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Proceedings

OF THE

Wesley Historical Society

Editor : REV. WESLEY F. SWIFT

Volume XXIX

June 1954

TWO LETTERS OF DR. ADAM CLARKE

IN 1824 Dr. Adam Clarke went to reside at Haydon Hall, Eastcote, near Pinner, and there spent the last years of his life. He died on Sunday, 26th August 1832.

In my possession is a letter dated 6th June 1827, written by him from Haydon Hall to the Rev. Robert Melson, who was then stationed at Loughborough. It has been seen by few people, and it sheds an interesting sidelight on domestic conditions at the Hall. The outcome of the letter is unknown. It reads as follows:

ADAM CLARKE TO ROBERT MELSON

Eastcote, near Pinner, Middlesex.

June 6th, 1827.

My dr Bro,

Among the advertisements on the wrappers of this month's Magazine I find one from a gardener, 31 years of age, with a wife, but no family; who speaks well of his own knowledge, wants liberty of conscience, and refers to Mr. Robinson, Nurseryman, Loughborough, Leicestershire.

Now, I have a large garden, and may soon want a person to cultivate it, and be a confidential person. I have no hot house—no Pinery, nor any of those costly good for little things, on which many people spend much money and labour, without much glory to God, or good to man. We have a green-house, where my son, who is rather a curious Botanist, has often several curious plants and flowers, but to little extent. Our place is one of the most delightful in the county, and perhaps in England. We keep no cattle nor carriage—have a little land in hand, but that is meadow. I have also turned a large stable and coach house into a chapel, which is regularly supplied from the Windsor cirt. We have a little Society, a good steady congregation and a large Sunday School. We are 15 miles from London, 5 from Uxbridge, 15 from Windsor and 16 from Saint Albans. I have last year built a nice cottage; a large kitchen with good cupboard under stairs, a recess of shelves for pottery, etc, and 2 rooms upstairs, next door to the chapel. I have at present a steady man, who is joined to the Society since I came here. He was a gardener which [sic] I found on the Premisses and a [sic] honest man, but I think of but little skill, and is liable to some infirmities, especially of a paralytic kind. I should be glad to have a steady, active man, with good common

sense, and if he could lead a class and preach occasionally, and be capable of directing a Sunday School, so much the better.

If his wife could wash and get up linen, she might often get good days' washes at our house, for which she would have the regular wages of this place.

Now, all these things considered, I wish to know what such a person would expect of yearly wages, having a good cottage, such as I have mentioned, but no kind of perquisites from our house or our garden. As to liberty of conscience, he can have as much as he chuses; he may love God with all his heart, soul and might, and his neighbour as himself; and as a Methodist, will enjoy all the means of grace. But I want activity, honesty, industry, good common sense and piety. I want one who would be faithful in taking care of all about my house; who would make my Interest his own, if indeed there be such a person:—and his wife cleanly, peaceable and so forth. As I want no very high [growth?] in my garden (but to keep it clean, neat and make it productive for my family) so I cannot give high wages, and if you will be kind enough to enquire into the character of this man and wife (we do not want her as servant) and let me know, you will much oblige me. His wages will be paid every week or quarter, as he may chuse—all this in case we shall want a man, which I think is very likely. Yours truly,

A. CLARKE.

It was my good fortune recently to conduct services at our Eastcote church (Harrow circuit) which was opened for worship about two years ago. The society there is vigorous and growing, with many young people among the members. The church is very near to Haydon Hall, whose exterior is as in Adam Clarke's day, but recently the interior has been converted into flats for persons evacuated from condemned property.

Adam Clarke formed the first Methodist society in the area and converted the coach-house in the Hall grounds into a chapel. When the congregation became too large for that building he erected another, at his own expense, opening it in person on Sunday, 3rd March 1827, and a little over a century ago the third Methodist chapel replaced it. The present church is thus the fourth in a succession which began as "the Church in the Coach House", and it might well be dignified by the title "The Adam Clarke Memorial Church". The greenhouse, referred to in the letter, still exists, but in a ruinous and neglected condition, and other old buildings in the grounds are probably the coach-house and cottage.

Interest in the distinguished man who brought their society into being is widespread among the present members. The vestry contains a plaque of the doctor and a framed poster announcing the opening of the third chapel by John Lomas, who presided over the Bradford Conference of 1853, and John Drury Geden, later of Didsbury College. I am presenting the foregoing letter, with the following shorter one, to the trustees for framing and display, and they are also receiving Clarke's *Commentary on the Bible*. They would welcome anything relating in any way to Adam Clarke, such as portraits or other representations, biographies of him and copies of his published

works, any and all of which would help to make the vestry an "historical treasure-house" of Methodism. The project should appeal to members of our Society. If any wish to help they may communicate with me at 7, Langley Park, London, N.W.7.

The second letter, also addressed to the Rev. Robert Melson, who was then at Arbroath, reads as follows:—

ADAM CLARKE TO ROBERT MELSON

London. Harpur St.

Nov. 17. 1811.

My dr Sir,

The case of Sympson is a distressing one, and I am sorry to say I have applied to the Admiralty without effect—the following note received last night will shew this.

Dear Sir,

Admiralty. Nov. 16. 1811.

The Board having already, as appears, refused Simpson's discharge, there seems to me no reason for bringing it before their Lordships again.

Ever my dr Sir,

Yours truly,

J. CROKER.

T. P. Tomblings Esq.

So their having refused the first application is made the ground of refusing the second. I am sorry for the existence of an evil which it appears they are determined not to remove.

I am my dr Br, yours affy,

A. CLARKE.

"T. P. Tomblings" (such it appears to be) is in entirely different handwriting. Was Methodism recognized in any official way by the Admiralty at that time? Adam Clarke was then the second minister in the London West circuit. The name "Simpson" has the two different spellings as shown.

W. L. DOUGHTY.

The magazine *Psychology* in its February, March and April 1954 issues (Psychology Magazine Ltd., Marple, Ches., 1s. 3d. each) has published three articles on "John Wesley" in a series on "Little journeys to the homes of great men and women" by Elbert Hubbard. Probably John Wesley has never been found in stranger company than articles on "Are you sleeping too much?" and "Sex, Sensation and Common Sense", though he would enjoy his proximity to "Married versus Single Life"! The articles are a curious mixture of fact and fiction, some of the details being remarkably imaginative, but on the whole the treatment is sympathetic to Wesley and Methodism, and there are some excellent illustrations. It is surprising but highly commendable in a magazine of this kind that the Sophy Hopkey and Grace Murray episodes are passed over in silence, and in gratitude for these omissions we can overlook the statement that Wesley conferred the title of bishop on a dozen preachers. Despite factual errors, popular articles of this kind can do much good, and *Psychology* has done John Wesley "proud".

OLD KING STREET CHAPEL, BRISTOL

An Historic Minute Book

ILLUSTRATIONS: (1) Exterior of Old King Street chapel, Bristol; (2) Interior before the alterations of 1859.

THE first minute book of the trustees of Old King Street chapel, Bristol, covering the period 19th August 1794 to 23rd January 1856, is a small white vellum-bound book, 8 by 6½ inches, with 142 clearly written pages of minutes (with page 36 blank to represent a gap between March 1812 and October 1817. Minutes of the first three meetings of a Building Committee, which commence the book, are in the handwriting of Dr. Thomas Coke, who apparently set the standard of legible handwriting and concise expression, for no page is unreadable. Often the minutes of a meeting are condensed into less than thirty words, whilst some extend to more than two pages. There are a few gaps of from one to six years when no minutes are recorded.

Nothing in this book goes beyond recording the temporal affairs of the trustees. There is nothing to indicate that the minutes cover the period of Methodist expansion in and around Bristol, or of industrial development and unrest in the country; nor is there any direct reference to the internal disturbances within Methodism, when agitation disrupted the Connexion, and at Old King Street in 1851 the membership was seriously depleted and income reduced by half—yet the sudden termination of the trustees' meeting on 23rd January 1856 may be accounted for by all these external events. The minute book is a simple record of domestic events, from the decision under Dr. Coke to build the chapel, up to the decision of the trustees to close the chapel because of debt.

