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Proceedings

OF THE

Wesley Historical Society

Editor : REV. WESLEY F. SWIFT

Volume XXVII

1949-50

EDITORIAL

THE Officers of the Society (with the exception of the Treasurer, who was unavoidably prevented) met at Cliff College on Friday, 9th December 1949, to discuss various matters in connexion with our work. There was snow on the Tolley moors and the return journey in the evening was made in a blizzard, but neither the discomforts of travel nor the exquisite torture of the Sheffield railway stations on such a night could dim the memory of the beauty of Cliff in the winter midday sunshine, and of the hospitality so graciously dispensed by the Principal of Cliff College (the Rev. J. E. Eagles, M.C.) and his wife. It was an added delight to be able to inspect Mr. Eagles' large and almost unique collection of Wesley pottery, mostly Wesley busts, and we cherish the hope that some day their fortunate owner may be persuaded (perhaps in collaboration with our other pottery experts) to write an authoritative article on this intriguing subject.

We spent a long afternoon working through a mass of miscellaneous business, much of it small yet none of it trivial. The general position and progress of the Society was reviewed in preparation for the next Annual Meeting, and one important result of our deliberations may be seen in the "Suggested Constitution" which is printed on pp. 118-19 for the consideration and approval of our members. It is strange to reflect that many of the points therein embodied have been taken for granted for nearly sixty years, but it is generally agreed that the time has come for these matters to become explicit in some such form as we here present.

It was also felt that the time was opportune for a revival of the Manuscript Journal. Our younger members will be unfamiliar with this once prominent feature of our work, for it lapsed nearly twenty years ago. In its day it served a most useful purpose, for many interesting articles in the earlier *Proceedings* had their origin in the pages of the Manuscript Journal as it circulated amongst the working members. We shall shortly circularize some members whom we have reason to believe would be interested in this project, but in the meantime we shall be glad to hear from any members who would like further information.

EXTRACTS FROM AN OLD MANSFIELD DIARY

BY the kindness of Mrs. J. Davison, of Kirkby-in-Ashfield, the writer has been permitted to examine the manuscript diaries of W. Moss, of Mansfield, for the years 1838 and 1839. Mr. Moss was at this time about twenty-five years of age, and was a local preacher and a worker in the Wesleyan Sunday school. At the time when these diaries were written he was employed by his father in a shop, apparently a corn-chandler's, in Mansfield market-place. That he continued in spiritual fervour and probably inherited the business is evidenced by a plan of the circuit for 1875, where his name stands fourth on the list of local preachers, while a footnote reads: "The Superintendent will attend at the house of Mr. W. Moss, on Thursdays from One to Two o'clock, to meet friends from the villages." His address is given on the list of preachers as "Market Place".

The diaries are written in a clear and easily legible hand, and it would seem that the writer had a fair education. He was an acute observer of life around him, and shows a keen interest not only in happenings connected with his spiritual life, but also in matters of national and local importance such as the coronation of Queen Victoria and the Chartist disturbances, while he faithfully records the state of the weather, and the progress of work on a smallholding which he cultivated on the Southwell Road.

As one would expect, the diary for 1839 does not lack references to the fact that it was the centenary year of Methodism. On 27th February he records: "Last night we had a meeting in the Large Vestry, preparatory to the Mansfield Wesleyan Centenary to be held on Easter Monday. A Committee of management was formed, and it was agreed that 2,000 Circulars should be printed." The result of this is duly recorded on 1st April:

Easter Monday. Wesleyan Quarterly Meeting. Not a great number of Preachers present but a comfortable time; both the Travelling Preachers were invited to stay again. Wesleyan Centenary Meeting this evening commenced at five o'clock. A social Tea at four. About 200 persons present. The speakers at the meeting were Rev. G. Wilson, Chairman; Revds. I. Cusworth, — [J. C.] Pengelly, & C. H. Clark Esq. The contributions for the Circuit at the Close of the Meeting amounted to about £650 of which E. Sykes Esq. of Mansfield Woodhouse gave £500.

Thus was being established that tradition of generosity to Methodism which was so admirably maintained by Mr. Sykes's grandson, the late Edmund Sykes Lamplough, a former President of our Society.

This seems, however, to have been a purely local celebration. By Conference direction the event was celebrated throughout the country in October, and on the 25th of that month we read:

The centenary of Wesleyan Methodism. There was a prayer meeting in the Vestry at half past five this morning, and another at noon, which were well attended. This evening at seven Mr. Pearce preached a sermon from Numbers Ch. 23, v. 23, the congregation was small but attentive. The singers sang a piece of music called "The Centenary Year".

This, however, was only a beginning. On the 27th Moss tells us:

This has been a high day for the Sunday Scholars; they have each been presented with a Centenary Medal and greatly delighted they appear to be. They wore them at the Chapel this morning hung round their necks with pink tape. This afternoon we had a prayer meeting in the school-room after which I endeavoured to give them a sketch of the life of Mr. Wesley.

The following was the great day of the feast:

October 28th. Centenary Festival. Mr. Fish, Mr. Else, and myself commenced making preparations for the Tea Meeting in the Chapel and Large Vestry about nine o'clock this morning, and as we expected a great number of people we made a platform over the whole of the seats at the bottom of the Chapel and placed tables on it the whole length. Other tables were placed in the vestry and then in the open space under the pulpit. I should suppose that there were not less than 500 persons present; amongst them were very many children; many of our members brought all their families with them. After tea we all adjourned into the gallery of the Chapel where we were addressed by Messrs. Wilson, Plumb, and Watson; afterwards Mr. Else and Mr. Wilson prayed, and about 9 o'clock the meeting broke up highly gratified.

Twice in 1839 we find the diarist taking a considerable journey (by the standards of those days) in order to sit at the feet of a luminary in the Wesleyan firmament of his day, although on the first occasion there seems to have been at least one other attraction.

June 20th. Went at 3 o'clock this morning with W. Marriott to the opening of Wesley Chapel, Nottingham. We arrived at the Meadows in plenty of time to see a train of carriages start on the railway for Derby. They did not appear to go very quick at first but I suppose they would increase their speed as they went along. The new chapel is a splendid place; the Organ attracted great attention. Dr. Beaumont preached morning and evening and Mr. W. Dawson in the afternoon. Collections today £640.

On 15th December he writes:

The new Wesleyan Chapel at Southwell was opened for divine worship last Friday by the Rev. R. Newton, and again today by the Rev. Dr. Bunting. It is a neat little Chapel, galleries at the front and the two sides, and has a commodious Schoolroom underneath. Twelve of us went this morning in a light caravan belonging to Jones the Nottingham carrier. The Dr. preached a very impressive sermon in the Forenoon from Rom. 8, v. 2, to a large and attentive congregation. In the evening I had not the privilege of hearing him, as I was appointed to preach at Farnsfield, but I understand the Chapel was crowded to excess, and hundreds went away who could

not gain admission. The collections on Friday and today amount to somewhere about £70.

To hear Robert Newton, Moss had no need to travel, for on 17th September 1838 and on 18th October 1839 the great man from Leeds conducted chapel anniversary services at Mansfield.

Missionary enthusiasm would appear to have been high, and what listeners the people must have been! The entry for 6th August 1838 is typical of others:

Annesley Woodhouse Missionary Meeting; a pleasant afternoon. 23 of us went from Mansfield in one of the railway waggons, and a pleasant ride we had. The speakers were Messrs. Clark, Butler, Harwood and Garner from Nottingham, and Mr. Strutt from Mansfield Woodhouse. Old Mr. Garner was Chairman. Collection upwards of £7.

