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Colchester  
27 April 1748

My Dear Brother, or to speak Curiously,  
pr

You do well to speak your Mind.  
If it was my mind to keep the House, I sh<sup>d</sup>  
do it without seeking any Protrance at all.  
I have the Staff in my own Hands. But it  
is not my Mind to keep it

One thing I know, That you had y<sup>e</sup> House  
before we come to Dulles. A second thing I  
believe, That if we had not come, you w<sup>d</sup>  
have had it still. And this determin'd me  
To take the Leave of Mr Perronet, That you  
might have it again

My Year is Year, & my Day is Day. What  
I said at first, I say still. I disannul me, as to  
y<sup>e</sup> Rents & Covenants, & take y<sup>e</sup> House when  
you will I have impowrd Mr Merriton to  
act for me, as you do for Mr Linnick. I am

Your affectionate Brother, or  
If you choose it rather  
Your Honourable Serv<sup>t</sup>  
Wesley,

THE MORAVIAN SOCIETY.  
FETTER LANE - LONDON.

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While spending a couple of months recently in Herrnhut, Saxony, I was graciously given access to the Archives of the United Brethren by the Director, Herr Bettermann. Here I found a copy of the Minutes of the Fetter Lane Society of May 1, 1738. As far as I knew this version had never been published, and upon my subsequent arrival in London, I conferred with Mr. J. N. Libbey of the Moravian Mission House at Fetter Lane and showed him a copy of the new version. He said that he had never seen these minutes before, and as the differences were so interesting between this and the hitherto accepted minutes of the Society as given in Benham's "Memoirs of James Hutton" he was of the opinion they should be published.

The minutes are written in a white note book, about six and a half by eight inches large on unusually heavy paper. At the present time the book contains some twenty-one sheets, the last twelve being blank. The first page of the book has been cut out. Other characteristics are: the use of the old "s," the tendency to capitalize the nouns, occasional misspellings such as "consisting" for "consisting" and "cheifly" for "chiefly." How old these minutes are and whether or not they be the original minutes of the society is not absolutely clear. There is no direct evidence that it is merely a copy. Herr Bettermann has recently written me that he is sorry that he cannot make absolutely incontestable who the writer of this manuscript may have been from a careful study of the handwriting.

Below are printed in full the two versions of the Fetter Lane Society. Differences in either of the two manuscripts are placed in italics that the reader may the more easily compare the discrepancies.

WESLEY HISTORICAL SOCIETY.

A.

The account of the Fetter Lane Society as recorded in minutes of that society lodged in the archives of the Moravian Church in Herrnhut.

“*THE RULES* and Orders of a Religious Society meeting *AT PRESENT IN A ROOM* in Fetter Lane—*THE MEMBERS CONSISTING OF PERSONS IN COMMUNION WITH THE ESTABLISHED CHURCH, GLORY TO GOD IN THE HIGHEST ON EARTH PEACE GOOD WILL TOWARDS MEN. LITTLE CHILDREN LET US LOVE ONE ANOTHER*

May 1, 1738.

In obedience to the Command of God by St. James (5 : 16) and by the Advice of Peter Boehler : (a)  
It was agreed by *John Bray, Brazier ; Shepherd Wolf, Barber ; John Edmonds, Poulterer ; James Hutton, Bookseller ; William Oxlee, Clogmaker ; William Hervey, Wine-cooper ; Mathew Clarke, Barber ; John Shaw (late) attorney, & John Wesley, Clerk—all members of the Church of England.*

1. That they will meet together once a week, to confess their faults one to another, and pray for one another, that they may be healed.
2. That any others of whose Sincerity they are well assured, may if they desire it, meet with them for that Purpose and May 29 it was agreed :
3. That the Persons desirous to meet together for that Purpose, be divided into several Bands or little societies.
4. That none of these consist of fewer than five or more than ten persons.
5. That some *one* person in each band be desired to interrogate the rest in order, who may be called the Leader of the Band.

*Tuesday Sept. 20.*

*It was agreed*

6. *That John Bray, Shepherd Wolf, John Edmonds, James Hutton, William Oxlee, William Hervey, John Shaw, John Wesley, John Brown and the Leaders of the New Bands meet together at McBray's at 6½ every Wednesday Evening. That each Leader then give an Account of the State of each Person in his Band.*

## PROCEEDINGS.

*That a Person and time be then fixed, for doing what may then appear necessary; of which an account is to be given in the beginning of the Next Meeting. That in Particular a Person and time be then fixed, for settling and visiting Female Bands.*

Monday Sept. 26

It was agreed

7. That each of the Bands meet twice in a week; once on Monday Evenings, the Second time, when it is most convenient for each Band.
8. That every Person come punctually at the hour appointed, without some extraordinary Reason.
9. That those that are present, begin Exactly at the Hour.
10. That every Meeting be begun & ended with Singing and Prayer.
11. That each Person in order speak as freely, plainly, and concisely as he can, the Real State of his Heart, with his several Temptations and Deliverances since the last time of meeting.
12. That all the Bands have a Conference at 8 every Wednesday Evening, begun and ended with Singing and Prayer.
13. That whosoever speaks in this Conference stand up, & that none else speak till He is sat down.
14. That nothing which is said in this Conference be by any means mentioned out of it.
15. That every Member of this Society who is a Member of any Other, prefer the Meeting with this & with his Particular Band, before the Meeting with any other Society or Company *whatever*.
16. That if any Person absent himself without some Extraordinary Reason, either from his Band or from any Meeting of the whole Society, he be first privately admonished, & if He absent again, reprov'd before the whole Society.
17. *That such women as have entered their names the Friday before, if there be no objection against them, may meet in the Society Room, every Wednesday from six to eight in the Evening.*
18. *That no men be Present except their Respective Husbands, & the Persons who pray and Expound the Scriptures.*
19. That any who desire to be admitted into the Society be ask'd,  
What are your reasons for desiring this?  
Will you be entirely open?  
Using no kind of Reserve, least of all in the case of Love or Courtship.

## WESLEY HISTORICAL SOCIETY.

Will you strive against the Desire of Ruling, of being first in your Company, of having your own way?

Have you any objections to any of our orders?

The orders may then be read to them.

