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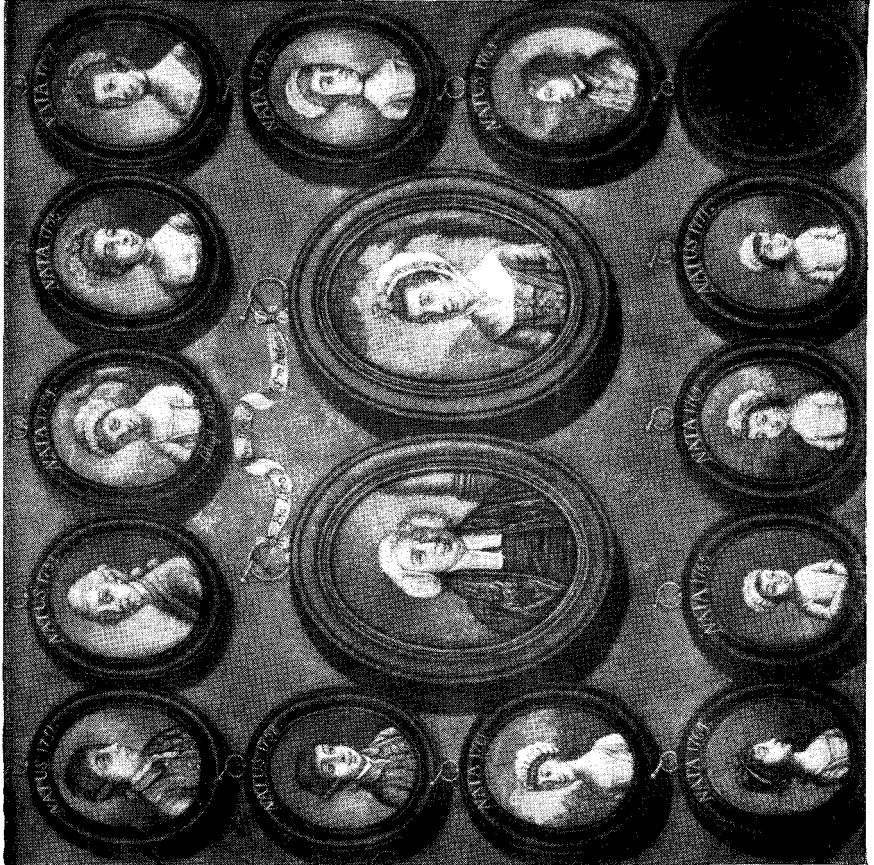
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*From an old print.
Photograph kindly supplied by
Mr. P. H. Lee*



**REV. THOMAS
MAXFIELD WITH
HIS WIFE AND
FAMILY.**

THOMAS MAXFIELD.

Thomas Maxfield, the first Methodist lay-preacher, became a follower of John Wesley in 1739, and in 1742 when Wesley left London he placed him in charge of the Foundery Society, his duties being to pray with members and give them help. It was not long before certain adherents of Wesley expressed the opinion that Maxfield was usurping his position, and when this was reported to him he at once returned from Bristol.

Wesley first paid a visit to his mother. He expressed dissatisfaction at Maxfield's conduct, but she reminded him that from her prejudice against lay preaching he could be assured she did not favour the innovation, nevertheless she cautioned him with the words, "Take care, John, what you do respecting this young man, for he is as surely called of God to preach as you are." Mrs. Wesley further advised her son to hear Maxfield preach, and after so doing Wesley buried his prejudice and founded a regular service of lay preachers.

In the year 1745 feelings towards Wesley and his followers in Cornwall and elsewhere were largely antagonistic, but several of the clergy were friendly and welcomed Wesley. As a clergyman Wesley was free from the danger of the press-gang, but Maxfield could claim no such exemption. While preaching in Cornwall he was arrested at Crowan and taken to Marazion, where he was condemned for a period of service in the Navy, but the captain of the ship to which he was ordered refused to have him on board, and he was thrown into a Penzance prison.

Following a short detention Maxfield was released, but immediately re-arrested and handed over to the military authorities, who ordered him to serve in the Army. After his discharge from the Army Maxfield became one of Wesley's principal supporters. He was ordained at Bath by Dr. Barnard, and appointed chaplain to the Countess of Huntingdon.

Consequent upon a severe illness the Countess decided to change her mode of living, and from 1739, when she became a member of the first Methodist Society at Fetter Lane, she engaged in great evangelical work. She was responsible for the building of churches at Brighton, Bath, Tunbridge Wells and Cheltenham, and in each instance she appointed her own preachers.

It is a tragic fact that Maxfield became ambitious and gradually felt his growing importance. As a result he no longer worked in harmony with Wesley, and although Wesley had a passionate desire for friendly relations they separated on April 28, 1763. Maxfield was selected preacher of a society in Snowfields, and a few years later moved to Ropemakers' Alley, Moorfields, where he had a large following. Finally he went to Princes Street, Moorfields, until about 1767.

The relations between Wesley and Maxfield were very bitter. Wesley himself wrote: "He spake all manner of evil of me, his father, his friend, his greatest earthly benefactor." The warm-hearted John Wesley, however, wished to establish a reunion, but this was never accomplished. Maxfield died in his house at Moorfields on March 18, 1784, and his old friend, John Wesley, visited him in his last illness and preached in his chapel.

Thomas Maxfield married Elizabeth Branford, a lady of means, and one of Whitefield's earliest followers. She died November 23, 1777, and left a large family.

A portrait of Maxfield "preaching" was twice painted by T. Beach, and engraved in one case by P. Dawe and in the other by Houston. A third portrait of Maxfield "with his wife and family" was executed in 1772 and engraved by P. Dawe. All these engravings are now rare.

Maxfield was the author of several works, including *A Short Account of the Particular Circumstances of the Life and Death of William Davies, who was Executed 11 December, 1776, with his speech at Tyburn, and A Collection of Psalms and Hymns extracted from various Authors (1778)*

PHILIP H. LEE.

Dr. Osborn mentions the *Collection of Psalms* but not the other pamphlet mentioned above. He records *A Vindication of the Rev. Mr. Maxfield's conduct in not continuing with Mr. John Wesley; and of his Behaviour since that time. 1767.* Also a sermon on John iii, 16.