Quarterly Meetings and Sunday school "Sermons" are alike faithfully recorded, and from the accounts of the former it would appear to have been a time of chapel-building in this wide circuit. It is noted, for instance, that at the meeting of 23rd September 1839 it was reported:

Chapels are building at Oxton and Southwell. Farnsfield during the last Quarter has been enlarged by putting side galleries in. Hucknall is about to be raised, and the Gallery from Oxton brought to put in it, and Mansfield is to be made more warm and comfortable than it has been.

A query is raised by Moss's notes on the departure and arrival of the travelling preachers in 1838. On 6th August we are told that Mr. Annetts preached his farewell sermon; on 17th August the entry reads: "Mr. Wilson, our new Preacher is come this afternoon; he is the first who has been twice in this Circuit; he travelled here 13 years ago and was with us three years"; and on 19th August: "Mr. Wilson's first sermon, from 73rd Psalm and 1st verse". When did the Wesleyan practice of commencing the new year on the first Sunday in September become the rule? One had imagined that it was of greater antiquity than this.

It is interesting to notice the diarist's attitude to other religious bodies. The "Ranters" are always referred to by that name; they seem to have made use of the Wesleyan chapel for special occasions. The "New Connexion" built a new chapel during this period, and are sympathetically mentioned several times; never more so than on Christmas Day, 1838:

Several companies of singers were about this morning and a great deal of rabble were after them. I suppose the New Connexion singers were greatly abused; some of them were struck on the heads with large sticks, and one at Woodhouse had many things destroyed in his garden. Why the mob molested them rather than any other it is not for me to say.

The Baptists and the Quakers are also mentioned in friendly fashion; it is for the Established Church alone that criticism is reserved, in the entry on 3rd October 1838:

There has been a confirmation at the Church today by the Archbishop of York. Many youths of both sexes came from the country places round to be confirmed, and I am sorry to say that some of them have shown themselves to be confirmed swearers, others confirmed fighters, and others confirmed drunkards. I think they had better all have stayed at home.

Finally, one notes with interest a group of entries early in 1838 relating to the establishment of a night-school on Methodist premises, and it would be interesting to learn of parallel efforts elsewhere in Methodism: "February 6th. Commenced a night-school in connection with our Sunday School,—for teaching the scholars writing and arithmetic. Mr. Linfoot was the instigator of it." "February 23rd. Mr. Plumb gave an easy lecture on Grammar at the night school. The scholars appeared greatly interested." "March 24th. Last night Mr. Linfoot gave a lecture on light at the writing school", and there follows a detailed account of some of Mr. Linfoot's more remarkable statements. Unfortunately, only one other entry is made concerning the school, and its tone tends to confirm our suspicion that this worthy enterprise was short-lived: "October 19th, 1838, Mr. McDonald, Surgeon, has this evening been delivering a Lecture on Chemistry in the Boys School-room. He had a very thin attendance, but the Lecture was interesting."

RALPH J. PRITCHARD.

Dr. Henry Townsend's recent book, *The Claims of the Free Churches*, has not had a good press. We venture to quote a few lines from the latest review by one of our members, the Rev. E. Gordon Rupp, in the February issue of *Theology*:

It is almost unbelievable, but in a work of 320 pages less than one page is devoted to the Evangelical Revival. . . . For the rest, about half a dozen pages go to the nineteenth-century Methodism, almost all accompanied by some criticism or other. It is true the praise is warm, even eloquent, and the brevity excused with "I cannot pause longer over this mighty event". But one is driven to ask, "Why ever not?" What was there to hinder the devotion of a chapter to the rise and crystallization of Methodism, and to its effect on the Free Churches, by flinging those innumerable divisions into the struggle to relieve disabilities at a critical point? . . .

Modern Methodism proudly includes other elements stemming from nineteenth-century Dissent. They look back proudly to the sturdy independence of the Primitive Methodist radicals, the Christian Chartists (the banner "More Pigs and Less Bishops" should please Dr. Townsend) and the Durham miners. But they might also be grateful to the Wesleyan tradition which ensured the coherent survival of Methodism through the age of revolution, which prevented the movement being entangled with political Dissent, and which had its sociological and political tradition more in line with Edmund Burke and John Wesley than their two opponents, the Unitarians whom Dr. Townsend praises with glacial fervour. . . .

THE COMMUNION PLATE OF EARLY METHODISM

ILLUSTRATIONS OF COMMUNION PLATE: (1) Glasgow; (2) Sheffield; (3) West Street Chapel, London.

This article is an extract from a Thesis on "The Sacrament of the Lord's Supper in Early Methodism", for which the author was recently awarded the degree of Master of Arts at the University of Leeds.—
EDITOR.

SO far as we can gather, nothing has ever been written about the plate used in the early Methodist Communion services. In this article, we shall deal with pieces which genuinely, or by repute, were used by Wesley or his contemporaries. In one case we have found reason to doubt the reputation. As might be expected, specimens are rare, and are confined almost solely to London, Bristol and the larger provincial centres. This is due, not so much to the fact that the plate has disappeared, but because there was no general administration of the Sacrament in provincial chapels during Wesley's lifetime.

We shall deal with the data in three groups. The largest and perhaps the least important we shall dispose of first—plate which is dated back to Wesley's time only by repute. The second group is the smallest but by far the most important, for it consists of specimens which, without doubt, were used by Wesley or his contemporaries. The third group is not specifically Methodist at all, but ought not to be omitted from such an article as this—Anglican plate which was used by Wesley and the early Methodists when they communicated at the parish church.

I. Plate which, by repute only, can be dated back to Wesley

I. LONDON

In the museum of Wesley's House, City Road, London, there are several pieces of Communion plate which are reputed to have been used by Wesley:

(a) Set of two chalices and one flagon, in pewter, without maker's name or sign but each inscribed with I.H.S. in an elaborate design surmounted with the cross and surrounded with a figure resembling the rays of the sun. The chalices are $7\frac{1}{4}$ in. high and $2\frac{1}{2}$ in. diameter at the lip. The flagon is $9\frac{1}{4}$ in. high and $4\frac{1}{2}$ in. diameter at the base.

(b) Two flagons, with no chalices to match. They are in pewter, without inscription, and were made by James Dixon of Sheffield. In the museum, it is stated that these chalices were used by John Wesley at City Road chapel. This, however, is improbable, for the firm of James Dixon of Sheffield was not founded until 1821. The larger flagon is $16\frac{1}{2}$ in. high and $8\frac{1}{2}$ in. diameter at the base; the smaller flagon is $10\frac{1}{2}$ in. high and $6\frac{1}{2}$ in. diameter at the base.

(c) Two chalices, isolated from any other pieces which may have gone with them to make up a set. They are of heavily silvered copper, perfectly plain, without inscription of any kind. There is no indication of maker's name or sign. They are $8\frac{1}{2}$ in. high and $3\frac{1}{2}$ in. diameter at the lip.

2. BRISTOL

Two early Methodist Communion sets are preserved at the New Room, Bristol:

(a) The "Arbroath" set, consisting of two chalices and one paten in Scottish pewter. The chalices are $8\frac{1}{2}$ in. high and $5\frac{1}{2}$ in. diameter at the lip. The paten is 12 in. in diameter. The set was discovered by the Rev. John Carter among some rubbish in an attic of the Methodist chapel at Arbroath in 1901. Submitted to an expert, the set was found to be made of Scottish pewter, dating about 1790. Wesley's diary records a visit to Arbroath on 19th May 1790, less than a year before he died. Mr. Carter's suggestion was that the Arbroath people bought this Communion set for the occasion of Wesley's visit, but that is only a conjecture, for the entry in the diary does not say that Wesley celebrated the Communion at Arbroath.