20. That those who answer these Questions in the Affirmative, be proposed every Fourth Wednesday.
21. That everyone then present speak clearly and fully, whatever objection he has to any Person proposed to be a Member.
22. That those against whom any Reasonable Objection appears, be acquainted with that Objection, & the admitting them upon Trial postponed, 'till that Objection is removed.
23. That those against whom no Reasonable Objection appears or remains, be in order for their trial, immediately formed into distinct Bands, & some Person agreed on to assist them.
24. That if no New Objection then appears, they be after a month's Trial admitted into the Society.
25. That every fourth Saturday be observ'd as a Day of General Intercession, which may continue from 12 to 2, from 3 to 5 & from 6 to 8.
26. That on Sunday se'ennight following be a General Lovefeast from 7 to 10 in the Evening.
27. *That a Collection be made towards a Common Stock, in each Band on Monday Evening, at 6 and 8 on Wednesdays, at 8 on Friday & on the General Thanksgiving Day.*
28. *That out of this be defrayed the Expenses of the Love-Feasts, of Letters, & whatever else relates to the Society in General.*
29. That in order to a Continual Intercession every Member of this Society *chuse* some Hour either of the day or night, to spend in Prayer chiefly for his Brethren.
30. That in order to a Continual Fast three of the Members of the Society fast every Day (as their Health permits) Sundays and Holidays excepted, and spend as much as they can of that Day, in Retirement from Business & Prayer."

### B.

The account of the Fetter Lane Society as given in D. Benham's "Memoirs of James Hutton" pp. 29 ff.

"Orders of a Religious Society meeting in Fetter Lane.

"In Obedience to the Command of God by St. James, and by the Advice of Peter Boehler, May 1, 1738, it was agreed,

1. That they will meet together once in a week to confess their Faults one to another, and pray for one Another that they may be healed.

## PROCEEDINGS.

2. That any others, of whose Sincerity they are well assured, may, if they desire it, meet with them for that Purpose. And, May 29, it was agreed,
3. That the Persons desirous to meet together for that Purpose be divided into several Bands, or little Societies.
4. That none of these consist of fewer than five, or more than ten Persons.
5. That some Person in each Band be desired to interrogate the rest in order, who may be called the Leader of that Band. And on Monday, September 26, it was agreed,
6. That each Band meet twice in a Week, once on Monday Evenings, the second Time when it is most convenient for each Band.
7. That every Person come punctually at the Hour appointed, without some extraordinary Reason.
8. That those that are present begin exactly at the *Hours*.
9. That every Meeting be begun and ended with Singing and Prayer.
10. That *every one* in order speak as freely, plainly, and concisely as he can, the real State of his Heart, with his several Temptations and Deliverances, since the last Time of meeting.
11. That all Bands have a Conference at eight every Wednesday Evening, begun and ended with Singing and Prayer.
12. *That at nine of the Clock the Names of the Members be called over, and the Absenters set down*
13. *That notice of any extraordinary Meeting be given on the Wednesday Night preceding such Meeting.*
14. *That exactly at ten, if the Business of the Night be not finished, a short concluding prayer be used, that those may go who are in haste, but that all depart the Room by half an hour after ten.*
15. That whosoever speaks in this Conference stand up, and that none else speak till he is set down.
16. That nothing which is *mentioned* in this Conference, be by any Means mentioned out of it.
17. That every Member of this Society, who is a Member of any other, prefer the Meeting with this, and with his particular Band, before the meeting with any other Society or Company *whatsoever*.
18. That if any Person absent himself without some extraordinary Reason, either from his Band, or from any Meeting of the whole Society, he be first privately admonished ; and if he be absent again, reproved before the whole Society.

## WESLEY HISTORICAL SOCIETY.

19. *That any Person who desires, or designs to take any Journey, shall first, if it be possible, have the Approbation of the Bands.*
20. *That all our Members who are in Clubs, be desired to withdraw their Names, as being Meetings nowise conducing to the Glory of God.*
21. That any who desire to be admitted into this Society, be asked, What are your Reasons for desiring this? Will you be entirely open, using no Kind of Reserve, least of all, in the Case of Love or Courtship? Will you strive against the Desire of ruling, or being first in your Company, or having your own Way? *Will you submit to be placed in what Band the Leaders shall choose for you?* Have you any Objections to any of our Orders? The Orders may then be read to them.
22. That those who answer these Questions in the Affirmative, be proposed every fourth Wednesday.
23. That every one then present speak clearly and fully whatever Objection he has to any Person proposed to be a Member.
24. That those against whom any reasonable Objection appears, be acquainted with that Objection, and the admitting them upon Trial postponed till that Objection is removed.
25. That those against whom no reasonable Objection appears or remains, be, in order for their Trial, formed into distinct Bands, and some Person agreed to assist them.
26. That if no new Objection then appear, they be, after *two* Months Trial, admitted into the Society.
27. That every fourth Saturday be observed as a Day of General Intercession, which may continue from *twelve* to *two*, from *three* to *five*, and from *six* to *eight*.
28. That on Sunday Se'en-Night following be a general Love-Feast from *seven* till *ten* in the Evening.
29. That in order to a continual Intercession, every Member of this Society *choose* some Hour, either of the Day or Night, to spend in Prayer chiefly for his Brethren.
30. That in order to a continual Fast, three of the Members of the Society Fast every Day (as their Health permits), Sundays and Holidays excepted, and spend as much as they can of that Day, in Retirement from Business, and Prayer.
31. *That each Person give Notice to the Leader of his Band how much he is willing to subscribe towards the general Charge of the Bands, and that each Person's Money be paid into the Leader of his Band once a Month at farthest.*
32. *That no particular Person be allowed to act in any Thing contrary to any Order of the Society, but that every One, without Distinction,*



*submit to the Determination of his Brethren ; and that if any Person or Persons do not, after being thrice admonished, conform to the Society, they be not esteemed any longer as Members.*

33. *That any Person whom the whole Society shall approve, may be accounted a correspondent Member, and as such, may be admitted at our general Meetings, provided he correspond with the Society once in a Month at least."*

Special attention is called to the fact that in the new minutes of the society under date of September 20, the names of the members do not agree exactly with those of May first, the name of John Brown taking the place of William Hervey. The addition of this name brings the complete list of members up to ten (apparently the society as of May 1, only had nine) the number that Wesley mentions in his *Journal* (under date of May 1, 1741).

However this new list of names does not fit in with Böhler's list as he records them in his diary. His list coincides with the names given in the new minutes except that the names of Procter and Sweetland are added and John Brown naturally enough is omitted as not having joined on May 1, but at some time shortly afterward,—at least no later than by September 20.

