester, built by John Wesley in 1759. The Town Council has carried out the work, and the inscription reads:—"This tablet was erected by the Corporation of Colchester. On this site stood Wesley's Chapel, built by John Wesley, 1759. Replaced by the church in Culver Street, 1836."

Members of the Council and representatives of the Colchester Methodist Circuit attended the unveiling ceremony, which was performed by the Mayor (Councillor Major G. C. Benham), who, with the Rev. J. Asquith Baker (Superintendent of the Colchester Methodist Circuit), spoke from the old pulpit, the only relic remaining of the interior fittings, moved to the spot for this occasion.

Rev. J. Asquith Baker outlined the story behind the day's event:—

"We have often thought that the first Methodist Church stood where the present brewery stands, but we were not able to locate the site. With the help of several friends, however, we were able to do so. When the late Mrs. E. N. Mason was approached, she showed her interest in the matter, and it was from an extract of the trust deeds of this building that we were able to locate the site, for it mentions a building once used as a place of religious worship. The chapel is spoken of, in documents we have, as Mr. Wesley's Chapel, and Mr. L. C. Sier discovered in a history of Colchester, written in 1789, the statement that in this road stands a plain, round building erected by the Rev. Mr. Wesley and named Wesley's Chapel. Well might it be so named, for Mr. Wesley persuaded the people to build it, and visited it at least 32 times between 1759 and 1790.

It seemed to us that a Methodist Chapel, the first to be built in the two counties of Essex and Suffolk, which was the centre of a great work carried on in an area of 40 miles all round Colchester, and having such associations with the revered name of John Wesley, might be considered a historic building, and we therefore propose to commemorate the fact. We approached the firm of Messrs. E. N. Mason and Sons, and they quite readily granted permission for us to place a

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plaque on their walls. The Museum and Muniment Committee, through Sir Gurney Benham, decided to recommend the Town Council that the town should be responsible for the plaque, and we are proud of the fact that the Corporation agreed to mark this historic site in this way. Through the researches of the late Mr. J. R. Bedwell, we are able to give more information of the chapel and the preacher's house. Mr. Bedwell, in 1874, says the preacher's house stood in front of the chapel. He states: 'The old house is now the offices of the Brewery and the old entrance retained,' so we may take it that the entrance to the offices of Messrs. Daniell's Brewery was the entrance to the preacher's house, though it has probably been renewed in front. The house next to Messrs. Mason's was certainly the preacher's house from 1759 to 1835, and many notable preachers have lived there, the most notable of all being Francis Asbury, afterwards the great pioneer of Methodism in the United States. Mr. Bedwell relates that there were gates at the side of the house,—that is, beneath the plaque,—leading to the chapel, which stood behind the house. The chapel was octagonal in shape, and held over 700 people. Behind the chapel was a lean-to vestry, and from the vestry a door opened into a passage into the Castle Bailey."

DR. J. F. NUELSEN ON ORDINATION

A very affecting ceremony took place last summer at Frankfurt-on-the-Main, in the Central Conference of the Methodist Episcopal Church in Germany. Bishop J. F. Nuelsen, who had in 1908 been appointed at Baltimore the Bishop of the Church in Germany, laid down his office after nearly 30 years, handing over its insignia to Dr. Otto Melle. Into the reasons that made this change advisable, it is not necessary to enter; it is enough to say that Dr. Nuelsen has so worthily discharged his office that every German Methodist feels that he is losing a counsellor, a leader, a friend. But Dr. Nuelsen has not only been a great administrator and pastor, he has been, as most readers of this journal know, a Methodist historian of high repute. His *History of Methodism*, first published in 1920, and revised and enlarged in 1928, has brought together a mass of facts which, especially as regards the continental development, are for the ordinary reader hard to come

by elsewhere. As a Scandinavian by birth, an officer of the American Methodist Church, and one who has lived most of his active life in Germany, he has an insight into ecumenical Methodism which is rare in this country. So much the warmer will be the welcome that will be offered to his further contribution to Methodist history, *Ordination in Methodism* (Bremen, Publishing House of the Methodist Church, 1935). For all that has been written on the subject for a century and a half, no one can say that the last word has been said, either on Wesley's own intentions or on the place of Methodist ordination in the Church as a whole; but in addition to its general importance for the ecclesiastical historian (for after all, Methodism is one of the largest Protestant Churches in the world), its growing position in Germany necessitates some definite presentation of the ministry and of ordination there, as compared with the position of Lutheran and Reformed clergy; while as regards this country, the union of the Methodist Churches, the question of union in South India, and the recent conversations that have taken place at Lambeth, issuing in the publication of the *Sketch of a United Church*, have reminded us all that we cannot indefinitely continue without some formulation of doctrine. Whenever that duty is undertaken, full account will have to be taken of Bishop Nuelsen's comprehensive, scholarly and judicious work. Every time I have turned to it I have wondered at the research which the author has devoted to his work; the Notes, which are simply references to the titles of books--some 25 books to a page--occupy 10 pages; and in addition, there is a bibliography of seven pages; and the references to America, both in the text and in the notes, will come as a delight, and perhaps as a warning, to those who are apt to forget that in Methodism the Atlantic has been a bridge as well as a gulf.

The author begins with a chapter on Ordination in general, and its significance in the different Christian Churches; he then considers Wesley's general views on the subject, the demand for ordination among the Methodists in this country, and the necessity for ordination in America. Next comes the actual history of the steps which led to ordination and their sequel, in both countries. This is followed by a discussion of the meaning of ordination in the American church, and, for England, the development after Wesley's death. Finally, a section on the actual ritual of ordination services in Methodism, and a series of concluding affirmations.

It is difficult to give any idea of the nature and scope of a

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book so compressed and full, in the brief space of a review : but something will become clear from the following. The author doubts whether the three orders can be found in the New Testament, or whether indeed bishops or elders (using the terms as synonymous) had any special privilege or function at the Eucharist. Nor was ordination anything specifically Christian. On the other hand, the distinction between clergy and laity is sharply pressed in Catholicism, and ordination raises the candidate from the one grade to the other. In the Reformed Churches, ministers are merely selected, though ceremonially selected, for the performance of certain duties theoretically open to all ; and if the Anglicans make their claim to apostolical succession, a claim that is denied by the Romans, the author reminds us that the Anglican ordinal is largely influenced by Butzer, who, as a good Lutheran, was certainly not convinced of the distinction between the three orders.

Of the three main doctrines of the ministry, Episcopal, Congregational and Presbyterian, to which are we to attribute Methodism? Wesley's habit of slow but determined progress from one standpoint to another (here not unlike Luther himself), and his relation to the books of Peter King and Bishop Stillingfleet, are set forth at length. What some would put down to a weakness in Wesley's logic or even to a cowardly inconsistency, is the result of the tension, not wholly easy to realise at present, between the determination to take every necessary step to get the gospel preached, and to encourage those who were clearly destined by heaven to preach it, and, on the other hand, to avoid everything that was abhorrent to good churchmanship, that is, churchmanship as Wesley understood, or chose to understand it. He was in fact divided between three loyalties, to the church, whose ecclesiastical organisation was the best he knew ; to the duty laid upon him to spread scriptural holiness through the land ; and to scripture, which was for him the final authority in every dispute.

