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# Proceedings

OF THE

# Wesley Historical Society

Editor : REV. WESLEY F. SWIFT

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Volume XXIX

September 1954

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## BEHIND THE SCENES IN 1841

IT has popularly been supposed that laymen played very little part in the administration of Wesleyan Methodism until the sessions of Conference were belatedly opened to them in 1878. As a matter of fact, throughout the century laymen had been to the ministerial Conference what the wife is to the husband—the power (and the prod) behind the scenes. Then as now the Conference Agenda was based on the reports of connexional committees, and these committees were formed almost equally of ministers and laymen. This meant that the affairs of the connexion were a topic of general conversation much more than might otherwise have been the case; not that laymen are more inclined to discuss the proceedings of committees, of course, but that the potential audience for ecclesiastical gossip thus became far wider and more varied in character. Occasionally there was what might be termed leakage—the careless purveying of information which should have been regarded as confidential.

One is uncertain how to regard the revelations of the letter which will be quoted at some length below. It shows intimate knowledge of recent meetings of the Book Committee and the Theological Institution Committee, yet the writer, William Peterson, was a member of neither, nor can we readily discover anything about him except from internal evidence. The letter forms part of the collection of documents amassed by Dr. W. L. Watkinson, President of the Wesleyan Conference in 1897, and bequeathed by his son to the New Room, Bristol. It seems particularly appropriate in this issue of our *Proceedings* in view of the Rev. E. Gordon Rupp's lecture on "Thomas Jackson: Methodist Patriarch".

Almost certainly the letter was written to the Rev. Abraham E. Farrar of the Bristol (King Street) circuit, and it begins by taking up points raised in one of his to which it is a reply:

48 Ernest Street, Regent's Park.

March 5, 1841.

My dear Sir,

My acknowledgement of your interesting though melancholy letter

has been delayed I feel very long . . . I think I may now say that I shall be in Bristol on the 18th of next month, when I shall be happy to serve you in the way & for the object you mention—I should be glad, however, if one of the appointments were at Baptist Mills, my old curacy.

What the melancholy content of the letter was we do not know, though we may hazard a guess that it had something to do with the trouble with the trustees at the King Street chapel, which was mentioned in the last issue of *Proceedings*. At any rate we discover that Mr. Peterson is a local preacher, with a playful sense of humour, and some previous acquaintance with Bristol.

Peterson speedily turns to his own news, and first to a little literary gossip :

Last Tuesday Mr. Grindrod applied to the Book Committee for a Sub Committee to whom to submit a Digest &c of the Minutes—with Notes & an Appendix including notices of many of the usages of Methodism. A Hundred pages of Charles Wesley's life are printed, but it is doubtful whether Mason will get it out before Conference—according to every account it will [be] the most interesting Wesleyan publication that has appeared for many years, or perhaps I ought to say that has appeared since the death of Mr. Wesley.

The Rev. Edmund Grindrod was a Lancashire man with a well-filled mind, who excelled especially in theology and church administration. Now in his middle fifties, he had served for two years as Secretary of the Conference, and in 1837 had been elected President. The book mentioned was his *magnum opus* (of nearly 500 pages), *A Compendium of the Laws and Regulations of Wesleyan Methodism*. Whether the sub-committee was actually appointed we are not sure, but certainly the Book Committee felt unable to take full responsibility for Grindrod's work, even though it was sold at the Book Room. The imprint read: "London: Printed for the author: and sold by John Mason, 14, City-Road, and 66, Paternoster-Row. 1842." The sting of the Introduction, dated "Lambeth, December 10th, 1841", came in its postscript: "The following Compendium is published upon the sole responsibility of the author." This seems, however, to have been one of the occasions when the Book Committee made a mistake, for Grindrod's *Compendium* passed through four editions in eight years.

The Book Steward at this time was John Mason, named above, who easily holds the record for long service in that responsible position. He was appointed in 1827, and remained in office until his death in 1864, aged 82, alert and capable to the end. He was an intimate friend of Thomas Jackson, who had been the Connexional Editor since 1824, and was now engaged on his two-volume *Life of the Rev. Charles Wesley, M.A.*—still the standard work, albeit somewhat diffuse and ill-digested. Even in those days of comparatively speedy publishing it seems that the Book Steward had his troubles from both ends—tardy authors and lethargic printers.

Grindrod died in 1842, and in the same year Jackson passed from editor's chair to tutor's desk, first at the old Hoxton Academy, and

then at Hoxton's successor, the new Richmond College. College education for Methodist ministers was still much of a novelty, even though the *idea* was a century old. The opening of the first branch of the "Theological Institution" at Hoxton had caused much heart-burning, and had even led to a minor schism, but by 1841 the "Wesleyan Theological Institution Committee" was in the thick of preparations for a new branch at Didsbury (opened in 1842) and a new location for the Hoxton branch (opened in 1843). At first it seemed that the new college would be erected between Hampstead Heath and Regent's Park, but eventually a nucleus was acquired in Squire Williams's manor house and grounds in "Royal Richmond". It is at this point that we rejoin Mr. Peterson, eavesdropping on the committee:

You are aware probably of the particulars of the Richmond purchase—about 11 acres with a substantial & commodious house which will be converted probably into two dwellings for the tutors—the Institution House to be erected on the other side of the estate. Price 8000 £. Competent judges say that the site & the ground are particularly eligible. The arrangements contemplated to be submitted to the Conference are for Dr. Hannah & Mr. John Farrar to go to Didsbury, with Mr. Grindrod *Major Duomo*. Richmond, Mr.—or if not unpersuadable—Dr. Jackson & Mr. Jones, M.A., with probably Phillip Turner Governor. Dr. Hannah does not relish leaving the neighbourhood of London, but submits very amiably—as he would to go to Banff, which Mr. Mason told him was in reserve for him. Mr. Jackson, who shrinks from the tutorship altogether, takes the arrangement more deeply to heart.

It will be noted that a little banter was permissible in connexional committees even in those solemn days. Needless to say, Dr. Hannah was not sent to that outpost of civilization, Banff, in 1842, but left his position as theological tutor at Hoxton and removed to Didsbury, making room for "Dr. Jackson" at Hoxton and then Richmond. (The point about the doctorate is elucidated later in the letter.) Other projected appointments did undergo alteration, however. Grindrod did not become the Governor at Didsbury, but Philip C. Turner, who was originally down for Richmond, was appointed, while John Farrar was moved from Didsbury to Richmond. Samuel Jones, M.A. superannuated in 1841, and his place among the tutors was taken by William L. Thornton.

Having set the stage, Peterson returns to the recent Book Committee for the entrance of Dr. Jabez Bunting as *deus ex machina*, snatching "Dr. Jackson" in the nick of time from the clutch of the Book Steward:

On Tuesday last Mason, who clings to Mr. Jackson, observed that the time had arrived when, according to usage, the editorial appointment should be considered, & concluded by moving a resolution requesting the re-appointment of Mr. Jackson. He evidently reckoned on taking the meeting by surprise, & had well-nigh succeeded, but unfortunately for him, just as he had got the subject favourably developed, in walked Dr. Bunting, & learning what was pending he shook his mane, & fell upon him *manibus pedibusque*. Something

between an altercation & conversation ensued, which was protracted long enough to spoil our dinners, & then we adjourned until Thursday.

Yesterday the Doctor proposed a series of resolutions designed to express the high sense of the Book Committee of the value of Mr. Jackson's services, & to secure the best arrangements for the literary department in the event of the Conference deeming it right to transfer his services elsewhere. They were all carried, the last of them recommending (on the above supposition) the appointment, for the term of *three* years on account of precarious health, of Mr. Treffry as Editor, with the understanding that he would have large help if needful from Mr. Geo. Osborne & the re-appointment of Cubitt. In reading the first of the resolutions Dr. Bunting read, "That this Committee being deeply impressed with the faithful, & distinguished services rendered by the Rev. Dr. Jackson" &c, when the modest man rose & with the deepest emotion disclaimed the title, & complained of the Doctor's raising a laugh at his expence among his brethren.