In this minute book, in addition to honoured names of local distinction including that of Captain Webb, there are recorded the names of Methodist leaders of early days: here are to be seen original autographs of Thomas Coke, Henry Moore, Samuel Bradburn, Thomas Rutherford, James Wood, Jonathan Edmondson and John Scott, with others whose work became part of the history of Methodism. Whether connexionally or locally distinguished, the men of this minute book are alive, and their work can easily be followed, their hopes shared, and their fears anticipated as they meet to transact the business of the society, and if finance predominates it is to be understood because of the financial difficulties which caused much anxiety. Every detail of building and money-raising is recorded to such an extent as to indicate the keen interest of those responsible. It is not here the intention to offer an interpretation of the minutes but to let the minute book tell its own unadorned story, starting with the meeting of a Building Committee; there is no record why or when this Committee was formed.

The Building Committee, under the chairmanship of Dr. Coke, met at Portland chapel on 19th August 1794, and decided to buy a plot of ground from Mr. Benjamin Tucker, at an annual ground

rent of £50. Mr. Tucker was to be sole builder, and to give a bond of £500 to finish the chapel by 1st May 1795; and though it appears that the building was not finished, as Mr. Tucker was urged to expedite the work, there is no record of any forfeiture. Dr. Coke gave a bond for £2,000 on 20th May 1794 to Henry Moore and Thomas Rutherford, engaging to settle the chapel on the Conference plan three months after opening. On 28th October 1795 it was agreed "Mr. Tucker is to be paid £3,364 when the Chapel is entirely finished in a workmanlike manner without additional note provided the note he delivers is cast up right". But before then there had been many meetings to give detailed instructions to the builder. The Building Committee requested Mr. Tucker to reduce his charges because of an offer of timber below the regular price, and instructed him to lay a floor of red deal $1\frac{1}{2}$ inches thick, "free from sap"; the walls underground to be "four feet diminishing to three feet to the plint and from the plint to the gallery two feet six inches and remainder of wall two feet". Discussions took place as to the type of freestone to be placed over the door, and the wooden gates for the entrance; decisions were made that the pulpit must be close to the wall with a seat behind it, and the roof was to be covered with Welsh or Cornish tiles; even the colour of curtains did not escape attention. Not only were detailed instructions given to the builder (a sketch of how the roof had to be constructed was drawn in the minute book), but his work was regularly inspected as it progressed, and he was paid an advance of £200 on the first Wednesday of each month.

The Building Committee met every Tuesday evening at 5 o'clock, the first Tuesday of the month being a general meeting; and to ensure attendance a system of fines was imposed for absentees who were not sick or living at a distance. On 20th May 1794 a fine of 2s. 6d. was imposed on absentees, and on 23rd January 1795 a fine of 5s. on any absent when a deed or bond had to be signed, "for the trouble caused the committee and the attorney". Later when a Trust was formed a fine of 2s. was levied on those absent without cause, and on 14th March 1800 it was agreed that every absentee from an annual meeting "forfeit half a guinea provided he had had two days notice" and was not sick or more than two miles away. It appears that a fine was imposed on those late at a meeting, the time to be taken from the striking of James Clock (probably the clock of St. James's church in the Barton, beloved of Charles Wesley) at the weekly Wednesday meetings of the trustees, at 5-30 p.m. It is interesting to note also that on 20th May 1806 another fine on trustees was suggested—on any member who introduced a subject "unconnected with the point in hand". Such a member was "to be called to order and if he persists shall pay two shillings and sixpence to the sinking fund". All of which indicates that the enthusiastic attention to detail evinced by the Building Committee set the pattern for the administration of trust affairs. The building progressed, and though there is a record that Henry Moore was to lay the first stone on the Friday following 3rd September 1794, there is no mention of the opening of the chapel; but there was a discussion as to the wording

to be placed on the tablet for the outside of the chapel: "METHODIST CHAPEL ERECTED ANNO 1795 EBENEZER GLORIA DEI".

Minutes of the Building Committee give place to the minutes of trustees' meetings. There is no record of the appointment of trustees, but there is no difficulty in identifying their names.

The trustees appear to have had a twofold task in paying for the building and extending the premises. From the beginning there had been an outward look, for under Dr. Coke, the seventh entry for the second meeting of the Building Committee was that "When the sum of one Thousand Pounds is received for the New Chapel in King's Street, a subscription is to be opened for a New Chapel near Guinea Street". The trustees soon began to extend classrooms, build houses, and arrange accommodation for preachers. Modifications in the structure were undertaken; though before the chapel was completed it was decided that "the bust of Mr. Wesley to be dropt and some ornament instead of it". The warming and lighting of the building gave much concern, and on 15th October 1817 consideration was given to whether gas lighting was to be installed, but the next meeting of the Trust on 18th December decided there would be no gas lighting for some time to come, and decided to have some tin candlesticks against the wall and remove the brass sconces. In 1824 the trustees gave instructions for inquiries to be made as to costs of lighting with gas and oil, and the chapel steward was to introduce either at his discretion. For a time extensions were always being considered, and more "sittings" for pews "below stairs" were arranged, and more seating for the poor "in the Gallery". The question of paying for extensions became acute, and when in 1838 the circuit Quarterly Meeting wished to build further classrooms the trustees would only agree provided no further expense was involved for lighting, warming and cleaning, and no additional debt incurred; but later the trustees agreed to pay £5 a year towards the interest on money borrowed by the Quarterly Meeting for this purpose. Concern was expressed about the cleaning and keeping of the chapel, and this is forcefully recorded in 1845 when

as an immediate step to remove hindrances to proper cleaning the Saturday Penitent Meeting be held in the large vestry and the Class meetings to be removed from the Preacher's vestry to the new classrooms and that the chapel be not opened on weekdays except for public services or for official meetings and no thoroughfare thro' the Chapel except for the purpose of cleaning or the keeping attendance at official meetings.

At the next trustees' meeting further instructions were given to the caretaker not to use sand on the floor, to wash the windows frequently, and the floor often, the gallery to be dusted more frequently, and lamp globes to be washed weekly; and "the chapel keeper should not sit down till after the sermon is began"—this after he had been instructed to keep the church cleaner, and "also obliging attention to the placing of people in the Pews and greater courtesy necessary to persons especially to strangers".

The installation of an organ became matter for discussion at a time

when the burden of debt weighed heavily. An organ was asked for in 1847, but the trustees, who had previously decided to make efforts for debt reduction, could only agree to the erection of an organ provided no expense devolved on the trustees for either organ or player. On 26th January 1853 the trustees thanked donors for the free gift of an organ and presented Mr. William Collins, jun., with a copy of the *Wesleyan Psalmist* in thanks for his services at the organ since the opening, and requested him to continue as "amateur organist of Ebenezer Chapel".

Building debts became a problem. Efforts were made to secure an income to meet expenditure, but for many years the situation remained acute, and to meet emergencies in 1851 the caretaker's wages were reduced to £30 per annum; in 1845 the insurance cover was reduced from £3,000 to £2,000: but this could only have saved a small amount. An approach was made to Earl Street and Lewins Road chapels in 1830 to bring the scholars of their Sunday-schools to Ebenezer on payment of £10 per year, and in 1850 the girls' school was invited to use accommodation at £4 per annum, and the Ebenezer Sunday-school to use a vestry for £5 yearly. All this was after the organization of a special effort to reduce debt in 1804, when on 24th February an "annual subscription was set on foot to lessen the debts of the King Street and Portland Chapels", three-quarters of the amount collected to be for Old King Street and one quarter for Portland. Some property was sold, though ground rents in Redcliffe Hill were reserved for the Trust. The effort to reduce debt may have some bearing on the decision of the Old King Street trustees to sell the "old Room" (the "New Room in the Horsefair") about 1808.

Money was found by various means, including the buying of annuities from those who offered and by borrowing money on bond, mostly from trustees. Several annuities are recorded of amounts varying from £100 to £500 at repayable rates of from 8 to 13 per cent. The following examples illustrate these transactions. On 5th January 1838 it was resolved to reduce the outstanding debt by £100:

At this meeting it was unanimously resolved, that the Chapel Steward be empowered to pay off £100 of the present debt, by taking up an annuity of £100, at 13 p. cent per annum payable to Mr. Edward Richards of [Lantwitt?], Glamorganshire, aged 75 years which annuity shall be paid quarterly.

There follows this copy of the bond stated to bear a stamp for one pound ten shillings.

Bristol Annuity £13.0.0.

