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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php

London
Jan. 22. 1760

Dear Jerry

It is my opinion, That Heres
is sufficiently best ord, according to
the Act of Toleration: And that (how
ever they may talk) no one will be
hard wou't hit with you.

Let you & your Collegues recommend
the Magazines in good earnest, but with
not be in vain. Urge the people, with
their love to me, & the real Value of the
Work I am, Dear Jerry,

Your affectionate Brother

John Wesley

A WESLEY LETTER PRESERVED IN
NEW ZEALAND. See p. 1.

A WESLEY LETTER FROM NEW ZEALAND.

The following letter of the Rev. John Wesley was presented, by Mr. A. B. Harper, to the Trustees of the Methodist Church, Hastings, New Zealand, and by them to the Library of Trinity Theological College, Auckland, where it now lies.

London,
Janu. 22, 1780.

Dear Jerry,

It is my opinion, That House is sufficiently licensed, according to the Act of Toleration : and that (however they may talk) no one will be in haste to contest it with you.

Let you and your colleagues (sic) recommend the Magazines in good earnest, and it will not be in vain. Urge the people, both by their love to me, and the real value of the work

I am, dear Jerry,
Your affectionate Brother,
J. WESLEY.

ON the Cover :

To Mr. Jer. Brettel
At the Preaching House,
In Macclesfield,
Cheshire.

I certify that the above is a true and faithful copy of the letter in question. The spelling (colleagues), and underlining, and all capitals and punctuation marks are as in the original.

C. H. LAWS.

The Rev. George Frost kindly furnishes a photograph of this letter which we have great pleasure in reproducing as our frontispiece.

It is not mentioned in the *Standard Letters* or the *Standard Journal*, and has apparently been hitherto unknown to Methodist writers.

Mr. Frost has ascertained from Mr. Harper that this letter was once the property of the Rev. John Lomas, President of the Wesleyan Conference in England in the year that Mr. Harper, of Hastings, New Zealand, obtained it, on the death of his father, who was related to Mrs. Lomas, and inherited it on her death.

Jeremiah Brettell was a successful Methodist Preacher from 1774 to 1828. His biography appears in the *Magazine* for 1830. Wesley appointed him to the Macclesfield Circuit in 1778 and re-appointed him in 1779. Both he and his brother John were included in the Deed of Declaration in 1784. Wesley commenced the publication of the *Arminian Magazine* in 1778 and was very anxious that his preachers should promote its success. Under various titles it has appeared without a break until the present day.

(Dr. Laws is the Ex-Principal of Trinity Methodist College, Auckland, New Zealand, and furnishes this copy by the courtesy of the Rev. Dr. H. Ranston, the present Principal.) F.F.B.

METHODISM IN WHITEHAVEN.

II. DEVELOPMENT AND PROGRESS.

From 1749 onwards the preachers on the Newcastle Round regularly visited Whitehaven, and their labours were greatly blessed by a rapid increase of members. When John Wesley came again, after an absence of two years, he found there were 240 members in Society—all with one exception, meeting regularly in Class. On this visit, Saturday, April 13, 1751, he came from Kendal, via Ambleside, and over "more than Welsh mountains" to Whitehaven. He probably came via Hard Knott Pass and Eskdale.

The next day, Sunday, he preached three times, evidently in the open air. Wesley says "A few stones were thrown at first, but the bulk of the congregation were deeply serious." He tells us he went to Church twice,¹ and heard two useful sermons. He was busy the next two days visiting the Classes.

1. Probably old St. Nicholas' Church, now pulled down.

PROCEEDINGS.

Wesley was back again in Whitehaven on Friday, May 29, 1752, but very ill. On arriving he says "After a little rest, I went to the room [Hayton's Assembly Room] but it was rather to be seen than heard. However I spoke as I could for about half an hour and then immediately went to bed. I could not sleep, having a violent flux, fever, and continual pain in my stomach, yet at 12 I fell into a doze and from that time began to recover."

Although he ventured to Church in the afternoon of the Sunday following, he only preached once, in the evening. On Monday, June 1, he examined the Society, the continued prosperity of which gave him pleasure, and he writes "I praised God on their behalf." On Tuesday, June 2, he writes in his *Journal* "I rode to Seaton, a town of colliers ten measured miles from Whitehaven. The poor people had prepared a kind of pulpit for me, covered at the top and on both sides, and had placed a cushion to kneel upon of the greenest turf in the county. But my voice was still so low that I fear not half of those who were present could hear."

On Wednesday, June 3, it is interesting to note that he says "In the afternoon we rode to Mr. Blencowe's, about fifteen miles from Whitehaven. We took a walk in the evening to a little town called Drig,² about a mile from his house, where I preached to a small company of plain serious people. But I fear they understood very little of what they heard."

On Friday, July 10, he came to Whitehaven once more, this time accompanied by Mrs. Wesley, and on Sunday, July 12, he says, "I took my old stand in the market place and proclaimed the Lord God, gracious and merciful, forgiving iniquity, transgression and sin.

In the afternoon we had an awakening sermon in the new Church³ on 'One thing is needful.' At 5 p.m., I preached in the room, 'To fear the Lord, that is wisdom; and to depart from evil is understanding.'" When Wesley came again to Whitehaven on April 10, 1753, with John Hampson—one of the preachers on the Newcastle Round—he found the love of many "was waxed cold." "Nevertheless," he adds, "I find a considerable number who appeared to be growing in grace. But surely here, above any other place in England 'God hath chosen the poor of this world.' In comparison of these, the Society at Newcastle are a rich and

2. Now spelt Drigg, a village about two miles from Seascale on the coast.

3. The name by which Holy Trinity, Irish Street, was then known.

elegant people. It is enough that they are rich in faith and in labour of love."