The late Mr. Arthur Wallington in *Proceedings* x, 116, refers to these pamphlets, of which the Book room has copies, and refers to another, also at the Book room, Entitled *A Short Account of God's Dealings with Mrs. Elizabeth Maxfield, wife of the Rev. Thomas Maxfield.*

Mr. Curnock in a note in the *Standard Journal* ii, 2, gives a brief character sketch of Maxfield, and says that "his life, even now, should be written, for he was one of the potencies of the age, both for good and for evil."

Is Maxfield correctly called the first Methodist local preacher?

Mr. Curnock does not seem to be quite clear on the point. In *Journals* ii, 352, he quotes Wesley's statement made in September, 1790, that "Joseph Humphreys was the first lay preacher that assisted me in England." Thomas Maxfield was the first of the *Methodist* Society, says Curnock, who so acted; Humphreys was a Moravian lay preacher.

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But in *Journals v*, in the passage already referred to, Curnock says of Maxfield, "He was not the first lay preacher in Methodism, that honour belongs to John Cennick."

Telford, *Life of John Wesley*, 214, discusses these three names, and puts Maxfield in the third place. But he says, "Thomas Maxfield's name, though it does not stand first, is associated with the most remarkable incident in the early history of lay preaching."

The above article, is reproduced, with slight abridgement from the *Huddersfield Daily Examiner*.—F.F.B.

EXHIBITIONS OF WESLEYANA.

The bicentenary celebrations were made the occasions of exhibitions of Wesleyana in several places. The term is, of course, used in a very elastic sense, covering items of very varied Methodist interest.

LINCOLN.

Mr. F. J. Cooper, A.L.A., the Director of the Usher Art Gallery, and his committee, felt that the capital of Wesley's native county was a particularly suitable place for such an exhibition. The work, taken up with skill and enthusiasm, was rewarded by great success.

Mr. Cooper received most kindly consideration from those who were in the best position to help. Wesley's House and the Book Room contributed generously; Didsbury College sent the Williams portrait; the City of Bristol loaned the original of Titcomb's picture of Wesley preaching before the Corporation there. Richmond College, Cheshunt College (Cambridge), civic museums and libraries, Methodist Churches and many private owners contributed to a most significant and comprehensive exhibition. Personal relics, which were, of course, the most impressive items, included Wesley's study chair, in which he could sit and read straggled-legged as if on horseback; part of the bedstead in which he was sleeping when the Rectory fire broke out, and which still retains the marks of burning, his gown, neckbands and riding shoes.

An entire room was devoted to pictures and prints of Wesley, members of his family and some of his preachers. Many rare books and manuscripts were on view.

In the China and porcelain section there was a magnificent collection of busts, including the one for which he sat to Enoch Wood in 1781. The work of assembling this mass of material

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justified an extended term of opening, namely from June 15 to the end of July.

The opening ceremony took place on Wednesday, June 15. The Mayor of Lincoln (Alderman W. Sindell) presided, and the exhibition was opened by Mr. Frank O. Salisbury, the well-known artist. Two portraits by Mr. Salisbury were on view, and the painter used the opportunity to give some interesting particulars about them. Mr. Salisbury's speech was in every way worthy of the occasion. Speaking of the growing honour in which Wesley is held, the artist declared that it arose from the fact that he was dealing with immortal values, spiritual realities and eternal verities. Paying our tribute to this great ambassador of God we were doing homage to God Himself. We were commemorating not merely an individual, but a spiritual experience.

The Rev. W. E. Farndale, proposing a vote of thanks to the opener, said Mr. Salisbury's picture gave us not an impression of a fleeting moment in Wesley's life, but a mirror of his soul.

The Dean of Lincoln (The Very Rev. R. A. Mitchell) said Wesley was far too great a man to belong to one denomination. He belonged particularly to the Methodists, he belonged to the Church of England, he belonged to England as one of the noblest of her sons, he belonged to the world, which was his parish, and to the universal Church of Christ, which is his home. The Dean said that in the Chapter House at Lincoln Cathedral were windows portraying notable events in the history thereof from earliest times. The last of the series depicts John Wesley walking round the great Church during his final visit to the city in 1790.

An interesting episode in the ceremony was the production by the Rev. E. C. Barton of Wesley's Field Bible, which is part of the insignia handed to each President of the Methodist Church on his induction to office. The local press, in the excellent reports of the exhibition, referred to this book as Wesley's "field Bible." But it should be noted that though it was used in the open air, the name is actually derived from the printer, and should have the capital letter.

A fully detailed catalogue was issued. To this we hope to return, when it has received the careful consideration it deserves.

In conjunction with the National Book Council a representative list of books on John Wesley and Methodism was prepared for the book section of the exhibition. This most useful compilation is now being distributed by the Methodist Book Room.

LIVERPOOL.

An exhibition was opened in the Hornby Art Gallery adjoining the Picton Reading Room of the Liverpool Public

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Libraries, on May 13, by the Lord Mayor (Alderman M. Cory Dixon).

The organiser was the chief librarian, Mr. F. J. Smith, to whose work Alderman H. A. Cole, Chairman of the Libraries, Museums and Art Committee, paid a high tribute. It is interesting to note that Alderman Cole is a kinsman of the Rev. Joseph Cole, of Edinburgh, who is represented in a well-known picture as walking in that city with Wesley and Dr. Hamilton.

The Lord Mayor, who is a Methodist local preacher himself, and son-in-law of the late Rev. Frederick Friend, lent a Wesley letter, a collection of early Methodist class tickets and the register, in Wesley's writing, of the Bristol members, 1770-1782. The Rev. George H. Taylor, M.A., also lent a Wesley letter, and a Liverpool local preachers' plan of 1806. Books on Wesley and Methodism, and water-colour drawings of Methodist Chapels in Liverpool lent by the Public Libraries were also exhibited.

But the bulk of the exhibits were derived from the collection of the Rev. Sidney Lawson, now of Camborne. In addition to books and pamphlets, autograph letters and relics, Mr. Lawson contributed busts and plaques, miniatures and portraits, and many curiosities.

Mr. Lawson has recently joined the W.H.S., and we hope to furnish further details about some of the items exhibited. He has already furnished transcripts of the letters belonging to the Lord Mayor and Mr. Taylor, by which we are able to ascertain that they appear in the *Standard Letters*.