Which list is correct, one cannot dogmatically say, but the writer inclines to favour the new list, and for two reasons: (a) Wesley says there were ten members in the society. (b) The important provision in the constitution itself that stated that although there could be less than ten members there could not be more than that number. Böhler gives eleven names and any attempt to reduce this to ten seems quite laboured as for example the recent statement in the W.H.S. *Proceedings*, p. 146, "the number ten given by Wesley for the original members is complete in Böhler's list without his own name." But why should Wesley omit his own name when speaking quite impersonally of the society? He was most definitely a charter member according to all our conflicting records.

That these versions of the Fetter Lane Society are interdependent is only too obvious, but as to what sort of a modified Wellhausian hypothesis, or re-adapted Ur-Markus or Proto-Luke theory one needs to adopt in order to explain the differences and identities, I have not been able to work out.

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## SKINNER'S ALLEY, DUBLIN.

Some Wesley Letters, 1748, transcribed and annotated  
by the Rev. R. Lee Cole, M.A., B.D., Secretary of the  
Irish Conference.

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Through the courtesy of Mr. Charles Keatinge, the Archivist of the Dublin Moravian Congregation, I have been permitted to examine and copy an interesting Correspondence which took place in 1748 between John Wesley and John Cennick and others. It has been known that such a Correspondence took place; Wesley himself mentions it in his *Journal*, but the letters have now come to light for the first time. There is first of all a copy of the whole correspondence, and then there is also a little bundle of eight letters from Wesley. Where I have been able to check the copied letters by the originals, I have done so and noted the fact.

Skinner's Alley (now Newmarket Street) is a small street off the Coombe, and was of considerable importance in the eighteenth century. (See *The Story of Dublin*, D. A. Chart, p. 263). In it the Baptists built a chapel at the end of the seventeenth century, but they removed to more commodious premises in Swift's Alley about 1740. Mr. Samuel Edwards, a Schoolmaster of Golden Lane, acted on behalf of the Baptist Trustees in the letting of Skinner's Alley House. (For further information see W.H.S. *Proceedings*, VII, p. 49. Article by M. David B. Bradshaw in *Methodist Recorder*, winter number, 1904, and several references in *Standard Journal*).

To give a brief chronological statement of the case will put the matter in order.

1745. "A pious soldier," whose name is forgotten, began a Methodist Society in Dublin. Benjamin LaTrobe, who had been educated in Glasgow for the Baptist ministry, arrived and took a leading part in the work "according to the plan of the Methodists." Two of the members of this Society invited Cennick to come over. At the time Cennick was nominally a Methodist, but later in the year he became a Moravian.

1746. May. Cennick returned from Germany where he had joined the Moravians, and came on to Dublin. The little Society, with Cennick at its head, now took over the Baptist

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premises in Skinner's Alley, at £8 per annum. The work was instantly successful. During the following months he won for himself and for Methodists the title "Swaddler."

1747. Thomas Williams arrived in Dublin in March. It is supposed that he was invited over either by the "pious soldier" or by Antisel Taylor and John Hind. (See *John Cennick*, by Rev. J. E. Hutton, p. 42). So far as can be known he was not sent by either of the Wesleys. When Williams found that the little Society had become partly Moravian, he took an old Lutheran Church in Marlborough Street, and preached there as well as in the open air. His success was great, and he invited John Wesley over. The latter arrived on August 9, with John Trembath and William Tucker. Charles Wesley arrived later, on September 9.

Several circumstances made the Marlborough Street premises unpleasant, and Charles Wesley and Thomas Williams were searching for other accommodation. On September 29, they met Mr. Edwards. "He told us he quite disliked his tenants, was resolved to raise the rent, and asked if we would be willing to take the room, if they (Cennick and his Society) refused it. We answered, 'If they had the first offer, and did not accept it, we should be glad of the next refusal.'" (Charles Wesley's *Journal*). Edwards offered the building for £16 per annum. The Moravians published an indignant protest on the hoardings of the city, but refused to pay the increased rent, and so the lease was given to Thomas Williams.<sup>1</sup>

1748. March 14. John Wesley begins his correspondence on his arrival in Dublin.

March 28. Entry in John Wesley's *Journal*.

"Understanding John Cennick was gone to England, I wrote immediately to Mr. Töltshig; the state of the whole affair will appear most clearly from the letters which have passed between us from the beginning. On the 14th I wrote to Mr. Cennick as follows (only the heading of the letter is given). Accordingly on Tuesday the 29th at five I preached there to a large and quiet congregation who seemed all to taste the good word etc."

April 16. John Wesley complains that Skinner's Alley had been like a millstone round his neck.

April 27. Final letter in controversy.

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1. A copy of the small poster protesting against the eviction of the Moravians from Skinner's Alley is preserved in the Moravian Archives.

WESLEY HISTORICAL SOCIETY.

Skinner's Alley remained in the hands of the Methodists until a few years later, when Whitefriar Street was built.

The letters are as follows :—

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(Copy)

March 14, 1748

My Dear Bro.

I have heard much since I came to Dublin of the affair of Skinner's Alley. I am unwilling to do anything which may appear contrary to brotherly love & therefore if you desire it & can procure Mr. Edwards' consent I am willing to give up the house into your hands this day. I wish you much light and love of God & am  
Your affectionate brother,

J. WESLEY.

To

Mr Cennick  
Skinners Alley.

---

Skinners Alley

14th March, 1747/8.

Dear Sir,

A few hours ago I read your kind note & thank you heartily for the favour. I assure you sincerely that in the matter of Skinners Alley House some of the Baptists & particularly Mr. Saml Edwards have wronged us & it is out of doubt if Mr Williams had not told Mr Edwards he would be glad to give £16 p year for such a house we had this day enjoyed it as before; that account or state of the case which I gave your bro is simply true & will be found so in that day. I don't choose to consult Mr Edwards any more about the matter, because I apprehend he has not now any authority to let the house or to do anything in it till your term is expired, but if you are not easy in your mind about it as indeed you cannot nor indeed am I for their sakes who have laid out so much money in the House and are deprived of their improvements, tho my conscience I am contented before God for my own sake, & you offer to assign over your lease to me, I will take it, to make you and them easy & pay your expenses or what charges you have been at in procuring your lease.

If you have not read the paper I gave your Brother I wish you would, & thereby you will be sensible how much our People have laid out and the circumstances of the whole in order and then you will judge the better how to conclude.