Know all men by these presents that we the undersigned Trustees of the Wesleyan Chapel—called Ebenezer Chapel King Street Bristol—

Do hereby for themselves and successors Give Grant and Confirm with Mr Edward Richards Gent of Lantwit Glamorganshire during his natural life—one annuity or clear sum of Thirteen Pounds of lawful money of Great Britain to be paid quarterly by the said Trustees of the above mentioned Chapel upon the life of the said annuitant now warranted not less than the age of seventy five years—

In witness whereof we the said Trustees of the Above named

Chapel have set our hand and seal this 5th day of Jan in the year of our Lord 1838.

Received this day and year
above written of and from
the above named Edward Richards
the sum of One Hundred Pounds
being the consideration money
paid the within named Trustees
for whose use I (say?) received
the same

(Signed)

W. H. Rogers.

(Signed)

Benj. Tucker
W. H. Rogers
William Rees
James Jennings
Nath^l. Lomas
Wm. Cummings
John Irving.

As money was received it was needed to pay bonds called in and to settle bills for estates of deceased lenders who were not trustees, and it is evident that the trustees found it far from easy to carry the strain of constant demand. The Trust, too, was in need of renewal, and the deed provided that this could be done only when the number of original trustees was reduced to seven; but it was difficult to see who would become trustees with so great a burden of debt. One crisis after another emphasized the responsibility which the trustees carried. Again let one incident represent others recorded in the minutes. At a trustees' meeting on 25th May 1837 a bond for £300 was called in, and the chapel steward was authorized to borrow it on a note signed by old and new trustees; and the same meeting decided to reduce the debt by £100 a year by using the anniversary collections for this purpose. Borrowing money had been the practice for some time, and the payment of interest became a liability, so that in 1825 notice was given to persons "with money on Old King Street" that interest would be reduced from 4½ to 4 per cent. It was inevitable that difficulty would be caused by trustees signing bills and by finding among themselves sums for bills called in, and on 23rd March 1840 there was a special trustees' meeting when the minister, the Rev. Jacob Stanley, informed the trustees that Mr. A. Jones refused to sign any more bills and that the trustees should make an effort to get out of debt. The result was that the trustees decided to draw up a new Trust and exclude Mr. Jones, a threat which does not appear to have been carried out, for some eight years later a deputation was appointed to interview him to "induce" him to sign notices along with other trustees for the payment of other moneys called in.

One crisis was reached in 1850 (after many minor difficulties in repaying bonds), for on 29th May of that year it was

Resolved that it is necessary forthwith to adopt measures for meeting bills to the amount of £600 official notice for the payment of which has been received. And that the Trustees and representatives of deceased of Trustees be kindly requested to make immediate arrangements for the reducing the liabilities of the Trust estate to that amount.

An adjourned meeting, three months later, was informed that copies of the above resolution were sent to the representatives of the late

William Rees and Samuel White but the trustees of the will of the "late Samuel White did not feel at liberty to advance any money on account of the Ebenezer Chapel Trust unless the representatives of other deceased Trustees do the like". But before the reply of the solicitors of William Rees was presented to a meeting on 2nd December resisting any claims "for a portion of Promissory notes signed by Mr. Wm. Rees" there had been a dramatic move. The minutes of a trustees' meeting read as follows:

At a meeting of the Trustees of this Chapel held in the vestry this 15 day of July 1850.

Rev. Joseph Wood in the Chair. Present I. Irving, A. Jones, J. W. Hall, W. H. Rodgers and J. Jennings.

It was moved by J. W. Hall and seconded by J. Jennings and carried unanimously,

That notices having been served on the Trustees of the King Street Chapel for the Payment of certain Notes of hand, being Money Loaned[?] on the said Chapel, it is resolved that a notice be given to the President of the ensuing Conference that the Trustees shall sell the said Chapel for the purpose of raising the money to pay the said Notes of Hand and that Mr. W. H. Brown, Solicitor, be requested to draw up the said notice and get the signatures of the Trustees and forthwith serve the same on the President.

To which a footnote is added which reads: "The Chairman earnestly advised the Trustees not to pass this resolution."

But that was not the end, for at the next meeting in September sums of £105 and £75 were levied on trustees to pay the £600 called in, and instructions were given for legal proceedings against executors of deceased trustees for the amount due against their estates, which claim was allowed by one firm of solicitors and resisted by another. So the minutes record the adoption of all kinds of expedients to raise the necessary funds. Trustees died and the difficulty of finding others became acute because of debt.

The minutes record what must have been a tense meeting on 7th March 1853. The debt was declared to be £3,400. The meeting was called to consider appointing six new trustees to keep the number up to thirteen, but "it was considered that there would be little hope of getting new Trustees except the present debt were reduced £1,500". The Trust was not only in debt but there was an annual deficiency of about £67 10s. after paying interest. The upshot was that, led by Mr. W. H. Hall, the trustees promised to contribute £650 on condition that the Chapel Relief Fund contributed an equal amount, which with £400 to be received from members of the society would relieve the debt; the trustees could then be discharged of all liabilities for the trust estate and new trustees could be appointed. The minister was instructed to collect subscriptions towards the debt, and in expectation that the money would be forthcoming he was requested

within a fortnight or three weeks to represent to such persons as he may consider suitable for New Trustees of Ebenezer Chapel, the amount of debt which will remain after the amount of Subscriptions

and gifts from Chapel Fund have been ascertained and obtain consent of 13 members of Society to become Trustees taking care to represent to them that a sum of money may be obtained on loan free of interest on certain conditions.

Yet in these years provision is made for carrying on the worship of the church by the appointment of a new caretaker at a salary of £30 per annum, and in order to be certain that the caretaker knew his duties he was called to the trustees' meeting on 24th February 1853 to sign in the minute book to the effect that he recognized his duty and also that he would provide "good security of Thirty Pounds".

It appears that all did not go to plan. Hotwells chapel was sold for £700, and it was decided on 10th November 1854 to pay interest due on moneys advanced by trustees and to use the balance (presumably of the £700) to pay money advanced by trustees. This meeting also thanked those who had contributed towards the painting and cleaning of the chapel for "the comfort of the congregation worshipping there". Another crisis was reached on 10th November 1855, when further bills were called in, and this led to a most dramatic meeting on 23rd January 1856, the last recorded minutes in the book. It is evident that much heated discussion took place, for though the minutes were duly entered, two lines have been inked over, and two loose sheets were used to record the minutes, both of which have survived. One loose sheet has evidence of hasty writing, and lines are deleted which indicate that the burden of the decision lay in repaying money owed to trustees. After what appears to be the third attempt, the following document was executed by that trustees' meeting, and is given here in its entirety:

Ebenezer Trustees Meeting,
January 23rd, 1856.

We the undersigned, being Trustees of Ebenezer Chapel, agree to the sale of the said Chapel and premises in accordance with the Trust Deed.

John Irving
James Jennings
Nath^l. Lomas
John W. Hall
Alfred Jones
W. H. Rogers.

and on the rough discarded page are the concluding words, "to reimburse ourselves for monies we have advanced".