As is well known, the question of ordination was raised very early in the Methodist annual Conferences. The author tells the story of Cownley, converted in 1744, gives long extracts from the Minutes of the Conferences of 1747 and 1755, relates the ordination of Thomas Maxfield by the Bishop of Londonderry (" I ordain thee as priest, to assist this good man, that he work not himself to death "). He is very sympathetic to Charles, who, as he himself confessed, unlike his brother, put the Church first and Methodism second, and was " as full of fear as his brother was of hope " ; and he does not forget the final reconciliation between

the two. Can it be that Charles' opposition acted unconsciously on John to tilt his decision to the other side? The author goes at length into the unfortunate Erasmian ordinations in 1765, and thinks that John would have been hard pressed to defend his action before a more resolute criticism. And he further illustrates the longing for an ordained ministry by the strange "plan" of Fletcher, offered to Wesley, laid aside by him, and not discovered till 1897, when it was published in the *Methodist Recorder*, with a note from Dr. Rigg.

To many readers, the story of the demand in America will be less familiar. It had grown vigorous long before the Revolution; the Anglican Church had not the venerable position in the young colonies that it had in this country; yet the Tory in the colonies was as strong in his allegiance as in England; and how far this allegiance could go, is clearly shown by the events in Georgia in the thirties of the century. For this very reason many of the Methodist preachers appear to have been more anxious for full ecclesiastical status. The peculiar difficulties of Asbury are well and feelingly described, threatened as he was with the outbreak of revolt against him in the South, when in 1780, Baltimore faced Virginia, till, as by a miracle, reconciliation sprang up. But the question of the Sacraments was not settled; it broke out afresh after the gaining of Independence; and at last, Wesley, faced with a dilemma which he could not avoid, took the step which for so long he had held to be justifiable.

From the struggles in America the author returns to England; he describes the Leeds Conference of 1784, and transcribes the authorisation which Wesley gave to Thomas Coke, when he sent him with a liturgy and a reduced version of the Articles of Religion to America in the same year. It is from this commission that the Methodist Episcopal Church takes its rise, however much Wesley shrank from the use of the term *bishop*; for it involves the double ordination of bishop and ordinary minister, which, as Dr. Nuelsen expresses it, is an inheritance handed over by Wesley from the Church of England.

We have next the account of the Scottish ordinations in 1785. Here Wesley seems to have felt a pressure similar to that exerted by circumstances in America; even Presbyterian ministers treated the Methodists as did the Anglicans. Were the Methodists to be debarred from the Table of the Lord—that table whose benefits none ever rated higher than John Wesley himself? Yet, both in Scotland, and when, in 1788, he "took the last step," and ordained Alexander Mather for England, we cannot but be struck by the

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haste and secrecy with which the ceremonial was carried out; as if he were anxious to face the world with *fait accompli*. Dr. Nuelsen does not attempt to extricate Wesley from the mass of inconsistencies in which he thinks his action involved him; inconsistencies which he could not altogether prevent himself from feeling; and yet had we not Lord King to fall back upon? Was he not himself virtually a bishop? What then did he arrogate that he did not previously possess? If he gave up this piece of loyalty to the church order in which he had been brought up, as he had given up so much else, it was part of the great sacrifice of his life.

Yet even this, as Dr. Nuelsen points out, leaves America in a difficulty. If bishops and presbyters are really one, why the double ordination bequeathed, to use Dr. Nuelsen's expression, to America? If, on the other hand, loyalty to the Anglican order calls for the double ordination, what becomes of Lord King and the one ground on which Wesley had always relied for his episcopal action? Dr. Nuelsen quotes Dr. H. B. Workman, who has suggested that the distinction between bishops and ministers in America may not amount to more than the distinction between chairmen of the districts and superintendents of the circuits in this country. This suggestion, however, cannot be pressed. There has never been any sort of ordination for chairmen of districts, and the chairmen, who are never appointed for life, maintain relations with their brethren which would distress an American bishop. The author at least holds that Wesley was all through influenced by a fiction,—the fiction that he was and remained a loyal son of the Church of England, whereas in reality he had made it a rule to obey her only as long as he felt he could do so in consistency with scripture and his own sense of his call.

Wesley's death made no difference to America; the foundations had been too carefully laid; but it precipitated a conflict in England. Dr. Nuelsen tells the tale of that fierce strife effectively; but it could hardly be expected that he should contribute anything new. He carries the story on to the "Laying on of Hands" agreement in 1836, and refers to the usual practice of conferring ordination at a solemn service at the annual Conference. He does not mention the recent decision that young missionaries, dedicated before they sail, are to be ordained on the field, along with ministers destined for service in one country; nor the practice of the Primitive Methodist Church, of ordaining candidates at the District Synods. But he rightly emphasises the fact that what is of supreme importance in Methodism is not ordination but "reception into full connexion." It is only when the young

preachers are thus received that the resolution is passed by which they are ordained at a subsequent service. Ordination indeed is a completing or consummating of that reception ; and it is only on the score of that resolution of the whole Conference, representing the supreme authority of the Church, that even the President of the Conference has power to say to the candidate "take thou authority." Further, the Conference can place that duty on any other minister whom it chooses, while it can empower to administer the sacraments any other person; the decisive fact is that ultimately, whatever may be held about the relation of Methodist to Anglican or any other ordination, it is the Conference, as representing the whole Church, that confers the power or right—call it what you will—to administer the sacraments. For the rest, everything that a minister may do,—preach, pray in public, instruct, lead classes,—is open to a layman ; what the layman cannot do is to preside at certain official meetings in the presence of a minister. Thus, ordination, as a separate act, grows relatively less important ; behind it stand—what can never be over-emphasised,—the call of God, and the definite authorisation of the church. Then, the authority to preach and administer can be confidently conferred, and the presence of the Spirit as confidently invoked.

There is no space for a critical estimate of Dr. Nuelsen's contention ; it has seemed better, for the readers of the *Proceedings*, to give as clear an idea as possible of the book itself. Before the close of his work the author gives a very interesting and valuable comparative account of the various ordination rituals in Methodism ; and I may bring this brief notice to an end by a service that Dr. Nuelsen could not himself refer to in its pages ; the consecration service of his own successor, Dr. Melle, as Bishop of the Episcopal Church in Germany, in the year after the book was published. Dr. Nuelsen himself presided. After singing and prayer, the passages of Scripture, from Acts xx, John xxi, Matt. xxviii, were read, and two ministers presented Dr. Melle to the presiding bishop. After prayer from Dr. Nuelsen, the candidate was solemnly asked whether he was prepared for his duties, much in the language familiar to us in the ordination service ; the hymn "Come, Holy Ghost" was sung ; the consecration prayer was uttered, and the new bishop consecrated by Dr. Nuelsen, another American bishop, and two ministers, along with (in this instance) a representative of the English Methodist Church. The prayer was almost verbally that of the British Methodist ordination service ; but there was nothing corresponding to the words used at the handing of the Bible to the kneeling candidate. Instead, an authorisation

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document was handed to Dr. Melle by the two bishops, and after long addresses by Dr. Nuelsen and Dr. Melle, the service ended with another hymn and the benediction.

If a personal opinion may be permitted, I am in full agreement with Dr. Nuelsen as to the supreme importance of the reception by the Conference as representing the act of the whole Church. The "Catholic" principle, that any bishop has the right to confer orders, is too loose for the high-churchmanship of Methodism. But we cannot afford to surrender anything of the solemnity of the actual service. To be obliged to hold it in a public hall, as at the consecration of Dr. Melle, is a misfortune. Our own Conference, now that two ordination services are held in the evening simultaneously, needs to watch their conduct very jealously. For if we have learnt to pay more attention to the call of the Spirit and the conviction of the church than to a forensic *jus ordinationis*, and if we as a church think more of the long training and testing of the years of probation than of the actual service of ordination, we shall be the more careful about the moment which marks the fulfilment of all the preparation; we shall see that it is the vehicle for the fullest and most rapturous devotion of the candidates themselves, and of the church to which they are called to minister the grace of God.

W. F. LOFTHOUSE.

THE RICHMOND "WESLEYANA."

