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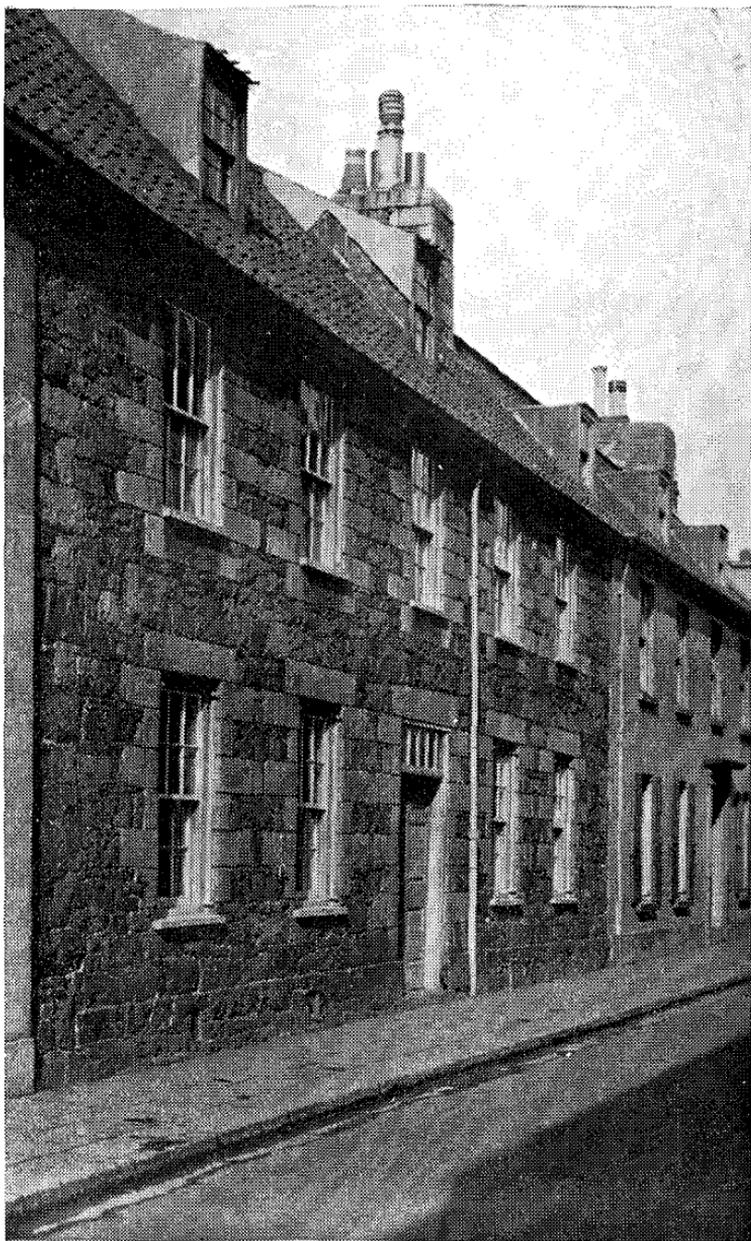
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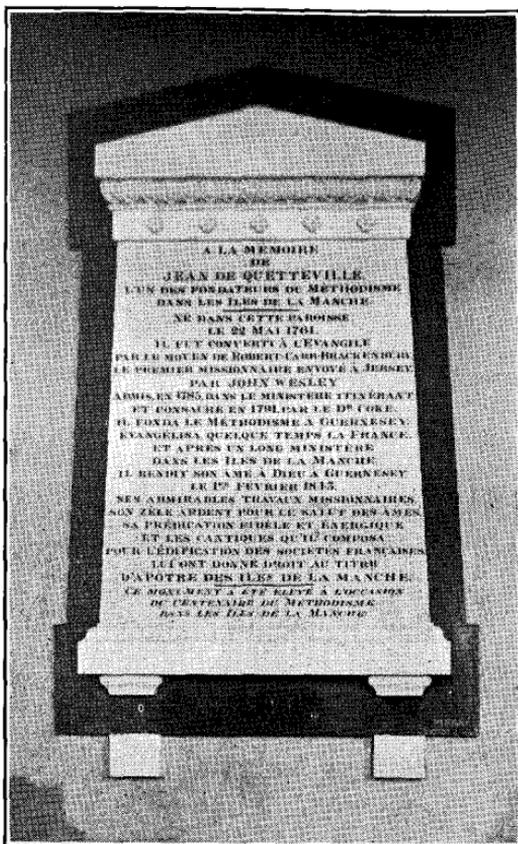
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**MR. R. C. BRACKENBURY'S HOUSE,
15. OLD STREET, ST. HELIER**

By courtesy of the Secretary of the Société Jersiaise



**MEMORIAL TABLET IN THE CHAPEL
AT ST. MARTIN, JERSEY**

By courtesy of Mr. C. W. Binet

A VISIT TO JERSEY.

I had the pleasure last summer of paying a visit to this delightful isle. In addition to the ordinary incidents of a holiday some experiences befell me which are suitable for record in these pages.

The kindness of Mr. C. W. Binet, a solicitor of St. Helier, with whom I had an interesting correspondence some time ago, was much appreciated. I had looked forward to seeing Mr. T. H. Ashelford, who wrote to me very helpfully recently, but I was sorry to find that he had passed away shortly before my arrival.

Let me speak first of a gathering in the country. I will quote Wesley's *Journal*, August 23, 1787.

"I rode to St. Mary's, five or six miles from St. Helier, through shady, pleasant lanes. None at the house could speak English, but I had interpreters enough," [a footnote says the house was Mrs. Le Couteur's.]

In the evening one large room was thoroughly filled. I preached on 'By grace are ye saved through faith.' Mr. Brackenbury interpreted sentence by sentence, and God owned His word, though delivered in so awkward a manner; but especially in prayer: I prayed in English, and Mr. Brackenbury in French.

The houses here are exactly like those in the interior parts of Wales, equal to the best farmers' houses in Lincolnshire; and the people in general are far better behaved than our country farmers in England."

The local branch of the L.P.M.A.A. thought that the 150th anniversary of Wesley's visit to St. Mary's, which is the oldest Society in the Island except St. Helier, should not pass unnoticed. An open-air meeting was arranged in the leafy lane opposite the house, Le Marais, St. Mary's, which is now occupied by Mr. and Mrs. Voisin. The Constable of St. Mary's gave permission to hold the meeting and the honorary police regulated the traffic. The large room which was once the parlour of Mrs. Le Couteur is now a stable. In that building John de Queteville, known as the Apostle of Methodism in the Channel Isles, preached his first sermon.

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Mr. G. H. South, whose son is a young minister in one of the Jersey Circuits, presided. The Rev. J. W. J. Scott read the chapter containing the text mentioned by Wesley. Two good Jersey Methodists, Mr. E. J. Ahier (a direct descendant of one of the two first local preachers in Jersey), and Mr. T. Le Ruez, gave stirring speeches, dwelling upon the influence of Methodism in the Island since the pioneer work which was now being gratefully remembered. Several local ministers were present, and a kindly welcome was extended to my daughter and myself. The relative position of the French and English tongues has changed since Wesley's time, and these proceedings were all in English, except when Mr. N. H. Gallienne announced the French hymn "Sonnez la trompette en Sion."

Wesley, accompanied by Dr. Coke and Joseph Bradford, had left Southampton on August 11. Hindering winds compelled the vessel (the *Queen*), which he calls a small sloop, to put in at Yarmouth and Swanage and Alderney before reaching Guernsey on the 15th. His journey to Jersey on the 20th, in a very small inconvenient sloop, took seven hours.

Landing at St. Helier at 11 in the morning, he went "straight to Mr. Brackenbury's house." This interesting building I saw, and by the courtesy of Mr. Emile F. Guiton, Secretary of the Société Jersiaise, and grandson of F. Guiton the Methodist historian, a picture of it is reproduced. It is numbered 15 Old Street (le Vieux Chemin) a typical town house of the first half of the 18th century. "It stands very pleasantly," says Wesley, "near the end of the town, and has a large convenient garden, with a lovely range of fruitful hills, which rise at a small distance from it." Mr. Gallienne kindly took me to this house and introduced me to the lady who lives there. Immediately the front door was opened one looked right through to a garden which is still charming, though I imagine much smaller than in earlier days. Adam Clarke says he gathered twenty pounds of excellent grapes in it. In this house a large room had been arranged for the Society.

Though this article does not purport in any way to be a history of Methodism in Jersey, it may be useful to record the progress that had been made by the movement prior to Wesley's visit. Mr. Hargreaves, in his convenient little pamphlet, tells us that about the year 1768, two young Jerseymen, Peter Le Sueur and John Tentin, visited Newfoundland in connection with the fishing trade then existing between that Island and Jersey.