(b) The "Tadcaster" set, consisting of two chalices, 5 in. high and $3\frac{1}{2}$ in. diameter at the lip. They are in silver gilt without inscription or maker's name. They came to the New Room from the Tadcaster Wesleyan chapel and are reputed to have been used by John Wesley. They were sent to the New Room by the widow of the Rev. J. W. Crake of Gloucester.¹

3. NEWCASTLE-UPON-TYNE

At the Orphan House museum, Newcastle-upon-Tyne, there are two old chalices preserved. The first is in a dilapidated condition, having been damaged apparently by fire and rough usage, for there is a large hole in one side. This chalice is reputed to have been used by John Wesley at Kingswood School, and is the property of Mrs. Burn of Morpeth, who has deposited it in the museum. It is $7\frac{1}{2}$ in. high and approximately 4 in. in diameter at the lip. It is so badly out of shape that the original diameter when circular is difficult to estimate.

The other chalice at the Orphan House museum is a glass cup on a pewter base rather smaller than the much-damaged "Kingswood" cup. This glass chalice is certainly unique and has recently been handed to the curator of the museum by the Rev. Arthur G. Utton, M.A., B.D., minister of the Wesley Memorial Church, Low Fell, Gateshead. It is reputed to have been used by Wesley at the original chapel at Low Fell which stood on the site of the present manse.²

¹ For details of the plate at the New Room I am indebted to the Rev. Edgar T. Selby.

² For an account of the beginnings of Methodism at Low Fell, see *Proceedings*, xx, p. 121. For information on these two cups, I am indebted to Mr. W. M. Tulip, curator of the Orphan House museum.

4. KEIGHLEY

At the Victoria Park museum, Keighley, there are displayed some relics of early Methodism among which are several pieces of Communion plate:

(a) Chalice, flagon and bread basket. The chalice is in silver gilt, $7\frac{1}{2}$ in. high and $5\frac{1}{2}$ in. diameter at the lip. The flagon is in pewter and is $8\frac{1}{2}$ in. high. The basket is oval with diameters $14\frac{1}{2}$ in. and $11\frac{1}{2}$ in. These items are reputed to have been used by Wesley, but we very much doubt whether this claim can be sustained in respect of the bread basket. In the early Methodist Communion services a pewter or silver paten, not a basket, was normally used for the bread. The basket at Keighley is more likely to have been used for Love-feasts, and, judging from its appearance, is probably not earlier than the mid-nineteenth century. These items, it is indicated, came from Zion Wesleyan chapel, East Morton.

(b) Chalice. The other item at Keighley is a single chalice made in pewter. It is $7\frac{1}{2}$ in. high and was formerly used in the Methodist (presumably Wesleyan) chapel, Wilsden. It is perfectly plain, with no inscription or maker's name or sign.

5. SHEFFIELD

At the Victoria Hall, Sheffield, there is preserved an old Communion set consisting of one flagon and two chalices which may well have been used by Wesley. The chalices are $6\frac{1}{2}$ in. high and $3\frac{1}{4}$ in. diameter at the lip. The flagon is 14 in. high and 7 in. diameter at the base. Each piece is inscribed: FOR THE USE OF THE METHODIST SOCIETY IN SHEFFIELD. The set was originally used at the old Norfolk Street chapel, now superseded by the Victoria Hall. It was made by James Vickers, who was a son-in-law of Mr. and Mrs. Holy, Wesley's host and hostess when he visited Sheffield.³ Vickers was the inventor of Britannia metal, from which these three vessels are made; he joined the Methodists in 1763.

6. OTHER VESSELS

When Wesley was called upon to celebrate the Holy Communion in cases of emergency, he evidently did not hesitate to use common vessels for the purpose. Common household cups are still preserved which are reputed to have been used as improvised chalices. The Rev. Dr. H. Miles Brown of Torpoint, Cornwall, informs me that at Camborne a cup is still shown which is said to have been used by John Wesley as a chalice on one of his visits to Cornwall.⁴

II. Early Methodist Plate which, without doubt, was used by Wesley

I. LONDON, WEST STREET CHAPEL

The best-preserved, as well as one of the most historic sets of early Methodist Communion plate is that associated with the old West

³ For references to Mr. and Mrs. Holy see *Journal*, vi, p. 523; vii, p. 181.

⁴ See *Proceedings*, xiv, p. 70, where a cup was reported to be in the possession of a Miss Vivian, Pengegon House, Camborne.

Street chapel. The set consists of a flagon and two chalices and is at present in the custody of Messrs. Hartleys, Wilkins and Flew at the Central Hall, Westminster. The chalices are silver plated, 7½ in. high and 3½ in. diameter at the lip and each bears the inscription:

HI DUO CALICES DONO DATI SUNT AB HONESTO VIRO PETRO FENOWILLET DIE OCTAVO JULII MDCCIII IN USUM CONGREGATIONIS GALLICAE QUAE HABETUR IN VIA VULGO DICTA WEST STREET DE PAROECIA S. AEGIDII; SI VERO DISSOLVITUR CONGREGATIO IN USUM PAUPERUM VENUNDABUNTUR.³

It is to be noted that one cup reads "Fenowillet", whilst on the other the engraver has accidentally omitted the second "l" and has later inserted it above the other letters. The flagon is in pewter, 11 in. high and 6½ in. diameter at the base.

This set was, in the first place, given to the Huguenots who, exiled from France on the revocation of the Edict of Nantes (1685), settled in London and worshipped at the church in West Street. In due course, it passed into the hands of Wesley when he took over the building in 1743. Later still it was used in the Great Queen Street chapel which superseded West Street and which, in turn, was superseded by the Kingsway Hall, where it is still used on special occasions. There is a certain thrill in handling these well-preserved cups which John and Charles Wesley, John Fletcher, Dr. Coke and others passed to kneeling communicants.⁴

2. LONDON, "EPWORTH HOUSE" MUSEUM

At the museum of the Methodist Publishing House, City Road, London, there is a chalice 8½ in. high and 4½ in. diameter at the lip and 3½ in. diameter at the base. It is made of plated Britannia metal. Half an inch from the lip there runs an inscription: A GIFT TO THE REV. MR. JOHN WESLEY FOR THE USE OF THE WANDSWORTH SOCIETY. It is a plain inverted-bell shaped cup with rather a slender stem and knob. Unfortunately, the inscription bears no date, or we would have had valuable evidence of when the Lord's Supper was administered at Wandsworth.

3. GLASGOW

An old and valuable early Methodist Communion set is preserved at Glasgow. The patens and flagons are in regular use at St. John's, and the chalices are kept at St. Thomas's manse. For the purposes of the photograph the set was assembled by the Rev. Dr. O. A. Beckerlegge, to whom I am grateful. The set is in pewter, the patens being 16½ in.

³ "These two chalices were given by that honest man, Peter Fenowillet, on the eighth day of July, 1703 for the use of the French congregation which meets in the street commonly called 'West Street', in the parish of St. Giles; however, if the congregation should be dissolved, they shall be sold for the use of the poor." The Latin inscription was printed in *Proceedings*, xvi, p. 138. Some inaccuracies in that transcription I have here corrected.

⁴ See *Proceedings*, xvi, p. 137: article on West Street chapel by Florence A. Reeve.

in diameter. Every piece in the set bears the inscription: *METHODIST CHURCH, GLASGOW, 1787.*¹

III. Church of England Plate used by the early Methodists in the XVIIIth century

1. HAWORTH PARISH CHURCH

At Haworth parish church, Yorkshire, there are preserved two huge pewter flagons, each 12 in. high with a capacity of about two quarts each. They have covers and thumb-pieces, but no spouts. Each one carries the engraving:

W. Grimshaw, Minister
W. Sharpe, B. Hey, Ch. Wardens, 1750.

In addition, one flagon bears the inscription:

In Jesus we live, in Jesus we rest,
And thankful receive His dying bequest;
The cup of Salvation, His mercy bestows,
All, all from His passion our happiness flows.²

The other flagon is inscribed:

Blest Jesus what delicious fare,
How sweet Thine entertainments are;
Never did Angels taste above,
Redeeming grace, or dying love.
A.D. 1750.