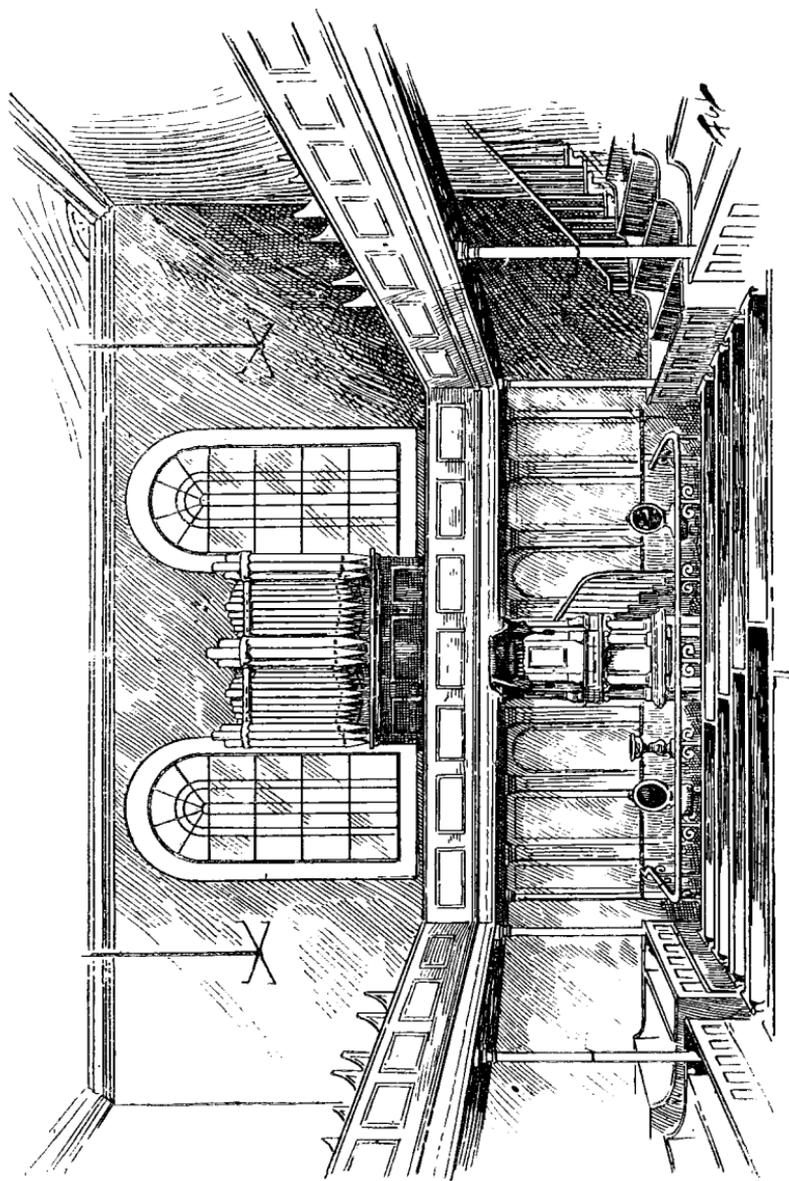
Thus ends the first trustees' minute book of the society which became the successor of the "New Room in the Horsefair", but it was not the end of the society itself." Debts were paid, and the Old King Street society has survived with honour to the present day. However, the end has come at last, and in a different way from that envisaged by the trustees of a century ago. The Corporation of Bristol have purchased both site and buildings under compulsory powers in connexion with the city's development scheme, and the chapel was finally closed for worship on Palm Sunday, 11th April 1954.

FREDERICK PILKINGTON.



OLD KING STREET (EBENEZER) CHAPEL, BRISTOL: EXTERIOR.

Block kindly loaned by the trustees of Old King Street chapel, Bristol.



EBENEZER CHAPEL PREVIOUS TO ALTERATIONS IN 1859.
Block kindly loaned by the trustees of Old King Street chapel, Bristol.

HEADINGLEY PAPERS

IV. Two Letters from John Pawson to Henry Moore

ILLUSTRATIONS: (1) John Pawson; (2) John Pawson's grave in Thorner churchyard; (3) The first Methodist chapel in Thorner.

JOHNSON PAWSON was born at the village of Thorner, near Leeds, on 12th November 1737. At the age of fifteen he was sent to Hull as an apprentice to the building trade; four years later he went to Harewood to work on the building of Harewood House, and there began his association with the Methodists. The story of his spiritual pilgrimage and of the opposition he met with in his own home can be read in volume four of *Lives of Early Methodist Preachers*. Suffice it to say that in 1758 or 1759 he and all his family, eight in number, joined the society at Thorner, though his "conversion" did not take place until the following year.

The Methodist society at Thorner has just celebrated its bi-centenary, for it was on 6th May 1754 that the house of John Preston was licensed for worship under the provisions of the Toleration Act. Six years later the house of John Pawson—presumably the father—was similarly licensed, and in 1762 the first chapel was built. The entry in the York Diocesan Faculty Book, dated 3rd July, reads:

We, whose names are hereunto subscribed, being Protestant dissenters, do intend to make use of a new erected building, situate in the Town and parish of Thorner, for a place of public worship of Almighty God. and the application is signed by John Pawson, Henry Tarboton, John Pawson the older, William Burland, Marmaduke Pawson, John Wilson, John Moor and Jeremiah Preston. This early chapel, now extended and altered into two cottages, forms the subject of one of our illustrations.

It will be noticed that John Pawson's name stands first in the list of signatories to the application for the licence, an indication of his influence in the society. His days in Thorner were numbered, however, for at the Leeds Conference a few weeks later Wesley accepted him as a travelling preacher and appointed him to the York circuit. His subsequent history can be learnt from some notes in *Proceedings*, ix, 163 ff. and x, 80 ff.; from numerous letters which have been published,¹ and, of course, from his own autobiography in *Lives of Early Methodist Preachers* already mentioned. He was named in the Deed of Declaration, was ordained for Scotland by Wesley in 1785, and was twice President of the Wesleyan Conference—in 1793 and 1801. His family meanwhile remained staunch supporters of the little cause at Thorner; when his younger brother Marmaduke died in 1798 and John arrived too late for the funeral, he recorded:

The preachers are still entertained by my two nephews, at the

¹ The following letters by Pawson have been printed in *Proceedings*: to Robert Dall, viii, p. 114; to Joseph Benson, viii, p. 121; x, p. 154; to J. Clegg, x, p. 104; to W. Eden, x, p. 105; to Samuel Bardsley, x, p. 106; to Charles Atmore, x, pp. 154, 192; xi, pp. 49, 51, 52, 112; xii, p. 107.

same houses where they have been cheerfully received from the beginning. My brother's only son, being now comfortably settled in the world, thankfully receives the ministers of Christ, and cheerfully entertains them, in the same house where his father and grandfather did before him. . . . And my sister Tarboton's son entertains them at the same house where his happy father did for many years.

Truly a remarkable record! John Pawson died in London in 1806, and was buried in Thorner churchyard. There are no Pawsons in Thorner today, but John Pawson's memory is kept green by a tablet on the wall of the present chapel built in 1878. It describes him in a phrase borrowed from his tombstone as "for forty-four years an itinerant minister amongst the people called Methodists", but these words do less than justice to one whose personality and influence made him eminent amongst the "first race of preachers".

The two letters which follow are printed partly as an interesting addition to the Pawson literature and partly as an indirect tribute to the Thorner society, to which he and his family gave so much. They were written when Pawson was the "assistant" of the London circuit, with Charles Atmore (his greatest friend), Adam Clarke, Peard Dickinson and James Creighton amongst his colleagues. Pawson was also Chairman of the District, this being the first year after the creation of that office. Henry Moore was stationed at Bath. George Story was the Connexional Editor, and George Whitfield the Book Steward.

The first letter deals with three points. The first concerns the change of title of the *Arminian Magazine* which took place in the January 1798 issue. The name was changed from the "Arminian Magazine" to "The Methodist Magazine, being a continuation of the Arminian Magazine". It is evident that by an oversight the change was effected on the title-page but not on the paper covers of the monthly parts. The reference to the hymn about "the despised Nazarene" I have not been able to trace, and I can find nothing in *Wesley's Works* to shed any light upon it. Perhaps one of our hymnologists can come to our rescue here! The third point, which is argued further in the second letter, concerns the nature of Methodist theology in relation to Calvinism and therefore the relationship between Methodism and the Calvinist sects; and must be argued (if necessary) by theologians more competent than the present writer.

JOHN PAWSON TO HENRY MOORE

My dear Friend,

London. May 19. 1798.

As it hath pleased the blessed God to call to himself my dearest brother, and I hope very soon to follow him, the sooner the better for me. I think it my duty to set everything in as clear a light as I can, and to give all the satisfaction to my friends that I possibly can before I leave them.

Know then that since I troubled you with my last, I have seen yours to Mr. Clarke, which it must be acknowledged speaks out, so that one as dull as myself may understand. I will also speak as plain as I can, and I am sure you will understand and, I hope, believe me too.

1. The change of title of the Magazine was insisted upon last Conference by Mr. Clarke, was agreed to by the Conference, and in the title page for Jan: this year is precisely that which the Conference ordered. If there is any blame here it must be in that the same title is not printed upon the covers of the Magazine. If this is a fault, I nor the Committee have nothing [sic] to do with it. I confess I never gloried in being called an Arminian. I have long ago publicly declared I am no Arminian, and can by no means see any propriety in our being called by that name. We might with ten thousand times more appearance of truth be called Moravians, as we certainly got a light from them and not from Arminias.

