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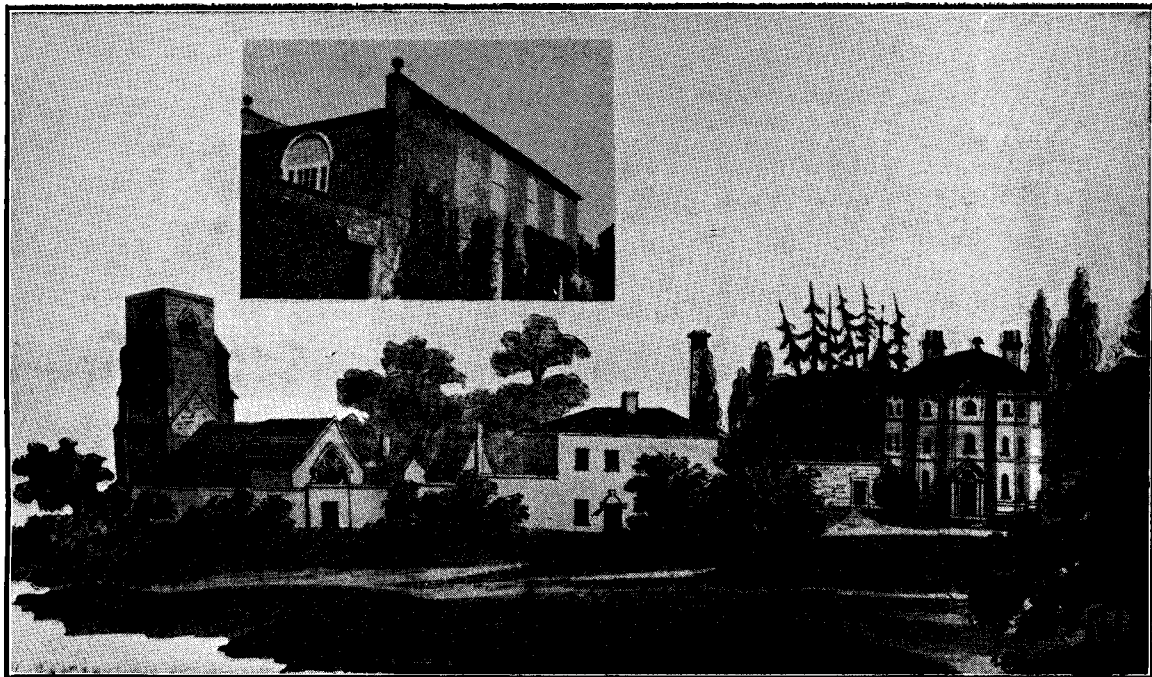
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PARISH CHURCH, RAITHBY, LINCOLNSHIRE,

With the Residence of Robert Carr Brackenbury, Esq.

Inset : the Methodist Chapel, erected by him

PROCEEDINGS

THE REV. THOMAS EDWIN BRIGDEN IN MEMORIAM.

The death of Mr. Brigden, which took place under tragic circumstances on November 18th, removes yet another of our older friends.

He was actively associated with the W.H.S. from the beginning. Of late years he has been unable to help, but in his active period he was a tower of strength. For some time he was responsible for editing the *Proceedings*, and throughout a long period its pages were enriched by articles written by him on various subjects, all marked by painstaking accuracy.

Mr. Brigden was a life-long student of the life and literature of the eighteenth century, especially in relation to the Methodist revival. He was a skilled collector of books and prints relating to his favourite subject.

He was a helpful collaborator with Bishop John Fletcher Hurst in the elaborate *History of Methodism* issued in 1902. In the preface, Dr. Hurst says that Mr. Brigden's studies contributed largely to the substance and form of the three volumes constituting the British section, and that his antiquarian knowledge and zeal provided the material on which its illustration was based.

In the preface to the *Standard Letters* the Editor says, "To the Rev. Thomas E. Brigden our debt is very great. He has supplied notes which light up the Oxford and Georgia letters, and has put his unrivalled knowledge of Wesley's life and times at our service."

Often consulted by American and Continental scholars and research students, he was very generous in making his material and knowledge available for inquirers. From his quiet study help and guidance reached many parts of the world.

An illustration of this may be given. Writing in the preface to his book entitled *La Jeunesse de Wesley*, 1910, Dr. Augustin Leger said, "Le Rev. T. E. Brigden, à l'heure actuelle l'un des hommes les mieux informés de tout ce qui touche aux origines Wesleyennes du Méthodisme, lui a genereusement ouvert ses collections et son savoir."

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Turning over my crowded file of letters from Mr. Brigden, I find one in which he speaks of having been engaged in looking through many letters and fragments. "Memories of many fellow-workers have been awakened, and the fellowship which the Society brings is very precious to me as the years pass." I can say the same thing, and amongst these memories will ever linger that of the accomplished scholar and gracious personality we now mourn.

F.F.B.

Dr. Harrison wrote in the *Methodist Recorder*: "The death of Mr. Brigden, coming so soon after that of Mr. Telford, leaves the realm of Methodist history greatly impoverished, for they were our two most learned specialists in that subject, and have left no successors behind them. His unworldly and modest spirit kept him from taking any prominent part in Connexional affairs, but few men knew so much about the original fount of Methodist inspiration. Many old friends in many circuits will hear of his passing with a real sense of loss."

ROBERT CARR BRACKENBURY'S CHAPEL AT RAITHBY.

Early in the afternoon of Monday, July 5, in the year 1779, the little village of Raithby in N. E. Lincolnshire, was the scene of unwonted excitement. Little groups of people,—men, women and children,—wended their way to the Hall, until it seemed that the entire population of the parish had passed through the gates of the stable-yard. Here the sound of voices ceased and in an atmosphere of tense, quiet expectancy, they ascended the stone steps to the room above the stables. Upon entering the beautiful little chapel the men occupied the seats on the right of the centre aisle, and the women those on the left.

Their respected and beloved squire, Robert Carr Brackenbury,—owner of the Hall and builder of the Chapel,—was among them, and above all J. Wesley was there to preach, afterwards recording in his *Journal*, "1779, Monday, July 5th. In the afternoon we went to Raithby. It is small village on the top of a hill. The shell of Mr. Brackenbury's house was just finished, near which he has built a little Chapel. It was quickly filled with deeply serious hearers. I was much comforted among them, and could not but observe, while the landlord and his tenants were standing together, how 'love, like death, makes all distinctions void.'"

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Concerning the man who may be regarded as the founder of Methodism at Raithby, Wesley writes under the date of Tuesday, July 9, 1776, “. . . I went thence to Horncastle, and to Spilsby, with Mr. Brackenbury. While he was at Cambridge he was convinced of sin, though not by any outward means, and soon after justified. Coming to Hull, he met with one of our Preachers; by long and close conversation with him he was clearly convinced it was his duty to join with the people called Methodists. At first, indeed, he staggered at Lay-Preachers; but after weighing the matter more deeply he began preaching himself, and found a very remarkable blessing both in his own soul and in his labours.” In all probability many of the villages in this part of Lincolnshire owe their first introduction to Methodism to the activities of Mr. Brackenbury. In the year 1775 (a year before Wesley’s visit) a room was taken in the High Street, Spilsby, where he conducted a service each week, with an occasional open-air meeting and sermon in the Market Place; and according to the oldest records of the East Lincolnshire Division, he is named as Leader of the Society. Although Mr. Brackenbury was far from being a strong and robust man, yet he accompanied Wesley on many of his longer journeys, including those to Scotland and Holland. The personal friendship between them was very real. Wesley once wrote to him, “What is mine is yours; your are my brother, my friend.”