A list of the chief Wesleyana at Richmond may be of interest to your readers.

1. *The Foundery Pulpit.* This is still in use here for daily worship. It bears a brass plate with the following inscription:—

"In this pulpit the Revds. John and Charles Wesley preached for many years the Gospel of the grace of God. It stood originally in the place of worship called the Foundry,¹ situate in Moorfields, London. It came afterwards into the possession of the Revd. Thomas Jackson, and was by him presented to the Trustees of the Wesleyan Theological Institution in the year 1856. May the Students who now occupy it emulate these holy men in the zeal and fidelity with which they sought to turn many unto righteousness!"

1. So reads the inscription. But Curnock, Telford, Tyerman and Simon all spell "Foundery."

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2. *The "Horsley" Portrait of Wesley.* [See Telford's *Wesley Portraits*, p. 143. We hope to give a full account of this later. F.F.B.]

3. *The "Manning" Statue.* There are some references to this in *Proceedings* vi, pp. 19f. It is a full-length statue and stands in our entrance-hall. With it there is a statement which runs as follows:—

"John Wesley's Statue. The original of this statue was a bust for which Wesley sat five times to Mr. Wood of Burslem. From this bust a model of the present statue was made by Mr. Samuel Manning and exhibited in the Royal Academy in 1828. Mr. J. Butterworth, M.P., commissioned Mr. Manning to execute the work in marble for 1000 guineas. The marble was bought and the work begun, but Mr. Butterworth died shortly afterwards. The statue remained unfinished for nearly 20 years. It was at one time intended for the Mission House, but difficulties arose as to the transaction. It was also offered to Westminster Abbey, but Dean Ireland declined it on account of 'the factious character of Mr. Wesley.' Finally, a grandson of the designer of the original model, who was also called Samuel Manning, executed the present statue in marble, and the statue was presented to the Connexion by the generosity of Mr. Thomas Farmer in 1848. In that year the statue was placed where it now stands and a Dedicatory Service was held at which the President of the Conference, Rev. R. Newton, D.D., presided. Dr. Adam Clarke said of the original model:—'This statue is a perfect likeness of John Wesley, and was declared to be so by Mr. Wesley himself in the original bust from which this was correctly taken.'"

It appears that this is the earliest statue of Wesley. Mr. Frank Salisbury used Wood's bust when painting his recent picture.

4. *The Olave (or Olive) Portrait.* This is a large picture, of no very great artistic merit, but interesting as being by a contemporary, Rev. Thomas Olave, Vicar of Mucking, in Essex. An article, describing its curious history, appeared in *The Methodist Magazine*, May, 1925. A reproduction accompanies the article. Some interesting verses, found pasted on the back, describing Wesley (more or less accurately), were reprinted in *The Methodist Recorder*, August 9, 1923. (See Telford's *Wesley Portraits*, p. 236).

5. *A Letter of John Wesley*, dated February 14, 1787. This will be found under that date in Telford's *Letters of John Wesley*.

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With this there may be named an Ordination Certificate, dated in 1788, and signed by Wesley, authorising one of his preachers, James Bogie, to administer the Sacrament.

6. *Two Class Tickets*, found in a book of Charles Wesley's, with "March 1765" written on each in his writing. There is nothing else on them but a picture of Jesus washing Peter's feet. One picture is red and the other black. (See *Proceedings* i, 131).

7. *The Wesley Library*, as it is here called. It was given to the College by Thomas Jackson. The books of the "Library" are as follows :—

(a) 174 volumes which bear "internal evidence" that they belonged to John Wesley. Either "John Wesley" or "J. W." or some other words occur in these in John Wesley's autograph. In a number he has made marginal comments, and in others "press corrections." I may mention in passing that they include his copies of Bengel's *Gnomon*, and of Bengel's Greek Testament, and of a German hymn-book, which he seems to have acquired at Herrndyke in the Low Countries on his journey to Moravia. Most of these books bear a red, oval stamp, "Methodist Chapel House Library, City Road, London."

(b) 292 volumes which bear similar evidence that they belonged to Charles Wesley or to one of his relatives. Among the latter the most frequent names are those of his wife, his son Charles, and his daughter Sarah, but "Samuel Wesley" (his brother), "Rebecca Gwynne" and "Patty Wesley" also occur. Charles Wesley's daughter Sarah, or "Sally," lived till 1828 (*Standard Journal*, vi, p. 328). Two or three of her books bear dates as late as 1814. Not more than one or two of the books of this "Charles Wesley Group" have the City Road stamp named above. A number of autograph hymns are included in these volumes,—for instance, "Hark! how all the welkin rings."

8. *121 volumes that belonged to "Fletcher of Madeley."* Some of these have his autograph, some his wife's, and some Miss Tooth's as well. Almost all have written inscriptions of the following kind, with small variations,— "Presented to the Wesleyan Theological Institution by Mrs. Legge, executrix of Miss Tooth, of Madeley." One or two of these inscriptions are dated "Dec. 4, 1843."

9. There are besides 323 volumes which bear no "internal evidence" of ownership or which bear early Methodist names other than the above. Many of these have the City Road stamp.

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A more minute examination may remove some from this class to one of those above, for I have made no attempt, at least as yet, to examine every volume page by page.

10. *Thomas Jackson's Library.* This was purchased by Mr. James Heald, of Stockport, and given to the Theological Institution in 1859. Thomas Jackson was, I suppose, the most eager collector of "Wesleyana" of his time. The dates about him have some significance. He was born in 1783, entered the Methodist ministry in 1804, was Connexional Editor from 1824 to 1842, Theological Tutor at Richmond from 1842 to 1861, and died in 1873. While he was at the Bookroom he may easily have known Charles Wesley's surviving daughter, and it is likely enough that our Charles Wesley volumes reached him from her. Thomas Jackson was a great collector of tracts, and he used to have them bound in sets of six, eight or ten. Not the least valuable part of the collection of his books lies here. The tracts are in great need of re-cataloguing, but we hope to put this in hand shortly. They range in date from 1600 to 1850, but most of them fall between 1750 and 1850. It will be recalled that Thomas Jackson was President in the fateful year 1849. He has left copies of all the Fly Sheets behind him!

C. RYDER SMITH.

I visited Richmond recently, and spent some happy hours as Dr. Ryder Smith kindly showed me the treasures described in this article. It is evident that the Library is now receiving special attention, and there can be no doubt that as it becomes increasingly orderly and available, much that is of historical interest will emerge.

In *Proceedings* i, 146, the Rev. Richard Green gave the result of a brief inspection he made of the Library in 1898. He mentions the Wesley treasures, with some details, and adds that he saw twelve quarto volumes, being Wesley's Journal interleaved, with many annotations by the Rev. Samuel Romilly Hall. This was used by Mr. Curnock in the preparation of the *Standard* Edition. In the general library Mr. Green found an almost entire set of the *Irish Minutes* (penny) in two small volumes. "I doubt if there is another set in existence." But since Mr. Green wrote much has been done in Ireland in the way of gathering historical material. We should like to know whether these so rare *Minutes* are to be found in the repository of our Irish Branch.

F.F.B.

JOHN WESLEY'S 'PRIMITIVE PHYSICK'

The care of the body was for John Wesley no unimportant thing, even compared with the care of the soul. Right from his Oxford days he had a keen interest in medicine and the curing of all ailments, and lost no opportunity of collecting and spreading (and practising) remedies of all kinds.