These flagons undoubtedly go back to the crowded Communion services which were held at Haworth parish church in the days of the Methodist rector, the Rev. William Grimshaw, A.B. His normal Communion services were well attended, but when the Wesleys or George Whitefield visited the church, the crowds were exceptionally large. For example, on 19th September 1753, Whitefield visited Haworth and Grimshaw wrote in his diary:

In my Church, he assisted me in administering the Lord's Supper to as many communicants as sipped away 35 bottles of wine within a gill. It was a high day indeed. A Sabbath of Sabbaths.

Also at Haworth church, there is an eighteenth-century cup of the beaker type. Although this is not specifically a piece of Methodist Communion plate, it may well have been in use in the days of Grimshaw, and thus many a Methodist probably received from it the consecrated wine. Many Reformers preferred the beaker to the chalice, the latter being too closely associated with the Roman Mass. The *Proceedings of the Yorkshire Archaeological Society*³ describes this beaker:

¹ In *Proceedings*, xiv, p. 9, it was stated that the Revs. Charles H. Kelly and Richard Green owned metal Communion tokens dated in the centre "1787", surrounded by the words "Wesleyan Methodist Church", and used for admission to the Lord's Supper in Scotland. Note the same date and the use of the word "Church" in the Glasgow Communion set.

² This verse is to be found in Wesley's *Hymns on the Lord's Supper*, No. xcv, verse 1. (*The Portical Works of John and Charles Wesley*, iii, p. 286.)

³ Extra Series on "Yorkshire Church Plate", 1915, vol. 2, pp. 117-18.

The beaker cup is one of the finest, possibly the most admirable piece of Church Plate of its style in Yorkshire. It has a slightly everted lip, near which is engraved a belt of leaf design floriated downwards only, in three places.

It is $3\frac{1}{4}$ in. diameter at the lip and $3\frac{1}{2}$ in. at the base and $5\frac{1}{2}$ in. high.

2. DUBLIN

At St. Patrick's Cathedral, Dublin, there are two chalices which are not specifically Methodist plate, but which have connexions with Methodism close enough to merit attention here. They were purchased in 1779 to cope with the crowds of Methodists who came to the Cathedral for the Sacrament.¹⁰ The great size of these vessels gives some indication of the number of people communicating at a single administration. The chalices are $11\frac{1}{2}$ in. high and $4\frac{1}{2}$ in. in diameter at the lip and have a capacity of about a pint and a half each. The flagons are $13\frac{1}{2}$ in. high and $5\frac{1}{2}$ in. at the lip and $6\frac{1}{2}$ in. at the base, and their capacity is $7\frac{1}{2}$ pints each. Each piece bears the chapter seal, and around the seal is inscribed: THE DEAN AND CHAPTER OF ST. PATRICK'S CATHEDRAL, DUBLIN, 1779.¹¹ More than once in his *Journal*, John Wesley mentions the joy with which he partook of the Lord's Supper at St. Patrick's. In 1775, the "good old dean" (the Very Rev. Francis Corbett, who died shortly after Wesley's visit) invited Wesley "to come within the rails and assist him at the Lord's Supper". Wesley was in Ireland again in 1777, and again in 1778. After that he did not visit the country until 1783. Thus, between 1778 and 1783, the Methodists had evidently maintained their attendance at the Cathedral and these large vessels had been purchased to deal with the increased number of communicants.

IV. Conclusions

From the details given above, and after examination of the various pieces, can any principles be deduced upon which early Methodist Communion plate was chosen or made? On the whole, it conformed to what was in use at the majority of Anglican churches of the eighteenth century. Except where extreme reformed or puritanical principles prevailed, an endeavour seems to have been made to design the chalice so that its shape would be mid-way between the elaborate specimen used by the Roman priest and the ugly, straight-sided type, often beaker-shaped, of the Puritans. At the Reformation, there was a general revolt against the Roman chalice and most Continental churches, and a few in England, adopted the beaker. The small and elaborate Roman chalice was large enough for the priest's communion, but the beaker was, of course, more convenient when the cup was restored to the laity at the Reformation. Many English churches, however, struck a compromise and adopted a stemmed vessel; but in contrast to the highly ornate chalice of the Roman Communion, theirs was usually a straight-sided bowl of

¹⁰ See *Proceedings*, ix, p. 142.

¹¹ These details I owe to the present Dean of St. Patrick's, the Very Rev. J. R. Wilson.

"puritanical, if not ugly simplicity".¹² Neither the beaker nor the bowl appears to have been used in Methodism. Gradually ugliness gave way to beauty and, without returning to the ornateness of the Roman chalice, there came into use the simple but elegant chalice such as was used in the majority of Anglican churches of the eighteenth century and of which type we have found the majority of chalices in use in early Methodism.

Edwin Freshfield, in his book *The Communion Plate of the Churches in the City of London* divides chalices into nine types. Using his classification, it will be seen that the majority of those used in early Methodism fall into the category which he describes as a "debased form of type ii, common in the XVIIIth century". Type ii is Elizabethan, with "smaller stems, divided into two equal parts by a knop, and in that respect artists were returning to the style of the old chalice".¹³

I am very conscious of the incompleteness of the data which I have assembled on this intriguing subject. I am sure there is more if it could be found—old pieces of Communion plate are probably still lying about in dusty cupboards and vestries. Of such I would be glad to have any information; if information can be supplemented by diagrams, sketches or (best of all) photographs, I shall be grateful. As a rule, chalices were the first of the set to be discarded, especially as the craze for individual glasses swept over Methodism at the close of the last century. Patens have often been retained so that it is not unknown for a paten dating back to Wesley's day to be used with a modern set of individual glasses.

One question remains which I can raise much more easily than answer. "Why did Methodism use two chalices?" In Angloian churches only one chalice is used,¹⁴ but Methodism from the beginning appears to have used two chalices. I offer two suggestions. The first is that, on the evidence of the Fenowillet set, the use of two chalices may have been a continental custom which found its way into Methodism. Did the Moravians use one, or two, cups? The other suggestion is that a clue to the use of two cups may be found in the separation of the sexes which was common to both Methodism and Moravianism. There is an ex-Wesleyan society in my present circuit¹⁵ where two pewter chalices are still used and I have been told that within living memory the men communicated from one chalice and the women from the other. In another church in the same circuit, the men and women still come to the Table in separate and unmixed groups. Are these survivals of old Methodist customs? I would be glad to hear of anything similar which may pertain elsewhere.

JOHN C. BOWMER.

¹² E. Freshfield, *The Communion Plate of the Churches in the City of London*, p. xxiv.

¹³ *Ibid.*

¹⁴ The Rubrics for the Manual Acts in the 1662 Book of Common Prayer instruct the priest to "lay his hand upon every vessel (be it Chalice or Flagon)"

¹⁵ Castleford (Carlton Street), Yorks.

THE EVOLUTION OF METHODISM IN THE NINETEENTH CENTURY

[This article appeared in the December 1949 issue of *Daybreak*, an excellent quarterly pamphlet circulating among the supernumerary ministers of our Church. Permission to reprint it for the benefit of our members has been freely given by Dr. Scott Lidgett and by the Rev. A. Simpson Leck, the secretary of the Ministers' Retirement Fund. We gratefully acknowledge their courtesy.—EDITOR.]