With the progress of the work the Methodists began to discuss the need of a meeting place of their own. To quote Mr. Briscoe's manuscript as reproduced in *Methodist Heroes in the Great Haworth Round*, p. 284 *et seq.*

"A consultation took place concerning ground whereon to build a Chapel, and also in regard to ways and means how to accomplish so great a work. The rich and great of the town only, had any influence with the Lord of the Manor—Sir James Lowther,—who possessed all the vacant ground in, or near the town; and of that class of people, few, if any, had countenanced the new sect. However, in April 1751, Richard Gwyn, the lord's butler and gardener, who had joined the Society, was deputed to wait on Sir James Lowther at the Castle with an application for land. Contrary to all expectation he granted a plot of land as a free gift, except paying 27/4 annually as Lord's rent. Soon after this a kind providence influenced many good people to aid in building the ark both by subscriptions, and donations of manual labour."

Seven trustees were then chosen to hold the site, and appointed to manage and superintend the building, namely:—Wm. Benn, John Cook, Thomas Walker, John Moscrop, John Roughley, James Davinson and Henry Fox.

Notwithstanding the ground being obtained and other subscriptions and donations of manual labour promised, the scheme hung fire, and much time passed over without fully entering into that spirit which the business required, but in process of time, the building was erected, to seat 400 people. It was built on the site in Michael Street and evidently not opened until 1761. The Chapel was registered for worship on January 14, 1761 in the name of John Gillaspey.

"This is to certify that a certain house in Whitehaven in the County of Cumberland in the possession of John Gillaspey, is designed for a place of religious worship, and desires you to register the same according to the act of the first of William and Mary, entitled an act for freeing of His Majesty's subjects, dissenting from the Church of England, from the penalty of certain laws and return a certificate thereof.

PROCEEDINGS.

Witness our hand this ye 14th day of January, 1761, and the first year of His Majesty King George ye third.

JNO. HORNER.

JNO. BROWNING.

ROBT. JACK.

"I do hereby certify that the House above mentioned was dated and recorded at the General Quarter Sessions of the Peace holden at Cockermouth on ye fourteenth day of January, 1761, as a House of Religious Worship.

R. COOKE,

Deputy Clerk of the Peace.

The original is in possession of the Trustees of the Circuit Chapel, Whitehaven.

Trustees were chosen for the chapel as follows: Robert Swindells, John Brownrigg, John Gillaspey, John McCombe,⁴ Daniel Jenkinson,⁵ John Littledale, and William Wilson.⁶

To return to the account of Wesley's visits. We find him coming to Whitehaven again on May 24, 1757, and he was so tired within a few miles of Whitehaven that he says, "I could scarce ride or walk." He had been in the saddle for days. With his indomitable spirit he preached, tired as he was, and adds "All weariness was gone before I had preached a quarter of an hour."

Wesley was in Whitehaven again on May 12, 1759. He came this time through the Furness District from Lancaster, and his patience was sorely tried by the difficulties of crossing the sands of Morecambe Bay, and the Leven and Duddon Estuaries, and especially the sands at Ravenglass, where he was held up for two or three hours. He says, "I have taken leave of the sand road. I believe it is ten measured miles shorter than the other, but there are four sands to pass, so far from each other that it is scarce possible to pass them all in one day, especially as you have all the way to do with a generation of liars, who detain all strangers as long as they can, either for their own gain or their neighbour's. I can advise no one to go this way. He may go round by Kendal and Keswick often in less time, always with less expense, and far less trial of patience."

He stayed in Whitehaven from the 12th to the 20th of May. At the time of this visit he mentions there had been an explosion in a coal pit two miles from the town, in which two Methodist colliers were involved—Andrew English and John McCombe.

4. See *Standard Journals*, May 17, 1759.

5 and 6. Useful Local Preachers for many years—died 1791.

They were both saved, and the latter became a Trustee of the first Chapel. Wesley described the catastrophe in detail. *Standard Journals*, May 17, 1759.

Wesley mentions that on Saturday, May 19, he was shown the improvements begun at the Castle by Sir William Lowther (died 1756). He had marked out places for new walks, and for tufts of trees, laid out a new plan for the gardens, begun to alter the house, and was preparing a little Paradise round about it. But death came between, and Wesley adds, 'And how little loss was this if removed to the Paradise of God.'

On Sunday, May 20, Wesley preached at 8 a.m., in an open place at the Ginns, and says, "Many were there who never did, or never would come to the room. O what a victory would Satan gain if he could put an end to field-preaching, but that I trust, he never will, at least till my head is laid low."

He preached twelve times in these few days in Whitehaven, according to his sermon register. After preaching at 2 p.m. Wesley rode on to Cockermouth.

We find him visiting Whitehaven again on April 18, 1761, coming from Kendal, probably via Hardknott Pass and Eskdale. He lost his way over the mountains three times; but Providentially he fell in with a guide each time.

On Sunday, April 19, he preached morning and evening at the Ginns, "to far more people than the House⁷ would have contained." He then went on to Workington. He was in the town and neighbourhood until Saturday, April 25, when he says, "As the people of Whitehaven are usually full of zeal, right or wrong, I this evening shewed them the nature of Christian zeal. Perhaps some of them will now distinguish the flame of love from a fire kindled in hell." On Sunday, April 26, Wesley again preached in the morning at the Ginns, and he mentions preaching in the Room at one o'clock. This must have been the new chapel which was opened earlier in the same year.

In a letter written by John Wesley to Mr. Lowes—one of the preachers on the Newcastle Round, dated September 8, 1761, he says,

"My dear Brother,

If Local Preachers who differ from us will keep their opinion to themselves, they may preach in our Societies; otherwise they must not, and upon this condition we are all willing to receive William Darney into connection with us.

7. The chapel in Michael Street

PROCEEDINGS.