In Newfoundland they both heard the Gospel preached by

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Laurence Coughlan. Le Sueur returned to Jersey deeply convinced of sin, and eventually entered into peace, aided by the counsel and prayer of Tentin who had been converted in Newfoundland. Under the preaching of Le Sueur a gracious revival took place in 1775.

In 1779 Captain John Brown of Poole, began to bring over cattle for the troops. He was a godly man and joined with Mr. Le Sueur and a blind Baptist minister who came to the Island. The three preached in a room in the house of Mr. Le Sueur. But Captain Brown soon ceased his visits and the Baptist minister left the Island.

In 1783 some soldiers, who had been converted under Captain Thomas Webb, were to be found in a regiment which was sent from Winchester to Jersey. One of them appealed to Wesley through Mr. Jasper Winscombe, a local preacher of Winchester, asking for a preacher to be sent who could speak French. Robert Carr Brackenbury, the Lincolnshire Squire, whose personality and work are dealt with in *Proceedings* xx, 170, was present when the letter was received and offered to be the first Methodist preacher in the Channel Islands. He went thither in December, 1783, accompanied by Alexander Kilham (afterwards the founder of the Methodist New Connexion) as his assistant and companion. It is said that Kilham was very acceptable when called upon to supply Brackenbury's place during a period of illness. (*Wesley Letters*, vii, 203).

In the *Minutes*, R. C. Brackenbury is appointed to Jersey in 1784; in 1785 A. Kilham is received on trial and appointed to Gainsborough; in 1786 R. C. Brackenbury and Adam Clarke are appointed to Jersey, and Le Queteville to Guernsey.

As a side-light upon Brackenbury's help in interpreting Wesley's sermon into French it is interesting to note that he had spent some weeks in France in the autumn of 1784, and the following spring, in order to perfect his French for the work in Jersey. It was on his return from France that he took the house in Old Street, and fitted up a large room there for the Society.

Dr. Coke was not an entire stranger to this Island. The work in the Channel Islands had its own place in his great schemes of Evangelism. In the rare pamphlet dated March 18, 1786, described in *Proceedings* xx, 156, he says "Brother Brackenbury has begun, at his own charges, a very promising work in Jersey."

He spent the first two weeks of 1786 in Jersey, and organised also the work which had not long previously begun in Guernsey.

He stayed with Brackenbury and preached several times in the new meeting house. He was also invited by the Rector to preach in the Old Church of St. Helier.

A tablet to the memory of Jean de Quetteville was erected in the Chapel at St. Martin, his native Parish, in 1884. A lengthy inscription in French says he was born in 1761, converted through the instrumentality of Mr. Brackenbury, admitted in 1785 to the Itinerant Ministry, ordained (*consacré*) by Dr. Coke in 1791. The gifts which entitled him to be called "Apôtre des Iles de la Manche" are set forth. His name is spelt on the tablet with a double 't,' but it seems to have been quite as usual to spell it with only one.

The *Journal* annotations on Wesley's account of what he saw on August 21 need supplementing. He say :

We took a walk to one of our friends in the country. Near his house stood what they call the College. It is a free-school, designed to train up children for the University, exceedingly finely situated, in a quiet recess surrounded by tall woods. Not far from it stands, on the top of a high hill (I suppose a Roman Mount) an old chapel, believed to be the first Christian Church which was built in the island. From hence we had a view of the whole island, the pleasantest I ever saw.

Curnock says the College was Saint Mannelier, an old endowed school, now united to Victoria College. Mr. Binet says the house still stands, but the School was closed over fifty years ago. The house and land attached are let, and the revenue accruing therefrom is now used as "purses" for entrance at Victoria College, Jersey's leading educational establishment.

The high hill, Curnock says, was La Hogue Bie, or Boëte, referring us to Cartaret's Diary. (By the way, when Dr. Church brings out a new edition of the *Journals*, I think he may safely alter this to Carteret). I went to La Hougue Bie (not Hogue), formerly known as Prince's Tower, nearly three miles from St. Helier. The leaflet issued by the Société Jersiaise, who purchased the property in 1929, says the word Hougue is of Scandinavian origin, and is used in the islands as in Normandy, for a barrow or burial mound. Bie is the old Danish word Bye meaning an abode or settlement ; it is found in the terminal "by" in many English place names.

An exploration carried out in 1924 revealed a megalithic monument known as a Dolmen, or pre-historic burial place, in a

perfect state of preservation. A chapel was erected by Dean Mabon on his return from the Holy Land, on the summit of the mound (10th to 12th century), an instance of the early Christian missionaries converting to the use of the new religion a pagan monument, venerated by the inhabitants. In the 16th century La Hougue Bie became a great place of pilgrimage, and a second Chapel was added on the summit of the mound.

Wesley was greatly impressed, we have seen, with the view, a fact which must appear rather surprising to the visitor of to-day. But the leaflet tells us that towards the end of the 18th century Major-General James d'Auvergne constructed on the stone vaulted roofs of these chapels a brick tower, long known as "Princes Tower," from the fact that Admiral Philip d'Auvergne, titular Prince de Bouillon, used it as a naval observation post during the French wars.

This tower was demolished in 1924. I am told that from the top of the Tower, on a clear day, eleven out of the twelve Parish Churches of the Island could be seen.

Those who are familiar with Wesley's *Journal* will remember that this is one of the periods when we have the *Diary* as well.

In the *Diary* for August 21, Wesley records :

11-45 walk, 1 at brother W (—)'s . . . 2-30 walk, 4 prayed ; 5 tea.

This arrangement of his time is consistent with a journey to Hougue Bie, though the walk of nearly three miles each way must have been a great effort for Wesley, who was then aged 84. It would be interesting if light could be thrown upon brother W.

I am perplexed by Curnock's reference to Boëte. Apparently he confuses Hougue Bie with another place. In Arnett's volume mention is made, in giving an account of the growth of Methodism in Jersey immediately prior to Wesley's visit, of the sacred fire extending to St. John's Parish also, where Ph. Hubert of the Hougue—Boëte put his house at the disposal of the preachers. Apart from the limited time available, it is inconceivable that Wesley should have walked right up to the north of the island and back.

The old chapel Wesley saw, I think, as I have said, must have been that at the Hougue Bie. When Curnock says "probably St. Jean," is it not likely that he had St. John in mind?

Wesley records in the *Diary* that on board a ship between Jersey and Guernsey in 1787 he read "Recueil." Mr. Curnock says in a footnote "This may have been an early hymn book, e.g. *Recueil de Cantiques*, 1743 (Moravian), or a later edition of the same book."

Mr. Binet showed me a rare hymn book entitled *Nouveau recueil de Cantiques spirituels, Guernsey, 1795, with a preface by Jean de Queteville*, also a second edition 1806. These are not mentioned by Osborn, *Records of Methodist Literature*, but he records an edition of 1818, entitled, *Recueil de Cantiques à l'usage de la Société appelée Méthodiste*. This is said to be, according to Osborn, the last edition published by the Book Room of Mr. De Queteville's Hymn Book. Mr. Binet has this also. Osborn refers to a publication entitled, *Nouveau Recueil de Cantiques*, London, 1786, pp. 231. This is anonymous, but Osborn says it is, with great probability, ascribed to Mr. Brackenbury. Mr. Binet is of opinion that it was edited by Brackenbury; it is adapted, he says, from Roman Catholic sources. It does not seem unreasonable to conclude that this is the book which Wesley was perusing, and not the earlier Moravian volume to which Mr. Curnock refers.

After writing this sentence I discovered that Curnock came later to the same opinion. See *Corrigenda in Journals* viii.

In the section of Foreign Hymn books at the Methodist Book room, six editions of de Queteville's book are included, but none so early as the 1795 volume possessed by Mr. Binet.

The present hymn book used in the French services is called *Recueil de Cantiques des Iles de la Manche*.

Prominent amongst the official buildings of St. Helier is La Bibliothèque Publique. Calling there I was courteously received by Mr. C. J. Piquet and Mr. Falle in the absence of the Librarian, Mr. A. S. H. Dickinson. I was shown some of the treasures of the institution, and presented with a little pamphlet outlining its long history. The foundation stone of the Library was laid in 1737, but the building was not completed till nearly six years later. As I have lived for a good many years in the County of Durham it was of special interest to me to observe a marble slab bearing a Latin inscription:—

In the year 1736 to the glory of God, most good, most great, to the advancement of Religion and good literature: This Library was at his own expense built and furnished with no inadequate store of books in most branches of learning by Philip Falle, being in his 80th year, a native of this Island, a Canon of Durham [Cannonicus Dunelmensis] and formerly a Chaplain to His Most Serene Majesty King William III.

Whether he ever resided in Durham is not stated; he held livings successively in Trinity and St. Saviour's Parishes in Jersey, and

at Shenley near Barnet, the latter being held from 1709 to his death in 1742.