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I ask only that you act in nothing contrary to Brotherly love as you wrote & for conscience sake, & then as you determine before Him whose you & we are, and to whom belong all the Souls shall make quite easy and satisfied.

Your Very Affectionate Bro.

JOHN CENNICK.

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(From original)

Ship Street

March 14, 1747/8.

My Dear Brother,

You say true, Mr Edwards has not now any authority to let that House. What I Desire is, To Do as I wou'd be done to, with as little Noise as possible.

I am ready just now, and thro'ly willing to put you into possession of the House. I am only in doubt which is the most Inoffensive Method of doing it; And whether it would not be best, to delay a few days; but in this also I shall be glad to be advised.

I salute you and Yours in the Lord, & our Dear Brother Teltshig & am

Your Affectionate Friend & Brother

JOHN WESLEY.

Has no postmark, but like most of the correspondence was probably delivered by hand. It was addressed to "John Cennick at Skinner's Alley."

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Skinner's Alley,

March 15, 1747.

Very Dear Sir,

I like your proposal of doing all with as little noise as possible, and am heartily sorry that any has been made at all, but I am innocent in this respect because it was from beginning to end a grief to my Heart, & in all I was resolv'd to commit the whole into his hands who rules all things well & be still.

Whatever now you think best to be done & most inoffensive I will approve off, & to make all things easy, will be even as your own Heart, nor have I ye least against delaying it a few days, or doing anything wch might end the affair ye most agreeably & happily. Our Dr Brother Telschig salutes you affectionately & so does your loving & tender Bro.

J. CENNICK.

WESLEY HISTORICAL SOCIETY.

(From Copy).

Cork St. March 26. 1748.

My dear Bro.

Till the wind serves for Mr Perronet and my brother to sail I shall have more incumbrance on my hand. When this is over the sooner our little affair is dispatched the more agreeable a good deal to me. Mr Perronet has made over the 3 years lease to me so that now I think nothing hinders my doing what I see good. I know indeed many will blame me. But I cannot help that. I have only to clear my conscience in the sight of God. May the Grace of our Lord Jesus Christ be ever with your Spirit & with all that are near and dear to you. I remain,  
Your most affectionate bro.

J. WESLEY.

To Mr Cennick.

---

(From Copy).

Cork Street. March 26. 1748.

My Dear Brother,

Has Mr Cennick left any Orders with you concerning the House in Skinners Alley? If he has, If he is of the same mind, I am ready to do as I said today. If he has altered his mind I design to preach there myself next week. I am  
Your Loving Brother

JOHN WESLEY.

I expected to have heard from him before he left Ireland.

To Bro Teltschig.

---

Skinners Alley

March 26th 1748.

Sr

Mr Cennick has left no Orders with me concerning Skinners Alley. As far as I know he is of the same mind as he was then when he wrote to you. And as I myself do not chuse to meddle in that affair I should like it better, if you wou'd send your opinion about it to London, who will not fail to let you know his mind.

I am, Sr.

Your Humble Servant,

JOHN TELTSCHIG.

to

J. Wesley.

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(From Original)

Cork Street

March 29. 1748.

My Dear Brother

I don't think Mr Cennick has used me well. He ought to have let me hear from him, before he left the Kingdom. It wou'd have been only Common Civility, to say nothing of brotherly Love.

Since he has left all things undetermined (whether on purpose or no, I leave to the Searcher of Hearts) my Conscience is satisfied, & I think it wd not be right to let the House lie empty any longer. I therefore design to preach there tomorrow. But whenever Mr Cennick will indemnify me as to the Bonds and Covenants I am under, I will relinquish it to him at a Months Warning. I am

Yr Affectionate Brother

(Endorsement)  
To Mr Teltschig.

J. WESLEY.

---

Skinners Alley. March 29 1748.

Sr.

Mr Teltschig received yours last night, Mr Cennick has surely let you know his mind concerning Skinners Alley House before he left the Kingdom, which his own letters to you will be a sufficient proof of. Mr Teltschig acquainted you in his last that he did not chuse to meddle in this affair with you. Altho' you speak in your letter several times about Conscience and how you only have to clear it in the sight of God, which expression shows plainly that it was then a matter of conscience to you, and that something Acted unfairly had disturbed your Breast. Now in your last to Mr Teltschig you say, Since he (Mr Cennick) has left all things undetermined my conscience is satisfied.

How can that be? Did you not advise him to Delay it for a few days to which he agreed willingly, and waited only for an Opertunity when you should think proper to proceed.

But the hour for his Setting out for England being come he cou'd not stay any longer, but Mr Teltschig desired you in his first letter wou'd write to him about it, who would not fail to let you know his mind. We shou'd think that if you had a mind to Act fairly in the matter you shou'd have waited at least ten Days longer in which time you might have had a full answer from him from London.

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Now, dear Sr. What has satisfied your conscience, and what has cleared your conscience in the Sight of God? that you can have freedom in your conscience to go and preach in the House before you had settled the matter with Mr Cennick. The above ascerted reason can't satisfie your conscience. Mr. Cennick setting out for London can't be a reason to clear your conscience in the Sight of God, your own heart will tell you that plain enough. Did not Mr. Cennick tell you in his first and second letters he would take the house in Order to ease your conscience and to satisfie the People which had laid out so much money. Why did you not settle that affair with Mr Cennick before you went to preach in the House which you cou'd not preach in a fortnight agoe for conscience sake, how is it that you can do it now, how can you venture to take Gods name in your mouth, and to call upon God in a house at which time your own conscience must tell you that you have taken the house over peoples heads.

In your opinion if you had the least feeling of God and Jesus love in your heart you cou'd not do it except you had first made up the matter with Mr Cennick and the people.

Concerning the Months Warning which you now in your last letter to Mr Teltschig Require it appears as if you was but equivocating with me.

JONATHAN BINNS  
Signed,  
WILLIAM MONDET

---

Skinner's Alley, April 14. 1748.

Sr.

The enclosed I received from Mr Cennick who desired me to send it you. Mr Horne is now with me in Skinner's Alley, who will supply Mr Cennick's place in Treating the Affair with you concerning the Meetinghouse there, and receive the Lease of you for Mr Cennick. Mr Horne only waits for the Time and Place you'll appoint to meet with him. As concerning the Month's Warning you require it is thought there is no occasion for it, since Mr Cennick has all along declaired himself willing to take the House. But however if it does not suit with you to part with it in less than a month, we are willing to wait so long.