In view of this deep respect each had for the other we are not surprised to learn that Wesley visited Raithby at least on four occasions,—the first in 1779 as mentioned above, then in the years 1780 and 1781; of the latter visits he writes, “Thursday 5th. I had the pleasure of meeting Mr. Brackenbury again, though still exceeding weak. His Chapel was thoroughly filled in the evening; I trust with sincere hearers,” Wesley’s last visit took place on July 5, 1788,—three years before his death,—and he writes thus, “. . . Thence we went on to Raithby, an earthly paradise. How gladly would I rest here a few days; but it is not my place. I am to be a wanderer upon earth. Only let me find rest in a better world. At six I preached in the Church to such a congregation as I never saw here before. But I do not wonder if all the country should flock in thither, to a palace in the midst of a paradise.”

Since that memorable day in 1779 the Chapel has been constantly used by the “people called Methodists.” Although Raithby Chapel is not the property of the Methodist Church yet in his will Robert Carr Brackenbury stipulated that the Chapel

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should be used for Methodist services in perpetuity unless any subsequent owner of Raithby Hall prefers to build an adequate Chapel on a site in the centre of the village.

In general character the Chapel is the same to-day as in the time of Wesley. But it is quite clear that the existing pulpit is not the original one. According to local tradition the 'unfortunate' change took place about seventy years ago; at the same time slight alterations were made to the communion rail, though nothing was materially affected. There remains, however, the fine sounding board, which is in a very good state of preservation. Despite Wesley's observation that 'love, like death, makes all distinctions void,' there are still in existence three distinct types of pew; box pews, at the rear of the Chapel; movable forms, in the centre; and backless benches, in the front. Further, we possess relics which it is claimed (how far this claim can be substantiated is rather uncertain) belong to the time of Wesley, and which are constantly used in our services. These consist of two curious collection boxes, with handles at least a yard long, and a silver communion cup which, if tradition be correct, John Wesley used in the administration of the Sacrament.

Through the intervening years the Society at Raithby has, in common with other chapels, known periods of fluctuation. In 1786 the membership numbered twenty-one; in 1798, thirty-six. Of recent years, the numerical strength of the Society has sadly diminished, and in consequence the chapel has fallen into a state of disrepair. In consideration of this the friends of the Spilsby Circuit, and many generous friends outside the bounds of this Circuit, have come to the help of this little Society and have made it possible for this unique chapel to be thoroughly renovated. In the process of restoration much needed and valued guidance and help was readily given by Mr. E. F. Jones, Steward of the New Room, Bristol, and also by Mrs. Alexander, of Raithby Hall.

The re-opening celebrations took place on Tuesday, September 1, 1936. Large crowds assembled to witness Mrs. C. F. Bennett, of Louth, unlock the doors, and to hear Dr. A. W. Harrison preach the official sermon. The evening meeting was held at Spilsby, under the chairmanship of Mr. C. F. Bennett, when Dr. Harrison gave a very interesting and informative address on the man whom, with Wesley, we had met to honour that day. We discovered that Robert Carr Brackenbury would be remembered for many years to come, not chiefly because he built Raithby Chapel, but because of the great work he did in

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the Channel Islands and in the Isle of Portland.

The total cost of the scheme was just over £90, and we are glad to report that the cost has been met, and we have a few pounds in hand. The renovation scheme included the installation of electric lighting and heating.

The completion of this scheme has stimulated local interest, and more men and women are gathering for worship.

E. H. METHERELL.

Robert Carr Brackenbury was born in 1752. Intending to take Holy Orders in the Church of England, he matriculated at St. Catherine's Hall, Cambridge. His first wife died at the early age of twenty-one, in 1782. There is a memorial slab to her memory in Raithby Church.

Wesley recommended his friend to find solace in service, and wrote to him saying that he gave it under his hand that "you are welcome to preach in any of our preaching-houses in Great Britain and Ireland whenever it is convenient to you."

Later in life Mr. Brackenbury married Miss Sarah Holland, of Loughborough, who long survived him, dying on June 12, 1847, at the age of 76, leaving behind her a long record of usefulness and generosity. Consequent upon her decease, it would appear that the Raithby property was sold.

Amongst some papers of the late Rev. M. Riggall I have found a large "Plan of an Estate in the Parish of Raithby in the County of Lincoln offered for Sale in Lots," in 1848. It was drawn up by Percy W. Brackenbury, Land Surveyor, Wellow House, Ollerton. At the head of the plan is a well-executed engraving of the South West View of Raithby Hall, with the large square-towered Parish Church lying to the West of it. The Rev. H. A. Fewster, Superintendent of the Circuit, tells me that the chapel, which is just outside the property represented in the engraving, was so situated that it could be entered from the Hall grounds as well as from the village. The ground floor comprised the stabling used by the Brackenburys.

I have in my custody Mr. Riggall's transcripts of some of the earliest records of Grimsby Methodism. From these I find that at the collection, Christmas quarter, 1782, £1 15s. 9d. was received from Raithby, only two places in the extensive Circuit sending more. In 1780, seven members are recorded, with Mr. Brackenbury as leader.

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In his most interesting lecture on Marshall Claxton's painting of the Death-bed of Wesley, the Rev. Samuel Romilly Hall gives a long account of Robert Carr Brackenbury, whom he calls one of the aristocracy of Methodism, classing him with Dr. Whitehead and John Horton, Esq., who also were present on that solemn occasion. Probably many owners of the picture lack the key. They may be interested to note that Mr. Brackenbury's is the face only partly visible, symbolic of the modesty which led him to ask that no memoir of his life should be written.

Dr. Harrison calls attention to particulars about Mr. Brackenbury recorded by the late Dr. Simon, who began his career as an historian by publishing in 1870 a little volume, the value of which is by no means to be measured by its size, entitled *Methodism in Dorset*. In it he gives details of Mr. Brackenbury's call to the Isle of Portland. His widow writes, "About the year 1793 (1791?) my beloved husband resolved on one of his 'retreats,' that is on an entire seclusion of himself from all society, for the purpose of constant prayer and holy exercises. Being at Southampton, he took the first coach which drew up and it set him down at Weymouth. He hired private lodgings; but the very next day he was met by Mr. Blunt, of Frome, who instantly said, 'O Sir, you are the very person I wanted. The Isle of Portland (pointing to it) is all darkness. You must go there.'"

When Dr. Simon wrote there were still living a few people who could claim the honour of having known Mr. Brackenbury.

A tablet in Fortune's Well Chapel states that it "was built in 1792 at his sole expense for the present and succeeding generations, who shall arise and call him blessed. It speaks of "his eminently holy life, successful labours in the Christian ministry, extensive beneficence and faithful uniform imitation of his Lord and Saviour, Jesus Christ." It refers also to the "grateful esteem of a poor people whose forlorn condition excited his tenderest compassion as Benefactor, Friend and Father."