"Although the Library in its infancy was not highly valued by its owners, it received the approbation of John Wesley when he visited the Island in 1781 [should be 1787], and he afterwards presented to it a copy of his own *Concise Ecclesiastical History* in four volumes." These volumes, which were shown me, bear an inscription that they were presented by the author, but the writing was not, in my opinion, that of Wesley. For the "Ecclesiastical History," see Green's *Bibliography*, p. 355. It was published in 1781.

The pamphlet records that when Adam Clarke was stationed in Jersey he was greatly helped by the public Library, which contained, besides other excellent works, a copy of Walton's Polyglott. I saw the well preserved volumes of the great work, *Biblia Polyglotta*, Brianus Walton, MDCLVII.

A *Magazin Méthodiste des Iles de la Manche* was published early during the greater part of the 19th century. Mr. Binet thinks it was issued with only a break of two years from 1816 to 1890.

Osborn says it was edited by Mr. de Queteville for thirty-four years. It contained short biographical notices and Methodist news. Mr. Binet made a very good collection of this; somehow the Librarian of the British Museum got to know of it and Mr. Binet transferred them for the small sum their acquisition had cost him. The Librarian of the British Museum remarked that anyone wishing to write a religious history of the period would find in this Magazine a unique fund of information. The Jersey Library has many of the volumes, but not so good a collection as that which Mr. Binet possessed.

The Library is an institution of which a much larger town might well be proud. The same remark applies to the Museum of the Société Jersiaise, with its remarkable collections in many departments. In the Museum I saw a print of the old Chapelle de Notre Dame des Pas,¹ which stood on the Dicq. Long deserted by the priests, it was bought and fitted up for Methodist worship by Mr. Le Sueur. It appears to have been soon superseded by the accommodation provided in Old Street. The building was demolished in 1817.

1. In *Journals* vii, 315, a picture of this old building appears. But in the caption De Pas should be Des Pas.

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Mr. Maurice Baker has kindly lent me a copy of the history of the Independent Church in Jersey. It is interesting to note points of contact between the Independents and the Methodists. Arnett's book records that amongst the first Methodists in St. Helier in 1774 was Mrs. Perrot, the grandmother of the first Independent minister in the Island. She opened the service at Le Marais, at which de Quetteville gave his first address. In 1805 St. Helier had a population of only 6000, with only one Ecclesiastical edifice, namely, the Parish Church. Rev. Francois Perrot, who had been trained in Dr. Bogue's Academy at Gosport, returned to Jersey and conducted Gospel meetings in various Parishes, his work resulting in a revival. In 1807 a chapel, the first Nonconformist chapel in the Island, was erected in what is now Halkett Place. This was superseded in 1854 by the present handsome church, erected upon the same site. In this I heard an earnest French sermon from the present minister. Every effort is made to keep this church French, but it is difficult to replace older members as one by one they are called home. A chapel was built at St. John's in 1810, and Mr. Perrot's work resulted in the erection of several other country chapels, in the course of time quite a "Circuit" being formed).

F. F BRETHERTON.

ANNUAL MEETING OF THE W.H.S.

This was held, as usual, at the time of the Conference in Bradford. The attendance was not large, but business was carefully considered.

Mr. E. S. Lamplough presided, and was elected, as already announced, to the Presidency, left vacant by the death of the Rev. John Telford. The Minutes of last year's meeting were read by Dr. Harrison.

The meeting noted with deep sympathy the loss of the Rev. Thomas E. Brigden, whose lengthy services to our Society were noted in December issue of the *Proceedings*, 1936.

The accounts, audited with his usual care by Mr. H. Ward, were presented by the Treasurer, who was able to show that the finances were in a very healthy condition.

The total membership of the Society, including the Libraries and kindred Societies which receive the *Proceedings*, amounts to 358. 21 new members had been enrolled during the year, 14 had died during the year, and 13 had retired or lapsed, showing, unfortunately, a decrease of six on the twelve months ending 30th June, 1937. These figures take no account of the New Zealand and Irish Branches.

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

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above, and the addition of Mr. T. B. Shepherd, M.A., to the Editorial Council.

The Secretary presented reports from the New Zealand and Irish Branches.

NEW ZEALAND BRANCH.

The Annual Meeting was held during the New Zealand Conference. The Rev. Dr. C. H. Laws presided, and was re-elected, together with the Vice-Presidents, Rev. Percy R. Paris, Rev. M. A. Pratt and Rev. A. B. Chappell, M.A., and the Secretary and Treasurer, Rev. George Frost.

The Branch publishes a small inset to accompany each quarter the *Proceedings* sent from England.

Mr. Chappell has in several recent numbers told the heroic story of John Whiteley, missionary martyr. The inset accompanying our last December issue gave extracts from the record of Rev. G. S. Harper, detailing the beginning of Methodism in Westland. In March, extracts were given from the report sent by Rev. Walter Lawry, General Superintendent of Wesleyan Missions in New Zealand, and printed in the *W. M. Magazine*, 1844. The story is that of the commencement of an Institution for the better training of native converts. Some land in the neighbourhood of Auckland was conveyed to our Church, and for some years a native institution stood upon it. Later it was leased for Grafton Road Church and Parsonage, the Institution being removed to Three Kings near Auckland, and later still to Paerata nearly thirty miles away. Trinity Theological College now stands upon part of the old site.

The Branch is thus gradually setting on permanent record an account of many events that ought not to be forgotten.

THE IRISH BRANCH.

The Rev. R. C. Crawford, the Secretary, supplied a full account of the Annual Meeting in Dublin to the *Irish Christian Advocate*, from which we extract the following information.

Dr. Herbert G. Smith presided.

Progress has been made in cataloguing and housing Wesleyana in Edgehill College, Belfast, and a Committee was appointed to examine the possibility of exhibiting some of the material, money being voted for glass cases. It was also suggested that lantern slides should be made of some of the items, to furnish illustrations for lectures on the Methodist history of Ireland.

The Rev. R. Lee Cole, M.A., B.D., read an interesting paper on Wesley's *Journal*.

It is evident that the Branch has a central group of deeply

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interested workers. If all the members will heed their Chairman's invitation to take an active interest in the work, it will make more rapid progress, and, as he hoped, afford inspiration to Irish Methodism generally.

The Irish Christian Advocate has arranged for the publication of the following articles, in view of the forthcoming special celebration of Wesley Day, 1938:—

Rev. J. M. Alley: The first Irish Conference.

Rev. R. E. Ker, M.A.: The Theological Springs of Methodism.

Rev. G. G. Myles, B.A.: John Wesley and Social Reform.

Rev. R. C. Crawford: Wesley's early helpers in Ireland.

The Ireland to which Wesley came.

Rev. R. W. Littlewood: Wesley and the Bible.

Rev. R. H. Gallagher, B.A.: Wesley in Ulster.

"Melodist": Wesley on singing and music.

Mr. D. B. Bradshaw: Wesleyana, our Irish treasures.

Rev. R. G. Livingstone: Wesley as an Evangelist.

The series was commenced on October 1, by an article by the Rev. R. Lee Cole, M.A., B.D., entitled "Wesley's first day in Ireland." Other contributors will include Rev. T. J. Allen, Rev. W. G. Lee and Rev. W. M. Graham.

THE AUSTRALASIAN METHODIST HISTORICAL SOCIETY, SYDNEY.

The Society has a good list of officers, with Rev. F. R. Swynny as President and Editor, and Miss E. G. Pickering as Research Secretary and Librarian.

Acting in conjunction with the Historical Records Committee of the N.S.W. Conference and the Mitchell Library in Sydney, thorough-going arrangements are being carried out for the gathering, preservation, filing and indexing of books, manuscripts, portraits, plans and other matters relating to Methodism, mainly, of course, in Australia.

We have received parts 13 and 14 of the 5th volume of the *Journal and Proceedings* of the Society. No. 13, published in January, contains a History of Canberra Methodism, followed by a list of the Methodist manuscripts in the Mitchell Library. In No. 14, published in April, Miss Pickering deals with the progress of the N.S.W. District, 1839-1845; and Mr. C. Barton gives an account of the Southwells of Wattle Park.

THE ASSOCIATION OF METHODIST HISTORICAL SOCIETIES.

We have received from Mr. C. F. Eggleston, the Secretary, a copy of Bulletin No. 3, published in May, 1937.

The Association mourns the loss of its President, Dr. Edward L. Watson, of Baltimore. He was elected to his office at its first meeting in 1925. His place is taken by Dr. James R. Joy, the first Vice-President. American, and indeed world-wide Methodism, is bereaved by the loss of Dr. E. S. Tipple. Dr. Joy informs us that Dr. Tipple's collection, the richest in America, goes to Drew University, Madison, N. J., and will be exhibited in special rooms in the new Lenox Rose Library building. By his books on Asbury, Dr. Tipple did much to spread knowledge of the great pioneer. Mr. Telford tells us, in the preface to *Wesley Letters*, that Dr. Tipple had 50 originals, and furnished such copies as were required.