I am, Sr, Your Humble Servt  
J TELTSCHIG

To J. Wesley.



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London April 2, 1748.

My Dear Br. Wesley.

Yesterday I rec'd a letter from Bro Teltschig wherein he desired to know if I am of the mind about taking the House in Skinners Alley, that he may answer you, who (he said) have wrote again to him about it. I don't know that you had the least reason to think otherwise, nor have I altered my Mind, but waited for you to appoint the Time, & I was ready to consent, as I said before to do anything which might ease your Mind do Justice, so far as Justice can be now done to those injured People who have repaired the House.

Our Bro Horne is in Dublin, if you please to make the Assignment to him, it is the same as if I was present.

I am, Your affectionate Bro.

J. CENNICK

To John Wesley.

---

(From Original)

Cork Street, Apr. 16. 1748.

Sr.

A Warm Letter, subscribed by Mr Binns and you, was given me ye Evening before I left Dublin. The most material Part of it ran thus; "Why did yo not settle That Affair w<sup>th</sup> Mr Cennick, before you preached in y<sup>e</sup> House, wch you cd not preach in a fortnight ago, for Conscience sake?" Have Patience I will tell you why. I did not settle that Affair with Mr Cennick, before he went away because I heard not one word of his going, till he was agone. Otherwise it was my full Design to have settled it then, wch might have been done in a few hours' time. I did not preach in the House a Fortnight before, because I was determined not to preach there, till I should have made Mr Cennick one more offer, as I thought Brotherly Love required, but after I had done this & he appeared to me (comparing his Behaviour to me with his Words to Others) to trifle & put me off, I cou'd not in Conscience delay preaching there any longer. The Fault lay at his Door, & I now conceiv'd myself to be clear in the sight of GOD & Man, even tho I shou'd never have made him another Offer of ye Place at all.

You go on, "How can you venture to take GOD'S name in yr Mouth, and to call upon GOD in a House, at wch time yr own Conscience must tell you y<sup>t</sup> you have taken ye House over Peoples Heads? It is our Opinion, if you had y<sup>e</sup> least feeling of GOD's Love in yr Heart, you cd not do it." I suppose it is your Opinion. But I Stand before a Higher Judge.

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You entirely mistake my Motive of Acting. I never look'd upon the taking ye House as "ye taking it over People's Heads." For it was advertised; and you positively refused to take it. This was not ye ground of my Scruple; But I desired to do as I wou'd be done to. And I have done so to ye best of my Knowledge. Lord, what I know not teach thou me!

That I added after all, I "am still ready, if it shall be required, to relinquish it at a Month's warning," you ought to have acknowledged as a Fresh & Signal Proof, both of Uprightness and Brotherly Kindness.

J. WESLEY.

Endorsement to  
Mr William Mondett.

(From Original)

Cork Street,

April 16th 1748

Dublin [erased]

My dear Brother,

In my last letter, I said, "Whenever Mr Cennick will indemnify me, as to ye Bonds and Covenants I am under, I will relinquish it" (the House in Skinners Alley) "to him at a Month's Warning."

I say so still. There has not yet been any Stop on my part, neither shall be.

By your Letter of the fourteenth instant I learn (as well as by Mr Cennick's enclosed therein) That Mr Horne has Authority from Mr Cennick, To treat with me concerning it; Who, you say "only waits for the Time & Place I shall appoint to meet with me."

I will be ready at Mr Watts in Park Street, at Six on Monday Morning, to shew Mr Horne what Bonds & Covenants I am under. And as soon as I am legally indemnified therefrom, I will put the House into his Hands.

Your still loving Brother [erased]

Tho' much injured Brother

Endorsed,

JOHN WESLEY

To Mr Teltschig in  
Skinner's Alley.

---

Skinners Alley, 20th April 1748

Sir,

I have now according to yr desire waited till an arbitration should be made about the Expenses of Skinners Alley Meeting

PROCEEDINGS.

House & two of the Society went to Mr Edwards to propose References to him. Mr Edwards rejected the first proposal but accepted the 2nd as undeniable. But 2 days after he rejected him also without assigning any sufficient Reason, thereby Demonstrating, that their mind was not to have the Matter impartially arbitrated, & therefore it is thought best to drop it. I thought proper to acquaint you according to yr desire & if you appoint a time & place I shall meet you to receive an assignment of the lease for Mr Cennick.

I am

Yours H.S.

WM. HORNE.

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(From original)

Cork Street,

April 22nd 1748

My Dear Brother,

Mr Meriton Design's to call upon Mr Edwards tomorrow, & try whether he will accept of you for tenants. If he will, I shall be free from all Incumbrances, & you will have the House by a Common Lease. If he will not, it will not hinder me; But I will meet you, if you please, at Mr Watts at Six on Monday Morning.

I am

Your Affectionate Brother,

J. WESLEY

Endorsement  
To Mr Horne

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Skinners Alley 27th April 1748

Sir,

I have now waited on you three times according to your Appointment in order to receive from you an Assignment of the Lease of Skinners Alley Meeting House which you wrote you would put into my hands as soon as you was indemnified in Regard to the Bonds & Covenants you was under & which I offered to do as Mr. Cennicks agent, you then deferred the matter by desiring us to get an Arbitration made of the Expences of the House first where in you owned we had been much wronged & ought to have Justice done. This we also complied with, tho' not of Choice, knowing that nothing was liking to come out of it as if it was only delaying the Matter, and since it proved accordingly & Mr. Edwards rejected publicly the Referees proposed with which you was acquainted in my letter so also that