Meeting the Rev. Robert Hall in Leicester, in 1810, he so impressed that great man that he spoke of "the tincture of heaven visible in your deportment and conversation."

The work in Portland was abiding; when Mrs. Brackenbury visited the place in 1839 she found 1600 in membership. Further particulars may also be gathered from *Methodism in Portland* published in 1898.

F.F.B.

THE AUSTRALASIAN METHODIST HISTORICAL SOCIETY.

This Society, which has its headquarters in Sydney, (Secretary : Rev. F. R. Swynny, Auburn), is engaged in work on different lines from ours. It is endeavouring with enthusiasm and success to place upon record the details of Methodist history in the New World during the formative years of the nineteenth century.

We have received the *Journal and Proceedings* of the Society from the first part issued in January, 1933.

The issue of January, 1936, contains articles on "The Beginnings of Queensland Methodism, 1847-1862," by Mr. Swynny; on "The Early Mission History of Tonga," by Mr. Harold R. Rabone, and notes of varied interest.

In May, 1936, a double issue appeared, in which are given, in some fifty pages closely printed, a list of all the New South Wales Circuits and Connexional Offices with their Ministers. This most painstaking compilation will undoubtedly have permanent value.

We notice with interest that the Society holds a monthly meeting in Sydney, thus venturing upon something we have never been able to undertake.

RECORDS OF THE DALES CIRCUIT AND OF JACOB ROWELL.

A number of old books, pamphlets and other papers have recently come into the possession of the Trustees of the Methodist Church (formerly Wesleyan) at Barnard Castle.

By the courtesy of the Superintendent Minister and the Trustees I have had the privilege of examining them and reporting upon them. The results of the investigation, so far as I think they will be of interest to our readers, are set down here for permanent record.

Some people might possibly advocate the policy of gathering up all such records in one central source. They would not find it difficult to bring forward considerations in support of that suggestion. But I think it may be contended also that there is

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definite value in the local interest maintained by the possession of records such as here described. In any case it is all to the good that the valuable old books of the Dales Circuit are now in official custody.

Two Wesley letters included amongst the papers are, I have every reason to believe, reproductions. They are both published in *Standard Letters*.

The prints and engravings of Wesley in this collection are of no special interest, though one of them is a photograph of a painting which is new to me. I should welcome information about it. The photo bears the business stamp of R. and J. Foster, 251, New Cross Road, London. Affixed is a printed slip reading, "An Event in the Life of Wesley. This photograph is a copy of an oil painting measuring 54 by 42 inches, the property of Mr. W. Castle, of St. Ronan's, Stondon Park, Forest Hill, which formerly belonged to a family at Selby, in the West Riding of Yorkshire, and is supposed to have been painted by a very skilful artist about the end of the eighteenth century." The artist's name is not mentioned, and no date is given. The scene is that of a dying person commended to God by the Clergyman in the presence of sorrowing friends.

In a bound volume of pamphlets two only call for comment.

Reflections upon the conduct of Human Life, &c. Extracted from Mr. Norris. 34 pp., and a 2 page Scheme of Books. Green, *Bibliography* § 2 records the first edition of this, 1742. He mentions other editions but does not appear to have heard of this one printed by H. Cock, and sold at the Foundery near Upper Moor-Fields, MDCCLV. It is called the third edition. Green calls Farley's, published at Bristol in 1749, the third, and one published in London, in 1784, the fourth.

Animadversions upon a Pamphlet entitled An Earnest and Affectionate Address to the People called Methodists, in a Letter to a Friend. Newcastle: Printed by T. Saint, 1770. (28 pages).

This is signed J. O. It seems to link on with Green: Anti-Methodist Publications § 200. Who was J. O.? John Oliver was at Newcastle in 1766 and James Oddie in 1767.

Collectors of Class-tickets may be interested to note that pasted at the end of this volume are tickets of February, 1774; March and December, 1780; March, 1781; December, 1788. Several bear the name of Dorothy Pinkney. No minister's initials or signature.

A music book of some interest bears the title:
Sacred Harmony. A set of Tunes collected by the late Reverend John

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Wesley, M.A., for the use of the Congregations in his Connezion. An edition carefully revised and corrected by his nephew, Charles Wesley, Esq., Organist to his Majesty.

Printed and sold by T. Blanshard, 14 City Road and 66 Pater Noster Row, London, 1822.

Mr. J. T. Lightwood, recently editor of the *Choir*, writes, "This book was an up-to-date edition of the Sacred Harmony of 1789 (?)"

The following is from young Charles Wesley's Diary :—

"March 18th, 1822, Mr. Blanshard called with £10 from the Committee for my editing the new Hymn Book." This new edition was advertised in the *Methodist Magazine* towards the end of 1821. The Rev. Richard Watson wrote a long historical introduction in which he complained that "the rage for new tunes deluged the Connexion with base, dissonant, unscientific and tasteless compositions."

Young Charles Wesley showed remarkable restraint as a tune-book editor, for he only introduced one original tune of his own, 559 in 1904 tune book. Unfortunately it has been dropped. The only other alterations made by young Charles Wesley were the omission of "York" and "Burford" which were in the 1789 Sacred Harmony.

The collection of Plans is practically complete from 1838 to 1876, and there is a bundle of Prayer-Leaders' Plans, 1831-1856, revealing the story of valuable work supplementary to that carried out in the preaching services.

There is a photograph of a very early Plan. The following is a copy of the names and places printed thereon. The faded condition of the photograph causes a little uncertainty here and there.

The Sabbath-Day's Plan for the Travelling and Local Preachers in Barnard Castle Circuit.

November 1807—April 1808.

Printed by Edward Walker, Newcastle.

PLACES.

Barnard Castle, Bowes, Newsham, Scargill, Mickleton and Eggleston, Cotherton, Staindrop, Evenwood, Bishop Auckland, Newbiggen and Middleton, High-house, Westgate, Eastgate, Rookhope, Stanhope, Frosterly, Wolsingham, Thornley, Crook.

PREACHERS.

C Whiteside, J. Forster, J. Barlow, B. Holroyd, J. Willis, W. Dixon, H. Oliver, R. Clarkson, G. Powell, T. Blackburn.

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A. Race, J. Myers, J. Pettigrew, J. Dawson, J. Parker, J. Vickers,
J. Vipond, J. Haddon, J. Porritt.

THREE BOUND MANUSCRIPT BOOKS.

First volume, 1765-1791.

Second volume. Names in Society 1791-1816; also names of subscribers to Dr. Coke's volume.

Third volume. 1797-1813. Circuit Accounts.

Evidently the Rev. Luke Tyerman consulted these volumes when writing his *Life of Wesley*. He calls them Circuit Manuscript Books.

In II, 472, he quotes the figures for the quarter ending Midsummer, 1768.