BARNARD CASTLE.

The Bowes Museum, where a Wesley exhibition was held in May, is by no means as well known as it deserves to be. It was founded by John Bowes and the Countess of Montalbo, his first wife, a French lady. Barnard Castle was selected because it was the nearest town to Streatlam Castle, the ancestral home of the Bowes family. The foundation stone of the Museum was laid by the Countess, November 27, 1869. It is built in French Renaissance style adapted from the Tuileries in Paris, which was burnt down in the riots of 1871. But it was not until 1892 that the Museum, which cost over £100,000, was opened to the public. No other small town in England has anything comparable to this.

The Museum contains many magnificent tapestries, a large collection of English and European porcelain and pottery, glass and sculpture, over 900 pictures, specimens of French and other

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furniture, to mention a few of the details which strike the eye in looking over the Museum handbook from which our information is derived. One room must be singled out for mention. It contains the ethnological collection gathered from Melanesia and Polynesia by Dr. George Brown, a native of Barnard Castle, who spent forty years as a missionary pioneer in the South Seas.

Mr. Sydney E. Harrison, F.L.A., the present curator, is not a Methodist, but he knows what a great work Methodism has accomplished in the area surrounding his museum, and in view of the bicentenary celebrations, arranged to have a Wesley exhibition. A great deal of work, inspired by a worthy enthusiasm, in which Mr. Harrison was greatly helped by Mr. G. Clarkson Harker, of Barnard Castle, was put in, and met with a gratifying response.

The exhibition was opened on the afternoon of Wesley Day, by Rev. A. E. Guile, and an address was given by Mr. William Emerson, an 85-year-old local preacher.

A large part of the exhibition consisted of the items of historical interest belonging to the Trustees of Trinity Methodist Church in Barnard Castle, of which an account was given in *Proceedings* xx, 175.

Rev. P. H. Smith, of North Shields, sent many pieces from his collection of Wesley pottery, and Rev. F. F. Bretherton contributed a number of suitable exhibits.

An excellent catalogue was prepared, in the introduction to which is an introduction by Mr. Harris, dealing with the early history of Methodism in Barnard Castle, the successive references in Wesley's *Journal* being gathered together. This catalogue, like those mentioned above, will furnish material for further notes.

PORTSMOUTH.

The Rev. Albert F. Hall and his colleague, Rev. Harold G. Johnson, held successful celebrations at the Wesley Central Hall. On Wesley Day about a thousand people assembled. A great consecration meeting was held. The interest of the occasion was greatly enhanced by a fine display of Wesley busts and figures from Mr. Hall's collection.

LEAMINGTON.

In connection with Wesley Day, through the enterprise of Mr. H. Perkin, a number of items were exhibited in the school-room of Dale Street Methodist Church. These included a lock of Wesley's hair, two letters and several portraits. The letters

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were addressed to Nancy Bolton, 26 February, 1780, and to Samuel Bardsley, 3 March, 1784. Both are in *Standard Letters*, and the first is given in facsimile in Fitchett: *Wesley and his Century*. That to Samuel Bardsley is marked: Addressed to Mr. Rogers, at the Preaching House, Macclesfield. Rogers and Bardsley were appointed to that circuit by the Conference of 1783.

Miss M. Struan Robertson contributed to a local paper a spirited drawing depicting Wesley's encounter with a Calvinist who would have run away when he discovered who his fellow-traveller was, had not Wesley been the better mounted of the two.

GLASGOW.

The question, "Why did not Wesley make a greater impact upon Scotland" is often asked. The answer is complex; one of the considerations to be borne in mind was mentioned by Bailie James Gray at a Wesley Day Rally at St. John's. He pointed out the difficulties prevailing at the time Wesley crossed the border. It was not many years after the rising of 1745, and as he journeyed to Inverness he would pass the graves of the Clansmen at Culloden, and find a people dispersed and dejected.

A number of Wesley relics were displayed after the meeting, including the original Communion plate used by the first Methodists in Glasgow.

GILLINGHAM.

In the local branch of the Kent County Library there was a special display of books on Wesley and the Methodist movement. The popular response was excellent.

ROTHERHAM.

The Public Library of this town prepared an extensive list of books on John and Charles Wesley, Methodism, the Methodist Hymnbook, and local Methodist history.

SHEFFIELD.

The City Libraries issued a leaflet with list of books which might be borrowed for home reading. This gave an excellent selection, mainly from recent literature. There was also a display of Wesley literature and pictures in the Central Library.

Anglican regard for Wesley is illustrated by the fact that in the new Chapter House of Sheffield Cathedral there is to be a stained glass window illustrating John Wesley preaching in Paradise Square.

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The bicentenary celebrations at Sheffield are worthy of permanent record. As they were not included in our last issue we may fitly bring them in at this point. The day opened with a united service of Holy Communion at the Victoria Hall, the Communion service used by John Wesley in Norfolk Street Chapel being on the Communion table. At midday Dr. A. W. Harrison preached on the text used by Wesley on his first visit to Sheffield in 1742. Twentynine gatherings were held in the city in the evening. The Victoria Hall service was conducted by the Rev. E. Benson Perkins and was addressed by the Bishop of Sheffield and by Rev. J. Edgar Williams, President of the Sheffield Free Church Council. The Bishop, like Wesley, was educated at Charterhouse School and Oxford, and spoke more particularly of this side of Wesley's life. His Lordship had preached in the afternoon in the Talbot Lane Methodist Church, Rotherham. The proceedings culminated on Wednesday evening with Evensong in the Cathedral, which included the anthem which John Wesley heard at St. Paul's. The preacher was the Provost, (the very Rev. Dr. A. C. E. Jarvis) and the Chairman and Secretary of the Sheffield District took part in the service.

THE BRITISH MUSEUM.

A special item in the exhibition here consisted of the series of letters written by Wesley to Miss Ann Tindall of Scarborough. Of these we published a full account in *Proceedings* xix, 188.

F. F. BRETHERTON.

WESLEY CHAPEL, WHITBY.