Our trans-Atlantic friends devote a full day to their Annual Meeting. It was held in May this year in Philadelphia, at 10 a.m. A business session was followed by a symposium on "How to gain interest for the work of your local Historical Society." A review of recent literature on Methodist History was given, special reference being made to the Philadelphia Conference under the title *Pioneering in Penn's Woods*, in which the difficulties of compiling such a survey are exemplified and conquered. Luncheon was followed by a visit to the Pennsylvania Historical Society, and the Library of the Presbyterian Historical Society. The session was continued at the Library of the Methodist Historical Society. An illustrated lecture on Methodist Iconography followed. After this the members enjoyed a banquet, with Dr. Umphrey Lee as guest speaker.

The Association is doing a useful work in securing from its constituent Societies an account of their treasures.

From the carefully prepared schedule of the information received to date we extract what we think will be of most interest to our readers in Europe. There is much that deals with events and personalities in the States.

New England: Wesley's Letter to Heath. Limerick, 18 May, 1787.

(See *Proceedings*, xvi, 155).

Chair and clock said to have been owned by Charles Wesley.

Autograph letters of Coke and Asbury.

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Wilmington: The original letter of Dr. Coke, offering his life to the American Methodist Church. This letter is often quoted.

An original letter from George Washington's private secretary, proving that the Methodist Church was the first ecclesiastical organization to congratulate him as President.

Mississippi: Many valuable items relating to the early period of American Methodism.

Ohio: Wesley's letters, 22 July, 1772 and 11 February, 1790. (Telford prints one letter for each of these dates, to Mrs. Savage and Adam Clarke respectively. Are these the letters at Ohio?)

Sunday Services for the Methodists in America. First edition, London, 1786. Prepared by Wesley.

Baltimore: Original ordination parchment of Asbury, signed by Coke.

Twelve letters of Wesley. (We should welcome a list of these to check over with the Standard Edition).

A manuscript diary of Nelson. (We should like to know whether this refers to John Nelson, the Yorkshire stone-mason).

Dr. Coke's pocket Bible.

Bound volume containing a portrait sketch and original letter of each President of the Wesleyan Conference from Wesley to 1912.

New York: The draft with which Captain Webb fulfilled his pledge to the building fund of John Street Chapel.

Also the old record Book of the Chapel, 1769-1795.

Philadelphia: Pilmore's Journal, 1769-1774.

Bound manuscripts of 531 hymns, with index said to be all in the autograph of John Wesley, dated 17 September, 1773.

"Sacred Harmony," bound with autograph of John Wesley, 10 January, 1780.

Autograph letters of John and Charles Wesley, and Dr. Coke. (Of these, as of those mentioned previously, we should welcome particulars).

Dr. A. H. Backus says he has in his personal collection the last known letter of Susanna Wesley, written to her son Charles. (Can Dr. Backus let us have particulars?)

There is also a piece from a pear tree planted by John

Wesley, with his picture carved on the face of the polished wood. (Particulars invited).

Mrs. Onstott informs us that the wonderfully complete collection of Wesley's works made by the Rev. Richard Green, is in the Victoria University Library, Toronto.

THE INTERNATIONAL METHODIST HISTORICAL UNION. (EASTERN SECTION).

It was reported to the Bradford Conference that this Committee had met once since the preceding Conference to consider the arrangements for Wesley Day in London. The Charterhouse celebration has already been recorded in our pages. The Archbishop of Canterbury has promised to preach for the 200th Anniversary of Wesley Day, in St. Paul's Cathedral, on May 25.

The Conference appointed the following Committee :

Revs. George Ayre, Percy J. Boyling, Francis F. Bretherton, B.A., Leslie F. Church, B.A., Ph.D., James Ellis, Joseph Johnson, W. Hodson Smith, Jacob Walton ; Messrs. Edmund Austen, J.P., A. W. Edwards, Edmund S. Lamplough, Stanley Sowton ; Rev. Edgar C. Barton, Treasurer ; Rev. Archibald W. Harrison, M.C., B.A., B.Sc., D.D., Secretary and Convener.

Nearly all these are members of the W.H.S. It is desirable that there should be hearty co-operation between the Union and the Society. The Union has no literary organ, and it is our privilege to record their activities in our *Proceedings*.

THE COLMAN WESLEYANA .

In the preface (1909) to the Standard Edition of the *Journals* the Rev. Nehemiah Curnock stated that Mr. Russell J. Colman gave free access to the collection of Diaries and other Wesley MSS. which his father, the late Mr. J. J. Colman, of Norwich, acquired from Mr. Gandy, who was executor to Rev. Henry Moore. Mr. Moore's position with respect to Wesley's papers is well known to Wesley students. Mr. Curnock devoted many months to taking photographic copies of these Diaries and letters,

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using in his work more than three thousand dry plates. (See *Wesleyana*, p. 32).

At the Bradford Conference, 1937, it was announced that Mr. Russell J. Colman, by a very generous act, had placed all this material in the guardianship of the Methodist Church, under a specially worded deed of gift.

Mr. E. S. Lamplough, President of the W.H.S., presented this letter to the Conference, and the President of the Conference expressed thanks for the valuable gift. Thanks were due also, the President said, to Mr. Lamplough for his great services in the matter. Mr. Lamplough took the opportunity of adding to the long list of his Methodist benefactions, by handing over at the same time a volume of the Diaries which had come into his possession.

Mr. Curnock furnished the following table giving the broad facts with respect to Wesley's private Diaries. (The distinction between the Diaries and the Journals is a matter which requires to be carefully studied in Curnock's introductory pages).

Oxford I	April 5, 1725 to Feb. 19, 1727.	(a)
Lost vols.	Feb. 20, 1727 to April 29, 1729	
Oxford II	April 30, 1729 to June 17, 1732.	(b)
Oxford III	June 18, 1732 to Sept. 30, 1733.	(b)
Oxford IV	Oct. 1, 1733 to April 22, 1734.	(b)
Lost vols.	April 23, 1734 to Sept. 6, 1734.	
	Sept. 7, 1734 to Feb. 8, 1735.	(b)
	Feb. 9, 1735 to Oct. 16, 1735.	
Georgia I	Oct. 17, 1735 to April 30, 1736.	(b)
Georgia II	May 1, 1736 to Feb. 11, 1737.	(c)
Georgia III	Feb. 12, 1737 to Aug. 31, 1737.	(b)
Lost vol.	Sept 1, 1737 to March 31, 1738	
London and Bristol,	fragments from April 1, 1738.	(b)
Lost vol.	April 1739 to Oct. 14, 1739.	(d)
London, etc.	Oct. 15, 1739 to Aug. 8, 1741.	(b)
Lost vols.	Aug. 9, 1741 to Feb. 24, 1790.	(e)
Last Diary	Feb. 25, 1790 to Feb. 24, 1791.	(f)

NOTES ON THE SCHEDULE.

- (a) This was the property of Mr. George Stampe, Great Grimsby, and is the volume presented by Mr. Lamplough to the Conference.
- (b) These are included in the present Colman gift. The section Sept. 7, 1734 to Feb. 8, 1735, is described by Curnock as having been in the Colman collection at one time. Why he should thus differentiate this section from the others is not clear, for it is among the volumes now handed over. But apparently Curnock had not the use of it.

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- (c) Bishop Hendrix collection.
- (d) In the corrigenda notes at the end of vol. viii, Curnock says this line should read :
Lost vol. Nov. 11, 1739 to May 31, 1740, but the "Drew" Diary (see vol. viii, 161-8) gives six weeks belonging to this interval.
The section October 15, 1739 to August 8, 1741, Curnock corrects to June 1, 1740. But October 25, 1739, is the date given in the list of the Colman items.
- (e) See vi, 378, for the finding at the Bookroom of the Diary for December 1, 1782 onwards.
- (f) This last diary, says Curnock in the corrigenda, begins on February 1st.¹

When the Rev. John Telford issued his great edition of *Wesley Letters* in eight volumes, he gave a list of the chief owners of autograph letters, "so far as can be ascertained." Amongst these he mentions Mr. Russell J. Colman as the owner of 39. The collection now handed over contains more than this. I have been able to trace nearly all of them in Telford's volumes, and a closer scrutiny might find more. The discrepancy in numbers may be partly accounted for by Telford's reference to transcriptions as well as autograph letters. In the list of photographed items in *Wesleyana* p. 32, it is indicated that a few are copies.

There are a large number of letters from various members of the Wesley family, many of which I have traced in Stevenson's *Wesley Family*. These are followed by a great many letters written to John Wesley. Among the writers are Morgan, Ingham, Oglethorpe, Hutton, Sir John Thorold, George Whitefield, the Georgia Trustees, Howell Harris, E. Blackwell, Gambold, Piers, Lady Huntingdon, John Bennet, D. Perronet, Doddridge, Fletcher, Sellon and Clayton. Some of these have been published in the *Journals*. There is a parcel of letters from a number of female members of Society.