In the event the plans for filling Jackson's place as Editor fell through. The health of Richard Treffry, who was the Governor at Hoxton, was so precarious that he went into complete retirement instead of the comparative retirement of a part-time editorship. Young George Osborn, the fifth of the six preachers in the City Road circuit, was thus not needed to support the failing hands, and moved on to Manchester. Jackson's assistant, George Cubitt, was appointed Editor, with John S. Stamp as Assistant Editor. As usual, the formidable Dr. Bunting had had his way, so that Thomas Jackson became the first theological tutor at Richmond. In passing, it is interesting to note what a galaxy of ex-Presidents and future Presidents are associated in this Methodist "general post"—Grindrod, Jackson, Thornton and Treffry were President once, John Farrar, Hannah and Osborn twice, and Jabez Bunting, of course, four times.

Perhaps, after all, William Peterson was present at the Book Committee, else why his use of "we"? But if present, why is his name not recorded in the *Minutes of Conference* as a member? Was he there in some clerical capacity? Whatever the reason, he certainly enjoyed himself, and through him we also are able to enjoy a little peep behind the scenes. His letter closes briefly:

Please to give my kind regards to your family & to my brethren. Mr. Stanley owes me a letter & I owe him money. I don't mean to pay till he does.

Forgive this long ditty. I am, My Dear Sir,

Yours affectionately,

WILLIAM PETERSON.

Jacob Stanley was the Superintendent of the Bristol North circuit—and another future President.

FRANK BAKER.

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Three years ago the Rev. John C. Bowmer's *The Sacrament of the Lord's Supper in Early Methodism* was published by the Dacre Press, and it was reviewed in *Proceedings*, xxviii, p. 80. Many members who could not afford this excellent book at its original price will be glad to know that it is now available at the reduced price of 7s. 6d., and we hope that advantage will be taken of this bargain offer.

## FIVE WESLEY LETTERS

THE five letters printed below have nothing in common. Two of them have not been printed before in this country, and the third, so far as I know, has never been published at all. The originals of the first two letters are treasured at the Burwood Ladies' College in Australia, and they are reprinted here from the pages of the *Journal and Proceedings* of the Australasian Methodist Historical Society, Sydney, for January 1949, where they appeared both in facsimile and in transcript. The reproductions leave no doubt that they are genuine Wesley letters.

### I

The first letter contains no clue as to the identity of its recipient, nor do any of the published letters which were written about this time shed any light upon it. It excites an interest which must remain unsatisfied.

JOHN WESLEY TO ?

Limerick, May 25, 1771.

My Dear Brother,

As you relate the case there does not appear to be any great difficulty. Undoubtedly the House ought to be sold, in order to pay the Money. If a Room be still reserved for Preaching this is all that we want.

Let nothing hinder your preaching *full salvation* receivable *now* by naked Faith.

I am,

Your Affectionate Friend & Brother,

J. WESLEY.

### II

Wesley's extensive correspondence with Mrs. Sarah Crosby is well known to all students. Twenty-one letters have been published in the *Standard Letters* and three in *Proceedings*. The outline of her story may be read in two articles in *Proceedings*: one by Dr. A. W. Harrison (xiv, pp. 104-9) and the other by Dr. Frank Baker (xxvii, pp. 76-82). The new letter is as follows:

JOHN WESLEY TO MRS. SARAH CROSBY

Lewisham, Jan. 17, 1775.

My Dear Sister,

It is our wisdom so to divide our time that no Duty may inroach upon another but each have its due portion. And we have an Uncion which teaches us how to effect this. It is well to be always fully employed for God; and always to *make haste*, but never to *hurry*. If our Brother at Morley can write, I wish he would send me a particular account of his past & present Experience. The Work of God deepens & spreads in & about London. Both the Preachers & People are alive.

You say, "Scarborough is not a place for Her to profit in". But you do not assign any Reason. Neither did I ever know the reason why she left Leeds, where, it seems, she was made exceeding usefull. Explain these things a little to me: And then I may know how to advise.

I am, Dear Sally,

Your Affectionate Brother,

J. WESLEY.

There is little which requires comment. "Our Brother at Morley" cannot now be identified. It was at Morley, near Leeds, that Cross Hall was situated, where Sarah Crosby, Sarah Ryan and Ann Tripp associated with Mary Bosanquet (before her marriage to John Fletcher) in her orphanage work. Neither can we say with certainty who is referred to in the closing paragraph. The lady concerned who went to Scarborough may have been a Mrs. Clapham (see *Proceedings*, xxviii, p. 161, though the dates do not agree). I am inclined to accept this hypothesis. Mrs. Clapham is mentioned in other letters to Mrs. Crosby, and Wesley also mentions meeting her on a visit to Leeds in 1783.

## III

The transcript of our third letter came to me two or three years ago from Miss Rose Withers, of Clevedon.<sup>1</sup> The original hangs in the minister's vestry at the King Street church hall, Derby, and it is strange indeed that it has not been copied and published long before this. A careful examination of every vestry in Methodism might bring more unpublished letters to light!

## JOHN WESLEY TO MRS. WOODHOUSE

Newcastle, May 26, 1772.

My Dear Sister,

It is not likely, that I shall preach at Saxley. For it is scarce worth while, to take the Sunday from the Isle: and I suppose, it is only on a Sunday, the Minister is willing I sh<sup>d</sup> preach. A few miles, (tho not a long Journey) I venture to ride on horseback. I am in hopes, it is a gracious Providence, wch has placed old Mr Burnitt at Épworth. I was not sorry at John Ellis's Death, when I heard he had determined to travel no more. If you walk humbly & closely with GOD, I doubt not but you will be happier & happier. We continually find, all our Happiness depends upon this single point. All the question is, "Do you now believe", with a loving, obedient heart? Any one of the Preachers that are now in the Epworth Circuit, may remain there another year. Which of y<sup>m</sup> will be most usefull there, I shall be able to judge when I come. I am,

My Dear Sister,

Your Affectionate Brother,

J. WESLEY.

To Mrs Woodhouse

At Mr Hutton's

In Epworth near Thorne

Yorkshire

This letter takes its place in a considerable correspondence with Mrs. Woodhouse which will be found in volumes iv to vii of the

<sup>1</sup> Miss Rose Withers, whose recent death we much regret, was one of the most interested members of our Society. For more than twenty years she had been crippled with arthritis, and though her twisted fingers could hardly hold a pen, she maintained a constant correspondence with the officers of our Society, including myself. In a gracious tribute to her memory the Rev. E. T. Selby (who has recently had to retire from the Wardenship of the New Room) tells of her diligent and patient work on the early story of the New Room and some of its members in Wesley's day. "Her faith faced pain and disablement, and triumphed. Altogether a remarkable Methodist and a glorious witness to the power of Divine grace."

Standard *Letters*. Mrs. Woodhouse was the daughter of John Harvey, a landed proprietor of Finningley, between Doncaster and Epworth, who was also lord of the manor of Wroot, near Epworth. She was the niece of Miss Harvey of Hinxworth, near Biggleswade, to whom Wesley paid many visits, and at whose house he first met Charles Simeon. Telford wrongly identifies John Harvey with the "Vicar of Finningley", but the confusion is evidently due to the fact that the rector of Finningley (not vicar), Edmund Harvey, bore the same surname.<sup>2</sup> Elizabeth Harvey married Gervase Woodhouse of Owston, near Epworth. They are referred to in connexion with a visit by Wesley to Owston in a letter printed in *Proceedings*, xxviii, p. 45. Wesley's correspondence with Mrs. Woodhouse is well worth reading. He gave her much advice during the illness of her father, and a fragment of a letter in 1769 (*Letters*, v, p. 151) asks her for information about the recent death at Epworth of his brother-in-law, John Whitelamb.

A casual reference in a letter to John Dickens in Philadelphia dated 26th December 1789 makes it appear probable that in later life, for some reason unknown, Elizabeth Woodhouse settled in America.

John Ellis was a preacher whose name appears more than once in this correspondence. He began to itinerate in 1762. In 1767 and again in 1769 and 1770 he was stationed in the Lincolnshire West circuit, which then included Epworth. In the last of those years he was the Assistant. On 5th August 1769 Wesley wrote to Mrs. Woodhouse: "I send you John Ellis again and I hope you will be free with him." A letter in 1770 possibly contains the inference that Ellis was not too exact in fulfilling every point of the Methodist discipline. He died suddenly in Worcester on 5th January 1772, and a few weeks later Wesley told Mrs. Woodhouse that he "went home in the height of his usefulness", a more charitable judgement, one feels, than that contained in this present letter.