The sooner you set out for Whitehaven the better. The Society there need not be frightened at a married preacher, considering we have paid £40 of their debt out of the collection, and if the expense for wives be too heavy, I will help them out. Do all you can to propagate the books in that Circuit, and to fulfil the office of an assistant.

I am, with love to Sister Lowes

Your affectionate friend and brother

J. WESLEY.⁸

This shews that Whitehaven was still in the Newcastle Round or Circuit and that Matthew Lowes had charge of the work here. A house had been built, next door to the Chapel in Michael Sreet, out of surplus funds raised for the building of the Chapel,⁹ to accommodate a married minister.

Soon after this Whitehaven was evidently transferred from Newcastle to the great Haworth Round, which extended from Otley to Whitehaven. The famous William Grimshaw, Vicar of Haworth, was the Superintendent of this Round for some years. In the Society Book of the Haworth Round—containing the first extant list of members—in 1763 we find Whitehaven, with 114 members grouped with the following places;—Cockermouth 29, Workington 11, Lorton 6, Branthwaite 11, Coldbeck 9, Brackenhill 10, and Wigton 8.¹⁰

Also in the *Haworth Round* accounts, we read in 1764 Mr. Guilford's Expenses at Whitehaven and removal from there to Keighley £1-2-10. Joseph Guilford was one of the Preachers in the Haworth Round, who afterwards became the first superintendent of the Whitehaven circuit.

In the first printed *Minutes of Conference*, 1765, among the preachers stationed on the Haworth Round were John Atlay, who was appointed to work at Whitehaven, and Robert Costerdine, who is mentioned by Wesley as working in the neighbourhood.

Whitehaven continued to remain in this extensive Round until it became a separate circuit in 1769.

Meanwhile the continued visits of John Wesley "added much comfort and gave stability to the work of God" as Mr. Briscoe tells us in his manuscript. He goes on to say, "Our dear Reverend Father Mr. Wesley has never been inattentive to his children in Whitehaven, but continued his visits as long as bodily strength permitted."

8. W.H.S. *Proceedings* xi, 125

9. See MSS. by Mr. Briscoe, quoted in "*Haworth Round*" p. 285

10. See *Haworth Round*, p. 261.

WESLEY HISTORICAL SOCIETY.

When Wesley came again on June 22, 1764, he says, "What has continually hurt this poor people is offence. I found the society now all in confusion, because a woman scolded her neighbour, and another stole a two-penny loaf. I talked largely with those who had been most offended, and they stood reprov'd."

On Monday, June 24, he says, "About 7 I preached at the Ginns and the people flocked together from all quarters." By this time Wesley must have been a well-known figure in the town, and his visits keenly anticipated.

In accounting for the decline in zeal among the Methodists of the town he says, "The want of field preaching has been one of the causes of deadness here. I do not find any great increase of the work of God without it. If ever this is laid aside, I expect the whole work will gradually die away." The Society had declined from 240 members in 1751 to 114 in 1763.

In 1765, on August 2, Wesley crossed over from Dublin to Whitehaven in the *Felicity*. "As the wind was contrary," he says, "I had to spend Saturday & Sunday on board so I preached to the ships' company, thirteen souls in all on 'The Kingdom of Heaven is at hand; repent ye, and believe the Gospel.'" He only reached Whitehaven on Tuesday, August 6, and being delayed by the long passage and expected in Carlisle, he pushed on his journey after sleeping two or three hours. Wesley could command sleep when and where he liked.

Wesley's next visit was on June 25, 1766, when having crossed the Solway Sands from Dumfries to Skinburness, he rode on to Whitehaven and spent the rest of the week there. He writes in his *Journal* under Sunday, June 29, "I appointed the children to meet me, and desired Mr. Atlay¹¹ to meet them for the time to come."

This was a new feature of Methodist work and the beginning of the Junior Society Class which Wesley instituted for children. "At 1-0 p.m.," Wesley continues, "Robert Williams, [who afterwards went to America in 1769 and became the Apostle of Methodism in Virginia and North Carolina], preached in the Market Place to some thousands of people, all quiet and attentive. About 5, I preached to a willing multitude, many of whom seemed cut to the heart."

11. See *Haworth Round*, p. 266. He became Wesley's first Book Steward in London.

PROCEEDINGS.

On May 25, 1767, Wesley came again to Whitehaven to cross over to Ireland. Instead, he seems to have ridden on with Mr. Atlay to Portpatrick where he crossed.

When Wesley came again on April 14, 1768, he found the society "more alive to God than it had been for several years; and God has chosen the weak to make them strong. The change has been wrought chiefly by Joseph G[uilford]." He had been in charge of the work in Whitehaven and District, and travelled in the Haworth Round in the years 1767-8. (See *Haworth Round*, pp. 272-9). G. H. BANCROFT JUDGE.

AN EARLY NOTE-BOOK OF WESLEY

The Rev. Dr. Sugden of Melbourne, Australia, has recently sent some remarkably interesting notes on an early note-book of John Wesley. He kindly suggests, through Rev. John Telford, that the information should find permanent record in our *Proceedings*.

The Librarian of the Public Library at Melbourne made a great discovery a short time ago. Amongst a number of books presented to the Library in January 1931, by Mr. A. H. Hansford, was one of John Wesley's note-books. It is bound in full calf, and measures six inches by four. It corresponds exactly in appearance to the photographs of the note-book for 1745 published in the *Standard Journals* iii, 207.

It contains on the back of the cover "The key to the Metaphysics" in Wesley's writing. This is a list of the abbreviations used in the Metaphysics in a later part of the volume. Some pages have been torn out. Then follow nineteen pages of a French Grammar, not in Wesley's writing, but with a few interlineations in his hand. The contents are :

Five pages of the conjugation of French verbs.