The present year sees the celebration of the 150th anniversary of the opening of old Wesley Chapel, Whitby. Though no longer open for public worship, this historic building is still used for Sunday School work, and during the summer season thousands of visitors, on their way through the old town to the ancient Parish Church on the cliff, pause at the old Methodist sanctuary, climb its broad flight of steps and wander round the museum of Methodist relics which it now contains.

This lofty building is still a landmark on the picturesque east side of Whitby. An attempt is being made to preserve the

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character of this ancient town. Old Wesley is badly in need of repair, and the maintenance charges are quite beyond the resources of the Society at Wesley Hall. There has recently been formed a "Society of the Friends of Whitby Old Wesley," (of which Mr. Edmund S. Lamplough has consented to become the President), and it is hoped thereby to create a fund for maintaining the fabric of this old building in good condition in perpetuity.

In view of the foregoing facts, it may be appropriate to enshrine in our *Proceedings* a brief account of the beginnings of Methodism in the old seaport town of Whitby. The information available is fragmentary, and the writer has depended to a large extent upon *The Rise of Methodism in the Whitby Circuit*, by George Vasey, a somewhat rare pamphlet of 31 pages, published in 1861.

Methodism was introduced into Whitby in 1759 by Alexander Mather, then in the York Round.¹ In the following year, William Ripley arrived at Whitby in search of work. He was a stonemason by trade, twenty-one years of age, and had been a member of Society at Stokesley for two years. His steps were turned towards Whitby, not only because of the need for employment, but because Thomas Olivers had told him of the little Society struggling to maintain its life without adequate leadership.²

Ripley found that the very night of his arrival in Whitby (Good Friday eve, 1760) coincided with the meeting of the Society class of twelve members. He was requested to join them, and did so with great reluctance. They received him "as an angel from God, as they were hungry for spiritual food, having the travelling preacher only one night in two weeks."

In the following year a revival broke out under the preaching of John Manners, and the Society increased to forty members. In this year, 1761, John Wesley paid the first of his twelve visits to the town. It appears that during this period the Society had been meeting in houses near Boulby Bank at the top of Capleman's Yard, and at the New Way, but now the strength of the Society warranted a permanent preaching-house. There were many difficulties in the way, as no one would sell any ground for such a purpose. But William Ripley, with a delightful touch of worldly wisdom, bought a piece of ground without disclosing his real

1. *Lives of the Early Methodist Preachers*, ii, 178. In view of this statement the date 1750 given in *Proceedings*, v, 94. would appear to be wrong.

2. Details of the life of William Ripley will be found in *Proceedings*, iv, 127-32; vi, 37-42. Wesley described him as a "burning and a shining light."

intention to the owner, and, says he, "blessed be His name that no one suspected the design." Financial difficulties presented another problem, but Ripley's faith triumphed, and each week he was able to pay the workmen their wages. The first chapel was octagonal in shape, and had a curious roof like a pyramid surmounted by a ball. It was situated at the north end of Henrietta Street, and was opened in 1762.³ Ripley says "it was built with only help from God alone, save twenty pounds we got from Conference," but we may question the accuracy of this latter statement, as we find from the *Minutes of Conference* that £70 was granted to Whitby in 1769, £24 12s. 1d. in 1770, and £100 in 1772, "towards the debt." Wesley first preached in this chapel at Easter, 1764, and the numbers in Society had increased to 118.

Wesley's fourth visit to Whitby was made in June, 1768. There is no record of this in the *Journal*, save the entry, "And in the residue of the month I visited most of the Societies in Yorkshire." Fortunately, however, some details of this visit have been preserved by William Ripley in his manuscript diary. It appears that the Bands had been given up, and the Society had become lukewarm, so that Wesley "stood amazed, not knowing what was the matter with us, that Whitby people whom he so highly esteemed, should seem so flat and dead." He preached on Revelation ii, 5, "Remember therefore from whence thou art fallen, and repent." He exhorted them to renew the Band meetings, and charged Ripley "never to neglect it more, whether preachers countenanced it or no."

In this same year, 1768, the foundations of the chapel shrank, and a quay was built for its support. In addition, a huge building, seven stories high, was erected between the chapel and the sea. This structure was aptly nicknamed "Ebenezer" (stone of help), and the chapel soon received the same name.

The Society continued to grow. By 1769 it had increased to 220, of whom 120 met in Band. In April, 1770, it suffered a setback, for James Brownfield (the second preacher in the Yarm Circuit, which then included Whitby) withdrew from the Society, taking a large number of members with him, and opened a new preaching-house in Silver Street, on the opposite side of the river. The reasons he gave were, firstly, that the Methodists went to Church, and secondly, that they held Perfection. The Society was reduced to just over 100 members, of whom 65 met in Band.

3. If Vasey's date is correct, we need to revise the date given in the note in the the *Standard Journal*, vii, 400.

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This was a sad blow, but the cause soon revived, and "several respectable families began to attend the means of grace." Moreover, pioneer work was begun by Ripley and others in the neighbouring villages of Fryup, Castleton and Glaisdale.

In 1783, Whitby was separated from Yarm, and became the head of a Circuit with 442 members. There were only three chapels in the Circuit: Whitby (1762), Robin Hood's Bay (1779) and Stokesley (1766).

The recuperative powers of the Whitby Society were tested again in 1787. For two years part of Henrietta Street (in which the chapel stood) had been in a dangerous condition, and several falls of overhanging cliff had given warning of the catastrophe which took place about midnight on Christmas Eve, 1787. A newly built staith gave way, and the buildings which it supported, including the seven storey "Ebenezer," fell with a tremendous crash, followed by great masses of earth and stones and several of the adjacent houses. No less than 196 families were rendered homeless, and though the chapel itself did not collapse, it was rendered utterly unsafe for further use.⁴

No time was lost in providing a new place of worship. The present site of Wesley Chapel was secured in Church Street, and building began. Part of the materials of the old chapel were used in the construction of the new one, and the work proceeded to such good purpose that within six months the new chapel, though unfinished, was ready for opening on June 13, 1788. The building, which seated 678 people, was so crowded for the opening service that John Wesley could not get in by the door, but had to enter by one of the windows at the rear. Wesley's text was 2 Corinthians v, 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The gallery stairs had not been fixed, and people had to be admitted through the windows. The ledge of the frontless gallery was occupied by stalwart men whose legs dangled into space, and whose backs protected the rows of people behind them. Wesley described this chapel as "the most curious house we have in England."