There are twenty-one volumes of manuscript books. 3, 9, 10, 11, 12, 13, 16, 17 are the *Diaries* already referred to.

1. A miscellany in verse, with index of subjects and list of abbreviations. Feb. 6, 1729-30.

1. I have a complete photograph of the forty pages of this volume, which is in Headingley College Library. Page 1 is headed February 25, 1790, and reads: I resolve, etc. Page 2 begins with February 1. F.F.B.

WESLEY HISTORICAL SOCIETY

2. Ten letters written between May, 1730, and October, 1731. A list of members and leaders, April 17, 1742. "Band" names, November, 1742. Names of members between March, 1, 1743 and 1746. Names of Deptford "Band."
4. Kezia Wesley's common-place book, 1729. Epitaph on Mrs. Ellison.
5. A short treatise on the procedure, extent, and limit of the human understanding, Christmas Eve, 1730. Several pages of German poetry, June 6, 1788.
6. The "Aspasia" letters. See *Letters*, vol. i.
7. A treatise on the art of divine meditation, dated March 22, 1733-4. List of pupils with the times of entering, and the books which they read, 1730-1731.
8. Prayers selected from various eminent divines of the Anglican Church,—others entirely from the Psalms. A list of abbreviations.
14. Books read during the year 1733. Books read and things occurring between January and August, 1734.
15. List of books for the poor. Henry's *Historical Catechism* translated from the French by Mr. Wesley. (Apparently not in Green). At the end of the book is a page or two of names of members in Wesley's handwriting, Feb. 2, 1789.
18. Cash account from January 1, 1731, to December, 1733. Inventory of Goods and Chattels.
19. Seven sermons preached in 1732. A short French Grammar (See Green, § 151).
20. Statutes of Lincoln College in Latin. Treatise on the duty of receiving the Lord's Supper. List of members in the London Societies with the quarterly contributions specified. November, 1745, members 2008.—April, 1746, members 1939.
21. The Sermon Register, as printed in *Journals*, viii, 171. Sermon by Samuel Wesley, senior, preached at Buxton, July 7, 1721. Text, Psalm 104, 10. Sermon by Gambold preached in St. Mary's, Oxford. Eight sermons by Wesley, including the funeral sermon referred to in *Journals* i, 62.

A packet of papers of Charles Wesley contains portions of his *Journal* in letters to his brother, 1740-1756; a humorous account of his voyage to Boston, America, when the captain was nearly always drunk; a treatise on the Lord's Supper; about 134 outlines of sermons, some in shorthand; Rules for the Girls' School at Kingswood.

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A quantity of miscellaneous papers included in the collection require careful scrutiny. It should be ascertained first of all which of them have already been published.

From this review of the Colman gift it will appear that the most important part of the material has been carefully used in the Standard Edition of the *Journals* and *Letters*, which were greatly enriched by the facilities afforded by the owners. Stevenson and Tyerman were acquainted with some of the items, though not with the wonderful *Diaries*.

The cream has been used ; but the rest of the collection is far from being mere skimmed milk, and it is certain that a careful working over of the whole would yield results, not comparable with those to which Curnock introduced Methodist students, but nevertheless of real value. All who are interested in this branch of research will be glad that the valuable papers, of which we have given some brief account, have now been handed over to the Methodist Church. I am greatly indebted to the Rev. Dr. Church for his kindness in furnishing me with a list of what has been received.

F. F. BRETHERTON.

MEMORIAL TO REV. JOHN RICHARDSON AT EWHURST PARISH CHURCH, SUSSEX.

The Memorial comprised the installation of electric light in the church and a bronze Memorial Tablet attached to the door of the switch box, with the inscription: The electric light in this church was installed in 1937 in memory of John Richardson, curate of this parish church 1759-1762. He was afterwards one of John Wesley's preachers, and read the service at Wesley's funeral in 1791. He died in 1792, and was interred in Wesley's grave at the City Road Chapel. 'The entrance of Thy words giveth light.' Ps. cxix, 130.

The tablet was unveiled on July 26, 1937, by Rev. Dr. J. H. Ritson, acting on behalf of Mr E. S. Lamplough, who generously supported the scheme but was unable to be present. It was dedicated by the Rector, the Rev. A. Morrison, who also read the lessons in the absence of Dr. Harrison who had hoped to be present to do so. The Bishops of Chichester and Portsmouth sent letters of regret for their inability to attend on account of the Oxford Conference.

Dr. Ritson gave the address, in the course of which he expressed the hope that the young people of to-day would live to see the outward signs of separation dissolved.

The greater part of the cost was borne by leaders of the Methodist Church, but there were some beautiful gitts from lovers of the Church who could only afford small sums. Captain Shore, the architect, carried out the work with skill and enthusiasm. The Rector expressed his thanks to all who had helped, including in his words the name of our dear friend Mr. Telford, who had been greatly interested in the initial stages of the undertaking.

The success of the scheme was largely due to the co-operation and enthusiasm of Mr. E. Austen, J.P., of Brede. Mr. Austen kindly prepared the following account.

THE REV. JOHN RICHARDSON, CURATE OF
EWHURST CHURCH (1759-1762).

The Rev. John Richardson was Curate at Ewhurst for three years (1759-1762).

During that period we have entries in the Church registers of baptisms, marriages and burials, in his handwriting and attested by his signature.

On one of the bells in the Church tower is the following inscription:—

Mr. John Richardson Curate
Lester and Pack of London fecit 1760
5. 2. 10

This latter fact would indicate the high respect in which Mr. Richardson was held by the parishioners; but to-day his name is better known *outside* the bounds of the parish, owing to his subsequent intimate association with John Wesley in London.

Mr. Richardson was born in the little village of Kirk Leatham, in Yorkshire, in the year 1734.

When quite young he was frequently taken by his mother to clergymen for their hands to be laid upon his head, for it was her ardent desire that he should one day enter the Church.

After completing his studies at Cambridge, Mr. Richardson was ordained and appointed to the curacy of Leek, in Staffordshire.

He next became curate to the Dean of Battle. Whilst at Battle, we are told he was most conscientious in the performance of his duties, but owing to the seriousness of his sermons,—which were delivered with much earnestness,—he met with considerable

discouragement and opposition from the Dean. This led him to apply to his College for a removal, and in November, 1759, he was sent to Ewhurst.

During the previous year (1758) John Wesley had visited Rye and the neighbourhood, and as a result several Methodist Societies were formed in the villages, Ewhurst being among the number.

On his appointment at Ewhurst, Mr. Richardson was warned to be upon his guard against the Methodists, and especially against Mr. John Holman, one of the principal leaders.

This Mr. Holman was a prosperous farmer, cultivating several farms including a good deal of his own land. He took an interest in parochial matters, and was for a time one of the churchwardens. He was now holding Methodist services in his house at Court Lodge (an historic house which was pulled down about 1850). Mr. Holman was a man of strong convictions, full of zeal and indomitable courage. Observing the seriousness and frankness of the new curate, he invited him to hear the Methodists for himself. Mr. Richardson went; his prejudices vanished; his heart was opened and he found that God was in their midst. He now frequently attended their preaching and conversed with the people. One evening in March, 1762, Mr. Richardson listened to a sermon by Thomas Rankin from the words, "Is there no balm in Gilead; is there no physician there?" The power of God was present to heal, and in that hour he found peace to his soul.

Mr. Rankin was one of John Wesley's most able preachers. A few years later (1773) Wesley sent him to America to preside over the first Methodist Conference in that country.

The substance of Rankin's powerful sermon was delivered by Mr. Richardson in his own church. Some of his people expressed an earnest desire to hear more of these important truths, and he, with great humility, replied "I received them from the Methodist preachers; go and hear for yourself." He now joined in membership with the Methodists, availing himself of every opportunity of meeting with them.

A new note was soon observable in his preaching; there was triumph and power and joy through believing in a living Saviour, and he burned to declare the glad tidings that had made him so happy. His church was crowded with attentive hearers, and the work of God flourished. Some of the parishioners were offended with his evangelical presentation of the truth, and complained to the Rector, the Rev. Thomas Nairn. The result was that in the

following November Mr. Richardson was *removed* from his curacy. This statement is made on the authority of his friend Charles Atmore, who knew all the circumstances connected with his dismissal, and published the facts in his *Methodist Memorial* in 1801. It is also corroborated by letters which were in the possession of the late Mr. Thomas Daws, who died a few years ago, at the age of 80. He had been churchwarden for Ewhurst for nearly 40 years. These letters were written to members of his family in the 18th century, and related to Church affairs.

Mr. Daws told me "that Mr. Richardson was turned out because he was too serious," adding, "the irony of the situation was that a cock-fighting curate was appointed in his place." That satisfied some of the congregation better, whilst others joined the Methodists!