The first entry in the earliest book shows that at the Christmas quarter, 1765, the receipts were as follows :—

| | | | |
|-----------------------|---|----|---|
| Barnard Castle | 3 | 7 | 2 |
| Barningham | | 8 | 6 |
| Richmond | | 6 | 9 |
| Hudswell | | 10 | 6 |
| Blade | 1 | 19 | 9 |
| Reeth | | 8 | 0 |
| Arkindale | | 9 | 7 |
| Tisdale | 1 | 8 | 1 |
| Weardale | 1 | 17 | 6 |
| Alston | | 16 | 1 |
| Mellerby | | 6 | 0 |
| West Allendale | | 13 | 0 |
| East Allendale | | 19 | 6 |
| Holhouse | | 11 | 9 |
| Whittington | | 6 | 6 |
| Darwin | | 4 | 0 |
| Wolsingham | | 10 | 0 |
| Grange | | 12 | 0 |
| Darlington | | 8 | 0 |
| Stainmore | | 8 | 0 |
| Lune | | 8 | 2 |

£16 18 10

The following is the summary of the membership in 1791. The "Assistant" seems to have regarded the numbers as slightly excessive, for the figures returned for the Dales Circuit in the *Minutes* of Conference that year is 986.

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| | | | | | |
|--------------------|-----|-----|-----|-----|------|
| Weardale | ... | ... | ... | ... | 200 |
| Nenthead | ... | ... | ... | ... | 32 |
| Galigill | } | ... | ... | ... | 75 |
| Garrigill | | | | | |
| Alstone | ... | ... | ... | ... | 35 |
| Mount Pleasant | ... | ... | ... | ... | 17 |
| Keenley | } | ... | ... | ... | 32 |
| Alendale | | | | | |
| Thorngarfton | ... | ... | ... | ... | 12 |
| Wark | ... | ... | ... | ... | 11 |
| Hallings | ... | ... | ... | ... | 11 |
| Wittington | ... | ... | ... | ... | 11 |
| Hexham | ... | ... | ... | ... | 66 |
| Slealy | ... | ... | ... | ... | 5 |
| Lilswood | ... | ... | ... | ... | 7 |
| Rookhope | ... | ... | ... | ... | 12 |
| Stanhope | ... | ... | ... | ... | 35 |
| Wolsingham | ... | ... | ... | ... | 30 |
| Thornley | ... | ... | ... | ... | 19 |
| Billy raw | ... | ... | ... | ... | 10 |
| Barnard Castle | ... | ... | ... | ... | 105 |
| Dumbyhill | ... | ... | ... | ... | 11 |
| Tempelsowerby | ... | ... | ... | ... | 4 |
| Gamsleby | ... | ... | ... | ... | 41 |
| Kirkhousal | } | ... | ... | ... | 7 |
| Kirbyfure | | | | | |
| Longmarnton | ... | ... | ... | ... | 13 |
| Godgillrow | ... | ... | ... | ... | 14 |
| Kendale | ... | ... | ... | ... | 20 |
| Asby or Ravensdale | ... | ... | ... | ... | 18 |
| Appleby | ... | ... | ... | ... | 15 |
| Winton | ... | ... | ... | ... | 9 |
| Brough | ... | ... | ... | ... | 10 |
| Boldersdale | ... | ... | ... | ... | 8 |
| Newbiggin | ... | ... | ... | ... | 30 |
| Middleton | ... | ... | ... | ... | 20 |
| Eggleston | ... | ... | ... | ... | 12 |
| Cotherstone | ... | ... | ... | ... | 9 |
| Staindrope | ... | ... | ... | ... | 13 |
| Newsham | ... | ... | ... | ... | 10 |
| Barningham | ... | ... | ... | ... | 6 |
| Scargill | ... | ... | ... | ... | 8 |
| Total | | | | | 1013 |

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I have followed, as far as I can, the spelling of the original. I notice that the spelling of the place-names in the summary differs in some cases from that in the detailed list. The brackets have been added by me in the case of places apparently associated together.

With Mount Pleasant, Greenlyclough seems to have been connected, and Westgate with Weardale.

These volumes are of the greatest interest and importance, and would be of the utmost service to any one dealing with the history of Methodism in the wide area covered by the original Circuit.

NOTE BOOKS OF JACOB ROWELL.

Three leather bound volumes full of the most interesting particulars of the business undertakings and preaching work of this early itinerant preacher.

They were written up very fully by Rev. J. W. Sellar in the Winter Number of the Christmas Recorder, 1905. Mr. Sellar's articles will indicate to students of the areas in which Rowell worked at what points they might make further investigation of the details given in the books.

One of Mr. Anthony Steele's forbears married Jacob Rowell's daughter. This accounts for the books being where they are. Mr. Steele wrote the history of Methodism in Barnard Castle. The date of the book is 1857, but there is here a bound volume of his manuscript dated 1830.

JACOB ROWELL'S WILL.

Testator is described as Jacob Rowell of Whitehaven in the County of Cumberland, Preacher of the Gosple in conection with the Revd. Mr. John Wesley.

Signed 14th May 1774 in the presence of Thomas Hodgson, Joseph Brownrigg, John McComb. Refers to his wife (Executrix) and his children James, Elizabeth, Jenney.

Appended is a printed Elegy on the death of the late Mr. Jacob Rowell, who died December 27th, 1783.

The obituary in the *Minutes*, 1784, reads "Jacob Rowell, a faithfull old soldier, fairly worn out in his Master's service."

JACOB ROWELL'S CERTIFICATE.

Durham Court. These are to certify that Jacob Rowell of Barnard Castle in the County of Durham a preacher to the people commonly called Methodists at the General Quarter Sessions of

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the peace holden at the City of Durham in and for the said county palatine of Durham on the eleventh day of January in the year of our Lord One Thousand Seven Hundred and Fifty Eight in publick and open Court between the hours of Nine of the clock and Twelve in the Forenoon of the same day did take repeat and subscribe the oaths of Allegiance Supremacy and Abjuration appointed to be taken repeated and subscribed in and by an Act of Parliament made in the First year of the Reign of his late Majesty King George the First. Intituled an Act for the further security of his Majesty's person and government and the Succession of the Crown in the Heirs of the late Princess Sophia being Protestants and for extinguishing the hopes of the pretended Prince of Wales and his open and secret Abettors and that the said Jacob Rowell the aforesaid Preacher to the people commonly called Methodists did there and then make and subscribe the Declaration against Transubstantiation and also the Declaration mentioned in an Act of Parliament made the Thirteenth year of the Reign of the late King Charles the second intituled an Act for the more especial preserving the King's person and Government by disabling Papists from sitting in either House of Parliament. And the said Jacob Rowell the preacher to the Methodists aforesaid did likewise then and there subscribe the Thirty nine Articles of Religion Save and Except the Words The Church hath power to decree Rites ceremonies and Authority in controversies of Faith and yet in Twentieth Article and also save and except the Thirty Fourth, Thirty Fifth and Thirty Sixth Articles. (No Signature or seal).

METHODISTS AND THE THEATRE IN THE EIGHTEENTH CENTURY.

The Methodist attitude towards plays and playhouses examined,
and an account of the dramatic satires written against them.