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Probably part of this interest came from his uncle, Matthew Wesley, a London surgeon, who resided in Johnson's Court until his death in 1737. At Oxford, John Wesley studied the writings of Dr. Cheyne, (*Journal* i, 180 n, *Letters* i, 11), the great Bath specialist for gout, brother-in-law of Dr. Middleton, Charles Wesley's friend and physician. He was a popular medical writer, who preached temperance to an intemperate generation. John Wesley comments on this in a letter to his mother from Oxford, and in later years said, "When I grew up, in consequence of reading Dr. Cheyne, I chose to eat sparingly and drink water." (*Journal* v, 373). Of this physician's book, *English Malady, or a Treatise of Nervous Diseases of All Kinds*, he says, "It is one of the most ingenious books which I ever saw." Samuel Johnson was also struck by the same book and twice told Boswell to study it carefully.

Besides Dr. Cheyne, Wesley also mentions Dr. Tissot, Dr. Mead, and Dr. Dover, well-known physicians of the time. Dr. Dover was one of the old style, and published in 1733 *The Ancient Physician's Legacy to his Country*. Tissot was a Swiss surgeon, whose *Advice to the People in General with regard to the Health* was translated and published in 1765, and forthwith read by John Wesley (*Letters* v, 289). Dr. Richard Mead stood very high in importance (Pope writes: "I'll do what Mead and Cheselden advise"), and was well read in classical authors, besides being a writer himself.

But before some of these works had been published Wesley had founded a dispensary for poor people at the Foundery, in 1746, where "an apothecary and experienced surgeon" might be consulted, and in 1747 appeared the first edition of *Primitive Physick, or an Easy and Natural Method of Curing Most Diseases*. He tells us that this was the result of wide reading and experience, and that he published the book in order to do as much good as he could (*Works* xiii, 354). In the years that followed he added to and modified the remedies there given in the light of further reading and testing. In the first edition he added "I" where he considered the remedy infallible; from the 1760 edition onwards he added "tried" if he had found the remedy efficacious; in addition, those he himself preferred were marked with an asterisk. In all some 32 editions were called for, 23 of which were published in his life-time.

As an example of modification in the various editions we give successive remedies for Vomiting Blood:—

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1st edition (1747) :

Take three spoonfuls of Sage-juice in Honey.

Or, two spoonfuls of Nettle-juice.

(This also dissolves Blood coagulated in the Stomach).

Or, one of Juices of Quinces.

Or, a spoonful of Juice or Syrup of Horsetail.

14th edition (1770) :

Take two Spoonfuls of Nettle-juice.

(This also dissolves Blood coagulated in the Stomach). Tried.

Or, one Spoonful of Juice of Quinces.

Or, a Quarter of a Pint of Decoction of Nettles and Plantane two or three Times a day.

24th edition (1792) and subsequently :

Take two tablespoonfuls of nettle juice ; this also dissolves blood coagulated in the stomach.

Or, take as much saltpetre as will lie upon half a crown, dissolved in a glass of cold water, two or three times a day.

Wesley claimed that his book filled a great need, and that there was no other collection of remedies in existence in any tongue which contained only safe, cheap and easy medicines. "In all that have yet fallen into my hand," says he, in the original preface, "I find many dear and many far-fetched medicines, besides many of so dangerous a kind as a prudent man would never meddle with. And against the greater part of those medicines there is a further objection : they consist of too many ingredients. The common method of compounding and decomposing medicines can never be reconciled to common sense. Experience shows that one thing will cure most disorders, at least as well as twenty put together. Then why do you add the other nineteen? Only to swell the apothecary's bill ; nay, possibly, on purpose to prolong the distemper, that the doctor and he may divide the spoil."

In 1840 there was published at Cowbridge, in South Wales, the 15th edition of *The Life of Henry Jenkins of Ellerton-upon-Swale, Yorkshire, who lived to the amazing age of 169 and upwards : with a collection of his Invaluable Medical Recipes*, by the Hon. Mrs. Ann Savile, daughter of the Earl of Macclesfield, of Bolton, Yorkshire. A few years ago Mr. John Kibble, of Charlbury, noticed that many of the remedies in this collection were identical with those given in *Primitive Physick*, and it has been suggested that Wesley

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took them without acknowledging the source, for according to the account they had first been issued about 1670. The story goes that Mrs. Savile was cured of consumption by Henry Jenkins in 1663; he was then an old man so she asked him his story. He was born in 1500, he said, and remembered as a lad of 13 taking a horseload of arrows for Flodden Field (1513) to Northallerton, from whence they were taken by a bigger boy. His mother and grandmother had been styled village doctresses, and had obtained their knowledge of medicine from his grandmother's brother, a ship's surgeon, who left his sister all his recipes and drugs. These Mrs. Savile wrote up together with others she had proved, and published, and the introduction to the 1840 edition reads: "In consequence of the incalculable benefits the Public have derived from the former Editions of this little volume, the Publisher has obeyed the earnest call of his countrymen in favouring them with this, the Fifteenth Edition."

A more careful examination, however, leads inevitably to the conclusion that the cures purporting to come from Henry Jenkins were in reality copied from John Wesley. In the first place, apart from this 1840 book, there is no mention of medicine in connection with Henry Jenkins anywhere, not even in the sketch of his life in the *Dictionary of National Biography*. Whether he lived to 169 years is also exceedingly doubtful, for there are only two original documents in which his age is mentioned, and in each case it is what he himself declared, and these two declarations contradict each other. The careful parish priest who buried him described Jenkins as "a very aged and poore man," and that is all we can say, even though his Yorkshire admirers in 1743 erected an obelisk to his memory in Bolton-on-Swale churchyard. He certainly left no medical recipes.

In the second place, the recipes attributed to Jenkins are all modifications of the latest editions of *Primitive Physick*. Here is the cure for Vomiting Blood, which can be compared with those given above:—

Take two table spoonfuls of nettle juice; this also dissolves coagulated blood in the stomach. Or, take as much nitre as will lie on half a crown, dissolved in a glass of cold water, twice or thrice a day.

Sometimes the cure copied from John Wesley does not even appear in the first edition of *Primitive Physick*, as with the following:—

To prevent the ill effects of Cold.

Wesley (1770, 1792, 1813):—

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The moment a person goes into a house with his hands or feet quite chilled, let him put them into a vessel of water, as cold as can be got, and hold them there till they begin to glow: This they will do in a minute or two. This remedy likewise effectually prevents chilblains.

“Jenkins” (1840):—

The moment a person goes into the house, with his hands and feet chilled, let him plunge them into a pan of very cold water, till they begin to glow; this is an excellent remedy, and will always prevent chilblains.

If Wesley had taken cures from Jenkins they would have been most likely in the first edition of *Primitive Physick*.

A third point is that often the modifications show a tendency to generalize. Particular examples are turned into general cures by the 1840 book, as in the case of the amusing cure for Drowned Persons:—

Wesley (1792, 1813), not in 1st edition):—

Rub the trunk of the body all over with salt. It frequently recovers them that seem dead. See extract from Dr. Tissot, p. 150.

“Jenkins” (1840):—

Rub the trunk of the body all over with salt. This will recover those that seem dead.

Fourthly, John Wesley adds “a few plain, easy rules, chiefly transcribed from Dr. Cheyne”; this is paralleled by the 1840 publisher who adds “Rules for the preservation of Health and Longevity by Sir Richard Jebb.” Some of these, though not all, are again taken from *Primitive Physick*, and there they certainly did originate from Dr. Cheyne (Wesley usually acknowledged his sources). Dr. Cheyne gave some very sound advice in his “Essay of Health and Long Life,” and Wesley popularised much of it, as for example:—

“The air we breathe is of great consequence to our health.” (“Jebb”: The air we breathe is of the utmost importance to our health).

“Malt liquors, except clear small beer, or small ale of due age, are exceeding hurtful to tender persons. Coffee and tea are extremely hurtful to persons who have weak nerves.”