2. The despised Nazarene. No one upon earth can share the blame with me here, except Mr. Story for printing it at my desire. I know good Mr. Wesley spoke against that hymn, but not as it stands in our Hymn Book, as every one must know who is acquainted with it. It is greatly altered from what it was when Mr. W spoke against it, I think much for the better, but Mr. Clarke says no, it is no better at all. I will not, nor did I ever set up my judgement against his, or yours, but you will both allow that there are in our Connection a great variety, as to understanding, and perhaps some few as weak as me. On this ground you may perhaps indulge us with one single hymn suited to our capacity and depth of judgement, especially as the said hymn is so well known that no one with [sic] father it upon Mr. Wesley. But if this favour cannot be granted, if as you say it is mere doggerel, then there is an easy remedy, let it be left out of the next edition. But let no one have my share of the blame but myself.

As to any steps which have been taken towards living in love and friendship with the Calvinists, I think it is no more, not quite so much as good Mr. Wesley contended for, but could never attain. And Mr. Fletcher also laboured after, but was not happy enough to see accomplished. I rejoice in what has been done, and hope that the spirit of love, unity and concord will abundantly increase. I have attended several of their Missionary Meetings, and most heartily bless God for the spirit I see among them. I am very far from being a Calvinist. As to opinion I am a Methodist altogether. But I do assure you that I am not without my fears that they will rob us of our glory if we do not take care.

I have endeavoured with my might since I came to London to serve the Connection: but it appears I have succeeded very ill. This I think has been owing to the weakness of my understanding and for want of judgement. On this ground I may hope for pardon perhaps. My time here is nearly expired and I heartily bless the Lord that it is so, and I am inclined to think that you will not be troubled with me long anywhere or in any way. My friend Clarke made a speech this morning respecting the Magazine, in which he laid me as low as your heart could wish, I really think.

The latter part of the second letter sheds some light upon those unhappy disputes which rent the London society during the years 1791 to 1798. The whole story of the dissension caused by the disputes about the custody of John Wesley's papers after his death and the writing of the "official" biography by Dr. Whitehead can be read in the pages of G. J. Stevenson's *City Road Chapel, London, and its Associations*. The "London Lawsuit" between Thomas Coke and Dr. Whitehead, resulting from the latter's

expulsion from membership, cost the London society £2,000, and stunted its growth for years. Not long before these letters were written Dr. Whitehead had returned Wesley's papers to John Pawson at City Road, and in return had been restored to membership and his place on the local preachers' plan. It was at this time that Pawson so rashly destroyed so many of these precious documents, including Wesley's own annotated copy of Shakespeare, an act for which even now it is hard to forgive him.

JOHN PAWSON TO HENRY MOORE

London. June 2, 1798.

My dear Friend,

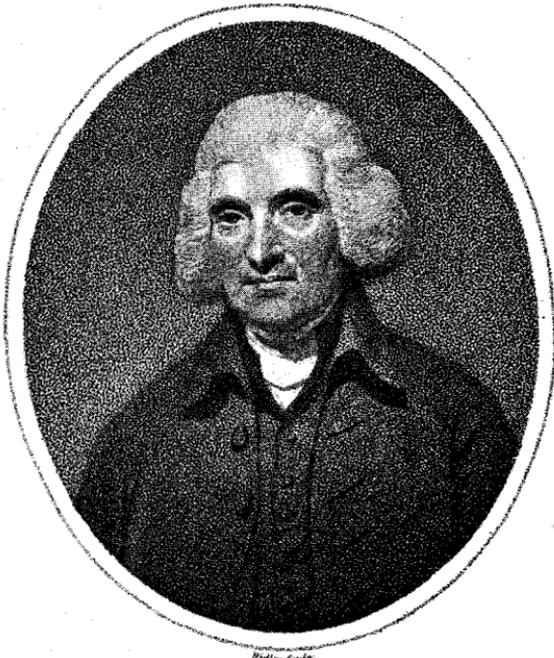
The peace of the Methodist Connection, and the unity and harmony of the preachers appear to me so desirable that I am constrained to trouble you with another letter. I feel the deepest concern for our preachers and people in a neighbouring nation, although I do not know them, and I make no doubt but you feel much more than I do. How soon it may be the case with us, is only known to him who knoweth all things, and who doeth all things well. Is it possible that they should hold a Conference in Ireland this year? I think not, except a very great change should take place. Perhaps our preachers may not be permitted to hold a Conference either. Shall we then fall out of the way? God forbid. It is a most painful thing to me to think that I have offended any of my brethren, but especially so that I have offended any for whom I have had a sincere regard. Was I conscious that I had given you or anyone else any just ground of offence, I would not only freely ask your pardon, but also make you all the satisfaction in my power. To forgive and to seek forgiveness are equally easy to me.

The title of the Magazine was changed at the request of A. Clarke to last Conference. His letter now lays before me, his words are these: "I adjure the Conference that they change the name of ours immediately to the Methodist Magazine, being a continuation of the Arminian Magazine." This was agreed to by the Conference and does it not stand on the title page of the January Magazine for this year? What would you have more? Except you wish the very same title to be printed upon all the covers. I did not know but it was so till I looked. This may easily be complied with, and I have desired Mr. Story to do it this morning.

As to the hymn you complain of. I really had forgot that Mr. Wesley had wrote so pointedly against it as I find he has done, such is the badness of my memory. Alas for me, I am growing old! But I got it put in altered as it is (for the worse says A. Clarke) as I well know it to be a favourite hymn and tune of very many in our Connection. But either let it be left out of the next Edition or let that page be printed over again, and let me bear the expense of it, which the Conference pleases.

As to our being Arminians in the sense the Calvinists use, I believe with Dr. Hamilton that we are no more Arminians than we are Mahomitants [sic]. I never liked the name. I never could see the propriety of our taking it to ourselves. I believe it has done us much harm, and greatly hindered our usefulness, and I should be exceedingly sorry that our preachers should take it up again, as it would in my judgement be a building up that middle wall of partition which the Calvinists themselves are labouring to throw down. Many of them smile upon us when we meet them, are exceeding friendly,

ARMINIAN MAGAZINE.



Bidley sculp.

MR JOHN PAWSON.

Aged 58.

Preacher of the Gospel.



THORNER CHURCHYARD.

John Pawson's grave is the right-hand flat tombstone between the two trees.



THE FIRST THORNER CHAPEL, BUILT *c.* 1762.
(Now two cottages.)

and heartily wish us well. All that has been done here as yet amounts to no more than Mr. Wesley laboured to bring about long since, as plainly appears from his printed Letter. Mr. Fletcher carried the matter farther still in his Book called the reconciliation.

I have read Dr. Whitehead's Life of Mr. Wesley carefully over in order to form the best idea I can of what is wrong there. I have marked every part of it which I think wrong. But I am obliged to acknowledge that it does not appear half so bad to me as it did when the controversy respecting the Sacrament was on foot. There are some things in it misrepresented, I know, but he was led wrong by Mr. Chas. Wesley's papers. These chiefly are: Mr. McNabb's affair; the preaching in the New Chapel when it was first built; the Sacrament, Ordination, and the Conference Deed. But if the Conference is willing, he would be glad they print a new edition in twelves for the Book-room. He would read the book over with a few of the preachers who are acquainted with those things and leave out what is judged wrong, and alter what is misrepresented. Can you desire anything more? May he not be forgiven upon this ground, especially if he gives his reasons in a short preface for making these alterations?

I never saw or heard the Letters you refer to till last Saturday. Mr. Whitfield then read us one of them, the other I have not seen yet, he seems unwilling, I think, that I should hear it. I do not know why.

The mistake you rectify in my letter I find is in the names of the persons which were desired to talk with Dr. Whitehead. Mr. Rankin says that himself and Mr. Edwards were the men and that nothing was to be done till they had talked with him. But really and truly the blame of this business does not lay with me. The Trustees were determined that he should preach in that Chapel, the people in general, I believe 99 out of 100 wished it, and all is peace with respect to it. I had no idea that the Conference would interfere in the case of Dr. Whitehead, any more than in the case of any other Local preacher, as I am sure the preachers in general never yet understood his case, any more than they do the [nature of] the London Lawsuit.

I assure you that on account of the opposition which a few persons and some few preachers make to the Trustees, my way with them has been made exceeding rough, and is peculiarly so just now. I can by no means prevail upon them to act as I could wish, and yet I see no way to act, but either comply with their wishes or leave the Chapel. They have all the power in their own hands, and some of the people will provoke them to use it whether I will or not.