The preachers stationed in the Lincolnshire West circuit at the date of this letter were John Peacock, George Mowat, and Charles Boon. In the event it was John Peacock who remained for another year in this circuit, but he was "demoted" from Assistant to second preacher.

I can throw no light on "old Mr. Burnitt", nor on the suggestion that Wesley should preach at Saxilby. From Epworth it is nearly thirty miles to Saxilby, and there is no apparent connexion between Saxilby and Mrs. Woodhouse. In point of fact, Wesley was in the Doncaster/Epworth area from 18th to 31st July, but there is no record of his having preached at Saxilby, either then or at any other time.

"Mr. Hutton", care of whom the letter was addressed to

<sup>2</sup>The curious may trace the threads of this confusion of identity in *Journal*, vi, p. 32; *Letters*, iv, p. 240; and *Proceedings*, xii, p. 164; xxi, pp. 102-3.



Mrs. Woodhouse, was not (as was at one time thought) James Hutton, Wesley's friend of Fetter Lane days, but an Epworth resident. He appears but once in the *Journal* (6th July 1776): "I went on to Epworth, and found my old friend, Mr. Hutton, in the deepest melancholy. I judged it to be partly natural, partly diabolical, but I doubt not he will be saved, though as by fire." What must remain unexplained, however, is the fact that some of Wesley's letters to Mrs. Woodhouse were addressed to her own home at Owston Ferry and others "at Mr. Hutton's, in Epworth, near Thorne", only three miles away.

## IV

The last two letters have appeared in print once before. They came to light too late for the Standard Edition of the *Letters*, and were reproduced by John Telford in an article which he wrote for the *London Quarterly Review* in October 1931, entitled "On Editing Wesley's Letters". This seems a good opportunity to add them to the large number of Wesley letters which have appeared in our *Proceedings* during the last twenty years.

## JOHN WESLEY TO ROBERT DODSLEY

Windmill Hill, Dec. 12, 1744.

Sr,

I received an anonymous Letter today, which informs me you are displeas'd at my printing extracts of the *Night Thoughts* in "A Collection of Moral and Sacred Poems."

I am not conscious of having seen any Wrong therein, either to you or any other Person. If you apprehended I had, I sh'd have look'd upon it as a favour, had you given me any intimation thereof, at any time after my publishing y<sup>e</sup> "Proposals for that Collection" and I w<sup>d</sup> immediately have stay'd my hand.

All I can do now is this. I am ready to refer y<sup>e</sup> matter to any number of Arbitrators. And whatever damage they judge you to have sustain'd, I will willingly make good.

I am,

Sr, Your humble servant,

JOHN WESLEY.

Addressed to "Mr. Dodsley, Bookseller, in Pall Mall". Telford says that the letter is not in Wesley's handwriting, but that it bears his signature.

Wesley had inadvertently infringed Dodsley's copyright in *A Collection of Moral and Sacred Poems*. In a later letter dated 8th February 1745 (*Letters*, ii, p. 27) Wesley "made satisfaction" by the payment of £50, and promised "not to print the same again in any form whatever". The volumes were in fact never reprinted.

## V

Our last letter is a welcome addition to a collection of twenty-four letters from Wesley to Lady Maxwell which will be found in volumes iv to viii of the Standard Edition between June 1764 and September 1788.

## JOHN WESLEY TO LADY MAXWELL

London, Nov. 30, 1769.

My dear Lady,

How can I help both loving and esteeming you? so do you approve yourself unblamable in all things. From all evil, whether in Design or Action I must wholly acquit you. Whether there was any appearance of evil, it is not quite so easy to determine. But here a difficulty stands in the way: I am afraid of giving you pain again. And yet how can I avoid it in so delicate a subject, without using Reserve, wch surely shou'd have no place, between me and a Friend that is as my own soul. I will then (as I always chuse to do in conversing with you) 'think aloud'. If there is reason to believe, that a Person [is] in love with you, nay, if he takes no pains to conceal it, tho' you are entirely free on your part, is it not advisable, to keep at a distance from him? Is not this most suitable to that amiable character.

No conquest she, but o'er Herself desired:

No art assayed, but not to be admired!

Here indeed I am constrain'd to make great allowance (My Dear Friend, take care I do not hurt you!) to the ["to the" is repeated] gentleness and sweetness of your temper, unwilling to give pain to any one. To this I impute your taking with you that only Person, against whom this objection lay who is generally supposed to be in love with you, whether he is or no; and who certainly does not, and never did, endeavour to clear himself from the imputation. This wou'd naturally incline those who did not know you very well, to believe y<sup>t</sup> you gave him encouragement. Certainly it had this appearance. And it is no wonder, that many cou'd not distinguish Appearance from Reality.

To me, *your* Word is abundantly sufficient to clear up any point in question. Go on in the name and in the power of Him that loves you, to seek and find your Happiness in Him! He has succour'd you in the trying Hour. He has led you thro' y<sup>e</sup> enemy's land. He has been with you in fire, and in the Water. He will be your guide even unto Death!

I am, My Dear Lady,

Your ever affectionate Servant,

JOHN WESLEY.

To the Lady Maxwell,  
In Wariston's Close,  
Edinburgh.

Lady Maxwell was left a widow at nineteen years of age and lost her only child six weeks later. Although a member of the West Kirk in Edinburgh, she joined the Methodists in 1764, the year of her first meeting with John Wesley, and maintained her membership of the Edinburgh society until her death in 1810. Wesley often enjoyed the hospitality of her lovely home in Edinburgh, which was one of the regular places in the city for preaching and meeting classes.

The letter is more or less self-explanatory. It should probably be read in conjunction with letters of 7th May 1767 and 9th September 1768, which also refer to "so delicate a subject".

WESLEY F. SWIFT.

## THE COMMUNION PLATE OF EARLY METHODISM

**A**N article by the Rev. John C. Bowmer on the above subject in *Proceedings*, xxvii, pp. 102-8, produced an addendum by the Rev. Walter A. Goss in volume xxviii, p. 122. Mr. Goss stated that two chalices were usual in Anglican celebrations of the Holy Communion in the eighteenth century. He gives the opinion of Professor Norman Sykes, an Anglican scholar of repute, that this was to be expected in view of the many communicants and the large quantity of wine which each communicant drank.

These may have been factors of importance, but there may be another simpler and more convincing explanation. The Revival produced very large Communion services in some churches, mostly in large centres. Evangelical clergymen frequently shared the administration, perhaps of the bread, but certainly of the wine. The use of two chalices would ensure that there was no break in serving the communicants, i.e. no break for consecration of the wine. Fresh wine could be consecrated by the celebrant, or by the incumbent, or by any minister in priest's orders, whilst the other chalice was in use.

Mr. Goss says: "It looks, therefore, as though in using two chalices in the administration of the Lord's Supper the Methodists were following, not a continental custom, but the practice of the Anglican Church." This may be so, but the matter is obscure to such a degree that it may equally well be true that the Revival created this custom, so far as normal Communion goes. That is, it may have made frequent in Methodism what was only an Anglican Festival practice.

The number of vessels on the altar at celebrations of Holy Communion has varied a good deal in the Western Church at different times. In the Patristic Church, several chalices were used, but they were linked by mixing consecrated wine with the wine next to be used, and there was a similar link from Eucharist to Eucharist. In Rome in the fifth century it was the custom to have great bowls of wine upon the altar from which to communicate the people. But the wine was consecrated by having some wine from the chalice added to it. As the "Mass" idea grew and displaced that of Communion, so a smaller and single chalice sufficed. But even so, other vessels were required at times.

In 726 Boniface wrote to Pope Gregory II about the use of two or three chalices at once. Gregory prohibited this on the ground that our Lord had used one cup only at the Institution. Boniface may well have been seeking sanction for what already existed far from Rome, rather than licence for a new departure.