SINCE the beginning of the nineteenth century a remarkable transformation in the ideals and practice of Methodism has taken place, particularly in the evolution of Wesleyan Methodism. As will shortly be seen, the landmarks and leading personalities of this transformation stand out for the historical student.

1. At the opening of the nineteenth century Methodism was entirely dominated by the teaching and work of John Wesley, regarded as its constraining and sufficient rule. What did "Mr." Wesley teach, do, ordain? The discovery and enforcement of these gave the ideals and the law to his followers. Methodism was set to proclaim and to enforce the message and experience of the Evangelical Revival. "The Society of the People called Methodists" was the living environment which Conference upheld and that its ministers and laymen were called to understand and to enforce. The ideal of the Society—its fidelity, its fellowship, its unceasing testimony—was the governing reality of Methodist hopes, with its inspiration and restrictions. This outstanding fact is the explanation of the policy and the tragedy of Dr. Jabez Bunting. It was echoed till the end of the century by Dr. George Osborn, with his narrow outlook and his tyrannical dogmatism.

2. But in 1843 a truly epoch-making advance took place with transforming effect. The Conference decided to take part in the work of National Education. It therefore appointed an Education Committee with John Scott as its Chairman, a position he held until his death at the beginning of 1868. The foundation of Westminster Training College for Teachers speedily took place with John Scott as its Principal, and a great programme was adopted for covering England with Day Schools. This meant that Methodism must make its voice heard by statesmen and in Parliament. And this activity was not only for the upholding of strictly religious interests, but for the enlightenment, much needed, of Parliament. The high progressive ideals of John Scott were unceasingly heard in opposition to the niggardly policy and miserly tendencies that held sway. John Scott unceasingly enforced that no education could be too good for the working classes, and carried out his policy in the generous time-tables of the Methodist Schools. John Scott was a great statesman; a still greater Methodist. This great policy committed Methodism to take its full share in dealing with "the condition of the people". From henceforth there could be no drawing back, whatever might be the risks.

3. The action of the Convocation of Canterbury in setting up a

Committee of the Churches for the Revision of the Bible, led the Conference, as requested, to appoint the Rev. W. F. Moulton, of Richmond College (later Dr. Moulton, of the Leys School) to the Revisers of the New Testament, and the Rev. J. D. Geden, of Didsbury College, to the Revisers of the Old Testament. Thus Methodism took its full responsibility for the due care and the scholarly treatment of the Holy Scriptures. About the same time the great Dr. W. B. Pope influenced John Fernley to found and endow the Fernley Trust. To these enlightened men it seemed clear that the Methodist ministry must be fully equipped for the systematic study of the Gospel, and must therefore become acquainted with Theology—alike Biblical, Dogmatic and Historical. Not only so, those who fitted themselves by study for so doing must be enabled and encouraged to take part in the reasoned exposition and defence of the Doctrines of the Christian Faith as held by Methodists. By these two great acts Methodists were called to recognize and discharge their great responsibility not only to the Catholic Church but to the nations, for the systematic defence of the Gospel.

4. In the further development of Methodism, Thomas Bowman Stephenson played a very important part. He was the founder of two great Institutions—the Children's Home and the Wesley Deaconess Order. The work of both these is well known. But what is of greatest significance for the present account is that both the Children's Home and the Wesley Deaconess Order showed and awakened awareness of the social condition of the people, and made courageous attempts to deal with it. The Gospel has since the example of our Lord been proclaimed by what *it does* as well as by what it teaches. The Church should teach society by saving and in comradeship and service. This truth has permeated the consciousness and the ideals of Methodism.

5. Thomas Bowman Stephenson was the prime mover in giving practical expression to all this by leading the way to the transformation of the Methodist Society into the *Methodist Church*, organized in its Synods and by its Synodical action. The Society, all-important for the furtherance and fellowship of spiritual experience, is in charge of *The Church* as the most vital, but the subordinate, part of its living organism. T. Bowman Stephenson gave expression to the faith that was in him by taking in hand not only the repair but the glorification of Wesley's Chapel as the Cathedral of the Methodist Church.

This brief statement has made clear the outstanding landmarks of Methodist progress in the nineteenth century. Divine Providence has given us length and breadth. May God, of His Grace, give to Methodism height and depth!

J. SCOTT LIDGETT.

We have received from the Methodist Publishing House, Chicago, Illinois, U.S.A., a copy of the *Christian Advocate* for 6th October 1949. It is a "Wesley number" and contains a dozen articles on Wesley and his influence in England, America and Germany. Some of the excellent illustrations are quite new to us, and help to make this issue of a famous religious weekly a copy to be treasured. The price is 15 cents.

WESLEY'S FIRST SOCIETY IN WALES

I. Origins

ON Thursday, 18th October 1739, John Wesley came to the city of Cardiff, and preached twice in the Shire Hall, "the minister not being willing," he says, "I should preach in the church on a weekday." His private diary informs us that he attended a "society" meeting at 9.15 p.m. on the same day. David Young in *The Origin and History of Methodism in Wales and the Borders* (pp. 65-6) says that "the first Wesleyan Methodist Society in Cardiff was formed in all probability in April 1740". Young's book is a very valuable piece of work, but his account of the earlier years suffers from the fact that it is based almost entirely on purely "Wesleyan" sources. That was inevitable in 1893, perhaps, but nowadays we begin to realize that it is impossible to present a correct picture of early Wesleyan Methodism in Wales except against the wider background of the Welsh Methodist Revival that had broken out under the inspired ministry of Howell Harris, Daniel Rowland and others. The society which Wesley attended in October 1739 was one of the results of that revival, but, as we shall endeavour to show in the following paragraphs, it was that same society which later became a "Wesleyan" society. There is no evidence, as far as I know, that a new society was formed in 1740, as Young thought, and in the light of the facts to be considered in the first part of this article, such an hypothesis is not necessary.

The Cardiff society was already in existence, as we have seen, in October 1739. In the previous March, William Seward wrote thus: "We [i.e. George Whitefield and himself] are now going to meet our brother Howell Harris at Cardiff. . . There is also a Society there who long for our coming."¹ Whitefield spent part of the morning of 9th March "in private discourse with the members of the Religious Society" at Cardiff. The first reference to the society, as far as I know, occurs in a letter from the Rev. David Williams to Howell Harris, dated 7th February 1739, where the writer says that "the Society in Cardiff presents Love and service".² The writer—David Williams (1709-1784), of Pwll-y-pant, near Caerphilly, was minister of the Independent church at Cardiff, and during the early years of the Methodist Revival was a zealous supporter of that movement. We may safely conclude that David Williams played a leading part in the formation of the society at Cardiff. (It appears that Howell Harris had not visited the city before March 1739, and we cannot therefore ascribe the formation of this society to him.)

We must always remember that Methodism was primarily a religious revival, in the furtherance of which men of varying shades of opinion were able to co-operate. Howell Harris, like Whitefield,

¹ Tyerman, *The Life of George Whitefield*, 1, p. 137.

² *Trevecka Letters*, 142, published in H. J. Hughes: *Life of Howell Harris*, p. 57; and in *The Journal of the Calvinistic Methodist Historical Society*, The Trevecka MSS. Supplement, No. 4, p. 148.

was a Calvinist, but it was at his invitation that Wesley first came to Wales.

"I gave ye 2 Bros.", says Harris in a letter dated 1st July 1741, referring to John and Charles Wesley, "a call to *Wales*, looking on them as Powerfull ministers of Jesus Xt., much owned, &c.—only I told Mr. J. Wesley at parting with him that if he came to *Wales* he must not bring his Sermon on free grace with him or Preach that Doctrine, for if he did I would oppose him and bring ye Sermon that was writ against it."