(“Jebb”: All malt liquors, except clear small ale, or small beer, are hurtful: so are strong tea and coffee).

Lastly, while the book claims to be the 15th edition, there is no trace of any previous edition at all.

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It is thus quite evident that the publisher of the 1840 book of medical recipes has modified and added to the old story of Henry Jenkins in order to hide the fact that nearly all of the cures are taken from *Primitive Physick*.

Many of the quotations already given will have served to show that Wesley in medical matters was but the child of his age, using with a simple trust the quaint old remedies then in favour. He included a "cure" for Raging Madness; this is what his first edition gives:—

Keep on the Head a Cap fill'd with Snow, for two or three Weeks.

Or, Set the Patient with his Head under a Great Water-Fall, as long as his Strength will bear.

Or, Let him eat nothing but Apples for a Month.

Or, Give Juice and Decoction of Hearts-ease daily.

In later editions he even had a "cure" for Old Age!!! This is what the 1792 edition says:—

Take tar-water morning and evening: tried.

Or, decoction of nettles: either of these will probably renew your strength for some years.

Or, be electrified daily.

Or, chew cinnamon daily, and swallow your spittle.

One medical writer of the period protested strongly against *Primitive Physick*. *An Examination of the Rev. Mr. John Wesley's Primitive Physic* was written by Dr. W. Hawes, in 1776, "to prevent the public from being longer imposed upon, by an injudicious collection of pretended remedies." He was aroused by the references to apothecaries and doctors in the Preface (see above), and said that Wesley was himself far enough from any state of perfection, "though that is a doctrine for which he is well known to be a very zealous advocate." "Mr. Wesley's pretended remedies," he goes on to say, "are of various kinds; great numbers have no mark of distinction, but he has besides these *tried* remedies, *infallible* remedies, and a third sort, which he prefers to all the rest (being probably more than infallible) and which are marked with an *asterisk*."

Hawes, who was the founder of the Royal Humane Society, seems to have been moving towards more modern ideas on medicine, for he has many pungent comments to make on the more reprehensible remedies given in *Primitive Physick*. With reference to the "cure" for madness, he writes: "Unless the friends and relations of the unhappy persons so afflicted are as

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mad as the patients, they will apply for proper advice and assistance, instead of relying on modes of cure recommended by the author of *Primitive Physic*.

This book also quotes some correspondence from *The Gazetteer* of 1775, wherein one writer called attention to a serious mistake in *Primitive Physick*. Wesley said for anyone poisoned "give one or two drams of distill'd verdigris, it vomits in an instant." (1770 ed.). Hawes points out that two drams are sufficient to poison 40 or 50 people. Wesley arrogantly stated in the press that he was glad that his book was thus being brought to the wider notice of the public, and that the mistake was obviously a printer's error (even though it had passed fifteen editions!!) However, in the later issues the remedy appears as "two grains" instead of "two drams." Other minor alterations were made by Wesley, as a result of this and other attacks, but the general tenor of *Primitive Physick* remained the same. One prescription which was omitted was a curious mixture of saltpetre, salt of steel, best brandy, loaf sugar and sage tea. Hawes had a few caustic remarks to make here, especially since Wesley had condemned the practice of compounding medicines of many different ingredients. He also showed that many ailments for which Wesley gave remedies, such as coughs, sore mouths, and convulsions, were really symptoms of other complaints.

Nevertheless, there was much sound advice to be obtained from *Primitive Physick*, (even Hawes said that Wesley was sound when he dealt with the Itch!!). In the Preface to the 1780 edition, after mentioning the objections raised and the alterations he had made, Wesley goes on to emphasize what he had always maintained, namely, "in intricate cases, or where life is in immediate danger, let everyone apply without delay, to a Physician that fears God. From one who does not, be his fame ever so great, I should expect a curse rather than a blessing." No one could (or can) quarrel with that. And even the quaint old remedies of a forgotten age were often able to induce that psychological response necessary for the effecting of a cure. Granger, in his biographical history, wrote of *Primitive Physick* that "this book, by the help of the title, hath had a good run among the Methodists, whose faith, co-operating with nature, frequently made them whole, when Mr. Wesley had the credit of the cure."

That 32 editions were called for shows that the book had no inconsiderable reputation, and mere criticism does not do Wesley justice. Fresh air, good wholesome food, cleanliness of person and home were all urged. He was a great believer in the virtues

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of cold baths, and condemned "mollycoddling"; ("No child should ever be swath'd tight. It lays the foundation for many diseases"). He urged the greatest exactness in manner of living. "Abstain from all mixed, all high-seasoned food. Drink only water, if it agrees with your stomach; if not, clear small beer. Use as much exercise daily, in the open air, as you can without weariness. Sup at six or seven on the lightest food; go to bed early, and rise betimes. Above all, add to the rest (for it is not labour lost) that old unfashionable medicine, prayer."

In particular, the closing advice in the Introduction is a real masterpiece, and it is as true to-day as ever it was. It is transcribed almost word for word from Dr. Cheyne, as Wesley tells us, but he deserves some credit for popularizing what would otherwise have never spread beyond a narrow circle:—

Thr Passions have a greater Influence on Health than most people are aware of.

All violent and sudden Passions dispose to, or actually throw people into Acute Diseases.

The Slow and lasting Passions, such as Grief and hopeless Love, bring on Chronical Diseases.

Till the Passion which caus'd the Disease is calm'd, Medicine is applied in vain.

The LOVE OF GOD, as it is the Sovereign Remedy of all Miseries, so in particular it effectually prevents all the Bodily Disorders the Passions introduce, by keeping the Passions themselves within due Bounds. And by the unspeakable Joy and perfect Calm, Serenity, and Tranquility it gives the Mind, it becomes the most powerful of all the Means of Health and Long Life.

FREDERICK JEFFERY.

(See *Proceedings* xvi, 141, for an article by the late Dr Tasker, on John Wesley as a Physician, reviewing some German articles by Dr. Gisler of Basle, contributed to the literary organ of the Methodist Episcopal Church in Switzerland. See also *Proceedings* xviii, for an article by Mr. William Kirkby on *Primitive Physic*, in which further notes on the work of Hawes are given.

Mr. Jeffrey says there is no trace of any edition of the Savile-Jenkins book earlier than the alleged fifteenth published in 1840. This appears to be the case so far as the "Remedies" are concerned. But Mr. Jeffrey found in the British Museum a *Life of Jenkins* dated 1787, printed by M. Broadbelt, of Knaresborough. This was a very different book from the 1840 one, and indeed contradicted it in many respects. This is probably the same as an edition of 1788, which Mr. Kibble found in the Bodleian Library. Mr. Kibble also calls my attention to the fact that in the *W. M. Magazine*, 1830, p. 477, there is a reference to an edition published in 1752. None of these contain any of the medical matter, and do not appear therefore to controvert Mr. Jeffrey's main contention. (F.F.B.).

EARLY METHODISM IN DUMFRIES.

The credit for the introduction of Methodism into Dumfries belongs to Robert Dall. Prior to this event Wesley had several times passed through Dumfries (which is situated in the south-west of Scotland, about 33 miles from Carlisle), but for some inexplicable reason had never preached there. He describes the place as "a clean, well-built town," spends "an hour with a poor backslider of London, who had been for some time settled there," comments favourably on the churchyard, but makes no mention of the potentialities of the town from an evangelistic point of view.