In the Deed of Settlement, dated June 25, 1789, the names of the following Trustees appears:—

Daniel Yeoman, Master Mariner.

George Clark, Stationer.

William Spink, Cordwainer.

4. An interesting account of this catastrophe, quoted from Young's *History of Whitby*, is given in *Proceedings*, v, 95.

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William Atlay, junr., Grocer.
 John Barker, Shopkeeper.
 Matthew Corner, Joiner.
 Peter Maxwell, Customs Officer.
 Robert Richardson, Shopkeeper
 Robert Petch, Farmer.

William Ripley would undoubtedly have been a trustee, but he had died in December, 1784, at the age of forty-five.

The following financial statement appears in Mr. Vasey's little pamphlet:—

Cost of all materials and labour...	£1363	12s.	3½d.
Money from all sources	£490	19s.	0½d.
Debt	£872	13s.	3d.

The numbers in Society continued to grow, and by the end of 1812 there were 1180 members in the Whitby Circuit. Wesley Chapel was now too small to hold the congregation, and it was decided to build a new chapel on the west side of the town. A site was secured at great expense, between Baxtergate and Scate Lane. Here the first Brunswick Chapel was built, and opened on May 14, 1814. The opening sermons were preached by Samuel Bardsley (Chairman of the District), James Sykes from Darlington, and Daniel Isaac from Malton. The size of the chapel was 63 by 53½ feet (outside measurements), and seated 900 people. Building materials were very expensive, owing to the war with France, especially wood, which was three times its normal price.⁵

For twenty years services on Sundays were held only in the Brunswick Chapel. Old Wesley was used principally for the Sunday School on Sundays and the weeknight preaching.⁶ But in 1833, during the erection of the new bridge across the River Esk, services were once again held in Wesley, and a gracious revival broke out. Sunday services were held in it without further interruption until a few years ago, when it became unsafe for public worship. Wesley Hall was built in 1904, on the site of cottages standing between the chapel and the street. These

5. The present Brunswick Chapel, on the same site in what is now called Brunswick Street, was opened on September 1, 1891. Much of the stone of the old building was used in the construction of the new.

6. A Sunday School was commenced at Wesley Chapel a fortnight after the opening of Brunswick.

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cottages were presented to the trustees by Mr. R. E. Pannett, March 23, 1901.

There is preserved at Old Wesley a copy of the Circuit Plan for 1812. The following is a list of the preaching places in the Circuit at that time: Church Street, Baxtergate, Stainsacre, Hawsker, Peak, Thorpe, Robin Hood's Bay, Sandsend, Lythe, Hinderwell, Mickleby, Dale End, Castleton, Fryup, Glaisdale, Lealholm Bridge, Kildale, Easby, Newton, Ayton, Kirby, Stokesley, Guisborough, Upleatholm, Marske, Loftus, Skelton, Brotton, Redcar, Easton, Wilton, Ormsby. It will be realised that the Circuit, worked by three preachers, was an exceedingly wide one. The same area is now covered by seven Circuits.

The writer may be pardoned a personal word. My grandfather, the Rev. F. Birdsall Swift, was minister of old Wesley Chapel, Whitby, from 1881 to 1884. It was during his ministry that the present flight of steps, leading from the street to the front of the chapel itself, was erected.

WESLEY F. SWIFT.

WILDERNESS ROW CHAPEL, CLERKENWELL.

Incorporated in a garage and stable behind shops on the north side of Clerkenwell Road, London, near the corner of St. John Street, are the remains of old Wilderness Row Chapel. The site on which these walls stand is that of the ancient Pardon Chapel.

In 1348 a terrible visitation of the Plague, (then known as the Black Death), scourged London, and Ralph Stratford, Bishop of London, purchased three acres of land for use as a place of burial for the unhappy victims. On it he erected a chapel, and this became known as Pardon Chapel.

In Stow's *Survey* (1603) we learn that the chapel had been enlarged and converted into a dwelling-house, and that "this burying plot is become a fair garden."

Maitland in his *Survey* (1738) says that only four stone quoins then remained of the old Pardon Chapel.

John Wesley records in his *Journal* under the date of November 17, 1769, having preached "in a chapel standing on the exact spot of land where stood in olden time Pardon Church."

What this chapel was, I have been unable to trace,—there appears to be no record extant. Even enquiries at the Charterhouse, which foundation at that time owned the land, have revealed nothing. In 1785 the Welsh Calvinistic Methodist Church,—who had been holding services in a loft at Cock Lane, Smithfield, since 1774,—secured a forty years' lease of the site and opened a chapel on the Pardon Chapel site. Whether they utilised at first an already existing building or whether they built a new chapel is uncertain. In any case, the chapel was enlarged in 1806, and continued to serve until they erected a new and larger chapel in Jewin Crescent, Aldersgate, to which they removed in 1823. The Welsh Calvinists were supported at Wilderness Row by some eminent Welsh divines, amongst whom were Rev. Thomas Charles (of Bala) and Rev. David Jones (of Llangan).

Wilderness Row Chapel came into the possession of the Wesleyan Methodist Church in 1823. City Road had for some years been considering acquiring a site for a chapel at Clerkenwell, services having previously been held (*vide* Thomas Jackson's *Recollections of my own Life and Times*, 5th edition) in a private house in White Lion Street, and at Clerkenwell Green in the upper room of a private dwelling. Strangely enough, there are no definite records preserved, either at Manchester or at City Road, relating to the acquisition of Wilderness Row Chapel. The name appears first in the Quarterly Meeting Minute book of the London East Circuit, January 1, 1824, when Messrs. Welch and Cullingford were appointed Stewards for Wilderness Row Chapel. The chapel remained attached to the City Road Circuit up to 1849. The number of members of Society reported in the Quarterly Meeting held on December 20, 1848, was 291. In 1849 the new chapel at St. John's Square was erected and Wilderness Row ceased to have any connection with the Wesleyan Methodist Church.

The last phase relates to the Strict and Particular Baptists who took over the chapel in 1849. They re-named it "Zion Chapel," and also possibly rebuilt it. It was finally given up in 1878.