Two pages on the gender of nouns

Two pages of the order of words in the sentence

Ten pages on the use of the article.

Two pages on French prepositions (at the end of the book)

In Green's *Wesley Bibliography* (§151) an account is given of a *Short French Grammar* published by Wesley in 1751. Dr. Sugden wonders whether we have in this note book the first draft of that publication. Wesley, it may be noted, held a very poor opinion indeed of the French language.

The next item in the note-book is a treatise on Metaphysics in Wesley's writing, occupying thirty six pages. The left hand pages were left blank for additional notes. The treatise is written in abbreviated longhand. It appears to be a summary of some work on Metaphysics which Wesley had read, condensed for the use of his preachers.

Then follows a list of the members at the Foundery. This is not in Wesley's writing, though corrected by him throughout. The last list of the select Society is in Wesley's handwriting. It is dated 20 Feb. The year is not specified, but from an examination of the material generally Dr. Sugden concludes that it was 1747. He connects this revision with the statement in the *Journal*, 2 February 1747, "I began examining the classes." Wesley had left London before the 20th but may have been writing up his book on that date. In the lists may be found the name John Hague as one of the leaders, thus authenticating the signature to a letter received by Wesley, printed in *Journal*, iii, 227. A footnote on that page suggests that Hague is a printer's error for Hayne. (See Stevenson's *City Road Chapel*, p. 33 for detailed lists of membership, 1744-45.)

One hundred and twelve blank pages follow these entries. On the last page but four there is a footnote in Wesley's shorthand.

A WESLEY LETTER FROM AMERICA.

(Kindly furnished by Mr. Charles F. Eggleston, of Philadelphia, Secretary of the Association of Methodist Historical Societies).

From *Journal* of William Jessop for years 1790-1791 in possession of the Historical Society of the Philadelphia Methodist Episcopal Conference.

April 5, 1791.

This day I received the following letter from my dear Reverend Father in God—John Wesley.

Near London, February 1, 1791

"My dear Brother :

I am glad to hear that you have recovered your bodily health and that your sickness has been sanctified to you. It is well that we may profit whether by health or sickness; indeed by everything which our Lord sends us. A day or two ago Sister Appleby called upon me. She will not want friends who will serve her to the utmost of their powers. You

PROCEEDINGS.

have great reason to praise God, for that he still continues to work among you at N-York, but it is not to be expected that you should find the

“Orewhelming Power of savng grace”
as we usually do at the beginning of a work.

I am glad to do a⁽⁶⁾ little as I can. Indeed I have but dim light and little strength, but I work on a little longer and have the satisfaction to see many who are ready to supply my lack of service.

I commend you to Him in whom you have believed, and am

Your affectionate Friend and Brother,
JOHN WESLEY.”

Thursday, April 14th.

This evening I heard of the death of the Rev. Mr. Wesley which news sensibly affected me and brought tears of grief from my eyes.

Friday, the 15th.

This morning I read in the papers the following account of Mr. Wesley's death, taken from the London papers, viz :

“March 3rd, Yesterday morning, between the hours of nine or ten at his house in the City Road, departed this life in the 88th year of his age, the Rev. John Wesley, A.M. late fellow of Lincoln College, Oxford.

He was the original founder of the people called Methodists, which large and numerous Society owed its establishment to this extraordinary man when (in) College and has obtained its present consequence from his unremitting vigilance, his unexampled labours and unceasing attention to his original plan. His natural and acquired abilities were remarkably eminent—his piety accorded with his profession of it—his benevolence was universal—his charities extensive—his liberality of sentiment unequalled. His loss will long be deplored by thousands of the poor who subsisted through his influence, by more than a hundred thousand who were united with him in Society in these Kingdoms and in America—by all who pay any regard to the remembrance of literary excellence and real worth. Though he seemed to dissent in some particulars from the Establishment he was sincerely attached to our excellent constitution in church and state. In short a greater man has not existed for several centuries, and there is no one in his connection of sufficient ability to succeed him in the

difficulties of his eminent station. His illness continued but a few days. He meant to commence his summer visitation on Monday last and for that purpose sent his carriage before him to wait his arrival at Bristol. He died in the firm persuasion of the truth of those doctrines he preached for more than sixty years and in the assured expectation of a blessed immortality."

The foregoing letter does not appear in the *Standard Letters*, but one of the same date is given, addressed to Ezekiel Cooper of Philadelphia. The Editor calls it Wesley's last letter to the U.S.A. Wesley was very particular in dating his letters, but even he did not indicate the hour! So we cannot tell which of these two written on the same day is actually the last of the wonderful letters in which Wesley sought to guide and encourage the pioneers of Methodism in the new world. Mr. Eggleston suggests that probably the two letters were sent over by the same ship, and possibly in the same enclosure.

William Jessop was received into the work in 1784, and gained from Francis Asbury the great tribute, "Few such holy, steady men have been found among us." (*History of W.M. Missionary Society, i, 245*). F.F.B.

INTERESTING LETTER OF DR. T. COKE

Near London

June 4, 1782

My very dear Brother :

I expect every day that Mr. Hughes will send me the assignment of the premises, at Exeter, and I will then immediately forward it to you, God willing. When it is convenient, I shall be obliged to you for an account of the monies received and expended at Exeter, &c. on the Preaching-house and premises. It might be well, if you would write to Mr. Harper, Preacher at Leicester, to be forwarded to him, if not there; and he would be able to inform you whether he and his brethren can reach your place of abode. We have a Society formed in London for the distribution of small awakening tracts among the poor at prime cost; but we send no books to any but subscribers, and the lowest subscription is half a guinea. If you can

PROCEEDINGS.

and will be a subscriber, I will send you I believe as many again of choice tracts for your subscription-money as you could purchase for the same money elsewhere.