John Wesley, on hearing that Mr. Richardson was leaving Ewhurst, invited him to London, and after a personal interview gave him a permanent appointment at the old Foundry Meeting House in Moorfields.

Describing his sermons in London, his biographer states that they were not of an alarmist character, but more calculated to give comfort to the people. He goes on to say "the uniformity of his life, the meekness of his spirit, his love of peace, and the power which attended his ministry at the Foundry and the new Chapel in City Road for 30 years, endeared him to all who knew him."

During the whole of the time Mr. Richardson was in London he suffered acutely from bodily weakness and particularly from a distressing form of asthma. Referring to his affliction he sometimes said "They are the rod of God and are sent in mercy to purify me and make me meet for Heaven." His last words were "God is always with me." As the senior of three curates at City Road at the time of Wesley's death, he conducted the funeral service, although himself in very feeble health.

The funeral took place at 5 o'clock in the morning of March 9, 1797. Only a few hours notice was given, but hundreds attended, and to each was presented a biscuit on which was stamped a portrait of John Wesley.

When Mr. Richardson came to the passage in the service "Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our dear *brother* here departed" . . . his voice faltered, and he substituted the word *futher*.

After a month's serious illness, borne with great faith and resignation, Mr. Richardson passed away on February 11, 1792,

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in his 58th year, surviving Mr. Wesley by only eleven months, and he was buried in Mr. Wesley's vault in City Road chapel burial ground. His funeral sermon was preached by the Rev. Melville Horne, formerly curate to the Rev. John Fletcher, of Madeley.

(In the obituary notice in the *Minutes*, 1792, and in Stevenson's reference to the same, Richardson is given the degree A.B. I do not recall seeing any other mention of the degree, though Atmore speaks of his University studies. He is one of the four curates mentioned by Stevenson as officiating at City Road. But whereas his colleagues Creighton and Dickinson appear in the list of preachers appointed to London, Richardson does not. It would be interesting to know why. F.F.B.)

WESLEY'S CORRESPONDENCE WITH MRS. WOODHOUSE.

(AN UNPUBLISHED LETTER).

Sligo
May 7, 1769.

My dear Sister,

I do not know whether the tract you mean be the *Plain Account of Xtian Perfection* or no. That is the largest and fullest treatise which I ever published upon the subject. If you have it not, you may get it from Mr. Brown, or borrow it of S. Hutton. And pray, be not shy with her. She is a good woman.

Break thro' the lions in the way, and see her more than once a year. I am often ashamed of the reservedness of my own country women. They have need to learn of those on this side of the water, who love one another and are not afraid to own it.

Abundance of those who were in Mr. Ingham's Societies, are now joined in ours. And many of them know by happy experience what Xtian Perfection means. Why should not you? You had a taste of it; Of pure love to God and man. And is it not ready to be restored? What hinders? Tell me just how you are. Be open. Why should you not? You know I love you and would rejoice to do you good. Therefore you have no need to hide any thing from,

My dear Sister,

Your affectionate Brother,

J. WESLEY.

At any time you may direct to me at the New Room, Dublin.

WESLEY HISTORICAL SOCIETY

The outer side bears postmark 69, and the address to Mrs. Woodhouse

at Mr. Huttons
in Epworth near Thorne
Yorkshire

Cross post

Cash 16d.

A copy of this letter has been kindly sent us by the Rev. Canon A. M. Cook, of Boston. It was found amongst the papers of the late Mr. P. Pitcher, Music Master at Shrewsbury School, by his brother, Dr. Pitcher, of Boston, who has presented it to Boston Parish Church.

In the Standard Edition of Wesley's Letters there are 23 letters to Mrs. Woodhouse, the dates ranging from 1764 to 1780. This letter is not amongst them. Many of them are addressed as this one is, others to Owston Ferry. From them we gather that Mrs. Woodhouse enjoyed the confidence of Wesley in full measure, and that he was greatly interested in her. It would appear that her husband was not in sympathy with Methodism, a fact which called forth Wesley's sympathetic advice. In 1769 Wesley asked Mrs. Woodhouse for an account of the last days of John White-lamb, Rector of Wroote, who had married in 1734 (and lost by death in the same year) Wesley's sister Mary. The correspondence shows a growing fellowship between Mrs. Woodhouse and Mrs. Hutton as desired by Wesley.

Isaac Brown was the appointed minister at Epworth at the date of the new letter.

For a succinct account of Benjamin Ingham see *New History of Methodism*, i, 156. A member of the "Holy Club" at Oxford, he accompanied Wesley to Georgia. He also travelled with him to Herrnhut. He was associated with the Moravians for a time, but at a later stage broke with them and formed a Connexion of his own. He was a powerful evangelist, and gathered many into Christian fellowship. There are still a few of the Societies he founded in existence, bearing his name. He died in 1772.

In some of the letters Wesley speaks freely as to a trusted friend about the ministerial appointments to the Epworth Circuit, and chapel-building enterprises at Misterton and elsewhere.

In view of the foregoing it is surprising that little can be ascertained about Mrs. Woodhouse.

In a note preceding Wesley's letter to her in 1764, Mr Telford indicates that she was in some way associated with the Harvey family at Finningley.

“Elizabeth, only daughter of John Harvey, Vicar of Finningley, six or seven miles from Epworth, was from her ‘early years a model of virtue.’ She had been well trained by her aunt, Miss Harvey, of Hinxworth, near Biggleswade, to whom Wesley paid many visits, and at whose house he met Charles Simeon. Her niece married Gervase Woodhouse, of Owston, three miles from Epworth.”

This note lacks the clarity which is almost invariably to be found in Mr. Telford’s work. “Her niece” must mean the niece of Miss Harvey, of Hinxworth, for the Rector’s daughter was an only child. Was the Rector’s daughter herself the lady who married Gervase Woodhouse? I hardly think so, for we find her a married woman in 1764, the year in which the Rev. John Harvey was inducted into Finningley Rectory. When it is remembered that he held the position for fifty years, the idea that he should have been the father of a married woman at the time of his induction seems ruled out. Confirmatory of this is a mention of Betsey Harvey as a resident in Philadelphia, U.S.A., in a letter Wesley wrote in 1789.

I favour, therefore, the conclusion that Wesley’s correspondent was some other niece of Miss Harvey, of Hinxworth.

A sidelight upon the subject is to be found in *A Memorial addressed to his friends and parishioners by the Rev. G. Harvey Woodhouse, 1877*. See *Proceedings*, xii, 164.

Possibly some of our friends in Lincolnshire may be able to elucidate the matter.

In the *Standard Journal*, vi, 135, a letter to Miss Woodhouse, dated January 1, 1777, is mentioned as ready to be included in the expected Standard Edition of Wesley’s *Letters*. “Miss” should evidently be “Mrs.,” as the name correctly appears in the Index. But no letter of this date is to be found in the *Standard Letters*, now that we have them.

The same mistake, Miss for Mrs., occurs in *Journals*, vi, 115, f.n. The letter there referred to appears in *Letters*, addressed to Mrs. Woodhouse.

METHODISM IN THE BANGOR DIOCESE IN 1811.

(Continued).

Towyn :

There are [those] who call themselves the old Methodists about 60—Wesleians 48—Independents 11—There are three licenced Places of Worship—No Increase of late, or much

WESLEY HISTORICAL SOCIETY

diminution—There are two Methodist Teachers resident in this Parish but Itinerants for the most part attend at their Meetings. The Methodist with very few exceptions communicate in Church.

Llanfihangel-y-Pennant (Mer.):

40 Methodists No Dissenters—Arminian Methodists decreasing.

Dolgelley :

There are Presbyterians and a few Anabaptists in this Parish but their numbers can't be ascertained We have likewise a few Quakers. The followers of Whitfield & Wesley are very numerous but I believe their numbers have not increased during the two last years. Their Places of worship and their Teachers are duly Licenced.

Llanfachreth and Llanelltyd :

In each parish there are Presbyterians Calvinistic & Wesleyan Methodists. Many of them go about to the different chapels so that their different denominations cannot be ascertained. They have chapels or meeting houses which I believe are licensed They have such constant succession of Preachers that I cant say whether any of them are licensed. I know of no resident Teacher but one in Llanelltyd.

Llanegryn :

There are few Dissenters & Methodists of the persuasion of Whitfield & Wesley. Those that belong to their private Societies are not very considerable in number. They are rather stationary. The Wesleyans & the others have licensed places of worship & several teachers, who I suppose are not all licensed.

Llangelynen :

40 Methodists and Dissenters—They do not increase—The Arminian Methodists decrease.

Llanfrothen :

There are many Methodists of the two Denominations some Dissenters & Baptists, as to the Number of each I can return no answer, the Baptists have a Place of Worship and a resident Teacher.

Festiniog :

Several Followers of Whitfield and Wesley, and very few Presbyterians ; their Number is much the same of late years ; they have 2 Places of Worship, both licensed ; no resident Teacher.