It was left to Robert Dall to give the inhabitants of Dumfries their first experience of Methodist preaching. In his unpublished *Reminiscences* he tells the story thus :

Dumfries was much pressed in my mind, and I went to it, 60 miles from Ayr, on foot. I got a room to lodge in, went through the town, and invited many to hear preaching on the banks of the Nith, a beautiful spot, and preached all the week, morning and night when Mr. Brand, Mr. Ashton,¹ Mr. Grange, and many more attended seriously, and on the Sabbath thrice. At night a very good congregation on the Green themselves made a collection sufficient for my expense, and hearing me speak of Mr. Wesley, some who had heard him wrote to get my stay there. He and Conference accordingly ordered me, and I brought my family from Glasgow, and preached five months without doors, till winter was very cold. I rented a large barn, got it seated, and a pulpit, but it had no proper windows, and needed candles even at mid-day. During this time old Miss Larment and Mr. Playdell heard all weathers, and God made them witnesses of His saving truth.

This pioneer work of Dall took place in the autumn and winter of 1787. In May of the following year Wesley preached twice in this improvised preaching-house, and comments, "Such a one I never saw before. It had no windows at all, so that, although the sun shone bright, we could see nothing without candles. But I believe our Lord shone on many hearts while I was applying those words, 'I will, be thou clean.'"

1. Mr. Ashton was almost certainly the "poor backslider from London," referred to above.

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Robert Dall, as we have already seen, was a man of boundless energy and zeal. Long before this visit of Wesley to Dumfries, he had determined to provide a preaching-house more suited to the needs of the growing Society than the windowless barn. He communicated with Wesley on the matter and received his sanction and approval, as the following letters will show :—²

London, December 1 1787.

Dear Robert,

You have reason to praise God, who has prospered you, and given you to see the fruit of your labours. Our all-dispensing God has called us to preach the plain gospel. I am glad your hands are strengthened in corresponding with the brethren. I will desire any to change with you when you see it best ; and if I live till spring, please God, I will visit you at Dumfries.

I am, with love to Sister Dall, your affectionate friend and brother,

JOHN WESLEY.

London, February 11, 1788.

Dear Robert,

I allow you to build at Dumfries, providing any one will lend a hundred guineas on interest.

I hope to see you, God willing, in May.

I am, etc.,

JOHN WESLEY.

When Wesley paid his promised visit in May, 1788, as recorded above, the new building was in course of erection. That Wesley was both surprised and pleased at the ambitious nature of Dall's enterprise the following extract from his *Journal* will indicate :—“ Robert Dall . . . has behaved exceeding well, and done much good here ; but he is a bold man. He has begun building a preaching-house, larger than any in Scotland, except those in Glasgow and Edinburgh ! ”

Dall himself tells the story of the building of the chapel in very modest fashion :—

In spring I got a piece of ground in a new street in the centre of the town ;³ I paid great attention to the building of the chapel, and the preacher's house, which kept me and my family still poor, but we were well satisfied with the most

2. *Letters of John Wesley*, viii, 25 and 36.

3. Queen Street.

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common fare. and were comfortable, and I got them out of debt fully, a great deal with poor times and poor people. All belong to Conference without any dispute or trustees, except two worthy brothers, who are a great support of the cause now and preach themselves, well respected.

In the above extract from his *Reminiscences*, written many years after the events recorded, Dall speaks of the debt being fully paid. But the achievement of this laudable end was by no means easy, as the following letter from Wesley addressed to Dall will show :—

London, October 11, 1788

Dear Robert,

I am glad to see your letter dated from Ayr and to hear that Joseph Cole is acceptable at Dumfries. The great difficulty at present is to procure money. If anyone would lend you an hundred lb. I would take care for the repayment of it; for I am determined you shall not be crushed. Let not the house be seated like a Presbyterian Meeting house, but like the new Chapel in London. That at Glasgow is spoiled. I was frighted at it. If the whole expense remaining is but two hundred and fifty lb. you are a good manager. You do well to attend the Church every forenoon; and advise all our friends so to do. But I am afraid you undertake too much in preaching twice a day. Pray let the morning preaching never be dropped. I write to Manchester to hasten the collection.

I am, dear Robert, your affectionate friend and brother,
J. WESLEY.⁴

It is evident that the new chapel was unfinished when the above letter was written. Charles Atmore had spent a few days in Dumfries in July, 1788, and preached twice in the old barn, which he describes as "wretched in the extreme." As there was a general inclination in the town to hear him, on the Sunday afternoon he ascended the flight of steps connected with the House of Correction, and preached to a great multitude. In the evening he had nearly the whole population to hear him, including both ministers and magistrates.⁵

The new chapel presumably was opened for worship late in

4. Manuscript letter, loaned to me by Mr. P. Smallpage. It is not given in *Standard Letters*.

5. *Methodist Magazine*, 1845, p. 112.

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1788 or some time during 1789.⁶ When Zechariah Yewdall first visited Dumfries early in 1790 he found "a small society of about 40 members, and a good congregation, though not so large as it had been. The ministers of the establishment were peaceable and friendly, and made no scruple to admit us to the Lord's Table. But the Kirk of Relief party were bitter and noisy, and vehemently exclaimed against the Methodists and their dangerous errors!" He also found the chapel "not large, but neat, and agreeably situated, with four rooms at one end, tolerably well furnished for the residence of the preacher."⁷

A further letter from Wesley to Robert Dall serves to illustrate the difficulty which was found in raising the cost of the new chapel :—⁸

London, January 28, 1789.

Dear Robert,

I am throughly satisfied with your economy in the building of the house. It is exceeding cheap. But the grand difficulty is how to raise the money, or, at least, how to raise it as soon as it will be wanted. This is no time of year for making collections. It should be matter of much prayer. I see no way but, Who will lend? I will be security for forty pounds more. Look up! I am, dear Robert,

Your affectionate friend and brother,

J. WESLEY.

In 1787, the year in which Robert Dall was first appointed, Dumfries appears in the *Minutes of Conference* as a separate circuit. The following year it was associated with Ayr, and in 1789 both places were included in the Glasgow Circuit, the preachers being Richard Watkinson, James Bogie and Zechariah Yewdall. At this Conference Robert Dall was removed to the Edinburgh Circuit, but was destined later to return to Dumfries for two further terms of service.⁹ Of his pioneer work in that town the following tributes speak for themselves. Mrs. Gordon Playdell wrote to him :—"You have been all along respected, and the esteem for you grows more and more. Your pious, unwearied attentions to the poor criminals have increased the general regard for you, and

6. Myles *History of the Methodists* gives 1788 as the date.

7. *Arminian Magazine*, 1795, p. 423.

8. *Letters of John Wesley*, viii, 113.

9. I am indebted to Mr. P. Smallpage, of Bristol, for the loan, some years ago, of the unpublished reminiscences of Robert Dall. See *Proceedings* v, 91, and xvii, 55; also xix, 206.

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your sermons in the jail have been much approved."¹⁰ Charles Atmore wrote:—"Mr. Wesley was much pleased with Dumfries and you, He has given you a place in his journal, and what you have done at Dumfries will be a memorial of you to all generations."¹¹ Zechariah Yewdall, writing to Dall from Dumfries, speaks of his work in eulogistic terms:—

So you see what Time effects—you and I have exchanged parishes—who would have thought it when we were Erecting our late Synagogue?¹² Well, we have each cause to be thankful that the Almighty so far succeeded our Labours and that he condescended to make use of such unworthy creatures in so honourable an employ. I like your house very well—'tis a convenient, and when it gets duly season'd it will be an unco comfortable place. And tho' were you prest I might point you out some little things that might have been rendered more compleat, yet upon the whole it does you much Honour and may I not say, it will be a Feather in the cap of the Revd. Dr. Dall to the latest posterity? As to the people, ye ken I have not had muckle time among them—shall be a better judge by and by—as far as I have seen I like them pretty well. Mr. Cole would inform you how near Satan's Synagogue is to be Erected to ours—the Foundation is to be laid this Eveng with a grand procession by the Freemasons &c: Lord pity and convince them of their folly, amen!¹³

The letter closes with a postscript, which seems to indicate that Connexional claims were already beginning to be irksome:—"Do you think Dr. Coke will be for begging here? I hope not—you know how matters stand—can instruct him accordingly."