In the Anglo-Saxon Church a second vessel for communicating the people was commonly used. It was known as the "ministerial chalice", was often two-handled (cf. Methodist loving-cups), and had a reed or tube attached. The contents were consecrated by pouring wine from the chalice proper into it.

Provision was made in the Order of Holy Communion, 1548, for the consecration of a second or third chalice (but this may only mean chalice-full), and was intended to cover cases of accident or carelessness. (Cf. *Liturgy and Worship*, p. 353.) In the Prayer Book of 1549 the rubric contains the words "... and putting ye wine into the Chalice or els in some faire or convenient cup, prepared for that use (if the Chalice will not serue) . . ." (cf. Brightman, *English Rite*, ii, p. 662).

I tentatively submit the following points as being reasonable, until fresh evidence is gathered together.

1. We cannot assume that most parishes possessed or used two chalices in the eighteenth century. Large parishes very probably had several, and used two or more on Festivals.
2. The size of the chalice had no reference to the size of the communicating congregation, but depended upon the taste of the donor, artist, incumbent or archdeacon.
3. Some churches which had only one chalice would meet festival occasions by pressing another vessel into use, although the actual communicating would be from the chalice proper.
4. The large communicating congregations of the Revival raised practical problems for the ministers. Quite probably in churches with side-chapels they communicated people at several rails. Several vessels would naturally be required.
5. Is it not likely that Wesley would feel that these communions, shared by a group of ministers, had something of the spirit and nature of the "con-celebrations" of the Early Church? He would foster the use of two or more chalices or vessels on big occasions without thinking of possible results.
6. As new Communion vessels were purchased for this actual situation the idea of two identical chalices as part of a set would develop.
7. A study of Anglican Communion plate at large evangelical centres might reveal a second, newer chalice patterned upon the old one to make a set.
8. Is it possible that the two-chalice idea was the unsuspected beginning of a process which has run out into the use of individual Communion cups? That is, when there is no theological conception of consecration, or where the symbolism is hazy or considered unimportant, the purely utilitarian view at length prevails. Perhaps the Pope was wise to permit Boniface to use only one chalice. Probably even in eighteenth-century Anglicanism one chalice was the general custom, and that where two chalices were used on utilitarian grounds without symbolical connexion, this was a temporary departure from Anglican and Catholic practice. Convenience has played a part in the development of ritual, but always when it is serving the ritualistic end. This two-chalice method served for a time. Perhaps it died, even though many will think it gave place to something worse, because it had no root in anything beyond expediency.

GEORGE LAWTON.

I add the following note, taken from *Archbishop Herring's Visitation Returns, 1743*, published by the Yorkshire Archaeological Society, as an interesting sidelight on this discussion. In 1746 the Vicar of Scarborough asked the Archbishop:

Whether (as This is a very large Parish, and there are frequently a great number of Communicants, Especially at ye Four solemn Times of ye Year; and it has lain & may lye upon One Person to go through with the Communion Service, which makes it very tedious and fatiguing) yr. Grace approve of the Officiating Minister's giving Two Cups with the Blessing in the plural Number, which would much shorten ye service.

The Archbishop endorsed the letter: "Request not granted."—EDITOR.

## ANOTHER ADAM CLARKE LETTER

IN *Proceedings*, xxix, pp. 121-3, are copies of two hitherto unpublished letters of Dr. Adam Clarke, addressed to the Rev. Robert Melson. Some light is shed upon the second of these letters by one which I have since found among the Melson correspondence. It reads as follows:

My dr Sir,

I wish it had been in my power to have done anything in the case of Mr. Simpson. I made, however, a second useless effort before I paid the money. My brother-in-law, Mr. Butterworth, went himself to the Admiralty, but it was to no effect. Having made their determination, they would not revoke it. The money is paid, and an order sent from the Lords of the Admiralty to discharge Mr. S. At the same time, we have written to a confidential person at Sheerness, to receive him into his house and shew him every kindness in his power. We have had his answer this morning, stating that the order for the discharge has been received by the Port Master, and our friend would have sent his boat for the young man, but the weather has been so rough as to prevent all communication with the ships. We think it best for him to come to London and take his passage from this Port, as there is no direct conveyance from Sheerness to Scotland. Should the young man want money, etc., to bring him up, an order has been lodged with one of our friends there, to advance anything he may need. He is now, at this high expense to his parents, *exempted from being impressed during the continuance of the war*—which, in some sort, is worth all the cost.

Had it been in the power either of Mr. B. [Butterworth] or myself to have done more in this business, it would have been readily done. With respects to Mr. Simpson and family,

I am, my dr Sir,

Yours affy,

ADAM CLARKE.

London, Dec. 6, 1811.

Addressed to:—The Revd. R. Melson,  
Methodist Chapel,  
Arbroath,  
Scotland.

MR. JOSEPH BUTTERWORTH was a well-known and influential London Methodist and a Member of Parliament. He and Dr. Adam Clarke married sisters, members of the Cooke family of Trowbridge. Etheridge (*Life of Adam Clarke*, p. 110) describes him as "a pattern of real Christianity, a true friend of the Church of God and a pillar of the state". There are many references to him in Methodist literature, including a useful summary of his life in G. J. Stevenson's *History of City Road Chapel* (pp. 353-4).

THE WAR. The Peninsular War in Spain, under Wellington, had begun to operate as one of the major factors leading to the overthrow of Napoleon.

This letter will now be given to the trustees of the Eastcote Methodist church, Middlesex.

W. L. DOUGHTY.

# THE STANDARD JOURNAL OF JOHN WESLEY

## Errata and Addenda

[The careful work of Mr. John A. Vickers on the *Standard Journal* will be of service to all students, and for that reason we are glad to publish it here. Supplementary notes by other workers will follow in later issues. Meanwhile, we shall be glad to receive further corrections or other notes from our members for inclusion in later lists.—EDITOR.]

### I. Amendments and corrections to the Index in Volume viii

#### (a) Add the following new entries:

Aldridge, mentioned, iii. 119.  
Andoversford, visited, iv. 185.  
Branson's Cross, v. 160n.  
Broadway Hill, visited, iii. 517.  
Coton (Hall), visited, v. 305.  
Dorset, visited, vi. 211.  
Erdington (Birmingham), iii. 134n.  
Eynsham Ferry, visited, v. 44.  
Ironbridge: see under Coalbrookdale.  
Ludlow, visited, iii. 425n.  
Mappleborough Green, v. 160n.

Millom Sands, visited, iv. 312.  
Muncaster Hall, visited, iv. 312.  
Ower, iv. 83n.  
Ravenglass, mentioned, iv. 312.  
Shottery, visited, iii. 63f.  
Sidmouth, visited, v. 187.  
Strood, visited, vi. 217.  
Tamworth, visited, iii. 79.  
West Linton, v. 453n.  
Woore, visited, iii. 444.  
Wotton under Edge, mentioned, iv. 80, 108.

#### (b) Amend existing entries as follows:

Bangs: Add iii. 142n.  
Basingstoke: Add ii. 153n.  
Bengeworth: See also v. 48n, 250n.  
Bilston: Add iii. 225.  
Birmingham: Add iv. 13. Delete vi. 306, 360; add vi. 360-2. See also v. 251n.  
Blendon Hall: Read ii. 96d.  
Blenheim House: Add v. 444.  
Blewbury: Query iii. 238 (the society at, mentioned, not visited).  
Brecknock: Add v. 426. Mentioned, vii. 9 and note.  
Bromsgrove: Add the following: Also, Crab (Mill) Inn, visited, vi. 487d, vii. 8d; probably also, vi. 400d ("Inn"), 442d, 446d ("Bromsgrove"), vii. 59d, 308d, 479d. (See note (viii) below.)  
Bromwich Heath: Add vi. 225.  
Buckland: Delete "and Rectory". (See note (ii) below.)  
Cadborough: Add v. 350 (see note).  
Caladine, Joseph: Query "of Leicester". (See note, ii. 463.) Add ii. 465d.  
Calstock: Delete iii. 303. Add as a separate entry: Colestocks, visited, iii. 303. (See note (v) below.)  
Canterbury: Add v. 398, 439, 491.  
Carisbrooke Castle: Read i. 122d.  
Chelmsorton: See also iii. 142n.