There was some sort of an understanding between the Methodist leaders that they should refrain from preaching controversial doctrines, and should concentrate on the essentials of the gospel. Occasionally even the leaders themselves departed from their usual policy, as Wesley himself had done, under great provocation, when he preached and published his Sermon on "Free Grace", whilst some of their followers seem to have been cursed with a flair for controversy. When he first visited Wales, John Wesley seems to have faithfully observed Harris' condition as set out above. During the course of this journey, a certain John Miles heard him preach on more than one occasion, and gathered the impression from his sermons that "he is far from being an Arminian".⁴ Miles' impression, as we all know, was not strictly correct, but it does indicate with what studious care Wesley refrained from proclaiming his own views on questions that were, in those days, highly controversial. He knew only too well that theological disputes were not likely to help desperate sinners to obtain salvation.

His conduct evidently pleased Howell Harris also, for we find him writing to him on 1st February 1740, inviting him to visit South Wales a second time.⁵ Wesley came in April 1740, and Harris himself accompanied him on part of his journey. They discussed the doctrine of Election, and although they could not agree, they were able to "discourse in Love". Such was Wesley's influence on him, that he longed "for this man to go about every where".⁶ It was at this time, according to Young, that Wesley formed a society at Cardiff; the argument from silence can hardly ever be decisive, it is true, but for what it is worth we may note that there is no reference to such an event in either Wesley's *Journal* or Harris' diary.

The Methodist leaders, as we have said, had agreed (more or less

³ *Trevecka Letters*, No. 349. M. H. Jones (*The Trevecka Letters*, 93) says that the letter was written to "Mr. Tedbury (Gloster)". Actually the letter was written from the place called Tedbury to an anonymous person in Wales, possibly in the Abergavenny area. In the above, and in later quotations from Harris' manuscripts, most of his abbreviations ("wd" for "would", etc.) are written in full.

⁴ *Trevecka Letters*, No. 280. Published in *Journal of C.M.H.S.*, *Trevecka Supplement*, No. 10, p. 400f. M. H. Jones, op. cit., 91, is manifestly incorrect in assigning the letter to the year 1740; it belongs to 1739.

⁵ *Trevecka Letters*, No. 212. Published in *J.C.M.H.S.*, *Trevecka Supplement*, No. 7, p. 258f.

⁶ *Trevecka Diaries*, No. 54a.

informally perhaps) to refrain from controversy, for the sake of the peace of the societies and the success of the revival. But the following months placed a severe strain on this wise policy, and eventually split the Methodist forces in two. By the time of Charles Wesley's first visit to Cardiff in November 1740 the controversy was beginning to cause bitterness between some of the most prominent Methodist leaders. In the previous June, Harris had remarked on the way disputing about Election "had quite destroyed love" in Bristol.⁷ During the summer, John Wesley had turned Accourt out of the society at the Foundery for preaching Election, while a fierce controversy raged for some time at Bristol between Charles Wesley, on the one hand, and William Seward, John Cennick and other Calvinists, on the other hand. Two days before his departure for Wales, Cennick showed Charles Wesley "a letter from Howel Harris, wherein he justified poor Mr. Seward, and talked of declaring against us himself". In his letter Harris had described the doctrine of the Wesleys as "hellish popish Hereticall. I must declare against it & all that hold it; but I never Saw so much of the Devil in it as I now [do]."⁸

From Charles Wesley's account of his journey to Wales we obtain only an incomplete picture of the nature of the visit. A certain Mr. Wells, he says, had invited him to preach in his churches, and it would be quite natural to conclude that Wells was an Anglican clergyman in sympathy with Methodism. Actually Wells had been a fierce opponent of Methodism, who had described Whitefield's Journals as "rhapsodies, and repetitions of spiritual pride, vanity, and nonsense", and had accused Harris of alienating "the affections of ignorant people from their parish ministers" and sending "most of them to dissenting meeting-houses".⁹ At one time there was probably some ground for his accusation against Harris and his friends in the Cardiff district. A movement whose keenest supporter at Cardiff was the Rev. David Williams was more likely to draw people to the Dissenting chapel than to the parish churches. Before the end of 1740, however, David Williams had left the Methodists, owing to a disagreement between himself and Harris on a point of doctrine. It may be that Wells hoped, now that Williams had left the Methodists, that he might be able to win back their allegiance to Anglicanism. It is clearly stated, however, in both Charles Wesley's *Journal* and in Howel Harris' diary that a certain person at Cardiff had stated in the presence of both that Wesley had been sent for to disprove the errors of Harris, which apparently involved speaking against both lay-preaching and predestination. (Harris, we remember, was not in Holy Orders, although he had applied for ordination on more than one occasion.) This Wesley refused to do, saying: "I am unwilling to speak of my brother Howel Harris, because, when I begin, I know not how to leave off; and should say so much good of him, as some of you could not bear." Nevertheless, although

⁷ *ibid.*, No. 58 (24th June 1740).

⁸ *Trevecha Letters*, No. 287.

⁹ Tyerman, *op. cit.*, i, p. 188. Cf. also *J.C.M.H.S.*, xxxi, p. 36.

Wesley refused to say one word against Harris personally, he did evidently preach Arminianism during the course of his visit to Wales—"the truth of his everlasting love to all mankind", as he himself expressed it.

Charles Wesley says that when Harris, at his request, met him at Cardiff on 18th November, "all misunderstandings vanished at sight of each other, and our hearts were knit together as at the beginning". Harris' own account differs considerably from this. We will quote his account from the letter written by him from Tedbury on 1st July 1741, since it is more concise than the diary. It is true that the letter was written more than seven months after the event it describes, but its statements are to a large extent corroborated by the diary (No. 65 in the Trevecka Collection). These are the relevant sentences from the letter:

When Mr. C[harles] had been in *Wales*, and came to *Bristol* he said Publickly to all and so sent to *London* that he and I parted in perfect Union, whereas we parted in a Division; for when he came over he sent word to me, to desire me to come to him to *Cardiff* immediately, and ye Sunday before I went att ye Sacrament I found great Love to Him & so went in sweet Love and without any prejudice, and when I met him, as soon as we were alone, he told me, "Brother Harris I now believe Election & did they know at *Cardiff* how strong I believe Election—as strong as you—they would no more receive me than they do you."

These are strong words to attribute to Charles Wesley, but they are found also, in a slightly different form, in Harris' diary for 18th November: "if they knew in *Cardiff* how my Heart is as to Election they would reject me for a Reprobate". Whatever passed between the two, it is hard to avoid the conclusion that Charles Wesley, inadvertently perhaps, misled Harris on this important point. But to resume the quotation from the letter:

then all that remained on my mind to hinder a perfect Union was taken away and I went with him to ye Society att *Cardiff* where while he was preaching down Self-Righteousness a Gentleman there moved him to preach against me (I then found that was the Intent he had been sent for into *Wales*) & my doctrine that was then in ye Room; that I held Reprobation & then ye Discourse being now interrupted, I gave him a Letter to read, that I had wrote to Mr. Acourt on ye Head to convince him that I did not hold Reprobation . . . but he would not read ye Letter, however he gave me a great C[h]aracter calling me a Servant of ye most high God, &c., and took me with him to his lodging that night. . . . We parted before Day, He going on board for *Bristol* & I went to expound to ye Society, & while I was discoursing he came in suddenly upon us (ye wind & tide not serving) . . . & he went immediately to discourse on Sinless Perfection . . . then my eyes were opened and as soon as he had done I told him [I] could not agree with him.¹⁹

¹⁹ *Trevecka Letters*, No. 349. Unfortunately there is no copy of the letter to Acourt in the Trevecka Collection, but there are two letters from him to Harris extant (*Trevecka Letters*, Nos. 238 and 257), whilst Letter No. 227 in the same collection contains some interesting information about him.