The gentleman you advert to in your letter (Mr. Blackwell, Banker) who was very intimate with Mr. Papillon, Commissioner of Excise, is dead. He died whilst I was on my late journey and, though I am acquainted with one member of Parliament, who has been under some obligations to me, yet, I can hardly apply to him at present for anything, as I lately made interest with him in behalf of two of our friends, and he kindly assisted me in both cases. Perhaps you don't know yourself where it would be best for you to be situated, and simply leaving it to God, may be the most eligible way. As soon as Mr. Wesley was prevailed on to drop that wicked man Mr. Saunderson, he immediately went to Exeter, and took off about sixty (I am told) of our Society. Mr. Wesley is now at Edinburgh and intends to be in that neighbourhood till the 10th of this month, and from that time till the 20th in and near Newcastle upon Tyne. But whenever you want to write to Mr. Wesley, and don't know where to direct to him, direct to him in London.

I am,

Your very affectionate Brother

(Addressed to)

THOMAS COKE

Mr. Gidley, Supervisor of Excise

in

Lutterworth, Leicestershire

This copy of an interesting letter has been kindly sent by Mr. C. F. Eggleston, of Philadelphia.

Many letters from Wesley to Gidley appear in *Standard Letters*. They show him as Supervisor of Excise at Exeter and Plymouth and Bideford. In 1787 Wesley wrote to him, "I apprehend it requires a far greater interest than mine to procure a collector's place for any one. But I will inquire."

Gidley was an important figure in the early days of the Methodist movement in Exeter. (Elijah Chick: *A History of Methodism in Exeter*.)

For Saunderson, see *Journal*, August 15, 1782: Here poor Hugh Saunderson has pitched his standard and declared open war. Part of the society have joined him; the rest go on their way quietly to make their calling and election sure.

F. F. B.

PALATINES AND PEERS

In the stirring days of Edward III, when Chaucer struck the first notes of English poetry, and Rome trampled out in blood the witness of John Wyclif and his Lollard itinerants, the eldest son of the king was given the name and title of Lionel, Earl of Ulster. The recent revival of that long defunct title, and its bestowal on one of King George's sons, is a token of the titular links between Ireland and England.

In tracing the line of descent of Edward's heir, certain familiar names are found in the list. In 1645, at the height of the rebellion so soon to be ruthlessly crushed out by Cromwell, Sir Thos. Wyndham, holder of the Baronetcy of Adare, espoused Miss M. E. Scrope, daughter of an English county family. A later Sir Thomas wedded Joan Wyndham, of Dunraven, Glamorgan Co., and so two Welsh and Irish families came into alliance.

Near the middle of the 18th century Col. Wyndham, their descendant, was married to a Miss Dawson, daughter of Mr. R. Dawson, Ardee, Co. Louth, and niece of Viscount Cremorne, the bearer of the title of a now extinct peerage.

Through these alliances the beautiful manor, situated picturesquely on the banks of the river, came into the possession of the Dunraven family. Round the parapet of the mansion one can read the carved text "Except the Lord build the house, they labour in vain that build it." Close to the roadway rises the stately ruins of the Franciscan monastery, carefully preserved by the family. It has recently been renovated, and its various sections neatly inscribed by the present generous owner.

Into this fertile tract of the Golder Vale, after the treacherous act of revoking the Edict of Nantes, came these sturdy Teutons, from the Rhineland province, who, compelled to choose between faith and fatherland, went forth in simple trust in God "not knowing whither they went."

And here we meet with one of those historic omissions, which in view of the vast results that followed, is all the more mysterious, and proves that the observant and meticulously careful Wesley, like Homer, sometimes nodded. Invaluable as the official *Journal* with its pocket diary records, lists of sermons and preaching places and dates is, any reference to this historic incident we are recording is wholly missing.

PROCEEDINGS.

Exiles in a strange land, the Palatines, after the decease of their pastors quickly deteriorated, till one of Wesley's itinerants, Thomas Williams, preached in Limerick in 1749, and some listening Palatines invited him to visit them. It was fitting that the preacher who planted Methodism in Newmarket was namesake to R. Williams who went out soon after and became the first itinerant in the New World.

Under these preachers, Philip Embury and Paul and Barbara Heck received the Word of life, and Wesley's preaching confirmed them in their faith. Little did our founder dream in acquiring an acquaintance with Spangenberg, Böhler and others of the German tongue to what uses it would afterwards be put.

From the year 1752 till his 21st and final visit in 1789, Wesley's horse, and later his chaise, bore him along the wooded and lovely lanes of the Golden Vale to preach to his beloved Palatines. One entry in the *Journal* will move any reader bearing in mind Wesley's reserve in pronouncing on agrarian or industrial conditions. Coming to Ballingrane in 1760 he found his little Paradise despoiled, and that his German Methodists, including the Emburys and Hecks, had been driven across the seas. No wonder the indignant evangelist wrote strongly in his *Journal*, saying, under the date, June 14, 1765 :

"About noon I preached at Ballingarrane [This is the name as given by Wesley, in his many references to the place. Crookshank says the modern form is Ballingrane.] to the small remains of the poor Palatines. As they could not get food and raiment here with all their diligence and frugality, part are scattered up and down the kingdom, and part gone to America. I stand amazed! Have landlords no commonsense, (whether they have common humanity or no) that they will suffer such tenants as these to be starved away from them."

Of one thing we are certain; it was not any of the owners of Adare who came under Wesley's scathing criticism.

One wonders if the little Oxford scholar, passing College Green, had passed a frowsy graduate, leaving at that time for London, whose pen even more than that of the English writer has embodied in classic lines the same tragedy that Wesley deplored as devastating his Limerick societies.

O. Goldsmith conveyed the same lesson in his "Deserted Village":—

"Teach erring man to spurn the rage of gain,
Teach him that states of native strength possess

WESLEY HISTORICAL SOCIETY.