Clifton (near Whitehaven): Delete iv. 29. Add as a separate entry: Clifton (near Penrith): iv. 29.  
Coleford (Glos): Add Hailstorm at, iv. 152.  
Cubert: Add vi. 123.  
Ewhurst: See also vi. 261.  
Farnborough: N.B. not Farnborough, Hants. Delete present entry, and add: Farnborough, Berks, visited, ii. 472d. Farnborough, Kent, visited, vi. 461d, vii. 444d, viii. 33d.  
Gotherington: Add iii. 134.  
Hayle: See also vii. 109n.  
Hednesford: Add i. 444.  
Hilton Hall: Add vi. 487d.  
Holland: Add ii. 3-7, 62-63. For vii. 195, read vii. 195-203.  
Hungerford: ii. 345 is misplaced. Add iii. 48.  
Isle of Wight: Add vi. 337, vii. 310.  
Keswick: See also iv. 448n.  
Kingswood: Mentioned, iii. 430.  
Knowle: Delete present entry, and add: Knowle (Somerset): visited, iv. 355, 417. Knowle (Warwick): visited, iii. 445.  
Land's End: Add iii. 93.  
Langhorne: Place in correct alphabetical order.  
Newbury: Add iii. 124.  
Newcastle under Lyme: Add vi. 57.

- Newport (I. of Wight): Add vii. 24d, 25.
- Newport (Mon): Delete the following references: v. 483, vi. 163, 315, vii. 426.
- Newport (Pembrokeshire): Add the above references.
- Nuneham: Delete vii. 327. Add "mentioned, vii. 327."
- Oxford: Add ii. 478ff.
- Oxford: St. Thomas's Workhouse: Add ii. 107.
- Peak District: Add "mentioned, iv. 136."
- Perfection, Christian; remarks on: Add v. 355.
- Pitcombe: Delete present entry and add: Pitchcombe: visited, vi. 269. Pitcombe: visited, iv. 99.
- Porkellis: Delete iv. 77, and add "mentioned, iv. 77."
- Portsmouth: Add vi. 42.
- St. Columb: Read viii. 6d.
- St. Ewe: Add iii. 379(?)
- Sandwich: Read vi. 135, viii. 115d.
- Shorewell: Read "Shorwell" and place after "Shorthand".
- Smuggling: Add vi. 178.
- Solway Firth: Add iv. 61.
- Stanley: Delete ii. 287, and add: Stanley (near Stroud): visited, ii. 287. [See *Proceedings*, xiii, pp. 131ff.]
- Stapleford: Delete present entry and add: Stapleford (Cams): revival at, described, iv. 337f. Stapleford (Notts): visited, vi. 13, 288, 403d.
- Staveley: Add "(Yorks)", and the following new entry: Staveley (Westmorland): visited, iv. 447, 448n.
- Stockbridge: Read i. 450d.
- Stroud: Delete iv. 36.
- Sutton (Norfolk): Read Sutton Bridge (Lincs).
- Taunton: Delete iii. 493.
- Tetsworth: Read ii. 84d.
- Tiverton: Add iii. 539, v. 187.
- Tonbridge: Add the additional references found under "New Bounds".
- Upton: Delete all references and add the following new entries: Upton (near Bristol): visited, ii. 346, viii. 166d. Upton-on-Severn: visited, v. 250, 355. Upton (near Shifnal, Salop): visited, vi. 487d.
- Wednesbury: Add iii. 79, vi. 12, 99.
- Windsor: Add Windsor Park, visited, v. 437.
- Winterbourne: Delete present entry and add: Winterbourne (Glos): visited, vii. 328, viii. 251(SR). Winterbourne (Earls) (Hants): visited, iii. 494, iv. 47, viii. 198(SR).
- Wolverhampton: Add "See also iv. 14n."
- Worcester: For vi. 151 read vi. 161. Add vi. 486.

## II. Miscellaneous Notes

(i) Vol. I, *passim*. References to Appendices I-XXVII, volume VI, should read "Volume VIII".

(ii) Vol. I, p. 64. Delete "and Rectory" in the caption to the top illustration. The house shown is the same as that in the lower photograph, the home of the Granvilles. The fifteenth-century rectory stands lower down the lane and on the opposite side to the Church. Amend the list of illustrations accordingly.

(iii) Vol. III, p. 95, note 3. There seems to be some confusion here. The text of the extract as given by Curnock derives from Aris's *Birmingham Gazette*, 30th January 1744. There is no trace of the same extract in the *Gentleman's Magazine*, 1744, p. 449 (Curnock's reference), but on page 51 of the same volume there is an abbreviated version in the "Historical Chronicle", under date 24th January.

(iv) Vol. III, p. 238. Note 4 (on David Jeffries) should read: "W.H.S. vol. 5. p. 193".

(v) Vol. III, p. 303. 24th June, 1747: [Wesley set out from Beer Croombe at 3 a.m., hoping to reach Tavistock next day.] "The rain began at four. We reached Calstock, dropping wet, before seven. The rain ceased while we were in the house, but began when we took horse, and attended us all the way to Exeter."

This is clearly not Calstock, Cornwall, as the *Standard Journal* assumes in its spelling of the name and indexing. Possibly it was Culmstock, between Cullompton and the Somerset border; but Wesley's spelling of Culmstock in September 1766 is "Columbstock" (as in Bowen's *Atlas Anglicanus*, 1797), whereas here his spelling is "Colestock". The reference is almost certainly to Colestocks, a small hamlet  $4\frac{1}{2}$  miles due west of Honiton, and a natural halt on the way from Beer Crocombe to Exeter.

(vi) Vol. VI, p. 81. Note 2 refers to Kingston Lodge, not Wallingford. The raised figure in the text should be altered accordingly.

(vii) Vol. VI, p. 226. Note 1: read "two years later" (i.e. 1781).

(viii) Vol. VI, p. 400 (diary). Crab Tree Inn, Bromsgrove. W. G. Leadbetter, in *The Story of Bromsgrove*, refers to a local tradition that Wesley "stayed" at the Crab Mill Inn. This is substantiated by the Diary entries for 22nd March and 2nd August 1784, which refer to the "Crab Inn" and the "Crab Mill Inn" respectively, as a halting-place between Worcester and Birmingham. Bromsgrove is exactly half-way between the two towns, and from these and the other diary reference quoted in the note above, it is clear that Wesley made regular halts there when travelling this road. The Crab Mill Inn still exists at the Birmingham end of the town. According to Leadbetter, it was described in 1778 as "a noted inn".

(ix) Vol. VII, p. 336. Note 1: for "Jan. 16th, 1777" read "Dec. 16th, 1776".

(x) Vol. VIII. Index. The alphabetical order of the entries does not appear to conform to any very rigid principle. Thus, while "Mill Hill" appears before "Millard", "North Cave" follows "Northampton", etc. The same confusion seems to require the rearrangement of the entries "West Auckland" and "Westwood Side" on page 471.

JOHN A. VICKERS.

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We have received *A Short History of Methodism in Allerton* by Ambrose Wood (pp. 32, 2s. 6d.). Issued in connexion with the centenary of this Bradford suburban Sunday-school, it is naturally concerned mainly with that specialized department, though its general information is not negligible. The booklet is crammed with detail, and is obviously a labour of love. . . . Mr. Cyril J. Squire, one of our Life Members, sends an excellent lithograph drawing of John Wesley, based, we imagine, on the Westminster Abbey tablet. It is Mr. Squire's own work, and with the accompanying list of facts about Wesley's life, work, and character, it makes admirable informative propaganda. Copies, foolscap size, may be obtained from Mr. Squire at 17, Orrell Lane, Liverpool, 20, at 1s. 3d. each post free. . . . *How to write a Parish History*, by R. B. Pugh (George Allen & Unwin, pp. 148, 8s. 6d.), is a mine of information. "The amateur's prophylactic against amateurishness is a course of study," writes Mr. Pugh, and his book is a course of study in itself. It adds little to the Methodist historian's knowledge of his tools and the way to use them; but in its treatment of such subjects as Parish Government, Population, and the Occupations of the People, it opens a field of research which the Methodist historian will be foolish to ignore. Every would-be writer of a local history would do well to read this little book before he puts pen to paper.