From Cardiff, Harris went to Walford where, rightly or wrongly, he came to the conclusion that Wesley had deliberately misled him. He wrote:

I found Hypocrisy in Ch. . . . 1. He told me he believed Election . . . & yet contrary to that 2. sang in ye Society here ye Hymns against Election saying if any hold Election they must be silent. 3. He said that Xt. died for all & if it were not for that he would believe Election. . . . 4. He preached that Xt. died as much for Judas as for Peter. 5. He preached that a man may have ye 5 first Beatitudes & fall if they have not ye pure heart. (O I must oppose this Hypocrisy to his Face. . . .)"

On the following day he wrote in his diary: "I find now that it was ye *Carnal Clergy* sent for Ch. Ws. here to oppose me".

It is not easy to discover to what extent the phrase "carnal clergy" is a correct description of Wells and his friends. Nathaniel Wells himself was rector of St. Andrews, near Cardiff, and school-master of Cardiff Poor School. He had once been a spirited critic of the Methodists, as we have seen, and although he gave Charles Wesley his whole-hearted support for some time, his name disappears from our records after the year 1741. Methodism cannot have left any permanent effect on him, for we read in a record dated June 1771 that "he had been frequently admonished . . . respecting his scandalous life and conversation".¹¹ Of Thomas Colerick, vicar of St. John's, Cardiff, at whose church Wesley preached twice on Sunday, 9th November and once on the following Sunday, we know but little, but there are no references to him as a supporter of Methodism.¹² Charles Wesley was also allowed to preach in Llantrisant church, but in August 1738 Harris had listened to a violent sermon against himself being delivered from that pulpit. It may, therefore, be safe to conclude that, although Harris' statement may have been rather sweeping, it probably contained a substantial amount of truth; none of the clergy who welcomed Charles Wesley on his first visit to Glamorganshire, with the exception of Hodges of Wenvoe and his curate, were remarkable for their sympathy with the Methodist revival.

In December 1740 Harris was again at Cardiff, and Wells objected to his presence in the society. After that there is no record of Harris' having visited the Cardiff society until March 1742, although he went to other places in the neighbourhood. In the meantime the Cardiff society had definitely cast its lot with the Wesleys, and was regarded as being under their care. In July 1741 Charles Wesley received "an earnest invitation to Cardiff, where some are fallen asleep, and some turned back into Egypt". During the following months he paid three visits to the district, and succeeded to remove "one accursed thing" from the Cardiff society, "their abominably

¹¹ *Trevecha Diaries*, No. 65 (19th November 1740).

¹² *Records of the County Borough of Cardiff*, ii, p. 219f; iii, p. 437. 441: iv, p. 209, 247; v, p. 38f.

¹³ Charles Wesley also baptized a child in St. John's, on the first Sunday; the child was "Mary, dau. of William Williams, Weaver near the Bridge". (ibid., iii, p. 437.)

wicked custom of selling on Sundays". He also preached in public and visited the prison, where he was able to speak to two condemned malefactors, whom he, together with Wells and Thomas of Wenvoe, accompanied to the place of execution on 12th September. When, in the following March, John Wesley came to Cardiff, he "was much refreshed in meeting the little earnest society", and before he left he "admitted several new members into the society, and [they] were greatly comforted together".

During the course of the intervening months, Harris had "divided with Mr. [Charles] Wesley . . . on account of their errors";¹⁴ but before the end of September he had been reconciled with both the Wesleys. During the month of October he had made a valiant, but unsuccessful, attempt to bring the Calvinist and Arminian leaders into closer union.¹⁵ In March 1742, Harris joined Wesley at Cardiff, and on the evening of 3rd March he went to the society room to hear him. Wesley invited him "to ye Desk", and Harris describes his feelings thus: "feeling deep Love to him & humbled for any word I said against him & felt an Union such as I never felt before".¹⁶ They discussed Election and Reprobation together, and "agreed we should not meddle Controversies any where, not among our own People & that it was wrong in us to print any, &c". It is quite possible that Wells had left the Cardiff society by now; in any case, we hear of no further objections to Harris' presence in the society. It did not cease to be Arminian, but it had become tolerant enough to let Harris and some of his other Calvinist colleagues preach to it occasionally.¹⁷

There are still a few points about which we should like to be more fully informed, but the early history of the Cardiff society is, in outline at least, fairly clear. It was probably first formed by an Independent minister, who had come under Methodist influence. At first both Whitefield and John Wesley, David Williams and Howell Harris, were received by it as true ministers of God, irrespective of their doctrines. Later an attempt was made to exclude the Calvinist preachers from preaching to the society at all, and for a while the attempt was successful. It was during this period that the society became definitely "Wesleyan", and it remained so throughout the years. Nevertheless, from 1742 onwards a more tolerant policy was pursued by the society, and it became not unusual for Calvinist preachers to preach in the Cardiff "society room". Those preachers partook to a large extent of Harris' own spirit of toleration, and "would not" (to quote the words of Harris once more) "willingly speak one word to offend" the members of the society.

GRIFFITH T. ROBERTS.

(To be continued)

¹⁴ Charles Wesley's account of the incident appears in his *Journal*, i, pp. 283-5, and Harris' account in *Trevecka Diaries*, No. 74.

¹⁵ See John Wesley's *Journal*, ii, pp. 507-9, and *Trevecka Diaries*, Nos. 79 and 80.

¹⁶ *Trevecka Diaries*, No. 86.

¹⁷ Daniel Rowland and Williams (? of Pant-y-celyn), for instance, were kindly received by it in 1747 (*J.C.M.H.S.*, xxix, p. 66).

BOOK NOTICES

The Significance of 1849: Methodism's Greatest Upheaval, by E. C. Urwin. The Wesley Historical Society Lectures No. 15. (Epworth Press, pp. 27, 28, 6d.)

Mr. Urwin tells us in his Introduction that he was not attracted by the suggestion that he should lecture on "Early Temperance Societies", but nothing could be more temperate than his treatment of the events of 1849. Those of us who listened to the lecture at Birkenhead last July were deeply impressed by the charity and breadth of view with which these controversial issues were treated.

Professor Butterfield has reminded us that the Church has for fifteen hundred years tended to defend the *status quo*. But what of those periods of transition, like the nineteenth century, when differing political ideals were striving for mastery? Mr. Urwin sees in Methodism's upheaval a reflection of this tension in the wider society. But if Jabez Bunting regarded democracy as the devil, we must beware of falling into the same trap in reverse, for conceptions that are exclusive of one another in secular society need not necessarily be so in the Church; here, as in the family, government is both democratic and hierarchical.

Mr. Urwin very rightly points out that all the democratic demands of 1849 were met, and more than met, even in Wesleyan Methodism, before the century was out, but it is also true that something of "Jabez Bunting's policy" survived. Methodism is still "connexional", i.e. ruled from above rather than from below, and if Bunting must bear the blame for much that was done in 1849, it is equally true that he was largely responsible for laying a foundation that not even this terrible upheaval could destroy.

A. KINGSLEY LLOYD.

The Story of Methodism, by H. E. Luccock, P. Hutchinson, and R. W. Goodloe. (Abingdon-Cokesbury Press, pp. 528, \$4.)

This strange book, first published in 1926, has been reprinted with two additional chapters which purport to "bring this classic volume up to date in time and importance". And yet the authors do not appear to have heard of British Methodist Union in 1932!