I have now opened my whole mind to you in the most friendly manner I can, if after all you will still be angry with me I cannot help it. I wish to live and die in peace with you, if you will not I must patiently bear it. You may make what use you see good of this letter at the Conference, and act towards me according to the judgement of those who may be present, and let me know and I shall submit.

My Wife joins me in kindest love to yourself and Mrs. Moore. I am most sincerely and affectionately yours,

J. PAWSON.

These letters help us to understand a little more clearly the bitterness, the recriminations, the estrangements, which were so unhappy a feature of the early years after Wesley's death. Would that some modern student would examine afresh all the relevant documents and write a concise and coherent account of those troubled times.

WESLEY F. SWIFT.

CHARLES WESLEY'S SCRIPTURE PLAYING CARDS

IN *Proceedings*, i, pp. 15-25, there is a very interesting article by Richard Green on "Scripture Playing Cards", and other articles have supplemented it from time to time. (See *Proceedings*, iv, pp. 6-8, 40-3; vi, p. 79.) Page 21 of Green's article gives a facsimile of a card in Charles Wesley's handwriting, and on p. 20 he says:

A very general opinion has prevailed that Charles Wesley encouraged if he did not originate their use. They were not infrequently called, "Mr. Charles Wesley's Scripture Cards." Whether they were invented by him or not, cannot now be determined. That he promoted their use is certain. Two specimens in his handwriting, on gilt edged paper, are before the writer. They evidently formed part of a pack, for they are both numbered. Each contains a verse of Scripture and a hymn-verse, from the unrevised edition of *Hymns on Select Passages of Scripture*.

The cards appear, moreover, to have been in the possession of some of Charles Wesley's personal friends—Fletcher, the Perronets, Mrs. Rich, Dr. Coke, etc. If John Wesley had ever used them we should expect to find a reference to them in his Journals; but there does not seem to be any mention of them in any of his writings.

There seems no need to repeat here any of the details about the use of these cards and the great variety of published packs which are known. But it would be interesting if there could be assembled details of all the cards in the pack which Charles Wesley himself undoubtedly wrote out. I have discovered seven of these, and a number of them have been enclosed in tiny gilt envelopes as if they had been mementoes issued to a group of personal friends at the same time—as, possibly, the occasion of his death.

The cards measure $2\frac{7}{8}$ by $1\frac{5}{8}$ inches, and are on a fairly stout laid paper. On one side is the scriptural text, on the other Charles Wesley's verse. Green's statement about the two he saw (one of which, and therefore in all probability the other, is in the Lamplough Collection) that they came from Charles Wesley's *Hymns on Select Passages of Scripture*, is confirmed in all cases but one of those whose whereabouts I report below. In addition, the principle of the compilation suggests itself. Wesley seems to have gone through the two volumes picking out the texts and verses that seemed of most importance, or most suitable for the purpose, and then, having reached the end of volume two before achieving the allotted number of cards, he seems to have turned back to volume one. Incidentally, it would be interesting to know just how many cards there were.

Below are the details of the cards so far seen. I should be very happy to hear of others being discovered, for it seems quite certain that many others are still in existence as treasured relics. These so far discovered all seem to emphasize (with the exception of 104) the admonitory note on the matter of Christian Perfection, one of the main purposes of the *Scripture Hymns*.

34. " 34 / The earth bringeth forth first the blade; then the ear; after that ye full corn in the ear. / Mark 4.28."
 " Thou dost not say, Ye seeds spring up
 Into an instantaneous crop;
 But waiting long for its return,
 We see ye blade; ye ear; ye corn;
 Ye weak; & then ye stronger grace
 And after that true holiness."
37. " 37 / Every tree is known by its own fruit. / Luk. 6.44."
 " Wt is ye proof of perfect love?
 Assertions bold yt I am he
 Wm God assures I cannot move
 And sin is all destroy'd in me?
 No pompous words the tokens are:
 Words are but leaves, & not ye fruit:
 Ye leaves may spread, & flourish fair
 While nature's pride is at the root."
41. " 41 / He suffered no man to go in. / Luk. 8.51."
 " O Sav^r., make thy wisdom mine,
 Teach me by signs infallible
 Thy miracles of grace divine
 Wn to display, & when conceal."
 [*Poetical Works*, xi, p. 176, has a longer verse from which this much neater version seems to have been distilled:
 " Make Thy heavenly wisdom mine,
 By signs infallible,
 Teach me, Lord, the works Divine
 To publish, or conceal;
 When before the multitude
 Thy gracious wonders to repeat,
 When the people to exclude,
 And when the saints admit."]
47. " 47 / Thy pound hath gained ten pounds. / Luk. 19, 16."
 " Thy pound hath gain'd y^e p^{ds}, not I,
 Not I, who all but sin disclaim,
 My Sav^r did the grace supply,
 I nothing can, I nothing am,
 Thou wrought'st in me to will & do,
 Thou shalt have all y^e glory too."
87. " 87 / Let us go on unto perfection. / Heb. 6.1."
 " Wch of the old apostles taught
 Perfection in an instant caught
 Shew'd our compendious method how
 Believe & ye are perfect now;
 Y^e mom^t. wake & seize the prize
 Reeds, into sudden pillars rise
 Believe delusion's ranting sons
 And all ye work is done at once."

90. " 90 / After he had patiently endured he obtained ye promise.
 / Heb. 6, 15."
 " After he had been tempted tried
 By faith, by actions justified,
 After a thous^d conflicts past,
 And Isaac sacrific'd at last
 The image of his Lord he found
 And rose wth late perfection crown'd."
104. " 104 / What reward shall I give unto the Lord? I will
 receive the cup of salvation. / Psa. 116.11.12."
 " I will call on his Name
 And wth singing proclaim
 The perfection of Jesus's Love;
 I will drink ye full cup,
 Till he beckons me up
 To enjoy his salvation above."

The sources are as follows:—

- 34—Laplough Collection. (*Poetical Works*, x, p. 476.)
 37—Laplough Collection. (*Poetical Works*, xi, p. 156.)
 41—Laplough Collection.
 47—Didsbury College Library. (*Poetical Works*, xi, p. 266.)
 87—Bodleian Library, MS. Add. C. 71 (*Poetical Works*, xiii,
 p. 132. *P.W.* has "manner" for "method" in line 3.)
 90—Laplough Collection; cf. *Proceedings*, i, p. 21. (*Poetical
 Works*, xiii, p. 134.)
 104—John Wesley's *Journal*, vii, p. 61. (*Poetical Works*, ix,
 pp. 325-6.)

FRANK BAKER.

THE ANNUAL MEETING

will be held at the WESTMINSTER CENTRAL HALL, LONDON,
 on MONDAY, 12TH JULY 1954, at 6 p.m.

MR. and MRS. HERBERT IBERSON kindly invite any members of the Society to Tea at the Central Hall at 5 p.m. It is essential that all who desire to accept this invitation should send their names to Mr. Rowland C. Swift, 7, Blanchman's Road, Warlingham, Surrey, by Friday, 9th July, at the latest.

The number of the room in which the Tea and Meeting will be held will be announced in the *Methodist Recorder*, or can be ascertained at the Inquiry Office at the Central Hall.

THE ANNUAL LECTURE

will be delivered in WESLEY'S CHAPEL, CITY ROAD,
 on WEDNESDAY, 14TH JULY, at 7-30 p.m.

BY THE

Rev. E. GORDON RUPP, M.A., B.D. of Cambridge.

Subject: "THOMAS JACKSON: METHODIST PATRIARCH."

The chair will be taken by the REV. F. BERTRAM CLOGG, M.A., B.D.

Nearest Tube Stations: Moorgate or Old Street. Buses: 43, 76, 21, 133, 555.
 Trolley Buses: 609, 615, 641, 665.

BOOK NOTICES

John Wesley, Band I, by Martin Schmidt. (Gottthelf-Verlag Zürich, pp. 334.)

The publication of this work by one of our members is a landmark in Wesley studies. Dr. Martin Schmidt is Professor of Church History at the Kirckliche Hochschule, Berlin; a note on some of his earlier work will be found in *Proceedings*, xxvii, p. 142. He has now published the first volume of a life of John Wesley, carrying the story as far as 1738. Dr. Ferdinand Sigg, who is a leading figure in Swiss Methodism, explains in a foreword that despite the close connexions between John Wesley and Germany there is, apart from translations, no comprehensive German life of Wesley, although writers from the vigorous German Methodist Church have made valuable contributions on specific issues.