## THE METHODIST NEW CONNEXION IN SCOTLAND

IN a short article on "United Methodism in Scotland" published in *Proceedings*, xxviii, p. 96, I noted: "I am unable to say whether the New Connexion or the Bible Christians ever worked there [in Scotland], but perhaps some member of the Society can give information." And in the following issue, p. 122, the Rev. J. D. Crosland answered my query in the negative: "They got no farther north than Berwick-upon-Tweed, and apparently did not take root." I am glad now to be able to answer my own question from an examination of the Methodist New Connexion *Minutes of Conference*.

For a quarter of a century Scotland figures in the *Minutes*. The first notes are in 1810, when in the Stations we read: "Glasgow and Paisley. One to be sent"; and "that Glasgow and Paisley have a preacher appointed for their supply as soon as one can be sent". Nothing was done, however, for four years; but we learn in 1814 that Glasgow was represented at Conference by a letter, and in the tabular returns we read that in the city there was one society, one preacher, two local preachers, and seventy-five members. By the following year the membership had grown to eighty-seven, and the travelling preacher, W. Jones, represented them at Conference. In 1816 they showed a further increase of three, and in that year there was an instruction of a "change between the preachers at Alnwick and Glasgow, in any part of the year they think proper".

By 1817 membership had risen to ninety-six, and a different exchange was planned, viz. "with the single man at North Shields for six months, if required by the preacher and friends at Glasgow". In 1818 the change was with the Irish preacher at Bangor, and it was with the Irish preachers that the change normally took place in succeeding years; membership was now ninety-seven, but the great event of that year was the opening of the "East Clyde Chapel". This stood in East Clyde Street (now Clyde Street) on the site now occupied either by the Salvation Army's "Hope House" or by the firm of Messrs. Andrew Paterson & Co. It figures in an 1821 map of Glasgow in the Mitchell Library, Glasgow. The erection of this building was assisted by a grant of £100 from the Home Mission Fund in 1819 (1820 *Minutes*, p. 28, and 1829 "Private Minutes", p. 3).

After 1820, when the Glasgow society reported 110 members, the membership gradually dwindled to seventy by 1826; but the following year, 1827, they reported the highest they ever reached—123 members. This sudden increase may well have been due to the dispute then troubling Wesleyan Methodism, popularly known as the "Leeds Organ Case". In England this gave rise to the Protestant Methodists; in Glasgow it seems to have resulted in a temporary strengthening of the M.N.C. cause. But this did not last, the membership dwindling again by the following year, and so rapidly that from 1829 onwards no preacher was appointed. In that year the "Private Minutes" record: "That the sum of £100 lent in the year 1819 from the Home Mission Fund, upon the Glasgow Chapel, be immediately called in." By the following year, 1830, only thirty members were reported; and there seems to have been some doubt as to whether the little cause, now without a minister, was still recognized by its English friends, for we find the Conference resolving "that the request

of our Glasgow friends to be recognized as members of our connexion, and to have minutes, rules and tickets forwarded to them, be complied with", and they were put into the care of the Irish Mission. Similarly in 1834, by which time the cause had disappeared from the tabular survey, we read "that the Conference having learned with pleasure that there are still friends in Glasgow whose attachment to the doctrines and government of the Methodist New Connexion remains unabated, . . . expresses earnest hope that . . . cause may be established in Glasgow".

The chapel had been closed some time before 1834, but one more reference appears; not only was the £100 returned, but also a much greater sum. The 1836 *Minutes* closes the story, as it turned out, though the possibility of resuming work was not dismissed. It was resolved:

That the thanks of the Conference be presented to the Trustees of the East Clyde Chapel, Glasgow, for the very handsome manner in which they have remitted £500, to the treasurer of the Connexion, being the surplus arising from the sale of the said chapel, after paying all demands thereon.

That the above sum shall serve as a fund for making . . . grants from the yearly collection . . .

That the said sum be held subject to being repaid to the above trustees if claimed within the term of ten years, agreeably to their proposition for the purpose of erecting another chapel in Glasgow for the use of the New Connexion, and to be settled according to its rules.

One or two other points are of interest. Almost throughout the story, the *Minutes* report the one society in the circuit. But on two occasions more than one is reported. When the membership had soared to 106 in 1819 they reported two societies—perhaps some members lived a distance away and met elsewhere; and in 1827 when the greatest influx of members took place, they reported three societies, which may bear out the suggestion that dissident groups in the Glasgow neighbourhood joined with them at the time. They regularly reported one or two local preachers, who presumably served these small societies when necessary. None of the ministers who served in Glasgow stayed for two consecutive years. Two of them later became President of the Conference.

Another detail is more conjectural. It is noteworthy that the small M.N.C. cause died out in 1834 or 1835; and yet when the first Conference of the Wesleyan Methodist Association was held in 1836 there were two representatives from the "Scottish United Methodist Churches". One of these men came from Paisley, but is it too wild to guess that the other *may* have been the representative of the small remnant of the M.N.C. in Glasgow, now joining with other reformers? Did the few who remained continue to be associated with another branch of Methodism, whose grandchildren united in 1907 with the grandchildren of their erstwhile M.N.C. colleagues?

OLIVER A. BECKERLEGGE.

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ERRATUM. In the last issue of *Proceedings*, xxix, page 122 and lines 6 and 7 from the bottom, delete "Drury" and "later of Didsbury College", and read "and John Geden, of London". John Dury (not Drury) Geden was a different person.

## THE ANNUAL MEETING AND LECTURE

### Business Meeting

OWING to a series of unfortunate events, arrangements for this year's gatherings met with many difficulties. Nevertheless a representative group of members was able to attend the Annual Meeting at the Westminster Central Hall on Monday evening, 12th July, during the breathing-space between the Representative and Ministerial sessions of the Conference. The fellowship of the tea-tables was greatly enjoyed, and warm gratitude was once more expressed for the generosity of Mr. and Mrs. Herbert Ibberson, who were unfortunately not able to remain for the occasion.

It was a great joy that our President, the Rev. F. F. Bretherton, B.A., was able to take the chair once more—in his 86th year! Mr. Bretherton presented for standing tribute the names of sixteen members who had died during the year, including the Revs. Edgar C. Barton, Stanley K. Bridge and Dr. H. Watkin Jones, and Miss Rose Withers. The Registrar reported that there were now 722 members, a loss of twenty-seven on the year. All the officers were thanked and re-appointed.

A long discussion took place on the financial report, presented by the Auditor, Mr. John F. Mills. He showed that although there is an actual balance in hand of £165 18s. 4d., our liabilities are very heavy. Subscriptions paid in advance more than outweigh this balance, and our liabilities towards Life Members are only just offset by our investments. While it is recognized far and wide that the Society is doing an excellent work, especially through its quarterly *Proceedings*, the financial backing for that work is insufficient. The meeting strongly deprecated any suggestion of curtailing the *Proceedings*, nor did it feel happy about increasing the basic subscription from 7s. 6d. to 10s., in spite of the fact that this was more in line with modern costs. It was agreed, however, that the specially privileged classes of members should be asked to contribute more, and the meeting therefore decided to raise forthwith the subscriptions of Life Members to £7 7s., of five-year membership to £1 15s., and of Libraries and Kindred Societies to 10s. per annum. Donations towards the work of the Society will also be very welcome.

It was realized, however, that these increases would not make any immediate and considerable difference to our financial standing. The important thing obviously is to increase our membership, which has been attempted by various means and with varying success during recent years—from the top, that is by circulars and appeals of one kind and another from our officers. The meeting felt that there was still a very large potential membership available within British Methodism. Fewer than one in a thousand adult Methodists are members of the Society which is the guardian of the spirit of the past for the adventures of the future. But how to get in touch with these potential members, that is the difficulty! The Annual Meeting therefore asks you, every member reading these words (and even those who perchance do not!), to secure at least one new member for the Society this coming year. Show them your *Proceedings*, secure their 7s. 6d., and send it off with your own to the Registrar—or failing that send him their name and address. The quality of our work as a Society depends largely on the officers whom you elect; its con-

tinuance at the highest level possible depends on the initiative of every member.