A considerable part of the walls of the chapel still remain,—very ordinary Victorian brickwork,—while, adjoining on the west side, is a small gabled building, thirty feet by fourteen feet, which still shows some 18th century brickwork as well as an old timber roof. Whether this was an adjunct to the larger chapel built by the Welsh Calvinists in 1785 or whether it may have indeed been the actual little chapel in which Wesley preached on

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November 17, 1769, one cannot know. It is, however, a little building that always greatly intrigues me.

The site now belongs to a large Smithfield bacon firm, who use it, as already mentioned, as a garage and stable.

Permit me, in conclusion, to thank the following gentlemen who have rendered me kindly services in the preparation of this article:—Rev. Percy J. Boyling (Wesley's Chapel, City Road), Rev. D. S. Owen, B.A., and Mr. W. D. Evans (New Jewin Welsh Chapel), and Pastor W. S. Baker (Strict Baptist Church).

HERBERT W. MANSFIELD.

METHODIST MANUSCRIPTS AND RECORDS AT THE NATIONAL LIBRARY OF WALES, ABERYSTWYTH.

The following list, though not lengthy, is of interest and importance to students of Methodism both inside and outside Wales. In particular, members of the W.H.S. will be glad to know of the existence among the Trevecka Letters of some of the correspondence which passed between the Wesleys and Howell Harris. The list was kindly compiled by Mr. Gildas Tibbott, M.A., Keeper of Manuscripts at the National Library, and is here printed by kind permission of the Librarian, W. Ll. Davies, Esq., M.A., to both of whom we are deeply grateful.

A. H. WILLIAMS.

A HANDLIST OF METHODIST MANUSCRIPTS AND RECORDS IN THE NATIONAL LIBRARY OF WALES, 1937.

PART I.

National Library of Wales Manuscripts.

489. A volume containing statistics of the Church of England and of Nonconformity in Carmarthenshire, Pembrokeshire and Cardiganshire, compiled for the Welsh Church Commission.

935. Contains religious statistics of Wales, including those

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of the Wesleys for 1896, and a press cutting from the *Cardiff and Merthyr Guardian* containing a letter relating to the 'Expelled Wesleyan Ministers,' circa 1852.

1108. Notes on the New Testament, including those of John Wesley. 19th century.

3294. An autograph letter from Thomas Coke to Mrs. Davies, dated Holyhead, May 12, 1806.¹

3494. A list of ministers in various Wesleyan circuits, 1800-1893.

3495. Statistics relating to Wesleyan churches in the Conway, Llanrhaiadr, Coedpoeth, and Manchester circuits 1897-1908.

3501-3505. A group of manuscripts relating to the introduction and establishment of Wesleyan Methodism in Wales:—

3501. Journal (1800-1808) of the Reverend John Hughes, Wrexham, who with the Reverend Owen Davies, was appointed by the Wesleyan Methodist Conference, 1800, to act as Missioner to Wales.

3502. Letters and papers removed from 3501.

3503. 'Some Account of the Success of the Missions in North Wales from the Conference 1800 to the Conference 1803,' by Owen Davies. Copied from the *Methodist Magazine*, 1803, pp. 537 *et seq.*

3504. Journal of the Reverend J. Bryan, Chester, 1798-1801, with copies of letters relating to him.

3505. Diary of Edmund Evans, a Wesleyan local preacher, 1791-1863, the concluding entries being in the autograph of his son, Richard Evans.

4706. *Hanes Achos Bethel, Capel Dewi, Llandyssul (Cylchdaith yr Eglwys Fethodistaidd, Llanbedr)* by R. D. Hughes, 1933, with manuscript insertions. (A History of Bethel, Capel Dewi, near Llandyssul, in the Lampeter Circuit).

6039. A motion put forward at the Wesleyan Conference for many years by, and in the autograph of, Robert Doughton, Aberystwyth, 1911.

6211. Minutes of meetings held at Seion Wesleyan Chapel, Llansilin, 1847.

6212. An account book of the Wesleyan Chapel, Llansilin, 1864-1888.

6216. A notebook containing stories, anecdotes, etc., by the Reverend T. Nicholls Roberts. 20th century.

1. Printed in W.H.S. *Proc.*, xix, 125.

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7005. An autograph letter from the Countess of Huntingdon to Charles Wesley, July 4th, 1775.

7932. A letter addressed to the Editor of the *Record* from 'an old Wesleyan' [J. Fielding?] dated August 19, 1880, and relating to Wesleyan Methodism.

8779. An account of [Rev.] John Evans, "Yr Eglwysbach," by W. J. Parry. 1922. *Typescript*.

8790. An account of [Rev.] John Evans, "Yr Eglwysbach," by W. J. Parry.

10,527. Notes on the Wesleyan Methodists of Liverpool.

10,829. Extracts from the Report of the Welsh Church Commission giving the statistics of the various Nonconformist Denominations in Anglesey and Merioneth, 1905-1907.

11,031. 'Llyfr dosbarth Eglwys St. Paul, Aberystwyth,' kept by William Evans, 1892-1899. (Class Book of St. Paul's Church, Aberystwyth).

PART II.

DEPOSITED MANUSCRIPTS.

The 'C. M. Archives.' (Deposited by the Presbyterian Church of Wales).

I. *The Trevecka Letters.*

260. Howell Harris to John Wesley, July 16, 1740.

312. Howell Harris to Charles Wesley, February, 1741.

399. Howell Harris to John Wesley, October 24, 1741.

490. Howell Harris to John Wesley, February 28, 1742.

506. Isabella Johnson to Charles Wesley, 1742.

507. Isabella Johnson to John Wesley, 1742.

508. Isabella Johnson to Charles Wesley, 1742.

613. Howell Harris to Charles Wesley, August 28, 1742.

879. Howell Harris to John Wesley, May 27, 1743.

1022. Howell Harris to Charles Wesley, October 31, 1743.

1185. Howell Harris to Charles Wesley, May 25, 1743.

1614. Howell Harris to John Wesley, February 14, 1747.

1657. Howell Harris to Charles Wesley, May 25, 1747.

1782. Howell Harris to Charles Wesley, April 8, 1748.

2042. Howell Harris to John Wesley, January 1, 1753.

2121. Howell Harris to Charles Wesley, February 14, 1755.

2196. An undated fragment of a letter to Wesley.

2283. William Lunell to Charles Wesley, June 10, 1760.

II. *Trevecka Manuscripts.*

"An extract out of Mr. John Wesley's Diary, being a conversation he had with ye brethren of Bristol, January 16, 1740.