(Continued)

In 1755 John Home, a minister of the kirk of Scotland, had a play entitled "Douglas" acted in Edinburgh. This aroused fierce controversy, and finally Home resigned from the church. Wesley read the play two years later and noted in his Journal :

"To-day DOUGLAS, the play which has made so much noise, was put into my hands. I was astonished to find it

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one of the finest tragedies I ever read. What pity that a few lines were not left out, and that it was ever acted at Edinburgh!"¹

Possibly he meant that it was a pity that it was ever acted, though it ought to have been read; but it seems to suggest that he thought it ought to have been played where it could have been more fully appreciated. Whatever he thought about the state of the theatre and the undesirability of attending performances, Wesley was certainly not against plays under good conditions. In December 1768 he wrote in his Journal:

I saw the Westminster scholars act the ADELPHI of Terence, an entertainment not unworthy of a Christian. Oh how do these heathens shame us! Their very comedies contain both excellent sense, the liveliest pictures of men and manners, and so fine strokes of genuine morality as are seldom found in the writings of Christians."²

However, he considered that playhouses could be put to better use, and rejoiced to preach in those at Birmingham and Wigan. When a terrible thunderstorm interrupted his preaching at Wapping he noted in his Journal that it frightened the actors at Drury Lane, where they were playing "Macbeth," and were just using "mock thunder." He considered the playhouses harmful in country towns, and when he heard that permission was being asked to erect one in Bristol, he consulted his brother Charles and then sent a letter of protest. It was dated December 20, 1764, and began by thanking the town authorities for their civility in the past, continuing:

"The endeavours lately used to procure subscriptions for building a new playhouse in Bristol have given us not a little concern; and that on various accounts: not barely as most of the present stage entertainments sap the foundation of all religion, as they naturally tend to efface all traces of piety and seriousness out of the minds of men; but as they are peculiarly hurtful to a trading city, giving a wrong turn to youth especially, gay, trifling, and directly opposite to the spirit of industry and close application to business; and as drinking and debauchery of every kind are constant attendants on these entertainments, with indolence, effeminacy, and idleness, which affect trade in a high degree."

He reminded them that Nottingham had just refused permission for a theatre for these reasons.

1. *Journal*, iv, 218.

2. *Journal*, v, 294.

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Charles Wesley probably held views very similar to those of his brother. He had been Captain of Westminster School in 1725, and took the part of Davus in Terence's "Andria," which was acted that year, and as Captain spoke the prologue. In later life he was more concerned with music, and his house in Marylebone was a centre of musical life. His two sons made such a name for themselves as child musicians that their concerts were crowded with the most famous people of the day. Foreign ambassadors, bishops and lords came to hear these children, while the Earl of Mornington, father of the Duke of Wellington, came once a week to practice with them. Samuel Johnson called in, and John Wesley came with his wife on one occasion in order to demonstrate that there was no sin in such entertainments. Once a year the children went to Windsor to play to George III.

Thus the attitude of the Wesleys towards entertainments was that they were not harmful, but that the usual type of play was objectionable and the playhouse a centre of vice.

It was not the Wesleys, however, but George Whitefield who attracted most public attention in the earlier part of the century. He was only twenty-two when he came to London in 1736 and drew crowds by his oratory. At Gloucester as a boy he had loved acting, and is said to have played truant in order to learn his various parts. Later when he denounced the theatre, he employed all the theatrical tricks to move his audiences. David Garrick said that he would give a hundred pounds if he could "only say 'Oh!' like Mr. Whitefield," and Horace Walpole ascribed to Whitefield "the fascinations of a Garrick." So dramatic was he that he could sweep almost any crowd with emotions and cause even opponents to empty their pockets for his Orphan House in Georgia. Lord Chesterfield was once present when he described a blind man approaching a precipice, dropping his stick, and groping forward to pick it up again. At the critical moment Chesterfield sprang from his chair and shouted "By God! He's over!"

Many of the London actors attended his services at the Tabernacle in Tottenham Court Road, and Edward Shuter, a famous comic actor became a follower of Whitefield. Tate Wilkinson, an actor who later toured the North of England with a Company, and afterwards wrote his *Memoirs*, said that Shuter made bountiful gifts to the Tabernacle and became "one of the new-born." He says that Shuter wished to go a-preaching for he believed he had a call, though he had these feelings mostly when he was drunk.

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Tate Wilkinson, however, detested the Methodists, and took every opportunity of blaming them for any offence. He states that "Whitefield had been really and truly an actor on the stage in his youth," but had left it because his squint caused ladies to laugh instead of cry when he played in tragedy.

So great was Whitefield's liking for Shuter, asserts Wilkinson, that when he had a benefit performance, Whitefield told his congregation at the Tabernacle that they might attend that single show without sinning. Like many of his tales, this one seems of doubtful truth.

A common belief at the time was that Whitefield was merely an actor and not sincere in his views, and it was suggested that he ran a kind of one man theatre in opposition to the regular ones in London. In a twelve page pamphlet in verse entitled, "A letter of Expostulation from the Manager of the Theatre in Tottenham Court to the Manager of the Theatre in the Hay-Market," the author calling himself Squintum (Whitefield) asks Foote, the actor, to join forces with him to pool their resources. Both deal in passions, says Squintum, and

"The passions alone, I find fit for my trade,

The passions are nat'ral, but morals were made."

Whitefield, however, preached lurid and dramatic sermons against theatres. Once in 1753 he was preaching in a kind of square outside Glasgow and saw a wooden booth being erected for a company of strolling players. He declaimed warmly against it and "the consequence was, that before his departure workmen were employed to take it down, to prevent its being done by ruder hands."³

Afterwards this story was retold many times, gaining not a little in the process. In *The History of the Scottish Stage* by John Jackson, in 1793, an account of this incident is given, and we find Whitefield inspiring the weavers to attack and destroy a theatre at Glasgow.

In 1764 five gentlemen bought some ground to build another theatre there, but so great was Scottish dislike of the scheme that they could only secure it a mile outside the town, and then by the enormous payment, for those times, of five shillings a square yard. "If you erect a Temple of Belial," said the owner of the land, "I shall expect an extraordinary sum for the purchase."

Mrs. Bellamy, who was playing at Edinburgh, was to open the theatre and had sent her clothes and property on ahead. The

3. *Scots Magazine*, vol. 15, p. 363.

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night before she arrived a mob went out to the new building, looted her goods, and burned the stage, all returning unrecognised. The fire was not discovered till the following day, when the managers and magistrates offered a reward for any information. The *Scots Magazine* for April, 1764, has the following notice :

“Some disorderly persons broke into the playhouse at Glasgow on April 24th. and did considerable damage : 100 l. reward is offered by the magistrates, and 50 l. by the managers of the theatre for discovering the rioters.”⁴

Mrs. Bellamy, who was able to act on an improvised stage, and with borrowed clothes, wrote an account to Tate Wilkinson at York,⁵ and afterwards included it in her *Memoir*. She asserted that a Methodist preacher had incited his followers to do this.

The story was afterwards repeated by other actors and foes of Methodism, but as Mrs. Bellamy was not present when the fire occurred, and admits herself that no one saw the rioters or ever gave any information, it seems to rest on such flimsy foundations that little regard can be given to it. The Methodist Society in Glasgow at the time consisted of sixty-seven members.