The Secretary reported that essays on "Prison Visitation in the Methodist Revival" had been submitted by two men in our colleges, Messrs. D. C. Collingwood, B.A., and Herbert W. White. On the recommendation of the adjudicators it was agreed that the first prize of £5 (given by Mr. Arthur Fieldhouse) and the second prize of £3 (given by the Rev. C. Deane Little) should be divided between them for two very good essays. It was decided, however, to discontinue this experimental essay scheme for the present.

The Rev. John H. S. Kent, M.A., Ph.D., was invited by the Meeting to deliver the Annual Lecture at next year's Conference, and helpful suggestions were made for 1956. Future lecturers will include Professor Herbert Butterfield and the Rev. Professor Norman Sykes, though neither is able to promise an early date.

### The Annual Lecture

College-trained Methodist preachers date from the last century only. John Wesley had talked about "a seminary for our preachers", but had never got down to it. Nor was it university graduates like himself who eventually secured adequate training for Methodist ministers, but homespun men like his early preachers, whose Methodism had lifted them intellectually, so that they strove similarly to lift others. It was to one of these, "Thomas Jackson: Methodist Patriarch", that our twentieth Annual Lecture was devoted this year. Both chairman and lecturer had followed Thomas Jackson in training Methodist ministers at Methodism's first branch of the "Theological Institution". The chairman was the Rev. F. B. Clogg, M.A., B.D., and the lecturer the Rev. E. Gordon Rupp, M.A., B.D. The lecture was delivered to a large and appreciative audience in Wesley's Chapel, City Road, London, on Wednesday, 14th July, from the pulpit where Wesley himself frequently preached, as did Thomas Jackson after him. Mr. Rupp spoke of his oration as "a sort of toast to Thomas Jackson, and those ancient mariners of Methodism, the theological tutors".

The coming of a rank-and-file Methodist preacher, George Holder, to the East Riding parish of Sancton resulted in the winning of a farming family for Methodism. From that family three of the sons entered the Wesleyan ministry, and two of them became President of the Conference. Young Thomas had little book education, but grew up to know the ways of cattle. His own spiritual awakening was on 16th July 1801, through the instrumentality of Mary Barrett, one of the focal points of the Wesleyan controversy about female preaching. Conversion set fire to both heart and mind, and in 1804 the young preacher was captured for full-time service by Methodism's "spiritual press-gang", and was sent to Spilsby. Here he was introduced to the vast literary wealth of Squire Brackenbury's library at Raithby Hall, and in order to buy up the time he often rose at 3 a.m.

On coming into Full Connexion in 1808 he was stationed in the West Riding, where his homely preaching earned great commendation. The scholar in him was developing apace, however, and a controversy on Arminianism with the Rev. John Cockin of Holmfirth during the years 1814-15 provided an occasion for trying his mettle, and also brought him into the public eye. In spite of his humble origin and the deficiencies of his early education, it was not a complete surprise

that in 1824 he was appointed Connexional Editor, nor that he retained that position until 1842, when he became theological tutor of the Theological Institution, just before its removal from the Hoxton Academy to Richmond College. Here he not only dosed his students with a "large amount of academic roughage", but himself suffered from what Mr. Rupp called that "occupational disease of theological tutors—But, sir-itis". His huge collection of books on Puritanism, as well as the masses of Wesleyana which he lovingly gathered, are still preserved at Richmond, where for the most part they rest in peace. (Mr. Rupp did state, however, that he had come to believe that many of the "Old Books" in the Lycett Room were more relevant to present-day needs than many in the modern library.)

Twice Thomas Jackson was elected to the Presidency. The first occasion was in 1838, in preparation for the celebration on a large scale of the first Centenary of Methodism in 1839—the centenary, actually, of the founding of the first Methodist Society. The second occasion was no less momentous, for it was in 1849, the year of disruption, when to Jackson's sad lot fell the duty of pronouncing sentence of expulsion on Everett, Dunn and Griffith. Although he had his blind spots, notably his fundamentalism and his antagonism to the Church of Rome, he was, after all, a man of his century.

Unlike the lecturer, Thomas Jackson had neither a brilliant mind nor the gift of highly picturesque speech. He is, indeed, typical of the glorious host of ordinary ministers who by devotion and industry can worthily fill positions of high importance. As his official obituary claimed on his death in 1873 in his 90th year, "with the Lord's pound he gained ten pounds".

FRANK BAKER.

[The Lecture is due to be published by the Epworth Press later this year.—EDITOR.]

## WESLEY HISTORICAL SOCIETY

### Financial Statement for the year ended 30th June 1954

INCOME	£	s.	d.		EXPENDITURE	£	s.	d.
Balance in Bank, 30th June 1953 ...	83	8	0		Printing of <i>Proceedings</i> (four issues) ...	216	13	0
Subscriptions and Donations... ..	349	12	6		Postages and Stationery	43	7	6
Subscriptions (Irish Branch) ...	22	0	0		Secretarial and Editorial Expenses	32	17	10
War Stock Dividend ...	7	16	6		Lecturer's Honorarium, 1953 ... ..	5	5	0
<i>Proceedings</i> (back num- bers sold) ... ..	2	8	8		Bank Charges ... ..	1	4	0
					Balance in Bank, 30th June 1954 ...	165	18	4
	£465	5	8			£465	5	8

#### NOTES

In addition to the balance in Bank, the Society holds £225 3½% War Stock in the name of the Board of Trustees for Methodist Church Purposes.

There are also considerable stocks of back numbers of *Proceedings*, a filing cabinet and other realizable assets.

10th July 1954.

HERBERT IBBERSON, *Treasurer*.  
JOHN F. MILLS, *Auditor*.

## BOOK NOTICES

*The Romantic Movement and Methodism: A Study of English Romanticism and the Evangelical Revival*, by Frederick C. Gill. (Epworth Press, pp. 189, 12s. 6d.)

Those who failed to secure and read a copy of Mr. Gill's book when it first appeared seventeen years ago will welcome this reprint. The author's familiarity with English writers from the seventeenth century to the period of the Lake Poets and his sympathetic understanding of the spirit and genius of Methodism have enabled him to produce a volume which fascinates the reader throughout, couched, as it is, in a diction whose clarity would have gained the warm approval of John Wesley.

Mr. Gill seeks to show that the Wesleys and the Methodist preachers and people generally, moved unconsciously by the *Zeitgeist*, shared in the revolt that was taking place against the artificiality and pseudo-classicism of the school represented by Pope and Dryden. They made their own positive contributions to that "romantic" movement in literature which reached its culminating point in those poets who made illustrious the opening years of the nineteenth century and which was not disdainful of the emotions aroused by natural beauty.

Among those contributions Mr. Gill aptly cites Wesley's "Georgia Journal"; the genuine "enthusiasm" and "feeling" that characterized the Methodist movement; the clear and often moving English in which some of the early preachers described their spiritual pilgrimages, and, above all, the Wesley hymns.

Methodism and all who love our incomparable literature are indebted to Mr. Gill, and we thank him for this book.

W. L. DOUGHTY.

*The Rise of Methodism: A Source Book*, by Richard M. Cameron. (Philosophical Library, New York, pp. 397, \$4.75.)

The title and sub-title give an exact description of the contents of this book. Extracts from John Wesley's *Journal* are carefully interwoven with extracts from his *Letters* and from the works of Charles Wesley, Whitefield and others. The resulting catena of passages is then arranged for the most part in chronological order and divided into sections with introductory and interpretative passages where the author considers them necessary. Beginning with an account of Wesley's Anglican and Nonconformist forebears, the survey continues up to the holding of the first Conference in 1744. Bennet's *Minutes* of this Conference are here reprinted from the Wesley Historical Society's Publication No. 1.

The selection of passages is admirably made, with nothing of importance omitted. On the other hand we regret that Sophy Hopkey is given eighteen pages more than she merits, and that "Old Jeffery" puts in an unnecessary appearance. The connecting passages which contain the author's interpretations will not please all who use the book. Some will disagree that the issue of class tickets symbolizes early Methodism's kinship with the "sect-type" of religion, and even more with the author's assertion that Wesley's teaching on Christian Perfection was not in accord with Anglican doctrinal standards or

teaching tradition. Apart from such disagreements we are grateful to Dr. Cameron for placing a new and useful tool in the hands of students of Methodist origins.