NOTES FROM WALES.

In *Proceedings* xix, 19, March, 1933, we stated that a proposal was on foot to form a Historical Society for Welsh Methodism. (This referred to those who up to the time of Union had been known as Wesleyan Methodists, for the Calvinistic Methodists of Wales have their own well-established Historical Society). We reported that though the proposal had not taken definite form, it was hoped that it would do so at the Welsh Assembly in June, 1933. We expressed the hope, which we still cherish, that as the enterprise develops close association with the W.H.S. may be maintained.

Nothing definite came of the idea at the time, but a promising step forward has now been taken. By the kindness of the Editor, the Rev. D. Tecwyn Evans, M.A., the Welsh monthly Magazine *Yr Eurgrawn* incorporates a historical section. It is under the management of Mr. A. H. Williams, M.A., some of whose historical work has appeared from time to time in the *Proceedings*. We are glad to note that Mr. Williams has been appointed Headmaster of Ruthin County School, near the places where Welsh Wesleyan Methodism, in which he is so fruitfully interested, was first planted. During this year special attention has been given, of course, to the Bi-centenary. Special reviews have given to Welsh readers information about important new books on Wesley and the Revival. In January was published the bibliographical notes which Mr. Williams has sent us for this issue. In July and August, the Rev. G. T. Roberts, M.A., to whom we are indebted, as we are to Mr. Williams, for keeping us in touch with what is going on, writes on Charles Wesley's visits to Wales. We hope we may receive something on this subject in the native tongue of the majority of our readers.

From a leaflet setting out the programme of *Yr Eurgrawn* for 1938, we find that a thorough-going attempt to advance the historical education of the readers has been undertaken. The material is classified thus:—

I. Historical and doctrinal back-ground.

The Catholic Faith. Basic principles of Protestantism.

Religion in Britain in 1738. The saving power of Christianity.

II. John Wesley.

His life. His evangelical conversion. His theology.

The Preacher. The Exegete. The Social Reformer. His relations with the Church of England.

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III. Methodist.

The evangelical experience. Methodism was born in song. George Whitefield. Thomas Coke. Thomas Olivers. Francis Asbury. Charles Wesley. "The world is my parish." John Fletcher. John Wesley and Howell Harris. Schisms and Re-union.

IV. In Wales.

Before 1800. The 1800 Mission. Literature. Influence on Welsh Hymnology.

V. To-day and to-morrow.

"What would John Wesley think of his followers to-day?"

"IT HAPPENED TO JOHN WESLEY."

In the flood of literature which has commemorated the conversion of John Wesley of 200 years ago, it is fitting that the children should have their own memorial. In Mr. Stanley Sowton's charming little book, "It Happened to John Wesley," the children are introduced worthily to the hero of the Methodist Revival. In years to come we shall welcome Mr. Sowton's readers amongst the members of our Wesley Historical Society, for they are in the hands of a sure guide. Unerringly he conducts small feet into the paths of their first Wesley enthusiasm.

The children of Methodism have always been partakers of her rich inheritance. From the earliest times they have been wont to fall into line with their elders in a compelling loyalty and in an ardent service of devotion. Once they were no whit behind them in the piety of their early deathbed scenes. Later they gave of their time and energy to collect money for the services of war in Wesley's World Parish. It was their pence which erected the statue of John Wesley at City Road Chapel, and it is therefore fitting that a reproduction of this statue should adorn Mr. Sowton's book. But the other pictures are of the kind beloved by all children. Mr. Sowton is the expert in such matters and knows so well that such pictures are beloved of the child heart because they can be painted. So in print and in pictures the story of Wesley's life is told. The children here can mark intelligently the footsteps of the great John because their guide is an authority himself on the high places of Methodism. The book has been compiled from Mr. Sowton's contributions to the Junior Section

of the *Methodist Recorder*, and it speaks much for their lively interest that the fathers in Israel have been known to enjoy that page first ere they turned to the weightier matters of the law. The book is real history and therefore it is most fitting that it should be commemorated in the *Proceedings*.

Perhaps in this publication we may be permitted to question if Jack Wesley, at so tender an age, had heard of his father's book on Job. That work falls rather into the last ten years of the life of the Rector of Epworth, but of course he may have dreamed of writing it ere Jack quitted the nest, and Job had ever a way of casting long shadows.

Mr. Sowton has done a real service to Methodism by placing a history of John Wesley in the children's hands. The historical method is surely sound which reproduces the very seal of John Wesley for young eyes to gaze upon and know that so John Wesley saw it in his time. The picture can be copied easily by small hands, and the words clearly traced. They are: Believe—Love—Obey. But there is something more than history in the appeal of the book to the child heart in its ringing challenge: "It happened to John Wesley—it can happen to you."

G. ELSIE HARRISON.

GERMAN BOOKS ON WESLEY'S HYMNS

Two very interesting and important works dealing with the hymns of Methodism have recently appeared in Germany. The larger of the two is *John Wesley und das Deutsche Kirchenlied*, by Dr. John H. Nuelsen (Anker-Verlag, Bremen). Bishop Nuelsen was for many years in charge of the work of the Methodist Episcopal Church of America in Germany and the adjoining countries. His book is an elaborate study of the whole connection between German hymnology and early Methodism.

The main concern is naturally with John Wesley's translations of German hymns, but everything related to the subject is carefully and competently examined. Wesley's acquisition of the German language, and his contacts with the Moravians, the various hymnals issued in his life-time and afterwards, and the German hymn-tunes which were borrowed by the early Methodists, the wider use of Wesley's translations in the Psalmsody of other communities,—all these things are dealt with in detail. The

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result is a work of quite extraordinary importance, which embodies a great deal of information that has never before been presented in a single volume.