Dr. Schmidt, however, has done far more than write the first major German life of Wesley, for his work is based on extensive original research, particularly in the Archives at Herrnhut. The Wesley letters kept there have indeed already been used, but no previous use has been made of such important material as Spangenberg's Journal. Thus everyone knows of the conversation with Spangenberg, which Wesley recorded with this comment on his own part in it: "I fear they were vain words"; now we learn that Spangenberg took a much more favourable view. Similarly, a much fuller use has been made of Peter Böhler's Journal, of David Nitschmann's Travel Diary, and of an important letter by Zinzendorf.

The book begins with some interesting comments on the task that confronts the biographer of John Wesley; then after a general introduction to that period of English Church History and an account of Wesley's parents and ancestors, we follow him from home to school, and so to Oxford and to Georgia, to Aldersgate Street and to Herrnhut. Much space is given to accounts of the main devotional books which he is known to have read, and though these somewhat retard the flow of the narrative, they are important for anyone who wishes to penetrate beneath the surface to the real mind of Wesley.

The work is most handsomely produced; there are understandably some printers' errors, almost all in the English quotations which form part of the very important end-notes. A pardonable lack of familiarity with our geography has led the author to confuse Stanton in the Cotswolds with Stanton Harcourt in Oxfordshire, and to place Broadway in the wrong county. Nor did Wesley remain Fellow of Lincoln throughout his life. These are but minor blemishes in an outstanding piece of scholarship, on which we congratulate the author most heartily.

Some further reflections, however, arise. First, it is greatly to be hoped that arrangements may soon be made for the work in its entirety to be translated into English. Secondly, in a period when Methodists have made such notable contributions to Luther studies, it is both interesting and fitting that this work on Wesley should have been written by a Lutheran. Yet the work is something of a challenge to our British Wesley scholarship. This country produced the standard editions and laid the foundations, and has recently done a good deal on specific points; but it is a long time since it produced a major "life". We rejoice that interest in Wesley has now spread to so many

parts of Wesley's parish, and that Dr. Schmidt now joins the ranks of Piette, Lindström and others from overseas who have made contributions which claim the attention of every part of World Methodism. The time has come for us to make some comparable effort ourselves. Finally, Dr. Schmidt is now in England, engaged in research for the second and concluding volume, which will presumably include the bibliography and the index. We hope that it will not have to be too severely compressed; is it indeed too late to suggest that *two* more volumes are needed to complete the work on the same scale?

A. RAYMOND GEORGE.

A Tale of Two Brothers, by Mabel Richmond Brailsford. (Rupert Hart-Davis, pp. 301, 16s.)
John Wesley, by C. E. Vulliamy. (Epworth Press, pp. x. 370, 18s.)

In 1910 Miss Brailsford published her *Susanna Wesley*, and now after all these years she has given us this fascinating study of Susanna's famous sons. It has been worth waiting for. The author's main interest is Charles, but unlike many of the Wesleys' biographers she has realized that the brothers were complementary to each other, and that together they formed a unique partnership. The book is written in what may be called the modern style; in its penetration and insight it might almost be termed a psychological biography. For instance, Miss Brailsford regards Charles Wesley's rejection of Garrett Wesley's offer of adoption and wealth as "the first sign of that shrinking from responsibility which was to sap the strength of his character and induce him, thirty years later, to refuse the leadership of the Society of Methodists"; and she attributes to the influence of Vincent Bourne, the classics master at Westminster, Charles's first experiments in metre which later were to reach full flower in his hymns. Many similar examples could be given. Miss Brailsford writes with sympathy and at times most movingly: the oft-repeated story of Charles at Tyburn, for example, is made to live again with freshness and emotion. An undue preoccupation with John's love affairs is perhaps pardonable in a "popular" biography, which the present reviewer found intensely interesting and stimulating—a book which, once taken up, is not easily put down.

The factual errors are few: James Hutton was not responsible for "the printing of all John Wesley's early hymn-books and pamphlets" (p. 113); the Legal Hundred no longer constitute "the official body of the Methodist Church" (p. 272); there is a misprint on page 48; and on page 115 a confusion between the "conversion hymn" and the adaptation of Peter's release from prison in "And can it be". These are minor blemishes, however, and we commend the book without reservation.

The Epworth Press have obtained the publishing rights of Mr. Vulliamy's *John Wesley*, first issued in 1931. Despite many rivals on both sides of the Atlantic, this handsome reprint remains the best modern one-volume popular biography of Wesley, and we are glad that it has been made available for a new generation of readers. Its appearance, however, only emphasizes the need for a new "Life", scholarly in the sense of using the results of recent research, and yet as popular in style as Mr. Vulliamy's book. There are members of our Society who could write such a book if they would.

WESLEY F. SWIFT.

LOCAL HISTORIES AND REPRINTS

THE bi-centenary celebrations at Thorner, near Leeds, have called forth an admirable brochure, *A Short Account of Methodism in the Parish of Thorner, 1754-1954*, by Dorothy Burnett (pp. 12). Thorner is referred to in another article in this issue, but we congratulate Miss Burnett here on a pleasing well-illustrated souvenir of one of Methodism's historic causes.

Another famous Methodist centre was Osmotherley, near Northallerton, where the original chapel of 1754 is still in Methodist use for Sunday-school purposes. The Treasurer and the Editor of our Society had the privilege of sharing in the bi-centenary celebrations with the President-designate of the Conference on May 25th, and one of our members, Mr. A. J. Chatterton, has written *Methodism in Osmotherley, 1754-1954* (pp. 16, 1s. 6d.). This, too, is excellently illustrated, and gathers together most interestingly the somewhat meagre facts which are known about Osmotherley's history.

Watchers of a Beacon, by Ernest W. Griffin (pp. 24, 2s. 6d.), is the centenary souvenir of the Keswick and Cockermouth circuit. Indeed, it is more than that, for it tells the story of Methodism in this area from Wesley's first visit to Cockermouth in 1751. The layout of this booklet is unattractive, but its contents represent a most competent and workmanlike job, and are well worth the money.

Old King Street, Bristol, is the subject of an article in this issue. The closing of this historic sanctuary has been commemorated in a well-written, well-illustrated and beautifully printed brochure by Donald Male and John Cook, *A Short History of Old King Street (Ebenezer) Methodist Church, Bristol* (pp. 20). Faith in the future is evidenced here, as well as thanksgiving for the past. This is a souvenir to treasure.

The *Handbook of the Methodist Conference, London, 1954*, is, quite frankly, disappointing. Out of one hundred pages no fewer than forty-three are devoted to advertisements and fourteen to announcements of Conference meetings. Of the rest, two pages on Wesley's Chapel and seven on "A Methodist Pilgrim in London" have to satisfy the historian's appetite. They make a poor meal! And why, we wonder, does the pilgrim's itinerary make no mention of the famous West Street chapel, and the Moravian burial-ground at Chelsea where lie Peter Böhler and John Cennick? This Conference Handbook, we regret to say, does not compare with some of its great predecessors.

We well remember the enchantment of a first reading, ten years ago, of H. L. Gee's *Easter at Epworth*. A paper-covered reprint by the Epworth Press (pp. 46, 2s. 6d.) makes available once more this delightful guide to the Wesley relics at Epworth in Mr. Gee's inimitable style.

Finally, William Wakinshaw's *John Wesley* has been revised (by whom or in what way we cannot say) and reprinted (Epworth Press, pp. 76, paper covers, 2s.). This brief, pocket-size biography has characteristics of its own, and deserves a wide sale.

Readers will learn with interest that a member of our Society, Councillor J. Henry Reece, J.P., has been honoured by election as Mayor of the city of Chester, and will join us in congratulations and in good wishes to him and his wife for a happy year of office.

NOTES AND QUERIES

944. "THE WESLEYS IN WALES" FILM STRIP.

One of our members, the Rev. W. Llewelyn Jones, of Llangollen, has prepared a film strip on "The Wesleys in Wales". I have had an opportunity to examine the pictures and read the notes which accompany them, and it is a pleasure to commend such an admirable piece of work. The film is in two parts, containing thirty-nine and thirty-five pictures respectively, and there are forty-nine pages of notes—written in English, we hasten to add!