## WESLEY HISTORICAL SOCIETY.

we should now drop the Arbitration, I find by the Message you sent last night that you seek further to delay the Assignment of the Lease by resoliciting Mr Edwards again for an Arbitration & at a time when you are going into the Country Now your motive of proceeding thus cannot be our interest because so far from our desiring it that we had signified directly the contrary, consequently it must be either to retard the Assignment of the Lease & if possible find out some specious pretence of keeping the House or else to cover that apparent injustice which the society have received from you or yours. As I expect to leave this Kingdom in a few days & probably shall not have an opportunity of seeing you again for the present I therefore thought proper & candidly to mention to you my sentiments of this affair as an impartial person, not by any means as making unkind Reflections but rather to discharge what I think my Duty. It is too apparent that one of your preachers viz Mr Williams has been the Root of all the trouble and injury which the Skinners Alley Society have sustained in regard to the Meeting House there, by his intimating to the Baptists that the house was worth double the rent that they viz the Society gave for it & that this was not spoken inadvertently but with the Design to get the house from them is manifested by another of the preachers Mr. Perrinot taking the house afterwards & giving double the rent, at the time when Mr Cennick had sent your brother Charles a full State of the Case, you taking the Lease of Mr Perrinot evidenced your approbation of their proceedings & you cannot plead ignorance because it is utterly impossible that your brother and Mr Perrinot should conceal it from you. As to the house being advertised to be let that can be no just plea because an advertisement to the contrary was immediately published by the society forbidding anyone to take the house till the matters were made up between the contracting parties, which was also communicated to you or yours, therefore it is no wonder if afterwards your conscience should be alarmed about the great injustices done to the Skinners Alley Society. How you can now satisfy your conscience or make these injured people sufficient amends I cant tell. Even the assignment of the lease will be far shorter, for you brought double the rent upon them that they had paid before & obliged them to take another house and be at a very great expense besides the confusion & hurry brought upon weak minds & the general interruptions of the necessary regulations of the society & consequently of the benefits accruing from thence.

I am Sir, your humble servant,

WILLIAM HORNE

PROCEEDINGS.

Cork Street

27 April 1748

My dear Brother, or to Speak Civilly

Sr

You do well to speak your mind. If it was my mind to keep the House, I shd do it without seeking any Pretence at all. I have the Staff in my own Hands. But it is not my mind to keep it.

One thing I know, That you had ye House before we came to Dublin. A Second thing, I believe, That if we had not come, you wd have had it still. And this determined me To take the Lease of Mr Perronet, That you might have it again.

My Yea is Yea, & my Nay is Nay. What I said at first, I say still, Indemnify me, as to ye Rents & Covenants, & take ye House when you will. I have empowered Mr Meriton to act for me, as you do for Mr Cennick. I am

Your Affectionate Brother, or

If you chuse it rather

Your Humble Servt.

J. WESLEY.

No endorsement

(on small octavo & not

on small quarto)

Written to William Horne

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May 13, 1748

Sir

One would imagine you felt the warmth of the truth mentioned in our letter come with some feeling upon your heart but you cant from thence fairly conclude any warmth of spirit in us, as the conduct of those who have acted under your influence & authority when wayed by honest disinterested persons has been found repugnant to all equity & your further proceedings I mean in regard to Skinner's Alley Meeting House a confirmation of the same. For my part I have no reason to retract anything in that letter. Mr Cennick going away was publicly spoken of before he left the Kingdom and I think that affair was so far settled to prevent that change of mind which you afterwards showed in preaching in that house.

You confessed Mr Cennick appeared to you from his behaviour and that you surmised from his words to others to trifle with you and therefore could not in conscience delay preaching there any longer. Could not the plain simple meaning

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of Mr Cennicks letter prevail above any appearance only & your comparing his words to others (perhaps differently repeated or misunderstood to you), to convince you he was not trifling. You tell us we entirely mistake your motive of action. I am yet really a stranger to your motives except your desire of having the house from us, I am very sensible you are not unacquainted with the method which was used to dispossess us. As to the advertisement I suppose Mr Horne has in his to you fully satisfied you so that I have no occasion to take notice.

But you say we positively refuse to take it again, who told you so? I know I never did, but on the contrary when we would have taken it it was positively refused us.

You add Sir that now you are ready at a months warning to relinquish the house, I own for my part you have made and yet make so many offers and proposals and yet with so much contradiction in all your behaviour that I really cannot tell what answer to make, because indeed I think you do worse than trifle, an instance of which acting after many before I cannot but take notice of, namely that Mr. Meriton at your appointment and order sent for me and Mr Gilbert without Mr Horne who was the only person instructed to act for Mr Cennick, would have had us sign a paper and bond of £500 to indemnify etc., things which neither could nor would have it been just for us to have done of ourselves we being only Bonds men to his Deed; at which time I told Mr Meriton that his proposals were not fit for honest men to make and Mr Meriton himself owned it was such an affair in which he would not choose to act; this appeared as if Clandestinely you would have involved us into difficulties & leave us to be under the same or worse obligations to Mr S Edwards than ever. When we and Mr Cennick have shown you our resolution to have nothing more to do with it.

He has both in respect of the House first and since in respect in leaving the matter to Referees behaved as he intended to lay aside even the appearance of an honesty & when you act so intricately & do not speak your mind plain at once you forced me to think must be your real intention. However, as Mr Cennick has now arrived I would rather you would write in your mind & tho I know he has much to do yet I believe he would spare so much of his time to give you his answer. Only your proposals must be more free of difficulties & reserves else I fear he will find it as hard as myself to know what you would have done.

I am Sir,

Your humble servant,

WILLIAM MONDET.

PROCEEDINGS.

(From Original)

Cork Street

May 14, 1748

Sr

What I said at first, I say just now without any Intricacy or Reserve at all: "Indemnify me, & take the House to day." But be sure, I will keep it, till I am indemnified. And if you refuse to do this, tis not I refuse to quit, but you refuse to take the House. Every sensible Man must see where it sticks: Namely at you, & not at me.

I am

Your Well-wisher &  
Servt for Christ's sake.

J. WESLEY.

Mr Meriton & Williams have  
Power to transact Ys, without me.

Endorsement  
To Mr W. Mondett

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Skinners Alley May 14. 1748

Dear Mr. Wesley,

I am sorry the settling of the matter of Skinners Alley House between us need so many words. I thought very dear Sir by your first letters you was convinced in your heart from the Lord that we were wronged & desired to ease your mind by offering us the house again for the time you had taken it at your rent. I then told you I would take it and even pay the charges which you had been at in obtaining a Lease and at your desire waited till you had time to transmit it to me. In the meantime I went to England & left Bro Horne to act for me but at my return found things far from being settled. The difficulties my friends thought in the way, were, that you had proposed to them such things as would lay them again under obligations to Mr Edwards which you knew I refused in the beginning & after which you still promised me the house & some other incumbrances which neither they nor I would choose to be involved in. Neither of these things you proposed to me before & if only upon these conditions you are willing to give us again the house, I am entirely contented to be without it & will strive to the utmost of my power to make all our people receive their wrong patiently. And now dear Sir if you can answer it before our Lord Jesus & be satisfied in your own conscience, keep the house & let the end prove if you do well

I am your affectionate & loving brother

J. CENNICK

WESLEY HISTORICAL SOCIETY.