In connection with Mrs. Bellamy it is interesting to note that Wesley, a year before he died, read her *Life*. He says,

“I retired to Peckham, and at leisure hours read part of a very pretty trifle—the *Life of Mrs. Bellamy*. Surely never did any since John Dryden study more—

To make vice pleasing, and damnation shine—
than this lively and elegant writer. She has a fine imagination, a strong understanding, an easy style improved by much reading ; a fine benevolent temper, and every qualification that could consist with a total ignorance of God. . . . Abundance of anecdotes she inserts which may be true or false. One of them concerning Mr. Garrick is curious. She says : ‘When he was taking ship for England, a lady presented him with a parcel, which she desired him not to open till he was at sea. When he did, he found Wesley’s Hymns, which he immediately threw overboard.’ I cannot believe it. I think Mr. Garrick had more sense. He knew my brother well ; and he knew him to be not only far superior in learning, but in poetry, to Mr. Thomson and all his theatrical writers put together.”⁶

(To be continued).

T. B. SHEPHERD.

4. *Scots Magazine*, vol. 26, p. 230.

5. *Memoirs of Tate Wilkinson*, vol. 3, p. 230.

6. *Journal*, viii, 34.

ANNUAL MEETING OF THE W. H. S.

This was held on July 16, in a room at St. James' Congregational Church, Newcastle-upon-Tyne, kindly lent for the occasion. Seventeen members were present in all.

The meeting was in many ways encouraging, and the business was efficiently conducted. But the compression of Conference into a period of fewer days has increased the long-experienced difficulty of finding sufficient time for the consideration of important matters which might profitably be reviewed. The officers of the Society will gladly consider any suggestion towards improving the arrangements that members may care to forward.

The Rev. John Telford, B.A., presided in his usual gracious manner. Though his advanced years made us realise that we could not hope to have him with us on many further occasions, there was nothing to indicate that the time of his departure was so near at hand as it proved to be.

The Vice-President of the Society, Mr. E. S. Lamplough, was absent for the first time for many years through the tragic death of his sister, Mrs. Ritson, wife of the Rev. Dr. J. H. Ritson. Deep sympathy was expressed.

The audited accounts presented to the meeting showed the finances of the Society to be in a very satisfactory condition.

The total membership of the Society, including the Libraries and kindred Societies which receive the *Proceedings*, amounts to 364. Twenty-one new members were enrolled during the year; there were seven deaths and six losses by lapse or retirement, showing a nett increase of eight on the year. These figures take no account of the Irish and New Zealand Branches.

Some progress has been made in linking up with the Society, which originated in Wesleyan Methodism, those belonging to the former Primitive Methodist and United Methodist Churches.

The officers of the Society, as printed on the cover of the *Proceedings*, were thanked and re-appointed.

The enterprises at Epworth and Gwennap, referred to in another part of this quarter's issue, were given sympathetic consideration.

Forthcoming activities of the International Methodist Historical Union at the Charterhouse and at Ewhurst were announced.

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THE IRISH BRANCH.

The Annual Meeting was held at the Donegall Square Church, Belfast, Rev. R. Lee Cole, M.A., B.D., presiding.

Rev. Wm. Corrigan, acting secretary, outlined afresh the origin and growth of the Society in Ireland, and urged that all old relics be sought and obtained for the Repository at Edgehill College.

He also pleaded that the young people of Irish Methodism should be instructed and interested in the spiritual values of Methodism.

It was proposed by Rev. Wm. Corrigan and seconded by Mr. F. J. Cole that Rev. R. C. Crawford be elected Secretary in room of Mr. Robert Morgan, deceased.

The following Committee was appointed—Rev. W. Corrigan, Messrs. F. J. Cole and A. C. Marshall, to co-operate with the Principal with a view to housing and cataloguing the Wesleyana in Edgehill College.

Mr. E. S. Lamplough and Rev. Dr. A. W. Harrison spoke, and the Rev. R. Lee Cole, M.A., B.D., referred to conversations with the American Ambassador in Dublin, who has connections with Gideon Ouseley.

Rev. Alexander M'Crea, M.A., said he had come into possession of autograph letters of every President from Wesley to the present day.

It was suggested that arrangements be made for the Wesley bi-centenary on May 24, 1938.

The Committee in their report stated that the Society had suffered an irreparable loss in the death of its Secretary and Treasurer, Mr. Robert Morgan, who was the founder of the Irish Branch, and whose enthusiasm for the revival and preservation of Irish Methodist history and traditions contributed so much to a new feeling of Irish Methodists for their own past.

[Since the above notes were drawn up Mr. Corrigan has passed away. See *Proceedings* xx, 148.]

THE NEW ZEALAND BRANCH.

The Annual Meeting of the Branch, which should have been held during the sessions of the New Zealand Conference in February, could not be arranged this year. Our friends have many difficulties to contend with, and we take this opportunity of expressing our best wishes for their work. Writing in the summer, the Secretary, the Rev. George Frost, stated that the

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President, Rev. Dr. C. H. Laws, was unwell. We hope that the treatment he was receiving has restored his health.

Our *Proceedings* are issued each quarter to the members of the New Zealand Branch, together with a locally printed inset. In recent insets the Rev. A. B. Chappell, M.A., has given interesting extracts from the journal of John Whiteley: missionary martyr. He was an English Wesleyan minister, who was shot after trying to settle a disagreement between Maoris and Europeans.

"THE RANK AND FILE OF EARLY METHODISTS."

This was the title given by Dr. Leslie Church to a Lecture delivered in the Shipcote Methodist Church, Gateshead, under the auspices of the W.H.S.

Taking into account the number of other meetings appealing to Methodists on the evening of July 15, the attendance was very gratifying. The chair was taken by Mr. Henry F. Fallaw, J.P., of whose interest in Methodist history our *Proceedings* have borne witness. When we heard his strong clear voice and noted his vigorous personality, some of us were better able than ever before to understand the activity of Wesley in his old age. Mr. Fallaw has reached a slightly higher age than that of Wesley at his death.

The General Secretary paid a tribute to Mr. Fallaw, whose friendship he had enjoyed for a long period, and gave a brief statement about the aims and ideals of the Society.

The lecture held the attention of the audience in a notable manner, and there can be no doubt that many were stirred to higher conceptions of Methodist life and witness. A brief note cannot do justice to the wit and wisdom of Dr. Church's utterances, and we hope we may have it in permanent form.

The lecture delivered by Dr. Bett at Leicester, and the historical talks at Bristol, followed by the lecture this year, have richly rewarded the Society for entering upon this new field. It is hoped to arrange something equally interesting for the Bradford Conference.

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THE ASSOCIATION OF AMERICAN METHODIST HISTORICAL SOCIETIES.

We have received Bulletins 1 and 2, dated April and September, 1936, published in Baltimore. It is issued with the aim of keeping the constituent Societies of the Association in touch with each other.

The President of the Association is Dr. E. L. Watson, of Baltimore, and Mr. C. F. Eggleston, of Philadelphia, serves as Treasurer and Secretary.