The format of this handsome book indicates that it is designed primarily for children and young people, though whether American children brought up on a diet of "strip cartoons" (as we are led to believe) will appreciate the somewhat crude drawings with which the work is profusely illustrated is extremely doubtful. At times we may raise our eyebrows at the concessions to modern parlance by which, for instance, "Old Jeffrey" becomes "a spook", or question the strict accuracy of statements such as "Wesley's frail, once tubercular body". We must, nevertheless, be grateful that an attempt has been made to present a living story of a living Church on both sides of the Atlantic, even though it falls far short of the perfect presentation of Wesley and Methodism for those severe literary critics—our children.

WESLEY F. SWIFT.

SUGGESTED CONSTITUTION FOR THE WESLEY HISTORICAL SOCIETY

FOR some time it has been felt desirable that our Society should have an official Constitution, and it is hoped that the following, either in its present or an amended form, will be approved by the Annual Meeting at Bradford in July. Comments and suggestions will be welcomed by the Secretary.

Members will see that it is proposed to increase the rates of subscription. It is a remarkable fact that since its birth over fifty years ago the Wesley Historical Society has kept its subscriptions at the same level. In view of increased costs, however, it has for some time been obvious that higher rates would sooner or later be necessary. Particularly is this so in view of the great improvements in the *Proceedings* which were brought about over a year ago. It was realized at the time that these improvements would involve spending beyond our income, so that we have now had to dip into our small reserves. We are confident that most of our members will wish to assist us to maintain the improved standards, not only by endorsing the suggested increases but also by seeking to recruit new members among their friends.

FRANK BAKER.

Constitution of the Wesley Historical Society.

I. OBJECTS

The Wesley Historical Society was founded in 1893 in order to promote the study of the history and literature of early Methodism, to accumulate exact knowledge, and to provide a medium of intercourse on all related subjects.

For purposes of immediate publication the Society is primarily concerned with the eighteenth century and particularly with the founders of Methodism, but also with the early history of the various branches of Methodism in the nineteenth century. It also desires to assist in any way the collection and preservation of more recent documents which may in time achieve historic significance.

II. PUBLICATIONS

The *Proceedings* of the Society are issued quarterly to members, eight parts forming a volume. Occasional separate *Publications* are also issued.

The Society arranges for a Lecture on some subject within its general purview to be given by an acknowledged authority during the annual Methodist Conference. The publication and sale of this Lecture are in the hands of the Epworth Press.

III. MEMBERSHIP

Any interested person is admitted to membership of the Society, without previous nomination, upon subscribing under any one of the following heads:

Annual subscription	7s. 6d.
Five-yearly subscription ... £1	10s. od.
Life Membership	£6 0s. od.
Associate Membership (for any in a member's family) ...	2s. 6d.

IV. PRIVILEGES OF MEMBERSHIP

All members (except Associate members) are entitled to one free copy of the *Proceedings* of the Society as issued, and may purchase extra copies, back numbers, and the occasional *Publications*, if available, at reduced rates.

All members are entitled to one free copy of the biennial Index to the *Proceedings*, and of the periodical List of Members.

All members may insert without charge not more than one historical query in the current issue of the *Proceedings*, and advertisements on the cover at reduced rates.

All members are entitled to attend the Annual Meeting of the Society, and also any lecture, conference or pilgrimage organized by the Society (where any charge is made) either free or at reduced rates.

Associate members do not receive the free copy of the quarterly *Proceedings*, but retain all the other privileges of membership.

V. BRANCHES

Branches of the Society in any country which arrange to receive their copies of the *Proceedings* in bulk shall be entitled to reduced rates of subscription.

VI. OFFICERS

The Society shall be served by the following honorary Officers appointed at each Annual Meeting, the Annual Meeting having power to appoint any auxiliary officers from time to time as it shall deem desirable: President, Secretary, Registrar, Treasurer, Editor, Publishing Manager, Auditor.

VII. EXECUTIVE COMMITTEE

The above Officers shall constitute an Executive Committee, which shall meet annually prior to the Annual Meeting, and at other times as necessary. The Committee shall be empowered to co-opt not more than two other members for any particular session.

VIII. ANNUAL MEETING

A meeting open to all members of the Society shall be held at the time of the annual Methodist Conference, and an announcement of such Annual Meeting in the June *Proceedings* shall be deemed sufficient notice.

Any revision of the general Constitution of the Society as here set down shall be made only by a two-thirds majority of the votes cast at the Annual Meeting, after previous notification in the *Proceedings* of any proposed alteration.

The Annual Meeting is empowered to make or amend any of its general administrative regulations without previous notice, the authority for these regulations being the confirmed and signed Minutes of the Meeting.

IX. GIFTS

The Society is open to receive any loans, gifts, or bequests of historical documents, which shall be held by the Secretary in the name of the Society, and either retained and kept available by him or entrusted to some suitable repository.

NOTES AND QUERIES

888. BIBLE CHRISTIAN TREASURES AT CITY ROAD.

I had known of the brotherly character of the Bible Christian communion, but even so was hardly prepared for the genuinely early-Christian atmosphere of the gathering in the Board Room of the Epworth Press at City Road on 3rd November 1949, when the Rev. Lewis H. Court handed over to my keeping (as Book Steward) his collection of letters, books, photographs, and souvenirs, all relating to the former Bible Christian Church. A special show case has been set aside for them in the museum at the Book Room, and also shelves in the reading room on the third floor.

So far, I fear, City Road has not had adequate methods to ensure that visitors should have the proper access to our unrivalled Wesleyana and other Methodist treasures, but I hope to achieve this as soon as ever possible. Unfortunately, there are no funds directly connected with this responsibility. At present, therefore, I must add that Friday visits will prove most rewarding, as the Book Room archivist, the Rev. J. Henry Martin, is generally available then. It is best to make an appointment with him through me. However, I can generally arrange for visitors to be shown round, and am glad to do this.

A report of the gathering itself appeared in the *Methodist Recorder* for 10th November; here it will suffice to say that the Rev. Charles Stedefeld presided, that the Rev. Richard Pyke and Mr. H. E. Down spoke to us, and that the Rev. F. L. Buxton displayed the secretarial zeal and efficiency which his friends have long come to expect of him. It was a happy occasion indeed, and not the least impressive thing to me was the perfect combination of happiness and pride in the Bible Christian past, and faith and inspiration in the Methodist future.

Unfortunately, it is not possible for these Bible Christian documents to leave the Book Room, but facilities will always be gladly provided for their inspection or study at any reasonable time.

FRANK H. CUMBERS.

889. PRESERVATION OF HANHAM MOUNT, BRISTOL.

In 1943 the Kingswood Urban District Council proposed the reservation as a "Permanent Open Space" of certain land, including the historic Hanham Mount, the scene of the open-air preaching in Bristol of Wesley and Whitefield. The scheme has now been incorporated in the draft Planning Scheme of the Gloucestershire Planning Committee. It is proposed to erect upon the Mount a Beacon 110 ft. high, to be lit at night, and also a flight of steps to the plateau, with a stone pulpit which could be used for open-air services, and the whole scheme is to be regarded as "a tangible memorial and thankoffering for our religious heritage".

The Urban District Council is prepared to maintain the Beacon and bear the cost of the dusk to dawn lighting. For the rest it seeks public financial support. Hanham Mount is a place of Methodist pilgrimage, and though we do not make financial appeals in the *Proceedings*, we are sure that many of our readers would wish to obtain a copy of the illustrated brochure from the Clerk of the Kingswood Urban District Council, Kingswood, Bristol, and maybe to send a donation earmarked for the specifically Methodist part of this scheme. We print this paragraph at the solicitation of the Rev. Edgar T. Selby, Warden of the New Room, Bristol, who earnestly commends the scheme.

WESLEY F. SWIFT.