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Maentwrog :

Several Followers of Whitfield and Wesley, and few Presbyterians ; their number is much the same of late years ; they have 3 Places of Worship, all licensed ; No resident Teacher.

Llandecwyn :

There are a few Dissenters, called Baptists Methodists & Wesleyans in this Parish who have no licenced place of worship. We have Eight Baptists, Fourteen Methodists Sixteen Wesleyan Methodists or thereabouts ; not one Teacher of the Kind resides near us—their number lessens, I believe.

Llanfihangel y Traethau :

There are Dissenters in this Parish and Methodists We have Eleven Dissenters Baptists, Thirty Nine Methodists, Twenty Two Wesleyan Methodists--have a licenced place of worship but no resident Teacher, their number lessens, I believe.

Llanfair-juxta-Harlech :

there are in this Parish fourteen Methodists adhering to the Doctrine of the late Mr Whitefield ; three to the late Mr. Wesley ; and four Anabaptists. all denominations do not increase, but continue near the same in number of late years. They have neither place of worship, nor a Teacher in this Parish.

Llanddanwg :

There are a few Anabaptists in this Parish, their Number is under Twenty. There are a few of the Followers of Whitfield their Number does not exceed Fifteen. There are also few of the Followers of Wesley, whose Number is under Sixteen. I do not understand that any of the aforesaid Secretaries have increased of late. I believe that their Places of Worship are licenced and that occasional Teachers belonging to them are also licenced.

Llanbedr (Mer.) :

There are few Anabaptists in this Parish, their number does not exceed Twelve. There are few of the Followers of Whitfield and their Number is under Fifteen. There are also few of the Followers of Wesley, whose Number does not exceed Ten. I do not understand that any of the aforesaid Secretaries have increased of late in this Parish. I believe that their Places of Worship are licenced, and that their occasional Teachers are duly licenced.

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diminution—There are two Methodist Teachers resident in this Parish but Itinerants for the most part attend at their Meetings. The Methodist with very few exceptions communicate in Church.

Llanfihangel-y-Pennant (Mer.):

40 Methodists No Dissenters—Arminian Methodists decreasing.

Dolgelley:

There are Presbyterians and a few Anabaptists in this Parish but their numbers can't be ascertained We have likewise a few Quakers. The followers of Whitfield & Wesley are very numerous but I believe their numbers have not increased during the two last years. Their Places of worship and their Teachers are duly Licenced.

Llanfachreth and Llanelltyd:

In each parish there are Presbyterians Calvinistic & Wesleyan Methodists. Many of them go about to the different chapels so that their different denominations cannot be ascertained. They have chapels or meeting houses which I believe are licensed They have such constant succession of Preachers that I cant say whether any of them are licensed. I know of no resident Teacher but one in Llanelltyd.

Llanegryn:

There are few Dissenters & Methodists of the persuasion of Whitfield & Wesley. Those that belong to their private Societies are not very considerable in number. They are rather stationary. The Wesleyans & the others have licensed places of worship & several teachers, who I suppose are not all licensed.

Llangelynen:

40 Methodists and Dissenters—They do not increase—The Arminian Methodists decrease.

Llanfrothen:

There are many Methodists of the two Denominations some Dissenters & Baptists, as to the Number of each I can return no answer, the Baptists have a Place of Worship and a resident Teacher.

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Several Followers of Whitfield and Wesley, and very few Presbyterians; their Number is much the same of late years; they have 2 Places of Worship, both licensed; no resident Teacher.

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Llandecwyn :

There are a few Dissenters, called Baptists Methodists & Wesleyans in this Parish who have no licenced place of worship. We have Eight Baptists, Fourteen Methodists Sixteen Wesleyan Methodists or thereabouts ; not one Teacher of the Kind resides near us—their number lessens, I believe.

Llanfihangel y Traethau :

There are Dissenters in this Parish and Methodists We have Eleven Dissenters Baptists, Thirty Nine Methodists, Twenty Two Wesleyan Methodists--have a licenced place of worship but no resident Teacher, their number lessens, I believe.

Llanfair-juxta-Harlech :

there are in this Parish fourteen Methodists adhering to the Doctrine of the late Mr Whitefield ; three to the late Mr. Wesley ; and four Anabaptists. all denominations do not increase, but continue near the same in number of late years. They have neither place of worship, nor a Teacher in this Parish.

Llanddanwg :

There are a few Anabaptists in this Parish, their Number is under Twenty. There are a few of the Followers of Whitfield their Number does not exceed Fifteen. There are also few of the Followers of Wesley, whose Number is under Sixteen. I do not understand that any of the aforesaid Secretaries have increased of late. I believe that their Places of Worship are licenced and that occasional Teachers belonging to them are also licenced.

Llanbedr (Mer.) :

There are few Anabaptists in this Parish, their number does not exceed Twelve. There are few of the Followers of Whitfield and their Number is under Fifteen. There are also few of the Followers of Wesley, whose Number does not exceed Ten. I do not understand that any of the aforesaid Secretaries have increased of late in this Parish. I believe that their Places of Worship are licenced, and that their occasional Teachers are duly licenced.

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Llanaber :

There are many Dissenters of different Descriptions such as the Followers of Whitfield & Wesley—each of these sects have a chapel in each Township—they have increased of late particularly the latter—Their respective Teachers are Itinerants—I believe they are licenced and their Houses recorded. There are also Presbyterians & and a few Anabaptists sprung up of late—the former have a registered House—I cannot ascertain the number these of Dissenters as some of the Parishoners attend them and the Church.

Llanenddwyn :

There are a great Number of Calvinists & Arminians or in other Words of Whitfieldites & Wesleyans—They have each a licenced place of Worship but no resident but occasional Teachers.

Llanddwywe :

There are a great number of Calvinist and Arminians. They have no Licenced Place of Worship nor Licenced Teacher.

Llanidloes :

There are a few Baptists in my Parish and Methodists, under the Denominations of Wesleyan, and Calvinists—The number of the former, about thirty—that of the latter, about fifty—many attached to them, who do not belong to their Societies—Their number of late rather on the decline—They have two Places of Worship, Licensed. Their Teachers, who are occasional, are, as I am informed, all Licensed.

Llanwnnog :

There are about 30 Dissenters, 28 Calvinistic Methodists, and about 22 Wesleyans—They are all stationary They have neither of them a place of Worship, nor a licensed Preacher within this Parish.

Trefeglwys :

There are Baptists—their number about 28. Calvinistic Methodists, about 50. Wesleyan Methodists, about 20. Their numbers rather stationary. They have four places of Worship within the Parish. all Licensed—Their teachers, who are all occasional, are also Licensed.

Carno :

There are here about twenty Dissenters, twenty Calvinistic Methodists and fifteen of the Wesleyan Connection—They have (neither of the three Denominations) no licensed place of worship nor a Teacher residing in this parish, but there are two Meeting houses now a building by the Calvinistic

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and Wesleyan Methodists about a mile and a half distant from the Church within 20 yards of one another. They are all stationary.

(In March will appear some reflections in which the significance of these records is assessed).

A. H. WILLIAMS.

EARLY METHODISM IN DUMFRIES.

(Concluded).

In 1790, Dumfries was separated from Glasgow and made into a separate circuit once again. At this time there were 44 members. At the Conference of 1798 Scotland was divided into two sections, the Edinburgh District and the Aberdeen District. Dumfries, however, became part of the Whitehaven District, and, from 1805, was included in the Carlisle District, a position it has occupied ever since. From this date, therefore, its interest from the point of view of Scottish Methodism is only partial.

A brief sketch of its subsequent history, however, may be of interest. Until 1884 the appointments to Dumfries were made by Conference in the ordinary way, but from 1885 to 1899 (with the exception of the two years 1893-4, when a supernumerary was in charge), the circuit was under the charge of the Chairman of the District. After 1899 Dumfries disappeared from the *Minutes of Conference*, and became part of the Carlisle Circuit, being supplied by supernumeraries. In 1905, however, the condition of Dumfries Methodism was so low that the Home Mission Committee, as the responsible body for supply, expressed a desire to sell off the property. When the matter came before Conference, however, the Rev. Thomas Cook of the *Joyful News* Home, offered to take it over. This offer was accepted, and Dumfries entered upon a new lease of life. In 1918 the Church once again became the care of the Home Mission Committee, an arrangement which has persisted until the present time, Dumfries forming part of the Carlisle Circuit.

With the exception of Duncan McAllum and Robert Dall, no outstanding names appear in the list of ministers who have supplied Dumfries through the years. A local historian, however, records that "Methodism was in a most flourishing condition from 1800-1825, including a period under the charge of the Rev.