The eleventh Annual Meeting was held at Columbus, Ohio, on May 14, 1936. An Association Dinner was addressed by Dean Lynn Harold Hough, of Drew Seminary. This was preceded by an afternoon business session. On the following day some interesting trips were arranged, including an inspection of the historical collection at the Delaware Wesleyan University.

It is only to be expected that the aims of the Association should be rather wider in range than those of the W.H.S. It endeavours to promote the discovery, collection and cataloguing of Methodist books of history and biography, portraits and antiquities, thus making such material available for use. It is proposed to arrange a system of exchange of duplicates.

The *Bulletin* tabulates the aims of the Association in the following scheme:—

1. Organise local Historical Societies.
2. Preserve Documents.
3. Write Histories.
4. Mark Sites.
5. Hold Pilgrimages.
6. Observe great Denominational Anniversaries.
7. Develop the historical spirit in recognition of our wonderful Methodist heritage.

The Association, in common with British Methodism, realizes the importance of celebrating in worthy fashion the 200th Anniversary of the conversion of John Wesley. It is suggested in the *Bulletin* that this would prove a suitable occasion for reprinting Wesley's New Testament, 1790, of which Dr. George E. Cell has recently discovered a copy.

Dr. Cell stated that on examination he found over 12,000 deviations from the King James version.

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[Dr. Cell is not quite accurate in calling Wesley's edition of *The Imitation of Christ* his first publication. It appeared in 1735, and constitutes the third item in Green's *Bibliography*, the first and second items being issued in 1733 and 1734 respectively.]

The full title of the book referred to is *The New Testament, with an Analysis of the several Books and Chapters. By the Rev. J. Wesley, M.A. London: Printed and sold at the New Chapel, City Road, and at the Rev. J. Wesley's Preaching-Houses in Town and Country. 1790, 16mo. pp. 424.*

This is § 411 in Green, who catalogues six later publications. He tells us, however, that it may be regarded as Wesley's last important publication. It has not been reprinted. Green gives a valuable account of the book, and quotes from Heylin's edition of Stevens's *History of Methodism*, p. 766: "The text is a new translation, and is remarkable as having anticipated many of the improved readings of later critics,—not a few of Dean Trench's happiest suggestions for a revision of the text were anticipated by Wesley."

It is of considerable interest to note that an article entitled "John Wesley's Revised Version" printed in *The London Quarterly Review*, January, 1925, by the late Rev. T. F. Lockyer concludes by saying, "It is to be hoped that some day we shall have a re-issue of *Wesley's New Testament of 1790* (the beautiful little pocket volume without the *Notes*), edited in the light of recent textual criticism to such an extent as to remove acknowledged errors."

Mr. Lockyer's article begins by saying "In the year 1755 was published what may be called the first Revised Version of the New Testament in English. The significance of this revision has been largely obscured by the title of the volume, *Explanatory Notes upon the New Testament*, though Wesley himself in later years seemed more aware of the importance of his rendering of the text, as it was republished without the notes the year before his death."

Mr. Lockyer does not reckon up how many of Wesley's emendations are adopted by the Revisers, but he gives a great number from the early chapters of St. Matthew to show how numerous they are. He then enumerates seventy instances (merely a selection, he says), in which Wesley's careful emendations are followed by our best modern translators, though not by the Revisers (excepting now and then in the margin). In about fifty of these instances Wesley's rendering is endorsed by the high scholarship of Moffatt.

Mr. Lockyer expresses the opinion that Wesley was a great pioneer in New Testament revision, "though perhaps the fact has never yet been fully recognised."

Those who wish to go thoroughly into this subject will find valuable information in an article by Dr. Harrison on "The Greek Text of Wesley's Translation of the N.T." in *Proceedings* ix, 105-113. See also *Proceedings* viii, 37. F.F.B.]

We share the sense of loss which will be felt in America through the passing of Dr. Ezra Squier Tipple, of New York. He had a distinguished career in the ministry of the Methodist Episcopal Church. In 1905 he joined the faculty of Drew Theological Seminary, Madison, New Jersey, with which he was closely associated for the remainder of his long life.

Dr. Tipple was a Life Member of the W.H.S., and greatly interested in its activities. He loved England and its people.

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The last of many visits was paid during the summer of this year.

Dr. Tipple rendered much service to American Methodist history, specially useful being his volume entitled, *The Heart of Asbury's Journal*.

He was well-known as a collector of Wesleyana, and the library at Drew was enriched by his generosity. In the preface to the *Standard Letters* it is stated that he was the owner of fifty autograph letters of John Wesley.

THE LATE REV. JOHN TELFORD, B.A.

The following letter was sent to the Secretary of the W.H.S., to be forwarded to the family of our late friend. Our American correspondents were evidently unaware that Mr. Telford left no relatives to mourn him. We therefore publish the tribute, feeling that not only will our readers be interested in it, but that it will also make some contribution to the fellowship we desire to promote between Methodist historians overseas and those in this country.

September 29, 1936
Baltimore, Maryland

The Association of Methodist Historical Societies has learned of the death of Rev. John Telford, B.A., historian, and feels called upon to express our grief at his departure. He was so thoroughly acquainted with the great Epic of Methodism that he has contributed immensely to our understanding of the progress of the great movement. His *John Wesley* has been read by generations of preachers, it having been by General Conference action placed in the study course for ministers. It is an incisive and interesting story. His wide reading has contributed to a better understanding of the great founder. We American Methodists are under vast obligation to his studious mind and facile pen.

British Methodism is rich in historians who have, by their joint studies, produced as thorough a knowledge of the greatest personality of the eighteenth century as is possible to imagine. We are grateful on this side of the Atlantic that here also the historian is emerging to write the mighty drama of Methodism in the New World. Francis Asbury on this side and Wesley on the other side of the great sea alike by prodigious labors and splendid leadership have developed

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the church of Christ. Because American Methodism owes its life to our British forbears, John Telford in serving Britain, served America also.

The Association of Methodist Historical Societies was officially recognized by our last General Conference, and as such we send these words of appreciation of this distinguished author and beloved brother.

Sincerely yours,

EDWARD L. WATSON, President

CHARLES F. EGGLESTON, Secretary

BIBLIOGRAPHY OF THE PUBLICATIONS OF THE LATE REV. JOHN TELFORD, B.A.

The Methodist Hymn Book illustrated. (Brought up to date of the most recent edition).

Life of John Wesley Also Popular Edition

Life of Charles Wesley

Wesley Anecdotes

Wesley's Chapel and Wesley's House

The Treasure House of Charles Wesley

Two West End Chapels

Sayings and Portraits of John Wesley. Also of Charles Wesley

Women in the Mission Field

Popular History of Wesleyan Methodist Foreign Missions

Makers of our Missions

History of Lay Preaching in the Christian Church

Life of Rev. Dr. J. H. Rigg

A Sect that moved the World

Man's Partnership with Divine Providence. The Fernley Lecture
of 1908

The Story of the Upper Room

Thoughts from St. Francis of Assisi

The Story of Moses and Joshua

St. Bernard of Clairvaux

The Standard Letters of John Wesley, eight volumes (Editor)

Wesley's Veterans, seven volumes (Editor)

In addition to these separately published volumes, Mr. Telford wrote much that is of permanent value in the publications for which he was responsible, especially the *London Quarterly*

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Review. He showed remarkable skill in summarising the contents of books of biography, travel and the like.