Mr. Jones has covered the ground well. His pictures take us to Bristol, Cardiff, Brecon, Hay, and Llanely, to name but a few of the places, and their Methodist associations are adequately described. Not only the Wesleys themselves, but also Howell Harris, Daniel Rowland, Robert Jones of Fonmon, and Charles Wesley's marriage to Sally Gwynne, all receive due treatment. No doubt Mr. Jones found it easier to write the notes than to secure a sufficient number of interesting pictures, but he has accomplished both tasks with competence, and his film strip should be very useful for many kinds of church meetings, especially those which cater mainly for young people. The price of each part, including notes, is 15s., and application should be made to Mr. Jones at Epworth, Llangollen, Denbighshire.

WESLEY F. SWIFT.

945. DAVID PUGH OF NEWPORT.

May I draw attention to a slip in Dr. Skevington Wood's article on "A Second Holy Club" in *Proceedings*, xxix, p. 75: "John Pugh, afterwards rector of Newport . . . probably the 'Mr. Pugh' of John Wesley's *Journal*". John Pugh (1744-99) was expelled from St. Edmund Hall in 1768, and he afterwards became vicar of Rauceby and Cranwell, Lincs. His brother, David Pugh (1739-1817), also educated at Oxford, became the evangelical vicar of Newport in Pembrokeshire and a friend of the Methodists. He accepted this living from John Thornton of London after Daniel Rowland of Llangeitho had refused it. He was the "Mr. Pugh" mentioned in the *Journal*.

GOMER M. ROBERTS.

Dr. Skevington Wood writes:

I am grateful to Mr. Roberts for pointing out that the Mr. Pugh mentioned in John Wesley's *Journal* was not John but David. It now seems certain that this David Pugh was the young undergraduate referred to by Thomas Haweis in his MS. Autobiography as a member of his religious club. Haweis supplied no Christian name, but simply spoke of him as "my dear Pugh" and said that he afterwards became rector of Newport. In the absence of better information I tentatively identified him some years ago with a John Pugh, son of David Pugh of Dolgelly. It is now apparent, however, that Haweis was alluding to David Pugh, who matriculated from Hertford College on 15th December 1758, aged 19, and proceeded B.A. in 1762 (Joseph Foster, *Alumni Oxonienses*, ii, p. 1161, who gives his death as 1816). Haweis expressly recorded the opposition Pugh encountered from William Newcome, Vice-Principal of Hertford and later Primate of All Ireland, because of his Evangelical attachment.

I was particularly careful in my article (p. 75) to distinguish the earlier John Pugh from the Evangelical vicar of Rauceby and Cranwell, who could not have belonged to the club in Haweis' time, since

Haweis left Oxford in 1762 and this second John Pugh did not matriculate until 1767. I am greatly puzzled by Mr. Roberts's assertion that this John Pugh was expelled from St. Edmund Hall in 1768. The names of the six students so treated are well known, and Pugh's does not appear among them. He was, moreover, a member of Hertford College, and proceeded B.A. in 1771 (Foster, op. cit., ii, p. 1161). In his *The Evangelicals at Oxford* Mr. John S. Reynolds lists Pugh as one who, despite the expulsions, remained and was permitted to take his degree (p. 36).

A. SKEVINGTON WOOD.

946. "HOW TO WRITE A LOCAL HISTORY OF METHODISM."

My article on the above subject in the last issue of the *Proceedings* has brought me some interesting letters, and I am glad to know that so many members have found it useful. Two correspondents make corrections and add information which I am glad to acknowledge in this note.

On page 105 I stated that "the other Methodist denominations unfortunately have nothing that corresponds to *Hall's Arrangement*". The Rev. Thomas Shaw points out that this overlooks two very useful books: (1) the *Handbook of the United Methodist Free Churches* contains an "Alphabetical Arrangement of Ministers and their Circuits" and an "Alphabetical Arrangement of Circuits and their Ministers". Mr. Shaw's edition is dated 1887; my copies are dated 1877 and 1899, and doubtless there were other editions before 1907, when the United Methodist Free Churches merged their identity in the United Methodist Church; (2) *The Story of the United Methodist Church* (1932) contains both sets of Arrangements for the period 1907-32. I have both these books on my shelves, but an imperfect acquaintance with their contents led me to overlook them when writing the article!

On page 104 I referred to the publishers' promise that the bi-centenary edition of the *Standard Journal of John Wesley* would contain a ninth volume of errata and addenda, a promise that has never been fulfilled. In anticipation of this ninth volume I sold my set of the first edition of the *Standard Journal* in 1938 and bought the bi-centenary edition in its place! The vague sensation of having been cheated has now been intensified, for Mr. John A. Vickers writes to tell me, what I did not know, that in the original edition of volume eight there were four pages of corrigenda relating to the previous volumes, and that, presumably with the ninth volume in view, these were silently omitted from the bi-centenary reprinted edition. Mr. Vickers feels, and I agree with him, that somehow these pages of errata should be restored or otherwise made available. He further points out that the errata pages themselves contained errors, as follows:

Page ii: for iii. 29 (note 2) read note 1.

Page iv: for vi. 17 (note 4, I. 3) read 1, 2.

Page iv: for vii. 456 (note 2, I. 6) read note 3.

Mr. Vickers also draws attention to the fact that the Index to the *Standard Journal* is hopelessly inaccurate and unreliable.

WESLEY F. SWIFT.

947. THE "JOHN WESLEY" FILM.

The première of the new film "John Wesley" was given in London on 28th April last. It has been made in "Eastman Color", and was filmed at Elstree by Religious Films Ltd. for the Radio and Film Commission of the American Methodist Church.

The task of compressing the enormous amount of available material into eighty minutes has been very well done. The film opens at Epworth in a prosperous rectory which is rased to the ground during an impressive scene of the 1709 fire. It then jumps rather quickly to Wesley's return from Georgia and his meeting with Böhler, a flash back to Oxford and then leads up to Whitsuntide 1738. The film continues with the spread of Methodism, showing the preaching at Kingswood, scenes at the Foundery, and a meeting of class leaders. There are some passionate words with a condemned felon, an encounter with a highwayman, and the famous meeting with Beau Nash. The film ends with the departure of Dr. Coke for America—a fitting conclusion to a film made for the United States, but one that leaves the impression that the destiny of Methodism was, from that point, to be fulfilled in America.

Considered as a whole, the film, though necessarily sketchy, is excellent, and the use of "Amen" instead of "The End" confirms what has been a moving experience for the viewer. The historic detail is good, and the encounters with Beau Nash and Bishop Butler are almost word for word as they are recorded in the *Journal*. However, there are a number of weak points. The scene at Aldersgate Street is ruined when "at a quarter before nine", as Wesley repeats his famous words, he is made to recite the first two lines of "When I survey the wondrous Cross", which is immediately taken up by the society to the tune *Rockingham*—a combination unknown until it appeared in Mercer's *Church Psalter* in 1854. The scene would have greatly improved had it changed to Charles's bedroom and the singing of the "Conversion Hymn". At the Foundery, "O for a thousand tongues to sing" is sung to *Gräfenberg*; but far worse, as Dr. Coke sails for America the people on the quay and in the boat sing together "Soldiers of Christ, arise" to *Diademata*—a tune not written until the following century.

At the Foundery Thomas Maxfield is seen preaching from a platform which is quite unlike the pulpit described by Silas Told and the Foundery pulpit now in the chapel of Richmond College. It is to be regretted that the producers did not use this pulpit, as it is one of our oldest Wesley treasures.

Except for the Falmouth mob, the crowd scenes are very tame and unconvincing, especially the Kingswood colliers, who wear very modern-looking miners' helmets and appear for all the world like a class of black-faced, overgrown Sunday-school children. During the Epworth part of the film Wesley is known to the family as "John", and not "Jacky" as was the case. The extracts from the sermons are very difficult to recognize, and one wonders if they exist at all.

The part of Wesley is played by Leonard Sachs, who, although bearing an astonishing resemblance to the more trustworthy Wesley portraits, lacks the vitality and determination which we usually associate with the great man. The rector of Epworth is not the Samuel we know, for he is portrayed as a very mild-mannered man and lacks colour, but Susanna is movingly portrayed by Curigwen Lewis.

The film is sure to appeal to all Methodists, and will not only be of interest to the Wesley historian but will also give our young people a sound introduction to the life of John Wesley. It is to be generally released in this country next September through Religious Films Ltd.

HERBERT W. WHITE.