Though very poor, may still be very blest.
That trade's proud empires haste to swift decay
As ocean sweeps the laboured mole away."

Now to try to fill in a historical hiatus. Since the end of the 18th century, with the approval of the successive noble owners, an annual field meeting is held in the Manor grounds in front of the monastery ruins attended by the descendants of the men to whom John Wesley preached, according to well-founded tradition, under an ash tree which was blown down in 1855.

The writer, who conducted the service this year, had in the audience the present holder of the title, and in conversation the latter told what they knew from family records of an event they held in worthy remembrance. His ancestress, niece of Viscount Cremorne, had invited Wesley when he was at Ballingrane to conduct a field meeting in the desmesne. Remembering our founder's eye for such occasions (Gwennap, Kingswood, etc.), one is the more surprised to account for no reference to this historic service.

One is glad and grateful that the present hospitable owner has signified his intention of locating the exact spot where Wesley stood, and commemorating that event by a memorial stone suitably inscribed.

Lingering in the monastic shadows, or sitting in the still well-preserved cottage of Barbara Heck in Ballingrane, and comparing Wesley's sad outlook for his devoted Palatines, and then recalling the great communion in the western world that has sprung from that little seed-plot, may we not quote his own oft repeated text "According to this time shall it be said 'What hath God wrought.'"

RANDALL C. PHILLIPS.

Mr. Phillips reports that in November he conducted the funeral at Ballingrane of Mr. Tesky, a lineal descendant of one of Wesley's first hearers there.

Mr. Phillips is correct in stating that the Service at Adare is not referred to in the *Journal*. But the tradition fits in well with the fact that Wesley was often in the locality, and especially with the following record. June 16, 1756, Wesley speaks of being at Ballingarrane, "a town of Palatines" and goes on to say:

18 June. I rode back through Adare, once a strong and flourishing town, well-walled and full of people, now without walls and almost without inhabitants—only a few poor huts remain. At a small distance from these are the ample ruins of three or four convents, delightfully situated by the river, which runs through a most fruitful vale.

F.F.B.

BISHOP NUELSEN ON THE WORK OF THE W.H.S.

Bishop Nuelsen is in charge of the work of the Methodist Episcopal Church, in the Central European area of its operations.

He kindly sent us an advance copy of a letter he sent to the Methodist press in January. We are sure our readers will be pleased to see it here, even if they have read it already.

The Bishop writes as follows, from Zurich where he has his headquarters :

Since attending the inspiring meetings of the Uniting Conference I had occasion to visit most of the countries of Southeastern and Eastern Europe. I found everywhere that the daily papers, as well as the religious press gave considerable space to the Methodist Conference, especially to the meetings in Royal Albert Hall. Some of them brought pictures in their illustrated section. The union has given publicity to the work of Methodism in parts of Europe where Methodism is little known, still less understood. Moreover I find that among the ministers and laymen, especially among the young people of the branch of Methodism to which I belong, the Methodist Episcopal Church, great desire has been created to learn more of the activity and the history of other members of the Methodist household. In several places, our pastors improved this opportunity by giving talks to their young people on the early history of the Methodist movement. I was asked whether arrangements could not be made to publish at least the first two volumes of the great work of Dr. J. S. Simon in a German translation. Thus, the union is exerting a very decided influence beyond the confines of the united Methodist Church in England.

I am led to write these lines having just read the current issue of the *Proceedings* of the Wesley Historical Society, which contains an account of the Exhibition of Wesleyana in London at the time of the Uniting Conference. The Wesley Historical Society and the Continuation Committee of the Ecumenical Conference are at present the only agencies that link up Methodists of the different branches in various countries and continents. May I venture to express

WESLEY HISTORICAL SOCIETY.

the hope that in view of the far reaching effects of the Union in England, both these agencies might in some way be enlarged, perhaps correlated, so as to meet this newly created interest and strengthen the bonds that unite the sons of Wesley in all parts of the world.

THREE NEW BOOKS ON WESLEY

JOHN WESLEY'S LONDON

The prefatory note to a little volume bearing this title declares :

John Wesley's London has never been explored as in this delightful volume. Dr. Sugden takes us on a pilgrimage through all the scenes in London described in Wesley's *Journal*. Here is a picture of eighteenth-century London, with its Churches, its Commons, its great houses and their masters, and the places where Methodism began its mission. George Whitefield, the Countess of Huntingdon, and other religious leaders stand out in the record. Dr. Sugden has put an enormous amount of skilled research into the volume which will be of great value, not only to Methodist students, but also to all lovers of old London.

We congratulate Dr. Sugden, one of our most helpful friends, on the production of this volume. It would have been a remarkable testimony to his industry and skill under any circumstances; an element of amazement comes in when we remember that for the greater part of his life Dr. Sugden has been at the Antipodes.

WESLEY'S WORK FOR DUBLIN

Under the title, *A History of Methodism in Dublin*, the Rev. R. Lee Cole, M.A., B.D., Secretary of the Irish Methodist Conference, completes the story told in part already in Crookshank's three volume *History of Methodism in Ireland* and in more or less ephemeral local publications. He has availed himself of the extensive additions to the equipment of a Methodist historian furnished by the Standard Editions of the Journals and Letters of John Wesley.

The beginning of Methodism in the Irish capital, with which John and Charles Wesley were associated, is fully told. All that can be ascertained about the early preaching places is set out with an expert grasp of detail.

PROCEEDINGS.

"It is amazing the love which Wesley had for Ireland; often the English preachers complained of the amount of time he spent in the smaller island, but his reply was, 'have patience and Ireland will repay you.' Even in his lifetime he was permitted to see an extraordinary development of Methodism in numbers, wealth and influence."