While every part of the book has its undoubted value and use, the most serviceable part of all, perhaps, is the second appendix, where Wesley's translations and the German originals are printed side by side. Only those who have done original work on the subject can appreciate the great usefulness of this. Here one can see at a glance where Wesley left a verse untranslated, or where he compressed a couple of stanzas in the German into a single verse of the translation, and so on. Everyone who is interested in the hymns of Methodism and can read German ought to possess himself of a copy of Bishop Nuelsen's invaluable work. Bishop Nuelsen is to be congratulated on one of the most excellent works that has been called forth by the recent bicentennial occasion.

The other volume is *Karl Wesley, der Sänger des Methodismus*, by Karl G. Eisele (Anker-Verlag, Bremen). Herr Eisele is apparently a Lutheran clergyman, for he says in the preface that the publication of the book was suggested by the Predigerversammlung of the district of Stuttgart. The work is an admirable biography of Charles Wesley, and an enthusiastic appreciation of his devotional verse.

But the most remarkable feature of Herr Eisele's book is his translation into German of several of the best of Charles Wesley's hymns. These are amongst the finest examples of translated verse I have ever seen. They are surprisingly literal; they retain the original metres; and they read as if they had been written in German. That may sound extravagant praise, but let anyone read the version of "Wrestling Jacob" which begins, *Komm, Wandrer, mir noch unbekannt*, or that of "How happy every child of grace," *Wie glücklich ist das Gotteskind*, or that of "Worship, and thanks, and blessing," *Anbetung, Dank und Lobpreis*—let everyone read these, and he will not dispute what I say in praise of the versions.

HENRY BETT.

This article is reprinted by permission from the *Methodist Recorder* with slight abridgement.

Rev. K. Eisele writes to say that he is a minister of the Methodist Episcopal Church in Germany, and that the tribute paid by Dr. Bett to the translator belongs to his namesake, Rev. K. Eisele, of Furth, Bavaria, a well-known poet in the same Church.

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W. H. S. PROCEEDINGS AND
PUBLICATIONS.
A COLLATION.

The following volumes of the *Proceedings* have been issued :—

1897-8 I

1899-1900 II

Bound in with parts 2 and 3 are 23 pages of an Index to Jackson's *Life of Charles Wesley*, with a title page. This was also issued separately with cover as *Publication iv.*

1901-2 III

1903-4 IV

Contains pages 61-73 to add to *Publication i.*

1905-6 V

Bound in with part 8 is an Index to the *Life of the Countess of Huntingdon.*

1907-8 VI

Bound in with each part is an Itinerary of Wesley's journeys, 136 pages in all.

1909-10 VII

Bound in with each part is an Index to Obituaries in the Methodist Magazine, 66 pages in all.

1911-12 VIII

1913-14 IX

1915-16 X

1917-18 XI

1919-20 XII

1921-22 XIII

1923-24 XIV

1925-26 XV

1927-28 XVI

1929-30 XVII

Bound in with parts 7 and 8 Skeleton Index to Vols. i.—xvi.

1931-32 XVIII

Bound in with parts 1 and 2 Skeleton Index to Vols. i.—xvi.

1933-34 XIX

1935-36 XX

1937-38 XXI

Each volume contains eight parts, except the first with five parts only, and the sixteenth with six only; parts three and four and parts seven and eight being combined issues.

There were issued in the early days of the Society four *Publications.*

1896. John Bennet's copy of the *Minutes of Conference, 1744, etc.*

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- 1897 Articles of Religion prepared by order of the Conference of 1807.
1898. Mrs. Susanna Wesley's Conference with her daughter.
1899. Index to Thomas Jackson's *Life of Charles Wesley* (see note above).

In view of inquiries which reach the officers of the W.H.S. from time to time, it will be found useful to have these particulars on record.

THE MACDONALD FAMILY.

In Wesley's Chapel, London, a tablet commemorates the fact that the remarkable period of 144 years was covered by the ministries of three generations of this family. James Macdonald was born of Scottish parents in 1761, at Ballynamalland in the north of Ireland. Entering the ministry in 1784, he died at Gosport in 1835. George Browne Macdonald was born at Stockport in 1805, entered the ministry in 1825, died in 1868. Frederic William Macdonald born 1842, entered the ministry 1862, President 1899, died 1928.

The Methodists of Queen Street Chapel, Huddersfield (formerly Wesleyan), included in the recent bi-centenary celebrations the unveiling of a plaque in memory of the Rev. G. B. Macdonald's ministry there. Though the particulars upon it relate to a period later than that with which we usually deal, we think our readers will be pleased to have in concise and authoritative form information of remarkable interest.

The Mayor (Alderman Alfred Willis) presided at the ceremony, in the course of which the memorial was unveiled by Miss Florence Macdonald, (granddaughter of Rev. G. B. Macdonald) who was thanked by the Rt. Hon. Isaac Foot, Vice-President of the Conference. In her address on "The Romance of a Methodist Manse," she shared her life-long knowledge of the people she had known and loved.

It should be mentioned that the cost of the plaque was defrayed by the Corporation.

We are indebted to Mr. N. W. Clegg (Mission Trustees' Treasurer) for furnishing these particulars. He has compiled a thorough account of the Macdonald family, and has submitted it for our perusal. By the way, the family name is spelt in various ways in the earlier records, but Rev. Frederick W. Macdonald in his numerous writings always uses the form Macdonald for each generation.

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This Tablet
Was Unveiled by Miss Florence Macdonald
M.B.E. (granddaughter)
on the 25th May, 1938.
To the Memory of
The Rev. George Browne Macdonald
Superintendent Minister at this Chapel
and of
Hannah
His wife
Who resided at No. 16 Queen's Square
from September 1847 to August 1850
With their children :—
Henry James
the eldest child
Alice
Who married John L. Kipling, and became
mother of Rudyard Kipling.
Georgiana
Who married Sir Edward Burne-Jones,
Bart.
Frederic William
Who became president of the Wesleyan
Methodist Church, 1899, and last spoke
in this chapel at the centenary celebrations,
4th July 1919.
Agnes
Who married Sir Edward Poynter, Bart.,
president of the Royal Academy.
Louisa
Who married Alfred Baldwin, and became
mother of Stanley, Earl Baldwin of
Bewdley, K.G.
A Prime Minister of England.
Edith
Youngest daughter, born here 14th September 1848.
Authoress.

ERRATUM.

On page 142, in our last number, "in the same grave with
Craig" should read "in the same grave with his daughter Mary
Craig."