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Hodgson Casson, an eccentric humorist and good preacher.”¹ This versatile brother ministered at Dumfries during the years 1821-3. In the entry in the Baptismal Register recording the baptism of his infant daughter, Mr. Casson designated his occupation as a “fisher of men,” but speculation must decide if this is to be regarded as a sign of eccentricity or humour, or both! An unauthenticated story tells that once, whilst Mr. Casson was preaching, he noticed a member of his congregation enjoying “forty winks.” He thereupon stopped in his sermon, and cried to the offender, “Wauk up, Dauvid, there’s nae sleeping in hell!”

Another minister who gained a certain notoriety was Joseph H. Skewes (1866-8). He had trouble with one of his officials, who disagreed with his action in dismissing his servant-girl, a Roman Catholic, and, in addition, had other church matters of a worrying nature to deal with. The year after his departure from Dumfries, Mr. Skewes published a pamphlet entitled, *A Visit to the Queen of the South, or what I saw and heard especially in the Churches of Dumfries in the year 1868*, by the author of *Our Rivets* and *The Bereavement*. The pamphlet consists of a series of strictures on the ministers and congregations of the various churches in Dumfries. His comments on his own church and its minister need no addition:—

The present place of worship in Queen Street is a dismal hole. The regular hearers are small in number, and far from wealthy. . . . The present minister is Rev. Mr. Skewes, whom, by the way, we twice heard in Suffolk addressing audiences numbering from 1200 to 1500, and where we believe he was very popular. In appearance he is more sedate than when we first heard him. . . . The rapt attention of most of his hearers proved the holdfast the speaker had on them. Ah, thought we, after hearing him, this kind of preaching will not do for lazy believers, inconsistent professors, and the worldling. . . . Each sermon deserved a tenfold greater audience.

It was during the last year of Mr. Skewes’ ministry, 1868, that a move was made from the “dismal hole” in Queen Street to the present church in Buccleuch Street. This building had been erected in 1817, and for over half-a-century had been used by the congregation of St. Mary’s Episcopal Church. Upon their removal to their new church in Lovers’ Walk, the old church was

1. W. McDowall in *History of the Burgh of Dumfries*. A biographical sketch of Hodgson Casson appeared in *City Road Magazine* for 1873.

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purchased for use as a Wesleyan Chapel for the sum of £800.² The church was sold by the Episcopalians for this small amount on the understanding that it would continue to be used as a place of worship. The altar, font and lectern were, of course, removed to the new Episcopal Church. The old Methodist property in Queen Street was sold to a newspaper company.

During the years attempts were made to establish Methodism in some of the outlying places. There is a record of societies having existed—in a more or less flourishing condition—at Penpont, Collin, and even Lockerbie. The largest number on record is nine.

W. F. SWIFT.

WESLEY DAY, 1938.

Dr. Harrison has pointed out in the *Methodist Recorder* that in celebrating, in 1938, the bi-centenary of the evangelical conversion of John and Charles Wesley, as marking the beginning of the Evangelical Revival, we seem deliberately to have avoided following the precedent of a hundred years ago, for it was the centenary of Methodism that was celebrated then. Actually, that centenary was observed in 1839, since Methodism as we know it began with the rise of the United Societies in 1739. We prefer to go back to Aldersgate Street, so that we may call the attention of Methodists at home and overseas to the essential truths and spiritual experience upon which the Methodist Church is founded. The Methodist Episcopal Church evidently shared the view that Aldersgate Street should be commemorated rather than the Foundery in London, or the New Room at Bristol, for they had begun their arrangements in America for 1938 celebrations before we had. This decision was probably wise, but had there been no Foundery and no New Room there would have been no Methodist Church to celebrate a bi-centenary.

Many will be turning at this time to the well-established histories of Methodism, and lives of Wesley, and to new books recently published. It is not necessary to enumerate them here, but it seems well to call attention to some smaller publications relating to the occasion. The older members of the W.H.S. will be especially interested to see that it has been thought well to re-print as a Bi-Centenary Manual the monograph by the Rev.

2. The Church, when built in 1817, had cost over £2000.

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Richard Green on Wesley's conversion issued under the editorship of the Rev. T. F. Lockyer shortly after Mr. Green's death. Other manuals announced are "Aldersgate and After," and "Wesley as Bible Student." We would commend to those responsible for the literary side of the celebration the article by Dr. Agar Beet in *Proceedings*.

The Epworth Press has published also three leaflets bearing the titles: "The Boy who changed England," "The Conversion John Wesley," "The Bi-Centenary of John Wesley's Conversion." They are signed with the initials of the Connexional Editor, and will do a great work in the way of diffusing information.

The Hartley-Fernley Lecture this year on *The Spirit of Methodism*, by Dr. Bett, gives an illuminating account of Wesley's conversion. It makes a very timely contribution to the study of Wesley's teaching, and the evangelistic and educational power of the institutions and practices which grew up as men and women were drawn into the Methodist fellowship.

There will be special services, it is hoped, in all preaching places and Sunday Schools in Great Britain and Ireland, on Sunday, May 22, 1938, and a simultaneous service of commemoration and consecration on Tuesday evening, May 24, in every Circuit, providing for every Society. It is intended that the memorable extract from John Wesley's *Journal* shall be read at 8-45 p.m.

The Dean and Chapter of St. Paul's Cathedral have been asked to co-operate by arranging that at Evensong on Wednesday, May 25, the bi-centenary of John Wesley's visit to the Cathedral, shall be observed. The Archbishop of Canterbury has kindly expressed his willingness to preach on that occasion.

Our members will appreciate to the full the literary and historical significance of these celebrations; they will also share the hope of the promoters that they will lead to the re-consecration to the service of Christ and His Kingdom, and to the revival of a spirit of Evangelism, thus ministering to a world sorely needing the reign of the Prince of Peace.

NEW BOOKS ON WESLEY.

Mrs. Harrison has followed up her excellent Lecture on Haworth Parsonage by a much more considerable work entitled *Son to Susanna* (Nicholson and Watson, 8/6). This

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book, which Dr. F. J. C. Hearnshaw rightly calls brilliant, has been so fully noticed in the press that we content ourselves with quoting Dr. Rattenbury's statement that he considered it to be the most vital and dramatic life of the Wesleys he had ever read, and this tribute by the Rev. F. C. Gill :

“It is doubly welcome, first for its witty and charming style, so rich in metaphor, so full of downright fun and gentle irony, and, secondly, for its intriguing subject, the private life of John Wesley It provides an excellent background, and a substantially true one, to Methodist history ; and it is the more fascinating because Mrs. Harrison makes her figures live, the old Methodists in her hands become flesh and blood.”

It is satisfactory to note that a translation has now appeared of the study of Wesley by a Roman Catholic writer, the value and interest of which were widely appreciated on its appearance some dozen years ago. The translator is the Rev. J. B. Howard, the title of the book *John Wesley in the Evolution of Protestantism*, the publishers, Sheed and Ward, and the price 18/- nett. The author is Dr. Maximin Piette, a Franciscan, Doctor of Louvain, Professor at Brussels, Master of Arts of Harvard. Writing in the *Methodist Recorder*, Dr. Harrison says we should wholeheartedly welcome this fine study, not only for what it is in itself, but for the spirit in which it is done. There is little doubt as to Father Piette's admiration for Wesley.

Here may be mentioned two other recent books which ought not to be overlooked. In *Methodism and the Working-class Movements of England (1800-1850)*, Dr. R. F. Wearmouth presents the results of extensive research, in the course of which he has devoted himself in a special manner to the examination of contemporary newspapers, Parliamentary Papers and collections of MSS.

The Rev. F. C. Gill in *The Romantic Movement and Methodism ; a Study of English Romanticism and the Evangelical Revival* enters upon a field of inquiry which has not received so much attention as the relationship of Methodism to the social life of the country. He finds it very fruitful, and those who turn to his pages will enjoy many illuminating glimpses into eighteenth century religion and literature.

NOTES AND QUERIES.

768. THE "BENJAMIN WEST" PORTRAIT OF WESLEY. (See Telford: *Portraits, etc.*, p. 131).—Mr. Telford says that the original belongs to Mr. Guy M. Walker, of New York. Mrs. Onstott, of New York, would like to know whether there are any copies of this picture extant. She quotes a writer as saying, "Benjamin West painted his sitters as they are, while Sir Joshua Reynolds painted boney hands, with flesh and blood tingling through their veins." Any replies to the Secretary.
769. A correspondent asks us for any details of a picture made by William Hogarth of the Wesley family in 1730. Reference to this occurs in Mrs. Delany's correspondence. In the group is a Mrs. Donnellan. The Secretary would welcome any information.
770. *Lives of the most eminent and Evangelical Ministers, from the beginning of the Reformation to the present time collected from authentic historians. Darlington: printed by and for Mr. Heavisides, 1808.*

I have two volumes of this book. Were there any more? Any information will be welcome. Volume II contains, amongst other biographies, Sketches of John and Charles Wesley, the Countess of Huntingdon, Fletcher, Whitefield, Romaine, Watts, Matthew Henry, Haliburton. Grimshaw and Hervey.—*F.F.B.*