THOMAS SHAW.

*Methodism in American History*, by William Warren Sweet. (Abingdon-Cokesbury Press, revised edn., pp. 472, \$5.)

*The Church in England, 597-1688*, by S. C. Carpenter. (John Murray, pp. viii, 516, 40s.)

*A Charge to Keep*, by Frank Baker. (Epworth Press, revised edn., pp. viii, 232, 10s. 6d.)

*The Life of Mr. Silas Told*, written by himself. (Epworth Press, pp. 118, 6s.)

Dr. Sweet's history of American Methodism was one of the earliest of the many books which have justly earned him an eminent place amongst American ecclesiastical historians. First published in 1933, it has stood the test of time. This new edition is a revision only in the sense that it contains an additional chapter, "Through Two Decades of Storm and Stress—1933-1953", which brings the narrative up to date. No member of our Society is more honoured and beloved in his native land, or by those who have met him in this country, than William Warren Sweet; and no book serves better as an introduction to American Methodist history than this "revision", with its exact scholarship and its underlying assumption that American Methodism is but a phase, albeit an important one, of American history. We are sorry that the English price is almost prohibitive for private purchasers.

Dr. Carpenter's reputation as an historian is likewise well established. His latest book records "the English compromise with Christianity", and the lengthy treatment which it gives to the Tudor and Stuart periods makes it a splendid background book for Methodist students. Dr. Carpenter's style is readable, indeed, almost racy, and we hope that he will be able to complete his trilogy and bridge the gap between 1689 and 1789, from which date his *Church and People* brings the narrative almost to modern times.

When Dr. Frank Baker's "Introduction to the People called Methodists" appeared seven years ago it met a felt need, and is indeed one of the books recommended for the reading of probationers. Its steady sale has necessitated a second edition, and the opportunity has been taken to bring up to date a number of facts and statistics. In other respects the book is a replica of the original edition—except for the unexplained omission of the frontispiece portrait of Wesley. No other book covers quite the same ground as *A Charge to Keep*, and its unique exposition of Methodist history, activities and organization will ensure its continued popularity.

Silas Told was one of the most picturesque figures of the Methodist revival, and his adventures both before and after his conversion make his autobiography a "classic". His work as schoolmaster at the Foundry school and later as chaplain at Newgate prison was in no sense an anti-climax to the hair-raising adventures of his seafaring life. After 168 years his amazing and moving story has been republished by the Epworth Press, and though their enterprise in making it available so cheaply may mean small profits, it should ensure a quick return.

WESLEY F. SWIFT.

## NOTES AND QUERIES

### 948. LETTERS OF FRANCIS ASBURY.

A collected edition of the letters of Francis Asbury is in preparation by the Association of Methodist Historical Societies of America, and I am asked to gather whatever material is available on this side of the Atlantic. I have explored most of the likely collections and publications, but it is quite possible that a few letters, published or unpublished, have not been discovered. Would any members who know of any letters please communicate with me, in order that we may pay worthy tribute to this great Englishman who became the chief architect of American Methodism.

FRANK BAKER.

### 949. CONFERENCE EXHIBITION OF WESLEYANA.

During the recent London Conference an Exhibition of Wesleyana was arranged in the Board Room at Epworth House under the direction of the Book Steward and the Connexional Editor (the Revs. Frank H. Cumbers and Dr. J. Alan Kay). The exhibits included relics of the Wesleys, including letters, and busts from the Botteley Collection; other early Methodist relics; books by the Wesleys; histories and magazines of Methodism; and a series of pamphlets illustrative of the controversies, divisions and reunion of Methodism.

We have nothing but praise for the Exhibition, both in its conception and its execution. We did feel, however, that a larger and wider range of Wesley pottery would have added to the interest, and that the use of large explanatory display cards would have helped. The Exhibition Catalogue (price threepence) is a most tastefully-produced brochure on which its compilers are to be greatly congratulated.

We are sorry to learn from the curator of the Exhibition, the Rev. W. L. Doughty, that the attendance throughout the eleven days was disappointing. This was no doubt due to the pressure of business in the Conference, the deterrent prospect of a journey across London, and the inaccessibility of the Board Room on the sixth floor of Epworth House. Those who scaled the heights, however, were doubly rewarded, for the view over London from the Board Room windows is even more fascinating than an exhibition of Wesleyana!

WESLEY F. SWIFT.

### 950. A NEW "HISTORY OF METHODISM".

The Board of Studies, a committee of the Ministerial Training Committee, has had under consideration the matter of the preparation and publication of a new "History of Methodism". As a result of its recommendation, the recent London Conference set up a special committee for this purpose, to which the following were appointed: the Revs. Dr. Frank Baker, N. Allen Birtwhistle, Cyril J. Christian, Frank H. Cumbers, Dr. Maldwyn L. Edwards, A. Raymond George, Norman P. Goldhawk, Albert Hearn, Dr. J. Alan Kay, Dr. John H. S. Kent, E. Benson Perkins, Dr. Harold Roberts, E. Gordon Rupp, Wesley F. Swift, Philip S. Watson and John T. Wilkinson; Professor Edward Hughes, Mr. E. R. Taylor and Mr. A. H. Williams; with the Rev. Rupert E. Davies as Convener. The committee has been instructed to work in conjunction with the Epworth Press, to appoint Editors, and to act as an Advisory Board.



The appointment of this committee is indeed of far-reaching importance. Histories of Methodism in its various branches are not few in number, but none of them in the nature of things is up to date. Smith and Stevens are still useful to the student of Wesleyan affairs, whilst Petty and Kendall for the Primitives, Bourne for the Bible Christians, and a variety of smaller books for the United Methodists, are in frequent demand. The *New History of Methodism*, edited in two volumes by Townsend, Workman and Eayrs, in 1909, seems never to have established itself, and today is obtainable second-hand both easily and cheaply. But British Methodism is now united, and the time is ripe for a new and authoritative history of our Church. We shall follow the labours of the new committee with interest and eager expectation.

WESLEY F. SWIFT.

#### 951. THE "JOHN WESLEY" FILM.

A few additional comments on the Wesley Film, recently shown privately in Bristol, may supplement Mr. White's discriminating review. Bristol Methodists, not unnaturally, were disappointed that use was not made of the New Room as a background for any of the scenes, because its interior is still almost exactly as it was when the Wesleys were ministering there.

The colour photography of the film is admirable, and there are many pleasing glimpses of the English countryside with John mounted on a fine hunter, riding along excellent roads, always in the glow of sunshine. A shot of the undaunted itinerant battling against a blizzard or drenching rain across the Yorkshire moors, or struggling along pack-horse tracks in Cornwall is needed to balance the prevailing fair-weather impression which the film makes. Similarly, we could wish to see one huge crowd of scowling, cursing men and an occasional volley of stones and rotten eggs to offset the little groups of picturesque people who are shown listening respectfully to the preacher. The heroic campaign, especially in its earlier years, was not so smooth and easy as the film would suggest.

Mr. White notes the misuse of "John" for "Jacky" in the Epworth rectory scene. I suggest that there is a similar error in the closing scene, when Wesley addresses Dr. Coke as "Tom". It is most unlikely that Wesley ever used that familiar term of address to the man who was more commonly known in early Methodist circles as "the doctor". In writing to his young lay preachers Wesley regularly addressed them by their Christian names, often using diminutives (Billy, Sammy, etc.), but his few extant letters to Dr. Coke all begin with the formal "Dear Sir". References to him in other letters are always to "Dr. Coke", except in one instance, when Wesley writes to Henry Moore, "The doctor is too warm". Much as Wesley admired Coke and valued his zeal and ability, there seems to have been a delicate reserve in his intercourse with his Foreign Minister.

A local expert on the history of the Kingswood area describes the miner's helmet of the period as a round, leather hat secured with a strap, with five or six tallow dips stuck into the band. This justifies Mr. White's comment on the headgear worn by the miners in the film.

But these are small points. We must be thankful that the characteristic message and experience to which Methodism is committed is so clearly presented. No one who sees this film can fail to learn what Wesley and his helpers believed and preached.

EDGAR T. SELBY.