(From Original)

May 16. 1748

My dear Brother,

I know you cannot indemnify me, with regard to the Rents & Covenants I am under, wch was the thing I always insisted on, & must insist on still, without incumbring yourselves. If therefore you cannot accept the House "upon these Conditions," the Case is determined at once.

I wish you much happiness, & am

Your very Affectionate Brother,

J. WESLEY

Addressed  
To Mr Cennick

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JOHN CENNICK.

1. Village Discourses, with Life of Cennick, 1844.
2. Tyerman's *Life of Wesley*.
3. Tyerman's *Life of Whitefield*
4. Crookshank's History of Methodism in Ireland. (Vol. 1).
5. Julian's *Dictionary of Hymnology*. (A good sketch of his life, and account of his hymns).
6. Hutton's *Short History of the Moravian Church*, 1895.
7. A Facsimile of his transcript of some of Charles Wesley's Hymns, 1749. T. E. B.

NOTES.

Mr. Leslie T. Daw's article on Moravianism mentions the following documents:—

1. Cennick's Journal in the Fetter Lane Archives, detailing his conversion to Moravianism, and containing letters from La Trobe, Gambold and others.
2. Short narrative of the chief particulars of the Life of Rev. John Cennick. In Bishop Gambold's own handwriting.
3. Tyerman. Wesley's First Lay Preacher, being memoirs of the Life, Labours and Persecutions of the Rev. John Cennick. Unpublished.
4. Hassé on the Moravians.
5. Hutton, J. E. John Cennick, a sketch, London. N.D.
6. Anon. A letter of tribute to Mr. John Cennick from a female of the Church of England, Dublin, 1748. In the Fetter Lane Archives.

Those interested in early Methodism in Ireland will find many letters on the subject in *Proceedings* II and VIII.



## A CALL FROM PHILADELPHIA

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The Rev. G. H. McNeal, on his return from America, has brought with him some interesting information about the oldest Methodist Episcopal Church in the United States, and it is characteristic of his world-wide sympathy that his care for the "Mother Church" at City Road does not lessen his interest in Methodism overseas. The *Wesley Historical Society* welcomes some notes from Dr. Robert E. Hetherington, (5954 Cobb's Creek Parkway, Philadelphia) which lead us to turn to the fourth volume in the History which the late Bishop Hurst edited on *American Methodism*. There we find a full account of the Society meetings which preceded the worship in St. John's Church in "lofts, carpenters' shops and even in a pothouse in Lovley's Court." Dr. Hetherington writes as follows:—

St. George's M.E. Church building was dedicated by the Rev. Joseph Pilmoor in 1769, and has been in use continuously for the worship of God longer than any other M.E. Church building in the world. It is located in what may be known as the down-town section of the city and is rendering distinct religious service to a very needy people living in its vicinity. The constituency is not able to properly support it and the Trustees, after careful and prayerful consideration, believing it should be kept as a historic center in perpetuity, have resolved to make an effort to raise sufficient funds to endow the church so that it may be preserved in good condition and at the same time continue to be a center for the development of the religious life of its people.

The First Methodist Episcopal Conference in America was held at St. George's. July 4th, 1773.

It is the Shrine of American Methodism and here was held the first class meeting, organized with seven members under the leadership of James Emerson.

Francis Asbury first worshipped here and preached his first sermon in America at St. George's, October 4th, 1771.

The first Watch Night service was held in the new world in St. George's, January 1st, 1771, and for 50 years it was the Methodist Cathedral in America, being the most spacious place of worship.

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Here John Dickins was stationed in 1789. He was the first book steward and founder of the Methodist Book Concern.

The plan which the Board of Trustees has adopted is to use the pews, windows and pulpit furniture as memorials, to be marked with brass plates, suitably inscribed with the names of donors.

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# SPECIAL PROPOSALS AND NOTES

## BY THE SECRETARY.

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### A MASTER-INDEX.

The Society owes a great debt to the Rev. R. S. Armsby for the indices which have been made for our completed volumes one by one. The need of an index comprising, in less detailed form, all that we have issued up to date has long been felt, especially in the editorial department.

Mr. Armsby cannot undertake this additional labour and I am enlisting the services of a careful worker amongst our younger members. I hope it may be possible to print the results of his labours before very long.

### OUR EXCHANGES.

The following Societies send us their publications regularly, receiving our *Proceedings* in return:—Congregational, Friends', Baptist, Presbyterian, Calvinistic Methodist.

These courtesies are highly appreciated by us. From time to time the subject matter germane to these Societies overlaps that which particularly concerns us. For instance, the Congregational Society's *Transactions* recently gave a very full account of the campaign of journalistic calumny by which Geo. Whitefield was assailed—a most illuminating article on that period of early Methodism.

The increasing activity of these Societies reinforces our conviction that there is real value in the work for which we stand in our respective communions.

### INQUIRIES AND REFERENCES.

The subject of the Methodist Revival and the great figures in its early history is evidently attracting increasing attention in our Universities. Application for information is sought from time to time by students engaged in research work. Amongst recent essays submitted to university authorities

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may be mentioned two excellent pieces of work by Rev. Maldwyn L. Edwards, M.A., on the political and the social aspects of John Wesley's life and thought; and by Mr. Leslie T. Daw, M.A. (for the University of Birmingham) on "Moravianism and Methodism; an episode in the story of Anglo-German intercourse."

The Rev. S. G. Dimond, M.A., author of a recent study of the "Psychology of the Methodist Revival," has written a special letter thanking the Society for the help he has found in the *Proceedings*.

Our *Proceedings* and *Publications* are referred to several times in a book on Wesley and Religious Education published in 1926 by Dr. John W. Prince, Professor of Bible and Religious Education in the University of Chattanooga.

A WELCOME GIFT. THE STORY OF METHODISM IN ANERLEY. Mr. Harold E. Waite, the compiler, has presented a copy of this handsome booklet to our Society.

It is a thoroughly commendable production, well calculated to enhance the love of the members for their beautiful Church.