Mr. Cole reveals how earnest the early Methodists of Dublin were in promoting schemes of social welfare. The Strangers' Friend Society and the Methodist Female Orphan School were noteworthy instances of this.

The formation of the Primitive Wesleyan Methodist Society, a secession which arose in the early part of the nineteenth Century on the question of validity of Methodist orders and the administration of the Sacraments, is explained and its history traced up to the union of 1878.

Mr. Cole's book is not large or expensive but into his 145 pages he has packed with skill a mass of facts replete with interest and value for all students of Methodist history.

JOHN WESLEY AND HIS HORSE: Dr. T. Ferrier Hulme.

This book contains as its frontispiece a well executed picture of the bronze equestrian statue of John Wesley given by our Vice-President to the Trustees of the New Room, Bristol—a fitting climax to his enterprising generosity. The statue is the work of Mr. A. G. Walker, A.R.A.

Dr. Hulme has made a survey of the Letters and Journal, and has gathered in the wide and interesting field they display, multitudes of references to Wesley as a horseman on the roads of eighteenth century Great Britain and Ireland. As a vivid portraiture of the intrepid rider drawn by one who has drunk deeply of the spirit which animated him, the book has interest which should win for it recognition beyond the limits of its primary purpose.

NEW HISTORICAL SOCIETIES.

WALES.

A proposal is on foot to form a Historical Society for Welsh Methodism (Wesleyan). It has not yet taken definite form, but it is hoped that it will do so at the next Welsh Assembly in June. We hope that as the enterprise develops close association with the W.H.S. may be brought about.

WESLEY HISTORICAL SOCIETY.

AUSTRALASIA.

A new Society has been successfully launched in Australasia. The inaugural meeting was held at Sydney, on October 27th, 1932. The President of the New South Wales Methodist Annual Conference, the Rev. H. C. Foreman, M.A., presided.

It was unanimously resolved that an Historical Society be formed, and the following constitution was adopted unanimously.

1. NAME.—The Society shall be named The Australasian Methodist Historical Society, Sydney.

2. OBJECTS.—The objects of the Society shall be :—(a) Australasian Methodist Historical Research ; (b) to promote the study of the historical literature of Methodism ; (c) to provide a means by which members may meet (i) for acquiring exact historical knowledge by lectures and discussions, and (ii) for historical commemorations ; (d) any other activities as the Society may determine.

3. MEETINGS.—The meetings shall be general and special :—(a) General meetings shall be held quarterly in Sydney, and the general meeting in September shall be recognised as the annual meeting ; (b) special meetings shall be held at such time and places as the Council may determine, and except when otherwise announced, shall be open to the public. (N.B.—Each member shall be entitled to bring a friend to any meeting of the Society.)

4. MEMBERSHIP.—(a) Membership shall be open to ladies and gentlemen, and shall not be limited to Methodists ; (b) the annual subscription shall be five shillings (5/-) per annum in advance. (Life membership shall be granted to those who pay two guineas (£2/2/-) ; (c) the foundation members shall be those who pay, within one month after the inaugural meeting (27-10-1931), their first annual subscription of five shillings, or the life member's subscription of two guineas ; (d) all other applications for membership shall be made on the nomination of two of the members, and election shall be by a majority of the votes of members present at any meeting of the Society.

5. OFFICERS AND COUNCIL.—The officers and council shall comprise :—(a) The patron, who shall be the President of the Australasian Methodist General Conference, for the time being ; (b) the president, who shall be the President of the New South Wales Methodist Annual Conference for the time being ; (c) four vice-presidents, secretary, treasurer, and

PROCEEDINGS.

an officer who shall be editor and librarian—who shall be elected annually at the general meeting in September year by year ; (d) the foregoing officers, with four elected members, shall constitute the Council of the Society ; (6) the immediate ex-President of the N.S.W. Conference shall be ex-officio, a member of the Council.

6. CONSTITUTIONAL AMENDMENTS.—Amendments to the Constitution shall be made by a two-thirds vote of members present at any general meeting, notice having first been given at the previous general meeting, and duly advertised in "The Methodist" at least fourteen days prior to the meeting at which the vote is taken.

We shall welcome further information about the work of this promising Society, and trust that it will be found possible for it to work in close association with us. The Secretary is the Rev. F. R. Swynny, Auburn, New South Wales.

We have received part 1 of volume I of the *Journal and Proceedings* published in Sydney. It gives full particulars about the founding and aims of the Society, and an interesting article, "A Footnote to the History of Christian Missions," by Mr. C. Brunson Fletcher, Editor-in-Chief of the *Sydney Morning Herald*.

NEW LIGHT ON WESLEY AND WHITEFIELD IN GEORGIA

Dr. Leslie Church, of Richmond College, has just published a life of General Oglethorpe, the founder of the colony of Georgia. It is a very careful survey of the beginning of the colony and is based on a thorough study of documents at the Record Office and correspondence in MS. which has not been used before. Needless to say there are many references here, both to John and Charles Wesley and also to George Whitefield. Although it was Charles Wesley who went out as secretary to Oglethorpe and John Wesley as chaplain, yet several of Oglethorpe's letters from Georgia to the Trustees of the Colony in England are in John Wesley's handwriting, though signed by Oglethorpe ; Dr. Church says, "whenever Oglethorpe was with John Wesley the latter performed secretarial duties for him," and in a note on a letter dated July 26, 1736 (P.R.O., C.O., 5/638 No. 124) he adds "several other letters round this date were written by Wesley at Oglethorpe's dictation. They are in the Public Record Office in the collection

WESLEY HISTORICAL SOCIETY.