It can readily be imagined that Robert Dall retained a lively interest in the affairs of Dumfries Methodism even when he had removed to another Circuit. His interest, however, would appear to have overrun his better judgment, and brought him within the justifiable charge of meddling in the affairs of his successor. In 1790 Dall received the following letter from James Bogie, then stationed in the Glasgow Circuit, of which Dumfries formed a part:—

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10. Tyerman's *Life and Times of John Wesley* iii, 532.
 11. Tyerman's *Life and Times of John Wesley* iii, 533.
 12. Yewdall is referring to the Dalkeith Chapel, which he had built in 1788.
 13. Manuscript letter, dated March 12, 1790.

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You may believe me when I say, I honour, and respect you, as a Friend, & a man of God—especially for your work's sake. The Inhabitants of this place & the Methodist Society in particular (whether they are sensible of it or not) are deeply indebted to you for the efforts you have made to promote their highest Interest; And I trust your name will be mentioned with respect, for your Labour of Love, while the Sun & Moon endureth. I have seen some Letters from you, relative to some little alterations which have been made in the Discipline of this Society, which does not seem to meet your approbation: & on account of which, you have thrown out some reflections on me, as "courting popularity, & seeking the favour of the great." As I never had any Talent for this, I pass it over & leave it, as I have always done, to those, whose little minds are pleased with the applause of men. But as the things alluded to, have taken place through my influence; and as you have made particular mention of me in your last to Mr. Brand—I am hereby called upon to answer for myself. Observe then—Two things, include *all* that I am concerned in at present—First, the giving up the afternoon Sermon—& Secondly, the non-collection of the weekly penneys at the classes. As to the First: whatever were my motives—the giving it up, might be considered as a kindness done to you, to rescue you from the reproach of making Mr. Wesley a liar. Did he not in your hearing—declare in the public street, to the hundreds that then heard him—"That we did not come to oppose, but help the Church—& as a proof of it, we did not intend to preach at Church Hours," or words to the same effect? From this, I would have thought that your regard for Mr. Wesley's character, would have outweighed every insignificant reason—or the clamour of any partisan, to the contrary. As to what you dreaded from the formidable appearance of the Relief, I am persuaded it is, & will be, a mere Bugbear. And as our Congregation is altogether made up of the Church people it is our Wisdom, & interest (if we would do any good, either to them or ourselves) to attend the Church, & to avoid every thing that would tend to alienate them from hearing us. 'Tis true, we lose that hours collection (which was but a trifle) but I am persuaded we will gain by it in the end, as the seats will sett better & the people be more friendly, than if we were either partially or totally to separate from them. If our People had no Preaching through the week, there

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might be some reason in preach'g three times to them on the Sunday ; but as this is not the case, there is no need of it. And if two sermons in the day, is not enough to keep their souls alive, they may hear four if they will, or go to those who will give them more. But this is not the thing. The edification of souls apart—other motives have raised the clamour for more preaching ; motives of party & Lucre. I know, and you know, that Preaching in this country is become too much a money matter. And the preaching at Church hours in Edinr, Glasgow &c. is altogether a political engine, to keep the people together, that the Seats may sett. But as this chief reason, party preachings, has no existence in Dumfries, we have no need of such an Engine. And if any who may come after me, should begin the 2 o'clock Preaching again, they will greatly hurt the Methodist Character & the cause of God. For, (unless the Congregation of seatholders should require it) the Methodists will be more respected here, & do more good upon their first plan, than any other.

As to the class money, you are misinformed ; it is not given up, nor do I intend to give it up. I only proposed a change in the mode of collecting it, which was agreed to by those who could pay—for the sake of relieving those who could not pay ; & who, from pride, or a false delicacy, had actually left the Class on acct of the weekly pennys.—This, I informed Mr. Cole of at the time, which you may see, if he has not destroyed the Letter. Nor are our Finances so bad as you imagine. Dumfries, (if it grow no worse) is sufficiently able to keep a Preacher, only that we are kept low at present with Furnishing the House, Enclosing the Passages—Chandeliers for the Chapel &c. &c.—our whole debt is about £170. But the seats this year pay double interest. They are sett to the amount of £16 10s. At present we have peace and unanimity. Our Sunday Evenings Congregation is as good as ever, but the week nights are thin. This the Play Actors have no cause to complain of—I am told they have so much encouragement, that they intend to Build a House.

It is good to know that James Bogie bore no ill-will towards his brother preacher, for he signs himself "your affectionate brother and fellow-servant."

WESLEY F. SWIFT.

(To be continued).

METHODISM IN THE BANGOR DIOCESE IN 1811.

(Continued).

Newborough :

About a hundred and thirty of the Calvinistic Methodists have a licensed Chapel in this Parish, and about fifty of the Westleyan Methodists have likewise a licensed Chapel. I think they have not of late increased, they have no resident Teacher in the Parish.

Llanidan :

About two hundred Members of the Calvinistick Methodists belonging to their licenced Chapel in this Parish—Many more of the Parishioners attend, but are not members of the *Private Society* held and registered in this Chapel—one resident Teacher—many more visit in the course of the year—To the best of my knowledge they have neither increased nor diminished for these three years past. There are a few Wesleyan Methodists & Anabaptists, having no Licenced Chapels—Their respective Teachers are occasional—whether licenced or not I cannot say.

Llanddaniel :

There are Methodists, Anabaptists, and Wesleyans I cannot say how many—To the best of my knowledge they are stationary—There is no licenced place of worship of any description—There is a resident licenced Teacher belonging to the Methodists.

Trefdraeth :

Presbyterians, Whitfields, Wesleys, the two last draw many hearers in consequence of their new teachers who attend regularly every Sunday. The Wesley's I should rather suppose *not* so well supplied with new teachers, & attend Church, as yet very regular, and do firmly believe if confined to their Houses they would not assemble many, new preachers cause itching ears &c.

Llangwyfan :

Wesleys and Whitfields the former attend Church.

Bangor :

The Dissenters in this Parish may be divided into three classes, the Independents, the Calvinistic Methodists & the Wesleyans ; the first & last appear to be on the decline, &

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the Calvinists seem to have been stationary for some years. The Independents have a resident Teacher, who serves other Chapels in the neighbourhood; the Calvinists & Wesleyans have only occasional Teachers. Their respective Chapels are licensed.

Clynnog :

There are great many Dissenters of the Calvinistic persuasion, and some followers of the late John Wesley, and some few Anabaptists.—I cannot exactly ascertain the number, nor do I believe they increase much. Their places of worship are licens'd, with occasional Teachers.

Llandwrog :

There are Dissenters, or Methodists denominated the Followers of Calvin, and John Wesley. I believe the former do not increase but the latter do. I cannot exactly ascertain their number but as I always kept a very regular account of the Communicants in my Church, I suppose they may be nearly one third of the Inhabitants. Their places of worship are licens'd, also their occasional Teachers.

Llanbeblig :

There are Dissenters, Methodists and Westleians within the parish.—Their numbers are neither increased or diminished to the best of my knowledge.—Their places of Worship (I believe) are Licensed, and their Teachers resident and Licensed.

Llanrug :

The Calvinistic Methodists or the followers of Whitefield have a licensed Place of Worship—and the followers of Wesley or the Arminian Methodists preach occasionally in a private house in the Parish.

Llanddeiniolen :

We have many Dissenters in the Parish—Presbyterians, Calvinists, and Wesleyans, but I cannot be particular as to the Number—I believe they are not iincreasing—They have no resident Preachers.