Being a Jubilee Souvenir it does not relate to the period with which we are most concerned. But it is highly desirable that our members and others should do what they can to conserve modern history. It is to be feared that the record of the last fifty years is in many ways more difficult to write than the record of the first fifty years of an old established Circuit. This Souvenir illustrates this point when the author states that it is extremely difficult to trace out the initial steps leading to the inauguration of Wesleyan services in the locality with which he deals. Fifty years ago the work was included in the area of the Brixton Hill Circuit which, at the Conference of 1861, had been separated from Lambeth. Many of the names prominent in the early days of Brixton Hill Methodism appear as pioneers in the extension.

The booklet is in praiseworthy fashion a history to some extent of the district of Anerley and Penge, which has made such remarkable progress since the erection of the Crystal Palace in 1854.

### NEW ZEALAND.

The Rev. George Frost writes from Gisborne to say that it is hoped to enrol shortly a number of the New Zealand brethren as members of the W.H.S.

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At Trinity Methodist College, Auckland, (Principal: Rev. C. H. Laws), there is a glass case for rare and interesting books and documents. It contains two Wesley letters presented by Roman Catholic Bishop of Auckland (Dr. Cleary), and the Rev. William Baumber respectively. Mr. Frost states that six Wesley letters can now be located in New Zealand. He has no doubt that the stock of Wesleyana and kindred items will increase now that there is a worthy home for them.

Referring to Dr. Law's offer in our last, to send a copy of the first Wesley letter referred to above, we may say that we should be grateful to have a copy of all or any of them, so that we may ascertain how far they are already known.

### ONE HUNDRED YEARS AND MORE OF WESLEYAN METHODISM AT HARWICH.

This is the title of a booklet recently published as a Centenary Memorial. The trustees of the Harwich Wesleyan Church express their indebtedness to Rev. T. E. Brigden for items of interest.

Dr. John Jones, a physician, a member of the fourth and fifth Conferences, at one time associated with Wesley as a preacher and tutor in Kingswood and London, was Rector at Harwich and entertained Wesley when he visited the town in 1783, on his way to Holland. If the compiler had been aware of a correction of the old edition of the *Journals* noted in our *Proceedings* IV, 244, and duly incorporated in the text of the Standard edition of the *Journals*, he would have learnt that it was Norwich not Harwich which enjoyed Wesley's visit in December, 1786.

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## NOTES AND QUERIES.

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682. THE "HOUSE" AT DUMFRIES.—Mr. P. Smallpage, of Bristol, writes:—During the year 1787, R. Dall went from Ayr to Dumfries and preached in the open.

"At night a very good congregation on the Green themselves made a collection sufficient for my expenses, and hearing me to speak of Mr. Wesley, some who had heard him wrote to get my stay there. He and Conference accordingly ordered me, and I brought my family from Glasgow, and preached five months without doors, till Winter was very cold. I rented a large barn, got it seated, and a

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pulpit, but it had no proper windows, and needed candle even at mid-day. . . .

In Spring I got a piece of ground in a new street in the centre of the town; it was well filled with a good sensible people, though the Society was small. I paid great attention to the building of the Chapel and the preacher's house."

Extract from "Reminiscences" of the Rev. Robert Dall, written at Manchester, 1826, and as yet unpublished.

C.f. *Proc.* Vol. V., pp. 91-2, Wesley's *Journal*, for Wednesday, May 14, 1788, quoted *ibid.*

This extract supports the contention put forward (*ut supra*) by the present writer's grandfather, Joseph Smallpage, of Reedley, that "there is no ground whatever for the statement that R. Dall's new "house" had no windows."

[Mr. Smallpage is engaged in collecting all the information he can gather with respect to Robert Dall, and we hope to receive further notes from him. F.F.B.]

683. Dr. J. Alfred Sharp has a Class Ticket for September 1875 on which is printed in red ink :—

CONFERENCE  
PASS  
BATH AND BRISTOL  
ONE FARE.

The ticket has been pasted on cardboard and one top corner is torn off. Can any reader throw any light upon it?

ARTHUR AYKROYD.

The Conference of 1875 was held at Sheffield and that of 1877 at Bristol. For purposes of economy were some old tickets left on hand used as railway vouchers? Was there any paper shortage at the time?

F. F. BRETHERTON.

684. METHODISM THROUGH PRESBYTERIAN EYES.—I discovered the following reference to Methodism in the "Chronicles of Keith," (an historical account of the town and neighbourhood of Keith) written by the Rev. J. S. F. Gordon, a Presbyterian minister, about the middle of the nineteenth century :—

"So many 'views and connections' have sprung up since the origin of Methodism in Nov. 1829 (? 1729) at Oxford, that, if John Wesley were to visit Tellus, he would be puzzled to recognise his own Invention. Although he boldly disclaimed schism from the Established Church of England, and warned his adherents thereanent, yet, "Methodists" are the most irreconcilable and formidable foes of that Church. If we judged from "The Monthly Magazine" (a recognised "organ"),

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excited, etc., Revivalism,—feelings and impressions “on finding Christ,”—magnifying common events as bordering on the miraculous,—fixing the very moment of the “pangs of the new birth,”—and details of “experiences,” constitute the staple of the “people called Methodists.” However, the circulation of variety of Preachers and system of itinerancy encourage sentimentalism, and destroy all ties between pastor and flock. Albeit the charge of Fanaticism, so currently thrown at the “Methodists,” yet, in thousands of instances, they have evangelised Pagan lands, and been the means of reclaiming many open sinners.”

Happily, few, if any, Presbyterian ministers would subscribe to the above statements in these enlightened days.

—*Wesley F. Swift.*

685. WESLEY AND THE CHAPEL AT KEITH.—Tyerman, in his “Life and Times of John Wesley,” Vol. III, p. 595, quotes a letter written by Wesley on January 20, 1789, to Duncan McAllum, the preacher at Inverness. The following statements occur in the letter:—“By all means choose trustees without delay. . . . I think it is by prayer that you must alter the purpose of the Earl of Findlater.”

I think this must have reference to the chapel at Keith, which stood on land feued out by the Earl of Seafield and Findlater. The nature of the dispute is probably beyond our ken, but its sequel is probably to be found in the fact that on August 5, 1789, Wesley vested the property in certain trustees. (See *Proceedings IX*, p. 155).—*Wesley F. Swift.*

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## THE ANNUAL MEETING.

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The Annual Meeting of the W.H.S. will be held at Plymouth, on Thursday, July 18th, at 2-15.

Members of the Society, whether members of the Conference or not, are heartily invited to attend. Further particulars will be published in the Methodist Press.