For many years he edited the obituary notices in the *Minutes of Conference*, a task for which his sympathetic knowledge of his ministerial brethren eminently fitted him.

JOHN WESLEY'S DEFENCE BEFORE BISHOP BUTLER. A FURTHER NOTE.

In an article entitled "John Wesley's Defence before Bishop Butler," published in *Proceedings*, xx, pp. 63-7, I raised the question of the explanation of Wesley's notion that he had the right of preaching in any diocese without the license of the bishop of that diocese. I argued that there appeared to be no valid ground for supposing that such a right was inherent either in his ordination as a fellow of a college (as Wesley himself seems to have said), or in his status as an M.A. (as the historians have assumed him to mean).

I have since come across the following passage in Hastings Rashdall's *The Universities of Europe in the Middle Ages*, iii, 136,¹ which may have some bearing on the problem: "In 1490 the office of chancellor [of the university of Oxford] received its last accession of dignity, the privilege of licensing (with the theological faculty) preachers to preach in every diocese in England—a privilege which, though obsolete, the university still retains—and that of conferring minor orders." Rashdall in a note gave these references: "MS. Letter-book F, f. 164b, 165a; Wood, [Gutch's 1792-6 ed. of *The History and Antiquities*] i. 648." But Mr. A. B. Emden, the reviser of this volume of the new edition, points out in an addition to Rashdall's note: "The documents referred to are printed in *Epist. Acad. Oxon.*, ed. H. Anstey (O. H. S.), ii, 564, 567. They do not state that these privileges were granted." I have checked this statement by reference to *Epist., Acad. Oxon.*,

1. This reference is to the fine new edition by Professor Powicke and Mr. A. B. Emden. The references in notes 4 and 5 of my previous article are to the old edition: I take this opportunity of giving the corresponding references in the new edition, *viz.*, i, 1-24; i, 13-5; and also of adding to note 8 of that article a reference to Rashdall (new edition), iii, 224.

which is, of course, the decisive authority for the point of actual mediæval history ; but I have not been able to refer to Wood, to see how he describes the incident—and it is this that might be decisive for the point of what Wesley's beliefs about the matter were.²

There seems to be considerable uncertainty about this supposed privilege of 1490 ; but it is just possible that it was granted, and was the source of Wesley's right, or inaccurate reports of it might be the source of Wesley's (on this hypothesis, mistaken) notion that he had such a right.

J. F. BUTLER.

NOTES AND QUERIES.

757. THE EPWORTH WESLEY FELLOWSHIP.— This has been formed by the Rev. J. Grange Radford, Superintendent of the Epworth Circuit, to aid in the preservation of the Wesley Memorial Church in the town of Epworth. It was built nearly fifty years ago by the gifts of the Epworth Wesleyan members, supplemented by considerable help from leading Methodists in other parts of the land.

For nearly forty years the local Society met the cost of upkeep. About ten years ago an endowment of £1,000 was raised. The present membership of the church numbers forty, and it is beyond their power to raise the £160 required to meet the ordinary expenditure of the Trustees in respect of the fabric. Moreover, the property now requires repairs and renewals which will cost several hundred pounds.

Epworth is a name familiar to Methodists of every kind all over the world. Several hundreds visit it in the course of every year.

The fellowship aims at raising £2,000 to add to the endowment and £500 for the necessary renewals.

This Fellowship has the sanction of the District Synod and of the Conference. It is proposed that when in May, 1938, the 200th anniversary of Wesley's evangelical conver-

2. Wood's famous work would doubtless be known to Wesley, but not in the English edition referred to by Mr. Emden, since this was not published till 1792-6. A (shorter) Latin edition had been current since 1674. (Rashdall, new edition, iii, 1).

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sion is celebrated throughout the Connexion, special services should be held at Epworth.

This enterprise should secure widespread support amongst Methodists at large, but it should evoke a special response from members of the W.H.S. The Annual Meeting in July received with interest a report of what is being done, and asked that the matter should be mentioned in the *Proceedings*.

Any of our members who would like to help in this work and to be kept in touch with what is going on should communicate with the Rev. J. Grange Radford, B.D., Wesley Manse, Epworth, Lincs.

We have received a copy of a sermon preached in the Wesley Memorial Church, Epworth, on Thursday, April 25, 1935, on the occasion of the Bi-centenary of the death of the Rev. Samuel Wesley, M.A., Rector of Epworth, 1697—1735, by the Rev. O. Mordaunt Burrows, M.A., B.D., the present Rector of Epworth.

In *The Times* for October 28, 1936, an interesting note relating to Epworth Rectory appeared as follows :

While engaged recently in removing lumber from an attic in Epworth Rectory, Lincolnshire, the Rector, the Rev. O. M. Burrows, discovered a heavy door strongly bound with iron. It is roughly 5ft. x 2½ft. in size, and is semi-circular at the top; at top and bottom are rusty remains of pins which seem to indicate that it was originally made to revolve. There were paintings on both sides, and after the accumulated dust had been removed paintings in oil of a king, presumably David, seated playing a harp, became plainly visible. In the upper or rounded part of the door, which is evidently intended to represent Heaven, are depicted winged chariots, and above them again a single bearded face. Old residents have no idea how or when the door came there, whether it was removed from the Church at some time, or whether it was a legacy from the Wesleys who built the house.

758. GWENNAP PIT.—This wonderful natural amphitheatre in Cornwall is familiar, by name at any rate, to all who are interested in Wesley's work, as the scene of some of his most remarkable open-air services.

As a permanent memorial the Pit and the small adjoining chapel of Busveal, have now been put in Trust under the

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Chapel Model Deed of the Methodist Church. Laymen, representative of Cornish Methodism, have been appointed Trustees. The Pit, with the hearty co-operation of its owner, Major John Williams, of Scorrier, has been suitably and thoroughly renovated. The site around the chapel has been increased by Major Williams, and has been laid out afresh. The approach to the Pit has been greatly improved. Arrangements are now complete for the renovation of the chapel, and the provision of a caretaker's cottage. When the work is finished the whole will form a place of delightful pilgrimage to Methodists and others interested in Wesley.

The total cost of this scheme will be about £300.

The Annual Meeting of the W.H.S. voted one guinea to this scheme as a little gesture of good-will and encouragement. Any members who may desire to help individually are kindly requested to write to Rev. James H. Watson, Wesley House, Clinton Road, Redruth.

The names of the Trustees are :—Mr. J. C. Bickford Smith, of Trevarno ; Mr. Donald V. Thomas, of Camborne ; Lt.-Col. J. Ewart Barbary, C.B.E. (T.D.), of Trevarth ; Mr. J. Eustace Wickett, of Redruth ; Mr. Wallace C. Smith, of Truro ; and Mr. John Pethybridge, J.P., of Bodmin.

We issue herewith to those on our membership roll a list of members. It has not been thought necessary to send such a list to members of the Irish and New Zealand Branches. A copy, however, will be sent to any of them who may apply to the General Secretary.

Please inform the Secretary of any errors noticed in the membership list.

Index and Title Page for the volume now completed will be supplied in March.