Llandegai :

There are 4 denominations of dissenters, viz Presbyterians,—Anabaptists—Calvinistic & Wesleyan Methodists. It is impossible to ascertain their number, but more than *half the Parish* generally attend their public meetings.—They do not seem of late to increase much excepting that the Anabaptists have for the last 2 years considerably increased their annual average number of Baptisms. I know of no licensed place

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of worship, nor do I know of any regularly licensed Teacher *resident* in the Parish.

Dwygyfychli :

There are about Fifteen Calvinists in the Parish and about Six Wesleyans—They are stationary They have no Licenced Place of Worship --and no Resident Teacher.

Conway :

There are Dissenters within my Parish. Their numbers are small, and in my opinion diminishing. They are Calvinists, and Arminians, or Wesleyans. They have a licensed place of worship for each Sect They have no resident licensed Teacher but are attended by itinerant Preachers.

Penmachno :

There are about 30 methodists, Calvinists, about the same number of Wesleyans, of the very lowest order, a licensed place of Worship for each Denomination the Calvinists have not increased these 8 years, the Wesleyans are newly raised, a poor profligate set, illiterate, & uncharitable. No resident Teacher.

Trefriw :

There are a few Methodists who hold their meetings in an unlicensed farm house, there are a few Wesleyans who meet in a dwelling house, no resident Teacher.

Aberdaron :

There are many Dissenters of different Denominations, I know of no more than one Family of Presbyterians. There are few Anabaptists but neither of them have a Chapel in the Parish. The Calvinistical Methodists have Three Chapels Licenced but no resident Teachers They rather increase than diminish There is one Wesleyan Licenced Chapel in the Parish but no resident Teacher their number are but few.

Abererch :

There are but a few Presbyterians—A great many of Whitfield's persuasion. There are not many Wesleyans. The followers of Whitfield have two different houses in the parish, that is, dwelling houses, where they sometimes meet—neither of them are Licensed, nor have they a resident Teacher.

Nefyn :

There may be from 30 to forty who are in communion with the Calvinistic Methodists.—They have not increased for some years past. Of the Wesleyan denomination there are from 15 to 20 who communicate the latter have increased—

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of the Anabaptist connection four or five—These have been long stationary—All have a licenced place of Worship and occasional Teachers.

Bryncroes :

There are a great many Methodists of both Denominations, the Calvinistical Methodists are the most numerous they are increasing, the Wesleyan Methodists are, I believe, stationary. They both have a licensed place of Worship, their Teachers are licenced Itinerants, what I mean by licenced Itinerant Teachers is that they are qualified according to the Toleration Act.

Llanbedrog :

There are Methodists, both Calvinists & Wesleyans in this Parish, as well as all over Llyn—But they frequent the Church—Indeed I have almost every Sunday a very good Congregation. They are, as to number, stationary. The Calvinists have a licensed Chapel but I cannot learn, on enquiry, whether that of the Wesleyans is licensed or not. There may be also a few straggling Presbyterians.—None of them have a resident Teacher.

Bottwnog :

There are two Baptists of the Calvinistic principles, and have a licensed place of worship, and an occasional or itinerant Preachers, their members in this part of the Country are few in number and generally poor, insomuch that they are not able to support a resident Minister, and I believe they are on the decline in this Country. The numbers of the Methodists (who are by far the most prevailing of all Denominations in this Country and even in the whole Diocese, the whole amount of the Presbyterians, Baptists, and Wesleyans together will not be equal to the numbers of the Methodists of the Persuasion of Whitfield) in this Chapelry is seven, and have one licensed place of worship and have itinerant Preachers by turns.

Rhiw :

We have Two or Three Women of the Anabaptist proffession, from 15 to 18 Methodists, of the Calvinistic proffession, and about Six Wesleans, much the same number as in years past.

Llanengan :

There are a few Independants, and Methodists of both Denominations. I do not know their Numbers, the Calvinistical Methodists increase, the others are stationary, the Independants, and the Methodists of the last Denomination

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have licenced Places of Worship, the other has not. Neither of the Methodists have a resident Teacher, their itinerant ones have a License, the Independants have a resident Teacher.

Criccieth :

There are Methodists, and Dissenters of the Denomination of Anabaptists and Westleins. My opinion is that they do not increase in number of late, if not decrease, the Dissenters have a Chapel each in this Parish, licenced I suppose, commonly itinerant Preachers, and the resident Teachers are not licenced I think.

Ynys :

There are in this Parish Methodists and Westleians, their Numbers I can not ascertain, they do not increase however, ab^t stationary ; they have a Chapel at Tremadoc a very large building licenced, I think, one resident, and licenced Preacher and great many itinerant ones, whether licenced or not, is unknown to me.

Beddgelert :

I believe there are no Dissenters but great many Methodists followers of Whitfield and Wesley, wheather they increase or diminish is more than I can assert, they have a licensed place of worship within the Parish but no resident Teacher.

A. H. WILLIAMS.

(To be continued).

NOTES AND QUERIES.

764. LORD ROCKSAVAGE.—Mr. Duncan Coomer has come across an allusion to this nobleman in a book entitled *Roman Catholicism in England. 1535—1935*. It is stated that he was converted to Roman Catholicism at Palermo in 1812, and became a Methodist in 1817. Is anything known of this story ?
765. Rev. G. H. Riggall has kindly sent a tracing of the letter Wesley wrote to Zachariah Yewdall, November 1, 1787, published in *Standard Letters* viii, 20. The address is "At the Preaching house in Edinburgh." It was no doubt written in or near London, but the heading "London" is apparently not in the original.

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766. THE PROTESTANT ASSOCIATION.—The Rev. John Heaton submits for inspection a copy of this 34 page pamphlet. He will find full information about it by consulting Green : *Wesley Bibliography* § 357. It was written by Charles Wesley “in the midst of the Tumults, June 1780.” As it appears to have been neither reprinted nor inserted in the Catalogues it is not often to be met with. A copy is included in the City Road *Wesleyana*.

I take the opportunity of noticing here a book I have recently acquired, entitled : *A Memento for Protestants ; containing the English, Piedmontese, Irish and French Massacres ; and a Speech of Pope Sixtus Quintus, in justification of the Murder of Henry III, to which are added a few Protestant Questions : and a Letter by the late Rev John Wesley.* London : Printed for J. J Stockdale, 41, Pall-Mall, 1818. 87 pp. No author's name is given, but the “Advertisement” is signed S.C.

The letter from Wesley is slightly abbreviated from that published in the *Arminian Magazine* for 1781. It is referred to and described by Green § 339.

It is interesting to note that the date of the letter is given in the *Memento* as January 21, 1780. This is the date given in the *Magazine* and also by Green and Tyerman. But in the *Standard Letters* the letter is assigned to January 12.

There seems good reason to conclude that the date January 12 is an error, probably accidental. This opinion is fortified by the entry in *Journals*, 18 January, 1780 :

“Receiving more and more accounts of popery, I believed it my duty to write a letter concerning it, which was afterwards inserted in the public papers.”—*F.F.B.*

767. WESLEY'S JOURNAL.—The Epworth Press is hoping to publish during next year a reprint of the Standard Edition of John Wesley's Journal. This undertaking will entail a tremendous amount of work, and revision will begin almost immediately. Members who have any errata or addenda are invited to send them to the Rev. Dr. Leslie F. Church, B.A., The Epworth Press, 25-35, City Road, E.C.1, and are requested to insert on the envelope the words “Wesley Journal,” so as to ensure that the letter reaches the appropriate department direct.

Notes that have already appeared in the *Proceedings* need not be repeated.