C.O. 5 5/638. This partly answers the question raised by the Editor of *John Wesley's Journal*, Vol 1, p. 209 note." He also gives a letter of John Wesley to T. Vernon on September 11, 1736, and another to Harman Verelst on November 10, 1736 which reveal the devotion of Wesley's religious service and his loyalty to the magistrates of Georgia. Of the second letter Dr. Church says it is not undated and without subscription as stated in *John Wesley's Journal* (Appendix) Vol. VIII p. 212. (These letters may also be read in the first volume of the Standard Edition of the *Letters*.)

It is interesting to learn that John Wesley's predecessor as chaplain in Georgia (Samuel Quincey) had held Society Meetings for seven or eight young men on Sunday evenings. This seems to have been a Religious Society of the type of the original Fetter Lane Society where the Epistles and Gospels for the day were read and studied. One good thing that Dr. Church has done is to make it clear that the strong friendship between John Wesley and Oglethorpe was unbroken. He also gives an admirable explanation of the mistakes of the Wesleys in Georgia and shows the worth of their work as well as its weakness. Whitefield had far greater popularity in Georgia than the Wesley brothers had but he had not the same pastoral conscience. Difficulties also arose between him and the Trustees over the management of the Orphan House for which he laboured so hard. The Trustees regulations of June 6, 1740, for the management of the Orphan House are meant to keep Whitefield's irregularities in check. The local Bailiffs.

- (1) Have the sole power of placing orphans there
- (2) Have the disposal of orphans to service, when they are old enough and strong enough.
- (3) Orphans are not to be taken from friends who are able to maintain them. The Orphanage is for the destitute and friendless.
- (4) The Manager of the Orphan House must give regular accounts to the Bailiffs.
- (5) No looms are to be set up.
- (6) The effects of the orphans are entrusted for safe keeping to the Bailiffs.
- (7) Orphans who are freeholders are to be put to work on their own plantations when they become sixteen years of age.

The whole book is full of information, admirably documented and is the best introduction to the early history of Georgia that has yet appeared.

A. W. HARRISON

For a portrait of Oglethorpe and articles on his work see *Proceedings* xiv, 125.

718. A CURIOUS WESLEY LETTER. I recently noticed the following letter in Canterbury Museum, where it is framed and preserved in a glass case. It is not included in the *Standard Edition of Wesley's Letters*.

City Read,

Decr. 24, 1789.

As I know the Rev^d. Mr. Abdy to be both a good man and a good preacher I wish all that fear God wou^d give him their vote and interest in the present Election.

JOHN WESLEY.

The letter is a curious one. To whom was it addressed, and under what circumstances? (cf. letter to John Mason, *Wesley's Letters*, Vol. viii, 173).—*D. B. Bradshaw*.

719. WESLEY—BREDIN—ADAM CLARKE.—Mr. C. W. Gordon, of Londonderry, has furnished us with excellent photographs of two Wesley letters.

To John Bredin, 17 May, 1781.

To Mr. Alex. Clark, 9 September, 1777

They are both printed in the *Standard Letters*.

Mr. Gordon also furnishes a lithographed copy of Wesley's letter to John Bredin, 9 July, 1782. The Editor of the *Standard Letters*, in printing this, gave an indication of Bredin's reply. The endorsement on the letter, reproduced in the lithographed copy, will interest our readers.

Derry Aug^t 13 1782.

- ¶ In Mr. Wesley's Letter to me from Manchester, Dated April 6, 1782, He desires me to send the Bearer "Adam Clarke to London Conference, and he would send him immediately to Kingswood School." Immediately I wrote to Mr. Wesley informing him the journey was great, and the Young Man had little to bear his Expenses, upon which Mr. Wesley wrote this Letter to me.

The Bearer has made some proficiency in the Languages, and is now on his way to Kingswood School. He is a Young Man of *real piety*, and has good abilities for one of his Age. I hope the Preachers, and Methodists where he comes may Receive him as a Brother.

Which will greatly Oblidge your Aff^{te} Bro. in Christ, J. BREDIN.

It seems fairly clear from the photo that the letter was addressed to Mr. Bredin at Mr. McLean's, not Mr. McLearn's as printed.

METHODISM IN WHITEHAVEN.

III. FROM 1769 TO WESLEY'S DEATH.

Whitehaven was separated from the Haworth Round in 1769 to form a separate Circuit composed of the following places, members, and leaders, as recorded in Laycock's *Methodist Heroes of the Great Haworth Round*.

Whitehaven...	115	Members	8	Leaders
Workington...	12	"	1	"
Lorten.....	8	"	1	"
Branthwaite ...	12	"	1	"
Coldbeck.....	8	"	1	"
Cockermouth.	19	"	1	"

The Circuit was placed under the Superintendency of Joseph Guilford. Mr. Briscoe says of him, "Through his zealous and indefatigable labours both in the pulpit, and going from house to house many souls were brought to God and multitudes also to hear the word, so that the Chapel on Sabbath evening proved too small. Daily morning preaching at 5 a.m. was strictly attended to, and field-preaching also when the weather permitted. Stewards, Leaders and Trustees appeared full of zeal." John Wittam¹ was Mr. Guilford's junior colleague. That this enthusiasm was not maintained after Mr. Guilford left is evidenced by a remark of Wesley's when he next arrived in Whitehaven on April 10, 1770; he says, "Here I found a faintness had spread through all. No wonder, since there had been no morning preaching for some months. Yet, every morning I was here, the congregations were as large as they had been for years."

On Thursday, April 12, he further writes: "I met such a company of children as I have not found within a hundred miles. Several of them appeared to be convinced of sin, five rejoicing in God their Saviour. And, upon inquiry, I found their whole behaviour was suitable to their profession."

On April 13 (being Good Friday), he preached in the morning, and went on to Carlisle via Cockermouth, where Joseph Guilford joined him at Longtown (near Carlisle) on Easter Sunday, when they both preached. Wesley refers to the work at Carlisle as the day of small things, there being only fifteen

1. See *Haworth Round*, p. 280.